

THE ROMAN RITUAL

In Latin and English
With Rubrics and Planechant Notation

Translated and Edited
With Introduction and Notes by
THE REVEREND PHILIP T. WELLER

VOLUME I
THE SACRAMENTS AND PROCESSIONS

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AUTHOR'S FOREWORD

This volume of the Roman Ritual, although it is first in order of number and more especially by prestige of content has been preceded by Volume III, "The Blessings," published in 1946. One more volume will follow: Volume II, "Christian Burial and Office for the Dead, Exorcism, Blessings Reserved to Religious or to Certain Places," etc.

For the translations in verse of the Eucharistic hymns, I am indebted to the work of Dom Matthew Britt, O.S.B.: "The Hymns of the Breviary and Missal," with the author's kind permission. Translating of the psalms was done with an eye on the new Latin version of the Pontifical Biblical Institute, although the latest edition of the Ritual still retains the Vulgate text in the psalms.

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BY WAY OF INTRODUCTION

The Holy Sacraments

When the time was come for our heavenly Father to exercise the most lavish act of His economy with mankind, He did so by means of a sacrament—the foremost sacrament: the Incarnation with its extension throughout the ages in the Church, the Mystical Body of the Word made Flesh. “As Christ comes into the world He says, No sacrifice, no offering was thy demand; thou hast endowed me, instead, with a body. Thou hast not found any pleasure in burnt sacrifices, in sacrifices for sin. See then, I said, I am coming to fulfil what is written of me, where the book lies unrolled; to do thy will, O my God.”¹ “He has put everything under His dominion, and made Him the head to which the whole Church is joined, so that the Church is His body, the completion of Him who everywhere and in all things is complete.”² The Incarnation and the Church, we say, is the first sacrament; in fact, it may well be considered the one full sacrament of the New Covenant, all others by that name being fundamentally the unfolding communication of this supreme work of God’s manifest kindness, mercy, and grace.

Christ and His Church! In becoming Man He “is that head whose body is the Church; it begins with Him”;³ the Church, a new creation, the sacrament in which we are redeemed. Never before had God approached man with such a degree of reality. This manifestation of the Sole-Begotten Son in creature form signified dramatically the limit to which the Uncreated would stoop, in order that He Who is the Creator of man in original state of grace might be likewise the Renovator of man fallen from this estate. “O stupendous exchange of fellowship, that the Creator of the human race, taking to Himself a human body, has deigned to be born of a virgin, and coming forth as man without the intervention of human seed, has endowed us with His divinity!”⁴ The essence of Godhead is joined in sacramental mystery with visible mortal substance, “so that while we contemplate Him as God made manifest to our sight, we may be drawn by Him to the love of things unseen.”⁵ And since after the Resurrection Jesus Christ

¹ Hebr. 10: 5-7, Knox version.

² Ephes. 1: 22-23, Knox.

³ Col. 1: 18.

⁴ Vespers of Circumcision.

⁵ Preface of Mass on Nativity.

would withdraw His glorified humanity from the earth to the seat at the right hand of God the Father, He provided that the sacramental mystery of Incarnation and Redemption be prolonged in the sacramental mystery of His Body the Church. "I will not leave you friendless; I am coming to you. It is only a little while now, before the world is to see me no more; but you can see me, because I live on, and you too will have life. When that day comes, you will learn for yourselves that I am in my Father, and you are in me, and I am in you. . . . I am the vine, you are its branches. . . . It will be for Him, the truth-giving Spirit, when He comes, to guide you into all truth. . . . And He will bring honour to me, because it is from me that He will derive what He makes plain to you."⁶

Christ Who is Life came as the sacrament of the Word made Flesh, prolongs Life in the sacrament of the Church, effects and sustains Life in the members of the Church through her sacramental mysteries. These are her most treasured possessions and her primary (and normally indispensable) means of grace. It is by the first of them, baptism, that the Church can solemnly declare to the soul dead in sin: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."⁷ Baptism is the sacrament which re-creates us a child of God, a brother of Jesus, a member of the Church. It is the beginning of our ontological union with the Mystical Body of the Savior. Yet another sacrament, the Eucharist, is required to intensify and complete this incorporation.⁸ "He that eateth my flesh, and drinketh my blood, abideth in me and I in him."⁹ We are made a new substance by water and by Blood, as symbolized on Calvary: "One of the soldiers opened His side with a spear; and immediately blood and water flowed out."¹⁰ To complete Himself, the Head needs to draw members unto Him to build up the mystic edifice. "The Lord reigns, He is clothed with beauty, He is clothed with power, and hath girded Himself."¹¹ Through the sacraments which flow from the side of Christ God's plan of developing and completing the Mystic Christ is carried out.¹² Consequently, it is so much more important that we know and accept Christ living and acting in sacramental reality here and now in His Body the Church than simply to contemplate Him as the historical figure Who onetime in the past went about in our world procuring the salvation of men.

By uniting us with Christ, the Head, the sacraments unite us with

⁶ John 14: 18-20; 15: 5; 16: 13-14.

⁷ Ephes. 5: 14.

⁸ Cf. Ferdinand Holböck: *Der Eucharistische und der Mystische Leib Christi*, p. 215.

⁹ John 6: 57.

¹⁰ John 19: 34.

¹¹ Psalm 92: 1.

¹² Cf. St. Thomas, *S. Th.*, III P., q. 64, 2 and 3.

His members, the Church, the society of the faithful. "We too, all of us, have been baptized into a single body by the power of a single Spirit, Jews and Greeks, slaves and free men alike; we have all been given drink at a single source, the one Spirit. The body, after all, consists not of one organ but of many. . . . And you are Christ's body, organs of it depending upon each other."¹³ To perfect the bond of fellowship is primarily the work of the Eucharist, yet every sacrament has a share in this consolidation, since all of them converge toward the Eucharist as their end. The Eucharist is par excellence the sacrament of fellowship, unity, charity. As sacrifice the Eucharistic oblation of Christ, truly His very own renewal of Good Friday in sacramental manner, is simultaneously the united sacrifice of the Church, with a priest as minister acting in the person of Him and in the person of the entire fellowship of the faithful. Then as the Communion of the Body and Blood of Christ, the holy Sacrament of the Altar, which culminates the bond of union and love between Jesus and the individual recipient, likewise distributes the kiss of peace from member to member. If no other consideration, then this very one along with its corollaries should go far toward demonstrating that the sacramental mysteries of Christ and His Church, viewed and used properly, avoid the stigma of routine or ritualism or external formalism or arbitrariness which the unknowing would at times hurl at them. Although objective functions of religion, our wonderful sacraments indeed provide full play for man's subjective religious aspirations. They are the universal means of holiness, alike for the highest mystic and for the lowliest sinner. We acknowledge that God can and does come to a soul with His grace outside of their stream — the Spirit listeth where He will. Yet ordinarily they are the main contact with and growth in Christ and His Church — they are necessary, they have stability, they work infallibly. "By means of the holy sacraments all true justice is established in its beginning, that which exists is increased, that which is lost is restored";¹⁴ so teaches the Council of Trent.

It is certainly made plain from the history of Christianity that the sacraments fare better or worse in respect to how men evaluate them at different times and among different cultures as well as individuals. The simple of heart delight in them more readily than those of over-refined intellects; and this is predicated without implying that true intellectualism need in any way find them embarrassing. The most brilliant of the Fathers and Scholastics have been their champions. The best endowed theologians have been responsible for their theological formularies. To Christians in the East they seem to be more awe inspiring than to the brethren in the West; at least we find

¹³ 1 Cor. 12:13-14, 27.

¹⁴ Preface to Session VII.

among the former less controversy and hairsplitting and rationalizing and smaller need to neglect them at times for less certain sources of piety. The sacraments fared badly in the Protestant revolt: "How can a man be justified by an external ceremony without right movements of the heart?" No need to point out the fallacious way in which the difficulty is formulated! And if havoc was raised for the sacramental system by Protestant subjectivism and individualism, its death knell was tolled for those outside the Church by the former's stepchild, Liberalism. For the latter the very notion of sacrament becomes laughable, since this system identifies "sacramentalism" with necromancy — logical enough, and completely in accord with its denial of God's grace and man's personal or inherited guilt. Recent civilization with its instability, vulgarity, intellectual confusion, subjectivism, and unbelief finds beyond itself the acceptance of God becoming immanent and operative in creature elements, words, and gestures. Nevertheless, there are indications that a change of heart is occurring in the sects, who are showing evidence of discovering that what is natural Christ has made supernatural, as St. Chrysostom points out: "For if thou hadst been incorporeal, He would have delivered thee the incorporeal gifts bare; but because the soul hath been locked up in a body, He delivers thee the things that the mind perceives, in things sensible.¹⁵ . . . For although they are done on earth, yet nevertheless they are worthy of the heavens. For when our Lord Jesus Christ lies slain (as a sacrifice), when the Spirit is with us, when He Who sitteth on the right hand of the Father is here, when sons are made by the Washing . . . when He says, 'Whose soever sins ye retain they are retained, whose soever sins ye remit, they are remitted': when they have the keys of heaven, how can all be other than heavenly?"¹⁶ In Catholicism too there is increased devotion to the sacraments ever since the Eucharistic-liturgical renewal of Pius X. In fact, whenever we find an age deeply conscious of the doctrine of the Mystical Body, which is the sacrament of Christ and His Church, we notice a corresponding deepening of faith that in the sacramental mysteries we have Christ's Incarnation and Redemption made present again.

For all who believe in the Scriptures it is there to perceive that already in the Old Testament the foundations were laid for future faith in the sacraments of the Church. The ancient covenant had its own sacraments which not only preannounced ours, but had a certain efficacy, not in the sense that they caused grace, but rather that they conferred grace by reason of the faith in Christ which they expressed. There is one instance in particular which the Church with

¹⁵ Homily 82 on S. Matthew 26:26-28. Nicene and Post-Nicene Fathers, Vol. X, The Christian Literature Co., New York, 1888.

¹⁶ Homily 14 on Hebrews 7:1-2, *ibid.*, Vol. XIV.

fine psychological insight borrows during Lent, in order to impress upon her candidates for baptism that henceforth their communion with God will be effected chiefly through her sacramental powers. On Monday in the third week of Lent, she uses as the Epistle of Mass the section from the 4 Book of Kings which recounts Naaman's cure of leprosy through the waters of the Jordan. "In those days Naaman, general of the army of the king of Syria, was a great man with his master, and honorable . . . but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife. And she said to her mistress: 'I wish my master had been with the prophet that is in Samaria; he would certainly have healed him of the leprosy which he hath.' . . . So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus; and Eliseus sent a messenger to him, saying: 'Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean.' . . . Naaman was angry, and as he turned, and was going away with indignation, his servants came to him and said to him: 'Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it; how much rather what he now hath said to thee: "Wash, and thou shalt be clean"?' Then he went down, and washed in the Jordan seven times, according to the word of the man of God, and his flesh was restored, like the flesh of a little child, and he was made clean."¹⁷ The Church reads this as an instruction on baptism for her catechumens, but it can be applied as well to all the sacraments. Naaman, when he believed in Eliseus (a type of Christ) and consented to wash in the waters of the Jordan (the sacramental signs which both signify and effect), had his flesh restored (purification and grace) like the flesh of a little child (sonship of divine adoption).

During His public life our Lord, before instituting the sacraments, took pains to secure our faith in them by frequently making use of homely signs as He went about healing the people of their infirmities. We believe that these miracles had not only an immediate purpose of dispensing mercy to those He found afflicted with bodily and spiritual ailments, or to confirm His divine nature and mission in the sight of onlookers, but also served to preannounce that in the sacraments He would institute, "virtue would go out from Him and heal all."¹⁸ Moreover, these good works of Jesus do more than teach and prefigure. The Fathers never tire of proclaiming that His historical acts are performed not only for the moment, but that they are done "in mysterio"; that whenever His deeds are set before us in the Gospel for our contact by faith, or in the liturgy for our contact by

¹⁷ 4 Kings 5: 1-14.

¹⁸ Luke 6: 19.

sacrament, the grace which they one time merited is now produced within us. "As Jesus was going out of the coasts of Tyre . . . they bring to Him one deaf and dumb; and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue; and looking up to heaven, He groaned and said to him: 'Ephpheta,' which is, 'Be thou opened.' And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right."¹⁹ What He could have accomplished by a mere act of will or the utterance of a word He chose actually to effect through the instrumentality of matter, gestures, and words: spittle, touch, Ephpheta. Another time when ten lepers besought Jesus to have mercy on their condition, He commanded them that they present themselves to the priests: "and as they went they were made clean."²⁰ Spiritual leprosy is now cleansed by Christ acting through His Church, whose priests are His tools, dispensing medicinal powers by means of effective and demonstrative signs.

A sacrament, or a mystery, as the Greek Fathers call it, is a visible thing which contains an invisible divine power and action, the inward content being really connected with and partially signified by the outward words, elements, and their application, the full essence remaining, nonetheless, concealed, mysterious, and transcendent to human comprehension. What the human mind comprehends of the sacrament, in so far as it is knowable to finite beings, is grasped by the intellect, aided by the senses through the visible signs, and supernaturally enlightened by faith. The marvelous role of a sacrament, as a sensory material instrument to effect God's grace and simultaneously render present the redemptive work of Christ, is an act of religion which appeals to the body-spirit nature of which man is composed. Mankind sinned by turning his will away from the Creator to prefer the creature. Justification shall be humbly sought through the instrumentality of the same creature things which brought his ruin.

We must consider here St. Paul's teaching on the "new creation." "If anyone be in Christ, he is a new creation; the former things have passed away, behold all things are made new."²¹ By the coming and sacrifice of Christ, creation, all of it, animate and inanimate, has been consecrated anew and transfigured. As in Adam all sinned and were penalized with God's curse—he, his posterity, and the entire cosmos which was summed up in him, so in Christ shall all be redeemed and made a new creation. For this purpose a new order has come into being, new realities which exist on a plane midway between heaven

¹⁹ Mark 7: 32-35.

²⁰ Luke 7.

²¹ 2 Cor. 5: 17.

and earth — the plane on which God and creatures meet and embrace. This new world is found in the sacramental character of the Church, the great sacrament in herself, her seven sacraments in the narrower and stricter sense, along with her sacramentals. Here we have a marvelous structure, the cornerstone of which is Christ, wherein the communication of His divine life is bound up with a visible organization, human persons, sensory objects.

As the humanity of Christ drawn from the earth was a real physical cause, not merely a moral one, of bringing His divinity and the Holy Spirit upon the earth and into the Mystical Body, so material nature was ordained by Him to participate in conferring Himself and the operation of the Holy Spirit on humankind until the coming of the everlasting kingdom. Precisely how the sacraments as external signs are the bearers of supernatural riches has been a matter of enthusiastic speculation; nay, of heated controversy among theologians. We like to believe that they are right who go all the way in attributing as much power of causality to them as they could possibly be endowed with. It should be perfectly obvious, of course, that at most sacraments are instrumental causes only — that the Son of God Himself is alone the principal cause of grace. On this score there must be nothing short of universal agreement. But as instrumental causes, how do they operate? Unless we are mistaken, it appears that the tendency grows apace to favor such theologians of today who place themselves on the side of the early Scholastics, who in turn based their convictions on a literal understanding of scriptural terminology and the writings of the Fathers. If they are right, then the sacraments are in the strictest sense real causes (physical causes, or as Scheeben²² says, hyperphysical causes) of grace. Otherwise the sacraments in their character of outward signs would merely dispose the soul for the reception of grace, would call upon God, effectually inducing Him to exercise His power of producing grace. To maintain, however, that they are truly physical instrumental causes (and not merely moral causes) entails that divine power has been imparted to them to the extent that God works directly through them, so that His grace is immediately effected in man's soul by them. In other words, the outward signs of the sacraments are possessed of at least a transient power of the Holy Spirit. "If under the appearance of bread and wine there can be the Body and the Blood of Christ, St. Thomas, the most honest and logical of all thinkers, will say that under baptismal water there also can be the power of the Holy Ghost, so that baptismal water, or any other sacramental sign, is not only an infallible token of God's activity in the souls of men, but that it is more: the water, the Chrism, and the words of absolution, they all contain a partici-

²² Cf. "The Mysteries of Christianity."

pated power from Christ."²³ St. Ambrose, whose insight into the sacramental mysterium of the Church can hardly be equalled, is positively uninhibited when he considers the divine powers inherent in sacramental signs. It is not enough for him to speak in some vague way about a participated power of Christ. He insists on a divine presence in them, and that not only at the moment they are employed to confer a sacrament, but by themselves, because they have been so fructified through the Church's consecration. "What hast thou seen? Water, certainly, but not water alone. . . . I believe that there is in it the presence of divinity. Dost thou believe in its power to effect, but not in the presence? How can the effect follow unless the presence first precede it?"²⁴ If his words are to be dismissed as pure hyperbole, then so are the sacred prayers which the Church uses at the consecration of the font of baptism as well as the holy oils. One must consider, moreover, the Church's deep solicitude about the handling and disposal of sacramental elements, as expressed again and again in the rubrics of the Ritual. But how can lowly matter be the repository of lofty supernatural realities? St. Ambrose is content to state that in the sacraments, from every aspect, there is much more than bodily eyes can discern.

The sacraments are mysteries, both in the sense that they are corporeal bearers of divine operations, and that they are mysterious entities, supernatural realities which we cannot fully comprehend. But to assist the intellect—aided necessarily by faith—to penetrate partially into their spiritual content, they are clothed in powerful external and demonstrative signs. Their property of signification, moreover, is to be sought throughout the rite under which they are administered, from beginning to end, and not only under the essential acts alone. To add to their power of signifying what they effect, the Church, guided by divine Wisdom, in true genius has surrounded each sacrament with a number of solemn and beautiful ceremonies and prayers above what is required as a minimum for validity. In baptism, for example, how much better we understand that it is deliverance from Satan's bondage because the exorcisms signify this aspect; that it is a renewal of the whole man because this is signified by partaking of the blessed salt, by the touching with spittle of the nostrils and ears, by the anointings with Oil of Catechumens; that it is a consecration and elevation to the state of divine sonship, so that the Blessed Trinity makes the soul a temple of Its indwelling, as signified by the consecration with Chrism, the conferring of the white garment, the presentation of the lighted candle; and then that it is essentially a death and a resurrection in Christ Jesus, a total incorporation in Him

²³ Vonier: "Key to the Doctrine of the Eucharist," p. 69.

²⁴ "De Mysteriis," *Florilegium Patristicum*, Fasc. VII, Pars III, Bono, 1936.

and His Church, as demonstrated by the bath in the fountain of baptismal waters, the holy womb of "Mater Ecclesia," wherein we die to the old man conceived by the first Adam and put on the new Adam, Jesus Christ our Savior. Although we cannot consider it here, the whole Eucharistic rite is even more powerfully demonstrative.

From our catechism we learned that the Eucharist is a thing of past, present, future—a memorial of our Lord's sacrifice, a present participation in its grace, a pledge of future resurrection and immortality. St. Thomas makes it clear that what is predicated of the Eucharist in this respect is likewise true of each sacrament. "A sacrament is a commemorative sign of that which has gone before, namely, of Christ's passion; a demonstrative sign of what is effected in us now by the passion of Christ, namely, of grace; a predictive sign, in as much as it preannounces future glory."²⁵ In this way the sacraments are, indeed, a clear announcement of the glad tidings of Christianity. We are brought into contact with the person of our Lord as High Priest in the act of redeeming us, as beneficent Dispenser of the fruits which He merits for us, as the King of future glory "Who has dominion over God's house."²⁶ What broader dynamic vistas are opened to us when we contemplate the Church's sacramental mysteries in this threefold activity, instead of regarding them as a mere affair of the moment! Through them, more than in any other exercise of religion, are we given sure signs of God's predilection for us and our predestination as His elect. "Who will come forward to accuse God's elect, when God acquits us? Who will pass sentence against us, when Jesus Christ, Who died, nay, has risen again, and sits at the right hand of God, is pleading for us? Who will separate us from the love of Christ? Will affliction, or distress, or persecution, or hunger, or nakedness, or peril, or the sword?"²⁷ We see in the sacraments guarantees of our high calling; they give us such confidence because they have marked us with the seal of the Blessed Trinity and the Cross of Christ, fed us with the Bread of Heaven, loosed us from sin, anointed us for glory. "Let us come forward with sincere hearts in the full assurance of the faith, our guilty consciences purified by sprinkling, our bodies washed clean in hallowed water."²⁸ Baptism is the beginning of our election. The Eucharistic banquet is food for the elect.

Quite another and a very meaningful teaching of how time becomes vanquished in the sacramental mysteries is given by the Fathers and finds frequent expression in liturgical prayers. It is said that sacraments are re-enactments under signs and symbols of the

²⁵ *S. Th.*, III P., q. 60, art. 3.

²⁶ Hebr. 10: 21.

²⁷ Rom. 8: 33-35.

²⁸ Hebr. 10: 22.

saving work of Redemption. A popular way of expressing the same is to state it somewhat as follows: "The sacraments make it possible for us to take our place at the foot of the Cross"; or as Karl Adam says: they are "a refreshing touching of the hem of His garment, a liberating handling of His sacred wounds."²⁹ The Eucharist is most directly the sacramental re-presentation of the Paschal sacrifice of Christ. However, many of the ancient Fathers, in the East particularly, do not, as we do, limit the sacrifice of Redemption to the moment of His death. They look upon the Passover sacrifice of the New Covenant as something which began with His appearance in the flesh (the basis in concrete expression of His will to be sacrificed), continued throughout His life until reaching a climax on Calvary ("My Father, if it be possible, let this cup pass from me; nevertheless, NOT AS I WILL, BUT AS THOU WILLEST"³⁰), finally approved in the Resurrection (wherein the Redeemer became transformed into the glorified God-Man), rewarded and exalted in the Ascension, and only to be completed and perfected in the Final Coming, when He shall gather together the entire human race either for rejection or for acceptance by Him unto a partaking in the eternal sacrifice of heaven. These historical events already past, together with the Parousia of future time, form one integral act by which Christ becomes our Paschal Lamb offered for the world's ransom. And what He did historically is now brought about mystically (in mysterio) by Him and His Church, through the instrumentality of external sacred formulae. In the sacramental activity of the glorified Christ and His Mystical Body we have continually set forth the Savior in the act of doing the will of the Father Who sent Him. This altogether admirable and realistic explanation of the Mystery which is Christ, as St. Paul expresses it, profoundly affects our thinking about the sacraments. The sacraments, as an objective remembrance of all that happened to Christ—from Incarnation to everlasting glorification—make it possible for us to participate in all that happened to our divine Head, not only in the effects but as a reality in the very facts. In fine, we live with Christ in the sacraments. They are the drama of Redemption in which God through Christ fulfils His action in the Church and in our individual souls. What is impossible for us to experience with Christ in a natural way, we can take part with Him in a sacramental way. We die and rise with Christ sacramentally; in the same way we share with Him the exaltation at the right hand of His Father.³¹

²⁹ "The Spirit of Catholicism," p. 19.

³⁰ Matt. 26: 39.

³¹ For an adequate treatment of this explanation of the Christ-Mystery there is a rather vast literature, access to which can best be sought in the volumes of *Jahrbuch für Liturgiewissenschaft*.

Under sacramental signs the economy of Redemption flows anew into God's holy Church, and her people are caught up in its stream. Sin and its prompter are routed as the Holy Spirit comes to make His abode in the soul, to establish and then ever to perfect its sharing in the nature of God by the bond of grace and charity. We cannot even speak of a cooperation of man in the strict sense. The work is God's, not man's. Yet man does not remain altogether passive. His contribution is one of right disposition of mind and will. The sacraments are a matter of divine action and human devotion—devotion in its best meaning, that is, sincere allegiance to the task that Christ and His Church propose to accomplish. In the case of the minister, he must above all be empowered by the Church to act in her behalf and have the intention of doing what the Church purposes to do in her sacraments. It is not required of him that he believe in them or be enlightened about them. Nor does his personal unworthiness hinder their effect. They do what they do, whether his own life be blameless or corrupted in grossest sin, whether he be zealous or indifferent, whether his manner of administering them be a cause of edification or of scandal. But this least minimum is not what the Church wants to find in the human conduit of divine powers. She desires and, in the case of her especially deputed and ordained ministers, she commands that her sacred treasures, as befits their very dignity and sanctity, be handled with pure heart and unsoiled hands, that they be dispensed with understanding, solemnity, and reverence. "Since in God's Church nothing is holier, loftier, more beneficial, or more divine than the sacraments instituted by Christ the Lord for the salvation of mankind, let every pastor—nay every priest to whom pertains their administration—bear uppermost in mind that he is dealing with holy things, and that he must be prepared almost every moment to discharge this sacred office. Wherefore, let him ever be solicitous about leading a blameless, a chaste and holy life. For even though the sacraments cannot be sullied by the unclean nor their effects impeded through an evil minister, yet they who administer them while unworthy and unclean are guilty of grievous sin."³² It must be maintained that priests in discharging their sacramental office not only sanctify the subjects, but are in turn themselves sanctified, in the measure of how devotedly they perform their stewardship. "Imitamini quod tractatis: Let your conduct be in conformity with the action you perform!"³³ First things first! A priest's sacramental ministry is the Λ and Ω of his sacerdotal existence. All else pertaining to the care of souls, be its import what it may, must be kept subordinate.

The devotion we speak of is presumed likewise in the subject of

³² Roman Ritual: Sec. I, Ch. I, Nos. 3 and 4.

³³ Rite of Ordination.

the sacraments, since, as we say, they produce their effects infallibly only so long as the recipient places no obstacle in the way. The chief disposition required in the subject is faith—faith in the divinity of Jesus Christ and all therein implied. Faith is so necessary that it cannot be dispensed with even in infant baptism, in which case, however, the Church supplies vicariously what the child is incapable of eliciting. Moreover, the subject must have the intention of receiving the sacrament, except the Eucharist, because the Body and Blood of our Lord is always received, no matter what the disposition or preparation of the one who communicates. As a preparatory act to sacramental regeneration and transfiguration, in the case of an adult who is capable thereof, there must be a change of heart, a turning away from sin and a wholehearted conversion to Christ. This is nothing else than the activity of faith referred to above. "For he that cometh to God, must believe that He is, and is a rewarder to them that seek Him."³⁴ (Even this activity of faith on the part of man, it must not be forgotten, is made possible only because God previously gives the impetus by a gratuitous movement of grace.) Man's faith summons the sacrament to effect the mystical marriage of the soul with its Maker. Once this union through grace has been consummated, the accompanying virtues of faith, hope, and charity infused by God into man will assist the latter to seek a continuance and increase of the interchange of grace and charity, by means of a devout and fruitful use of the other sacraments, above all the sacrament of the Eucharist. Man's subjective devotion and aspirations, in union with the Church's faith and fervor, will determine to a greater or lesser degree how fruitful the operation of the Holy Spirit will be. The sacraments of Christ's Church are the chief and universal way for man to plunge into the redemptive stream of holiness and ultimate glorification. Yet he will not be swept along with the current to its intended supernatural termination without some consciously directed endeavor on his part.

It would be incomplete, indeed, a serious omission were we to conclude our consideration of the sacramental concept without some brief word about its property of cult. St. Thomas tells us that the sacraments have a twofold purpose, namely, to perfect the soul for its part in the worship of God according to the Christian dispensation, and to be a remedy against sin.³⁵ Their movement is upward from man to God as well as downward from God to men. In fact, the two trends are inseparable. In the sacramental life of the Church man is sanctified not for his own sake, but rather that, being made a new creature and consecrated to an ennobled dignity by the divine Spirit, he may give glory to the triune God now on earth and forever

³⁴ Hebr. 11:6.

³⁵ *S. Th.*, III P., q. 60, art. 5, and q. 63, art. 1.

in heaven. Christ's redemptive sacrifice glorifies the Father in two ways: first, by faithfully fulfilling His Father's will; second, by raising man to a state in which he can participate with the divine Head in giving glory to God. "Glorify thy Son, that thy Son may glorify thee, even as thou hast given Him power over all flesh, in order that to all thou hast given Him He may give everlasting life."⁸⁶ It was principally as a priest, the High Priest according to the order of Melchisedech, that Christ brought about the rapprochement between His Father and outcast humankind. And since we have been incorporated in Him, we must in all things be like unto Him, also to the extent of sharing in His priesthood.

Precisely for this reason three sacraments especially have a consecratory role. They are the priestly sacraments — baptism, confirmation, and holy orders — which imprint indelibly on the soul a character which makes it conformable to the priesthood of the Incarnate Word. The seal of Christ in the soul is more than an image of the High Priest — it actually endows the soul with a participated power of His priesthood. So that a man sealed with the third character of orders is fully made one with the eternal High Priest, and henceforth the two are identical in all that pertains to the Church's sacramental activity of worship and sanctification. Yet the faithful who lack the full priestly consecration are, nevertheless, constituted priests in the image of Christ in a lesser and general way by the sacramental characters of baptism and confirmation. And thus for all members of the City of God the sacraments are instruments of divine worship. In this their God-ward direction they reach their superlative perfection and fullest mystery. They are the outward protestation of our inner faith; they express in solemn manner our assertion of God's excellence — His power and His kindness. Adoration, supplication, thanksgiving, satisfaction, humility, obedience, charity, the spirit of sacrifice or asceticism — all these inward acts are called forth and embodied in the rites and prayers which embellish sacramental administration, ever converging toward the Eucharist, the sacrament which is at the same time the New Covenant Sacrifice of the Whole Christ, wherein worship no longer remains subjective, but the inward total surrender becomes localized in the most realistic objective act of glorifying God, the Eucharistic offering of the Vine and the branches, that Sacrifice in which Christ is Priest and Victim and we are truly priests and victims in Him and with Him, raising aloft to the divine Majesty all honor and glory.

— Translator.

⁸⁶ John 17: 2.

THE ROMAN RITUAL

DECRETUM
VATICANAM RITUALIS ROMANI
EDITIONEM APPROBANS

HANC Ritualis Romani Vaticanam editionem, diligenter revisam, emendatam et auctam ad normam Codicis Juris Canonici, Rubricarum Missalis Romani atque Decretorum Apostolicae Sedis, Sanctissimus Dominus noster PIUS PAPA XI, referente infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, ratam habuit et approbavit, atque uti typicam habendam esse decrevit, cui futurae editiones ejusdem Ritualis Romani conformandae erunt.

Contrariis non obstantibus quibuscumque.

Die 10 Junii 1925.

† A. Card. VICO
Episc. Portuensis et S. Rufinae
S. R. C. Praefectus

L.† S.

Alexander Verde, Secretarius

PAULI PAPAE V
CONSTITUTIO APOSTOLICA
de Ritualis Romani Editione

PAULUS PAPA V
ad Perpetuam Rei Memoriam

APOSTOLICAE SEDI per abundantiam Divinae gratiae, nullis suffragantibus meritis, praepositi, Nostrae sollicitudinis esse intelligimus, super universam Domum Dei ita invigilando intendere, ut opportunis in dies magis rationibus provideatur, quo, sicut admonet Apostolus, omnia in ea honeste et secundum ordinem fiant, praecipue vero quae pertinent ad Ecclesiae Dei Sacramentorum administrationem, in qua religiose observari Apostolicis traditionibus et Ss. Patrum decretis constitutos ritus et caeremonias pro Nostri Officii debito curare omnino tenemur. Quamobrem fel. rec. Pius Papa V Praedecessor Noster, hujus Nostri tunc Sui officii memor, ad restituendam sacrorum rituum observationem in sacrosancto Missae sacrificio, divinoque Officio, et simul ut aetholica Ecclesia in fidei unitate, ac sub uno

DECREE
APPROVING THE VATICAN EDITION
OF THE ROMAN RITUAL

THIS Vatican edition of the Roman Ritual, carefully revised, improved, and enlarged in accordance with the norms of Canon Law, the rubrics of the Roman Missal, and the decrees of the Apostolic See, has been acknowledged and approved as such by His Holiness, Pope Pius XI, on the recommendation of the undersigned Cardinal Prefect of the Congregation of Sacred Rites. Furthermore, it is decreed that this edition be the model to which all future editions of the Roman Ritual are to conform, anything to the contrary notwithstanding.

June 10, 1925

† A. Cardinal Vico

Bishop of Porto and S. Rufina

Prefect of Cong. of Sacred Rites

Alexander Verde, **Secretary**

L. † S.

THE APOSTOLIC CONSTITUTION
OF POPE PAUL V
on the Roman Ritual

POPE PAUL V
as a Perpetual Memorial

CALLED by divine munificence, and not through any personal merit, to occupy the See of the Apostles, we deem it our duty to watch with full earnestness over all that concerns the decorum of God's house. And such increasing vigilance on our part prompts us to take suitable measures so that, as the Apostle admonishes, everything in divine worship may function decently and orderly. Particularly is this true in regard to the administration of the sacraments of the Church of God; herein especially does our office oblige us to provide that a religious observance be given those rites and ceremonies established by Apostolic tradition and the decrees of the Fathers. Pope Pius V, our saintly predecessor, fully conscious of his obligation which is now ours, labored with pastoral indefatigability to publish first the Roman Breviary, then the Roman Missal — both having been worked out with much labor and zealous care — so that there might be, God willing, a uniform manner of chanting and praying the Church's

visibili capite B. Petri successore Romano Pontifice congregata, unum psallendi et orandi ordinem, quantum cum Domino poterit, teneret, Breviarium primum, et deinde Missale Romanum, multo studio et diligentia elaborata, pastorali providentia edenda censuit. Cujus vestigia eodem sapientiae spiritu secutus similis memoriae Clemens Papa VIII etiam Praedecessor Noster, non solum Episcopis et inferioribus Ecclesiae Praelatis accurate restitutum Pontificale dedit, sed etiam complures alias in Cathedralibus et inferioribus Ecclesiis caeremonias promulgato Caeremoniali ordinavit. His ita constitutis, restabat, ut uno etiam volumine comprehensi, sacri et sinceri Catholicae Ecclesiae ritus, qui in Sacramentorum administratione, aliisque ecclesiasticis functionibus servari debent ab iis, qui curam animarum gerunt, Apostolicae Sedis auctoritate prodirent, ad cujus voluminis praescriptum, in tanta Ritualium multitudine, sua illi ministeria tamquam ad publicam et obsegnatam normam peragerent, unoque ac fidei ductu inoffenso pede ambularent cum consensu. Quod sane jampridem agitatam negotium, postquam Generalium Conciliorum, graece latineque divina gratia editorum opus morari desivit, sollicitè urgere Nostri muneris esse existimavimus. Ut autem recte et ordine, ut par erat, res ageretur, nonnullis ex Venerabilibus Fratribus Nostri S. R. E. Cardinalibus pietate, doctrina et prudentia praestantibus, eam demandavimus, qui cum consilio eruditorum virorum, variisque praesertim antiquis, et, quae circumferuntur, Ritualibus consultis, eoque in primis, quod vir singulari pietatis zelo et doctrina bonae memoriae Julius Antonius S. R. E. Cardinalis S. Severinae nuncupatus, longo studio, multaue industria et labore plenissimum composuerat, rebusque omnibus mature consideratis, demum divina aspirante clementia, quanta oportuit brevitate, Rituale confecerunt. In quo cum receptos et approbatos Catholicae Ecclesiae ritus suo ordine digestos conspexerimus, illud sub nomine Ritualis Romani merito edendum publico Ecclesiae Dei bono judicavimus. Quapropter hortamur in Domino Venerabiles Fratres Patriarchas, Archiepiscopos, Episcopos, et dilectos Filios eorum Vicarios, nec non Abbates, Parochos universos, ubique locorum existentes, et alios, ad quos spectat, ut in posterum tamquam Ecclesiae Romanae filii, ejusdem Ecclesiae omnium matris et magistrae auctoritate constituto Rituali in sacris functionibus utantur, et in re tanti momenti, quae Catholica Ecclesia, et ab ea probatus usus antiquitatis statuit, inviolate observent

Datum Romae apud S. Mariam Majorem sub Anulo Piscatoris, die XVII Junii MDCXIV, Pontificatus Nostri Anno X. **S. Cobellutius.**

liturgy. He did this not only to restore the observance of the sacred rites in celebrating the Holy Sacrifice and chanting the Divine Office, but also for the purpose of promoting the bond of Catholic unity in faith and in government, under the visible authority of the Roman Pontiff, the successor of St. Peter. With a similar spirit of wisdom, our predecessor of blessed memory, Clement VIII followed in the footsteps of Pius V. He not only gave to the bishops and lesser prelates of the Church the carefully revised Pontifical; but he also made a systematic compilation of many other ceremonies wont to be used in cathedrals and lesser churches, embodied in the Ceremonial which he promulgated. With all this accomplished, there remained to be published, by authority of the Holy See, a volume of the Ritual which would contain the genuine and sacred rites of the Catholic Church, those which must be observed by shepherds of souls in the administration of the sacraments and in other ecclesiastical functions. Amidst the numerous existing rituals, it would rank as the official and authorized one, by whose standard the officiants could fulfil their priestly office unhesitatingly, and with uniformity and precision. This matter had been urged a long time ago. But since the work of the General Councils (whose acts by God's help have been published both in the Greek and Latin tongues) is presently hindered, we considered it our obligation to prosecute the business in right good earnest. In order that the task proceed correctly and orderly as it should, we assigned it to certain of our venerable brethren among the cardinals, outstanding for their piety, learning, and sagacity. Aided by the counsel of scholars and through comparison with ancient as well as other available rituals—in particular that erudite work of Julius Antonius of blessed memory, Cardinal with title of St. Severina, a man of singular piety, zeal, and learning—the commission of cardinals has succeeded in compiling a ritual of desired brevity, after mature deliberation and with the help of God. Now as we see lying before us this well-arranged assortment of accepted and approved rites of the Catholic Church, we deem it fitting that it be published for the universal utility of God's Church, under the title of "The Roman Ritual." Wherefore, we exhort in the Lord the venerable brother patriarchs, archbishops, bishops, and their vicars, beloved sons of ours, as well as abbots, all pastors wherever they labor, and all others concerned, as sons of the Roman Church, that in future they use during the sacred functions this Ritual, selected as official by the authority of the same Church, mother and mistress of all; and that in a matter so important as this they observe inviolately whatever the Catholic Church with her ancient and approved traditions has laid down.

Given at Rome at St. Mary Major, under the fisherman's seal, on June 17, 1614, in the tenth year of Our Pontificate. **S. Cobellutius.**

RITUALE ROMANUM

DE IIS QUAE IN ADMINISTRATIONE SACRAMENTORUM GENERALITER SERVANDA SUNT

UT EA, quae ex antiquis catholicae Ecclesiae institutis, et sacrorum Canonum, Summorumque Pontificum Decretis, de Sacramentorum ritibus ac caeremoniis hoc libro praescribuntur, qua par est diligentia ac religione custodiantur, et ubique fideliter observentur; illud ante omnia scire, et observare convenit, quod Sacrosancta Tridentina Synodus, Sess. VII, Can. XIII, de iis ritibus decrevit in haec verba:

2. "Si quis dixerit, receptos et approbatos Ecclesiae Catholicae ritus in solemnibus Sacramentorum administratione adhiberi consuetos, aut contemni, aut sine peccato a ministris pro libito omitti, aut in novos alios per quemcumque Ecclesiarum Pastorem mutari posse: anathema sit."

3. Cum igitur in Ecclesia Dei nihil sanctius, aut utilius, nihilque excellentius, aut magis divinum habeatur, quam Sacramenta ad humani generis salutem a Christo Domino instituta, Parochus, vel quivis alius Sacerdos, ad quem eorum administratio pertinet, meminisse in primis debet, se sancta tractare, atque omni fere temporis momento ad tam sanctae administrationis officium paratum esse oportere.

4. Quamobrem illud perpetuo curabit, ut integre, caste, pieque vitam agat; nam etsi Sacramenta ab impuris coinquinari non possint, neque a pravis Ministris eorum effectus impediti: impure tamen et indigne ea ministrantes, in aeternae mortis reatum incurrunt. Sacerdos ergo, si sit peccati mortalis sibi conscius (quod absit), ad Sacramentorum administrationem ne audeat accedere, nisi prius corde poeniteat; sed si habeat copiam Confessarii, et temporis locique ratio ferat, convenit confiteri.

5. Quacumque diei ac noctis hora ad Sacramenta ministranda vocabitur, nullam officio suo praestando (praesertim si necessitas urgeat) moram interponat. Ac propterea populum saepe, prout sese offeret occasio, praemonebit, ut, cum sacro ministerio opus erit, se quamprimum advocet, nulla temporis, aut cujuscumque incommodi habita ratione.

6. Ipse vero, antequam ad hujusmodi administrationem accedat, paululum, si opportunitas dabitur, orationi, et sacrae rei, quam acturus est, meditationi vacabit, atque ordinem ministrandi, et caeremonias pro temporis spatio praevidebit et perleget.

7. In omni Sacramentorum administratione superpelliceo sit indutus,

THE ROMAN RITUAL

GENERAL RULES FOR THE ADMINISTRATION OF THE SACRAMENTS

THE rites and ceremonies of the sacraments prescribed in this book, based as they are on ancient usage, the sacred canons of the Catholic Church, and on decrees of the popes, should be regarded with due understanding and reverence, and faithfully observed everywhere. Thus it is fitting above all to know and consider what the Sacred Council of Trent (Sess. VII, Can. XIII) has decreed about these rites, namely:

2. "If anyone say that the accepted and approved rites of the Catholic Church, wont to be used in the solemn administration of the sacraments, may be contemned, or arbitrarily omitted by the ministers without sin, or be changed into other new ones at the option of every representative of ecclesiastical authority: let him be anathema!"

3. Since in God's Church nothing is holier, loftier, more beneficial, or more divine than the sacraments instituted by Christ the Lord for the salvation of mankind, let every pastor—nay every priest to whom pertains their administration—bear uppermost in mind that he is dealing with holy things, and that he must be prepared almost every moment to discharge this sacred office.

4. Wherefore, let him ever be solicitous about leading a blameless, a chaste and holy life. For even though the sacraments cannot be sullied by the unclean nor their effects impeded through an evil minister, yet they who administer them while unworthy and unclean are guilty of grievous sin. Should a priest be conscious of mortal sin (which God forbid), let him not dare to administer the sacraments without first disposing himself through sincere contrition. Moreover, if there is sufficient opportunity for confession, and if time and place allow, he ought to go to confession.

5. No matter at what hour day or night he is called upon to dispense the sacraments, let him exercise his sacred ministry without delay, especially in urgent cases. On this account he will take frequent occasion to advise his people that they should call him immediately for such ministration, regardless of the hour or any inconvenience whatsoever.

6. Before he proceeds to exercise this office, he should spend a little time in prayer and reflection on the sacred act he is about to perform; and he should review the ceremony and rubrics as time permits.

7. Every time he administers the sacraments he will be vested in

et desuper stola ejus coloris, quem Sacramenti ritus exposcit; nisi in Sacramento Poenitentiae ministrando occasio, vel consuetudo, vel locus interdum aliter suadeat.

8. Adhibebit quoque unum saltem, si habeat, vel plures Clericos, prout loci et Sacramenti ratio postulabit, decenti habitu, et superpelliceo pariter indutos.

9. Curabit etiam, ut sacra supellex, vestes, ornamenta, linteamina, et vasa ministerii integra, nitidaque sint et munda.

10. In Sacramentorum administratione eorum virtutem, usum, ac utilitatem, et caeremoniarum significationes, ut Concilium Tridentinum praecipit, ex Sanctorum Patrum et Catechismi Romani doctrina, ubi commode fieri potest, diligenter explicabit.

11. Dum Sacramentum aliquod ministrat, singula verba, quae ad illius formam et ministerium pertinent, attente, distincte, et pie, atque clara voce pronuntiabit. Similiter et alias orationes et preces devote ac religiose dicet; nec memoriae, quae plerumque labitur, facile confidet, sed omnia recitabit ex libro. Reliquas praeterea caeremonias ac ritus ita decenter, gravique actione peraget, ut adstantes ad caelestium rerum cogitationem erigat, et attentos reddat.

12. Ad ministrandum procedens, rei, quam tractaturus est, intentus sit, nec de iis, quae ad ipsam non pertinent, quidquam cum alio colloquatur; in ipsaque administratione actualem attentionem habere studeat, vel saltem virtualem, cum intentione faciendi, quod in eo facit Ecclesia.

13. Illud porro diligenter caveat, ne in Sacramentorum administratione aliquid, quavis de causa vel occasione, directe vel indirecte, exigat, aut petat; sed ea gratis ministret, et ab omni simoniae, atque avaritiae suspicione, nedum crimine, longissime absit. Si quid vero nomine eleemosynae, aut devotionis studio, peracto jam Sacramento, sponte a fidelibus offeratur, id licite pro consuetudine locorum accipere poterit, nisi aliter Episcopo videatur. Licet tamen exigere aut petere oblationes seu taxas quae a Concilio provinciali aut a conventu Episcoporum provinciae fuerint praefinitae et ab Apostolica Sede approbatae. Gratuitum vero ministerium ne deneget Parochus iis qui solvendo pares non sunt.

14. Vetitum est Sacramenta Ecclesiae ministrare haereticis aut schismaticis, etiam bona fide errantibus eaque petentibus, nisi prius, erroribus rejectis, Ecclesiae reconciliati fuerint.

15. Omnes autem, qui Sacramenta suscipiunt, loco et tempore opportuno monebit, ut, remoto inani colloquio, et habitu actuque indecenti, pie ac devote Sacramentis intersint, et ea, qua par est, reverentia suscipiant.

surplice and stole of the proper color. Exception is made for the sacrament of penance, where conditions of time, place, or custom may dictate otherwise.

8. He will be assisted by at least one cleric, if possible, or by several as the nature of the sacrament or circumstance of place will dictate. The latter should wear a proper garb and also the surplice.

9. He will take care that the sacred vessels, vestments, linens, and other requisites be kept clean and in good condition.

10. As the Council of Trent prescribes, he will use the opportunity afforded at the administration of the sacraments to explain with diligence their efficacy and use, as well as the signification of the ceremonies, whenever this can conveniently be done, basing the instruction on the teaching of the holy Fathers and on the Roman catechism.

11. When he dispenses any sacrament he will pronounce attentively, distinctly, reverently, and clearly all words pertaining to its form and administration. Likewise, he should say all other prayers with devotion, not trusting to memory which often fails, but reciting everything from the book. And he should perform the ceremonies and rites with such solemn demeanor that they who assist thereat will be impressed and duly edified.

12. As he proceeds to administer a sacrament, let him be intent on what he is about to do, avoiding irrelevant conversation with another. And during the administration itself he should endeavor to have actual or at least virtual attention, intending to do what the Church does in the matter.

13. Especially, he should sedulously avoid, directly or indirectly, any impression of seeking or demanding gain from dispensing the sacraments. But let him do so gratuitously, absolutely immune from the crime or even suspicion of simony or avarice. If after the sacrament has been conferred the faithful freely make an offering as an alms or in devout appreciation, he may lawfully accept it in accordance with local custom, unless the bishop deems otherwise. Nevertheless, it is permissible to ask or exact such offerings or taxes which have been fixed by a provincial council or at a meeting of the bishops of a province, and approved by the Holy See. But a pastor should never refuse his gratuitous ministry to them who are unable to supply the stipend.

14. It is forbidden to administer the sacraments of the Church to heretics or schismatics, even though they may mistakenly ask for them in good faith, unless they first renounce their errors and are reconciled to the Church.

15. The recipients of the sacraments should be admonished on opportune occasion to assist thereat with piety and devotion, free from levity in word or act, receiving them with the reverence they demand.

16. Librum hunc Ritualem (ubi opus erit) semper cum ministrabit, secum habebit, ritusque et caeremonias in eo praescriptas diligenter servabit.

17. Ceterum illorum tantum Sacramentorum, quorum administratio ad Parochos pertinet, ritus hoc opere praescribuntur, cujusmodi sunt Baptismus, Poenitentia, Eucharistia, Extrema Unctio, et Matrimonium. Reliqua vero duo Sacramenta, Confirmationis et Ordinis, cum propria sint Episcoporum, ritus suos habent in Pontificali praescriptos. Et ea, quae de iis, atque aliis Sacramentis scire, servare, et docere Parochi debent, cum ex aliis libris, tum praecipue ex Catechismo Romano et Codice Juris Canonici sumi possunt. Siquidem hic de iis fere tantum agere instituti operis ratio postulat, quae ad ipsorum quinque Sacramentorum ritus pertinent.

18. Postremo quisquis Sacramenta administrare tenetur, habeat libros necessarios ad officium suum pertinentes, eosque praesertim, in quibus variarum parochialium functionum notae ad futuram rei memoriam describuntur, ut ad finem hujus Ritualis habetur.

16. The priest should always have with him this Ritual (wherever necessary) when he dispenses the sacraments, and should carefully observe the rites and ceremonies herein prescribed.

17. This book, by the way, contains only the rites of those sacraments which pertain to priests, namely: baptism, penance, Eucharist, extreme unction, and matrimony.* The rites of the two remaining sacraments, confirmation and holy orders, since they pertain to bishops, are given in the Pontifical. Whatever else a pastor must know, teach, or observe in connection with the sacraments can be learned from other books, especially the Code of Canon Law and the Roman catechism. Wherefore, the scope of this book must restrict itself almost exclusively to the rites pertaining to the five sacraments cited.

18. Finally, whoever is bound to administer the sacraments should possess the necessary books pertaining to his office, particularly those to be used as permanent registers of the various parochial functions, as explained at the end of this Ritual.

* The rite of confirmation has since been included in the Ritual. — *Trans.*

THE SACRAMENT OF BAPTISM

Passion and the Resurrection communicated to the soul newly made Christian. St. Paul, however, and the Fathers and St. Thomas after him insist that baptism is a sacramental making present of the Paschal mystery and our real participation, and that it makes us sons of God by grace because it plunges us into the redemptive mystery of God's consubstantial Son by nature. This is more in accord, too, with the idea of rebirth, as Jesus referred to it when speaking to Nicodemus. To "be born again" implies that the being generated by nature must first die mystically before a mystical regeneration to a new ontological state can result. Human endeavor or moral striving to the utmost could never accomplish anything of the kind. But the power of the Holy Spirit in conjunction with the water and words of sacramental signification can be productive of such transcendental effects.

"Christ became man that man might become God!"⁸ When the Son of God joined His divine nature with our human nature, the seed was sown for man's elevation to a dignity and nobility higher than that possessed by the prototype, Adam before his fall. Adam's consecration to God in the bestowal of sanctifying grace was something entirely extrinsic. There was nothing in his own nature which gave him a title thereto. He was at the most an adopted son of God, and the supernatural life which came to him extrinsically could not be passed down by him upon his posterity.⁹ But in the case of the baptized, it is quite inadequate to speak of their having become adopted sons of God. The fraternal bond contracted by incorporation in Christ, causing us to be His brethren by grace, in addition to what we are already by nature, entitles us fully to call God our Father and to regard ourselves as His sons in very fact. What an awfully exalted ideal! Yet nothing less is entailed in our being embodied in Christ's divine Person. St. Augustine realized this so well that for him Christ and the christened constitute the "Whole Christ." And expressions of the other Fathers could be quoted in great number, showing that they were of the same sublime conviction. It is good for us — when in our day trimming down of sacramental concepts is the order — to be startled into fuller sensibility by their decisive language. If we accept their wisdom, as they accepted literally St. Paul's inspired thinking, baptism (and the other sacraments, for that matter) will cease to be regarded as some kind of purification and sanctification of the present moment. Rather it will be appreciated in all its might and splendor as the Christ-mystery which associates the subject with the Incarnation and Redemption, transforming and glorifying him in the stream of divine life which he has entered as a new member of the great sacra-

⁸ St. Augustine, cf. Migne: *P.L.*, XXXIX.

⁹ Cf. Scheeben: "The Mysteries of Christianity," p. 386 ff.

ment: Christ and His Church. As the external rite of baptizing stands ready to demonstrate: baptism implants the person in Christ's death and resurrection and thus effects incorporation (the water and the Trinitarian invocation), it fills him with the Holy Spirit and anoints and consecrates for participation in the priesthood of Christ (anointing with Chrism), it envelops him in Christ's glory and immortality (clothing with white garment), it plants the seed of everlasting transfiguration and illumination (presenting of lighted candle). All this is the objective fact of baptism and the work of God.

Before God's action can take place, however, the Church, as the Spouse of Christ, must concur in the divine work, and the candidate for baptism must be predisposed, as reasonable and willing clay to be fashioned by the hand of Christ and His Church a new communicant in the body of the faithful. We have mentioned above, in the introduction to the sacraments, that the disposition of faith and will are supplied by the Church in the case of children. But when it is a question of a responsible adult, preparation of intellect and will is a necessary preliminary. "What dost thou ask of the Church of God? Faith! . . . Wilt thou be baptized? I will!" In order to understand the rite of administering baptism, one must be aware that the rite as it now stands is a composite of prayers and ceremonies originally performed in successive steps over a long period of time. The first contact with Jesus Christ is a psychological one — by faith; and faith must inevitably lead up to the sacrament prescribed for complete assimilation in Him: "He who believes and is baptized shall be saved."¹⁰ Faith comes from hearing. "For Moses said: 'A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him you shall hear according to all things whatsoever He shall speak to you. And it shall be, that every soul which will not hear that Prophet, shall be destroyed from among the people.'¹¹ And it is the Church who is empowered and enjoined by its Prophet to unfold to men the gospel narration, the perfect revelation of the Almighty by means of the Incarnation, with the consequent obligations imposed on us.

The work of salvation is from first to last the work of God, Who by a loving gift of grace moves the soul to seek Him, supplies the grace of coming to the beginnings of faith, and leads the subject to the portals of holy Mother Church to receive from her the full and true faith which leads unto life everlasting. Yet it is now left to the one whom God has chosen whether he accept the Gospel with his mind and with his heart: "If then thou wilt enter into life, keep the commandments: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and thy neighbor

¹⁰ Mark 16: 16.

¹¹ Acts 3: 22-23.

as thyself. On these two commandments dependeth the whole law and the prophets. And faith demands that thou adore only one God in the Trinity and the Trinity in Unity, neither confusing the Persons nor dividing the Substance. For the Father is a distinct Person, so also the Son, so also the Holy Spirit; but only one is the Substance of these Three and there is only one Divinity."¹² For although the sacraments as instruments of God are His objective operation, they are ever the respecter of the subject's dignity as a person and of his personal responsibility. Then, only after he makes the assent of faith and turns in repentance from sin to embrace the commandments, will the sacrament elevate him to union with the Deity. During the period of preparation, when grace is illuminating the intellect to see Christ's revelation in a favorable light and is inclining the will to surrender to its attraction, the Church stands by both as mystagogue to explain the mystery of Christian initiation and as sanctifier to come to the assistance of the candidate by administering efficacious sacramentals. Along with her preaching or catechizing, she lifts up her voice in manifold supplications to God for the sake of her chosen one; she performs her exorcisms to drive afar Satan with his apostate legions; signs the bodily senses with the power of the holy Cross; conserves and nourishes with the blessed salt; opens the ears to hear the good news of the Christian Gospel and looses the tongue¹³ to proclaim its glorious salvation; imparts strength and liveness through anointing with Oil of Catechumens. It would require much space to do justice to these richly symbolic and impressive ceremonies; moreover, they must be considered in their historical setting before any attempt at an adequate exposition can be achieved. Yet we perceive, in this cursory reference to the preparatory acts which precede the actual conferring of baptism, that even here the work of Christ and His Church is primary—man's part secondary.

Immediately following baptism of an adult, it is the wish of the Church (expressed in rubric No. 52) that confirmation be conferred on him, provided a bishop is present who may lawfully do so, and that the Eucharist be offered and Holy Communion be received by the neophyte. The interchange of life—Christ in us and we in Him—established through baptism is strengthened and perfected by further reception of the other sacraments, above all by the Eucharist. The one baptized is like a newborn babe of God crying out for the perfection of the Holy Spirit's indwelling with His gifts, which confirmation confers in complement to the divine work already initiated. But the newborn of God still hungers for the supersubstantial food—he desires to be nourished with the Body and Blood of Jesus. And when

¹² Rite for baptism of adults.

¹³ It used to be the tongue that was touched with spittle, not the nostrils.

this longing for the Eucharist is sated, then perfect incorporation in the Mystic Christ has been accomplished and the symbol of Calvary has been made actual for him — he has entered into the Paschal mystery by water and by **Blood**.

— Translator

DE SACRAMENTO BAPTISMI RITE ADMINISTRANDO

SACRUM Baptisma, christianae religionis et aeternae vitae janua, quod inter alia novae Legi's Sacramenta a Christo instituta primum tenet locum, omnibus in re vel saltem in voto necessarium esse ad salutem, ipsa Veritas testatur illis verbis: "Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei" (Joann. 3, 5). Itaque summa ad illud opportune, riteque administrandum ac suscipiendum diligentia adhibenda est.

2. Cum autem ad hoc Sacramentum conferendum alia sint de jure divino absolute necessaria, ut materia, forma, minister; alia ad illius solemnitatem pertineant, ut ritus, ac caeremoniae, quas ex Apostolica et antiquissima traditione acceptas et approbatas, nisi necessitatis causa, omittere non licet; de iis aliqua praemonenda sunt, ut sacrum hoc ministerium rite et sancte peragatur.

3. Cum Baptismus ministratur servatis omnibus ritibus et caeremoniis quae in hoc Rituali libro praecipuntur, appellatur "solemnis"; secus, "non solemnis" seu "privatus."

De Materia Baptismi

4. Primum, intelligat Parochus, cum hujus Sacramenti materia sit aqua vera ac naturalis, nullum alium liquorem ad id adhiberi posse.

5. Aqua vero solemnisi Baptismi sit eo anno benedicta in pervigilio Paschatis vel Pentecostes, quae in fonte mundo nitida et pura diligenter conservetur; et haec, quando nova benedicenda est, in ecclesiae, vel potius Baptisterii sacrarium effundatur.

6. Si aqua benedicta in Baptisterio adeo sit imminuta, ut minus videatur sufficere, alia non benedicta admisceatur, etiam iterato, minore tamen copia. Si vero corrupta fuerit, aut effluxerit, aut quovis modo defecerit, Parochus in fontem bene mundatum ac nitidum, recentem aquam infundat, eamque benedicat ex formula, quae infra praescribitur.

7. Sed si aqua congelata sit, curetur, ut liquefiat: sin autem ex parte congelata sit, aut nimium frigida, poterit parum aquae naturalis non benedictae calefacere, et admiscere aquae baptismali in vasculo ad id parato, et ea tepefacta ad baptizandum uti, ne noceat infantulo.

THE RIGHT ORDER OF ADMINISTERING THE SACRAMENT OF BAPTISM

THAT holy baptism, the gateway to the Christian religion and to eternal life, holding as it does the first place among the sacraments instituted by Christ for the New Covenant, is necessary unto salvation for all, either in act or desire, is testified by the divine Truth Himself in these words: "Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God" (John 3:5). Therefore, the greatest concern is to be exercised for its correct and timely administration and reception.

2. In the administration of this sacrament, certain requisites are absolutely necessary by divine law, such as the matter, form, and minister. Others pertain to its solemnity, such as the rites and ceremonies accepted and approved by ancient and apostolic tradition; yet even these may not be omitted except in case of necessity. Regarding all this, let certain points be remarked at the outset, so that the sacred function may be carried out with exactitude and devotion.

3. When baptism is administered with all the rites and ceremonies prescribed in this Ritual, it is called solemn; otherwise it is non-solemn or private.

The Matter for Baptism

4. First of all a pastor will understand that since the matter for this sacrament is real natural water, no other liquid may be used.

5. The water for solemn baptism is that which has been blessed on the preceding Vigil of Easter or Pentecost, and carefully preserved in a clean font to keep it pure and unsullied. If new baptismal water is to be blessed, the old should be poured into the sacrarium in the sacristy, or preferably the sacrarium of the baptistery.

6. If the baptismal water has so diminished that it is foreseen it will not suffice, unblessed water may be added even repeatedly, but in lesser quantity than the blessed each time this is done. If it becomes contaminated or has leaked out or in any way is deficient, the pastor will see to it that the font is thoroughly cleansed and replenished with fresh water, and proceed to bless it according to the form given below.

7. If the water has frozen it should be thawed. But if it is partly frozen or too cold a smaller quantity of unblessed warm water may be mixed with some baptismal water in a special container, and this tepid mixture used in baptizing, thereby preventing injury to the infant.

De Forma Baptismi

8. Quoniam Baptismi forma his verbis expressa: **Ego te baptizo in nómine Patris, et Filii, et Spíritus Sancti**, omnino necessaria est; ideo eam nullo modo licet mutare, sed eadem verba uno et eodem tempore, quo fit ablutio, pronuntianda sunt.

9. Latinus Presbyter latina forma semper utatur. Cum Baptismum absolute iterare nullo modo liceat, si quis sub conditione (de quo infra) sit baptizandus, ea conditio explicanda est hoc modo: **Si non es baptizátus, ego te baptizo in nómine Patris, etc.** Hac tamen conditionali forma non passim aut leviter uti licet, sed prudenter; et ubi, re diligenter pervestigata, prudens dubium existat, num revera vel num valide Sacramentum Baptismi collatum fuerit.

10. Licet Baptismus conferri valide possit aut per infusionem aquae, aut per immersionem, aut per aspersionem; primus tamen, vel secundus modus, aut mixtus ex utroque, qui magis sit in usu, pro Ecclesiarum consuetudine retineatur; ita ut trina ablutione caput baptizandi perfundatur, vel immergatur in modum crucis uno et eodem tempore, quo verba proferuntur, et idem sit aquam adhibens et verba pronuntians.

11. Ubi vero Baptismus fit per infusionem aquae, cavendum est, ne aqua ex infantis capite in fontem, sed vel in sacrarium Baptisterii prope ipsum fontem exstructum defluat, aut in aliquo vase ad hunc usum parato recepta, in ipsius Baptisterii, vel in ecclesiae sacrarium effundatur.

De Ministro Baptismi

12. Minister ordinarius Baptismi solemniter est Sacerdos; sed ejus collatio reservatur Parocho vel alii Sacerdoti de ejusdem Parochi vel Ordinarii loci licentia, quae in casu necessitatis legitime praesumitur.

Etiam peregrinus a Parocho proprio in sua Paroecia solemniter baptizetur, si id facile et sine mora fieri potest; secus peregrinum quilibet Parochus in suo territorio potest solemniter baptizare.

13. In alieno territorio nemini licet, sine debita licentia, Baptismum solemnem conferre ne sui quidem loci incolis.

14. Ubi paroeciae aut quasi-paroeciae nondum sunt constitutae, statutorum peculiarium et receptorum consuetudinum ratio habenda

The Form for Baptism

8. The form for baptism is as follows: **Ego te baptizo in nómine Patris, et Filii, et Spiritus Sancti** (I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit), and it is absolutely essential. In no circumstance can it be altered, and these words must be pronounced simultaneously with the pouring of the water.

9. A priest of the Latin rite must always use the Latin form. Since baptism may positively never be repeated, if one is to be baptized conditionally see below, the condition is expressed in these words: **Si non es baptizátus, ego te baptízo in nómine Patris, etc.** (If thou art not baptized, I baptize thee in the name of the Father, etc.)

This conditional form should not be chosen lightly or without consideration, but the decision must be made prudently, and only in a case where, after careful investigation, a reasonable doubt exists as to whether the sacrament of baptism had been truly or validly administered.

10. Although baptism can be administered validly by pouring the water or by immersion or by sprinkling, nevertheless, one should adhere to the first method or the second, or to the mixed form of these two, whichever is the more common practice and in harmony with the custom of the particular rite. The water is to be poured on the head with a triple ablution (or the head is to be immersed three times), each time in the form of a cross, saying the words simultaneously. The same person must both pour the water and pronounce the words.

11. If baptism takes place by infusion, care must be taken that the water does not fall back into the font from the infant's head. It should either fall into the sacrarium of the baptistery or into a special basin provided for that purpose, and in the latter case this water will be emptied later in the sacrarium of the baptistery or of the church.

The Minister of Baptism

12. A priest is the ordinary minister of solemn baptism. But its administration is reserved to the pastor, or to another priest who has the pastor's permission or that of the local Ordinary. Even one who travels about should receive solemn baptism from his own pastor and in his own parish, if there is no difficulty from delay or inconvenience; otherwise any pastor within his own territory may confirm solemn baptism upon a wanderer.

13. Without proper permission, a priest is not allowed to confer solemn baptism in territory other than his own, even upon his own subjects.

14. In a diocese or territory where no parishes or quasi-parishes have been established, the question as to which priest (the Ordinary

est, ut constet cuinam Sacerdoti, praeter Ordinarium, in universo territorio vel in ejus parte jus insit baptizandi.

15. Extraordinarius Baptismi solemnibus minister est Diaconus; qui tamen sua potestate ne utatur sine loci Ordinarii vel Parochi licentia, justa de causa concedenda, quae, ubi necessitas urgeat, legitime praesumitur.

16. Baptismus non solemnibus, in mortis periculo, potest a quovis ministrari, servata debita materia, forma et intentione; quatenus vero fieri potest, adhibeantur duo testes vel saltem unus, quibus baptismi collatio probari possit.

Si tamen adsit Sacerdos, Diacono praeferatur, Diaconus Subdiacono, Clericus laico et vir feminae, nisi pudoris gratia deceat feminam potius quam virum baptizare, vel nisi femina noverit melius formam et modum baptizandi.

Patri aut matri suam prolem baptizare non licet, praeterquam in mortis periculo, quando alius praesto non est, qui baptizet.

17. Curet Parochus ut fideles, praesertim obstetrices, medici et chirurgi, rectum baptizandi modum pro casu necessitatis probe ediscant.

18. Adultorum Baptismus, ubi commode fieri possit, ad loci Ordinarium deferatur, ut, si voluerit, ab eo vel ab ejus delegato solemnius conferatur.

De Baptizandis Parvulis

19. Cum agitur de Baptismo:

1° Parvulorum seu infantium nomine veniunt, qui nondum rationis usum adepti sunt, eisdemque accensentur amentes ab infantia, in quavis aetate constituti:

2° Adulti autem censentur, qui rationis usu fruuntur; idque satis est ut suo quisque animi motu Baptismum petat et ad illum admittatur.

20. Nemo in utero matris clausus baptizetur, donec probabilis spes sit ut rite editus baptizari possit.

Si infans caput emisit et periculum mortis immineat, baptizetur in capite; nec postea, si vivus evaserit, est iterum sub conditione baptizandus.

Si aliud membrum emisit, in illo, si periculum immineat, baptizetur sub conditione; at tunc, si natus vixerit, est rursus sub conditione baptizandus.

Si mater praegnans mortua fuerit, fetus ab iis ad quos spectat extractus, si certo vivat, baptizetur absolute; si dubie, sub conditione.

Fetus, in utero baptizatus, post ortum denuo sub conditione baptizari debet.

excepted) has the right to baptize within the whole territory or a part thereof must be decided from particular statutes and accepted customs.

15. A deacon is the extraordinary minister of solemn baptism. He may not, however, use his power without the consent of the Ordinary or the pastor — such permission being granted for a just cause, and lawfully presumed when necessity urges.

16. In danger of death non-solemn baptism can be administered by anyone as long as he uses the proper form and matter and has the right intention. If possible two witnesses or at least one should be present so that the baptism can be proved. A priest if available should be preferred to a deacon, a deacon to a subdeacon, a cleric to a laic, a man to a woman, unless for the sake of modesty it is more fitting that the woman baptize rather than the man, or because the woman might know the form and method better than the man. Father or mother are not permitted to baptize their child, except when in danger of death no one else can be had who could baptize.

17. It should be a pastor's concern that the faithful, particularly midwives, doctors, and surgeons be thoroughly instructed in the correct manner of baptizing in a case of necessity.

18. Baptism of adults should be referred to the local Ordinary if convenient, so that he himself if he so desires or another delegated by him may administer it with greater solemnity.

Baptism of Children

19. With regard to baptism:

a) Classed as children or infants are such who have not yet attained the use of reason, and likewise the feeble-minded from infancy, no matter what their age;

b) Reckoned as adults are all who have the use of reason; and to be admitted to baptism it suffices that an adult requests it of his own accord.

20. No child is to be baptized while still enclosed in the mother's womb, so long as there is a probable hope that it can be properly brought forth and then baptized. If only the head of the child has come forth and there is danger of its dying, it should be baptized on the head; if afterward it is born and lives, baptism may not be repeated conditionally. If another member of the body makes its appearance and there is danger of death, the baptism should be conferred conditionally upon that member; if the child lives after birth it must be rebaptized conditionally. Should a mother die in confinement, the fetus should be extracted by them obliged thereto by their profession, and if there is a certainty that it lives, it should be baptized absolutely, otherwise conditionally. A fetus baptized while in the mother's womb must be rebaptized conditionally after birth.

21. Curandum ut omnes fetus abortivi, quovis tempore editi, si certo vivant, baptizentur absolute; si dubie, sub conditione.

22. Monstra et ostenta semper baptizentur saltem sub conditione: **Si tu es homo, ego te baptizo, etc.** In dubio autem unusne an plures sint homines, unus absolute baptizetur, ceteri sub conditione: **Si non es baptizatus, ego te baptizo, etc.**

23. Infantes expositi et inventi nisi, re diligenter investigata, de eorum Baptismo constet, sub conditione baptizentur.

24. Infans infidelium, etiam invitis parentibus, licite baptizatur, cum in eo versatur vitae discrimine, ut prudenter praevideatur moriturus, antequam usum rationis attingat.

Extra mortis periculum, dummodo catholicae ejus educationi cautum sit, licite baptizatur:

1° Si parentes vel tutores, aut saltem unus eorum, consentiant;

2° Si parentes, idest pater, mater, avus, avia, vel tutores desint, aut jus in eum amiserint, vel illud exercere nullo pacto queant.

25. Circa Baptismum infantium duorum haereticorum aut schismaticorum, aut duorum catholicorum qui in apostasiam vel haeresim vel schisma prolapsi sint, generatim servantur normae in superiore rubrica constitutae.

De Ritibus et Caeremoniis Baptismi

26. Baptismus solemniter conferatur, salvo praescripto rubr. num. 28.

Loci Ordinarius potest, gravi et rationabili de causa, indulgere ut caeremoniae praescriptae pro Baptismo infantium adhibeantur in Baptismo adultorum.

27. Proles ritu parentum baptizari debet.

Si alter parentum pertineat ad ritum latinum, alter ad orientalem, proles ritu patris baptizetur, nisi aliud jure speciali cautum sit.

Si unus tantum sit catholicus, proles hujus ritu baptizanda est.

28. In mortis periculo Baptismum privatim conferre licet; et, si conferatur a ministro qui nec Sacerdos sit nec Diaconus, ea tantum ponantur, quae sunt ad Baptismi validitatem necessaria; si a Sacerdote vel Diacono, servantur quoque, si tempus adsit, caeremoniae quae Baptismum sequuntur.

Extra mortis periculum Baptismum privatum loci Ordinarius permittere nequit, nisi agatur de haereticis qui in adulta aetate sub conditione baptizentur.

Caeremoniae autem quae in Baptismi collatione praetermissae quavis

21. One should see to it that every abortive fetus, no matter of what period, be baptized absolutely if it is certainly alive. If there is doubt about its being alive, it should be baptized conditionally.

22. A monster or abnormal fetus should in every case be baptized at least with the following expressed condition: **Si tu es homo, ego te baptizo, etc. (If thou art a human being, I baptize thee, etc.)** When in doubt as to whether there is one or several persons in the deformed mass, one part is to be baptized absolutely, and the others each with the condition: **Si non es baptizatus, ego te baptizo, etc. (If thou art not baptized, I baptize thee, etc.)**

23. Foundlings should be baptized conditionally, unless there is a certainty from due investigation that they have already been baptized.

24. An infant of infidel parents may be baptized lawfully even though the parents are opposed, provided that its life is in such danger that one can reasonably foresee it may die before attaining the use of reason. Outside the case of danger of death, it may lawfully be baptized provided its Catholic rearing is guaranteed, as in the following two cases: (a) if parents or guardians or at least one of them consent; (b) if parents, i.e., father, mother, grandfather, grandmother, or guardians do not exist, or if they have lost their right over the child or are unable to exercise it.

25. Generally, the norms stated in the preceding rubric are to be applied to baptism of infants whose parents belong to a heretical or schismatic sect, or of Catholic parents who have lapsed into apostasy, heresy, or schism.

The Rites and Ceremonies of Baptism

26. Baptism should be administered solemnly, except in the case provided for in rubric No. 28 below. The local Ordinary may for weighty and plausible reasons permit the ceremonies prescribed for infant baptism to be used in the baptism of adults.

27. Children must be baptized in the rite of the parents. If one parent belongs to the Latin rite, the other to an Oriental rite, the child should be baptized in the rite of the father, unless some special law provides otherwise. If only one parent is Catholic, the child is to be baptized in the rite of the Catholic party.

28. In danger of death private baptism is permissible, and, if the minister is neither priest nor deacon, he does merely what is required for validity. When private baptism is conferred by a priest or by a deacon, if time permits the ceremonies which follow the act of baptizing should be added. Outside the danger of death the local Ordinary may not permit private baptism, except in the case of adult heretics who are to be baptized conditionally. The ceremonies which for any reason were omitted in the administration of baptism should be added

ratione fuerint, quamprimum in ecclesia suppleantur, nisi agatur de hereticis qui in adulta aetate sub conditione privatim baptizati fuerint ex Ordinarii loci licentia, ut supra.

29. Cum Baptismus sub conditione iteratur, caeremoniae, si quidem in priore Baptismo omissae fuerunt, suppleantur, salvo praescripto rubr. num. 28; sin autem in priore Baptismo adhibitae sunt, repeti in altero aut omitti possunt.

30. Curent Parochi ut ei qui baptizatur, christianum imponatur nomen; quod si id consequi non poterunt, nomini a parentibus imposito addant nomen alicujus Sancti et in libro baptizatorum utrumque nomen prescribant.

De Patrinis

31. Ex vetustissimo Ecclesiae more nemo solemniter baptizetur, nisi suum habeat, quatenus fieri possit, patrinum.

Etiam in Baptismo privato patrinus, si facile haberi queat, adhibeatur; si non interfuerit, adhibeatur in supplendis Baptismi caeremoniis, sed hoc in casu nullam contrahit spirituales cognitionem.

32. Cum Baptismus iteratur sub conditione, idem patrinus, quatenus fieri possit, adhibeatur, qui in priore Baptismo forte adfuit; extra hunc casum in Baptismo conditionato patrinus non est necessarius.

Iterato Baptismo sub conditione, neque patrinus qui priori Baptismo adfuit, neque qui posteriori, cognitionem spirituales contrahit, nisi idem patrinus in utroque Baptismo adhibitus fuerit.

33. Patrinus unus tantum, licet diversi sexus a baptizando, vel ad summum unus et una adhibeantur.

34. Ut quis sit patrinus, oportet:

1° Sit baptizatus, rationis usum assecutus et intentionem habeat id munus gerendi;

2° Ad nullam pertineat haereticam aut schismaticam sectam, nec sententia condemnatoria vel declaratoria sit excommunicatus aut infamis infamia juris aut exclusus ab actibus legitimis, nec sit clericus depositus vel degradatus;

3° Nec sit pater vel mater vel conjux baptizandi;

4° Ab ipso baptizando ejusve parentibus vel tutoribus aut, his deficientibus, a ministro sit designatus;

5° Baptizandum in actu Baptismi per se vel per procuratorem physice teneat aut tangat vel statim levet seu suscipiat de sacro fonte aut de manibus baptizantis.

35. Ut autem quis licite patrinus admittatur, oportet:

1° Decimum quartum suae aetatis annum attigerit, nisi aliud justa de causa ministro videatur;

later in church as soon as possible, except in the case of adult heretics who have received private baptism conditionally with the permission of the Ordinary, as stated above.

29. When baptism is repeated conditionally, the ceremonies which were omitted in the former baptism should be supplied, provided this will not run contrary to anything prescribed in rubric No. 28. But if they were used in the former baptism, they may be repeated or omitted.

30. A pastor should see to it that the person baptized is given a Christian name. If he does not succeed in this, he must add the name of a saint to the one chosen by the parents, and inscribe both in the baptismal register.

The Sponsors

31. In accordance with ancient ecclesiastical custom, no one should be solemnly baptized unless he has a sponsor, provided this is possible. Even in private baptism a sponsor should assist if one can easily be had. If there was no sponsor at the private baptism, one should be procured for the time when the ceremonies are supplied, in which case the sponsor contracts no spiritual relationship.

32. When baptism is repeated conditionally, the same sponsor who was present at the first baptism should assist if possible; except in this case, no sponsor is required in conditional baptism. In a baptism repeated conditionally, neither the sponsor who was present at the first baptism nor the one assisting now contracts a spiritual relationship, unless the sponsor was the same in both instances.

33. There should be only one sponsor (who may be of different sex from the one baptized); or at most two may be employed, a man and a woman.

34. To validly act as sponsor it is required:

a) that the person is baptized, has attained the use of reason, and has the intention of acting in this capacity;

b) that he does not belong to a heretical or schismatic sect, is not excommunicated whether by condemnatory or declaratory sentence, nor legally infamous, debarred from legal acts, nor a deposed or degraded cleric;

c) and is not the father, mother, or spouse of the one baptized;

d) that he is chosen by the one baptized, or by the parents, guardians, or, if these are wanting, by the minister;

e) that during the act of baptizing the sponsor (or his proxy) physically hold or touch the one baptized, or immediately lift him out of the water, or take him into his arms from the font or from the hands of the minister.

35. To lawfully act as sponsor it is required:

a) that he has reached the age of fourteen, unless the minister sees fit to admit a younger person for some valid reason;

2° Non sit propter notorium delictum excommunicatus vel exclusus ab actibus legitimis vel infamis infamia juris, quin tamen sententia intercesserit, nec sit interdictus aut alias publice criminosis vel infamis infamia factus;

3° Fidei rudimenta noverit;

4° In nulla religione sit novitius vel professus, nisi necessitas urgeat et expressa habeatur venia Superioris saltem localis;

5° In sacris ordinibus non sit constitutus, nisi accedat expressa Ordinarii proprii licentia.

36. In dubio utrum quis valide vel licite admitti possit, necne, ad patrini munus, parochus, si tempus suppetat, consulat Ordinarium.

37. Ex Baptismo spiritualem cognationem contrahunt tantum baptizato baptizans et patrinus.

38. Patrinorum est, ex suscepto munere, spiritualem filium perpetuo sibi commendatum habere, atque in iis quae ad christianae vitae institutionem spectant, curare diligenter ut ille talem in tota vita se praebeat, qualem futurum esse solemniter caeremonia sponderunt.

De Tempore et Loco Baptismi Conferendi

39. Infantes quamprimum baptizentur; et Parochi ac concionatores frequenter fideles de hac gravi eorum obligatione commoneant.

40. Baptismus privatus, urgente necessitate, quovis tempore et loco administrandus est.

41. Etiam solemniter Baptismus qualibet die administrari potest; decet tamen adulterum Baptismum, secundum antiquissimum Ecclesiae ritum, conferri, si fieri commode queat, in pervigilio Paschatis et Pentecostes, praecipue in metropolitanis aut cathedralibus ecclesiis.

42. Proprius Baptismi solemniter administrandi locus est Baptisterium in ecclesia vel oratorio publico.

43. Quaelibet paroecialis ecclesia, revocato ac reprobato quovis contrario statuto vel privilegio vel consuetudine, baptismalem habeat fontem, salvo legitimo jure cumulativo aliis ecclesiis jam quaesito.

Loci Ordinarius potest pro fidelium commoditate permittere vel jubere ut fons baptismalis ponatur etiam in alia ecclesia vel publico oratorio intra paroeciae fines.

44. Si ad ecclesiam paroecialem, aut ad aliam quae jure fontis gaudeat, baptizandus, propter locorum distantiam aliave adjuncta, sine gravi incommodo aut periculo, accedere aut transferri nequeat, Baptismus solemniter a Parocho conferri potest et debet in proxima

b) that he is not excommunicated for a notorious crime, nor excluded from legal acts, nor legally infamous (even though no sentence has been issued to that effect), nor interdicted, nor a public criminal, nor infamous in fact;

c) that he knows the rudiments of the faith;

d) that he is neither a novice nor a professed religious, unless necessity urges it and the sponsor has the express permission from at least the local superior;

e) that he is not in sacred orders, unless he has the express permission of the Ordinary.

36. When in doubt as to whether a person may validly or lawfully be permitted to act as sponsor, the pastor should consult the Ordinary if time allows.

37. Only the minister and the sponsor contract a spiritual relationship from baptism with the one baptized.

38. It is the duty of sponsors by reason of their position ever to regard their godchild as a personal charge, and in all that pertains to his Christian upbringing to watch over him faithfully, so that in his whole life he may prove himself true to the promises which they once solemnly spoke for him.

The Time and Place for Administering Baptism

39. Infants should be baptized as soon as possible, and pastors and other priests when preaching should frequently warn the faithful of their serious obligation in this respect.

40. Private baptism when necessity demands may be conferred at any time and in any place.

41. Solemn baptism, too, may be administered on any day. In harmony with earliest ecclesiastical discipline, baptism of adults ought to be conferred if convenient on the vigils of Easter and Pentecost, especially in cathedral or metropolitan churches.

42. The proper place for administering solemn baptism is the baptistery in a church or public oratory.

43. Every parish church should have a baptismal font, and all contrary statutes, privileges, or customs are reprobated and revoked; without impairing, however, the legitimate cumulative right already claimed by other churches. The local Ordinary can permit or command that a baptismal font be placed in another church or public oratory even within the parish boundaries, if it will serve the convenience of the faithful.

44. When distance or other circumstances make it extremely inconvenient or dangerous to bring the candidate for baptism to the parish church or to another which has the right to a baptismal font, the pastor may, in fact must, administer solemn baptism in the

ecclesia aut oratorio publico intra paroeciae fines, licet haec baptismali fonte careant.

45. In domibus autem privatis Baptismus solemnus administrari non debet, nisi hisce in adjunctis:

1° Si baptizandi sint filii aut nepotes eorum qui supremum actu tenent populorum principatum vel jus habent succedendi in thronum, quoties isti id rite poposcerint;

2° Si loci Ordinarius, pro suo prudenti arbitrio et conscientia, justa ac rationabili de causa, in casu aliquo extraordinario id concedendum censuerit.

In memoratis casibus Baptismus conferendus est in sacello domus aut saltem in alio decenti loco, et aqua baptismali de more benedicta.

46. Baptisterium sit decenti loco et forma, materiaque solida, et quae aquam bene contineat, decenter ornatum, et cancellis circumseptum, sera et clave munitum, atque ita obseratum, ut pulvis, vel aliae sordes intro non penetrent, in eoque, ubi commode fieri potest, depingatur seu collocetur imago sancti Joannis Christum baptizantis.

De Sacris Oleis, et Aliis Requisitis

47. Sacrum Chrisma, et sanctum Oleum, quod et Catechumenorum dicitur, quorum usus est in Baptismo, debent esse ab Episcopo benedicta Feria V in Coena Domini proxime superiore; neque adhibeantur vetera, nisi necessitas urgeat.

48. Curet Parochus, ut ea suo tempore quamprimum habeat a suo Ordinario, et tunc vetera in ecclesia comburat.

49. Mox deficienti Oleo benedicto aliud Oleum de olivis non benedictum adjiciatur, etiam iterato, minore tamen copia.

50. Chrisma, et Oleum sacrum sit in suis vasculis argenteis, aut saltem stanneis, bene obturatis; quae vascula sint inter se distincta et propriam unumquodque inscriptionem habeat, majusculis litteris incisam, ne quis error committatur.

51. Ad usum vero quotidianum minora habeantur vascula ex argento, si fieri potest, aut stanno, sive separata, sive etiam juncta: apte tamen distincta, et bene cooperta, et cum suis inscriptionibus, ut supra, ne Parochus aberret, et unum pro altero sumat, quod cavere debet diligenter.

52. In ea igitur ex majoribus vasculis Chrimatis et Olei, quod sufficiat, infundatur, atque ut effusionis periculum caveatur, commodum erit, in his vasculis bombacium, seu quid simile habere, Oleo

nearest church or public oratory within the parish limits, even though it has no baptismal font.

45. Solemn baptism may not be administered in private homes, except in the following circumstances: (a) when the persons to be baptized are children or grandchildren of them who hold the supreme position of government or have the right of succession to the throne, provided this privilege is duly requested; (b) when the Ordinary, after prudent and conscientious deliberation, judges that it should be allowed in some extraordinary case for a just and worthy reason. In the cases cited the baptism is to be administered in the chapel of the home or at least in a suitable room, and duly blessed baptismal water is to be employed.

46. The baptismal font should be constructed in becoming style and located in a proper place. It should be made of solid material, such as will keep in the water, properly decorated, secured with lock and key, and fastened so that dust and dirt cannot penetrate. The baptistery should have a grill or should be railed off. If possible a representation of the baptism of Christ by St. John should be painted or placed in the baptistery.

The Holy Oils and Other Requisites

47. Holy Chrism and the so-called Oil of Catechumens used in baptism must have been consecrated by the bishop on the preceding Holy Thursday. Older oils may not be used except in case of necessity.

48. The pastor must see to it that he obtains immediately the newly consecrated oils from his Ordinary, and thereupon he burns the old oils in church (in the sanctuary lamp).

49. If the consecrated oils do not suffice, then other non-consecrated olive oil is added, but in lesser quantity than the consecrated each time this happens.

50. Holy Chrism and Oil of Catechumens should be preserved in individual vessels of silver or at least of pewter, and be kept properly sealed. These vessels should have each a distinct style, and should be marked with capital letters to avoid every error.

51. For daily use smaller containers made of silver if possible or of pewter should be employed. These may be either separate or joined together, yet properly covered and easily distinguishable. Each one should have its individual mark as noted above, so that the priest may not mistake one for the other; which error must be carefully precluded.

52. Into these latter as much Chrism and Oil of Catechumens as required is poured from the larger vessels, and it is advisable to provide the separate containers of the oilstock with a little cotton or similar material to absorb the oils. This will prevent the danger of

sacro, et Chrismate separatim perfusum, in quo pollex, cum opus est, ad inungendum immittatur.

53. Haec vascula ita parata in ecclesia, loco proprio, honesto, ac mundo, sub clave, ac tuta custodia decenter asserventur, ne ab aliquo, nisi a Sacerdote, temere tangantur, aut eis sacrilege quisquam abuti possit; nec ea domi Parochus retineat, nisi propter necessitatem aliamve rationabilem causam, accedente Ordinarii licentia.

54. Parochus, quantum fieri potest, curet, ne per laicos, sed per se, vel alium Sacerdotem, vel saltem per alium Ecclesiae ministrum haec Olea deferantur; caveat item, ne de iis quidquam ulli unquam tribuat cujusvis rei praetextu.

55. Sal, quod in os baptizandi immittendum est, sit benedictum sua peculiari benedictione, quae infra praescribitur; neque utatur sale exorcizato ad benedicendam aquam; sitque prius bene confractum et attritum, siccum ac mundum. Sal ita benedictum nemini tradatur, neque etiam iis, qui benedicendum attulerint, reddatur, sed ad alios baptizandos servetur, aut in sacrarium abjiciatur.

56. Cum igitur Baptismi Sacramentum jam administrandum est, haec in promptu esse debent:

57. Vascula sacri Olei Catechumenorum, et Chrismatis.

58. Vasculum cum sale benedicendo, vel jam, ut dictum est, benedicto.

59. Vasculum, seu cochleare ex argento, vel alio metallo nitidum, ad aquam Baptismi fundendam super caput baptizandi, quod nulli praeterea alii usui deserviat.

60. Pelvis, seu bacile ad excipiendam aquam ex capite defluentem, nisi statim in sacrarium defluat.

61. Gossipium, alio nomine bombacium, seu quid simile, ad abstergenda loca sacris Oleis inuncta.

62. Stolae duae, ubi commode haberi possunt, una violacea, et altera alba, ut infra notatur, mutanda; sin minus, una saltem adhibeatur.

63. Medulla panis, qua inuncti Sacerdotis digiti, cum manus lavat, abstergantur; et vas pro manuum lotionem post Baptismum, quod huic tantum usui deservire decet.

64. Alba vestis in modum pallioli, seu linteolum candidum, infantis capiti imponendum.

65. Cereus, seu candela cerea, baptizato ardens tradenda.

leakage, and at the same time when pressed with the thumb will yield enough for the anointings.

53. These vessels should be reverently reserved in church in a special place (compartment) which is decent and clean, and kept under lock and key. Thus they will be safely guarded from improper handling by anyone except a priest, as well as from sacrilegious misuse. The pastor ought not to keep them in the rectory, unless some necessity and serious reason warrants, and then only with the permission of the Ordinary.

54. So far as possible let it be the pastor's concern that the holy oils be fetched by himself, some other priest, or at least by a cleric, and not by a laic. Let him beware also of ever giving any of the holy oils to whomsoever, no matter under what pretext.

55. The salt which is to be put into the mouth of the candidate for baptism must be blessed with its own special form as designated later in the rite for baptism. Nor is salt thus blessed to be used at the blessing of water. It should first be reduced to fine granules, and kept clean and dry. Salt thus blessed should be given to nobody nor even returned to whomever may have brought it for the blessing, but it should be saved exclusively for baptism or thrown into the sacrarium.

56. Wherefore, when the sacrament of baptism is about to be conferred, the following articles should be at hand:

57. The vessels containing Oil of Catechumens and Chrism.

58. A vessel containing the salt to be blessed, or some already blessed, as stated before.

59. A clean vessel or a ladle made of silver or other metal for pouring the baptismal water on the head of the one who is being baptized; and this vessel should be used for no other purpose.

60. A basin or cup to receive the water which flows down from the head of the baptized, unless it falls directly into the sacrarium.

61. Cotton or similar material to be used for wiping the parts anointed with the holy oils.

62. Two stoles if readily available, one purple and the other white, to be exchanged as noted below; otherwise at least one stole should be provided.

63. A piece of bread with which to remove the oil from the priest's fingers when he washes his hands; moreover, a basin for washing the hands after baptism, and this should not be used for other purposes.

64. A white garment in the form of a little mantle, or a small piece of white linen to be placed on the infant's head.

65. A waxen torch or wax candle which shall be burning when given to the baptized.

66. Hic denique Ritualis liber sit paratus; et item liber Baptismalis, in quo baptizati describuntur.

67. Omnibus igitur opportune praeparatis, Sacerdos ad tanti Sacramenti administrationem, loti's manibus, superpelliceo et stola violacea indutus, accedat: Clericum unum, seu plures, si potest, secum adhibeat, superpelliceo pariter indutos, qui sibi ministrent.

68. Ita paratus accedat ad limen ecclesiae, ubi foris exspectant qui infantem detulerunt.

69. Interroget (nisi de his bene sibi constet), an sit suae parociae, masculus, an femina, an sit domi baptizatus, et a quo, et quam rite, et qui sint compadres, qui infantem teneant, pro eoque respondeant: quos pie ac decenter assistere, ac, prout opus erit, pro baptizando ad interrogationes respondere admoneat.

70. Et quoniam iis qui baptizantur, tamquam Dei filiis in Christo regenerandis, et in ejus militiam adscribendis, nomen imponitur, curet, ne obscoena, fabulosa, aut ridicula, vel inanium deorum, vel impiorum ethnicorum hominum nomina imponantur, sed potius, quatenus fieri potest, Sanctorum, quorum exemplis fideles ad pie vivendum excitentur, et patrociniis protegantur.

71. His igitur expeditis, et accepto nomine baptizandi, positi, si infans fuerit, super brachium dextrum illius, qui eum defert, Parochus ad Baptismum procedat, in hunc modum nominatim interrogans.

ORDO BAPTISMI PARVULORUM

1. **Sacerdos interrogat infantem (si plures sint baptizandi, singulariter singulos):**

N., quid petis ab Ecclesia Dei?

Patrinus respondet: Fidem.

Sacerdos: Fides, quid tibi praestat?

Patrinus respondet: Vitam aeternam.

2. **Sacerdos (etiam singulariter singulis):**

Si igitur vis ad vitam ingredi, serva mandata. Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et proximum tuum sicut te ipsum.

3. **Deinde ter exsufflat leniter in faciem infantis, et dicit semel (singulariter singulis):**

66. Lastly, the ritual should be in readiness and also the baptismal register in which the names of the baptized are inscribed.

67. Everything being prepared, the priest washes his hands, puts on a surplice and purple stole, and proceeds to the administration of this great sacrament. He should be assisted by one cleric or more if possible, who are likewise vested in surplice.

68. Thus vested the priest advances to the threshold of the church. The people with the child should be waiting outdoors.

69. He ascertains, unless this information is already known to him, whether the candidate belongs to his parish, its sex, whether it had been baptized at home and by whom and in what manner, and he inquires as to who will act as sponsors. The latter he instructs to assist with due reverence and to answer the interrogations for the candidate.

70. Since a name is given to those who through baptism are to become children of God, newly born in Christ and enrolled in His service, let the priest see to it that ugly, notorious, or ridiculous names are not imposed, nor those of false deity or heathen profligates. Rather let names of the saints be selected so far as possible, whose example the faithful may devoutly imitate and to whose patronage they are consigned.

71. Everything being provided for and the name approved of, with the one who is to be baptized, if a child, resting on the right arm of the person holding it, the pastor proceeds with the baptism according to the rite which follows.

THE RITE FOR THE BAPTISM OF INFANTS

At the Threshold of the Church

1. The priest interrogates the child (if several are to be baptized, the questions are addressed to each):

N, what dost thou ask of the Church of God?

The sponsor replies: Faith.

Priest: What does faith bestow on thee?

The sponsor replies: Life everlasting.

2. **Priest (again to each one singly):**

If then thou wilt enter into life, keep the commandments: thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and thy neighbor as thyself.

3. Then he gently blows three times on the face of the infant, and says:

Exi ab eo (ea), immúnde spíritus, et da locum Spíritui Sancto Paráclito.

4. Postea pollice facit signum crucis in fronte, et in pectore infantis, dicens (singulariter singulis):

Accipe signum Crucis tam in fronte, quam in corde, sume fidem caeléstium praeceptorum: et talis esto moribus, ut templum Dei jam esse possis.

Pro uno vel una

Orémus.

Oratio

PRECES nostras, quaesumus, Dómine, cleménte exáudi: et hunc eléctum tuum **N.** (hanc eléctam tuam **N.**) crucis Domínicae impressióne signátum (signátam) perpétua virtúte custódi: ut magnítudinis glóriae tuae rudiménta servans, per custódiam mandatorum tuorum ad regeneratiónis glóriam pervenire mereátur. Per Christum Dóminum nostrum. **R̄.** Amen.

Pro pluribus

Orémus.

Oratio

PRECES nostras, quaesumus, Dómine, cleménte exáudi: et hos eléctos tuos (si feminae tantum adsint has eléctas tuas) **N.** et **N.** crucis Domínicae impressióne signátos (signátas) perpétua virtúte custódi: ut magnítudinis glóriae tuae rudiménta servantes, per custódiam mandatorum tuorum ad regeneratiónis glóriam pervenire mereántur. Per Christum Dóminum nostrum. **R̄.** Amen.

5. Deinde imponit manum super caput infantis (singulorum infantium), et postea manum extensam tenens dicit:

Pro uno vel una

Orémus.

Oratio

OMNÍPOTENS, sempitérne Deus, Pater Dómini nostri Jesu Christi, respícere dignáre super hunc fámulum tuum **N.** (hanc fámulam tuam **N.**) quem (quam) ad rudiménta fidei vocáre dignátus es; omnem caeci-

Pro pluribus

Orémus.

Oratio

OMNÍPOTENS, sempitérne Deus, Pater Dómini nostri Jesu Christi, respícere dignáre super hos fámulos tuos **N.** et **N.** (has fámulas tuas **N.** et **N.**) quos (quas) ad rudiménta fidei vocáre dignátus es; omnem caeci-

Go out from him (her), thou unclean spirit, and make way for the Holy Spirit, the Consoler.

4. With his thumb he makes the sign of the Cross upon the forehead and breast of the infant, saying:

Receive the sign of the Cross upon thy brow † and upon thy heart †. Enter into the service of the heavenly commandments, and be thou such in thy conduct that thou mayest deserve henceforth to be known as God's temple.

For one infant

Let us pray. **Prayer**

GRACIOUSLY hear our entreaty, O Lord, we beseech thee, and with thine unfailing might guard thy chosen one, **N.**, now signed with the seal of our Lord's holy cross. Help him (her) to hold fast to this first acquaintance with thy majestic glory, that in keeping thy commandments, he (she) may deserve to attain the everlasting bliss destined for all who are born anew. Through Christ our Lord. **R.** Amen.

For several

Let us pray. **Prayer**

GRACIOUSLY hear our entreaty, O Lord, we beseech thee, and with thine unfailing might guard thy chosen ones, **N.** and **N.**, now signed with the seal of our Lord's holy cross. Help them to hold fast to this first acquaintance with thy majestic glory, that in keeping thy commandments, they may deserve to attain the everlasting bliss destined for all who are born anew. Through Christ our Lord. **R.** Amen.

5. He now lays his hand upon the head of each child; then with outstretched hand he says:

For one

Let us pray. **Prayer**

ALMIGHTY, everlasting God, Father of our Lord, Jesus Christ! Deign to regard with favor thy servant, **N.** (thy handmaid, **N.**) whom it has pleased thee to call to the be-

For several

Let us pray. **Prayer**

ALMIGHTY, everlasting God, Father of our Lord, Jesus Christ! Deign to regard with favor thy servants (**if females only** thy handmaids), **N.** and **N.** whom it has pleased

tátem cordis ab eo (ea) expélle; disrúmpe omnes láqueos sátae, quibus fúerat colligátus (colligáta); áperi ei, Dómine, jánuam pietátis tuae, ut signo sapiéntiae tuae imbútns (imbúta), ómnium cupiditátum foetóribus cáreat, et ad suávem odórem praeceptórum tuórum laetus (laeta) tibi in Ecclésia tua desérviat, et proficiat de die in diem. Per eúmdem Christum Dóminum nostrum. *R̄.* Amen.

citátem cordis ab eis expélle; disrúmpe omnes láqueos sátae, quibus fúerant colligáti (colligátae); áperi eis, Dómine, jánuam pietátis tuae, ut signo sapiéntiae tuae imbúti (imbútae) ómnium cupiditátum foetóribus cácreant, et ad suávem odórem praeceptórum tuórum laeti (laetae) tibi in Ecclésia tua desérviat et proficiat de die in diem. Per eúmdem Christum Dóminum nostrum. *R̄.* Amen.

6. Deinde Sacerdos benedicit sal, quod semel benedictum alias ad eundem usum deservire potest.

Benedictio salis

EXORCÍZO te, creatúra salis, in nómine Dei ✠ Patris omnipoténtis, et in caritáte Dómini nostri Jesu ✠ Christi, et in virtúte Spíritus ✠ Sancti. Exorcízo te per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum ✠ qui te ad tutelam humáni géneris procreávit, et pópulo veniénti ad credulitátem per servos suos consecrári praecépít, ut in nómine sanctae Trinitátis efficiáris salutáre sacraméntum ad effugándum inimícum. Proínde rogámus te, Dómine Deus noster, ut hanc creatúram salis sanctificándo sancti ✠ fices, et benedicéndo bene ✠ dicas, ut fiat ómnibus accipiéntibus perfécta medicína, pérmanens in viscéribus eórum, in nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et saeculum per ignem. *R̄.* Amen.

ginnings of faith. Drive out from him (her) all blindness of heart. Sunder all snares of Satan which hitherto bound him (her); open to him (her) the gate of thy fatherly love, that dedicated with the seal of thy wisdom, he (she) may remain unsullied from every evil desire. And inspired by the loveliness of thy precepts, may he (she) serve thee with glad heart in thy church, advancing in perfection from day to day. Through the selfsame Christ our Lord. *R.* Amen.

thee to call to the beginnings of faith. Drive out from them all blindness of heart. Sunder all snares of Satan which hitherto bound them; open to them the gate of thy fatherly love, that dedicated with the seal of thy wisdom, they may remain unsullied from every evil desire. And inspired by the loveliness of thy precepts, may they serve thee with glad hearts in thy Church, advancing in perfection from day to day. Through the selfsame Christ our Lord. *R.* Amen.

6. The priest blesses salt, which once blessed may serve for future baptisms.*

Blessing of Salt

I PURGE thee of evil, thou creature of salt, in the name of God †, the Father almighty, and in the love of Jesus † Christ, our Lord, and by the power of the Holy † Spirit. I exorcise thee by the living † God, by the true † God, by the holy † God, by the God † Who did provide thee in preservation of human needs, and did command that thou be consecrated by His servants for the people coming unto Faith, that in the name of the Blessed Trinity thou mayest become an outward sign of salvation, repulsing the enemy. Wherefore, we beseech thee, O Lord, our God, to sanctify † with thy sanctifying power, to bless † with thy benediction this creature of salt, that it may be for all who receive it a sure remedy, ever enduring within them; in the name of the selfsame Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. *R.* Amen.

* When a deacon administers baptism in solemn manner, he uses salt already blessed by a priest. — *Trans.*

7. Deinde immittit modicum salis benedicti in os infantis, dicens (singulariter singularis):

N., accipe sal sapiéntiae: propitiátio sit tibi in vitam aetérnam.

R̄. Amen.

Sacerdos: Pax tecum. R̄. Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

DEUS patrum nostrórum, Deus univérsae cónditor veritátis, te súpplīces exorámus, ut hunc fámulum tuum N. (hanc fámulam tuam N.) respícere dignéris propítius, et hoc primum pábulum salis gustántem, non diútius esuríre permittas, quo minus cibo expleátur caelésti, quátenus sit semper spírítu fervens, spe gaudens, tuo semper nómini sérvīens. Perduc eum (eam), Dómine, quaésumus, ad novae regeneratiónis lavácrum, ut cum fidélibus tuis promissiónum tuárum aetérna praémia cónsequi mereátur. Per Christum Dóminum nostrum. R̄. Amen.

Exorcízo te, immúnde spírítus, in nómine Pa † tris, et Fí † lii, et Spírítus † Sancti, ut éxeas, et recédas ab hoc fámulo (hac fámula) Dei N.: Ipse enim tibi ímperat, maledícite damnáte, qui pédibus

Pro pluribus

Orémus.

Oratio

DEUS patrum nostrórum, Deus univérsae cónditor veritátis, te súpplīces exorámus, ut hos fámulos tuos N. et N. (has fámulas tuas N. et N.) respícere dignéris propítius, et hoc primum pábulum salis gustántes, non diútius esuríre permittas quo minus cibo expleántur caelésti, quátenus sint semper spírítu fervéntes, spe gaudéntes, tuo semper nómini serviéntes. Perduc eos (eas) Dómine, quaésumus, ad novae regeneratiónis lavácrum, ut cum fidélibus tuis promissiónum tuárum aetérna praémia cónsequi mereántur. Per Christum Dóminum nostrum. R̄. Amen.

Exorcízo te, immúnde spírítus, in nómine Pa † tris, et Fí † lii, et Spírítus † Sancti, ut éxeas, et recédas ab his fámulis (famulábus) Dei N. et N.: Ipse enim tibi ímperat, maledícite damnáte, qui pédibus

7. He puts a little of the blessed salt into the mouth of the child, saying:

N., receive the salt of wisdom; may it be unto thee a sign of reconciliation unto life everlasting. **Ry.** Amen.

Priest: Peace be with thee. **Ry.** And with thy spirit.

For one

Let us pray.

Prayer

GOD of our fathers, O God, thou source of all truth, humbly we implore thee to look with mercy upon this thy servant, **N.** (thy handmaid, **N.**), and no more let him (her) hunger who now tastes this first nourishment of salt. But let him (her) be enriched with heavenly food, so that he (she) may ever be inflamed with zeal, joyous in hope, constant in serving thee. We bid thee, Lord, lead him (her) to the bath where one is born anew, that in the company of thy faithful he (she) may deserve to win the everlasting reward which thou hast promised. Through Christ our Lord. **Ry.** Amen.

I cast thee out, unclean spirit, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit. Depart and vanish from this servant (handmaid) of God, **N.** For it is He

For several

Let us pray.

Prayer

GOD of our fathers, O God, thou source of all truth, humbly we implore thee to look with mercy upon these thy servants, **N.** and **N.** (thy handmaids, **N.** and **N.**), and no more let them hunger who now taste this first nourishment of salt. But let them be enriched with heavenly food, so that they may ever be inflamed with zeal, joyous in hope, constant in serving thee. We bid thee, Lord, lead them to the bath where one is born anew, that in the company of thy faithful they may deserve to win the everlasting reward which thou hast promised. Through Christ our Lord. **Ry.** Amen.

I cast thee out, unclean spirit, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit. Depart and vanish from these servants (handmaids) of God, **N.** and **N.** For

super mare ambulávit, et Petro mergénti dexteram porréxit.

Ergo, maledícite diabóle, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab hoc fámulo (hac fámula) Dei **N.**, quia istum (istam) sibi Deus, et Dóminus noster Jesus Christus ad suam sanctam grátiam, et benedictiónem, fontémque Baptísmatis vocáre dignátus est.

super mare ambulávit, et Petro mergénti dexteram porréxit.

Ergo, maledícite diabóle, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab his fámulis (fámulábus) Dei **N.** et **N.**, quia istos (istas) sibi Deus, et Dóminus noster Jesus Christus ad suam sanctam grátiam, et benedictiónem, fontémque Baptísmatis vocáre dignátus est.

8. **Hic pollice in fronte signat infantem, dicens (singulariter singulis):**

Et hoc signum sanctae Cru ✠ cis, quod nos fronti ejus damus, tu, maledícite diabóle, numquam áudeas violáre. Per eúndem Christum Dóminum nostrum. **Ry.** Amen.

9. **Mox imponit manum super caput infantis (singulorum infantium), et postea manum extensam tenens dicit:**

Pro uno vel una

Orémus.

Oratio

AETÉRNAM ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, aetérne Deus, auctor lúminis et veritátis, super hunc fámulum tuum **N.** (hanc fámulam tuam **N.**) ut dignéris eum (eam) illumináre lúmine intelligéntiae tuae: munda eum

Pro pluribus

Orémus.

Oratio

AETÉRNAM ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, aetérne Deus, auctor lúminis et veritátis, super hos fámulos tuos **N.** et **N.** (has fámulas tuas **N.** et **N.**) ut dignéris eos (eas) illumináre lúmine intelligéntiae tuae: munda eos

Who commands thee, thou doomed and accursed one, He Whose feet once trod the waves, Who reached out His saving hand to Peter when he began to sink. Therefore, accursed fiend, admit thy doom, and pay honor to Jesus Christ, His Son and to the Holy Spirit, and keep far from this servant (handmaid) of God, **N.** For Jesus Christ, our Lord and God has graciously called him (her) to His holy grace and blessing, indeed, to the fountain of baptism.

it is He Who commands thee, thou doomed and accursed one, He Whose feet once trod the waves, Who reached out His saving hand to Peter when he began to sink. Therefore, accursed fiend, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son and to the Holy Spirit, and keep far from these servants (handmaids) of God, **N.** and **N.** For Jesus Christ, our Lord and God has graciously called them to His holy grace and blessing, indeed, to the fountain of baptism.

8. Here he signs with his thumb the forehead of the child, saying:

And this sign of the holy ✠ Cross which we trace on his (her) brow, do thou, accursed demon, never dare to violate. Through the selfsame Christ our Lord. **R̄.** Amen.

9. He lays his hand upon the child's head (each child); then with outstretched hand he says:

For one

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat for this thy servant, **N.** (handmaid, **N.**), thine unfailing and righteous mercy. May it please thee to enlighten him (her) with the light of thine understanding. Cleanse and

For several

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat for these thy servants, **N.** and **N.** (handmaids, **N.** and **N.**), thine unfailing and righteous mercy. May it please thee to enlighten them with the light of thine understanding.

12. Ac deinde, antequam accedat ad Baptisterium, versis renibus ostio cancellorum Baptisterii, dicit:

Exorcismus

Pro uno vel una

EXORCÍZO te, omnis spírítus immúnde, in nómine Dei † Patris omnipoténtis, et in nómine Jesu † Christi Fílii ejus, Dómini et Júdicis nostri, et in virtúte Spírítus † Sancti, ut discédas ab hoc plásmate Dei **N**, quod Dóminus noster ad templum sanctum suum vocáre dignátus est, ut fiat templum Dei vivi, et Spírítus Sanctus hábitet in eo. Per eúndem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄.** Amen.

Pro pluribus

EXORCÍZO te, omnis spírítus immúnde, in nómine Dei † Patris omnipoténtis, et in nómine Jesu † Christi Fílii ejus, Dómini et Júdicis nostri, et in virtúte Spírítus † Sancti, ut discédas ab his plasmátibus Dei **N**. et **N**, quae Dóminus noster ad templum sanctum suum vocáre dignátus est, ut fiant templum Dei vivi, et Spírítus Sanctus hábitet in eis. Per eúndem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄.** Amen.

13. Postea Sacerdos pollice accipit de saliva oris sui (quod omittitur quotiescumque rationabilis adest causa munditiei tuendae aut periculum morbi contrahendi vel propagandi), et tangit aures et nares infantis: tangendo vero aurem dexteram et sinistram, dicit (singulariter singulis):

Ephpheta, quod est, Adaperire.

Deinde tangit nares dicens:

In odórem suavitatís. Tu autem effugáre, diábole: appropinquábit enim júdicium Dei.

14. Postea interrogat baptizandum nominatim, dicens (singulariter singulis):

N, abrenúntias sátanae?

Respondet patrinus: Abrenúntio.

Sacerdos: Et ómnibus opéribus ejus?

Patrinus: Abrenúntio.

12. Then before entering the baptistery, he turns to the candidate and says:

Exorcism

For one

I EXPEL thee, every unclean spirit, in the name of God, the Father ✠almighty, in the name of Jesus ✠Christ, His Son, our Lord and Judge, and by the power of the Holy ✠Spirit. Depart from this handwork of God, **N**, whom our Lord has deigned to call to His holy temple, that he (she) may be made a temple of the living God, and the Holy Spirit may dwell within him (her). Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. *Ry.* Amen.

For several

I EXPEL thee, every unclean spirit, in the name of God, the Father ✠almighty, in the name of Jesus ✠Christ, His Son, our Lord and Judge, and by the power of the Holy ✠Spirit. Depart from these handworks of God, **N**. and **N**, whom our Lord has deigned to call to His holy temple, that they may be made temples of the living God, and the Holy Spirit may dwell within them. Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. *Ry.* Amen.

13. The priest moistens his thumb with his saliva (this part of the rite may be omitted whenever there is a reasonable objection on the score of its being unsanitary or where there is danger of contracting or communicating disease), and touches the ears and nostrils of the child. He touches the right ear then the left, saying only once:

Ephpheta, which means: Be thou opened!

Then he touches the nostrils, one after the other, adding:

Unto the odor of sweetness. But thou, evil spirit, begone, for the judgment of God draws nigh!

14. Now he questions the candidate by name:

N, dost thou renounce Satan?

Sponsor: I do renounce him.

Priest: And all his works?

Sponsor: I do renounce them.

Sacerdos: Et ómnibus pompis ejus?

Patrinus: Abrenúntio.

Unctio Olei

15. Deinde Sacerdos intingit pollicem in Oleo Catechumenorum, et infantem ungit in pectore, et inter scapulas in modum crucis, dicens semel (singulariter singulis):

Ego te línio ✠ oleo salutis in Christo Jesu Dómino nostro, ut hábeas vitam aetérnam. **R̄.** Amen.

16. Subinde pollicem et inuncta loca abstergit bombacio, vel re simili.

In Baptisterio

17. Stans ibidem extra cancellos, deponit stolam violaceam, et sumit stolam albi coloris. Tunc ingreditur Baptisterium, in quod intrat etiam patrinus cum infante.

Sacerdos ad Fontem interrogat, expresso nomine, baptizandum singulos baptizandos), patrino respondente:

N, credis in Deum Patrem omnipoténtem, creatórem caeli et terrae?

R̄. Credo.

Credis in Jesum Christum, Fílium ejus únicum, Dóminum nostrum, natum, et passum?

R̄. Credo.

Credis et in Spíritum Sanctum, sanctam Ecclésiám cathólicam, Sanctórum communiómem, remissiómem peccatórum, carnis resurrectionem, et vitam aetérnam?

R̄. Credo.

18. Subinde, expresso nomine baptizandi, Sacerdos dicit (singulariter singulis):

N, vis baptizári?

Respondet patrinus: Volo.

Baptismus

19. Tunc patrino, vel matrina, vel utroque (si ambo admittantur) infantem tenente, Sacerdos vasculo, seu urceolo accipit aquam baptismalem, et eam ter fundit super caput infántis in modum crucis, et simul verba proferens, semel tantum distincte, et attente, dicit (singulariter singulis):

Priest: And all his allurement^s?

Sponsor: I do renounce them.

Anointing With Oil of Catechumens

15. The priest dips his thumb in the Oil of Catechumens, and in the form of a cross anoints the child on the breast and between the shoulders on the back, saying only once for the two anointings:

I anoint ✠ thee with the oil of salvation in Christ Jesus, our Lord, that thou mayest have life everlasting. *R.* Amen.

16. Thereupon he wipes his thumb and the places anointed with cotton or similar material.

Within the Baptistery

17. Remaining in the same place outside the baptistery gates, he exchanges the purple stole for a white one. Then he enters the baptistery, followed by the sponsor with the child. At the baptismal font he interrogates the candidate by name, with the sponsor giving the answer:

N., dost thou believe in God, the Father almighty, Creator of heaven and earth?

Sponsor: I do believe.

Dost thou believe in Jesus Christ, his Sole-Begotten Son, our Lord, Who was born unto us and Who suffered for us?

Sponsor: I do believe.

Priest: Dost thou believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Sponsor: I do believe.

18. He says to the candidate, calling him by name:

N., wilt thou be haptized?

Sponsor: I will.

The Baptism

19. With the godfather or godmother (or both if two have been selected) holding the child, the priest takes baptismal water with the ladle, pours it thrice in the form of a cross upon the child's head, and simultaneously pronounces only once distinctly and attentively the following words:

N., ego te baptizo in nómine Pa ✠ tris, fundit primo, et Fí ✠ lii, fundit secundo, et Spíritus ✠ Sancti, fundit tertio.

20. Ubi autem est consuetudo baptizandi per immersionem, Sacerdos accipit infantem, et, advertens ne laedatur, caute immergit, et trina immersione baptizat, et semel tantum dicit:

N., ego te baptizo in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

21. Mox patrinus, vel matrina, vel uterque simul infantem de sacro Fonte levat, suscipientes illum de manu Sacerdotis.

22. Si vero dubitetur, an infans fuerit baptizatus, utatur hac forma:

N., si non es baptizátus (-a), ego te baptizo in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

Unctio Chrismatis, etc.

23. Deinde intingit pollicem in sacro Chrismate, et ungit infantem in summitate capitis in modum crucis, dicens (singulariter singulis):

DEUS omnipotens, Pater Dómini nostri Jesu Christi, qui te regenerávit ex aqua et Spíritu Sancto, quique dedit tibi remissionem ómnium peccatórum (hic inungit), ipse te líniat ✠ Chrismate salutis in eódem Christo Jesu Dómino nostro in vitam aetérnam. **R.** Amen.

Sacerdos: Pax tibi. **R.** Et cum spíritu tuo.

24. Tum bombacio, vel re simili, abstergit pollicem, et locum inunctum, et imponi capiti ejus linteolum candidum loco vestis albae, dicens (singulariter singulis):

Accipe vestem cándidam, quam pérferas immaculátam ante tribunal Dómini nostri Jesu Christi, ut hábeas vitam aetérnam.

R. Amen.

25. Postea dat ei, vel patrino, candelam accensam, dicens (singulariter singulis):

N, I baptize thee in the name of the Father ✠ (here he pours the first time), and of the Son ✠ (pouring a second time), and of the Holy ✠ Spirit (pouring a third time).

20. But where it is the custom to baptize by immersion, the priest takes the infant, and handling it carefully so that it will not be injured, he baptizes with a threefold immersion, pronouncing the words only once:

N, I baptize thee in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit.

21. Forthwith the godfather or godmother (or both of them together if there are two) lifts the child from the holy font, receiving it from the hands of the priest.

22. If there is doubt whether the child has been baptized before, the following form is used:

N, if thou art not baptized, I baptize thee in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit.

The Anointing With Chrism, etc.

23. Then the priest dips his right thumb into the holy Chrism, and in the form of a cross anoints the child on the crown of the head, saying:

MAY God almighty, Father of our Lord, Jesus Christ, Who has caused thee to be born anew by water and the Holy Spirit, and granted thee remission of all sins (here he anoints), may He anoint thee ✠ with the Chrism of salvation in the self-same Christ Jesus, our Lord, unto life everlasting. **R**. Amen.

Priest: Peace be unto thee. **R**. And with thy spirit.

24. He wipes his thumb and the place anointed with cotton. Then he puts a white linen cloth (in place of the white garment) upon the child's head, saying:

Receive this white garment, and carry it unsullied unto the judgment seat of our Lord, Jesus Christ, that thou mayest have life everlasting. **R**. Amen.

25. Then he presents a lighted candle to the newly baptized or to the sponsor, saying:

Accipe lámpadem ardéntem, et irreprehensíbilis custódi Bapús-
mum tuum: serva Dei mandáta, ut, cum Dóminus vénerit ad
núptias, possis occúrrere ei una cum ómnibus Sanctis in aula
caelésti, et vivas in saécula saeculórum. *Ry.* Amen.

26. **Postremo dicit:**

Pro uno vel una

N., vade in pace, et Dóminus
sit tecum. *Ry.* Amen.

Pro pluribus

N. et **N.**, ite in pace, et Dó-
minus sit vobíscum. *Ry.* Amen.

27. **Ritus superius descriptus servandus est etiam a Diacono Baptis-
mum solemnem ministrante, qui tamen sale et aqua utetur a Sacerdote
ad hunc usum rite prius benedictis.**

28. **Si vero sint plures baptizandi, sive masculi, sive feminae, in
catechismo masculi statuatur ad dexteram, feminae vero ad sinistram;
et omnia pariter dicantur ut supra, in proprio genere, et numero
plurali. Verum prima nominis interrogatio, exsufflatio, crucis im-
pressio, seu signatio, tactus aurium et narium cum saliva, abrenun-
tiationis interrogatio, unctio Olei Catechumenorum, interrogatio de
Fide, seu Symbolo, et ipse Baptismus, inunctio Chrismatis, candidae
vestis impositio, atque accensae candelae traditio, singulariter singulis,
et primum masculis, deinde feminis, fieri debent.**

Sed pro majori commoditate adnotatum est propriis locis in rubricis
parenthesi notatis; ita ut, quando dicitur in tali rubrica "singulariter
singulis," intelligatur quod illa verba, vel actiones, usque ad aliam
rubricam dici, vel fieri debent singulariter singulis, et primum masculis,
deinde feminis, mutato solum genere, ut dictum est supra. Quando
vero in simili rubrica dicitur "in plurali pro pluribus," intelligatur,
quod illa verba usque ad aliam rubricam dici debent semel, sed pro
pluribus in plurali, mutato solum genere, si omnes sint feminae.

29. **Si infans, vel adultus aegrotus adeo graviter laboret, ut pericu-
lum immincat, ne pereat antequam Baptismus perficiatur, Sacerdos,
omissis quae Baptismum praecedunt, eum bapti et, ter, vel etiam
semel infundens aquam super caput ejus in modum crucis, dicens:
Ego te baptizo in nómine Patris, etc., ut supra, pag. 52.**

Si non habeatur aqua Baptismalis, et periculum impendeat, Sacerdos
utatur aqua simplici.

Deinde si habeat Chisma, liniat eum in vertice, dicens: Deus
omnípotens, etc., ut supra, pag. 52.

Receive this burning light. Safeguard thy baptism by a blameless life. Keep the commandments of God, that when our Lord shall come for the heavenly nuptials thou mayest meet Him together with all the saints in the court of heaven, and live forever and ever. *R.* Amen.

26. *In conclusion he says:*

N., go in peace, and the Lord be with thee (you). *R.* Amen.

27. The rite described above must be observed also by a deacon who administers solemn baptism; however, he uses salt and water blessed previously for this purpose by a priest.

28. When children of both sexes are to be baptized, during the interrogations the male infants are placed to the right, the female infants to the left; and everything is said as above, using the proper gender and plural number. However, the first interrogation by name, the insufflation, the signing with the cross, the touching of the ears and nostrils with spittle, the interrogation concerning the renunciations, the anointing with Oil of Catechumens, the interrogations on the chief articles of the Creed, the actual baptizing, the anointing with Chrism, the conferring of the white garment, and the presentation of the lighted candle—each one of these ceremonies must be applied separately to each individual, beginning always with the males and finishing with the females.

To make it more convenient, these matters are noted in their proper place by rubrics contained in parentheses. Thus when the term “singulariter singulis” (“separately to each person”) occurs in a given rubric, it is to be understood that the words are to be said or the action performed separately for each person until the next rubric, beginning with the males and finishing with the females, using the proper terminology of gender as stated above. But if in a similar rubric the term “in plurali pro pluribus” (“for all in common”) occurs, it is to be understood that the words should be employed only once for all in common until the next rubric, changing only the terminology of gender if all are females.

29. If a child or an adult is ill, and so seriously that he may die before baptism could be completed, the priest, omitting all that precedes the act of baptizing, should baptize at once with a threefold or even a single ablution in the form of a cross, saying: I baptize thee, etc., as above, p. 53.

If baptismal water is not available and necessity urges, the priest should use ordinary water. Then if he has Chrism with him he anoints the person on the forehead, saying: May God almighty, etc., as above,

Postea dat ei linteolum candidum dicens: Accipe vestem, etc., ut supra, pag. 52.

Ac demum dat ei ceream candelam accensam, dicens: Accipe lámpadem, ut supra, pag. 54.

Si supervixerit, suppleantur alii ritus omissi.

30. Si plures sint baptizandi, et periculum mortis immineat, tempusque non suppetat, ut singuli separatim baptizentur, poterit minister singulorum capitibus aquam infundens omnes simul baptizare, dicendo: Ego vos baptízo in nómine Pa tris, et Fí lii, et Spiritus Sancti. Quam tamen formam ad plures simul baptizandos solum in moris periculo, et ubi tempus non patiat, ut singuli separatim baptizentur, alias numquam licet adhibere.

31. Admonendi sunt susceptores de spirituali cognatione, quam contraxerunt cum baptizato; quae cognatio impedit Matrimonium, ac dirimit.

32. Curet Parochus parentes infantis admoneri, ne in lecto secum ipsi, vel nutrices parvulum habeant, propter oppressionis periculum; sed eum diligenter custodiant, et opportune ad christianam disciplinam instituant.

33. Commonendi sunt etiam parentes, et alii, si opus fuerit, ne filios hebraeis, aliisque infidelibus, vel haereticis mulieribus ullo modo lactandos, aut nutriendos tradant.

34. Antequam infans ex ecclesia asportetur, aut susceptores discedant, eorum nomina, et alia de administrato Baptismo ad praescriptam formam in Baptismali libro Parochus accurate describat.

35. Si Baptismus nec a proprio Parocho nec eo praesente administratus fuerit, minister de ipso collato quamprimum proprium ratione domicilli Parochum baptizati certiore reddat.

36. Ad collatum Baptismum comprobandum, si nemini fiat praesudicium satis est unus testis omni exceptione major, vel ipsius baptizati iusjurandum, si ipse in adulta aetate Baptismum receperit.

DE BAPTISMO ADULTORUM

1. Adultus, nisi sciens et volens probeque instructus, ne baptizetur; insuper admonendus ut de peccatis suis doleat.

In mortis autem periculo, si nequeat in praecipuis fidei mysteriis diligentius instrui, satis est, ad Baptismum conferendum, ut aliquo modo ostendat se eisdem assentire serioque promittat se christianae religionis mandata servaturum.

p. 53. Next he places on him the white garment, saying: Receive this white garment, etc., as above, p. 53. Lastly, he presents the lighted candle with the words: Receive this burning light, etc., as above, p. 55.

If the one thus baptized recovers, all ceremonies omitted should be supplied later.

30. When several are to be baptized in imminent danger of death, and time does not allow that each be baptized separately, the minister is permitted to baptize all at one time, pouring water on the head of each with the form: I baptize you in the name of the Father ✠ , and of the Son ✠ , and of the Holy ✠ -Spirit. However, this manner of baptizing may never be used unless danger of death renders impossible the time required to baptize each one separately.

31. The sponsors should be reminded of the spiritual relationship which they contract with the one baptized; this relationship is a diriment impediment to matrimony.

32. The pastor should admonish the parents that neither they nor a nurse should allow the child to sleep in the same bed with them, for there is danger that the child might be smothered. Rather, they should watch over the child with tender solicitude, and give it proper rearing in the Christian way of life.

33. The parents, and if necessary others responsible, are to be advised that under no condition are they to confide an infant for suckling or nursing to the care of a woman who is a Jewess, infidel, or heretic.

34. Before the child is taken out of church or before the sponsors depart, the pastor should carefully enter all names and other data of the baptism in the baptismal register, after the manner of the form prescribed.

35. If baptism was not administered by one's own pastor nor in his presence, the one who administered it should as soon as possible give notification thereof to the pastor of the one baptized.

36. To prove that baptism has been conferred, the testimony of one trustworthy witness or the oath of the baptized person himself if he was baptized in adult age is sufficient, unless the rights of another party are prejudiced thereby.

BAPTISM OF ADULTS

1. An adult shall not be baptized except with his own knowledge and consent, and only after being duly instructed. Moreover, he must be disposed to true compunction for his sins. But in danger of death, if he cannot be more thoroughly instructed in the principal mysteries of faith, it suffices for the conferring of baptism that he manifest in some way his assent to these mysteries, and promise in earnest that he will keep the commandments of the Christian religion if his life

Quod si Baptismum ne petere quidem queat, sed vel antea vel in praesenti statu manifestaverit aliquo probabili modo intentionem illum suscipiendi, baptizandus est sub conditione; si deinde convalescerit et dubium de valore Baptismi collati permaneat, sub conditione Baptismus rursus conferatur.

2. Adulorum Baptismus, ubi commode fieri possit, ad loci Ordinarium deferatur, ut, si illi placuerit, ab eo vel ab ejus delegato solemniter conferatur, alioquin Parochus ipse baptizet, stata caeremonia.

3. Decet autem hujusmodi Baptismum, ex Apostolico instituto, in pervigilio Paschatis vel Pentecostes solemniter celebrari.

4. Quare si circa haec tempora Catechumeni sint baptizandi, in ipsos dies, si nihil impediatur, Baptismum differri convenit.

5. Verum si circa, seu post tempus Pentecostes aliqui conversi fuerint, qui aegre ferant suum Baptismum in longum tempus differri, et ad illud festinent, instructique, ac rite parati esse noscantur, citius baptizari possunt.

6. Catechumenus instructus baptizetur in ecclesia, seu Baptisterio, patrinus ei assistat, et ipse Catechumenus ad Sacerdotis interrogationes respondeat, nisi mutus sit, aut omnino surdus, vel ignotae linguae: quo casu vel per patrinum, si illam intelligat, aut alium interpretem, vel nutu consensum explicet suum.

7. Tam Sacerdotem, qui adultos baptizaturus est, quam ipsos adultos, qui sani sint, decet esse jejunos.

Nisi graves urgentesque causae obsint, adultus baptizatus statim Missae sacrificio assistat et sacram communionem percipiat.

8. Quare non post epulas, aut prandia, sed ante meridiem (nisi ex rationabili causa aliter faciendum sit) eorum Baptismus celebretur.

9. Amentes et furiosi ne baptizentur, nisi tales a nativitate vel ante adeptum rationis usum fuerint; et tunc baptizandi sunt ut infantes.

Si autem dilucida habeant intervalla, dum mentis compotes sunt, baptizentur, si velint.

Baptizentur quoque, imminente periculo mortis, si, antequam insanirent, suscipiendi Baptismi desiderium ostenderint.

Qui lethargo aut phrenesi laborat, vigilans tantum et volens baptizetur; at si periculum mortis impendeat, et prius ille ostenderit suscipiendi Baptismi desiderium, baptizetur.

10. Sacerdos diligenter curet, ut certior fiat de statu et conditione eorum, qui baptizari petunt, praesertim exterorum: de quibus facta diligenti inquisitione, num alias, ac rite sint baptizati, caveat, ne quis

is prolonged. If it is impossible for him even to ask for baptism, but has either before or in his present state manifested in some probable way the intention to receive it, he should be baptized conditionally. If afterward he recovers, and a doubt remains as to the validity of the baptism, he should be rebaptized conditionally.

2. Baptism of adults should be referred to the local Ordinary if convenient, so that he, if it is his pleasure, or one delegated by him may administer it with greater solemnity; if not, the pastor himself should baptize with all the prescribed ceremonies.

3. This solemn manner of baptism is most fittingly celebrated on the vigils of Easter and Pentecost, in accordance with Apostolic institution.

4. Consequently, if at these seasons catechumens are ready for baptism, it ought to be postponed until these two days, provided there is nothing to hinder it.

5. But if there should be any converts about this time or following Pentecost who would take it ill to have their baptism delayed for a long period, and are desirous of hastening it, they may be baptized sooner, provided they are properly instructed and prepared.

6. After due instruction the catechumen should be baptized in church or in the baptistery, assisted by a sponsor. But the catechumen himself makes the responses to the priest's interrogations, unless he is a deaf-mute, or is unacquainted with the language; in which case he answers through the sponsor or another interpreter, or manifests his consent by a nod.

7. The priest who is to baptize adults, as well as the neophytes themselves if in good health, ought properly to be fasting. Unless prevented by grave and urgent causes, immediately following his baptism an adult should assist at Mass and receive Holy Communion.

8. For which reason baptism of adults should take place in the morning, and not following a banquet or dinner, except for a reasonable cause.

9. The feeble-minded and insane are not to be baptized, unless their condition stems from birth or before attaining the use of reason; in which case they are baptized in the manner of infants. However, if they have lucid intervals, they should be baptized during such period, provided they manifest a desire for it. They should be baptized also when in imminent danger of death, provided that previous to losing their reason they showed a desire for baptism. People who are suffering from somnolency or delirium should be baptized only when recovered and provided they are willing; but when in danger of death, they should be baptized if previously they manifested such desire.

10. The priest shall strive to have knowledge of the candidate's

jam baptizatus, imperitia, vel errore, aut ad quaestum, vel ob aliam causam, fraude, dolove iterum baptizari velit.

11. Omnes autem, de quibus, re diligenter investigata, prudens dubium existat, num revera vel num valide baptizati fuerint, sub conditione iterum baptizentur.

12. Haeretici vero ad Catholicam Ecclesiam venientes, in quorum Baptismo debita forma, aut materia servata non est, rite baptizandi sunt; sed prius errorum suorum pravitatem agnoscant et detestentur, et in fide Catholica diligenter instruantur: ubi vero debita forma et materia servata est, omnia tantum suppleantur, nisi rationabili de causa aliter loci Ordinario videatur.

13. Ceterum legantur, et serventur ea, quae supra de Baptismo in communi praescripta sunt.

ORDO BAPTISMI ADULTORUM

1. In primis Sacerdos, paratis his, quae supra de observandis in administratione Sacramenti Baptismi parvulorum dicuntur, indutus superpelliceo et stola, vel etiam pluviali violacei coloris, cum suis Clericis accedit ad gradus Altaris, et, genibus flexis, piis mente ad Deum preces effundit, ut tantum Sacramentum digne valeat ministrare; et ad implorandum divinum auxilium, surgens, se signat, et, si temporis ratio ferat, dicit:

Ps. Deus, in adiutorium meum intende.

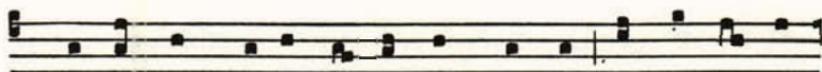
R. Domine, ad adjuvandum me festina.

Ps. Gloria Patri.

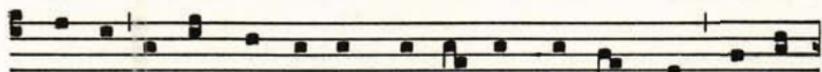
R. Sicut erat.

2. Postea incipit, prosequentibus Clericis, Antiphonam:

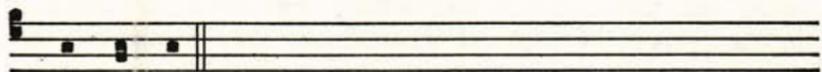
VIII G



Ef-fún-dam * su-per vos a-quam mundam, et mun-da - bí-



mi - ni ab óm-ni - bus in-qui - na-mén - tis ve - stris, dí - cit



Dó - mi - nus.

civil status and calling, particularly when dealing with outsiders. In these cases let him make careful inquiry as to whether they were ever baptized elsewhere and whether it was done in the right manner, so as to preclude that someone who has been baptized before should want to be baptized again—be it out of ignorance, error, selfish advantage, or any other reason, by imposture or perfidy.

11. In every case where after due investigation a reasonable doubt remains as to whether the person has been baptized really or validly, baptism should be administered again conditionally.

12. Prospective converts to the Catholic Church from heresy, in whose baptism either the necessary form or the matter was not observed, should be baptized absolutely. But first they must acknowledge and renounce the perversity of their errors, and be duly instructed in the Catholic faith. In a case, however, where in baptism by heretics the necessary form and matter had been observed, only the rest of the ceremonies should be added, unless the Ordinary for a reasonable cause decides otherwise.

THE RITE FOR BAPTISM OF ADULTS

1. So soon as everything is in readiness, as mentioned above in administering the sacrament of baptism to children, the priest, vested in surplice and purple stole (he may also wear a purple cope), proceeds with his attendants to the foot of the altar. Here he kneels and prays silently to God for grace to dispense worthily this great sacrament. Then he rises, and if time allows implores the divine assistance, saying as he makes the sign of the Cross:

Ps. Attend, O God, to my defense.

R. Make haste, O Lord, to help me.

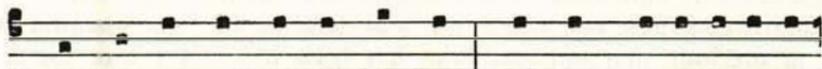
Ps. Glory be to the Father, etc.

R. As it was in the beginning, etc.

2. Next he intones the antiphon which the assistants continue:

Thus saith the Lord: "I will pour out upon you a flood of chastening water, and you shall be made clean from every stain."

Psalmus 8



Psalm 8

HOW wonderful, thou, Jehovah, our Lord! Thy name's renown fills all the earth.

Thy glory is exalted above the heavens.

From the mouth of babes and sucklings' babblings thou hast established praise despite thy foe, to still the enemy and revengeful.

When I gaze at the heavens, thy handiwork, or the moon and stars which thou hast ordered—

Then I say: "What is man that thou art mindful of him, or man's son that thou hast care of him?"

Thou hast made him a little less than the angels, and hast crowned him with glory and honor; thou hast set him to rule over the works of thy hands.

All things hast thou put under his dominion, all sheep and oxen and wild beasts too,

The birds in the heavens and the fish in the sea, and whatsoever travels the paths of the sea.

How wonderful, thou, Jehovah, our Lord! Thy name's renown fills all the earth.

Glory be to the Father.

Psalm 28

YIELD praise to the Lord, ye sons of God, ascribe to the Lord glory and strength!

Give to the Lord the glory due His name, worship the Lord in holy attire.

The voice of the Lord booms over the waters, the God of majesty hath thundered, the Lord rules over tempestuous waters.

The voice of the Lord hath power, the voice of the Lord hath splendor.

The voice of the Lord breaks cedars, the Lord doth shatter the cedars on Lebanon,

Yea, He maketh Lebanon skip like a calf, and Mt. Saron to gambol like a young wild ox.

Vox Dómini intercidéntis flammam ignis: * vox Dómini concu-
tiéntis désertum: et commovébit Dóminus désertum Cades.

Vox Dómini praeparántis cervos, et revelábit condénsa: * et in
templo ejus omnes dicent glóriam.

Dóminus dilúvium inhabitáre facit: * et sedéhit Dóminus rex in
aetérnum.

Dóminus virtútem pópulo suo dabit: * Dóminus benedícet pópulo
suo in pace.

Glória Patri.

Sicut erat.

Psalmus 41

QUEMÁDMODUM désiderat cervus ad fontes aquárum: *
ita désiderat ánima mea ad te, Deus.

Sitívit ánima mea ad Deum fortem vivum: * quando véniam, et
apparébo ante fáciem Dei?

Fuérunt mihi lácrimae meae panes die ac nocte: * dum dícitur
mihi quotidie: Ubi est Deus tuus?

Haec recordátus sum, et effúdi in me ánimam meam: * quóniam
transíbo in locum tabernáculi admirábilis, usque ad domum Dei.

In voce exsultatiónis, et confessiόνis: * sonus epulántis.

Quare tristis es, ánima mea? * et quare contúrbas me?

Spera in Deo, quóniam adhuc confitébor illi: * salutáre vultus
mei, et Deus meus.

Ad meípsum ánima mea conturbáta est: * proptérea memor ero
tui de terra Jordánis, et Hermóniim a monte mó dico.

Abýssus abýssum ínvocat, * in voce cataractárum tuárum.

Omnia excélsa tua, et fluctus tui * super me transiérunt.

In die mandávit Dóminus misericórdiam suam: * et nocte cánti-
cum ejus.

Apud me orátio Deo vitae meae, * dicam Deo: Suscéptor
meus es.

Quare oblítus es mei? * et quare contristátus incédo, dum affligit
me inimícus?

The voice of the Lord kindles flame into lightning; the voice of the Lord makes the desert tremble, and the Lord shakes the wilderness of Cades.

The voice of the Lord causes the oaks to writhe and strips bare the forests, and in His sanctuary all sing: "Glory!"

The Lord was enthroned above the flood, the Lord shall reign as King forever.

The Lord will give strength unto His people, the Lord will bless His people with peace.

Glory be to the Father.

As it was in the beginning.

Psalm 41

AS THE hart doth pant for the water-brooks, so doth my soul long for thee, O God.

My soul is athirst for God, for the living God. O when shall I come again and behold the face of God?

My tears are become my bread by day and by night. While each day they keep asking me: "Where is thy God?"

I recall former times as I pour out my soul within me; how I passed with the throng, led the way to God's House,

Amidst the sound of exulting and praising, a crowd keeping festival.

Why art thou cast down, O my soul, why in a turmoil within me?

Put thy trust in God, for yet again will I praise Him; He a solace to mine eyes, my God!

My soul is weighed down upon me, and so I remember thee, here in Jordan's land and in Hermon, from Misar's hill.

Where surging waves call to surging waves in the roar of thy cascades; all thy breakers and thy billows sweep over me.

Yet by daytime the Lord will lavish His graces; and in the night I shall sing unto Him, and laud Him, the God of my life.

I say to God: "Thou Who art my Rock, why hast thou forgotten me? Why go I mourning, oppressed by the enemy?"

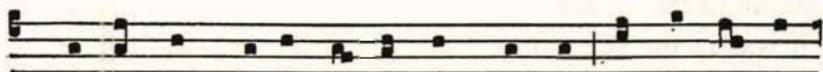
Dum confringuntur ossa mea, * exprobraverunt mihi, qui tribulant me inimici mei.

Dum dicunt mihi per singulos dies: Ubi est Deus tuus? * quare tristis es anima mea? et quare conturbas me?

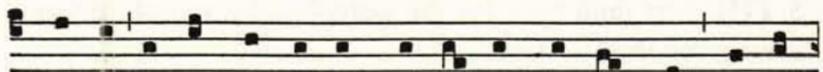
Spera in Deo, quoniam adhuc confitebor illi: * salutare vultus mei, et Deus meus.

Glória Patri.

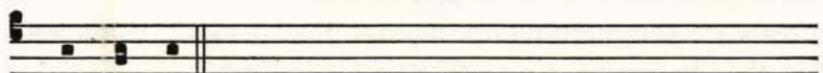
Et repetitur Antiphona:



Ef-fun-dam * su-per vos a-quam mundam, et mun-da-bi-



mi-ni ab om-ni-bus in-qui-na-mén-tis ve-stris, di-cit



Dó-mi-nus.

3. **Deinde dicitur:** Kýrie, eléison. Christe, eléison. Kýrie, eléison.
Pater noster **secreto usque ad**

℣. Et ne nos inducas in tentationem.

℞. Sed libera nos a malo.

℣. Dómine, exáudi orationem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobiscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

OMNIPOTENS, sempitérne Deus, qui dedísti fámulis tuis in confessione verae fidei, aetérnae Trinitátis glóriam agnoscere, et in potentia majestátis adorare unitátem: quaesumus; ut, ejúsdem fidei firmitáte, ab ómnibus semper muniámur advérsis.

Crushing my bones mine adversaries taunt me, as they say to me daily: "Where is thy God?"

Why art thou cast down, O my soul, why in a turmoil within me? Put thy trust in God, for yet again will I praise Him; He a solace to mine eyes, my God!

Glory be to the Father.

Repeat antiphon:

Thus saith the Lord: "I will pour out upon you a flood of chastening water, and you shall be made clean from every stain."

3. **Then he says:** Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father **inaudibly until:**

Ps. And lead us not into temptation.

Rp. But deliver us from evil.

Ps. O Lord, hear my prayer.

Rp. And let my cry come unto thee.

Ps. The Lord be with you.

Rp. And with thy spirit.

Let us pray.

Prayer

O ALMIGHTY, everlasting God, Who dost assist thy servants in confessing the true faith to acclaim the glory of thy eternal Trinity and to adore thy divine Unity in its majestic power, we beseech thee that through the steadfastness of the same faith, we may ever be protected from all adversity.

Oratio

ADĒSTO supplicatióibus nostris, omnípotens Deus: et quod humilitátis nostrae geréndum est ministério, tuae virtútis impleátur efféctu.

4. Si plures sint baptizandi, sequens Oratio dicatur in numero plurali (et in genere masculino, nisi omnes sint feminae).

Pro uno vel una
Oratio

DA, QUAÉSUMUS, Dómine, Elécto (-ae) nostro (-ae), ut sanctis edóctus (-a), mystériis, et renovetur fonte Baptísmatis, et inter Ecclésiae tuae membra numerétur. Per Christum Dóminum nostrum. **R̄.** Amen.

Pro pluribus
Oratio

DA, QUAÉSUMUS, Dómine, Eléctis nostris, ut sanctis edócti (-ae) mystériis, et renovéntur fonte Baptísmatis, et inter Ecclésiae mae membra numeréntur. Per Christum Dóminum nostrum. **R̄.** Amen.

5. Deinde Sacerdos procedit ad fores ecclesiae, et stat in limine: catechizandus vero extra limen. Et si sint plures, mares et feminae, illi ad dexteram Sacerdotis, hae vero ad sinistram statuuntur.

Tum Sacerdos interrogat Catechumenum (singulariter singulos, si plures, usque ad Orationem *Te déprecor exclusive, pag. 72*):

Quo nómine vocáris?

Catechumenus respondet: **N.**

Sacerdos: **N.**, quid petis ab Ecclésia Dei?

R̄. Fidem.

Sacerdos: Fides, quid tibi praestat?

R̄. Vitam aetérnam.

Sacerdos: Si vis habére vitam aetérnam, serva mandáta. Díliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex tota mente tua, et próximum tuum sicut te ipsum. In his duóbus mandátis tota Lex pendet, et Prophétae. Fides autem est, ut unum Deum in Trinitáte, et Trinitátem in unitáte veneréris, neque confundéndo persónas, neque substántiam separándo. Alia est enim persóna Patris, ália Fílii, ália Spíritus Sancti: sed horum trium una est substántia, et nónnisi una Divínitas.

Prayer

GRACIOUSLY bow down to our entreaties, that what is accomplished through our lowly ministry, may be made effectual through the working of thy power.

4. If several are being baptized, the following prayer is said in the plural, with masculine forms, unless all are females.

Prayer

WE BESEECH thee, Lord, grant that our chosen one (ones), well instructed in the holy mysteries, may be born anew in the font of baptism and numbered among the members of thy Church. Through Christ our Lord. *R.* Amen.

5. Thereupon the priest goes to the entrance of the church, and stands at the threshold, while the candidate waits outside. If there are several, the men range themselves to the priest's right, the women to the left.

The priest questions each one:

What is thy name?

The catechumen: **N.**

Priest: **N** what dost thou ask of the Church of God?

Answer: Faith.

Priest: What does faith bestow on thee?

Answer: Life everlasting.

Priest: If then thou wilt enter into life, keep the commandments: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And faith demands that thou adore only one God in the Trinity and the Trinity in Unity, neither confusing the Persons nor dividing the Substance. For the Father is a distinct Person, so also the Son, so also the Holy Spirit; but only one is the Substance of these Three and there is only one Divinity.

6. **Et rursus interrogat: N., abrenúntias sátae?**

R. Abrenúntio.

Interrogat: Et ómnibus opéribus ejus?

R. Abrenúntio.

Interrogat: Et ómnibus pompis ejus?

R. Abrenúntio.

7. **Deinde Sacerdos interrogat de Symbolo Fidei, dicens:**

Credis in Deum Patrem omnipoténtem, Creatórem caeli et terrae? **R.** Credo.

Interrogat: Credis in Jesum Christum Fílium ejus únicum, Dóminum nostrum, natum, et passum?

R. Credo.

Interrogat: Credis et in Spíritum Sanctum, sanctam Ecclésiám Cathólicam, Sanctórum communióem, remissionem peccatórum, carnis resurrectionem, et vitam aetérnam?

R. Credo.

8. **Tunc Sacerdos exsufflat ter in faciem ejus, et dicit semel:**

Exi ab eo (**ea**), spíritus immúnde, et da locum Spíritui Sancto Paráclito.

9. **Hic in modum crucis halat in faciem ipsius, et dicit:**

N., accipe Spíritum bonum per istam insufflationem, et Dei bene ✠ dictionem. Pax tibi.

R. Et cum spíritu tuo.

10. **Deinde pollice facit crucem in ejus fronte, et in pectore, dicens:**

N., accipe signum Crucis tam in fron ✠ te, quam in cor ✠ de: sume fidem caeléstium praeceptórum. Talis esto móribus, ut templum Dei jam esse possis: ingressúsque (**ingréssaque**) ecclésiám Dei, evásisse te láqueos mortis, laetus (**-a**) agnósce.

6. **He continues the interrogation: N., dost thou renounce Satan?**

Answer: I do renounce him.

Priest: And all his works?

Answer: I do renounce them.

Priest: And all his allurements?

Answer: I do renounce them.

7. **Now follow the questions on the Symbol of Faith:**

Priest: Dost thou believe in God, the Father almighty, Creator of heaven and earth?

Answer: I do believe.

Priest: Dost thou believe in Jesus Christ, His Sole-Begotten Son, our Lord, Who was born unto us and Who suffered for us?

Answer: I do believe.

Priest: Dost thou believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Answer: I do believe.

8. **The priest blows thrice on the face of the candidate, and says:**

Go out from him (her), thou unclean spirit, and make way for the Holy Spirit, the Consoler.

9. **Here he breathes on the person's face in the form of a cross, as he says:**

N., receive the good Spirit by this aspiration, together with God's blessing ✠. Peace be unto thee.

Answer: And with thy spirit.

10. **With his thumb he makes the sign of the Cross both upon the forehead and breast of the person, saying:**

N., receive the sign of the Cross upon thy brow ✠ and upon thy heart ✠. Enter into the service of the heavenly commandments, and be thou such in thy conduct that thou mayest deserve henceforth to be known as God's temple. And after thou hast entered the Church of God, acknowledge with joy that thou hast escaped the clutches of death.

Et si Catechumenus venerit de gentilitatis errore, seu de ethnicis et idololatriis, Sacerdos dicat:

Horrésce idóla, réspue simulácrá.

Si ex Hebraeis, dicat:

Horrésce Judáicam perfídiam, réspue Hebráicam superstitiónem.

Si ex Mabumetanis, dicat:

Horrésce Mahuméticam perfídiam, réspue pravam sectam infidelitátis.

Si ex Haereticis, et in ejus Baptismo debita forma servata non sit, dicat:

Horrésce haeréticam pravitátem, réspue nefárias sectas impiórum **N.**, exprimens proprio nomine sectam de qua venit.

Inde proseguitur:

Cole Deum Patrem omnipoténtem, et Jesum Christum, Fílium ejus únicum, Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄.** Amen.

Pro uno vel una

Orémus.

Oratio

TE DÉPRECOR, Dómine sancte, Pater omnípotens, aetérne Deus: ut huic fámulo tuo **N.** qui (fámulae tuae **N.**, quae) in hujus saéculi nocte vagátur incértus (-a) ac dúbius (-a), viam veritátis et agnitiónis tuae júbeas demonstrári: quátenus, reserátis óculis cordis sui, te unum Deum Patrem in Fílio, et Fílium in Patre cum Spírítu Sancto recognóscat, atque hujus confessiÓnis fructum, et hic, et

Pro pluribus

Orémus.

Oratio

TE DÉPRECOR, Dómine sancte, Pater omnípotens, aetérne Deus: ut his fámulis tuis **N.** et **N.**, qui (his famulábus tuis **N.** et **N.**, quae) in hujus saéculi nocte vagántur incérti (-ae) ac dúbii (-ae), viam veritátis et agnitiónis tuae júbeas demonstrári: quátenus, reserátis óculis cordis sui, te unum Deum Patrem in Fílio, et Fílium in Patre cum Spírítu Sancto recognóscant, atque hu-

If the candidate is a convert from paganism, the priest adds:

Abhor idols and reject their images.

If from Judaism:

Abhor Jewish infidelity, renounce the false belief of the Hebrews.

If from Mohammedanism:

Abhor Islam's infidelity, renounce this evil and faithless sect.

If the candidate belonged to a Protestant sect, and the validity of previous baptism is in question, he says:

Abhor the evil of heresy, renounce the infamous sect of N. (mentioning the name of the sect).

The priest continues:

Worship God, the Father almighty, and Jesus Christ, His Sole-Begotten Son, our Lord, Who shall come to judge the living and the dead and the world by fire. *R/*. Amen.

For one

Let us pray.

Prayer

THEE do I implore, O holy Lord, Father almighty, eternal God! Help this thy servant, N. (this thy handmaid, N.), who wanders in uncertainty and doubt through the night of this world, that he (she) may be shown the way of truth and the knowledge of thee. Open unto him (her) the eyes of his (her) heart, the better to acknowledge thee as the one God, the Father in the Son and the Son in the Father together with the Holy Spirit. And may he

For several

Let us pray.

Prayer

THEE do I implore, O holy Lord, Father almighty, eternal God! Help these thy servants, N. and N. (these thy handmaids, N. and N.), who wander in uncertainty and doubt through the night of this world, that they may be shown the way of truth and the knowledge of thee. Open unto them the eyes of their hearts, the better to acknowledge thee as the one God, the Father in the Son and the Son in the Father together with the Holy

in futúro saéculo percípere mereátur. Per Christum Dóminum nostrum. **R̄.** Amen.

ius confessiónis fructum, et hic, et in futúro saéculo percípere mereántur. Per Christum Dóminum nostrum. **R̄.** Amen.

11. Deinde pollice signat Electum (singulos Electos) signo crucis in fronte dicens (singulariter singulis):

Signo tibi fron ✝ tem, ut suscípias Crucem Dómini.

In auribus: Signo tibi au ✝ res, ut áudias divina praecépta.

In oculis: Signo tibi ócu ✝ los, ut vídeas claritátem Dei.

In naribus: Signo tibi na ✝ res, ut odórem suavitátis Christi séntias.

In ore: Signo tibi os ✝ ut loquáris verba vitae.

In pectore: Signo tibi pe ✝ ctus, ut credas in Deum.

In scapulis: Signo tibi scá ✝ pulas, ut suscípias jugum servitútis ejus.

In toto corpore, illud non tangens, manu producit signum crucis, et dicit:

Signo te totum in nómine Pa ✝ tris, et Fí ✝ lii, et Spíritus ✝ Sancti, ut hábeas vitam aetérnam, et vivas in saecula saeculórum. **R̄.** Amen.

Pro uno vel una

Orémus.

Oratio

PRECES nostras, quaésumus, Dómine, cleménte exáudi, et hunc Eléctum tuum **N.** (hanc Eléctam tuam **N.**) Crucis Dominicae impressióne signá-

Pro pluribus

Orémus.

Oratio

PRECES nostras, quaésumus, Dómine, cleménte exáudi, et hos Eléctos tuos **N.** et **N.** (has Eléctas tuás **N.** et **N.**) Crucis Domínicae impressióne

(she) deserve to enjoy the fruit of this avowal now and forever. Through Christ our Lord. *Ry.* Amen.

Spirit. And may they deserve to enjoy the fruit of this avowal now and forever. Through Christ our Lord. *Ry.* Amen.

11. With his thumb the priest traces the sign of the Cross on the brow of each, saying:

I sign thee on the brow ✠ that thou mayest accept the Cross of the Lord.

Signing each ear: I sign thee on the ears ✠ that thou mayest hearken to the divine precepts.

Signing each eye: I sign thee on the eyes ✠ that thou mayest see the grandeur of God.

Signing each nostril: I sign thee on the nostrils ✠ that thou mayest perceive the sweet fragrance of Christ.

Signing the mouth: I sign thee on the mouth ✠ that thou mayest utter the words of life.

Signing the breast: I sign thee on the breast ✠ that thou mayest believe in God.

Signing each shoulder: I sign thee on the shoulders ✠ that thou mayest take upon thee the yoke of His service.

He then traces the sign of the Cross before the entire body, without touching it, saying:

I sign thee in thy total being, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit, that thou mayest have life everlasting and mayest live forever and ever. *Ry.* Amen.

For one

Let us pray.

Prayer

GRACIOUSLY hear our prayers, O Lord, we beseech thee, and with thine un-failing might guard thy chosen one, **N**, now signed with the seal of our Lord's holy Cross. Help him (her) to hold fast to

For several

Let us pray.

Prayer

GRACIOUSLY hear our prayers, O Lord, we beseech thee, and with thine un-failing might guard thy chosen ones, **N**, ar **N**. now signed with the seal of our Lord's holy Cross. Help them to hold fast

tum (-am), perpétua virtúte custódi: ut, magnítudinis gló-riæ tuæ rudiménta servans, per custódiám mandatórum tuórum ad regeneratiónis glóriam pervenire mereátur. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

DEUS, qui humáni géneris ita es cónditor, ut sis etiam reformátor, propitiáre pópulis adoptívus, et novo testaménto sóbolem novæ prolis adscribe: ut filii promissiónis, quod non potuerunt ássequi per natúram, gáudeant suscepisse per grátiam. Per Christum Dóminum nostrum. *R̄.* Amen.

12. Tunc imponit manum super caput Electi (singulorum Electorum), et postea manum extensam tenens dicit:

Pro uno vel una

Orémus.

Oratio

OMNÍPOTENS, sempitérne Deus, Pater Dómini nostri Jesu Christi, respícere dignáre super hunc fámulum tuum *N.*, quem (hanc fámulam tuam *N.*, quam) ad rudiménta fidei vocáre dignátus es: omnem caecitátem cordis ab eo (ea) expélle: disrúmpe omnes láqueos sáta-næ, quibus fúerat colligátus (-a): áperi ei, Dómine, jánuam pietá-tis tuæ, ut, signo sapiéntiæ tuæ

signátos (-as), perpétua virtúte custódi: ut, magnítudinis gló-riæ tuæ rudiménta servátes, per custódiám mandatórum tuórum ad regeneratiónis glóriam pervenire mereántur. Per Christum Dóminum nostrum. *R̄.* Amen.

Oratio

Pro pluribus

Orémus.

Oratio

OMNÍPOTENS, sempitérne Deus, Pater Dómini nostri Jesu Christi, respícere dignáre super hos fámulos tuos *N.* et *N.*, quos (has fámulas tuas *N.* et *N.*, quas) ad rudiménta fidei vocáre dignátus es: omnem caecitátem cordis ab eis expélle: disrúmpe omnes láqueos sáta-næ, quibus fúerant colligáti (-ae): áperi eis, Dómine, jánuam pietá-tis tuæ, ut, signo sapi-

this first acquaintance with thy majestic glory, that in keeping thy commandments he (she) may merit to attain the everlasting bliss destined for them who are born anew. Through Christ our Lord. *R̄.* Amen.

to this first acquaintance with thy majestic glory, that in keeping thy commandments they may merit to attain the everlasting bliss destined for them who are born anew. Through Christ our Lord. *R̄.* Amen.

Let us pray.

Prayer

O GOD, as thou art the Creator of the human race, so it behooves thee also to be its Renovator! Wherefore, take pity upon the people who are not yet thy children, and by virtue of the New Covenant, engraft them onto the vine of the new progeny. Thus may they as children of promise take delight in having become by grace what they could not have aspired to by nature. Through Christ our Lord. *R̄.* Amen.

12. *He thereupon lays his hand upon the head of each candidate, after which holding his hand extended, he says:*

For one

Let us pray.

Prayer

ALMIGHTY, everlasting God, Father of our Lord, Jesus Christ! Deign to regard with favor thy servant, *N.* (thy handmaid, *N.*), whom it has pleased thee to call to the beginnings of faith. Drive out from him (her) all blindness of heart. Sunder all snares of Satan which hitherto bound him (her). Open to him (her) the gate of thy fatherly love, that dedicated with the seal of thy wisdom, he (she) may re-

For several

Let us pray.

Prayer

ALMIGHTY, everlasting God, Father of our Lord, Jesus Christ! Deign to regard with favor thy servants, *N.* and *N.* (thy handmaids, *N.* and *N.*), whom it has pleased thee to call to the beginnings of faith. Drive out from them all blindness of heart. Sunder all snares of Satan which hitherto bound them. Open to them the gate of thy fatherly love, that dedicated with the seal of thy wisdom, they may remain unsul-

imbútus (-a) ómnium cupidi-
tátum foetóribus cáreat, et ad
suávem odórem praeceptórum
tuórum laetus (-a) tibi in Ec-
clésia tua desérviat, et proficiat
de die in diem, ut idóneus (-a)
efficiátur accédere ad grátiam
Baptismi tui, percépta medicína.
Per eúmdem Christum Dómi-
num nostrum. *R̄y.* Amen.

éntiae tuae imhúti (-ae) óm-
nium cupiditátum foetóribus
cáreat, et ad suávem odórem
praeceptórum tuórum laeti
(-ae) tibi in Ecclésia tua desér-
viant, et proficiant de die in
diem, ut idónei (-ae) efficián-
tur accédere ad grátiam Bap-
tismi tui, percépta medicína.
Per eúmdem Christum Dómi-
num nostrum. *R̄y.* Amen.

13. Deinde Sacerdos benedicit sal.

Benedictio salis

EXORCÍZO te, creatúra salis, in nómine Dei ✠ Patris omni-
poténtis, et in caritáte Dómini nostri Jesu ✠ Christi, et in
virtúte Spíritus ✠ Sancti. Exorcízo te per Deum ✠ vivum, per
Deum ✠ verum, per Deum ✠ sanctum, per Deum ✠, qui te ad
tutélam húmáni géneris procreávit, et pópulo veniénti ad creduli-
tátem per servos suos consecrári praecépit, ut in nómine sanctae
Trinitátis efficiáris salutáre sacraméntum ad effugándum inimí-
cum. Proínde rogámus te, Dómine, Deus noster, ut hanc creatú-
ram salis sanctificándo sancti ✠ fices, et benedicéndo bene ✠ dicas,
ut fiat ómnibus accipiéntibus perfécta medicína, pérmanens in
viscéribus eórum, in nómine ejúsdem Dómini nostri Jesu Christi,
qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem.
R̄y. Amen.

14. *Quod si Catechumenus fuerit gentilis, seu ex idololatrís venerit
ad fidem, benedicto sale, antequam ejus medicinam gustet, Sacerdos
addat sequentem Orationem, quae tamen pro venientibus ex Hebraeis
vel aliis, ut supra, non dicitur.*

main unsullied from every evil desire. And inspired by the loveliness of thy precepts, may he (she) serve thee with glad heart in thy Church, advancing in perfection from day to day. And let him (her) be made fit to approach the grace of thy baptism, once he (she) has tasted the medicinal property of salt. Through the selfsame Christ our Lord. **R̄y.** Amen.

lied from every evil desire. And inspired by the loveliness of thy precepts, may they serve thee with glad heart in thy Church, advancing in perfection from day to day. And let them be made fit to approach the grace of thy baptism, once they have tasted the medicinal property of salt. Through the selfsame Christ our Lord. **R̄y.** Amen.

13. The priest blesses salt.

Blessing of Salt

I PURGE thee of evil, thou creature of salt, in the name of God †, the Father almighty, and in the love of Jesus † Christ, our Lord, and by the power of the Holy † Spirit. I exorcize thee by the living † God, by the true † God, by the holy † God, by the God † Who did provide thee in preservation of human needs, and did command that thou be consecrated by His servants for the people coming unto Faith, that in the name of the Blessed Trinity thou mayest become an outward sign of salvation, repulsing the enemy. Wherefore, we beseech thee, O Lord, our God, to sanctify with thy sanctifying power, to bless † with thy benediction this creature of salt, that it may be for all who receive it a sure remedy, ever enduring within them; in the name of the selfsame Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. **R̄y.** Amen.

14. If the candidate is a convert from paganism, the following prayer is added to the blessed salt, before he is permitted to taste its medicinal property. This prayer is not used for the other converts referred to above.

Pro uno vel una

Orémus.

Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, qui es, qui eras, et qui pérmanes usque in finem, cujus orígo nescítur, nec finis comprehénderi potest: te súpplíces invocámus super hunc fámulum tuum **N.**, quem (banc fámulam tuam **N.**, quam) liberásti de errore gentílium, et conversatióne turpíssima: dignáre exaudire eum, qui (eam, quae) tibi cervíces suas humiliat ad lavácri fontem, ut, renátus (-a) ex aqua et Spírítu Sancto, exspoliátus (-a) véterem hóminem, índuat novum, qui secúndum te créatus est; accípiat vestem incorrúptam, et immaculátam, tibíque Deo nostro servíre mereátur. Per Christum Dóminum nostrum. **R̄.** Amen.

Pro pluribus

Orémus.

Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, qui es, qui eras, et qui pérmanes usque in finem, cujus orígo nescítur, nec finis comprehénderi potest: te súpplíces invocámus super hos fámulos tuos **N.** et **N.**, quos (has fámulas tuas **N.** et **N.**, quas) liberásti de errore gentílium, et conversatióne turpíssima; dignáre exaudíre eos, qui (eas, quae) tibi cervíces suas humiliant ad lavácri fontem, ut, renáti (-ae) ex aqua et Spírítu Sancto, exspoliáti (-ae) véterem hóminem, índuant novum, qui secúndum te créatus est; accípiant vestem incorrúptam, et immaculátam, tibíque Deo nostro servíre mereántur. Per Christum Dóminum nostrum. **R̄.** Amen.

15. **Tunc pollice et indice accipit de ipso sale, et immittit in os Catechumeni, dicens (s'ingulariter singularis):**

N., accipe sal sapiéntiae: propitiátio sit tibi in vitam aetérnam. **R̄.** Amen.

Sacerdos: Pax tibi. **R̄.** Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

DEUS patrum nostrórum, Deus univérsae cónditor veritátis, te súpplíces exorámus,

Pro pluribus

Orémus.

Oratio

DEUS patrum nostrórum, Deus univérsae cónditor veritátis, te súpplíces exorámus,

For one

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, Who is, Who was, Who will remain forever; yet none knows of thy beginning, and none can conceive of thy ending! Humbly we implore thee on behalf of this thy servant, **N.** (thy handmaid, **N.**), whom thou hast freed from idolatry's error and its base manner of life. Graciously hear him (her) who stoops before thee at the cleansing font, so that being born anew of water and the Holy Spirit, he (she) may put off the old man and put on the new, created in thine image. Let him (her) thus receive the pure and spotless robe, and be made worthy to serve thee, our God. Through Christ our Lord. **Ry.** Amen.

For several

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, Who is, Who was, Who will remain forever; yet none knows of thy beginning, and none can conceive of thy ending! Humbly we implore thee on behalf of these thy servants, **N.** and **N.** (thy handmaids, **N.** and **N.**), whom thou hast freed from idolatry's error and its base manner of life. Graciously hear them who stoop before thee at the cleansing font, so that being born anew of water and the Holy Spirit, they may put off the old man and put on the new, created in thine image. Let them thus receive the pure and spotless robe, and be made worthy to serve thee, our God. Through Christ our Lord. **Ry.** Amen.

15. Taking a bit of the salt between his thumb and index finger, he puts it in the mouth of each candidate, saying:

N., receive the salt of wisdom; may it be unto thee a sign of reconciliation unto life everlasting. **Ry.** Amen.

Priest: Peace be unto thee. **Ry.** And with thy spirit.

For one

Let us pray.

Prayer

O GOD of our fathers, O God, thou Source of all truth, humbly we implore thee

For several

Let us pray.

Prayer

O GOD of our fathers, O God, thou Source of all truth, humbly we implore thee

ut hunc **fámulum tuum N.** (**hanc fámulam tuam N.**) respícere dignéris propítius, et hoc primum pábulum salis gustántem, non diútius esuríre permítas, quo minus cibo expleá-tur caelésti, quátenus sit semper spírítu fervens, spe gaudens, tuo semper nómini sérvíens. Perduc eum (**eam**), Dómine, quaésumus, ad novae regeneratiónis lavácrum, ut cum fidélibus tuis promissiónum tuárum aetérna praémia cónsequi mereátur. Per Christum Dóminum nostrum. **R̄. Amen.**

ut hos **fámulos tuos N. et N.** (**has fámulas tuas N. et N.**) respícere dignéris propítius, et hoc primum pábulum salis gustántes, non diútius esuríre permítas, quo minus cibo expleántur caelésti, quátenus sint semper spírítu fervéntes, spe gaudéntes, tuo semper nómini serviéntes. Perduc eos (**eam**), Dómine, quaésumus, ad novae regeneratiónis lavácrum, ut cum fidélibus tuis promissiónum tuárum aetérna praémia cónsequi mereántur. Per Christum Dóminum nostrum. **R̄. Amen.**

Si inter Electos adsint feminae, recedant ipsae in partem, quoadusque dictus fuerit pro masculis uterque Exorcismus, ut infra sub n. 21, pag. 94.

Pro uno masculo

16. Deinde Sacerdos dicit super masculum stantem:

Ora, Elécte, flecte génua, et dic: Pater noster.

Et Electus, genu flexo, orat, et dicit: Pater noster, usque ad Sed libera nos a malo, inclusive.

Sacerdos subjungit: Leva, comple oratiónem tuam et dic: Amen.

Et ille surgens respondet: Amen.

Sacerdos dicit patrino: Signa eum.

Pro pluribus masculis

16. Deinde Sacerdos dicit super masculos stantes:

Oráte, Elécti, flectite génua, et dícite: Pater noster.

Et Electi, genu flexo, orant, et dicunt: Pater noster, usque ad Sed libera nos a malo, inclusive.

Sacerdos subjungit: Leváte, compléte oratiónem vestram, et dícite: Amen.

Et illi surgentes respondent: Amen.

Sacerdos dicit patrinis: Signáte eos.

to look with mercy upon this thy servant, **N.** (thy handmaid. **N.**), and no more let him (her) hunger who now tastes this first nourishment of salt. But let him (her) be enriched with heavenly food, so that he (she) may ever be inflamed with zeal, joyous in hope, constant in serving thee. We bid thee, Lord, lead him (her) to the bath where one is born anew, that in the company of thy faithful he (she) may deserve to win the everlasting reward which thou hast promised. Through Christ our Lord. **R̄. Amen.**

to look with mercy upon these thy servants, **N.** and **N.** (thy handmaids, **N.** and **N.**), and no more let them hunger who now taste this first nourishment of salt. But let them be enriched with heavenly food, so that they may ever be inflamed with zeal, joyous in hope, constant in serving thee. We bid thee, Lord, lead them to the bath where one is born anew, that in the company of thy faithful they may deserve to win the everlasting reward which thou hast promised. Through Christ our Lord. **R̄. Amen.**

If there are women among the candidates, they now withdraw to one side, until the following two exorcisms have been performed over the men.

16. The priest then addresses the man who stands before him (plural forms for several):

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign him!

Deinde Electo: Accéde.

Et patrinus pollice signat eum in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

17. Tum Sacerdos quoque facit crucem in fronte ejus, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super eum, et postea manum extensam tenens dicit:

Orémus.

Oratio

DEUS Abraham, Deus Isaac, Deus Jacob, Deus, qui Móysi fámulo tuo in monte Sínai apparuísti et fílios Israël de terra Aegýpti eduxísti, députans eis Angelum pietátis tuæ, qui custodíret eos die ac nocte: te quaésumus, Dómine; ut mittere dignéris sanctum Angelum tuum de caelis, qui simíliter custodiat et hunc fámulum tuum **N.** et perdúcat eum ad grátiam Baptísmi tui. Per Christum Dóminum nostrum. **R̄.** Amen.

Deinde Electis: Accédite.

Et patrini pollice signant Electos suos in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

17. Tum Sacerdos quoque facit crucem in fronte singulorum, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super singulos, et postea manum extensam tenens dicit:

Orémus.

Oratio

DEUS Abraham, Deus Isaac, Deus Jacob, Deus, qui Móysi fámulo tuo in monte Sínai apparuísti et fílios Israël de terra Aegýpti eduxísti, députans eis Angelum pietátis tuæ, qui custodíret eos die ac nocte: te quaésumus, Dómine; ut mittere dignéris sanctum Angelum tuum de caelis, qui simíliter custodiat et hos fámulos tuos **N.** et **N.** et perdúcat eos ad grátiam Baptísmi tui. Per Christum Dóminum nostrum. **R̄.** Amen.

Exorcismus

ERGO, maledícite diabóle, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu

ERGO, maledícite diabóle, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon his brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

17. The priest also signs the candidate's brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Let us pray.

Prayer

O GOD of Abraham, God of Isaac, God of Jacob, O God Who didst appear to Moses, thy servant on Mt. Sinai, and didst deliver the children of Israel out of the land of Egypt, appointing unto them thy loving angel to guard them by day and by night; we pray thee, O Lord—deign to send thy holy angel from heaven to guard in like manner this thy servant, **N.** (these thy servants, **N.** and **N.**), and to lead him (them) to the grace of baptism. Through Christ our Lord. **Ry.** Amen.

Exorcism

THEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ,

Christo Fílio ejus, et Spirítui Sancto, et recéde ab hoc fámulo Dei **N.**, quia istum sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru ✠ cis (**signat eum**), quod nos fronti ejus damus, tu, maledícite diábole, numquam áudeas violáre. Per eúndem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄.** Amen.

18. **Sacerdos iterum dicit Electo:**

Ora, Elécte, flecte génuá, et dic: Pater noster.

Et Electus, genu flexo, orat, et dicit: Pater noster, usque ad Sed líbera nos a malo, **inclusive.**

Sacerdos subjungit: Leva, comple oratióem tuam et dic: Amen.

Et ille surgens respondet: Amen.

Sacerdos dicit patrino: Signa eum.

Deinde Electo: Accéde.

Et patrinus pollice signat eum in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Christo Fílio ejus, et Spirítui Sancto, et recéde ab his fámulis Dei **N.** et **N.**, quia istos sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru ✠ cis (**signat singulos**) quod nos fronti eórum damus, tu, maledícite diábole, numquam áudeas violáre. Per eúndem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄.** Amen.

18. **Sacerdos iterum dicit Electis:**

Oráte, Elécti, flectite génuá, et dícite: Pater noster.

Et Electi, genu flexo, orant, et dicunt: Pater noster, usque ad Sed líbera nos a malo, **inclusive.**

Sacerdos subjungit: Leváte, compléte oratióem vestram et dícite: Amen.

Et illi surgentes respondent: Amen.

Sacerdos dicit patrinis: Signáte eos.

Deinde Electis: Accédite.

Et patrini pollice signant Electos suos in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

His Son, and to the Holy Spirit, and keep far from this servant (these servants) of God, **N. (N. and N.)** For Jesus Christ, our Lord and God has graciously called him (them) to His holy grace and to the fountain of baptism. And this sign of the holy **✠**Cross (here he signs each one) which we trace on his brow, do thou, accursed demon, never dare to violate. Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. **Ry. Amen.**

18. **Again the priest says to the candidate:**

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign him!

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon his brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

19. **The priest also signs the candidate's brow, saying:**

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

19. Tum Sacerdos quoque facit crucem in fronte ejus dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super eum, et postea manum extensam tenens dicit:

Orémus.

Oratio

DEUS, immortalé praesidium ómnium postulántium, liberátio súpplícum, pax rogántium, vita credéntium, resurréctio mortuórum: te ínvocho super hunc fámulum tuum **N.**, qui, Baptísmi tui donum petens, aetérnam cónsequi grátiam spirituáli regeneratióne desiderat: áccipe eum, Dómine, et quia dignátus es dicere: Pétite, et accipiétis; quaérite, et inveniétis; pulsáte, et aperiétur vobis: peténti praémium pórrige, et jánuam pande pulsánti, ut, aetérnam caeléstis lavácri benedictiónem consecútus, promíssa tui múnere regna percípiat: Qui cum Patre, et Spíritu Sancto vivis et regnas Deus, in saécula saeculórum. **R̄.** Amen.

19. Tum Sacerdos quoque facit crucem in fronte singulorum, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super singulos, et postea manum extensam tenens dicit:

Orémus.

Oratio

DEUS, immortalé praesidium ómnium postulántium, liberátio súpplícum, pax rogántium, vita credéntium, resurréctio mortuórum: te ínvocho super hos fámulos tuos **N.** et **N.**, qui, Baptísmi tui donum peténtes, aetérnam cónsequi grátiam spirituáli regeneratióne desiderant: áccipe eos, Dómine, et quia dignátus es dicere: Pétite, et accipiétis; quaérite, et inveniétis; pulsáte, et aperiétur vobis: peténtibus praémium pórrige, et jánuam pande pulsántibus, ut, aetérnam caeléstis lavácri benedictiónem consecúti, promíssa tui múnere regna percípiant: Qui cum Patre, et Spíritu Sancto vivis et regnas Deus, in saécula saeculórum. **R̄.** Amen.

Exorcismus

AUDI, maledícite sátana, adjurátus per nomen aetérni Dei, et Salvatóris nostri Jesu

AUDI, maledícite sátana, adjurátus per nomen aetérni Dei, et Salvatóris nostri Jesu

For one

Let us pray.

Prayer

O GOD, the unfailing support of all who seek thy aid, the liberator of all who entreat thee, the peace of all who implore thee, life to believers, and resurrection to the dead! I invoke thee on behalf of this thy servant, **N.** who begs the gift of baptism, and longs to attain everlasting grace by being reborn spiritually. Take him to thyself, O Lord, and since thou hast mercifully promised: "Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you," reach out the reward to him who asks, open wide the door to him who knocks. So may he gain the never failing blessing of the heavenly bath, and possess the kingdom which in thy bounty thou hast promised. Thou Who livest and reignest with the Father and the Holy Spirit, God, forevermore. **R.** Amen.

For several

Let us pray.

Prayer

O GOD, the unfailing support of all who seek thy aid, the liberator of all who entreat thee, the peace of all who implore thee, life to believers, and resurrection to the dead! I invoke thee on behalf of these thy servants, **N.** and **N.** who beg the gift of baptism, and long to attain everlasting grace by being reborn spiritually. Take them to thyself, O Lord, and since thou hast mercifully promised: "Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you," reach out the reward to them who ask, open wide the door to them who knock. So may they gain the never failing blessing of the heavenly bath, and possess the kingdom which in thy bounty thou hast promised. Thou Who livest and reignest with the Father and the Holy Spirit, God, forevermore. **R.** Amen.

Exorcism

HEAR, accursed Satan! For I adjure thee in the name of the everlasting God and His

HEAR, accursed Satan! For I adjure thee in the name of the everlasting God and His

Christi Fílii ejus, cum tua victus invidia, tremens, gemensque discéde: nihil tibi sit commúne cum servo Dei **N.**, jam caeléstia cogitánte, renuntiáturo tibi et saéculo tuo, et beátae immortalitáti victúro. Da igitur honórem adveniénti Spirítui Sancto, qui, ex summa caeli arce descéndens, proturbátiis fráudibus tuis, divíno fonte purgátum pectus, sanctificátum Deo templum et habitáculum perfíciat: ut, ab ómnibus pénitus nóxiis praeteritórum críminum liberátus, servus Dei grátias perénni Deo réferat semper, et benedícat nomen sanctum ejus in saécula saeculórum. **R̄.** Amen.

20. Sacerdos tertio dicit Electo:

Ora, Elécte, flecte génuá, et dic: Pater noster.

Et Electus, genu flexo, orat, et dicit: Pater noster, usque ad Sed líbera nos a malo, **inclusive.**

Sacerdos subjungit: Leva, comple oratióem tuam et dic: Amen.

Et ille surgens respondet: Amen.

Sacerdos dicit patrino: Signa eum.

Christi Fílii ejus, cum tua victus invidia, tremens, gemensque discéde: nihil tibi sit commúne cum servis Dei **N.** et **N.**, jam caeléstia cogitántibus, renuntiáturis tibi et saéculo tuo, et beátae immortalitáti victúris. Da igitur honórem adveniénti Spirítui Sancto, qui, ex summa caeli arce descéndens, proturbátiis fráudibus tuis, divíno fonte purgáta pectora, sanctificáta Deo templa et habitácula perfíciat: ut, ab ómnibus pénitus nóxiis praeteritórum críminum liberáti, servi Dei grátias perénni Deo réferant semper, et benedícant nomen sanctum ejus in saécula saeculórum. **R̄.** Amen.

20. Sacerdos tertio dicit Electis:

Oráte, Elécti, flectite génuá, et dícite: Pater noster.

Et Electi, genu flexo, orant, et dicunt: Pater noster, usque ad Sed líbera nos a malo, **inclusive.**

Sacerdos subjungit: Leváte, compléte oratióem vestram et dícite: Amen.

Et illi surgentes respondent: Amen.

Sacerdos dicit patrinis: Signa náte eos.

Son, our Savior, Jesus Christ to depart trembling and groaning, for thou art now vanquished along with thy envy. Let there be nothing in common between thee and this servant of God, **N.**, whose thoughts are already of heaven, and who is resolved to renounce both thee and thy kingdom and to gain the mastery over thee and win a blessed immortality. Wherefore, give honor to the Holy Spirit, Who now approaches from heaven's high citadel to frustrate thy false designs, and to perfect this heart, when once it is purged in the divine font, for a sanctified dwelling and temple unto God. So may this servant of the Most High, fully freed from the guilt of his past crimes, render undying thanks to the everlasting God, and laud His holy name forever and evermore. **R̄.** Amen.

Son, our Savior, Jesus Christ to depart trembling and groaning, for thou art now vanquished along with thy envy. Let there be nothing in common between thee and these servants of God, **N.** and **N.**, whose thoughts are already of heaven, and who have resolved to renounce both thee and thy kingdom and to gain the mastery over thee and win a blessed immortality. Wherefore, give honor to the Holy Spirit, Who now approaches from heaven's high citadel to frustrate thy false designs, and to perfect these hearts, when once they are purged in the divine font, for a sanctified dwelling and temple unto God. So may these servants of the Most High, fully freed from the guilt of their past crimes, render undying thanks to the everlasting God, and laud His holy name forever and evermore. **R̄.** Amen.

20. **For the third time the priest bids the candidate:**

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen.

Deinde Electo: Accéde.

Et patrinus pollice signat eum in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

21. **Tum Sacerdos quoque facit crucem in fronte ejus, dicens:**

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde, imponit manum super eum, et post a manum extensam tenens dicit:

Exorcismus

EXORCIZO immúnde spíritus, in nómine Pa tris, et Fí lii, et Spíritus Sancti, ut éxeas, et recédas ab hoc fámulo Dei **N.** Ipse enim tibi ímperat, maledícite damnáte, qui pédibus super mare ambulávit, et Petro mergénti dexteram porréxit.

Deinde Electis: Accédite.

Et patrini pollice signant Electos suos in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

21. **Tum Sacerdos quoque facit crucem in fronte singulorum, dicens:**

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super singulos, et postea manum extensam tenens dicit:

EXORCÍZO te, immúnde spíritus, in nómine Pa tris, et Fí lii, et Spíritus Sancti, ut éxeas, et recédas ab his fámulis Dei **N.** et **N.** Ipse enim tibi ímperat, maledícite damnáte, qui pédibus super mare ambulávit, et Petro mergénti dexteram porréxit.

Exorcismus

ERGÓ, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spíritui Sancto, et recéde ab hoc fámulo Dei **N.**, quia istum sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae

ERGÓ, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spíritui Sancto, et recéde ab his fámulis Dei **N.** et **N.**, quia istos sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae

The priest says to the sponsor: Sign him!

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon his brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

21. The priest also signs the candidate's brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Exorcism

I CAST thee out, unclean Spirit, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit. Depart and vanish from this servant (these servants) of God, **N.** For it is He Who commands thee, thou doomed and accursed one, He Whose feet trod the waves, Who reached out His saving hand to Peter when he began to sink.

Exorcism

WHEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His son and to the Holy Spirit, and keep far from this servant (these servants) of God, **N.** For Jesus Christ, our Lord and God has graciously called him (them) to His holy grace and blessing, and to the fountain of baptism. And this sign of the

cru † cis (signat eum), quod nos fronti ejus damus, tu, maledícite diabóle, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄. Amen.**

Si inter Electos adsint feminae, retrahunt se masculi in partem, et accedunt feminae.

Pro una femina

22. Sacerdos dicit super Electam stantem:

Ora, Elécta, flécte génuá, dic: Pater noster.

Et Electa, genu flexo, orat, et dicit: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leva, comple oratióem tuam et dic: Amen.

Et illa surgens respondet: Amen.

Sacerdos dicit patrino vel matrinae: Signa eam.

Deinde Electae: Accéde.

Et patrinus vel matrina pollice signat eam in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

23. Tum Sacerdos quoque facit crucem in fronte ejus, et dicit:

crn † cis (signat singulos), quod nos íroni eórum damus, tu, maledícite diabóle, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄. Amen.**

Pro pluribus feminis

22. Sacerdos dicit super Electas stantes:

Oráte, Eléctae, fléctite génuá, et dícite: Pater noster.

Et Electae, genu flexo, orant, et dicunt: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leváte, compléte oratióem vestram et dícite: Amen.

Et illae surgentes respondet: Amen.

Sacerdos dicit patrinis vel matrinis: Signáte eas.

Deinde Electis: Accédite.

Et patrini vel matrinae pollice signant Electas suas in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

23. Tum sacerdos quoque facit crucem in fronte singularum, dicens:

holy ✠ Cross which we trace on his brow (signing each one) do thou, accursed demon, never dare to violate. Through the selfsame Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. *Rz.*

If there are women among the candidates, the men now withdraw to one side, and the women come forward.

22. The priest then addresses the woman who stands before him (plural forms for several):

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign her!

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon her brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

23. The priest also signs the candidate's brow, saying:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super eam, et postea manum extensam tenens dicit:

Orémus.

Oratio

DEUS caeli, Deus terrae, Deus Angelórum, Deus Archangelórum, Deus Patriarchárum, Deus Prophetárum, Deus Apostolórum, Deus Mártýrum, Deus Confessórum, Deus Víginum, Deus ómnium bene vivéntium, Deus, cui omnis lingua confitétur, et omne genu fléctitur, caeléstium, terréstrium, et infernórum: te ínvo-co, Dómine, super hanc fámulam tuam **N.**, ut eam custodíre, et perdúcere dignéris ad grátiam Baptís-mi tui. Per Christum Dóminum nostrum. **R̄.** Amen.

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super singulas, et postea manum extensam tenens dicit:

Orémus.

Oratio

DEUS caeli, Deus terrae, Deus Angelórum, Deus Archangelórum, Deus Patriarchárum, Deus Prophetárum, Deus Apostolórum, Deus Mártýrum, Deus Confessórum, Deus Víginum, Deus ómnium bene vivéntium, Deus, cui omnis lingua confitétur, et omne genu fléctitur, caeléstium, terréstrium, et infernórum: te ínvo-co, Dómine, super has fámulas tuas **N.** et **N.**, ut eas custodíre, et perdúcere dignéris ad grátiam Baptís-mi tui. Per Christum Dóminum nostrum. **R̄.** Amen.

Exorcismus

ERGO, maledíc-te diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spíritui Sancto, et recéde ab hac fámula Dei **N.**, quia istam sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanc-

ERGO, maledíc-te diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spíritui Sancto, et recéde ab his famulábus Dei **N.** et **N.**, quia istas sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Let us pray.

Prayer

O GOD of heaven, God of earth, God of the angels, God of the archangels, God of the patriarchs, God of the prophets, God of the apostles, God of the martyrs, God of the confessors, God of the virgins, God of all the devout! O God Whom every tongue praises and to Whom all bend the knee, in heaven, on earth, and under the earth, I call upon thee on behalf of this thy handmaid, **N.** (these thy handmaids, **N.** and **N.**), that thou wouldst deign to guard her (them), and lead her (them) to the grace of thy baptism. Through Christ our Lord. **Rz.** Amen.

Exorcism

WHEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from this handmaid (these handmaids) of God, **N.** For Jesus Christ, our Lord and God has graciously called her (them) to His holy grace and to

ne cru ✠ cis (signat eam), quod nos fronti ejus damus, tu, maledícite diabóle, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos et saéculum per ignem. *R̄.* Amen.

24. Sacerdos iterum dicit Electae:

Ora, Elécta, flecte génuá, et dic: Pater noster.

Et Electa, genu flexo, orat, et dicit: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leva, comple oratióem tuam et dic: Amen.

Et illa surgens respondet: Amen.

Sacerdos dicit patrino vel matrinae: Signa eam.

Deinde Electae: Accéde.

Et patrinus vel matrina pollice signat eam in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

25. Tum Sacerdos quoque facit crucem in fronte ejus, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

hoc signum sanctae cru ✠ cis (signat singulas), quod nos fronti eárum damus, tu, maledícite diabóle, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos et saéculum per ignem. *R̄.* Amen.

24. Sacerdos iterum dicit Electis:

Oráte, Eléctae, fléctite génuá, et dícite: Pater noster.

Et Electae, genu flexo orant, et dicunt: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leváte, compléte oratióem vestram et dícite: Amen.

Et illae surgentes respondent: Amen.

Sacerdos dicit patrinis vel matrinis: Signáte eas.

Deinde Electis: Accéдите.

Et patrini vel matrinae pollice signant Electas suas in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

25. Tum Sacerdos quoque facit crucem in fronte singularum, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

the fountain of baptism. And this sign of the holy ✠ Cross (here he signs each one) which we trace on her brow, do thou, accursed demon, never dare to violate. Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. **R̄. Amen.**

24. Again the priest says to the candidate:

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign her!

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon her brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

25. The priest also signs the candidate's brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

Deinde imponit manum super eam, et postea manum extensam tenens dicit:

Orémus.

Oratio

DEUS Abraham, Deus Isaac, Deus Jacob, Deus, qui Móysi fámulo tuo in monte Sínai apparuísti, et fílios Israë! de terra Aegýpti eduxísti, députans eis Angelum pietátis tuæ, qui custodíret eos die ac nocte: te quaésumus, Dómine; ut mittere dignéris sanctum Angelum tuum de caelis, qui simíliter custódiat et hanc fámulam tuam **N.**, et perdúcat eam ad grátiam Baptísmi tui. Per Christum Dóminum nostrum. **Ry.** Amen.

Deinde imponit manum super singulas, et postea manum extensam tenens dicit:

Orémus.

Oratio

DEUS Abraham, Deus Isaac, Deus Jacob, Deus, qui Móysi fámulo tuo in monte Sínai apparuísti, et fílios Israë! de terra Aegýpti eduxísti, députans eis Angelum pietátis tuæ, qui custodíret eos die ac nocte: te quaésumus, Dómine; ut mittere dignéris sanctum Angelum tuum de caelis, qui simíliter custódiat et has fámulas tuas **N.** et **N.**, et perdúcat eas ad grátiam Baptísmi tui. Per Christum Dóminum nostrum. **Ry.** Amen.

Exorcismus

ERGO, maledícite diabóle, recognósce senténtiam tuam, et da honórem Deo vivo ut vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab hac fámula Dei **N.**, quia istam sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctæ cru⁺ cis (**signat eam**), quod nos fronte ejus damus, tu, maledícite diabóle, numquam áudeas

ERGO, maledícite diabóle, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab his famulábus Dei **N.** et **N.**, quia istas sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctæ cru⁺ cis (**signat singulas**), quod nos fronti eárum damus, tu, maledícite

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Let us pray.

Prayer

O GOD of Abraham, God of Isaac, God of Jacob, O God Who didst appear to Moses, thy servant on Mt. Sinai, and didst deliver the children of Israel out of the land of Egypt, appointing unto them thy loving angel to guard them by day and by night; we pray thee, O Lord—deign to send thy holy angel from heaven to guard in like manner this thy handmaid, **N.** (these thy handmaids, **N.** and **N.**), and to lead her (them) to the grace of baptism. Through Christ our Lord. **R̄.** Amen.

Exorcism

WHEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from this handmaid (these handmaids) of God, **N.** For Jesus Christ, our Lord and God has graciously called her (them) to His holy grace and to the fountain of baptism. And this sign of the holy **✝** Cross (here he signs each one) which we trace on her brow, do thou, accursed demon, never dare to violate. Through the selfsame

violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem.

Ry. Amen.

26. **Sacerdos tertio dicit Electae:**

Ora, Elécta, flecte génuá, et dic: Pater noster.

Et Electa, genu flexo, orat, et dicit: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leva, comple oratióem tuam et dic: Amen.

Et illa surgens respondet: Amen.

Sacerdos dicit patrino vel matrinae: Signa eam.

Deinde Electae: Accéde.

Et patrino vel matrina pollice signat eam in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

27. **Tum Sacerdos quoque facit crucem in fronte ejus, dicens:**

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super eam, et postea manum extensam tenens dicit:

diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem.

Ry. Amen.

26. **Sacerdos tertio dicit Electis:**

Oráte, Eléctae, fléctite génuá, et dícite: Pater noster.

Et Electae, genu flexo, orant, et dicunt: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leváte, compléte oratióem vestram et dícite: Amen.

Et illae surgentes respondent: Amen.

Sacerdos dicit patrino vel matrinis: Signáte eas.

Deinde Electis: Accédite.

Et patrini vel matrinae pollice signant Electas suas in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

27. **Tum Sacerdos quoque facit crucem in fronte singularum, dicens:**

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super singulas, et postea manum extensam tenens dicit:

Christ our Lord, Who shall come to judge the living and the dead and the world by fire. *R.* Amen.

26. A third time the priest says to the candidate:

Pray, thou chosen one (ye chosen ones), kneel and say the **Our Father!**

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign her!

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon her brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

27. The priest also signs the candidate's brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Exorcismus

EXORCÍZO te, immúnde spíritus, per Pa† trem, et Fí† lium, et Spíritum† Sanctum, ut éxeas, et recédas ab hac fámula Dei **N.**: Ipse enim tibi ímperat, maledícite damnáte, qui caeco nato óculos apéruit, et quatríduánum Lázarus de monuménto suscitávit.

EXORCÍZO te, immúnde spíritus, per Pa† trem, et Fí† lium, et Spíritum† Sanctum, ut éxeas, et recédas ab his famulábus Dei **N.** et **N.**: Ipse enim tibi ímperat, maledícite damnáte, qui caeco nato óculos apéruit, et quatríduánum Lázarus de monuménto suscitávit.

Exorcismus

ERGÓ, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spíritui sancto, et recéde ab hac fámula Dei **N.**, quia istam sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru† cis (**signat eam**), quod nos fronti ejus damus, tu, maledícite diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **Ry.** Amen.

ERGÓ, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spíritui sancto, et recéde ab his famulábus Dei **N.** et **N.**, quia istas sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru† cis (**signat singulas**), quod nos fronti eárum damus, tu, maledícite diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **Ry.** Amen.

Pro omnibus

Postnodum accedunt iterum masculi, qui se retraxerant, et ipsi ad dexteram, feminae vero ad sinistram Sacerdotis, ut in principio, disponuntur.

Exorcism

I CAST thee out, unclean Spirit, in the name of the Father✠, and of the Son✠, and of the Holy✠ Spirit. Depart and vanish from this handmaid (these handmaids) of God, **N.** For it is He Who commands thee, thou doomed and accursed one, He Who opened the eyes of the man born blind, Who raised from the tomb Lazarus who had been four days dead.

Exorcism

W HEREFORÉ, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son and to the Holy Spirit, and keep far from this handmaid (these handmaids) of God, **N.** For Jesus Christ, our Lord and God has graciously called her (them) to His holy grace and blessing and to the fountain of baptism. And this sign of the holy✠ Cross which we trace on her brow (signing each one), do thou, accursed demon, never dare to violate. Through the self-same Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. **Ry.** Amen.

For all, both men and women

Here the men again come forward and stand to the priest's right, with the women to his left, as at the beginning.

28. Tum Sacerdos imponit manum super Electum, vel, si sint plures, super singulos, tam masculos quam feminas, et postea manum extensam tenens dicit (in plurali pro pluribus, tam masculis quam feminis):

Pro uno vel una

Orémus.

Oratio

AETÉRNAM ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, aetérne Deus, auctor lúminis et veritátis super hunc fámulum tuum **N.** (hanc fámulam tuam **N.**) ut dignéris eum (eam) illumináre lúmine inteligéntiae tuae: munda eum (eam), et sanctífica: da ei sciéntiam veram, ut dignus (-a) efficiátur accédere ad grátiam Baptísmit tui, téneat firmam spem, consílium rectum, doctrínam sanctam, ut aptus (-a) sit ad percipiéndam grátiam tuam. Per Christum Dóminum nostrum. **R̄.** Amen.

Pro pluribus

Orémus.

Oratio

AETÉRNAM ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, aetérne Deus, auctor lúminis et veritátis, super hos fámulos tuos **N.** et **N.** (has fámulas tuas **N.** et **N.**) ut dignéris eos (eas) illumináre lúmine inteligéntiae tuae: munda eos (eas) et sanctífica: da eis sciéntiam veram, ut digni (-ae) efficiántur accédere ad grátiam Baptísmit tui, téneant firmam spem, consílium rectum, doctrínam sanctam, ut apti (-ae) sint ad percipiéndam grátiam tuam. Per Christum Dóminum nostrum. **R̄.** Amen.

29. His peractis, Sacerdos sinistra manu apprehendens dexteram Electi prope brachium, vel ei porrigens extremam partem stolae, ex humero sinistro pendentem, introducit eum in ecclesiam; et si Electi sint plures, primus sinistra manu trahit secundum, et secundus tertium, etc.

Dum autem Sacerdos illum vel illos introducit, dicit (in plurali pro pluribus):

Pro uno vel una

N. ingrédere in sanctam ecclésiám Dei, ut accípias benedictiónem caeléstem a Dómino

Pro pluribus

N. et **N.** ingrédimini in sanctam ecclésiám Dei, ut accipiátis benedictiónem caeléstem a Dó-

28. The priest then puts his hand upon the head of each candidate, whereupon he holds his hand extended, while he says:

For one

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat for this thy servant, **N.** (handmaid, **N.**), thine unfailing and righteous mercy. May it please thee to enlighten him (her) with the light of thine understanding. Cleanse and sanctify him (her). Endow him (her) with true knowledge, so that he (she) may be made worthy to come to the grace of thy baptism. And let him (her) remain steadfast in firm hope, right purpose, and holy doctrine, and so be fit to receive thy grace. Through Christ our Lord. **R̄.** Amen.

For several

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat for these thy servants, **N.** and **N.** (handmaids, **N.** and **N.**), thine unfailing and righteous mercy. May it please thee to enlighten them with the light of thine understanding. Cleanse and sanctify them. Endow them with true knowledge, so that they may be made worthy to come to the grace of thy baptism. And let them remain steadfast in firm hope, right purpose, and holy doctrine, and so be fit to receive thy grace. Through Christ our Lord. **R̄.** Amen.

29. Now the priest with his left hand takes hold of one candidate by the right wrist, or else lets him take hold of that end of the stole which hangs from his left shoulder, and in this manner leads him into church. If several are being baptized, the first with his left hand takes hold of the second one's hand, the second of the third, etc.

As they are going in the priest says:

N., enter into the holy church of God, that thou (you) mayest

Jesu Christo, et hábeas partem cum illo et Sanctis ejus. *R.* Amen.

mino Jesu Christo, et habeátis partem cum illo et Sanctis ejus. *R.* Amen.

30. *Et ingressus Electus procumbit, seu prosternit se in pavimento, et adorat (si plures, omnes simul).*

31. *Deinde surgit (si plures, omnes simul), et Sacerdos imponit manum super caput ejus (singulorum, si plures), et Electus cum eo recitat Symbolum Apostolorum, et Orationem Dominicam.*

32. *Ita etiam si plures sint, omnes simul recitant:*

CREDO in Deum, Patrem omnipoténtem, Creatórem caeli et terrae. Et in Jesum Christum, Fílium ejus únicum, Dóminum nostrum: qui concéptus est de Spíritu Sancto, natus ex María Vírgine, passus sub Póntio Piláto, crucifíxus, mórtuus, et sepúltus: descéndit ad ínferos; tértia die resurréxit a mórtuis; ascéndit ad caelos; sedet ad déxteram Dei Patris omnipoténtis: inde ventúrus est judicáre vivos et mórtuos. Credo in Spíritum Sanctum, sanctam Ecclésiám cathólicam, Sanctórum communiónem, remissionem peccatórum, carnis resurrectionem, vitam aetérnam. Amen.

PATER noster, qui es in caelis, sanctíficétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in caelo, et in terra. Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débita nostra, sicut et nos dimíttimus debitoribus nostris. Et ne nos indúcas in tentatiónem: sed líbera nos a malo. Amen.

33. *Tunc Sacerdos, versis renibus ostio cancellorum Baptisterii, rursus imponit manum super caput Electi (singulorum Electorum), et postea manum extensam tenens dicit:*

Exorcismus

Pro uno vel una

NEC te latet, sátana, imminére tibi poenas, imminére tibi torménta, imminére tibi diem judícii, diem supplicii

Pro pluribus

NEC te latet, sátana, imminére tibi poenas, imminére tibi torménta, imminére tibi diem judícii, diem supplicii

(may) receive the heavenly blessing from Christ Jesus, the Lord, and mayest (may) have part with Him and His saints. *R̄.* Amen.

30. *Having entered the church, the candidate falls prostrate upon the floor in silent adoration (if there are several, all do so simultaneously).**

31. *They rise shortly, and the priest puts his hand on the head of each, and then prays together with them the Apostles' Creed and the Lord's Prayer.*

32. *All together:*

I BELIEVE in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell, the third day He arose again from the dead. He ascended into heaven, and sitteth at the right hand of God the Father almighty, from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

O UR Father, Who art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

33. *With his back to the gates of the baptistery, the priest again puts his hand on the head of each; then holding his hand extended, he says:*

Exorcism

For one

TIS no secret to thee, Satan, that punishment is thy lot, torments thy portion, that the day of judgment menaces thee, that day of never ending torture which shall come like a

For several

TIS no secret to thee, Satan, that punishment is thy lot, torments thy portion, that the day of judgment menaces thee, that day of never ending torture which shall come like a

* A carpet may be spread on the floor for this purpose. — *Trans.*

sempitérni; diem, qui ventúrus est velut clíbanus ardens, in quo tibi, atque universis ángelis tuis praeparátus sempitérnus erit in-téritus. Proínde damnáte, atque damnánde, da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, da honórem Spirítui Sancto Paráclito, in cujus nómine atque virtúte praecípio tibi, quicumque es, spíritus immúnde, ut éxeas, et recédas ab hoc fámulo Dei **N.**, quem (hac fámula Dei **N.**, quam) hódie idem Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam et benedictiónem, fontémque Bapús-matis dono vocáre dignátus est: ut fiat ejus templum per aquam regeneratiónis in remissiónem ómnium peccatórum. In nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos et saeculum per ignem. **Rz.** Amen.

sempitérni; diem, qui ventúrus est velut clíbanus ardens, in quo tibi, atque univérsis ángelis tuis praeparátus sempitérnus erit in-téritus. Proínde damnáte, atque damnánde, da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, da honórem Spirítui Sancto Paráclito, in cujus nómine atque virtúte praecípio tibi, quicumque es, spíritus immúnde, ut éxeas, et recédas ab his fámulis Dei **N.** et **N.**, quos (his famulábus Dei **N.** et **N.**, quas) hódie idem Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam et benedictiónem, fontémque Baptísmatis dono vocáre dignátus est: ut fiant ejus templum per aquam regeneratiónis in remissiónem ómnium peccatórum. In nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos et saeculum per ignem. **Rz.** Amen.

34. Postea Sacerdos pollice accipit de saliva oris sui (quod omittitur quotiescumque rationabilis adest causa munditiei tuendae aut periculum morbi contrahendi vel propagandi), et tangit aures et nares Electi (singulorum Electorum);

Tangendo vero aurem dexteram et sinistram, dicit:

Ephpheta, quod est, Adaperíre.

Deinde, tangendo nares, dicit:

flaming furnace, in midst of which everlasting perdition is to be prepared for thee and all who serve thee. Wherefore, accursed one, deservedly doomed, pay honor to the living and true God, pay honor to Jesus Christ, His Son, pay honor to the Holy Spirit, the Consoler. In His name and power, I command thee, O unclean spirit, whoever thou art—get thee gone and fly far from this servant (handmaid) of God, **N.**, whom this day our God and Lord, Jesus Christ, has graciously called to His holy grace and blessing, even to the font of baptism. May he (she) become a temple of God through the water of regeneration, unto full remission of sin. In the name of the selfsame Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. **R̄.** Amen.

flaming furnace, in midst of which everlasting perdition is to be prepared for thee and all who serve thee. Wherefore, accursed one, deservedly doomed, pay honor to the living and true God, pay honor to Jesus Christ, His Son, pay honor to the Holy Spirit, the Consoler. In His name and power, I command thee, O unclean spirit, whoever thou art—get thee gone and fly far from these servants (handmaids) of God, **N.** and **N.**, whom this day our God and Lord, Jesus Christ has graciously called to His holy grace and blessing, even to the font of baptism. May they become a temple of God through the water of regeneration, unto full remission of sin. In the name of the selfsame Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. **R̄.** Amen.

34. The priest moistens his thumb with his saliva (this part of the rite may be omitted whenever there is a reasonable objection on the score of its being unsanitary or where there is danger of contracting or communicating disease), and touches the ears and nostrils of the candidate. He touches the right ear then the left, saying only once:

Ephpheta, which means: Be thou opened!

Then he touches the nostrils, one after the other, adding:

In odórem suavitátis. Tu autem effugáre, diábole; appropinquábit enim júdicium Dei.

35. Deinde interrogat Electum (singulos, si plures):

Quis vocáris? Et ipse respondet: N.

Interrogat: N, abrenúntias sátae?

R̄. Abrenúntio.

Interrogat: Et ómnibus opéribus ejus?

R̄. Abrenúntio.

Interrogat: Et ómnibus pompis ejus?

R̄. Abrenúntio.

Unctio Olei

36. Tunc Sacerdos intingit pollicem dexteræ manus in Oleo sancto Catechumenorum, et inungit Electum (singulos Electos) primum in pectore, deinde inter scapulas in modum crucis, dicens (singulariter singulis):

Ego te línio ✠ óleo salútis in Christo Jesu Dómino nostro in vitam aetérnam. R̄. Amen.

℣. Pax tibi. R̄. Et cum spírítu tuo.

37. Mox bombacio, vel re simili, tergit pollicem et loca inuncta, et subjungit, dicens (singulis, si plures):

Exi, immúnde spírítus, et da honórem Deo vivo et vero. Fuge, immúnde spírítus, et da locum Jesu Christo Fílio ejus. Recéde, immúnde spírítus, et da locum Spírítui Sancto Paráclito.

Stans ibidem extra cancellos, Sacerdos deponit pluviale ac stolam coloris violacei, et sumit stolam ac pluviale albi coloris.

Tunc dicitur Electus ad Baptisterium: ubi si ob aliquam causam non habeatur, sive praeparata non fuerit aqua baptismalis, fiat benedictio Fontis, ut infra ponitur, pag. 186.

In Baptisterio

Et cum fuerit prope Fontem, Sacerdos interrogat Electum (singulos, si plures):

Quis vocáris?

Respondet: N.

38. Interrogat (singulos, si plures): N, credis in Deum Patrem omnipoténtem, creatórem caeli et terræ?

Unto the odor of sweetness. But thou, evil spirit, begone, for the judgment of God draws nigh!

35. **He questions each candidate:**

What is thy name?

Answer: N.

Priest: N, dost thou renounce Satan?

Answer: I do renounce him.

Priest: And all his works?

Answer: I do renounce them.

Priest: And all his allurements?

Answer: I do renounce them.

Anointing With Oil of Catechumens

36. **The priest dips his thumb in the Oil of Catechumens, and in the form of a cross anoints each one on the breast and between the shoulders on the back, saying only once for the two anointings:**

I anoint thee ✠ with the oil of salvation in Christ Jesus, our Lord, that thou mayest have life everlasting. **℞.** Amen.

℣. Peace be with thee. **℞.** And with thy spirit.

37. **Thereupon he wipes his thumb and the places anointed with cotton or similar material. And he continues, saying to each one:**

Get thee gone, unclean spirit, and pay honor to the living and true God. Depart, thou unclean spirit, and give place to Jesus Christ, His Son. Get thee afar back, unclean spirit, and make way for the Holy Spirit, the Consoler.

Remaining in the same place outside the baptistery gates, he exchanges the purple stole and cope for white ones. Then he leads the candidates into the baptistery. If for some reason there is no baptistery, and no baptismal water at hand, the blessing of the font takes place now (see p. 187).

Within the Baptistery

When they have come to the font, the priest questions each one:

Priest: What is thy name?

Answer: N.

38. **Priest:** N, dost thou believe in God, the Father almighty, Creator of heaven and earth?

R̄. Credo.

Interrogat (singulos, si plures): Credis in Jesum Christum, Fílium ejus únicum, Dóminum nostrum, natum, et passum?

R̄. Credo.

Interrogat (singulos, si plures): Credis et in Spíritum Sanctum, sanctam Ecclésiám catholicam, Sanctórum communiómem, remisiómem peccatórum, carnis resurrectiómem, et vitam aetérnam?

R̄. Credo.

Iterum interrogat (singulos, si plures): N. Quid petis?

Respondet: Baptismum.

Interrogat (singulos, si plures): Vis baptizari?

Respondet: Volo.

Baptismus

39. Tunc patrino, vel matrino, vel utroque (si ambo admittantur), admota manu, tenente seu tangente Electum, vel Electam, aperto capite, et laxatis a collo vestibus, inclinatum, Sacerdos vasculo vel urceolo haurit aquam baptismalem de Fonte, et cum ea sub trina supra caput in modum crucis infusione baptizat Electum, seu Electam, in nomine Ss̄m̄e Trinitatis, sic dicens:

N, ego te baptízo in nómine Pa ✠ tris, fundit primo; et Fí ✠ ii fundit secundo et Spíritus ✠ Sancti, fundit tertio.

Si aqua, quae ex capite baptizati defluit, non dilabatur in sacrarium Baptisterii, recipiatur in subjecta aliqua pelvi, et in illud postmodum projiciatur.

Cum plures sunt Electi, singillatim singuli interrogantur et baptizantur, ut supra. Si sint mares et feminae, primum mares, deinde feminae.

Verum si probabiliter dubitetur, an Electus fuerit alias baptizatus, dicat Sacerdos:

N, si non es baptizátus (-a), ego te baptízo in nómine Pa ✠ tris, et Fí ✠ ii, et Spíritus ✠ Sancti.

Unctio Chrismatis, etc.

41. Deinde Sacerdos intingit pollicem dexterum in sacro Chrismate, et perungit verticem Electi (singulorum Electorum) in modum crucis, dicens:

Answer: I do believe.

Priest: Dost thou believe in Jesus Christ, His Sole-Begotten Son, our Lord, Who was born unto us and Who suffered for us?

Answer: I do believe.

Priest: Dost thou believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Answer: I do believe.

Priest: What is it you request?

Answer: Baptism.

Priest: Wilt thou be baptized?

Answer: I will.

The Baptism

39. The godfather or godmother (or both if two have been selected) holds the candidate by the shoulder. The candidate (head uncovered and clothing loosened at the neck) inclines his head over the font. The priest takes baptismal water with the ladle, pours it thrice in the form of a cross upon the candidate's head, in the name of the Most Holy Trinity, and simultaneously pronounces the following words:

N, I baptize thee in the name of the Father ✠ (here he pours the first time), and of the Son ✠ (pouring a second time), and of the Holy ✠ Spirit (pouring a third time)

40. Should it happen that the water falling from the head of the one baptized will not flow conveniently into the sacrarium of the font, a basin may be arranged to receive it, and the water poured later into the sacrarium.

When several are baptized, each one is interrogated and baptized in the manner given above, the men first, then the women.

But if there should be a reasonable doubt as to whether the candidate has been validly baptized before, the priest says:

N, if thou art not baptized, I baptize thee in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit.

The Anointing With Chrism, etc.

41. Then the priest dips his right thumb in the holy Chrism, and in the form of a cross anoints the neophyte on the crown of the head, saying:

DEUS omnipotens, Pater Dómini nostri Jesu Christi, qui te regenerávit ex aqua et Spíritu Sancto, quique dedit tibi remissionem ómniaum peccatórum (*hic inungit*), ipse te líniat ✠ Chrismate salutis in eódem Christo Jesu Dómino nostro in vitam aetérnam. *R̄. Amen.*

℣. Pax tecum. R̄. Et cum spíritu tuo.

42. *Tunc bombacio vel re simili pollicem tergit, et imponit capiti Electi chrimale, seu candidum linteolum, et dat illi vestem candidam, dicens (singulis, si plures):*

Accipe vestem cándidam, quam pérferas immaculátam ante tribúnal Dómini nostri Jesu Christi, ut hábeas vitam aetérnam. *R̄. Amen.*

43. *Et Electus deponit priores vestes, et induitur novis albi coloris, vel saltem exteriore candida, quam a Sacerdote accipit.*

Postea dat ei Sacerdos cereum, seu candelam accensam in manu dextera, dicens (singulis, si plures):

Accipe lámpadem ardéntem, et irreprehensíbilis custódi Baptísmum tuum: serva Dei mandáta, nt, cum Dóminus vénerit ad núptias, possis occórrere ei una cum ómnibus Sanctis in aula caelésti et vivas in saécula saeculórum. *R̄. Amen.*

44. *Ipse vero Neophytus eundem cereum accensum manu tenet usque in finem, praeterquam dum confirmatur.*

45. *In ecclesiis autem, ubi Baptismus fit per immersionem, sive totius corporis, sive capitis tantum, Sacerdos accipit Electum per brachia prope humeros, et superiore parte corporis nudatum, reliqua honeste contectum, ter illum, vel caput ejus immergendo, et toties elevando, baptizat sub trina immersione, sanctam Trinitatem semel tantum sic invocando: N. Ego te baptízo in nómine Pa ✠ tris, immerget primo, et Fí ✠ lii, immerget iterum, et Spíritus ✠ Sancti, immergit tertio; patrino, vel matrino, vel utroque cum tenente, vel tangente.*

46. *Et cum Electus surrexerit de Fonte, patrino vel matrino cum linteo in manibus suscipit eum de manu Sacerdotis: et Sacerdos, intincto pollice dextero in sacro Chrismate, illum in vertice in modum crucis perungit, dicens: Deus omnipotens, etc., ut supra.*

MAY God almighty, Father of our Lord, Jesus Christ, Who has caused thee to be born anew by water and the Holy Spirit, and granted thee remission of all sins (here he anoints) may He anoint thee✠ with the Chrism of salvation in the self-same Christ Jesus, our Lord, unto life everlasting. *R.* Amen.

Priest: Peace be unto thee. *R.* And with thy spirit.

42. He wipes his thumb with cotton or similar material. Then he places on the neophyte's head a chrisom or a white linen cloth, and presents him with a white garment, saying:

Receive this white garment, and carry it unsullied unto the judgment seat of our Lord, Jesus Christ, that thou mayest have life everlasting. *R.* Amen.

43. The neophyte exchanges the clothes worn up to the present for a white garment, or at least wears as an outside garment the one which he has received from the priest.

The priest places in the right hand of each neophyte a lighted candle, saying:

Receive this burning light. Safeguard thy baptism by a blameless life. Keep the commandments of God, that when our Lord shall come for the heavenly nuptials thou mayest meet Him together with all the saints in the court of heaven, and live forever and ever. *R.* Amen.

44. The neophyte holds the lighted candle in his hand until the conclusion of the ceremony, but not while he is being confirmed.

45. In those churches where baptism is administered by immersion—either of the entire body or of the head only—the priest takes hold of the candidate (who is stripped to the waist but otherwise properly covered) by the arms near the shoulders, and baptizes in the name of the Most Holy Trinity by immersing the body (or only the head) three times, saying: N., I baptize thee in the name of the Father✠ (first immersion), and of the Son✠ (second immersion), and of the Holy✠ Spirit (third immersion). During the act of baptizing the godfather or godmother or both will hold onto or at least touch the godchild.

46. On coming out of the font, the neophyte is taken from the priest by the godfather or godmother who holds a linen towel to wrap around him. The priest dips his thumb in the holy Chrism, and anoints, etc., as above.

47. Deinde Sacerdos imponit capiti ejus linteolum, seu chrismale, et dat ei vestem candidam, dicens: Accipe vestem candidam, etc., pag. 116.

48. Et statim praedicto linteo abstergitur, et in loco semoto vestitur novis et albis vestibus, et exteriore candida, quam accepit.

49. Postea dat ei Sacerdos candelam accensam in dextera manu, dicens: Accipe lámpadem, etc., ut supra, pag. 116.

Eodem modo, si plures sint, fit pro singulis.

50. Postea Sacerdos dicit:

Pro uno vel una

N, vade in pace, et Dóminus sit tecum. **Ry**. Amen.

Pro pluribus

N. et **N**, ite in pace, et Dóminus sit vobíscum. **Ry**. Amen.

51. Ritus superius descriptus servandus est etiam a Diacono Baptismum solemnem ministrante, qui tamen sale et aqua utetur a Sacerdote ad hunc usum rite prius benedictis.

52. Si adsit Episcopus, qui id legitime praestare possit, ab eo Neophyti Sacramento Confirmationis initiatur.

Deinde si hora sit congruens, celebratur Missa, cui Neophyti intersunt, et Sanctissimam Eucharistiam devote suscipiunt.

53. Si vero ob baptizandorum multitudinem, ut quandoque contingit, in singulorum Baptismo praescripti ritus ad Baptismi essentiam non pertinentes adhiberi non possint, tunc vel pluribus simul adhibeantur, vel urgente necessitate omittantur.

ORDO SUPPLENDI OMISSA SUPER INFANTEM BAPTIZATUM

1. Cum, urgente mortis periculo, vel alia cogente necessitate, parvulus, sacris precibus ac caeremoniis praetermissis, fuerit baptizatus, ubi convaluerit, vel cessaverit periculum, et ad ecclesiam delatus fuerit, omnia omnia suppleantur.

2. Sacerdos itaque, lotis manibus, superpelliceo et stola violacea indutus, accedat: Clericum unum, seu plures, si potest, secum adhibeat, superpelliceo pariter indutos, qui sibi ministrent.

3. Ita paratus accedat ad limen ecclesiae, extra quam exspectant, qui infantem (vel infantes) detulerunt. Tum illum proprio nomine eidem imposito appellat, et dicit (si plures sint, singulariter singulis):

4. **N**, quid petis ab Ecclesia Dei?

Patrinus respondet: Fidem.

Sacerdos: Fides, quid tibi praestat?

Patrinus respondet: Vitam aeternam.

5. Sacerdos (etiam singulariter singulis):

47. Then the priest places on the neophyte's head a chrisom or a white linen cloth, and presents him with a white garment, etc., as above.

48. The newly baptized is now dried with the aforesaid towel, then goes to a separate room to change his clothes (see No. 43).

49. The priest places in the right hand of the neophyte a lighted candle, etc., as above.

50. In conclusion he says:

N, go in peace, and the Lord be with thee (you). *R/*. Amen.

51. The ceremony described above must be observed also by a deacon who administers solemn baptism; however, he uses salt and water blessed previously for this purpose by a priest.

52. If a bishop is present who can lawfully do so, he should forthwith confer the sacrament of confirmation on the newly baptized.

Then if the hour be suitable, Mass is celebrated, at which the neophytes assist and devoutly receive the Holy Eucharist.

53. As sometimes happens, on account of the great number to be baptized, time does not allow that all the preceding ceremonies be observed. In this case the ones which are prescribed for each person, but are not essential to the sacrament, may be applied only once for all in common; and in case of urgent necessity they may be omitted altogether.

THE RITE OF SUPPLYING THE CEREMONIES OMITTED IN BAPTISM OF AN INFANT

1. In the case where because of danger of death or another urgent cause, a child has been baptized in simple manner, with omission of the usual prayers and ceremonies, if the child will have recovered and the danger no longer persists, it must be brought to church, and everything that had been omitted must be supplied.

2. The priest washes his hands and, vested in surplice and purple stole, proceeds with the ceremony, assisted if possible by one or more clerics likewise wearing a surplice.

3. Thus he goes to the threshold of the church, where outside the door he is awaited by the ones who have brought the infant. He addresses the child by the name it has been called, saying (to each if there are several):

4. **N**, what dost thou ask of the Church of God?

The sponsor replies: Faith.

Priest: What does faith bestow on thee?

The sponsor replies: Life everlasting.

5. **Priest** (again to each one singly):

SI ÍGITUR vis ad vitam ingredi, serva mandáta. DÍliges DÓminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex tota mente tua, et próximum tuum sicut te ipsum.

6. Deinde ter exsufflat leniter in faciem infantis, et dicit semel (singulariter singulis):

Exi ab eo (ea), immúnde spíritus, et da locum Spíritui Sancto Paráclito.

7. Postea pollice facit signum crucis in fronte, et in pectore infantis dicens (singulariter singulis):

Accipe signum Crucis tam in fron ✠ te, quam in cor ✠ de, sume fidem caeléstium praeceptórum, et talis esto móribus, ut templum Dei jam esse possis.

Pro uno vel una

Orémus.

Oratio

PRECES nostras, quaésumus, Dómine, cleménte exáudi, et hunc Eléctum tuum **N.** hanc Eléctam tuam **N.**) Crucis Domínicae impressióne signátum (-am) perpétua virtúte custódi: ut, magnitúdinis glóriae tuae rudiménta servans, per custódiám mandatórum tuórum ad regeneratiónis glóriam pervenire mereátur. Per Christum Dóminum nostrum. **Ry.** Amen.

8. Deinde imponit manum super caput infantis, et postea manum extensam tenens dicit:

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, Pater Dómini nostri

Pro pluribus

Orémus.

Oratio

PRECES nostras, quaésumus, Dómine, cleménte exáudi, et hos Eléctos tuos **N.** et **N.** (has Eléctas tuas **N.** et **N.**) Crucis Domínicae impressióne signátos (-as) perpétua virtúte custódi: ut, magnitúdinis glóriae tuae rudiménta servánte, per custódiám mandatórum tuórum ad regeneratiónis glóriam pervenire mereántur. Per Christum Dóminum nostrum. **Ry.** Amen.

8. Deinde imponit manum super caput singulorum infantium, et postea manum extensam tenens dicit:

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, Pater Dómini nostri

IF THEN thou wilt enter into life, keep the commandments: thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and thy neighbor as thyself.

6. Then he gently blows three times on the face of the infant, and says:

Go out from him (her), thou unclean spirit, and make way for the Holy Spirit, the Consoler.

7. With his thumb he makes the sign of the Cross upon the forehead and breast of the infant, saying:

Receive the sign of the Cross upon thy brow✠ and upon thy heart✠. Enter into the service of the heavenly commandments, and be thou such in thy conduct that thou mayest deserve henceforth to be known as God's temple.

For one

Let us pray **Prayer**

GRACIOUSLY hear our entreaty, O Lord, we beseech thee, and with thine unfailing might guard thy chosen one, **N.**, now signed with the seal of our Lord's holy cross. Help him (her) to hold fast to this first acquaintance with thy majestic glory, that in keeping thy commandments, he (she) may deserve to attain the everlasting bliss destined for all who are born anew. Through Christ our Lord. **R.** Amen.

For several

Let us pray. **Prayer**

GRACIOUSLY hear our entreaty, O Lord, we beseech thee, and with thine unfailing might guard thy chosen ones, **N.** and **N.**, now signed with the seal of our Lord's holy cross. Help them to hold fast to this first acquaintance with thy majestic glory, that in keeping thy commandments, they may deserve to attain the everlasting bliss destined for all who are born anew. Through Christ our Lord. **R.** Amen.

8. He now lays his hand upon the head of each child; then with outstretched hand he says:

Let us pray. **Prayer**

ALMIGHTY, everlasting God, Father of our Lord,

Let us pray. **Prayer**

ALMIGHTY, everlasting God, Father of our Lord,

Jesu Christi, respícere dignáre super hunc fámulum tuum **N.**, quem (hanc fámulum tuam **N.**, quam) dudum ad rudiménta fídei vocáre dignátus es: omnem caecitátem cordis ab eo (ea) expélle: disrúmpe omnes láqueos sátanae, quibus fúerat colligátus (-a): áperi, ei, Dómine, jánuam pietátis tuae, ut, signo sapiéntiae tuae imbútus (-a), ómnium cupiditátum foetóribus cáreat, et ad suávem odórem praeceptórum tuórum laetus (-a) tibi in Ecclésia tua desérviat, et proficiat de die in diem, ut idóneus (-a) sit frui grátia Baptísmi tui, quem suscepit, salis percépta medicína. Per eúmdem Christum Dóminum nostrum. **Ry.** Amen.

Jesu Christi, respícere dignárc super hos fámulos tuos **N.** et **N.**, quos (has fámulas tuas **N.** et **N.**, quas) dudum ad rudiménta fídei vocáre dignátus es: omnem caecitátem cordis ab eis expélle: disrúmpe omnes láqueos sátanae, quibus fúerant colligáti (-ae): áperi eis, Dómine, jánuam pietátis tuae, ut, signo sapiéntiae tuae imbúti (-ae), ómnium cupiditátum foetóribus cácreant, et ad suávem odórem praeceptórum tuórum laeti (-ae) tibi in Ecclésia tua desérviat, et proficiant de die in diem, ut idónei (-ae) sint frui grátia Baptísmi tui, quem suscepérunt, salis percépta medicína. Per eúmdem Christum Dóminum nostrum. **Ry.** Amen.

9. Deinde Sacerdos benedicit sal, quod semel benedictum, alias ad eumdem usum deservire potest.

Benedictio salis

EXORCÍZO te, creatúra salis, in nómine Dei† Patris omnipoténtis, et in caritáte Dómini nostri Jesu† Christi, et in virtúte Spíritus† Sancti. Exorcízo te per Deum† vivum, per Deum† verum, per Deum† sanctum, per Deum†, qui te ad tutelam humáni géneris procreávit, et pópulo veniénti ad credulitátem per servos suos consecrári praecépit, ut in nómine sanctae Trinitátis efficiáris salutáre sacraméntum ad effugándum inimícum. Proínde rogámus te, Dómine Deus noster, ut hanc creatúram salis sanctificando sancti† fices, et benedicéndo bene† dicas, ut fiat ómnibus accipiéntibus perfécta medicína, pérmanens in

Jesus Christ! Deign to regard with favor thy servant, **N.** (thy handmaid, **N.**), whom it has pleased thee to have called to the beginnings of faith. Drive out from him (**her**) all blindness of heart. Sunder all snares of Satan which hitherto bound him (**her**); open to him (**her**) the gate of thy fatherly love, that dedicated with the seal of thy wisdom, he (**she**) may remain unsullied from every evil desire. And inspired by the loveliness of thy precepts, may he (**she**) serve thee with glad heart in thy Church, advancing in perfection from day to day. And let him (**her**) be fit to enjoy the grace of thy baptism which he (**she**) has received, once he (**she**) has tasted the medicinal property of salt. Through the selfsame Christ our Lord. **Ry.** Amen.

Jesus Christ! Deign to regard with favor thy servants **N.** and **N.** (if females only thy handmaids **N.** and **N.**), whom it has pleased thee to have called to the beginnings of faith. Drive out from them all blindness of heart. Sunder all snares of Satan which hitherto bound them; open to them the gate of thy fatherly love, that dedicated with the seal of thy wisdom, they may remain unsullied from every evil desire. And inspired by the loveliness of thy precepts, may they serve thee with glad heart in thy Church, advancing in perfection from day to day. And let them be fit to enjoy the grace of thy baptism which they have received, once they have tasted the medicinal property of salt. Through the selfsame Christ our Lord. **Ry.** Amen.

9. The priest blesses salt, which once blessed may serve for future baptisms.

Blessing of Salt

I PURGE thee of evil, thou creature of salt, in the name of God **+**, the Father almighty, and in the love of Jesus **+** Christ, our Lord, and by the power of the Holy **+** Spirit. I exorcise thee by the living **+** God, by the true **+** God, by the holy **+** God, by the God **+** Who did provide thee in preservation of human needs, and did command that thou be consecrated by His servants for the people coming unto Faith, that in the name of the Blessed

viscéribus eórum, in nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄.** Amen.

10. **Deinde immittit modicum salis benedicti in os infantis, dicens (singulariter singulis):**

N., accipe sal sapiéntiae: propitiátio sit tibi in vitam aetérnam. **R̄.** Amen.

Sacerdos: Pax tecum. **R̄.** Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

DEUS patrum nostrórum, Deus univérsae cónditor veritátis, te súpplīces exorámus, ut hunc fámulum tuum **N.** (hanc fámulam tuam **N.**) respícere dignéris propítius, et hoc pábulum salis gustántem, non diútius esuríre permíttas, quo minus cibo expleátur caelésti, quátenus sit semper spírítu fervens, spe gaudens, tuo semper nómini sérviens: et quem (quam) ad novae regeneratiónis lavácrum perduxísti, quaésumus, Dómine, ut cum fidélibus tuis promissiónum tuárum aetérna praémia cónsequi mereátur. Per Christum Dóminum nostrum. **R̄.** Amen.

Pro pluribus

Orémus.

Oratio

DEUS patrum nostrórum, Deus univérsae cónditor veritátis, te súpplīces exorámus, ut hos fámulos tuos **N.** et **N.** (has fámulas tuas **N.** et **N.**) respícere dignéris propítius, et hoc pábulum salis gustántes, non diútius esuríre permíttas, quo minus cibo expleántur caelésti, quátenus sint semper spírítu fervéntes, spe gaudéntes, tuo semper nómiui serviéntes: et quos (quas) ad novae regeneratiónis lavácrum perduxísti, quaésumus, Dómine, ut cum fidélibus tuis promissiónum tuárum aetérna praénia cónsequi mereántur. Per Christum Dóminum nostrum. **R̄.** Amen.

Trinity thou mayest become an outward sign of salvation, repulsing the enemy. Wherefore, we beseech thee, O Lord, our God, to sanctify with thy sanctifying power, to bless **†** with thy benediction this creature of salt, that it may be for all who receive it a sure remedy, ever enduring within them; in the name of the selfsame Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. **R̄. Amen.**

10. He puts a little of the blessed salt into the mouth of the child, saying:

N., receive the salt of wisdom; may it be unto thee a sign of reconciliation unto life everlasting. **R̄. Amen.**

Priest: Peace be with thee. **R̄.** And with thy spirit.

For one

Let us pray.

Prayer

GOD of our fathers, O God, thou source of all truth, humbly we implore thee to look with mercy upon this thy servant, **N.** (thy handmaid, **N.**), and no more let him (her) hunger who now tastes this first nourishment of salt. But let him (her) be enriched with heavenly food so that he (she) may ever be inflamed with zeal, joyous in hope, constant in serving thee. We bid thee, Lord, that he (she) whom thou hast led to the bath where one is born anew, may, in the company of thy faithful, deserve to win the everlasting reward

For several

Let us pray.

Prayer

GOD of our fathers, O God, thou source of all truth, humbly we implore thee to look with mercy upon these thy servants, **N.** and **N.** (thy handmaids, **N.** and **N.**), and no more let them hunger who now taste this first nourishment of salt. But let them be enriched with heavenly food, so that they may ever be inflamed with zeal, joyous in hope, constant in serving thee. We bid thee, Lord, that they whom thou hast led to the bath where one is born anew, may, in the company of thy faithful, deserve to win the everlasting reward which thou

Exorcízo te, immúnde spíritus, in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti, ut éxeas, et recédas ab hoc fámulo (hac fámula) Dei N.: Ipse enim tibi ímperat, maledícite damnáte, qui pédibus super mare ambulávit, et Petro mergénti déxteram porréxit.

Ergo, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spíritui Sancto, et recéde ab hoc fámulo (hac fámula) Dei N, quia istum (istam) sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, et benedictiónem, fontémque Bapúsmatis vocáre dignátus est.

Exorcízo te, immúnde spíritus, in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti, ut éxeas, et recédas ab his fámulis (famulábus) Dei N. et N.: Ipse enim tibi ímperat, maledícite damnáte, qui pédibus super mare ambulávit, et Petro mergénti déxteram porréxit.

Ergo, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spíritui Sancto, et recéde ab his fámulis (famulábus) Dei N. et N, quia istos (istas) sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, et benedictiónem, fontémque Baptísmatis vocáre dignátus est.

11. *Hic pollice in fronte signat infantem, dicens (singulariter singulis):*

Et hoc signum sanctae Cru ✠ cis, quod nos fronti ejus damus, tu, maledícite diábole, numquam áudeas violáre. Per eúndem Christum Dóminum nostrum. *Ry.* Amen.

12. *Mox imponit manum super caput infantis (singulorum infantium), et postea manum extensam tenens dicit:*

which thou hast promised. Through Christ our Lord. *R̄.* Amen.

I cast thee out, unclean spirit, in the name of the Father †, and of the Son †, and of the Holy † Spirit. Depart and vanish from this servant (handmaid) of God, *N.* For it is He Who commands thee, thou doomed and accursed one, He Whose feet once trod the waves, Who reached out His saving hand to Peter when he began to sink. Therefore, accursed fiend, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from this servant (handmaid) of God, *N.* For Jesus Christ, our Lord and God has graciously called him (her) to His holy grace and blessing, indeed, to the fountain of baptism.

hast promised. Through Christ our Lord. *R̄.* Amen.

I cast thee out, unclean spirit, in the name of the Father †, and of the Son †, and of the Holy † Spirit. Depart and vanish from these servants (handmaids) of God, *N.* and *N.* For it is He Who commands thee, thou doomed and accursed one, He Whose feet once trod the waves, who reached out His saving hand to Peter when he began to sink. Therefore, accursed fiend, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from these servants (handmaids) of God, *N.* and *N.* For Jesus Christ, our Lord and God has graciously called them to His holy grace and blessing, indeed, to the fountain of baptism.

11. *Here he signs with this thumb the forehead of the child, saying:*

And this sign of the holy † Cross which we trace on his (her) brow, do thou, accursed demon, never dare to violate. Through the selfsame Christ our Lord. *R̄.* Amen.

12. *He lays his hand upon the child's head (each child); then with outstretched hand he says:*

Pro uno vel una

Orémus.

Oratio

AETÉRNAM, ac justíssimam pietátem mam déprecor, Dómine sancte, Pater omnípotens, aetérne Deus, auctor lúminis et veritátis, super hunc fámulum tuum **N.** (hanc fámulam tuam **N.**), ut dignéris eum (eam) illumináre lúmine intelligéntiae tuae: munda eum (eam) et sanctífica: da ei sciéntiam veram, ut dignus (-a) sit frui grátia Baptísmit tui quem suscepit: téneat firmam spem, consílium rectum, doctrínam sanctam, ut aptus (-a) sit ad retinéndam grátiam Baptísmit tui. Per Christum Dóminum nostrum. **R̄.** Amen.

13. Postea Sacerdos imponit extremam partem stolae pendentem a suo humero sinistro super infantem, et introducit eum in ecclesiam dicens:

N., ingrédere in templum Dei, ut hábeas partem cum Christo in vitam aetérnam. **R̄.** Amen.

14. Cum fuerint ecclesiam ingressi, Sacerdos procedens ad Fontem, cum susceptoribus conjunctim clara voce dicit:

CREDO in Deum, Patrem omnipoténtem, Creatórem caeli et terrae. Et in Jesum Christum, Fílium ejus únicum, Dómi-

Pro pluribus

Orémus.

Oratio

AETÉRNAM, ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, aetérne Deus, auctor lúminis et veritátis, super hos fámulos tuos **N.** et **N.** (has fámulas tuas **N.** et **N.**), ut dignéris eos (eas) illumináre lúmine intelligéntiae tuae: munda eos (eas) et sanctífica: da eis sciéntiam veram, ut digni (-ae) sint frui grátia Baptísmit tui quem suscepérunt: téneant firmam spem, consílium rectum, doctrínam sanctam, ut apti (-ae) sint ad retinéndam grátiam Baptísmit tui. Per Christum Dóminum nostrum. **R̄.** Amen.

13. Postea Sacerdos imponit extremam partem stolae pendentem a suo humero sinistro super primum infantem, et introducit eum (quem sequuntur ceteri) in ecclesiam, dicens:

N. et **N.**, ingredímini in templum Dei, ut habeátis partem cum Christo in vitam aetérnam. **R̄.** Amen.

For one

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat for this thy servant, **N.** (handmaid, **N.**), thine unflinching and righteous mercy. May it please thee to enlighten him (her) with the light of thine understanding. Cleanse and sanctify him (her). Endow him (her) with true knowledge, so that he (she) may be worthy to enjoy the grace of thy baptism which he (she) has received. Let him (her) remain steadfast in firm hope, right purpose, and holy doctrine, that he (she) may become fit to retain the grace of thy baptism. Through Christ our Lord. **R̄.** Amen.

For several

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat for these thy servants, **N.** and **N.** (handmaids, **N.** and **N.**), thine unflinching and righteous mercy. May it please thee to enlighten them with the light of thine understanding. Cleanse and sanctify them. Endow them with true knowledge, so that they may be worthy to enjoy the grace of thy baptism which they have received. Let them remain steadfast in firm hope, right purpose, and holy doctrine, that they may become fit to retain the grace of thy baptism. Through Christ our Lord. **R̄.** Amen.

13. The priest places the end of the stole which hangs from his left shoulder upon the child, and leads him into the church, the while he says:

For one

N., enter into the temple of God, that thou mayest have part with Christ unto life everlasting. **R̄.** Amen.

For several

N. and **N.**, enter into the temple of God, that you may have part with Christ unto life everlasting. **R̄.** Amen.

14. After they have come into church, the priest leads the way to the font, praying aloud together with the sponsors:

I BELIEVE in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord, Who

num nostrum: qui concéptus est de Spírítu Sancto, natus ex María Vírgine, passus sub Póntio Piláto, crucifíxus, mórtuus, et sepúl-tus: descéndit ad ínferos; tértia die resurréxit a mórtuis; ascéndit ad caelos; sedet ad déxteram Dei Patris omnipoténtis: inde ventúrus est judicáre vivos et mórtuos. Credo in Spírítum Sanctum, sanctam Ecclésiám cathólicam, Sanctórum communiónem, remissiónem peccatórum, carnis resurrecciónem, vitam aetérnam. Amen.

PATER noster, qui es in caelis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in caelo, et in terra. Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem: sed líbera nos a malo. Amen.

15. *Ac deinde, antequam accedat ad Baptisterium, versis renibus ostio cancellorum Baptisterii, dicit (in plurali pro pluribus):*

Exorcismus

Pro uno vel una

EXORCÍZO te, omnis spíri-tus immúnde, in nómine Dei✠ Patris omnipoténtis, et in nómine Jesu✠ Christi Fílii ejus, Dómini et Júdicis nostri, et in virtúte Spírítus✠ Sancti, ut discédas ab hoc plásmate Dei **N.**, quod Dóminus noster ad templum sanctum suum vocáre dignátus est, ut fieret templum Dei vivi, et Spírítus Sanctus hábitet in eo. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **Ry.** Amen.

Pro pluribus

EXORCÍZO te, omnis spíri-tus immúnde, in nómine Dei✠ Patris omnipoténtis, et in nómine Jesu✠ Christi Fílii ejus, Dómini et Júdicis nostri, et in virtúte Spírítus✠ Sancti, ut discédas ab his plasmátibus Dei **N.** et **N.**, quae Dóminus noster ad templum sanctum suum vocáre dignátus est, ut fierent templum Dei vivi, et Spírítus Sanctus hábitet in eis. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **Ry.** Amen.

was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell, the third day He arose again from the dead. He ascended into heaven, and sitteth at the right hand of God the Father almighty, from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

O UR Father, Who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

15. Then before entering the baptistry, he turns to the candidate and says:

Exorcism

For one

I EXPEL thee, every unclean spirit, in the name of God, the Father † almighty, in the name of Jesus † Christ, His Son, our Lord and Judge, and by the power of the Holy † Spirit. Depart from this handwork of God, **N.**, whom our Lord has deigned to call to His holy temple, so that he (she) has become a temple of the living God, and the Holy Spirit does dwell within him (her). Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. **Ry.** Amen.

For several

I EXPEL thee, every unclean spirit, in the name of God, the Father † almighty, in the name of Jesus † Christ, His Son, our Lord and Judge, and by the power of the Holy † Spirit. Depart from these handworks of God, **N.** and **N.**, whom our Lord has deigned to call to His holy temple, so that they have become temples of the living God, and the Holy Spirit does dwell within them. Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. **Ry.** Amen.

16. Postea Sacerdos pollice accipit de saliva oris sui (quod omittitur quotiescumque rationabilis adest causa munditiei tuendae aut periculum morbi contrahendi vel propagandi), et tangit aures et nares infantis: tangendo vero aurem dexteram et sinistram dicit (singulariter singulis):

Ephpheta, quod est Adaperíre,

Deinde tangit nares, dicens:

In odórem suavitátis. Tu autem effugáre, diábole, appropinquábit enim júdicium Dei.

17. Postea interrogat baptizatum nominatim, dicens (singulariter singulis):

N., abrenúntias sátae?

Respondet patrinus: Abrenúntio.

Sacerdos: Et ómnibus opéribus ejus?

Patrinus: Abrenúntio.

Sacerdos: Et ómnibus pompis ejus?

Patrinus: Abrenúntio.

Unctio Olei

18. Deinde Sacerdos intingit pollicem in Oleo Catechumenorum, et infantem ungit in pectore et inter scapulas in modum crucis, dicens semel (singulariter singulis):

Ego te línio ✠ óleo salútis in Christo Jesu Dómino nostro, ut hábeas vitam actérnam. **R̄.** Amen.

19. Subinde pollicem et inuncta loca abstergit bombacio, vel re simili.

20. Stans ibidem extra cancellos, deponit stolam violaceam, et sumit stolam albi coloris. Tunc ingreditur Baptisterium, in quod intrat etiam patrinus cum infante.

In Baptisterio

Sacerdos ad Fontem interrogat, expresso nomine, baptizatum (singulos baptizatos), patrino respondente:

N., credis in Deum Patrem omnipoténtem, creatórem caeli et terrae?

R̄. Credo.

Credis in Jesum Christum, Fílium ejus únicum, Dóminum nostrum, natum, et passum?

16. The priest moistens his thumb with his saliva (this part of the rite may be omitted whenever there is a reasonable objection on the score of its being unsanitary or where there is danger of contracting or communicating disease), and touches the ears and nostrils of the child. He touches the right ear then the left, saying only once:

Ephpheta, which means: Be thou opened!

Then he touches the nostrils, one after the other, adding:

Unto the odor of sweetness. But thou, evil spirit, begone, for the judgment of God draws nigh!

17. Now he questions the candidate by name:

N., dost thou renounce Satan?

Sponsor: I do renounce him.

Priest: And all his works?

Sponsor: I do renounce them.

Priest: And all his allurements?

Sponsor: I do renounce them.

Anointing With Oil of Catechumens

18. The priest dips his thumb in the Oil of Catechumens, and in the form of a cross anoints the child on the breast and between the shoulders on the back, saying only once for the two anointings:

I anoint ✠ thee with the oil of salvation in Christ Jesus, our Lord, that thou mayest have life everlasting. *R.* Amen.

19. He thereupon wipes his thumb and the places anointed with cotton or similar material.

20. Remaining in the same place outside the baptistery gates, he exchanges the purple stole for a white one. Then he enters the baptistery, followed by the sponsor with the child.

Within the Baptistery

At the baptismal font he interrogates the candidate by name, with the sponsor giving the answer:

N., dost thou believe in God, the Father almighty, Creator of heaven and earth?

Sponsor: I do believe.

Priest: Dost thou believe in Jesus Christ, His Sole-Begotten Son, our Lord, Who was born unto us and Who suffered for us?

R. Credo.

Credis et in Spíritum Sanctum, sanctam Ecclésiám Cathólicam, Sanctórum communiónem, remissionem peccatórum, carnis resurrectionem, et vitam aetérnam?

R. Credo.

Unctio Chrismatis

21. **Sacerdos intingit pollicem in sacro Chrismate, et ungit infantem (quem patrinus vel matrina, vel uterque simul tenet) in summitate capitis in modum crucis, dicens (singulariter singulis):**

DEUS omnípotens, Pater Dómini nostri Jesu Christi, qui te regenerávit ex aqua et Spíritu Sancto, quique dedit tibi remissionem ómnium peccatórum (**hic inungit**), ipse te líniat ✠ Chrísmate salútis in eódem Christo Jesu Dómino nostro in vitam aetérnam. **R.** Amen.

Sacerdos: Pax tibi. **R.** Et cum spíritu tuo.

22. **Tum bombacio, vel re simili, abstergit pollicem, et locum inunctum, et imponit capiti infantis linteolum candidum loco vestis albae, dicens (singulariter singulis):**

Accipe vestem cándidam, quam pérferas immaculátam ante tribúnal Dómini nostri Jesu Christi, ut hábeas vitam aetérnam.

R. Amen.

23. **Postea dat ei, vel patrino, candelam accensam, dicens (singulariter singulis):**

Accipe lámpadem ardéntem, et irreprehensíbilis custódi Baptísmum tuum: serva Dei mandáta, ut, cum Dóminus vénerit ad núptias, possis occurrere ei una cum ómnibus Sanctis in aula caelésti, et vivas in saécula saeculórum. **R.** Amen.

24. **Postremo dicit:**

Pro uno vel una
N., vade in pace, et Dóminus
sit tecum.

R. Amen.

Pro pluribus
N. et N., ite in pace, et Dó-
minus sit vobíscum.

R. Amen.

25. **Ritus superius descriptus servandus est etiam a Diacono Baptismi caeremonias supplente, qui tamen sale utetur a Sacerdote ad hunc usum rite prius benedicto.**

Sponsor: I do believe.

Priest: Dost thou believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Sponsor: I do believe.

The Anointing With Chrism

21. Then the priest dips his right thumb in the holy Chrism, and in the form of a cross anoints the child on the crown of the head, saying:

MAY God almighty, Father of our Lord, Jesus Christ, Who has caused thee to be born anew by water and the Holy Spirit, and granted thee remission of all sins (here he anoints), may He anoint thee ✠ with the Chrism of salvation in the self-same Christ Jesus, our Lord, unto life everlasting. *R.* Amen.

Priest: Peace be unto thee. *R.* And with thy spirit.

22. He wipes his thumb and the place anointed with cotton. Then he puts a white linen cloth (in place of the white garment) upon the child's head, saying:

Receive this white garment, and carry it unsullied unto the judgment seat of our Lord, Jesus Christ, that thou mayest have life everlasting. *R.* Amen.

23. Then he presents a lighted candle to the newly baptized or to the sponsor, saying:

Receive this burning light. Safeguard thy baptism by a blameless life. Keep the commandments of God, that when our Lord shall come for the heavenly nuptials thou mayest meet Him together with all the saints in the court of heaven, and live forever and ever. *R.* Amen.

24. In conclusion he says:

N., go in peace, and the Lord be with thee (you). *R.* Amen.

25. The rite described above must be observed also by a deacon who supplies the ceremonies of baptism; however, he uses salt and water blessed previously for this purpose by a priest.

26. Si vero sint plures infantes, masculi seu feminae, in catechismo masculi statuuntur ad dexteram, feminae vero ad sinistram; et omnia pariter dicantur, ut supra, in proprio genere, et numero plurali. Verum prima nominis interrogatio, exsufflatio, crucis impressio, seu signatio, tactus aurium et narium cum saliva, abrenuntiationis interrogatio, unctio Olei Catechumenorum, interrogatio de Fide, seu Symbolo, inunctio Chrismatis, candidae vestis impositio, atque candelae accensae traditio singulariter singulis, et primum masculis, deinde feminis fieri debent.

Sed pro majori commoditate adnotatum est propriis locis in rubricis parenthesi notatis; ita ut, quando dicitur in tali rubrica "singulariter singulis", intelligatur, quod illa verba, vel actiones, usque ad aliam rubricam dici, vel fieri debent singulariter singulis, et primum masculis, deinde feminis, mutato solum genere, ut dictum est supra. Quando vero in simili rubrica dicitur "in plurali pro pluribus", intelligatur, quod illa verba usque ad aliam rubricam dici debent semel, sed pro pluribus in plurali, mutato solum genere, si omnes sint feminae.

ORDO SUPPLENDI OMISSA SUPER ADULTUM BAPTIZATUM

1. In primis Sacerdos, indutus superpelliceo et stola, vel etiam plurali violacei coloris, cum suis Clericis accedit ad gradus Altaris, et genibus flexis, pias mente ad Deum preces effundit, ut sacram actionem digne valeat explere; et ad implorandum divinum auxilium surgens se signat, et si temporis ratio ferat, dicit *℟*. Deus, in adiutorium, etc., cum Antiphona, Psalmis, Versiculis et Orationibus, ut supra in Baptismo adultorum notatur, pag. 60.

2. Deinde Sacerdos procedit ad fores ecclesiae, et stat in limine, catechizandus vero extra limen. Et si sint plures, mares et feminae, illi ad dexteram Sacerdotis, hae vero ad sinistram statuuntur. Tum Sacerdos interrogat Electum (singulariter singulos, si plures, usque ad Orationem *Te deprecor exclusive*, pag. 72).

Quo nomine vocaris?

Electus respondet: N.

Sacerdos: N., quid petis ab Ecclesia Dei?

℟. Fidem.

Sacerdos: Fides, quid tibi praestat?

℟. Vitam aeternam.

26. When children of both sexes are brought for these ceremonies, during the interrogations the male infants are placed to the right, the female infants to the left; and everything is said as above, using the proper gender and plural number. However, the first interrogation by name, the insufflation, the signing with the Cross, the touching of the ears and nostrils with spittle, the interrogation concerning the renunciations, the anointing with Oil of Catechumens, the interrogations on the chief articles of the Creed, the anointing with Chrism, the conferring of the white garment, and the presentation of the lighted candle—each one of these ceremonies must be applied separately to each individual, beginning always with the males and finishing with the females.

To make it more convenient, these matters are noted in their proper place by rubrics contained in parentheses. Thus when the term “singulariter singulis” (“separately to each person”) occurs in a given rubric, it is to be understood that the words are to be said or the action performed separately for each person until the next rubric, beginning with the males and finishing with the females, using the proper terminology of gender as stated above. But if in a similar rubric the term “in plurali pro pluribus” (“for all in common”) occurs, it is to be understood that the words should be employed only once for all in common until the next rubric, changing only the terminology of gender if all are females.

THE RITE OF SUPPLYING THE CEREMONIES OMITTED IN BAPTISM OF AN ADULT

1. To begin with, the priest, vested in surplice and purple stole (he may also wear a purple cope), proceeds with his attendants to the foot of the altar. Here he kneels and prays silently to God for grace to dispense worthily this great sacrament. Then he rises, and if time allows implores the divine assistance, saying as he makes the sign of the Cross: *℣*. Attend, O God, to my defense, etc., along with the antiphon, psalms, versicles, and prayers, as noted above in the baptism of adults, p. 61.

2. Thereupon the priest goes to the entrance of the church and stands at the threshold while the candidate waits outside. If there are several, the men range themselves to the priest's right, the women to the left.

The priest questions each one:

Priest: N, what dost thou ask of the Church of God?

Answer: Faith.

Priest: What does faith bestow on thee?

Answer: Life everlasting.

Sacerdos: Si vis habere vitam aeternam, serva mandata. Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et proximum tuum sicut te ipsum. In his duobus mandatis tota Lex pendet, et Prophetiae. Fides autem est, ut unum Deum in Trinitate, et Trinitatem in unitate venereris, neque confundendo personas, neque substantiam separando. Alia est enim persona Patris, alia Filii, alia Spiritus Sancti; sed horum trium una est substantia, et non nisi una Divinitas.

3. **Et rursus interrogat: N., abrenuntias satae?**

Respondet Electus: Abrenuntio.

Interrogat: Et omnibus operibus eius?

Respondet: Abrenuntio.

Interrogat: Et omnibus pompis eius?

Respondet: Abrenuntio.

4. **Deinde Sacerdos interrogat de Symbolo Fidei, dicens:**

Credis in Deum Patrem omnipotentem, creatorem caeli et terrae? **R.** Credo.

Interrogat: Credis in Jesum Christum, Filium eius unicum, Dominum nostrum, natum, et passum?

R. Credo.

Interrogat: Credis et in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam aeternam. **R.** Credo.

5. **Tunc Sacerdos exsufflat ter in faciem eius, et dicit semel:**

Exi ab eo (ea), spiritus immunde, et da locum Spiritui Sancto Paraclito.

6. **Hic in modum crucis halat in faciem ipsius, et dicit:**

N., accipe Spiritum bonum per istam insufflationem, et Dei bene **+** dictionem.

Pax tibi. **R.** Et cum spiritu tuo.

Priest: If then thou wilt enter into life, keep the commandments: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And faith demands that thou adore one only God in the Trinity and the Trinity in Unity, neither confusing the Persons nor dividing the Substance. For the Father is a distinct Person, so also the Son, so also the Holy Spirit; but only one is the Substance of these Three and there is only one Divinity.

3. **He continues the interrogation:** **N**, dost thou renounce Satan?

Answer: I do renounce him.

Priest: And all his works?

Answer: I do renounce them.

Priest: And all his allurements?

Answer: I do renounce them.

4. **Now follow the questions on the symbol of Faith:**

Priest: Dost thou believe in God, the Father almighty, Creator of heaven and earth?

Answer: I do believe.

Priest: Dost thou believe in Jesus Christ, His Sole-Begotten Son, our Lord, Who was born unto us and Who suffered for us?

Answer: I do believe.

Priest: Dost thou believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Answer: I do believe.

5. **The priest blows thrice on the face of the candidate, and says:**

Go out from him (her), thou unclean spirit, and make way for the Holy Spirit, the Consoler.

6. **Here he breathes on the person's face in the form of a cross, as he says:**

N, receive the good Spirit by this aspiration, together with God's blessing ✠. Peace be unto thee.

Answer: And with thy spirit.

7. Deinde pollice facit crucem in ejus fronte, et in pectore, dicens:

N. accipe signum Crucis tam in fron **+** te, quam in cor **+** de: sume fidem caeléstium praeceptórum. Talis esto móribus, ut templum Dei jam esse possis: ingressúsque (ingréssaque) ecclésiám Dei, evasísse te láqueos mortis, laetus (-a) agnósce.

Et si Electus venerit de gentilitatis errore, sive de ethnicis et idololátris, Sacerdos dicat:

Horrésce idóla, réspue simulácula.

Si ex Hebraeis, dicat:

Horrésce Judáicam perfídiam, réspue Hebráicam superstitiónem.

Si ex Mahumetanis, dicat:

Horrésce Mahuméticam perfídiam, réspue pravam sectám infidelitátis.

Si ex Haereticis, et in ejus Baptismo debita forma servata non sit, dicat:

Horrésce haeréticam pravitátem, réspue nefárias sectas impiórum **N.** exprimens proprio nomine sectam, de qua venit.

Inde prosequitur:

Cole Deum Patrem omnipoténtem, et Jesum Christum, Fílium ejus únicum, Dóminum nostrum, qui ventúrus est judicáre vivos, et mórtuos, et saéculum per ignem. **Ry.** Amen.

Pro uno vel una

Orémus.

Oratio

TE DÉPRECOR, Dómine sancte, Pater omnípotens, aetérne Deus: ut huic fámulo tuo **N.**, qui (fámulae tuae **N.**, quae) in hujus saéculi nocte vagátur incértus (-a) ac dúbius

Pro pluribus

Orémus.

Oratio

TE DÉPRECOR, Dómine sancte, Pater omnípotens, aetérne Deus: ut his fámulis tuis **N.** et **N.**, qui (fámulábus tuis **N.** et **N.**, quae) in hujus saéculi nocte vagántur incerti

7. With his thumb he makes the sign of the Cross both upon the forehead and breast of the person, saying:

Receive the sign of the Cross upon thy brow † and upon thy heart †. Enter into the service of the heavenly commandments, and be thou such in thy conduct that thou mayest deserve henceforth to be known as God's temple. And after thou hast entered the Church of God, acknowledge with joy that thou hast escaped the clutches of death.

If the candidate is a convert from paganism, the priest adds:

Abhor idols and their images.

If from Judaism:

Abhor Jewish infidelity, renounce the false belief of the Hebrews.

If from Mohammedanism:

Abhor Islam's infidelity, renounce this evil and faithless sect.

If the candidate belonged to a Protestant sect, and the validity of previous baptism is in question, he says:

Abhor the evil of heresy, renounce the infamous sect of **N.** (mentioning the name of the sect).

The priest continues:

Worship God, the Father almighty, and Jesus Christ, His Sole-Begotten Son, our Lord, Who shall come to judge the living and the dead and the world by fire. *R̄.* Amen.

For one

Let us pray. **Prayer**

THEE do I implore, O holy Lord, Father almighty, eternal God! Help this thy servant, **N.** (this thy handmaid, **N.**), who wanders in uncertainty and doubt through the night of this world, that he (she)

For several

Let us pray. **Prayer**

THEE do I implore, O holy Lord, Father almighty, eternal God! Help these thy servants, **N.** and **N.** (these thy handmaids, **N.** and **N.**), who wander in uncertainty and doubt through the night of this

(-a), viam veritatis et agnitionis tuae jubeas demonstrari: quatenus, reseratis oculis cordis sui, te unum Deum Patrem in Filio, et Filium in Patre cum Spiritu Sancto recognoscat, atque hujus confessionis fructum, et hic, et in futuro saeculo percipere mereatur. Per Christum Dominum nostrum.

R̄. Amen.

(-ae) ac dubii (-ae), viam veritatis et agnitionis tuae jubeas demonstrari: quatenus, reseratis oculis cordis sui, te unum Deum Patrem in Filio, et Filium in Patre cum Spiritu Sancto recognoscant, atque hujus confessionis fructum, et hic, et in futuro saeculo percipere mereantur. Per Christum Dominum nostrum. **R̄.** Amen.

8. Deinde pollice signat Electum (singulos Electos) signo c ucis in fronte, dicens (singulariter singulis):

Signo tibi fron † tem, ut suscipias Crucem Domini.

In auribus: Signo tibi au † res, ut audias divina praecpta.

In oculis: Signo tibi ocu † los, ut videas claritatem Dei.

In naribus: Signo tibi na † res, ut odorem suavitatis Christi sentias.

In ore: Signo tibi os †, ut loquaris verba vitae.

In pectore: Signo tibi pe † ctus, ut credas in Deum.

In scapulis: Signo tibi sca † pulas, ut suscipias jugum servitutis ejus.

In toto corpore, illud non tangens, manu producit signum c ucis, et dicit:

Signo te totum in nomine Pa † tris, et Fi † lii, et Spiritus † Sancti, ut hab eas vitam aeternam, et vivas in saecula saeculorum.

R̄. Amen.

may be shown the way of truth and the knowledge of thee. Open unto him (her) the eyes of his (her) heart, the better to acknowledge thee as the one God, the Father in the Son and the Son in the Father together with the Holy Spirit. And may he (she) deserve to enjoy the fruit of this avowal now and forever. Through Christ our Lord. *Ry.* Amen.

world, that they may be shown the way of truth and the knowledge of thee. Open unto them the eyes of their hearts, the better to acknowledge thee as the one God, the Father in the Son and the Son in the Father together with the Holy Spirit. And may they deserve to enjoy the fruit of this avowal now and forever. Through Christ our Lord. *Ry.* Amen.

8. With his thumb the priest traces the sign of the Cross on the brow of each, saying:

I sign thee on the brow✠ that thou mayest accept the Cross of the Lord.

Signing each ear: I sign thee on the ears✠ that thou mayest hearken to the divine precepts.

Signing each eye: I sign thee on the eyes✠ that thou mayest see the grandeur of God.

Signing each nostril: I sign thee on the nostrils✠ that thou mayest perceive the sweet fragrance of Christ.

Signing the mouth: I sign thee on the mouth✠ that thou mayest utter the words of life.

Signing the breast: I sign thee on the breast✠ that thou mayest believe in God.

Signing each shoulder: I sign thee on the shoulders✠ that thou mayest take upon thee the yoke of His service.

He then traces the sign of the Cross before the entire body, without touching it, saying:

I sign thee in thy total being, in the name of the Father✠, and of the Son✠, and of the Holy✠ Spirit, that thou mayest have life everlasting and mayest live forever and ever. *Ry.* Amen.

Pro uno vel una

Orémus.

Oratio

PRECES nostras, quaesumus, Domine, clementer exaudi, et hunc Electum tuum **N.** (hanc Electam tuam **N.**), Crucis Domínicae impressióne signátum (-am), perpétua virtúte custódi: ut, magnitúdinis gló-ri-ae tuae rudiménta servans, per custódi- am mandatórum tuórum ad regeneratiónis gló-ri- am per-venire mereátur. Per Christum Dóminum nostrum.

R̄. Amen.

Orémus.

DEUS, qui humáni géneris ita es cónditor, ut sis étiam refor- mátor, propitiáre pópulis adoptívus, et novo testaménto só- bolem novae prolis adscríbe: ut, filii promissiónis, quod non potuérunt ásequi per natúram, gaúdeant se recepisse per grátiam. Per Christum Dóminum nostrum. R̄. Amen.

9. Tunc imponit manum super caput Electi (singulorum Electo- rum), et postea manum extensam tenens dicit:

Pro uno vel una

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, Pater Dómini nostri Jesu Christi, respícere dignéris super hunc fámulum tuum **N.**, quem (hanc fámulam tuam **N.**,

Pro pluribus

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, Pater Dómini nostri Jesu Christi, respícere dignéris super hos fámulos tuos **N.** et **N.**, quos (has fámulas tuas **N.**

Orémus.

Oratio

PRECES nostras, quaesumus, Domine, clementer exaudi, et hos Eléctos tuos **N.** et **N.** (has Eléctas tuas **N.** et **N.**), Crucis Domínicae impressióne signátos (-as), perpétua virtúte custódi: ut, magnitúdinis gló-ri-ae tuae rudiménta servántes, per custódi- am mandatórum tuórum ad regeneratiónis gló-ri- am per-venire mereántur. Per Christum Dóminum nostrum.

R̄. Amen.

Oratio

For one

Let us pray. **Prayer**

GRACIOUSLY hear our prayers, O Lord, we beseech thee, and with thine un-failing might guard thy chosen one, **N.**, now signed with the seal of our Lord's holy Cross. Help him (her) to hold fast to this first acquaintance with thy majestic glory, that in keeping thy commandments he (she) may merit to attain the everlasting bliss destined for them who are born anew. Through Christ our Lord. **R̄.** Amen.

Let us pray.

O GOD, as thou art the Creator of the human race, so it behooves thee also to be its Renovator! Wherefore, take pity upon the people who are not yet thy children, and by virtue of the New Covenant, engraft them onto the vine of the new progeny. Thus may they as children of promise take delight in having become by grace what they could not have aspired to by nature. Through Christ our Lord. **R̄.** Amen.

9. **He thereupon lays his hand upon the head of each candidate, after which, holding his hand extended, he says:**

For one

Let us pray. **Prayer**

ALMIGHTY, everlasting God, Father of our Lord, Jesus Christ! Deign to regard with favor thy servant, **N.** (thy handmaid, **N.**), whom it has pleased thee to call to the be-

For several

Let us pray. **Prayer**

GRACIOUSLY hear our prayers, O Lord, we beseech thee, and with thine un-failing might guard thy chosen ones, **N.** and **N.**, now signed with the seal of our Lord's holy Cross. Help them to hold fast to this first acquaintance with thy majestic glory, that in keeping thy commandments they may merit to attain the everlasting bliss destined for them who are born anew. Through Christ our Lord. **R̄.** Amen.

Prayer

For several

Let us pray. **Prayer**

ALMIGHTY, everlasting God, Father of our Lord, Jesus Christ! Deign to regard with favor thy servants, **N.** and **N.** (thy handmaids, **N.** and **N.**), whom it has pleased thee to

quam), dudum ad rudiménta fidei vocáre dignátus es: omnem caecitátem cordis ab eo (ea) expélle: disrúmpe omnes láqueos sátanae, quibus fúerat colligátus (-a): áperi ei, Dómine, jánuam pietátis tuae, ut, signo sapiéntiae tuae imbútus (-a), ómnium cupiditátum foetóribus cárcat, et ad suávem odórem praeceptórum tuórum laetus (-a) tibi in Ecclésia tua desérviat, et proficiat de die in diem, ut idóneus (-a) sit frui grátia Baptísmi tui, quem suscepit, salis percépta medicína. Per eúmdem Christum Dóminum nostrum. *R̄.* Amen.

et **N**, quas), dudum ad rudiménta fidei vocáre dignátus es: omnem caecitátem cordis ab eis expélle: disrúmpe omnes láqueos sátanae, quibus fúerant colligáti (-ae): áperi eis, Dómine, jánuam pietátis tuae, ut, signo sapiéntiae tuae imbúti (-ae), ómnium cupiditátum foetóribus cárceant, et ad suávem odórem praeceptórum tuórum laeti (-ae) tibi in Ecclésia tua desérviant, et proficiant de die in diem, ut idónei (-ae) sint frui grátia Baptísmi tui, quem suscepérunt, salis percépta medicína. Per eúmdem Christum Dóminum nostrum.

R̄. Amen.

10. *Deinde Sacerdos benedicit sal.*

Benedictio Salis

EXORCÍZO te, creatúra salis, in nómine Dei †Patris omnipoténtis, et in caritáte Dómini nostri Jesu †Christi, et in virtúte Spíritus †Sancti. Exorcízo te per Deum †vivum, per Deum †verum, per Deum †sanctum, per Deum †, qui te ad tutelam humáni géneris procreávit, et pópulo veniénti ad credulitátem per servos suos consecrári praecépit, ut in nómine sanctae Trinitátis efficiáris salutáre sacraméntum ad effugándum inimicum. Proínde rogámus te, Dómine, Deus noster, ut hanc creatúram salis sanctificándo sancti †fices, et benedicéndo bene †dícas, ut fiat ómnibus accipiéntibus perfécta medicína, pérmanens in

ginnings of faith. Drive out from him (her) all blindness of heart. Sunder all snares of Satan which hitherto bound him (her). Open to him (her) the gate of thy fatherly love, that dedicated with the seal of thy wisdom, he (she) may remain unsullied from every evil desire. And inspired by the loveliness of thy precepts, may he (she) serve thee with glad heart in thy Church, advancing in perfection from day to day. And let him (her) be fit to enjoy the grace of thy baptism which he (she) has received, once he (she) has tasted the medicinal property of salt. Through the selfsame Christ our Lord. *R̄. Amen.*

call to the beginnings of faith. Drive out from them all blindness of heart. Sunder all snares of Satan which hitherto bound them. Open to them the gate of thy fatherly love, that dedicated with the seal of thy wisdom, they may remain unsullied from every evil desire. And inspired by the loveliness of thy precepts, may they serve thee with glad heart in thy Church, advancing in perfection from day to day. And let them be fit to enjoy the grace of thy baptism, which they have received, once they have tasted the medicinal property of salt. Through the selfsame Christ our Lord. *R̄. Amen.*

10. The priest blesses salt.

Blessing of Salt

I PURGE thee of evil, thou creature of salt, in the name of God †, the Father almighty, and in the love of Jesus † Christ, our Lord, and by the power of the Holy † Spirit. I exorcise thee by the living † God, by the true † God, by the holy † God, by the God † Who did provide thee in preservation of human needs, and did command that thou be consecrated by His servants for the people coming unto Faith, that in the name of the Blessed Trinity thou mayest become an outward sign of salvation, repulsing the enemy. Wherefore, we beseech thee, O Lord, our God, to sanctify with thy sanctifying power, to bless † with thy benediction this creature of salt, that it may be for all who receive it

viscéribus eórum, in nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem.

R̄y. Amen.

Pro gentilibus et idololatriis

11. **Quod si Electus fuerit gentilis, seu ex idololatriis venerit ad fidem, benedicto sale, antequam ejus medicinam gustet, Sacerdos addat sequentem Orationem, quae tamen pro vertentibus ex Hebraeis vel aliis, ut supra, non dicitur:**

Pro uno vel una

Orémus.

Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, qui es, et qui eras, et qui pérmanes usque in finem, cujus orígo nescítur, nec finis comprehénderi potest: te súpplícēs invocámus super hunc fámulum tuum **N.**, quem (hanc fámulam tuam **N.**, quam) liberásti de erróre gentílium et conversatióne turpíssima: dignáre exaudíre eum, qui (eam, quae) tibi cervíces suas humiliat ad lavácri fontem, ut, renátus (-a) ex aqua et Spírítu Sancto, exspoliátus (-a) véterem hóminem, índuat novum, qui secúndum te créatus est; accípiat vestem incorrúptam, et immaculátam, tíbique Deo nostro servíre mereátur. Per Christum Dóminum nostrum. **R̄y.** Amen.

Pro pluribus

Orémus.

Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, qui es, et qui eras, et qui pérmanes usque in finem, cujus orígo nescítur, nec finis comprehénderi potest: te súpplícēs invocámus super hos fámulos tuos **N.** et **N.**, quos (has fámulas tuas **N.** et **N.**, quas) liberásti de erróre genúlium et conversatióne turpíssima: dignáre exaudíre eos, qui (eas, quae) tibi cervíces suas humiliant ad lavácri fontem, ut, renáti (-ae) ex aqua et Spírítu Sancto, exspoliáti (-ae) véterem hóminem, induant novum, qui secúndum te créatus est; accípiant vestem incorrúptam, et immaculátam, tíbique Deo nostro servíre mereántur. Per Christum Dóminum nostrum. **R̄y.** Amen.

12. **Tunc pollice et indice accipit de ipso sale benedicto, et immittit in os Electi, dicens (singulariter singulis):**

a sure remedy, ever enduring within them; in the name of the selfsame Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. *Ry.* Amen.

For pagans and idolators

11. If the candidate is a convert from paganism, the following prayer is added to the blessed salt, before he is permitted to taste its medicinal property. This prayer is not used for the other converts referred to above.

For one

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, Who is, Who was, Who will remain forever; yet none knows of thy beginning, and none can conceive of thy ending! Humbly we implore thee on behalf of this thy servant, *N.* (thy handmaid, *N.*), whom thou hast freed from idolatry's error and its base manner of life. Graciously hear him (her) who stoops before thee at the cleansing font, so that being born anew of water and the Holy Spirit, he (she) may put off the old man and put on the new, created in thine image. Let him (her) thus receive the pure and spotless robe, and be made worthy to serve thee, our God. Through Christ our Lord. *Ry.* Amen.

For several

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, Who is, Who was, Who will remain forever; yet none knows of thy beginning, and none can conceive of thy ending! Humbly we implore thee on behalf of these thy servants, *N.* and *N.* (thy handmaids, *N.* and *N.*), whom thou hast freed from idolatry's error and its base manner of life. Graciously hear them who stoop before thee at the cleansing font, so that being born anew of water and the Holy Spirit, they may put off the old man and put on the new, created in thine image. Let them thus receive the pure and spotless robe, and be made worthy to serve thee, our God. Through Christ our Lord. *Ry.* Amen.

12. Taking a bit of the salt between his thumb and index finger, he puts it in the mouth of each candidate, saying:

N., accipe sal sapiéntiae: propitiatio sit tibi in vitam aetérnam.

Ry. Amen.

Sacerdos: Pax tibi. **Ry.** Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

DEUS patrum nostrórum, Deus univérsae cónditor veritátis, te súpplīces exorámus, ut hunc fámulum tuum **N.** (hanc fámulam tuam **N.**) respícere dignéris propítius, et hoc pábulum salis gustántem, non diútius esuríre permíttas, quo minus cibo expleátur caelésti, quátenus sit semper spírítu fervens, spe gaudens, tuo semper nómini sérviens: et quem (quam) ad novae regeneratiónis lavácrum perduxísti, quaésumus, Dómine, ut cum fidélibus tuis promissiónum tuárum aetérna praémia cónsequi mereátur. Per Christum Dóminum nostrum. **Ry.** Amen.

Pro pluribus

Orémus.

Oratio

DEUS patrum nostrórum, Deus univérsae cónditor veritátis, te súpplīces exorámus, ut hos fámulos tuos **N.** et **N.** (has fámulas tuas **N.** et **N.**) respícere dignéris propítius, et hoc pábulum salis gustántes, non diútius esuríre permíttas, quo minus cibo expleátur caelésti, quátenus sint semper spírítu fervéntes, spe gaudéntes, tuo semper nómini serviéntes: et quos (quas) ad novae regeneratiónis lavácrum perduxísti, quaésumus, Dómine, ut cum fidélibus tuis promissiónum tuárum aetérna praémia cónsequi mereántur. Per Christum Dóminum nostrum. **Ry.** Amen.

13. Si inter Electos adsint feminae, recedant ipsae in partem, quoadusque dictus fuerit pro masculis uterque Exorcismus, ut infra sub n. 21, pag. 94.

Pro uno masculino

14. Deinde Sacerdos dicit super masculum stantem:

Ora, Elécte, flecte génua, et dic: Pater noster.

Pro pluribus masculis

14. Deinde Sacerdos dicit super masculos stantes:

Oráte, Elécti, flectite génua, et dícite: Pater noster.

N., receive the salt of wisdom; may it be unto thee a sign of reconciliation unto life everlasting. **Ry.** Amen.

Priest: Peace be unto thee. **Ry.** And with thy spirit.

For one

Let us pray.

Prayer

O GOD of our fathers, O God, thou Source of all truth, humbly we implore thee to look with mercy upon this thy servant, **N.** (thy handmaid, **N.**), and no more let him (her) hunger who now tastes this first nourishment of salt. But let him (her) be enriched with heavenly food, so that he (she) may ever be inflamed with zeal, joyous in hope, constant in serving thee. We bid thee, Lord, lead him (her) to the bath where one is born anew, that in the company of thy faithful he (she) may deserve to win the everlasting reward which thou hast promised. Through Christ our Lord. **Ry.** Amen.

For several

Let us pray.

Prayer

O GOD of our fathers, O God, thou Source of all truth, humbly we implore thee to look with mercy upon these thy servants, **N.** and **N.** (thy handmaids, **N.** and **N.**), and no more let them hunger who now taste this first nourishment of salt. But let them be enriched with heavenly food, so that they may ever be inflamed with zeal, joyous in hope, constant in serving thee. We bid thee, Lord, lead them to the bath where one is born anew, that in the company of thy faithful they may deserve to win the everlasting reward which thou hast promised. Through Christ our Lord. **Ry.** Amen.

13. **If there are women among the candidates, they now withdraw to one side, until the following two exorcisms have been performed over the men.**

14. **The priest then addresses the man who stands before him (plural forms for several):**

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

Et Electus, genu flexo, orat, et dicit: Pater noster, usque ad Sed libera nos a malo, inclusive.

Sacerdos subjungit: Leva, comple orationem tuam et dic: Amen.

Et ille surgens respondet: Amen.

Sacerdos dicit patrino: Signa eum.

Deinde Electo: Accède.

Et patrinus pollice signat eum in fronte, dicens:

In nomine Patris, et Filii, et Spiritus Sancti.

15. Tum Sacerdos quoque facit crucem in fronte ejus dicens:

In nomine Patris, et Filii, et Spiritus Sancti.

Deinde imponit manum super eum, et postea manum extensam tenens dicit:

Orémus.

Oratio

DEUS Abraham, Deus Isaac, Deus Jacob, Deus, qui Móysi fámulo tuo in monte Sí-nai apparuísti, et flios Israël de terra Aegýpti eduxísti, députans eis Angelum pietátis tuæ, qui custodíret eos die ac nocte: te quaésumus, Dómine; ut mittere dignéris sanctum Angelum tu-

Et Electi, genu flexo, orant, et dicunt: Pater noster, usque ad Sed libera nos a malo, inclusive.

Sacerdos subjungit: Leváte, compléte orationem vestram et dícite: Amen.

Et illi surgentes respondent: Amen.

Sacerdos dicit patrinis: Signáte eos.

Deinde Electis: Accédite.

Et patrini pollice signant Electos suos in fronte, dicentes:

In nomine Patris, et Filii, et Spiritus Sancti.

15. Tum Sacerdos quoque facit crucem in fronte singulorum, dicens:

In nomine Patris, et Filii, et Spiritus Sancti.

Deinde imponit manum super singulos, et postea manum extensam tenens dicit:

Orémus.

Oratio

DEUS Abraham, Deus Isaac, Deus Jacob, Deus, qui Móysi fámulo tuo in monte Sí-nai apparuísti, et filios Israël de terra Aegýpti eduxísti, députans eis Angelum pietátis tuæ, qui custodíret eos die ac nocte: te quaésumus, Dómine; ut mittere dignéris sanctum Angelum tu-

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign him!

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon his brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

15. **The priest also signs the candidate's brow, saying:**

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Let us pray.

Prayer

O GOD of Abraham, God of Isaac, God of Jacob, O God Who didst appear to Moses, thy servant on Mt. Sinai, and didst deliver the children of Israel out of the land of Egypt, appointing unto them thy loving angel to guard them by day and by night; we pray thee, O Lord — deign to send thy holy

um de caelis, qui similiter custodiat et hunc famulum tuum **N.**, et perducat eum ad gratiam Baptismi tui. Per Christum Dominum nostrum. **Ry.** Amen.

um de caelis, qui similiter custodiat et hos famulos tuos **N.** et **N.**, et perducat eos ad gratiam Baptismi tui. Per Christum Dominum nostrum. **Ry.** Amen.

Exorcismus

ERGO, maledicte diabole, recognosce sententiam tuam, et da honorem Deo vivo et vero, da honorem Jesu Christo Filio ejus, et Spiritui Sancto, et recede ab hoc famulo Dei **N.**, quia istum sibi Deus et Dominus noster Jesus Christus ad suam sanctam gratiam, fontemque Baptismatis vocare dignatus est: et hoc signum sanctae crucis (signat eum), quod nos fronti ejus damus, tu, maledicte diabole, numquam audeas violare. Per eundem Christum Dominum nostrum, qui venturus est judicare vivos et mortuos, et saeculum per ignem. **Ry.** Amen.

16. **Sacerdos iterum dicit Electo:**

Ora, Elécte, flecte gēna, et dic: Pater noster.

Et Electus, genu flexo, orat, et dicit: Pater noster, usque ad Sed libera nos a malo, inclusive.

Sacerdos subjungit: Leva,

ERGO, maledicte diabole, recognosce sententiam tuam, et da honorem Deo vivo et vero, da honorem Jesu Christo Filio ejus, et Spiritui Sancto, et recede ab his famulis Dei **N.** et **N.**, quia istos sibi Deus et Dominus noster Jesus Christus ad suam sanctam gratiam, fontemque Baptismatis vocare dignatus est: et hoc signum sanctae crucis (signat singulos), quod nos fronti eorum damus, tu, maledicte diabole, numquam audeas violare. Per eundem Christum Dominum nostrum, qui venturus est judicare vivos et mortuos, et saeculum per ignem. **Ry.** Amen.

16. **Sacerdos iterum dicit Electis:**

Orate, Elécti, flectite gēna, et dicit: Pater noster.

Et Electi, genu flexo, orant, et dicunt: Pater noster, usque ad Sed libera nos a malo, inclusive.

Sacerdos subjungit: Levate,

angel from heaven to guard in like manner this thy servant, **N.** (these thy servants, **N.** and **N.**), and to lead him (them) to the grace of baptism. Through Christ our Lord. **R̄.** Amen.

Exorcism

THEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from this servant (these servant) of God, **N.** For Jesus Christ, our Lord and God has graciously called him (them) to His holy grace and to the fountain of baptism. And this sign of the holy ✝ Cross (here he signs each one) which we trace on his brow, do thou, accursed demon, never dare to violate. Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. **R̄.** Amen.

16. **Again the priest says to the candidate:**

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

comple orationem tuam et dic:
Amen.

Et ille surgens respondet:
Amen.

Sacerdos dicit patrino: Signa eum.

Deinde Electo: Accéde.

Et patrinus pollice signat eum in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

17. Tum Sacerdos quoque facit crucem in fronte ejus, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super eum, et postea manum extensam tenens dicit:

Pro uno vel una

Orémus.

Oratio

DEUS, immortále praesídium ómnium postulántium, liberátio súpplícum, pax rogántium, vita credéntium, resurréctio mortuórum: te ínvo-co super hunc fámulum tuum **N**, qui, Baptísmi tui donum petens, aetérnam cónsequi grátiam spirituáli regeneratióne desíderat: áccipe eum, Dómine, et quia dignátus es dícere: Péñte, et accipiétis; quaérite, et inveniétis; pulsáte, et aperiétur vobis:

compléte orationem vestram et dícite: Amen.

Et illi surgentes respondent:
Amen.

Sacerdos dicit patrinis: Signáte eos.

Deinde Electis: Accédite.

Et patrini pollice signant Electos suos in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

17. Tum Sacerdos quoque facit crucem in fronte singulorum, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super singulos, et postea manum extensam tenens dicit:

Pro pluribus

Orémus.

Oratio

DEUS, immortále praesídium ómnium postulántium, liberátio súpplícum, pax rogántium, vita credéntium, resurréctio mortuórum: te ínvo-co super hos fámulos tuos **N**. et **N**, qui, Baptísmi tui donum peténtes, aetérnam cónsequi grátiam spirituáli regeneratióne desíderant: áccipe eos, Dómine, et quia dignátus es dícere: Péñte, et accipiétis; quaérite, et inveniétis; pulsáte, et aperiétur

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign him!

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon his brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

17. The priest also signs the candidate's brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

For one

Let us pray.

Prayer

O GOD, the unfailing support of all who seek thy aid, the liberator of all who entreat thee, the peace of all who implore thee, life to believers, and resurrection to the dead! I invoke thee on behalf of this thy servant **N**, who begs the gift of baptism, and longs to attain everlasting grace by being reborn spiritually. Take him to thyself, O Lord, and since thou hast mercifully promised: "Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you," reach out the reward to him who asks, open wide the door to him who knocks. So may he gain the

For several

Let us pray.

Prayer

O GOD, the unfailing support of all who seek thy aid, the liberator of all who entreat thee, the peace of all who implore thee, life to believers, and resurrection to the dead! I invoke thee on behalf of these thy servants, **N**. and **N**, who beg the gift of baptism, and long to attain everlasting grace by being reborn spiritually. Take them to thyself, O Lord, and since thou hast mercifully promised: "Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you," reach out the reward to them who ask, open wide the door to them who knock. So may they gain the

peténti praémium pórrige, et jánuam pande pulsánti, ut, aetérnam caeléstis lavácri benedictiónem consecútus, promíssa tui múnaris regna percípiat: Qui cum Patre, et Spírítu Sancto vivis et regnas Deus, in saécula saeculórum. **R̄.** Amen.

vobis: peténtibus praémium pórrige, et jánuam pande pulsántibus, ut, aetérnam caeléstis lavácri benedictiónem consecúti, promíssa tui múnaris regna percípiant: Qui cum Patre, et Spírítu Sancto vivis et regnas Deus, in saécula saeculórum. **R̄.** Amen.

Exorcismus

AUDI, maledícite sátana, adjurátus per nomen aetérni Dei, et Salvatóris nostri Jesu Christi Fílii ejus, cum tua victus invídia, tremens, geménsque discéde: nihil tibi sit commúne cum servo Dei **N**, jam caeléstia cogitánte, renuntiatúro tibi et saéculo tuo, et beátae immortalitáti victúro. Da ígitur honórem adveniénti Spírítui Sancto, qui, ex summa caeli arce descéndens, proturbátiis fráudibus tuis, divíno fonte purgátum pectus, sanctificátum Deo templum et habitáculum perfécit: ut, ab ómnibus pénitus nóxiis praeteritórum críminum liberátus, servus Dei grátias pe-

AUDI, maledícite sátana, adjurátus per nomen aetérni Dei, et Salvatóris nostri Jesu Christi Fílii ejus, cum tua victus invídia, tremens, geménsque discéde: nihil tibi sit commúne cum servis Dei **N**-et **N**, jam caeléstia cogitántibus, renuntiatúris tibi et saéculo tuo, et beátae immortalitáti victúris. Da ígitur honórem adveniénti Spírítui Sancto, qui, ex summa caeli arce descéndens, proturbátiis fráudibus tuis, divíno fonte purgáta péctora, sanctificáta Deo templa et habitácula perfécit: ut, ab ómnibus pénitus nóxiis praeteritórum críminum liberáti, servi Dei grátias

never failing blessing of the heavenly bath, and possess the kingdom which in thy bounty thou hast promised. Thou Who livest and reignest with the Father and the Holy Spirit, God, forevermore. *Ry.* Amen.

never failing blessing of the heavenly bath, and possess the kingdom which in thy bounty thou hast promised. Thou Who livest and reignest with the Father and the Holy Spirit, God, forevermore. *Ry.* Amen.

Exorcism

HEAR, accursed Satan! For I adjure thee in the name of the everlasting God and His Son, our Savior, Jesus Christ to depart trembling and groaning, for thou art now vanquished along with thy envy. Let there be nothing in common between thee and this servant of God, **N.** whose thoughts are already of heaven, and who is resolved to renounce both thee and thy kingdom and to gain the mastery over thee and win a blessed immortality. Wherefore, give honor to the Holy Spirit, Who now approaches from heaven's high citadel to frustrate thy false designs, and to perfect this heart, when once it is purged in the divine font, for a sanctified dwelling and temple unto God. So may this servant of the Most High, fully freed from the guilt of his past crimes, render un-

HEAR, accursed Satan! For I adjure thee in the name of the everlasting God and His Son, our Savior, Jesus Christ to depart trembling and groaning, for thou art now vanquished along with thy envy. Let there be nothing in common between thee and these servants of God, **N.** and **N.** whose thoughts are already of heaven, and who are resolved to renounce both thee and thy kingdom and to gain the mastery over thee and win a blessed immortality. Wherefore, give honor to the Holy Spirit, Who now approaches from heaven's high citadel to frustrate thy false designs, and to perfect these hearts, when once they are purged in the divine font, for a sanctified dwelling and temple unto God. So may these servants of the Most High, fully freed from the guilt of their

rénni Deo réferat semper, et benedícat nomen sanctum ejus in saécula saeculórum. *R̄.* Amen.

18. *Sacerdos tertio dicit Electo:*

Ora, Elécte, flecte génuá, et dic: Pater noster.

Et *Electus, genu flexo, orat, et dicit:* Pater noster, usque ad Sed líbera nos a malo, *inclusive.*

Sacerdos subjungit: Leva, comple oratióem tuam, et dic: Amen.

Et ille surgens respondet: Amen.

Sacerdos dicit patrino: Signa eum.

Deinde *Electo:* Accéde.

Et *patrinus pollice signat eum in fronte, dicens:*

In nómine Patris, et Fílii, et Spíritus Sancti.

19. *Tum Sacerdos quoque facit crucem in fronte ejus, dicens:*

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super eum, et postea manum extensam tenens dicit:

EXORCIZO te, immúnde spíritus, in nómine Pa tris, et Fí lii, et Spíritus

perénni Deo réferant semper, et benedícant nomen sanctum ejus in saécula saeculórum. *R̄.* Amen.

18. *Sacerdos tertio dicit Electis:*

Oráte, Elécti, fléctite génuá, et dícite: Pater noster.

Et *Electi, genu flexo, orant, et dicunt:* Pater noster, usque ad Sed líbera nos a malo, *inclusive.*

Sacerdos subjungit: Leváte, compléte oratióem vestram, et dícite: Amen.

Et illi surgentes respondent: Amen.

Sacerdos dicit patrinis: Signáte eos.

Deinde *Electis:* Accédite.

Et *patrini pollice signant Electos suos in fronte, dicens:*

In nómine Patris, et Fílii, et Spíritus Sancti.

19. *Tum Sacerdos quoque facit crucem in fronte singulorum, dicens:*

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super singulos, et postea manum extensam tenens dicit:

EXORCIZO te, immúnde spíritus, in nómine Pa tris, et Fí lii, et Spíritus

Exorcismus

dying thanks to the everlasting God, and laud His holy name forever and evermore. *R̄.* Amen.

past crimes, render undying thanks to the everlasting God, and laud His holy name forever and evermore. *R̄.* Amen.

18. **For the third time the priest bids the candidate:**

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign him!

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon his brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

19. **The priest also signs the candidate's brow, saying:**

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Exorcism

I CAST thee out, unclean Spirit, in the name of the Father✠, and of the Son✠, and of the Holy✠ Spirit. Depart and van-

Sancti, ut **é**x eas, et recédas ab hoc **fámulo Dei N.** : Ipse enim tibi **í**mperat, maledícite damnáte, qui pédibus super mare ambulávit, et Petro mergénti dexteram porréxit.

Sancti, ut **é**x eas, et recédas ab his **fámulis Dei N. et N.** : Ipse enim tibi **í**mperat, maledícite damnáte, qui pédibus super mare ambulávit, et Petro mergénti dexteram porréxit.

Exorcismus

E RGO, maledícite diabóle, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et rocéde ab hoc **fámulo Dei N.**, quia istum sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru⁺ cis (**signat eum**), quod nos fronti ejus damus, tu, maledícite diabóle, numquam áudeas violáre. Per eúndem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **Ry.** Amen.

E RGO, maledícite diabóle, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et rocéde ab his **fámulis Dei N. et N.**, quia istos sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru⁺ cis (**signat singulos**) quod nos fronti eórum damus, tu, maledícite diabóle, numquam áudeas violáre. Per eúndem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **Ry.** Amen.

Si inter Electos adsint feminae, retrahunt se masculi in partem, et accedunt feminae.

Pro una femina

20. Sacerdos dicit super Electam stantem:

Ora, Elécta, flecte, génuá, et dic: Pater noster.

Et Electa, genu flexo, orat,

Pro pluribus feminis

20. Sacerdos dicit super Electas stantes:

Oráte, Eléctae, fléctite génuá, et dícite: Pater noster.

Et Electae, genu flexo, orant,

ish from this servant (these servants) of God, **N.** For it is He Who commands thee, thou doomed and accursed one, He Whose feet trod the waves, Who reached out His saving hand to Peter when he began to sink.

Exorcism

WHEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from this servant (these servants) of God, **N.** For Jesus Christ, our Lord and God has graciously called him (them) to His holy grace and blessing, and to the fountain of baptism. And this sign of the holy **+** Cross which we trace on his brow (signing each one), do thou, accursed demon, never dare to violate. Through the selfsame Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. **Ry.** Amen.

If there are women among the candidates, the men now withdraw to one side, and the women come forward.

20. The priest then addresses the woman who stands before him (plural forms for several):

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

et dicit: Pater noster, usque ad
Sed libera nos a malo, inclusive.

Sacerdos subjungit: Leva,
comple orationem tuam, et dic:
Amen.

Et illa surgens respondet:
Amen.

**Sacerdos dicit patrino vel
matrinae:** Signa eam.

Deinde Electae: Accéde.

**Et patrinus vel matrina pollice
signat eam in fronte, dicens:**

In nómine Patris, et Fílii, et
Spíritus Sancti.

21. **Tum Sacerdos quoque facit
cruce[m] in fronte ejus, dicens:**

In nómine Patris, et Fílii, et
Spíritus Sancti.

**Deinde imponit manum super
eam, et postea manum extensam
tenens dicit:**

Orémus.

Oratio

DEUS caeli, Deus terrae,
Deus Angelórum, Deus
Archangelórum, Deus Patri-
archárum, Deus Prophetárum,
Deus Apostolórum, Deus Már-
tyrum, Deus Confessórum, Deus
Vírginum, Deus ómnium bene
vivéntium, Deus, cui omnis
lingua confitétur, et omne genu
fléctitur, caeléstium, terréstrium,

et dicunt: Pater noster, usque
ad Sed libera nos a malo,
inclusive.

Sacerdos subjungit: Leváte,
compléte orationem vestram, et
dícite: Amen.

Et illae surgentes respondet:
Amen.

**Sacerdos dicit patrinis vel
matrinis:** Signáte eas.

Deinde Electis: Accédite.

**Et patrini vel matrinae pollice
signant Electas suas in fronte,
dicentes:**

In nómine Patris, et Fílii, et
Spíritus Sancti.

21. **Tum Sacerdos quoque facit
cruce[m] in fronte singularum,
dicens:**

In nómine Patris, et Fílii, et
Spíritus Sancti.

**Deinde imponit manum super
singulas, et postea manum exten-
sam tenens dicit:**

Orémus.

Oratio

DEUS caeli, Deus terrae,
Deus Angelórum, Deus
Archangelórum, Deus Patri-
archárum, Deus Prophetárum,
Deus Apostolórum, Deus Már-
tyrum, Deus Confessórum, Deus
Vírginum, Deus ómnium bene
vivéntium, Deus, cui omnis
lingua confitétur, et omne genu
fléctitur, caeléstium, terréstrium,

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen!

The priest says to the sponsor: Sign her!

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon her brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

21. The priest also signs the candidate's brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Let us pray.

Prayer

O GOD of heaven, God of earth, God of the angels, God of the archangels, God of the patriarchs, God of the prophets, God of the apostles, God of the martyrs, God of the confessors, God of the virgins, God of all the devout! O God Whom every tongue praises and to Whom all bend the knee, in heaven, on earth, and under the earth, I call upon thee on behalf of this thy

et infernórum: te ínvo-co, Dó-mine, super hanc fámulam tuam **N**, ut eam custodíre, et perdúcere dignéris ad grátiam Baptísmi tui. Per Christum Dó-minum nostrum. **R̄**. Amen.

et infernórum: te ínvo-co, Dó-mine, super has fámulas tuas **N**. et **N**, ut eas custodíre, et perdúcere dignéris ad grátiam Baptísmi tui. Per Christum Dó-minum nostrum. **R̄**. Amen.

Exorcismus

ERGÓ, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab hac fámula Dei **N**, quia istam sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru **✠** cis (**signat eam**) quod nos fronti ejus damus, tu, maledícite diábole, numquam áudeas violáre. Per eúndem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄**. Amen.

22. **Sacerdos iterum dicit Electae:**
Ora, Elécta, flecte génuá, et dic: Pater noster.

Et Electa, genu flexo, orat, et dicit: Pater noster, usque ad Sed líbera nos a malo, **inclusive**.

ERGÓ, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab his famulá-bus Dei **N**. et **N**, quia istas sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru **✠** cis (**signat singulas**) quod nos fronti eá-rum damus, tu, maledícite diá-bole, numquam áudeas violáre. Per eúndem Christum Dómi-num nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄**. Amen.

22. **Sacerdos iterum dicit Electis:**
Oráte, Eléctae, flectite génuá, et dícite: Pater noster.

Et Electae, genu flexo, orant, et dicunt: Pater noster, usque ad Sed líbera nos a malo, **inclusive**.

handmaid, **N.** (these thy handmaids, **N.** and **N.**), that thou wouldst deign to guard her (them), and lead her (them) to the grace of thy baptism. Through Christ our Lord. **R.** Amen.

Exorcism

WHEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from this handmaid (these handmaids) of God, **N.** For Jesus Christ, our Lord and God, has graciously called her (them) to His holy grace and to the fountain of baptism. And this sign of the holy **+** Cross (**here he signs each one**) which we trace on her brow, do thou, accursed demon, never dare to violate. Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. **R.** Amen.

22. Again the priest says to the candidate:

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

Sacerdos subjungit: *Leva,*
comple orationem tuam et dic:
Amen.

Et illa surgens respondet:
Amen.

**Sacerdos dicit patrino vel
matrinae:** *Signa eam.*

Deinde Electae: *Accède.*

**Et patrinus vel matrina pollice
signat eum in fronte, dicens:**

**In nómine Patris, et Fílii, et
Spíritus Sancti.**

**23. Tum Sacerdos quoque facit
cruce[m] in fronte ejus, dicens:**

**In nómine Patris, et Fílii, et
Spíritus Sancti.**

**Deinde imponit manum super
eam, et postea manum extensam
tenens dicit:**

Orémus.

Oratio

DEU**S** Abraham, Deus Isaac,
Deus Jacob, Deus, qui
Móysi fámulo tuo in monte
Sínai apparuísti, et fílios Israë**l**
de terra Aegýpti eduxísti, dépu-
tans eis Angelum pietátis tuae,
qui custodíret eos die ac nocte:
te quaésumus, Dómine; ut mít-
tere dignéris sanctum Angelum
tuum de caelis, qui simíliter cus-
tódíat et hanc fámulam tuam
N., et perdúcat eam ad grátiam
Baptísmi tui. Per Christum Dó-
minum nostrum. **R̄.** Amen.

Sacerdos subjungit: *Leváte,*
compléte orationem vestram et
dícite: Amen.

Et illae surgentes respondent:
Amen.

**Sacerdos dicit patrinis vel
matrinis:** *Signáte eas.*

Deinde Electis: *Accédite.*

**Et patrini vel matrinae pollice
signant Electas suas in fronte,
dicentes:**

**In nómine Patris, et Fílii, et
Spíritus Sancti.**

**23. Tum Sacerdos quoque facit
cruce[m] in fronte singularum,
dicens:**

**In nómine Patris, et Fílii, et
Spíritus Sancti.**

**Deinde imponit manum super
singulas, et postea manum exten-
sam tenens dicit:**

Orémus.

Oratio

DEU**S** Abraham, Deus Isaac,
Deus Jacob, Deus, qui
Móysi fámulo tuo in monte
Sínai apparuísti, et fílios Israë**l**
de terra Aegýpti eduxísti, dépu-
tans eis Angelum pietátis tuae,
qui custodíret eos die ac nocte:
te quaésumus, Dómine; ut mít-
tere dignéris sanctum Angelum
de caelis, qui simíliter custódíat
et has fámulas tuas **N.** et **N.**, et
perdúcat eas ad grátiam Bap-
tísmi tui. Per Christum Dómi-
num nostrum. **R̄.** Amen.

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen!

The priest says to the sponsor: Sign her!

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon her brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

23. **The priest also signs the candidate's brow, saying:**

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Let us pray.

Prayer

O GOD of Abraham, God of Isaac, God of Jacob, O God Who didst appear to Moses, thy servant on Mt. Sinai, and didst deliver the children of Israel out of the land of Egypt, appointing unto them thy loving angel to guard them by day and by night; we pray thee, O Lord — deign to send thy holy angel from heaven to guard in like manner this thy handmaid, **N.** (these thy handmaids, **N.** and **N.**), and to lead her (them) to the grace of baptism. Through Christ our Lord. **Ry.** Amen.

Exorcismus

ERGO, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab hac fámula Dei **N.**, quia istam sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru ✠ cis (**signat eam**), quod nos fronti ejus damus, tu, maledícite diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄ Amen.**

24. **Sacerdos tertio dicit Electae:**

Ora, Elécta, flecte génuá, et dic: Pater noster.

Et Electa, genu flexo, orat, et dicit: Pater noster, usque ad Sed libera nos a malo, inclusive.

Sacerdos subjungit: Leva, comple oratióem tuam et dic: Amen.

Et illa surgens respondet: Amen.

Sacerdos dicit patrino vel matrinae Signa eam.

ERGO, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab his famulábus Dei **N.** et **N.**, quia istas sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru ✠ cis (**signat singulas**), quod nos fronti eárum damus, tu, maledícite diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄ Amen.**

24. **Sacerdos tertio dicit Electis:**

Oráte, Eléctae, fléctite génuá, et dícite: Pater noster.

Et Electae, genu flexo, orant, et dicunt: Pater noster, usque ad Sed libera nos a malo, inclusive.

Sacerdos subjungit: Leváte, compléte oratióem vestram et dícite: Amen.

Et illae surgentes respondent: Amen.

Sacerdos dicit patrino vel matrinis: Signáte eas.

Exorcism

WHEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from this handmaid (these handmaids) of God, **N.** For Jesus Christ, our Lord and God, has graciously called her (them) to His holy grace and to the fountain of baptism. And this sign of the holy **✝** Cross (here he signs each one) which we trace on her brow, do thou, accursed demon, never dare to violate. Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. **R̄.** Amen.

24. A third time the priest says to the candidate:

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign her!

Deinde Electae: Accéde.

Et patrinus vel matrina pollice signat eam in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

25. Tum Sacerdos quoque facit crucem in fronte ejus, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super eam, et postea manum extensam tenens dicit:

Deinde Electis: Accédite.

Et patrini vel matrinae pollice signant Electas suas in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

25. Tum Sacerdos quoque facit crucem in fronte singularum, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super singulas, et postea manum extensam tenens dicit:

Exorcismus

EXORCIZO te, ímmúnde spíritus, per Pa † trem, et Fí † lium, et Spíritum † Sanctum, ut éxeas, et recédas ab hac fámula Dei **N.**: Ipse enim tibi ímperat, maledícite damnáte, qui caeco nato óculos apéruit, et quatríduánum Lázarus de monuménto suscitávit.

EXORCIZO te, ímmúnde spíritus, per Pa † trem, et Fí † lium, et Spíritum † Sanctum, ut éxeas, et recédas ab his famulábus Dei **N.** et **N.**: Ipse enim tibi ímperat, maledícite damnáte, qui caeco nato óculos apéruit, et quatríduánum Lázarus de monuménto suscitávit.

Exorcismus

ERGO, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spíritui Sancto, et recéde ab hac fámula Dei **N.**, quia istam sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fon-

ERGO, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spíritui Sancto, et recéde ab his famulábus Dei **N.** et **N.**, quia istas sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grá-

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon her brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

25. The priest also signs the candidate's brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Exorcism

I CAST thee out, unclean Spirit, in the name of the Father ✝ , and of the Son ✝ , and of the Holy ✝ Spirit. Depart and vanish from this handmaid (these handmaids) of God, **N**. For it is He Who commands thee, thou doomed and accursed one, He Who opened the eyes of the man born blind, Who raised from the tomb Lazarus who had been four days dead.

Exorcism

WHEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from this handmaid (these handmaids) of God, **N**. For Jesus Christ, our Lord and God, has graciously called her (them) to His holy grace and

témque Baptísmatis vocáre dignátus est: et hoc signum sanctae crn ✠ cis (*signat eam*), quod nos fronti, ejus damus, tu, maledícite diábole, numquam áudeas violáre. Per eúndem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. *R̄. Amen.*

tiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru ✠ cis (*signat singulas*), quod nos fronti eárum damus, tu, maledícite diábole, numquam áudeas violáre. Per eúndem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum perignem. *R̄. Amen.*

Pro omnibus

Postmodum accedunt iterum masculi, qui se retraxerant, et ipsi ad dexteram, feminae vero ad sinistram Sacerdotis, ut in principio, disponuntur.

26. Tum Sacerdos imponit manum super Electum, vel, si sint plures, super singulos tam masculos quam feminas, et postea manum extensam tenens dicit (in plurali pro pluribus tam masculis, quam feminis):

Pro uno vel una

Orémus.

Oratio

AETÉRNAM ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, aetérne Deus, auctor lúminis et veritátis, super hunc fámulum tuum *N.* (hanc fámulam tuam *N.*), ut dignéris eum (*eam*) illumináre lúmine intelligéntiae tuae: munda eum (*eam*), et sanctífica: da ei sciéntiam veram, ut dignus (*-a*) sit frui grátia Bapúsmi tui, quem suscepit; téneat firmam spem, consílium rectum, doctrínam sanctam, ut aptus (*-a*) sit ad retinéndam grátiam Bap-

Pro pluribus

Orémus.

Oratio

AETÉRNAM ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, aetérne Deus, auctor lúminis et veritátis, super hos fámulos tuos *N.* et *N.* (has fámulas tuas *N.* et *N.*), ut dignéris eos (*eas*) illumináre lúmine intelligéntiae tuae: munda eos (*eas*), et sanctífica: da eis sciéntiam veram, ut digni (*-ae*) sint frui grátia Baptísmi tui, quem suscepérunt; tenéant firmam spem, consílium rectum, doctrínam sanctam, ut apti (*-ae*) sint ad retinéndam grátiam Bapúsmi

blessing, and to the fountain of baptism. And this sign of the holy ✠ Cross which we trace on her brow (**signing each one**), do thou, accursed demon, never dare to violate. Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. *Ry.* Amen.

For all, both men and women

Here the men again come forward and stand to the priest's right, with the women to his left, as at the beginning.

26. The priest then puts his hand upon the head of each candidate, whereupon he holds his hand extended, while he says:

For one

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat for this thy servant, **N.** (handmaid, **N.**), thine unfailing and righteous mercy. May it please thee to enlighten him (her) with the light of thine understanding. Cleanse and sanctify him (her). Endow him (her) with true knowledge, so that he (she) may be worthy to enjoy the grace of thy baptism which he (she) has received. Let him (her) remain steadfast in firm hope, right purpose, and holy doctrine, that he (she) may become fit to retain the grace of thy baptism.

For several

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat thee for these thy servants, **N.** and **N.** (handmaids, **N.** and **N.**), thine unfailing and righteous mercy. May it please thee to enlighten them with the light of thine understanding. Cleanse and sanctify them. Endow them with true knowledge, so that they may be worthy to enjoy the grace of thy baptism which they have received. Let them remain steadfast in firm hope, right purpose, and holy doctrine, that they may become fit to retain the grace of thy baptism. Through

tísmi tui. Per Christum Dómi-
num nostrum. **R̄.** Amen.

tui. Per Christum Dóminum
nostrum. **R̄.** Amen.

27. **His peractis, Sacerdos sinistra manu apprehendens dexteram Electi prope brachium, vel ei porrigens extremam partem stolae, ex humero sinistro pendentem, introducit eum in ecclesiam; et si Electi sint plures, primus sinistra manu trahit secundum, et secundus tertium, etc.**

Dum autem Sacerdos illum vel illos introducit, dicit:

Pro uno vel una

N., ingrédere in sanctam ecclésiám Dei, ut accípias benedictiónem caeléstem a Dómino Jesu Christo, et hábeas partem cum illo et Sanctis ejus.

R̄. Amen.

Pro pluribus

N. et N., ingredímíni in sanctam ecclésiám Dei, ut accipiátis benedictiónem caeléstem a Dómino Jesu Christo, et habeátis partem cum illo et Sanctis ejus.

R̄. Amen.

28. **Et ingressus Electus procumbit, seu prosternit se in pavimento, et adorat (si plures, omnes simul).**

29. **Deinde surgit (si plures, omnes simul), et Sacerdos imponit manum super caput ejus (singulorum, si plures), et Electus cum eo recitat Symbolum Apostolorum, et Orationem Dominicam.**

30. **Ita etiam si plures sint, omnes simul recitant:**

CREDO in Deum, Patrem omnipoténtem, Creatórem caeli et terrae. Et in Jesum Christum, Fílium ejus únicum, Dóminum nostrum: qui concéptus est de Spíritu Sancto, natus ex María Vírgine, passus sub Póntio Piláto, crucifíxus, mórtuus, et sepúltus: descéndit ad ínferos; tértia die resurréxit a mórtuis; ascéndit ad caelos; sedet ad déxteram Dei Patris omnipoténtis: inde ventúrus est judicáre vivos, et mórtuos. Credo in Spíritum Sanctum, sanctam Ecclésiám cathólicam, Sanctórum communiómem, remissionem peccatórum, carnis resurrectionem, vitam aetérnam. Amen.

PATER noster, qui es in caelis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in caelo, et in terra. Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitoribus nostris. Et ne nos indúcas in tentatiómem: sed líbera nos a malo. Amen.

Through Christ our Lord. *Ry.* | Christ our Lord. *Ry.* Amen.
Amen.

27. Now the priest with his left hand takes hold of one candidate by the right wrist, or else lets him take hold of that end of the stole which hangs from his left shoulder, and in this manner leads him into church. If several are being baptized, the first with his left hand takes hold of the second one's hand, the second of the third, etc.

As they are going in the priest says:

N. enter into the holy Church of God, that thou (you) mayest (may) receive the heavenly blessing from Christ Jesus, the Lord, and mayest (may) have part with Him and His saints. *Ry.* Amen.

28. Having entered the church, the candidate falls prostrate upon the floor in silent adoration (if there are several, all do so simultaneously).

29. They rise shortly and the priest puts his hand on the head of each, and then prays together with them the Apostles' Creed and the Lord's Prayer.

30. **All together:**

I BELIEVE in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell, the third day He arose again from the dead. He ascended into heaven, and sitteth at the right hand of God the Father almighty, from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

OUR Father, Who art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

31. Tunc Sacerdos, versis renibus ostio cancellorum Baptistarii, rursus imponit manum super caput Electi (singulorum Electorum), et postea manum extensam tenens dicit:

Exorcismus

Pro uno vel una

NEC te latet, sátana, imminére tibi poenas, imminére tibi torménta, imminére tibi diem júdicii, diem supplícii sempitérni; diem qui ventúrus est velut clíbanus ardens, in quo tibi, atque univérsis ángelis tuis præparátus sempitérnus erit intéritus. Proínde, damnáte, atque damnánde, da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, da honórem Spirítui Sancto Paráclito, in cujus nómine atque virtúte præcípío tibi, quicúmque es, spíritus immúnde, ut éxeas, et recédas ab hoc fámulo Dei **N**, quem (hac fámula Dei **N**, quam) hódie idem Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam et benedictiónem, fontémque Baptísmatis dono vocáre dignátus est: ut fieret ejus templum per aquam regeneratiónis in remisiónem ómnium peccatórum. In nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus

Pro pluribus

NEC te latet, sátana, imminére tibi poenas, imminére tibi torménta, imminére tibi diem júdicii, diem supplícii sempitérni; diem qui ventúrus est velut clíbanus ardens, in quo tibi, atque univérsis ángelis tuis præparátus sempitérnus erit intéritus. Proínde, damnáte, atque damnánde, da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, da honórem Spirítui Sancto Paráclito, in cujus nómine atque virtúte præcípío tibi, quicúmque es, spíritus immúnde, ut éxeas, et recédas ab hoc fámulo Dei **N**, et **N**, quos (simulábus Dei **N**, et **N**, quas) hódie idem Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam et benedictiónem, fontémque Baptísmatis dono vocáre dignátus est: ut fierent ejus templum per aquam regeneratiónis in remisiónem ómnium peccatórum. In nómine ejúsdem Dómini nostri Jesu

31. With his back to the gates of the baptistery, the priest again puts his hand on the head of each; then holding his hand extended, he says:

Exorcism

For one

TIS no secret to thee, Satan, that punishment is thy lot, torments thy portion, that the day of judgment menaces thee, that day of never ending torture which shall come like a flaming furnace, in midst of which everlasting perdition is to be prepared for thee and all spirits who serve thee. Wherefore, accursed one, deservedly doomed, pay honor to the living and true God, pay honor to Jesus Christ, His Son, pay honor to the Holy Spirit, the Consoler. In His name and power, I command thee, O unclean spirit, whoever thou art—get thee gone and fly far from this servant (handmaid) of God, **N**, whom this day our God and Lord, Jesus Christ has graciously called to His holy grace and blessing, even to the font of baptism. May he (she) remain a temple of God through the water of regeneration, unto full remission of sin. In the name of the selfsame Jesus Christ, our Lord, Who

For several

TIS no secret to thee, Satan, that punishment is thy lot, torments thy portion, that the day of judgment menaces thee, that day of never ending torture which shall come like a flaming furnace, in midst of which everlasting perdition is to be prepared for thee and all spirits who serve thee. Wherefore, accursed one, deservedly doomed, pay honor to the living and true God, pay honor to Jesus Christ, His Son, pay honor to the Holy Spirit, the Consoler. In His name and power, I command thee, O unclean spirit, whoever thou art—get thee gone and fly far from these servants (handmaids) of God, **N**. and **N**, whom this day our God and Lord, Jesus Christ has graciously called to His holy grace and blessing, even to the font of baptism. May they remain a temple of God through the water of regeneration, unto full remission of sin. In the name of the selfsame Jesus Christ, our Lord,

est iudicáre vivos et mórtuos, et
saéculum per ignem. **R̄.** Amen.

Christi, qui ventúrus est iudi-
cáre vivos et mórtuos, et saécu-
lum per ignem. **R̄.** Amen.

32. Postea Sacerdos pollice accipit de saliva oris sui (quod omittitur quotiescumque rationabilis adest causa munditiei tuendae aut periculum morbi contrahendi vel propagandi), et tangit aures et nares Electi (singulorum Electorum);

Tangendo vero aurem dexteram et sinistram, dicit:

Ephpheta, quod est, Adaperíre,

Deinde tangendo nares, dicit:

In odórem suavitátis. Tu autem effugáre, diábole; appropinquá-
bit enim iudícium Dei.

33. Deinde interrogat Electum (singulos, si plures):

Quis vocáris?

Et ipse respondet: N.

Interrogat: N., abrenúntias sátae?

R. Abrenúntio.

Interrogat: Et ómnibus opéribus ejus?

R. Abrenúntio.

Interrogat: Et ómnibus pompis ejus?

R. Abrenúntio.

Unctio Olei

34. Tunc Sacerdos intingit pollicem dexteræ manus in Oleo sancto Catechumenorum, et inungit Electum (singulos Electos) primum in pectore, deinde inter scapulas in modum crucis, dicens (singulariter singulis):

Ego te línio **✠** óleo salútis in Christo Jesu Dómino nostro in vitam aetérnam. **R̄.** Amen.

Ÿ. Pax tibi. **R̄.** Et cum spírítu tuo.

35. Mox bombacio, vel re simili, tergit pollicem et loca inuncta, et subjungit, dicens (singulis, si plures):

Exi, immúnde spírítus, et da honórem Deo vivo et vero. Fuge, immúnde spírítus, et da locum Jesu Christo Fílio ejus. Recéde, immúnde spírítus, et da locum Spírítui Sancto Paráclito.

shall come to judge the living and the dead and the world by fire. *R̄.* Amen.

Who shall come to judge the living and the dead and the world by fire. *R̄.* Amen.

32. The priest moistens his thumb with his saliva (this part of the rite may be omitted whenever there is a reasonable objection on the score of its being unsanitary or where there is danger of contracting or communicating disease), and touches the ears and nostrils of the candidate.

He touches the right ear, then the left, saying only once:

Ephpheta, which means: Be thou opened!

Then he touches the nostrils, one after the other, adding:

Unto the odor of sweetness. But thou, evil spirit, begone, for the judgment of God draws nigh!

33. He questions each candidate:

What is thy name?

Answer: N.

Priest: N., dost thou renounce Satan?

Answer: I do renounce him.

Priest: And all his works?

Answer: I do renounce them.

Priest: And all his allurements?

Answer: I do renounce them.

Anointing With Oil of Catechumens

34. The priest dips his thumb in the Oil of Catechumens, and in the form of a cross anoints each one on the breast and between the shoulders on the back, saying only once for the two anointings:

I anoint thee ✠ with the oil of salvation in Christ Jesus, our Lord, that thou mayest have life everlasting. *R̄.* Amen.

℣. Peace be with thee. *R̄.* And with thy spirit.

35. Thereupon he wipes his thumb and the places anointed with cotton or similar material. And he continues, saying to each one:

Get thee gone, unclean spirit, and pay honor to the living and true God. Depart, thou unclean spirit, and give place to Jesus Christ, His Son. Get thee afar back, unclean spirit, and make way for the Holy Spirit, the Consoler.

36. Stans ibidem extra cancellos, Sacerdos deponit pluviale ac stolam coloris violacci, et sumit stolam ac pluviale albi coloris.

In Baptisterio

37. Tunc ducitur Electus ad Baptisterium, ubi Sacerdos interrogat Electum (singulos, si plures):

Quis vocáris? Respondet: N.

38. Interrogat (singulos, si plures):

N., credis in Deum Patrem omnipoténtem, creatórem caeli et terrae?

R̄. Credo.

Interrogat (singulos, si plures):

Credis in Jesum Christum, Fílium ejus únicum, Dóminum nostrum, natum, et passum?

R̄. Credo.

Interrogat (singulos, si plures):

Credis et in Spíritum Sanctum, sanctam Ecclésiám Cathólicam, Sanctórum communiónem, remissionem peccatórum, carnis resurrectionem, et vitam aetérnam?

R̄. Credo.

Unctio Chrismatis

39. Deinde Sacerdos intingit pollicem dexterum in sacro Chrismate, et perungit verticem Electi (singulorum Electorum) in modum crucis, dicens:

DEUS omnípotens, Pater Dómini nostri Jesu Christi, qui te regenerávit ex aqua et Spíritu Sancto, quique dedit tibi remissionem ómnium peccatórum (**hic inungit**), ipse te líniat† Chrismate salutis in eódem Christo Jesu Dómino nostro in vitam aetérnam.

R̄. Amen.

Ψ. Pax tecum. R̄. Et cum spíritu tuo.

40. Tunc bombacio vel re simili pollicem tergit, et imponit capiti Electi cbrismale, seu candidum linteolum, et dat illi vestem candidam, dicens (singulis, si plures):

Accipe vestem cándidam, quam pérferas immaculátam ante

36. Remaining in the same place outside the baptistery gates, he exchanges the purple stole and cope for white ones. Then he leads the candidates into the baptistery. If for some reason there is no baptistery, and no baptismal water at hand, the blessing of the font takes place now (see p. 187).

Within the Baptistery

37. When they have come to the font, the priest questions each one:

Priest: What is thy name?

Answer: N.

38. He continues to put the questions to each one separately:

N, dost thou believe in God, the Father almighty, Creator of heaven and earth?

Answer: I do believe.

Priest: Dost thou believe in Jesus Christ, His Sole-Begotten Son, our Lord, Who was born unto us and Who suffered for us?

Answer: I do believe.

Priest: Dost thou believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Answer: I do believe.

The Anointing With Chrism

39. Then the priest dips his right thumb in the holy Chrism, and in the form of a cross anoints the neophyte on the crown of the head, saying:

MAY God almighty, Father of our Lord, Jesus Christ, Who has caused thee to be born anew by water and the Holy Spirit, and granted thee remission of all sins (here he anoints) may He anoint thee ✠ with the Chrism of salvation in the self-same Christ Jesus, our Lord, unto life everlasting. **R̄.** Amen.

Priest: Peace be unto thee. **R̄.** And with thy spirit.

He wipes his thumb with cotton or similar material. Then he places on the neophyte's head a chrisom or a white linen cloth, and presents him with a white garment, saying:

Receive this white garment, and carry it unsullied unto the

tribúnal Dómini nostri Jesu Christi, ut hábeas vitam aetérnam.

R̄. Amen.

41. Et Electus deponit priores vestes, et induitur novis albi coloris, vel saltem exteriore candida, quam a Sacerdote accipit.

Postea dat ei Sacerdos cereum, seu candelam accensam in manu dextera, dicens (singulis, si plures):

Accipe lámpadem ardéntem, et irreprehensíbilis custódi Baptís-
mum tuum: serva Dei mandáta, ut, cum Dóminus vénerit ad
núptias, possis occurrere ei una cum ómnibus Sanctus in aula
caelésti et vivas in saécula saeculórum. **R̄.** Amen.

42. Ipse vero Neophytus eundem cereum accensum manu tenet
usque in finem, praeterquam dum confirmatur.

43. Postea Sacerdos dicit:

Pro uno vel una

N. vade in pace, et Dóminus
sit tecum.

R̄. Amen.

Pro pluribus

N. et **N.**, ite in pace, et
Dóminus sit vobíscum.

R̄. Amen.

44. Ritus superius descriptus servandus est etiam a Diacono Baptismi
caeremonias supplente, qui tamen sale utetur a Sacerdote ad hunc
usum rite prius benedicto.

45. Si adsit Episcopus, qui id legitime praestare possit, ab eo Neo-
phyti, si sint confirmandi, praemissa, si opus sit, sacramentali con-
fessione, Sacramento Confirmationis initiantur.

Deinde si hora sit congruens, celebratur Missa, cui Neophyti inter-
sunt, et Sanctissimam Eucharistiam devote suscipiunt.

RITUS SERVANDUS CUM EPISCOPUS BAPTIZAT

1. Si Episcopus, vel S. R. E. Cardinalis parvulos vel adultos baptizare
voluerit, parantur et servantur omnia, ut superius de ordine Baptismi
dictum est, atque praeterea haec, quae infra notantur.

2. Adsint Capellani, vel alii Presbyteri, et Clerici superpelliceis induti,
qui ei assistant, ac ministrent.

3. Ipse vero super rochettum accipiat amictum, albam, cingulum,
stolam, et pluviale violacei coloris, ac mitram auriphrygiatam, atque,
ita paratus, cum ministris procedat ad Baptismi ministerium. Et dum
interrogat: **N.**, quid petis ab Ecclesia Dei? ac dum facit reliquas inter-
rogationes, sedet cum mitra: cum vero exsufflat, dicendo: **Exi ab eo,**
immúnde spiritus, surgit cum mitra. Rursus sedet, cum signat Cate-

judgment seat of our Lord, Jesus Christ, that thou mayest have life everlasting. *R.* Amen.

41. The neophyte exchanges the clothes worn up to the present for a white garment, or at least wears as an outside garment the one which he has received from the priest.

The priest places in the right hand of each neophyte a lighted candle, saying:

Receive this burning light. Safeguard thy baptism by a blameless life. Keep the commandments of God, that when our Lord shall come for the heavenly nuptials thou mayest meet Him together with all the saints in the court of heaven, and live forever and ever. *R.* Amen.

42. The neophyte holds the lighted candle in his hand until the conclusion of the ceremony, but not while he is being confirmed.

43. In conclusion he says:

N., go in peace, and the Lord be with thee (you). *R.* Amen.

44. The ceremony described above must be observed also by a deacon who administers solemn baptism; however, he uses salt and water blessed previously for this purpose by a priest.

45. If a bishop is present who can lawfully do so, he should forthwith confer the sacrament of confirmation on the newly baptized.

Then if the hour be suitable, Mass is celebrated, at which the neophytes assist and devoutly receive the Holy Eucharist.

THE RITE OF BAPTISM ADMINISTERED BY A BISHOP

1. If a bishop or a cardinal wishes to confer baptism, whether on children or adults, the same preparation is made and the same order is followed as ordained above, but with the following additions.

2. There should be chaplains in attendance, or other priests and clerics vested in surplice who will assist him and act as ministers of the book, miter, etc.

3. The bishop wearing the rochet vests in amice, alb, cincture, purple stole and cope, and uses the gold miter. Thus vested he proceeds with his assistants to the administration of the sacrament. During the interrogations he is seated, and wears the miter. But at the ceremony of breathing he stands, still using the miter. Then he sits down again,

chumenum signo crucis in fronte, et in pectore, vel dicit: Accipe signum Crucis, etc. Et cum dicit Orationes, quae praecedunt, vel sequuntur benedictionem salis, surgit deposita mitra; similiter cum ipsum sal benedicit. Cum autem sal benedictum immittit in os baptizandi, mitram accipit, et sedet. Cum vero legit Exorcismos, et dum, saliva aures et nares Catechumeni tangens, dicit: *Epbpheta*, ac dum introducit eum in ecclesiam, stat cum mitra. Cum autem dicit: *Credo in Deum Patrem*, etc., et *Pater noster*, super Catechumenum, stat sine mitra. Sed cum nomen quaerit, et interrogat: *N., abrenúntias sátae, etc.*, et baptizandum Oleo sacro in pectore et inter scapulas inungit, sedet cum mitra; quo facto accipit stolam et pluviale album. Et cum rursus interrogat de fide: *Credis in Deum Patrem*, etc. *Vis baptizári*, etc., et cum baptizat per infusionem, sedet cum mitra. Si vero baptizet per immersionem, mitram retinens stare debet.

4. Cum demum Chrismate verticem baptizati linit, et dat ei vestem candidam, et candelam accensam, ac dicit: *Vade in pace*, etc., sedet cum mitra.

5. Si autem Pontifex quempiam, a Presbytero jam catechizatum, tantum baptizare voluerit, sic paratus vestibus albis incipiat, postquam ad Baptisterium deventum fuerit, dicens: *Quo nómine vocáris?* *R.* *N.* Episcopus interrogat: *N., credis in Deum Patrem omnipoténtem*, etc., et prosequitur usque in finem juxta ordinem Baptismi, ut supra.

BENEDICTIO

FONTIS SEU AQUAE BAPTISMALIS

extra pervigilium Paschae et Pentecostes,
cum aqua consecrata non habetur

1. Primum lavatur, et mundatur vas Baptisterii, deinde limpida aqua repletur. Tum Sacerdos cum suis Clericis, vel etiam aliis Presbyteris, cruce et duobus cereis praecedentibus, ac thuribulo et incenso, et cum vasculis Chrysmatis, et Olei Catechumenorum accedit ad Fontem, et ibi, vel ante Altare Baptisterii, dicit Litanias ordinarias, prout habentur infra (pag. 360), post septem Psalmos Poenitentiales.

2. Potest etiam dicere Litanias breviores, ut in Missali in Sabbato Sancto.

3. Sed ante *V.* Ut nos exaudire digneris, dicat et secundo repetat sequentem versum:

Ut Fontem istum ad regenerándam tibi novam prolem bene ✠ dicere, et conse ✠ crare digneris. *R.* Te rogámus, audi nos.

4. Dicto autem ultimo *Kýrie*, eléison, Sacerdos dicit: *Pater noster et Credo in Deum*, etc. (pag. 176), omnia clara voce: quibus finitis dicit:

while he signs the candidate with the sign of the Cross on the brow and on the breast. He stands (without miter) during the prayers which precede and follow the blessing of salt, and the same while he blesses the salt; however, he is seated (with miter) at the time he puts the blessed salt into the mouth of the candidate. Again he stands (with miter) for the exorcisms, the touchings with spittle, and for the solemn entrance into the church. He remains standing for the Apostles' Creed and the Lord's Prayer (without miter). When he interrogates: **Dost thou believe in God . . . and: Wilt thou be baptized?** and if he baptizes by infusion, he is seated (with miter). However, if he baptizes by immersion he is standing (retaining miter).

4. At the conclusion, when he anoints with Chrism and when he confers the white garment and the lighted candle, as well as when he says: **Go in peace . . .** he is seated (with miter).

5. In the case where the bishop wishes only to perform the act of baptizing—a priest having previously carried out all the other ceremonies—he comes to the baptistery (vested in white), and commences with: **What is thy name? . . .** Then continues: **Dost thou believe in God . . .** unto the conclusion of the ceremony as given above.

BLESSING OF THE BAPTISMAL FONT

Outside of the Vigils of Easter and Pentecost
if there is no baptismal water at hand

1. The font should be thoroughly cleansed, then filled with fresh water. The priest goes to the font preceded by the crucifer and acolytes, the thurifer, the bearers of the sacred Oils of Chrism and Catechumens, and accompanied by other assistants or priests. Arriving there, the Litany of the Saints is said as given on page 361, after the seven Penitential Psalms.

2. Or the shorter Litany as given in the Missal for Holy Saturday may be used.

3. Before the verse: **That thou wouldst graciously hear us,** the following verse is said twice:

That thou wouldst bless ✠ and sanctify ✠ this font unto the rebirth of new children for thee. R̄. We beseech thee, hear us.

4. After the Litany, the Lord's Prayer and Apostles' Creed are prayed aloud. Then:

- V. Apud te, Dómine, est fons vitae.
 R. Et in lúmine tuo vidébimus lumen.
 V. Dómine, exáudi oratióem meam.
 R. Et clamor meus ad te véniat.
 V. Dóminus vobíscum.
 R. Et cum spírítu tuo.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, adésto magnae pietátis tuae mystériis, adésto sacraméntis: et ad recreándos novos pópulos quos tibi fons Baptísmatis párturit, spírítum adoptiόνis emítte; ut, quod nostrae humilitátis geréndum est ministério, virtútis tuae impleátur efféctu. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit, et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. R. Amen.

Exorcismus aquae

EXORCÍZO te, creatúra aquae, per Deum † vivum, per Deum † verum, per Deum † sanctum, per Deum, qui te in princípío verbo separávit ab árida: cujus Spírítus super te ferebátur, qui te de paradíso manáre jussit.

5. *Hic manu aquam dividit, et deinde effundit eam extra marginem Fontis, versus quatuor mundi partes, prosequens:*

Et in quatuor flumínibus totam terram rigáre praecépit: qui te in desérto amáram per lignum, dulcem fecit atque potábilem; qui te de petra prodúxit, ut pópulum, quem ex Aegýpto liberáverat, siti fatigátum recreáret. Exorcízo te per Jesum Christum, Fílium ejus únicum, Dóminum nostrum: qui te in Cana Galilaéae signo admirábili sua poténtia convértit in vinum: qui super te pédibus ambulávit, et a Joánne in Jordáne in te baptizátus est. Qui te una cum sánguine de látere suo prodúxit: et discípulis suis jussit, ut credétes baptizárent in te, dicens: Ite, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spírítus Sancti: ut efficiáris aqua sancta, aqua benedícta, aqua, quae lavat sordes, et

℣. Thou, O Lord, art the fountain of life.

℞. And by thy splendor we will see the light.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY and everlasting God, assist at these mysteries of thy great mercy, assist at these sacraments, and send forth the spirit of adoption to beget new life in them that are born unto thee in this font of baptism; that what we do by our humble ministry, thou mayest effect by thy power. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. ℞. Amen.

Exorcism of water

THOU creature of water, I purge thee of evil by the living † God, by the true † God, by the holy † God, by the God Who in the beginning separated thee by His word from the dry land, Whose Spirit moved over thee, Who made thee flow from Paradise.

5. He divides the water with his hand, and sprinkles it outside of the font toward the four quarters of the earth, and continues:

And He commanded thee to water the whole earth with thy four rivers; Who by the wood cast into thee did change thy bitterness in the desert, making thee sweet and fit to drink; Who produced thee out of a rock to quench the thirst of the languishing people whom He had delivered out of Egypt. I purge thee by Jesus Christ, His Sole-Begotten Son, our Lord, Who in Cana of Galilee changed thee into wine by a wondrous miracle, Who walked upon the waves, and was baptized in thee by John in the Jordan. Who let thee flow out of His side together with His blood, and commanded His disciples to baptize with thee them that believe, saying: "Go teach all nations, baptizing them in the

mundat peccáta. Tibi ígitur praecipio, omnis spíritus immúnde, omne phantásma, omne mendácium, eradicáre, et effugáre ab hac creatúra aquae, ut qui in ipsa baptizándi erunt, fiat eis fons aquae saliéntis in vitam aetérnam, regénerans eos Deo Patri, et Fílio, et Spíritui Sancto, in nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem.

Ry. Amen.

Orémus.

Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, aquárum spirituálium sanctificátor, te supplicíter deprecámur: ut ad hoc ministérium humilitátis nostrae respícere dignéris, et super has aquas, abluéndis et purificándis homínibus praeparátas, Angelum sanctitátis emíttas, quo, peccátis vitae prióris ablútis, reatúque detérso, purum Sancto Spíritui habitáculum regeneráti éffici mereántur. Per Dóminum nostrum. *Ry.* Amen.

6. *Tunc sufflat ter in aquam versus tres partes secundum hanc figuram Ψ; deinde imponit incensum in thuribulo, et Fontem incensat. Postea infundens de Oleo Catechumenorum in aquam in modum crucis, clara voce dicit:*

Sanctificétur, et foecundétur fons iste óleo salutis renascéntibus ex eo in vitam aetérnam, in nómine Pa **†** tris, et Fí **†** lii, et Spíritus **†** Sancti. *Ry.* Amen.

7. *Deinde infundit de Chrismate, modo quo supra, dicens:*

Infúsio Chrísmatis Dómini nostri Jesu Christi, et Spíritus Sancti Parácliti, fiat in nómine sanctae Trinitátis. *Ry.* Amen.

8. *Postea accipit ambas ampullas dicti Olei sancti et Christmatis, et de utroque simul in modum crucis infundendo, dicit:*

Commixtio Chrísmatis sanctificatiónis, et Olei unctiόνis, et

name of the Father, and of the Son, and of the Holy Spirit." Mayest thou become a water which is holy, a water which is blessed, a water which washes away filth and cleanses from sin. Wherefore, I command thee — every unclean spirit, every phantasm, every falsehood, leave, and vanish from this creature of water, that it may be unto all that will be baptized with it a fountain of water gushing forth unto life everlasting, regenerating them in God the Father, and in the Son, and in the Holy Spirit; in the name of the selfsame Jesus Christ, our Lord, Who shall come to judge the living, and the dead, and the world by fire.

R. Amen.

Let us pray.

Prayer

HOLY Lord, almighty Father, eternal God, we earnestly beseech thee, thou Sanctifier of spiritual waters, look with favor upon our lowly ministry, and send thy messenger of holiness upon these waters which we make ready to cleanse and purify mankind. Wash them from the sins of their former state, so that their guilt being blotted out, they may be reborn unto a pure dwelling for thy Holy Spirit. Through Christ our Lord.

R. Amen.

6. **He breathes thrice upon the water in the form of the Greek letter Ψ ; then incenses the font. After this he pours the Oil of Catechumens into the water in the form of a cross, saying:**

May this font be sanctified and made fruitful by the oil of salvation for them that are born anew herein unto life everlasting, in the name of the Father ✠ and of the Son ✠ and of the Holy ✠ Spirit. **R.** Amen.

7. **Then he pours in Chrism in the same manner, saying:**

May this infusion of the Chrism of our Lord Jesus Christ and of the Holy Spirit, the Consoler, be made in the name of the Holy Trinity. **R.** Amen.

8. **After this he takes the two phials of holy oils, and pours both together into the water in the form of a cross, saying:**

May this mingling of the Chrism of salvation with the oil of

aquae Baptismatis páriter fiat in nómine Pa⁺ tris, et Fí⁺ lii, et Spíritus⁺ Sancti. *R̄.* Amen.

9. Tum, depositis ampullis, dextera manu Oleum sanctum, et Chisma infusum miscet cum aqua et spargit per totum Fontem. Deinde medulla panis manum tergit; et si quis baptizandus sit, eum baptizat, ut supra. Quod si neminem baptizet, statim manus abluat, et ablutio effundatur in sacrarium.

BENEDICTIO FONTIS SEU AQUAE BAPTISMALIS

Haec formula brevior pro benedictione Fontis seu aquae baptismalis, a Paulo Papa III Missionariis Peruanis apud Indos d'ím concessa, nonnisi in iis locis adhiberi potest, ad quae speciali Apostolicae Sedis indulto extensa fuit.

Exorcismus aquae

EXORCÍZO te, creatúra aquae, in nómine Dei⁺ Patris omnipoténtis, et in nómine Jesu⁺ Christi Filii ejus Dómini nostri, et in virtúte Spíritus⁺ Sancti. Exorcízo te, omnis virtus adversárii diáboli: ut omnis phantásia eradicétur, ac effugétur ab hac creatúra aquae, et fiat fons aquae salíentis in vitam aetérnam: ut, qui ex ea baptizáti fúerint, fiant templum Dei vivi, et Spíritus Sanctus hábitet in eis, in remissionem peccatórum: in nómine Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. *R̄.* Amen.

Orémus.

Oratio

DÓMINE sancte, Pater omnipotens, aetérne Deus, aquárum spirituálium sanctificátor, te suppliciter deprecámur: ut hoc ministérium humilitátis nostrae respícere dignéris, et super has aquas, abluéndis et vivificándis homínibus praeparátas, Angelum sanctitátis emíttas; ut peccátis prióris vitae ablútis, reatúque detérso, purum sacráto Spíritui habitáculum regeneratióne procúret. Per Christum Dóminum nostrum. *R̄.* Amen.

Sacerdos deinceps infundat Oleum Catechumenorum in aquam, in modum crucis, dicens:

anointing and the water of baptism be made in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit. *R.* Amen.

9. He mixes the oils and water with his hand, and spiinkles it over the font. Then he cleanses the oil from his hand with a piece of bread. If there are any to be baptized, he baptizes in the ordinary way. Otherwise he washes his hands, and the ablution is poured into the sacrarium.

THE SHORT FORM FOR BLESSING THE BAPTISMAL FONT

This shorter blessing which Pope Paul III allowed by concession to the missionaries among the Indians of Peru may be used only where the indult has been extended by the Holy See.

Exorcism

THOU creature of water, I purge thee of evil in the name of God ✠, the Father almighty, in the name of Jesus ✠ Christ, His Son, our Lord, and in the power of the Holy ✠ Spirit. I cast thee forth, thou power of diabolical enmity, that every wicked phantasm may be dispelled and put to flight from this creature of water, that it be a fountain springing forth unto life everlasting. May they who will be baptized herein become temples of the living God, and may the Holy Spirit dwell in them unto the forgiveness of sins, in the name of our Lord Jesus Christ, Who shall come to judge the living and the dead, and the world by fire. *R.* Amen.

Let us pray.

Prayer

HOLY Lord, almighty Father, eternal God, we earnestly beseech thee, thou Sanctifier of spiritual waters, look with favor upon our lowly ministry, and send thy messenger of holiness upon these waters which we make ready to cleanse and purify mankind. Wash them from the sins of their former state, so that their guilt being blotted out, they may be reborn unto a pure dwelling for thy Holy Spirit. Through Christ our Lord. *R.* Amen.

The priest pours the Oil of Catechumens into the water in the form of a cross, saying:

Conjúncio Olei unctiónis, et aquae Baptísmatis sanctificétur, et fecundétur. In nómine Pa✠ tris, et Fí✠ lii, et Spíritus✠ Sancti. **R**. Amen.

Deinde infundat Chrisma in aquam, in modum crucis, dicens:

Conjúncio Chrísmatis sanctificatiónis et Olei unctiónis et aquae Baptísmatis sanctificétur, et fecundétur. In nómine Pa✠ tris, et Fí✠ lii, et Spíritus✠ Sancti. **R**. Amen.

FORMULA BREVIS CONFICIENDAE AQUAE BAPTISMALIS

*praescripta a Concilio Baltimorensi Provinciali primo, et
a Pio Papa VIII approbata*

ad usum Missionariorum Americae Septentrionalis.

*Haec benedictio eadem est ac in Appendice Ritualis Romani, adjecta
in fine sequente rubrica et forma:*

Denique dicat Sacerdos, benedicens ipsam aquam:

Sanctificétur et foecundétur Fons iste, et ex eo renascéntes. In nómine Patris✠, et Filii✠, et Spíritus✠ Sancti. **R**. Amen.

May this union of the oil of anointing with the water of baptism be sanctified and made fruitful. In the name of the Father✠, and of the Son✠, and of the Holy✠ Spirit. *R.* Amen.

Then he pours in Chrism in the same manner, saying:

May this union of the Chrism of salvation and the oil of anointing with the water of baptism be sanctified and made fruitful. In the name of the Father✠, and of the Son✠, and of the Holy✠ Spirit. *R.* Amen.

THE SHORT FORM FOR BLESSING BAPTISMAL WATER

*Prescribed by the First Provincial Council of Baltimore,
and approved by Pope Pius VIII*

For the use of Missionaries in North America

This blessing is the same as the one given directly above, except for the following rubric and words added at the very end:

Finally the priest says as he blesses the water itself:

May this font be sanctified and made fruitful, along with them who will be reborn in it, in the name of the Father✠, and of the Son✠, and of the Holy✠ Spirit. *R.* Amen.

THE SACRAMENT OF CONFIRMATION

CONFIRMATION

Christ our Lord has instituted confirmation as the sacrament which complements, perfects, or strengthens the divine life implanted in us through baptism. Indeed, the significance of confirmation would be missed entirely were it ever to be considered apart from the act of Christian regeneration, of which it is the noble fulfilment. It is no less great in dignity precisely because its purpose is to augment and bring to completion our entrance into the Mystery which is Christ. Along with the Eucharist it is a continuation of the process by which the soul becomes fully made one with the divine Head and His mystic Bride, the Church. And since, like baptism, it imprints a character,¹ it is the second step, the second "ordination" by which the soul is configured to the High Priest, Jesus Christ, imparting a higher consecration to the universal priesthood of the Christian body, along with fuller life and activity in this body and greater responsibility toward it.

When it was the practice to administer confirmation immediately after baptism, the relation between the two could more easily be perceived; so much so, in fact, that associating them thus closely in point of time led some to the erroneous conclusion that the act of baptizing and the consequent consignation or sealing with the Holy Spirit comprised but parts of one sacrament. It is still allowed to confirm right after baptism in the Oriental rites and in some localities of the Latin Church. However, in the main the discipline is to separate confirmation from infant baptism by a considerable interval, for the practical purpose of making it possible to instruct the candidate in the chief tenets of faith, that thus he derive fuller benefits from this sacrament. Yet it is the expressed mind of the Church that confirmation should not be deferred unduly, even in the case of children and despite the reasons for her present discipline. And so in her official pronouncements the Church indicates the age of discretion, approximately the seventh year, as the time when confirmation ought to be given, in order to bring down the Holy Spirit in increased strength upon the soul that is already His habitation through the sacrament of rebirth. She states, moreover, that the ideal is attained when confirmation precedes even admittance to the banquet table of the Holy Eucharist. This is the ideal because it is the logical order: baptism plants the seed of divine life; confirmation matures and perfects it; Holy Eucharist is the nourishment which sustains it.

¹ See introduction to the sacraments in general.

Baptism effects in the soul the indwelling of the Holy Spirit with His sevenfold gifts, yet in imperfect manner. "And it shall come to pass after this that I will pour out my Spirit upon all flesh."² For God in bounty and love has ordained that confirmation make perfect what is imperfect, that the Person of the Holy Spirit, to Whom especially is attributed the work of sanctifying, be poured out in fullest measure upon a Christian, so as to raise him to adult age in the spiritual life. Accordingly, in the order of dignity, confirmation is more excellent than baptism, not because it confers any new powers, but rather because it invigorates and ennobles the ones which are already existent. In baptism the Blessed Trinity comes to inhabit the soul; in confirmation the Father and the Son send unto it the Holy Spirit in Pentecostal mission to consecrate the edifice which the first sacrament has established. The one is the sacrament of rebirth; the other the sacrament of man's estate. Baptism incorporates man in Christ and His Church; confirmation elevates his being in Christ through the anointing which brings more abundant grace. The former fashions; the latter strengthens. The former initiates; the latter seals.

Isaias foretold that the Christ, Jehovah's Anointed, Who stands for an ensign of the people, would have the sevenfold gift of the Spirit in Him. "And the Spirit of the Lord shall rest upon Him: the Spirit of wisdom, and of understanding, the Spirit of counsel, and of fortitude, the Spirit of knowledge and of godliness. And He shall be filled with the Spirit of the fear of the Lord."³ The same Spirit flows from the Head onto the members. Since we are Christ's brethren, by a second sacrament which He gave us the same wonderful outpouring of the sevenfold gift descends as an anointing from heaven upon us, that we might be a finished product in the supernatural order, perfectly molded in His image. Among these gifts conferred, fortitude, as the Church has always insisted, is in a particular way predominant, since it is the one required above all others to seal the virtue of faith infused in baptism and to make it better operative in Christian living, even to the point of absolute heroism.

Our catechism has taught us that confirmation enlists us as soldiers or knights of Jesus Christ. Our Lord Himself had a better word for it. He spoke of our being a "witness," which word in Greek is "martyr." "But you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth."⁴ A witness of Christ should be ever ready to confess Him, by an unreserved acceptance in mind of the complete deposit of faith that He reveals to His Church,

² Joel 2: 28.

³ Isa. 11: 2-3.

⁴ Acts 1: 8.

by profession in word for all to hear of the faith that is in him, by keeping without stint the commandments that He has authorized, by suffering himself to be mocked, despised, reviled, persecuted, and even if necessary to run the gamut—becoming a blood witness of Him, a martyr in the strict sense. The consecration to martyrdom, so conspicuously evidenced in the early Christians, is an effect of confirmation residing in potency, and an attendant obligation which the confirmed must be prepared to assume if called upon.

Confirmation produces in the baptized a higher ontological union with Christ through the sacramental character it imprints. And since the character is the foundation of union and elevation, it is likewise the consecration to a more intensive mode of sharing in His priesthood. This general priesthood of the laity, first conferred by the character of baptism, is now given greater extension in confirmation, whose essential outward sign is the anointing with Chrism along with the words: "I seal thee with the sign of the Cross, and I confirm thee with the Chrism of salvation. In the name of the Father, and of the Son, and of the Holy Spirit." An anointing has always been associated with the conferring of priestly power and dignity; and on Maundy Thursday when sacred Chrism is consecrated by the bishop, the consecratory preface tells that "Chrism, which has its name from the holy name of Christ, is destined to be poured out in regal, sacerdotal, and prophetic honor upon the faithful, and to envelop them with the garment of incorruptible grace."

We must assert with Scheeben that "confirmation itself does not confer any new power for the performance of external acts or for participation in them, but it does corroborate the existing qualification and obligation for carrying out external and internal acts of worship."⁵ Baptism through its sacramental seal and confirmation more nobly through its seal constitute the laity in priestly relation to Christ the High Priest. From their union with Him and as sharers in the priesthood of their Head, they obtain power to participate in the worship of God according to the Christian dispensation. This power is not alone passive but active as well. The Church's worship is found primarily in her entire sacramental system, but above all in the central rite of the Christian religion—the Eucharist. Through the Church's sacraments the work of Redemption is made present, with Christ in the person of the minister being the principal agent, and with His faithful people participating and receiving the life-giving effects of the mystery re-enactment. But in the Eucharist, the Christian, configured to Christ by the priestly character, has more than a passive share, because this sacrament is at the same time a sacrifice—the Sacrifice of the Whole Christ in whose offering every member has the privilege and the

⁵ Scheeben, "The Mysteries of Christianity," p. 586.

obligation to take part actively; for according to the New Covenant dispensation, it is the chief means for all members of the Mystic Body to offer praise and thanksgiving and satisfaction and impetration to God, by presenting to Him, through the mediation of the priest of holy orders, the immolated Body and Blood of His divine Son. To offer the Eucharist is essentially the active priestly power implied in the characters of baptism and confirmation, and it is a power that is real and truly sacramental. When it is a question of other external activities, such as the various works in the apostolate of Catholic action, their source and inspiration can be sought in confirmation too, but they are also a special deputation from the hierarchy to the laity, and flow only indirectly from the priestly consecration of sacramental character. There can be no doubt, of course, that confirmation is in a singular way the sacrament from which the laity derive grace for exercising works of the Catholic apostolate, in accordance with their capacity and under the supervision of their spiritual leaders. For the closer they become identified with Christ, the greater is their dignity and mission as His disciples to let their "light shine before men, in order that they may see your good works and give glory to your Father in heaven."⁶

So excellent a sacrament as confirmation, the Church has decided, must normally be conferred by a bishop, who alone enjoys the plenitude of the priestly unction of Jesus Christ, and who can add much to the external magnificence and solemnity when he himself administers it, rather than an ordinary priest. Or should it happen that the latter does administer it on occasion, by special delegation of the Holy See, even in this instance the element of Chrism must have been consecrated by a bishop. Chrism is composed of olive oil and fragrant balsam. The olive tree which is always green is a symbol of life, fruitfulness, peace. St. Paul tells us that we, as wild olives, have been grafted on and have become a partaker of the stem and fatness of the olive tree that is Christ.⁷ Balsam which is aromatic and preserving is a symbol of the fragrance and incorruption of the grace of the Holy Spirit. Holy chrism, says St. Cyril of Jerusalem, is no longer mere oil; but just as the element of bread becomes by the Epiclesis the Body of Christ, so likewise by the invocation of the Holy Spirit this oil becomes "Christ's charism productive of the Holy Spirit, through the presence of His Divinity." He is in the chrism as He is in the baptismal water. "It contains Him, and constitutes the element under which He exercises and conceals His action."⁸

— Translator

⁶ Matt. 5: 16.

⁷ Rom. 11: 17.

⁸ St. Cyril, Catechesis XXI, in Tixeront, "History of Dogmas," Vol. II, p. 169.

DE CONFIRMATIONE

Instructio a S. C. Sacr. edita die 24 Maji 1934
pro simplici Sacerdote
Sacramentum Confirmationis ex Sedis
Apostolicae delegatione administrante

I

Novae Instructionis necessitas post promulgatum Codicem J. C. et post quasdam editas resolutiones quoad Confirmationis Ministrum et confirmandorum aetatem.

Sacramenti Confirmationis disciplina, notabiliter jam per Codicem juris canonici innovata (can. 780-800), post ipsum Codicem promulgatum, luculentius est nonnullis locis explanata, quibusdam proditis resolutionibus ad dubia interdum delata Pontificiae Commissioni ad Codicis canones authentice interpretandos, aut quaestionibus propositis Sacrae Congregationi de disciplina Sacramentorum, prout cujusque Coetus postulabat ambitus et competentia. Cum igitur expediens foret integram ad rem prae oculis perspectam atque enucleatam habere disciplinam hujusce Sacramenti moderatricem, praesertim cum ipsum confertur per simplicem Sacerdotem, ex Sedis Apostolicae deputatione, opportunum visum est novam conficere atque edere Instructionem, quatenus fieri contingat, absolutam, quae nempe omnia scitu et factu necessaria complectatur, tum quod ad ministrum, tum quod ad subjectum, tum etiam quod ad ipsum ritum attinet, ut hoc Sacramentum quo, tamquam baptismi complemento, Spiritus Sancti plenitudo confertur, graviter, rite ac religiose, prout ipsius sanctitatem decet, administretur.

Duplex hucusque, postremis nostris hisce temporibus, praefatae necessitati prospiciebat Instructio, quarum altera, jussu edita Supremae S. C. Romanae et Universalis Inquisitionis anno 1888, inde a promulgato Codice J. C. magna ex parte obsolevit; altera vero, quamvis recentior, in appendice relata Ritualis Romani, auctoritate Ss̄mi D. N. Pii Papae XI ad normam Codicis J. C. accommodati, additamentis opportunis, processu temporis invectis, equidem et ipsa indigere compta est.

THE SACRAMENT OF CONFIRMATION

Instruction of the Sacred Congregation of the Sacraments

Published on May 24, 1934

For the Administration of the Sacrament of Confirmation

By an Ordinary Priest

By Delegation of the Holy See

I

The necessity of a new instruction following the promulgation of the Code of Canon Law and after certain published replies regarding the minister of confirmation and the age of those to be confirmed.

Disciplinary matters pertaining to the sacrament of confirmation have been notably altered by the new Code of Canon Law (canons 780-800). And since the promulgation of the Code, this discipline has been more clearly explained in several places—from the responses issued in answer to difficulties submitted from time to time to the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, or to questions proposed to the Sacred Congregation of the Sacraments, depending on which body's sphere and competence was required. Since it will be advantageous to have for reference a complete and lucid guide for the discipline governing this sacrament, particularly when conferred by an ordinary priest deputed by the Holy See, it has seemed opportune to draw up and publish a new Instruction, one which will be as definitive as possible. Thus this new Instruction embraces everything necessary to be known and to be done, whether it applies to the minister, to the subject, or to the ceremony itself, so that this sacrament in which the fulness of the Holy Spirit is conferred, as a complement to baptism, may be administered correctly, decorously, and devoutly as befits its very sanctity.

Thus far, in recent times, two Instructions have dealt with the aforesaid matter, one of which, published by order of the Supreme Holy Roman Catholic and Universal Inquisition in the year 1888, has largely become obsolete by the promulgation of the Code of Canon Law; the other, while more recent, inserted in the appendix of the Roman Ritual by authority of His Holiness, Pope Pius XI, although accommodated to the norm of the new Code, was itself found to require timely additions in the course of years.

De nova igitur hac Instructione conficienda ac vulganda, seu de quibusdam addendis vel demendis duabus memoratis Instructionibus et in unicam conflandis, mature disceptatum est in Plenario Coetu EE. PP. hujus Sacrae Congregationis de disciplina Sacramentorum habito die 21 Decembris 1928 in Palatio Apostolico Vaticano, praehabito unanimi voto EE. Patrum Inquisitorum Supremae S. C. S. Officii tum super necessitate ejusdem instructionis noviter edendae, tum super competentia in hujusmodi expediendo negotio ad hanc S. Congregationem de Sacramentis spectante: immutationes vero inducendae ab iisdem EE. Patribus statutae, ministrum Sacramenti et subjectorum aetatem respicientes, quasque Ssmus ratas habuit ac confirmavit die 31 Decembris 1928, in praesenti Instructione singillatim digestae perhibentur.

2 Quod ad ministrum prae primis attinet Sacramenti Confirmationis, dogmaticam definitionem Concilii Tridentini mutuatus Codex J. C., canone 782 ordinarium hujus Sacramenti ministrum solum Episcopum edicit, extraordinarium vero ministrum presbyterum, cui vel jure communi vel peculiari Sedis Apostolicae indulto facultas hujusmodi concessa sit. Ob eorum praecellentiam hac facultate ipso jure reapse fruuntur, praeter S. R. E. Cardinales (can. 239, § 1, n° 23), Abbas vel Praelatus "nullius," Vicarius et Praefectus Apostolicus, licet caractere episcopali carentes, qui tamen ea valide uti nequeunt, nisi intra fines sui territorii et durante munere tantum (can. 782, §§ 1, 2, 3), dummodo episcopali dignitate etiam insigniti non sint.

At praeter memoratos Praelatos jure communi tali privilegio fruentes, non semel accidit ut in aliquibus omnino extraordinariis locorum et temporum adjunctis quarundam regionum Americae Latinae, in quibus ordinarii seu nativi ministri, nempe Episcopi, copia forte non suppetit, gravi ideo et urgente exstante causa, Sancta Sedes quodammodo compellatur etiam ad simplicem Sacerdotem deputandum, tamquam Sacramenti confirmationis extraordinarium ministrum, ut illud scilicet ex apostolico indulto christifidelibus conferat. Hisce tamen casibus, admodum singularibus, semper fuit Ecclesiae mens et sedula cura, ut hic veluti suffectus ordinario Confirmationis administer, quatenus fieri posset, in aliqua esset ecclesiastica dignitate constitutus, atque in propriae territorii dioecesis, ita ut v. g., usu Pontificalium frueretur ceterisque honorificis gauderet privilegiis atque insignibus, quae competere solent Protonotariis Apostolicis. Hujus praescriptionis ratio est materna Ecclesiae sollicitudo, qua jugiter cavet ne quid detrimenti

Wherefore, when this new Instruction was to be drawn up and promulgated, in other words, when certain additions to or deletions from the two mentioned Instructions were to be made and the two were to be combined into one, the matter was given mature consideration in the full assembly of the Eminent Fathers of the Sacred Congregation of the Sacraments, held on December 21, 1928, in the Vatican, after the Eminent Fathers of the Supreme Sacred Congregation of the Holy Office had given an unanimous vote — both on the necessity of re-editing this Instruction, and on the competence of the Sacred Congregation of the Sacraments in expediting a matter of this kind. The changes to be made regarding the minister of the sacrament and the age of the subject were determined by the same Eminent Fathers, then ratified and confirmed by His Holiness on December 31, 1928, and they are set forth in the present Instruction and treated individually.

2. First, in regard to the minister of the sacrament of confirmation, the Code of Canon Law (canon 782), restating the dogmatic definition of the Council of Trent, says that the ordinary minister of this sacrament is a bishop only, but the extraordinary minister is a priest to whom this power has been granted either by common law or by a special indult of the Holy See. In addition to the cardinals of Holy Church (canon 239, § 1, no. 23), the following by reason of their position enjoy this faculty: Abbots or Prelates Nullius, Vicars and Prefects Apostolic, even though they are not bishops. But these, so long as they are not endowed with the episcopal dignity, cannot validly use this power save within their own territory and only during their tenure of office (canon 782, §§ 1, 2, 3).

But apart from the aforesaid prelates who enjoy such privilege by common law, it happens more than once in some regions of Latin America, owing to very extraordinary circumstances of time and place, that there is not a sufficient number of ordinary ministers or bishops. And so with this grave and urgent cause existing, the Holy See is in a certain sense compelled to depute an ordinary priest to act as extraordinary minister of the sacrament of confirmation, in order that he by apostolic indult can administer the sacrament to the faithful. Nevertheless, even in these cases, unusual enough, it has always been the mind of the Church and her zealous care, that the substitute for the ordinary minister of confirmation be constituted, so far as possible, in some ecclesiastical dignity and that he belong to the diocese, so that for example, he could enjoy the use of the pontifical vestments and appurtenances, as also the other honors and privileges and distinctions which customarily belong to Protonotary Apostolics. The reason for this prescription is the Church's maternal concern that the reverence due the sacrament will in no wise be lacking, that the

capiat reverentia Sacramento debita et offensionis pia christianae plebis expectatio Episcopi persona orbatae, atque ut confirmationis administratione, quatenus sinit substituti ministri persona, conspicuo splendore ac praeclara solemnitate fiat.

Re autem vera huic Sanctae Sedis agendi rationi consonat facultas, quae sub n. 3 recensetur in Litteris Apostolicis Pii Papae XI, diei XXX Aprilis anni MDCCCXXIX, quibus Ordinariis, Sacerdotibus et christifidelibus dioecesium ac ditionum Americae Latinae privilegia ac facultates ad decennium conceduntur, et quae hisce exprimitur verbis:

“ . . . Ordinarii locorum deputare possunt ad Sacramentum Confirmationis administrandum Sacerdotes, quantum fieri potest, in aliqua dignitate ecclesiastica constitutos, vel munere Vicarii Foranei fungentes; numquam vero simplices Sacerdotes, commorantes illis in locis, in quibus praedictum Sacramentum administrandum erit: servata nova S. Congregationis de disciplina Sacramentorum ‘Instructione’ pro simplici sacerdote ex Sedis Apostolicae delegatione Sacramentum Confirmationis administrante.”

Huc etiam redit praxis ab hac S. Congregatione servata in Apostolicis indultis concedendis Sacerdotibus simplicibus, ut Confirmationem conferre valeant quibusdam in casibus reapse singularibus: semper enim eadem S. Congregatio cavet, prout adjuncta ipsa sinebant, ut hi vel Protonotarii Apostolici dignitate praefulgerent, vel ut ad huiusmodi munus dignius explendum tales renuntiarentur.

Suae tuendae praxi tum quoad extraordinarii ministri requisitam dignitatem, tum quoad memorata loca Americae Meridionalis (Latinae), quibus veluti privative indulta Apostolica ad rem largiebatur, omnem ad haec usque tempora adhibuit curam S. Congregatio de Sacramentis. Attamen aliquot abhinc annis pluries RR. locorum Ordinarii requisierunt an praefatae praxi derogare opportunum censeret, etiam ad Europae regiones nonnullas idem extendendo privilegium Americae Meridionali concessum sub similibus adjunctis; et haec eadem S. Congregatio in una “Namurcen. et aliarum” diei 25 Januarii 1924, sequens proposuit Plenario EE. PP. Conventui dubium diluendum: “An praxis deputandi sacerdotes episcopali caractere carentes ad Sacramentum Confirmationis administrandum, etiam in posterum servanda sit intra limites hactenus praefinitos, vel potius, instantibus gravibus et urgentibus causis, extendenda sit ad alias regiones etiam in Europa in casibus particularibus”, et responsio prodiiit: “‘affirmative’ ad I partem, ‘negative’ ad II et ad mentem”. Mens vero EE. PP. fuit “quod nihil esset immutandum in disciplina Ecclesiae, quam hactenus servavit et vetuit immutari haec S. Congregatio factis tantummodo nonnullis exceptionibus pro aliquibus regionibus in America Meridionali, ubi servari non potest jus commune ob extraordinaria rerum et personarum adjuncta. Equidem simplex sacerdos est minister extraor-

devout hopes of the Christian people will suffer no disappointment over the absence of a bishop, and that confirmation, in as much as it allows a substitute of ministrant, will be conferred with outstanding splendor and distinguished solemnity.

This faculty is in full agreement with the method of procedure of the Holy See, mentioned under No. 3 in the Apostolic Letters of Pope Pius XI, April 30, 1929, which grant to the Ordinaries, priests, and faithful of the dioceses and regions of Latin America privileges and faculties for ten years, as expressed in these words: "For the administration of the sacrament of confirmation, Ordinaries can depute priests who, so far as possible, shall be already constituted in some ecclesiastical dignity, or functioning in the capacity of Vicar Forane; but never ordinary priests who already reside in the places where the sacrament of confirmation is to be administered who are minus such dignities. And they must follow the new Instruction of the Sacred Congregation of the Sacraments regarding an ordinary priest who administers the sacrament of confirmation by delegation of the Holy See."

This goes back to the practice already followed by this Sacred Congregation in the indults granting to ordinary priests the power to confer confirmation in certain unusual instances. For this same Congregation has always seen to it, according as circumstances permitted, that these priests would either already be honored with the distinction of Protonotary Apostolic, or that they be elevated to such, so as to carry out their function with greater dignity.

The Sacred Congregation of the Sacraments until now has employed every care for safeguarding this practice, both with regard to the necessary dignity of the extraordinary minister, and with regard to the aforesaid places of Latin America to which the Apostolic Indult in this matter was exclusively granted. Nonetheless, some years ago, several Most Reverend Ordinaries inquired whether it would be considered opportune to modify the aforesaid practice, by extending the same privilege to some parts of Europe as granted to Latin America under similar circumstances. And this same Sacred Congregation, in considering the question (submitted by the bishop of Namur, Belgium, together with some neighboring bishops), on January 25, 1924, proposed it to the full assembly of Eminent Fathers for solution: "Whether the practice of deputing for the administration of the sacrament of confirmation priests who have not the episcopal character is to be confined in future to the limits so far established, or is it to be extended for grave and urgent reasons to other countries also, even to Europe in particular cases." The reply issued was: "Yes to the first part; no to the second part — in accord with the Church's mind." The Eminent Fathers were of the mind "that no change is to be made in the discipline of the Church which this Sacred Congregation has

dinarius Sacramenti Confirmationis per deputationem Sedis Apostolicae. Quodsi ex aliis regionibus exhibeantur hujusmodi petitiones, S. Congregatio suadeat Episcopus oratoribus ut recurrant ad S. Sedem pro obtinendo Episcopo Auxiliari sen Coadjutore, vel opem petant, pro hujusmodi Sacramento administrando, ab Episcopis finitimarum dioecesium". Quod quidem responsum a Srmo in Audientia diei 26 Januarii 1924 fuit confirmatum.

3 Duplex altera quaestio post Codicis promulgationem proposita, respiciebat mensuram aetatis confirmandorum, atque utraque fuit nuper per competentia S. Sedis organa resoluta.

Haec enim praecipit canon 788 in subjecta materia: "Licet Sacramenti Confirmationis administratio convenienter in Ecclesia Latina differatur ad septimum circiter aetatis annum, nihilominus etiam antea conferri potest, si infans in mortis periculo sit constitutus, vel ministro id expedire, ob justas et graves causas, videatur". Hinc quaesitum fuit a Pontificia Commissione ad Codicis canones authentice interpretandos utrum relatus canon constituat tantum normam directivam, an potius vere praeeptivam: et EE. PP. ejusdem Pontificiae Commissionis in Plenario Coetu diei 7 Junii 1931, proposito dubio: "An Canon 788 ita intelligendus sit ut Sacramentum Confirmationis in Ecclesia Latina ante septimum circiter aetatis annum conferri non possit nisi in casibus, de quibus in eodem canone", responderi mandarunt: "Affirmative."

Quoniam vero in Hispania et alicubi, praesertim in America Meridionali, viget consuetudo administrandi Sacramentum Confirmationis pueris ante usum rationis, etiam immediate post collatum baptismum, a Sacra Congregatione de disciplina Sacramentorum, edita supradicta responsione, quaesitum fuit an talis consuetudo adhuc servari possit.

In Plenario itaque Coetu EE. Patrum hujus Sacrae Congregationis, habito die 27 Februarii 1932, re mature discussa, proposito sequenti dubio: "An consuetudo antiquissima in Hispania et alicubi vigens ministrandi Sacramentum Confirmationis infantibus ante usum rationis servari possit, EE. Patres responderunt: 'Affirmative et ad mentem.'" "Mens est ut, ubi Sacramenti Confirmationis administratio differri potest ad septimum circiter aetatis annum, quin obstant graves et justae causae ad normam can. 788, contrariam consuetudinem inducentes, fideles sedulo edocendi sunt de lege communi Ecclesiae

up to now preserved and forbidden to be altered, some exceptions having been made for certain countries in Latin America where, owing to extraordinary circumstances, the common law cannot be observed. An ordinary priest is indeed the extraordinary minister of the sacrament of confirmation by deputation of the Holy See. But when petitions of this kind are presented from other countries, the Sacred Congregation would urge the petitioning bishops to apply to the Holy See for an auxiliary bishop or a coadjutor, or ask help from the bishops of the neighboring dioceses for administering a sacrament of this kind." And this reply was confirmed by His Holiness in an audience held on January 26, 1924.

3. Two other questions, proposed after the promulgation of the Code, regard the age of those to be confirmed, and both were recently answered through the competent agencies of the Holy See. These are the things canon 788 prescribes in the matter under discussion: "Although the administration of the sacrament of confirmation in the Latin Church is fittingly deferred until about the seventh year of age, nevertheless, it may be conferred before that, if the child is in danger of death or if the minister thinks it advisable for good and weighty reasons." Hence the Pontifical Commission for the Authentic Interpretation of the Canons of the Code was asked whether the said canon constituted a directive norm only, or rather a mandatory one. And the Eminent Fathers of the same Pontifical Commission in full assembly on June 7, 1931, to the proposed question: "Whether canon 788 is to be understood thus, that the sacrament of confirmation in the Latin Church cannot be conferred before the seventh year of age approximately, except in the cases cited in that canon," answered in the affirmative.

But since in Spain and elsewhere, especially in Latin America, the custom exists of administering the sacrament of confirmation to children before they attain the use of reason, even immediately after the administration of baptism, the Sacred Congregation of the Sacraments was asked, after the above-mentioned response had been published, whether that custom could still be continued.

And so in the full assembly of the Eminent Fathers of this Sacred Congregation held on February 27, 1932, the matter having been thoroughly discussed—to the following proposed question: "Whether the very ancient custom existing in Spain and elsewhere of administering the sacrament of confirmation to children before they reach the use of reason could be retained," the Eminent Fathers answered affirmatively, in accord with the Church's mind. "It is the mind of the Church that where confirmation can be deferred to about the seventh year of age, unless the grave and just reasons of canon 788 induce a contrary custom, the faithful should be carefully taught that according

Latinae, praemissa Sacrae Confirmationis administrationi illa catechesis instructione, quae tantum juvat ad animos puerorum excolendos et in doctrina catholica solidandos, prout experientia docet.”

In Audientia diei 2 Martii ejusdem anni, referente Secretario ejusdem S. C., Ssm̄us Dñus Noster Pius Papa XI responsionem ratam habere et confirmare dignatus est.

Ne autem ex hac resolutione aliquis error irrepat aut non recta intelligentia de sacrorum canonum intentione et praecepto circa aetatem admittendorum ad primam Communionem Eucharisticam, declaravit eadem S. Congregatio, equidem opportunum esse et conformius naturae et effectibus Sacramenti Confirmationis, pueros ad sacram mensam prima vice non accedere nisi post receptum Confirmationis Sacramentum, quod est velut complementum baptismatis, et in quo datur plenitudo Spiritus Sancti (S. Thomas, p. III, quaest. 72, art. 2); non tamen iidem censendi sunt prohiberi quominus ad eandem mensam prius admittantur, si ad annos discretionis pervenerint, quamvis Confirmationis Sacramentum antea accipere non potuerunt.

Si agitur proinde de puero, qui gravi morbo laboret, adeo ut constitutus dicatur in mortis periculo, non solum prohibitum non est illi ante septennium Sacrum Chrisma administrare, sed expedit, ut id fiat, unde ex hac vita demigrans majorem gloriam, juxta S. Thomae doctrinam (p. III, quaest. 73, art. 8 ad 4), in caelis consequatur. Aliae insuper juxta probatam plurium Theologorum sententiam esse possunt legitimae causae, praeter consuetudinem jam memoratam, antevertendi septennium in collatione hujus Sacramenti, et praesertim cum praevideatur futura diutina absentia Episcopi vel Presbyteri, cui facta sit facultas illud administrandi, vel alia urget necessitas seu justa et gravis causa.

II

Disciplina per Codicem J. C. inducta quoad Confirmationis administrationem a simplici Sacerdote peragendam.

Sacerdos, cui facultas haec concessa fuerit, probe sciat Sacramentum Confirmationis conferri debere per manus impositionem cum unctione Chrismatis in fronte et per verba in pontificalibus libris ab Ecclesia probatis praescripta (can. 780).

2 Hoc Sacramentum, quod characterem imprimit, iterari nequit; si vero prudens dubium existat, num revera vel num valide collatum fuerit, sub conditione iterum conferatur (can. 732).

to the common law of the Latin Church catechetical instruction should precede confirmation. Experience shows that this helps so much in cultivating the minds of children and in strengthening them in Catholic doctrine."

In an audience held on March 2 of the same year, His Holiness, Pope Pius XI, deigned to ratify and confirm the response referred to him by the secretary of the same Sacred Congregation.

Lest from this response there should arise any error or false understanding of the intention and precept of the sacred canons regarding the age of those to be admitted to first Holy Communion, the same Sacred Congregation declared it to be indeed appropriate and more in conformity with the nature and effects of confirmation that children do not receive first Holy Communion until they have received confirmation, which is the complement of baptism, and in which the fulness of the Holy Spirit is given (St. Thomas, III P., q. 72, a. 2). Yet it is not to be understood that children are forbidden to receive first Holy Communion, after reaching the years of discretion, because they were not able to be confirmed beforehand.

If, therefore, there is a question of a child so seriously ill that he be in danger of death, not only is it not forbidden to administer holy Chrism to him before the age of seven, but it ought to be done, in order that on departing this life he may, according to the teaching of St. Thomas (III P., q. 73, a. 8, ad 4), have greater glory in heaven. In addition to the aforesaid practice, there may be other legitimate reasons for administering this sacrament to children before they reach their seventh year, according to the approved opinion of many theologians. Especially would this be true whenever it is foreseen that the bishop or the priest (to whom the faculty of confirming has been granted) would be unable to return for confirmation for a long period of time. Or the same might be urged because of some other necessity or just and weighty reason.

II

The new discipline introduced by the Code of Canon Law regarding the administration of confirmation when performed by an ordinary priest.

The priest to whom this faculty has been granted should clearly understand that the sacrament of confirmation must be conferred by imposition of hands, and anointing the brow with Chrism, and saying the words prescribed in the Pontifical approved by the Church (canon 780).

2. This sacrament imprints a character, and for this reason cannot be received more than once. But in the case where a reasonable doubt exists as to whether it has been given validly or at all, it should be conferred conditionally (canon 732).

3 *Chrisma, quod huic Sacramento administrando, etiam per presbyterum simplicem, inservit, debet esse ab Episcopo, cum Apostolica Sede communionem habente, consecratum feria quinta in Coena Domini proxima superiore; neque adhibeatur vetus, nisi necessitas urgeat. Mox, deficienti oleo benedicto aliud oleum de olivis non benedictum adjiciatur, etiam iterato, minore tamen copia (can. 734, 781). Numquam vero licet sine Chrismate Confirmationem administrare vel illud ad Episcopus haereticis aut schismaticis accipere. Unctio autem ne fiat aliquo instrumento sed ipsa ministri manu capiti confirmandi rite imposita (can. 781, § 2).*

4 *Presbyter latini ritus cui, vi indulti, haec facultas competat, Confirmationem valide confert solis fidelibus sui ritus, nisi in indulto aliud expresse cautum fuerit. Nefas est Presbyteris ritus orientalis, qui facultate vel privilegio gaudent, Confirmationem una cum Baptismo infantibus sui ritus conferendi, eandem ministrare infantibus latini ritus (can. 782, §§ 4-5).*

5 *Presbytero licet, si Apostolico locali privilegio sit munitus, in designato sibi territorio confirmare etiam extraneos, nisi id ipsorum Ordinarii expresse vetuerint (can. 784).*

6 *Presbyter, privilegio Apostolico donatus, obligatione tenetur Sacramentum hoc illis, quorum in favorem est concessa facultas, rite et rationabiliter petentibus conferendi (can. 785, §§ 1-2).*

7 *Aquis Baptismi non ablutus valide confirmari nequit; praeterea, ut quis licite et fructuose confirmetur, debet esse in statu gratiae constitutus et, si usu rationis polleat, sufficienter instructus (can. 786), scilicet, pro suo captu, de natura, dignitate, effectibus ac dispositionibus ad digne Sacramentum hujusmodi recipiendum. Juxta veterem Ecclesiae usum confirmandi deberent esse jejuni, idque optandum propterea esset ut in praesenti etiam servaretur.*

8 *Quamquam hoc Sacramentum non est de necessitate medii ad salutem, nemini tamen licet, oblata occasione, illud negligere; imo Parochi curent ut fideles ad illud opportuno tempore accedant (can. 787).*

9 *Quod vero ad aetatem confirmandorum attinet (can. 788) recollenda sunt quae fuse diximus sub I n. 3.*

10 *Caveant confirmandi ne sordida fronte, capillisque impexis ad hoc Sacramentum accedant, vestibus tamen sint induti, quemadmodum*

3. The Oil of Chrism to be used in administering this sacrament, even when the minister is a priest, must have been consecrated by a bishop in communion with the Holy See on the preceding Maundy Thursday; and one may not use the old oil except in an emergency. So soon as the consecrated oil has diminished to a small quantity, non-consecrated olive oil should be added to it, but in a lesser amount than the consecrated each time this happens (canons 734, 781). It is never allowed to administer confirmation without Chrism, nor to receive it from a heretical or schismatic bishop. The anointing is not to be performed with some kind of instrument but by the minister's hand, properly placed on the head of the subject who is being confirmed (canons 781-782).

4. A priest belonging to the Latin rite, who possesses this faculty by virtue of indult, can confer confirmation validly only on the faithful of his own rite, unless the indult expressly provides otherwise. Priests of the Oriental rite have the power and the privilege of administering confirmation along with baptism to infants who belong to their own rite; yet it is gravely unlawful for them to administer it to infants of the Latin rite (canon 782, 4-5).

5. The priest who is empowered by an Apostolic local privilege may licitly confirm, within the territory designated to him, even people from outside his province, provided their Ordinaries have not expressly forbidden it (canon 784).

6. A priest endowed with an Apostolic privilege is in duty bound to administer this sacrament to them in whose favor the faculty was granted, whenever they request it within reason and in the proper way (canon 785, 1-2).

7. One who is not yet baptized cannot be confirmed validly. Besides, one must be in the state of grace in order to receive confirmation licitly and with spiritual profit. If the subject has attained the use of reason, he should be properly instructed (canon 786), in accord with his mental capacity, concerning the nature, dignity, dispositions, and effects of this sacrament, so that he may receive it worthily. Since it was the custom in the early Church to be fasting when receiving confirmation, it is to be desired that the same practice be retained today.

8. Although this sacrament is not absolutely necessary unto salvation, no one is allowed to neglect it who is afforded an opportunity to receive it. On the contrary, let every pastor see to it that the faithful approach it at the proper time (canon 787).

9. Regarding the age of subjects for confirmation (canon 788)—it should be recalled what we have said at length under I, 3 above.

10. The candidates for confirmation should take care that they approach this sacrament with clean countenance and hair properly combed. They as well as the sponsors should be dressed modestly and

et patrini, simplicibus, et ad modestiam compositis. Mulieres vero illud suscepturae et quae matricularum officium exercebunt, in ecclesiam ne accedant vanis indutae ornamentis aut fucata facie, sed cum omni modestia et reverentia.

11 Confirmandi, si plures sint, adsint primae manuum impositioni seu extensioni, nec nisi expleto ritu discedant (can. 789).

12 Hoc Sacramentum quovis tempore conferri potest: maxime autem decet illud administrare in hebdomada Pentecostes (can. 790).

13 Licet proprius Confirmationis administrandae locus ecclesia sit, ex causa tamen quam Minister justam ac rationabilem judicaverit, potest hoc Sacramentum in quolibet alio decenti loco conferri (can. 791).

14 Ex vetustissimo Ecclesiae more, ut in Baptismo, ita etiam in Confirmatione adhibendus est patrinus, si haberi possit (can. 793).

15 Patrinus unum tantum confirmandum aut duos praesentet, nisi aliud justa de causa Ministro videatur; unus quoque pro singulis confirmandis sit patrinus (can. 794).

16 Ut quis sit patrinus, oportet:

1° Sit ipse quoque confirmatus, rationis usum assecutus et intentionem habeat id munus gerendi;

2° Nulli haereticae aut schismaticae sectae sit adscriptus, nec sententia condemnatoria vel declaratoria sit excommunicatus, aut infamis infamia juris, aut exclusus ab actibus legitimis, nec sit clericus depositus vel degradatus;

3° Non sit pater, mater, conjux confirmandi;

4° A confirmando ejusve parentibus vel tutoribus vel, hi si desint aut renuant, a Ministro vel a Parocho sit designatus;

5° Confirmandum in ipso Confirmationis actu per se vel per procuratorem physice tangat (can. 795).

17 Ut quis licite ad patrini munus admittatur, oportet:

1° Sit alius a patrino Baptismi, nisi rationabilis causa, judicio Ministri, aliud suadeat, aut statim post Baptismum legitime Confirmatio conferatur:

2° Sit ejusdem sexus ac confirmandus, nisi aliud Ministro in casibus particularibus ex rationabili causa videatur (can. 796).

3° Decimum quartum suae aetatis annum attigerit, nisi aliud justa de causa Ministro videatur.

4° Non sit propter notorium delictum excommunicatus vel exclusus ab actibus legitimis vel infamis infamia juris, quin tamen sententia intercesserit, nec sit interdictus aut alias publice criminus vel infamis infamia facti;

5° Fidei rudimenta noverit;

simply. The female candidates especially and their sponsors should not come to church decked out with ornaments of vanity or rouged faces; instead they should be modest and reverent in attire and appearance.

11. If more than one are to be confirmed, all should be present at the first imposition or extension of hands, and should not leave until the whole ceremony is completed (canon 789).

12. This sacrament may be conferred at any time, but it is most fittingly administered within Pentecost week (canon 790).

13. Although the church is the proper place for administering confirmation, it may also be conferred in any other becoming place, provided the minister has a just and reasonable motive for doing so (canon 791).

14. As at baptism, so also at confirmation a sponsor must be employed if possible, in accord with most ancient ecclesiastical custom (canon 793).

15. Each sponsor acts as such for only one or two candidates, unless the minister deems otherwise for a just cause. And each candidate has only one sponsor (canon 794).

16. To serve in the capacity of sponsor it is required:

a) that one is confirmed, has attained the use of reason, and has the intention of acting in this capacity;

b) that he does not belong to a heretical or schismatic sect, is not excommunicated whether by condemnatory or declaratory sentence, nor legally infamous, debarred from legal acts, nor a deposed or degraded cleric;

c) nor is the father, mother, or spouse of the one confirmed;

d) that he is chosen by the one confirmed, or by the parents, guardians, or if these are wanting or decline, by the minister;

e) that during the act of confirming the sponsor (or his proxy) physically touch the one confirmed (canon 795).

17. To lawfully act as sponsor it is required:

a) that the person is not the same as the sponsor for baptism, unless confirmation is conferred immediately following baptism, or the minister decides in favor of it for a good reason;

b) that the person is of the same sex as the one confirmed, unless the minister decides otherwise in a particular case for a good reason;

c) that he has reached the age of fourteen, unless the minister sees fit to admit a younger person for some valid reason (canon 796);

d) that he is not excommunicated for a notorious crime, nor excluded from legal acts, nor legally infamous (even though no sentence has been issued to that effect), nor interdicted, nor a public criminal, nor infamous in fact;

e) that he knows the rudiments of faith;

6° In nulla religione sit novitius vel professus, nisi necessitas urgeat et expressa habeatur venia Superioris saltem localis;

7° In sacris ordinibus non sit constitutus, nisi accedat expressa Ordinarii proprii licentia (can. 766).

18 Ex valida Confirmatione oritur inter confirmatum et patrinum cognatio spiritualis, ex qua patrinus obligatione tenetur confirmatum perpetuo sibi commendatum habendi ejusque christianam educationem curandi (can. 797). Ex hac tamen cognatione spirituali jam non oritur impedimentum ad matrimonium (can. 1079).

19 Nomina Ministri, confirmatorum, parentum et patrinorum, diem ad locum Confirmationis Parochus inscribat in peculiari libro, praeter adnotationem in libro baptizatorum (can. 798).

20 Si proprius confirmati Parochus praesens non fuerit, de collata Confirmatione Minister vel per se ipse, vel per alium quamprimum eundem certiore faciat (can. 799).

21 Ad collatam Confirmationem probandam, modo nemini fiat praejudicium, satis est unus testis omni exceptione major, vel ipsius confirmati jusjurandum, nisi confirmatus fuerit in infantili aetate (can. 800).

III

Ritus servandus a simplici sacerdote Sacramentum Confirmationis conferente, juxta Rituale Romanum Ss̄mi D. N. Pii Papae XI ad normam Codicis juris canonici accommodatum.

Cum tempus advenerit, quo Sacerdos, utens facultate sibi ab Apostolica Sede, ut supra, tributa, administrare Confirmationem intendit, superpelliceo et stola, vel etiam pluviali albi coloris indutus, stans ante Altare versus ad populum hinc inde dispositum (masculis a dexteris, feminis vero a sinistris), circumstantes admoneat, quod nullus alius, nisi Episcopus, Confirmationis ordinarius Minister est; se vero collaturum esse illam jure per S. Sedem delegato.

Mox, si hujusmodi delegatio per indultum facta fuerit, delegationis Decretum lingua vernacula legatur alta et intelligibili voce; deinde Sacerdos moneat astantes, quod nullus confirmatus discedat, nisi benedictione accepta, quam ipse post omnium Confirmationem dabit. Item, quod infantes, si quos in prima aetate justa de causa (juxta superius dicta I, n. 3) confirmandos existimaverit, per patrilinos teneantur in brachiis dexteris, et quod adulti ponant pedem suum super pedem dexterum patrilini sui; vel patrilinus ponat manum suam dexteram super humerum dexterum confirmandi, sive infantis sive adulti.

f) that he is neither a novice in religion nor a professed religious, unless necessity urges it and the sponsor has the express permission from at least the local superior;

g) that he is not in sacred orders, unless he has the express permission of the local Ordinary (canon 766).

18. A spiritual affinity between the sponsor and the confirmed results from a valid confirmation, by force of which the sponsor is obligated ever to regard his godchild as a personal charge, and to see to his Christian upbringing (canon 797). However, this spiritual relationship does not constitute an impediment to matrimony (canon 1079).

19. The pastor should enter the names of the minister, the ones confirmed, their parents and sponsors, and the date and place of confirmation in a special register, in addition to the annotation made in the baptismal register (canon 798).

20. If the pastor of the person confirmed was not present, the minister directly or through another must notify him of the confirmation without delay (canon 799).

21. To prove that confirmation has been conferred, the testimony of one trustworthy witness or the oath of the confirmed person himself if he was confirmed in adult age is sufficient, unless the rights of another party are prejudiced thereby (canon 800).

III

The rite to be observed when a priest confers the sacrament of confirmation, according to the Roman Ritual accommodated to the norm of the Code of Canon Law, by authority of His Holiness, Pope Pius XI.

At the time a priest endowed with the faculty granted by the Holy See (see above) purposes to administer confirmation, he vests in surplice and stole or also white cope, and takes his place standing before the altar and facing the people (they are arranged males to the right and females to the left). He reminds them that a bishop alone is the ordinary minister of confirmation, and that he himself is going to confer it only by delegation of the Holy See.

Hereupon, if the delegation was granted by indult, the respective decree is read loudly and intelligibly in the vernacular. Then the priest admonishes the bystanders that no one, after he is confirmed, shall leave until he has received the blessing which the minister will impart after all have been confirmed. Moreover, he explains that the infants, if he has decided for a good reason (as explained above in I, 3) that such are to be admitted to confirmation, should be held in the right arm of the sponsors, and that the adult candidates should place one foot on the right foot of the sponsor; or that the sponsor should place his right hand on the right shoulder of the subject, whether child or adult.

Hac altera monitione completa, pariter stans versa facie ad confirmandos, junctis ante pectus manibus, confirmandis vero genua flectentibus et manus ante pectus junctas tenentibus, dicit:

℣. Spíritus Sanctus supervéniat in vos, et virtus Altíssimi custódiat vos a peccátis. **℞.** Amen.

Deinde signans se a fronte ad pectus signo crucis, dicit:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum, **℞.** Et cum spíritu tuo.

Tunc extensis versus confirmandos manibus, dicit:

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, qui regeneráre dignátus es hos fámulos tuos ex aqua, et Spíritu Sancto, quique dedísti eis remissionem ómnium peccatórum: emítte in eos septifórmem Spíritum tuum Sanctum Paráclitum de caelis. **℞.** Amen.

℣. Spíritum sapiéntiae, et intelléctus. **℞.** Amen.

℣. Spíritum consílii, et fortitúdinis. **℞.** Amen.

℣. Spíritum sciéntiae, et pietátis. **℞.** Amen.

Adímple eos Spíritu timóris tui, et consígna eos signo Cru ✝ cis Christi, in vitam propitiátus aetérnam. Per eúmdem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti Deus, per ómnia saécula saeculórum. **℞.** Amen.

Postea Sacerdos confirmat illos per ordinem genuflexos, primo mares, secundo feminas. Uno ordine confirmato, illi surgunt, et alii genuflectunt, et confirmantur, et sic usque in finem. Inquirat autem singulatim de nomine cujuslibet confirmandi, sibi per patrinum vel matrinam flexis genibus praesentati, et summitate pollicis dexteræ manus Chrismate intincta, confirmat eum dicens:

N., signo te signo Cru ✝ cis quod dum dicit, imposta manu dextera super caput confirmandi, producit pollice signum crucis

After this second admonition, he remains standing and facing the candidates, having his hands jo'ined; the candidates kneel and also have their hands folded. Then the priest says:

℣. May the Holy Spirit come down upon you, and may the power of the Most High keep you from sin. ℞. Amen.

Then signing himself with large sign of the Cross he says:

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Then with hands extended over the ones being confirmed, he says:

Let us pray.

Prayer

ALMIGHTY, everlasting God, Who hast deigned to beget new life in these thy servants by water and the Holy Spirit, and hast granted them remission of all their sins, send forth from heaven upon them thy Holy Spirit, the Consoler with His seven-fold gifts. ℞. Amen.

℣. The Spirit of wisdom and of understanding. ℞. Amen.

℣. The Spirit of counsel and of fortitude. ℞. Amen.

℣. The Spirit of knowledge and of piety. ℞. Amen.

Fill them with the Spirit of fear of the Lord, and seal them with the sign of Christ's ✝ Cross, plenteous in mercy unto life everlasting. Through the selfsame Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with thee in the unity of the same Holy Spirit, God eternally. ℞. Amen.

Then the priest confirms them as they kneel in line, first the males, then the females. When one row has been confirmed all rise, and others kneel in place, and so on until the end. As he comes to each candidate who is kneeling and presented by the sponsor, he inquires for the name. And dipping the tip of his thumb in the holy Chrism, he confirms the person as he says:

N., I seal thee with the sign of the Cross ✝, during these words he has his right hand resting on the head of the subject, while

in fronte illius, deinde prosequitur: et confirmo te Chrismate salutis. In nomine Pa tris, et Filii, et Spiritus Sancti.

R. Amen. Et leviter eum in maxilla caedit, dicens: Pax tecum.

Ligantur mox vittis lineis recenter confirmatorum frontes. Quod sicubi hujusmodi vittae non adhibeantur, Sacerdos, postquam frontes confirmandorum, linierit sacro Chrismate, eas gossypio, postea comburendo, diligenter abstergat.

Omnibus confirmatis, Sacerdos tergit cum mica panis, et lavat pollicem et manus super pelvium; deinde aqua lotionis cum pane fundatur in piscinam sacrarii, in qua reponi debent etiam supradictorum gossypiorum cineres.

Interim dum lavat manus, si adsint ministri, cantatur, vel legitur ab iis sequens Antiphona; alias post lotionem ab ipso Sacerdote dicitur:

Confirma hoc, Deus, quod operatus es in nobis, a templo sancto tuo, quod est in Jerúsalem. *V.* Glória Patri, et Filio, et Spiritui Sancto: Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. *R.* Amen.

Et repetitur Antiphona: Confirma hoc, etc.

Qua repetita, Sacerdos stans versus ad Altare, junctis ante pectus manibus dicit:

V. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum. *R.* Et cum spírítu tuo.

Junctis vero adhuc ante pectus manibus, et omnibus confirmatis devote genua flectentibus, dicit:

Orémus

Oratio

DEUS, qui Apóstolis tuis Sanctum dedísti Spírítum, et per eos eorúmque successóres céteris fidélibus tradéndum esse voluísti: réspice propítius ad humilitátis nostrae famulátum, et praesta; ut eórum corda, quorum frontes sacro Chrismate delinívimus, et signo sanctae Crucis signávimus, idem Spírítus Sanctus in eis supervéniens, templum glóriæ suae dignánter

with his thumb he traces the sign of the Cross on his brow, then continues: And I confirm thee with the Chrism of salvation. In the name of the Father ✠ and of the Son ✠, and of the Holy ✠ Spirit. *R.* Amen. And he lightly strikes the confirmed upon the cheek, saying: Peace be with thee.

Hereupon a linen band is fastened around the forehead of the newly confirmed. But if this practice is not observed, the priest carefully wipes the brow with cotton as soon as he has anointed them. This cotton is later burned.

After all have been confirmed, the priest cleanses his fingers with bread and washes them over a bowl. The water together with the bread is poured into the sacrarium, and the same is done with the ashes of the burnt cotton.

During the washing of hands the assisting clergy sing or recite the following antiphon; or if there are no assistants the priest himself says it later:

Strengthen, O God, what thou hast wrought in us, from out thy holy temple which is in Jerusalem. *Ps.* Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning is now and ever shall be, world without end. *R.* Amen.

The antiphon is repeated. And then the priest, standing with hands joined and facing the altar, says:

Ps. Show unto us thy mercy, O Lord.

R. And grant us thy salvation.

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Keeping his hands joined, the while the newly confirmed are devoutly kneeling, the priest continues:

Let us pray.

Prayer

O GOD, thou didst give the Holy Spirit to thine apostles, and didst will that He should be handed down through them and their successors upon the rest of the faithful. So now behold with favor our lowly ministration, and grant that the same Holy Spirit may come and abide in the hearts of them whose brow we

inhabitándo perficiat: Qui cum Patre, et eódem Spíritu Sancto vivis et regnas Deus, in saécula saeculórum. *R̄.* Amen.

Deinde dicit: Ecce sic benedicétur omnis homo, qui timet Dóminum.

Et vertens se ad confirmatos, ac faciens super eos signum crucis, dicit:

Bene † dícat vos Dóminus ex Sion, ut videátis bona Jerúsalem ómnibus diébus vitae vestrae, et habeátis vitam aetérnam. *R̄.* Amen.

Absoluta hoc modo Confirmatione, Sacerdos sedens paternos et maternas monet, quod instruant filios suos bonis moribus, ut fugiant mala, et faciant bona: et doceant eos Credo in Deum, et Pater noster, et Ave Maria, quoniam ad hoc sunt obligati.

Hoc Sacramentum potest conferri minus solemniter, et praesertim tunc, cum in privatis domibus, vel extra ecclesiam seu oratorium, pueris aegrotantibus conferendum est, vel etiam adultis, qui ad ecclesiam quacumque ex causa, legitima tamen, accedere nequeunt. In iis casibus Sacerdos ne omittat uti saltem stola, si superpelliceum habere non possit. Cavere etiam debet, ne coram haereticis, aut schismaticis, et multo minus eis ministrantibus, confirmet.

DECRETUM a S. C. SACR. EDITUM DIE 14 SEPT.
1946 DE CONFIRMATIONE ADMINISTRANDA
IIS, QUI EX GRAVI MORBO IN MORTIS
PERICULO SUNT CONSTITUTI.

I

Spiritus Sancti munera sacramento Confirmationis conferri catholica doctrina proclamat. Hinc impensa Ecclesiae cura ut pueri, aquis baptismi abluti, tali reficiantur sacramento, quo superni Paraclyti charismata adipiscantur ad robur susceptae baptismi fidei adjiciendum, ut gratiae amplitudine perfusi Christique militis characterem insigniti ad omne opus bonum instructi evadant ac renuntientur.

have anointed with holy Chrism and sealed with the sign of the holy Cross. And by His indwelling, may He graciously cause them to become a perfect temple for His divine majesty. Thou Who livest and reignest together with the Father and the self-same Holy Spirit, God, forever and ever. *Ry.* Amen.

He then adds: Behold, thus shall every man be blessed that lives in the fear of the Lord.

And turning toward the confirmed, he says as he makes the sign of the Cross over them:

From Sion hence may the Lord send you His blessing \dagger , so that all your days you may gaze upon the prosperity of Jerusalem, and may come to possess life everlasting. *Ry.* Amen.

In conclusion the priest is seated, and he counsels the sponsors to foster within their godchildren right living, that they may shun evil and do good; moreover, he instructs the sponsors to teach their godchildren the Apostles' Creed, the Lord's Prayer, and the Hail Mary, since such is their obligation.

This sacrament may be conferred with less solemnity, especially when administered in a private home or outside a church or oratory to sick children or even adults, who for some legitimate reason cannot come to church. In such a case the priest may not omit to use at least a stole, even though a surplice is not available. And let him take heed not to administer confirmation in the presence of heretics or schismatics; much less should the latter act in capacity of assistants.

**Decree of the Sacred Congregation of the Sacraments on the
Administration of Confirmation to Persons Whose Lives
Are Seriously Endangered by Illness; Pub-
lished September 14, 1946.**

I

Catholic doctrine teaches that the gifts of the Holy Spirit are conferred by the sacrament of confirmation. Hence arises the solicitude of the Church that children, cleansed in the waters of baptism, be refreshed with this sacrament in which they obtain the spiritual gifts of the heavenly Paraclete to add strength to the faith received in baptism. And being thus imbued with an abundance of grace and sealed with the character of a soldier of Christ, they are the better prepared and proclaimed ready for every good work.

Licet explorati juris sit Confirmationem ad animarum salutem de necessitate medii baud requiri (can. 787 Codicis J. C.), ob ejus tamen praecellentiam et ampla quae secumfert praeclara dona, omni ope est adnitendum parochis ceterisque pastoribus ut christianorum nemo, data occasione, tam excellens salutiferae Redemptionis mysterium negligat; quum admirabili sit adjumento ad acriter decertandum contra diaboli nequitiam, mundi et carnis illecebras; ad gratiae virtutumque omnium in terris, gloriaeque majus incrementum assequendum in coelis (S. Thomas, p. III, quaest. 72, art. 8 ad 4).

Quamquam nihil intentatum relinquunt vigiles animarum rectores ut, quantum fieri potest, baptizati omnes hoc sacramento rite muniantur et quidem vix cum ad aetatem rationis participem pervenerint, scilicet circa septennium: quod profecto septennium antevertere licet, prout expresse cavetur canone 788, “si infans’ in mortis periculo sit constitutus, vel ministro id expedire ob justas et graves causas ‘videatur’”; permultos nihilominus ex habitis hac de re rationariis constant pueros, utpote morti magis obnoxios, etiam multo antequam aetatem ratione utentem attigerint, ex hac vita sacro chrismate non delibutos decedere, praesertim hisce nostris temporibus post dirissimum belli flagitium; quod et de adultis non paucis, qui in puerili aetate variis de causis confirmari non potuerunt, cotidiana experientia testatur.

Hoc quidem incoñmodum praecavetur in Ecclesia Orientali, ubi mos est infantes, statim post receptum baptismum, confirmandi. Eadem disciplina in usu quidem erat primis Ecclesiae saeculis etiam apud Latinos, et adhuc servatur ex legitima consuetudine penes quasdam nationes: communis tamen lex Ecclesiae Latinae, in citato can. 788 recepta, statuit ut hujus sacramenti administratio differatur ad septimum circiter aetatis annum, quo, aequa praemissa catechesis instructione, pueri uberiores sacramenti sortiantur effectus. (Cfr. Instructio S.C. de Sac. edita die Pentecostes 20 maji 1934, pro simplici sacerdote sac. Confirmationis ex Sedis Apostolicae delegatione administrante [A.A.S. vol. XXVII, p. 11 seq.]; Instructio S.C. de Prop. Fide 4 maji 1774; Instructio S. Officii m. julii 1888.)

Porro ratio praecipua cur tam immodicus christiolarum numerus sine susceptione hujus sacramenti de hac vita demigret, in eo est reponenda, quod iisdem in vitae discrimine constitutis ob Episcopi absentiam opportunitas non exhibetur hoc sacramentum suscipiendi.

Definitae doctrinae est solum Episcopum esse “ordinarium” confirmationis ministrum [Conc. Trident., sess. VII, “De confirmatione,” can. 3] (can. 782, 1): proindeque Apostolica Sedes jugiter sedulo studuit, ut

Although it is well established that confirmation is by no means necessary for salvation through necessity of means (canon 787), yet on account of its excellence and the many admirable gifts annexed to it, parish priests and others in charge of souls must make every effort that no Christian, given the opportunity, shall neglect so lofty a sacrament of health-bringing redemption. For confirmation is a wonderful help in resisting courageously the devil's wickedness and the allurements of the world and of the flesh, and in gaining an increase of grace and all virtues in this life and glory in heaven (St. Thomas, III P., q. 72, art. 8, 4).

The watchful guardians of souls leave nothing undone in order that all the baptized, so far as possible, may be duly fortified with this sacrament, in fact as soon as they reach the age of discretion, which is approximately the seventh year. But this age may certainly be anticipated, as expressly provided for in canon 788: "If an infant is in danger of death, or it seems advisable to the minister for just and weighty reasons." Nevertheless, it is evident from statistics that very many children, because of their high mortality rate and long before attaining the use of reason, depart this life without having been anointed with holy Chrism, particularly in these days following upon the most dreadful scourge of war. And daily experience testifies that the same holds true for many adults who for various reasons could not be confirmed in childhood.

Now this misfortune is precluded in the Eastern Church, where it is custom to confirm infants immediately after their baptism. The same procedure was the rule in the first centuries of the Church even among the Latins, and still holds true through lawful custom in certain countries. Yet the common law of the Latin Church, as incorporated in canon 788 cited above, decrees that the administration of this sacrament is to be deferred until the seventh year of age approximately, at which time children, having been given proper catechetical instruction, may derive fuller benefits from the sacrament. (Cf. Instruction of the Sacred Congregation of the Sacraments, published on Pentecost, May 20, 1934, for an ordinary priest who administers confirmation by delegation of the Holy See in "Acta Ap. Sedis," XXVII, p. 11 ff; Instruction of the Sacred Congregation for Propagating the Faith, May 4, 1774; Instruction of the Holy Office, July, 1888.)

Hence the main reason why such an excessive number of Christians depart this life without having received this sacrament, must be ascribed to the fact that the opportunity for receiving it is denied them when they are in danger of death, owing to the absence of a bishop.

It is the Church's defined doctrine that a bishop alone is the ordinary minister of confirmation (Council of Trent, session VII, "On Confirmation," canon 3, Code, canon 782, 1). Therefore, the Holy

hujus sacramenti collatio Episcopo, tamquam jus et officium ipsi proprium, quantum fieri potuisset, reservaretur. Haec vero S. Congregatio semper religiose cavet, ne detrimentum pateretur reverentia huic sacramento debita et offensionem piaie plebis exspectatio ob privationem personae Episcopi, neve illius administrationis conspicuus obfuscaretur splendor ac sollemnis, qui decet, minueretur apparatus.

Ast, necessitate bonoque fidelium id flagitante, non semel Apostolica Sedes passim indulgere compulsata est, ut Episcopo, qui in certis rerum et personarum adjunctis haberi non posset, simplex sacerdos in aliqua ecclesiastica dignitate constitutus sufficeretur, tamquam administer "extraordinarius" hujus sacramenti (can. 782, 2); qui congrua pompa ejus administrationem perageret, praemonitis semper fidelibus Episcopum esse exclusivum ordinarium ministrum hujusce sacramenti illudque ab eo sacerdote conferri ex Apostolicae Sedis facultate (cfr. cit. Instr. S.C. de Sacr., III.) prout complura pontificia indulta luculenter ostendunt. (Cfr. cit. Instr. S.C. de Sacr., I, n. 2; cit. Instr. S.C. de Prop. Fide; cit. Instr. S. Officii; Formulae S.C. de Prop. Fide.)

Ut igitur prospiciatur etiam spirituali conditioni tot infantium, puerorumque atque adutorum fidelium, qui ob gravem morbum in vitae discrimen adducantur, et certo certius mortem oppetant, quin sacra chrismate linantur, si observantia juris communis quod ordinarium ministrum adamussim urgeatur; necessarium visum est huic S. Congregationi remedium aliquod exquirere ac suppeditare hac gravissima de causa, ut tam notabili fidelium numero offeratur occasio Confirmationis suscipiendae.

Hujus negotii momentum perpendens Ssmus D. N., Pius Papa XII, animarum saluti plenius consulere studens, prae maxima, quam gerit, sollicitudine universalis Ecclesiae, committere dignatus est huic S. Congregationi, pro sua potestate in hac solvenda quaestione, ut rem diligenter et impense expenderet in plenariis Comitibus, et resolutionem, quae opportuna sibi visa esset, Ipsi proponeret.

Sacra vero haec Congregatio, praehabitis votis plurium consultorum, doctrina prudentiaque praestantium, et ad trutinam revocatis insuper omnibus documentis et actis antea super disciplinam Confirmationis comparatis, totam rem sedulo examini subjecti Purpuratorum Patrum in pluribus Conventibus plenariis.

Mature autem perspecta, quae inde prodiit, sententia idem Summus Pontifex, in audientia Excmo hujus Sacrae Congregationis Secretario

See has always striven sedulously to reserve its administration to a bishop, as his proper duty and right. And this Sacred Congregation has ever been zealously cautious, lest the reverence due this sacrament be impaired and the hopes of the faithful be disappointed through being deprived of a bishop's presence, or lest the brilliance and magnificence and due solemnity of its administration be lessened.

Yet whenever necessity and the welfare of the faithful demanded, the Holy See has more than once been compelled to allow an ordinary priest, constituted in some ecclesiastical dignity, to supply—as extraordinary minister of the sacrament—for a bishop, when the latter was not available, owing to certain circumstances (canon 782, 2). A priest so empowered would discharge his ministration with befitting pomp, but always having first reminded the faithful that a bishop exclusively is the ordinary minister of this sacrament, and that he himself as a priest would confer it in virtue of a faculty granted by the Holy See (cf. Instruction of the Sacred Congregation of the Sacraments, III, cited above), as very many Pontifical indults clearly state. (Cf. Instruction of the Sacred Congregation of the Sacraments, I, no. 2, cited above; the above-mentioned Instruction of the Sacred Congregation for Propagating the Faith; the above-mentioned Instruction of the Holy Office; Formulae of the Sacred Congregation for Propagating the Faith.)

Consequently, in order to take into account the spiritual condition of so many infants, children, and adult faithful whose lives are seriously endangered by illness and most certainly would die without having been anointed with the sacred Chrism, if the observance of the common law regarding the ordinary minister were strictly adhered to—this Sacred Congregation has deemed it necessary to find and provide a remedy for such a very serious situation, so that an opportunity for receiving confirmation may be afforded this considerable group of the faithful.

Weighing the importance of this matter and desirous of providing more fully for the salvation of souls, His Holiness, Pope Pius XII, in utmost solicitude for the universal Church, has deigned to entrust this Sacred Congregation, because of its authority to solve the question, with the task of inquiring into the matter thoroughly in plenary committees and reporting to him the solution it would find suitable.

After obtaining the opinions of many consultors noted for their learning and sagacity and especially after reviewing again all previous documents and decisions which pertain to the discipline of confirmation, this Sacred Congregation submitted the entire question to the cardinals for their careful deliberation in several plenary assemblies.

Then upon mature consideration of the cardinals' decision, the Sovereign Pontiff, in an audience granted to the Most Excellent Secre-

die 6 Maji 1946 concessa, huic sacro Dicasterio mandavit ut decretum ederet quod disciplinam de Confirmatione administranda in peculiaribus adjunctis supra expositis digereret juxta leges ab Ipso certa scientia et matura deliberatione probatas atque benigne declaratas.

Apostolico mandato ideo fideliter obsecundans haec Sacra Congregatio de Disciplina Sacramentorum praesentibus litteris, quae infra recensentur, statuenda decrevit:

1 Ex generali Apostolicae Sedis indulto, tamquam ministris extraordinariis (can. 782, 2) facultas tribuitur conferendi sacramentum Confirmationis, in casibus tantum et sub conditionibus infra enumeratis, sequentibus presbyteris, iisdemque dumtaxat:

a. parochis proprio territorio gaudentibus, exclusis igitur parochis personalibus vel familiaribus, nisi et ipsi proprio, licet cumulativo, fruuntur territorio;

b. vicariis, de quibus in canone 471, atque vicariis oeconomis;

c. sacerdotibus, quibus exclusive et stabiliter commissa sit in certo territorio et cum determinata ecclesia plena animarum cura cum omnibus parochorum jure et officiiis.

2 Praefati ministri Confirmationem valide et licite conferre valent per se ipsi, personaliter, fidelibus tantummodo in proprio territorio degentibus, personis non exceptis in locis commorantibus a paroeciali jurisdictione subductis; non exclusis igitur seminariis, hospitiiis, valedudinariis, aliisque omne genus institutis etiam religiosis quoquo modo exemptis (cf. can. 792); dummodo hi fideles "ex gravi morbo in vero mortis periculo sint constituti, ex quo decessuri praevideantur."

Si hujusmodi mandati limites iidem ministri praetergrediantur, probe sciant se perperam agere et sacramentum nullum conficere, incolumi praeterea manente statuto canonis 2365.

3 Hac facultate uti possunt tum in ipsa episcopali urbe tum extra ipsam, sive sedes plena sit sive vacans, dummodo Episcopus dioecesanus haberi non possit vel legitime impediatur quominus Confirmationem per se ipse valeat conferre, nec alius praesto sit Episcopus communionem habens cum Apostolica Sede, licet titularis tantum, qui sine gravi incommodo ipsi sufficiat.

4 Confirmatio conferatur servata disciplina per Codicem J.C. inducta et ad rem accommodata, nec non ritu adhibito ex Rituali Romano excerpto, quae fuse et ex integro infra transcribuntur: "gratis vero quovis titulo est conferenda."

tary of this Sacred Congregation on May 6, 1946, ordered this reverend spokesman to draw up a decree which would embody in summary form the rules for administering confirmation in the special circumstances explained above, in accord with the laws approved and graciously proclaimed by His Holiness with certain knowledge and mature deliberation.

Wherefore, this Sacred Congregation of the Sacraments, in faithful obedience to the Apostolic mandate, by this present document decrees for observance the following:

1. By a general indult of the Holy See, the faculty for conferring the sacrament of confirmation in the capacity of extraordinary ministers (canon 782, 2) is granted to the following priests and to them alone, and only in the cases and under the conditions herein enumerated:

a) pastors who have their own proper territory, thereby excluding pastors of private persons or families, unless they too have their own proper territory though held cumulatively;

b) vicars spoken of in canon 471 (i.e., priests in charge of parishes which are *pleno jure* united to a religious community, a chapter church, or another moral person) and administrators of parishes;

c) priests to whom the complete care of souls, together with all the rights and duties of pastors, is exclusively and permanently assigned in a definite territory with a determined church.

2. The aforesaid ministers may personally confer confirmation validly and lawfully on the faithful who live or are staying in the former's territory, not excepting persons who live in institutions withdrawn from the jurisdiction of the parish, i.e., not excluding seminaries, hospices, hospitals, and every other kind of institution, even though such belong to religious orders whether or not exempt (cf. canon 792); provided that these persons are in danger of death by reason of critical illness leaving no hope for recovery.

If the same ministers exceed the limits of this mandate, let them clearly understand that they act wrongly and perform an invalid ministration; moreover, the statute of canon 2365 retains its full force in their case.

3. They may use this faculty within the episcopal city itself and outside it, whether the see is filled or vacant, provided the bishop of the diocese is not available or is legitimately prevented from conferring confirmation himself, and no other bishop (even a titular bishop) in communion with the Holy See could substitute for him without serious inconvenience.

4. Confirmation is to be conferred in keeping with the rule enjoined by the Code of Canon Law, adapted to the situation as well as to the rite taken from the Roman Ritual, both of which are reproduced below in full. It is to be conferred without any kind of compensation.

5 Si confirmandi rationis usum sint assecuti, praeter statum gratiae, aliqua dispositio atque instructio requiritur ut fructuose hoc sacramentum valeant suscipere. Ministri igitur est pro singulorum aegrotorum captu eos edocere de his, quae scitu sunt necessaria, intentionem aliquam suscitando percipiendi hoc sacramentum ad robur animae conferendum. Curari autem debet ab his, ad quos spectat, ut si dein convaluerint, opportunis institutionibus circa fidei mysteria, naturam atque effectum hujus sacramenti diligenter instruantur [Cfr. S. Off., 10 apr. 1861 in Collect. S.C. de Prop. Fide, edit. a. MCMVII, vol. I, p. 663, n. 1213; Catechismus Romanus, "De Confirmatione"]. (Cfr. can. 786.)

6 Ad normam can. 798, collati sacramenti adnotationem minister extraordinarius in paroeciali confirmatorum libro peragat, ibidem inscribendo nomen suum ac nomina confirmati (et si ejus subditus non sit, etiam illius dioecesis et paroeciae), parentum et patrini, diem et locum, adjectis demum verbis: "confirmatio collata est ex Apostolico indulto, urgente mortis periculo ob gravem confirmati morbum." Adnotatio facienda est etiam in libro baptizatorum ad normam can. 470, 2.

Si confirmatus sit alienae paroeciae, quamprimum minister ipse de collato sacramento parochum confirmati proprium certiolem reddat per authenticum documentum, quod omnes notitias complectatur, de quibus supra.

7 Ministri extraordinarii tenentur praeterea singulis vicibus statim ad Ordinarium dioecesanum proprium authenticum nuntium mittere collatae a se Confirmationis, additis adjunctis omnibus in casu concurrentibus.

8 Ordinarii loci est ministros extraordinarios, de quibus supra, hujus decreti praescriptiones meliore, quem censuerit, modo edocere, iisdemque singillatim explanare ut pares omnino inveniantur tam gravi negotio obeundo.

9 Ejusdem Ordinarii loci officium est quolibet anno, sub initio anni proxime insequentis, "relationem" mittere ad hanc S. Congregationem de numero confirmatorum, necnon de ratione a ministris extraordinariis suae dicionis in tam praeclaro munere perfungendo adhibita.

SSmus Dominus Noster Pius divina Providentia Pp. XII, in Audientia Excemo Secretario hujus Sacrae Congregationis die 20 Augusti 1946 concessa, decretum de quo supra approbare et Apostolica Auctoritate munire dignatus est, contrariis quibuslibet, etiam speciali mentione dignis, minime obstantibus, mandavitque ut idem decretum, in

5. If the recipients of the sacrament have reached the age of discretion, in addition to the state of grace a certain degree of disposition and instruction is required of them, in order that they may receive it profitably. The minister, therefore, must instruct each of the sick according to the latter's capacity in the truths essential to be known, arousing in him some intention of receiving this sacrament which imparts strength to the soul. However, if the persons recover, they whose duty it is must see to it that the former are given adequate instruction on the mysteries of faith and the nature and effects of this sacrament. (Cf. Holy Office, April 10, 1861, in Collect. of the Sacred Congregation for Propagating the Faith [1907], Vol. I, p. 663, n. 1213; Roman Catechism, "Confirmation"; canon 786.)

6. According to the norm given in canon 798, the extraordinary minister shall enter a record of confirmation in the parochial register, indicating his own name, the names of the one confirmed (and if the latter is not his parishioner, also his diocese and parish), names of the parents and sponsor, date and place, and adding at the end these words: "Confirmatio collata est ex Apostolico indulto, urgente mortis periculo ob gravem confirmati morbum" ("Confirmation was conferred by Apostolic indult, owing to danger of death by reason of serious illness of the party confirmed"). An annotation is to be made also in the register of baptism, in accord with the norm of canon 470, 2.

If the recipient belongs to another parish, the minister personally must as soon as possible inform the proper pastor of the party that this sacrament has been conferred. He will do so by means of an official document containing all the data mentioned above.

7. Moreover, the extraordinary ministers are bound on each occasion to forward at once an official notice of the confirmation conferred by them to their own Ordinary, including all circumstances of the case.

8. The Ordinary has the duty to instruct more fully the extraordinary ministers referred to above regarding the precepts of this decree, in the manner he deems best, explaining each point to them, so that they will be prepared to discharge so important an office.

9. It is the obligation of the same Ordinary to send to this Sacred Congregation annually, at the beginning of the subsequent year, a report of the number confirmed and the procedure followed by the extraordinary ministers of his jurisdiction in performing so distinguished a function.

His Holiness, Pius XII, by divine Providence, pope, in an audience granted to the Most Excellent Secretary of this Sacred Congregation on August 20, 1946, deigned to approve the foregoing decree and to confirm it with his Apostolic authority, all things to the contrary notwithstanding, even those worthy of special mention. Moreover, he enjoined that this decree be published in the official journal of the

“Actorum Apostolicae Sedis commentario officiali” edendum, vim legis habere incipiat a die la Januarii 1947.

II

Disciplina Codicis J.C. servanda in Confirmatione conferenda vi hujus apostolici indulti

1 Sacerdos, cui facultas haec concessa fuerit, probe sciat sacramentum Confirmationis conferri debere per manus impositionem cum unctione chrismatis in fronte et per verba in pontificalibus libris ab Ecclesia probatis praescripta (can. 780).

2 Hoc sacramentum, quod characterem imprimit, iterari nequit: si vero prudens dubium existat, num revera vel num valide collatum fuerit, sub conditione iterum conferatur (can. 732).

3 Chrisma, quod huic sacramento administrando, etiamsi per presbyterum simplicem, inservit, debet esse ab Episcopo, cum Apostolica Sede communionem habente, consecratum feria V “in Coena Domini” proxima superiore; neque adhibeatur vetus, nisi necessitas urgeat. Mox deficienti oleo benedicto aliud oleum de olivis non benedictum adjiciatur, etiam iterato, minore tamen copia (can. 734, 781). Numquam vero licet sine chrismate Confirmationem administrare vel illud ab Episcopis haereticis aut schismaticis accipere. Unctio autem ne fiat aliquo instrumento, sed ipsa ministri manu capiti confirmandi rite imposita (can. 781, 2).

4 Presbyter latini ritus cui, vi indulti, haec facultas competat, Confirmationem valide confert solis fidelibus sui ritus, nisi in indulto aliud expresse cautum fuerit. Nefas est presbyteris ritus orientalis, qui facultate vel privilegio gaudent Confirmationem una cum baptismo infantibus sui ritus conferendi, eandem ministrare infantibus latini ritus (can. 782, 4 et 5).

5 Presbyter privilegio Apostolico donatus, obligatione tenetur sacramentum hoc illis, quorum in favorem est concessa facultas, rite et rationabiliter petentibus conferendi (can. 785, 1 et 2).

Holy See, the "Acta Apostolicae Sedis," and that it have the force of law beginning with January 1, 1947.

II

Rules of the Code of Canon Law to Be Observed in Conferring Confirmation by Virtue of This Apostolic Indult

1. A priest to whom this faculty is granted should understand clearly that the sacrament of confirmation must be conferred by imposition of hands and anointing the brow with Chrism, and saying the words prescribed in the Pontifical approved by the Church (canon 780).

2. This sacrament imprints a character, and for this reason cannot be received more than once. But in the case where a reasonable doubt exists as to whether it has been given validly or at all, it should be conferred conditionally (canon 732).

3. The Oil of Chrism to be used in administering this sacrament, even when the minister is a priest, must have been consecrated by a bishop in communion with the Holy See on the preceding Maundy Thursday; and one may not use the old oil except in an emergency. So soon as the consecrated oil has diminished to a small quantity, non-consecrated olive oil should be added to it, but in a lesser amount than the consecrated each time this happens (canons 734, 781). It is never allowed to administer confirmation without Chrism, nor to receive it from a heretical or schismatic bishop. The anointing is not to be performed with some kind of instrument but by the minister's hand, properly placed on the head of the subject who is being confirmed (canon 781, 2).

4. A priest belonging to the Latin rite, who possesses this faculty by virtue of an indult, can confer confirmation only on the faithful of his own rite, unless the indult expressly provides otherwise.* Priests of the Oriental rite have the power and the privilege of administering confirmation along with baptism to infants who belong to their own rite; yet it is gravely unlawful for them to administer it to infants of the Latin rite (canon 782, 4-5).

5. A priest endowed with an Apostolic privilege is in duty bound to administer this sacrament to them in whose favor the faculty was granted, whenever they request it within reason and in the proper way (canon 785, 1-2).

* "The sacrament of confirmation may be administered by priests of the Latin rite to members of Oriental rite committed to their charge in the same cases in which they may administer it to their charges who are members of the Latin rite. This concession was made by a decree of the Sacred Congregation for the Oriental Church, dated May 1, 1948. It reminds the minister that he must ascertain that the member of the Oriental rite was not confirmed, as is customary, immediately after the administration of the sacrament of baptism." *Am. Eccles. Review*, Feb., 1949, p. 142.

6 Can. 787, ut supra, pag. 212. 7 Can. 793, ut supra, pag. 214.
8 Can. 794, ut supra, pag. 214.

9 et 10 Ut quis sit patrinus, oportet etc., vide canones 795, 796, 766, ut supra, pag. 214.

11 Ex valida Confirmatione oritur inter confirmatum et patrinum cognatio spiritualis, ex qua patrinus obligatione tenetur confirmatum perpetuo sibi commendatum habendi ejusque christianam educationem curandi (can. 797). Ex hac tamen cognatione spirituali non amplius oritur impedimentum ad matrimonium (can. 1079).

12 Ad collatam Confirmationem probandam, modo nemini fiat praejudicium, satis est unus testis omni exceptione major, vel ipsius confirmati jusjurandum, nisi confirmatus fuerit in infantili aetate (can. 800).

13 Presbyter qui nec a jure nec ex Romani Pontificis concessione facultatem habens, sacramentum confirmationis ministrare ausus fuerit, suspendatur; si vero facultatis sibi factae limites praetergredi praesumpserit, eadem facultate eo ipso privatus existat (can. 2365).

III

Ritus servandus a sacerdote vi hujus apostolici indulti confirmationem conferente.

“Cum tempus” advenerit, quo sacerdos, utens facultate sibi ab Apostolica Sede, ut supra, tributa, administrare Confirmationem aegrotanti in periculo mortis constituto intendit, saltem stola, si superpelliceum habere non possit, indutus, circumstantes admoneat, quod nullus alius, nisi Episcopus, Confirmationis ordinarius minister est; se vero collaturum esse illam jure per S. Sedem delegato. Cavere debet ne coram haereticis aut schismaticis, et multo minus eis ministrantibus, confirmet.

Dein moneat patrinum (vel matrinam) ut ponat manum suam dexteram super humerum dexterum confirmandi, sive infantis, sive adulti.

Stans igitur versa facie ad confirmandum, junctis ante pectus manibus, dicit:

℣. Spíritus Sanctus supervéniat in te et virtus Altíssimi custódiat te a peccátis. **℟.** Amen.

Deinde, signans se a fronte ad pectus signo crucis, dicit:

℣. Adjutórium nostrum in nómine Dómini.

℟. Qui fecit caelum et terram.

℣. Dómine exáudi oratiónem meam.

6. See canon 787 as cited above, p. 213.

7. See canon 793 as cited above, p. 215.

8. See canon 794 as cited above, p. 215.

9 and 10. To serve in the capacity of sponsor it is required, etc., see canons 795, 796, 766, as cited above, p. 215.

11. A spiritual affinity between the sponsor and the confirmed results from a valid confirmation, by force of which the sponsor is obligated ever to regard his godchild as a personal charge, and to see to his Christian upbringing (canon 797). However, this spiritual relationship does not constitute an impediment to matrimony (canon 1079).

12. To prove that confirmation has been conferred, the testimony of one trustworthy witness or the oath of the confirmed person himself if he was confirmed in adult age is sufficient, unless the rights of another party are prejudiced thereby (canon 800).

13. A priest who would dare to administer the sacrament of confirmation, without possessing the faculty either by law or by concession from the Roman pontiff, is to be suspended. Should he presume to exceed the limits of the faculty granted him, by that very fact he becomes deprived of it (canon 2365).

III

The rite to be observed when a priest confers the sacrament of confirmation by virtue of this Apostolic indult.

At the time a priest, using the faculty granted to him by the Holy See (see above), purposes to administer confirmation to a person in danger of death by reason of serious illness, he wears at least a stole if a surplice is not available. He reminds the bystanders that no one other than a bishop is the ordinary minister of confirmation, and that he himself is going to confer it only by delegation of the Holy See. Let him take heed not to administer confirmation in the presence of heretics or schismatics; much less should the latter act in capacity of assistants.

Then he explains that the sponsor should place his right hand on the right shoulder of the subject, whether child or adult.

As he stands facing the one to be confirmed and having his hands joined, he says:

℣. May the Holy Spirit come down upon thee, and may the power of the Most High keep thee from sin. **℟.** Amen.

Then signing himself with large sign of the Cross, he says:

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

V. Dóminus vobiscum. **R.** Et cum spíritu tuo.

Tunc, extensis versus confirmandum manibus, dicit:

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, qui regeneráre dignatus es hunc fámulum tuum (hanc fámulam tuam) ex aqua et Spíritu Sancto, quique dedísti ei remissionem ómnium peccatorum: emítte ín eum (eani) septifórmem Spíritum Sanctum Paráclitum de caelis. **R.** Amen.

V. Spíritum sapiéntiae et intélléctus. **R.** Amen.

V. Spíritum consílii et fortitúdinis. **R.** Amen.

V. Spíritum sciéntiae et pietátis. **R.** Amen.

Adímple eum (eam) Spíritu timóris tui, et consígna eum (eam) signo Cru ✝ cis Christi, in vitam propitiátus aetérnam. Per eúdem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti Deus, per ómnia saécula saeculórum. **R.** Amen.

Postea sacerdos inquit de nomine confirmandi, et, summitate pollicis dexteræ manus Chrismate intincta, confirmat eum dicens:

N., signo te signo Cru ✝ cis, quod dum dicit, imposita manu dextera super caput confirmandi, producit pollice signum crucis in fronte illius, deinde prosequitur: et confirmo te Chrismate salutis. In nómine Pa ✝ tris, et Fí ✝ lii, et Spíritus ✝ Sancti.

R. Amen. Et leviter eum in maxilla caedit, dicens: Pax tecum.

Sacerdos, postquam frontem confirmandi linierit sacro Chrismate, eam gossypio diligenter abstergat.

Tergit postea cum mica panis, et lavat pollicem et manus super pelvium; deinde aquam lotionis cum pane et gossypio in vase mundo reponat et ad ecclesiam postea deferat, comburat, cineresque projiciat in sacrarium.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Then with hands extended over the person being confirmed, he says:

Let us pray.

Prayer

ALMIGHTY, everlasting God, Who hast deigned to beget new life in this thy servant (handmaid) by water and the Holy Spirit, and hast granted him (her) remission of all his (her) sins, send forth from heaven upon him (her) thy Holy Spirit, the Consoler with His sevenfold gifts. **R.** Amen.

V. The Spirit of wisdom and of understanding. **R.** Amen.

V. The Spirit of counsel and of fortitude. **R.** Amen.

V. The Spirit of knowledge and of piety. **R.** Amen.

Fill him (her) with the Spirit of fear of the Lord, and seal him (her) with the sign of Christ's **+** Cross, plenteous in mercy unto life everlasting. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the same Holy Spirit, God eternally. **R.** Amen.

Next he inquires about the confirmation name of the candidate, and dipping the tip of his thumb in the holy Chrism, he confirms the person as he says:

N, I seal thee with the sign of the Cross **+** during these words he has his right hand resting on the head of the subject, while with his thumb he traces the sign of the Cross on his brow, then continues: And I confirm thee with the Chrism of salvation. In the name of the Father **+**, and of the Son **+**, and of the Holy **+** Spirit. **R.** Amen. And he lightly strikes the confirmed upon the cheek, saying: Peace be with thee.

The priest, after anointing the person with holy Chrism, carefully wipes the brow with cotton.

Then he cleanses his fingers with bread and washes them over a bowl. The water used for this purpose, together with the bread and cotton, he puts into a clean receptacle, and later, taking it back to church, he burns the bread and cotton and pours the ashes with the water into the sacrum.

Post lotionem ab ipso sacerdote dicitur:

Confirma hoc, Deus, quod operátus es in nobis, a templo sancto tuo, quod est in Jerúsalem. **Ps.** Glória Patri, et Fílio et Spíritui Sancto. Sicut erat in princípío et nunc et semper et in saécula saeculórum. **R.** Amen.

Et repetitur antiphona: Confirma hoc, Deus, etc.

Qua repetita, sacerdos stans versus infirmum, junctis ante pectus manibus, dicit:

Ps. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

Ps. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum. **R.** Et cum spíritu tuo.

Junctis vero adhuc ante pectus manibus, dicit:

Orémus.

Oratio

D EUS, qui Apóstolis tuis Sanctum dedísti Spíritum, et per eos eorúmque successóres céteris fidélibus tradéndum esse voluísti; réspice propítius ad humilitátis nostrae famulátum, et praesta, ut ejus cor, cujus frontem sacro Chrísmate delinívimus, et signo Sanctae Crucis signávimus, idem Spíritus Sanctus in eo supervéniens, templum glóriæ suae dignánter inhabitándo perfíciat: Qui cum Patre et eódem Spíritu Sancto vivis et regnas Deus, in saécula saeculórum.

R. Amen.

Deinde dicit: Ecce sic benedicétur homo, qui timet Dóminum.

Et vertens se ad confirmatum, ac faciens super eum signum Crucis, dicit:

Bene **✝** dícat te Dóminus ex Sion, ut vídeas bona Jerúsalem ómnibus diébus vitæ tuæ, et hábeas vitam aetérnam. **R.** Amen.

Having washed his hands, the priest himself says the following antiphon:

Strengthen, O God, what thou hast wrought in us, from out thy holy temple which is in Jerusalem. *Ps.* Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. *R.* Amen.

The antiphon is repeated. And then the priest, standing with hands joined and facing the sick person, says:

Ps. Show us thy mercy, O Lord.

R. And grant us thy salvation.

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Keeping his hands joined he continues:

Let us pray.

Prayer

O GOD, thou didst give the Holy Spirit to thine Apostles, and didst will that He should be handed down through them and their successors upon the rest of the faithful. So now behold with favor our lowly ministration, and grant that the same Holy Spirit may come and abide in the heart of him (her) whose brow we have anointed with holy Chrism and sealed with the sign of the holy Cross. And by His indwelling, may He graciously cause him (her) to become a perfect temple for His divine majesty. Thou Who livest and reignest together with the Father and the selfsame Holy Spirit, God, forever and ever. *R.* Amen.

He then adds: Behold, thus shall every man be blessed that lives in the fear of the Lord.

And turning toward the confirmed, he says as he makes the sign of the Cross over the person:

From Sion hence may the Lord send thee His blessing \dagger , so that all thy days thou mayest gaze upon the prosperity of Jerusalem, and mayest come to possess life everlasting. *R.* Amen.

THE SACRAMENT OF THE HOLY EUCHARIST

HOLY EUCHARIST

"The chalice of benediction which we bless, is it not the Communion of the Blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body, all that partake of one bread."¹ These words of St. Paul show how their author penetrates the heart of the Eucharistic sacrament, by perceiving Its essential function as the "aedificatio," the building up of the Mystery which is Christ and His Church. All seven sacraments have this same purpose, but it is true of the Sacrament of the Altar in the most eminent degree. Following our initiation into the Mystic Christ through baptism and the intensified consolidation resulting from confirmation, it remains for the Eucharist to deepen, in fact, to consummate our identification with the divine Head and our union with one another in the body of the faithful. "O sacrament of God's love, O sign of unity, O bond of charity"² — so exclaims St. Augustine as he considers that the real purpose of the sacrament is to further and complete the bond existing between Christ and His Church, between Him and the individual, and between all members in loving reciprocity. The Eucharist continues and perfects the purpose of the Incarnation — to bring all things to a head in Christ — "Through Him to reconcile all things unto Himself, making peace through the blood of His cross, both as to the things that are on earth and the things that are in heaven."³ Guitmand of Aversa (1095) sees the Incarnation's extension in the Eucharist symbolized in one of Its elements, bread. "Like the Eucharistic bread which is compounded of many grains, so the Church, comprised of many people and nations, is ground by the mill-stones of the Old Covenant and the New, and kneaded by the water of baptism and forged by the fire of the Holy Spirit in an indissoluble unity."⁴

Scheeben, when he considers the Eucharist's function of bringing us into the most intimate union possible in this life with the Mystic Christ, maintains that by comparison all other means of union, be it the general union inaugurated between the God-man and human

¹ I Cor. 10: 16-17.

² Serm. de Tempore.

³ Col. 1: 20.

⁴ Translated from German text given in Holböck, "Der Eucharistische und der Mystische Leib Christi," p. 14.

beings by the Incarnation or the union of faith and baptism, "almost seem to be no more than a preparation for it."⁵ And he adds: "The true body of Christ is reproduced at the Consecration, that He may unite Himself with individual men in Communion and become one body with them, so that the Logos may, as it were, become man anew in each man, by taking the human nature of each into union with His own."⁶ According to the generality of Fathers and Scholastics,⁷ it is certainly true that baptism is the foundation of ontological union with Christ and consequent embodiment in the Church, even though some of them appear to attribute the whole work exclusively to the Eucharist. Nevertheless, they are practically unanimous in regarding the incorporation brought about by baptism as something imperfect or at least incomplete, and insisting that the Eucharist is required to make incorporation perfect. To support their view, they find an analogy in the Old Testament, in that they liken baptism to the passage of the Israelites through the Red Sea, whereby they secured their deliverance from Egyptian bondage, and became once more free to pursue their mission as God's chosen people. Yet while they were making their course to the Promised Land, they would have died of hunger and left the desert strewn with rotting skeletons, had not Jehovah in provident largesse supplied them with food for the journey. Hence the Eucharist is compared to the miraculous Manna which fell from the heavens each day, providing sustenance and strength until they would reach the destined country flowing with milk and honey.

Our Lord, during His public ministry, had spoken to the Apostles about the Eucharist and had made references to a vital and real union of Himself with them; but it is at the Last Supper that He ties the two facts together in their unmistakable relationship. On the night before He died, having anticipated in sacramental manner the sacrifice of Redemption and having communicated the Apostles with His "Body broken" and His "Blood shed," He goes on to address them in the famous farewell discourse: "I am the vine, you the branches; he that abideth in me, and I in him, the same beareth much fruit, for without me you can do nothing. . . . As the Father hath loved me, I also have loved you. Abide in my love."⁸ Despite their lack of erudition, they must have grasped the point — that the Eucharist in which they had just participated was the consummating bond between the Master and themselves and the linking with one another. A few moments later, when Jesus lifted His eyes to heaven in prayer for His disciples, they were to hear a truth equally marvelous — that not only had they

⁵ "The Mysteries of Christianity," p. 485.

⁶ *Ibid.*, p. 486.

⁷ See the study made by Holböck, referred to in note 4.

⁸ John 15: 5-9.

been united to His own Person, but owing to His substantial relationship to God, they had been made one with the Father. "I pray for them—I pray not for the world, but for them whom thou hast given me, because they are thine. . . . Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we are one—I in them, and thou in me—that they may be perfected in unity . . . that the love wherewith thou hast loved me may be in them, and I in them."⁹ Vivification had come to them from the Communion of the Body and Blood of the Mediator, Jesus Christ. What was theirs is ours as well. Baptism has made us sons of God, brethren of Jesus, and temples of the Holy Spirit. But when the sacrament of water and the Holy Spirit is followed by the most august Sacrament of the Body and the Blood, then are verified in all excellence, the words of the psalmist: "Thou hast made man a little less than God, crowning him with glory and honor."¹⁰ And how does the Eucharist effect our unity in the Father and in the Son and in the Holy Spirit? The principle of operation is the Holy Spirit Himself, Who brought about the hypostatic unity of the two natures in Christ at the Incarnation, and Who, in His role of sanctifier, vivifier, and unifier within the Mystical Body, causes us to be one body and one heart in the Holy Trinity. It is the Spirit of Christ working in the Body of Christ. "There are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, Who worketh in all."¹¹

The outward signs of the Eucharist signify ecclesiastical unity. In the very elements employed, as many of the Fathers like to dwell on, we have symbols which clearly demonstrate that the Sacrament of the Altar has the pre-eminent purpose of solidifying the organic oneness of Christ and the Church. First, the elements of bread and wine point to the inner content as possessing the quality of spiritual food. The Eucharist is our daily supersubstantial Bread which we must eat, in order that we may be sated with Its divine nourishment, and made to be of one heart in the affection of our heavenly Father. It bears analogy to ordinary food, with this exception—whereas the food of nature is assimilated into the being of the one that eats thereof, the food of the altar transforms the partaker into the likeness of Itself, that we, "being many, are one bread, one body, all that partake of one bread." A second demonstrative sign is found in the many grains of wheat from which the bread is compounded and in the many grapes from which the wine is pressed. These signify the "res" of the sacrament, the special sacramental grace, whose function is to effect the unity of all com-

⁹ *Ibid.*, 17: 9-26.

¹⁰ Ps. 8: 6.

¹¹ 1 Cor. 12: 4-6.

municants with the Person of Him Who is received. We are like the many kernels ground into one loaf and the many grapes pressed into one chalice, divinized and unified in Christ when the Sanctifier, almighty and everlasting God, descends in consecratory operation upon the bread and wine under which we are represented. A final symbol, of which ecclesiastical writers never tire, is the admixture of a small quantity of water with the larger portion of wine in the chalice during the Sacrifice—the water being a figure of our humanity commingled with and absorbed by the wine that represents Christ's divinity. In a similar way are we assimilated to Him when the wine is transubstantiated into Him, and later given to us as the Communion of His Blood—the price of reconciliation, the sign of unity, the bond of charity. The sacramental signs signify the unity of the Mystic Christ, and the Presence contained under the signs effects such unity, the incomparable exchange of supernatural love and fellowship between the incarnate God and us, as well as among ourselves.

From what has been said thus far, an impression may have been given that it is principally in Holy Communion by itself that we have the effectual symbol ("signum efficax") for the upbuilding of the Mystical Body. But this would not be consonant with sound doctrine. And even though the Ritual is directly concerned with the aspect of the Eucharist as the Church's divine banquet (the Missal is the vehicle for dealing with the Holy Sacrifice), it is impossible to present a proper treatise on Communion without placing it in its rightful setting within the structure of the Eucharistic Sacrifice. Moreover, we must maintain that the marvel of union with God in the banquet is inseparably related to the still greater wonder of fellowship with Him in self-immolation. It is when He is lifted up, He said, that He draws all things to Himself. And Holy Communion is at best the climax of participation in His Eucharistic oblation. The Sole-Begotten's offering of Himself on Calvary, of which the Mass is at once the sacramental renewal and application, is a greater act of love than the gift of Himself as sacramental food considered alone. To regard Communion simply as any kind of spiritual food is to lose sight of its essential dependence on the Sacrifice. It is more than a bread giving life to the soul; it is the Body that was broken and the Blood of the New Covenant that was shed; it is Christ our Pasch Who was immolated. And right here is a good place to introduce parenthetically reference to a confusing distinction often made in treating of the Eucharist, for we observe in our reading that the fault persists, even in the latest works and textbooks on the subject. We refer to the unfortunate tendency to divide into two separate realities "the Sacrifice" and "the Sacrament," as though the former were something that lies outside of the concept of sacrament. There is perhaps no one who has done us a better service

in clearing away the fog than Abbot Vonier, in his work: "Key to the Doctrine of the Eucharist," and he is only restating the correct thought and terminology of St. Thomas. Wherefore, we quote: "Even St. Thomas, with his great hold of the oneness of the Eucharistic sacrament, uses this duality of expression (i.e., 'sacrifice' and 'sacrament') when necessary, and distinguishes within the sacrament between sacrifice and sacrament. But let it be clear at once that this is merely a necessity of language, which has nothing in common with the much more drastic divisions of sacrifice and sacrament which were introduced at a later date. But it would be truly disastrous if at any time we came to look upon the Eucharist in its sacrificial aspect as something less sacramental or even non-sacramental, leaving the sacramental denomination exclusively to the reception of Christ's Body and Blood. This would at once remove the Eucharistic sacrifice from the sacramental theory of the Church; it would make of it something for which there are no provisions in our general theology. . . . The sacrifice of the Church, Mass, is truly the sacrament at its best and fullest; and the sacrifice of the Mass, if it have any human explanation, must be explained in sacramental concepts."¹² To sum up the matter—the sacrament of Holy Eucharist is accomplished in the sacrificial oblation, and this is followed by the use of the sacrament through sacrificial Communion.

Out of the oblation of the Son of God on Calvary is born the Church, the mystic bride of the divine Victim. For the sake of His Church—so that the Whole Christ can continue until the end of time to put itself in contact, not only with the fruits of Calvary but with the very action itself, the Eucharist has been instituted; or as the Council of Trent says: "in order that Christ might bequeath to His beloved bride, the Church, a visible sacrifice,"¹³ that is, a sacrifice which would repeat in the mode of sacrament the one which could be offered up only once in the order of nature. Our Eucharist, therefore, is the unbloody renewal, or better, the sacramental making present of the sacrifice of the Cross; at which we are not placed at a distance from what is transpiring upon the Christian altar, but in which we are actively participating in the highest degree of unity and supernatural charity as members of the Church. How is this stupendous thing made possible? Because the Son of God has likewise left behind for His Church the sacramental priesthood of holy orders, whose members are empowered to offer in His stead. Standing at the altar of the divine liturgy, the priest is sacrificant in a dual role, at one time acting in the Person of Christ, at another as the personification of the entire ecclesiastical body. Through him we have the sacrificial oblation of the Eucharist placed

¹² *Op. cit.*, p. 57 f.

¹³ Sess. XXII, ch. 1.

in our hands, so that we, united in the love of our Lord, may worship the Father with a Sacrament which renders Him all honor and glory, and draws down upon us every grace and blessing — nay more, it bears us aloft as one Christ to the altar on high, in the sign of the divine Majesty, dedicating and consecrating us to God, since we form one sacrificial victim with the Lamb that was slain.

In the general introduction to the sacraments and in the foreword to confirmation, we have touched on the question of how all the faithful are empowered to offer the Sacrifice along with Christ through the representation of the priest; and have seen that the power derives from our configuration to Christ as High Priest produced by the sacramental character of baptism and confirmation, so that every Mass is in all truth the offering of the entire ecclesiastical body with its High Priest. In what sense, however, can we speak of our self-immolation in the Mass? Or how are we offered along with the divine Victim? It seems to us that the question has to be resolved by distinguishing between what is effected strictly by power of sacrament (“*vi sacramenti*”) and that which follows from concomitance. In the strict concept of sacrament, the Victim offered is the Body and Blood of Christ in an immolated state, as signified by the words of Consecration; not the Person of Christ as He is now the Head of the Mystic Body in glory. Therefore, we cannot appeal to our incorporation as a basis for our being co-victims in the immolation signified and effected sacramentally by the Consecration. But by concomitance the Person of Christ in His present state as Head of the Church is present really, not in a mere moral sense, along with the Body and the Blood, and thus, in union with Christ we become a real sacrifice, and can speak of a real self-immolation on our part. In addition we are victims in a moral sense, dependent on the intensity of dispositions of faith, supernatural charity, the spirit of self-sacrifice, and the degree of our participation. It is clear and certain, consequently, that the Eucharist as sacrifice alone, prescinding from the Communion which may or may not follow, is of immense benefit to all members of the Church, both living and dead (and indirectly to the generality of human society), and that it is an effectual sign of building up the Mystery which is Christ and His Church.

Yet there would be always something incomplete and unfulfilled, if the Sacrament of the Altar accomplished in the sacrificial part were not followed by the use of the sacrament through Holy Communion. Partaking of the Victim that has been offered is the apex of participation and the supreme realization of the Life that the Eucharist is meant to impart. “Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life,

and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him."¹⁴ The sacred banquet is the consummation of what has preceded. Communion is for us the pledge that the Eucharistic renewal of the Cross sets forth continually our reconciliation and fellowship with God. "O taste and see that the Lord is our delight; happy is the man that buildeth on Him."¹⁵ Nowhere in the Mass so much as at the festive table do we have the striking exemplification of our being the beloved of Christ and the elect of God.

— Translator

¹⁴ John (I): 54-57.

¹⁵ Ps. 33: 8.

DE SANCTISSIMO EUCCHARISTIAE SACRAMENTO

OMNIBUS quidem Ecclesiae catholicae Sacramentis religiose, sancteque tractandis, magna ac diligens cura adhibenda est: sed praecipue in administrando, ac suscipiendo sanctissimo Eucharistiae Sacramento, quo nihil dignius, nihil sanctius et admirabilius habet Ecclesia Dei; cum in eo contineatur praecipuum et maximum Dei donum, et ipsemet omnis gratiae et sanctitatis fons, auctorque Christus Dominus.

2. Parochus igitur summum studium in eo ponat, ut cum ipse venerabile hoc Sacramentum, qua decet reverentia, debitoque cultu tractet, custodiat, et administret; tum etiam populus sibi commissus religiose colat, sancte frequenterque suscipiat, praesertim in majoribus anni solemnitatibus.

3. Ideo populum saepius admonebit, qua praeparatione, et quanta animi religione ac pietate, et humili etiam corporis habitu ad tam divinum Sacramentum debeat accedere: ut, praemissa sacramentali confessione, omnes saltem a media nocte jejuni, et utroque genu flexo Sacramentum humiliter adorent, ac reverenter suscipiant, viri, quantum fieri potest, a mulieribus separati.

4. Moneantur praeterea communicantes, ut, sumpto Sacramento, non statim ab ecclesia discedant, aut colloquantur, nec statim vagis oculis circumspiciant, aut expuant, neque de libro statim orationes recitent, ne Sacramenti species de ore decendant: sed, qua par est devotione, aliquantisper in oratione permaneant, gratias agentes Deo de tam singulari beneficio, atque etiam de sanctissima passione dominica, in cujus memoriam hoc mysterium celebratur et sumitur.

5. Curare porro debet, ut particulae consecratae, eo numero qui infirmorum et aliorum fidelium communioni satis esse possit, perpetuo conserventur in pyxide ex solida decentique materia, eaque munda, et suo operculo bene clausa, cooperta albo velo serico, et, quantum res feret, ornato in tabernaculo inamovibili in media parte altaris posito et clave obserato.

6. Hoc autem tabernaculum conopaeo decenter opertum, atque ab omni alia re vacuum, in Altari majori vel in alio, quod venerationi et cultui tanti Sacramenti commodius ac decentius videatur, sit col-

THE MOST HOLY EUCHARIST

THE greatest solicitude is to be observed so that all sacraments of the Catholic Church will be dispensed with reverence and exactitude. Particularly is this true of the administration and reception of the most holy sacrament of the Eucharist, than which there is nothing more sublime, nothing holier, nothing more wonderful in the Church of God. For in It is contained the highest of God's gifts, Christ, the Lord Himself, Author and Source of all grace and holiness.

2. Therefore, let every pastor attach the greatest significance thereto, that not only he himself handle, watch over, and dispense this adorable sacrament with becoming reverence and fitting worship, but also that the people committed to his care will devoutly adore It, and receive It worthily and frequently, especially on the higher feast days.

3. Hence he will frequently remind the people with what preparation and what fervor and piety, as well as outward humility they should approach this divine sacrament; likewise, that having received the sacrament of penance, all must observe the fast at least from midnight, and at the moment of Communion kneel on both knees, receiving It in humble adoration and with reverence, the men separate if possible from the women.

4. Moreover, the communicants should be warned not to leave church right after receiving, not to engage in idle conversation nor to violate custody of the eyes, and neither to begin at once the reading of prayers from a book nor to expectorate, lest the Sacred Species fall from the mouth. Rather, as befits devotion they should spend some time in mental prayer, thanking God for this singular favor and at the same time for the Savior's sacred Passion, in memory of which this mystery is celebrated and consumed.

5. The priest will see to it that a sufficient number of consecrated particles, for Communion of the sick or other faithful, will at all times be reserved in a ciborium of solid and suitable material, kept clean, with tight-fitting lid, and covered with white silk; and so far as circumstances allow, the ciborium is to be reserved under lock in an ornate tabernacle which is immovable and located in the middle of the altar.

6. The tabernacle ought properly to be covered with a canopy, and nothing else kept therein. It should be placed on the main altar or on another where it can be viewed readily, so that due worship may be

locatum; ita ut nullum aliis sacris functionibus, aut ecclesiasticis officiis impedimentum afferatur. Coram eo una saltem lampas diu noctuque continenter luceat, nutrienda oleo olivarum vel cera apum; ubi vero oleum olivarum haberi nequeat, Ordinarii loci prudentiae permittitur ut aliis oleis commutetur, quantum fieri potest, vegetabilibus; curabitque Parochus, ut omnia ad ipsius Sacramenti cultum ordinata, integra, mundaque sint, et conserventur.

7. Sanctissimae Eucharistiae particulas frequenter renovabit. Hostiae vero seu particulae consecrandae sint recentes; et ubi eas consecraverit, veteres primo distribuat, velumat.

8. Fideles omnes ad sacram communionem admittendi sunt, exceptis iis, qui justa ratione prohibentur. Arcendi autem sunt publice indigni, quales sunt excommunicati, interdicti, manifestoque infames, nisi de eorum poenitentia et emendatione constet, et publico scandalo prius satisfecerint.

9. Occultos vero peccatores, si occulte petant et eos non emendatos agnoverit, minister repellat; non autem, si publice petant et sine scandalo ipsos praterire nequeat.

10. Amentibus praeterea, seu phreneticis communicare non licet; licebit tamen, si quando habeant lucida intervalla, et devotionem ostendant, dum in eo statu manent, si nullum indignitatis periculum adsit.

11. Pueris, qui propter aetatis imbecillitatem nondum hujus Sacramenti cognitionem et gustum habent, Eucharistia ne ministratur.

12. Minister ordinarius sacrae communionis est solus Sacerdos.

Extraordinarius est Diaconus, de Ordinarii loci vel Parochi licentia, gravi de causa concedenda, quae in casu necessitatis legitime praesumitur.

13. Quilibet Sacerdos intra Missam et, si privatim celebrat, etiam proxime ante et statim post, sacram communionem ministrare potest, salvo praescripto rubricae n. 18.

Etiam extra Missam quilibet Sacerdos eadem facultate pollet ex licentia saltem praesumpta Rectoris ecclesiae, si sit extraneus.

14. Sacerdos sacram communionem distribuat azymo pane vel fermentato, secundum proprium ritum.

Ubi vero necessitas urgeat nec Sacerdos diversi ritus adsit, licet Sacerdoti orientali, qui fermentato utitur, ministrare Eucharistiam in

rendered this great sacrament, yet so that it in no way interferes with other ecclesiastical offices and solemn ceremonies. At least one lamp must be kept burning before it day and night, which is to be fed with olive oil or beeswax. In places where olive oil is not obtainable, it is left to the judgment of the Ordinary to substitute other vegetable oils as circumstances allow. The pastor shall see to it that all appurtenances ordained for the cult of this sacrament are kept clean and in good repair.

7. The Sacred Species are to be renewed frequently. The hosts to be consecrated should be fresh, and after they are consecrated the older Species should be distributed first or else consumed.

8. All the faithful must be allowed to receive Holy Communion, except those excluded for a valid reason. Prohibited in particular are they who are known publicly to be unworthy, such as the excommunicate, those under interdict, and the notoriously infamous, unless there be evidence of their repentance and amendment, yet not until they have first made satisfaction for scandal publicly given.

9. Occult sinners who secretly request Holy Communion must be refused by the minister, when he knows for certain that they have not amended; but he may not do so whenever they request It in public, if it is impossible to avoid scandal by refusing them.

10. The feeble-minded or the insane are not permitted to communicate. However, if they at times have lucid intervals and manifest the proper piety, they may be allowed to receive while in this state, provided no danger of irreverence is at stake.

11. Holy Eucharist is not to be administered to children who have not yet reached the age of reason, and who have neither understanding nor appreciation of the sacrament.

12. The ordinary minister of Holy Communion is a priest exclusively. The extraordinary minister is a deacon to whom this privilege may be granted by the Ordinary or the pastor, but only for a good reason. In case of necessity the permission can lawfully be presumed.

13. Every priest may distribute Holy Communion during Mass; and when celebrating a private Mass, also immediately before or after, yet subject to the rule contained in rubric No. 18 below. Even apart from Mass, every priest who is a stranger in a place enjoys the same authority, provided he has at least the presumed permission of the rector of the church.

14. A priest may administer Holy Communion either in the form of unleavened bread or leavened bread, according to the rite of which he is a member. But if an emergency arises where no priest of another rite is available, a priest belonging to an Oriental rite (which makes use of leavened bread) is permitted to administer the Eucharist in unleavened form; and similarly a priest belonging to the Latin rite,

azymo, vicissim lat'no aut orientali qui utitur azymo, ministrare in fermentato; at suum quisque ritum ministrandi servare debet.

15. Omnibus fidelibus cujusvis ritus datur facultas ut, pietatis causa, sacramentum Eucharisticum quolibet ritu confectum suscipiant.

Suadendum tamen ut suo quisque ritu fideles praecepto communionis paschalis satisfaciant.

Sanctum Viaticum moribundis ritu proprio accipiendum est; sed, urgente necessitate, fas esto quolibet ritu illud accipere.

16. Omnibus diebus licet sanctissimam Eucharistiam distribuere.

Feria tamen VI majoris hebdomadae solum licet sacrum Viaticum ad infimos deferre.

In Sabbato Sancto sacra communio nequit fidelibus ministrari nisi inter Missarum solemnias vel continuo ac statim ab iis expletis.

Sacra communio iis tantum horis distribuatur, quibus Missae sacrificium offerri potest, nisi aliud rationabilis causa suadeat.

Sacrum tamen Viaticum quacumque diei aut noctis hora ministrari potest.

17. Sacerdoti celebranti non licet Eucharistiam intra Missam distribuere fidelibus adeo distantibus ut ipse altare e conspectu amittat.

18. Sacra communio distribui potest ubicumque Missam celebrare licet, etiam in oratorio privato, nisi loci Ordinarius, justis de causis, in casibus particularibus id prohibuerit.

ORDO ADMINISTRANDI SACRAM COMMUNIONEM

1. Sacerdos sanctissimam Eucharistiam extra Missam ministraturus, hostiis seu particulis pro populi multitudine consecratis, vasculoque uno vel pluribus, decenti et commodo loco, expositis, cum vino et aqua ad purificationem eorum, qui communionem sumpserint, et ante eos linteo mundo extenso, lotis prius manibus, et superpelliceo indutus, ac desuper stola coloris semper albi vel Officio illius diei convenientis (mutato tamen colore nigro in violaceum die Commemorationis Omnium Fidelium Defunctorum), praecedente Clerico, seu alio ministro, procedit ad Altare manibus junctis vel bursam cum corporali ante pectus deferens, et, accensis cereis, facta prius genuflexione in plano, tabernaculum aperit, genuflectit, extrahit pyxidem, et illam super corporale depositam discooperit. Minister genibus flexis nomine populi ad cornu Epistolae facit confessionem generalem, dicens: Confiteor Deo, etc.

or to one of the Oriental rites which makes use of unleavened bread, is permitted to administer the Eucharist in leavened form. Yet each one must follow the ceremonies of his own rite during the actual administration.

15. All the faithful, no matter which rite they belong to, are allowed to receive the Eucharist in any rite whatsoever as an exercise of piety. But all should be persuaded to fulfil the Easter duty each in his own rite. Holy Viaticum should be received by the dying in their own rite, but whenever urgent it is lawful to receive It in any rite.

16. The Holy Eucharist may be distributed on any day, except on Good Friday when it is allowed only to give Viaticum to the sick. On Holy Saturday Communion may not be distributed to the faithful except during the solemn services of the Mass, or immediately after the conclusion of this solemnity. Holy Communion should be distributed only during the hours when Mass may be offered, unless there is a valid reason for doing otherwise. But Holy Viaticum may be administered any time of the day or night.

17. During Mass the priest who is celebrant is not permitted to distribute Communion to any of the faithful who are so far away that he himself would lose sight of the altar.

18. Holy Communion may be distributed in every place where Mass is allowed, even in a private oratory, unless the Ordinary forbids it in a particular case for a good reason.

THE RITE FOR ADMINISTERING HOLY COMMUNION

1. When a priest is about to administer the Holy Eucharist outside of Mass, he will have on hand a sufficient number of consecrated particles for all who are to communicate. In addition there should be in readiness at a convenient place one or more vessels containing wine and water for the purification of the communicants,* and a clean linen cloth should be extended before them. The candles on the altar are lighted. Having washed his hands, the priest vests in surplice and a stole which should be either white or the color suited to the day's office (on All Souls' a purple stole is used instead of black). Preceded by a cleric or another assistant, the priest goes to the altar with hands folded, or he carries before his breast the burse containing the corporal. He genuflects, ascends to the predella, opens the tabernacle, genuflects, takes out the ciborium which he places on the corporal, and uncovers it. The assistant kneels on the epistle side, and says the *Confiteor* in the name of the people.

* This rubric is still observed in the Mass of ordination, but in general (except for a few places) it has fallen into disuse. — *Trans.*

2. **Tunc Sacerdos iterum genuflectit, et, manibus junctis ante pectus, vertit se ad populum (advertens ne terga vertat Sacramento), et in cornu Evangelii dicit:**

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam. **R.** Amen.

Et addit: Indulgentiam, absolutiorem, **+** et remissionem peccatorum vestrorum tribuat vobis omnipotens, et misericors Dominus. **R.** Amen.

Dicens: Indulgentiam, etc., manu dextera in formam crucis signat communicandos.

3. **Deinde ad Altare se convertit, genuflectit, manu sinistra pyxidem prebendit; dextera vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super pyxidem: conversusque ad populum in medio Altaris dicit clara voce:**

Ecce Agnus Dei, ecce qui tollit peccata mundi. **Mox subdit:** Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea; **quod iterum, ac tertio repetit: quia formula etiam utendum est, cum feminae communicatio administratur.**

4. **Postea ad communicandum accedit, incipiens ab iis qui sunt ad partem Epistolae; sed primo, si Sacerdotibus, vel aliis ex Clero danda sit communicatio, iis ad gradus Altaris genuflexis praebeatur, vel, si commode fieri possit, intra sepimentum Altaris sint a laicis distincti. Sacerdotes vero et Diaconi communicantes utantur stola coloris albi vel ejusdem coloris ac Sacerdos qui ministrat.***

5. **Sacerdos unicuique porrigens Sacramentum, et faciens cum eo signum crucis super pyxidem, simul dicit:**

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.

6. **Ubi vero omnes communicaverint, Sacerdos, reversus ad Altare, pyxidem super corporale deponit, genuflectit, ac deinde dicit:**

O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futurae gloriae nobis pignus datur. **Tempore Paschali et per Octavam Corporis Christi additur: Alleluja.**

* Qui communicandi sunt, dum Sacerdos eis porrigit Sacramentum, patenam ipsi subter suum mentum apponunt (S. C. S. Instructio diei 26 Martii 1929).

2. Then the priest genuflects again, with hands joined turns to the people, taking care that he does not have his back turned to the Blessed Sacrament, and standing a little toward the gospel side, he says:

May the almighty God have mercy on you, forgive you your sins, and lead you unto life everlasting. *Ry.* Amen.

May the almighty and merciful Lord grant you pardon, absolution, ✠ and remission of your sins. *Ry.* Amen.

As he says these words, he makes with his right hand the sign of the Cross over the communicants.

3. Then turning back toward the altar, he genuflects, takes the ciborium in his left hand and with his right removes a host which he holds between the thumb and index finger a little above the ciborium. He turns again to the people, and standing in the middle of the predella, says in a loud voice:

Behold the Lamb of God, behold Him Who taketh away the sins of the world! O Lord, I am not worthy that thou shouldst enter under my roof, but say only the word, and my soul shall be healed. The latter is said thrice, using the same Latin endings even when Communion is given to women.

4. If he gives Holy Communion to priests or other members of the clergy, they receive first, kneeling at the altar steps, or if more convenient, on the floor of the sanctuary, separate from the laics. (Priests and deacons who receive wear a white stole or one of the same color worn by the ministrant.) He then proceeds to the faithful and begins the distribution at the epistle side.*

5. In giving the Sacred Host he makes with It the sign of the Cross over the ciborium in the case of each person, saying simultaneously:

May the Body of our Lord, Jesus Christ keep thy soul unto life everlasting. Amen.

6. When all have communicated, the priest returns to the altar, places the ciborium on the corporal, genuflects, and then says:

O sacred banquet in which Christ becomes our food, the memory of His Passion is renewed, the soul is filled with grace, and a pledge of future glory is bestowed! (T.P. and during Octave of Corpus Christi: Alleluia.)

* At the moment, the priest gives the communicants the Sacrament, they hold the paten below their chin (Instruction of S. C. S., dated March 26, 1929).

℣. Panem de caelo praesūtisti eis. **Tempore Paschali et per Octavam Corporis Christi additur: Allelúja.**

Minister respondet: Omne delectaméntum in se habéntem. Tempore Paschali et per Octavam Corporis Christi additur: Allelúja.

7. **Mox Sacerdos dicit:**

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℞. Et cum spíritu tuo.

Orémus.

Oratio

DEUS, qui nobis, sub Sacraménto mirábili, passióis tuae memóriam reliquisti: tríbe, quaesumus; ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptionis tuae fructum in nobis júgiter sentiámus: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℞. Amen.

Tempore Paschali dicitur Oratio:

SPÍRITUM nobis, Dómine, tuae caritátis infúnde: ut quos Sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte ejúsdem Spíritus, etc. ℞. Amen.

8. **Interim, antequam reponat Sacramentum, diligenter advertat, ut, si aliquod fragmentum digitis adhaeserit, illud in pyxidem deponat, et subinde in vase cum aqua parato eosdem dígitos, quibus tetigit Sacramentum, abluat, et abstergat purificatorio: aqua vero ablutionis suo tempore mittatur in sacrarium, vel, si hoc desit, in ignem. Postea reponit pyxidem in tabernaculo, genuflectit, et ipsius tabernaculi ostiolum clave obserat.**

9. **Deinde, elevatis oculis, extendens, elevans et jungens manus caputque Cruci inclinans dicit:**

Benedíctio Dei omnipoténtis, et versus ad populum semel tantum benedicens prosequitur, Patris, et Fílii ✠ et Spíritus Sancti, descéndat super vos, et máneat semper. ℞. Amen.

℣. Bread from heaven thou didst grant them (T.P. and during Octave of Corpus Christi: Alleluia).

℞. Having all sweetness within it (T.P. and during Octave of Corpus Christi: Alleluia).

7. Whereupon he adds:

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O GOD, Who didst leave with us in this wondrous Sacrament a memorial of thy Passion — grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever experience within ourselves the fruit of thy redemption. Thou Who livest and reignest with God the Father in the unity of the Holy Spirit, God, forever and evermore. ℞. Amen.

In Paschal Time the following prayer is said:

POUR forth in us, O Lord, the Spirit of thy love, that we whom thou hast sated with the Paschal Sacraments may be made to be of one heart in thine affection. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the selfsame Holy Spirit, God, forevermore. ℞. Amen.

8. Meanwhile the priest, before he replaces the Sacrament, takes special care that if any fragment of host adhere to his fingers he deposit it in the ciborium; and then he purifies in the finger bowl the fingers which have touched the Sacrament, and wipes them with a purificator. The water used in purifying his fingers is later thrown into the sacrarium, or into the fire if there is no sacrarium. Finally, he replaces the ciborium in the tabernacle, genuflects, and locks the tabernacle.

9. Then lifting his eyes, extending, elevating, and joining his hands, and bowing his head to the Cross he says:

May the blessing of almighty God, he turns here toward the people and blessing them once he continues: Father, Son, and Holy ✠ Spirit descend upon you and remain for all time. ℞. Amen.

Et ita eis, qui communicarunt, benedicit Sacerdos tam extra Missam, quam proxime ante vel statim post ipsam.

10. Ritus superius descriptus servandus est etiam a Diacono sacram communionem ministrante. Episcopus autem, post sacram communionem distributam extra Missam, benedicit more solito, dicens Sit nomen Dómini benedíctum, etc., et ter signum crucis facit.

11. Intra Missam autem communio populi statim post communionem Sacerdotis celebrantis fieri debet (nisi quandoque ex rationabili causa proxime ante aut statim post Missam privatam sit facienda), cum Orationes, quae in Missa post communionem dicuntur, non solum ad Sacerdotem, sed etiam ad alios communicantes spectent.

12. Itaque, si qui sunt communicandi intra Missam, Sacerdos, sumpto sacratissimo Sanguine, antequam se purificet, facta genuflexione, ponat particulas consecratas in pyxide, vel, si pauci sint communicandi, super patenam, nisi a principio positae fuerint in pyxide seu alio calice. Interim minister ante eos extendit linteum seu velum album, et pro eis facit confessionem, dicens Confíteor Deo, etc. Tum Sacerdos iterum genuflectit, et manibus junctis conversus ad populum in cornu Evangelíi dicit: Misereátur vestri, etc. et, eo quo supra dictum est modo, porrigit communicandis Eucharistiam, incipiens a ministris Altaris, si velint communicare. Finita communionem, revertitur ad Altare, nihil dicens, neque dat eis benedictionem, quia illam dabit in fine Missae. Deinde dicit secreto: Quod ore sumpsimus, etc., ut in Missali, se purificat, et Missam absolvit.

13. Quod si contingat, proxime ante aut statim post Missam privatam, aliquos interdum communicare, tunc Sacerdos, planeta indutus, sacram communionem ministrabit eo modo quo fit extra Missam, ut supra dictum est; omissis tamen semper Allelúja et benedictione in fine, si paramenta nigri coloris adhibeantur.

DE COMMUNIONE PASCHALI

1. Curet Parochus, ut in Quadragesima per se, vel per alios concionatores populo oportune denuntientur canones 906 et 859, §1, Codicis Juris Canonici, quibus declaratur:

“Omnis utriusque sexus fidelis, postquam ad annos discretionis, idest ad rationis usum, pervenerit, tenetur omnia peccata sua saltem semel in anno fideliter confiteri, et debet semel in anno, saltem in Paschate, Eucharistiae Sacramentum recipere, nisi forte de consilio proprii Sacerdotis, ob aliquam rationabilem causam, ad tempus ab ejus perceptione duxerit abstinendum.”

2. Paschalis communio fiat a dominica Palmarum ad dominicam in

This blessing of the communicants takes place only when they receive outside of Mass, either immediately before or after.

10. The rite described above is observed when a deacon gives Holy Communion. Whenever a bishop distributes Communion outside of Mass, he blesses in the usual way, saying: **May the name of the Lord be blessed, etc.**, and makes the threefold sign of the Cross.

11. During Mass Communion of the people ought to follow immediately after that of the celebrant (although for a valid reason it may happen occasionally at a private Mass that it be distributed right before or after Mass), since the prayers which follow the Communion in Mass are not intended for the priest alone but apply to the other communicants as well.

12. Wherefore, if some are to communicate during Mass, the priest, having consumed the Precious Blood and before taking the final ablutions, genuflects, places the consecrated particles in the ciborium, or on the paten when only a few will communicate, unless they have been in the ciborium or another chalice from the beginning. In the meantime the assistant extends the communion cloth before the communicants, and says the Confiteor for them. The priest genuflects again, with hands joined turns to the people, and standing a little toward the gospel side says the Misereatur, etc., as explained above. He then gives the Eucharist to the communicants, beginning with the ministrants at the altar if they wish to receive. When the distribution is finished, he returns to the altar, without saying anything, neither does he give the blessing because he will confer it at the end of Mass. Lastly he says the prayers of ablution as given in the missal, consumes the final ablutions, and concludes the Mass.

13. Should it happen that some occasionally communicate immediately before or after a private Mass, then the priest will administer Holy Communion vested in the Mass vestments, in the same manner as is done outside of Mass as explained above; yet always omitting the Alleluia and the blessing at the end if black vestments are worn.

THE PASCHAL COMMUNION

1. It is the pastor's duty to promulgate to the people during Lent, either he directly or through other preachers, canons 906 and 859, 1, of the Code of Canon Law which declare: "Everyone of the faithful of either sex, who has attained the years of discretion, in other words the use of reason, is bound to confess sincerely all his sins at least once a year, and must receive the sacrament of Eucharist once a year, at least during Paschaltide, unless perhaps on the counsel of one's pastor or confessor one is discouraged from receiving It for a while because of some valid reason."

2. The time within which the Easter Communion must be received

albis; sed locorum Ordinariis fas est, si ita personarum ac locorum adjuncta exigant, hoc tempus etiam pro omnibus suis fidelibus anticipare, non tamen ante quartam diem dominicam Quadragesimae, vel prorogare, non tamen ultra festum sanctissimae Trinitatis.

Suadendum fidelibus ut huic praecepto satisfaciant in sua quisque paroecia; et qui in aliena paroecia satisfecerint, curent proprium Parochum de adimpleto praecepto certiolem facere.

Praeceptum paschalis communionis adhuc urget, si quis illud praescripto tempore, quavis de causa, non impleverit.

3. Obligatio praecepti communionis sumendae, quae impuberes gravat, in eos quoque ac praecipue recidit, qui ipsorum curam habere debent, idest in parentes, tutores, confessarium, institutores et Parochum.

4. Dabit quoque operam Parochus, quoad ejus fieri potest, ut in ipso die sanctissimo Paschae fideles communicent; quo die ipse per se, nisi legitime impediatur, paroeciae suae fidelibus hoc Sacramentum ministrabit. In ceteris vero servabit ea, quae in libro de statu animarum, ut infra, praescribuntur.

5. Aegrotis quoque paroecialibus, etiamsi communionem extra praescriptos paschales dies sumpserint, in paschalibus diebus illam deferet, ac ministrabit.

DE COMMUNIONE INFIRMORUM

1. In periculo mortis, quavis ex causa procedat, fideles sacrae communionis recipiendae praecepto tenentur.

Etiamsi eadem die sacra communionem fuerint refecti, valde tamen suadendum, ut in vitae discrimen adducti denuo communicent.

Perdurante mortis periculo, sanctum Viaticum, secundum prudens confessarii consilium, pluries, distinctis diebus, administrari et licet et decet.

2. Sanctum Viaticum infirmis ne nimium differatur; et qui animarum curam gerunt, sedulo advigilent ut eo infirmi plene sui compotes reficiantur.

Cavendum autem in primis est, ne ad indignos cum aliorum scandalo deferatur, nisi sese prius sacra confessione purgaverint, et publicae offensioni, prout de jure, satisfecerint.

3. Hortetur Parochus infirmum, ut sacram communionem sumat, etiam si graviter non aegrotet, aut mortis periculum non immineat, maxime si festi alicujus celebritas id suadeat, neque ipse illam ministrare recusabit.

4. Potest quidem Viaticum brevi morituris dari non jejunis; id tamen diligenter curandum est, ne iis tribuatur, a quibus ob phrenesim, sive ob assiduam tussim, aliumve similem morbum, aliqua indecentia cum injuria tanti Sacramenti timeri potest. Ceteris autem infirmis,

commences on Palm Sunday and terminates on Low Sunday.* But it is the right of the local Ordinary, if circumstances of persons or place demand, to extend this time for all the faithful, however, not earlier than the fourth Sunday in Lent nor later than Trinity Sunday. The faithful should be persuaded to fulfil this obligation, everyone in his own parish church. Whoever fulfils it in another church must see to it that he inform his own pastor of the fact. The precept of Easter Communion still continues to be binding, so long as one has neglected it during the time prescribed, no matter for what reason.

3. The obligation to ensure that children fulfil the precept of Easter Communion devolves on them especially charged with their welfare, namely, parents, teachers, confessors, tutors, and pastors.

4. The pastor should also exert his influence so that the people will communicate on Easter itself, and on this day he himself will administer the Sacrament to his parishioners, unless prevented by some valid excuse. As to the rest, he shall observe whatever is prescribed below in the section on the care of souls.

5. He shall also take Communion to the sick members of his parish during Paschaltide, even though they have received It at other times.

COMMUNION OF THE SICK

1. The faithful are bound by precept to receive Holy Communion when in danger of death from any cause. And even though they may have communicated on that very day, nevertheless, it is strongly recommended that they receive a second time when at the point of death. So long as this danger continues, they are allowed and should receive Holy Viaticum more than once (but only once a day), if the confessor so advises.

2. Holy Viaticum for the sick should never be deferred unduly, and those having the care of souls should be most vigilant that the sick receive It while fully conscious. Yet care is to be taken above all lest It be brought to the unworthy—whereby others could be scandalized—unless they first have confessed and have made the necessary reparation for scandal publicly given.

3. The pastor should exhort a sick person to receive Holy Communion even when not grievously ill nor in imminent danger of death, particularly on the occasion of a high feast; and let him never decline to administer It.

4. Viaticum may be given to the dying even though they are not fasting. But great care is to be exercised lest It be administered in a case where there might be fear of some irreverence to this sublime Sacrament, such as delirium, incessant coughing, or the like. To all others who communicate out of piety during illness, the Eucharist

* In the United States, from the first Sunday in Lent till Trinity Sunday. — *Trans.*

qui ob devotionem in aegritudine communicant, danda est Eucharistia ante omnem cibum et potum, non aliter ac ceteris fidelibus, quibus nec etiam per modum medicinae ante aliquid sumere licet.

Infirmi tamen qui jam a mense decumbunt sine certa spe ut cito convalescant, de prudenti confessorii consilio sanctissimam Eucharistiam sumere possunt semel aut his in hebdomada, etsi aliquam medicinam vel aliquid per modum potus antea sumpserint.

5. Sed alicui ad adorandum solum, vel, devotionis seu cujusvis rei praetextu, ad ostendendum ne deferatur.

6. Deferri autem debet hoc sanctum Sacramentum ab ecclesia ad privatas aegrotantium domos decenti habitu, superposito mundo velamine, publice atque honorifice, ante pectus cum reverentia et timore, semper lumine praecedente.

Privatim vero seu occulte ad infirmos sacra communio ne deferatur, nisi justa et rationabilis causa aliquid suadeat.

7. Ius et officium sacram communionem publice ad infirmos etiam non paroecianos extra ecclesiam deferendi, pertinet ad Parochum intra suum territorium.

Ceteri Sacerdotes id possunt in casu tantum necessitatis aut de licentia saltem praesumpta ejusdem Parochi vel Ordinarii.

8. Communionem privatim ad infirmos quilibet Sacerdos deferre potest, de venia saltem praesumpta Sacerdotis, cui custodia sanctissimi Sacramenti commissa est.

Quando privatim sacra communio infirmis ministratur, reverentiae ac decentiae tanto Sacramento debitae sedulo consulatur.

9. Sacram communionem per modum Viatici sive publice sive privatim ad infirmos deferre, pertinet ad Parochum loci, in quo degunt infirmi.

10. Parochus igitur processurus ad communicandum infirmum, aliquot campanae ictibus jubeat convocari parochianos, seu confraternitatem Ss̄ni Sacramenti (ubi fuerit instituta) seu alios pios Christifideles, qui sacram Eucharistiam cum cereis, seu intorticiis comitentur, et umbellam, seu baldachinum, ubi haberi potest, deferant. Praemoneat, ut aegri cubiculum mundetur, et in eo paretur mensa linteo mundo cooperta, in quo Sanctissimum Sacramentum decenter deponatur.

11. Parentur luminaria, ac duo vascula, alterum cum vino, alterum cum aqua. Praeterea linteum mundum ante pectus communicandi ponatur, atque alia ad ornatum loci, pro cujusque facultate.

may be given only if they have abstained from food and drink, the same as the other faithful, nor is it even allowed them to take anything by way of medicine. However, an invalid who has been ill for a month without hopes for a speedy recovery may, at the discretion of the confessor, receive the Holy Eucharist once or twice a week, even if he has taken beforehand medicine or some liquid.

5. Yet no one is to have the Blessed Sacrament brought to him solely for the purpose of adoring It or having It in his presence, whether out of devotion or under any other pretext.

6. The bearing of this holy Sacrament from the church to the home of the sick must be done with proper decorum. The priest who carries It will have It covered with a clean veil, he will go in procession (publicly) with becoming reverence, holding the Sacred Host before his breast in devotion and awe, and being preceded by a torchbearer. Holy Communion should never be carried to the sick in a wholly private manner, except for a just and reasonable cause.

7. The right and duty of carrying Holy Communion publicly from the church to the sick, even to non-parishioners, belongs to the pastor of the given territory. Other priests may do so only in case of necessity, having at least the presumed permission of the respective pastor or the Ordinary.

8. Any priest may carry Communion to the sick in a private manner, provided he has permission — at least presumed — from the priest who is charged with the custody of the Blessed Sacrament. Whenever Holy Communion is to be administered privately to the sick, special attention is to be paid to the reverence and dignity owing to this great Sacrament.

9. The administration of Holy Communion as Viaticum, whether done publicly or privately, devolves on the pastor in whose territory the sick reside.

10. As the pastor proceeds to take Communion to one who is sick, he shall by ringing the church bells assemble some of his parishioners, either the Confraternity of the Blessed Sacrament (where this organization is in existence) or some other pious faithful, so that they can accompany the Holy Eucharist carrying candles or torches, as well as the umbrella or canopy if such is available. He shall have given notice beforehand that the sickroom be in order, and that there be prepared therein a table covered with clean linen on which the most holy Sacrament can be placed with propriety.

11. The following articles should be in readiness in the sickroom: lighted candles, two vessels—one containing water, the other wine, a linen cloth to be placed under the chin of the communicant, and whatever else will befittingly enhance the room, depending on the peoples' circumstances.

12. Ubi vero convenerint qui Eucharistiam comitaturi sunt, Sacerdos indutus superpelliceo et stola, vel etiam pluviali albi coloris, acolythis, seu Clericis, aut etiam Presbyteris (si locus feret) superpelliceo pariter indutis comitatus, decenter, et de more acceptas aliquot particulas consecratas, vel unam tantum (si longius aut difficilium iter sit faciendum) ponat in pyxide, seu parva custodia, quam proprio suo operculo cooperit, et velum sericum superimponit: ipse vero Sacerdos, imposito sibi prius ab utroque humero oblongo velo decenti, utraque manu accipiat vas cum Sacramento, et deinde umbellam, seu baldachinum subeat, nudo capite processurus.

13. Praecedat semper acolythus, vel alius minister deferens laternam (noctu autem hoc Sacramentum deferri non debet, nisi necessitas urgeat); sequantur duo Clerici, vel qui illorum vices suppleant; quorum alter aquam benedictam cum aspersorio, et bursam cum corporali, quod supponendum erit vasculo Ss̄m̄i Sacramenti super mensa in cubiculo infirm̄i, et cum linteolo purificatorio ad digitos Sacerdotis abstergendos; alter hunc librum Ritualem deferat, et campanulam jugiter pulset. Succedant deinde deferentes intorticia. Postremo Sacerdos Sacramentum gestans elevatum ante pectus sub umbella, dicens Psalmum *Miserere*, et alios Psalmos, et Cantica. Quod si longius, aut difficilium iter obeundum sit, et fortasse etiam equitandum, necesse erit vas, in quo Sacramentum defertur, bursa decenter ornata, et ad collum appensa, apte includere, et ita ad pectus alligare, atque obstringere, ut neque decidere, neque pyxide excuti Sacramentum queat.

14. *Ingrediens vero locum, ubi jacet infirmus, dicit:*

℣. Pax huic dómui.

℞. Et ómnibus habitántibus in ea.

15. Tum depositum Sacramentum super mensa, supposito corporali, genuflexus adorat, omnibus in genua procumbentibus, et velum humerale dimittit; mox accepta aqua benedicta, aspergit infirmum, et cubiculum, dicens Antiphonam:

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor; et primum versum Psalmi *Miserere*, cum Glória Patri, etc., Sicut erat, etc.

Deinde repetitur Antiphona:

Postea dicit:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

12. So soon as the escort for the Blessed Sacrament is assembled, the priest vests in surplice and stole, or even in white cope; and likewise vested in surplice are the acolytes or clerics or priests (if they customarily assist) who will accompany him. Then with due reverence he takes some particles (only one, if he is to travel by a long or difficult route) from the ciborium and puts them in a pyx or small receptacle which he closes firmly and covers with a silk veil. Having received the humeral veil over his shoulders, he now takes in both hands the receptacle with the Sacrament, and proceeds on the way, walking bareheaded below the umbrella or canopy.

13. At the head of the procession there should always be an acolyte or other server who carries the lantern (the Sacrament may not be carried thus at night, except in case of necessity). Following next are two clerics or their substitutes, one of whom carries the holy water with aspersory, the burse containing the corporal to be used in covering the table upon which the Blessed Sacrament will be placed in the sick-room, and the linen purificator for wiping the priest's fingers; the other carries the Ritual and the little bell which he rings continually. Then follow the torchbearers; and lastly the priest, holding the Sacrament elevated before his breast and reciting the *Miserere* or other psalms and canticles. Should the journey be long or difficult, and even perhaps made on horseback, it will be necessary that the receptacle with the Sacrament be securely encased in a beautifully made burse, and this fastened to the neck and secured at the breast, so as to prevent the Sacrament from falling or being shaken out of the pyx.

14. *Upon entering the sickroom the priest says:*

Ps. Peace be unto this home.

Ry. And unto all that dwell herein.

15. *Having spread the corporal, he places the Sacrament upon the table, adores It with a genuflection, and lays aside the humeral veil, the while all present kneel. Taking holy water he sprinkles the sick person and the room, saying the antiphon:*

Sprinkle me with hyssop, O Lord, and I shall be clean; wash me, and I shall be whiter than snow. *Ps. 50.* Be merciful to me, O God, for great is thy goodness. Glory be to the Father, and to the Son, and to the Holy Spirit, etc.

The antiphon Sprinkle me is repeated.

Then he continues:

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Oratio

EXÁUDI nos, Dómine sancte, Pater omnipotens, aetérne Deus: et mittere dignéris sanctum Angelum tuum de caelis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. **℟.** Amen.

16. **His dictis, accedit ad infirmum, ut cognoscat, num sit bene dispositus ad suscipiendum sacrum Viaticum, et utrum velit aliqua peccata confiteri; et illum audiat, atque absolvat: quamvis prius deberet esse rite confessus, nisi necessitas aliter urgeat.**

17. **Postea facta de more confessione generali, sive ab infirmo, sive ejus nomine ab alio, Sacerdos dicit in singulari:**

Misereátur tui, etc. Indulgéntiam . . . tuórum tríbuat tibi, etc.

Si pluribus simul infirmis in eodem cubiculo vel loco Sacramentum administretur. Sacerdos dicit in plurali: Misereátur vestri, etc., Indulgéntiam . . . vestrórum tríbuat vobis, etc.

18. **Deinde, facta genuflexione, accipit Sacramentum de vasculo, atque illud elevans ostendit infirmo, dicens:**

Ecce Agnus Dei, ecce qui tollit peccáta mundi, **et more solito ter dicit: Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.**

19. **Et infirmus, simul cum Sacerdote, dicit eadem verba, saltem semel, submissa voce. Tum Sacerdos dans infirmo Eucharistiam, dicit:**

Accipe, frater (soror), Viaticum Córporis Dómini nostri Jesu Christi, qui te custódiat ab hoste maligno, et perdúcat in vitam aetérnam. Amen.

20. **Si vero communio non datur per modum Viatici, dicat more ordinario:**

Y. O Lord, hear my prayer.

R. And let my cry come unto thee.

Y. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

HEAR us, holy Lord, almighty Father, eternal God! And deign to send thy holy angel from heaven to guard, cherish, protect, visit, and defend all who dwell in this home. Through Christ our Lord. **R.** Amen.

16. Thereupon he approaches the sick person, ascertaining whether he is properly disposed to receive Holy Viaticum, or whether he wishes to confess any sins. If the latter so desires, the priest hears his confession and absolves him, although the person should have gone to confession beforehand, unless necessity dictates otherwise.

17. After the Confiteor has been recited either by the sick person or by one who does it for him, the priest adds in the singular:

May the almighty God have mercy on thee, forgive thee thy sins, and lead thee unto life everlasting. **R.** Amen.

May the almighty and merciful Lord grant thee pardon, absolution, ✠ and remission of thy sins. **R.** Amen.

If the Sacrament is to be administered to several in the same room or building, the priest says the above prayers in the plural.

18. Having genuflected he removes the Sacrament from the pyx, and raising It toward the patient, he says:

Behold the Lamb of God, behold Him Who taketh away the sins of the world, and as usual he adds thrice: O Lord, I am not worthy that thou shouldst enter under my roof, but say only the word, and my soul shall be healed.

19. The sick person says these last words in a subdued tone together with the priest, at least once. As the priest gives him the Eucharist he says:

Receive, brother (sister), the Viaticum of the Body of our Lord, Jesus Christ. May He protect thee from the hostile foe, and lead thee into life everlasting. Amen.

20. If Holy Communion is not given as Viaticum, he says the usual words:

Corpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam aetérnam. Amen.

21. Quod si mors imminet, et periculum sit in mora, tunc dicto Misereátur, etc., praedictis precibus omnibus, vel ex parte, omissis, ei statim Viaticum praebeatur.

22. Postea Sacerdos abluit digitos in vase cum aqua parato, nihil dicens, et abstergit purificatorio; aqua vero ablutionis suo tempore mittitur in sacrarium, vel, si hoc desit, in ignem. Deinde dicit:

℣. Dóminus vobiscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, te fidéliter deprecámur, ut accipiénti fratri nostro (soróri nostrae) sacrosánctum Corpus Dómini nostri Jesu Christi Fílii tui, tam córpori, quam ánimae prosit ad remédium sempitérnum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℞. Amen.

Si pluribus simul infirmis in eodem cubiculo vel loco Eucharistia praebeatur, Sacerdos dicat in plurali: Dómine sancte, . . . ut accipiéntibus frátribus (soróribus) nostris, etc.

23. His expletis, si altera particula Sacramenti superfuerit (superesse autem semper debet, praeterquam in casu jam dicto), velum humerale reassumit, genuflectit, surgit, et cum Sacramento in pyxide velo humerali cooperta facit signum crucis super infirmum nihil dicens. Tunc reverenter illud deferens, ordine quo venerat, revertitur ad ecclesiam, dicendo Psalmum Laudáte Dóminum de caelis, etc., et alios Psalmos et Hymnos, prout tempus feret.

24. Cum pervenerit ad ecclesiam, ponit Sacramentum super Altare, genuflectit, ac deinde dicit:

℣. Panem de caelo praestitísti eis. Tempore Paschali et per Octavam Corporis Christi additur: Allelúja.

℞. Omne delectaméntum in se habéntem. Tempore Paschali et per Octavam Corporis Christi additur: Allelúja.

℣. Dóminus vobíscum. ℞. Et cum spíritu tuo.

May the Body of our Lord, Jesus Christ keep thy soul unto life everlasting. Amen.

21. If death is imminent and there is danger in delay, the priest omits the first prayers in whole or in part, and beginning with the *Misereatur* gives Viaticum at once.

22. The priest cleanses his fingers in the vessel prepared for this purpose, and wipes them with the purificator, without saying anything. The water used for this ablution is later poured into the sacarium of the church, or into the fire (in the house of the sick person), if the church has no sacarium. The priest adds:

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O HOLY Lord, almighty Father, everlasting God, full of trust we beseech thee that the most holy Body of our Lord, Jesus Christ, thy Son, which our brother (sister) hath now received, may be unto him (her) an eternal remedy both in soul and body. Who livest and reignest with thee in the unity of the Holy Spirit, God, forever and ever. *R.* Amen.

The priest says the above prayer in the plural, if he administers the Eucharist to several in the same room.

23. If the priest has brought with him another consecrated particle (and this should always be true except in the case already referred to), he puts on the humeral veil, genuflects, and, taking the Sacrament in the pyx, covers It with the humeral veil, and makes with It the sign of the Cross over the sick person, without saying anything. He carries It away, proceeding in reverent manner to the church in the same order as he came, saying meanwhile Psalm 148, Praise ye the Lord from the heavens, as well as other psalms and hymns as time permits.

24. Having returned to the church, he places the Sacrament on the altar, genuflects, and says:

Ps. Bread from heaven thou didst grant them (T.P. and during Octave of Corpus Christi: Alleluia).

R. Having all sweetness within it (T.P. and during Octave of Corpus Christi: Alleluia).

Ps. The Lord be with you. *R.* And with thy spirit.

Orémus.

Oratio

DEUS, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquisti: tribue, quaesumus; ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptionis tuæ fructum in nobis júgiter sentiámus: Qui vivis et regnas in saécula saeculórum. *R.* Amen.

25. Deinde annuntiat Indulgentias a Summis Pontificibus concessas Ssímum Sacramentum comitantibus.

26. Postea cum Sacramento in pyxide velo humerali cooperta facit signum crucis super populum, nihil dicens. Postremo illud in loco suo reponit.

27. Quod si, ob difficultatem aut longitudinem itinèris, vel quia, ea qua decet veneratione, Sacramentum ad ecclesiam commode reportari non posset, sumpta fuerit una tantum particula consecrata, ut dictum est, tunc ea infirmo administrata, Sacerdos, praedictis precibus recitatis, eum manu benedicit dicens more solito: *Benedictio Dei omnipotentis . . . descéndat super te (vel vos, si plures infirmos communicaverit), etc., et una cum aliis privato habitu, extinctis luminibus, umbella demissa, latente pyxide, ad ecclesiam, vel domum quæ isquesuam revertitur.*

28. Ritus superius descriptus servandus est etiam a Diacono sacram communionem ministrante.

29. Quando, ex justa et rationabili causa, privatim sacra communio ad infirmos defertur, Sacerdos saltem stolam semper habeat propriis coopertam vestibus; in sacculo seu bursa pyxidem recondat, quam per funiculos collo appensam in sinu reponat; et numquam solus procedat, sed uno saltem fidei, in defectu Clerici, associetur. Cum autem ad infirmum cubiculum pervenerit, Sacerdos superpelliceum quoque induat cum stola, si illud antea non induerit.

INSTRUCTIO a S. R. C. EDITA DIE 9 JANUARIII 1929 DE COMMUNIONE PLURIUM INFIRMORUM

Quando sacra Communio distibuitur pluribus infirmis, qui in eadem domo vel in eodem hospitali, sed in distinctis cubiculis degant, Sacerdos vel Diaconus ministrans, in primo tantum cubiculo recitet plurali numero omnes preces ante infirmorum Communionem dicendas juxta Rituale Romanum, tit. IV, cap. 4; in aliis autem cubiculis dicat tantummodo preces: *Misereatur tui, etc., Indulgentiam etc., Ecce Agnus*

Let us pray.

Prayer

O GOD, Who didst leave with us in this wondrous Sacrament a memorial of thy Passion — grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever experience within ourselves the fruit of thy redemption. Who livest and reignest forever and evermore. *Ry.* Amen.

25. He now announces the indulgence which the holy pontiffs have granted to them that act as an escort to the Blessed Sacrament.

26. Lastly, he again covers the pyx with the humeral veil, and with the Sacrament makes the sign of the Cross over the people, without saying anything, and replaces It in the tabernacle.

27. If only one consecrated particle was taken along, owing to the length or difficulty of the journey or because of the inconvenience of returning the Sacrament to the church with the reverence demanded (see above), in that case, following the aforesaid prayers and administration of Holy Communion, the priest gives the blessing simply with his hand in the ordinary way, saying: May the blessing of almighty God . . . come upon thee (you), etc. And having extinguished the lights, lowered the umbella, and concealed the pyx in its covering, the priest and his assistants remove their vestments, and return to the church or to their respective homes.

28. The rite described above is observed also when a deacon is the ministrant.

29. Whenever for a just and reasonable cause Holy Communion is brought to the sick in private manner, the priest wears at least the stole under his ordinary outdoor dress. The pyx is encased in a burse suspended from the neck on a string and secured at the breast. He should never go alone but should be accompanied by at least one cleric or one of the faithful. And upon arriving at the sickroom, he also puts on the surplice together with the stole, if it was not worn before.

INSTRUCTION ON ADMINISTERING COMMUNION TO SEVERAL SICK PEOPLE

ISSUED BY THE S. R. C. ON JANUARY 9, 1929

When Holy Communion is distributed to a number of sick people confined in the same home or hospital but in separate rooms, the priest or deacon who acts as ministrant should recite all prayers before Communion — as prescribed in the Roman Ritual, Tit. IV, ch. 4 — only in the first room and in the plural form. In the other rooms, however, he says only the following: *The Misereatur and Indulgentiam, etc., Behold the Lamb of God, etc., O Lord, I am not worthy, etc.,* only

Dei etc., semel Dómine, non sum dignus etc., Accipe, frater (soror) etc., vel Corpus Dómini nostri Jesu Christi etc., et in ultimo cubiculo addat Versum Dominus vobiscum, cum suo Responsorio et cum sequente Oratione plurali numero dicenda Domine sancte, etc., ibique, si qua particula consecrata superfuerit, benedictionem eucharisticam impartiat, ac tandem reliquas preces praescriptas in ecclesia de more persolvat.

**INSTRUCTIO a S. R. C. EDITA DIE 11 MARTII 1858
PRO SACERDOTE FACULTATEM HABENTE
BIS MISSAM EADEM DIE CELEBRANDI**

Quando Sacerdos eadem die duas Missas dissitis in locis celebrare debet, in prima, dum divinum Sanguinem sumit, eum diligentissime sorbeat. Exinde super corporale ponat Calicem et palla tegat, ac junctis manibus in medio Altari dicat: **Quod ore sumpsimus, etc.,** et subinde admoto aquae vasculo digitos lavet dicens: **Corpus tuum, etc.,** et abstergat.

Hisce peractis Calicem, super corporale manentem adhuc, deducta palla cooperiat, ceu mos est, scilicet primum purificatorio linteo, deinde patena ac palla, et demum velo.

Post haec Missam prosequatur, et completo ultimo Evangelio, rursus stet in medio Altaris, et detecto Calice, inspiciat, an aliquid divini Sanguinis nec ne ad imum se receperit, quod plerumque contingit. Quamvis enim sacrae species primum sedulo sorptae sint, tamen, dum sumuntur, cum particulae, quae circum sunt, undequaque sursum deferantur, nonnisi deposito Calice ad imum redeunt. Si itaque divini Sanguinis gutta quaedam supersit adhuc, ea rursus ac diligenter sorbeat, et quidem ex eadem Calicis parte, qua ille primum est sumptus. Quod nullimode omittendum est, quia Sacrificium moraliter durat, et superexstantibus adhuc vini speciebus, ex divino praecepto compleri debet.

Postmodum Sacerdos in ipsum Calicem tantum saltem aquae fundat, quantum prius vini posuerat, eamque circumactam, ex eadem parte, qua Sacrum Sanguinem biberat, in paratum vas demittat. Calicem subinde ipsum purificatorio linteo abstergat, ac demum cooperiat, uti alias fit, atque ab Altari discedat.

Depositis sacris vestibus, et gratiarum actione completa, aqua e Calice demissa, pro rerum adjunctis, vel ad diem crastinum servetur

once, **Receive, brother (sister) etc.** or **May the Body of our Lord, Jesus Christ, etc.**, and in the last room he adds the versicle: **The Lord be with you, etc.**, together with its response and the following prayer in the plural form: **O holy Lord, etc.** In the last room, if any consecrated Particles remain, he imparts the blessing with the Eucharist, and in conclusion repeats the rest of the prescribed prayers in church in the usual way.

INSTRUCTION FOR A PRIEST HAVING THE FACULTY OF CELEBRATING MASS TWICE ON THE SAME DAY ISSUED BY THE S. R. C. ON MARCH 11, 1858

Whenever a priest is obliged to celebrate two Masses in different places on the same day, he shall, in consuming the Precious Blood at the first Mass, drain the chalice thoroughly. He then places the chalice on the corporal, and covers it with the pall. With hands joined and standing in the middle of the predella he says: **What we have taken with our mouth, etc.**, and then moving the ablution cup toward him, he cleanses his fingers and wipes them, saying: **May the Body, etc.**

After this he removes the pall from the chalice (which in the meantime has remained on the corporal), and covers it as usual with the linen purificator, paten, pall, and veil.

After this he continues the Mass and, having finished the last Gospel, comes again to the middle of the altar and uncovers the chalice to see whether or not any of the Precious Blood is collected at the bottom, as usually happens. For no matter how carefully the Sacred Species may have been consumed before, in spite of this the drops which adhere round about the sides of the cup will be forced upward when the chalice is drunk, and will settle at the bottom only after the chalice has been set down. Therefore, should one or the other drops of the Precious Blood still remain, the priest will again carefully drain the chalice, touching his lips to the same spot as before. This may never be omitted under any circumstances, for otherwise the Holy Sacrifice morally continues, whereas it must be completed by divine precept with the partaking of this Species of wine which still remains.

Thereupon the priest pours water into the chalice, at least in the amount equal to the wine which he had poured in before, moves the chalice so that the water encircles the inside of the cup, and pours the water into a container provided for this purpose, pouring it so that it flows from the side from which he drank the Precious Blood. He wipes the chalice with the linen purificator, covers it as usual, and returning to the sacristy removes the sacred vestments and makes his thanksgiving. The water which was used to purify the chalice should, depending on circumstances, either be kept until the Mass of the follow-

(si nempe eo rursus Sacerdos redeat, Missam habiturus), et in exsequenda purificatione in Calicem demittatur, vel gossypio aut stупpa absorpta comburatur, vel in sacrario, si sit, exsiccanda relinquatur, vel demittatur in piscinam.

Cum autem Calix, quo Sacerdos primum est usus, purificatus jam sit, si illo ipso pro Missa altera indigeat, eum secum deferat: secus vero in altera Missa diverso Calice uti poterit.

¶ Quando vero Sacerdos eadem die duas Missas in eadem ecclesia offerre debet, se gerat uti supra dictum est, sed absoluta Missa quin Calicem purificet, si in ecclesia non sit sacristia, eum eodem modo super Altare relinquet; secus vero in sacristiam deferet, ibique super corporale vel pallam in aliquo loco decenti et clauso collocabit usque ad secundam Missam, in qua, cum eodem Calice uti debeat, illum rursus cum hostia consecranda secum deferet ad Altare, ac super corporale extensum reponet.

Cum autem in secunda Missa Sacerdos ad Offertorium devenit, ablato velo de Calice, hunc parumper versus cornu Epistolae collocabit, sed non extra corporale; factaque hostiae oblatione, non absterget Calicem purificatorio, sed eum intra corporale relinquens leviter elevabit, vinumque et aquam eidem caute infundet, ipsumque Calicem nullatenus ab intus abstersum more solito offeret.

INSTRUCTIO a S. R. C. EDITA DIE 12 JANUARIJ 1921
PRO SACERDOTE CAECUTIENTE
CIRCA MISSARUM CELEBRATIONEM

EIDEM EX INDULTO APOSTOLICO CONCESSAM

1. **Praenotanda**

1. Sacerdos caecutiens seu tali visivae potentiae debilitate, sive accidentaliter sive habitualiter, laborans, ut legere possit non nisi typos valde crassos, a Summo Pontifice seu Sacra Rituum Congregatione, nisi Episcopus Apostolica facultate fuerit munitus, dispensationem obtinere potest celebrandi, juxta normas inferius accuratius exponendas, aut Missam votivam de beata Maria Virg. aut Missam, quam vocant, quotidianam Defunctorum.

2. Conditiones vero in hujusmodi privilegii instrumento appositae, non sunt merae ritualitatis et styli, sed obligatoriae in conscientia.

3. Si in privilegio dicatur **Dummodo Orator non sit omnino caecus**, et interea plane caecus evadat, tunc a celebrando Missam abstinere debet, donec novum indultum impetraverit; eoque obtento, sub gravi tenetur assistentia uti alterius Sacerdotis, quamvis forte haec obligatio in indulto non expresse fuerit apposita.

ing day, when it will be used at the purification of the chalice (that is, if the priest will return again for Mass), or absorbed with cotton, or hemp and then burned, or poured into the sacarium if one is at hand, or left to evaporate, or poured into the piscina. Since the chalice used at the first Mass is already purified, the priest may carry it with him if he requires it for the second Mass; otherwise he may use another for the second Mass.

But whenever a priest must offer two Masses in the same church on the same day, he does as prescribed above, except that he will not purify the chalice at the end of Mass. If the church has no sacristy, he leaves the chalice on the altar; but if there is a sacristy, he carries it thither, placing it on a corporal or pall in a fitting place which can be locked, leaving it there until the second Mass. When it is time for the second Mass, since he must use this same chalice, he takes it again (together with the host to be consecrated) to the altar, and deposits it on the corporal. At the time of the offertory, uncovering the chalice the priest moves it slightly toward the epistle side, yet not off the corporal; and having offered the host, he does not wipe the chalice with the purificator, but lifts it a little above the corporal while he carefully pours in wine and water. He omits wiping the inside of the chalice, and offers it in the usual way.

INSTRUCTION REGARDING THE CELEBRATION OF MASS BY A BLIND PRIEST IN VIRTUE OF AN APOSTOLIC INDULT

ISSUED BY THE S. R. C. ON JANUARY 12, 1921

I. Preliminary

1. A priest who is blind, or one who suffers temporarily or permanently from such defective vision that he can read only extraordinarily large type, can obtain from the Holy Father or from the Congregation of Sacred Rites (unless his own bishop has this faculty from the Holy See) a dispensation to celebrate either the votive Mass of the Blessed Virgin Mary or the daily Mass for the Dead, in compliance with the norms explained more fully below.

2. The conditions attached to the grant of this privilege are not mere formality or convention but are obligatory in conscience.

3. If the privilege contains the following clause: "**As long as the petitioner is not totally blind,**" and in the course of time he should go totally blind, then he must refrain from celebrating Mass until he has sought a new indult. And when he has obtained it, he is bound "sub gravi" to use the assistance of another priest, even though this obligation possibly is not expressly included in the indult.

2. **Regulae circa Missam votivam de B. M. V.**

I. — Quae Missa votiva de beata Maria Virgine sit dicenda

1. Caecutiens dispensatus dicat Missam inter votivas de beata Maria Virg. assignatas quintam, quovis anni tempore.

2. Si vero tantae adhuc est potentiae visivae ut legere possit etiam alias quatuor Missas votivas de beata Maria Virg. in Missali caecutientium pro diversitate Temporum exstantes, facultas ei sit, easdem celebrare juxta Temporum diversitatem.

II. — Quando Missa votiva de beata Maria Virgine sit dicenda

1. Missa votiva de beata Maria Virg. dici potest quovis anni tempore; dici vero debet omnibus et singulis diebus, in quibus non permittantur Missae quotidianae Defunctorum juxta Kalendarium ecclesiae in qua Sacerdos caecutiens celebrat; salvis tamen privilegiis ulterioribus circa Missas Defunctorum infra num. 3 expositis.

2. In Triduo sacro Majoris Hebdomadae Sacerdos caecutiens omnino a celebrando abstinebit.

3. In Festo Nativitatis Domini tres dicere potest Missas.

III. — Quo ritu sit celebranda

1. Si Missa votiva de beata Maria Virg. celebretur pro re gravi et publica simul causa, a Sacerdote caecutiente semper dicuntur unica Oratio, **Glória in excelsis**, **Credo**, Praefatio in tono solemni, **Ite, Missa est**, et ultimum Evangelium S. Joannis **In principio**, etsi a Sacerdotibus non privilegiatis facienda esset illa die commemoratio, vel dicenda Collecta ab Ordinario imperata, vel dicendum in fine Evangelium Officii commemorati, juxta Rubricas.

2. In omnibus aliis casibus

a) Dicitur **Glória in excelsis**:

I. — Quandocumque dicendum est in Missa diei currentis, juxta Kalendarium ecclesiae in qua Missa celebratur:

II. — in jubileo propriae ordinationis sacerdotalis:

III. — infra Octavas, etiam simplices, beatae Mariae Virginis, juxta Kalendarium ecclesiae in qua Missa celebratur.

IV. — in sabbato.

b) Ad Orationes quod attinet, haec observanda sunt:

I. — Secunda et tertia Oratio non adduntur, quandocumque Orationes de Tempore excluduntur a ritu Missae diei currentis, juxta Kalendarium ecclesiae in qua Missa celebratur:

II. Rules Concerning the Votive Mass of the B. V. M.

1. Which of the votive Masses of the Blessed Virgin is to be used?

a) The blind priest who has this dispensation shall use the fifth Mass assigned among the votive Masses of the B. V. M., in all seasons of the church year;

b) Should he, however, have sufficient eyesight left to be able to read from the Missal for the Blind also the other four votive Masses of the B. V. M. prescribed for the various seasons, then he has permission to use these, according to the different seasons.

2. When is the votive Mass of the B. V. M. to be used?

a) The votive Mass of the B. V. M. may be used at any time of the year; but it must be used on every single day when the daily Mass for the Dead is not allowed, following the calendar of the church where the blind priest celebrates Mass—however, with due respect to the more extensive privileges explained below in No. 3 concerning Masses for the Dead;

b) A blind priest shall, on the last three days of Holy Week, refrain altogether from celebrating Mass;

c) On Christmas day he may say three Masses.

3. The ceremonies to be observed:

a) Whenever a blind priest celebrates a votive Mass of the B. V. M. for a cause both important and public, the following are said: only the one collect, the *Gloria, Credo*, solemn preface, *Ite, Missa Est*, and the usual last Gospel; and this despite the fact that on such occasion priests who do not have the privilege in question are obliged by the rubrics to say the proper commemorations, or the collect ordered by the Ordinary, or as a last Gospel the one of the feast which is being commemorated;

b) In all other cases:

i. the *Gloria* is said:

(a) whenever it is said in the Mass of the day, in compliance with the calendar of the church in which the Mass is celebrated;

(b) on the anniversary of the celebrant's ordination;

(c) during octaves (even of simple rank) of the B. V. M., according to the calendar of the church in which the Mass is celebrated;

(d) on Saturdays;

ii. in regard to the collects the following rules are observed:

(a) the second and third collects are omitted whenever the seasonal collects are excluded from the Mass of the day, in accordance with the calendar of the church in which the Mass is celebrated;

II. — Secus tres dicantur Orationes, et quidem secunda de Spiritu Sancto, tertia contra persecutores Ecclesiae vel pro Papa.

c) Dicitur **Credo** :

I. — Quandocumque dicendum est in Missa diei occurrentis, juxta Kalendarium ecclesiae in qua Missa celebratur:

II. — In jubileo propriae ordinationis sacerdotalis.

d) In Praefatione dicitur **et te in veneratióne**, praeterquam in Festis et per Octavas, etiam simplices, beatae Mariae Virg., in quibus Praefatio dicitur perinde ac si Missa de Festo vel de Octava celebraretur.

e) Ultimum Evangelium semper est S. Joannis **In principio**.

f) In oratoriis privatis, Kalendarium proprium Celebrantis tenet locum Kalendarii ecclesiae in qua Missa celebratur; idque etiam circa Missam Defunctorum servabitur.

3. Regulae circa Missam Defunctorum

1. Loco Missae votivae de beata Maria Virg. Sacerdos caecutiens celebrare potest Missam quotidianam Defunctorum, cum vel sine cantu, ad normam Rubricarum de Missis Defunctorum, juxta Kalendarium Ecclesiae in qua celebrat.

2. Hanc Missam celebrat etiam (et quidem ter, si placuerit) in Commemoratione Omnium Fidelium Defunctorum, in qua tamen unam tantum Orationem dicit, nempe **Fidélium**; servata (si bis vel ter hac die celebret) Constitutione Benedicti Papae XV "Incrumentum Altaris sacrificium", cujus vigore unam tantummodo Missam cui-cumque maluerit applicare et pro ea stipem percipere valeat: alias vero Missas, nulla stipe percepta, pro omnibus fidelibus defunctis et ad mentem Summi Pontificis, prout ceteri Sacerdotes, applicet.

3. Unica Oratio in hac Missa dicitur, quandocumque haec Missa quotidiana locum teneat Missae in qua unica tantum Oratio, juxta Rubricas, diei debeat. Secus tres saltem Orationes dicantur: prima tamen et secunda Oratio variari poterunt, juxta peculiarem intentionem applicationem Missae.

4. Ad Sequentiam **Dies irae** Sacerdos caecutiens numquam tenetur. Attamen si Missam cantet, licet ipse Sequentiam non legat, Chorus eam cantare ne omittat.

- (b) otherwise three collects are said, the second one being that of the Holy Spirit, the third the collect against the persecutors of the Church or the one for the pope;
- iii. the **Credo** is said:
 - (a) whenever it is said in the Mass of the day, according to the calendar of the church in which the Mass is celebrated;
 - (b) on the anniversary of the celebrant's ordination;
- iv. in the preface are inserted the words: **et te in veneratione**, unless it is a feast day or octave (even of simple rank) of the B. V. M., and in these instances the preface to be used will be the one proper to the feast or octave;
- v. the last Gospel is always that of St. John;
- vi. in a private oratory the special calendar of the celebrant will be the rule, even in regard to Masses for the Dead.

III. Rules Applying to Masses for the Dead

1. In place of a votive Mass of the B. V. M., a blind priest may celebrate the daily Mass for the Dead, whether a sung Mass or Low Mass, in accordance with rubrical prescriptions regarding Masses for the Dead as well as the calendar of the church where he celebrates Mass.

2. He reads this Mass likewise on All Souls', even for all three Masses if it is his wish to offer three, saying only the one collect: **Fidelium**. If on this day he celebrates two Masses or three, he shall comply with the Constitution of Benedict XV: "Incruentum Altaris Sacrificium," by force of which only one Mass can be applied to a particular person and a stipend accepted for it; whereas the other two Masses, as holds true for every priest, must be applied the second for all the faithful departed and the third for the intention of the Holy Father, and no stipend can be accepted for these.

3. In this Mass only the one collect is said, provided the Mass is substituted for one that has only one collect prescribed. Otherwise at least three collects are said, and the first and second may vary, according to the intention and application of the Mass.

4. A blind priest is never obliged to say the sequence **Dies Irae**; yet if the Mass is sung, even though he may not need to read the sequence, the choir may not neglect to sing it.

LITANIAE, PRECES ET ORATIONES

quae dici debent in expositione XL Horarum in alma Urbe

K ÝRIE, eléison.	Sancte Thoma,	ora.
Christe, eléison.	Sancte Jacóbe,	ora.
Kýrie, eléison.	Sancte Philippe,	ora.
Christe, audi nos.	Sancte Bartholomaée,	ora.
Christe, exáudi nos.	Sancte Matthaée,	ora.
Pater de caelis, Deus,	Sancte Simon,	ora.
miserére nobis.	Sancte Thaddaée,	ora.
Fili, Redemptor mundi, Deus,	Sancte Matthía,	ora.
miserére.	Sancte Bárnaba,	ora.
Spíritus Sancte, Deus,	Sancte Luca,	ora.
miserére.	Sancte Marce,	ora.
Sancta Trínitas, unus Deus,	Omnes sancti Apóstoli et	
miserére.	Evangelístae,	orate.
Sancta María, ora pro nobis.	Omnes sancti Discípuli Dómini,	
Sancta Dei Génitrix, ora.		orate.
Sancta Virgo víginum, ora.	Omnes sancti Innocéntes,	
Sancte Míchaël, ora.		orate.
Sancte Gábriel, ora.	Sancte Stéphane,	ora.
Sancte Ráphaël, ora.	Sancte Lauréti,	ora.
Omnes sancti Angeli et	Sancte Vincéti,	ora.
Archángeli, oráte pro nobis.	Sancti Fabiáne et Sebastiáne,	
Omnes sancti beatórum Spirítu- tum órdenes, orate.		orate.
Sancte Joánnes Baptísta, ora.	Sancti Joánnes et Paule,	
Sancte Joseph, ora.		orate.
Omnes sancti Patriárchae et	Sancti Cosma et Damiáne,	
Prophétae, oráte.		orate.
Sancte Petre, ora.	Sancti Gervási et Protási,	
Sancte Paule, ora.		orate.
Sancte Andréa, ora.	Omnes sancti Mártyres,	
Sancte Jacóbe, ora.		orate.
Sancte Joánnes, ora.	Sancte Silvéster,	ora.
	Sancte Gregóri,	ora.

FORTY HOURS' ADORATION

Litany, Prayers, and Suffrages

LORD, have mercy on us.
 Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven,
 have mercy on us.

God, the Son, Redeemer of the
 world, have mercy on us.

God, the Holy Spirit,
 have mercy on us.

Holy Trinity, one God,
 have mercy on us.

Holy Mary, pray for us.

Holy Mother of God,*

Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy angels and arch-
 angels,

All ye holy orders of blessed
 spirits,

St. John the Baptist,

St. Joseph,

All ye holy patriarchs and
 prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnabas,

St. Luke,

St. Mark,

All ye holy apostles and evan-
 gelists,

All ye holy disciples of the
 Lord,

All ye holy Innocents,

St. Stephen,

St. Lawrence,

St. Vincent,

SS. Fabian and Sebastian,

SS. John and Paul,

SS. Cosmas and Damian,

SS. Gervase and Protase,

All ye holy martyrs,

St. Sylvester,

St. Gregory,

* After each invocation: "Pray for us."

Sancte Ambrósi,	ora.	Ab ira tua,	libera.
Sancte Augustíne,	ora.	Ab imminentibus periculis,	
Sancte Hierónyme,	ora.		libera.
Sancte Martíne,	ora.	A flagello terraemótus,	libera.
Sancte Nicoláe,	ora.	A peste, fame, et bello,	libera.
Omnes sancti Pontífices et		A subitanea et improvisa morte,	
Confessóres,	orate.		libera.
Omnes sancti Doctóres,	orate.	Ab insidiis diaboli,	libera.
Sancte Antóni,	ora.	Ab ira, et odio, et omni mala	
Sancte Benedicte,	ora.	voluntate,	libera.
Sancte Bernárde,	ora.	A spiritu fornicationis,	libera.
Sancte Domínice,	ora.	A fulgure et tempestate,	libera.
Sancte Francisce,	ora.	A morte perpetua,	libera.
Omnes sancti Sacerdotes et		Per mysterium sanctae Incarna-	
Levítæ,	orate.	tionis tuæ,	libera.
Omnes sancti Mónachi et		Per Adventum tuum,	libera.
Eremítæ,	orate.	Per Nativitatem tuam,	libera.
Sancta María Magdaléna,	ora.	Per Baptismum et sanctum	
Sancta Agatha,	ora.	Jejunium tuum,	libera.
Sancta Lúcia,	ora.	Per Crucem et Passionem tuam,	
Sancta Agnes,	ora.		libera.
Sancta Caecília,	ora.	Per Mortem et Sepulturam	
Sancta Catharina,	ora.	tuam,	libera.
Sancta Anastasia,	ora.	Per sanctam Resurrectionem	
Omnes sanctae Virgines et		tuam,	libera.
Viduae,	orate.	Per admirabilem Ascensionem	
Omnes Sancti et Sanctae Dei,		tuam,	libera.
intercedite pro nobis.		Per adventum Spiritus Sancti	
Propitius esto, parce nobis, Dó-		Parácliti,	libera.
mine.		In die iudicii, libera nos,	
Propitius esto, exaudi nos, Dó-		Dómine.	
mine.		Peccatores, te rogamus, audi nos.	
Ab omni malo, libera nos, Dó-		Ut nobis parcas, te rogamus.	
mine.		Ut nobis indulgeas, te rogamus.	
Ab omni peccato,	libera.		

St. Ambrose,
 St. Augustine,
 St. Jerome,
 St. Martin,
 St. Nicholas,
 All ye holy bishops and confessors,
 All ye holy doctors,
 St. Anthony,
 St. Benedict,
 St. Bernard,
 St. Dominic,
 St. Francis,
 All ye holy priests and levites,
 All ye holy monks and hermits,
 St. Mary Magdalen,
 St. Agatha,
 St. Lucy,
 St. Agnes,
 St. Cecilia,
 St. Catherine,
 St. Anastasia,
 All ye holy virgins and widows,
 All ye holy saints of God,
 make intercession for us.
 Be merciful, spare us, O Lord,
 Be merciful, graciously hear us,
 O Lord.
 From all evil, O Lord, deliver
 us.*
 From all sin,

From thy wrath,
 From dangers that threaten,
 From the scourge of earthquakes,
 From plague, famine, and war,
 From sudden and unprovided death,
 From the snares of the devil,
 From anger, and hatred, and all ill will,
 From the spirit of fornication,
 From lightning and tempest,
 From everlasting death,
 Through the mystery of thy holy Incarnation,
 Through thy coming,
 Through thy Nativity,
 Through thy baptism and holy fasting,
 Through thy Cross and Passion,
 Through thy death and burial,
 Through thy holy Resurrection,
 Through thine admirable Ascension,
 Through the coming of the Holy Spirit, the Paraclete,
 In the day of judgment,
 We sinners, we beseech thee,
 hear us.
 That thou wouldst spare us,**
 That thou wouldst pardon us,

* After each invocation: "O Lord, deliver us."

** "We beseech thee, hear us."

Ut ad veram poenitentiam nos
perducere digneris,

te rogamus.

Ut Ecclesiam tuam sanctam re-
gere, et conservare digneris,

te rogamus.

Ut Dominum Apostolicum, et
omnes ecclesiasticos ordines
in sancta religione conservare
digneris,

te rogamus.

Ut inimicos sanctae Ecclesiae
humiliare digneris,

te rogamus.

Ut regibus et principibus chris-
tianis pacem et veram con-
cordiam donare digneris,

te rogamus.

Ut cuncto populo christiano
pacem et unitatem largiri
digneris,

te rogamus.

Ut omnes errantes ad unitatem
Ecclesiae revocare, et infideles
universos ad Evangelii lumen
perducere digneris,

te rogamus.

Ut nosmetipsos in tuo sancto
servitio confortare et conser-
vare digneris,

te rogamus.

Ut mentes nostras ad caelestia

desideria erigas, te rogamus.

Ut omnibus benefactoribus nos-
tris sempiterna bona retribuas,
te rogamus.

Ut animas nostras, fratrum,
propinquorum, et benefacto-
rum nostrorum ab aeterna
damnatione eripias,

te rogamus.

Ut fructus terrae dare, et con-
servare digneris, te rogamus.

Ut omnibus fidelibus defunctis
requiem aeternam donare
digneris,

te rogamus.

Ut nos exaudire digneris,
te rogamus.

Fili Dei, te rogamus.

Agnus Dei, qui tollis peccata
mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata
mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata
mundi, miserere nobis.

Christe, audi nos.

Christe, exaudi nos.

Kyrie, elison.

Christe, elison.

Kyrie, elison.

Pater noster **secreto usque ad**

V. Et ne nos inducas in tentationem.

Ry. Sed libera nos a malo.

That thou wouldst bring us to true penance,
 That thou wouldst vouchsafe to govern and preserve thy holy Church,
 That thou wouldst vouchsafe to preserve our Apostolic Prelate and all orders of the Church in holy religion,
 That thou wouldst vouchsafe to humble the enemies of holy Church,
 That thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
 That thou wouldst vouchsafe to grant peace and unity to the whole Christian world,
 That thou wouldst restore to the unity of the Church all who have strayed from the truth, and lead all unbelievers to the light of the Gospel,
 That thou wouldst vouchsafe to confirm and preserve us in thy holy service,
 That thou wouldst lift up our minds to heavenly desires,
 That thou wouldst reward all

our benefactors with eternal blessings,
 That thou wouldst deliver our souls and the souls of our brethren, relatives, and benefactors from eternal damnation,
 That thou wouldst vouchsafe to give and preserve the fruits of the earth,
 That thou wouldst vouchsafe to grant eternal rest to all the faithful departed,
 That thou wouldst vouchsafe graciously to hear us,
 Son of God,
 Lamb of God, Who takest away the sins of the world, spare us, O Lord.
 Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
 Lamb of God, Who takest away the sins of the world, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us,
 Lord, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.

Our Father *inaudibly until*

V. And lead us not into temptation.

R. But deliver us from evil.

Psalmus 69

DEUS, in adiutorium meum intende: * Domine, ad adiuvandum me festina.

Confundantur et revereantur, * qui quaerunt animam meam.
 Avertantur retrorsum, et erubescant, * qui volunt mihi mala.
 Avertantur statim erubescentes, * qui dicunt mihi: Euge, euge.
 Exsultent et laetentur in te omnes qui quaerunt te, * et dicant
 semper: Magnificetur Dominus: qui diligunt salutare tuum.
 Ego vero egenus, et pauper sum: * Deus, adjuva me.
 Adjutor meus, et liberator meus es tu: * Domine, ne moreris.
 Glória Patri.

Ps. Salvos fac servos tuos.

Rs. Deus meus, sperantes in te.

Ps. Esto nobis, Domine, turris fortitudinis.

Rs. A facie inimici.

Ps. Nihil proficiat inimicus in nobis.

Rs. Et filius iniquitatis non apponat nocere nobis.

Ps. Domine, non secundum peccata nostra facias nobis.

Rs. Neque secundum iniquitates nostras retribuas nobis.

Ps. Oremus pro Pontífice nostro **N.**

Rs. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animum inimicorum ejus.

Ps. Oremus pro benefactoribus nostris.

Rs. Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum vitam aeternam. Amen.

Ps. Oremus pro fidelibus defunctis.

Rs. Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.

Ps. Requiescant in pace. *Rs.* Amen.

Ps. Pro fratribus nostris absentibus.

Psalm 69

BE PLEASED, O God, to set me free; make haste, O Lord,
to help me.

Let them be confounded and ashamed that seek my life.

Let them be turned back and covered with dishonor that delight
in my misfortune.

Let them be turned back abashed that say to me: "Aha, aha!"

Let all that seek thee exult and be glad in thee.

And let them that seek thy help say continually: "God be
magnified."

But I am poor and destitute; O God, succor me!

Thou art my helper and my deliverer, O Lord, tarry not.

Glory be to the Father.

Ps. Preserve thy servants.

R. Who trust in thee, my God.

Ps. Be unto us, O Lord, a tower of strength.

R. In the face of the enemy.

Ps. Let the enemy do nothing to harm us.

R. And the son of iniquity have no power over us.

Ps. O Lord, deal not with us according to our sins.

R. Nor take retribution on us because of our transgressions.

Ps. Let us pray for our Sovereign Pontiff, *N.*

R. The Lord preserve him, and give him life, and make him
blessed upon the earth, and deliver him not up to the will of his
enemies.

Ps. Let us pray for our benefactors.

R. Vouchsafe for thy name's sake, O Lord, to reward with
eternal life all them who do us good. Amen.

Ps. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord, and let perpetual light
shine upon them.

Ps. May they rest in peace.

R. Amen.

Ps. For our absent brethren.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

V. Mitte eis, Dómine, auxiliium de sancto.

R. Et de Sion tuere eos.

V. Dómine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dóminus vobiscum. *R.* Et cum spíritu tuo.

Orémus.

Oratio

DEUS, qui nobis sub Sacraménto mirábili passiónis tuae memóriam reliquisti: tríbe, quaesumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári; ut redemptionis tuae fructum in nobis júgiter sentiámus.

Ab Adventu usque ad Nativitatem Domini:

DEUS, qui de beatae Maríae Vírginis útero Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: praesta supplicibus tuis; ut, qui vere eam Genitricem Dei crédimus, ejus apud te intercessiónibus adjuvémur.

A Nativitate usque ad Purificationem:

DEUS, qui salutis aeternae, beatae Maríae virginitate fecúnda, humano géneri praemia praestitisti: tríbe, quaesumus; ut ipsam pro nobis intercédere sentiámus, per quam meruimus auctórem vitae suscipere, Dóminum nostrum Jesum Christum Fílium tuum.

A Purificatione usque ad Pascha et post Tempus Paschale usque ad Adventum Domini:

CONCÉDE, nos fámulos tuos, quaesumus, Dómine Deus, perpétua mentis et cörperis sanitate gaudere: et gloriósa beatae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia, et aetérna pérfrui laetítia.

Tempore Paschali:

DEUS, qui per resurrectionem Fílii tui, Dómini nostri Jesu Christi, mundum laetificáre dignátus es: praesta, quaesu-

R. Preserve thy servants who trust in thee, O my God.

V. Send them, Lord, aid from on high.

R. And from Sion watch over them.

V. O Lord, hear by prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, Who didst leave with us in this wondrous Sacrament a memorial of thy Passion — grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever experience within ourselves the fruit of thy redemption.

From Advent until the Nativity:

O GOD! Thou didst will that at the message of the angel thy Word should take flesh from the womb of the Blessed Virgin Mary. So grant that we thy humble suppliants, who believe her to be God's mother indeed, may have her as an advocate at thy heavenly throne.

From the Nativity until Candlemas:

O GOD, Who through the fruitful virginity of Blessed Mary didst ensure eternal salvation to the human race, grant, we pray thee, that we may experience the intercessory power of her through whom we have been privileged to receive the Author of life, Jesus Christ, thy Son, our Lord.

From Candlemas until Easter — and from Trinity until Advent:

GRANT us, thy servants, O Lord God, we implore, the joy of continual health in body and mind, and by the glorious intercession of the Blessed Mary ever Virgin, free us from present sadness, and establish us in everlasting gladness.

During Paschaltide:

O GOD, Who through the Resurrection of thy Son, Christ Jesus, our Lord, didst deign to bring joy into the world,

mus; ut, per ejus Genitricem Virginem Mariam, perpétuae capiámus gáudia vitae.

O MNÍPOTENS, sempitérne Deus, miserére fámulo tuo Pontífici nostro **N.**, et dirige eum secúndum tuam cleméntiam in viam salútis aetérnae: ut, te donánte, tibi plácita cúpiat, et tota virtúte perfíciat.

D EUS, refúgium nostrum, et virtus: adésto piis Ecclésiae tuae précibus, auctor ipse pietátis, et praesta; ut, quod fidéliter pétimus, effícaciter consequámur.

O MNÍPOTENS, sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse praenóscis, te súpplícés exorámus; ut, pro quibus effúndere preces decrévimus, quosque vel praesens saéculum adhuc in carne rétinet, vel futúram jam exútos córpore suscepit, intercedéntibus ómnibus Sanctis tuis, pietátis tuae cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. **R̄.** Amen.

Ÿ. Dómine, exáudi oratióne meam.

R̄. Et clamor meus ad te véniat.

Ÿ. Exáudiat nos omnípotens et miséricors Dóminus.

R̄. Et custódiat nos semper. Amen.

Ÿ. Fidélium ánimaé per misericórdiam Dei requiéscant in pace.

R̄. Amen.

Vacante Apostolica Sede, loco invocationis Ut Domnum Apostólicum et omnes ecclesiásticos órdenes, etc., **dicatur:** Ut omnes ecclesiásticos órdenes, etc.; **Versus autem** Orémus pro Pontífice nostro **N.**, **cum suo Responsorio, et Oratio pro eodem Pontifice omittuntur.**

grant, we implore thee, that through His Virgin Mother, Mary, we may take possession of the bliss of life never ending.

ALMIGHTY, everlasting God, have mercy on thy servant, **N.**, our Sovereign Pontiff, and direct him according to thy clemency on the way to eternal salvation, that by thy grace he may both desire the things that please thee, and strive with his whole might to execute them.

O GOD, our refuge and our strength, give ear to the entreaties of thy Church, thou Source of mercy, and grant that what we seek with faith, we may receive in fact.

ALMIGHTY, everlasting God, Who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we, thy suppliants pray, that they for whom we propose to pour forth our petitions, whether this present world still detain them in the flesh, or the world to come hath already received their souls, may by thy benign goodness and through the intercession of thy saints, obtain pardon for all their sins. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and ever. **R.** Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. May the almighty and merciful Lord graciously hear us.

R. And may He watch over us at all time. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

If the papacy is vacant, in place of the invocation, That thou wouldst vouchsafe to preserve our Apostolic Prelate and all orders of the Church, etc., **the invocation will be** That thou wouldst vouchsafe to preserve all orders of the Church, etc. **And the verse,** let us pray for our Sovereign Pontiff, **N., together with its response and prayer, is omitted.**

THE SACRAMENT OF PENANCE

PENANCE

When the Fathers of the Church aver that penance is a second plank of salvation for all who have suffered supernatural shipwreck after baptism, it is implied that they conceive of a real dependence of the former upon the latter. And we understand from the development of doctrine that this dependence rests absolutely on baptismal character, which is the basis in the subject for reconciliation and renewed friendship with God, if such is to be accomplished by sacramental means. For character, the indelible seal of our organic union with Christ, is not destroyed by sin, no matter how heinous. Even the crime of unbelief, which alone severs all communion with Christ in His Body, the Church, does not destroy sacramental character. Tragic though it be, the culprit's soul retains the mark of the divine Lamb—to its condemnation, it is true; yet in this case also rehabilitation or reincorporation in Christ will be founded on the same basis. It is owing to the ineffaceability of character that baptism can never be repeated, and that there must be in the dispensation of Providence another sacrament of reconciliation, similar to baptism, but still distinct in its purpose and to certain defined limits in its effects. For baptism is a new creation, the sacrament of regeneration and incorporation in the Mystic Body, the hestowal of the pristine robe of sanctifying grace, which entails a total obliteration of both sin and its punishment in time and in eternity. Penance, on the other hand, is the sacrament of reanimation and healing of an unhappily fallen member of Christ, bruised and broken and dead in sin—the sacrament of restoration to friendship with God and renewed union with Christ, the Vine. It also brings full pardon of sin, with full remission of eternal punishment, but a part of the debt remains to be persolved. This is the temporal punishment, which even sacramental absolution does not cancel entirely. Only by exercising the virtue of penance as an integral part of the sacrament can full satisfaction be rendered to God in this world and all debts canceled by Him. It is from this necessity—that the recipient approach in a penitential spirit and laden with the fruits of penitential works, whether they anticipate or more generally follow the actual pronouncement of absolution—that the sacrament has its very name.

“Thou hast redeemed us, O Lord, in thy Blood.”¹ Through the

¹ Apoc. 5: 9.

Sacramental mystery of penance, the Passion of Jesus comes down to us anew; and His saving Blood flows anew as a purifying stream over the filth of our wickedness. We have been made a new creature by death and resurrection with Christ in baptism, and have received from the Church the admonition to carry our new life without stain unto the judgment seat of our Lord. But Christ knew what is in man; wherefore, on the day He arose from the dead, He instituted the sacrament which would again and again, so often as we should have need of it, put us in contact with the Paschal mystery of redemption, in order that we might renew in ourselves His new and glorious and immortal life. It is the risen Savior Himself Who lifts us up when we are prostrate in sin, albeit the operation takes place through the instrumentality of a priest. Yet He left no doubt that the minister of penance acts in the name of God, when He prefaced the granting of power to absolve with the words: "As the Father hath sent me, I also send you. When He had said this, He breathed on them, and He said to them: 'Receive the Holy Spirit. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.'"² True, the priest, in the capacity of minister of penance, is a physician in the sense that he makes a spiritual diagnosis and prescribes a remedy, and judge in that he decides whether or not the subject is properly disposed; but he becomes in one act physician, judge, and mediator when he dispenses this grace-laden mystery through the rite of absolving. The most essential act, therefore, in the whole process of this sacrament is absolution, under which sign divine grace is infallibly conveyed (providing no obstacle is placed in the way), and under which operation Christ is present as priest, physician, and judge. Other external acts like declaration of sins and satisfaction sometimes may be dispensed with—absolution never, for it is unconditionally of the essence of the sacrament. By this sacramental act the Passion of Christ belongs to us verily as though we ourselves had suffered it. Much can be said for the psychological and therapeutic value of confession, but apart from sacramental absolution about the same results can be obtained in a psychiatrist's office. And the peace of soul, which we desire and obtain when we receive penance, is a concomitant of our real supernatural resuscitation through being absolved, much more than it is a moral consequence of merely revealing our inner wretchedness.

It is in virtue of the sacrament itself, rather than owing to any other accompanying and accidental advantages, that devotional confession, so dear to the heart of our sovereign pontiff now gloriously reigning,³ is so earnestly to be recommended. Penance, like all sacraments,

² John 20: 21-23.

³ Cf. Encyclical, "*Mystici Corporis*."

has a medicinal character and effect, and as such it was instituted immediately for the healing of a soul afflicted with grievous sin. However, the sacramental principle must be retained and applied in each case, making no exception for penance — that sacraments have a consecratory (or reconsecratory) and an elevating function, and besides they are the chief means by which we tender worship to God as members of His Son and of His Church. It is this latter function of transfiguration which is chiefly operative and which must be emphasized in the practice of devotional confession, because the penitent in such confession, guilty of only venial sin or entirely free from sin, does not require the healing of penance — venial sin may be expiated in other ways — but he is seeking in penance its secondary effects: blotting out of venial sins, increase of divine life, remission of temporal punishment, divine assistance in future combat against the powers of darkness, and last but not least the glory of God.

We are going to consider below how the subjective dispositions of the recipient play a more significant part in penance than they do in the other sacraments. Nonetheless, it may not be overlooked that here, as in all intercourse between Creator and creature, God's operation in us through grace is paramount. "Convert us, O Lord, to thee, and we shall be converted; renew our days as from the beginning."⁴ Christ goes out to seek the sinner. The sinner does not stand abandoned in his misery, nor does he attempt on his own initiative, no matter how strong the personal effort, to struggle up to the heights from whence he has plunged. God calls the sinner back to Himself, by instilling confidence in His tender forgiveness or fear of His just retribution. And if the lost sheep heeds the call, he appears before God, not in isolation and loneliness, but in the unity and faithfulness of Christ and succored by the compassionate tears and prayers of the Church. He is led back in repentance by One Who is not only the divine Transcendence but also the humanly immanent One — by the God-man, the Mediator, Who as man is not insensible to the penitent's lapses, and Who as God is capable of absolving, of binding up his wounds and pouring in oil and wine. In like manner, when it comes to satisfaction for sin, the Church prays in the rite for confession: "May the Passion of our Lord, Jesus Christ, the merits of the Blessed Virgin Mary and all the saints, the good thou hast done, and the ill thou hast endured profit thee unto the remission of sin, increase in grace, and reward in eternity."⁵ Herein lies a wealth of teaching and a world of consolation. Christ our Head has made satisfaction for all our iniquity by His atoning sacrifice. Left to ourselves we would be powerless to do anything of the kind. Therefore, every penance that we per-

⁴ Lam. 5:21.

⁵ See below.

form by way of expiation and every cross we endure — all are meritorious only because they receive consecration from being drawn into the all-redeeming and all-satisfying, yea, the superabundant sacrament of God's condescension to us. And more — Christ and the penitent are supported in the expiatory act rendered to the Almighty by the entire communion of saints, the merits won for the penitent by the Mother of the Redeemer and all His faithful members triumphant in heaven, militant on earth, and suffering in purgatory.

What does the sacrament of penance demand from the recipient? We indicated above that his personal contribution to the validity and efficacy of penance is of greater moment here than happens to be true in the case of the other sacraments. The dispositions required of the subject can best be summed up in the Greek word "metanoia," a transformation, a conversion of mind and will. The act of "going to confession," consequently, is infinitely more than a revealing of one's miserable plight, in the manner of unloading a heap of refuse without further ado. Too much emphasis can be laid on the declaration of faults, to the neglect of the far greater importance of genuine conversion which includes, above all, sorrow, and sorrow contains implicitly permanence of resolve and the will to atone. "Be converted and do penance for all your iniquities, and iniquity shall not be your ruin. Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart and a new spirit; and why will you die, O house of Israel?"⁶ Grace presupposed, "metanoia," conversion is an act of the mind in apprehending the havoc of sin as an offense against God with detriment to the soul, along with the knowledge obtained from positive divine law that transgressions must be confessed. Conversion is a movement of the affections in experiencing sorrow for sinful actions, either because they have offended God's love and holiness, or, falling short of this, at least because of the reprobation they deserve. Conversion is an act of the will — first, in that it contains the resolve of permanent repudiation of past conduct and a wholehearted turning to God; secondly, in that it is a willingness to exercise works of penance as satisfaction for the injury done to the divine Majesty. Penitence results from enduring sorrow and expresses itself in outward acts of atonement, of which prayer, fasting, and almsdeeds are the most approved and salutary. In her present discipline, the Church sees fit not to impose as strict obligation the rigorous penances of former times, wisely cognizant that her members are not made of the same stern stuff like in the days of enthusiastic Christian fervor. Nevertheless, her mind in this regard is not altered to the extent that the penance which is of obligation should be merely a token. As the Roman Ritual still has it: "He (the minister) shall

⁶ Ezech. 18: 30-31.

impose a suitable and salutary satisfaction, as wisdom and prudence will dictate, keeping in mind the status of the penitents and various considerations such as their sex, age, and disposition. But let him take heed lest he impose too light a penance for grievous sins, and by such possible connivance become a party in another's sins. The confessor must bear in mind that satisfaction is not intended merely as a means for betterment and a remedy for weakness, but also as a chastisement for past sins." Whatever happens in actual practice, the subject of the sacrament of penance should know that he is acting in full accord with the true Christian spirit if he goes beyond fulfilment of a token penance, if such is prescribed, and by taking upon himself works of supererogation, derives benefits in a measure pressed down and running over. Equally explicit is the Ritual regarding the type of penances to be enjoined. They should be "practices which are opposed to the sins confessed, for example, almsgiving in the case of the avaricious, fasting or other mortifications of the flesh for the dissolute, acts of humility for the proud, exercises of piety for the lax."⁸ May all earnest members of Christ's Mystic Body, sincerely desirous of advancing in perfection through this most personal of the sacramental mysteries, attach utmost importance to the prescriptions given above, so that the heavenly Mediator may come to them unimpeded in His redeeming might, to heal His sheep and to set them back in the pasture of refreshment, to ennoble and prepare them for eternal peace and light.

— Translator

⁷ Rubric No. 19, below.

⁸ Rubric No. 20, below.

SANCTUM Poenitentiae Sacramentum, ad eos, qui post Baptismum lapsi sunt, in gratiam Dei restituendos a Christo Domino institutum, eo diligentius administrandum est, quo frequentior est ejus usus, et quo plura requiruntur ad illud recte digneque tractandum ac suscipiendum. Cum autem ad illud constituendum tria concurrant, materia, forma, et minister: illius quidem remota materia sunt peccata, proxima vero sunt actus poenitentis, nempe contritio, confessio, et satisfactio. Forma autem, illa absolutionis verba: *Ego te absolvo, etc.* Minister denique est Sacerdos habens potestatem absolvendi vel ordinariam vel delegatam. Sed in periculo mortis omnes Sacerdotes, licet ad confessiones non approbati, valide et licite absolvent quoslibet poenitentes a quibusvis peccatis aut censuris, quantumvis reservatis et notoriis, etiamsi praesens sit Sacerdos approbatus. In ejus ministro requiritur etiam bonitas, scientia, atque prudentia, cum sigillo secretae confessionis sub exacto, perpetuoque silentio. Quibus et aliis ad id opportunis ut optime sint instructi, omni studio curare debent Confessarii.

2. In primis meminerit Confessarius, se judicis pariter et medici personam sustinere, ac divinae justitiae simul et misericordiae ministrum a Deo constitutum esse, ut tamquam arbiter inter Deum et homines, honori divino et animarum saluti consulat.

3. Ut ergo recte judicare queat, discernens inter lepram et lepram, et tamquam peritus medicus animarum morbos prudenter curare, et apta cuique remedia applicare sciat, quantam potest maximam ad id scientiam atque prudentiam, tum assiduis ad Deum precibus, tum ex probatis auctoribus, praesertim e Catechismo Romano, et prudenti consilio peritorum studeat sibi comparare.

4. Sciat casus et censuras Sedi Apostolicae, et Ordinario suo reservatas, et suae cujusque Ecclesiae constitutiones, easque diligenter observet.

5. Denique hujus Sacramenti doctrinam omnem recte nosse stude-

SACRAMENT OF PENANCE

THE holy sacrament of penance was instituted by Christ the Lord so that the faithful who have fallen back into sin after baptism may be restored to God's grace. This sacrament must be dispensed all the more carefully where it is approached with greater frequency, thus demanding so much for its worthy and proper administration and reception. The three things required essentially are matter, form, and minister. Its remote matter are the sins in question, its proximate matter the acts of the penitent, namely, contrition, confession, and satisfaction. The form consists in the actual words of absolution: **I absolve thee, etc.** The minister is a priest who possesses either ordinary or delegated power to absolve. Yet when there is danger of death any priest, whether approved for hearing confessions or not, can validly and licitly absolve any penitent from whatever sins or censures, no matter in what way reserved or how notorious; and this even when an approved priest is available. Required in the minister of this sacrament are goodness, knowledge, and prudence; moreover, he is obligated by the seal of a secret confession to strictest perpetual silence regarding it. Confessors must conscientiously see to it that they are well grounded in these and other requisite qualifications.

2. A confessor should keep in mind above all that he holds the office of both judge and physician, and that he has been constituted by God a dispenser equally of divine justice and mercy, so that like an arbiter between God and men he may advance the cause of God's honor and souls' salvation.

3. So that he may be competent to judge rightly, discerning between one leper and another leper, and like a skilled physician understand how wisely to heal the diseases of souls and know how to apply a suitable remedy to each case, let him strive to the utmost—by means of assiduous intercession before God, judicious counsel from men of experience, and consultation with experienced authors, especially the Roman Catechism—to acquire consummate knowledge and prudence for his office.

4. He should know which cases and censures are reserved to the Holy See or which ones to his bishop, as well as the regulations of his particular diocese, and carefully observe them.

5. Lastly, he shall be studious in learning the full doctrine of this sacrament, together with any other matters necessary to its correct

bit, et alia ad ejus rectam administrationem necessaria. Atque in hoc ministerio ita procedat, ut infra praescribitur.

Ordo Ministrandi Sacramentum Poenitentiae

6. Sacerdos ad audiendam confessionem vocatus, promptum facilemque se praebeat: ac priusquam ad audiendum accedat, si tempus suppetat, ad hoc ministerium recte, sancteque obeundum, divinum auxilium piis precibus implorabit.

7. Sacramentalis confessionis proprius locus est ecclesia vel oratorium publicum aut semi-publicum.

8. Sedes confessionalis ad audiendas mulierum confessiones semper collocetur in loco patenti et conspicuo, et generatim in ecclesia vel oratorio publico aut semi-publico mulieribus destinato.

Sedes confessionalis crate fixa ac tenuiter perforata inter poenitentem et confessarium sit instructa.

9. Feminarum confessiones extra sedem confessionalem ne audiantur, nisi ex causa infirmitatis aliave verae necessitatis et adhibitis cautelis quas Ordinarius loci opportunas judicaverit.

Confessiones virorum etiam in aedibus privatis excipere licet.

10. Superpelliceo, et stola violacei coloris utatur, prout tempus, vel locorum feret consuetudo.

11. Poenitens, si opus sit, admoneatur, ut qua decet humilitate mentis et habitus accedat, et flexis genibus signo crucis se muniat.

12. Mox Confessarius inquireat de illius statu (nisi aliter notus sit) et quampridem sit confessus, et an impositam poenitentiam adimpleverit; num rite atque integre alias confessus fuerit; num conscientiam suam, ut debet, prius diligenter discussit.

13. Quod si poenitens aliqua censura, vel casu reservato sit ligatus, a quo ipse non possit absolvere, ne absolvat, nisi prius obtenta facultate a Superiore.

14. Si vero Confessarius, pro personarum qualitate, cognoverit poenitentem ignorare christianae fidei rudimenta, si tempus suppetat, eum breviter instruat de articulis fidei, et aliis ad salutem cognitu necessariis, et ignorantiam ejus corripiat, illumque admoneat, ut ea postmodum diligentius addiscat.

15. Tum poenitens confessionem generalem latina, vel vulgari lingua dicat, scilicet **Confíteor, etc.** saltem utatur his verbis: **Confíteor Deo omnipoténti, et tibi, pater.** Peccata sua exinde confiteatur, adju-

administration; and in exercising this ministry he should follow the rite as given below.

The Rite for Administering the Sacrament of Penance

6. A priest who is called upon to hear confessions should do so promptly, and make himself easily accessible. Before he enters the confessional, he shall, if time allows, earnestly implore God's help, so that he may rightly and devoutly fulfil this ministry.

7. The proper place for sacramental confession is a church or a public or semipublic oratory.

8. The confessional for female penitents should always be located in an open and conspicuous place, generally in a church or otherwise in a public or semipublic oratory designated for women. The confessional should be built so that there is a stationary perforated grating between confessor and penitent.

9. Confessions of female penitents should never be heard outside of a confessional, except in the case of illness or some other real necessity, and observing then such precautionary measures as the local Ordinary deems opportune. Confessions of men, however, may be heard even in a private home.

10. A surplice and purple stole should be worn by the priest, as occasion and place warrant.

11. The penitent, when necessary, should be instructed to approach this sacrament with becoming humility of soul and demeanor, to kneel upon entering the confessional, and to sign himself with the sign of the Cross.

12. After which the confessor shall inquire about the penitent's state of life (unless he already is aware of it), how long since his last confession, whether he has fulfilled the penance imposed, whether his past confessions have been made properly and completely, and whether he has examined his conscience as he ought.

13. If the penitent is involved in some reserved case or is under a censure from which the confessor himself cannot absolve, the latter must delay absolution until he has obtained faculties from his superior.

14. Whenever the confessor perceives that the penitent (depending on the individual's capability) does not know the rudiments of Christian faith, he should briefly instruct him if time allows, explaining the articles of faith and other matters which must be known in order to be saved. In fine, he should reprove the penitent for his lack of knowledge, and admonish him to familiarize himself thoroughly with these things in the future.

15. The penitent says the Confiteor, either in Latin or in the vernacular, or at least the following words: **I confess to almighty God and to you, father.** Next he confesses his sins in detail, being aided

vante, quotiescumque opus erit, Sacerdote: qui confitentem non reprehendet nisi finita, ut dicetur, confessione; neque interpellabit, nisi opus sit aliquid melius intelligere; proinde fiduciam ei praebeat, et humaniter suggerat, ut omnia peccata sua rite et integre confiteatur, remota stulta illa quorundam verecundia, qua praepediti, suadente diabolo, peccata confiteri non audent.

16. Si poenitens numerum, et species, et circumstantias peccatorum explicatu necessarias non expresserit, eum Sacerdos prudenter interroget.

17. Sed caveat, ne curiosus, aut inutilibus interrogationibus quemquam detineat, praesertim imprudenter interrogans juniores utriusque sexus, vel alios, de eo, quod ignorant, ne scandalum patiantur, indeque peccare discant.

18. Demum, audita confessione, perpendens peccatorum, quae ille admisit, magnitudinem, ac multitudinem, pro eorum gravitate, ac poenitentis conditione, opportunas correptiones ac monitiones, prout opus esse viderit, paterna caritate adhibebit, et ad dolorem et contritionem efficacibus verbis adducere conabitur, atque ad vitam emendam ac melius instituendam inducet, remediaque peccatorum tradet.

19. Postremo salutarem et convenientem satisfactionem, quantum spiritus et prudentia suggererint, injungat, habita ratione status, conditionis, sexus, et aetatis et item dispositionis poenitentium. Videatque, ne pro peccatis gravibus levissimas poenitentias imponat, ne si forte peccatis conniveat, alienorum peccatorum particeps efficiatur. Id vero ante oculos habeat, ut satisfactio non sit tantum ad novae vitae remedium, et infirmitatis medicamentum, sed etiam ad praeteritorum peccatorum castigationem.

20. Quare curet, quantum fieri potest, ut contrarias peccatis poenitentias injungat, veluti avaris eleemosynas, libidinosi jejunia, vel alias carnis afflictiones, superbis humilitatis officia, desidiosis devotionis studia. Rarius autem vel serius confitentibus vel in peccata facile recidentibus, utilissimum erit consulere, ut saepe, puta semel in mense, vel certis diebus solemnibus, confiteantur, et si expediat, communicent.

21. Poenitentias pecuniarias sibi ipsis Confessarii ne applicent, neve a poenitentibus quidquam tamquam ministerii sui praemium petant, vel accipiant.

22. Pro peccatis occultis, quantumvis gravibus, manifestam poenitentiam ne imponant.

whenever necessary by the priest. The latter is not to reprove the one confessing until the enumeration of sins is completed (see below), nor is he to interrupt with questions, unless this becomes necessary for fuller understanding. Accordingly he will instill confidence in the penitent, kindly encouraging him to acknowledge all sins honestly and in their entirety, undaunted by that false shame which hinders some, at the devil's prompting, from courageously confessing their sins.

16. If the penitent does not mention the number, species, and circumstances of sins which require such explanation, the priest shall prudently question him.

17. But he must take heed lest he discourage anyone by curious or useless questions; let him especially avoid imprudent questioning of young boys or girls (or others) concerning matters with which they are unacquainted, lest they be scandalized and learn thereby to commit certain sins.

18. Only after he is finished hearing the confessions does he weigh the gravity and number of the sins acknowledged by the penitent, and administer with fatherly consideration the rebuke and admonition that he deems necessary, in keeping with the individual's condition in life and the gravity of his sins. Moreover, he will attempt in moving words to inspire the penitent with contrition, induce him to amend his life, and suggest remedies against sin.

19. Finally, he shall impose a suitable and salutary satisfaction, as wisdom and prudence will dictate, keeping in mind the status of the penitents and various considerations such as their sex, age, and disposition. But let him take heed lest he impose too light a penance for grievous sins, and by such possible connivance become a party in another's sins. The confessor must bear in mind that satisfaction is not intended merely as a means for betterment and a remedy for weakness, but also as a chastisement for past sins.

20. Wherefore, he should strive so far as possible to enjoin as penances practices which are opposed to the sins confessed, for example, almsgiving in the case of the avaricious, fasting or other mortifications of the flesh for the dissolute, acts of humility for the proud, exercises of piety for the lax. In the case of persons who come to confession irregularly or very seldom, as well as such who fall back readily into sin, it will be most advantageous to counsel frequent confession, about once a month or on occasions of special feast days. Likewise he will advise them to communicate that often, if this is practicable.

21. A confessor must not enjoin a penance which would be remunerative to himself, neither may he exact nor accept anything at all from the penitents in return for his services.

22. He must not impose a public penance for sins that are secret, no matter what their enormity.

23. Videat autem diligenter Sacerdos, quando, et quibus conferenda, vel deneganda, vel differenda sit absolutio, ne absolvat eos, qui talis beneficii sunt incapaces: quales sunt qui nulla dant signa doloris; qui odia et inimicitias deponere, aut aliena, si possunt, restituere, aut proximam peccandi occasionem deserere, aut alio modo peccata derelinquere, et vitam in melius emendare nolunt: aut qui publicum scandalum dederunt, nisi publice satisfaciant, et scandalum tollant: neve etiam eos absolvat, quorum peccata sunt Superioribus reservata.

24. Si vero quis confiteatur in periculo mortis constitutus, absolvendus est ab omnibus peccatis et censuris, quantumvis reservatis (cessat enim tunc omnis reservatio): sed prius, si potest, cui debet, satisfaciat: ac si periculum evaserit, et aliqua ratione Superiori, a quo alias esset absolvendus, se sistere teneatur; cum primum poterit, coram eo se sistat, quidquid debet praestiturus.

25. Quod si inter confitendum, vel etiam antequam incipiat confiteri, vox et loquela aegro deficient, nutibus et signis conetur, quoad ejus fieri poterit, peccata poenitentis cognoscere, quibus utcumque vel in genere, vel in specie cognitis, vel etiam si confitendi desiderium sive per se, sive per alios ostenderit, absolvendus est.

26. Meminerit porro Sacerdos, aegris non esse injungendam gravem, aut laboriosam poenitentiam; sed indicendam tantum illam, quam, si convaluerint, opportuno tempore peragant. Interim juxta gravitatem morbi, aliqua oratione, aut levi satisfactione imposita, et acceptata, absolvantur, prout opus erit.

ABSOLUTIONIS FORMA COMMUNIS

1. **Cum Sacerdos poenitentem absolvere velit, injuncta ei prius, et ab eo acceptata salutari poenitentia, primo dicit:**

Misereáur tui omnípotens Deus, et dimíssis peccáti tuis, perducá te ad vitam aetérnam. Amen.

2. **Deinde dextera versus poenitentem elevata, dicit:**

Indulgéntiam, absolutiónem, et remissionem peccatórum tuórum tríbnat tibi omnípotens, et miséricors Dóminus. Amen.

Dóminus noster Jesus Christus te absólvat: et ego auctoritáte

23. The priest must take great pains to decide in which instances absolution should be given, denied, or deferred, lest he absolve such as are indisposed for this benefit — persons, for example, who give no indication of contrition, who refuse to put an end to hatred and enmity, to make restitution when they are able, to give up an approximate occasion of sin, or in any other way refuse to forsake their sins and amend their life. To this class belong also such persons who have given public scandal, unless they make public satisfaction and remove the scandal. Moreover, he cannot absolve any whose sins are reserved to higher authorities.

24. But if anyone who is in danger of death goes to confession, he must be absolved from all sins and censures, regardless of how they are reserved, for in this case every instance of reserved sin becomes void. Yet whenever possible he should first make satisfaction, if any is required of him. And if later he recovers, and there is any reason why he would normally have had to seek absolution from higher authority, he must have recourse to this authority as soon as possible, and be ready to do whatever is required.

25. If a sick person while he is confessing or even before he begins should happen to lose the power of speech, the priest should endeavor to ascertain the penitent's sins by means of nods and signs, in so far as he is able. And having ascertained them either in a general way or in detail, the party is to be absolved, whether he gave evidence directly or through another that he was desirous of confessing.

26. Furthermore, the priest should remember that one may not impose a heavy or onerous penance on the sick. At most he may simply indicate the type of penance which they could fulfil at an opportune time, should they get well. In the meantime, the priest may enjoin a type of prayer or light satisfaction suitable to the condition of the sick person, and after the latter has accepted it he should be absolved, as the case requires.

THE COMMON FORM OF ABSOLUTION

1. Whenever the priest intends to absolve a penitent — having first enjoined a salutary penance on him and the latter having accepted it — he begins by saying:

May the almighty God have mercy on thee, forgive thee thy sins, and lead thee unto life everlasting. Amen.

2. Next he raises the right hand toward the penitent, and says:

May the almighty and merciful Lord grant thee pardon, absolution, † and remission of thy sins. Amen.

May our Lord, Jesus Christ, absolve thee, and by His very

ipsius te absolvo ab omni vínculo excommunicationis, suspensionis, et interdicti, in quantum possum, et tu indiges. Deinde ego te absolvo a peccatis tuis, in nomine Patris, et Filii,† et Spiritus Sancti. Amen.

3. Si poenitens sit laicus, omittitur verbum, suspensionis. Episcopus autem in absolvendis fidelibus ter signum crucis facit.

Passio Domini nostri Jesu Christi, mérita beatae Maríae Virgini, et ómnium Sanctórum, quidquid boni féceris, et mali sustinúeris, sint tibi in remissionem peccatórum, augméntum grátiae, et praémium vitae aetérnae. Amen.

4. Justa de causa omitti potest Misereatur, etc., et satis est dicere: Dóminus noster Jesus Christus, etc., ut supra, usque ad illud: Pássio Dómini nostri, etc.

5. Urgente vero aliqua gravi necessitate in periculo mortis, Sacerdos breviter dicere poterit:

Ego te absolvo ab ómnibus censúris, et peccátis, in nómine Patris, et Filii,† et Spíritus Sancti. Amen.

DE MODO ABSOLVENDI AB EXCOMMUNICATIONE EXTRA SACRAMENTALEM CONFSSIONEM

1. Si potestas absolvendi ab excommunicationis sententia Sacerdoti commissa fuerit a Superiore, et in mandato certa forma sit praescripta, illa omnino servanda est: si vero in mandato seu commissione dicatur: "In forma Ecclesiae consueta absolvat"; haec servanda sunt.

2. Primo, ut excommunicatus ei, ob cujus offensam in excommunicationem incurrit, prius, si potest, satisfaciat. Quod si tunc non possit, sufficientem cautionem praebet, aut saltem, si eam praestare nequeat, juret se, cum primum poterit, satisfacturum.

3. Secundo, si crimen, ob quod in excommunicationem incidit, sit grave, juramentum ab eo exigatur de parendo mandatis Ecclesiae, quae illi fient pro tali causa: ac praecipue ne deinceps delinquat contra illum Canonem, vel Decretum, contra quod faciendo censuram incurrit.

4. Denique hunc absolvendi ritum observabit.

Poenitentem coram se utroque genu flexo, in humero (si vir sit) usque ad camisiam exclusive denudato, virga aut funiculis sedens leviter percutit, dicendo:

authority do I absolve thee from every bond of excommunication, suspension, and interdict, in so far as lies within my power and thou hast need of it. Furthermore, I absolve thee from thy sins in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

3. When the penitent is a laic the word **suspension** is omitted. A bishop in absolving the faithful makes the threefold sign of the Cross.

May the Passion of our Lord, Jesus Christ, the merits of the Blessed Virgin Mary and all the saints, the good thou hast done, and the ill thou hast endured profit thee unto the remission of sin, increase in grace, and reward in eternity. Amen.

4. For a good reason it suffices to say the prayer: **May our Lord, Jesus Christ absolve thee, etc., and the other prayers given above can be omitted.**

5. In case of some urgent necessity such as danger of death, the priest may use the short form:

I absolve thee from all censures and from thy sins, in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

THE RITE FOR ABSOLVING FROM EXCOMMUNICATION OUTSIDE OF SACRAMENTAL CONFESSION

1. If a priest is empowered by his superior to absolve from the sentence of excommunication, and, if the delegation prescribes a specified form, this form is to be observed in every instance. However, if the document of delegation states: "Let him absolve according to the usual form of the Church," then the following is to be observed:

2. In the first place the excommunicate should if possible make satisfaction beforehand for the offense for which he incurred excommunication. If this is not possible for the time being, he must give sufficient guarantee that he will make satisfaction at first opportunity, or if this too is out of the question, he must take an oath that he will do so.

3. Secondly, if the offense for which he incurred excommunication is a grievous one, an oath must be exacted from him that he will obey the Church's laws applicable to him in this matter, especially that he will not offend henceforth against the canon or decree, the violation of which was responsible for the excommunication.

4. Lastly, the following ceremony must be observed in absolving him: The penitent kneels before the priest, and, if a male, his shoulders are uncovered down to his shirt. The priest, who is seated, lightly strikes the penitent with a rod or cord, reciting the following psalm:

Psalmus 50

MISERERE mei, Deus, * secúndum magnam misericórdiam tuam.

Et secúndum multitudínem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognóscó: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cùm judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiae tuae manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et laetítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus: * et spíritum rectum innova in viscéribus meis.

Ne próicias me a fácie tua: * et spíritum sanctum tuum ne áuferas a me.

Redde mihi laetítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salútis meae: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluisses sacrificium dedíssem útique: * holocáustis non delectáberis.

Psalm 50

BE MERCIFUL to me, O God, for great is thy goodness.
And in the greatness of thy compassion blot out my transgressions.

Wash me thoroughly from my guilt, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against thee alone have I sinned, and done what is evil in thy sight. My guilt I confess that thou mayest appear just and above reproach in thy judgment of me.

Lo, iniquity was born with me! And in sin did my mother conceive me.

Surely thou lovest my sincerity; therefore, givest thou me insight to thy wisdom.

Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Let me hear joy and gladness, that the bones which thou hast crushed may rejoice.

Turn away thy face from my sins, and blot out all my wrongdoing. Create a clean heart in me, O God, and renew a right spirit within me.

Drive me not from thy presence, and take not from me the power of thy holy spirit.

Give me again the delight of thy grace, and let a noble spirit uphold me.

Then will I show the godless thy ways, and sinners shall be converted to thee.

Save me from bloody violence, my Helper and my God, that my tongue may praise thy justness.

O Lord, open thou my lips, and my mouth shall declare thy praise. For thou hast no delight in sacrifice, and burnt offerings thou wouldst refuse if I offered.

My sacrifice, O God, is a spirit which is penitent; my heart sorrowing and humbled, O Lord, do not despise!

Sacrificium Deo spíritus contribulátus: * cor contrítum, et humil-
iátum, Deus, non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: * ut aedificéntur
muri Jerúsalem.

Tunc acceptábis sacrificium justítiae, oblatiónes, et holocáusta: *
tunc impónent super altáre tuum vítulos.

Glória Patri.

5. *Deinde surgit, et aperto capite dicit:*

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster *secreto usque ad*

Ps. Et ne nos indúcas in tentatiónem.

Rs. Sed líbera nos a malo.

Ps. Salvum (-am) fac servum tuum (ancíllam tuam), Dómine.

Rs. Deus meus, sperántem in te.

Ps. Nihil proficiat inimícus in eo (ea).

Rs. Et fílius iniquitátis non appónat nocére ei.

Ps. Esto ei, Dómine, turris fortitúdinis.

Rs. A fácie inimíci.

Ps. Dómine, exáudi oratiónem meam.

Rs. Et clamor meus ad te véniat.

Ps. Dóminus vohíscum.

Rs. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, cui próprium est miseréri semper, et párcere: súscipe
deprecatiónem nostram, ut hunc fámulum tuum, quem
(hanc fámulam tuam, quam) excommunicatiónis senténtia con-
stríngit, miserátio tuae pietátis cleménter absólvat. Per Christum
Dóminum nostrum. *Rs.* Amen.

6. *Mox sedet, et cooperto capite dicit:*

Dóminus noster Jesus Christus te absólvat: et ego auctoritáte
ipsíus, et sanctíssimi Dómini nostri Papae (vel reverendíssimi
Epíscopi, **N.**, vel talis Superióriis) mihi commíssa, absólvo te a

Deal kindly, O Lord, and graciously with Sion, and let Jerusalem arise anew.

Then shalt thou be honored with true oblations; then shall they offer young bullocks upon thine altar.

Glory be to the Father.

5. **The priest rises and with head uncovered says:**

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Save, O Lord, thy servant (handmaid).

℟. Who places his (her) confidence in thee, my God.

℣. Let the enemy have no power over him (her).

℟. And the son of iniquity do nothing to harm him (her).

℣. Be unto him (her), O Lord, a tower of strength.

℟. In the face of the enemy.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

O GOD, Whose nature it is ever to show mercy and to spare, receive our petition, that we and this thy servant (handmaid) who is bound by the sentence of excommunication may by thy sweet forgiveness be pardoned. Through Christ our Lord.

℟. Amen.

6. **Then he sits down, and with head covered he says:**

May our Lord, Jesus Christ, absolve thee, and I by His very authority and that of the Holy Father (or that of the Most Reverend Bishop, N., or of the respective superior) granted to me, absolve thee from the bond of excommunication which thou hast

vínculo excommunicatiónis, in quam incurristi (*vel* incurrisse declarátus [-a] es), propter tale factum (*vel* talem causam, etc.); et restítuo te communióni et unitáti fidélium, et sanctis Sacraméntis Ecclésiæ, in nómine Patris, et Fílii, † et Spíritus Sancti. Amen.

7. Quod si Sacerdoti nulla sit a Superiore praescripta forma, nec sibi mandatum, ut in forma Ecclesiae communi, vel consueta absolvat; tunc nihilominus pro rei gravitate praedictam caeremoniam et preces adhibeat; at vero si res non fuerit adeo gravis, absolvere poterit, dicens:

Dóminus noster Jesus Christus te absolvat: et ego auctoritate ipsíus, et sanctíssimi Dómini nostri Papae (si a Papa fuerit delegatus), (*vel* reverendíssimi Epíscopi, N., *vel* talis Superióriis) mihi concéssa, absolvo te, etc., ut supra.

8. In foro autem sacramentali, Confessarius habens facultatem absolvendi excommunicatum, absolvat juxta formam communem supra praescriptam in sacramentali absolutione.

RITUS ABSOLVENDI EXCOMMUNICATUM JAM MORTUUM

1. Si quis excommunicatus ex hac vita decedens dederit signum contritionis, ne ecclesiastica careat sepultura, sed Ecclesiae suffragiis, quatenus fieri potest, adjuvetur, absolvi potest hoc modo.

2. Si corpus nondum sepultum fuerit, verberetur, at absolvatur, ut infra; deinde absolutum, in loco sacro sepeliatur.

3. Si vero fuerit sepultum in loco profano, si commode fieri poterit, exhumabitur, et eodem modo verberabitur, et post absolutionem in loco sacro sepelietur; sed si commode exhumari non potest, locus sepulturae verberetur, postea absolvatur.

4. Quod si in loco sacro sit sepultum, non exhumabitur, sed verberabitur sepulcrum.

Dum autem corpus sive sepulturam verberat, Sacerdos dicit Antiphonam:

Exsultábunt Dómino ossa humiliáta.

Ps. 50. Miserére, pag. 312.

incurred (or which has been pronounced against thee) on account of . . . (the offense or reason is mentioned); and I restore thee to communion and union with the faithful, as well as to the holy sacraments of the Church, in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

7. In case the priest has had no specified form prescribed by his superior, nor is ordered to absolve according to the general and customary form of the Church, he shall observe, nevertheless, the ceremony and prayers given above, provided the offense has been of a serious nature. But if the case is not especially serious, he may absolve with the following words:

May our Lord, Jesus Christ, absolve thee, and I by His very authority and that of the Holy Father (or that of the Most Reverend Bishop, N., or of the respective superior) granted to me, absolve thee, etc., as above.

8. In a sacramental confession, the confessor who has the faculty to absolve an excommunicate does so, using the common form prescribed above for sacramental absolution.

THE RITE FOR ABSOLVING AN EXCOMMUNICATE AFTER DEATH

1. If an excommunicate gave evidence of contrition while he was dying, then he can be absolved after death, so that he need not be deprived of Catholic burial, but rather assisted so far as possible by the Church's suffrage.

2. If the body is not yet interred, then it is scourged and absolved in the manner described above; and after the absolution it is given burial in consecrated ground.

3. But if it has already been buried in unhallowed ground, the body should be exhumed if this can be done conveniently, scourged as indicated before, and, following the absolution, buried in consecrated ground. If, however, the exhumation cannot take place without difficulty, then the grave itself is scourged, and afterward the absolution is imparted.

4. If interment has been made in consecrated ground, the body is not exhumed, but the grave itself is scourged.

While the priest is scourging the body or the grave, he says the antiphon:

My bones which thou hast crushed shall rejoice in the Lord.

Ps. 50. Be merciful, p.313.

Quo facto, absolvitur, dicendo:

Auctoritate mihi concessa, ego te absolvo a vínculo excommunicationis, quam incurristi (vel incurrisse declaratus [-a] es) propter tale factum, et restituo te communioni fidelium, in nomine Patris, et Filii, ✠ et Spiritus Sancti. Amen.

5. Deinde dicatur Psalmus De profundis (pag. 358), et in fine:

℣. Réquiem aeternam dona ei, Dómine.

℞. Et lux perpétua luceat ei.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos inducas in tentationem.

℞. Sed libera nos a malo.

℣. A porta inferi.

℞. Erue, Dómine, ánimam ejus.

℣. Requiéscat in pace.

℞. Amen.

℣. Dómine, exáudi orationem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DA, QUAÉSUMUS, Dómine, ánimae fámuli tui, quem (fámulae tuae, quam) excommunicationis senténtia constrinxerat, refrigerií sedem, quiétis beatitúdinem, et supérni lúminis claritátem. Per Christum Dóminum nostrum. ℞. Amen.

After which the absolution follows:

By the authority granted me, I absolve thee from the bond of excommunication which thou hast incurred (or which has been pronounced against thee) on account of . . . (the offense or reason is mentioned); and I restore thee to communion with the faithful, in the name of the Father, and of the Son, † and of the Holy Spirit. Amen.

5. Next the psalm *De profundis* (see page 359) is said; and in conclusion:

℣. Eternal rest grant unto him (her), O Lord.

℟. And let perpetual light shine upon him (her).

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. From the gates of hell.

℟. Deliver his (her) soul, O Lord.

℣. May he (she) rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

WE BESEECH thee, O Lord, grant to the soul of thy servant (handmaid) who was held in fetters by the sentence of excommunication, that place of consolation, the blessedness of peace, and the brightness of light everlasting. Through Christ our Lord. ℟. Amen.

DE MODO ABSOLVENDI A SUSPENSIONE VEL AB
INTERDICTO EXTRA SACRAMENTALEM
CONFESSIONEM ET DISPENSANDI
SUPER IRREGULARITATE

1. Si Sacerdoti sit commissa facultas absolvendi aliquem a suspensione, vel interdicto, quamvis nulla verba sint praecipue determinata, uti poterit hac formula:

Poenitens dicit: Confíteor Deo omnipoténti, etc.

Sacerdos: Misereátur tui, etc., Indulgéntiam, etc.

Auctoritáte mihi ab **N.** trádita, ego absólvo te a vínculo suspensionis (vel interdícti), quam (vel quod) propter tale factum (vel talem causam, etc.) incurrísti (seu incurrísse declarátus [-a] es), in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

2. Si vero Confessario, sive in foro sacramentali sive extra, data sit potestas dispensandi super irregularitate, tunc, postquam absolverit a peccatis, addat consequenter:

Et eádem auctoritáte dispénso tecum super irregularitáte (irregularitátibus, si sint plures) in quam (in quas) ob talem causam (tales causas, eas exprimendo) incurrísti: et hábilem reddo, et restítuo te exsecutióni Ordinum, et officiórum tuórum, in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

3. Si nullum habeat Ordinem, dicatur:

Hábilem reddo te ad omnes Ordines suscipiéndos, vel etiam ad alia, juxta tenorem mandati.

4. Quod si necesse sit titulum beneficii restituere, et fructus male perceptos condonare, subjungat:

Et restítuo tibi título (títulos) Beneficii (Beneficiórum), et condóno tibi fructus male percéptos, in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

5. Advertat autem Sacerdos, ne ullo modo in iis facultatis suae terminos excedat.

ABSOLUTION FROM SUSPENSION OR INTERDICT
OUTSIDE OF SACRAMENTAL CONFESSION;
AND DISPENSATION FROM IRREGULARITY

1. Whenever the faculty to absolve a person from suspension or interdict is committed to a priest, and no special form is determined, he may use the following:

The penitent says the Confiteor.

Then the priest adds the Misereatur and Indulgentiam, and continues:

By the authority conferred upon me by **N.**, I absolve thee from the bond of suspension (or interdict) which thou hast incurred (or which has been pronounced against thee) on account of . . . (the offense or reason is mentioned), in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

2. But if the confessor has been empowered to release a penitent from an irregularity, whether in sacramental confession or outside of it, in that case following the absolution of sins, he adds:

And by the same authority I release thee from the irregularity (or irregularities if more than one) which thou hast incurred on account of . . . (the reason is mentioned), and I render thee worthy for and restore thee to the fulfilment of thy sacred powers and duties, in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

3. If the person is not in sacred orders, the priest says:

I render thee worthy to receive all orders, or similarly for other offices, according to the contents of the delegation.

4. Should it be necessary to restore a right of benefice and condone any revenues therefrom accepted unlawfully, he adds:

And I restore to thee the title (titles) of benefice (benefices), and award to thee the revenues which thou hast received unlawfully, in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

5. The priest must take care that he never in any way exceeds the limits of the faculties delegated to him.

THE SACRAMENT OF LAST ANOINTING

LAST ANOINTING

The Roman Ritual seems to presuppose almost ideal or at least normal conditions under which to carry out its manifold prescriptions with dignity, edification, and full effect — witness, for example, the rubrics for processions, for the burial service, for Communion taken to the sick, for the administration of extreme unction. Yet how often even the best intentioned in these matters are frustrated by enfeebled faith on the part of today's people, by adverse circumstances of weather, of the time element, of inadequate facilities as to place, equipment, or persons who should assist. Nowhere, perhaps, is this so much in evidence as when it is a question of conferring the sacrament of Christian consolation upon one who is in danger of dying. How often in our day, when negligence or violence or accidents or sudden seizure with fatal sickness are by no means the exception, is it rendered impossible that extreme unction be given at all, or that it be administered only in greatest haste and with curtailment of everything but the essential anointing, thereby losing for the recipient as well as the bystanders so much of its signification as the Christ-mystery which heals, soothes, strengthens, purifies, consecrates, and ushers the Christian soul into the joys of everlasting beatitude. The very name chosen for the sacrament is somewhat formidable, scarcely an aid to a sympathetic understanding of its real purpose within the scheme of life-giving mysteries bequeathed by the divine Mediator for the building up of His Mystic Body.

Thus it becomes all the more necessary for priests and people in this antipathetic age to recapture the consoling meaning and purpose of the final sacrament of Christian life — to view it as Christ intended and as the Church has traditionally understood it. Although it has about it a certain ring of finality, it is not exactly a last resort when everything else fails; it is not a substitute for any other sacrament, penance, for example; but it has a purpose all its own and a mystery all its own. It is not a substitute for the sacrament of penance, as some today mistakenly see it, for the reception of penance is normally a prerequisite. Rather, it is a complement of penance, for it accomplishes what penance leaves undone. Penance can heal us of our sins, but not infrequently the scars of sin remain. Whereas extreme unction wipes away all scars or remains of sin, and heals the soul so perfectly, that

St. Thomas can conceive of it as an immediate anointing for glory,¹ a *carte blanche* admittance to the beatific vision.

As indicated by the name, last anointing, there must be some connection between this sacrament and baptism and confirmation. Baptism is the initiation into the mystery of Christ and His Church, the mystical death and resurrection of the soul whereby it participates in the Savior's Passion and triumph, and receives for the first time the consecration of the Holy Spirit, as symbolized by the oil and the anointing. Confirmation, as we have seen, is the complement or furtherance of the Spirit's indwelling with the pleroma of His power and activity. All the sacraments assimilate us to the triumphant death of our divine Head, and all of them are pledges which reveal His abiding solicitude for His members, His love, and His ineffable mercy. In extreme unction God's mercy is announced in the most singular degree. Here the oil and the anointing signify our Lord's coming with His Holy Spirit, Who will soothe, heal, console, strengthen, and consecrate for the last time one who has been constituted a temple of the living God through baptism. This anointing of the heavenly Consoler, therefore, is an anointing unto perfection, an anointing which restores the integrity of baptism, and brings the Christian in his last hour into full harmony, unity, and life with the Church and with her Spouse. Extreme unction, consequently, can be regarded as a complement both of baptism and confirmation. In relation to the former it is a gratuitous restoration to the innocence of Christian rebirth. In relation to the latter it strengthens the member of Christ for the final and decisive battle against the infernal powers. For as the Council of Trent declares: "Extreme unction was regarded by the Fathers as being the finishing process not of penance alone but also of the whole Christian life."² The Parousia of the Lord is anticipated for the benefit of the departing soul, in which advent the Son of God appears as judge, it is true; however, in virtue of the sacrament He comes above all as the Redeemer plenteous in mercy, "Who shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. . . . 'Behold, I make all things new.'³ In the day of the Lord's final coming, which for the individual member of the Church is anticipated in the day of his falling asleep in the Lord, Christ is present at the last anointing much more as an advocate or protector than as an absolute retributor. Anointed and consecrated with the holy Oil of the Sick, the subject can approach the divine judgment seat confident that his personal merits and demerits have been swal-

¹ *S. Theol.*, q. XXIX, a. 1, p. 2.

² Denzinger, Sess. XIV, "*Doctrina de sacramento extremæ unctionis.*"

³ Apoc. 21:4-5.

lowed up in the infinite satisfaction which the Savior has sacramentally communicated to him.

The element used in extreme unction, consecrated olive oil, bespeaks the primary effect of the sacrament. While preaching his ninth homily on the Canticle of Canticles, St. Gregory of Nyssa explained that oil "is a substance which gives light, imparts new vigor where there has been languor, eases the struggle, gives cheer to the mind, and proves auxiliary in the contest to them who put up a valiant fight."⁴ The main purpose, then, of last anointing, as the outward sign demonstrates, is to put the soul in such perfect condition that it may wing its way into the arms of its Maker immediately upon shaking free the shackles of earthly existence; unless, as theologians add, God should see fit that by this sacramental anointing the subject be restored rather to bodily health. Such is the healing virtue of this supernatural anointing, that full integrity of spirit is restored to the member of Christ, like to the condition he enjoyed after being baptized, so that, not only with sin destroyed but even the remains of sin effaced, he may be found fortified and steadfast when the adversary, the devil, would seek to hinder entrance into Paradise and eternal victory with Christ. Although most eminent theologians like St. Thomas and St. Bonaventure affirm that extreme unction procures for the recipient immediate heavenly glory after death, the rite for the sacrament as found in the Roman Ritual of today, is not, unfortunately, so explicit. But Dom Martene, in his research on Christian antiquities, has found a prayer used at one time in the last anointing which reads: "May the Lord fill thee with the Holy Spirit. And may the very Lord sanctify thee unto perfection in every respect, so that thy spirit, thy soul and thy body may be preserved wholly without fault for the coming of Jesus Christ."⁵ It is precisely this consecration for heavenly glory which marks the sacrament of last anointing with its own distinguishing character, emphasizing its departure in similarity from the sacrament of penance, whose primary purpose is the more negative one of blotting out sin. And it must not be overlooked that not the soul alone is consecrated for the beatific vision, but that the anointings consecrate the body as well for the glorified existence it is to arrive at following its final resurrection.

"Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him."⁶ These words of the apostle, viewed in their context, have rightfully prompted theologians to conclude that the purpose of

⁴ MPG 44, 963A.

⁵ *De Antiquis Ecclesiae Ritibus*, I, p. 865.

⁶ James 5: 14-15.

extreme unction is the perfect healing and invigoration of the soul to the end of its immediate entry into eternal blessedness, unless it should happen that the restoration to bodily health is more expedient for the individual recipient. In support of this exegesis we have the enlightening statement of the Council of Trent: "For the thing signified is the grace of the Holy Spirit, Whose anointing blots out sins if any remain to be expiated, and also the remains of sin, and raises up and strengthens the soul of the sick person by exciting in him great confidence in the divine mercy, sustained by which he bears more lightly the troubles and pains of his illness, and resists more easily the temptations of the devil who lies in wait for his heel; and sometimes when expedient for the welfare of his soul restores bodily health."⁷ Thus, along with the positive consecration or healing of the soul for its immediate flight to heaven and the consecration of the body for future glorification, the anointing of this sacrament cleanses the soul of all sin, wipes out the debt of sin, and alleviates physical suffering. The last effect is a natural consequence of the supernatural effect of spiritual alleviation. There is nothing miraculous about it. And recent advances in psychosomatic medicine corroborate what the Church has taught for centuries in this regard. The effect of the sacrament on corporal health can be so great that at times a complete recovery is obtained. It must be understood, of course, that restoration of bodily health is conditional, resulting alone when Wisdom foresees in His omniscience that recovery will be of spiritual advantage to the person.

Last anointing is the sacrament of Christian consolation, wherein a member of Christ is made ready to share mystically by his bodily death in the sacrificial death of the Head of the human race. It is the sacrament of consolation for the subject directly concerned and for his brethren in the unity of the Mystical Body. The note of consolation is so marked a feature that any illness which could prove fatal warrants its administration, long before the death rattle announces that the end is at hand. As the rubric below directs: "It must be received if possible while the sick person is still conscious and rational, so that the recipient himself, in order to receive the sacrament more fruitfully, may assist with faith and devout intention while he is being anointed with the holy oil." Wherefore, so utterly reprehensible the practice, encountered all too frequently today, of delaying the sacred anointings until the last agony has begun. Rather than delay until the final moments, the rubrics provide that, should there be any doubt about the illness being critical, the sacrament may be administered conditionally. Better too early than too late! Moreover, the last sacraments are three. Penance and Holy Eucharist ought ordinarily to precede extreme unction. And instead of the sorry and unbecoming spectacle of the priest racing with

⁷ Denzinger, Sess. XIV, "*Doctrina de sacramento extremæ unctionis*."

death to the bedside of the sick, the Church prescribes (see below) a devout and dignified procession from church to home, with the minister assisted by clergy and acolytes and accompanied by pious layfolk, all of whom are to assist in imparting the consoling mysteries to the one afflicted on his bed of pain, and by their prayerful attendance give comfort and encouragement to him in the loneliness of the final combat.

On the other hand, the Church feels that it is hardly too late, unless rigor mortis has set in, to come with her saving compassion to a stricken child of hers, even when all hope is abandoned by human reckoning. For if the dying person is no longer "sui compos," no longer conscious or rational, her last sacrament is endowed by Christ with so much power that it does extraordinarily what sacramental absolution does normally—cleansing the soul even of grievous sin, provided the subject has remained merely habitually attrite. Suarez does not hesitate to maintain "that extreme unction administered to a dying person deprived of his sense is a means of salvation by far more secure than even sacramental absolution."⁸ Or if the subject to all appearances is dead, but there can be, nevertheless, some slight doubt, the rubrics direct that he be anointed conditionally. In the discipline regarding extreme unction, every advantage is to the benefit of the departing Christian, for in her sacramental mysteries the Church is always conscious of herself in the role of a solicitous mother and Christ as the Hound of Heaven, watching over us from the cradle and pursuing us to the grave.

—Translator

⁸ Quoted from William Feld, S.J., *Eccles. Review*, Vol. 84, p. 489.

EXTREMAE UNCTIONIS Sacramentum a Christo Domino institutum tamquam caelestis medicina, non animae solum, sed etiam corpori salutaris, quamvis per se non sit de necessitate medii ad salutem, nemini tamen licet negligere, et omni studio ac diligentia periculose aegrotantibus adhibendum est, et eo quidem tempore, si fieri possit, cum illis adhuc integra mens et ratio viget, ut ad uberiores Sacramenti gratiam percipiendam, ipsi etiam suam fidem, ac piam animi voluntatem conferre possint, dum sacro liniuntur Oleo.

2. In quo illud in primis ex generali Ecclesiae consuetudine observandum est, ut, si tempus, et infirmi conditio permittat, ante Extremam Unionem, Poenitentiae et Eucharistiae Sacramenta infirmis praebeantur.

3. Habeat igitur Parochus in ecclesia loco nitido et decenter ornato, in vase argenteo seu stanneo, sub clavi diligenter custoditum sacrum Oleum infirmorum, quod singulis annis, Feria V in Coena Domini ab Episcopo benedictum, veteri combusto, renovandum est; neque adhibeatur vetus, nisi necessitas urgeat. Mox deficienti Oleo benedicto aliud oleum de olivis non benedictum adjiciatur, etiam iterato, minore tamen copia.

4. Parochus Oleum sacrum a suo Ordinario petere debet; nec illud domi detineat, nisi propter necessitatem aliamve rationabilem causam, accedente Ordinarii licentia.

5. Oleum porro ipsum vel per se solum, vel in bombacio seu re simili servari potest; sed ad evitandum effusionis periculum multo commodius ad infirmos defertur in bombacio.

6. Hoc sacramentum valide administrat omnis et solus Sacerdos.

Minister ordinarius est Parochus loci, in quo degit infirmus; in casu autem necessitatis, vel de licentia saltem rationabiliter praesumpta ejusdem Parochi vel Ordinarii loci, alius quilibet Sacerdos hoc sacramentum ministrare potest.

7. Minister ordinarius ex justitia tenetur hoc sacramentum per se ipse vel per alium administrare, et in casu necessitatis ex caritate quilibet Sacerdos.

8. Extrema Unctio praebere non potest nisi fidei, qui, post adeptum

SACRAMENT OF LAST ANOINTING

THE sacrament of extreme unction was instituted by Christ our Lord as a heavenly remedy, not only for the soul but likewise for the body's well-being. Although it is not per se required for salvation by necessity of means, nevertheless, no one may neglect to receive it, and it must be employed with all care and zeal in cases of critical illness. In fact, it must be received if possible while the sick person is still conscious and rational, so that the recipient himself, in order to receive the sacrament more fruitfully, may assist with faith and devout intention while he is being anointed with the holy oil.

2. According to the general practice of the Church, this above all must be observed—if there is time and the condition of the sick person permits, the sacraments of penance and Holy Eucharist are to be administered to him before he is anointed.

3. The pastor must provide that the Holy Oil of the Sick be reserved in church in a silver or pewter vessel, guarded under lock and key in an ambry which is neat and suitably ornamented. This oil, consecrated by the bishop on Maundy Thursday, must be renewed each year, and the old oil burned. Nor may one use the old oil unless some necessity warrants. If the consecrated oil does not suffice, then other non-consecrated olive oil is added, but in lesser quantity than the consecrated each time this happens.

4. A pastor must obtain the holy oil from his own Ordinary. He may not keep it in the rectory, save by reason of necessity or some other reasonable cause and with sanction of the Ordinary.

5. The oil can be reserved either in its fluid state or absorbed in cotton or similar material. Yet to avoid spilling it while carrying it on a sick call, it is more practical to reserve it in the latter state.

6. This sacrament can be administered validly by any priest and by a priest only. The ordinary minister is the pastor of the place where the sick person is confined. However, in an emergency or with permission of the pastor or also of the Ordinary (which permission can at least be presumed for a worthy reason), any priest available can administer this sacrament.

7. The ordinary minister is in justice bound to administer this sacrament personally or by his substitute, and in a case of necessity every priest is bound out of charity to do so.

8. Extreme unction can be given only to one of the faithful—one

usum rationis, ob infirmitatem vel senium in periculo mortis versetur.

In eadem infirmitate hoc sacramentum iterari non potest, nisi infirmus post susceptam Unctionem convaluerit et in aliud vitae discrimen inciderit.

9. Quando dubitatur num infirmus usum rationis attigerit, num in periculo mortis reipsa versetur vel num mortuus sit, hoc sacramentum ministretur sub conditione.

10. Hoc sacramentum non est conferendum illis qui impenitentes in manifesto peccato mortali contumaciter perseverant; quod si hoc dubium fuerit, conferatur sub conditione.

11. Infirmis autem qui, cum suae mentis compotes essent, illud saltem implicite petierunt aut verisimiliter petiissent, etiamsi deinde sensus vel usum rationis amiserint, nihilominus absolute praebetur.

12. Si quis autem laboret in extremis, et periculum immineat, ne decedat antequam finiantur Unctiones, cito ungetur, incipiendo ab eo loco: **Per istam sanctam Unctionem, etc.** ut infra: deinde, si adhuc supervivat, dicantur Orationes praetermissae, suo loco positae.

13. Si vero dum inungitur infirmus decedat, Presbyter ultra non procedat, et praedictas Orationes omittat.

14. Quod si dubitet an vivat adhuc, Unctionem prosequatur, sub conditione pronuntiando formam, dicens: **Si vivis, per istam sanctam Unctionem, etc.** ut infra.

15. Si autem acciderit, infirmum post peccatorum suorum confessionem ad exitum vitae properare, tunc cum sacro Viatico poterit et Oleum infirmorum ad eum deferri per ipsum Sacerdotem, qui defert sacram Eucharistiam: si tamen alius Presbyter, vel Diaconus, qui Oleum sanctum deferat, haberi possit, per ipsum deferatur, qui superpelliceo indutus cum Oleo sacro occulte delato sequatur Sacerdotem Viaticum portantem; et postquam infirmus Viaticum sumpserit, inungatur a Sacerdote.

16. Quinque vero corporis partes praecipue ungi debent, quas veluti sensuum instrumenta homini natura tribuit, nempe oculi, aures, nares, os et manus: attamen pedes etiam ungenti sunt; sed pedum unctio ex qualibet rationabili causa omitti potest. Unctiones autem, extra casum gravis necessitatis, ipsa ministri manu nulloque adhibito instrumento fiant.

17. Manus vero, quae reliquis infirmis interius ungi debent, Presbyteris exterius ungantur.

18. Dum oculos, aures, et alia corporis membra, quae paria sunt, Sacerdos ungit, caveat, ne alterum ipsorum inungendo, Sacramenti formam prius absolvat, quam ambo hujusmodi paria membra perunxerit.

who has attained the age of reason and who is in danger of death by reason of illness or old age. The sacrament may not be given more than once during the same illness, unless after receiving the sacrament, the sick person has recovered from the danger and then has a critical relapse.

9. Whenever there is a doubt as to whether the sick person has attained the age of discretion, or is really in danger of death, or is already dead this sacrament must be administered conditionally.

10. The sacrament is not to be conferred on the impenitent who obstinately persevere in manifest mortal sin. Yet if there is a doubt about this, it may be administered conditionally.

11. Nonetheless, it must be administered absolutely to the sick who while they were rational did request it at least implicitly, or to all appearances would have requested it, yet afterward lose consciousness or their rational faculties.

12. If one is at the point of death and there is danger of expiring before the anointings can be performed, he should be anointed at once, the minister beginning at the place: **Through this holy anointing, etc.**, as given below. Later, if he is still alive, the prayers which were omitted should be said.

13. If the person dies during the anointing, the priest proceeds no further, and the aforesaid prayers are omitted.

14. If there is doubt whether the person is still alive, the anointing takes place with the conditional form: **If thou art still alive, through this holy anointing, etc.**, see below.

15. Should it happen that a sick person, after making a confession of his sins, is approaching the end, then the same priest who brings Viaticum can also carry with him the Oil of the Sick. Yet if another priest or a deacon is available, the holy oil should be carried by him. Vested in surplice and carrying the holy oil concealed, he accompanies the priest who bears the Holy Viaticum. And after the sick person has received Viaticum he is anointed by the priest.

16. Five parts of the body chiefly must be anointed, the ones with which man is endowed by nature as the organs of sensation, namely, eyes, ears, nose, mouth, and hands. Yet the feet likewise are to be anointed, although this anointing may be omitted for any good reason. The unctions, save for some serious cause, must be made directly by the hand of the minister and not applied with some instrument.

17. Whereas the hands of the laity must be anointed on the palms, a priest's hands are anointed on the back.

18. At the anointing of the eyes, ears, and the other organs which are double, the priest must take care lest, while anointing one of these parts, he should happen to complete the form of the sacrament before he has anointed both organs.

19. Si quis autem sit aliquo membro mutilatus, pars loco illi proxima inungatur, eadem verborum forma.

20. Hujus Sacramenti forma, qua sancta Romana Ecclesia utitur, solemnis illa precatio est, quam Sacerdos ad singulas unctiones adhibet, cum ait:

Per istam sanctam Unctiõnem, et suam piõssimam misericõrdiam, indũlgeat tibi Dõminus quidquid per visum, sive per auditum, etc., deliquisti. Amen.

21. In casu autem necessitatis sufficit unica unctio in uno sensu, seu rectius in fronte, cum hac forma breviori:

Per istam sanctam Unctiõnem indũlgeat tibi Dõminus quidquid deliquisti. Amen.

Salva tamen manet obligatio singulas unctiones supplendi, ut supra (n. 12), cessante periculo.

22. Quando pluribus simul infirmis hoc Sacramentum ministratur, Sacerdos singulis aegrotis crucem pie deosculandam porrigat, omnes preces quae unctiones praecedunt, plurali numero semel recitet, unctiones cum respectivis formis super singulos aegrotos efficiat, omnes vero preces, quae unctiones subsequuntur, plurali numero semel dicat.

ORDO MINISTRANDI SACRAMENTUM EXTREMAE UNCTIONIS

1. Sacerdos Sacramentum Extremæ Unctionis ministraturus, quatenus fieri poterit, parari curet apud infirmum mensam mappa candida coopertam, itemque vas, in quo sit bombacium, seu quid simile in sex globulos distinctum, ad abstergendas partes inunctas; medullam panis ad detergendos digitos; et aquam ad abluendas Sacerdotis manus; ceream item candelam, quae deinde accensa ipsi ungenti lumen praebeat. Denique operam dabit, ut quanta poterit munditia ac nitore hoc Sacramentum ministretur.

2. Deinde convocatis Clericis seu ministris, vel saltem uno Clerico, qui crucem sine hasta, aquam benedictam cum aspersorio, et librum Ritualem deferat, ipse Parochus decenter accipit vas sacri Olei infirmorum sacculo serico violacei coloris inclusum, illudque caute deferat, ne effundi possit. Quod si longius iter peragendum, aut etiam equitandum sit, vel alias adsit, periculum effusionis, vas Olei sacculo, aut

19. If a person is lacking one of these bodily members, the part nearest to it is to be anointed, using the same form.

20. The form of this sacrament used by the holy Church of Rome is the solemn deprecation which the priest employs at each unction, as he says:

Through this holy anointing and through His tender mercy may the Lord forgive thee whatever sins thou hast committed by the sense of sight or hearing, etc. Amen.

21. In an emergency one only anointing suffices of one of the senses or more correctly on the forehead, together with the shorter form:

Through this holy anointing may the Lord forgive thee whatever sins thou hast committed. Amen.

But the obligation of supplying all anointings remains (see no. 12) when the danger later ceases.

22. Whenever this sacrament is administered to several sick persons at the same time, the priest presents the crucifix to each one to be kissed, recites once in the plural form all prayers which precede the unctions, anoints each individually with the respective forms, and subsequently says only once all the prayers which follow the unctions, using the plural number.

THE RITE FOR ADMINISTERING THE SACRAMENT OF LAST ANOINTING

1. The priest who is about to confer the sacrament of extreme unction should see to it, so far as possible, that the following preparations are made: in the chamber of the sick person there should be a table covered with a white cloth. Placed thereon should be a container with cotton or similar material made into six separate pellets to be used in wiping the parts anointed; a small piece of bread for cleansing the priest's fingers, and a bowl of water for washing his hands; a wax candle to be ignited later to give light to the priest as he performs the anointings. In fine, it shall be his concern that everything is as clean and orderly as possible for the administration of this sacrament.

2. Thereupon the clerics or servers are summoned, or at least one cleric who will carry the cross (one without a staff—not the processional cross), holy water and aspersion, and the Ritual. The priest himself reverently takes the vessel containing the Oil of the Sick (encased in a silken sack of purple color), and bears it carefully so that it cannot spill. If the route to be traveled is long or is even to be made riding, or if there is any danger of spilling the holy oil, the vessel enclosed in the sack or burse as already stated should be

bursa inclusum, ut dictum est, ad collum appendat, ut commodius et securius perferat. Procedat autem sine sonitu campanulae.

3. Cum perventum fuerit ad locum, ubi jacet infirmus, Sacerdos intrans cubiculum, dicit:

℣. Pax huic dómui.

℞. Et ómnibus habitántibus in ea.

4. Deinde deposito Oleo super mensam, superpelliceo, stolaque violacea indutus, aegroto crucem pie deosculandam porrigit; mox in modum crucis aqua benedicta eum, et cubiculum, et circumstantes aspergit, dicens Antiphonam: *Aspérges me, Dómine, etc.* Quod si aegrotus velit confiteri, audiat illum, et absolvat. Deinde piis verbis illum consoletur, et de hujus Sacramenti vi, atque efficacia, si tempus ferat, breviter admoneat: et quantum opus sit, ejus animam confirmet, et in spem erigat vitae aeternae.

5. Postea dicit:

℣. Adjutórum nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vohíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

INTRÓEAT, Dómine Jesu Christe, domum hanc sub nostrae humilitátis ingressu, aetérna felicitas, divína prospéritas, seréna laetitia, cáritas fructuósa, sánitas sempitérna: effúgiat ex hoc loco accéssus daémonum: adsint Angeli pacis, domúmque hanc déserat omnis maligna discórdia. Magnífica, Dómine, super nos nomen sanctum tuum; et béne ✠ dic nostrae conversatióni: sanctífica nostrae humilitátis ingressum, qui sanctus et qui pius es, et pérmanes cum Patre et Spíritu Sancto in saécula saeculórum.

℞. Amen.

Orémus, et deprecémur Dóminum nostrum Jesum Christum, ut benedicéndo bene ✠ dicat hoc tabernáculum, et omnes habitántes in eo, et det eis Angelum bonum custódem, et fáciat eos sibi servíre ad considerándum mirabília de lege sua: avértat ab

suspended from the neck, so that it can be borne with greater convenience and security. No bells are rung in the course of the journey.

3. Arriving at the place where the sick person is confined, the priest as he enters the room says:

Ps. Peace be unto this home.

R. And unto all who dwell herein.

4. He then places the oil upon the table, and vested in surplice and purple stole, presents the crucifix to be devoutly kissed by the sick person. Thereafter he sprinkles with holy water in the form of a Cross the patient, the room, and the bystanders, saying the antiphon: Sprinkle me with hyssop, O Lord, etc. If the patient wishes to go to confession, he hears his confession and absolves him. Then he addresses to him some pious words of consolation, and if time permits briefly explains the power and efficacy of this sacrament. When necessary he adds words of encouragement, and directs the person's mind to hope of everlasting life.

5. Next he says:

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

A LONG with our lowly coming, O Lord Jesus Christ, let there enter into this home unending happiness, divine blessing, untroubled joy, charity which is fruitful, continual health. Drive forth from this place the spirits of evil, let thine angel of peace come hither, and banish all harmful dissension from this house. O Lord, extol thy holy name in our esteem, and bless ✠ what we are about to do. Sanctify the coming of thine unworthy servant, for thou art holy, thou art kind, thou art abiding with the Father and the Holy Spirit through all eternity. *R.* Amen.

Let us pray to our Lord, Jesus Christ, and beseech Him to bless ✠ with His abundant benediction this home and all who dwell herein. May He appoint over them a good angel as a guardian, and assist them to serve Him, to contemplate the grandeur of His law. May He turn away all powers that would

eis omnes contrárias potestates: erípiat eos ab omni formídine, et ab omni perturbatióne, ac sanos in hoc tabernáculo custodíre dignétur: Qui cum Patre et Spíritu Sancto vivit et regnat Deus in saécula saeculórum. *Ry.* Amen.

Orémus.

Oratio

EXÁUDI nos, Dómine sancte, Pater omnipotens, actérne Deus: et mittere dignéris sanctum Angelum tuum de caelis, qui custódiat, fóveat, próteget, visitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. *Ry.* Amen.

6. *Quae Orationes, si tempus non patiat, ex parte, vel in totum poterunt omitti. Tunc de more facta confessione generali, latino vel vulgari sermone, Sacerdos dicit in singulari numero: Misercáatur tui, etc., Indulgéntiam . . . tuórum tríbuat tibi, etc.*

7. *Antequam Parochus incipiat ungere infirmum, moneat astantes, ut pro illo orent, et, ubi commodum sit, pro loco et tempore, et astantium numero, vel qualitate, recitent septem Psalmos Poenitentiales cum Litanis Sanctorum, vel alias preces, dum ipse Unctionis Sacramentum administrat. Mox, extensa manu dextera super caput infirmi, dicit:*

IN NÓMINE Pa✠ tris, et Fí✠ lii, et Spíritus✠ Sancti, exstinguátur in te omnis virtus diaboli per impositionem mánuum nostrárum, et per invocationem gloriósae et sanctae Dei Genitrícis Vírginis Maríae, ejúsque íncltyi Sponsi Joseph, et ómnium sanctórum Angelórum, Archangelórum, Patriarchárum, Prophetárum, Apostolórum, Mártyrum, Confessórum, Vírginum, atque ómnium simul Sanctórum. Amen.

8. *Deinde, intincto pollice in Oleo sancto, in modum crucis ungit infirmum in partibus hic subscriptis, aptando proprio loco verba formae in hunc modum:*

Ad oculos

Per istam sanctam Unctió✠ nem, et suam piíssimam miseri-

harm them, free them from all anxiety and distress, and keep them in well-being within their home. Thou Who livest and reignest with the Father and the Holy Spirit, God, for all eternity.

Ry. Amen.

Let us pray.

Prayer

HEAR us, O holy Lord, Father almighty, eternal God! And deign to send thy holy angel from heaven to guard, cherish, protect, abide with, and defend all who dwell in this home. Through Christ our Lord. **Ry.** Amen.

6. If time does not permit, the above prayers may be omitted in whole or in part. Here follows in the usual manner the general confession of sins (*Confiteor*), in Latin or in the vernacular, after which the priest says in the singular: *Misereatur tui, etc. . . . Indulgentiam . . . tuorum, etc.*

7. Before the priest begins to anoint the sick person, he invites all present to pray for him. And if circumstances of time and place are favorable, as well as the number and capability of the bystanders, they should recite the Seven Penitential Psalms and the Litany of the Saints or other prayers while the priest is administering the last anointing. First he extends his right hand above the head of the sick person, and says:

IN THE name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit! May all power of the devil become extinct in thee through the laying on of my hand and through the invocation of the glorious and blessed Virgin Mary, Mother of God, of St. Joseph, her illustrious spouse, and of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the other saints. Amen.

8. Next he dips his thumb in the holy oil, and anoints the sick person in the form of a Cross on all members indicated below, pronouncing in each case the respective form as follows:*

Anointing the Eyes (on the Eyelids)

Through this holy anointing ✠ and through His tender mercy

* In the case of bodily members which are double, the right organ is anointed at the place indicated in the form by the ✠, and the left organ before the remaining words are completed. — *Trans.*

córdiam, indólgeat tibi Dóminus quidquid per visum deliquísti. Amen.

9. **Minister vero, si est in Sacris, vel ipsemet Sacerdos, post quamlibet Unctionem, tergat loca inuncta novo globulo bombacii, vel rei similis, eumque in vase mundo reponat, et ad ecclesiam postea deferat, comburat, cineresque projiciat in sacrarium.**

Ad aures

Per istam sanctam Unctió ✝ nem, et suam piíssimam misericórdiam, indólgeat tibi Dóminus quidquid per audítum deliquísti. Amen.

Ad nares

Per istam sanctam Unctió ✝ nem, et suam piíssimam misericórdiam, indólgeat tibi Dóminus quidquid per odorátum deliquísti. Amen.

Ad os, compressis labiis

Per istam sanctam Unctió ✝ nem, et suam piíssimam misericórdiam, indólgeat tibi Dóminus quidquid per gustum et locutió nem deliquísti. Amen.

Ad manus

Per istam sanctam Unctió ✝ nem, et suam piíssimam misericórdiam, indólgeat tibi Dóminus quidquid per tactum deliquísti. Amen.

10. **Ed adverte, quod Sacerdotibus, ut dictum est, manus non inunguntur interius, sed exterius.**

Ad pedes

Per istam sanctam Unctió ✝ nem, et suam piíssimam misericórdiam, indólgeat tibi Dóminus quidquid per gressum deliquísti. Amen.

11. **Haec autem unctio ad pedes, ut dictum est, ex qualibet rationabili causa omitti potest.**

12. **Quibus omnibus peractis, Sacerdos pollicem fricat cum medulla panis, manus lavat linteoque abstergit; aqua vero lotionis cum pane,**

may the Lord forgive thee whatever sins thou hast committed by the sense of sight. Amen.

9. After every unction the assistant, provided he is in holy orders, otherwise the priest himself wipes the part anointed with a fresh pellet of cotton or similar material. These pellets are dropped in some clean receptacle, and later taken to the church where they are burned and the ashes thrown into the sacrarium.

Anointing the Ears (on the Lobes)

Through this holy anointing ✠ and through His tender mercy may the Lord forgive thee whatever sins thou hast committed by the sense of hearing. Amen.

Anointing the Nose (on Each Nostril)

Through this holy anointing ✠ and through His tender mercy may the Lord forgive thee whatever sins thou hast committed by the sense of smell. Amen.

Anointing the Mouth (on Closed Lips)

Through this holy anointing ✠ and through His tender mercy may the Lord forgive thee whatever sins thou hast committed by the sense of taste and the power of speech. Amen.

Anointing the Hands (on the Palms)

Through this holy anointing ✠ and through His tender mercy may the Lord forgive thee whatever sins thou hast committed by the sense of touch. Amen.

10. Note that as said above priests are anointed on the back of the hands, not on the palms.

Anointing the Feet (Either on the Instep or Sole)

Through this holy anointing ✠ and through His tender mercy may the Lord forgive thee whatever sins thou hast committed by the power of walking. Amen.

11. The anointing of feet, as has been said, may be omitted for any good reason.

12. When the priest has finished the anointings, he rubs his thumb with particles of bread, then washes his hands and wipes them with a towel. The water used for this purpose together with the bread

suo tempore, mittatur in sacrarium, vel, si hoc desit, in ignem. Deinde dicit:

Kýrie eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

Ps. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

Ps. Salvum (-am) fac servum tuum (ancíllam tuam).

R. Deus meus, sperántem in te.

Ps. Mitte ei, Dómine, auxiliúm de sancto.

R. Et de Sion tuére eum (eam).

Ps. Esto ei, Dómine, turris fortitúdinis.

R. A fácie inimíci.

Ps. Nihil proficiat inimícus in eo (ea).

R. Et fílius iniquitátis non appónat nocére ei.

Ps. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Oratio

DÓMINE Deus, qui per Apóstolum tuum Jacóbum locútus es: Infirmáture quis in vobis? inducat presbýteros Ecclésiæ et orent super eum, ungentes eum óleo in nómine Dómini: et oratio fidei salvábit infirmum, et alleviábit eum Dóminus: et si in peccátis sit, remitténtur ei; cura, quaesumus, Redemptor noster, grátia Sancti Spíritus languóres isáuis infirmi (infirmae), ejúsque sana vúlnera, et dimítte peccáta, atque dolóres cunctos mentis et córporis ab eo (ea) expélle, plenámque intérius et extérius sanitátem misericórditer redde, ut, ope misericórdiæ tuæ restitútus (-a), ad prístina reparétur officia: Qui cum Patre et eódem Spírиту Sancto vivis et regnas Deus, in saécula saeculórum. **R.** Amen.

is later thrown into the sacrarium, or for lack of such, into the fire. Afterward the priest says:

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

V. And lead us not into temptation.

R. But deliver us from evil.

V. Save thy servant (handmaid).

R. Who places his (her) confidence in thee, my God.

V. Send him (her), Lord, aid from on high.

R. And from Sion protect him (her).

V. Be unto him (her), O Lord, a tower of strength.

R. In the face of the enemy.

V. Let the enemy have no power over him (her).

R. And the son of iniquity do nothing to harm him (her).

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

LORD God, Who didst say through thine apostle, James:

“Is any man sick among you? Let him call in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord will raise him up; and if he be in sins they shall be forgiven him.” Cure, we beseech thee, O our Redeemer, by the grace of the Holy Spirit, the ailments of this sick man (woman), heal his (her) wounds, and forgive his (her) sins. Deliver him (her) from all miseries of body and mind, and mercifully restore him (her) to perfect health inwardly and outwardly, that having recovered by an act of thy kindness, he (she) be able to take up anew his (her) former duties. Thou Who with the Father and the selfsame Holy Spirit livest and reignest, God, forevermore. **R.** Amen.

Orémus.

Oratio

RÉSPICE, quaesumus, Dómine famulum tuum, **N.** (famulam tuam **N.**), in infirmitate sui corporis fatiscéutem, et ánimam réfove, quam creásti: ut, castigatióibus emendátus (-a), se tua séntiat medicína salvátum (-am). Per Christum Dóminum nostrum. *Ry.* Amen.

Orémus.

Oratio

DÓMINE sancte, Pater omnipotens, aetérne Deus, qui benedictiónis tuae grátiam aegris infundéndo corpóribus, factúram tuam múltiplici pietáte custódis: ad invocatióem tui nóminis benígnus assiste; ut famulum tuum (famulam tuam) ab aegritúdine liberátum (-am), et sanitáte donátum (-am), délixtera tua érigas, virtúte confírmes, potestáte tueáris, atque Ecclésiæ tuæ sanctæ, cum omni desideráta prosperitáte, restituas. Per Christum Dóminum nostrum. *Ry.* Amen.

13. Ad extremum, pro personae qualitate, salutaria monita breviter praeberere poterit, quibus infirmus ad moriendum in Domino confirmetur et ad fugandas daemonum tentationes roboretur.

14. Denique aquam benedictam, et crucem nisi aliam habeat, coram eo relinquat, ut illam fréquenter aspiciat, et pro sua devotione osculetur et amplectatur.

15. Admoneat etiam domesticos et ministros infirmi, ut, si morbus ingravescat, vel infirmus incipiat agonizare, statim ipsum Parochum accersant, ut morientem adjuvet, ejusque animam Deo commendet: sed si mors immineat, priusquam discedat, Sacerdos animam Deo iite commendabit.

16. Quae autem pertinent ad visitationem, curamque infirmorum, et ad juvandos morientes, ad commendationem animae, et ad exsequias, infra suis locis praescribuntur.

SEPTEM PSALMI POENITENTIALES CUM LITANIIS SANCTORUM

Pro infirmis, dum sacro liniuntur Oleo, seu pro alia necessitate dicuntur flexis genibus.

Let us pray.

Prayer

LOOK down with favor, O Lord, we beseech thee, upon thy servant (handmaid), **N.**, failing from bodily weakness, and revive the soul which thou hast created, that reformed by thy chastisement, he (she) may acknowledge himself (herself) saved by thy healing. Through Christ our Lord. **Ry.** Amen.

Let us pray.

Prayer

O HOLY Lord, Father almighty, eternal God! In pouring forth thy plenteous grace upon our ailing bodies, thou dost encompass thy creature with abounding love. Wherefore, graciously hearken as we call upon thy holy name, and do thou raise him (her) up — freed from sickness and restored in health — by thy right hand, strengthen him (her) by thy might, protect him (her) by thy power, and give him (her) back in all desired vigor to thy holy Church. Through Christ our Lord. **Ry.** Amen.

13. At the end the priest may add briefly some salutary words of admonition (depending on the patient's condition), whereby the sick person might be strengthened to resist the temptations of the devil and to expire peacefully in the Lord.

14. Finally, he should leave some holy water for the use of the sick, as well as a crucifix, unless there is one in the house, so that the patient may often glance at it and also kiss and embrace it for sake of devotion.

15. He should likewise instruct the family or the nurse to notify the pastor immediately, in case the sick person gets worse or approaches the last agony, so that the priest may be present to assist the dying, and commend his soul to God. But if death is imminent, the priest should recite the prayers: Commendation of a Departing Soul before he leaves the house.

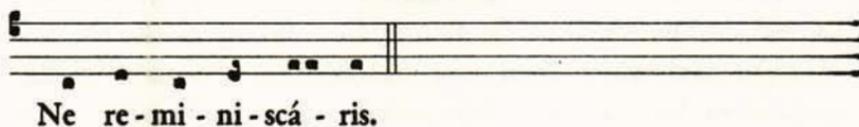
16. All that pertains to the care and visitation of the sick, the prayers for the dying, the commendation of a departing soul, and the burial rites are found below in their proper place.

SEVEN PENITENTIAL PSALMS AND LITANY OF THE SAINTS

These psalms and the litany, used during the Last Anointing and on other occasions, are to be said kneeling.

IV E

Antiphona



Psalmus 6



Miserére mei, Dómine, quóniam inírmus sum: * sana me, Dómine, quóniam conturbáta sunt ossa mea.

Et ánima mea turbáta est valde: * sed tu, Dómine, úsquequo? Convértere, Dómine, et éripe ánimam meam: * salvum me fac propter misericórdiam tuam.

Quóniam non est in morte qui memor sit tui: * in inférno autem quis confitébitur tibi?

Laborávi in gémitu meo, lavábo per síngulas noctes lectum meum: * lácrimis meis stratum meum rigábo.

Turbátus est a furóre óculus ræus: * inveterávi inter omnes inimícos meos.

Discédite a me, omnes, qui operámini iniquitátem: * quóniam exaudivit Dóminus vocem fletus mei.

Exaudivit Dóminus deprecationem meam, * Dóminus orationem meam suscepit.

Erubéscant, et conturbéntur veheménter omnes inimíci mei: * convertántur et erubéscant valde velóciter.

Glória Patri.

Antiphon: Remember not.

Psalm 6

O LORD! Reprove me not in thine anger; nor chastise me in thy fury.

Have pity on me, Lord, for I am weak and sick; heal me, for my bones are rotted.

And my soul is troubled exceedingly. But thou, O Lord — how long wilt thou look on?

Turn to me, Lord, and deliver my soul. Save me because of thy goodness.

For in death's realm no one is mindful of thee, and in infernal regions who shall praise thee?

I am wearied from moaning; each night I bedew my bed with weeping; my tears water my couch.

The luster of mine eyes is become dim. I have grown old in the midst of my oppressors.

Depart from me, ye evildoers, for the Lord hath heard my piteous cry.

The Lord hath heard my supplication, the Lord hath accepted my prayer.

My foes shall be ashamed and exceedingly confused. Speedily will come their shame and consternation.

Glory be to the Father.

Psalmus 31

BEÁTI, quorum remíssae sunt iniquitátes: * et quorum tecta sunt peccáta.

Beátus vir, cui non imputávit Dóminus peccátum, * nec est in spíritu ejus dolus.

Quóniam tácuí, inveteravérunt ossa mea, * dum clamárem tota die.

Quóniam die ac nocte graváta est super me manus tua: * convérsus sum in aerúmna mea, dum confúgitur spina.

Delíctum meum cógnitum tibi feci: * et injustítiam meam non abscondi.

Dixi: Confitébor advérsum me injustítiam meam Dómino: * et tu remisísti impietátem peccáti mei.

Pro hac orábit ad te omnis sanctus, * in témpore opportúno.

Verúmtamen in dilúvio aquárum multárum, * ad eum non approximábunt.

Tu es refúgium meum a tribulatióne, quae circúmdedit me: * exsultátió mea, érue me a circumdántibus me.

Intelléctum tibi dabo, et ínstruam te in via hac, qua gradiéris: * firmábo super te óculos meos.

Nolíte fieri sicut equus et mulus, * quibus non est intelléctus. In camo et fraeno maxíllas eórum constríngé, * qui non appróximant ad te.

Multa flagélla peccatóris, * sperántem autem in Dómino misericórdia circúmdabit.

Laetámini in Dómino et exsultáte, justí, * et gloriámini, omnes recti corde.

Glória Patri.

Psalmus 37

DÓMINE, ne in furóre tuo árguas me, * neque in ira tua corrípias me.

Quóniam sagíttae tuae infíxae sunt mihi: * et confirmásti super me manum tuam.

Psalm 31

HAPPY is he whose guilt is pardoned; whose sins are fully forgiven.

Happy is that man to whom the Lord imputes no sin, and in whose heart there is no guile.

As long as I kept silence about my guilt my bones wasted away amid my constant moaning.

For day and night thy hand lay heavy upon me; my strength was burned up as by the droughts of summer.

But at last I acknowledged to thee my sin, and hid no longer my iniquity.

I said to myself: "I will accuse myself before the Lord of my wrongdoing": and thou didst pardon my guilt.

Wherefore, every devout man should pray to thee in time of need. And when the flood reaches high proportions, it shall not touch him.

For thou art my hiding-place, thou wilt keep me from distress; thou wilt encompass me with joy of my deliverance.

I will direct thee, I will trace for thee the way thou shouldst pursue. I will counsel thee, keeping mine eyes upon thee.

Be not like the horse nor the mule which have no understanding. Whose spirit must be curbed with bit and bridle, else they will not approach thee.

The sinner requireth many scourges; but kindness envelops him who trusteth in the Lord.

Wherefore, rejoice in the Lord, ye pious ones, and be glad and exult, ye just!

Glory be to the Father.

Psalm 37

OLORD! Reprove me not in thine anger; nor chastise me in thy fury.

For thy arrows are fastened in me, and thy hand hath laid heavy upon me.

Non est sánitas in carne mea a fácie irae tuae: * non est pax óssibus meis a fácie peccatórum meórum.

Quóniam iniquitátes meae supergréssae sunt caput meum: * et sicut onus grave gravátae sunt super me.

Putruérunt et corruptae sunt cicatríces meae, * a fácie insipiéntiae meae.

Miser factus sum, et curvátus sum usque in finem: * tota die contristátus ingrediébar.

Quóniam lumbi mei impléti sunt illusiónihus: * et non est sánitas in carne mea.

Afflíctus sum, et humiliátus sum nimis: * rugiébam a gémitu cordis mei.

Dómine, ante te omne desidérium meum: * et gémitus meus a te non est abscónditus.

Cor meum conturbátum est, derelíquit me virtus mea: * et lumen oculórum meórum, et ipsum non est mecum.

Amíci mei, et próximi mei * advérsus me appropinquavérunt, et stetérunt.

Et qui juxta me erant, de longe stetérunt: * et vim faciébant qui quaerébant ánimam meam.

Et qui inquirébant mala mihi, locúti sunt vanitátes: * et dolos tota die meditabántur.

Ego autem tamquam surdus non audiébam: * et sicut mutus non apériens os suum.

Et factus sum sicut homo non áudiens: * et non habens in ore suo redargutiónes.

Quóniam in te, Dómine, sperávi: * tu exáudies me, Dómine, Deus meus.

Quia dixi: Nequándo supergáudeant mihi inimíci mei: * et dum commovéntur pedes mei, super me magna locúti sunt.

Quóniam ego in flagélla parátus sum: * et dolor meus in conspéctu meo semper.

Quóniam iniquitátem meam annuntiábo: * et cogitábo pro peccáto meo.

There is no health in my flesh because of thy wrath; there is no peace in my bones because of my sins.

For my evildoing rises as a billow over my head, and weighs down my shoulders with its load.

My sores are stinking and festering — which my folly engendered. I am beaten and bowed down completely; I drag out my day in mourning.

My whole body burns with fever; there is no healthy spot in my flesh.

I am benumbed and bruised completely; I roar with the groaning of my heart.

My longing, O Lord, is apparent to thee, and my groaning is not hidden from thee.

My heart throbs, my strength has left me, and the light of mine eyes fails me.

My friends and my companions stay aloof from my misfortune, my kinsmen shun me.

And they that seek my life lay snares about me.

They that wish evil to me threaten me with ruin, and devise treachery night and day.

But I, as a deaf man, hear not; and open not my mouth, as though I were dumb.

I am become like a deaf man, with no retort in his mouth.

For thou, O Lord, art my hope; thou shalt hear me, O Lord, my God!

Wherefore, I pray: "Let them not triumph over me; nor gloat when my feet totter slightly."

Truly I am ready to stumble; my sorrow is ever before me.

Therefore, I confess my guilt, and am concerned about my sins.

Inimíci autem mei vivunt, et confirmáti sunt super me: * et multiplicáti sunt qui odérunt me iníque.

Qui retribuunt mala pro bonis, detrahébant mihi: * quóniam sequébar bonitátem.

Ne derelínquas me, Dómine, Deus meus: * ne discésseris a me. Inténde in adjutórium meum: * Dómine, Deus salútis meae. Glória Patri.

Psalmus 50

MISERÉRE mei, Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitudínem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me. Quóniam iniquitátem meam ego cognóscó: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum iudicáris.

Ecce enim in iniquitatibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexisti: * incérta et occúlta sapiéntiae tuae manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et laetítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne próicias me a fácie tua: * et spíritum sanctum tuum ne áuferas a me.

Redde mihi laetítiam salutáris tui: * et spíritu princípéli confírma me.

Yet mine enemies without cause — they are stronger than I; and multiple are they that hate me unjustly.

And they that repay evil for good, they are intent on destroying me, for I seek after the good.

Forsake me not, O Lord, my God! Be not far from me.

Hasten to my defense, O Lord — my God and my Salvation!

Glory be to the Father.

Psalm 50

BE MERCIFUL to me, O God, for great is thy goodness.

And in the greatness of thy compassion blot out my transgressions.

Wash me thoroughly from my guilt, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me.

Against thee alone have I sinned, and done what is evil in thy sight.

My guilt I confess that thou mayest appear just and above reproach in thy judgment of me.

Lo, iniquity was born with me! And in sin did my mother conceive me.

Surely thou lovest my sincerity; therefore, givest thou me insight to thy wisdom.

Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Let me hear joy and gladness, that the bones which thou hast crushed may rejoice.

Turn away thy face from my sins, and blot out all my wrongdoing.

Create a clean heart in me, O God, and renew a right spirit within me.

Drive me not from thy presence, and take not from me the power of thy holy spirit.

Give me again the delight of thy grace, and let a noble spirit uphold me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salútis meae: * et exsultábit
lingua mea justítiam tuam.

Dómine, lábia mea apérics: * et os meum annuntiábit laudem
tuam.

Quóniam si voluísset sacrificium, dedíssem útique: * holocáustis
non delectáberis.

Sacrificium Deo spíritus contribulátus: * cor contrítum et humili-
átum, Deus, non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: * ut aedificéntur
muri Jerúsalem.

Tunc acceptábis sacrificium justítiae, oblatiónes, et holocáusta: *
tunc impónent super altáre tuum vítulos.

Glória Patri.

Psalmus 101

DÓMINE, exáudi oratióem meam: * et clamor meus ad te
véniat.

Non avértas fáciem tuam a me: * in quacúmque die tribulor,
inclína ad me aurem tuam.

In quacúmque die invocávero te, * velóciter exáudi me.

Quia defecérunt sicut fumus dies mei: * et ossa mea sicut crémium
aruérunt.

Percússus sum ut foenum, et áruit cor meum: * quia oblítus sum
comédere panem meum.

A voce gémitus mei * adhaésit os meum carni meae.

Símilis factus sum pellicáno solitúdinis: * factus sum sicut nyctí-
corax in domicilio.

Vigilávi, * et factus sum sicut passer solitárius in tecto.

Tota die exprobrábant mihi inimíci mei: * et qui laudábant me,
advérsus me jurábant.

Quia cínere tamquam panem manducábam, * et potum meum
cum fletu miscébam.

Then will I show the godless thy ways, and sinners shall be converted to thee.

Save me from bloody violence, my Helper and my God, that my tongue may praise thy justness.

O Lord, open thou my lips, and my mouth shall declare thy praise.

For thou hast no delight in sacrifice, and burnt offerings thou wouldst refuse if I offered.

My sacrifice, O God, is a spirit which is penitent; my heart sorrowing and humbled, O Lord, do not despise!

Deal kindly, O Lord, and graciously with Sion, and let Jerusalem arise anew.

Then shalt thou be honored with true oblations; then shall they offer young bullocks upon thine altar.

Glory be to the Father.

Psalm 101

O LORD, hear my prayer; and let my cry come unto thee.

Hide not thy face from me in the day of my distress.

Bend down thine ear to me; when I call upon thee, hear me without delay.

For my days vanish like smoke, and my bones burn like firewood.

My heart withers like grass that is scorched, so that I forget to eat my bread.

By reason of the violence of my groaning, my bones cleave to my skin.

I am like a pelican in the wilderness; and like an owl in some ruined dwelling.

Sleep forsaketh my mournful state; I am become like a bird, lonely on the housetop.

Still mine enemies keep taunting me; in their rage they use my name in imprecation.

For I eat ashes like bread, and mingle my drink with tears.

Because of thine anger and indignation, thou didst whirl me up and cast me down.

A fácie irae et indignatiónis tuae: * quia élevans allisísti me.

Dies mei sicut umbra declinavérunt: * et ego sicut foenum árni.

Tu autem, Dómine, in aetérnum pérmanes: * et memoriále tuum in generatióem et generatióem.

Tu exsúrgens miseréberis Sion: * quia tempus miseréndi ejus, quia venit tempus.

Quóniam placuérunt servis tuis lápides ejus: * et terrae ejus miserebúntur.

Et timébunt Gentes nomen tuum, Dómine, * et omnes reges terrae glóriam tuam.

Quia aedificávit Dóminus Sion: * et vidébitur in glória sua.

Respéxit in oratióem humílium: * et non sprevit precem eórum.

Scribántur haec in generatióne áltera: * et pópulus, qui creábitur, laudábit Dóminum:

Quia prospéxit de excélso sancto suo: * Dóminus de caelo in terram aspéxit:

Ut audíret gémitus compeditórum: * ut sólveret filios interemp-tórum:

Ut annúntient in Sion nomen Dómini: * et laudem ejus in Jerúsalem.

In conveniéndo pópulos in unum, * et reges ut sérviant Dómino.

Respóndit ei in via virtútis suae: * Paucitátem diérum meórum núntia mihi.

Ne révoques me in dimídio diérum meórum: * in generatióem et generatióem anni tui.

Inítio tu, Dómine, terram fundásti: * et ópera mánuum tuárum sunt caeli.

Ipsi períbunt, tu autem pérmanes: * et omnes sicut vestiméntum veteráscent.

Et sicut opertórium mutábis eos, et mutabúntur: * tu autem idem ipse es, et anni tui non defícient.

Fílii servórum tuórum habitábunt: * et semen eórum in saéculum dirigétur.

Glória Patri.

My days decline like shadows, and I wither as grass.

But thou, O Lord, endurest forever, and thy renown lasteth from generation to generation.

Rise up and have mercy on Sion, for the time of grace is come; it is long here.

For the stones thereof have pleased thy servants, who feel pity even for her dust.

And then shall the heathen fear thy name, O Lord, and the kings of the earth thy glory.

When the Lord will build Sion anew, and manifest His glory. When He shall have had regard for the entreaties of the lowly, and shall not have ignored their prayer.

Let it be recorded for future ages that the people who shall be renewed shall praise the Lord.

From His holy throne the Lord looked down; He looked from heaven on the earth.

To hear the groans of them in fetters; to set free the children of death;

That men might proclaim His name in Sion, and His praise in Jerusalem.

When the people assemble there, and kings to serve the Lord. He hath weakened my strength on my journey, and hath cut short my days.

I cry out: "Call me not away, O my God, in the middle of my life, for thy days endure forever!"

In the beginning, O Lord, thou didst establish the earth, and the heavens are the work of thy hands.

They shall perish, but thou shalt endure; and all things shall grow old like a garment;

Like a vesture thou shalt change them, and they shall be changed. But thou art always the selfsame, and thy years shall not fail.

The children of thy servants shall dwell in peace, and their seed be established before thee.

Glory be to the Father.

Psalmus 129

DE PROFÚNDIS clamávi ad te, Dómine: * Dómine, exáudi vocem meam.

Fiant aures tuae intendéntes, * in vocem deprecationis meae.

Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?

Quia apud te propitiátio est: * et propter legem tuam sustínui te, Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem, * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósia apud eum redemptio.

Et ipse rédimet Israël, * ex ómnibus iniquitátibus ejus.

Glória Patri.

Psalmus 142

DÓMINE, exáudi oratióem meam: áuribus pércipe obsecratióem meam in veritáte tua: * exáudi me in tua justítia.

Et non intres in iudícium cum servo tuo: * quia non justificábitur in conspéctu tuo omnis vivens.

Quia persecútus est inimícus ánimam meam: * humiliávit in terra vitam meam.

Collocávit me in obsúris sicut mórtuos saéculi: * et ansiátus est super me spíritus meus, in me turbátum est cor meum.

Memor fui diérum antiquórum, meditátus sum in ómnibus opéribus tuis: * in factis mánuum tuárum meditábar.

Expándi manus meas ad te: * ánima mea sicut terra sine aqua tibi.

Velóciter exáudi me, Dómine: * defécit spíritus meus.

Non avértas fáciem tuam a me: * et símilis ero descendéntibus in lacum.

Audítam fac mihi mane misericórdiam tuam: * quia in te sperávi.

Notam fac mihi viam, in qua ámbulem: * quia ad te levávi ánimam meam.

Psalm 129

OUT of the depths I cry, O Lord, to thee; Lord, hearken to my plea!

Let thine ears be attentive to my suppliant sigh.

If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it?

But there is forgiveness with thee, in order that thou mayest be revered.

Yea, in God do I trust, and my soul hopeth in His word.

My soul waits for the Lord, more than watchmen for the dawn.

More than watchmen for the dawn let Israel wait for the Lord.

For with the Lord there is mercy, and the plenitude of redemption is with Him.

Yea He shall redeem Israel from all his guilt.

Glory be to the Father.

Psalm 142

HEAR, O Lord, my prayer, in thy fidelity give ear to my entreaty; in thy justice hear me!

And enter not into judgment with thy servant; for in thy sight no mortal is justified.

For the enemy doth strive against my soul; he hath crushed down my life to the ground.

He doth cast me out into darkness, among those who are long dead.

And fear doth grip my soul; my heart is in anguish.

I reflect on days of old; I meditate on thy deeds, and I muse on the works of thy hands.

I extend my hands to thee; my soul thirsts for thee as parched land for rain.

Hear me speedily, Lord, for my spirit fainteth!

Turn not thy face from me, lest I be like unto them that go down into the pit.

Let me feel thy mercy speedily, for in thee do I trust.

Reveal to me the way I must traverse; to thee do I lift up my soul.

Eripe me de inimicis meis, Dómine, ad te confúgi: * doce me
fácere voluntátem tuam, quia Deus meus es tu.

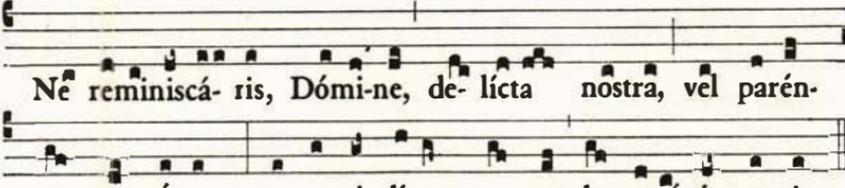
Spirítus tuus bonus dedúcet me in terram rectam: * propter no-
men tuum, Dómine, vivificábis me, in aequitáte tua.

Edúces de tribulatione ánimam meam: * et in misericórdia tua
dispérdes inimicos meos.

Et perdes omnes, qui tribulant ánimam meam: * quóniam ego
servus tuus sum.

Glória Patri.

In fine Psalmorum repetitur Antiphona:



Né reminiscá- ris, Dómi- ne, de- lícta nostra, vel parén-
tum nostrórum: neque vindíctam su- mas de peccá- tis nostris.

LITANIAE SANCTORUM



Kýri- e, e- lé- izon. Christe, e- lé- izon. Kýri- e, e- lé- izon.
Christe, audi nos. Christe, exáudi nos.
Pa- ter de cae- lis, De- us, miserére nobis.
Fili Re- démptor mundi, De- us, miserére nobis.
Spí- ri- tus Sancte, De- us, miserére nobis.
San- cta Trínitas, unus De- us, miserére nobis.
San- cta Marí- a, o- ra pro nobis.

Sancta Dei Génitrix,	ora.	Sancte Míchaël,	ora.
Sancta Virgo vírginum,	ora.	Sancte Gábriel,	ora.

Deliver me from my foes, O Lord, for I seek refuge with thee.

Teach me to do thy will, for thou art my God.

Thy spirit is good; let it conduct me on smooth paths.

For thy name's sake, O Lord, grant me life; in thy mercy bring forth my soul out of distress.

And in thy benignity destroy mine oppressors, and destroy all them that afflict my soul, for I am thy servant.

Glory be to the Father.

At the end of the psalms, the antiphon is repeated.

Remember not, O Lord, our offenses, nor those of our parents: neither take retribution on our sins.

LITANY OF THE SAINTS

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven, have mercy on us.

God, the Son, Redeemer of the world, have mercy on us.

God, the Holy Spirit, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us,*

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy angels and arch-angels,

All ye holy orders of blessed spirits,

St. John the Baptist,

St. Joseph,

All ye holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnabas,

St. Luke,

* After each invocation: "Pray for us."

Sancte Ráphaël,	ora.	Sancti Joánnes et Paule,	oráte.
Omnes sancti Angeli et Archángeli,	oráte.	Sancti Cosma et Damiáne,	oráte.
Omnes sancti beatórum Spirítuum órdenes,	oráte.	Sancti Gervási et Protási,	oráte.
Sancte Joánnes Baptísta,	ora.	Omnes sancti Mártyres,	oráte.
Sancte Joseph,	ora.	Sancte Silvéster,	ora.
Omnes sancti Patriárchae et Prophétae,	oráte.	Sancte Gregóri,	ora.
Sancte Petre,	ora.	Sancte Ambrósi,	ora.
Sancte Paule,	ora.	Sancte Augustíne,	ora.
Sancte Andréa,	ora.	Sancte Hierónyme,	ora.
Sancte Jacóbe,	ora.	Sancte Martíne,	ora.
Sancte Joánnes,	ora.	Sancte Nicoláe,	ora.
Sancte Thoma,	ora.	Omnes sancti Pontífices et Confessóres,	oráte.
Sancte Jacóbe,	ora.	Omnes sancti Doctóres,	oráte.
Sancte Philíppe,	ora.	Sancte Antóni,	ora.
Sancte Bartholomaée,	ora.	Sancte Benedicte,	ora.
Sancte Matthaée,	ora.	Sancte Bernárde,	ora.
Sancte Simon,	ora.	Sancte Domínice,	ora.
Sancte Thaddaée,	ora.	Sancte Francisce,	ora.
Sancte Matthía,	ora.	Omnes sancti Sacerdótes et Levítae,	oráte.
Sancte Bárnaba,	ora.	Omnes sancti Mónachi et Eremítae	oráte.
Sancte Luca,	ora.	Sancta María Magdaléna,	ora.
Sancte Marce,	ora.	Sancta Agatha,	ora.
Omnes sancti Apóstoli et Evangelístae,	oráte.	Sancta Lúcia,	ora.
Omnes sancti Discípuli Dómini,	oráte.	Sancta Agnes,	ora.
Omnes sancti Innocéntes,	oráte.	Sancta Caecília,	ora.
Sancte Stéphane,	ora.	Sancta Catharína,	ora.
Sancte Lauréti,	ora.	Sancta Anastásia,	ora.
Sancte Vincéti,	ora.	Omnes sanctae Vírgines et Víduae,	oráte.
Sancti Fabiáne et Sebastíane,	oráte.	Omnes Sancti et Sanctae Dei,	intercéдите pro nobis.

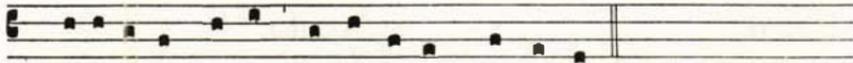
St. Mark,
 All ye holy apostles and evangelists,
 All ye holy disciples of the Lord,
 All ye holy Innocents,
 St. Stephen,
 St. Lawrence,
 St. Vincent,
 SS. Fabian and Sebastian,
 SS. John and Paul,
 SS. Cosmas and Damian,
 SS. Gervase and Protase,
 All ye holy martyrs,
 St. Sylvester,
 St. Gregory,
 St. Ambrose,
 St. Augustine,
 St. Jerome,
 St. Martin,
 St. Nicholas,
 All ye holy bishops and confessors,
 All ye holy doctors,
 St. Anthony,
 St. Benedict,
 St. Bernard,
 St. Dominic,
 St. Francis,
 All ye holy priests and levites,
 All ye holy monks and hermits,
 St. Mary Magdalen,

St. Agatha,
 St. Lucy,
 St. Agnes,
 St. Cecilia,
 St. Catherine,
 St. Anastasia,
 All ye holy virgins and widows,
 pray for us,
 All ye holy saints of God, make
 intercession for us.
 Be merciful, spare us, O Lord.
 Be merciful, graciously hear us,
 O Lord.
 From all evil, O Lord, deliver
 us.*
 From all sin,
 From thy wrath,
 From sudden and unprovided
 death,
 From the snares of the devil,
 From anger, and hatred, and
 every evil will,
 From the spirit of fornication,
 From lightning and tempest,¹
 From the scourge of earthquakes,
 From plague, famine, and war,²
 From everlasting death,
 Through the mystery of thy
 holy Incarnation,
 Through thy coming,
 Through thy Nativity,

* After each invocation: "O Lord, deliver us."

¹ In the procession for averting tempest, this invocation is said twice.

² In the procession in time of death and plague, this invocation is said twice.

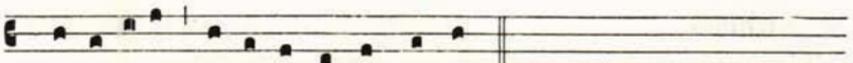


Propí-ti- us esto, parce no-bis, Dómine.

Propí-ti- us esto, ex-áu-di nos, Dómine.

Ab omni malo, lí-be- ra nos, Dómine.

Ab omni peccáto,	líbera.	Per Nativitátem tuam,	líbera.
Ab ira tua,	líbera.	Per Baptísmum et sanctum	
A subitánea et improvisa		Jejúniúm tuum,	líbera.
morte,	líbera.	Per Crucem et Passiónem tuam,	
Ab insídiis diabóli,	líbera.		líbera.
Ab ira, et ódio, et omni mala		Per Mortem et sepultúram	
voluntáte,	líbera.	tuam,	líbera.
A spírítu fornicatiónis,	líbera.	Per sanctam Resurrectiόνem	
A fúl-gure et tempestáte,	líbera. ¹	tuam,	líbera.
A flagélló terraemótu,	líbera.	Per admirábilem Ascensió-nem	
A peste, fame, et bello,	líbera. ²	tuam,	líbera.
A morte perpétua,	líbera.	Per advéntum Spírítus Sancti	
Per mystérium sanctae		Parácliti,	líbera.
Incar-natió-nis tuae,	líbera.	In die júdicii,	líbera.
Per Advéntum tuum,	líbera.		



Pecca-tó-res, te ro-gá-mus, audi nos.

Ut nobis parcas,	te ro-gá-mus.	dignéris,	te ro-gá-mus.
Ut nobis indúlgeas,	te ro-gá-mus.	Ut inimícos sanctae Ecclési-ae	
Ut ad veram poeniténtiam nos		lumiliáre dignéris,	
perducere dignéris,		te ro-gá-mus.	
te ro-gá-mus.		Ut régibus et princípibus chris- tiánis pacem et veram con- córdiam donáre dignéris,	
Ut Ecclésiám tuam sanctam ré- gere, et conserváre dignéris,		te ro-gá-mus.	
te ro-gá-mus.		Ut cuncto pópulo cristiáno	
Ut Domnum Apostólicum, et		pacem et unitátem largíri	
omnes ecclesiásticos órdenes		dignéris,	te ro-gá-mus.
in sancta religióne conserváre			

¹ In processione ad repellendum tempestatem, bis dicitur.

² In processione tempore mortalitatis et pestis, bis dicitur.

Through thy baptism and holy
fasting,

Through thy Cross and Passion,

Through thy death and burial,

Through thy holy Resurrection,

Through thine admirable

Ascension,

Through the coming of the

Holy Spirit, the Paraclete,

In the day of judgment,

We sinners, beseech thee, hear
us.

That thou wouldst spare us, we
beseech thee, hear us.*

That thou wouldst pardon us,

That thou wouldst bring us to

true penance,

That thou wouldst vouchsafe to
govern and preserve thy holy
Church,

That thou wouldst vouchsafe to
preserve our Apostolic Prelate
and all orders of the Church
in holy religion,

That thou wouldst vouchsafe to
humble the enemies of holy
Church,

That thou wouldst vouchsafe to
give peace and true concord

to Christian kings and princes,

That thou wouldst vouchsafe to

grant peace and unity to the
whole Christian world,

That thou wouldst restore to
the unity of the Church all

who have strayed from the
truth, and lead all unbeliev-

ers to the light of the Gospel,

That thou wouldst vouchsafe to

confirm and preserve us in
thy holy service,

That thou wouldst lift up our

minds to heavenly desires,

That thou wouldst render eter-
nal blessings to all our bene-
factors,

That thou wouldst deliver our
souls and the souls of our
brethren, relatives, and bene-
factors from eternal damna-
tion,

That thou wouldst vouchsafe to
give and preserve the fruits
of the earth,¹

* After each invocation: "We beseech thee, hear us."

¹In the procession in time of famine and want, this invocation is said twice.

Ut omnes errantes ad unitatem
Ecclesiae revocare, et infideles
universos ad Evangelii lumen
perducere digneris,

te rogamus.

Ut nosmetipsos in tuo sancto
servitio confortare, et conser-
vare digneris, te rogamus.

Ut mentes nostras ad caelestia
desideria erigas, te rogamus.

Ut omnibus benefactoribus nos-
tris sempiterna bona retribuas,
te rogamus.

Ut animas nostras, fratrum, pro-
pinqorum, et benefactorum
nostrorum ab aeterna damna-
tione eripias, te rogamus.

Ut fructus terrae dare, et conser-
vare digneris, te rogamus.¹

Ut omnibus fidelibus defunctis
requiem aeternam donare
digneris.* te rogamus.

Ut nos exaudire digneris,
te rogamus.

Fili Dei, te rogamus.

** In benedictione novae ecclesiae, surgit Sacerdos et intelligibili voce dicit, producens manu signum crucis:*

Ut hanc ecclesiam, et altare hoc, ad honorem tuum, et nomen Sancti tui **N.**, purgare, et bene **✠** dicere digneris. **R.** Te rogamus, audi nos.

In reconciliatione ecclesiae violatae:

Ut hanc ecclesiam, et altare hoc, (ac coemeterium) purgare, et reconci **✠** liare digneris. **R.** Te rogamus, audi nos.

In benedictione coemeterii:

Ut hoc coemeterium purgare, et bene **✠** dicere digneris.

R. Te rogamus, audi nos.

In reconciliatione coemeterii violati:

Ut hoc coemeterium recon **✠** ciliare et sancti **✠** ficare digneris.

R. Te rogamus, audi nos.

In processione ad petendam pluviam, bis dicitur:

Ut congruentem pluviam fidelibus tuis concedere digneris.

R. Te rogamus, audi nos.

Ad postulandam serenitatem, bis dicitur:

Ut fidelibus tuis aeris serenitatem concedere digneris.

R. Te rogamus, audi nos.

Tempore mortalitatis et pestis, bis dicitur:

Ut a pestilentiae flagello nos liberare digneris.

R. Te rogamus, audi nos.

¹ In processione tempore penuriae et famis bis dicitur.

That thou wouldst vouchsafe to grant eternal rest to all the faithful departed,*

That thou wouldst vouchsafe graciously to hear us, Son of God,

** In the blessing of a new church, the priest rises, and making the sign of the Cross, says in an audible voice:*

That thou wouldst vouchsafe to purify and bless ✠ this church and this altar to thy honor and to the name of thy saint, **N. R̄.** We beseech thee, hear us.

In the reconciliation of a profaned church:

That thou wouldst vouchsafe to purify and reconcile ✠ this church and this altar (and cemetery). **R̄.** We beseech thee, hear us.

In the blessing of a cemetery:

That thou wouldst vouchsafe to purify and bless ✠ this cemetery. **R̄.** We beseech thee, hear us.

In the reconciliation of a profaned cemetery:

That thou wouldst vouchsafe to reconcile ✠ and sanctify ✠ this cemetery.

In the procession of petition for rain, the following is said twice:

That thou wouldst vouchsafe to send upon thy faithful the much needed rainfalls. **R̄.** We beseech thee, hear us.

In the petition for calm weather, the following is said twice:

That thou wouldst vouchsafe to send upon thy faithful calm weather. **R̄.** We beseech thee, hear us.

In the time of death and plague, the following is said twice:

That thou wouldst vouchsafe to deliver us from the scourge of plague. **R̄.** We beseech thee, hear us.

Lamb of God, Who takest away the sins of the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord

Lamb of God, Who takest away the sins of the world, have mercy on us.

Christ, hear us. Christ, graciously hear us.

Lord, have mercy on us.

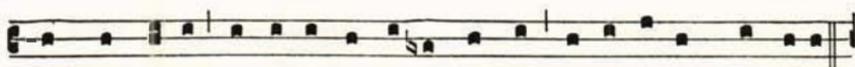
Christ, have mercy on us.

Lord, have mercy on us.

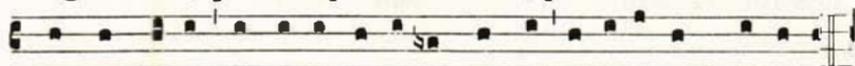
Our Father **inaudibly unil**

ψ. And lead us not into temptation.

R̄. But deliver us from evil.



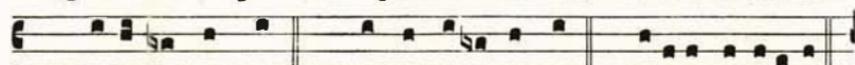
Agnus De-i, qui tollis peccá-ta mundi, parce no-bis, Dómine.



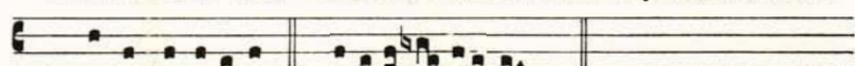
Agnus De-i, qui tollis peccá-ta mundi, exáudi nos, Dómine.



Agnus De-i, qui tollis peccá-ta mundi, mi-serére nobis.



Christe, audi nos. Christe, exáudi nos. Kýri-e, e-léison.



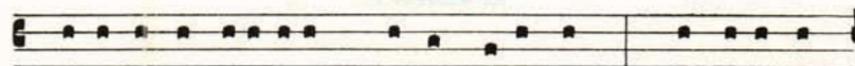
Christe, e-lé-i-son. Kýri-e, e-lé-i-son.

Pater noster **secreto usque ad**

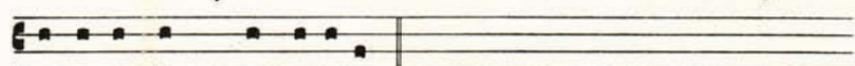
Ps. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

Psalmus 69



De-us in adjutó-ri-um me-um inténde : * Dó-mine, ad



adjuvándum me festina.

Confundántur, et revereántur, * qui quaerunt ánimam meam.

Avertántur retrórsur, et erubéscant, * qui volunt mihi mala.

Avertántur statim erubescéntes, * qui dicunt mihi: Euge, euge.

Exsúltent et laeténtur in te omnes qui quaerunt te, * et dicant
semper: Magnificétur Dóminus: qui díligunt salutáre tuum.

Ego vero egénus, et pauper sum: * Deus, ádjuva me.

Adjútor meus, et liberátor meus es tu: * Dómine, ne moréris.

Glória Patri.

Ps. Salvos fac servos tuos. **R.** Deus meus, sperántes in te.

Ps. Esto nobis, Dómine, turris fortitúdinis. **R.** A fácie inimíci.

Psalm 69

Be pleased, O God, to set me free; make haste, O Lord, to help me.

Let them be confounded and ashamed that seek my life.

Let them be turned back and covered with dishonor that delight in my misfortune.

Let them be turned back abashed that say to me: "Aha, aha!"

Let all that seek thee exult and be glad in thee.

And let them that seek thy help say continually: "God be magnified."

But I am poor and destitute; O God, succor me!

Thou art my helper and my deliverer, O Lord, tarry not.

Glory be to the Father.

V. Preserve thy servants. **R.** Who trust in thee, my God.

V. Be unto us, O Lord, a tower of strength.

R. In the face of the enemy.

V. Let the enemy do nothing to harm us.

R. And the son of iniquity have no power over us.

V. O Lord, deal not with us according to our sins.

R. Nor take retribution on us because of our transgressions.

V. Let us pray for our Sovereign Pontiff, **N.**

R. The Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe for thy name's sake, O Lord, to reward with eternal life all them who do us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give them, O Lord, and let perpetual light shine upon them.

V. May they rest in peace. **R.** Amen.

V. For our absent brethren.

R. Preserve thy servants who trust in thee, O my God.

℣. Nihil proficiat inimicus in nobis.

℞. Et filius iniquitatis non apponat nocere nobis.

℣. Dómine, non secúndum peccáta nostra fácias nobis.

℞. Neque secúndum iniquitates nostras retríbuas nobis.

℣. Orémus pro Pontífice nostro **N.**

℞. Dóminus consérvet eum, et vivíficet eum, et beátum fáciat eum in terra, et non tradat eum in ánimam inimicórum ejus.

℣. Orémus pro benefactoribus nostris.

℞. Retribuere dignáre, Dómine, ómnibus nobis bona faciéntibus propter nomen tuum vitam aetérnam. Amen.

℣. Orémus pro fidélibus defúntis.

℞. Réquiem aetérnam dona eis, Dómine, et lux perpétua luceat eis.

℣. Requiéscant in pace. **℞.** Amen.

℣. Pro frátribus nostris abséntibus.

℞. Salvos fac servos tuos, Deus meus, sperántes in te.

℣. Mitte eis, Dómine, auxiliúm de sancto.

℞. Et de Sion tuére eos.

℣. Dómine, exáudi orationem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. **℞.** Et cum spíritu tuo.

Orémus.

Oratio

DEUS, cui próprium est miseréri semper et párcere: súscipe deprecationem nostram; ut nos, et omnes fámulos tuos, quos delictórum caténa constríngit, miserátio tuae pietátis cleménter absólvat.

EXÁUDI, quaésumus, Dómine, súpplicum preces, et confiténtium tibi parce peccátis: ut páriter nobis indulgéntiam tríbuas benígnus, et pacem.

INEFFÁBILEM nobis, Dómine, misericórdiam tuam cleménter osténde: ut simul nos et a peccátis ómnibus éxuas, et a poenis, quas pro his merémur, erípias.

DEUS, qui culpa offéndetis, poeniténtia placáris, preces pópuli tui supplicántis propítius réspice: et flagélla tuae iracúndiae, quae pro peccátis nostris merémur avérte.

V. Send them, Lord, aid from on high.

R. And from Sion watch over them.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you. **R.** And with thy spirit.

Let us pray.

Prayer

O GOD, Whose nature it is ever to show mercy and to spare, receive our petition, that we and all thy servants bound by the fetters of sin may by thy sweet forgiveness be pardoned.

WE BESEECH thee, O Lord, hear the plea of thy suppliants, and pardon the sins of thy penitents; and deign to grant us thy tender forgiveness together with thy peace.

SHOW us, O Lord, thine unutterable mercy, that blotting out our transgressions, thou wouldst vouchsafe to snatch us from the condemnation they deserve.

O GOD, our sins offend thee, but our penance placates thine anger! Regard graciously the entreaties of thy people, and turn away the stripes which our transgressions justly deserve.

ALmighty and eternal God, have mercy on thy servant, **N.**, our Sovereign Pontiff, and direct him according to thy clemency on the way to eternal salvation, that by thy grace he may both desire the things that please thee, and strive with his whole might to execute them.

O GOD, from Whom proceed all holy desires, good counsels, and just works, give to thy servants that peace which the world cannot give; so that our hearts may be dedicated to the keeping of thy law, and the fear of our enemies being removed, we can by thy protection live our days in peace.

INFLAME, O Lord, our affections and our hearts with the fire of the Holy Spirit, that we may serve thee with chaste body, and please thee with clean heart.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed remission of all sins;

that by our fervent prayers they may obtain the pardon they have always desired.

WE BESEECH thee, Lord, inspire and guide our works in their beginning, and accompany them unto fruition, that our every prayer and work may ever begin with thee, and through thee be accomplished.

ALMIGHTY, everlasting God, Who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we, thy suppliants, pray that they for whom we propose to pour forth our petitions, whether this present world still detain them in the flesh, or the world to come hath already received their souls, may by thy benign goodness and through the intercession of thy saints, obtain pardon for all their sins. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and ever. **R.** Amen.

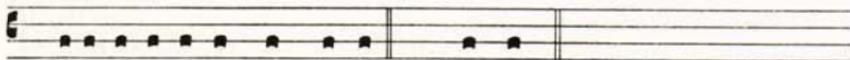
V. The Lord be with you. **R.** And with thy spirit.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. **R.** Amen.

If the papacy is vacant, in place of the invocation That thou wouldst vouchsafe to preserve our Apostolic Prelate and all orders of the Church, etc., **the invocation will be** That thou wouldst vouchsafe to preserve all orders of the Church, etc. **And the verse** Let us pray for our Sovereign Pontiff, **N., together with its response and prayer, is omitted.**



De-i requi-escant in pace. **R.** Amen.

Vacante Apostolica Sede, loco invocationis Ut Domnum Apostolicum et omnes ecclesiasticos ordines, etc., **dicatur:** Ut omnes ecclesiasticos ordines, etc., **Versus autem** Orémus pro Pontífice nostro **N. cum suo Responso, et Oratio pro eodem Pontífice** omittuntur.

DE VISITATIONE ET CURA INFIRMORUM

1. Parochus in primis meminisse debet, non postremas esse muneris sui partes, aegrotantium curam habere. Quare cum primum noverit, quempiam ex fidelibus in sua paroecia aegrotare, non expectabit, ut ad eum vocetur, sed ultro ad illum accedat: idque non semel tantum, sed saepius, quatenus opus sit; horteturque paroecianos suos, ut ipsum ad-moneant, cum aliquem in paroecia sua aegrotare contigerit, praecipue si morbus gravior sit.

2. Ad hoc juvabit, praesertim in amplis paroeciis, aegrotorum notam seu catalogum habere, et cujusque statum et conditionem cognoscat, eorumque memoriam facilius retinere, et illis opportune subvenire possit.

3. Quod si Parochus, legitime impeditus, infirmorum, ut quando plures sunt, visitationi interdum vacare non possit: id praestandum curabit per alios Sacerdotes, si quos habeat in paroecia sua, aut saltem per laicos homines pios et christiana caritate praeditos.

4. Aegrotos visitans, ea, qua Sacerdotes Domini decet, honestate et gravitate se habeat, ut non aegris solum, sed sibi et domesticis verbo et exemplo prosit ad salutem.

5. Eorum vero praecipuam curam geret, qui, humanis auxiliis destituti, benigni ac providi Pastoris caritatem et operam requirunt. Quibus si non possit ipse succurrere de suo, et eleemosynas illis, prout debet, si facultas suppetat, erogare, quantum fieri potest, sive per caritatis, vel alterius nominis confraternitatem, si in ea civitate vel loco sit, sive per privatas, sive per publicas collectas et eleemosynas, illorum necessitati-bus succurrendum curabit.

6. In primis autem spiritualem aegrotantium curam suscipiat, omnemque diligentiam in eo ponat, ut in viam salutis eos dirigat, atque a diabolicis insidiis salutarium adjumentorum praesidio defendat, ac tueatur.

7. Accedat autem ad aegrotum ita paratus, ut in promptu habeat argumenta ad persuadendum apta, ac praesertim Sanctorum exempla, quae plurimum valent: quibus eum in Domino consoletur, excitet, ac recreet. Horteturque, ut omnem spem suam in Deo ponat, peccatorum suorum poeniteat, divinam misericordiam imploret, et infirmitatis poenas, tamquam paternam Dei visitationem, patienter ferat, et ad salutem suam provenisse credat, ut vitam, moresque suos melius instituat.

8. Deinde, qua par est prudentia et caritate, infirmum ad sacram confessionem inducat, et confitentem audiat, etiamsi velit totius vitae peccata confiteri.

9. Illud praeterea diligenter servari curabit, ne quis pro corporali

VISITATION AND CARE OF THE SICK

1. A pastor must remember above all that the care of the sick is among the most important duties of his ministry. Immediately upon learning that one of his parishioners is ill, without waiting to be summoned, he ought to visit him of his own accord; and this not only once but frequently throughout the duration of the illness. Moreover, he shall request his parishioners to inform him when one of them takes sick, especially if the case is serious.

2. It will be helpful, particularly if the parish is a large one, to have a list of the sick, so that he can keep posted on their condition and readily keep them in mind, in order to be of proper assistance to them.

3. If the pastor himself is legitimately prevented at times from visiting his sick parishioners, for instance if they are numerous, he will arrange to have other priests perform this ministry in his stead, provided he has such assistants in the parish; at least this could be done by some of the devout laity, persons filled with a spirit of Christian charity.

4. When he visits the sick his demeanor should be sincere and dignified, as becoming a priest of the Lord, so that he will edify by word and example, not the sick alone, but the relatives and others among his people as well.

5. Let him give special attention to them that are destitute, who require the charity and help of a kind and providing shepherd. If he is unable to provide such needs for them out of his own resources, let him turn for alms to his fellow men, either to some charitable organization or society, if there is such in the community, or to private sources.

6. But more than anything else, he should undertake the spiritual ministrations of the sick, giving all diligence to it, so that he may direct them along the way of eternal salvation, and protect them with weapons of the spirit against the onslaughts of the evil one.

7. Let him be so well prepared when he makes a sick call, that he will always be enabled to speak to the person in convincing terms, using especially examples from the lives of the saints, a practice which proves most beneficial. Moreover, he will admonish the sick to place all confidence in God, to repent of sin, to implore the divine mercy, to bear patiently the pains of illness, believing them to be a fatherly visitation from God and conducive to salvation, a means for reforming his life.

8. Then he ought with becoming prudence and charity to induce the sick person to go to confession, and hear his confession, even if it is the latter's wish to make a general confession.

9. Besides, the priest should manifest real concern that nothing be

salute aliquid aegroto suadeat, vel adhibeat, quod in detrimentum animae convertatur.

10. Ubi vero periculum immineat, Parochus monebit aegrotum, ne daemonum astutia, neque medicorum pollicitationibus, neque propinquorum, aut amicorum blanditiis se nullo modo decipi sinat, quo minus ea, quae ad animae salutem pertinent, opportune procuret, et, qua par est devotione et celeritate, sancta Sacramenta, dum sana mens est, integrique sensus, religiose suscipiat, citra fallacem illam ac perniciosam procrastinationem, quae plurimos ad aeterna supplicia perduxit, in diesque, fallente diabolo, perducit.

11. Quod si aeger aliquis hortationibus ac monitis Sacerdotum, vel amicorum et domesticorum consiliis adduci non possit, ut velit peccata sua confiteri, tunc non omnino desperanda res est, sed quamdiu ille vivit, repetendae sunt frequentes variae et efficaces Sacerdotum, et aliorum piorum hominum exhortationes; proponendaque aeternae salutis damna, et sempiternae mortis supplicia; ostendendaque immensa Dei misericordia, eum ad poenitentiam provocantis, ad ignoscendum paratissimi. Adhibendae sunt etiam tum privatae tum publicae ad Deum preces, ad divinam gratiam impetrandam pro salute miseri decumbentis.

12. Videbit denique Sacerdos, quibus potissimum tentationibus, aut pravis opinionibus aeger sit subjectus, eique, prout opus erit, apta remedia prudenter adhibebit.

13. Sacras imagines Christi Domini crucifixi, beatæ Mariae Virginis, et Sancti, quem aeger praecipue veneratur, ob oculos ejus apponi curabit. Vasculum item adsit aquae benedictae, qua frequentur aspergatur.

14. Proponet etiam aegrotanti, prout ejus conditio feret, aliquas breves orationes, et pias mentis ad Deum excitationes: praesertim versiculos e Psalmorum libro, vel Orationem Dominicam, et Salutationem Angelicam, Symbolum fidei, vel passionis Domini nostri meditationem, et Sanctorum martyria et exempla, ac caelestis gloriae beatitudinem. Haec tamen opportune et discrete suggerantur, ne aegroto molestia, sed levamen afferatur.

15. Consoletur infirmum, dicens, se pro eo in Missae sacrificio, et aliis precibus oraturum, curaturumque ut alii itidem pro eo faciant, idque re ipsa praestabit.

16. Si morbus gravior, vel cum periculo sit, aegroto suadeat, ut dum integra mente est, rem suam omnem recte constituat et testamentum

employed or prescribed as a bodily remedy to the sick which would be detrimental to spiritual well-being.

10. Whenever the condition of the sick person becomes critical, the pastor should warn him not to be deceived in any way, whether by the devil's wiles, or by the insincere assurances of the physician or false encouragement of relatives and friends, so as to delay the timely concern for his soul's welfare. On the contrary, he should be urged to receive with due speed and devotion the holy sacraments, while his mind is still sound and his senses intact, casting aside that false and pernicious procrastination which has already brought many to everlasting punishment and daily continues to do so through the illusions of the devil.

11. Should it happen that one who is sick cannot be induced to confess his sins, neither through the encouragement and admonition of the clergy nor the advice of relatives and friends, still there is no reason for totally despairing. But as long as he remains alive, various effectual exhortations should be repeated to him, both by priests and other pious folk, pointing out for his reflection the perils to his eternal salvation and the horrors of everlasting death, but stressing at the same time the unfathomable mercy of God, Who invites him to repentance and Who is ever ready to forgive. Likewise, both private and public prayer should be resorted to, in order to implore divine grace for the salvation of this pitiable individual.

12. Moreover, the priest shall be on the lookout for any particular temptations or false attitudes that might beset the sick person, and wisely counteract them with suitable remedies as the case requires.

13. He shall see to it that there are placed within sight of the patient a crucifix, an image of the Blessed Virgin Mary, and that of a saint for whom he has a special devotion. Then too there should be at hand a vessel with holy water to be used for frequent sprinklings of the sick person.

14. And let the priest recite for him, as his condition allows, some short prayers and pious affections, particularly verses of the psalms, or the Lord's Prayer, the Hail Mary, the Creed. Or the priest may give a meditation on our Lord's Passion, or he may dwell on the sufferings of the martyrs and the example of the saints, or portray the joy of eternal blessedness. This, however, should be done discreetly and only if opportune, so as to prove consoling and not aggravating to the person.

15. He should console the sick person by assuring him of a remembrance in Mass and in his other prayers, mentioning that others will do likewise, and then really fulfil the promise.

16. If the illness is serious and even critical, the priest should advise the patient while he is still fully rational to put all his affairs in good

faciat; si quid habeat alienum, restituat, et ad remedium animae suae pro facultatibus, quod in Domino ei placuerit, disponat: sed haec suggerendo, omnis avaritiae nota caveatur.

17. Hortetur denique, ut si convalescit, ante omnia ad ecclesiam veniat, ubi Deo gratias agat de restituta valetudine, et sacram communionem pie suscipiat; ac deinceps meliorem vitae disciplinam teneat.

18. *Sequentes preces omnes, vel ex parte, prout tempus, et aegrotorum conditio feret, pro arbitrio Sacerdotis dici, vel omitti possunt.*

19. *Sacerdos igitur infirmi cubiculum ingressus, primum dicit:*

℣. Pax huic dómui.

℞. Et ómnibus habitántibus in ea.

20. *Mox infirmum, et lectum ejus, et cubiculum aspergit aqua benedicta, dicens Antiphonam:*

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Deinde erga infirmum officium suum praestet, ut supra dictum est. Quo praestito, vel antequam discedat, dicere poterit supra infirmum aliquem Psalmum ex quatuor prioribus Poenitentialibus (pag. 340, vel Psalmum Qui hábitat, etc. (pag. 392), cum Glória Patri, in fine. Postea dicit:

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster *secreto usque ad*

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Salvum (-am) fac servum tuum (ancillam tuam).

℞. Deus meus, sperántem in te.

℣. Mitte ei, Dómine, auxiliúm de sancto.

℞. Et de Sion tuére eum (eam).

℣. Nihil proficiat inimícus in eo (ea).

℞. Et filius iniquitátis non appónat nocére ei.

℣. Esto ei, Dómine, turrís fortitúdinis.

℞. A fácie inimíci.

order and to make a will. Should it happen that he has in his possession anything that belongs to another, he should be induced to restore it. And for the good of his soul he ought to be persuaded to bequeath some part of his substance for charitable purposes; yet in suggesting this the priest should guard against any indication of self-seeking.

17. Lastly, the priest should admonish him that if he recovers he ought before all else to betake himself to church, there to give thanks to God for being restored in health and to receive Holy Communion. As a final word let him be exhorted to lead a better life in the future.

18. **The priest is at liberty to say or to omit the following prayers, either in whole or in part, depending on the time at disposal or on the condition of the patient.**

19. **Upon entering the sickroom the priest says first:**

Ps. Peace be unto this home.

Rp. And unto all who dwell herein.

20. **Next he sprinkles with holy water the sick person, the bed, and the room, the while he says the antiphon:**

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

Thereupon he exercises his ministry on behalf of the sick person, according to the directions given above. After this has been done or before he departs, he may pray one of the first four of the penitential psalms (p. 347) or psalm 90 (p. 393), adding in conclusion Glory be to the Father. Then he continues:

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father inaudibly until

Ps. And lead us not into temptation.

Rp. But deliver us from evil.

Ps. Preserve thy servant (handmaid).

Rp. Who places his (her) trust in thee, my God.

Ps. Send him (her), Lord, aid from on high.

Rp. And from Sion watch over him (her).

Ps. Let the enemy have no power over him (her).

Rp. And the son of evil do nothing to harm him (her).

Ps. Be unto him (her) a fortress of strength.

Rp. In the face of the enemy.

Y. Dóminus opem ferat illi.

R. Super lectum dolóris ejus.

Y. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

Y. Dóminus vobíscum. **R.** Et cum spíritu tuo.

Orémus.

Oratio

DEUS, cui próprium est miseréri semper et párcere: súscipe deprecatióem nostram; ut nos, et hunc fámulum tuum (hanc fámulam tuam), quos delictórum caténa constríngit, miserátio tuae pietátis cleménter absólvat.

DEUS, infirmitátis humánae singuláre praesídium: auxilií tui super infírmum fámulum tuum (infírmam fámulam tuam) osténde virtútem; ut, ope misericórdiae tuae adjútus (-a), Ecclésiiae tuae sanctae incólumis repraesentári mereátur.

CONCÉDE hunc fámulum tuum (hanc fámulam tuam), quaesumus, Dómine Deus, perpétua mentis et córporis sanitate gaudére: et gloriósa beátae Mariáe semper Vírginis intercessióne, a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Christum Dóminum nostrum. **R.** Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti, descéndat super te, et máneat semper. **R.** Amen.

Deinde aspergit eum aqua benedicta.

21. **Qui sequuntur Psalmi, et Evangelia, cum Precibus, pro temporis etiam opportunitate, et aegrotantium pio desiderio, Sacerdotis arbitrio dici poterunt.**

Ps. 6, Dómine, ne in furóre tuo (pag. 346), in fine Glória Patri.

Y. Dóminus vobíscum. **R.** Et cum spíritu tuo.

Y. Sequéntia sancti Evangelíi secúndum Matthaéum. **R.** Glória tibi, Dómine.

22. **Dum Sacerdos dicit Sequéntia, etc., faciat signum crucis de more**

℣. May the Lord succor him (her).

℞. Upon his (her) bed of suffering.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O GOD, Whose nature it is ever to show mercy and to spare, receive our petition, that we and this thy servant (handmaid) bound by the fetters of sin may by thy sweet forgiveness be pardoned.

O GOD, the only help for human infirmity! Show forth the power of thine assistance to this thy servant (handmaid) who is afflicted with illness, that aided by thy tender mercy, he (she) may again appear in perfect health before the members of thy holy Church.

GRANT to this thy servant (handmaid), O Lord God, we implore, the joy of continual health in body and mind, and by the glorious intercession of the Blessed Mary ever Virgin, free him (her) from present sadness, and establish him (her) in everlasting gladness. Through Christ our Lord. ℞. Amen.

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit descend upon thee and remain for all time. ℞. Amen.

He sprinkles him (her) with holy water.

21. The priest is at liberty to add the following psalms, selections from the Gospel, and other prayers, depending on circumstances as well as the devout wishes of the sick person.

Ps. 6, O Lord, rebuke me not (p. 347), adding Glory be to the Father at the end.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Continuation of the holy Gospel according to St. Matthew.

℞. Glory be to thee, O Lord.

22. As the priest says Continuation of the holy Gospel, etc., he signs himself on the forehead, mouth, and breast in the usual way; and

super se in fronte, ore et pectore, similiter super infirmum, si sit masculus, et is ob infirmitatem non possit se signare.

23. Si autem sit femina, dum Sacerdos se signat, illa per semetipsam in locis praedictis, se signet, si possit: si vero non possit, alia mulier eam signet: et hoc idem in sequentibus Evangeliiis servetur.

Matth. 8, 5-13

IN ILLO témpore: Cum introisset Jesus Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens: Dómine, puer meus jacet in domo paralyticus, et male torquétur. Et ait illi Jesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic: Vade, et vadit; et álii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Jesus, mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israël. Dico autem vobis, quod multi ab oriénte, et occidénte vénient, et recúmbent cum Abraham, et Isaac, et Jacob in regno caelórum; filii autem regni ejiciéntur in ténebras exterióres; ibi erit fletus, et stridor déntium. Et dixit Jesus centurióni: Vade, et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

Orémus.

Oratio

OMNIPOTENS sempitérne Deus, salus aetérna credéntium: exáudi nos pro infirmo fámulo tuo, **N.** (infirma fámula tua, **N.**), pro quo (qua) misericórdiae tuae implorámus auxilium; ut, réddita sibi sanitáte, gratiárum tibi in Ecclésia tua réferat actiónes. Per Christum Dóminum nostrum. **R̄.** Amen.

signs the sick person, if a male, in the same way, if the person cannot do so himself.

23. If the patient is a woman, then as the priest signs himself, she should if possible make the prescribed signs of the Cross in the aforementioned places. If she is unable to, another woman should do so for her. And this applies too in the other readings from the Gospel which follow.

Matthew 8:5-13

AT THAT time, when Jesus had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus hearing this, marveled; and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Let us pray.

Prayer

O ALMIGHTY and eternal God, everlasting salvation to them that believe in thee! Graciously hear us on behalf of thy sick servant (handmaid), **N**, for whom we entreat thy merciful assistance. And being recovered in health may he (she) render thee thanksgiving in the sight of thy congregation. Through Christ our Lord. **R̄.** Amen.

Psalmus 15

CONSÉRVA me, Dómine, quóniam sperávi in te. * Dixi Dómino: Deus meus es tu, quóniam bonórum meórum non eges.

Sanctis, qui sunt in terra ejus, * mirificávit omnes voluntátes meas in eis.

Multiplicátae sunt infirmitátes eórum: * póstea acceleravérunt. Non congregábo convénicula eórum de sanguínibus: * nec memor ero nóminum eórum per lábia mea.

Dóminus pars hereditátis meae, et cálicis mei: * tu es, qui restítues hereditátem meam mihi.

Funes cecidérunt mihi in praecláris: * étenim heréditas mea praeclára est mihi.

Benedícam Dóminum, qui tríbuit mihi intelléctum: * insuper et usque ad noctem increpuérunt me renes mei.

Providébam Dóminum in conspéctu meo semper: * quóniam a dextris est mihi, ne commóvear.

Propter hoc laetátum est cor meum, et exsultávit lingua mea: * insuper et caro mea requiescet in spe.

Quóniam non derelínques ánimam meam in inférno: * nec dabis sanctum tuum vidére corruptiónem.

Notas mihi fecisti vias vitae, adimplébis me laetítia cum vultu tuo: * delectatiónes in dextera tua usque in finem.

Glória Patri.

V. Dóminus vobíscum. *R.* Et cum spírítu tuo.

V. Sequéntia sancti Evangéllii secúndum Marcum.

R. Glória tibi, Dómine.

Marc. 16, 14–18

IN ILLO témpore: Recumbéntibus úndecim discípulis, appáruit illis Jesus, et exprobrávit incredulitátem eórum, et durítiam cordis; quia ús, qui víderant eum resurrexísse, non credidérunt. Et dixit eis: Eúntes in mundum univérsum, praedicáte Evangé-

Psalm 15

KEEP me, O God, for I take refuge in thee. I say to the Lord: "Thou art my Lord, my welfare rests with thee alone!" As for the pious souls who dwell in His land— what wondrous delight He has given me among them!

Their woes are multiplied who follow after strange gods.

Their drink offerings of blood I will not join in, nor so much as utter their names on my lips.

The Lord is mine allotted inheritance and the portion of my cup; it is thou Who dost maintain my lot.

The measuring lines have fallen to my favor; mine inheritance gives me exceeding delight.

I bless the Lord Who hath counseled me as to the path I should follow; even in the night my heart does exhort me.

I keep the Lord at all times within sight; no fear of danger when He is at my right.

So there is rejoicing in my heart and gladness in my soul; even my flesh shall rest securely.

For thou wilt not abandon my soul to the abode of the dead, nor wilt thou suffer thy holy one to see corruption.

Thou wilt show me the way of life, the fulness of joy in thy presence; delights are in thy right hand forever and evermore.

Glory be to the Father.

Ps. The Lord be with you.

Rs. And with thy spirit.

Ps. Continuation of the holy Gospel according to St. Mark.

Rs. Glory be to thee, O Lord.

Mark 16:14-18

AT THAT time Jesus appeared to the eleven as they were at table: and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them: Go ye into the whole world, and preach the Gospel to every creature.

lium omni creatúrae. Qui credíderit, et baptizátus fúerit, salvus erit: qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, haec sequéntur: In nómine meo daemónia ejiçient: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid bíberint, non eis nocébit: super aegros manus impónent, et bene habébunt.

Orémus.

Oratio

VIRTÚTUM caeléstium Deus, qui ab humánis corpóribus omnem languórem, et omnem infirmitátem praecépti tui potestate depéllis: adésto propítius huic fámulo tuo **N.** (úmulae tuae **N.**); ut, fugáti infirmitátibus, et víribus recéptis, nomen sanctum tuum, instauráta prótinus sanitáte, benedícat. Per Christum Dóminum nostrum. **R̄.** Amen.

Psalmus 19

EXÁUDIAT te Dóminus in die tribulónis: * prótegat te nomen Dei Jacob.

Mittat tibi auxiliúm de sancto: * et de Sion tueátur te.

Memor sit omnis sacrificii tui: * et holocáustum tuum pingue fiat.

Tríbuat tibi secúndum cor tuum: * et omne consílium tuum confírmet.

Laetábimur in salutári tuo: * et in nómine Dei nostri magnificábimur.

Impleat Dóminus omnes petitiónes tuas: * nunc cognóvi quóniam salvum fecit Dóminus Christum suum.

Exáudiet illum de caelo sancto suo: * in potentátibus salus dexteræ ejus.

Hi in cúrribus, et hi in equis: * nos autem in nómine Dómini Dei nostri invocábimus.

Ipsi obligáti sunt, et cecidérunt: * nos autem surréximus et erecti sumus.

Dómine, salvum fac regem: * et exáudi nos in die, qua invocáverimus te.

Glória Patri.

He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues. They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

Let us pray.

Prayer

O GOD of the celestial powers, thou canst dispel from the human body by thy commanding might all weakness and infirmity. May it please thee also to bend down in pity unto this thy servant (handmaid), **N**, liberating him (her) from illness and giving back his (her) strength; so that having been restored to former good health, he (she) may give praise to thy holy name. Through Christ our Lord. **Ry.** Amen.

Psalm 19

THE Lord hear thee in the day of distress; the power of Israel's God defend thee.

May He send thee help from His holy place, and from Sion uphold thee.

May He be mindful of all thy offerings, and be pleased with thy sacrifice.

May He grant thee all thy heart's desires, and fulfil all thy hopes.

Let us rejoice in thy victory, and raise banners in the name of our God. The Lord grant all thy requests.

Now I know that the Lord hath given victory to His anointed—that He hath heard him from out His holy heaven with the saving strength of His right hand.

Some trust in chariots, others in steeds, but we seek refuge in the name of the Lord our God.

They have stumbled and fallen, while we stand fast and survive.

O Lord, grant victory to the king, and hear us in the day when we call upon thee.

Glory be to the Father.

℣. Dóminus vobíscum. ℞. Et cum spírítu tuo.

℣. Sequéntia sancti Evangéllii secúndum Lucam.

℞. Glória tibi, Dómine.

Luc. 4, 38-40

IN ILLO témpore: Surgens Jesus de synagóga, introívit in domum Simónis. Socrus autem Simónis tenebátur magnis fébribus: et rogavérunt illum pro ea. Et stans super illam, imperávit febrí: et dimísit illam. Et contínuo surgens ministrábat illis. Cum autem sol occídisset, omnes, qui habébant infírmos váriis languóribus, ducébant illos ad eum. At ille síngulis manus impónens, curábat eos.

Orémus.

Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, qui fragilitátem humánae conditiónis, infúsa virtútis tuae dignatióne, confirmas, ut salutáribus remédiis pietátis tuae córpora nostra et mentes vegeténtur: super hunc fámulum tuum (hanc fámulam tuam) propítius inténde; ut, omni necessitáte corpóreae infirmitátis exclúsa, grátia in eo (ea) prístinae sanitátis perfécte reparétur. Per Christum Dóminum nostrum. ℞. Amen.

Psalmus 85

INCLÍNA, Dómine, aurem tuam, et exáudi me: * quóniam ímops, et pauper sum ego.

Custódi ánimam meam, quóniam sanctus sum: * salvum fac servum tuum, Deus meus, sperántem in te.

Miserére mei, Dómine, quóniam ad te clamávi tota die: * laetífica ánimam servi tui, quóniam ad te, Dómine, ánimam meam levávi.

Quóniam tu, Dómine, suávis, et mitis: * et multae misericórdiae ómnibus invocántibus te.

V. The Lord be with you. **R.** And with thy spirit.

V. Continuation of the holy Gospel according to St. Luke.

R. Glory be to thee, O Lord.

Luke 4:38-40

AT THAT time: Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to Him. But He laying His hands on everyone of them, healed them.

Let us pray.

Prayer

O HOLY Lord, almighty Father, everlasting God! By the gracious pouring out of thy power thou dost strengthen the frailty of human nature, so that body and spirit are made whole through the healing measures of thy goodness. Be thou in like manner mercifully disposed to this servant (handmaid) of thine, that delivered from all anxiety of bodily suffering, he (she) may experience once again the blessing of complete well-being. Through Christ our Lord. **R.** Amen.

Psalm 85

BEND down thine ear, O Lord, and hear me, for I am poor and wretched.

Protect me because of my devotion to thee; save thy servant who places his confidence in thee.

Thou art my God; pity me, O Lord, for I cry to thee at all times. Gladden the soul of thy servant, for my longing is directed to thee. Thou, O Lord, art kind and loving, and quick to forgive thy suppliants.

Hearken to my prayer, O Lord, and attend to my entreaty.

Auribus p̄cipe, Dómine, orationem meam: * et inténde voci deprecationis meae.

In die tribulationis meae clamávi ad te: * quia exaudísti me.

Non est símilis tui in diis, Dómine: * et non est secúndum ópera tua.

Omnes Gentes quascúmque fecísti, vénient, ad adorábunt coram te, Dómine: * et glorificábunt nomen tuum.

Quóniam magnus es tu, et fáciens mirabilia: * tu es Deus solus.

Deduc me, Dómine, in via tua, et ingrédiar in veritate tua: * laetétur cor meum, ut tímeat nomen tuum.

Confitébor tibi, Dómine, Deus meus, in toto corde meo, * et glorificábo nomen tuum in aetérnum.

Quia misericórdia tua magna est super me: * et eruísti ánimam meam ex inférno inferióri.

Deus, iníqui insurrexérunt super me, et synagóga poténtium quaesiérunt ánimam meam: * et non proposuérunt te in conspéctu suo.

Et tu, Dómine, Deus miserátor et miséricors, * pátiens, et multae misericórdiae, et verax.

Réspice in me, et miserére mei, * da impérium tuum púero tuo: et salvum fac fílium ancíllae tuae.

Fac mecum signum in bonum, ut vídeant qui odérunt me, et confundántur: * quóniam tu, Dómine, adjuvísti me, et consolátus es me.

Glória Patri.

℣. Dóminus vobíscum. ℞. Et cum spíritu tuo.

℣. Sequéntia sancti Evangélii secúndum Joannem. ℞. Glória tibi, Dómine.

Joann. 5, 1-14

IN ILLO témpore: Erat dies festus Judaeórum, et ascéndit Jesus Jerosólymam. Est autem Jerosólymis Probática piscína, quae cognominátur hebráice Bethsáida, quinque pórticus habens. In his jacébat multitúdo magna languéntium, caecórum, claudórum, aridórum exspectántium aquae motum. Angelus autem Dómini

In the day of my misfortune I call upon thee, for thou wilt hear me.

There is none among the gods like thee, O Lord, and nothing comparable to thy works.

All peoples thou hast made shall come, O Lord, to worship and to praise thee.

Truly thou art great, a doer of wonderful deeds. Thou alone art God!

Teach me, O Lord, thy way, and I will walk aright; dispose my heart to reverence thy name.

I will praise thee, O Lord, my God with my whole heart; I will glorify thee forevermore.

For great has been thy graciousness toward me; thou hast delivered my soul from deepest hell.

Proud men have risen against me, O God; an assembly of mighty ones seek after my life; and none thinks of thee.

But thou, O Lord, art gracious and merciful, patient, true, and compassionate.

Look on me, and be merciful; give strength to thy servant, and help thy slave.

Show me a token of thy favor, so they that hate me may stare in confusion; because thou, O Lord, hast helped me and consoled me.

Glory be to the Father.

Ps. The Lord be with you.

R. And with thy spirit.

Ps. Continuation of the holy Gospel, according to St. John.

R. Glory be to thee, O Lord.

John 5:1-14

AT THAT time: it was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatika, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water. And an

descendebat secundum tempus in piscinam, et movebatur aqua. Et qui prior descendisset in piscinam post motionem aquae, sanus fiebat a quacumque detinebatur infirmitate. Erat autem quidam homo ibi, triginta et octo annos habens in infirmitate sua. Hunc cum vidisset Jesus jacentem, et cognovisset quia jam multum tempus haberet, dicit ei: Vis sanus fieri? Respondit ei languidus: Domine, hominem non habeo, ut cum turbata fuerit aqua, mittat me in piscinam: dum venio enim ego, alius ante me descendit. Dicit ei Jesus: Surge, tolle grabatum tuum, et ambula. Et statim sanus factus est homo ille: et sustulit grabatum suum, et ambulabat. Erat autem sabbatum in die illo. Dicebant ergo Iudaei illi, qui sanatus fuerat: Sabbatum est, non licet tibi tollere grabatum tuum. Respondit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabatum tuum, et ambula. Interrogaverunt ergo eum: Quis est ille homo, qui dixit tibi: Tolle grabatum tuum, et ambula? Is autem, qui sanus fuerat effectus, nesciebat quis esset. Jesus enim declinavit a turba constituta in loco. Postea invenit eum Jesus in templo, et dixit illi: Ecce sanus factus es: jam noli peccare, ne deterius tibi aliquid contingat.

Orémus.

Oratio

RÉSPICE, Domine, famulum tuum (famulam tuam) in infirmitate sui corporis laborantem, et animam refove, quam creasti: ut, castigationibus emendatus (-a), continuo se sentiat tua medicina salvatum (-am). Per Christum Dominum nostrum.

R̄. Amen.

Psalmus 90

QUI habitat in adiutorio Altissimi, * in protectione Dei caeli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium, * et a verbo aspero.

angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water was made whole, of whatsoever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, He saith to him: Wilt thou be made whole? The infirm man answered Him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me. Jesus saith to him: Arise, take up thy bed, and walk. And immediately the man was made whole: and he took up his bed, and walked. And it was the sabbath that day. The Jews therefore said to him that was healed: It is the sabbath; it is not lawful for thee to take up thy bed. He answered them: He that made me whole, He said to me, Take up thy bed, and walk. They asked him therefore: Who is that man who said to thee, Take up thy bed, and walk? But he who was healed, knew not who it was; for Jesus went aside from the multitude standing in the place. And afterward, Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee.

Let us pray.

Prayer

CONSIDER, O Lord, thy faithful one, suffering from bodily affliction, and refresh the life which thou hast created; that being bettered by chastisement, he (she) may ever be conscious of thy healing which saved him (her). Through Christ our Lord.

R. Amen.

Psalm 90

THOU that dwellest beneath the shelter of the Most High, abiding under the shadow of the Almighty,

Say to the Lord: "My refuge art thou and my stronghold, my God, in Whom I do trust."

For He shall deliver thee from the snare of the fowler and from the destroying pestilence.

Scápulis suis obumbrábit tibi: * et sub pennis ejus sperábis.

Scuto circúmdabit te véritas ejus: * non timébis a timóre noctúrno.

A saggítta volánte in die, a negótio perambulánte in ténebris: *
ab incúrsu, et daemónio meridiáno.

Cadent a látere tuo mille, et decem míllia a dextris tuis: * ad te
autem non appropinquábit.

Verúmtamen óculis tuis considerábis: * et retributiónem peccató-
rum vidébis.

Quóniam tu es, Dómine, spes mea: * Altíssimum posuísti refú-
gium tuum.

Non accédet ad te malum * et flagéllum non appropinquábit
tabernáculo tuo.

Quóniam Angelis suis mandávit de te: * ut custódiant te in ómni-
bus viis tuis.

In mánibus portábunt te: * ne forte offéndas ad lápidem pedem
tuum.

Super áspidem, et basilíscum ambulábis: * et conculcábis leónem
et draconem.

Quóniam in me sperávit, liberábo eum: * prótegam eum, quóniam
cognóvit nomen meum.

Clamábit ad me, et ego exáudiam eum: * cum ipso sum in tribu-
latiône: erípiam eum, et gloriificábo eum.

Longitúdine diérum replébo eum: * et osténdam illi salutáre
meum.

Glória Patri.

Orémus.

Oratio

OMNÍPOTENS, sempitérne Deus, infirmitátem fámuli tui
(fámulae tuae) propítius réspice: atque ad protegéndum
eum (eam) déxteram tuae majestátis exténde. Per Christum Dó-
minum nostrum.

R̄. Amen.

24. Completa Oratione ultima, Sacerdos imponit dexteram manum
super caput infirmi, et dicit:

With His feathers He shall cover thee; under His wings thou shalt take refuge; His faithful care is a shield and a buckler.

Thou shalt fear neither the terrors of night nor the arrow that flies by daylight;

Neither the plague that prowls in the darkness, nor the attack that proves deadly at midday.

Though a thousand fall at thy side, ten thousand at thy right hand, naught shall come nigh unto thee.

But with thine eyes thou shalt look about, and behold the recompense of the wicked.

For the Lord is my refuge; thou hast chosen the Most High as thy defense.

No evil shall befall thee, no plague shall draw nigh to thy dwelling.

For He hath given His angels charge over thee, to guard thee in all thy journeyings.

In their hands they shall bear thee up, lest thou strike thy foot against a stone.

Thou shalt tread upon the asp and the viper, trample lion and dragon under foot.

Because he hath cleaved to me, I will deliver him; I will protect him, for he hath acknowledged my name.

He shall call upon me and I will answer him; I will be with him in trouble, I will rescue him and glorify him.

With fulness of days I will satisfy him, and I will show him my salvation.

Glory be to the Father.

Let us pray.

Prayer

O ALMIGHTY and everlasting God, look down in mercy upon the infirmity of thy servant (handmaid), and reach out thy majestic right hand to protect him (her). Through Christ our Lord. *R.* Amen.

24. *Having finished the last prayer, the priest places his hand on the head of the sick person and says:*

Super aegros manus impónent, et bene habébunt. Jesus Maríae Fílius, mundi salus, et Dóminus, méritis et intercessióne sanctórum Apostolórum suórum Petri et Pauli, et ómnium Sanctórum, sit tibi clemens et propítius. Amen.

Postea dicit:

℣. Dóminus vobíscum. **℟.** Et cum spírítu tuo.

℣. Inítium sancti Evangéllii secúndum Joánnem.

℟. Glória tibi, Dómine.

Joann. 1, 1-14

IN PRINCÍPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebrae eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhiberet de lúmíne, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet de lúmíne. Erat lux vera, quae illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt (**hic genuflectitur**) Et Verbum caro factum est, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a patre, plenum grátiae et veritátis.

℟. Deo grátias.

25. **Postea benedicens infirmum subjungit, dicens:**

Benedíctio Dei omnipótentis, Patris, et Fílii, ✠ et Spírítus Sancti, descéndat super te, et máneat semper. **℟.** Amen.

They shall lay their hands upon the sick, and all will be well with them. May Jesus, Son of Mary, Lord and Savior of the world, through the merits and intercession of His holy Apostles Peter and Paul and all His saints, show thee favor and mercy. Amen.

Then he adds:

V. The Lord be with you.

R. And with thy spirit.

V. The beginning of the holy Gospel according to St. John.

R. Glory be to thee, O Lord.

John 1:1-14

IN THE beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (**genusfact**). And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as it were of the only begotten of the Father, full of grace and truth. **R.** Thanks be to God.

25. Lastly he blesses the patient, saying:

May the blessing of almighty God, Father, Son, **+** and Holy Spirit come upon thee and remain for all time. **R.** Amen.

Deinde aspergit eum aqua benedicta.

26. Si sint plures infirmi in eodem cubiculo, vel loco, Preces et Orationes praedictae dicuntur super eos in numero plurali. Quae omnia etiam poterunt, arbitrio Sacerdotis, breviora fieri.

MODUS JUVANDI MORIENTES

1. Ingravescente morbo, Parochus infirmum frequentius visitabit, et ad salutem diligenter juvare non desinet: monebitque instante periculo se confestim vocari, ut in tempore praesto sit morienti, sumptoque sanctissimo Viatico, et sacra Uctione adhibita, si periculum immineat, statim commendationis animae officium praestabit, de quo infra. Sed si tempus suppetat, sequentia pietatis officia praestare poterit, si ita expedire judacaverit, pro conditione personae.

2. Ac primo, ut aegrotus Indulgentiam legitima auctoritate concessam consequi possit, eam illi reducat ad mentem, proponatque, quid ad eam consequendam agi debeat: praesertim, ut contrito corde sanctissimum nomen Jesu semel, vel saepius invocet.

3. Deinde hortetur infirmum, et excitet, ut dum mente viget, eliciat actus fidei, spei, et caritatis, aliarumque virtutum, nempe:

Ut firmiter credat omnes articulos fidei, et quidquid sancta Romana Ecclesia catholica et apostolica credit, et docet.

Ut speret, Christum Dominum nostrum pro sua immensa clementia sibi fore propitium; et merito ejus sanctissimae passionis, et per intercessionem beatae Mariae et omnium Sanctorum, se vitam aeternam consecuturum.

Ut toto corde diligit et maxime diligere cupiat Dominum Deum ea dilectione, qua illum diligunt Beati Sanctique omnes.

Ut ob amorem Dei doleat ex corde de omni offensa, qualitercumque contra Dominum Deum et proximum commissa.

Ut ex corde ob amorem Dei parcat omnibus, qui sibi quoquo modo fuerint molesti aut inimici.

Ut ab iis veniam postulet, quos aliquando dictis aut factis offendit.

Ut quem patitur dolorem et morbi molestiam, propter Deum in poenitentiam peccatorum suorum patienter toleret.

Ut si Dominus sibi salutem corporis praestare dignabitur, proponat de cetero pro viribus suis a peccatis cavere, et ejus mandata servare.

4. Hortetur praeterea, ut, eo modo quo potest, saltem ex corde, ita per intervalla precetur:

Miserere mei, Deus, secundum magnam misericordiam tuam.

Then he sprinkles the person with holy water.

26. If several patients are confined in the same room or place, he says the foregoing prayers in the plural. All the preceding may be abbreviated at the discretion of the priest.

SPIRITUAL ASSISTANCE TO THE DYING

1. As the illness becomes more critical, the pastor will make his visits to the sick person more frequent, being incessantly solicitous for his eternal salvation. He will advise especially that he be called at once when danger threatens, in order that he may be of assistance to the dying at the opportune moment. Having administered Holy Viaticum and extreme unction, if death is imminent he will immediately begin the prayers of commending a departing soul, as explained below. But when time permits, he may first render the following pious service, if he judges it expedient and the condition of the patient warrants.

2. First, in order that the sick person may gain the indulgence granted by lawful ecclesiastical authority, the priest reminds him of this, and explains the conditions for gaining it—above all that he invoke with contrite heart the all-holy name of Jesus, once or repeatedly.

3. Then he recommends and encourages him to elicit, as long as he remains conscious, the acts of faith, hope, and charity, and arouses in him other virtuous dispositions, namely:

That he firmly believe all articles of faith, and all that the holy Roman Catholic and Apostolic Church believes and teaches;

That he have confidence that our Lord, Jesus Christ, in His boundless clemency will be merciful unto him, and that through the merits of His sacred Passion and the intercession of Blessed Mary and all the saints, he will come to possess life everlasting;

That he love the Lord God with his whole heart, and strive to love Him with the same intensity of the saints and blessed;

That for the love of God he have heartfelt sorrow for every offense committed against God and neighbor;

That for the love of God he charitably forgive all who have offended or been inimical to him;

That he ask pardon of all whom he has offended in word or deed;

That in resignation to God's will and as penance for his sins he bear patiently all suffering and the burden of sickness;

That if the Lord be gracious enough to restore his health, he purpose in future to guard against sin with all his faculties, and keep the commandments of God.

4. He shall encourage him, moreover, to pray as well as he can the following ejaculations from time to time, at least mentally:

Have mercy on me, O God, according to thy great kindness.

In te, Dómine, sperávi: non confúndar in aetérnum.

In manus tuas, Dómine, comméndo spíritum meum: redemísti me, Dómine, Deus veritátis.

Deus, in adjutórium meum inténde: Dómine, ad adjuvándum me festína.

Esto mihi, Dómine, in Deum protectórem.

Deus, propítius esto mihi peccatóri.

Dulcíssime Dómine Jesu Christe, per virtútem sanctíssimae passiónis tuae, récipe me in númerum electórum tuórum.

Dómine Jesu Christe, súscipe spíritum meum.

María, mater grátiae, mater misericórdiae, tu me ab hoste prótege, et hora mortis súscipe.

Sancte Angele Dei, mihi custos assiste.

Omnes sancti Angeli et omnes Sancti, intercédite pro me et mihi succúrrite.

5. Haec, et his ómnia poterit prudens Sacerdos vulgari, vel latino sermone, pro personae captu, morienti suggerere.

RITUS BENEDICTIONIS APOSTOLICAE CUM INDULGENTIA PLENARIA IN ARTICULO MORTIS

1. *Benedictio Apostolica cum indulgentia plenaria in articulo mortis cum soleat impertiri post Sacramenta Poenitentiae, Eucharistiae et Extremae Unctionis illis infirmis, qui vel illam petierint, dum sana mente et integris sensibus erant, seu verisimiliter petissent, vel dederint signa contritionis; impertienda iisdem est, etiam si postea linguae, ceterorumque sensuum usu sint destituti, aut in delirium vel amentiam inciderint. Excommunicatis vero, impoenitentibus, et qui in manifesto peccato mortali moriuntur, est omnino deneganda.*

2. *Parochus aliusve Sacerdos qui infirmo assistat, superpelliceo et stola violacea indutus, ingrediendo cubiculum, ubi jacet infirmus, dicat: Pax huic dómui, etc. ac deinde aegrotum, cubiculum et circumstantes aspergat aqua benedicta, dicendo Antiphonam Aspérges me, etc.*

3. *Quod si aegrotus velit confiteri, audiat illum, et absolvat. Si confessionem non petat, excitet illum ad eliciendum actam contritionis; de hujus Benedictionis efficacia ac virtute, si tempus ferat, breviter admoneat; tum instruat, atque hortetur, ut sanctissimum nomen Jesu, corde saltem, invocet, morbi incommoda ac dolores in anteaetate vitae*

In thee, O Lord, have I trusted; let me not be confounded forever.

Into thy hands, O Lord, I commend my spirit; thou hast redeemed me, O Lord, God ever faithful.

Be pleased, O God, to set me free; make haste, O Lord, to help me.

Be unto me, O Lord, a divine protector.

O God, be merciful to me a sinner.

O most loving Lord, Jesus Christ, by the power of thy sacred Passion, receive me into the company of thine elect.

O Lord, Jesus Christ, receive my spirit.

O Mary, mother of God, mother of mercy, defend me from the evil foe, and receive me in the hour of my death.

O holy angel of God, be unto me a guardian.

O all ye holy angels and saints, intercede for me and hasten to help me.

5. These and like words can be spoken to the dying person by the sympathetic priest, either in Latin or the vernacular, and depending upon the person's ability to understand.

THE RITE OF THE APOSTOLIC BLESSING WITH PLENARY INDULGENCE AT THE HOUR OF DEATH

1. The Apostolic Blessing with Plenary Indulgence at the hour of death should be imparted following the reception of the Last Sacraments, to those who desire it while they are still rational and conscious. It may likewise be granted to anyone who has given any indication of such desire, or who has shown himself contrite before becoming delirious or irrational. But it absolutely must be denied the excommunicated, the impenitent, such as patently die in mortal sin.

2. The pastor or another priest, vested in surplice and purple stole, enters the room where the sick person lies, and says: **Peace be unto this home, etc.** Next he sprinkles the sick person, the room, and the bystanders with holy water, saying the antiphon: **Asperges, etc.**

3. If the sick person wishes to confess, the priest hears his confession and absolves him. If not, he bids him make an act of contrition, and if time permits, briefly instructs him on the power and efficacy of this blessing. He then exhorts him to invoke the holy name of

expiationem libenter perferat. Deoque sese paratum offerat ad ultro acceptandum, quicquid ei placuerit, et mortem ipsam patienter obendam in satisfactionem poenarum, quas peccando promeruit.

4. Tum pius ipsum verbis consoletur, in spem erigens, fore, ut ex divinae munificentiae largitate eam poenarum remissionem, et vitam sit consecuturus aeternam.

5. Postea dicat:

℣. Adjutórium nostrum in nómine Dómini. *℞.* Qui fecit caelum et terram.

Antiphona. Ne reminiscáris, Dómine, delícta fámuli tui (fámulae tuae): neque vindíctam sumas de peccátis ejus.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Salvum (eam) fac servum tuum (ancíllam tuam)

℞. Deus meus, sperántem in te.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. *℞.* Et cum spírítu tuo.

Orémus.

Oratio

CLEMENTÍSSIME Deus, Pater misericordiárum, et Deus totius consolatiónis, qui néminem vis períre in te credéntem, atque sperántem: secundum multitudínem miseratiónum tuárum respice propítius fámulum tuum **N**, quem (fámulam tuam **N**, quam) tibi vera fides, et spes christiána comméndant. Vísta eum (eam) in salutári tuo, et per Unigéniti tui passiónem et mortem, ómnium ei delictórum suórum remissiónem, et véniam cleménter indúlge: ut ejus ánima in hora éxitus sui te júdicem propitiátum invéniat, et in sáanguine ejúsdem Fílii tui ab omni mácula ablúta, transíre ad vitam mereátur perpétuam. Per eúmdem Christum Dóminum nostrum. *℞.* Amen.

Jesus patiently to bear his sufferings in expiation for past sins, to resign himself totally to God's holy will, even to the extent of accepting death resignedly in satisfaction for punishment due to sin.

4. The priest consoles him, instilling confidence that by divine munificence he shall receive remission of temporal punishment and everlasting life.

5. Then he says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Antiphon: Remember not, O Lord, the offenses of thy servant (handmaid), neither take retribution on his (her) sins.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

V. And lead us not into temptation.

R. But deliver us from evil.

V. Preserve thy servant (handmaid).

R. Who places his (her) confidence in thee, my God.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

MOST merciful God, kind Father, our sole Comfort, Who desirest that none who believes and trusts in thee should perish; according to the magnitude of thy mercy look kindly upon thy servant (handmaid), **N**, whom the true faith and Christian hope commend to thee. Visit him (her) with thy saving power, and through the suffering and death of thy Sole-Begotten Son, graciously grant him (her) pardon and remission of all sin. Let his (her) soul at the hour of its departure find in thee a merciful Judge, and cleansed from every stain in the blood of thy Son, let him (her) be worthy to pass into everlasting life. Through the selfsame Christ our Lord. **R.** Amen.

6. **Tunc, dicto ab uno e Clericis astantibus Confíteor, Sacerdos dicat: Misereátur et Indulgéntiam, ac deinde:**

DÓMINUS noster Jesus Christus, Fílius Dei vivi, qui beáto Petro Apóstolo suo dedit potestátem ligándi, atque solvéndi, per suam piíssimam misericórdiam recípiat confessiónem tuam, et restituat tibi stolam primam, quam in Baptísmate recepísti: et ego facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissionem ómnium peccatórum tibi concédo. In nómine Patris, et Fílii, † et Spíritus Sancti. **R.** Amen.

Per sacrosáncta humánae reparatiónis mystéria remíttat tibi omnípotens Deus omnes praeséntis et futúrae vitae poenas, paradísi portas apériat, et ad gáudia sempitérna perdúcat. **R.** Amen.

Benedícat te omnípotens Deus, Pater, et Fílius, † et Spíritus Sanctus. **R.** Amen.

7. **Si vero infirmus sit adeo morti proximus, ut neque confessionis generalis faciendae, neque praemissarum precum recitandarum suppetat tempus, statim Sacerdos Benedictionem ei impertiatur, dicendo:**

EGO, facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissionem ómnium peccatórum tibi concédo. In nómine Patris, et Fílii, † et Spíritus Sancti. **R.** Amen.

Per sacrosáncta, etc., **ut supra.**

Benedícat te, etc., **ut supra.**

In casu vero necessitatis sufficit dicere:

EGO, facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissionem ómnium peccatórum tibi concédo, et benedíco te. In nómine Patris, et Fílii, † et Spíritus Sancti. **R.** Amen.

8. **Quando hujusmodi Benedictio Apostolica pluribus simul infirmis impertitur, omnia dicuntur semel ut supra, singulari tantum numero in pluralem immutato.**

9. **Deinde Sacerdos sequentes preces, quanta poterit majori devotione, dicat, admoneatque domesticos et circumstantes, ut simul orent pro moriente.**

6. *The Confiteor having been said by one of the assistants, the priest says Misereatur and Indulgentiam. Then he continues:*

MAY our Lord, Jesus Christ, Son of the living God, Who hath given to His blessed Apostle Peter the power of binding and loosing, mercifully receive thy confession, and restore unto thee the pristine robe of baptism. And I, by the power given to me by the Apostolic See, grant thee a Plenary Indulgence and remission of all sins. In the name of the Father, and of the Son, ✠ and of the Holy Spirit. *R.* Amen.

Through the most sacred Mysteries of mankind's restoration, may the almighty God remit unto thee the punishment of the present and of eternity, open to thee the gates of Paradise, and lead thee to everlasting happiness. *R.* Amen.

May almighty God, the Father, Son, ✠ and Holy Spirit bless thee. *R.* Amen.

7. *But if the dying person is so near death that time does not permit the Confiteor nor the foregoing prayers, the priest imparts the blessing immediately, saying:*

THROUGH the power given me by the Holy See, I grant thee a plenary indulgence and the remission of all thy sins. In the name of the Father, and of the Son, ✠ and of the Holy Spirit. *R.* Amen.

Through the most sacred Mysteries, etc., *as above.*

May almighty God, etc., *as above.*

In case of necessity it suffices to say:

THROUGH the power given me by the Holy See, I grant thee a plenary indulgence and the remission of all thy sins, and I bless thee. In the name of the Father, and of the Son, ✠ and of the Holy Spirit. *R.* Amen.

8. *If this blessing is given to more than one, all is said as above, except that singular forms are converted into plural.*

9. *With all possible fervor, the priest should add those prayers from the rite of commending a departing soul which follow, and he should exhort the bystanders to pray for the dying person.*

ORDO COMMENDATIONIS ANIMAE

1. Parochus, ad decedentis animae commendationem accedens, Clericum saltem unum, si possit, secum habeat, qui deferat vasculum aquae benedictae, superpelliceum, et stolam violaceam, quibus ipse Sacerdos ante infirmi cubiculum indutus, locum ingrediens, dicit:

℣. Pax huic dómui.

℞. Et ómnibus habitántibus in ea.

Deinde aspergit aegrotum, lectum, et circumstantes aqua benedicta, dicens:

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

2. Postea Salvatoris nostri crucifixi imaginem aegrotó osculandam praebet, verbis efficacibus eum ad spem aeternae salutis erigens, ipsamque imaginem coram eo ponit, ut illam aspiciens, salutis suae spem sumat.

3. Deinde, accensa candela, genibus flexis, cum omnibus circumstantibus breves Litanias devote recitat, in hunc modum:

KYRIE, eléison.

Christe, eléison.

Kýrie eléison.

Sancta María, ora pro eo (ea).

Omnes sancti Angeli et

Archángeli, oráte pro eo (ea).

Sancte Abel, ora.

Omnis chorus Justórum, ora.

Sancte Abraham, ora.

Sancte Joánnes Baptísta, ora.

Sancte Joseph, ora.

Omnes sancti Patriárchae et

Próphétae, oráte.

Sancte Petre, ora.

Sancte Paule, ora.

Sancte Andréa, ora.

Sancte Joánnes, ora.

Omnes sancti Apóstoli et

Evangelístae, oráte.

Omnes sancti Discípuli

Dómini, oráte.

Omnes sancti Innocéntes, oráte.

Sancte Stéphané, ora.

Sancte Laurénti, ora.

Omnes sancti Mártyres, oráte.

Sancte Silvéster, ora.

Sancte Gregóri, ora.

Sancte Augustíne, ora.

Omnes sancti Pontífices et

Confessóres, oráte.

Sancte Benedícte, ora.

Sancte Francíscé, ora.

Sancte Camílle, ora.

Sancte Joánnes de Deo, ora.

COMMENDING A DEPARTING SOUL UNTO GOD

1. Whenever a pastor betakes himself to carry out the ceremony of commending a departing soul, he should if possible be assisted by at least another cleric. The latter will carry the vessel with holy water, a surplice, and a purple stole. Arriving at the sickroom, the priest puts on the surplice and stole, and then entering the room says:

V. Peace be unto this home.

R. And unto all who dwell herein.

Next he sprinkles the sick person, the room, and the bystanders with holy water, saying the antiphon:

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

2. Then he presents a crucifix to the dying person to be kissed, and at the same time addresses a few words to him which will have the effect of inspiring him with hope of eternal salvation. Moreover, he places the crucifix within sight of the patient, so that gazing upon it he may take comfort from the hope which it symbolizes.

3. Thereupon a candle is lighted. The priest and all the bystanders kneel and pray the short litany as follows:

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Holy Mary, pray for him (her).
 All ye holy angels and arch-
 angels, pray, etc.
 Holy Abel,
 All ye choirs of the just,
 Holy Abraham,
 St. John the Baptist,
 St. Joseph,
 All ye holy patriarchs and
 prophets,
 St. Peter,
 St. Paul,
 St. Andrew,
 St. John,

All ye holy apostles and evan-
 gelists,
 All ye holy disciples of our
 Lord,
 All ye holy Innocents,
 St. Stephen,
 St. Lawrence,
 All ye holy martyrs,
 St. Sylvester,
 St. Gregory,
 St. Augustine,
 All ye holy bishops and con-
 fessors,
 St. Benedict,
 St. Francis,
 St. Camillus,
 St. John of God,

Omnes sancti Mónachi et Eremitæ, oráte.	A potestate diaboli, libera.
Sancta María Magdaléna, ora.	Per nativitatem tuam, libera.
Sancta Lúcia, ora.	Per crucem et passionem tuam, libera.
Omnes sanctæ Vírgines et Viduae, oráte.	Per mortem et sepulturam tuam, libera.
Omnes Sancti et Sanctæ Dei, intercedite pro eo (ea).	Per gloriósam resurrectionem tuam, libera.
Propítius esto, parce ei, Dómine.	Per admirabilem ascensionem tuam, libera.
Propítius esto, libera eum (eam), Dómine.	Per grátiam Spíritus Sancti Parácliti, libera.
Propítius esto, libera.	In die iudícii, libera.
Ab ira tua, libera.	Peccatores, te rogámus, audi nos.
A perículo mortis, libera.	Ut ei partas, te rogámus.
A mala morte, libera.	Kýrie, eléison. Christe, eléison.
A poenis inférni, libera.	Kýrie, eléison.
Ab omni malo, libera.	

4. Deinde cum in agone sui exitus animæ anxiatur, dicuntur sequentes Orationes.

Oratio

PROFICÍSCERE, ánima christiána, de hoc mundo, in nómine Dei Patris omnipoténtis, qui te creávit: in nómine Jesu Christi Fílii Dei vivi, qui pro te passus est: in nómine Spíritus Sancti, qui in te effúsus est: in nómine gloriósæ et sanctæ Dei Genitrícis Vírginis Mariæ: in nómine beáti Joseph, ínclyti ejúsdem Vírginis Sponsi: in nómine Angelórum et Archangelórum: in nómine Thronórum et Dominationórum: in nómine Principátuum et Potestátum: in nómine Chérubim et Séraphim: in nómine Patriarchárum et Prophetárum: in nómine sanctórum Apostolórum et Evangelisárum: in nómine sanctórum Mártýrum et Confessorórum: in nómine sanctórum Monachórum et Eremitárum: in nómine sanctárum Vírginum, et ómnium Sanctórum et Sanctárum Dei. Hódie sit in pace locus tuus, et habitatio tua in sancta Sion. Per eúndem Christum Dóminum nostrum. **Ry.** Amen.

St. Mary Magdalen,
 St. Lucy,
 All ye holy monks and hermits,
 All ye holy virgins and widows,
 All ye holy men and women,
 saints of God, make inter-
 cession for him (her).
 Be merciful, spare him (her),
 O Lord.
 Be merciful, deliver him (her),
 O Lord.
 Be merciful, deliver, etc.
 From thy wrath,
 From the peril of death,
 From an evil end,
 From the pains of hell,
 Through thy Nativity,

Through thy Cross and Passion,
 Through thy death and burial,
 Through thy glorious Resurrec-
 tion,
 Through thine admirable
 Ascension,
 Through the grace of the Holy
 Spirit, the Consoler,
 On the day of judgment,
 We sinners, we beseech thee,
 hear us.
 That thou wouldst spare him
 (her), we beseech thee, hear
 us.
 Lord, have mercy on us. Christ,
 have mercy on us. Lord, have
 mercy on us.

4. And as the soul struggles in its death agony, the following prayers are recited:

Prayer

DEPART, O Christian soul, out of this world, in the name of God the Father almighty Who created thee; in the name of Jesus Christ, Son of the living God Who suffered for thee; in the name of the Holy Spirit Who sanctified thee; in the name of the glorious and blessed Virgin Mary, Mother of God; in the name of St. Joseph, her illustrious spouse; in the name of the Angels and Archangels; in the name of the Thrones and Dominations; in the name of the Principalities and Powers; in the name of the Cherubim and Seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins and all the holy men and women of God! May thy rest be in peace this day and thy abode in holy Sion. Through the selfsame Christ our Lord. *Ry.* Amen.

Oratio

DEUS miséricors, Deus clemens, Deus, qui secúndum multi-
túdinem miseratiónum tuárum peccáta poeniténtium deles,
et praeteritórum críminum culpas vénia remissiónis evácuas:
réspice propítius super hunc fámulum tuum **N.** (hanc fámulam
tuam **N.**) et remissiónem ómnium peccatórum suórum, tota cordis
confessióne poscéntem, deprecátus exáudi. Rénova in eo (**ea**),
piíssime Pater, quidquid terréna fragilitáte corrúptum, vel quid-
quid diabólica fraude violátum est: et unitáti córporis Ecclésiae
membrum redemptiósni annécte. Miserére, Dómine, gemítuum,
miserére lacrimárum ejus: et non habéntem fidúciam, nisi in tua
misericórdia, ad tuae Sacraméntum reconciliatiósni admítte. Per
Christum Dóminum nostrum. **Ry.** Amen.

COMMÉNDO te omnipoténti Deo, caríssime frater (caríssima
soror), et ei, cujus es creatúra, commítto: ut, cum humanitá-
tis débitum morte interveniénte persólveris, ad auctórem tuum,
qui te de limo terrae formáverat, revertáris. Egrediénti itaque
ánimae tuae de córpore spléndidus Angelórum coetus occúrrat:
judex Apostolórum tibi senátus advéniat: candidatórum tibi Már-
tyrum triumphátor exércitus óbviet: liliáta rutilántium te Con-
fessórum turma circúmdet: jubilántium te Vírginum chorus excí-
piat: et beátae quiétis in sinu Patriarchárum te compléxus astrín-
gat: sanctus Joseph, moriéntium Patrónus dulcíssimus, in mag-
nam spem te érigat: sancta Dei Génitrix Virgo Maríá suos benigna
óculos ad te convértat: mitis, atque festívus Christi Jesu tibi
aspéctus appáreat, qui te inter assisténtes sibi júgiter interésse
decérnat. Ignóres omne, quod horret in ténebris, quod stridet in
flámmis, quod crúciat in torméntis. Cedat tibi tetérrimus sátanas

Prayer

O GOD of mercy, God of mildness! O God, in the magnitude of thy forgiveness thou dost blot out the sins of the penitent, and dost cancel the debt of past misdeeds through thy gracious pardon. May it please thee to look down in mercy upon this thy servant (handmaid) **R.** who pleads for the remission of all his (her) sins which he sincerely acknowledges, and be thou moved to hear him (her) Renew in him (her) O most gracious Father, whatsoever has been made corrupt through earthly frailty or become depraved through the devil's treachery, and bind him (her) fast as a member of redemption in union with Christ's Body, the Church. Have compassion, O Lord, because of his (her) sighs, have mercy because of his (her) tears, and since he (she) puts confidence in thy forgiveness alone, let him (her) come to the grace of being reconciled with thee. Through Christ our Lord.

R. Amen.

I COMMEND thee, dearest brother (sister) to the almighty God, and entrust thee to Him Whose creature thou art. And having repaid humanity's debt by surrendering thy soul, mayest thou return home to thy Maker Who formed thee from the slime of the earth. At thy soul's departure, may the radiant choir of angels hasten to meet thee, the court of the apostles come forward to plead for thee, the triumphant army of white-robed martyrs receive thee, the lily bedecked host of illustrious confessors surround thee, the chorus of jubilant virgins escort thee. In the bosom of the patriarchs mayest thou be enveloped in blessed rest. May St. Joseph, most tender patron of the dying, sustain thee in wondrous hope. May the holy Virgin Mary, Mother of God, turn kindly gaze upon thee. Mild and festive may the countenance of Jesus Christ appear to thee, and may He reckon thee to be numbered for all time among them that swear fealty to Him. Mayest thou remain a stranger to the tremors of darkness, the hissing of flames, the agony of hell. The hideous Satan keep far from thee, together with his followers. Let him tremble at thy coming in

cum satellítibus suis: in advéntu tuo te comitántibus Angelis contremíscat, atque in aetérnae noctis chaos immáne diffúgiat. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant qui odérunt eum, a fácie ejus. Sicut déficit fumus, deficiant: sicut fluit cera a fácie ignis, sic péreant peccatóres a fácie Dei: et justí epuléntur, et exsúltent in conspéctu Dei. Confundántur ígitur et erubéscant omnes tartáreae legiónes, et ministri sátanae iter tuum impedíre non áudeant. Líberet te a cruciátu Christus, qui pro te crucifíxus est. Líberet te ab aetérna morte Christus, qui pro te mori dignátus est. Constítuat te Christus Fílius Dei vivi intra paradísi sui semper amoéna viréntia, et inter oves suas te verus ille Pastor agnóscat. Ille ab ómnibus peccátis tuis te absólvat, atque ad dexteram suam in electórum suórum te sorte constítuat. Redemptórem tuum fácie ad fáciem vídeas, et praesens semper assístens, manifestíssimam beátis óculis aspicias veritátem. Constitútus (-a) ígitur inter ágmina beatorum contemplatiónis divínae dulcédine potiáris in saécula saeculórum. *Ry.* Amen.

Oratio

SÚSCIPE, Dómine, servum tuum (ancíllam tuam) in locum sperándaе sibi salvatiónis a misericórdia tua. *Ry.* Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae) ex ómnibus perículis inférni, et de láqueis poenárum, et ex ómnibus tribulatió nibus. *Ry.* Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Henoch et Elíam de commúni morte mundi. *Ry.* Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Noë de dilúvio. *Ry.* Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Abraham de Ur Chaldaeorum. *Ry.* Amen.

the escort of angels, and be driven into the frightful nether-world of everlasting night. Let God rise up, let His enemies be scattered, let them who hate Him flee before Him. Let them vanish like smoke, or as wax before the fire; so let sinners perish in the sight of God. But let the just be glad and rejoice before God. Covered with confusion may hell's legions slink away hiding, and let Satan's cohorts not dare to impede thy journey. May Christ Who was crucified for thee deliver thee from torments. May Christ Who vouchsafed to die for thee deliver thee from everlasting death. May Christ, the Son of the living God, place thee in the ever verdant gardens of His Paradise, and may He, the true Shepherd, own thee for one of His flock. May He absolve thee from all thy sins, and appoint thee a place at His right hand, in the lot of His elect. Mayest thou see thy Redeemer face to face, be for all time in His presence, and behold in beatific vision the divine Truth fully manifest. And thus being taken up into the ranks of the blessed, may it be thy sweet delight to contemplate God forever and evermore. **R̄. Amen.**

Prayer

RECEIVE thy servant (handmaid), O Lord, into the place of salvation, for which he (she) does hope because of thy mercy. **R̄. Amen.**

Deliver, O Lord, the soul of thy servant (handmaid) from the perils of hell, and from the bonds of punishment, and from every tribulation. **R̄. Amen.**

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Henoah and Elias from the usual death of human-kind. **R̄. Amen.**

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Noe from the flood. **R̄. Amen.**

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Abraham out of Ur in the land of the Chaldeans. **R̄. Amen.**

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Job de passióibus suis. *R̄.* Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Isaac de hóstia, et de manu patris sui Abrahae. *R̄.* Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Lot de Sódomis, et de flamma ignis. *R̄.* Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Móysen de manu Pharaónis regis Aegyptiórum. *R̄.* Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Daniélem de lacu leónum. *R̄.* Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti tres púeros de camíno ignis ardéntis, et de manu regis iníqui. *R̄.* Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Susánnam de falso crímine. *R̄.* Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti David de manu Regis Saul, et de manu Golíae. *R̄.* Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Petrum et Paulum de carcéribus. *R̄.* Amen.

Et sicut beatíssimam Theclam Vírginem et Mártirem tuam de tribus atrocíssimis torméntis liberásti, sic liberáre dignéris ánimam hujus servi tui (ancíllae tuae), et tecum fácias in bonis congaudére caeléstibus. *R̄.* Amen.

Oratio

COMMENDÁMUS tibi, Dómine, ánimam fámulí tui **N.** (fámulae tuae **N.**), precamúrque te, Dómine Jesu Christe, Salvátor mundi, ut, propter quam ad terram misericórditer descendísti, Patriarchárum tuórum sínibus insinuáre non rénuas. Agnósce, Dómine, creatúram tuam, non a diis aliénis creatam, sed a te solo Deo vivo et vero: quia non est álius Deus praeter te, et

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Job from his sufferings. *R̄. Amen.*

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Isaac from being sacrificed at the hand of his father, Abraham. *R̄. Amen.*

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Lot from Sodom and the flames of fire. *R̄. Amen.*

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Moses from the hand of Pharaoh, king of Egypt. *R̄. Amen.*

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Daniel from the den of lions. *R̄. Amen.*

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver the three youths from the fiery furnace and from the hands of the wicked king. *R̄. Amen.*

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Susanna from the false accusation. *R̄. Amen.*

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver David from the hands of King Saul and Goliath. *R̄. Amen.*

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Peter and Paul out of prison. *R̄. Amen.*

And as thou didst deliver that holy virgin and martyr, Thecla, from a thrice frightful torment, so vouchsafe to deliver the soul of this servant (handmaid) of thine, and grant him (her) to rejoice with thee in the blessedness of heaven. *R̄. Amen.*

Prayer

WE COMMEND to thee, O Lord, the soul of thy servant (handmaid), *N,* and beseech thee, O Lord Jesus Christ, Savior of the world, that thou wouldst not disdain to bear aloft to the bosom of the Patriarchs this soul for whom thou didst in thy mercy come upon earth. Acknowledge him (her), Lord, as thy creature, not made by strange gods but by thee, the only true and living God. For there is no other God but thee, and

non est secundum ópera tua. Laetífica, Dómine, ánimam ejus in conspéctu tuo, et ne memíneris iniquitátem ejus antiquárum, et ebrietátum, quas suscitávit furor, sive fervor mali desidérii. Licet enim peccáverit, tamen Patrem, et Filium, et Spíritum Sanctum non negávit, sed crédidit, et zelum Dei in se hábnit, et Deum, qui fecit ómnia, fidéliter adorávit.

Oratio

DELÍCTA juventútis, et ignorántias, ejus, quaesumus, ne memíneris, Dómine: sed secundum magnam misericórdiam tuam memor esto illius in glória claritátis tuae. Aperíantur ei caeli, collaeténtur illi Angeli. In regnum tuum, Dómine, servum tuum (ancillam tuam) súscipe. Suscípíat eum (eam) sanctus Michaél Archángelus Dei, qui militíae caeléstis méruit principátum. Véniant illi óbviám sancti Angeli Dei, et perdúcant eum (eam) in civitátem caeléstem Jerúsalem. Suscípíat eum (eam) beátus Petrus Apóstolus, cui a Deo claves regni caeléstis tráditae sunt. Adjuvet eum (eam) sanctus Paulus Apóstolus, qui dignus fuit esse vas electiónis. Intercédát pro eo (ea) sanctus Joánnes eléctus Dei Apóstolus, cui reveláta sunt secréta caeléstia. Orent pro eo (ea) omnes sancti Apóstoli, quibus a Dómino data est potéstas ligándi, atque solvéndi. Intercédánt pro eo (ea) omnes Sancti et Elécti Dei, qui pro Christi nómine torménta in hoc saéculo sustinuerunt: ut, vínculis carnis exútus (-a), pervenire mereátur ad glóriam regni caeléstis, praestánte Dómino nostro Jesu Christo: Qui cum Patre et Spíritu Sancto vivit et regnat in saécula saeculórum. **R.** Amen.

Oratio

CLEMENTÍSSIMA Virgo Dei Génitrix María, macréntium píssima consolátrix, sámulí **N.** (sámulae **N.**) spíritum Fílio suo comméndet, ut, hoc matérno intervéntu, terróres mortis non

nothing to compare with thy works. O Lord, let his (her) soul find joy in beholding thee. Be not mindful of his (her) former transgressions and excesses which passion and desire did engender. For although he (she) has sinned, yet he (she) has never denied the Father, Son, and Holy Spirit, but has kept the faith, and has had zeal for God's honor and did faithfully worship Him Who created all things.

Prayer

WE BESEECH thee, O Lord, remember not the sins of his (her) youth nor his (her) errors, but in thy great mercy be mindful of him (her) in the splendor of thy majesty. Let the heavens be opened to him (her), and the angels rejoice with him (her). Receive thy servant (handmaid), O Lord, into thy kingdom. Let him (her) be welcomed by St. Michael, the archangel of God who has deserved to hold first place among the heavenly host. May the holy angels of God come to meet him (her) and lead him (her) into the heavenly city, Jerusalem. May he (she) be received by the blessed apostle, Peter, to whom God has entrusted the keys to the kingdom of heaven. May he (she) be helped by St. Paul, the apostle who was worthy of being made a vessel of election. May he (she) find an intercessor in St. John, the beloved disciple of God to whom were revealed celestial mysteries. Let all the holy apostles whom our Lord gave the power of binding and loosing pray for him (her). Let all the saints and elect of God, they who in this world endured agony for the sake of Christ, make intercession for him (her). Thus may he (she), freed from the fetters of this body, merit to attain the glory of the kingdom of heaven, through the grace of our Lord, Jesus Christ, Who liveth and reigneth with the Father and the Holy Spirit for all eternity. *R.* Amen.

Prayer

MAY the most benign Virgin Mary, Mother of God, loving consoler of the afflicted, commend to her Son the soul of **N**, her servant, that by her maternal intervention he (she) shall

tímeat; sed desiderátam caeléstis pátriae mansiónem, ea cómite, lactus (☩) ádeat. *Ry.* Amen.

Oratio

AD TE confúgio, sancte Joseph, Patróne moriéntium, tibíque, in cujus beáto tránsitu vígiles adstiterunt Jesus et María, per hoc utrúmque caríssimum pignus, ánimam hujus fámuli *N.* (fámulae *N.*), in extrémó agóne laborántem, eníxe comméndo, ut ab insídiis diáboli, et a morte perpétua, te protegénte, liberétur, et ad gáudia aetérna perveníre mereátur. Per eúmdem Christum Dóminum nostrum. *Ry.* Amen.

5. *Si vero diutius laboret anima, poterit legi super aegrotum hoc Evangelium S. Joannis:*

Joann. 17, 1-26

SUBLEVÁTIS óculis in caelum, Jesus dixit: Pater, venit hora, clarífica Fílium tuum, ut Fílius tuus claríficet te: sicut dedísti ei potestátem omnis carnis, ut omne, quod dedísti ei, det eis vitam aetérnam. Haec est autem vita aetérna: ut cognóscant te, solum Deum verum, et quem misísti Jesum Christum. Ego te clarificávi super terram: opus consummávi, quod dedísti mihi, ut fáciam, et nunc clarífica me tu, Pater, apud temetípsum, claritáte, quam hábui, priúsqvam mundus esset, apud te. Manifestávi nomen tuum homínibus, quos dedísti mihi de mundo: tui erant, et mihi eos dedísti: et sermónem tuum servavérunt. Nunc cognovérunt, quia ómnia, quae dedísti mihi, abs te sunt: quia verba, quae dedísti mihi, dedi eis: et ipsi accepérunt, et cognovérunt vere quia a te exívi, et credidérunt quia tu me misísti. Ego pro eis rogo, non pro mundo rogo, sed pro his, quos dedísti mihi: quia tui sunt: et mea ómnia tua sunt, et tua mea sunt: et clarificátus sum in eis. Et jam non sum in mundo, et hi in mundo sunt, et ego ad te

not fear the terrors of death, but shall in her company enter with joy the desired mansions of our heavenly fatherland. *R̄.* Amen.

Prayer

TO THEE do I have recourse, O Blessed Joseph, patron of the dying, at whose holy passing Jesus and Mary stood watch. By the love which they pledged at thy departure, I earnestly commend to thee the soul of this servant (handmaid), *N.*, suffering the throes of his (her) last agony, that under thy protecting care he (she) may be delivered from the wiles of the devil and from eternal death, and may deserve to attain everlasting happiness. Through the selfsame Christ our Lord. *R̄.* Amen.

5. *If the death struggle continues for a longer time, the priest may read over the dying person the following Gospel according to St. John:*

John 17: 1-26

THESE things Jesus spoke, and lifting up His eyes to heaven, He said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee. As thou hast given Him power over all flesh, that He may give eternal life to all whom thou hast given Him. Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, Whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee. I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them; and they have kept thy word. Now they have known, that all things which thou hast given me, are from thee. Because the words which thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them whom thou hast given me, because they are thine. And all my things are thine, and thine are mine; and I am glorified in them. And now I am not in the world, and these are in the world, and I come to

vénio. Pater sancte, serva eos in nómine tuo, quos dedísti mihi: ut sint unum, sicut et nos. Cum essem cum eis, ego servábam eos in nómine tuo. Quos dedísti mihi, custodívi: et nemo ex eis périit, nisi ~~í~~liis perditiónis, ut Scriptúra impleátur. Nunc autem ad te vénio: et haec loquor in mundo, ut hábeant gáudium meum implétum in semetípsis. Ego dedi eis sermónem tuum, et mundus eos ódio hábuit quia non sunt de mundo, sicut et ego non sum de mundo. Non rogo, ut tollas eos de mundo, sed ut serves eos a malo. De mundo non sunt, sicut et ego non sum de mundo. Sanctífica eos in veritáte. Sermo tuus véritas est. Sicut tu me misísti in mundum, et ego misi eos in mundum. Et pro eis ego sanctífico meípsum: ut sint et ipsi sanctificáti in veritáte. Non pro eis autem rogo tantum, sed et pro eis, qui creditúri sunt per verbum eórum in me: ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint: ut credat mundus, quia tu me misísti. Et ego claritátem, quam dedísti mihi, dedi eis: ut sint unum, sicut et nos unum sumus. Ego in eis, et tu in me: ut sint consummáti in unum: et cognóscat mundus, quia tu me misísti, et dilexísti eos, sicut et me dilexísti. Pater, quos dedísti mihi, volo, ut ubi sum ego, et illi sint mecum: ut vídeant claritátem meam, quam dedísti mihi: quia dilexísti me ante constitutió-nem mundi. Pater juste, mundus te non cognóvit: ego autem te cognóvi, et hi cognovérunt, quia tu me misísti. Et notum feci eis nomen tuum, et notum fáciam: ut diléctio, qua dilexísti me, in ipsis sit, et ego in ipsis.

Pássio Dómini nostri Jesu Christi

secúndum Joánnem

Joann. 18 et 19

IN ILLO témpore: Egréssus est Jesus cum discíplis suis trans torréntem Cedron, ubi erat hortus, in quem introívit ipse, et

thee. Holy Father, keep them in thy name whom thou hast given me; that they may be one, as we also are. While I was with them, I kept them in thy name. Those whom thou gavest me have I kept; and none of them is lost, but the son of perdition, that the scripture may be fulfilled. And now I come to thee; and these things I speak in the world, that they may have my joy filled in themselves. I have given them thy word, and the world hath hated them, because they are not of the world; as I also am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them; that they may be one, as we also are one; I in them, and thou in me; that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me. Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. Just Father, the world hath not known thee; but I have known thee: and these have known that thou hast sent me. And I have made known thy name to them, and will make it known; that the love wherewith thou hast loved me, may be in them, and I in them.

The Passion of our Lord, Jesus Christ, According to St. John

John 18 and 19

AT THAT time: He went forth with His disciples over the brook Cedron, where there was a garden, into which He

discípuli ejus. Sciébat autem et Judas, qui tradébat eum, locum: quia frequénter Jesus convénerat illuc cum discíplis suis. Judas ergo cum accepísset cohórtem, et a pontificibus et pharisaéis ministros, venit illuc cum latérnis, et fácibus, et armis. Jesus itaque sciens ómnia, quae ventúra erant super eum, processit, et dixit eis: Quem quaéritis. Respondérunt ei: Jesum Nazarénum. Dicit eis Jesus: Ego sum. Stabat autem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogávit eos: Quem quaéritis. Illi autem dixerunt: Jesum Nazarénum. Respondit Jesus: Dixi vobis, quia ego sum: si ergo me quaéritis, sínite hos abíre. Ut implerétur sermo, quem dixit: Quia quos dedísti mihi, non pérdidi ex eis quemquam. Simon ergo Petrus habens gládium edúxit eum: et percússit pontíficis servum: et abscídít aurículam ejus dèxteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: Mitte gládium tuum in vagínam. Cálicem, quem dedit mihi Pater, non bibam illum? Cohors ego, et tribúnas, et ministri Judaéorum comprehendérunt Jesum, et ligavérunt eum: et adduxérunt eum ad Annam primum; erat enim socer Cáiphae, qui erat pón.tifex anni illíus. Erat autem Cáiphas, qui consílium déderat Judaéis: Quia expedit, unum hóminem mori pro pópulo. Sequebátur autem Jesum Simon Petrus, et álius discípus. Discípulus autem ille erat notus pontífici, et introívit cum Jesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discípus álius, qui erat notus pontífici, et dixit ostiárie: et introduxit Petrum. Dicit ergo Petro ancílla ostiária: Numquid et tu ex discíplis es hóminis istíus? Dicit ille: Non sum. Stabant autem servi, et ministri ad prunas: quia frigus erat, et calefaciébant se; erat autem cum eis et Petrus stans, et calefacièns se. Pón.tifex ergo interrogávit Jesum de discíplis suis, et de doctrína

entered with His disciples. And Judas also, who betrayed Him, knew the place; because Jesus had often resorted thither together with His disciples. Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth, and said to them: Whom seek ye? They answered Him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them: I am He, they went backward, and fell to the ground. Again therefore He asked them: Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He. If therefore you seek me, let these go their way. That the word might be fulfilled which He said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it? Then the band and the tribune, and the servants of the Jews, took Jesus, and bound Him. And they led Him away to Annas first, for he was father in law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out, and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also, standing and warming himself. The high priest therefore asked Jesus of His disciples,

ejus. Respóndit ei Jesus: Ego palam locútus sum mundo: ego semper dócui in synagóga, et in templo, quo omnes Judaéi convéniunt: et in occúlto locútus sum nihil. Quid me intérogas? intéroga eos, qui audiérunt quid locútus sim ipsis: ecce hi sciunt quae díxerim ego. Haec autem cum díxisset, unus assístens ministrórum dedit álapam Jesu, dicens: Sic respóndes pontífici? Respóndit ei Jesus: Si male locútus sum, testimónium pérhibe de malo: si autem bene, quid me caedis? Et misit eum Annas ligátum ad Cáipham pontíficem. Erat autem Simon Petrus stans, et calefáciens se. Dixérunt ergo ei: Numquid et tu ex discípulis ejus es? Negávit ille, et díxit: Non sum. Dicit ei unus ex servis pontíficis, cognátus ejus, cujus abscídit Petrus aurículam: Nonne ego te vidi in horto cum illo? Iterum ergo negávit Petrus: et statim gallus cantávit. Addúcunt ergo Jesum in Cáipha in praetórium. Erat autem mane: et ipsi non introiérunt in praetórium, ut non contaminaréntur, sed ut manducárent pascha. Exívit ergo Pilátus ad eos foras, et díxit: Quam accusatiónem affértis advérsus hóminem hunc? Respondérunt, et díxérunt ei: Si non esset hic malefáctor, non tibi tradidissémus eum. Díxit ergo eis Pilátus: Accípite eum vos, et secúndum legem vestram judicáte eum. Díxérunt ergo ei Judaéi: Nobis non licet interfícere quemquam. Ut sermo Jesu implerétur, quem díxit, significans qua morte esset moritúrus. Introívit ergo íterum in praetórium Pilátus, et vocávit Jesum, et díxit ei: Tu es rex Judaeórum? Respóndit Jesus: A temetípso hoc dicis, an álii díxérunt tibi de me? Respóndit Pilátus: Numquid ego Judaéus sum? Gens tua, et pontífices tradidérunt te mihi: quid fecísti? Respóndit Jesus: Regnum meum non est de hoc mundo: si ex hoc mundo esset regnum meum, ministri mei útique decertárent, ut non tráderer Judaéis: nunc autem regnum meum non est hinc. Díxit ítaque ei Pilátus: Ergo rex es tu? Respóndit Jesus: Tu dicis, quia rex sum ego. Ego in hoc natus

and of His doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? Ask them who have heard what I have spoken unto them: behold they know what things I have said. And when He had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou me? And Annas sent Him bound to Caiphaz the high priest. And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of His disciples? He denied it, and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with Him? Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphaz to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered, and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate therefore said to them: Take Him you, and judge Him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death; that the word of Jesus might be fulfilled, which He said, signifying what death He should die. Pilate therefore went into the hall again, and called Jesus, and said to Him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but my kingdom is not from hence. Pilate therefore said to Him: Art thou a king then? Jesus answered: Thou

sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti: omnis, qui est ex veritáte, audit vocem meam. Dicit ei Pilátus: Quid est veritas? Et cum hoc dixisset, íterum exívit ad Judaéos, et dicit eis: Ego nullam invénio in eo causam. Est autem consuetúdo vobis, ut unum dimíttam vobis in Pascha: vultis ergo dimíttam vobis regem Judaeórum? Clamavérunt ergo rursum omnes, dicétes: Non hunc, sed Barábbam. Erat autem Barábbas latro. Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et mílites plectétes corónam de spinis, ímposuérunt cápiti ejus: et veste purpúrea circumdedérunt eum. Et veniébant ad eum, et dicébant: Ave, Rex Judaeórum: et dabant ei álapas. Exívit ergo íterum Pilátus foras, et dicit eis: Ecce addúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam. (Exívit ergo Jesus portans corónam spíneam, et purpúreum vestiméntum.) Et dicit eis: Ecce homo. Cum ergo vidíssent eum ponúfices, et mínistri, clamábant, dicétes: Crucífíge, crucífíge eum. Dicit eis Pilátus: Accípite eum vos, et crucifígite: ego enim non invénio in eo causam. Respondérunt ei Judaéi: Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit. Cum ergo audíssent Pilátus hunc sermónem, magis tímuit. Et ingrèssus est praetórium íterum: et dixit ad Jesum: Unde es tu? Jesus autem respónsum non dedit ei. Dicit ergo ei Pilátus: Mihi non lóqueris? nescis, quia potestátem hábeo crucifígere te, et potestátem hábeo dimíttere te? Respóndit Jesus: Non habéres potestátem advérsum me ullam, nisi tibi datum esset désuper. Proptérea qui me trádidit tibi, majus peccátum habet. Et exínde quaerebat Pilátus dimíttere eum. Judaéi autem clamábant dicétes: Si hunc dimíttis, non es amícus Caésaris. Omnis enim qui se regem facit, contradícit Caésari. Pilátus autem cum audíssent hos sermónes, addúxit foras Jesum, et sedit pro tribunáli, in loco, qui dícitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Paschae, hora

sayest that I **am** a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Everyone that is of the truth, heareth my voice. Pilate saith to Him: What is truth? And when he said this, he went out again to the Jews, and saith to them: I find no cause in Him. But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then therefore, Pilate took Jesus, and scourged Him. And the soldiers plating a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him and said: Hail, king of the Jews; and they gave Him blows. Pilate therefore went forth again, and saith to them: Behold, I bring Him forth unto you, that you may know that I find no cause in Him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man. When the chief priests, therefore, and the servants, had seen Him, they cried out, saying: Crucify Him, crucify Him. Pilate saith to them: Take Him you, and crucify Him: for I find no cause in Him. The Jews answered him: We have a law; and according to the law He ought to die, because He made Himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore saith to Him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin. And from henceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.

quasi sexta, et dicit Judaéis: Ecce Rex vester. Illi autem clamábant: Tolle, tolle, crucifige eum. Dicit eis Pilátus: Regem vestrum crucifigam? Respondérunt pontífices: Non habémus regem, nisi Caesarem. Tunc ergo trádidit eis illum, ut crucifigerétur. Susceperunt autem Jesum, et eduxérunt. Et bájulans sibi crucem, exívit in eum, qui dícitur Calváriae, locum, hebráice autem Gólgotha; ubi crucifixerunt eum, et cum eo álios duos, hinc et hinc, médium autem Jesum. Scripsit autem et título Pilátus: et pósuit super crucem. Erat autem scriptum: Jesus Nazarénus, Rex Judaeórum. Hunc ergo título multi Judaeórum legérunt: quia prope civitátem erat locus, ubi crucifixus est Jesus. Et erat scriptum hebráice, graece et latíne. Dicébant ergo Piláto pontífices Judaeórum: Noli scribere, Rex Judaeórum, sed quia ipse dixit: Rex sum Judaeórum. Respóndit Pilátus: Quod scripsi, scripsi. Mílités ergo cum crucifixissent eum, accepérunt vestiménta ejus (et fecérunt quátuor partes: unicuíque míliti partem), et túnica. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ívicem: Non scindámus eam, sed sortiámur de illa cujus sit. Ut Scriptúra implerétur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam miserunt sortem. Et mílités quidem haec fecérunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus, María Cléophae, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suae: Múlier, ecce fílius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua. Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: Sítio. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori ejus. Cum ergo accepisset Jesus acétum, dixit: Consummátum est. Et inclináto cápite trádidit spíritum. Judaéi ergo (quóniam Parascéve

And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with Him; away with Him; crucify Him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. Then therefore he delivered Him to them to be crucified. And they took Jesus, and led Him forth. And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew Golgotha; where they crucified Him, and with Him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was, Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that He said, I am the King of the Jews. Pilate answered: What I have written, I have written. The soldiers therefore, when they had crucified Him, took His garments (and they made four parts, to every soldier a part), and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have cast lot. And the soldiers indeed did these things. Now there stood by the cross of Jesus, His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing whom He loved, He saith to His mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own. Afterward, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: It is consummated. And bowing His

erat) ut non remanèrent in cruce cōrpora sábbato (erat eum magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum láncea latus ejus apéruiť, et contínuo exívit sanguís, et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus. Et ille scit, quia vera dicit: ut et vos credátis. Facta sunt enim haec, ut Scriptúra implerétur: Os non comminuétis ex eo. Et íterum ália Scriptúra dicit: Vidébunt in quem transfixérunt. Post haec autem rogávit Pilátum Joseph ab Arímathaéa (eo quod esset discípulus Jesu, occúltus autem propter metum Judaeórum), ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad Jesum nocte primam, ferens mixtúram myrrhae, et áloës, quasi libras centum. Accepérunt ergo corpus Jesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Judaéis sepelíre. Erat autem in loco, ubi crucifíxus est, hortus: et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Judaeórum, quia juxta erat monuméntum, posuérunt Jesum.

6. *Oratio ad Dominum Jesum Christum de singulis articulis passionis ejus, dicenda a moriente vel ab alio pro eo.*

✠ Adorámus te, Christe, et benedícimus tibi.

℟. Quia per sanctam crucem tuam redemísti mundum.

DEUS, qui pro redemptione mundi voluísti nasci, circumcídí, a Judaéis reprobári, a Juda tradítore ósculo tradi, vínculis alligári, sicut agnus ínnocens ad víctimam duci, atque conspécti-

head, He gave up the ghost. Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it, hath given testimony; and his testimony is true. And he knoweth that he saith true; that you also may believe. For these things were done, that the scripture might be fulfilled: You shall not break a bone of Him. And again another scripture saith: They shall look on Him whom they pierced. And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus also came (he who at the first came to Jesus by night), bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of Jesus, and bound It in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where He was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

6. *Prayer to our Lord, Jesus Christ, contemplating the various events of His Passion — to be said by the dying person or by another acting in his stead.*

V. We adore thee, O Christ, and we bless thee.

R. For by the holy Cross thou hast redeemed the world.

O GOD, thou didst will, in order to redeem the world, to be born of a woman and to submit to circumcision; to be repudiated by the Jews and betrayed with a kiss by the traitor,

bus Annae, Cáiphae, Piláti, et Heródis indecénter offérri, a falsis téstibus accusári, flagéllis et oppróbriis vexári, sputis cónspui, spinis coronári, cólaphis caedi, arúndine pércuti, fácie velári, véstibus éxui, cruci clavis affígi, in cruce levári, inter latrónes depu-
tári, felle et acéto potári, et láncea vulnerári: tu, Dómine, per has sanctíssimas poenas tuas, quas ego indignus récolo, et per sanctam crucem et mortem tuam, líbera me (*vel, si alius dicit pro eo vel ea, líbera fámulum tuum N. vel fámulam tuam N.*) a poenis inférni, et perducere dignéris, quo perduxisti latrónem tecum crucifíxum: Qui cum Patre et Spírítu Sancto vivis et regnas in saécula saeculórum. *R̄.* Amen.

Dici praeterea possunt sequentes Psalmi.

Psalmus 117

CONFITEMINI Dómino quóniam bonus: * quóniam in saéculum misericórdia ejus.

Dicat nunc Israël quóniam bonus: * quóniam in saéculum misericórdia ejus.

Dicat nunc domus Aaron: * quóniam in saéculum misericórdia ejus.

Dicant nunc qui timent Dóminum: * quóniam in saéculum misericórdia ejus.

De tribulatióne invocávi Dóminum: * et exaudivit me in latitúdine Dóminus.

Dóminus mihi adjutor: * non timébo quid fáciat mihi homo.

Dóminus mihi adjutor: * et ego despiciam inimícos meos.

Bonum est confídere in Dómino, * quam confídere in hómine:

Bonum est speráre in Dómino, * quam speráre in princípibus.

Omnes gentes circuíerunt me: * et in nómine Dómini quia ultus sum in eos.

Judas; to be bound in chains and led like an innocent lamb to the slaughter; to be shamefully made a spectacle of in the sight of Annas, Caiphas, Pilate, Herod; to be accused by false witnesses, tortured by scourging and mockery, spat upon, crowned with thorns, whipped, and struck with a reed, blindfolded, stripped of thy garments, nailed to the Cross and lifted up on it, reckoned among robbers, thy thirst slaked with vinegar and gall, thy side pierced with a lance! O Lord, by thy sacred sufferings which I, unworthy as I am, recall to mind, and by thy holy Cross and death — do thou deliver me (or if another says the prayer for the dying person: do thou deliver thy servant [handmaid] N.) from the pains of hell, and lead me (him, her) to that place whither thou didst lead the good thief who was crucified with thee. Thou Who livest and reignest with the Father and the Holy Spirit for all eternity. *R.* Amen.

The following psalms may be added:

Psalm 117

GIVE thanks to the Lord, for He is good, for His love endures forever.

Let the house of Israel say: "Yea, He is great, for His love endures forever."

Let the house of Aaron say: "Yea! For His love endures forever."

Let them who fear Yahweh say: "For His love endures forever."

When I was in straits I called upon the Lord; the Lord heard me and made me free.

The Lord is my helper, I need not fear; what can mere man do to me?

The Lord stands by me as my helper, and I shall see my foes confused.

Better to take refuge in the Lord than to trust in man.

Better to take refuge in the Lord than to rely on princes.

All peoples encompassed me; but I crushed them in the name of my Lord.

Circumdántes circumdedérunt me: * et in nómine Dómini quia ultus sum in eos.

Circumdedérunt me sicut apes, et exarsérunt sicut ignis in spinis: * et in nómine Dómini quia ultus sum in eos.

Impúlsus evérsus sum ut cáderem: * et Dóminus suscepit me.

Fortitúdo mea, et laus mea Dóminus: * et factus est mihi in salútem.

Vox exsultatiónis, et salútis * in tabernáculis justórum.

Déxtera Dómini fecit virtútem: déxtera Dómini exaltávit me, * déxtera Dómini fecit virtútem.

Non móriar, sed vivam: * et narrábo ópera Dómini.

Castigans castigávit me Dóminus: * et morti non trádidit me.

Aperíte mihi portas justítiae, ingressus in eas confitébor Dómino: * haec porta Dómini, justi intrábunt in eam.

Confitébor tibi quóniam exaudísti me: * et factus es mihi in salútem.

Lápidem, quem reprobavérunt aedificántes: * hic factus est in caput ánguli.

A Dómino factum est istud: * et est mirábile in óculis nostris.

Haec est dies, quam fecit Dóminus: * exsultémus, et laetémur in ea.

O Dómine, salvum me fac, o Dómine, bene prosperáre: * benedíctus qui venit in nómine Dómini.

Benedíximus vobis de domo Dómini: * Deus Dóminus, et illúxit nobis.

Constitúite diem solémnem in condénsis, * usque ad cornu altáris. Deus meus es tu, et confitébor tibi: * Deus meus es tu, et exaltábo te.

Confitébor tibi quóniam exaudísti me: * et factus es mihi in salútem.

Confitémini Dómino quóniam bonus: * quóniam in saéculum misericórdia ejus.

Glória Patri.

From all sides they surrounded me — I cut through them in the name of my Lord.

They swarmed about me like bees, they flared like fire among thorns; but I destroyed them in the name of my Lord.

I was thrust upon to make me fall, but the Lord supported me. The Lord is my strength and my renown; He has been salvation to me.

There is a shout of joy and victory in the tents of the righteous. The right hand of the Lord wrought mightily, the right hand of the Lord exalted me, the right hand of the Lord wrought mightily.

I shall not die, but live, and tell of Jehovah's deeds.

The Lord hath chastised me sorely, yet delivered me not unto death.

Open to me the gates of righteousness, and entering thereby I shall render thanks to my Lord.

This is the gate of the Lord; the just shall enter therein.

I shall thank thee, for thou hast heard me; thou art become my savior.

The stone which the builders rejected itself is become the cornerstone.

This is the Lord's doings; it is marvelous in our eyes.

This is the day which the Lord hath made; let us be glad and rejoice thereon,

O Lord, save me! O Lord, prosper me!

Blessed he that enters in the name of the Lord. From the Lord's house we bless you.

The Lord is God, and hath shone upon us. Appoint a procession with garlands of foliage even to the horns of the altar.

Thou art my God, wherefore I thank thee, my God, praising I exalt thee.

Render thanks to the Lord, for He is good, for His love endureth forever.

Glory be to the Father.

Psalmus 118 j

BEÁTI immaculáti in via: * qui ámbulant in lege Dómini.
Beáti, qui scrutántur testimónia ejus: * in toto corde exquí-
runt eum.

Non enim qui operántur iniquitátem, * in viis ejus ambulavérunt.
Tu mandásti * mandáta tua custodíri nimis.

Utinam dirigántur viae meae, * ad custodiéndas justificatiónes
tuas!

Tunc non confúndar, * cum perspéxero in ómnibus mandátis tuis.
Confitébor tibi in directi óne cordis: * in eo quod dídici júdicia
justítiae tuae.

Justificatiónes tuas custódiam: * non me derelínquas usquequáque.
In quo córrigit adolescéntior viam suam? * in custodiéndo ser-
mónes tuos.

In toto corde meo exquisívi te: * ne repéllas me a mandátis tuis.

In corde meo abscondí elóquia tua: * ut non peccem tibi.

Benedíctus es, Dómine: * doce me justificatiónes tuas.

In lábiis meis, * pronuntiávi ómnia júdicia oris tui.

In via testimoniórum tuórum delectátus sum, * sicut in ómnibus
divítiis.

In mandátis tuis exercébor: * et considerábo vias tuas.

In justificatiónebus tuis meditábor: * non oblivíscar sermónes tuos.

Glória Patri.

Psalmus 118 ij

RETRÍBUE servo tuo, vivífica me: et custódiam sermónes tuos.
Revéla óculos meos: * et considerábo mirábília de lege tua.

Incola ego sum in terra: * non abscondas a me mandáta tua.

Concupívit ánima mea desideráre justificatiónes tuas, * in omni
témpace.

Increpásti supérbos: * maledícti qui declínant a mandátis tuis.

Aufer a me oppróbrium, et contéptum: * quia testimónia tua
exquisívi.

Psalm 118, I

BLESSED are they whose life is blameless, who walk in the law of the Lord.

Blessed are they who keep His precepts, who seek Him with all their heart,

Who do no evil, but walk in His way.

Thou hast given thy precepts to be observed most diligently.

O that my ways were established in the keeping of thy statutes!

Then should I not be ashamed when I consider all thy commandments.

With an upright heart I will praise thee, while I learn thy just ordinances.

I will keep thy statutes. Forsake me not utterly!

How shall a youth keep pure his ways? By taking heed of thy teaching.

With all my heart I seek thee; allow me not to stray from thy commandments.

In my heart I treasure thy saying, lest I sin against thee.

Blessed art thou, O Lord; teach me thy statutes.

With my lips I recount all ordinances of thy mouth.

I delight in the ways of thy revelations, as much as in all riches.

I will meditate on thy precepts, and will reflect on thy ways.

I will delight in thy statutes; I will not forget thy teachings.

Glory be to the Father.

Psalm 118, II

DEAL bountifully with thy servant that I may live, and I will follow thy teaching.

Open thou mine eyes that I may consider the wondrous things of thy law.

I am a sojourner here on earth; hide not thy commandments from me.

My soul becomes faint; longing at all times for thy ordinances.

Thou hast rebuked the proud; accursed are forsakers of thy precepts.

Etenim sedérunt príncipes, et advérsus me loquebántur: * servus autem tuus exercebátur in justificatióibus tuis.

Nam et testimónia tua meditatio mea est: * et consílium meum justificatióes tuæ.

Adhaésit paviménto ánima mea: * vivífica me secúndum verbum tuum.

Vias meas enuntiávi, et exaudísti me: * doce me justificatióes tuas.

Viam justificatiónum tuárum ínstrue me: * et exercébor in mirabílibus tuis.

Dormitávit ánima mea prae taédio: * confírma me in verbis tuis.

Viam iniquitátis ámove a me: * et de lege tua miserére mei.

Viam veritátis elégi: * judícia tua non sum oblítus.

Adhaési testimoniis tuis, Dómine: * noli me confúndere.

Viam mandatórum tuórum cucúrri, * cum dilatásti cor meum.

Glória Patri.

7. **Tres piae et utiles morientibus Orationes, cum tribus et tribus Ave, María, in agone mortis recitandae.**

Primo dicitur: Kýrie, eléison. Christe, eléison. Kýrie, eléison. Pater noster. Ave María.

Oratio

DÓMINE Jesu Christe, per tuam sanctíssimam agoníam, et oratióem, qua orásti pro nobis in monte Olivéti, quando factus est sudor tuus sicut guttae sánguinis decurréntis in terram: óbsecro te, ut multitudinem sudóris tui sanguínei, quem prae timóris angústia copiosíssime pro nobis effudísti, offérre et osténdere dignéris Deo Patri omnipoténti contra multitudinem ómnium peccatórum hujus fámuli tui **N.** (fámulae tuae **N.**) et líbera eum (eam) in hac hora mortis suae ab ómnibus poenis et angústiiis, quas pro peccátis suis se timet meruísse: Qui cum eódem

Remove shame from me and reproach, for I do keep thy manifestations.

Though princes sit together and talk against me, yet thy servant is engrossed in thy statutes.

For thy revelations are my delight, thy statutes are my counselors. My soul doth cleave to the dust; revive me in accordance with thy word.

I did reveal my ways, and thou didst hear me; O teach me thy statutes.

Make me understand thy manifest ways, and I will meditate on thy wondrous works.

My spirit melts in tears with grief; lift me up according to thy word.

Hinder me from the path of error, and graciously bestow on me thy law.

I have chosen the way of truth, I have set before me thy decrees. I hold fast to thy revelations, O Lord, do not confound me.

I will run on the way of thy commandments, when thou hast added joy and strength to my heart.

Glory be to the Father.

7. **Three devout and helpful prayers for the dying, together with the Our Father and Hail Mary, to be said during the last agony:**

First is said: Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father. Hail Mary.

Prayer

O LORD, Jesus Christ, by thy sacred agony and by thy prayer for us on the Mount of Olives, when thy sweat became as drops of blood falling to earth, I beseech thee, that thou wouldst deign to offer and present to God, the Father almighty, this bloody sweat which thou didst in anguish and fear shed so prodigally on our behalf. May God accept thy offering in atonement for the many sins of this thy servant (handmaid), **N.**, and may He deliver him (her) at the hour of death from the punishment and torment he (she) fears in retribution. Thou Who livest

Patre et Spírítu Sancto vivis et regnas Deus in saécula saeculórum.

R̄. Amen.

Secundo dicitur: Kýrie, eléison. Christe, eléison. Kýrie, eléison. Pater noster. Ave María.

Oratio

DÓMINE Jesu Christe, qui pro nobis mori dignátus es in cruce, óbsecro te, ut omnes amaritúdines passiónum, et poenárum tuárum, quas pro nobis míseris peccatóribus sustinuísti in cruce, máximè in illa hora, quando sanctíssima ánima tua egréssa est de sanctíssimo córpore tuo, offérre et osténdere dignéris Deo Patri omnipoténti pro ánima hujus fámuli tui **N.** (fámulae tuae **N.**), et líbera eum (eam) in hac hora mortis ab ómnibus poenis et passiónibus, quas pro peccátis suis se timet meruísse: Qui cum eódem Patre et Spírítu Sancto vivis et regnas Deus in saécula saeculórum. **R̄.** Amen.

Tertio dicitur: Kýrie, eléison. Christe, eléison. Kýrie, eléison. Pater noster. Ave María.

Oratio

DÓMINE Jesu Christe, qui per os Prophétae dixísti: In caritáte perpétua diléxi te, ídeo attráxi te míserans; óbsecro te, ut eámdem caritátem tuam, quae te de caelis in terram ad tolerándas ómnium passiónum tuárum amaritúdines attráxit, offérre et osténdere dignéris Deo Patri omnipoténti pro ánima hujus fámuli tui **N.** (fámulae tuae **N.**), et líbera eum (eam) ab ómnibus passiónibus et poenis, quas pro peccátis suis timet se meruísse. Et salva ánimam ejus in hac hora éxitus sui. Aperi ei jánuam vitae, et fac eum (eam) gaudére cum Sanctis tuis in glória aetérna. Et tu, piíssime Dómine Jesu Christe, qui redemísti nos pretiosíssimo

and reignest with the selfsame Father and Holy Spirit, God, for all eternity. *Ry.* Amen.

A second time: Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father. Hail Mary.

Prayer

O LORD, Jesus Christ, Who for our sake didst deign to die on the Cross, I beseech thee, that thou wouldst offer and present to God, the Father almighty, all the bitterness of the suffering and torment thou didst endure in being crucified, above all at the moment when thy most holy soul took leave of thy sacred body. May God accept thy offering on behalf of the soul of this thy servant (handmaid), *N.*, and may He deliver him (her) at the hour of death from the punishment and suffering he (she) fears in retribution for his (her) sins. Thou Who livest and reignest with the selfsame Father and Holy Spirit, God, forever and ever. *Ry.* Amen.

A third time: Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father. Hail Mary.

Prayer

O LORD, Jesus Christ, thou didst say by the mouth of the prophet: "With an everlasting love I have mercifully drawn thee to myself." Wherefore, I beseech thee, that thou wouldst deign to offer and present unto God, the Father almighty, that same love which brought thee down to earth from heaven, in order to endure all thy bitter suffering. May God accept thy offering on behalf of the soul of this thy servant (handmaid) *N.*, and may He deliver him (her) from the punishment and suffering he (she) fears in retribution for his (her) sins. Grant unto him (her) thy salvation at the moment of death. Open unto him (her) the gate of life, and let him (her) rejoice with thy saints in glory everlasting. O dear Lord, Jesus Christ, Who didst redeem us by thy most precious blood, have mercy on the soul of this thy servant (handmaid), *N.* Graciously lead him (her) to

Sángine tuo, miserére ánimae hujus fámuli tui (fámulae tuae), et eam introducere dignéris ad semper viréntia et amoéna loca paradísi, ut vivat tibi amóre indivisíbili, qui a te, et ab eléctis tuis numquam separári potest: Qui cum eódem Patre et Spíritu Sancto vivis et regnas Deus in Saécula saeculórum. **Ry.** Amen.

1. **Cum tempus expirandi institerit, tunc maxime ab omnibus circumstantibus, flexis genibus, vehementer orationi instandum est. Ipse vero moriens, si potest, dicat; vel, si non potest, assistens sive Sacerdos pro eo clara voce pronuntiet: JESU, JESU, JESU. Quod et ea quae sequuntur, ad illius aures, si videbitur, etiam saepius repetat:**

In manus tuas, Dómine, comméndo spíritum meum.

Dómine Jesu Christe, súscipe spíritum meum.

Sancta María, ora pro me.

María, mater grátiae, mater misericórdiae, tu me ab hoste prótege, et hora mortis súscipe.

Sancte Joseph, ora pro me.

Sancte Joseph, cum beáta Vírgine Sponsa tua, áperi mihi divínae misericórdiae sinum.

Jesu, María, Joseph, vobis cor et ánimam meam dono.

Jesu, María, Joseph, adstáte mihi in extrémó agóne.

Jesu, María, Joseph, in pace vobíscum dórmiam et requiéscam.

2. **Tunc, ubi viget pia consuetudo, pulsetur campana paroecialis ecclesiae aliquibus ictibus, ad significandum fidelibus instantem mortem expirantis aegroti, ut pro eo Deum rogare possint.**

3. **Egressa anima de corpore, statim dicatur:**

Ry. Subveníte, Sancti Dei, occúrrite, Angeli Dómini, * Suscipiéntes ánimam ejus, * Offeréntes eam in conspéctu Altíssimi.

V. Suscipiat te Christus, qui vocávit te, et in sinum Abrahae Angeli dedúcant te.

Ry. Suscipiéntes ánimam ejus, * Offeréntes eam in conspéctu Altíssimi.

V. Réquiem aetérnam dona ei, Dómine, et lux perpétua lúceat ei. * Offeréntes eam in conspéctu Altíssimi.

the ever verdant loveliness of Paradise, that he (she) may live for thee in undivided charity, never to be separated from thee and thine elect. Thou Who livest and reignest with the selfsame Father and Holy Spirit, God, forevermore. *Ry.* Amen.

THE SOUL'S DEPARTURE

1. At the moment a person is departing this life, then especially should all who are present kneel down and devote themselves to most fervent prayer. The dying person himself should say if he can (otherwise the priest or anyone present pronounces for him distinctly) the words: *Jesus, Jesus, Jesus!* This and the following aspirations may be whispered in his ear from time to time, if it seems advisable:

Into thy hands, O Lord, I commend my spirit.

O Lord, Jesus Christ, receive my soul.

Holy Mary, pray for me.

O Mary, Mother of grace, Mother of mercy, shield me from the enemy, and receive me at the hour of my death.

St. Joseph, pray for me.

O holy Joseph, together with the Blessed Virgin, thy spouse, open unto me the innermost depths of divine mercy.

Jesus, Mary, Joseph — to you I present my heart and my soul.

Jesus, Mary, Joseph — assist me in my last agony.

Jesus, Mary, Joseph — with you in peace will I sleep and take my rest.

2. Wherever it is custom, the bell of the parish church should be tolled to announce to the faithful that someone is dying, so that they can pray for the person.

3. When the soul has departed, the following is said immediately:

Ry. Come to his (her) assistance, ye saints of God; hasten, ye angels of the Lord to receive his (her) soul, and bear it into the presence of the Most High.

V. May Christ Who has called thee, receive thee, and may the angels escort thee to Abraham's bosom.

Ry. Receive his (her) soul, and bear it into the presence of the Most High.

V. Eternal rest grant unto him (her), O Lord, and let per-

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

℟. Sed libera nos a malo.

℣. Réquiem aetérnam dona ei, Dómine.

℟. Et lux perpétua lúceat ei.

℣. A porta ínferi.

℟. Erue, Dómine, ánimam ejus.

℣. Requíscat in pace.

℟. Amen.

℣. Dómine, exáudi oratióem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. **℟.** Et cum spírítu tuo.

Orémus.

Oratio

TIBI, Dómine, commendámus ánimam fámuli tui **N.** (fámulae tuae **N.**), ut defúnctus (-a) saéculo tibi vivat: et quae per fragilitátem humánae conversatiónis peccáta commísit, tu vénia misericordíssimae pietátis abstérge. Per Christum Dóminum nostrum. **℟.** Amen.

Si defunctus fuerit Sacerdos, post nomen proprium addatur vox Sacerdótis.

4. **Interim detur compaña signum transitus defuncti, pro loci consuetudine, ut audientes pro ejus anima Deum precentur. Deinde corpus, de more honeste compositum, loco decenti cum lumine colloctur: ac parva crux super pectus inter manus defuncti ponatur, aut, ubi crux desit, manus in modum crucis componantur, interdumque aspergatur aqua benedicta, et interim, donec efferatur, qui adsunt, sive Sacerdotes, sive alii, orabunt pro defuncto.**

petual light shine upon him (her). And bear his (her) soul into the presence of the Most High.

Lord, have mērcy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. Eternal rest grant unto him (her), O Lord.

℞. And let perpetual light shine upon him (her).

℣. From the gate of hell.

℞. Deliver his (her) soul, O Lord.

℣. May he (she) rest in peace.

℞. Amen.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you. **℞.** And with thy spirit.

Let us pray.

Prayer

TO THEE, O Lord, we commend the soul of thy servant (handmaid), **N.**, that he (she) who has departed this life may eternally live for thee. In thy all merciful and loving forgiveness, do thou blot out the sins which he (she) has committed through human weakness. Through Christ our Lord. **℞.** Amen.

If the deceased was a priest, the title priest is added after his name.

4. **In the meantime the church bell should be tolled, if such is the custom, so that those who hear it may pray for the departed. The body should be laid out with due respect in a becoming place, and lights placed about it. A small crucifix should be fixed in the hands of the corpse, with the hands resting on the breast; or if a crucifix is not available, the hands should be arranged in the form of a cross. The corpse is to be sprinkled with holy water, and, until it is removed for burial, prayers are to be said for its soul's welfare by those who are present, whether they are clergy or laity.**

THE SACRAMENT OF MATRIMONY

MATRIMONY

Whatever regard Christian people have for marriage in this age and whatever it proves to be in actual experience among the married, holy matrimony in its very essence is part and parcel of the "new creation" resulting from the espousal of God's eternal Son with His human creatures. For the members of Christ it is above all else a sacrament, and somewhat like the consecratory sacraments which imprint a character, matrimony constitutes a Christian couple in a new relationship to Christ and to His bride, the Church. An appreciation of the meaning of this new relationship was never so imperative in Christendom as now, in order that this state of life, so utterly sublime and sacred in its total being, may be entered into with worthy dispositions by the faithful, and once embraced, that their minds may be imbued with a right concept of the sacramental actuality of the archetype: Christ and the Church, and their wills intent on achieving its noble purposes.

To extol Christian matrimony by no means entails a disparagement of the mystical marriage of celibates and consecrated virgins. The two estates are complementary; each is vitally necessary to the life of the Mystical Body, hence each is essentially good. In the Body of Christ which is the Church, there is no place for Manichean dualism or its attendant schools of thought, which, because they clove an unnatural and un-Christian dichotomy between soul and body, considered it their service and duty to denounce marriage as something impure. St. Augustine set out to condemn their heresy, as well as to correct some of the more orthodox among the Fathers who had held opinions closely related to their pernicious error. Whether he succeeded completely can be questioned. Read his tracts "On the Good of Marriage" and "On Virginity"—does he not appear much too apologetic about the married state? For a good Christian synthesis on the vocations to virginity and marriage we shall have to look elsewhere, if yet it has been composed. (Certainly, nothing of the kind can be attempted here.) That virginity has the primacy is incontestable from the utterances of Christ,¹ St. Paul,² and the Council of Trent.³ Yet virginity should not be exalted at the expense of its complementary. Both are holy

¹ Matt. 19: 11-12.

² 1 Cor. 7.

³ Denzinger, Sess. XXIV, Can. 10.

because both are ways of loving and serving God and of attaining to the heavenly nuptials of eternity with Him.

Our Lord, when elevating matrimony to the dignity of a sacrament, did not take hold of something mundane and lift it out of a thoroughly unhallowed position, for He was dealing with an institution that was intrinsically holy in its origin. As Leo XIII said: "Marriage had God for its author, and has been even from the beginning a foreshadowing of the Incarnation of the Word of God."⁴ Moreover, even after the Fall, marriage remained "endowed with that blessing which alone was never taken away, neither in punishment for original sin nor by the sentence of the flood."⁵ But after Adam's sin, man had made marriage a thing more and more profane; hence, Christ had to restore it to its original purity, as it was when "God created man to His own image; to the image of God He created him; male and female He created them. And God blessed them, saying: 'Increase and multiply, and fill the earth, and subdue it.'⁶ He restored marriage to its onetime unity and indissolubility which had been violated, even by the chosen people, and annexed to it supernatural graces over and above the inherent goodness it had always retained. Yet He did not stop here. He raised it infinitely, transfiguring it in its whole being by making it the sacrament of His sacred nuptials between Himself and the Church. Now as a sacrament Christian matrimony is the concrete actualization, the offshoot of the mystical organism of the Whole Christ, an "ecclesiola," the Mystical Body in miniature.

When St. Paul declares that "marriage is a great sacrament—I speak as pointing to Christ and to the Church,"⁷ he does not mean that it is a simple image of the divine espousal, but a visible and effectual sign, a replica which really participates in what it demonstrates. Sacraments effect what they signify! Since the day the conjugal union was raised to a sacrament, it is the Mystical Body itself, in the sense of being its primary and simple basis. It is "Christ loving Himself." It is the sacramental microcosm in imitation of the mystical macrocosm, the man (as Christ), the woman (as the Church) in loving communion mutually fostering and enriching themselves and begetting new offspring for the kingdom of heaven. Marriage is a sacrament not merely because it is a symbol of, but especially because it is a real participation in, the sacramental nuptials of the incarnate God with His mystic bride.

If we seek for the meaning of marriage, nothing comes closer to explaining it than to view it as a communion of love. Not, however,

⁴ Encyclical, *Arcanum Divinae Sapientiae*, Feb. 10, 1880.

⁵ Nuptial Blessing in Roman Missal.

⁶ Gen. 1: 27-28.

⁷ Ephes. 5: 32.

love in any such trivial or loose or even vile sense as oftentimes it is bandied about. Let us recall that when St. John wished to tell the first Christians about God, he could find no better way to describe Him than to say that: "God is love (*caritas*); and whoso abideth in love abideth in God, and God in him."⁸ Love is at the basis of the community of life which goes on between the Persons of the triune God. The Father's love begets the Son, and from their mutual love proceeds the Holy Spirit. Love is at the root of the Incarnation: "God hath first loved us, and sent His Son to be a propitiation for our sins."⁹ The love of Christ is communicated to that extension of Himself, the Church: "Christ also loved the Church, and delivered Himself up for it; that He might sanctify it, cleansing it by the laver of water in the word of life."¹⁰ And matrimony is a community of love: "So also ought men to love their wives as their own bodies; be that loveth his wife loveth himself."¹¹

Conjugal love before the coming of the Savior could in nowise be a symbol of the love within the Trinitarian community, nor could it be an exemplar of the love of the Word Incarnate for mankind. But when He appeared in the flesh, and once He had made conjugal love into a sacrament of the New Covenant—thus did love in natural marriage, now supernaturalized and divinized, become a concrete duplicate of that divine charity which begot the Son of Mary and espoused Him to His creatures. Marriage as a sacrament is not only a sacred thing but it is a sanctifying thing, for as an effective sign it has entered into a special union with Christ and with His life of grace. The sanctifying process in Christian matrimony goes on and on, taking into its orbit the spiritual and physical union, the mutual giving and surrender, all the ecstasies and heartaches, the recompenses and sacrifices. "To this purpose we may well ponder over the words of the saintly Robert Cardinal Bellarmine, who along with other eminent theologians gives expression to the devout conviction: "The sacrament of matrimony can be regarded in two ways, first in the making, and then in its permanent state." For it is a sacrament similar to the Eucharist, which is a sacrament not only when it is being effected, but also so long as it endures. For so long as the married parties are alive, so long is their union a sacrament of Christ and the Church."¹²

The marriage union has a supernatural and sanctifying character because it is rooted in the mystical union of Christ and the Church. In other words, the parties who contract the union, the Christian man

⁸ 1 John 4: 16.

⁹ 1 John 4: 10.

¹⁰ Ephes. 5: 25-26.

¹¹ Ephes. 5: 28.

¹² Pius XI, Encyclical, *Casti Connubii*, Dec. 31, 1930.

and woman who administer the sacrament to each other, have already been assimilated into the sacred nuptials of Christ and His mystic bride, through their oneness with Him produced by the seal of baptism. And now, upon the basis of identity with the Mystical Body through baptism, they will reproduce Christ's marriage through entering into another sacramental alliance, by which the man takes the place of Christ, the woman the place of the Church, and the two made one form a new branch for extending the nature and the ends of that godly root from which it has sprung. Objectively, whatever functions the bridal pair henceforth performs, in so far as these functions pertain to the matrimonial state, he does so in the name of Christ and in His stead, she does so in the name of the Church and in her stead. Would that they might be at all times conscious of this vicarious position! But consciously or not, such is the objective reality brought about by the sacrament. The love and devotion of their union in nature are submerged in the love and devotion of the supernatural wedding of Christ with the Church, and the grace of the latter union flows into and permeates the former, both as to its being as well as to its end. God's life enters into the married pair in a very special manner, and His sustaining grace is with the trust reposed in them.

God wills that the love of husband and wife be a fruitful one, even as He wills that the love-union of His Sole-Begotten Son with His Body the Church be fruitful. In the latter nuptials there is in progress a continual interchange of love, devotion, and enrichment between the new Adam and the new Eve, so that He with a divine ravishment ever seeks to endow her with His personal treasures, to make her a bride without blemish or wrinkle; and she in her subjection to Him is solicitous only about adorning herself with all supernatural beauty as a bride for the celestial Bridegroom—engrossed in bringing all things under His gentle dominion. Their union is rendered fruitful with many offspring, when through the font of baptism, the womb of holy Mother Church, Christ sends forth the Holy Spirit to re-create what nature has produced, and thus a countless progeny is reborn into the bosom of God's household. True to its prototype the love-union of Christian husband and wife has for its end their mutual animation, a heightening of their whole personalities through the interchange of complementary gifts. "It is not good for man to be alone; let us make him a help like unto himself."¹³ Their union is in first place of a spiritual nature, the knitting together of two persons whose very fibers differ in consequence of being male and female, the divergence based not merely on bodily distinctions, but resting more notably in a difference of psychological properties. Marriage is above all a copulation of souls, two in one spirit, as well as two in one flesh. In the beloved

¹³ Gen. 2: 18.

the other sees and loves Christ, and all the giving and surrender that goes on between them has for its purpose the solidifying and advancement of each other in all that appertains to their happiness in this life and their welfare in the life to come.

Hand in hand with mutual enrichment, holy matrimony is destined by its Author for human fertility, that by the physical consummation of the love-union, husband and wife can be co-creators with the Almighty of new life upon earth and potential citizens for heaven. In fact, it is in the physical consummation of marriage that the communion of love reaches its perfect expression, for two reasons: first, because it is one of the chief goods of marriage and, second, because hereby the human race is perpetuated. In this connection St. Cyril of Alexandria says: "Christ was invited to the wedding feast with His disciples, not merely to take part in the rejoicing, but in order to work a miracle, and to sanctify the act of human generation in its very source; so that henceforth it is something other than a mere carnal union."¹⁴ Just as it is a serious crime against nature and against God to regard the conjugal act as an end solely to sensual gratification, it is likewise a serious distortion to recognize it exclusively as a vehicle for procreation. To state, moreover, that it is a legitimate means for satisfying concupiscence, is putting it in a very negative way, indeed; besides, it is at best an expression of a half-truth. Matrimony within the Christian economy does not have its characteristic qualities separated into sacred and profane, for Christ has sanctified and sacramentalized it through and through. God has allotted the physical element in marriage to the purpose of consolidating the love which exists in the nobler realm of the spirit, and to the end of begetting offspring, in which fruitfulness the union realizes its most profound significance. Under the influence of grace, carnal knowledge in matrimony is one of its goods—a good which is pleasurable, a good which is productive, a good which is sanctifying. Let us hold tight to the truth that matrimony is a sacrament, and it is so, as Pius XI stated in the quotation given above, not only when it is being effected, that is, when the contract is ratified, but so long as it endures. Therefore, its consummation especially is part of its sacramentality, because it completes the signification of the intimate bond and total surrender between Christ and the Church, and whatever is a sign of grace becomes an effectual instrument of grace. All this, of course, provided it is consummated in Christ (in the state of grace) and in the stead of Christ and the Church (in a manner befitting Christians and unto a holy purpose).

Matrimony like all the sacraments has as its work the elevation of the human race to a new and higher order of being in Christ. Super-

¹⁴ *Commentarium in Iohannem*, II, 1; quoted from Kothen: *Marriage the Great Mystery*, p. 8.

naturally consecrated and transfigured by grace, it has become the high vocation to which a majority of Christ's members are called. If at times some are found who view it as an "embarrassing sacrament," the fault lies in a woeful misconception of the divine scheme of creation and redemption, as it now unfolds itself under the Church's authorization and with the seal of her sacramental powers. An attempt has been made here to show the people of God what they are in consequence of receiving the sacrament of matrimony. If married Christians will realize what they are, the serious responsibilities of their vocation ought to be plain to them.

— Translator

PAROCHUS, admonitus de aliquo Matrimonio in sua parocia contrahendo, primum cognoscat ex iis ad quos spectat, qui et quales sint, qui Matrimonium contrahere volunt: an inter eos sit aliquod canonicum impedimentum: utrum sponte, libere et secundum honestatem Sacramenti velint contrahere: utrum sint in aetate legitima, et vir saltem sexdecim, mulier quatuordecim annos expleverit; et an in doctrina christiana sufficienter instructi sint.

2. Noverit, ex Codice Juris Canonici, quae sint impedimenta Matrimonii, sive impedientia sive dirimentia; et qui sint gradus consanguinitatis et affinitatis.

3. Habeat in primis ipse bene cognita praecepta illa omnia, quae in Matrimoniis rite conficiendis servari oportet juxta sacros Canones: dabitque operam, ut illa in parocia sua accurate exacteque serventur.

4. Praesertim vero meminerit, Matrimonia inter virum raptorem et mulierem, intuitu Matrimonii raptam, quamdiu ipsa in raptoris potestate manserit, inita, et generatim Matrimonia, quae aliter quam coram Parocho, vel loci Ordinario, vel Sacerdote ab alterutro delegato, et duobus saltem testibus contrahuntur, ex ipsis sacris Canonibus irrita omnino ac nulla esse.

5. Quamvis autem Parochus et loci Ordinarius, intra fines sui territorii, Matrimoniis nedum suorum subditorum, sed etiam non subditorum valide assistant, pro regula tamen habeatur, ut, ad normam juris, Matrimonium coram sponsae Parocho celebretur, nisi justa causa excuset, quo in casu coram sponsi Parocho celebrabitur. Matrimonia autem catholicorum mixti ritus, nisi aliud particulari jure cautum sit, in ritu viri et coram ejusdem Parocho sunt celebranda.

6. Antequam Matrimonium contrahatur, a proprio contrahentium Parocho publice denuntietur, inter quosnam Matrimonium sit contrahendum. Quae publicationes fiant tribus continuis diebus dominicis aliisque festis de praecepto, in ecclesia inter Missarum solemnia, aut inter alia divina Officia, ad quae populus frequens accedat. Potest

THE SACRAMENT OF MATRIMONY

WHEN a pastor gets notice that a marriage is to be contracted in his parish, he will first of all ascertain from the parties concerned the names and condition in life of the persons who intend to marry—whether any canonical impediment exists in their case; whether they are taking the step freely and willingly and with honest intentions; whether they are of proper age, the man at least sixteen and the woman at least fourteen; and whether they are sufficiently instructed in Christian doctrine.

2. The pastor must know from Canon Law the impediments to matrimony—those which render it illicit and those which render it null, and know how to reckon the various degrees of consanguinity and affinity.

3. It is his duty to be well versed in all the laws which, according to Canon Law, are to be observed for the proper celebration of marriage, and will endeavor to have them fully carried out in his parish.

4. The pastor will bear in mind especially that a marriage ceremony performed between a man and a woman whom he has forcibly abducted with intent to marry her is wholly null and void according to Canon Law, so long as the victim remains in the power of her abductor. The same holds true generally of marriages contracted without the presence of the parish priest or the Ordinary or a priest delegated by either of the aforesaid, and without at least two witnesses.

5. Although either a pastor or the local Ordinary, within the confines of his territory, may assist validly at marriages not only of his own subjects but also of them who are not subjects, nevertheless, the Code lays down that as a rule the marriage is to be contracted in the presence of the bride's pastor, unless a just cause excuses therefrom; in which case it is to take place in the presence of the bridegroom's pastor. A marriage between Catholics who belong to different rites is to be celebrated in the rite to which the bridegroom belongs and in presence of his parish priest, unless some special law provides otherwise.

6. Before a marriage is contracted the banns of matrimony must be published by the pastor of each party concerned. The banns are to be published on three successive Sundays or other feasts of precept, in church and during the parochial Mass or other sacred functions at which there is a large attendance of the faithful. However, the Ord-

autem loci Ordinarius pro suo territorio publicationibus substituere publicam, ad valvas ecclesiae paroecialis, aliusve ecclesiae, affixionem nominum contrahentium per spatium saltem octo dierum, ita tamen ut, hoc spatio, duo dies festi de praecepto comprehendantur.

7. Si vero vir et mulier paroeciae sint diversae, in utraque paroecia fiant publicationes.

8. Publicationes autem fiant hoc modo. Inter Missarum solemnias, aut inter alia divina Officia, ut supra, Parochus populum admoneat in hanc sententiam vulgari sermone:

“Notum sit omnibus hic praesentibus, quod N., filius N., familiae N., paroeciae S. N., et N. filia N., familiae N., paroeciae S. N., intendunt inter se contrahere Matrimonium. Proinde admonemus omnes et singulos, ut si quis noverit aliquod consanguinitatis, vel affinitatis, vel cognationis spiritualis, vel quodvis aliud impedimentum inter eos esse, quod Matrimonium contrahendum invicem impediatur, illud quamprimum Parocho aut loci Ordinario revelare debeat; et hoc admonemus primo (si sit prima), vel secundo (si sit secunda), vel tertio (si sit tertia publicatio).”

9. Loci Ordinarius proprius pro suo prudenti iudicio potest ex legitima causa a publicationibus etiam in aliena dioecesi faciendis dispensare.

Si plures sint Ordinarii proprii, ille jus habet dispensandi, in cujus dioecesi Matrimonium celebratur; quod si Matrimonium extra proprias ineatur dioeceses, quilibet Ordinarius proprius dispensare potest.

10. Si alius Parochus investigationem aut publicationes peregerit, de harum exitu statim per authenticum documentum certiore reddat Parochum, qui Matrimonio assistere debet.

11. Peractis investigationibus et publicationibus, Parochus Matrimonio ne assistat, antequam omnia documenta necessaria receperit, et praeterea, nisi rationabilis causa aliud postulet, tres dies decurrerint ab ultima publicatione.

Si intra sex menses Matrimonium contractum non fuerit, publicationes repetantur, nisi aliud loci Ordinario videatur.

12. Si nullum detectum fuerit impedimentum, nec dubium nec certum, Parochus, expletis publicationibus, ad Matrimonii celebrationem partes admittat.

13. Matrimonio vagorum, eorum videlicet qui nullibi domicilium

nary may substitute in place of the usual banns a public notice affixed to the door of the parochial or another church. This notice will give the names of the contracting parties, and is to remain there for a period of at least eight days, including two on which the people are obliged to assist at Mass.

7. If the man and woman belong to different parishes, the banns must be published in each parish church.

8. The banns should be published in the following way. During the parochial Mass or at some other sacred function, as explained above, the parish priest makes the announcement to the people, using the vernacular form:

"Be it known to all here present that N., son of N., of the parish of N., and N., daughter of N., of the parish of N., intend to be united in holy matrimony. Wherefore, we hereby admonish each and all that, if anyone of you has knowledge of an impediment existing which would prevent their marrying, whether it be an impediment of blood relationship, relationship through marriage, spiritual relationship, or of any other kind, you are bound to make it known to the pastor or the bishop so soon as possible. This is the first (or second, or third) publication of the banns."

9. The proper local Ordinary of the parties concerned at his discretion may dispense from the publication of the banns for a legitimate reason, even if they were to have been published in another diocese.

If there is more than one bishop considered as "Ordinary," dispensation from banns must be granted by the one in whose diocese the marriage will take place, but if the marriage is to take place outside of the regular diocese, anyone of the proper Ordinaries can grant the dispensation.

10. If some other pastor has tended to the inquiry about the freedom to marry or to the publication of banns, he must at once send an authentic notice of the results to the pastor who is supposed to assist at the marriage.

11. Even after the investigation as to the status of freedom has been made and the banns published, the pastor should not assist at the marriage until he has received all necessary documents. Nor should he do so before three days have elapsed since the final banns, unless a sufficient reason prompts otherwise.

If the marriage does not take place within six months after the publication of banns, the latter must be repeated, unless the Ordinary deems otherwise.

12. Provided no impediment, whether doubtful or certain, has been discovered, the pastor is to admit the parties to the solemnization of marriage following the proclamation of banns.

13. Except in case of necessity, a pastor should never assist at the

habeant vel quasi-domicilium, Parochus, excepto casu necessitatis, numquam assistat, nisi, re ad loci *Ordinarium* vel ad Sacerdotem ab eo delegatum delata, licentiam assistendi obtinuerit.

14. Ne omittat Parochus, secundum diversam personarum conditionem, sponso docere sanctitatem Sacramenti Matrimonii, mutuas conjugum obligationes et obligationes parentum erga prolem; eosdemque vehementer adhortetur, ut ante Matrimonii celebrationem sua peccata diligenter confiteantur et Sanctissimam Eucharistiam pie recipiant.

Catholici vero qui Sacramentum Confirmationis nondum receperunt, illud, antequam ad Matrimonium admittantur, recipiant, si id possint sine gravi incommodo.

15. Parochus graviter filiosfamilias minores hortetur ne nuptias ineant, insciis aut rationabiliter invitis parentibus; quod si abnuerint, eorum Matrimonio ne assistat, nisi consulto prius loci *Ordinario*.

16. Parochus curet ut sponsi, celebrato Matrimonio, benedictionem solemnem accipiant, quae dari eis potest etiam postquam diu vixerint in Matrimonio, sed solum in Missa, servata speciali rubrica et excepto tempore feriato.

Solemnam benedictionem ille tantum Sacerdos per se ipse vel per alium dare potest, qui valide et licite Matrimonio potest assistere.

17. Nihilominus Parochus conjuges admoneat, maxime si neophyti sint, vel ante conversionem ab haeresi valide Matrimonium contraxerint, benedictionem ipsam ad ritum et solemnitatem, non vero ad substantiam et validitatem pertinere conjugii.

18. Caveat autem Parochus, ne, quando conjuges in primis nuptiis benedictionem acceperint, eos in secundis benedicat, sive mulier sive etiam vir ad secundas nuptias transeat. Sed ubi ea viget consuetudo, ut, si hanc benedictionem vir tantum alias obtinuerit, nuptiae benedicantur, ea servanda est; mulier vero vidua, cui semel benedictio solemnis data sit, nequit in subsequentibus nuptiis eam iterum accipere, etiamsi ejus vir numquam uxorem duxerit.

19. Matrimonium quolibet anni tempore contrahi potest.

Solemnis tantum nuptiarum benedictio vetatur a prima Dominica Adventus usque ad diem Nativitatis Domini inclusive, et a feria IV Cinerum usque ad Dominicam Paschatis inclusive.

Ordinarii tamen locorum possunt, salvis legibus liturgicis, etiam praedictis temporibus eam permittere ex justa causa, monitis sponsis ut a nimia pompa abstineant.

marriage of strangers, that is, such as have no established domicile or quasi-domicile anywhere, without first having referred the case to the Ordinary or his delegate and received permission.

14. The pastor should not neglect to instruct the bridal couple, as circumstances will demand, on the sanctity of this sacrament, their mutual marital obligations, and the duties of parents toward their offspring. And he will earnestly admonish them that they ought to receive the sacraments of penance and Holy Eucharist before their marriage.

A Catholic who is not yet confirmed ought to receive confirmation before entering the state of marriage, if this is possible without too great inconvenience.

15. The parish priest will caution young people not to contract marriage without the knowledge or against the reasonable wishes of their parents. And if they will not accede in this, he is not allowed to assist at their marriage until he has consulted the Ordinary.

16. The pastor should see to it that the bridal couple, after the nuptials, receive the solemn nuptial blessing. This can be imparted even after they have lived in the married state for some time. But the nuptial blessing can be given only during Mass, observing the special rubric in celebrating the Mass; and it is not to be given during the forbidden time (i.e., Advent and Lent).

Only the priest whose right it is to assist validly and licitly at the marriage may impart this solemn blessing, whether personally or through his delegate.

17. Nevertheless, the pastor should explain to the couple that the nuptial blessing is simply a part of the ritual and solemnity of marriage, and in no way belongs to its essence or validity. Such explanation will be in order particularly in the case of converts, or if the parties had been validly married before their conversion.

18. The pastor should take care that the nuptial blessing is not given in a second marriage, if either party has received it in a previous marriage. Yet where the custom exists of imparting this blessing if only the man has received it before, the custom may still be retained. A widow, however, in marrying again may not receive this blessing if she had received it in a previous marriage, even though her spouse has not been married before.

19. Marriage may take place at any time of the year. Only the solemn nuptial blessing is forbidden from the first Sunday in Advent till the Nativity inclusive, and from Ash Wednesday till Easter inclusive. However, the Ordinary of a diocese may for a valid reason allow this blessing, subject to the liturgical laws, even during the aforesaid forbidden times. Yet in this case the bridal couple is to be warned to refrain from undue pomp in the celebration of the marriage.

20. Matrimonium inter catholicos celebretur in ecclesia paroeciali; in alia autem ecclesia vel oratorio sive publico sive semi-publico, non nisi de licentia Ordinarij loci vel Parochi celebrari poterit.

Matrimonium in aedibus privatis celebrari Ordinarii locorum in extraordinario tantum aliquo casu et accedente semper justa ac rationabili causa permittere possunt: sed in ecclesiis vel oratoriis sive Seminarii sive religiosarum, Ordinarii id ne permittant, nisi urgente necessitate, ac opportunis adhibitis cautelis.

Matrimonia vero inter partem catholicam et partem acatholicam extra ecclesiam celebrentur; quod si Ordinarius prudenter judicet id servari non posse quin graviora oriantur mala, prudenti ejus arbitrio committitur hac super re dispensare.

RITUS CELEBRANDI MATRIMONII SACRAMENTUM

1. **Parochus Matrimonio adfuturus, publicationibus factis ut dictum est, si nullum obstat legitimum impedimentum in ecclesia, superpelliceo et stola alba indutus, adhibito uno saltem Clerico superpelliceo pariter induto, qui librum et vas aquae benedictae cum aspersione deferat, coram duobus saltem testibus, virum et mulierem ante altare genuflexos, quos parentum vel propinquorum suorum praesentia cohonestari decet, de consensu in Matrimonium interroget, utrumque singillatim in hunc modum vulgari sermone:**

Et primo quidem sponsum interroget:

N, vis accipere N. hic praesentem in tuam legitimam uxorem juxta ritum sanctae matris Ecclesiae?

Respondeat sponsus: Volo.

2. **Mox Sacerdos sponsam interroget:**

N, vis accipere N. hic praesentem in tuum legitimum maritum juxta ritum sanctae matris Ecclesiae?

Respondeat sponsa: Volo.

Nec sufficit consensus unius, sed debet esse amborum, et expressus verbis, si loqui possint, aut secus aequipollentibus signis, sive fiat per se, sive per procuratorem.

20. A marriage of two Catholics should be celebrated in the parish church, and only if the Ordinary or the pastor gives permission may it be celebrated in another church or in a public or semipublic oratory. The Ordinary may allow a marriage to be celebrated in a private home only in some extraordinary case, and then there must always be a just and reasonable cause for granting the permission. But he should not permit it in a church or oratory of a seminary or convent of women except in an urgent case, and then with due precautions. Mixed marriages must not take place in church. But if in the prudent judgment of the Ordinary this rule cannot be observed without giving rise to greater evils, it is left to his discretion to grant a dispensation in the matter.

THE MARRIAGE CEREMONY

NOTE: See Appendix for exhortations or allocutions, ceremony at mixed marriage, silver and golden wedding, etc.

1. When all has been complied with as prescribed above, and there is no legitimate impediment to hinder it, the ceremony of marriage proceeds as follows. In church are assembled the bridal couple, attended by at least two witnesses, together with the parents or other relatives who should honor the occasion with their presence. The priest who presides is vested in surplice and white stole, and should be assisted by at least another cleric or server (also vested in surplice) who holds the Ritual and the vessel of holy water with aspersory. As the man and woman kneel before him at the altar, the priest interrogates each one in the vernacular as to their consent to the marriage contract.

First he puts the following question to the bridegroom:

N., wilt thou take **N.** here present for thy lawful wife, according to the rite of Holy Mother the Church?

Response: I will.

Then he asks the bride:

N., wilt thou take **N.** here present for thy lawful husband, according to the rite of Holy Mother the Church?

Response: I will.

The consent of one party does not suffice, but it must be given by both, verbally expressed if they are capable of speech, or through equivalent signs, whether personally or by means of an interpreter or a proxy.

Mutuo autem contrahentium consensu intellecto, Sacerdos jubeat eos invicem jungere dexteras, et dicat:

Ego conjúngo vos in matrimónium. In nómine Patris, et Filii, ✠ et Spíritus Sancti. Amen. **Vel aliis utatur verbis juxta receptum uniuscujusque loci ritum.**

Postea eos aspergat aqua benedicta.

Mox benedicat anulum, dicens:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dómine, exáudi oratióne meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℞. Et cum spíritu tuo.

Orémus.

Oratio

BÉNE ✠ DIC, Dómine, ánulum hunc, quem nos in tuo nómine bene ✠ dícimus: ut, quae eum gestáverit, fidelitátem íntegram suo sponso tenens, in pace et voluntáte tua permáneat, atque in mútua caritáte semper vivat. Per Cbristum Dóminum nostrum. ℞. Amen.

3. Deinde Sacerdos aspergat anulum aqua benedicta; et sponsus acceptum anulum de manu Sacerdotis imponat in digito anulari sinistrae manus sponsae, Sacerdote dicente:

Having witnessed their mutual consent, the priest bids them join their right hands.

Where the custom prevails, the bridal couple may pledge themselves to each other in the following words, repeating them after the priest; the man:

I, **N.**, take thee, **N.**, for my lawful wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, until death do us part.

The woman: I, **N.**, take thee, **N.**, for my lawful husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, until death do us part.—**Trans.**

The priest adds: I join you together in sacred wedlock. In the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen. **Or instead he may use any other form sanctioned by local usage.**

Next he sprinkles them with holy water and then blesses the ring, saying:

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you. ℟. And with thy spirit.

Let us pray.

Prayer

BLESS ✠ thou, O Lord, this ring which we bless ✠ in thy name, that she who is to wear it may render to her husband unbroken fidelity. Let her abide in thy peace, and be obedient to thy will, and may they live together in constant mutual love. Through Christ our Lord. ℟. Amen.

3. Following the prayer the priest sprinkles the ring with holy water. The bridegroom receives the ring from the priest and places it on the ring finger of the bride's left hand, the while the priest says:

The man may say the following words as he places the ring on the bride's finger:

In nómine Patris, et Fílii, † et Spíritus Sancti. Amen.

Mox Sacerdos subjungat:

℣. Confírma hoc, Deus, quod operátus es in nobis.

℞. A templo sancto tuo, quod est in Jerúsalem.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Salvos fac servos tuos.

℞. Deus meus, sperántes in te.

℣. Mitte eis, Dómine, auxiliúm de sancto.

℞. Et de Sion tuére eos.

℣. Esto eis, Dómine, turris fortitúdinis.

℞. A fácie inimíci.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. **℞.** Et cum spírítu tuo.

Orémus.

Oratio

RÉSPICE, quaésumus, Dómine, super hos fámulos tuos: et institútis tuis, quibus propagatiónem humáni géneris ordinásti, benignus assíste; ut qui te auctóre jungúntur, te auxiliánte servénter. Per Christum Dóminum nostrum. **℞.** Amen.

4. His expletis, si benedicendae sint nuptiae, Parochus Missam pro Sponso et Sponsa, ut in Missali Romano, celebret, servatis omnibus quae ibi praescribuntur.

5. Quando plures simul copulantur, accepto primum singulorum consensu, et rite celebratis singulis Matrimoniis, dictoque pro singulis a Parocho Ego conjungo vos in matrimónium, etc., benedictiones anulorum et reliquae benedictiones plurali numero semel fiunt.

6. Ceterum, sicubi aliae laudabiles consuetudines et caeremoniae in

With this ring I thee wed, and I promise unto thee my fidelity. — **Trans.**

Priest: In the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

℣. Strengthen, O God, what thou hast wrought in us.

℟. From out thy holy temple which is in Jerusalem.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Preserve thy servants.

℟. Who place their confidence in thee, my God.

℣. Send them, Lord, aid from on high.

℟. And from Sion watch over them.

℣. Be unto them, O Lord, a tower of strength.

℟. In the face of the enemy.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you. **℟.** And with thy spirit.

Let us pray.

Prayer

LOOK down, we beseech thee, O Lord, upon these servants of thine, and graciously assist with thy care the institution thou didst ordain for the propagation of the human race; so that they who are bound together by thy authority may attain to perfection by thy help. Through Christ our Lord. **℟.** Amen.

4. **Following this, if the nuptials are to be completed with the solemn blessing the priest celebrates the Nuptial Mass as given in the Roman Missal, observing all therein prescribed.**

5. **When several couples are married at the same time, the consent of each couple is received and the marriage contracted separately, the priest adding in each case: I join you together in sacred wedlock, etc. But the blessing of the rings, together with the subsequent blessings are pronounced only once in the plural form.**

6. **Let it be observed that wherever it is the practice to employ**

celebrando Matrimonii Sacramento adhibentur, eas convenit retineri.

7. Celebrato Matrimonio, Parochus vel qui ejus vices gerit, quamprimum describat in libro Matrimoniorum nomina conjugum ac testium, locum et diem celebrati Matrimonii, atque alia juxta formulam praescriptam; idque licet alius Sacerdos vel a se vel ab Ordinario delegatus Matrimonio adstiterit.

Praeterea Parochus in libro quoque Baptizatorum adnotet conjugem tali die in sua paroecia Matrimonium contraxisse. Quod si conjux alibi baptizatus fuerit, Matrimonii Parochus notitiam initi contractus ad Parochum Baptismi sive per se sive per Curiam episcopalem transmittat, ut Matrimonium in Baptizatorum librum referatur.

BENEDICTIO NUPTIALIS

ex Missali Romano

Dicto Pater noster, sacerdos antequam dicat *Líbera nos, quaesumus, Dómine, stans in cornu Epistolae versus Sponsum et Sponsam ante Altare genuflexos, dicit super eos sequentes Orationes:*

Orémus.

Oratio

PROPITIÁRE, Dómine, supplicatiónibus nostris, et institútis tuis, quibus propagatiónem humáni generis ordinásti, benígnus assíste: ut, quod te auctóre júngitur, te auxiliánte servétur. Per Dóminum nostrum, etc.

Orémus.

Oratio

DEUS, qui potestáte virtútis tuae de níhilo cuncta fecísti: qui dispósitis universitátis exórdiis, hómíni, ad imáginem Dei factó, ídeo inseparábile mulieris adjutórium condidísti, ut femíneo córpori de viríle dares carne princípium, docens, quod ex uno

other laudable customs and ceremonies at marriage, it is fitting that these be retained.

7. After the marriage ceremony, the pastor or the priest who is left in charge should without delay enter in the matrimonial register the names of the bridal pair and the witnesses, the place and date of marriage, and all other data provided for in the given formulary. This holds true even when another priest delegated by the pastor or the Ordinary has assisted at the marriage.

In addition, the pastor will make an annotation in the baptismal register, after the name of the person, to the effect that the party contracted marriage in his parish on such a day. If either party was baptized elsewhere, a notice of the marriage is to be forwarded either directly or through the chancery office to the pastor of the place of baptism, so that the latter too may make the proper entry in the baptismal register of his church.

NUPTIAL BLESSING

From the Roman Missal

After the Pater Noster, the priest, standing at the epistle side and facing the married couple who kneel at the altar step, pronounces the following blessing upon them:

Let us pray.

Prayer

BE THOU favorably disposed, O Lord, to our suppliant prayer, and may it please thee to assist with thy grace the institution of marriage which thou hast established for propagating the human race. Thus may they who are joined together by thy hand be held together by thy support. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God forevermore. *R.* Amen.

Prayer

O GOD, by thy mighty power thou hast made all things out of nothing, and set in order the foundations of the universe. After which thou didst make man in thine own likeness, and appoint to him woman to be his inseparable helpmate, in such wise that the woman's body had its beginning from the rib of the man, thereby teaching that what thou wast pleased to institute from one principle might never lawfully be put asunder. O God, thou hast consecrated the marriage union, making it a sacrament

placúisset instítui, nunquam licére disjúngi: Deus, qui tam excelénti mystério conjugálem cópulam consecrásti, ut Christi et Ecclésiæ sacraméntum præsignéres in foédere nuptiárum: Deus, per quem múlier júngitur viro, et societas principáliter ordináta ea benedictióne donátur, quæ sola nec per originális peccáti poenam nec per dilúvii est abláta senténtiam: réspice propítius super hanc fámulam tuam, quæ, maritali jungénda consórtio, tua se éxpedit protectióne muníri: sit in ea jugum dilectiónis et pacis: fidélis et casta nubat in Christo, imitatríxque sanctárum permáneat feminárum: sit amábilis viro suo, ut Rachel: sápiens, ut Rebécca: longaéva et fidélis, ut Sara: nihil in ea ex áctibus suis ille auctor praevaricatiónis usúrpet: nexa fidei mandátisque permáneat: uni thoro juncta, contáctus ilícitos fúgiat: múniat infirmitátem suam róbre disciplínæ: sit verecúndia gravis, pudóre venerábilis, doctrínis caeléstibus erudíta: sit fecúnda in sóbole, sit probáta et innocens: et ad Beatórum réquiem atque ad caeléstia regna pervéniat: et vídeant ambo filios filiórum suórum, usque in tértiam et quartam generatiónem, et ad optátam pervéniant senectútem. Per eúmdem Dóminum nostrum. *Ry.* Amen.

Dicto Benedicámus Dómino, *vel si Missæ illius diei conveniat, Ite, Missa est, sacerdos antequam populo benedicat, conversus ad Sponsum et Sponsam, dicat:*

DEUS Abraham, Deus Isaac et Deus Jacob sit vobíscum: et ipse adípleat benedictiónem suam in vobis: ut vídeátis filios filiórum vestrórum usque ad tértiam et quartam generatiónem, et póstea vitam aetérnam habeátis sine fine: adjuvánte Dómino nostro Jesu Christo, qui cum Patre et Spíritu Sancto vivit et regnat Deus, per ómnia saécula saeculórum. *Ry.* Amen.

so sublime that the nuptial bond has become an image of the mystical union of Christ with the Church. O God, by Whom woman is joined to man, on which fellowship society mainly depends and is endowed with that blessing which alone was never taken away, neither in punishment for original sin nor by the sentence of the flood, mayest thou regard thy handmaid here present with bounteous kindness. For she is to be united to her husband in lifelong communion, and hence entreats thee for strength and protection. May holy matrimony become for her a yoke of peace and of love. Faithful and chaste let her marry in Christ. Let her ever follow the model of holy women—dear to her husband like Rachel, wise like Rebecca, long-lived and faithful like Sarah. May the author of man's downfall obtain no sway over her in any part of her conduct, but let her ever remain bound by the faith and by thy laws. Plighted to one husband, may she fly from forbidden intimacies, fortifying any weakness by stern discipline. Reserved and earnest let her appear in demeanor and respected for her modesty. May she be well taught in heavenly doctrine. May she be fruitful in offspring. And after a life that has been tested and found blameless, let her come finally to the rest of the blessed in the kingdom of heaven. May they both see their children's children unto the third and fourth generation, thus reaching the old age which they desire. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for ages of ages.

R. Amen.

Before the last blessing of the congregation, the priest turns to the bridal couple and says:

MAY the God of Abraham, the God of Isaac, the God of Jacob be with you, and may His blessing produce its full effects in you; with the result that you may see your children's children unto the third and fourth generation, and come at last to everlasting life by the grace of our Lord, Jesus Christ, Who with the Father and the Holy Spirit liveth and reigneth, God, for all eternity. *R.* Amen.

BENEDICTIO NUPTIALIS EXTRA MISSAM DANDA
EX APOSTOLICO INDULTO QUANDO MISSA
NON DICITUR

(Approbata a S. R. C. die 11 Martii 1914)

Expleto ritu celeb andi Matrimonii sacramentum (Ritual. Rom., tit. VII, cap. II), post Orationem *Réspice*, etc., si permittatur benedictio nuptialis, sed non dicatur Missa, Sacerdos qui speciale indultum a Sancta Sede obtinuerit, ad neo-conjugatos conversus, dicit Psalmum sequentem:

Psalmus 127

BEÁTI omnes, qui timent Dóminum, * qui ámbulant in viis ejus.

Labóres mánuum tuárum quia manducábis: * beátus es, et bene tibi e it.

Uxor tua sicut vitis abúndans, * in latéribus domus tuae.

Fílii tui sicut novéllae olivárum, * in circúitu mensae tuae.

Ecce sic benedicétur homo, * qui timet Dóminum.

Benedícat tibi Dóminus ex Sion: * et vídeas bona Jerúsalem ómnibus diébus vitae tuae.

Et vídeas fílios filiórum tuórum * pacem super Israël.

Glória Patri.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster *secreto usque ad*

Ps. Et ne nos indúcas in tentatiónem.

Rs. Sed líbera nos a malo.

Ps. Dómine exáudi oratiónem meam.

Rs. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum. *Rs.* Et cum spírítu tuo.

Orémus.

Oratio

BÉNĒ † DIC, Dómine, et réspice de caelis super hanc conjunctiόnem: et sicut misísti sanctum Angelum tuum Raphaélem pacíficum ad Tobíam et Saram, fíliam Raguélis; ita dignéris,

THE NUPTIAL BLESSING OUTSIDE OF MASS
PERMITTED BY APOSTOLIC INDULT
WHEN MASS IS NOT CELEBRATED

(Approved by the Congregation of Sacred Rites, March 11, 1914)

After the administration of the sacrament of matrimony (see above) when Mass does not follow, this nuptial blessing may be given by a priest having special indult from the Holy See. The priest facing the bridal pair says the following psalm:

Psalm 127

BLESSED is the man who fears the Lord, who walks in His ways.

For thou shalt eat the labor of thy hands; happy art thou, and all shall be well with thee.

Thy wife shall be like the fruitful vine on the walls of thy dwelling;

Thy children like young olive plants round about thy table.

Behold, thus shall he be blessed who fears the Lord.

May the Lord bless thee from Sion, and mayest thou see the prosperity of Jerusalem all the days of thy life.

And mayest thou see thy children's children. Peace be unto Israel! Glory be to the Father.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

Ps. And lead us not into temptation.

Ry. But deliver us from evil.

Ps. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

Ps. The Lord be with you. **Ry.** And with thy spirit.

Let us pray.

Prayer

LOOK down from heaven with favor, Lord, upon this union, and bestow thy **✠** blessing. And as thou didst send thy Angel Raphael as a harbinger of peace to Tobias and Sara, the

Dómine, mittere benedictiónem tuam super hos cónjuges, ut in tua benedictióne permáneant, in tua voluntáte persístant, et in tuo amóre vivant. Per Christum Dóminum nostrum. *R̄.* Amen.

Deinde elevatis manibus et extensis super capita eorum, ministro librum tenente, dicit:

Dóminus Deus omnipotens benedícat vos, impleátque benedictiónem in vobis, et videátis filios filiórum vestrórum usque in tertiam et quartam generatióem et progéniam, et ad optátam perveniátis senectútem. Per Christum Dóminum nostrum. *R̄.* Amen.

II. PRECES RECITANDAE EXTRA MISSAM SUPER CONJUGES EX APOSTOLICAE SEDIS INDULTO QUANDO BENEDICTIO NUPTIALIS NON PERMITTITUR

(Approbatæ a S. R. C. die 11 Martii 1914)

*Si sponsa sit vidua jam in primis nuptiis benedicta, vel etiam si prima vice nubat, sed tempore clauso, expleto ritu celebrandi Matrimonii sacramentum (Rit. Rom., tit. VII, cap. II), post Orationem Réspice, etc., Sacerdos, qui speciale indultum a S. Sede obtinuerit, ad neo-conjugatos conversus, dicit Psalmum 127 Beati omnes, cum *Ps̄.* et *R̄R̄.*, ut supra (pag. 470), sed cum Oratione sequenti:*

daughter of Raguel, so too graciously bless, O Lord, this husband and wife, that they may abide in thy blessing, persist in thy will, and live in thy love. Through Christ our Lord. *R.* Amen.

He then extends his hands over their heads, while the assistant holds the Ritual, and says:

May the Lord God Almighty bless you most abundantly, and may you see your children's children unto the third and fourth generation, and may you reach a longed-for old age. Through Christ our Lord. *R.* Amen.

II. PRAYERS AT A MARRIAGE WHICH TAKES PLACE OUTSIDE OF MASS PERMITTED BY APOSTOLIC INDULT WHEN THE NUPTIAL BLESSING IS PROHIBITED

(Approved by the Congregation of Sacred Rites, March 11, 1914)

If the bride is a widow who has previously received the nuptial blessing, or if the marriage takes place during the forbidden time (see above), a priest having the special indult from the Holy See may add the following prayers after the administration of the sacrament:

Psalm 127

BLESSED the man who fears the Lord, who walks in His ways.

For thou shalt eat the labor of thy hands; happy art thou, and all shall be well with thee.

Thy wife shall be like the fruitful vine on the walls of thy dwelling;

Thy children like young olive plants round about thy table.

Behold, thus shall he be blessed who fears the Lord.

May the Lord bless thee from Sion, and mayest thou see the prosperity of Jerusalem all the days of thy life.

And mayest thou see thy children's children. Peace be unto Israel! Glory be to the Father.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father *inaudibly until*

Orémus.

Oratio

PRAETÉNDE, quaésumus, Dómine, fidélibus tuis dexteram caeléstis auxilií, ut te toto corde perquírant, et quae digne póstulant, assequántur. Per Christum Dóminum nostrum **R̄. Amen.**

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

EXTEND over thy servants, we beseech thee, Lord, thy protecting hand, that they may seek thee wholeheartedly, and obtain whatever they rightfully ask for. Through Christ our Lord.

℟. Amen.

LITURGICAL PROCESSIONS

LITURGICAL PROCESSIONS

THE total man, body and spirit, with all his faculties is bound to render homage to God. And true worship, unless it is hindered by an unwarranted and unnatural repression, will normally express itself in some outward manifestation, like bowing and kneeling, folding the hands, and striking the breast. For the ministrants about the altar it must be palpable enough that stately and dignified and graceful carriage is also part of exterior devotion, but to the faithful at large, owing to a prevalent lassitude, or more directly to the relative inactivity consigned to them in our present worship, it is no longer so evident that walking in procession, and doing so decorously, can be an incitement to piety as well as an expression of religious fervor.

It is regrettable that today processions of the Church have been supplanted in the main by state and military parades, or similar demonstrations under the sponsorship of civic, school, and fraternal organizations. Churchmen have been remiss in employing this vehicle which our fathers of the faith and our progenitors of ancient biblical times (Josue 6; 2 Kings 6; 2 Esdras) have always recognized as a means of honoring God and edifying men. It is one small part of the liturgical apostolate of our times to stir up an interest in the ordinary and extraordinary processions dealt with in this section of the Roman Ritual, and even to give a judicious reminder to them whose ministry it is that certain ones are of strict obligation.

Precisely because the world openly flaunts its indifference and incredulity, the true followers of Christ should accept the challenge and seize the opportunity of holding public processions, so as to avow their unflinching stand. If these proceed from the heart, if they are carried out in a spirit of earnest prayer, deep reverence, and faith, characterized by penitence, gratitude, and Christian joy, the grace they procure and the edification they give will be inestimable. When a ruthless and greedy government parades its man power in threat for or incitement to war, the Church can counteract with a calm and confident procession for peace. When the downtrodden are driven angrily to demand bread of their overlords, the Church instead has a procession for the time of famine. When the worldings curse and despair in their powerlessness against the acts of God and His visitations, the people of God have recourse to the ritual prayers and processions for the time of plague, drought, flood, or tempest. In place

of revelry and gross ebullition to celebrate a victory or a bountiful harvest, Christ's Mystic Body can celebrate with a procession of thanksgiving. While the world honors its dubious heroes with fanfare and confetti, the Church pays homage and respect to the bones of the glorious company of martyrs, confessors, and virgins. To atone for the heresiarchs' blasphemy in rejecting our Lord's gift of His Body and Blood, Catholics venerate and adore It in streets and fields on Corpus Christi. As an aid to enhance and explain the mystery re-enacted in the Mass of Candlemas and Palm Sunday, there is a preliminary procession with lighted candles or palms. A procession of the faithful is an image of the Church, the Bride of Jesus, going to meet her divine Spouse.

Apart from the smaller and less spectacular processions which by the nature of things found their way into the structure of the Eucharistic sacrifice (Introit, Gospel, Offertory, Communion) and the ceremonial for the other sacraments, we know that popular processions in Christian times owe their origin to the pilgrims who very early visited the Holy Land. Before there was anything like the organized and sober ritual of Rome, a spontaneous para-liturgical celebration took place in Jerusalem around the hallowed shrines, especially on Palm Sunday, Good Friday, and Easter. In Rome itself, the stational procession was possibly the earliest, in which the Roman pontiff with the retinue of his clergy and people walked in solemn manner from the place of assembly to the church appointed that day for the performance of the official liturgy. This is the normal pattern: first the procession with prayers and canticles, starting and ending at a sacred place, followed by Mass and Holy Communion; except on Corpus Christi when the order is reversed to accentuate the proper Eucharistic hierarchy in a declining scale: sacrifice, communion, abiding Presence.

Among the most ancient now included in this section of the Ritual, is the Rogation procession, believed to have been inaugurated by Bishop Mamertus of Vienne, c. A.D. 450, during a period of great calamities. In 816 Leo III introduced it at Rome. The processions for time of pestilence, famine, war, and earthquake are attributed to St. Gregory the Great. The Greater Litany on the feast of St. Mark substituted for the pagan Robigalia, the festival celebrated annually on April 25 to honor the deity Robigo, whom the Romans invoked to preserve their grain from mildew. Although some authors hold that the procession on Candlemas was instituted to replace another pagan merrymaking, it is more likely that it, like the procession on Palm Sunday, was inspired by a desire to commemorate an event out of the life of our Lord, and reached Rome by way of Jerusalem. Urban IV appointed the procession of Corpus Christi in A.D. 1261 as a solemn protest against the heretics who had attacked the real Presence.

—Translator

DE PROCESSIONIBUS

PUBLICAE, sacraeque Processiones, seu Supplicationes, quibus ex antiquissimo Sanctorum Patrum instituto catholica Ecclesia vel ad excitandam fidelium pietatem, vel ad commemoranda Dei beneficia, eique gratias agendas, vel ad divinum auxilium implorandum uti consuevit, qua par est religione celebrari debent: continent enim magna ac divina mysteria, et salutare christianae pietatis fructus cas pie exsequentes a Deo consequuntur: de quibus fideles praemonere et erudire, quo tempore magis opportunum sit, Parochorum officium est.

2. Videant in primis Sacerdotes, aliique ecclesiastici ordinis, ut in his Processionibus ea modestia ac reverentia tum ab ipsis, tum ab aliis adhibeatur, quae piis et religiosis hujusmodi actionibus maxime debetur.

3. Omnes decenti habitu, superpelliceis, vel aliis sacris vestibus, sine galeris, nisi pluvia cogente, induti, graviter, modeste ac devote, bini suo loco procedentes, sacris precibus ita sint intenti, ut, remoto risu, mutuoque colloquio, et vago oculorum aspectu, populum etiam ad pie, devoteque precandum invitent.

4. Laici a Clericis, feminae a viris separatae, orantes prosequantur.

5. Praeferatur Crux, et, ubi viget consuetudo, vexillum sacris imaginibus insignitum, non tamen factum militari seu triangulari forma.

6. Edendi ac bibendi abusus, secumve esculenta et poculenta deferendi in sacris Processionibus, agrisque lustrandis, et suburbanis ecclesiis visitandis, tollere Parochi studeant; ac fideles, praesertim die Dominica, quae proxime Rogationes antecedit, quantum haec dedeceat corruptela, saepius admoneant.

7. Processiones prius fieri debent, deinde Missa solemniter celebrari: nisi aliter ob gravem causam interdum Ordinario vel Clero videatur.

8. Processiones autem quaedam sunt ordinariae, quae fiunt certis diebus per annum, ut in festo Purificationis Beatae Mariae Virginis, et in Dominica Palmarum, et in Litiis majoribus in festo S. Marci

PROCESSIONS

THE sacred public processions and solemn rites of petition used in the Catholic Church have their origin in the very ancient institution by our holy forefathers. Their purpose is to arouse the faithful's devotion, to commemorate God's benefactions and render Him thanksgiving, or to implore the divine assistance; hence they ought to be solemnized with due attention and fervor. For they are the bearers of sublime and godly mysteries, and all who devoutly participate in them receive from God the salutary fruits of Christian piety. It is the duty of pastors to give explanation and instruction to the faithful on these processions, as occasion will demand.

2. Priests above all, as well as others in ecclesiastical orders, should see to it that during these processions such decorum and reverence as especially befits these devout exercises will be adhered to, both on the part of themselves and the rest who participate.

3. All members of the clergy who are going to participate, heedful of their outward appearance, and vested in surplice or in other sacred vestments (no hats should be worn unless rain threatens) will proceed to their respective places two by two, bearing themselves with gravity, reserve, and piety. Talking, laughing, and gazing about should be conspicuously absent—rather they should be so intent on prayer that they will invite the people too to join in fervent supplications.

4. All who march in the procession should be praying. The men should be separate from the women, and the laity separated from the clergy.

5. A cross is carried at the head of the procession, and where it is custom also a banner depicting sacred images, but not one which has a military character or a triangular form.

6. Let pastors be sedulous in abolishing the abuse of eating and drinking, as well as carrying along food and beverage during any of the sacred processions or on the occasions when the fields are blessed or when a pilgrimage is made to a church lying outside the city. And the faithful should often be warned, especially on the Sunday which precedes the Rogation Days, how unseemly this abuse is.

7. The processions should take place antecedent to the solemn celebration of Mass, unless occasionally the Ordinary or the clergy decide otherwise for some good reason.

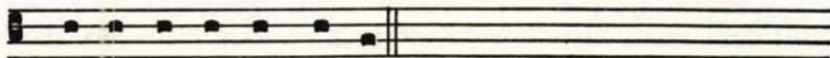
8. There are certain processions which are of regular occurrence, specified for certain days of the year, as on Candlemas, Palm Sunday, the Greater Litany on the Feast of St. Mark the Evangelist, the Lesser

Evangelisæ, et in minoribus triduo Rogationum ante **Ascensionem** Domini, et in festo Ss̃ni Corporis Christi, vel aliis diebus pro consuetudine Ecclesiarum.

9. Quaedam vero sunt extraordinariæ, ut quæ aliis publicis de causis in alios dies indicuntur.

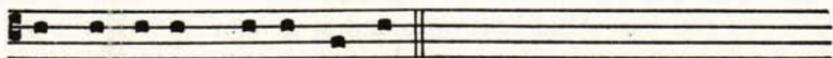
DE PROCESSIONE IN FESTO PURIFICATIONIS B. M. V.

1. **Completa benedictione, et distributione candelarum, ut in Missali Romano præscribitur, fit Processio. Et primo Celebrans imponit incensum in thuribulum; postea Diaconus vertens se ad populum, dicit:**



Pro - ce - dá - mus in pa - ce.

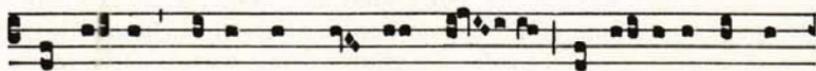
Et Chorus respondet:



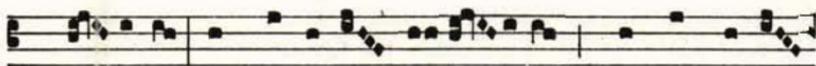
In nó - mi - ne Chris - ti. A - men.

2. **Præcedit thuriferarius cum thuribulo fumigante, deinde Subdiaconus paratus, deferens Crucem, medius inter duos acolythos cum candelabris et candelis accensis: sequitur Clerus per ordinem, ultimo Celebrans cum Diacono a sinistris, omnes cum candelis accensis in manibus: et cantantur Antiphonæ sequentes:**

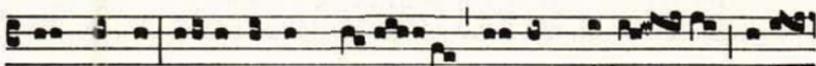
Ant. VI



Ad - ór - na * thá - la - mum tu - um, Si - on, et sú - ci - pe Re - gem



Chris - tum: am - pléc - te - re Ma - ri - am, quæ est cæ - lés -



tis por - ta: ip - sa e - nim por - tat Re - gem gló - ri - æ no - vi

Litanies on the three Rogation Days before Ascension, Corpus Christi, as well as on other days according to the usage of various churches.

9. Some processions are of extraordinary occurrence—those which are ordained for other public causes at special times.

CANDLEMAS PROCESSION

1. Following the blessing and distribution of candles, as prescribed in the Roman Missal, the procession takes place. In the first place the celebrant puts incense into the thurible, and then the deacon, turned toward the people, says:

Let us go forth in peace.

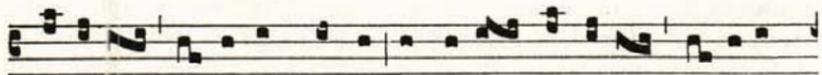
And the choir answers:

In Christ's name. Amen.

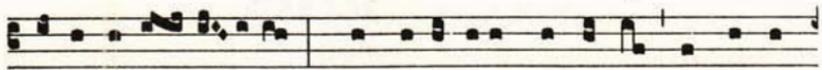
2. The thurifer carrying the thurible with burning incense goes first; then the subdeacon vested, bearing the cross, and on either side of him the two acolytes with lighted candles esconced on candlesticks; followed by the clergy in order of their rank, and last of all the celebrant with the deacon at his left—all carrying lighted candles. During the procession the following antiphons are sung:

Antiphon I

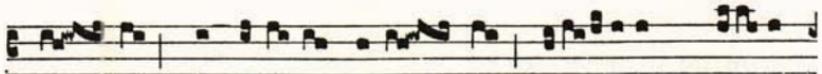
Make beauteous, O Sion, thy nuptial chamber,
To receive therein Christ the King.
Greet in loving embrace Mary, heaven's portal,
Who bears aloft the King of Glory,
Christ, new Light of the World.
The Virgin's footsteps halt,



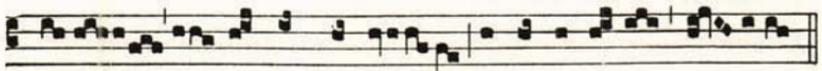
lúmi-nis: sub-sí-stit Vir-go, addú-cens má-ni-bus Fí-li-um



ante lu-cí - fe - rum: quem accí-pi-ens Sí-me-on in ul-nas

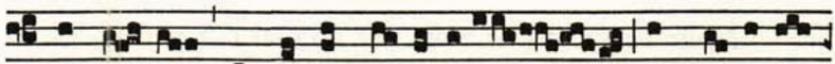


su - as, prae-di-cá-vit pó-pu - lis Dó-mi-num e-um



es-se vi - tae et mor-tis, et Sal-va-tó-rem mun - di,

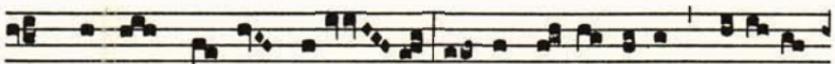
Alia Ant. II



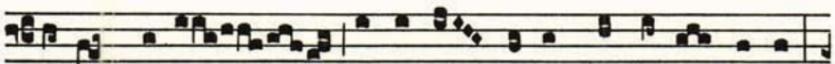
Re-spón-sum * ac-cé-pit Sí-me-on a Spí-ri-tu



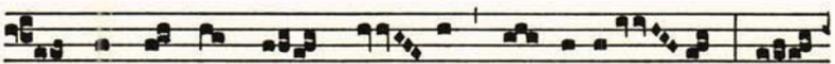
Sancto, non vi-sú-rum se mor-tem, ni-si vi-dé-ret



Chris-tum Dó-mi - ni: et cum in-dú-ce-rent pú-e-rum



in tem-plum, ac-cé-pit e-um in ulnas su-as,



et be-ne - dí - xit De - um, et di-xit: Nunc

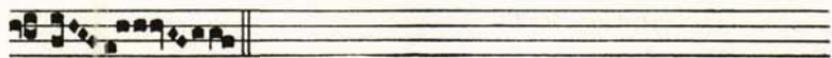
In her hands she bears the Son
Begotten ere the morning-star.
Him Simeon receives on outstretched arms,
Proclaiming to the people
That He is the Lord,
The Lord over life and death,
The Savior of the world.

Antiphon II

Simeon had knowledge of the Holy Spirit
He would not see death,
Ere first he behold the Lord's Anointed.
And when the Child was brought to the Temple,
He took Him in his arms
Praising God and saying:



dimít - tis, Dó - mi - ne, servum tu - um in pa - ce.



Et ingrediendo ecclesiam, cantatur:

Resp. II



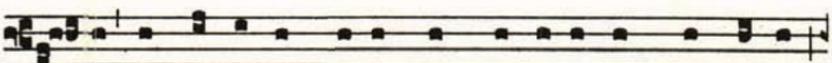
Obtu - lé - runt * pro e - o Dó - mi - no par - tús - tu - rum,



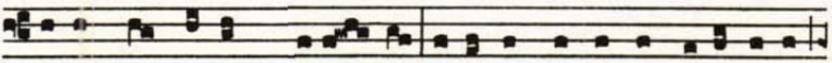
aut du - os pul - los co - lum - bá - rum: * Sic - ut



scrip - tum est in le - ge Dó - mi - ni. ∇ Postquam



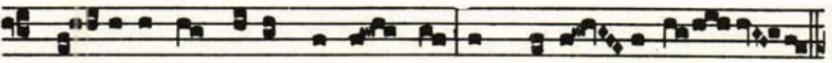
au - tem implé - ti sunt di - es pur - ga - ti - ó - nis Ma - rí - ae,



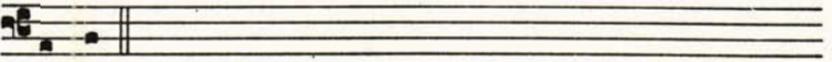
se - cún - dum le - gem Mó - y - si, tu - lé - runt Je - sum in Je - rú - sa - lem,



ut sí - ste - rent e - um Dó - mi - no. * Sic - ut.



Gló - ri - a Pa - tri, et Fí - li - o, et Spi - rí - tu - i Sanc - to.



* Sic - ut.

“Now let thy servant depart, O Lord, in peace!”

As the procession re-enters the church the following responsory is sung:

Responsory

As an offering for Him, they brought to the Lord a pair of turtle-doves, or else two young pigeons:

* As it is written in the law of the Lord.

℣. And when the days of Mary's purification, according to the law of Moses, were accomplished, they brought Jesus to Jerusalem, to present Him to the Lord.

* As it is written in the law of the Lord.

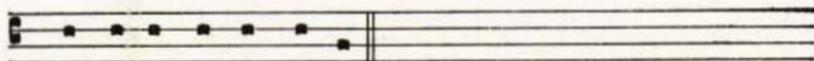
Glory be to the Father, and to the Son, and to the Holy Spirit.

* As it is written in the law of the Lord.

3. *Finita Processione, Celebrans et Ministri, depositis violaceis, accipiunt paramenta alba pro Missa. Et candelæ tenentur in manibus accensæ, dum legitur Evangelium, et iterum ab incepto Canone usque ad expletam Communionem.*

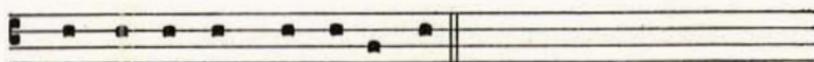
DE PROCESSIONE IN DIE PALMARUM

1. *In Dominico Palmarum, facta benedictione, et distributione palmarum seu olivarum, post ultimam Orationem Omnipotens, etc., fit Processio; ac primo Celebrans imponit incensum in thuribulum, et Diaconus vertens se ad populum, dicit:*



Pro - ce - dá - mus in pa - ce:

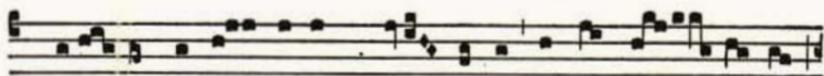
Et Chorus respondet:



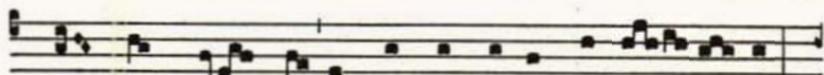
In nó - mi - ne Chris - ti. A - men.

2. *Præcedit thuriferarius cum thuribulo fumigante; deinde Subdiaconus paratus, deferens Crucem, mediis inter duos acolythos cum candelabris et candelis accensis: sequitur Clerus per ordinem, ultimo Celebrans cum Diacono a sinistris, omnes cum ramis in manibus: et cantantur sequentes Antiphonæ, vel omnes, vel aliquæ, quousque durat Processio.*

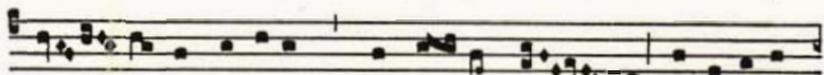
Ant. VII



Cum appro - pin - quá - ret* Dó - mi - nus Je - ro - só - ly - mam,



mi - sit du - os ex dis - cí - pu - lis su - is, di - cens:



I - te in castéllum, quod est contra vos: et inveni-

3. At the end of the procession, the celebrant and the ministers remove the purple vestments and vest in white for Mass. Lighted candles are held during the chanting of the Gospel, and again from the beginning of the Canon until the end of the Communion of the priest.

PROCESSION ON PALM SUNDAY

1. On Palm Sunday, after the blessing and distribution of the palms or olive branches, the procession takes place immediately following the concluding prayer: **Almighty, etc.** But first the celebrant puts incense into the thurible, and thereupon the deacon, turned toward the people, says:

Let us go forth in peace.

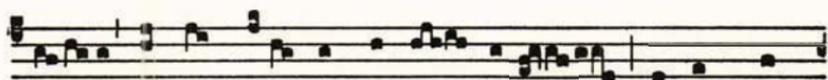
And the choir answers:

In Christ's name. Amen.

2. The thurifer carrying the thurible with burning incense goes first; then the subdeacon vested, bearing the cross, and on either side of him the two acolytes with lighted candles esconced on candlesticks; followed by the clergy in order of rank, and last of all the celebrant with the deacon at his left—all carrying palms. The following antiphons, either some or all of them, are sung throughout the procession's duration.

Antiphon I

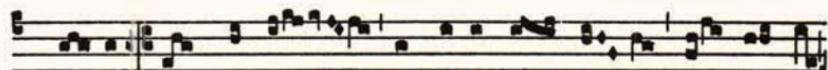
When our Lord drew nigh to Jerusalem, He sent two of His disciples, saying: "Go ye into the village that is over against you, and you shall find an ass's colt tied, on which no man



é - tis pul-lum á-si-nae al-li - gá-tum, su-per quem



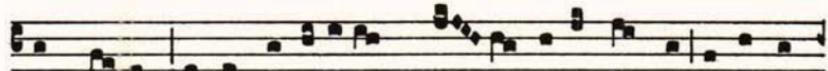
nul-lus hó - mi-num se-dit: sól-vi - te, et addú - ci - te.



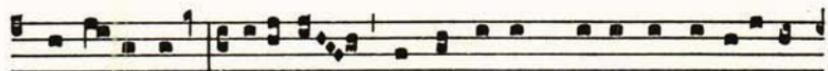
mi - hi. Si quis vos in-ter-ro-gá - ve - rit, di - ci - te:



O - pus Dó - mi - no est. Solvén - tes ad-du-xé-runt



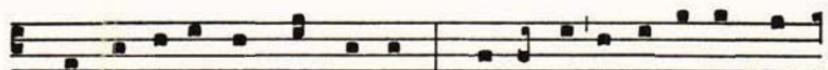
ad Je-sum: et impo-su-é-runt il - li ve-sti-mén-ta, et se-dit



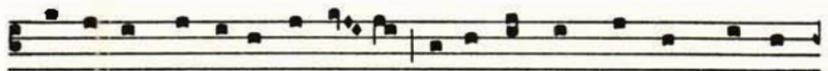
su-per e - um: á-li - i expandé-bant ve-stimé-nta su-a in



vi - a: á - li - i ramos de arbó-ri-bus exsterné-bant: et

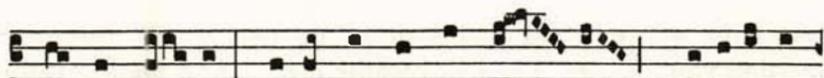


qui seque-bán-tur, cla-má-bant: Ho-sánna, be-ne-díc-tus qui

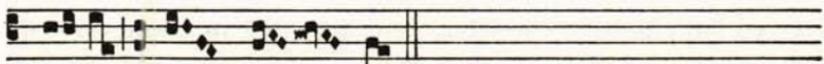


ve-nit in nó-mi-ne Dó-mi - ni: be-ne-díc-tum regnum pa-tris

ever hath sat; loose it, and bring it to me. If any man shall question you, say ye: 'The Lord wanteth it.' ” And loosing it they brought it to Jesus. And they laid their garments upon it and He sat thereon. Many spread their garments in the way, and others strewed boughs from the trees. And they that followed cried out: “Hosanna! Blessed is He that cometh in the name of the Lord. Blessed be the kingdom of our father, David. Hosanna in the highest! Have mercý on us, O Son of David!”



nos-tri Da-vid: Ho-sánna in ex-cél - sis: mi-se-ré-re



no-bis, fi-li Da - vid.

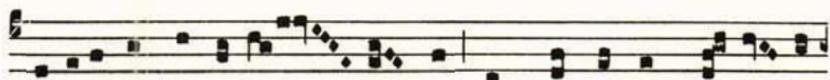
Alia Ant. V



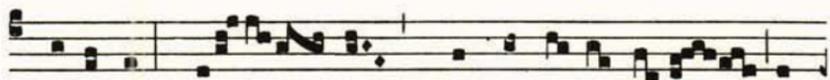
Cum audís - set * pó - pu - lus, qui-a Jesus ve - nit



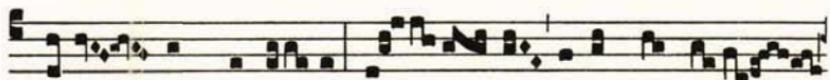
Je-ro-só - ly-mam, ac-ce-pé-runt ra-mos pal-má-rum: et



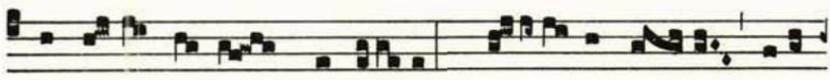
ex-i-é-runt e-i ób - vi - am, et cla-má-bant pú - e - ri,



di-cén-tes: Hic est, qui ven-tú-rus est in



sa-lú - tem pó-pu-li. Hic est sa-lus nostra,



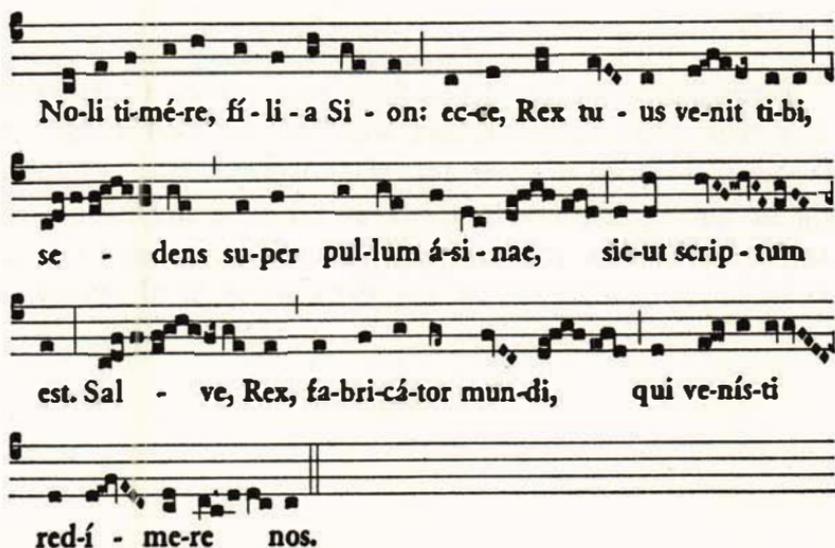
et red-émpti-o Is-ra - el. Quan-tus est is - te, cui



Thro-ni et Dó-mi-na-ti - ó - nes oc-cúr-runt!

Antiphon II

When the people heard that Jesus was coming to Jerusalem, they took palm branches, and went out to meet Him. And the children cried out, saying: "This is He Who is come for the salvation of the people. He is our salvation and the redemption of Israel. How great is He Whom the thrones and dominations hasten to receive! Fear not, daughter of Sion! Behold thy



No-li ti-mé-re, fí-li-a Si-on: ec-ce, Rex tu-us ve-nit ti-bi,
 se-dens su-per pul-lum á-si-nae, sic-ut scrip-tum
 est. Sal-ve, Rex, fa-bri-cá-tor mun-di, qui ve-nís-ti
 red-í-me-re nos.

Alia Ant. VIII

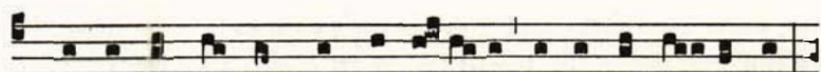


An-te sex di-es * sol-lém-nis Paschae, quando
 ve-nit Dó-mi-nus in ci-vi-tá-tem Je-rú-sa-lem, oc-cur-
 ré-runt e-i pú-c-ri: et in má-ni-bus por-tá-bant ra-mos
 palmá-rum, et clamábant vo-ce magna, di-cén-tes:
 Ho-sán-na in ex-cél-sis: be-ne-díc-tus

King cometh to thee, sitting on an ass's colt, as it is written. Hail,
O King, creator of the world, Who art come to redeem us!"

Antiphon III

Six days before the Paschal feast, when the Lord was coming into the city of Jerusalem, children hastened to meet Him, and they carried palm branches in their hands, and they cried out in



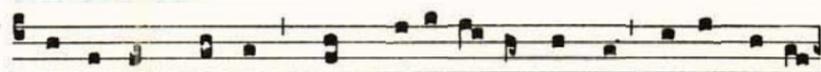
qui ve-nis-ti in mul-ti-tú-di-ne mi-se-ri-cór-di-ae:



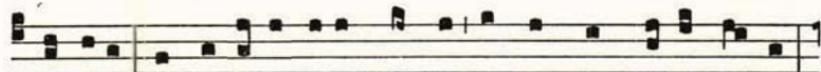
Hosánna

in ex-cél-sis.

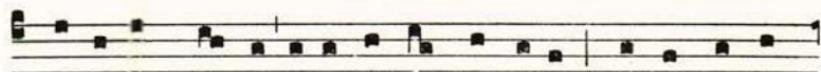
Alia Ant. VIII



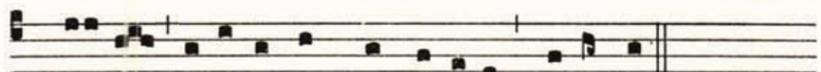
Occurrunt turbæ * cum fló-ri-bus et pal-mis Redemptó-ri



óbvi-am: et vic-tó-ri tri-umphán-ti dig-na dant obsé-qui-a:

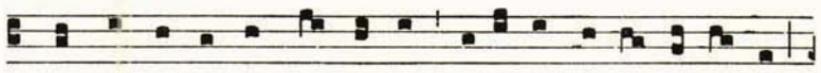


Fí-li-um De-i o-re gen-tes præ-di-cant: et in laudem



Chris-ti vo-ces to-nant per nú-bi-la: Ho-sánna!

Alia Ant. VII



Cum Ange-lis et pú-e-ris * fi-dé-les in-ve-ni-ámur,



tri-umpha-tó-ri mor-tis cla-mán-tes: Ho-sán-na in ex-cél-sis.

a loud voice, saying: "Hosanna in the highest! Blessed thou Who art come in the fulness of thy mercy. Hosanna in the highest!"

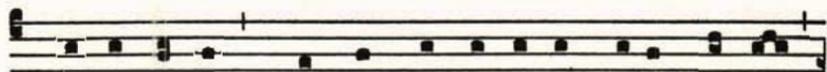
Antiphon IV

With flowers and palms the crowds hasten to meet the Redeemer, and at His triumphant entry pay homage to the Conqueror. Nations proclaim the Son of God. And in praise of Christ their shouts re-echo through the clouds: "Hosanna!"

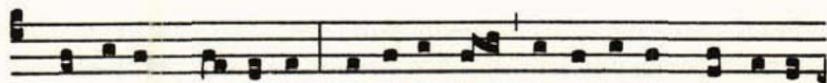
Antiphon V

Like the angels and the little children let us prove ourselves

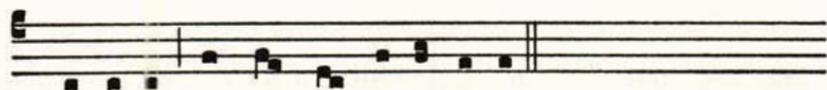
Alia Ant. IV



Turba mul-ta, * quae con-vé-ne-rat ad di-em fes-tum,



cla-mábat Dó-mi-no: Be-ne-díc-tus qui ve-nit in nó-mi-ne



Dó-mi-ni: Ho-sán-na in ex-cél-sis.

3. In reversione Processionis, duo vel quatuor cantores intrant in ecclesiam, et clauso ostio, stantes versa facie ad Processionem, incipiunt Ψ . Glória, laus, etc., et decantant duos primos Versus, Sacerdos vero, cum aliis extra ecclesiam, repetit eosdem. Deinde qui sunt intus, cantant alios Versus sequentes, vel omnes, vel partem, prout videbitur: et qui sunt extra, ad quoslibet duos Versus respondent: Glória, laus, etc., sicut a principio.

I



Gló-ri-a, laus, et ho-nor, ti-bi sit, Rex Christe Red-émp-tor:



Cu-i pu-e-ri-le de-cus prompsit Ho-sán-na pí-um.

Ry. Glória, laus.

faithful, and join in the greetings to the Conqueror over death: "Hosanna in the highest!"

Antiphon VI

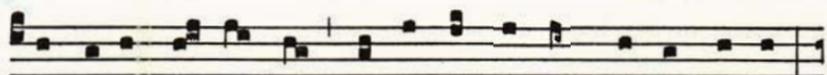
The great concourse of people which had assembled for the festival cried out to the Lord: "Blessed is He Who cometh in the name of the Lord. Hosanna in the highest!"

3. As the procession returns to the church, two or four cantors enter the edifice, close the door, and facing outward begin the versicle: *Glory, laud and honor, etc.* singing the first distich, which the priest and the others outside the church repeat. Thereupon, those who are within sing the other verses which follow, either all or part of them, as seems suitable. After each distich, *Glory, laud and honor, etc.*, is repeated by those outside.

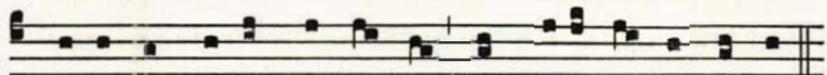
Ps. *Glory, laud and honor to thee, O Christ, Redeemer King, for Whom a glorious band of youth made glad hosannas peal.*

Ry. *Glory, laud and honor, etc.*

1



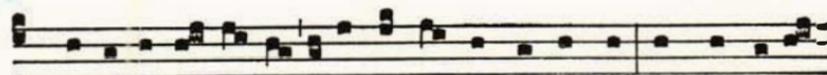
Is-ra-el es tu Rex, Da-vi-dis et in-cli-ta pro-les:



Nómi-ne qui in Dó-mi-ni, Rex bene-díc-te, ve-nis.

Ry. Glória, laus.

2

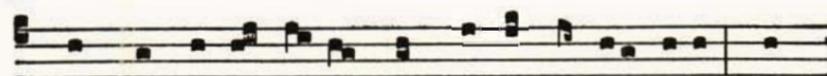


Coe-tus in ex-cél-sis te laudat caé-li-cus omnis, Et mor-tá-lis

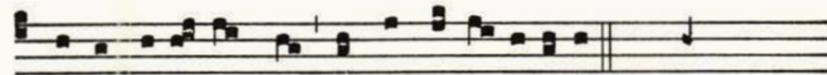


ho-mo, et cuncta cre-á-ta simul. **Ry.** Glória, laus

3

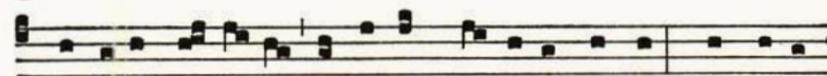


Plebs Hebraé-a ti-bi cum palmis ób-vi-a ve-nit: Cum



pre-ce, vo-to, hym-nis, ád-su-mus ec-ce ti-bi. **Ry.** Glória, laus.

4



Hi ti-bi pas-sú-ro sol-vé-bant mú-ni-a lau'dis: Nos ti-bi



reg-nán-ti pángi-mus ec-ce me-los. **Ry.** Glória, laus.

1. King of Israel art thou, and David's illustrious seed, Who dost come to us, O blest King, in the name of the Lord.

R. Glory, laud and honor, etc.

2. The angelic hosts in heaven thy praises sing; so too does mortal man, and all creation with him.

R. Glory, laud and honor, etc.

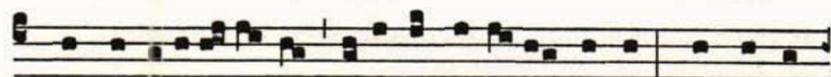
3. The Hebrew folk with palms in hand went forth to meet thee. Now we with prayer and jubilation come out to greet thee.

R. Glory, laud and honor, etc.

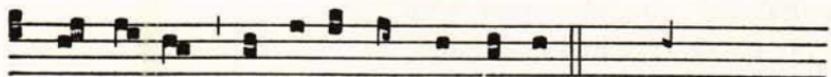
4. They tendered praises due to thee on the eve of thy Passion. And now as thou dost reign on high we send aloft our melodies.

R. Glory, laud and honor, etc.

5



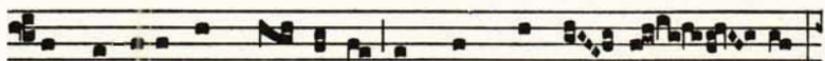
Hi pla-cu-é-re ti-bi, plá-ce-at de-vó-ti-o nostra: Rex bo-ne,



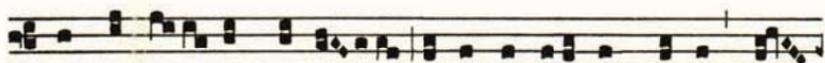
Rex cle-mens, cui bo-na cunc-ta pla-cent. *R.* Glória, laus.

4. Postea Subdiaconus hastili Crucis percutit portam: qua statim aperta, Processio intrat ecclesiam, cantando:

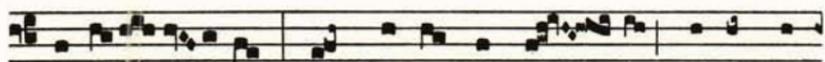
Resp. II



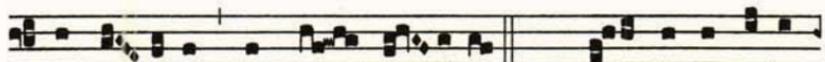
In-gre-di-én-te * Dó-mi-no in sanc-tam ci - vi - tá - tem,



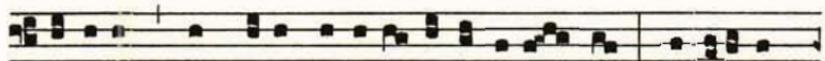
He-brae - ó - rum pú - e - ri, re-sur-rec-ti-ó-nem vi-tae pro -



nun-ti á - tes, * Cum ra-mis pal-má - rum Ho-sán-na



cla-má - bant in ex - cél - sis *V.* Cumque audisset



pópu-lus, quod Jesus ve-ní-ret Je-ro-só-ly - mam, ex-i-é-runt



ób - vi - am e - i. * Cum ra-mis.

Et non dicitur Glória Patri.

5. Deinde celebratur Missa: et rami tenentur in manibus, dum cantantur Passio et Evangelium tantum.

5. As thou wast pleased with them, take thou delight in our devotion, O King so gracious and mild, Who delightest in everything good.

Ps. Glory, laud and honor, etc.

4. After this the subdeacon knocks on the door with the staff of the cross. The door is immediately opened, and the procession enters the church singing the following responsory:

Responsory

As the Lord entered the holy city, the Hebrew children announced the resurrection of life, * bearing palm branches in their hands and crying: "Hosanna in the highest!" **Ps.** When the people heard that Jesus was coming to Jerusalem, they went forth to meet Him. * Bearing palm branches in their hands and crying: "Hosanna in the highest!"

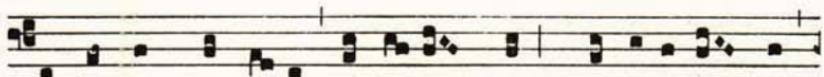
The Gloria Patri is not added.

5. Celebration of Mass follows, at which the people hold their palms only during the Passion.

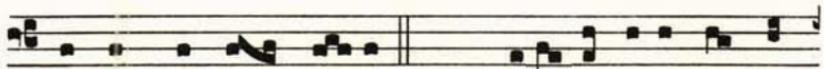
DE PROCESSIONE IN LITANIIS MAJORIBUS
IN FESTO S. MARCI EVANGELISTAE
ET IN MINORIBUS TRIDUO ROGATIONUM
ANTE ASCENSIONEM DOMINI

1. Clerus et populus, hora statuta mane in ecclesia congregati, omnes contrito et humili corde Deum flexis genibus paulisper precentur. Sacerdos amictu, alba, cingulo, stola, et pluviali cum Ministris, vel saltem superpelliceo et stola violacei coloris sit indutus; cujus coloris habitu in reliquis Processionibus semper utatur, praeterquam in Processionibus Corporis Christi, et quae fiunt solemnibus diebus, vel in gratiarum actionem; quibus diebus utitur colore propriae solemnitati congruente. Ceteri vero Sacerdotes et Clerici superpellicis induti, sequentem Antiphonam stantes concinant.

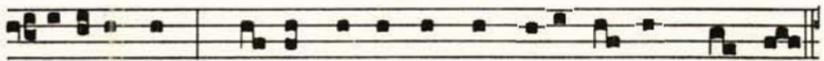
Ant. II



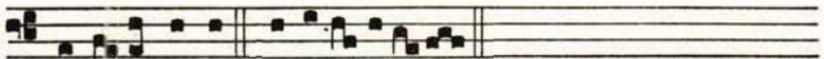
Ex-súr-ge, Dó-mi-ne, * ád-ju-va nos, et lí-be-ra nos



prop-ter no-men tu-um. **P.** De-us, áu-ri-bus nos-tris



au-dí-vi-mus: * pa-tres nostri an-nun-ti-a-vé-runt no-bis,



Gló-ri-a Pa-tri. E u o u a e.

Et repetitur: Exsúrge, Domine.

2. Deinde genuflectant omnes: et duo Clerici ante Altare majus genuflexi, devote Litaniae Sanctorum (pag. 360) cantare incipiant, ceteris idem simul repetentibus.

3. Cum autem cantatum erit:

PROCESSION
ON THE FEAST OF ST. MARK THE EVANGELIST
AND ON THE THREE ROGATION DAYS
BEFORE ASCENSION

1. The clergy and people congregate in church at the appointed hour of the morning, where they kneel and devote a few moments to humble and contrite prayer. The celebrant and his ministers are vested in amice, alb, and cincture, and the celebrant wears a stole and cope, or at least a surplice and a purple stole. This same color is always used in the other processions except on Corpus Christi, on solemn feast days, or for the procession of thanksgiving, on which days the color proper to the occurring solemnity is used. The rest of the priests and clerics wear a surplice. All stand as the following antiphon is sung:

Antiphon

Rise up, O Lord, and come to our assistance, and deliver us for thy name's sake.

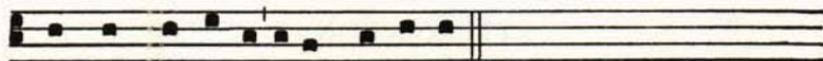
R. We have heard, O God, with our own ears the things which our forefathers have told us.

Glory be to the Father, etc.

Rise up, O Lord, and come to our assistance, and deliver us for thy name's sake.

2. Then all kneel down, and two clerics who are kneeling before the altar begin to chant devoutly the Litany of the Saints (p. 361), each invocation being repeated by the others.

3. As soon as the invocation: **Holy Mary, pray for us** has been sung,



Sanc-ta Ma-ri-a, o-ra pro no-bis,

surgunt omnes, et ordinatim procedunt, egredientes, Litaniasque prosequentes, praecedente Cruce, et sequente Clero, ultimo loco Sacerdos paratus, ut supra dictum est, cum Ministris, prout res vel locus postulat, sacris vestibus indutis.

4. Si Processio sit longior, vel repetantur Litaniae, vel Litanii absolutis usque ad Preces exclusive, dicantur aliqui Psalmi ex Poenitentialibus, seu Gradualibus. Hymni vero, vel cantica laetitiae in iis, aut aliis poenitentiae causa institutis Processionibus, ne dicantur.

5. Si ad unam vel plures ecclesias in via sit divertendum, ingressis ecclesiam, intermissisque Litanii vel Psalmis, cantatur Antiphona cum Versu et Oratione sancti Patroni illius ecclesiae. Deinde egredientes, resumptis Litanii vel Psalmis, eodem ordine procedunt usque ad ecclesiam, ubi cum Precibus et Orationibus omnibus terminatur, ut in fine Litaniarum Sanctorum (pag. 368.) post septem Psalmos Poenitentiales.

6. Si contingat transferri Festum S. Marci Evangelistae, non tamen transfertur Processio, nisi quando praedictum Festum occurrat in die Paschae: tunc enim in Feriam III sequentem transferatur.

DE PROCESSIONE IN FESTO SSMI CORPORIS CHRISTI

1. Decenter ornentur ecclesiae et parietes viarum, per quas est transeundum, tapetibus et aulacis, et sacris imaginibus, non autem profanis aut vanis figuris, seu indignis ornamentis.

2. Sacerdos primum Missam celebret, in qua duas hostias consecret, et sumpta una, alteram in tabernaculum in Processione deferendum ita reponat, ut per vitrum seu crystallum, quo ipsum tabernaculum circumseptum esse debet, exterius adorantibus appareat.

Peracto autem Sacrificio, et Processione jam inchoata, ordine, quo jam supra dictum est in Litanii majoribus, Sacerdos pluviali albo indutus, ter incenset Sacramentum genuflexus.

3. Deinde unus e Clericis oblongum ac decens velum circumponit scapulis Sacerdotis, qui parte veli ante pectus pendente, utraque manu cooperta, ostensorium seu tabernaculum a Diacono sibi porrectum reverenter suscipit: mox Sacramentum ante faciem tenens, vertit se ad populum; inde procedit sub umbellam comitantibus Ministris, et duo acolythi vel Clerici cum thuribus fumantibus praecedunt.

4. Omnes procedunt nudo capite, accensos cereos gestantes, et sequentes Hymnos pro longitudine Processionis devote concinentes. Dum vero Sacerdos discedit ab Altari, Clerus, vel Sacerdos cantare incipit sequentem Hymnum:

all rise, and continuing the chant of the lityny they march out in the proper order. The cross is borne at the head of the procession; then come the faithful followed by the clergy, and last of all the priest vested as explained above, and accompanied by his assistants who are clothed in sacred vestments, as circumstances dictate.

4. If the procession takes a long time, the lityny can be repeated, or else after the last Kyrie of the lityny (excluding the orations), some of the penitential or the gradual psalms can be added. Hymns, however, or sacred songs of a joyous character should not be sung during the Rogation processions or those which have penitential purpose.

5. If en route the procession deviates from its course to visit one or more churches, then having entered the church, the lityny or the psalms are interrupted, and the antiphon of the patron of that church is sung together with the versicle and oration. Upon leaving, the chanting of the lityny or psalms is resumed, and the procession continues in the same order as before until it has re-entered the church from which it started. Here the service is terminated with the final prayers and orations prescribed for the conclusion of the Lityny of the Saints, as indicated after the section on the Penitential Psalms (p. 369).

6. If it happens that the Feast of St. Mark the Evangelist is transferred, nevertheless, the procession is not transferred, unless the feast falls on Easter Sunday. In that case the procession is transferred to Easter Tuesday.

CORPUS CHRISTI PROCESSION

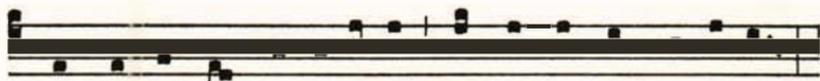
1. The church edifice as well as the streets through which the procession will pass may fittingly be decorated with tapestry and drapery and with sacred images; not, however, with profane or meaningless images or unworthy ornamentation.

2. The priest first celebrates Mass, during which he consecrates two hosts. After he has consumed the one, he mounts the other in the monstrance which will be carried in the procession. The part of the monstrance which holds the host should be encircled with glass, so that the host is visible to the worshipers.

When Mass is over, and the procession has already started (in the same order mentioned above in the Rogation procession), the priest, vested in white cope, will incense the Blessed Sacrament with threefold incensation, the while he kneels.

3. Then one of the assisting clergy places a suitable humeral veil over the priest's shoulders. The latter, covering both hands with the ends of the veil, reverently receives the monstrance which is handed to him by the deacon. Holding the Blessed Sacrament before his face, he turns toward the people and joins the procession, walking beneath

Hymn. III



Pan-ge, lingua, glo-ri-ó-si Cór-po-ris mys-té-ri-um,



Sangi-nisque pre-ti-ó-si, Quem in mundi pré-ti-um



Fruc-tus ventris gene-ró-si Rex ef-fú-dit gén-ti-um.

Nobis datus, nobis natus
 Ex intácta Vírgine,
 Et in mundo conversátus,
 Sparso verbi sémine,
 Sui moras incolátus
 Miro clausit órđine.

In suprémae nocte coenae,
 Recúbens cum frátribus,
 Observáta lege plene
 Cibis in legálibus,
 Cibum turbae duodénae
 Se dat suis mánibus.

Verbum caro, panem verum
 Verbo carnem éfficit:
 Fitque sanguis Christi merum,
 Et si sensus déficit,
 Ad firmándum cor sincérum
 Sola fides súfficit.

Tantum ergo Sacraméntum
 Venerémur cérnui:
 Et antíquum documéntum

the canopy with his ministers escorting him. Before him walk two acolytes or clerics carrying thuribles with burning incense.

4. All march with bared heads, holding lighted candles, and devoutly singing the hymns which follow, as the length of the procession will permit. As soon as the priest leaves the altar, either he himself or the clergy intone the following hymn:

Hymn I

Sing, my tongue, the Savior's glory,
Of His Flesh the mystery sing;
Of the Blood, all price exceeding,
Shed by our immortal King,
Destined, for the world's redemption,
From a noble womb to spring.

Of a pure and spotless Virgin
Born for us on earth below,
He, as Man, with man conversing,
Stayed, the seeds of truth to sow;
Then He closed in solemn order
Wondrously His life of woe.

On the night of that Last Supper
Seated with His chosen band,
He, the Paschal victim eating,
First fulfils the Law's command:
Then as Food to all His brethren
Gives Himself with His own hand.

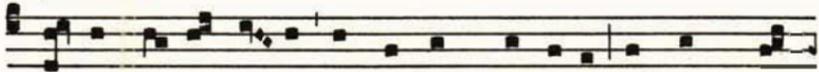
Word made Flesh, the bread of nature
By His word to Flesh He turns;
Wine into His Blood He changes:
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,

Novo cedat rítui:
 Praestet fides suppleméntum
 Sénsuum deféctui.

Genitóri, Genitóque
 Laus et jubilátio,
 Salus, honor, virtus quoque
 Sit et benedíctio:
 Procedénti ab utróque
 Compar sit laudátio. Amen.

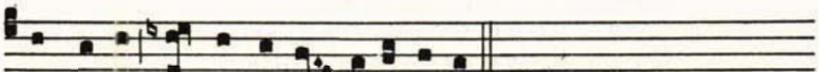
Hymn. IV



Sa-cris sol-lémni - is juncta sint gáudi - a, Et ex prae-



córdi - is so - nent prae - có - ni - a: Re - cé - dant vé - te - ra, no - va sint



ómni - a, Cor - da, vo - ces et ó - pe - ra.

Noctis recólitur coena novíssima,
 Qua Christus créditur agnum et ázyna
 Dedisse frátribus, juxta legítima
 Priscis indúlta pátribus.

Post agnum týpicum, explétiis épulis,
 Corpus Domínicum datum discipulis,
 Sic totum ómnibus, quod totum síngulis,
 Ejus fatémur mánibus.

Dedit fragílibus córporis férculum,
 Dedit et trístibus sánguinis póculum,
 Dicens: Accípite quod trado vásculum,
 Omnes ex eo bíbite.

Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from Each eternally,
Be salvation, honor, blessing.
Might, and endless majesty. Amen.

Hymn II

At this our solemn Feast,
Let holy joys abound,
And from the inmost breast
Let songs of praise resound;
Let ancient rites depart,
And all be new around,
In ev'ry act and voice and heart.

Remember we that eve,
When, the Last Supper spread,
Christ, as we all believe,
The lamb, with leavenless bread,
Among His brethren shared,
And thus the Law obeyed,
Of old unto their sires declared.

The typic lamb consumed,
The legal feast complete,
The Lord unto the Twelve
His Body gave to eat;
The whole to all, no less
The whole to each, did mete
With His own hands, as we confess.

Sic sacrificium istud instituit,
 Cujus officium committi voluit
 Solis presbyteris, quibus sic congruit,
 Ut sumant, et dent ceteris.

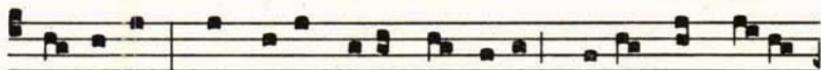
Panis angelicus fit panis hominum;
 Dat panis caelicus figuris terminum:
 O res mirabilis! manducat Dominum
 Pauper servus et humilis.

Te, trina Deitas unaque, poscimus,
 Sic nos tu visita, sicut te colimus:
 Per tuas semitas duc nos quo tendimus,
 Ad lucem, quam inhabitas. Amen.

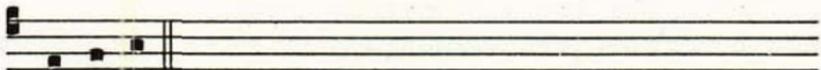
Hymn. VIII



Ver-bum su-pernum prod-i-ens, Nec Patris linquens



dex-te-ram, Ad o-pus su-um ex-i-ens, Venit ad vi-tae



ves-pe-ram.

In mortem a discipulo
 Suis tradendus aemulis,
 Prius in vitae ferculo
 Se tradidit discipulis.

Quibus sub bina specie
 Carnem dedit et sanguinem:
 Ut duplicis substantiae
 Totum cibaret hominem.

He gave them, weak and frail,
His Flesh, their food to be;
On them, downcast and sad,
His Blood bestowed He;
And thus to them He spake,
"Receive this Cup from Me,
And all of you of this partake."

So He this Sacrifice
To institute did will,
And charged His priests alone
That office to fulfil:
In them He did confide:
To whom pertaineth still
To take, and to the rest divide.

Thus Angels' Bread is made
The Bread of man today:
The Living Bread from Heaven
With figures doth away:
O wondrous gift indeed!
The poor and lowly may
Upon their Lord and Master feed.

O Triune Deity,
To thee we meekly pray,
So mayst thou visit us,
As we our homage pay;
And in thy footsteps bright
Conduct us on our way
To where thou dwell'st in cloudless light. Amen.

Hymn III

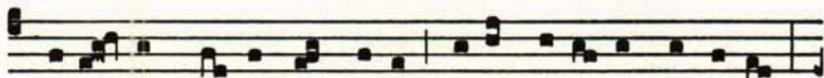
The Heav'nly Word proceeding forth,
Yet leaving not the Father's side,
And going to His work on earth
Had reached at length life's eventide.

Se nascens dedit sócium,
 Convéscens in edúlium,
 Se móriens in prétium,
 Se regnans dat in praémium.

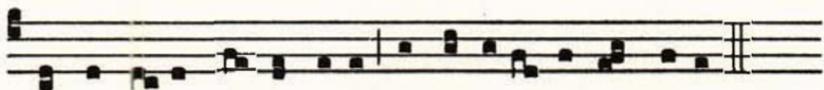
O salutáris hóstia,
 Quae caeli pandis óstium,
 Bella premunt hostília,
 Da robur, fer auxiliúm.

Uni trinóque Dómino
 Sit sempitérna glória,
 Qui vitam sine térmimo
 Nobis donet in pátria. Amen.

Hymn. IV



Sa-lú - tis hu-má-nae Sa-tor, Je-su, vo-lúptas cór-di - um,



Or-bis red-épti Cóndi-tor, Et cas-ta lux a-mán - ti - um.

Qua victus es cleméntia,
 Ut nostra ferres crímina?
 Mortem subíres ínnocens,
 A morte nos ut tóllerés?

Perrúmpis inférnum chaos;
 Vinc-tis caténas détrahis;
 Victor triúm-pho nóbili
 Ad déxteram Patris sedes.

By false disciple to be given
To foemen for His Blood athirst,
Himself, the Living Bread from Heaven,
He gave to His disciples first.

To them He gave, in twofold kind,
His very Flesh, His very Blood:
In love's own fulness thus designed
Of the whole man to be the food.

By birth, our fellowman was He;
Our meat, while sitting at the board;
He died, our ransom to be;
He ever reigns, our great reward.

O saving Victim, opening wide
The gate of heaven to man below,
Our foes press on from every side,
Thine aid supply, thy strength bestow.

To thy great Name be endless praise,
Immortal Godhead, One in Three;
O grant us endless length of days
In our true native land, with thee. Amen.

Hymn IV

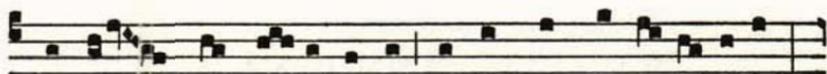
Hail, thou Who man's Redeemer art,
Jesu, the joy of every heart;
Great Maker of the world's wide frame,
And purest love's delight and flame:
What nameless mercy thee o'ercame,
To bear our load of sin and shame?
For guiltless, thou thy life didst give,
That sinful erring man might live.

The realms of woe are forced by thee,
Its captives from their chains set free;
And thou, amid thy ransomed train,
At God's right hand dost victor reign.

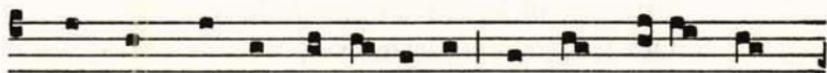
Te cogat indulgéntia,
 Ut damna nostra sárCIAS,
 Tuíque vultus cómpotes
 Dites beáto lúmíne.

Tu dux ad astra, et sémita,
 Sis meta nostris córdibus,
 Sis lacrimárum gáudium,
 Sis dulce vitæ præmíum. Amen.

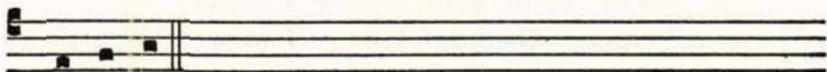
Hymn. VIII



Ae-tér - ne Rex al - tís - si - me, Red - émp - tor et fi - dé - li - um,



Cui mors per - émp - ta dé - tu - lit Sum - mae tri - úm - phum



gló - ri - ae.

Ascéndis orbes síderum,
 Quo te vocábat caélitus
 Colláta, non humánitus,
 Rerum potéstas ómnium.

Ut trina rerum máchina,
 Caeléstium, terréstrium,
 Et inferórum cóndita,
 Flectat genu jam súbdita.

Tremunt vidéntes Angeli
 Versam vicem mortálium:
 Peccat caro, mundat caro,
 Regnat Deus Dei caro.

Let mercy sweet with thee prevail,
To cure the wounds we now bewail;
Oh, bless us with thy holy sight,
And fill us with eternal light.

Our guide, our way to heavenly rest,
Be thou the Aim of every breast;
Be thou the soother of our tears,
Our sweet reward above the spheres. Amen.

Hymn V

Eternal Monarch, King most High,
Whose Blood hath brought redemption nigh,
By Whom the death of Death was wrought,
And conquering grace's battle fought:

Ascending by the starry road,
This day thou wentest home to God,
By Heaven to power unending called,
And by no human hand installed.

That so, in nature's triple frame,
Each heavenly and each earthly name,
And things in hell's abyss abhorred,
May bend the knee and own Him Lord.

Yea, Angels tremble when they see
How changed is our humanity;
That Flesh hath purged what flesh had stained,
And God, the flesh of God, hath reigned.

Sis ipse nostrum gáudium,
 Manens olýmpo praémium,
 Mundi regis qui fábricam,
 Mundána vincens gáudia.

Hinc te precántes praésumus,
 Ignósce culpis ómnibus,
 Et corda sursum súbleva
 Ad te supérna grátia.

Ut cum repénte coéperis
 Clarére nube júdicis,
 Poenas repéllas débitas,
 Reddas corónas pérditas.

Jesu, tibi sit glória,
 Qui victor in caelum redis,
 Cum Patre, et almo Spíritu
 In sempitérna saécula. Amen.

Te Déum laudámus, **ut infra (pag. 550).**

Canticum Zachariae

Luc. 1, 68-79

BENEDÍCTUS Dóminus, Deus Ísraël, * quia visitávit, et fecit
 redemptiónem plebis suae:

Et eréxit cornu salutis nobis: * in domo David, púeri sui.

Sicut locútus est per os sanctórum, * qui a saéculo sunt, prophetá-
 rum ejus:

Salútem ex inimícis nostris, * et de manu ómnium, qui odérunt
 nos:

Ad faciéndam misericórdiam cum pátribus nostris: * et memorári
 testaménti sui sancti.

Jusjurándum, quod jurávit ad Abraham, patrem nostrum, * datú-
 rum se nobis:

Ut sine timóre, de manu ínemicórum nostrórum liberáti, * serviá-
 mus illi.

Be thou our joy, O mighty Lord,
As thou wilt be our great reward;
Earth's joys to thee are nothing worth,
Thou joy and crown of heaven and earth.

To thee we therefore humbly pray
That thou wouldst purge our sins away,
And draw our hearts by cords of grace
To thy celestial dwelling-place.

So when the Judgment day shall come,
And all must rise to meet their doom,
Thou wilt remit the debts we owe,
And our lost crowns again bestow.

All glory, Lord, to thee we pay,
Ascending o'er the stars today;
All glory, as is ever meet,
To Father and to Paraclete. Amen.

In addition to the hymns given above, the *Te Deum* (see p. 551) may be sung, or the canticles *Benedictus* and *Magnificat*:

Canticle of Zachary

BLESSED be the Lord God of Israel, for He hath visited and redeemed His people,
And hath raised up a mighty Savior for us in the lineage of David His servant.

Thus He foretold by the mouth of His holy prophets who have been from times ancient;

That He might rescue us from our enemies — from the hand of all that hate us.

Now is granted the mercy promised to our fathers, remembering His holy covenant;

And the oath which He swore to Abraham our father that He would extend to us;

That we, delivered from the hand of our enemies, might serve Him without fear,

Living in holiness and righteousness before Him all our days.

In sanctitate, et justitia coram ipso, * omnibus diebus nostris.
 Et tu, puer, Propheta Altissimi vocaberis: * praeibis enim ante
 faciem Domini parare vias ejus:
 Ad dandam scientiam salutis plebi ejus: * in remissionem peccatorum eorum:
 Per viscera misericordiae Dei nostri: * in quibus visitavit nos,
 oriens ex alto:
 Illuminare his, qui in tenebris, et in umbra mortis sedent: * ad
 dirigendos pedes nostros in viam pacis.
 Gloria Patri.

Canticum Beatae Mariae Virg.

Luc. I, 46-55

MAGNIFICAT * anima mea Dominum:
 Et exultavit spiritus meus * in Deo, salutari meo.
 Quia respexit humilitatem ancillae suae: * ecce enim ex hoc
 beatam me dicent omnes generationes.
 Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.
 Et misericordia ejus a progenie in progenies * timentibus eum.
 Fecit potentiam in brachio suo: * dispersit superbos mente cordis
 sui.
 Deposuit potentes de sede, * et exaltavit humiles.
 Esurientes implevit bonis: * et divites dimisit inanes.
 Suscepit Israel, puerum suum, * recordatus misericordiae suae.
 Sicut locutus est ad patres nostros, * Abraham, et semini ejus in
 saecula.
 Gloria Patri.

5. **Peracta Processione, et Sanctissimo Sacramento ad ecclesiam reportato, et super Altare deposita, omnes Ecclesiastici, qui adsint, hinc inde ordine genuflexi illud reverenter adorantes, dum Sacerdos de more incensat, sequentem Hymni partem concinant:**

TANTUM ergo Sacramentum.
 Veneremur cernui:
 Et antiquum documentum

And thou, child, shalt be called the prophet of the Highest, for
thou shalt go before the face of the Lord to prepare His ways;
To give knowledge of salvation to His people — the remission of
their sins,

Through the bounteous mercy of our God in which the Orient
from on high hath visited us,

To give light to them that sit in darkness and in the shadow of
death, to direct our feet into the way of peace.

Glory be to the Father.

Canticle of the Blessed Virgin Mary

MY SOUL doth magnify the Lord.

And my spirit doth rejoice in God my Savior.

For He hath regarded the low estate of His handmaid; lo, hence-
forth all generations shall call me blessed.

For He that is mighty hath done great things for me, and holy is
His name.

And His mercy is from generation to generation to them that
fear Him.

He hath shown strength with His arm; He hath scattered the
proud in the conceit of their hearts.

He hath put down the mighty from their seats, and exalted them
of low degree.

The hungry He hath filled with good things; the rich He hath
sent away empty.

He hath helped Israel, His servant, being mindful of His mercy.

As He hath promised our fathers, Abraham and his seed forever.
Glory be to the Father.

5. At the end of the procession, when the Blessed Sacrament has
been brought back to the church and placed on the altar, all the clergy
as they kneel in reverent adoration sing the last stanza of *Tantum
Ergo*, during which the priest incenses the Blessed Sacrament at the
usual time:

DOWN in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,

Novo cedat rítui:
 Praestet fides suppleméntum
 Sénsuum deféctui.

Genitóri, Genitóque
 Laus et jubilátio,
 Salus, honor, virtus quoque
 Sit, et benedíctio:
 Procedénti ab utróque
 Compar sit laudátio. Amen.

Postea duo Clerici dicant:

℣. Panem de caelo praestitisti eis, allelúja.

℟. Omne delectaméntum in se habéntem, allelúja.

Deinde Sacerdos stans dicat:

Orémus.

Oratio

DEUS, qui nobis sub Sacraménto mirábili, passiónis tuae me-
 móriam reliquisti: tríbue, quaesumus, ita nos Córporis et
 Sánguinis tui sacra mystéria venerári; ut redemptionis tuae fruc-
 tum in nobis júgiter sentiámus: Qui vivis et regnas in saécula
 saeculórum. ℟. Amen.

6. Tunc Sacerdos, facta genuflexione, cum Sacramento semel bene-
 dicat populum in modum crucis, nihil dicens: postea illud reverenter
 reponitur.

7. Hic autem modus benedicendi servatur etiam in aliis Processioni-
 bus faciendis cum Sanctissimo Sacramento.

DE PROCESSIONE AD PETENDAM PLUVIAM

Aguntur omnia, ut supra in Litanii majoribus (pag. 360), usque ad
 finem Litaniarum, in quibus, cum dictum fuerit Ut ómnibus fidélibus
 defúntis, etc., bis dicitur:

Ut congruéntem plúviam fidélibus tuis concédere dignéris, te
 rogámus, audi nos.

In fine autem dicitur:

Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from Each eternally,
Be salvation, honor, blessing,
Might, and endless majesty. Amen.

In conclusion two clerics chant:

℣. Bread from heaven thou didst grant them, alleluia.

℟. Having all sweetness within it, alleluia.

Then the priest stands and sings:

Let us pray.

Prayer

O GOD, Who didst leave with us in this wondrous Sacrament a memorial of thy Passion — grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever experience within ourselves the fruit of thy redemption. Thou Who livest and reignest forever and evermore.

℟. Amen.

6. Having made a genuflection, the priest blesses the people with the monstrance, making a single sign of the Cross and without saying anything. Lastly, the Blessed Sacrament is reposed in the tabernacle.

7. The aforesaid manner of blessing is observed in every procession with the Blessed Sacrament.

PROCESSION FOR IMPLORING RAIN

The same procedure is followed as above in the Rogation procession, until the invocation in the lityny, That thou wouldst grant eternal rest to all the faithful departed, etc. After this invocation the following is sung twice:

℣. That thou wouldst vouchsafe to send upon thy faithful the much needed rainfalls.

℟. We beseech thee, hear us.

At the end of the lityny the following is added:

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

Psalmus 146

LAUDATE Dóminum quóniam bonus est psalmus: * Deo nostro sit jucúnda, decóraque laudátio.

Aedíficans Jerúsalem Dóminus: * dispersiões Israélis congregábit.

Qui sanat contrítos corde: * et álligat contritiónes eórum.

Qui númerat multitudínem stellárum: * et ómnibus eis nómina vocat.

Magnus Dóminus noster, et magna virtus ejus: * et sapiéntiae ejus non est númerus.

Suscípiens mansuétos Dóminus: * humílians autem peccatóres usque ad terram.

Praecínite Dómino in confessiõe: * psállite Deo nostro in cíthara.

Qui óperit caelum núbibus: * et parat terrae plúviam.

Qui producít in móntibus foenum: * et herbam servitúti hóminum.

Qui dat juméntis escam ipsórum: * et pullis corvórum invocántibus eum.

Non in fortitúdine equi voluntátem habébit: * nec in úbiis viri beneplácitum erit ei.

Beneplácitum est Dómino super timéntes eum: * et in eis, qui sperant super misericórdia ejus.

Glória Patri.

Sicut erat.

Quo finito, dicuntur Preces:

℣. Operi, Dómine, caelum núbibus.

℞. Et para terrae plúviam.

℣. Ut producát in móntibus foenum.

℞. Et herbam servitúti hóminum.

℣. Riga montes de superióribus tuis.

Our Father **inaudibly until**

℣. And lead us not into temptation.

℞. But deliver us from evil.

Psalm 146

PRAISE ye the Lord, for He is good, sing psalmody to our God, for He is kind, worthy praise becometh Him.

The Lord rebuildeth Jerusalem, and gathereth the outcasts of Israel.

He healeth the heart-broken, and bindeth up their wounds.

He knoweth the number of stars, and calleth all by name.

Great is our Lord and abundant in power, His wisdom infinite.

The Lord raiseth up the meek, but the godless He humbleth to the dust.

Sing ye to the Lord in thanksgiving; harp with the lyre to our God;

Who covereth the heavens with clouds, Who prepareth rain for the earth;

Who maketh grass to grow on the hills, and herbs for the service of men;

Who giveth to beasts their food, and to little ravens that cry unto Him.

He placeth no trust in the strength of a steed, nor doth man's fleetness please Him.

The Lord taketh pleasure in them that fear Him and in them that trust in His goodness.

Glory be to the Father.

As it was in the beginning.

At the conclusion of the psalm the following prayers are said:

℣. Cover the heavens with clouds, O Lord.

℞. And make ready rain for the earth.

℣. That grass may spring up in the hills.

℞. And herbs for the servitors of men.

℣. Sprinkle the hills from out of thy upper regions.

R. Et de fructu óperum tuórum satiábitur terra.

V. Dómine, exáudi oratiómem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum. **R.** Et cum spírítu tuo.

Orémus,

Oratio

DEUS, in quo vívimus, movémur, et sumus: plúviam nobis tríbue congruéntem; ut, praeséntibus subsidiis sufficiénter adjúti, sempitérna fiduciálius appetámus.

PRAESTA, quaesumus, omnipotens Deus: ut, qui in afflictione nostra de tua pietáte confídimus, contra advérsa ómnia tua semper protectióne muniámur.

DA NOBIS, quaesumus, Dómine, plúviam salutárem: et áridam terrae fáciem fluéntis caeléstibus dignánter infúnde.

Per Dóminum. **R.** Amen.

V. Dóminus vobíscum. **R.** Et cum spírítu tuo.

V. Benedicámus Dómino. **R.** Deo grátias.

V. Exáudiat nos omnipotens et miséricors Dóminus. **R.** Amen.

V. Fidélium ánima per misericórdiam Dei requiéscant in pace.

R. Amen.

DE PROCESSIONE AD POSTULANDAM SERENITATEM

Aguntur omnia, ut supra in Litaníis majoribus (pag. 360), usque ad finem Litaniarum, in quibus, cum dictum fuerit **Ut omnibus fidélibus defúntis, etc., bis dicitur:**

Ut fidélibus tuis áëris serenitátem concédere dignéris, te rogámus, audi nos.

R. And the earth will be sated with the stream that flows from thy hands.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you. **R.** And with thy spirit.

Let us pray.

Prayer

O GOD, in Whom we live, and move, and have our being, grant unto us rain in abundance, that as we are amply encouraged in present time through thine assistance, we may all the more confidently relish the things of eternity.

GRANT, we beseech thee, O almighty God, that we who in our affliction confide in thy kindness, may by thy protection ever be safeguarded from all adversity.

WE IMPLORE thee, O Lord, bestow on us a beneficial rainfall, and graciously pour out on the parched earth moisture from above. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, evermore. **R.** Amen.

V. The Lord be with you. **R.** And with thy spirit.

V. Let us praise the Lord. **R.** Thanks be to God.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. May the souls of the faithful departed through the mercy of God rest in peace. **R.** Amen.

PROCESSION FOR IMPLORING FAIR WEATHER

The same procedure is followed as above in the Rogation procession, until the invocation in the litany, That thou wouldst grant eternal rest to all the faithful departed, After this invocation the following is sung twice:

V. That thou wouldst vouchsafe to send upon thy faithful calm weather.

R. We beseech thee, hear us.

In fine autem dicitur:

Pater noster **secreto usque ad**

Ps. Et ne nos indúcas in tentatiónem.

Rs. Sed líbera nos a malo.

Psalmus 66

DEUS misereátur nostri, et benedícat nobis: * illúminet vultum suum super nos, et misereátur nostri.

Ut cognoscámus in terra viam tuam, * in ómnibus Géntibus salutare tuum.

Confiteántur tibi pópuli, Deus: * confiteántur tibi pópuli omnes.

Laeténtur et exsúltent Gentes: * quóniam júdicas pópulos in aequitate, et Gentes in terra dirigis.

Confiteántur tibi pópuli, Deus, confiteántur tibi pópuli omnes: * terra dedit fructum suum.

Benedícat nos Deus, Deus noster, benedícat nos Deus: * et métuant eum omnes fines terrae.

Glória Patri.

Ps. Adduxisti, Dómine, spíritum tuum super terram.

Rs. Et prohibitae sunt plúviae de caelo.

Ps. Cum obdúxero núbibus caelum.

Rs. Apparébit arcus meus, et recordábor foéderis mei.

Ps. Illústra fáciem tuam, Dómine, super servos tuos.

Rs. Et bédedic sperántes in te.

Ps. Dómine, exáudi oratióem meam.

Rs. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum. **Rs.** Et cum spíritu tuo.

Orémus.

Oratio

DEUS, qui culpa offéndetis, poeniténtia placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuae iracúndiae, quae pro peccátis nostris merémur, avérte.

AD TE nos, Dómine, clamántes exáudi: et áëris serenitátem nobis tríbue supplicántibus; ut, qui juste pro peccátis nostris affligimur, misericórdia tua praeveniénte, cleméntiam sentiamus.

At the end of the litany the following is added:

Our Father inaudibly until

℣. And lead us not into temptation.

℞. But deliver us from evil.

Psalm 66

MAY God be gracious and bless us, may He show us a benign countenance!

That men may know His Providence upon earth, His salvation among all nations.

Let people praise thee, O God, let all nations glorify thee!

Let the nations be glad and rejoice; for thou rulest the people justly, and directest the nations upon earth.

Let people praise thee, O God, let all nations glorify thee!

The earth hath yielded her fruit. God, our own God hath blessed us.

May God bless us, and let all ends of the earth fear Him.

Glory be to the Father.

℣. Thou didst breathe out, O Lord, over the earth.

℞. And the rain from heaven was restrained.

℣. When I will cover the sky with clouds.

℞. My bow shall appear, and I will remember my covenant.

℣. Let thy countenance shine upon thy servants, O Lord.

℞. And bless them who put their trust in thee.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O GOD, our sins offend thee, but our penance placates thine anger! Graciously regard the entreaties of thy people, and turn away the stripes which our transgressions justly deserve.

GRACIOUSLY hear us, O Lord, we who cry out to thee, and favor us with fair weather, we who make intercession before thee; so that even though we are justly afflicted on account

QUAESUMUS, omnipotens Deus, cleméntiam tuam: ut inun-
dántiam coérceas ímbrium, et hilaritátem vultus tui nobis
impertúri dignéris. Per Dóminum. **Ry.** Amen.

DE PROCESSIONE
AD REPELLENDAM TEMPESTATEM

**Pulsantur campanae, et iis qui adesse possunt, in ecclesiam convo-
catis, dicuntur Litaniae (pag. 360), in quibus bis dicitur:**

A fúlure et tempestáte, libera nos, Dómine.

In fine autem dicitur:

Pater noster secreto usque ad

Ps. Et ne nos indúcas in tentatiónem.

Ry. Sed libera nos a malo.

Psalmus 147

LAUDA, Jerúsalem, Dóminum: * lauda Deum tuum, Sion.
Quóniam confortávit seras portárum tuárum: * benedíxit
filiis tuis in te.

Qui pósuit fines tuos pacem: * et ádipe fruménti sátiat te.

Qui emíttit elóquium suum terrae: * velóciter currit sermo ejus.

Qui dat nivem sicut lanam: * nébulam sicut cínerem spargit.

Mittit crystállum suam sicut buccéllas: * ante fáciem frígoris ejus
quis sustinébit?

Emíttet verbum suum, et liquefáciat ea: * flabit spíritus ejus, et
fluent aquae.

Qui annúnciat verbum suum Jacob: * justítias, et judícia sua Israél.

Non fecit táliter omni natióni: * et judícia sua non manifestávit eis.

of our sins, we may first experience thy mercy and thus appreciate thy clemency.

WE IMPLORE thee, almighty God, to be clement — that thou wouldst hold back the inundation of rainfall, and wouldst vouchsafe to reveal to us the cheer of thy countenance. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and evermore. **Ry.** Amen.

PROCESSION FOR AVERTING TEMPEST

The church bells are rung, and all who are able congregate in the church. The Litany of the Saints (p. 361) is said, in which the following invocation is said twice:

From lightning and tempest, deliver us, O Lord.

At the end of the litany the following is added:

Our Father **inaudibly until**

V. And lead us not into temptation.

Ry. But deliver us from evil.

Psalm 147

PRAISE the Lord, O Jerusalem, praise thy God, O Sion!

For He strengthened the bars of thy gates, He hath blessed thy children within thee.

He hath settled thy boundaries in peace, He doth sate thee with the marrow of wheat.

He sendeth His saying to earth, very swiftly runneth His word. He giveth snow like wool, He scattereth the hoar-frost like ashes. He casteth down His hail like bread-crumbs; the waters are made solid from His cold.

He sendeth His word and melteth them; He bloweth His warm breath and the waters flow.

He declared His word unto Jacob, His statutes and judgments to Israel.

Nor hath He dealt thus with any other nation; He hath not made known to them His precepts.

Glória Patri.

- V.** Adjutórium nostrum in nómine Dómini.
R. Qui fecit caelum et terram.
V. Osténde nobis, Dómine, misericórdiam tuam.
R. Et salutáre tuum da nobis.
V. Adjuva nos, Deus, salutáris noster.
R. Et propter glóriam nóminis tui, Dómine, libera nos.
V. Nihil proficiat inimícus in nobis.
R. Et filius iniquitátis non appónat nocére nobis.
V. Fiat misericórdia tua, Dómine, super nos.
R. Quemádmódum sperávimus in te.
V. Salvum fac pópulum tuum, Dómine.
R. Et bénedic hereditáti tuae.
V. Non privábis bonis eos, qui ámbulant in innocéntia.
R. Dómine, Deus virtútum: beátus homo, qui sperat in te.
V. Dómine exáudi oratióem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum. **R.** Et cum spírítu tuo.

Orémus.

Oratio

DEUS, qui culpa offénderis, poeniténtia placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuae iracúndiae, quae pro peccátis nostris merémur, avérte.

ADOMO tua, quaesumus, Dómine, spiritáles nequítiae repelántur: et aëreárum discédant malignitas tempestátum.

OMNÍPOTENS sempitérne Deus, parce metuéntibus, propitiáre supplicibus: ut post nóxios ignes núbium, et vim procelárum in matériam tránseat laudis comminátio tempestátum.

DÓMINE Jesu, qui imperásti ventis et mari, et facta fuit tranquillitas magna: exáudi preces famíliae tuae, et praesta; ut

Glory be to the Father.

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. Show us thy mercy, O Lord.

℟. And grant us thy salvation.

℣. Help us, O God, our Deliverer.

℟. And for thy name's sake, O Lord, free us.

℣. Let the enemy do nothing to harm us.

℟. And the son of iniquity have no power over us.

℣. Let thy mercy, Lord, be upon us.

℟. Even as we have hoped in thee.

℣. Save thy people, O Lord.

℟. And bless thine inheritance.

℣. Deprive them of nothing to their good, who go the way of innocence.

℟. O Lord God of hosts! Happy is he who puts his trust in thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

O GOD, our sins offend thee, but our penance placates thine anger! Regard graciously the entreaties of thy people, and turn away the stripes which our transgressions justly deserve.

WE BESEECH thee, O Lord, that the spirits of iniquity be repelled from thy faithful family, and thus the terrors of tempest pass us by.

O ALMIGHTY, everlasting God, spare us in our anxiety and take pity on us in our abasement, so that when the dangers of lightning and the force of the storm have ceased, the very threat of tempest may become an occasion for offering thee praise.

O LORD Jesus, thou didst command the wind and the sea, and there came a great calm. Hear thou the prayers of thy

hoc signo sanctae Cru⁺ cis omnis discédât saevítia tempestátum.

OMNÍPOTENS et miséricors Deus, qui nos et castigándo sanas, et ignoscéndo consérvas: praesta supplicibus tuis; ut et tranquillitátibus hujus optátae consolatiónis laetémur, et dono tuae pietátis semper utámur. Per Dóminum. *R̄.* Amen.

Aspergatur aqua benedicta.

DE PROCESSIONE TEMPORE PENURIAE ET FAMIS

Aguntur omnia, ut supra in Litaniiis maioribus (pag. 360), usque ad finem Litaniarum, in quibus bis dicitur:

Ut fructus terrae dare, et conserváre dignéris, te rogámus, audi nos.

In fine autem dicitur:

Pater noster *secreto usque ad*

Y. Et ne nos indúcas in tentatiónem.

R̄. Sed líbera nos a malo.

Psalmus 22

DOMINUS regit me, et nihil mihi déerit: * in loco páscuae ibi me collocávit.

Super aquam refectionis educávit me: * ánimam meam convértit.

Dedúxit me super sémitas justítiae, * propter nomen suum.

Nam, et si aĩbulávero in medio umbrae mortis, non timébo mala: * quóniam tu mecum es.

Virga tua, et báculo tuus: * ipsa me consoláta sunt.

Parásti in conspéctu meo mensam, * advér:sus eos, qui tríbulant me.

Impinguásti in óleo caput meum: * et calix meus inébrians quam praeclárus est!

Et misericórdia tua subsequétur me * ómnibus diébus vitae meae:

household, and grant that by this sign of the holy ✠ Cross all ferocity of the elements may turn away.

O GOD of mercy and of power, Who by chastising dost heal and by pardoning dost save us; grant that we thy suppliant people may be heartened and consoled with the tranquil weather that we seek, and so may at all times profit from thy gracious favors. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for ages of ages. *R.* Amen.

Sprinkling with holy water.

PROCESSION IN TIME OF FAMINE

The same rite is followed as on the Feast of St. Mark (p. 361), until the end of the Litany of all Saints, in which the following invocation is sung twice:

V. That thou wouldst vouchsafe to give and preserve the fruits of the earth.

R. We beseech thee, hear us.

In conclusion Our Father *inaudibly until*

V. And lead us not into temptation.

R. But deliver us from evil.

Psalm 22

THE Lord is my Shepherd and I will lack nothing; He leadeth me to encamp in green pastures.

He leadeth me to refreshing waters; He reneweth my thirsting soul.

He guideth me on straight paths for His name's sake.

Even though I walk through deadly gloom, I will fear no evil; for thou art with me.

Thy rod and thy staff, they give me security.

Thou preparest for me a banquet in sight of my oppressors.

Thou anointest my head with oil; my cup overflows, and how good it is!

Thy mercy will follow me all the days of my life.

Et ut inbábitem in domo Dómini, * in longitúdinem diérum.
Glória Patri.

℣. Dómine, non secúndum peccáta nostra fácias nobis.

℞. Neque secúndum iniquitátes nostras retríbuas nobis.

℣. Óculi ómnium in te sperant, Dómine.

℞. Et tu das illis escam in témpore opportúno.

℣. Meménto congregatiónis tuae.

℞. Quam possedísti ab inítio.

℣. Dóminus dabit benignitátem.

℞. Et terra nostra dabit fructum suum.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te veniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

INEFFÁBILEM nobis, Dómine, misericórdiam tuam cleméter
osténde: ut simul nos et a peccátis ómnibus éxuas, et a poenis,
quas pro his merémur, erípias.

DA NOBIS, quaesumus, Dómine, piae supplicatiónis efféctum,
et famem propitiátus avérte: ut mortálium corda cognóscant,
et te indignánte tália flagélla prodíre, et te miseránte cessáre.

PÓPULUM tibi súbditum pro peccátis suis fame laborántem
ad te, Dómine, convérte propítius: qui quaeréntibus regnum
tuum ómnia adjiciénda esse dixísti: Qui vivis et regnas cum Deo
Patre, etc. Amen.

DE PROCESSIONE TEMPORE MORTALITATIS ET PESTIS

Aguntur omnia ut supra in Litanis majoribus (pag. 360), usque ad
finem Litaniarum, in quibus bis dicitur:

A peste, fame et bello, líbera nos, Dómine. Et, cum dictum
fuerit Ut ómnibus fidélibus defúnttis, etc., bis dicitur:

And I will dwell in the house of the Lord to the end of my days.
 Glory be to the Father.

V. Deal not with us, Lord, according to our sins.

R. And take not vengeance on us because of our misdeeds.

V. The eyes of all hope in thee, O Lord.

R. And thou givest them food in due time.

V. O Lord, be mindful of thy flock.

R. Whom thou hast possessed from the beginning.

V. The Lord will be gracious.

R. And our land bring forth its fruit.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

SHOW us, O Lord, thine unutterable mercy, that blotting out our transgressions, thou wouldst vouchsafe to snatch us from the condemnation they deserve.

WE BESEECH thee, O Lord, grant us a hearing as we devoutly supplicate thee, and graciously turn away the famine which afflicts us; so that mortal hearts may recognize that these scourges proceed from thine indignation and cease only when thou art moved to pity.

VOUCHSAFE to convert the hearts of thy subject people to thee, O Lord, who now suffer a famine on account of their sins. For thou didst promise that they who seek first thy kingdom will have all things else added unto them. Thou Who livest and reignest with God the Father in unity of the Holy Spirit, God, for ages of ages. **R.** Amen.

PROCESSION IN TIME OF EPIDEMIC AND PLAGUE

The same rite is followed as on the Feast of St. Mark (p. 361), until the end of the Litany of All Saints, in which the following invocation is sung twice:

V. From plague, famine, and war.

Ut a pestilentíae flagélló nos liberáre dignéris, te rogámus, audi nos.

In fine autem dicitur:

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatióem.

℞. Sed líbera nos a malo.

Psalm. 6 Dómine, ne in furóre tuo árguas me, **ut supra** (pag. 346).

℣. Dómine, non secúndum peccáta nostra fácias nobis.

℞. Neque secúndum iniquitátes nostras retríbuas nobis.

℣. Adjuva nos, Deus, salutáris noster.

℞. Et propter glóriam nóminis tui, Dómine, líbera nos.

℣. Dómine, ne memíneris iniquitátem nostrárum antiquárum.

℞. Cito antícipent nos misericórdiae tuae, quia páuperes facti sumus nimis.

℣. Ora pro nobis, sancte Sebastiáne.

℞. Ut digni efficiámur promissióibus Christi.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

EXÁUDI nos, Deus, salutáris noster: et intercedénte beáta et gloriósa Dei Genitríce María semper Vírgine, et beáto Sebastiáno Mártyre tuo, et ómnibus Sanctis, pópulum tuum ab iracúndiae tuae terróribus líbera, et misericórdiae tuae fac largitáte secúrum.

PROPITIÁRE, Dómine, supplicatióibus nostris: et animárum et córporum medére languóribus: ut remissióne percépta, in tua semper benedictióe laetémur.

R. Deliver us, O Lord.

And as soon as the versicle That thou wouldst vouchsafe to grant eternal rest to all the faithful departed, etc., **has been said, the following invocation is said twice:**

V. That thou wouldst vouchsafe to deliver us from the scourge of pestilence.

R. We beseech thee, hear us.

In conclusion Our Father **inaudibly until**

V. And lead us not into temptation.

R. But deliver us from evil.

Psalm 6, O Lord! Rebuke me not in thine anger, etc. (p. 347).

V. Deal not with us, Lord, according to our sins.

R. And take not vengeance on us because of our misdeeds.

V. Help us, O God, our Deliverer.

R. And for thy name's sake, O Lord, free us.

V. Remember not, O Lord, our sins of old.

R. Hasten to us with thy compassion, for we are become exceeding poor.

V. St. Sebastian, pray for us.

R. That we may be made worthy of the promises of Christ.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

VOUCHSAFE to hear us, O God, our only salvation! And through the intercession of the glorious and blessed Mary, Mother of God and ever Virgin, of thy blessed martyr, Sebastian and of all the saints, deliver thy people from the terrors of thy wrath, and restore their confidence by the outpouring of thy compassion.

BE MOVED to pity, O Lord, at our earnest entreaties, and heal the illnesses of body and soul; so that experiencing thy forgiveness, we may ever rejoice in thy blessing.

DA NOBIS, quaesumus, Dómine, piae petitiónis effectum: et pestilentiam mortalitatémque propitiatus avérte; ut mortá-
 lium cordá cognóscant, et te indignánte tália flagélla prodíre, et te miseránte cessáre. Per Dóminum. *R̄.* Amen.

DE PROCESSIONE TEMPORE BELLI

Peractis omnibus, ut supra in Litanis majoribus (pag. 360), ad finem Litaniarum dicitur:

Pater noster *secreto usque ad*

V̄. Et ne nos indúcas in tentatiónem.

R̄. Sed líbera nos a malo.

Psalmus 45

DEUS noster refúgium, et virtus: * adjútor in tribulatió nibus,
 quae invenérunt nos nimis.

Proptérea non timébimus dum turbábitur terra: * et transferéntur
 montes in cor maris.

Sonuérunt, et turbátae sunt aquae eórum: * conturbáti sunt mon-
 tes in fortitúdine ejus.

Flúminis ímpetus laetificat civitátem Dei: * sanctificávit taber-
 náculum suum Altíssimus.

Deus in médio ejus, non commovébitur: * adjuvábít eam Deus
 mane dilúculo.

Conturbátae sunt Gentes, et inclináta sunt regna: * dedit vocem
 suam, móta est terra.

Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.

Veníte, et vidéte ópera Dómini, quae pósuit prodígia super ter-
 ram: * áuferens bella usque ad finem terrae.

Arcum cónteret, et confínget arma: * et scuta combúret igni.

WE BESEECH thee, O Lord, grant us a hearing as we devoutly raise our petitions to thee, and graciously turn away the epidemic of plague which afflicts us; so that mortal hearts may recognize that these scourges proceed from thine indignation and cease only when thou art moved to mercy. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and evermore.
R. Amen.

PROCESSION IN TIME OF WAR

Having observed the same order as given for the Feast of St. Mark (p. 361), at the end of the litany the following is added:

Our Father **inaudibly** until

ψ. And lead us not into temptation.

R. But deliver us from evil.

Psalm 45

GOD is our refuge and strength; He has proved a wondrous helper in time of affliction.

Hence we are fearless, though the earth be overthrown and the mountains sink in the midst of the sea;

Though the waters thereof should roar and foam, and the mountains quake from its breakers.

The Lord of hosts is with us, the God of Jacob is our stronghold. Gay billows of the river gladden the city of God, the holy sanctuary of the Most High.

God is in the midst of the city, it shall not be disturbed; God will help it at earliest dawn.

Nations were in turmoil and kingdoms brought low; God spoke, and their land was dissolved.

The Lord of hosts is with us, the God of Jacob is our stronghold. Come ye and behold the works of the Lord, what desolation He hath wrought on their land!

He endeth wars through the boundaries of the earth. He breaketh the bow, and cutteth spears in two, and shields He burneth in fire.

Vacáte, et vidéte quóniam ego sum Deus: * exaltábor in Géntibus,
et exaltábor in terra.

Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.

Glória Patri.

℣. Exsúrge, Dómine, ádjuva nos.

℞. Et líbera nos propter nomen tuum.

℣. Salvum fac pópulum tuum, Dómine.

℞. Deus meus, sperántem in te.

℣. Fiat pax in virtúte tua.

℞. Et abundántia in túrribus tuis.

℣. Esto nobis, Dómine, turris fortitúdinis.

℞. A fácie inimíci.

℣. Arcum cónteret, et confrínget arma.

℞. Et scuta combúret igni.

℣. Mitte nobis, Dómine, auxiliúm de sancto.

℞. Et de Sion tuére nos.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, qui cónteris bella, et impugnatóres in te sperántium
poténtia tuæ defensiónis expúgnas: auxiliáre fámulis tuis,
implorántibus misericórdiam tuam; ut, inimicórum suórum feritáte
depréssa, incessábili te gratiárum actióne laudémus.

DEUS, a quo sancta desidéria, recta consília, et justa sunt
ópera: da servis tuis illam, quam mundus dare non potest,
pacem; ut et corda nostra mandátis tuis dédita, et hóstiúm subláta
formídine, témpora sint tua protectióne tranquílla.

And He spoke: "Be still, and know that I am God! I will be exalted by the gentiles, I will be exalted by my own."

The Lord of hosts is with us, the God of Jacob is our stronghold.
Glory be to the Father.

V. Bestir thee, O Lord, and come to our help.

R. And deliver us for thy name's sake.

V. O Lord, save thy people.

R. Who puts its confidence in thee, my God.

V. Let peace reign in thy dominion.

R. And abundance in thy fortress.

V. Be unto us, O Lord, a tower of strength.

R. In face of the enemy.

V. He breaketh the bow, and cutteth spears in two.

R. And shields He burneth in fire.

V. Send us, Lord, help from above.

R. And from Sion watch over us.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, thou dost bring wars to nought and dost overthrow by thy powerful defense them that assail the people who put their confidence in thee. Be thou a Helper likewise to thy servants who implore thy mercy, so that once the fierce might of our enemies has been rendered null, we may praise thee with a never ending act of gratitude.

O GOD, from Whom proceed all holy desires, good counsels, and just works, give to thy servants that peace which the world cannot give, so that our hearts may be dedicated to the keeping of thy law, and once the fear of our enemies has been suppressed, we may under thy protection live our days in peace.

HÓSTIUM nostrórum, quaésumus, Dómine, elíde supérbiam: et eórum contumáciam dexteræ tuæ virtúte prostérne. Per Dóminum. **R̄.** Amen.

2. Si vero bellum sit contra inimicos sanctae Ecclesiae, in Litaníis bis dicatur:

Ut inimicos sanctae Ecclesiae humiliare dignéris, te rogámus, audi nos.

In fine autem dicitur:

Pater noster **secreto usque ad**

Ψ. Et ne nos indúcas in tentatiónem.

R̄. Sed líbera nos a malo.

Psalmus 78

DEUS, venérunt Gentes in hereditátem tuam, polluérunt templum sanctum tuum: * posuérunt Jerúsalem in pomórum custódiám.

Posuérunt morticína servórum tuórum, escas volatílibus caeli: * carnes sanctórum tuórum béstiis terrae.

Effudérunt ságuinem eórum tamquam aquam in circúitu Jerúsalem: * et non erat qui sepelíret.

Facti sumus oppróbrium vicínis nostris: * subsannátio et illúsió his, qui in circúitu nostro sunt.

Usquequo, Dómine, irascéris in finem: * accendétur velut ignis zelus tuus?

Effúnde iram tuam in Gentes, quae te non novérunt: * et in regna, quae nomen tuum non invocavérunt:

Quia comedérunt Jacob: * et locum ejus desolavérunt.

Ne memíneris iniquitátum nostrárum antiquárum, cito antícipent nos misericórdiae tuae: * quia páuperes facti sumus nimis.

Adjuva nos, Deus, salutáris noster: et propter glóriam nominis tui, Dómine, líbera nos: * et propítius esto peccátis nostris, propter nomen tuum:

WE BESEECH thee, O Lord, confound the haughtiness of our foe, and with the might of thine arm shatter their insolence. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for all eternity. *Ry.* Amen.

2. *If, however, the war is being fought against the enemies of Holy Church, then the following petition is said twice in its proper place in the litany:*

V. That thou wouldst vouchsafe to humble the enemies of Holy Church.

Ry. We beseech thee, hear us.

And after the litany has been concluded, what follows is added:

Our Father *inaudibly until*

V. And lead us not into temptation.

Ry. But deliver us from evil.

Psalm 78

O GOD, the heathens have invaded thy domain; they have defiled thy holy Temple; they have reduced Jerusalem to a heap of ruins.

They have given the corpses of thy servants as food to the birds of heaven, the flesh of thy saints to wild beasts of the earth.

They have poured out their blood like water round about Jerusalem, and there was none to bury them.

We are become a taunt to our neighbors, a laughing-stock and a derision to them round about us.

How long, O Lord — wilt thou be angry with us always? Will thy jealousy burn like a fire?

Pour out thy wrath on the heathens that know thee not, and on the kingdoms that never call upon thy name.

For they have devoured Jacob, and laid waste his dwelling.

Weigh not against us the sins of our forebears. Hasten to our side with thy kindness; for we are exceedingly wretched.

Help us, O God, our salvation! Deliver us, O Lord, for the glory of thy name, and wipe out our sins.

Ne forte dicant in Géntibus: Ubi est Deus eórum? * et innotéscat in natióibus coram óculis nostris.

Ultio sánguinis servórum tuórum, qui effúsus est: * intróeat in conspéctu tuo gémitus compeditórum.

Secúndum magnitúdinem bráchii tui, * pósside filios mortificatórum.

Et redde vicínis nostris séptuplum in sinu eórum: * impropérium ipsórum, quod exprobravérunt tibi, Dómine.

Nos autem pópulus tuus, et oves páscuæ tuæ, * confitébimur tibi in saéculum.

In generatióem et generatióem * annuntiábimus laudem tuam.

Glória Patri.

℣. Salvos fac servos tuos.

℞. Deus meus, sperántes in te.

℣. Esto nobis, Dómine, turris fortitúdinis.

℞. A fácie inimíci.

℣. Nihil proficiat inimícus in nobis.

℞. Et filius iniquitátis non appónat nocére nobis.

℣. Hóstium nóminis tui, Dómine, elíde supérbiam.

℞. Et eórum contumáciam déxteræ tuæ virtúte prostérne.

℣. Fiant tamquam pulvis ante fáciem venti.

℞. Et Angelus Dómini persecuátur eos.

℣. Effúnde iram tuam in gentes, quæ te non novérunt.

℞. Et in regna, quæ nomen tuum non invocavérunt.

℣. Mitte nobis, Dómine, auxílium de sancto.

℞. Et de Sion tuére nos.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DA, QUAÉSUMUS, Ecclésiæ tuæ, miséricors Deus: ut Sancto Spírítu congregáta, hostíli nullátenuS incursióne turbétur.

Why should the heathen ask: "Where is their God?"

Let the avenging on the heathen for thy servants' bloodshed be seen with our own eyes.

Let the groans of the prisoners reach thy hearing. By the strength of thine arm set free them who are condemned to death.

Pay back to our neighbors sevenfold into their bosom for the scorn wherewith they taunted thee, O Lord.

But we, thy people and the sheep of thy flock — we will glorify thee forever more, we will recount thy praise to the last generation.

Glory be to the Father.

V. O Lord, save thy servants.

R. Who put their confidence in thee, my God.

V. Be unto us, O Lord, a tower of strength.

R. In face of the enemy.

V. Let the enemy do nothing to harm us.

R. And the son of iniquity have no power over us.

V. Confound, O Lord, the haughtiness of the enemies of thy name.

R. And with the might of thine arm shatter their insolence.

V. Let them be treated like dust before the wind.

R. And may God's angel follow them in persecution.

V. Pour out thy wrath on the nations that deny thee.

R. And on kingdoms that refuse to call upon thy name.

V. Send us, Lord, help from above.

R. And from Sion watch over us.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

WE BESEECH thee, O God of mercy, grant protection to thy Church, that she, congregated in the Holy Spirit, may in nowise be perturbed by assault from her foes.

DEUS, qui culpa offéndieris, poeniténtiá placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuae iracúndiae, quae pro peccátis nostris merémur, avérte.

OMNÍPOTENS, sempitérae Deus, in cujus manu sunt ómnium potestátes, et ómnium jura regnórum: réspice in auxiliúm Christianórum; ut hostes nostri, qui in sua feritáte confidunt, dexterae tuae poténtia conterántur. Per Dóminum. *R̄. Amen.*

V̄. Exáudiat nos Dóminus. R̄. Amen.

DE PROCESSIO E IN QUACUMQUE TRIBULATIO E

Servatis omnibus, ut supra in Litanis majoribus (pag. 360), finitisque Litanis, dicitur:

Pater noster *secreto usque ad*

V̄. Et ne nos inducas in tentatiónem.

R̄. Sed líbera nos a malo.

Psalmus 19 Exáudiat te Dóminus, ut supra (pag. 386), cum Glória Patri, vel Psalmus 90 Qui hábitat, ut supra (pag. 392). Quo finito, dicitur:

V̄. Deus, refúgium nostrum et virtus.

R̄. Adjútor in tribulatióibus.

V̄. Salvos fac servos tuos, Dómine.

R̄. Deus meus, sperántes in te.

V̄. Sanctus Deus, Sanctus fortis, Sanctus immortalis.

R̄. Miserére nobis.

V̄. Adjuva nos, Deus, salutáris noster.

R̄. Et propter glóriam nóminis tui, Dómine, líbera nos.

V̄. Dómine, exáudi oratióem meam.

R̄. Et clamor meus ad te véniat.

V̄. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

O GOD, our sins offend thee, but our penance placates thine anger! Regard graciously the entreaties of thy people, and turn away the stripes which our transgressions justly deserve.

O ALMIGHTY, everlasting God in Whose hand are all power and all right of kingdoms, look to the aid of thy Christian people, so that our enemies, so assured in their cruel force, may be laid low by the might of thine arm. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for all ages. *R.* Amen.

V. May the Lord graciously hear us. *R.* Amen.

PROCESSION IN TIME OF WHATSOEVER TRIBULATION

The same order is followed as on the Feast of St. Mark (p. 361), and at the conclusion of the lityny what follows is added:

Our Father *inaudibly until*

V. And lead us not into temptation.

R. But deliver us from evil.

Psalm 19 May the Lord hear thee, as above (p. 387), concluding with Glory be to the Father; or *Psalm 90* He that dwelleth (p. 393).
Afterward is said:

V. O God, our refuge and strength.

R. Thou art a Helper in every adversity.

V. O Lord, save thy servants.

R. Who put their confidence in thee, my God.

V. O holy God! O holy Strong One! O holy Immortal One!

R. Have mercy on us.

V. Help us, O God, our salvation.

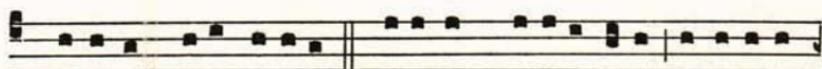
R. And for the glory of thy name, deliver us, O Lord.

V. O Lord, hear my prayer.

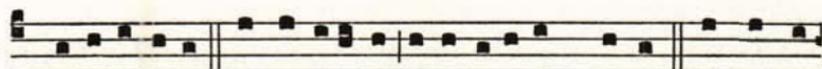
R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.



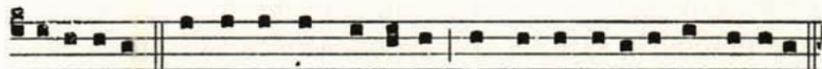
Dóminus Dé-us Sába-oth. Pléni sunt caéli et térra ma-jestá-tis



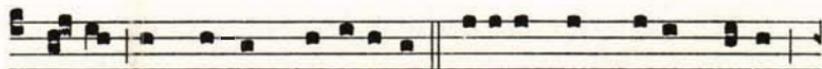
gló-ri-ae tú-ac. Te glo-ri-ó-sus Apostolórum chó-rus: Te prophe-



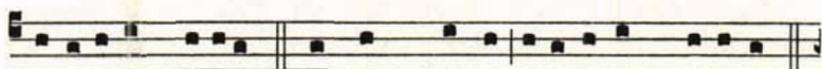
tárum laudábi-lis nú-merus: Te Mártyrum candidátus láudat



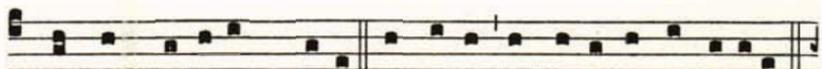
exérci-tus. Te per ór-bem terrárum sáncta confi-tétur Ecclé-si-a:



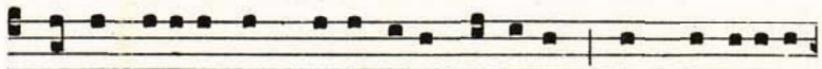
Pá-rem imménsae ma-jestá-tis: Venerándum tú-um vé-rum



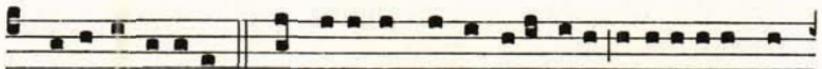
et ú-nicum Fí-li-um: Sánctum quoque Parácli-tum Spí-ri-tum.



Tu Rex gló-ri-ae, Chrí-ste. Tu Pá-tris sempi-térnus es Fí-li-us.

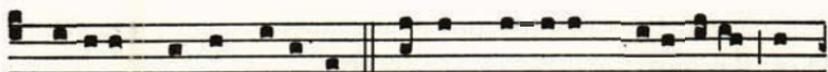


Tu ad liberándum suscep-túrus hó-mi-nem, non horru-ísti

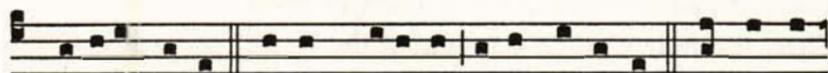


Vír-gi-nis ú-terum. Tu devícto mó-rtis acú-le-o, aperu-ísti cre-

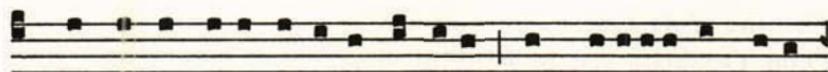
Heaven and the earth are full of the majesty of thy glory.”
Thee, the glorious choir of the apostles,
Thee, the admirable company of the prophets,
Thee, the white-robed army of martyrs praise.
Thee, the holy Church throughout the world doth acknowledge:
The Father of infinite majesty,
Thine adorable, true, and only Son,
Also the Holy Spirit, the Consoler.
Thou, O Christ, art the King of glory.
Thou art the everlasting Son of the Father.
Thou didst not abhor the virgin’s womb, when thou didst assume
human nature to deliver man.
When thou hadst overcome the sting of death, thou didst open to
believers the kingdom of heaven.



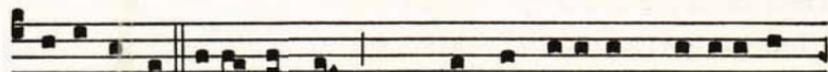
déntibus régna caeló-rum. Tu ad dexteram Dé-i sédes, in



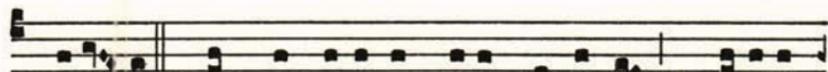
gló-ri-a Pátris. Júdex créde-ris ésse ventú-rus. Te ergo



quaésumus, tú-is fámu-lis súbveni, quos pre-ti-óso sánguine



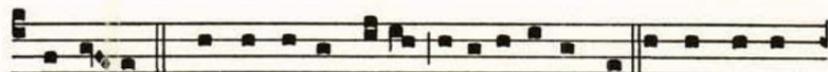
redemí-sti. Aetérna fac cum Sánc-tis tú-is in gló-ri-a nu-



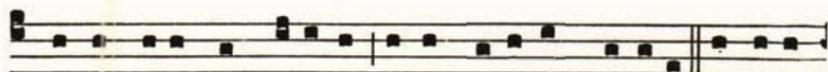
merá-ri. Sálvum fac pópu-lum tú-um Dómine, et bédedic



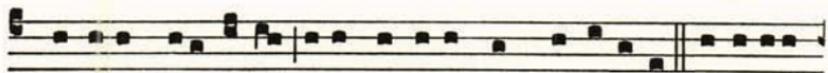
haere-di-tá-ti tú-ac. Et rége é-os, et extólle illos usque in



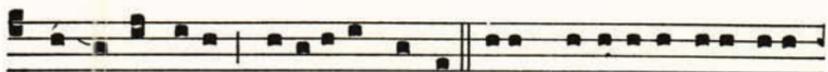
aetér-num. Per síngu-los dí-es, benedí-cimus te. Et laudá-mus



nómen tú-um in saéculum, et in saéculum saécu-li. Dignáre



Dómine dí-e isto, sine peccáto nos custodí-re. Mi-serére

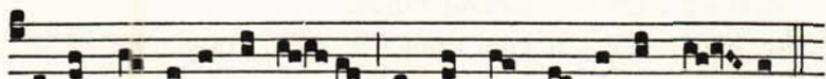


nóstri Dómine, mi-serére nóstri. Fí-at mi-se-ri-córdi-a tú-a

Thou sittest at the right hand of God, in the glory of the Father.
We believe that thou art the Judge to come.
We beseech thee, therefore, help thy servants whom thou hast
redeemed with thy Precious Blood.
Make them to be numbered among thy saints, in glory everlasting.
Save thy people, Lord, and bless thine inheritance.
And rule them, and exalt them forever.
Day by day, we laud thee,
And we praise thy name forever; yea, forever and ever.
Vouchsafe, O Lord, this day, to keep us without sin.
Have mercy on us, O Lord, have mercy on us.



Dómine su-per nos, quem-ád-mo-dum spe-rá-vi-mus in te.



In te Dó-mi-ne spe-rá - vi: non con-fún-dar in ae - tér - num.

2. Deinde dici poterunt Psalmi, qui sequuntur:

Psalmus 65

JUBILÁTE Deo, omnis terra, psalmum dícite nómini ejus: *
date glóriam laudi ejus.

Dícite Deo: Quam terríbilía sunt ópera tua, Dómine! * in multi-
túdine virtútis tuae mentiéntur tibi inimíci tui.

Omnis terra adóret te, et psallat tibi: * psalmum dicat nómini tuo.
Veníte, et vidéte ópera Dei: * terríbilis in consíliis super fílios
hóminum.

Qui convértit mare in áridam, in flúmine pertransíbunt pede: *
ibi laetábimur in ipso.

Qui dominátur in virtúte sua in aetérnum, óculi ejus super Gentes
respíciunt: * qui exásperant non exalténtur in semetípsis.

Benedícite, Gentes, Deum nostrum: * et audítam fácite vocem
laudis ejus,

Qui pósuit ánimam meam ad vitam: * et non dedit in commo-
tiónem pedes meos.

Quóniam probásti nos, Deus: * igne nos examinásti, sicut exami-
nátur argéntum.

Induxísti nos in láqueum, posuísti tribulatiónes in dorso nostro: *
imposuísti hómines super cápita nostra.

Transívimus per ignem et aquam: * et eduxísti nos in refrigerium.

Introibo in domum tuam in holocáustis: * reddam tibi vota mea,
quae distinxérunt lábia mea.

Et locútum est os meum, * in tribulatióne mea.

Holocáusta medulláta ófferam tibi cum incénso aríetum: * óffe-
ram tibi boves cum hirc'is.

Let thy mercy, Lord, be upon us, even as we have hoped in thee.
O Lord, in thee have I trusted — let me not be confounded forever.

2. **Hereupon the following psalms may be said:**

Psalm 65

EXULT unto God, all the earth, sing the glory of His name;
let His praises resound;

Say unto God: "How wonderful are thy works! So tremendous
is thy power that even thine enemies flatter thee."

Let all the earth adore and sing to thee; let it sing praise to thy
name.

Come hither and see the works of God, how mightily He dealeth
with the sons of men.

He turned the sea into dry land; dry-footed they passed through
the river; wherefore, let us rejoice in Him!

With mighty arm He ruleth forever; His eyes behold the nations;
lest the obstinate exalt themselves.

Praise our God, ye peoples, let His praises resound.

We owe to Him our lives; He hath not allowed our feet to
stumble.

For thou, O God, hast given us a test; thou hast tested us by fire
as silver is tried.

Thou didst let us fall into a snare; thou didst load tribulations
on our backs;

Thou didst cause men to ride over our heads; through fire and
water we had to pass, but thou hast given us respite.

With burnt-offerings in hand I will enter thy house; I will pay
thee my vows,

Which my lips uttered and my mouth promised when I was in
trouble.

I will offer thee holocausts of sheep full of marrow, with the
fragrant burning of rams; I will offer thee bullocks and goats.

Veníte, audíte, et narrábo, omnes, qui timétis Deum, * quanta fecit ánimae meae.

Ad ipsum ore meo clamávi, * et exaltávi sub lingua mea.

Iniquitátem si aspéxi in corde meo, * non exáudiet Dóminus.

Proptérea exáudívit Deus, * et atténdit voci deprecationis meae.

Benedíctus Deus, * qui non amóvit oratióem meam, et misericórdiam suam a me.

Glória Patri.

Sicut erat.

Psalmus 80

EXSULTÁTE Deo, adjutóri nostro: * jubiláte Deo Jacob.

Súmíte psalmum, et date týmpanum: * psaltérium jucúndum cum cíthara.

Buccináte in Neoméniá tuba, * in insígni die solemnitátis vestrae.

Quia praecéptum in Israël est: * et júdícium Deo Jacob.

Testimónium in Joseph pósuit illud, cum exíret de terra Aegýpti:

* linguam, quam non nóverat, audívit.

Divértit ab onéribus dorsum ejus: * manus ejus in cóphino serviérunt.

In tribulatióne invocásti me, et liberávi te: * exáudívi te in abscondito tempestátis: probávi te apud aquam contradicţiónis.

Audi, pópulus meus, et contestábor te. * Israël, si audíeris me, non erit in te deus recens, neque adorábis deum aliénium.

Ego enim sum Dóminus Deus tuus, qui edúxi te de terra Aegýpti:

* diláta os tuum, et implébo illud.

Et non audívit pópulus meus vocem meam: * et Israël non inténdit mihi.

Et dimísi eos secúndum desidéria cordis eórum, * ibunt in adinventiόνibus suis.

Come hither and hear, all ye who fear God; I will narrate what good He hath done for my soul.

I cried to Him with my mouth, and I lauded Him with my tongue.

Had I designed iniquity in my heart, the Lord would not have heard me.

But God did hear me, and gave ear to my entreaties.

Blessed be God Who did not disdain my prayer, nor withdraw from me His mercy.

Glory be to the Father.

Psalm 80

EXULT unto God, our Helper; shout with joy to the God of Jacob.

Strike up a melody and sound the timbrel, the sweet-sounding harp with the zither.

Blow the horn at the new moon, at the full moon, on our feast day.

Such is the statute for Israel, a decree of the God of Jacob.

He made it a law for Joseph when he went forth from Egypt's land.

I heard a speech which I knew not: "I put off the burden from his shoulder; his hands were freed from the hod.

"Thou didst call in distress, and I rescued thee; I answered thee from the thunder-clouds; at the waters of Meriba I tried thee.

"Hear, O my people, I will admonish thee. O Israel, if thou wouldst but hearken to me!

"No strange god shall be among thee; neither shalt thou worship a foreign god.

"For I am the Lord, thy God Who brought thee out of the land of Egypt. Open wide thy mouth, and I will fill it.

"But my people heard not my voice, and Israel would not heed me.

"So I abandoned them to their stubborn hearts; let them follow their own designs.

Si pópulus meus audísset me: * Israël si in viis meis ambuláset:
Pro níhilo fórsitan inimícos eórum humiliásem: * et super tribu-
lántes eos misíssem manum meam.

Inimíci Dómini mentíti sunt ei: * et erit tempus eórum in saécula.
Et cibávit eos ex ádipe fruménti: * et de petra, melle saturávit eos.
Glória Patri.

Sicut erat.

Psalmus 95

CANTÁTE Dómino cánticum novum: * cantáte Dómino,
omnis terra.

Cantáte Dómino, et benedicite nómini ejus: * annuntiáte de die
in diem salutáre ejus.

Annuntiáte inter Gentes glóriam ejus, * in ómnibus pópulis mira-
bília ejus.

Quóniam magnus Dóminus, et laudábilis nimis: * terríbilis est
super omnes deos.

Quóniam omnes dii Géntium daemónia: * Dóminus autem caelos
fecit.

Conféssio, et pulchritúdo in conspéctu ejus: * sanctimónia et
magnificéntia in sanctificatióne ejus.

Afférte Dómino, pátriae Géntium, afférte Dómino glóriam et
honórem: * afférte Dómino glóriam nómini ejus.

Tóllite hóstias, et introíte in átria ejus: * adoráte Dóminum in
átrio sancto ejus.

Commovéatur a fácie ejus univérsa terra: * dícite in Géntibus quia
Dóminus regnávit.

Etenim corréxit orbem terrae qui non commovébitur: * judicábit
pópulos in aequitáte.

Laeténtur caeli, et exsúltet terra: commovéatur mare, et plenitúdo
ejus: * gaudébunt campi, et ómnia quae in eis sunt.

Tunc exsultábunt ómnia ligna silvárum a fácie Dómini, quia
venit: * quóniam venit judicáre terram.

“O that my people would hear me, that Israel would walk in my ways!

“Quickly would I bring low their enemies; I would turn my hand against their foe.

“The bitter enemies of the Lord would have to flatter Him, and their lot would endure forever.

“But I would feed Israel with the choicest wheat, and sate him with honey from the rock.”

Glory be to the Father.

Psalm 95

SING to the Lord a new song, sing to the Lord all the earth! Sing to the Lord; bless His name; every day proclaim His salvation.

Announce His glory among the heathen; announce His wondrous deeds among all nations.

For the Lord is great, all worthy of praise, and more to be feared than all gods together.

For all the gods of the heathen are idols, but it is the Lord Who created the heavens.

Splendor and majesty are His escort; might and glory attend His sanctuary.

Acknowledge the Lord, ye clans of nations, confess to the Lord His glory and strength, acknowledge Him, giving honor to His name.

Bring sacrificial gifts and enter His courts; worship the Lord in holy attire.

Be awestricken before Him, O all the earth; proclaim to the heathen: “The Lord is King!”

For He hath established the world — it shall not be shaken; He ruleth the peoples with equity.

Let the heavens rejoice and the earth be glad; let the sea applaud and all that it contains; let the fields exult and all therein.

Then shall all the trees of the forest be joyful before the Lord when He cometh, for He cometh to rule the earth.

Judicábit orbem terrae in aequitáte, * et pópulos in veritáte sua.
Glória Patri.

Psalmus 99

JUBILÁTE Deo, omnis terra: * servíte Dómino in laetítia.
Introíte in conspéctu ejus, * in exsultatióne.

Scitóte quóniam Dóminus ipse est Deus: * ipse fecit nos, et non
ipsi nos.

Pópulus ejus, et oves páscuae ejus: * introíte portas ejus in con-
fessióne, átria ejus in hymnis: confitémini illi.

Laudáte nomen ejus: quóniam suávis est Dóminus, in aetérnum
misericórdia ejus, * et usque in generatióem et generatióem
véritas ejus.

Glória Patri.

Psalmus 102

BÉNEDIC, ánima mea, Dómino: * et ómnia, quae intra me
sunt, nómini sancto ejus.

Bénédic, ánima mea, Dómino: * et noli oblivísci omnes retribu-
tióes ejus.

Qui propitiátur ómnibus iniquitatibus tuis: * qui sanat omnes
infirmítates tuas.

Qui rédimít de intéritu vitam tuam: * qui corónat te in miseri-
córdia et miseratióibus.

Qui replet in bonis desidérium tuum: * renovábitur ut áquilae
juvéntus tua:

Fáciens misericórdias Dóminus: * et judícium ómnibus injúriam
patiéntibus.

Notas fecit vias suas Móysi, * filiis Israél voluntates suas.

Miserátor, et misericors Dóminus: * longánimis, et multum
misericors.

Non in perpétuum irascétur: * neque in aetérnum comminábitur.

Non secúndum peccáta nostra fecit nobis: * neque secúndum
iniquitates nostras retribuit nobis.

He shall rule the world in justice, and the peoples in His faithfulness.

Glory be to the Father.

Psalm 99

REJOICE unto the Lord all the earth; serve the Lord with gladness of heart.

Appear before Him with exulting joy.

Know ye that Jehovah Himself is God. He it is Who made us, and we are His; we are His people, the sheep of His shepherding.

Go through His gates with hymns of thanksgiving, enter His courts with jubilant song; give glory to Him and bless His name.

For the Lord is good, His kindness is forever, His fidelity unto the last generation.

Glory be to the Father.

Psalm 102

BLESS the Lord, O my soul — my heart within me sing praise to His holy name.

Bless the Lord, O my soul, and never forget His benefactions.

'Tis He Who pardons all thy faults, Who heals all thine infirmities,

Who saves thy life from destruction, Who crowns thee with grace and compassion,

Who sates thy life with good things, Who renews thy youth like the eagle's.

The Lord exercises justice, and deals rightly to all the oppressed. To Moses He made known His ways, and to Israel's children His works.

The Lord is gracious and compassionate, slow to anger and rich in clemency.

For He is not always contending, nor is He angry forever.

He deals not with us according to our sins, nor does He requite us according to our faults.

Quóniam secúndum altitúdinem caeli a terra: * corroborávit misericórdiam suam super timéntes se.

Quantum distat ortus ab occidénte: longe fecit a nobis iniquitátes nostras.

Quómo modo miserétur pater filiórum, misértus est Dóminus timéntibus se: * quóniam ipse cognóvit figméntum nostrum.

Recordátus est quóniam pulvis sumus: * homo, sicut foenum dies ejus, tamquam flos agri sic efflorebit.

Quóniam spíritus pertransíbit in illo, et non subsístet: * et non cognóscet ámplius locum suum.

Misericórdia autem Dómini ab aetérno, * et usque in aetérnum super timéntes eum.

Et justítia illíus in filios filiórum, * his qui servant testaméntum ejus:

Et mémore sunt mandatórum ipsíus, * ad faciéndum ea.

Dóminus in caelo parávit sedem suam: * et regnum ipsíus ómnibus dominábitur.

Benedícite Dómino, omnes Angeli ejus: * poténtes virtúte, faciéntes verbum illíus, ad audiéndam vocem sermónum ejus.

Benedícite Dómino, omnes virtútes ejus: * ministri ejus, qui fáctis voluntátem ejus.

Benedícite Dómino, ómnia ópera ejus: * in omni loco dominatiónis ejus, benedic, ánima mea, Dómino.

Glória Patri.

Psalmus 116

LAUDÁTE Dóminum, omnes Gentes: * laudáte eum, omnes pópuli:

Quóniam confirmáta est super nos misericórdia ejus: * et véritas Dómini manet in aetérnum.

Glória Patri.

Psalmus 148

LAUDÁTE Dóminum de caelis: * laudáte eum in excélsis.

Laudáte eum, omnes Angeli ejus: * laudáte eum, omnes virtútes ejus.

For as the heavens are flung high above the earth, so great is His mercy unto them that fear Him.

So far as the east is from the west, no less distant does He set our transgressions.

As a father has pity on his children, so the Lord has pity on them that fear Him.

For He knows full well our nature; He remembers we are made of dust.

Man's days are as passing as grass; like a flower of the field, so he blooms;

For the wind has barely swept over it and it has not survived, and no one knows any longer its place.

But the mercy of the Lord abides forever unto them that fear Him, and His justice unto their children's children.

To such as uphold His covenant, and are mindful of His precepts, to do them.

The Lord has fixed His throne in Heaven; His kingdom embraces all things.

Bless the Lord, O all ye His angels, who accomplish His word when ye hear His commands.

Bless the Lord, O all ye His hosts, His ministers who accomplish His good pleasure.

Bless the Lord, O all ye His works; in every place of His domain.

O my soul, bless thou the Lord.

Glory be to the Father.

Psalm 116

PRAISE the Lord, O all ye nations; glorify Him, all ye peoples;

For His goodness has enlivened us, and Jehovah's fidelity endures for aye,

Glory be to the Father.

Psalm 148

PRAISE ye the Lord from the heavens above; praise Him in the heights.

Laudáte eum, sol et luna: laudáte eum, omnes stellae et lumen.
 Laudáte eum, caeli caelórum: * et aquae omnes, quae super caelos
 sunt, laudent nomen Dómini.

Quia ipse dixit, et facta sunt: * ipse mandávit, et creáta sunt.
 Státuit ea in aetérnum, et in saéculum saéculi: * praecéptum
 pósuit, et non praeteríbit.

Laudáte Dóminum de terra, * dracones, et omnes abyssi.
 Ignis, grando, nix, glácies, spíritus procellárum: * quae faciunt
 verbum ejus:

Montes, et omnes colles: * ligna fructífera, et omnes cedri.
 Béstiae, et univérsa pécora: * serpétes, et vólucres pennátae:
 Reges terrae, et omnes pópuli: * príncipes, et omnes júdices terrae.
 Júvenes, et vírgines: senes cum junióribus laudent nomen Dó-
 mini: * quia exaltátum est nomen ejus solíus.

Conféssio ejus super caelum, et terram: * et exaltávit cornu
 pópuli sui.

Hymnus ómnibus sanctis ejus: * fíliis Israél, pópulo appropin-
 quánti sibi.

Glória Patri.

Psalmus 149

CANTÁTE Dómino cánticum novum: * laus ejus in ecclésia
 sanctórum.

Laetétur Israél in eo, qui fecit eum: * et fílii Sion exsúltent in
 rege suo.

Laudent nomen ejus in choro: * in týmpano, et psaltério psal-
 lant ei:

Quia beneplácitum est Dómino in pópulo suo: * et exaltábit
 mansuétos in salútem.

Exsultábunt sancti in glória: * laetabúntur in cubílibus suis.

Praise Him, all ye His angels; praise Him, all ye His hosts.
Praise Him, sun and moon; praise Him, all ye shining stars.
Praise Him, ye highest heavens, and ye waters above the heavens.
Let them praise the name of the Lord, for He commanded and they were created.

And He fixed their order forever and ever; He set up an unchangeable decree.

Praise ye the Lord from the earth, ye sea monsters and all in the deep,

Fire, hail, snow, fog, stormy winds that fulfil His will,
Mountains and all ye hills, fruit trees and all ye cedars,
All beasts, wild and tame, reptiles and winged birds,
Kings of earth and all ye peoples, princes and all ye judges of the earth,

Youths and maidens both, old men together with children,
Let them praise the name of the Lord, for His name alone is exalted;

His majesty prevails over heaven and earth; He hath raised up a horn for His people.

A song of praise is due Him from His saints, from Israel's children, the people nigh to Him.

Glory be to the Father.

Psalm 149

SING ye to the Lord a new canticle; let His praise resound in the assembly of the saints.

Let Israel rejoice in his Maker; let the children of Sion exult in their King.

Let them praise His name with festal dance; let them play for Him on timbrel and lyre.

For the Lord delights in His people, and He adorns the lowly with victory.

Let the saints exult in triumph, and rejoice when they take their rest.

Exaltatiónes Dei in gútture eórum: * et gládii ancípites in máni-
bus eórum:

Ad faciéndam vindíctam in natióibus: * increpatiónes in pópulis.
Ad alligáudos reges eórum in compédibus: * et nóbiles eórum in
mánicis férreis.

Ut fáciant in eis iudícium conscríptum: * glória haec est ómnibus
sanctis ejus.

Glória Patri.

Psalmus 150

LAUDÁTE Dóminum in sanctis ejus: * laudáte eum in firma-
ménto virtútis ejus.

Laudáte eum in virtútibus ejus: * laudáte eum secúndum multi-
túdinem magnitúdinis ejus.

Landáte eum in sono tubae: * laudáte eum in psaltério, et cíthara.
Laudáte eum in týmpano, et choro: * laudáte eum in chordis,
et órgano.

Landáte eum in cýmbalis benesonántibus: laudáte eum in cým-
balis jubilatiónis: * omnis spíritus laudet Dóminum.

Glória Patri.

Canticum trium Puerorum

Dan. 3, 57–88 et 56

BENEDÍCI E, ómnia ópera Dómini, Dómino: * laudáte et
superexaltáte eum ín saécula.

Benedícite, Ángeli, Dómini, Dómino: * benedícite, caeli, Dómino.

Benedícite, aquae omnes, quae super caelos sunt, Dómino: *
benedícite, omnes virtútes Dómini, Dómino.

Benedícite, sol et luna, Dómino: * benedícite, stellae caeli, Dómino.

Benedícite, omnis imber et ros, Dómino: * benedícite, omnes spíri-
tus Dei, Dómino.

Benedícite, ignis et aestus, Dómino: * benedícite, frigus et aestus,
Dómino.

Benedícite, rores et pruína, Dómino: * benedícite, gelu et frigus,
Dómino.

Let the praises of God be in their throats, and two-edged swords
in their hands.

To wreak vengeance on the heathen, chastisement on the peoples;
To bind their kings with chains, and their nobles with iron fetters;
To reckon with them the appointed judgment — that is an honor
for all His saints.

Glory be to the Father.

Psalm 150

PRAISE the Lord in His sanctuary; praise Him in the surety
of His heavenly fortress.

Praise Him because of His mighty deeds; praise Him because of
his wonderful greatness.

Praise Him with the sound of trumpet; praise Him on harp and
zither.

Praise Him with cymbal and dance; praise Him with strings and
organ.

Praise Him with sweet-sounding cymbals; praise Him with
crashing cymbals. Let every living being praise the Lord.

Glory be to the Father.

Canticle of the Three Youths

Daniel 3:57-88 and 56

ALL ye works of the Lord, bless the Lord, praise and extol
Him forever and ever.

O ye angels of the Lord, bless the Lord; O ye heavens, bless the
Lord.

All ye waters above the heavens, bless the Lord; all ye hosts of
the Lord, bless the Lord.

Ye sun and moon, bless the Lord; ye stars of heaven, bless the
Lord.

O every shower and dew, bless the Lord; O all ye winds, bless
the Lord.

Ye fire and heat, bless the Lord; ye chill and cold, bless the Lord.
Ye dew and rain, bless the Lord; ye ice and frost, bless the Lord.

Benedícite, glácies et nives, Dómino: * benedícite, noctes et dies, Dómino.

Benedícite, lux et ténebrae, Dómino: * benedícite, fúlgura et nubes, Dómino.

Benedícat terra Dóminum: * laudet et superexáltet eum in saécula.

Benedícite, montes et colles, Dómino: * benedícite, univérsa germinántia in terra, Dómino.

Benedícite, fontes, Dómino: * benedícite, mária et flúmina, Dómino.

Benedícite, cete, et ómnia, quae movéntur in aquis, Dómino: * benedícite, omnes vólucres caeli, Dómino.

Benedícite, omnes béstiae et pécora, Dómino: * benedícite, fílii hóminum, Dómino.

Benedícat Israël Dóminum: * laudet et superexáltet eum in saécula.

Benedícite, sacerdótes Dómini, Dómino: * benedícite, servi Dómini, Dómino.

Benedícite, spíritus, et ánimae justórum, Dómino: * benedícite, sancti, et húmiles corde, Dómino.

Benedícite, Ananía, Azaría, Mísaël, Dómino: * laudáte, et superexaltáte eum in saécula.

Benedicámus Patrem et Fílium cum Sancto Spíritu: * laudémus et superexaltémus eum in saécula.

Benedíctus es, Dómine, in firmaménto caeli: * et laudábilis et gloriósus, et superexaltátus in saécula.

Canticum Benedíctus Dóminus, Deus Israël, *ut supra* (pag. 518); *in fine Glória Patri.*

3. *Haec autem praedicta, prout longitudo itineris postulaverit, vel omnia, vel ex parte cantari possunt.*

Deinde in ecclesia, ubi fit statio, ante Altare dicuntur sequentes Versus et Orationes:

V. Benedíctus es, Dómine, Deus patrum nostrórum.

Rv. Et laudábilis, et gloriósus in saécula.

V. Benedicámus Patrem, et Fílium, cum Sancto Spíritu.

Rv. Laudémus, et superexaltémus eum in saécula.

Ye hoarfrosts and snow, bless the Lord; ye nights and days, bless the Lord.

Ye light and darkness, bless the Lord; ye lightnings and clouds, bless the Lord.

O let the earth, bless the Lord; let it praise and extol Him forever and ever.

Ye mountains and hills, bless the Lord; all growing things of the earth, bless the Lord.

O ye fountains, bless the Lord; ye seas and rivers, bless the Lord. Ye whales and all that move in the waters, bless the Lord; ye birds of the air, bless the Lord.

O all beasts, wild and tame, bless the Lord; praise and extol Him forever and ever.

Ye sons of men, bless the Lord; O Israel, bless the Lord.

Ye priests of the Lord, bless the Lord; ye servants of the Lord, bless the Lord.

Ye spirits and souls of the just, bless the Lord; ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, Misael, bless the Lord; praise and extol Him forever and ever.

Let us bless the Father and the Son together with the Holy Spirit; let us praise and extol Him forever and ever.

Blessed art thou, O Lord, in the stronghold of heaven; and praised, and glorified, and extolled forever and ever.

Then the canticle of Zachary as above (p. 519), concluding with Glory be to the Father.

3. The foregoing psalms and canticles can be sung in whole or in part, depending on the duration of the procession.

Having come into the church of pilgrimage, the following versicles and prayers are said in front of the altar:

V. Blessed art thou, Lord, thou God of our forebears.

R. And worthy to be praised and glorified forevermore.

V. Let us bless the Father and the Son together with the Holy Spirit.

R. Let us praise and mightily extol Him forever and aye.

- V.** Benedíctus es, Dómine, in firmaménto caeli.
R. Et laudábilis et gloriósus, et superexaltátus in saécula.
V. Bénedic, ánima mea, Dómino.
R. Et noli oblivísci omnes retributiónes ejus.
V. Dómine, exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum. **R.** Et cum spírítu tuo.

Orémus.

Oratio

DEUS, cujus misericórdiae non est númerus, et bonitátis infinitus est thesáurus: piíssimae Majestáti tuae pro collátis donis grátias, ágimus, tuam semper cleméntiam exorántes; ut, qui peténtibus postuláta concédís, eósdem non déserens, ad praémia futúra dispónas.

DEUS, qui corda fidélium Sancti Spírítus illustratióne docuísti: da nobis in eódem Spírítu recta sápere; et de ejus semper consolatióne gaudére.

DEUS, qui néminem in te sperántem nímium afflígi permíttis, sed piúm précibus praestas audítum: pro postulatió nibus nostris, votisque suscéptis grátias ágimus, te piíssime deprecántes; ut a cunctis semper muniámur advérsis. Per Dóminum. **R.** Amen.

DE PROCESSIONE IN TRANSLATIONE SACRARUM RELIQUIARUM

Ecclesia et viae, per quas transeundum est, quantum fieri potest, decentius ornetur. Sacerdotes et Ministri vestibus induti albi vel rubei coloris, prout Sancti, quorum Reliquiae transferuntur, exposcunt, et omnes cum luminaribus accensis procedant, decantantes Litanias (pag. 360), cum invocatione Sanctorum, quorum Reliquiae deferuntur, et Hymnum Te Deum (pag. 550), et Psalmum Laudate Dóminum de caelis (pag. 564), cum duobus sequentibus, et alios Psalmos et Hymnos de Proprio vel de Communi eorum Sanctorum, quorum Reliquiae transferuntur.

V. Blessed art thou, O Lord, in the stronghold of heaven.

R. And praised, and glorified, and extolled forever and ever more.

V. Bless the Lord, O my soul.

R. And never forget His many benefactions.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you. **R.** And with thy spirit.

Let us pray.

Prayer

O GOD, Whose mercy is without limits and Whose goodness is a boundless treasury! We thank thy loving Sublimity for bountiful favors, and perseveringly appeal to thy clemency. For-sake us not, thou Who hearest thy suppliants, but speed us to final victory.

O GOD, Who didst teach the hearts of the faithful by the enlightening of the Holy Spirit, grant us by the same Spirit ever to choose wisely and to rejoice in His comfort.

O GOD, thou dost permit none who trusts in thee to be afflicted beyond measure, but rather dost kindly listen to his every entreaty; so now as we render thee thanks for granting our wishes and requests, we implore at the same time thy loving goodness: Protect us ever from all manner of adversity. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the Holy Spirit, God, for ages of ages. **R.** Amen.

PROCESSION FOR TRANSFERRING SACRED RELICS

The churches and streets in the path of the procession ought to be decorated as fittingly as it is possible. The priests and other ministrants should be clothed in sacred vestments, either white or red, depending upon the saints whose relics are being transferred. All who accompany the relics will carry lighted candles, and will sing the litany (p. 361), in which will be inserted the names of the saints to whom honor is being paid. In addition, the following hymns and psalms may be sung: Te Deum (p. 551), Psalm 148: Praise ye the Lord from the heavens above (p. 565), and Psalms 149 and 150 immediately following, or any other psalms and hymns from the Proper or Common of the saints concerned.

APPENDIX

RECEPTION OF CONVERTS AND PROFESSION OF FAITH

(As prescribed by the Sacred Congregation of the Holy Office
on July 20, 1859.)

In the case of a convert from heresy, inquiry should first be made about the validity of his former baptism. If after careful investigation it is discovered that the party was never baptized or that the supposed baptism was invalid, he must now be baptized unconditionally. However, if the investigation leaves doubt about the validity of baptism, then it is to be repeated conditionally, using the ceremony for baptism of adults. Thirdly, if ascertained that the former baptism was valid, reception into the Church will consist only in abjuration of former errors and profession of faith. The reception of a convert will, consequently, take place in one of the following three ways:

I

If baptism is conferred unconditionally, neither abjuration of former errors nor absolution from censures will follow, since the sacrament of rebirth cleanses from all sin and fault.

II

If baptism is to be repeated conditionally, the order will be: (1) abjuration or profession of faith and conditional absolution from censures; (2) baptism with conditional form; (3) sacramental confession with conditional absolution.

III

If the former baptism has been judged valid, there will be only abjuration or profession of faith, followed by absolution from censures. But if the convert greatly desires that the full rites of baptism lacking hitherto be supplied on this occasion, the priest is certainly free to comply with his devout request. In this case he ought to use the form of baptism for adults, making those changes necessitated by the fact that baptism has already been validly conferred.

The priest vested in surplice and purple stole is seated in the middle of the altar predella, unless the Blessed Sacrament is reserved in the tabernacle—in which case he takes a place at the epistle side. The convert kneels before him, and with his right hand on the book of Gospels makes the profession of faith as given below. If the person is unable to read, the priest reads it for him slowly, so that he can understand and repeat the words after him.

Profession of Faith

I, **N. N.**, years of age, born outside the Catholic Church, have held and believed errors contrary to her teaching. Now, enlightened by divine grace, I kneel before you, Reverend Father, having before my eyes and touching with my hand the holy Gospels. And with firm faith I believe and profess each and all the articles contained in the Apostles' Creed, that is: I believe in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell, the third day He arose again from the dead; He ascended into heaven, and sitteth at the right hand of God, the Father almighty, from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting. Amen.

Most firmly I admit and embrace the apostolic and ecclesiastical traditions and all the other constitutions and ordinances of the Church.

I admit the Sacred Scriptures in the sense which has been held and is still held by Holy Mother Church, whose duty it is to judge the true sense and interpretation of Sacred Scripture, and I shall never accept or interpret them except according to the unanimous consent of the Fathers.

I profess that the sacraments of the New Law are truly and precisely seven in number, instituted for the salvation of mankind, though all are not necessary for each individual: baptism, confirmation, Holy Eucharist, penance, extreme unction, holy orders, and matrimony. I profess that all confer grace, and that baptism, confirmation, and holy orders cannot be repeated without sacrilege. I also accept and admit the ritual of the Catholic Church in the solemn administration of all the sacraments mentioned above.

I accept and hold in each and every part all that has been defined and declared by the Sacred Council of Trent concerning Original Sin and Justification. I profess that in the Mass is offered to God a true, real, and propitiatory sacrifice for the living and the dead; that in the Holy Sacrament of the Eucharist the Body and Blood together with the soul and divinity of our Lord, Jesus Christ is really, truly, and substantially present, and that there takes place in the Mass what the Church calls transubstantiation, which is the change of all the substance of bread into the Body of Christ and of all substance of wine into His Blood. I confess also that in receiving under either of these species one receives Jesus Christ whole and entire.

I firmly hold that Purgatory exists and that the souls detained therein can be helped by the prayers of the faithful.

Likewise I hold that the saints, who reign with Jesus Christ, should be venerated and invoked, that they offer prayers to God for us, and that their relics are to be venerated.

I firmly profess that the images of Jesus Christ and of the Mother of God, ever Virgin, as well as of all the saints should be given due honor and veneration. I also affirm that Jesus Christ left to the Church the faculty to grant indulgences, and that their use is most salutary to the Christian people. I recognize the Holy, Roman, Catholic, and Apostolic Church as the mother and teacher of all the churches, and I promise and swear true obedience to the Roman Pontiff, successor of St. Peter, the prince of the Apostles and vicar of Jesus Christ.

Moreover, without hesitation I accept and profess all that has been handed down, defined, and declared by the sacred canons and by the general councils, especially by the Sacred Council of Trent and by the Vatican General Council, and in special manner all that concerns the primacy and infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reprovved. This same Catholic faith, outside of which none can be saved, I now freely profess and to it I truly adhere. With the help of God, this faith I promise

and swear to maintain and profess entirely, inviolately, and with firm constancy until the last breath of life. And I shall strive, so far as possible, that this same faith shall be held, taught, and publicly professed by all who depend on me and over whom I shall have charge.

So help me God and these holy Gospels.

The convert remains kneeling, and the priest still seated says the psalm Miserére (p. 352) or the De profundis (p. 358), concluding with Glória Patri. After which the priest rises and adds:

Kýrie eléison. Christe eléison.
Kýrie eléison. Pater noster, *sec-
reto usque ad*

✠. Et ne nos indúcas in tenta-
tiónem.

℞. Sed líbera nos a malo.

✠. Salvum fac servum tuum
(ancíllam tuam.)

℞. Deus meus, sperántem in
te.

✠. Dómine, exáudi oratió-
em meam.

℞. Et clamor meus ad te
véniat.

✠. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, cui próprium est miseréri semper et párcere; súscipe deprecatió-
nem nostram, ut hunc fámulum
tuum (hanc fámulam tuam)
quem (quam) excommunica-
tiónis caténa constríngit, mis-

Lord, have mercy on us.
Christ, have mercy on us. Lord,
have mercy on us. Our Father
inaudibly until

✠. And lead us not into
temptation.

℞. But deliver us from evil.

✠ Preserve thy servant
(handmaid).

℞. Who trusts in thee, my
God.

✠. O Lord, hear my prayer.

℞. And let my cry come
unto thee.

✠. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O God, Whose nature it is
ever to show mercy and to
spare, receive our petition, that
this thy servant (handmaid)
bound by the fetters of ex-
communication may by thy
sweet forgiveness be pardoned.

eratio tuae pietatis clamenter
absolvat. Per Dominum nos-
trum Jesum Christum Filium
tuum: Qui tecum vivit et regnat
in unitate Spiritus Sancti Deus,
per omnia saecula saeculorum.
Ry. Amen.

Through our Lord, Jesus
Christ, thy Son, Who liveth and
reigneth with thee in the unity
of the Holy Spirit, God, forever
and ever. **Ry.** Amen.

The priest, seated again and facing the convert, pronounces the
absolution from excommunication, inserting the word perchance if in
doubt of its incurrence:

Auctoritate apostolica, qua
fungor in hac parte, absolvo te
a vinculo excommunicationis
quam (forsitan) incurristi, et
restituo te sacrosanctis Ecclesiae
sacramentis, communioni et
unitati fidelium. In nomine
Patris, et Filii, ✠ et Spiritus
Sancti. Amen.

By the authority of the Holy
See which I exercise here, I
absolve thee from the bond of
excommunication which (per-
chance) thou hast incurred, and
I restore thee to union and com-
munion of Christian fellowship
and to the holy sacraments of
the Church. In the name of the
Father, and of the son, ✠ and
of the Holy Spirit. Amen.

Lastly the priest imposes some salutary penance, such as prayers,
visits to a church, or the equivalent.

SHORT FORM FOR PROFESSION OF FAITH

In Case of Grave Necessity Only

I, N. N., reared in the Protestant religion (or other religion
as the case may be), but now, by the grace of God, brought
to the knowledge of the truth, do sincerely and solemnly declare
that I firmly believe and profess all that the Holy, Catholic,
Apostolic, and Roman Church believes and teaches, and I reject
and condemn whatever she rejects and condemns.

Then the priest says the psalm *Miserere* (p. 352) and the rest
as on page 579.

SHORT FORM FOR CONDITIONAL BAPTISM OF ADULT CONVERTS

Only in Dioceses That Have Received This Special Indult

The order is as follows: (1) abjuration or profession of faith; (2) form given below; (3) sacramental confession with conditional absolution. See "American Ecclesiastical Review," Dec., 1914, page 723.

Conditional Baptism of Adults

Sacerdos: *N.* Quid petis ab Ecclésia Dei?

R. Fidem.

S. Credis in Deum Patrem Omnipotentem, Creatórem caeli et terrae?

R. Credo.

S. Credis in Jesum Christum, Fílium ejus únicum, Dóminum nostrum, natum et passum?

R. Credo

S. Credis et in Spíritum Sanctum, Sanctam Ecclésiám catholicam, Sanctórum communionem, remissionem peccatórum, carnis resurrectionem, et vitam aetérnam?

R. Credo.

S. *N.*, Vis baptizári si non es válide baptizátus (a)?

R. Volo.

N., Si non es baptizátus (a), ego te baptízo in nómine Pa † tris, et Fí † lii, et Spíritus † Sancti.

Priest: *N.* What dost thou ask of the Church of God?

Answer: Faith.

P. Dost thou believe in God, the Father Almighty, Creator of heaven and earth?

A. I do believe.

P. Dost thou believe in Jesus Christ, His Sole-Begotten Son, our Lord, Who was born unto us and Who suffered for us?

A. I do believe.

P. Dost thou also believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

A. I do believe.

P. *N.*, wilt thou be baptized if thou art not validly baptized?

A. I will.

N., If thou art not baptized, I baptize thee in the name of the Father †, and of the Son †, and of the Holy † Spirit.

tion in the redeeming might of Jesus. As Christian spouses the very Blood of the Savior is mingled with the blood that flows through our veins. "Know that you are the temple of God and that your bodies are the members of Christ." On this, the day of your nuptials you give grace to each other, and every day of your life you must continue to give each other this grace. More than a union of bodies, chaste wedlock is a union of souls. To the extent that your souls become more and more closely knit together, in that same proportion will you find your mutual love and happiness increasing from year to year. The husband is to be the savior of his wife, as Christ is the Savior of His Church. The wife must be the support of her husband, as the Church is ever the faithful co-worker with Christ.

Be mindful that in the world today the enemies of Christian wedlock are multiplied. Unless you are on your guard, the spirit of darkness would seduce you with the enticing temptation that infidelity is so much easier than purity, or selfishness and pleasure-seeking so much more fashionable than the blessings of children. Far from abetting the false attitude and lax morals found among worldlings, you as Christian spouses are bound to repudiate the like by word and especially by example. But there is no reason to become fainthearted. A truly successful, happy, and holy marriage is possible for you, no matter how evil the environment. You will not be alone. God is a partner in your sacred resolve. Observe His laws, and you will find Him ever faithful in guiding you over the rough paths into the way that assures harmony, contentment, and peace.

MIXED MARRIAGE

Before the Ceremony

Beloved of God: Sacred Scripture tells us that God Himself is the Author of the marriage bond. Its laws were made not by man but by God, in the beginning, when our first parents received the mandate from their Creator to be two in one flesh.

So sacred has the marriage bond been from its foundation, that when the Son of God, our Lord and Savior, Jesus Christ walked the earth, He was at pains to restore it to its original purity, and henceforth entrusted all its care and safeguards to His Spouse, the Catholic Church. Providence has ordained that in the state of wedlock you are to share each other's life, for the purpose of carrying out His designs, while promoting your own welfare and happiness.

Faithful to her charge, the Church, like a good mother, is earnestly concerned that you may ever respect the holy contract you are making. Once you have freely promised yourselves to each other in matrimony, you become subject to its divinely made laws. No power on earth can alter or mitigate them for you in any respect. In marriage your souls are joined together more directly and more intimately than your bodies, and thus your union is meant to foster happiness in this life and to secure the blessedness of the life to come. God Who instituted marriage and Who governs it will give you the blessings that flow therefrom. You in turn must dispose yourselves for these graces and blessings by being resolved to do His will, the while you make a generous surrender of each to the other for the whole span of life.

A blessing of matrimony is love—love in that noble sense which seeks primarily the good of the beloved, the good of the soul as well as that of the body. It was this thought which prompted St. Paul to cry out: "Husbands love your wives as Christ also loved the Church." A blessing of matrimony is children, the reason above all for which it is ordained, so that a man and woman are ennobled and endowed to co-operate with the Creator in bringing new life into the world. "Increase and multiply," said God to Adam and Eve, "fill the earth and subdue it." But you must also understand that parents are destined not only to bring offspring into being, but to present them to the Church of Christ, in order that they become living members of Christ, and finally citizens in the kingdom of

heavenly glory. A blessing of matrimony is conjugal fidelity, that complete and perfect unity which cannot be otherwise than between one man and one woman, as Christ our Lord so clearly taught when He said: "For which cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. . . . What therefore God hath joined together, let no man put asunder."

The ideal of marriage upheld by the Church, as you see, is a very lofty one, to which you must aspire but which can be attained only by God's help. For this reason we who assist at this nuptial union call down the divine assistance upon you. Yet it remains for you to cultivate the seeds of grace by doing all within your power to keep your wedlock free from every defilement, yea more, to show a holy reverence towards it, lest the love between you grow cold, and the peace and happiness of family life, resting as it does on the union of souls, be destroyed. Remember that God commands you to do what you are able, and to implore Him for what you are not able to accomplish alone, that He may help you.

The priest now proceeds to obtain the consent of the contracting parties as follows:

First he asks the groom:

N. N., wilt thou take **N. N.** here present for thy lawful wife?

The man replies:

I will.

Then to the bride:

N. N., wilt thou take **N. N.** here present for thy lawful husband?

The woman replies:

I will.

With right hands joined, they pledge their marriage vows, the man saying:

I, N. N., take thee, **N. N.**, for my lawful wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The woman now says:

I, **N. N.**, take thee, **N. N.**, for my lawful husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The priest subjoins:

By the authority committed to me, I pronounce you united in the bonds of matrimony.

The bridegroom then places the ring on the ring finger of the bride's left hand, saying:

With this ring I thee wed, and I promise unto thee my fidelity.

In concluding the service the priest may speak some words of exhortation such as given below or as he deems suitable. He will especially remind the bridal pair that the marriage bond is indissoluble, and dwell on the holiness proper to this state, as well as the duty of fostering harmony and mutual love. In fine, he will exhort them to seek sedulously to know God's pleasure, so that by faithfully fulfilling it at all times they may arrive at eternal salvation.

After the Ceremony

For the good of husband and wife and for the good of human society, it is divinely decreed that every true marriage is a permanent institution, enduring throughout the lifetime of the parties concerned. "What God hath joined together, let no man put asunder." Once your union has been consummated, no power on earth can dissolve it. Your hearts ought to be filled with gratitude to almighty God for giving you a positive guarantee, in that your wedlock cannot lawfully be subject to any separation, whether the temptation to part should come from yourselves or from without. Happy and secure in the knowledge that the nuptial partnership can be dissolved only by death, your union will go beyond serving passing delights and reach out for the goods that are lasting.

With God for its author, matrimony is intimately connected with religion and all that is holy. Thus you are bound to show reverence toward it and to shape all your ways of thinking and of acting in conformity with the mind of Christ, so as to obtain

all the blessings which accrue from it to the family and to human society. From the sacredness of wedlock flows its concord, in which it is recognized that man is the ruler of the family and the head over his wife. But because she is flesh of his flesh and bone of his bone, she is subject and obedient to the man not as a servant but as a companion, just as his dominion over her is one of tenderness, never of severity. A right relationship of this kind will imbue your married life with a boundless love, with a deep attachment of the heart. Such unselfish love will express itself not only in the mutual help needed from day to day, but will above all seek to discover God's will in all your dealings, that denying ungodliness, you may live chastely and charitably and godly in this world, looking for the blessed hope of life together in the eternity of God's mansions.

THE RITE OF BETROTHAL

When a Christian man and woman intend to pledge themselves to marriage, it is praiseworthy and in accord with ancient ecclesiastical custom to have the engagement solemnized and blessed by the Church. For detailed discussion of a valid betrothal and its consequences it will be necessary to refer to Canon Law (canon 1017) and the added information of a commentary. May it suffice to state here that no action is admissible to compel the celebration of marriage, even after a formal engagement has taken place, although a damage suit would be permitted before a competent judge, either in ecclesiastical or civil court.

There is no prescribed ritual for betrothal. However, it is most fitting that the ceremony take place before the altar of God, and that it be followed by the offering of the Eucharistic Sacrifice, together with the reception of Holy Communion. The following prayers and ceremonies are suggested.

1. The priest (vested in surplice and white stole) with his assistants (vested in surplice) awaits the couple at the communion table. At hand are the stoup with holy water and the altar missal. As the man and woman come forward with the two witnesses they have chosen, the following antiphon and psalm are sung on the eighth psalm tone:

Antiphon: To the Lord I will tender my PROM-ise: * in the presence of ALL His PEO-ple.

Psalm 126

Unless the house be of the Lord's BUILD-ing, * in vain do the BUILD-ers LA-bor.

Unless the Lord be the guard of the CI-ty, * 'tis in vain the guard KEEPS his SEN-try.

It is futile that you rise before DAY-break, * to be astir in the MIDST of DARK-ness,

Ye that eat the bread of hard LA-bor; * for He deals bountifully to His beloved while THEY are SLEEP-ing.

Behold, offspring result from God's GIV-ing, * a fruitful womb the regard OF His BLESS-ing.

Like arrows in the hand of the WAR-rior, * are children begotten of a YOUTH-ful FA-ther.

Happy the man who has filled therewith his QUIV-er; * they shall uphold him in contending at the gate WITH his RI-val.

Glory be to the Father and TO the Son, * and to the HO-ly SPIR-it.

As it was in the beginning, is now, and for-EV-er, * through endless A-ges. A-men.

Antiphon: To the Lord I will tender my PROM-ise: * in the presence of ALL His PEO-ple.

2. The priest now addresses them:

ALLOCATION

Beloved of Christ: It is in the dispensation of Divine Providence that you are called to the holy vocation of marriage. For this reason you present yourselves today before Christ and His Church, before His sacred minister and the devout people of God, to ratify in solemn manner the engagement bespoken between you. At the same time you entreat the blessing of the Church upon your proposal, as well as the earnest supplications of the faithful here present, since you fully realize that what has been inspired and guided by the will of your heavenly Father requires equally His grace to be brought to a happy fulfilment. We are confident

that you have given serious and prayerful deliberation to your pledge of wedlock; moreover, that you have sought counsel from the superiors whom God has placed over you. In the time that intervenes, you will prepare for the sacrament of matrimony by a period of virtuous courtship, so that when the happy and blessed day arrives for you to give yourselves irrevocably to each other, you will have laid a sound spiritual foundation for long years of godly prosperity on earth and eventual blessedness together in the life to come. May the union you purpose one day to consummate as man and wife be found worthy to be in all truth a sacramental image and reality of the union of Christ and His beloved Bride, the Church. This grant, thou Who livest and reignest, God, forever and evermore. **R.** Amen.

3. **The priest now bids the couple to join their right hands, the while they repeat after him the following:**

The man:

In the name of our Lord, I, **N. N.**, promise that I will one day take thee, **N. N.**, as my wife, according to the ordinances of God and holy Church. I will love thee even as myself. I will keep faith and loyalty to thee, and so in thy necessities aid and comfort thee; which things and all that a man ought to do unto his espoused I promise to do unto thee and to keep by the faith that is in me.

The woman:

In the name of our Lord, I, **N. N.**, in the form and manner wherein thou hast promised thyself unto me, do declare and affirm that I will one day bind and oblige myself unto thee, and will take thee, **N. N.**, as my husband. And all that thou hast pledged unto me I promise to do and keep unto thee, by the faith that is in me.

4. **Then the priest takes the two ends of his stole and in the form of a cross places them over the clasped hands of the couple. Holding the stole in place with his left hand, he says:**

I bear witness of your solemn proposal and I declare you betrothed. In the name of the Father, and of the Son, **+** and of

the Holy Spirit. **R.** Amen. As he pronounces the last words, he sprinkles them with holy water in the form of a cross.

5. Thereupon he blesses the engagement ring:

V. Adjutorium nostrum in
nómine Dómini.

R. Qui fecit caelum et
terram.

V. Dómine, exáudi oratió-
em meam.

R. Et clamor meus ad te
véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

OMNÍPOTENS Deus, créa-
tor et conservátor humáni
géneris, ac largítor aetérnae sa-
lútis, permítte dignéris Spíri-
tum sanctum Paráclitum super
hunc ánnulum. Per Dóminum
nostrum Jesum Christum, Fí-
lium tuum: Qui tecum vivit et
regnat in unitáte Spírítus Sancti
Deus, per ómnia saécula saecu-
lórum. **R.** Amen.

Et aspergatur aqua benedicta.

V. Our help is in the name
of the Lord.

R. Who made heaven and
earth.

V. O Lord, hear my prayer.

R. And let my cry come
unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD Almighty, Creator
and preserver of the hu-
man race, and the Giver of
everlasting salvation, deign to
allow the Holy Spirit, the Con-
soler to come with His blessing
upon this ring. Through our
Lord, Jesus Christ, thy Son,
Who liveth and reigneth with
thee in the unity of the Holy
Spirit, God, for endless ages.
R. Ameu.

The ring is sprinkled with holy
water.

6. The man takes the ring and places it first on the index finger of the left hand of the woman, saying: In the name of the Father, then on the middle finger, adding: and of the Son, finally placing and leaving it on the ring finger, he concludes: and of the Holy Spirit.

7. The priest opens the missal at the beginning of the Canon, and presents the page imprinted with the crucifixion to be kissed first by the man and then by the woman.

8. If Mass does not follow (or even if Mass is to follow, if he deems it opportune), the priest may read the following passages from Sacred Scripture:

Tobias 7: 8

Tobias said: I will not eat nor drink here this day, unless thou first grant me my petition, and promise to give me Sara thy daughter. . . . The angel said to Raguel: Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife; therefore another could not have her. . . . And Raguel taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may He join you together, and fulfil His blessing in you. And taking paper they made a writing of the marriage. And afterwards they made merry, blessing God. . . . Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us pray to God today, and tomorrow, and the next day; because for these three nights we are joined to God; and when the third night is over, we will be in our own wedlock. For we are the children of saints, and we must not be joined together like heathens that know not God. So they both arose, and prayed earnestly both together that health might be given them. *Ry.* Thanks be to God.

John 15: 4-12

At that time, Jesus said to His disciples: Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine; you the branches. He that abideth in me, and I in him, the same beareth much fruit; for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified; that you bring forth very much fruit, and become my disciples. As the Father hath loved

me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in His love. These things I have spoken to you, that my joy may be in you, and your joy may be filled. This is my commandment, that you love one another, as I have loved you. **R.** Praise be to thee, O Christ!

9. **Lastly, the priest extends his hands over the heads of the couple, and says:**

May God bless your bodies and your souls. May He shed His blessing upon you as He blessed Abraham, Isaac, and Jacob. May the hand of the Lord be upon you, may He send His holy Angel to guard you all the days of your life. Amen. Go in peace!

10. **Before leaving the church, the betrothed couple as well as the witnesses will affix their signatures to the document previously prepared for this purpose. A form for the document is herewith given.**

Document

In the Name of our Lord, Jesus Christ:

Before almighty God, before Holy Church and her faithful here assembled, we, the undersigned, have this day promised the eventual consecration of one to the other in the sacrament of matrimony, which is none other than the mystery of that great Sacrament—Christ and His beloved Spouse, the Church. May the Divine Spirit with His grace and manifold gifts enlighten our minds and move our wills to spend the days of our engagement soberly, piously, and justly, awaiting the blessed consummation of that union to which we have been called and to which we are solemnly pledged. In thee, O Lord, do we put our trust. Let us nevermore be confounded.

&

Date

Church of

Priest:

Witnesses:

&

11. If Mass does not follow immediately, it would be appropriate to sing at this time the seasonal anthem of the Blessed Virgin Mary.

CELEBRATION OF SILVER OR GOLDEN WEDDING

There is no officially prescribed ritual of the Church for solemnizing an anniversary of marriage. Yet it is very much to be desired that Christ's faithful will honor such occasion, particularly the twenty-fifth and fiftieth jubilee, with some manner of religious observance in the house of their heavenly Father. Our present world has need to witness and to be edified by the spectacle of a Christian husband and wife who have passed many years in peaceful and holy wedlock, now giving praise to the Almighty, their strength and their bulwark, and receiving the Church's benediction unto an increment of perfection and happiness in the years to come.

For this festival of thanksgiving and faith, the ceremony given below is suggested, to be followed in whole or in part by the officiating priest at his discretion.

1. The priest, vested in surplice and white stole, or in stole and chasuble if Mass is to follow immediately (the maniple placed on the altar until Mass begins), awaits the jubilarians as they come in procession to the altar.

2. During the Procession the choir sings the following antiphon and psalm on the eighth psalm tone (or the priest will read it after they have come to the altar):

Antiphon: O how beautiful is the chaste generation with GLO-ry: * for the memory thereof IS im-MOR-tal.

Psalm 127

Blessed the man who FEARS the Lord, * who walks IN His PATH-ways.

For thou shalt eat the labor OF thy hands; * happy art thou, and all shall PROS-per FOR thee.

The wife shall be like the FRUIT-ful vine * on the walls OF thy DWELL-ing.

Thy children like young OL-ive plants * round a-BOUT thy TA-ble.

Behold, thus shall HE be blessed * who TRU-ly FEARS the Lord. May the Lord bless thee from SI-on, * and mayest thou see the prosperity of Jerusalem all the days of THINE ex-IST-ence.

And mayest thou see thy children's CHIL-dren. * Peace be UN-to IS-ra-el.

Glory be the the Father and TO the Son, * and to the HO-ly SPIR-it.

As it was in the beginning, is now, and for-EV-er, * through endless A-ges. Amen.

The antiphon is repeated: O how beautiful is the chaste generation with GLO-ry: * for the memory thereof IS im-MOR-tal.

3. **The priest addresses the jubilarians:**

Allocution

Beloved of Christ: "Wedlock is a holy thing and it should be dealt with in a holy manner." This is the teaching of the Council of Trent. Evidently you subscribe wholeheartedly to this solemn pronouncement, because you begin the festivities of your silver (golden) wedding in the house of God. You are come to render thanksgiving to Him for His benevolent favors of the past twenty-five (fifty) years, and to entreat His benediction upon you for the years that remain. You return as devout pilgrims today to the altar of God, where in your youth you were made joyful and glad with the marriage sacrament. You were married in Christ, and the Lord has continued these many years to be your portion in happiness and your chalice in sorrow, just as you live in hope that He will bequeath an everlasting inheritance when the journey comes to an end.

On the day of your wedding, so long past, grace was laid up in your souls through the sacrament which you administered to each other. Today you stand before the world as a striking testimony of what God's grace, conferred in matrimony, can effect in the husband and wife who will work along with the divine treasure that is in them. Our world has great need of the living sermon which your example of fidelity and loyalty dins into its ears. All who validly receive the sacrament of matrimony are meant to be sanctified and strengthened for the duties and for the dignity of their state, but sad to say not all use the powers of grace laid up

in the soul by this sacrament. Because so many married folks have gone astray from the living God and turned to the false gods of their own inordinate whims and desires, we are confronted on all sides by the spectacle of overwhelming unhappiness and frustration that plagues our present society. Hatred between spouses, adultery, divorce, race suicide, unbridled selfishness, broken homes, forsaken children — these are the accursed fruits resulting when the grace of matrimony lies unused and its duties neglected. But now that we have mentioned these evils in protest and warning for the ears that can benefit from the Church's solemn admonition, let us turn quickly from these unpleasant considerations, so offensive to the devout people of God, and instead take inspiration and courage from the lessons afforded by this happy occasion.

We are inclined to believe that you have lived the years of wedlock in imitation of the chaste nuptials of Christ with His Church, that your love for each other has resembled Christ's love for His spotless Bride, and that as Christ is the Savior of the Church, so you have been to each other a savior, helping each other to grow in holiness and in true love for God and neighbor. Thus it has come about that now there is found in your marriage peace, dignity, happiness, and security. Of course, it is no secret that your way has not been easy at all times. You have had to endure suffering together. You have often been nailed to the cross of sacrifice. There have been temptations to overcome. You have been put to the test of heroic generosity and unselfishness, so that you might patiently bear each other's weaknesses and imperfections. But because you have been subject to God, you have subdued the rebellion of the flesh. With God's help you have been enabled to accomplish what of yourselves you would not have been able.

In the name of Christ, of the Church and all her children who are present, as well as in my office as your pastor, I extend heartiest congratulations to you and all good wishes for your future years together. Shortly we shall offer the Holy Sacrifice in praise and thanksgiving to our heavenly Father for the great work He

has wrought in you. In the course of the Mass let us also beseech the Most High to be ever at your side in His full power and glory, assisting you to continue and to persevere unto the end, so that the wedlock kept holy on earth may adorn you for the hour in which the heavenly messenger comes to conduct you to the divine nuptials of the Lamb of God.

4. **With his hands outstretched over the couple the priest says the following prayers — the server holding the Ritual for him:**

Let us pray: Humbly we implore thee, O Lord, may it please thee to accept the meed of praise thy faithful servants offer thee on the twenty-fifth (or fiftieth or whatever other year) anniversary of their wedding, that day on which thou didst deign to join them together in the nuptial bond. Wherefore, they renew their vows to thee, the living and true God. And on their behalf we suppliantly address our entreaties to thine awe-inspiring compassion, that their years may advance in peace and prosperity, that they may see their children's children unto the third and fourth generation, and that they may bless thee all the days of their life. Through Christ our Lord. **R̄.** Amen.

Let us pray: O holy Lord, almighty Father, everlasting God! With renewed appeal we suppliantly beg on behalf of thy servants, for whom Christ intercedes before thee, that thou wouldst deign to prosper their nuptials. Let them deserve to obtain continued favors from thee, and let their wedlock be strengthened by thee, in the manner that thou didst firmly establish the union of the first man and woman. Turn away from them every assault of the enemy, so that the sacred nuptials of our progenitors may find an imitation in their union. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and evermore. **R̄.** Amen.

5. **The priest bids the couple to join their right hands, as he pronounces God's blessing upon them, saying:**

Benedíctio Dei omnipoténtis, Patris, et Fílii, ✠ et Spiritus Sancti, descéndat super vos et máneat semper. *Ry.* Amen.

May the blessing of God Almighty, Father, Son, ✠ and Holy Spirit come upon you and remain for all time. *Ry.* Amen.

He sprinkles them with holy water in the accustomed manner.

6. *If time allows the following selections from the Scriptures may be read:*

Genesis 2

And the Lord God said: "It is not good for man to be alone; let us make him a help like unto himself." Then the Lord God cast a deep sleep upon Adam; and when he was fast asleep, He took one of his ribs, and filled up flesh for it. And the Lord God built the rib which He took from Adam into a woman, and brought her to Adam. And Adam said: "This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man." Wherefore, a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh. *Ry.* Thanks be to God.

John 2: 1-11

There was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And the wine failing, the mother of Jesus saith to Him: "They have no wine." And Jesus saith to her: "Woman, what is that to me and to thee? My hour is not yet come." His mother saith to the waiters: "Whatsoever He shall say to you, do ye." Now there were set six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: "Fill the water-pots with water." And they filled them to the brim. And Jesus saith to them: "Draw out now, and carry to the chief steward of the feast." And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: "Every man at first setteth forth

good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now." This beginning of miracles did Jesus in Cana of Galilee; and manifested His glory, and His disciples believed in Him. *Rv.* Praise be to thee, O Christ!

7. The Mass proper to the day is celebrated, or if the rubrics permit, the votive Mass of the Blessed Virgin or the votive Mass of Thanksgiving. But if it has happened that the nuptial blessing had not been received when the parties were married, it may be imparted now, and under these circumstances the nuptial Mass may be used in preference to any other votive Mass.

8. At the conclusion of Mass, it would be fitting to sing the Te Deum with its versicles and oration, as given on page 550.

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THE ROMAN RITUAL

In Latin and English

With Rubrics and Plainchant Notation

Translated and Edited

With Introduction and Notes by

THE REVEREND PHILIP T. WELLER

VOLUME II

CHRISTIAN BURIAL, EXORCISM,
RESERVED BLESSINGS, ETC.

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AUTHOR'S FOREWORD

With this volume of the Roman Ritual, the work of editing and translating the complete Ritual into English, published in three parts, is brought to a close. It has been preceded by Volume III, "The Blessings" (1946), and Volume I, "The Sacraments and Processions" (1950).

For the translations in verse of several hymns, I am indebted to the work of Dom Matthew Britt, O.S.B.: "The Hymns of the Breviary and Missal," with the author's generous permission. Translating of the psalms was done with an eye on the new Latin version of the Pontifical Biblical Institute, whereas the latest edition of the Ritual still retains the Vulgate text in the psalms. All other texts of Sacred Scripture are from the Douay-Rheims edition.

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BY WAY OF INTRODUCTION

Christian Burial

Precious in the sight of the Lord is the death of His saints
(Ps. 115:15).

The burial of one who has fallen asleep in Christ is in a certain sense a counterpart of his baptism. On the day of baptism he was brought into the house of God, his body alive but his soul dead in sin. Now, before being laid to rest, he returns for a last visit to the church edifice, the earthly image of the heavenly Jerusalem, his body a corpse but his soul gloriously alive in Christ through the bond of sanctifying grace.

It is truly meet and right and conducive to salvation that at all times and in all places we give thanks to thee, O holy Lord, almighty Father, everlasting God, through Christ our Lord. For in the death of thy faithful life is merely changed not taken away, and when the shelter of this earthly sojourn falls asunder, an everlasting dwelling in heaven awaits them in reward.¹

The fragile vessel which was the temple and organ of an immortal soul—the body consecrated and sanctified along with the soul through baptism and the other sacraments is worthy of honor and respect in death as it was in life. For its committal to the earth is nothing less than the planting of a seed from which shall come forth a glorified body on the day of resurrection. At the moment of its departure the soul wings its way into the presence of Him by Whom it was fashioned, either to share immediately in the splendor of the beatific vision, or to be detained for a while in a place of purification. However, a disembodied soul in the light of what constitutes human nature, is something incomplete, and it requires for eternal perfection

¹ Preface of Requiem Mass.

and happiness an eventual reunion with its onetime earthly abode. Without faith in purgatory as the state of purification, without faith in man's everlasting transfiguration, without faith in a corruptible body being revived an incorruptible one, we could not understand the suffrages and ceremonies of the Catholic funeral service. The blessing of the corpse, the prayers, and the Requiem Mass must be seen for what they are — help to the departed Christian given by the Communion of Saints of which he is a member.

Christian burial — Office, Mass of Requiem, Absolution, and interment — is charged throughout in the highest degree with optimism and confidence. Such optimism and hope in the face of death can be appreciated only if one understands the mind of the Church in regard to the passing of her children. One of the finest treatises on the subject is Eugene Walter's: "Die Herrlichkeit des Christlichen Sterbens." Although no attempt can be made to summarize the work, we borrow here from its inspiring contents. Death is a summons from God, our almighty Sovereign, not when we but when He wills it. In the realization that death is under His dominion, faith begins to triumph and to break out into song: "O death, where is thy victory? O death, where is thy sting?"² It is true that death has come upon man as one of the penalties for sin: "For by a man came death, and by a man the resurrection of the dead."³ Yet even this penalty can be viewed in our favor more as an opportunity for penance than as a punishment for sin. Adam's fall and our continued transgressions have their malice mainly in the fact that they are a turning away from God toward creatures, a preferment of the handiwork to the Creator. Death once again sets matters in the right order, since it is a complete separation from creature goods, but above all a return to God, which entails the forsaking of created things.

In dying man gives back obedience to God. Death affords

² 1 Cor. 15:55.

³ *Ibid.*, 15:21.

man the greatest possibility of making satisfaction for his disobedience. Even in awaiting death there is an opportunity to show obedience to the Almighty's decrees, and the longer one must wait for the sentence to become effective, the more the merit of obedience. While he awaits the end of this life, confidence in Christ increases on the part of one who is baptized: "Neither death, nor life . . . nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."⁴ Death becomes the complete attainment of his oneness with the divine Head. In dying we can imitate Christ in all things, so that after "we suffer with Him we may be also glorified with Him."⁵ Homage is rendered to the death of our Lord in all the sacramental worship of the Church, particularly in the Eucharistic re-enactment of His sacrifice. Honor to the Cross is given, moreover, by the acceptance of our cross as it bears down its heavy weight upon us in the course of life. By these means we "put on Christ," we increase the stature of our "being in Christ." But we honor Him, we imitate Him best, we enter into full possession of Christ especially at the moment of death, when our union with Him through grace gives place to the glory of possessing Him wholly, of seeing Him face to face. The life of a Christian is an enduring sacrifice which is brought to its consummation only in death. In dying the member of Christ partakes of His atoning death, wherein are embraced all His faithful followers; therefore, death is more than a consoling thing — it is a holy thing. "Precious in the sight of the Lord is the death of His saints."⁶ To follow Him unto death is to follow Him unto glory. "For the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality."⁷

This lofty view which the Church has of death is reflected in the service of laying to rest the bodies of her departed children.

⁴ Rom. 8:38 ff.

⁵ Rom. 8:17.

⁶ Ps. 115:15.

⁷ I Cor. 15:52-53.

From earliest times the Church was most energetic in her efforts "gradually to draw its adherents away from all those funeral customs which were incompatible with its own teaching on this matter."⁸ In contrast to the pagan concept of death as the final and irrevocable episode of human existence, our Savior had proposed to the world a new concept of death. For the body it is a sleep, as Christ said of his friend, Lazarus⁹ — a sleep while awaiting its final resurrection. "Death for Christians is not death," says St. Jerome, "but a slumber and a passing sleep."¹⁰ We remember our beloved dead in Mass, referring to them "who have gone before us with the sign of faith and who sleep the sleep of peace."

For the soul death is not the end but a birth, a summons to a new existence. Thus St. Cyprian, in preaching about the mortality of man, found it necessary to admonish his people: "It has been made known to us again and again that we should not mourn over our brethren who have been delivered from this world by the summons of the Lord. For we ought to know that they are not lost to us but that they have been sent on ahead of us, that they have departed before us in order to live with God."¹¹ In respect of the last obsequies he is prompted to add: "Let us give no occasion to the gentiles, lest they deservedly and justly reprove us when we mourn as lost and obliterated those who we say are alive with Christ. For by such manifestation of the heart and the breast we deny the faith that we declare by word of mouth. In acting thus our hope and our faith become a sham, and our words seem to have the ring of pretense, insincerity, and counterfeit."¹²

The spirit of Christian faith, confidence, and joy in the face of death is immediately apparent in the burial rite of infants who have died in the state of baptismal innocence. At their

⁸ Cf. Alfred Rush, C.Ss.R.: "Death and Burial in Christian Antiquity," Cath. U. of America Press, Washington, 1941.

⁹ John 11.

¹⁰ "Epist. 75 ad Theodor." *P.L.*, t. XXII, col. 685.

¹¹ "De Mortalitate." C. XX. *P.L.*, t. IV, col. 596.

¹² *Ibid.*, C. XX, *P.L.*, t. XXII, col. 878.

passing the ritual directs that the church bells should not be tolled, but should be rung in festive tone. Around their bodies are placed flowers or fragrant herbs or greens, in token of integrity and virginal purity. The psalms chosen for the rite are delightful songs of praise and thanksgiving, and the prayers speak only of the happiness and bliss which fall to their lot among the saints and the elect in the celestial kingdom. Provided the newborn babe or child of tender age and sinless life has received the purifying waters of baptism, it has accomplished the purpose for which it came into being — to be added to the number of God's adorers in heaven — and when its Maker calls home the soul, there can be naught but rejoicing over the fact that its eternal goal has been reached. Yet besides the glory of innocence there is the glory of combat, the glory of them who have borne the heat and the burden of living; albeit they have not emerged from the battle of life free from the wounds of sin. God, who is the lover and the rewarder of innocence, is at the same time the most merciful pardoner of guilt. He is the kind Father, desiring that none who believes and trusts in Him should perish.

We appreciate readily enough the manifestation of God's kindness when He forthwith bestows everlasting life on baptized children so soon as they leave this world, without any merit of their own. A corresponding mildness and utter generosity on His part in dealing with departed sinners is discernible in the burial rite for adults, although this is to some extent obscured by the grim character of certain prayers in the Requiem Mass and Office added in the course of the Middle Ages. The Church found it necessary as time went on to sound a somber note in the liturgy of the dead — notably by the addition of the "Dies Irae" and the legislation of black vestments — because men had grown too preoccupied with this life. Thus she used the occasion to rouse them from such spiritual sluggishness, and the grim aspects of death were brought into the foreground. She justified the new attitude, however, without giving up the joyful and

festive character of former ages.¹³ Both tendencies persist in the funeral office as we have it today, yet it is to be feared that the more serious and threatening notes have captured the imagination of our people, rather than the ones which resound with joy, peace, and victory.¹⁴

It must be emphasized for our Catholic people that if, as they know and believe, the private suffrages of the faithful are of profit to the departed, how much more are the prayers of the Whole Christ, when the Church through her sacrifice and petitions comes to their assistance in the solemnity of her public worship. Christ and His entire Mystical Body, the Communion of Saints, the whole heavenly Jerusalem is present at the death of the baptized. In the sacrament of last anointing first of all, and then in the rite of the apostolic blessing at the hour of death and in the act of commending to God a departing soul,¹⁵ the Sole-Begotten Son, with His saving suffering and death, stands by to heal the servants whom the true faith and Christian hope commend, graciously to grant pardon and remission of all sin, to act in the role of a merciful Judge to the soul at the hour of its departure, to cleanse it from every stain in His blood.

Depart, O Christian soul, out of this world, in the name of God the Father almighty who created thee; in the name of Jesus Christ, Son of the living God Who suffered for thee, in the name of the Holy Spirit Who sanctified thee; in the name of the glorious and blessed Virgin Mary, Mother of God; in the name of St. Joseph, her illustrious spouse; in the name of the Angels and Archangels; in the name of the Thrones and Dominations; in the name of the Principalities and Powers; in the name of the Cherubim and Seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins and all the holy men and women of God! May thy rest be in peace this day and thy abode in holy Sion.¹⁶

¹³ Cf. "Die Betende Kirche," Abtei Maria Laach.

¹⁴ Cf. "Das Officium Defunctorum in homilistischen Vorträgen erklärt," Erster Band von P. Ludwig Fritz, Regensburg, 1888.

¹⁵ See Vol. I of Roman Ritual: "The Sacraments and Processions," Bruce, Milwaukee, 1950.

¹⁶ *Ibid.*, p. 409.

I commend thee, dearest brother to the almighty God, and entrust thee to Him Whose creature thou art. And having repaid humanity's debt by surrendering thy soul, mayest thou return home to thy Maker Who formed thee from the slime of the earth. At thy soul's departure, may the radiant choir of angels hasten to meet thee, the court of apostles come forward to plead for thee, the triumphant army of white-robed martyrs receive thee, the lily bedecked host of illustrious confessors surround thee, the chorus of jubilant virgins escort thee. In the bosom of the patriarchs mayest thou be enveloped in blessed rest. May St. Joseph, most tender patron of the dying, sustain thee in wondrous hope. May the holy Virgin Mary, Mother of God, turn kindly gaze upon thee. Mild and festive may the countenance of Jesus Christ appear to thee, and may He reckon thee to be numbered for all time among them that swear fealty to Him. Mayest thou remain a stranger to the tremors of darkness, the hissing of flames, the agony of hell. The hideous Satan keep far from thee, together with his followers. Let him tremble at thy coming in the escort of angels, and be driven into the frightful nether-world of everlasting night. Let God rise up, let His enemies be scattered, let them who hate Him flee before Him. Let them vanish like smoke, or as wax before the fire; so let sinners perish in the sight of God. But let the just be glad and rejoice before God. Covered with confusion may hell's legions slink away hiding, and let Satan's cohorts not dare to impede thy journey. May Christ Who was crucified for thee deliver thee from torments. May Christ Who vouchsafed to die for thee deliver thee from everlasting death. May Christ, the Son of the living God, place thee in the ever verdant gardens of His Paradise, and may He, the true Shepherd, own thee for one of His flock. May He absolve thee from all thy sins, and appoint thee a place at His right hand, in the lot of His elect. Mayest thou see thy Redeemer face to face, be for all time in His presence, and behold in beatific vision, the divine Truth fully manifest. And thus being taken up into the ranks of the blessed, may it be thy sweet delight to contemplate God forever and evermore.¹⁷

By means of the last rites and the funeral liturgy, we learn that death, which before could be only a punishment, is turned into a sacrifice through its union with Calvary's: "It is consummated." In union with the Christ of Calvary, man, by surrendering his soul, helps to repay humanity's debt. After the soul is born aloft to the bosom of the patriarchs, the body of a Christian,

¹⁷ *Ibid.*, p. 411.

like the body of Christ which in death remained hypostatically united to the divine Word, remains organically incorporated in the Mystical Body of the Savior, and contains in itself the seed of glory.¹⁸ Wherefore, the liturgy refers to the faithful departed in living terminology: "repose in the sleep of peace," "rest in Christ,"¹⁹ "the bodies of the saints are laid away in peace, and their names shall live forever."²⁰ In the Eucharist the body has received the seed of everlasting life. "He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day."²¹

When death has come the preparation of the body of the deceased ought to take place in a manner befitting so sacred a thing. All manner of worldly display should be absent, so that this corporal work of mercy can be carried out in a spirit of true piety. On whom should this duty devolve if not on the surviving members of the family themselves! Nobody is more suited to this last act of love than they. We might shrink today from imitating Christians of early times in certain practices which accompanied the laying out of the body: Catching the last breath with the mouth, bestowing the kiss of peace on the brow, placing the Eucharist in the mouth of the corpse (now absolutely forbidden), washing the body with milk, honey, and wine — all of which was at variance with the Jewish tradition that defilement resulted from contact with a dead body.²²

Yet there are duties and ministrations to the treasured remains that ought to be accepted without reluctance by relatives and friends: closing the eyes and mouth, arranging the members in a fitting posture, fixing the hands in the form of a cross or placing a crucifix in the hands, washing the corpse and clothing it in its shroud,²³ arranging that the church bells be tolled to announce

¹⁸ Cf. "Die Betende Kirche," referred to above.

¹⁹ Canon of the Mass.

²⁰ Vespers of Several Martyrs.

²¹ John 6:55.

²² Alfred Rush, *op. cit.*

²³ During the Middle Ages special prayers and psalms were appointed to accompany this task.

the departure and to beg prayers of the neighboring community. Happily there still are groups, at least the clergy and religious orders, who regard this office as their own and fulfil it in a spirit of respect and obligation. Certainly it is not proper that it be given over entirely to morticians. A little more concern is in order as to what lengths this profession will be allowed to go. It is nothing if not grotesque to see a dead person painted and rouged, as though about to trip out before the footlights in a danse macabre; and how preposterous to equip a corpse with spectacles (even a lorgnette). While the body lies in state there ought to prevail an atmosphere breathing peace and joy, hope, and resurrection. Nearby should be a crucifix, lighted candles around the body as a reminder that in life he knew the light of Christ and is now to possess it in the beatific vision, and floral decorations in number and arrangement consonant with good taste.

During the time of the wake there should be concern above all about the departed soul, with the Office for the Dead recited either in its official form or in an abbreviated and simplified vernacular,²⁴ or suitable readings from Sacred Scripture and the rosary service.

From the third century onward there is testimony for the liturgical custom of chanting psalms when carrying the dead to burial, as well as for the offering of Mass on the day of demise or funeral, and on the third, seventh, and thirtieth days after death and on the anniversary.²⁵ The burial rite of today is found in its essentials in the fourth century,²⁶ consisting of: (1) the preparation of the corpse and the vigil of prayers while waking the body; (2) procession from the home to the church; (3) worship in church with the body present; (4) procession to the cemetery and interment. However, an organized Office for the Dead dates only from the eighth century; its texts and rubrics are given in

²⁴ See the booklet prepared by Father Charles Schmitt, Pio Decimo Press.

²⁵ Cf. Battifol: "History of the Roman Breviary," Longmans, Green & Co., 1912.

²⁶ Cf. Cabrol: "Dictionnaire d'Archéologie Chrétienne et de Liturgie," I, 202; V, 2706 ff.

an antiphony of St. Peter's and in the "Ordines Romani."²⁷ Because it was the teaching of some that the particular judgment takes place at once at the place where the person expires, the prayer which follows was said immediately: "Come in haste to assist him, ye saints of God! Come in haste to meet him, ye angels of the Lord! Receive his soul, and offer it in the sight of the Most High. May Christ receive thee Who has called thee, and may the angels lead thee unto Abraham's bosom." Thereupon, came the preparation for burial referred to above.

In the second part of the service, the priest, in the name of the Church, goes to the home to fetch the body to its true dwelling. Accompanying him should be other clergy or lesser ministrants, as well as confraternities of laymen. Previous to its removal, the priest sprinkles the corpse with holy water, in order that the body, which in life received so many blessings and acted as the organ for reception of grace through the sacraments, may be protected from desecration. Meanwhile is sung one of the finest songs in the entire psalter: "Out of the depths, I cry, O Lord, to thee," with the antiphon: "If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it." It is the diseased who makes this cry for clemency (the same holds true for the next psalm, the "Miserere"); we merely lend our voices for the purpose. The rubrics below give detailed instructions for the funeral procession from home to church: It is led by the cross; lighted candles and torches are ordered and ought never to be omitted; the laity and indeed the clergy are admonished to observe a devout demeanor, and the former are directed to pray in silence for the departed; special pallbearers are to be employed, of the same class as the deceased (priests for priests and bishops, etc.), and there is a tradition that women are not to act in this capacity. As the body is lifted up to be carried out and also along the way, Psalm 50 is recited with its antiphon: "The bones which thou hast crushed will rejoice in the Lord." The body is humbled in that a soul no longer lives

²⁷ Battifol, *op. cit.*, p. 150.

in it. Wending its way in the funeral cortege as the last journey through the world, it bids farewell to all earthly things. Despite the psalm's grave verses, it contains words of glad anticipation of the resurrection, when the bones once crushed are to put on immortality.

Battifol, when describing the transferal of the remains for the final obsequies, quotes from an ancient source how this was done in Rome:

The body of the departed is brought in the evening to the basilica of St. Peter. Amid the tolling of bells they cross the forecourt of the church, and stop at the threshold of that one of its five doors which is called the "Gate of Jerusalem," because it is the door of the dead. There they chant "Miserere" with these two antiphons: "Thou Who knowest the secrets of all hearts, cleanse thou me from sin. Grant me time to cry in penitence: 'Against thee have I sinned.' Bring him in, O Lord, to the mountain of their inheritance, even to the sanctuary which thine hands have prepared, O Lord." The door is opened, the body brought in, and the office begins. It is a vigil, and includes, as every vigil should, vespers, three nocturns, and lauds. It is the Roman Office in its purest state—no hymn, no short lesson.²⁸

When the remains are brought into the church, the angels and saints are called on to assist at the passage of their brother from this vale of tears into eternal blessedness. Awaiting to conduct him to the heavenly Jerusalem is Christ in the company of the entire celestial court. In the same hymn which was used at the moment of departure: "Come in haste to assist him, ye saints of God," the Church celebrates by means of symbols the entrance of the soul into God's rest. The feet of the corpse are placed toward the altar, because in life they walked thither to receive divine grace and life. A priest's body is placed with the feet in an opposite position, since they were wont to walk from the altar toward the people, in order to dispense supernatural life to them. Candles are placed around the coffin as a mark of respect for the body and as a symbol of light for the soul.

Mass is preceded by the Office for the Dead, consisting ordi-

²⁸ *Ibid.*, p. 151.

narily of Matins and Lauds. There is a decided similarity between this office and the one for the last three days of Holy Week. Just as the Church on these sacred nights keeps a vigil of prayer and mourning in commemoration of the suffering, death, and burial of her Bridegroom, so now she stands at the bier of her child, keeping watch and praying with the departed soul the great night-prayer of its existence: "Unto the King for Whom all creation lives, let us hasten with our worship." In the song of Matins we are treated to a very sobering account of man's sojourn in the world, the nothingness of his days, the weariness of life, the suddenness of his end. We lend our voice so that the deceased brother can tell us in the psalms and lessons how wretched his sins have made him and how deserving he is of God's severest judgment. Yet there is never wanting a note of expectation, for soon God's mercy and the Church's entreaties will deliver the soul from the place of cleansing into the place of refreshment, light, and peace. A gradual crescendo of joyous longing and praise develops in the course of this devout song, until the heights are attained in Lauds with the Canticle of Zachary, when the Orient from on high is seen in the offing, coming with His redemption "to give light to them that sit in darkness and in the shadow of death, to direct our feet into the way of peace."

The burial service reaches its climax in the Mass of Requiem. In the sacrifice of Christ made present in the Eucharist, the redemptive mysteries are brought to the soul, endowing it with full salvation and transfiguration. Evidence of a funeral Mass exists as early as the second century. The texts of the Requiem are certainly very ancient, except for the "Dies Irae," and they have a joyful and festive character which is carried over into their musical settings. It is necessary to bear in mind that, just as on the feast days of the saints, the Church in the funeral Mass is commemorating the day of demise, in fact, the hour of the coming of the Lord. The coming of the Lord in the Eucharist-sacrifice is joined with His coming at the hour of death and His

coming on the last day. So infinite in power are the effects of the Mass, that when it is over the Church can envision the departed in full possession of eternal glory. Thus the procession to the grave is regarded as a festive entrance into Paradise, symbolized by the hymn that is sung when the body is carried out: "May the angelic host escort thee into Paradise. May the martyr throng receive thee at thy coming, and lead thee into the holy city, Jerusalem."²⁹

The Absolution which immediately follows the Mass of Requiem is a prayer for deliverance from the punishment of sin. During the time it is chanted the body is sprinkled with holy water and then incensed. This is an outward sign of honor paid to the body which once was a temple of the Holy Spirit and which is destined one day to rise up from the tomb glorious and incorruptible. Accompanying this rite is a chant rather formidable in its wording: "I fear and quake with terror, awaiting the day of accounting and the wrath to come . . . that day, the day of anger, of calamity, of misery, a day so awful and so bitter, whilst thou shalt come to judge the world by fire." Nevertheless, the sting has been removed in a prayer that precedes it, filled with utmost confidence for him who while he lived was sealed in baptism and confirmation with the sign of the Blessed Trinity, and whose avowal of the Christian faith commends him to God's mercy and grace.

The final rite of Christian burial is the interment. The body is laid to rest in consecrated ground among the "saints" who are fallen asleep in Christ. Before it is given to the earth, the grave is blessed, provided the cemetery has not received consecration, or if the grave is not an excavation in the ground but a special tomb or mausoleum. In the course of this blessing God is besought to appoint one of His holy angels to stand watch over the grave, to guard it for all time against desecration. The service of entombment is brought to a beautiful conclusion in the sing-

²⁹ Cf. "Die Betende Kirche," cited above.

ing of the "Benedictus," the morning-song of redemption uttered by Zachary at the birth of John the Baptist, in acknowledgment of the coming Redeemer. Here in an accommodated sense it proves to be a song of anticipation and longing for the Parousia, the Lord's second coming. At the same time the Church sings a canticle of solemn thanksgiving to God for all the rich graces granted the departed from the cradle to the grave, for the strength received to fight the enemies of salvation, along with an earnest supplication that he may enter into the peace and rest of everlasting glory. Like the rising sun in the east, the Lord appears in the distance in all power and majesty to bring light to him who sleeps in the shadow of the grave. Therefore, it is a tradition practically as old as the Church to bury the body with its feet pointing toward the east. In all confidence that the deceased has departed this life in the charity of Christ and that his body will arise transfigured on judgment day, the hymn concludes with the antiphon: "I am the Resurrection and the Life; he that believeth in me, although he be dead, shall live; and every one that liveth and believeth in me shall not die forever."

—Translator

THE ROMAN RITUAL

DE EXSEQUIIS

SACRAS caeremonias ac ritus, quibus ex antiquissima traditione et Summorum Pontificum institutis sancta mater Ecclesia catholica in filiorum suorum exsequiis uti solet, tamquam vera religionis mysteria christianaeque pietatis signa, et fidelium mortuorum saluberrima suffragia, Parochi summo studio servare debent, atque usu retinere.

2. His itaque praestandis, qua par est modestia ac devotione ita se habebunt, ut ad defunctorum salutem, simulque ad vivorum pietatem, quemadmodum vere sunt, non ad quaestum ejusmodi ritus sancti instituti esse videantur.

3. Nullum corpus sepeliatur, praesertim si mors repentina fuerit, nisi post congruum temporis intervallum, quod satis sit ad omnem prorsus de vero obitu dubitationem tollendam.

4. Nisi gravis causa obstet, cadavera fidelium, antequam tumulentur, transferenda sunt e loco in quo reperiuntur, in ecclesiam, ubi funus, idest totus ordo exsequiarum quae in probatis liturgicis libris describuntur, persolvatur.

5. Ecclesia in quam cadaver pro funere transferri debet, ex jure ordinario est ecclesia propriae defuncti paroeciae, nisi defunctus aliam funeris ecclesiam legitime elegerit, vel jure particulari aliter statuatur.

Si defunctus plures habuerit paroecias proprias, ecclesia funeris est ecclesia paroeciae in cujus territorio decessit.

6. In dubio de jure alius ecclesiae, jus propriae ecclesiae paroecialis semper praevalere debet.

7. Quod antiquissimi est instituti, illud, quantum fieri poterit, retineatur, ut Missa, praesente corpore defuncti, pro eo celebretur, antequam sepulturae tradatur.

8. Missa exsequialis pro defunctis celebrari poterit, etiamsi Festum duplex vel dies Dominica occurrerit; dummodo Missa conventualis vel paroecialis, et Officia divina non impediuntur, magnaue diei celebritas non obstet, juxta rubricas Missalis.

9. Districte probibetur ne quis, sepulturae vel exsequiarum seu anniversarii mortuorum causa, quidquam exigat ultra id quod in dioecetano taxarum indice statuitur.

10. Cum autem antiquissimi ritus ecclesiastici sit, cereos accensos in exsequiis et funeribus deferre, caveant Parochi aliique Sacerdotes ne

CHRISTIAN BURIAL

THE sacred ceremonies and usages which Holy Mother Church is wont to follow in the burial of her children, coming down to us as they do from very ancient tradition and the enactments of the popes, must be observed and adhered to with all diligence by the pastors; for they are the bearers of true religious mysteries and signs of Christian piety, as well as most salutary intercessory prayers for the faithful departed.

2. Whenever priests perform this office, let them do so with proper demeanor and devotion, so that people may view these sacred rites for what they really are—introduced for the spiritual welfare of the departed and likewise for the edification of the living, and not as emolument for the clergy.

3. Nobody should be interred, especially in case of sudden demise, until a suitable time has elapsed, so as to preclude all doubt about death having really set in.

4. Except for a weighty reason, the bodies of the faithful, before they are interred, must be brought from where they lie in state into church, where the obsequies are to be held according to the full ritual of burial, as prescribed by the approved liturgical books.

5. The church to which the corpse should be taken for the funeral is, by ordinary right, the deceased's own parish church, unless he had chosen another for a valid reason or some extraordinary privilege determines otherwise. If the deceased had membership in more than one parish, the church for the funeral is to be reckoned as the one in whose confines he died.

6. Whenever there is a question about the right of some other church, the right to the funeral of the proper parish church must always prevail.

7. As established of old, whenever possible the practice must be retained of celebrating Mass for the deceased with the body present, before it is laid to rest.

8. The funeral Mass for the departed can be celebrated even on a feast of higher rank (duplex) or on a Sunday, so long as it does not interfere with the parochial or conventual Mass or the Divine Office, nor in any way impede some solemn celebration as prescribed by the rubrics of the Missal.

9. It is utterly forbidden on the occasion of final obsequies or interment or on the anniversary of the dead to exact more than the diocesan tax stipulates.

10. Since it is an ancient custom of the Church to carry lighted candles in funeral processions and during the exequies, let pastors and other priests take heed lest this practice be omitted, and at the

ejusmodi ritus omittatur, ac ne quid avare aut indigne in eo committatur.

11. Pauperes vero, quibus mortuis nihil, aut tam parum superest, ut consuetis impensis humari non possint, gratis omnino ac decenter funerentur et sepeliantur, cum exsequiis, secundum liturgicas leges et dioecesana statuta, praescriptis; ac debita lumina suis impensis, si opus sit, adhibeant Sacerdotes, ad quos defuncti cura pertinet, vel aliqua pia confraternitas, si sit, juxta loci consuetudinem.

12. Sacerdos, aut cujusvis ordinis Clericus defunctus, vestibus suis communibus, usque ad talarem vestem inclusive, tum desuper sacro vestitu sacerdotali, vel clericali, quem ordinis sui ratio deposcit, quantum fieri potest, induatur; unusquisque autem cum tonsura et bireto.

13. Sacerdos quidem super talarem vestem, amictu, alba, cingulo, manipulo, stola et casula seu planeta coloris violacei sit indutus.

14. Diaconus vero induatur amictu, alba, cingulo, manipulo, stola super humerum sinistrum, quae sub axilla dextera annectatur, et dalmatica violacei coloris.

15. Subdiaconus autem amictu, alba, cingulo, manipulo et tunicella coloris violacei.

16. Alii praeterea inferioris ordinis Clerici superpelliceo supra vestem talarem ornari debent.

17. Laici cadaver, generis aut dignitatis cujusvis ille fuerit, Clerici ne deferant.

18. Corpora defunctorum in ecclesia ponenda sunt pedibus versus Altare majus; vel si funerentur in oratoriis, aut capellis, ponantur cum pedibus versis ad illarum Altaria: quod etiam pro situ et loco fiat in sepulcro. Presbyteri vero habeant caput versus Altare.

19. Pallia, aut alia Altaris ornamenta, ad ornatum feretri vel tumbae ne adhibeantur.

20. Cadavera fidelium sepelienda sunt in coemeterio rite benedicto. Paroeciae autem suum quaeque coemeterium habeant, nisi unum pluribus commune ab Ordinario loci sit legitime constitutum.

21. Sepulcra Sacerdotum et Clericorum cujuscumque ordinis, ubi fieri potest, a sepulcris laicorum separata sint, ac decentiore loco sita; praeterea, ubi id commodum fuerit, alia pro Sacerdotibus, alia pro inferioris ordinis Ecclesiae ministris parentur.

22. In ecclesiis cadavera ne sepeliantur, nisi agatur de cadaveribus Episcoporum residentialium, Abbatum vel Praelatorum nullius in propria ecclesia sepeliendis, vel Romani Pontificis, regalium personarum aut S. R. E. Cardinalium.

same time be on their guard against anything that savors of avarice, as well as any other unseemliness in this connection.

11. The poor who at death are destitute or leave behind very little, so that they cannot be buried with the usual outlay, should be given a decent funeral and burial wholly gratis, with obsequies as prescribed by the liturgical rules and by diocesan statutes. If necessary, let the priests who have the care of the aforesaid provide out of their own pockets for the candles wont to be used, or let some pious confraternity do so if such exists, as local usage warrants.

12. A deceased priest or any cleric should, so far as possible, be clothed in his accustomed apparel, including the cassock, and over this the sacerdotal or clerical vestment proper to his rank; and everyone should wear the tonsure and biretta.

13. A priest especially, in addition to the cassock, should be vested in amice, alb, cincture, maniple, stole, and purple chasuble.

14. A deacon should be vested in amice, alb, cincture, maniple, stole (worn over the left shoulder and fastened below the right armpit), and purple dalmatic.

15. A subdeacon should be vested in amice, alb, cincture, maniple, and purple tunic.

16. All other clerics in lesser orders ought to be attired in surplice worn over the cassock.

17. Clerics should not act as pallbearers for a layman, no matter what his rank or dignity may have been.

18. The bodies of the dead are to be placed in church with the feet toward the main altar; or if the exequies are held in an oratory or chapel they are placed with the feet toward its altar. The same applies to entombment, insofar as place and location permit. The bodies of priests, however, are placed with head toward the altar.

19. Neither altar antependia nor other altar ornaments may be used to decorate the bier or catafalque.

20. The bodies of the faithful are to be interred in a cemetery properly blessed. Each parish ought to have its own cemetery, unless one in common for several parishes has been lawfully designated by the Ordinary.

21. Wherever it is possible, the graves of priests and other clerics should be separate from those of the laity, and located in some more prominent part of the cemetery. Moreover, if it can be arranged conveniently, there should be one lot for priests and another for the lesser ministers of the Church.

22. The bodies of the dead should not be interred in a church, except in the cases of resident bishops, abbots, or prelates nullius who are to be given burial in their own church, or likewise the Roman pontiff, royal personages, or cardinals.

23. Subtus altare nullum sit reconditum cadaver; cadavera autem quae prope altare sepulta forte sunt, distent ab eo saltem spatio unius metri; secus Missam in altari celebrare non licet, donec cadaver removeatur.

24. Ceterum nemo christianus in communione fidelium defunctus, extra ecclesiam, aut coemeterium rite benedictum sepeliri debet; sed si necessitas cogat ex aliquo eventu aliquando ad tempus aliter fieri, curetur, ut, quatenus fieri possit, corpus in locum sacrum quamprimum transferatur; et interim semper crux capiti illius apponi debet, ad significandum illum in Christo quievisse.

25. Nullum porro cadaver perpetuae sepulturae ecclesiasticae ubivis traditum exhumare licet, nisi de licentia Ordinarii.

DE IIS QUIBUS NEGANDA EST ECCLESIASTICA SEPULTURA

1. Ignorare non debet Parochus, qui ab ecclesiastica sepultura ipso jure sunt excludendi, ne quemquam ad illam contra sacrorum Canonum decreta umquam admittat.

2. Ad sepulturam ecclesiasticam non sunt admittendi qui sine Baptismo decesserint.

Catechumeni, qui nulla sua culpa sine Baptismo moriantur, baptizati accensendi sunt.

3. Ecclesiastica sepultura privantur, nisi ante mortem aliqua dederint poenitentiae signa:

1° Notorii apostatae a christiana fide, aut sectae haereticae vel schismaticae aut sectae massonicae aliisque ejusdem generis societatibus notorie addicti;

2° Excommunicati vel interdicti post sententiam condemnatoriam vel declaratoriam;

3° Qui se ipsi occiderint deliberato consilio;

4° Mortui in duello aut ex vulnere inde relato;

5° Qui mandaverint suum corpus cremationi tradi;

6° Alii peccatores publici et manifesti.

Occurrente praedictis in casibus aliquo dubio, consulatur, si tempus sinat, Ordinarius; permanente dubio, cadaver sepulturae ecclesiasticae tradatur, ita tamen ut removeatur scandalum.

4. Excluso ab ecclesiastica sepultura deneganda quoque sunt tum quaelibet Missa exsequialis, etiam anniversaria, tum alia publica officia funebria.

23. No corpse should be deposited below the altar. Bodies which are entombed near the altar must be at a distance of at least one meter (40 in.); otherwise it is not allowed to celebrate Mass at the altar until the corpse has been removed.

24. For the rest, no Christian who has died in communion with the faithful should be buried outside a church or a cemetery properly blessed. In some instances where necessity compels a temporary departure from this rule, care should be taken so soon as possible that the remains be transferred to consecrated ground, if this is at all feasible. Until this occurs, a cross should be erected at the head of the grave in every case, to show that the one here interred has fallen asleep in Christ.

25. Furthermore, it is not allowed to exhume a body which has been given permanent ecclesiastical interment in any place, except with the Ordinary's permission.

DENIAL OF CHRISTIAN BURIAL

1. A pastor ought to know precisely who are to be excluded from Christian burial according to Church law, lest any such ever be admitted thereto contrary to the decrees of the sacred canons.

2. Persons who depart this life without baptism are not to be allowed Christian burial. Yet catechumens who die without baptism through no fault of their own are to be treated the same as the baptized.

3. The following are to be denied Christian burial, unless before death they manifested some sign of repentance:

a) Persons reckoned as notorious apostates from the Christian faith, and persons who were notorious for belonging to a heretical or schismatical sect, or to the Masonic sect, or to other societies of the same kind;

b) Persons excommunicated or interdicted after a declaratory or condemnatory sentence;

c) Those who committed suicide with full deliberation;

d) Those who died in a duel or from a wound received in a duel;

e) Those who ordered their body to be cremated;

f) Other public and overt sinners.

If any doubt exists in regard to the cases mentioned above, the Ordinary should be consulted if time permits; and if a doubt still remains, the body should be given ecclesiastical burial, yet so that all scandal is precluded.

4. Those who are deprived of ecclesiastical burial must also be denied the funeral Mass and even the Mass of anniversary, as well as other public obsequies.

EXSEQUIARUM ORDO

1. Constituto tempore quo corpus ad ecclesiam deferendum est, convocetur Clerus, et alii qui funeri interesse debent, et in paroecialem vel in aliam ecclesiam, juxta loci consuetudinem, ordine conveniant; ac, datis certis campanae signis, eo modo et ritu quo in eo loco fieri solet, Parochus, indutus superpelliceo et stola nigra, vel etiam pluvioli ejusdem coloris, clerico praeferente Crucem et alio aquam benedictam, ad domum defuncti una cum aliis procedit. Distribuuntur cerei et accenduntur intorticia.

Mox ordinatur processio, praecedentibus laicorum confraternitatibus, si adsint: tum sequitur Clerus regularis et saecularis per ordinem; binique procedunt, praelata Cruce, devote Psalmos, ut infra, decantantes, Parocho praecedente feretrum cum luminibus; inde sequuntur alii funus comitantes, et pro defuncto Deum rite deprecantes sub silentio.

2. Parochus vero, antequam cadaver efferatur, illud aspergit aqua benedicta; mox dicit sine cantu Antiphonam:

Si iniquitates.

Psalmus 129

DE PROFUNDIS clamavi ad te, Dómine: * Dómine, exaudi vocem meam:

Fiant aures tuae intendentes, * in vocem deprecationis meae.

Si iniquitates observaveris, Dómine: * Dómine, quis sustinebit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Dómine.

Sustinuit ánima mea in verbo ejus: * speravit ánima mea in Dómino.

A custodia matutina usque ad noctem: * speret Israél in Dómino.

Quia apud Dóminum misericórdia: * et copiosa apud eum redemptio.

Et ipse redimet Israél, * ex omnibus iniquitatibus ejus.

Réquiem aeternam * dona ei, Dómine.

Et lux perpétua * luceat ei.

THE RITE OF BURIAL

1. At the time designated for taking the remains to church, the clergy are called together, as well as others who should take part in the obsequies. All assemble in the parish church or in another church, as local custom determines. As soon as the bells sound the signal in the wonted manner of the locality, the pastor, vested in surplice and black stole or, as the case may be, wearing also a cope of the same color, and preceded by a cleric carrying the cross and another the holy water, goes in company of the others to the home of the deceased. Here candles are distributed and the torches are lighted.

Meantime all is arranged for the procession. The lay confraternities (if such are present) go first, followed by the regular and secular clergy according to their rank. Led by the cross they walk two by two, chanting in devout manner the psalms given below. The pastor walks before the hearse with its burning torches. Behind the hearse come the rest of the participants, devoutly praying in silence for the departed.

2. Previous to removing the body, the pastor sprinkles it with holy water, then at once begins (without chant) the following:

Antiphon: If thou shouldst retain in memory our offenses.

Psalm 129

OUT of the depths, I cry, O Lord, to thee; Lord, hearken to my plea! Let thine ears be attentive to my suppliant sigh. If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it?

But there is forgiveness with thee, in order that thou mayest be revered.

Yea, in God do I trust, and my soul hopeth in His word.

My soul waits for the Lord, more than watchmen for the dawn.

More than watchmen for the dawn, let Israel wait for the Lord.

For with the Lord there is mercy, and the plenitude of redemption is with Him.

Yea, He shall redeem Israel from all his guilt.

Eternal rest grant unto him (her), O Lord.

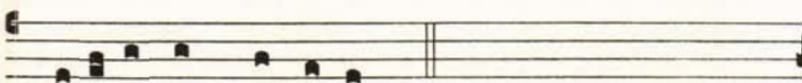
And let perpetual light shine upon him (her).

Si Exsequiae fiant pro pluribus defunctis, in hoc versu, et in omnibus versiculis et Orationibus, pro singulari ponatur numerus pluralis, praeterquam in Oratione Non intres, ut infra, pag. 18.

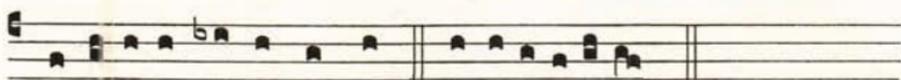
Deinde Parochus repetit Antiphonam totam:

Si iniquitates observaveris, Dómine: Dómine, quis sustinébit?

Tum cadaver effectur, Parochusque de domo procedens, statim gravi voce intonat Antiphonam:

I f 

Exsultábunt Dó-mi-no. **Cantores inchoant:**



Mi-se-ré-re me - i, De - us. E u o u a e.

Clero alternatim prosequente:

Psalmus 50

MISERÉRE mei, Deus, * secúndum magnam misericórdiam tuam.

Et secúndum multitudinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me. Quóniam iniquitátem meam ego cognóscó: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiae tuae manifestásti mihi.

Aspérget me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et laetítiam: * et exsultábunt ossa humiliáta.

Should it happen that the exequies are performed for several deceased, in the last two verses given above, as well as in all versicles and orations except *Non intres* (see below, p. 19), the plural form is substituted.

Hereupon the pastor repeats the antiphon in its entirety:

If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it?

As the body is being carried out of the home, the pastor walking ahead intones in a clear voice the following antiphon:

Antiphon: They will rejoice in the Lord.

The chanters begin the following psalm which is carried on alternately by the clergy:

Psalm 50

BE MERCIFUL to me, O God, for great is thy goodness.
And in the greatness of thy compassion blot out my transgressions.

Wash me thoroughly from my guilt, and cleanse me from my sin.
For I acknowledge my transgressions, and my sin is ever before me.

Against thee alone have I sinned, and done what is evil in thy sight.

My guilt I confess that thou mayest appear just and above reproach in thy judgment of me.

Lo, iniquity was born with me! And in sin did my mother conceive me.

Surely thou lovest my sincerity; therefore, givest thou me insight to thy wisdom.

Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Let me hear joy and gladness, that the bones which thou hast crushed may rejoice.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus: * et spíritum rectum ínno va in viscéribus meis.

Ne projicias me a fácie tua: * et spíritum sanctum tuum ne áuferas a me.

Redde mihi laetítiam salutáris tui: * et spíritu principáli con-fírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salutis meae: * et exsultábit lingua mea justítiam tuam.

Dómine, lábía mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluíssets sacrificium dedíssem útique: * holocáustis non delectáberis.

Sacrificium Deo spíritus contribulátus: * cor contrítum, et humil-iátum, Deus, non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: * ut aedificéntur muri Jerúsalem.

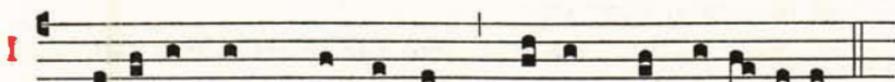
Tunc acceptábis sacrificium justítiae, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Réquiem aetérnam * dona ei, Dómine.

Et lux perpétua * lúceat ei.

Ac si longitudo itineris postulaverit, dicantur Psalmi Graduales, Ad Dóminum cum tribulárer, pag. 40, etc., vel alii Psalmi ex Officio Defunctorum, et in fine cujuslibet Psalmi dicitur: Réquiem aetérnam dona ei, Dómine, etc.; qui Psalmi devote, distincte, gravi que voce recitari debent usque ad ecclesiam.

3. Ad ingressum ecclesiae repetitur Antiphona:



Exsultábunt Dó-mi-no os-sa hu-mi-li-á-ta.

Deinde, ecclesiam ingressi, cantant Responsorium, Cantore incipiente et Clero alternatim respondente, videlicet:

Turn away thy face from my sins, and blot out all my wrongdoing.

Create a clean heart in me, O God, and renew a right spirit within me.

Drive me not from thy presence, and take not from me the power of thy holy spirit.

Give me again the delight of thy grace, and let a noble spirit uphold me.

Then will I show the godless thy ways, and sinners shall be converted to thee.

Save me from bloody violence, my Helper and my God, that my tongue may praise thy justness.

O Lord, open thou my lips, and my mouth shall declare thy praise.

For thou hast no delight in sacrifice, and burnt-offerings thou wouldst refuse if I offered.

My sacrifice, O God, is a spirit which is penitent; my heart sorrowing and humbled, O Lord, do not despise!

Deal kindly, O Lord, and graciously with Sion, and let Jerusalem arise anew.

Then shalt thou be honored with true oblations; then shall they offer young bullocks upon thine altar.

Eternal rest grant unto him (her), O Lord.

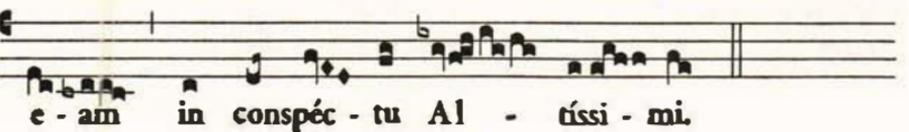
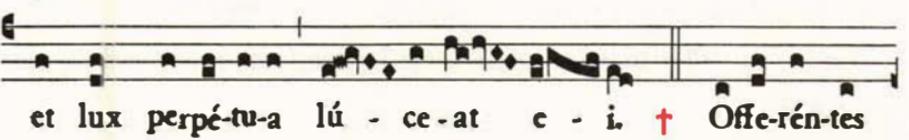
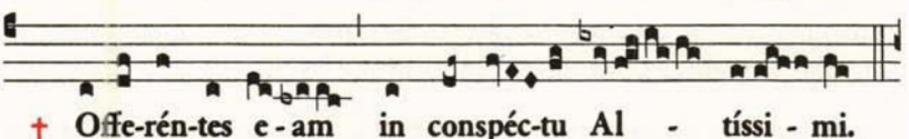
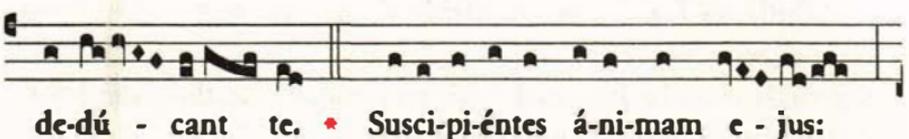
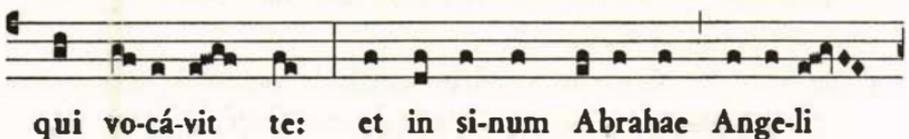
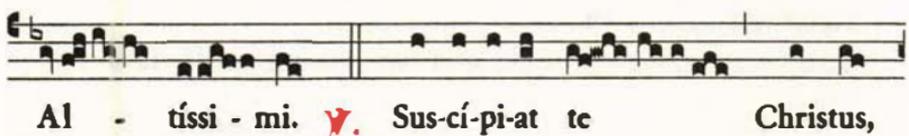
And let perpetual light shine upon him (her).

If the length of the procession warrants, the Gradual psalms given on page 41 ff. may be added, or other psalms from the Office for the Dead, concluding each one with: Eternal rest grant unto him (her) O Lord, etc. These psalms are to be recited devoutly, intelligibly, and in a clear voice, until the cortege arrives at the church.

3. On entering the church the antiphon is repeated:

Antiphon: The bones which thou hast crushed will rejoice in the Lord.

Having come into the church the following responsory is sung, the cantors intoning it and the clergy alternating with them as indicated:



Responsory

Come in haste to assist him (her) , ye saints of God!

Come in haste to meet him (her) , ye angels of the Lord!

Receive his (her) soul, and offer it in the sight of the Most High.

May Christ receive thee Who has called thee,

And may the angels lead thee unto Abraham's bosom.

Receive his (her) soul, and offer it in the sight of the Most High.

Eternal rest grant unto him (her) , O Lord,

And let perpetual light shine upon him (her) .

And offer his (her) soul in the sight of the Most High.

4. Deposito feretro in medio ecclesiae, ita ut defuncti pedes, nisi fuerit Sacerdos, sint versus Altare majus, si vero fuerit Sacerdos, caput sit versus ipsum Altare, et cereis accensis circa corpus, statim, nisi quid impediatur, dicatur Officium Defunctorum, cum Invitatorio, tribus Nocturnis, et audibus, ut infra ponitur, et duplicentur Antiphonae.

Si vero, delato ad ecclesiam cadavere, statim persolvi non debeant Officium et Missa, quae serius vel die sequenti habeantur, tunc, cantato Responsorio Subveníte, dicatur: Kýrie, eléison, Christe, eléison, Kýrie eléison, Pater noster, etc., cum sequentibus Versiculis et Oratione, ut infra, num.5, adhibita conclusione brevi Per Christum Dóminum nostrum. *R.* Amen. Deinde: *Ps.* Réquiem aetérnam dona ei, Dómine. *R.* Et lux perpétua lúceat ei. *Ps.* Requíescat in pace. *R.* Amen.

5. Ad finem Officii Defunctorum, post repetitam Antiphonam Cantici Benedictus Ego sum resurrectio, etc. (vel post Nocturnum vel Nocturnos, si Laudes omittantur), dicitur flexis genibus (cantando ut infra, pag. 24):

Pater noster secreto usque ad

Ps. Et ne nos indúcas in tentatiónem.

R. Sed libera nos a malo.

Ps. A porta ínferi.

R. Erue, Dómine, ánimam ejus.

Ps. Requíescat in pace.

R. Amen.

Ps. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

ABSÓLVE, quáesumus, Dómine, ánimam fámuli tui **N.** (fámulae tuae **N.**) ab omni vínculo delictórum; † ut in resurrectionis glória * inter Sanctos et eléctos tuos resuscitátus (-a) respíret. Per Dóminum nostrum Jesum Christum Fílium

4. The coffin is then set in the middle of the church, placed so that the feet (unless the deceased is a priest) of the corpse are toward the main altar; in the case of a priest, the head is placed toward the altar. Lighted candles are put around the body. If nothing hinders, the Office for the Dead follows immediately, with invitatory, three nocturns, and Lauds (see below), and the antiphons are said in full before and after the respective psalm.

However, if the Office for the Dead and the Mass of Requiem are not to take place immediately upon bringing the remains into church, but are to follow later in the day or on the morrow, then as soon as the responsory *Subvenite* has been sung, these prayers are added: Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father, etc., with versicles and oration as given below under No. 5, using the short conclusion Through Christ our Lord. *R.* Amen, and concluding with Eternal rest grant unto him (her), O Lord. *R.* And let perpetual light shine upon him (her). *V.* May he (she) rest in peace. *R.* Amen.

5. At the end of the Office for the Dead, having repeated the antiphon of the Canticle of Zachary, I am the resurrection, etc. (or if Lauds is omitted, after the nocturn or nocturns of Matins), all kneel while the following prayers are chanted (see p. 25):

Our Father **inaudibly** until

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gates of hell.

R. Deliver his (her) soul, O Lord.

V. May he (she) rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

WE BESEECH thee, O Lord, absolve the soul of thy servant, **N.** (thy handmaid, **N.**) from every bond of his (her) sins, so that in the glorious resurrection he (she) may be awakened to new life amid the company of thy saints and thine elect. Through our Lord, Jesus Christ, thy Son, who liveth and reigneth with

tuum: † Qui tecum vivit et regnat in unitate Spiritus Sancti Deus,
* per omnia saecula saeculorum. *R.* Amen.

Si defunctus fuerit Sacerdos, post nomen proprium addatur vox Sacerdotis.

Vel dicatur alia Oratio conveniens, ut infra, pag. 52 et seqq.

Post orationem, si haec non dicitur immediate ante Exsequias vel Missam vel Absolutionem, adduntur *Ps.* Réquiem aeternam et Réquiescant, ut infra, pag. 60.

Omnes Orationes in Exsequiis et in Officio Defunctorum cantantur in tono feriali, id est recto tono, vel in altero tono feriali ad libitum.

Conclusio longa Orationum adhibetur tantummodo in Missa et Officio, extra vero semper brevis.

6. Dum in Officio dicuntur Laudes, Sacerdos cum Ministris paratur ad celebrandam Missam solemnem pro defuncto, si tempus congruens sit, ut in die depositionis in Missali Romano.

Absolutio supra Defunctum

7. Finita Missa, Celebrans, depositis casula seu planeta et manipulo in plano ad cornu Epistolae, accipit pluviale nigri coloris, Diacono et Subdiacono paratis remanentibus, depositis tamen manipulis. Tum Subdiaconus accipit Crucem, et, praecedentibus duobus acolythis, uno cum thuribulo et navicula incensi, alio cum vase aquae benedictae et aspersorio, accedit ad feretrum et se sistit ad caput defuncti cum Cruce, medius inter duos acolythos seu ceroferarios cum candelabris et candelis accensis. Post eum omnes alii de Clero veniunt ordinatim in gradu suo cum candelis accensis, et stant in circuitu feretri: ultimo loco sequitur Celebrans cum Diacono a sinistris, et, facta prius reverentia Altari, sistit se contra Crucem ad pedes defuncti, retro astantibus ei a sinistris duobus acolythis, uno cum thuribulo et navicula incensi, altero cum vase aquae benedictae et aspersorio. Tunc, Diacono tenente librum, junctis manibus absolute dicit sequentem Orationem (nulla numeri aut generis facta mutatione, etiamsi pro pluribus aut pro femina dicatur):

NON intres in iudicium cum servo tuo, Dómine, quia nullus apud te justificabitur homo, nisi per te ómnium peccatórum ei tribuatur remissio. Non ergo eum, quaesumus, tua judiciális sententia premat, quem tibi vera supplicatio fidei christiánae comméndat: sed, grátia tua illi succurrénte, mereatur evádere

thee in the unity of the Holy Spirit, God, for ages and aye.
R. Amen.

If the deceased is a priest, one adds the word **priest** after his name. Or another appropriate oration may be selected from among those given on page 53 ff. If this oration does not immediately precede the burial service or the Mass or the Absolution, then are added the versicles **Eternal Rest** and **May they rest** (see below, p. 61).

All orations during the exequies and Office for the Dead are chanted in the ferial tone, i.e., without inflections, or in another ferial tone ad libitum. The longer conclusion for the orations is used only in Mass and the Office; at all other times the shorter one.

6. During the chanting of Lauds, at the proper time, the priest together with the ministrants repairs to the sacristy to vest for the solemn celebration of Mass, which will be the one for the day of burial as found in the Missal.

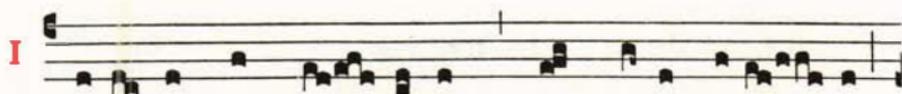
The Absolution

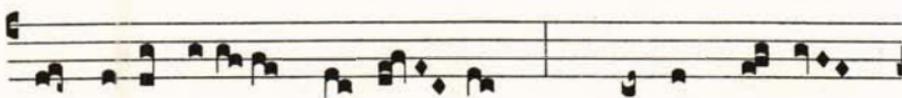
7. At the end of Mass, the celebrant lays aside the chasuble and maniple at the Epistle side of the altar, and puts on a black cope. The deacon and subdeacon retain their vestments, with the exception of the maniple. The subdeacon takes the cross and, preceded by two acolytes, one carrying the thurible and incense boat, the other the holy-water stoup with aspersion, he goes to the bier. He takes his place at the head of the corpse, between two acolytes or candle bearers who are holding candlesticks with lighted candles. The rest of the clergy follow him in the order of their rank, all holding lighted candles, and they arrange themselves in a circle around the bier. The celebrant comes last, accompanied by the deacon on his left, and, having made the reverence to the altar, he takes his place at the foot of the corpse, facing the cross. Behind him to the left are the two acolytes, the one with thurible and incense boat, the other with holy-water stoup and aspersion. Then as the deacon holds the book for him, the celebrant (hands folded) says the following prayer without any introductory word (no change of forms is made either for number or gender, even though the prayer is being said for several deceased or for a woman):

ENTER not into judgment, O Lord, with thy servant, for in thy sight no man shall be justified, except thou grant him remission of all his sins. Let not then, we implore thee, the sentence of thy judgment fall heavily upon him, whose avowal of the Christian faith commends him to thy mercy. But by the

judicium ultiónis, qui dum viveret, insignitus est signaculo sanctae Trinitatis: Qui vivis et regnas in saecula saeculorum. **R̄.** Amen.

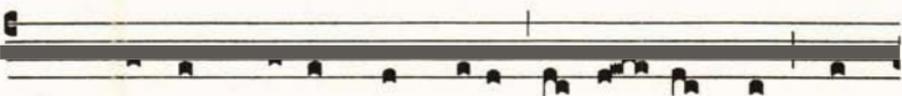
8. Deinde, Cantore incipiente, Clerus circumstans cantat sequens Responsorium:

I 
Lí-be-ra me, Dó - mi-ne, * de morte ae-tér - na,


in di-e il-la tre-mén - da: * Quando cae-li

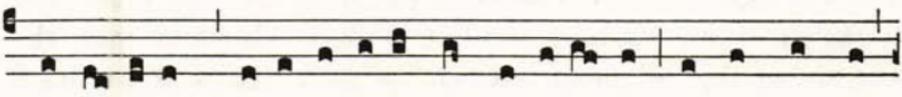

mo - véndi sunt et ter-ra: † Dum ve - -


ne-ris ju-di-cá - re saé - cu-lum per ig - nem.


∇. Tremens factus sum ego, et tí - me - o, dum


discússi - o vé-ne - rit, at-que ventú-ra i-ra. * Quando


cae-li mo - vén-di sunt et ter-ra. **∇.** Di-es il-la,

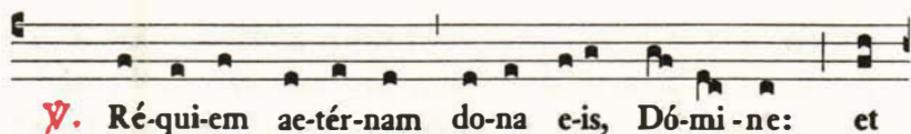
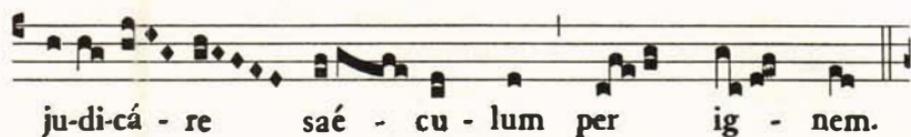

di-es i-rae, ca-la-mi-tá-tis et mi-sé-ri-ae, di-es magna

help of thy grace, may he escape the avenging judgment, who while he lived was sealed with the sign of the Blessed Trinity. Thou Who livest and reignest forever and evermore. **Ry.** Amen.

8. **Whereupon the cantor intones and the assisting clergy carry on the singing of the following responsory:**

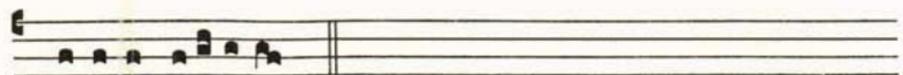
Responsory

Deliver me, O Lord, from everlasting death on that dread day when the heavens shall be moved and the earth, whilst thou shalt come to judge the world by fire. I fear and quake with terror, awaiting the day of accounting and the wrath to come, when the heavens shall be moved and the earth. That day, the day of anger, of calamity, of misery, a day so awful and so bitter, whilst thou shalt come to judge the world by fire. Eternal rest grant unto them, O Lord, and let perpetual light shine upon



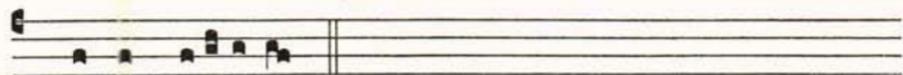
Repetitur *Libera me, Dómine, usque ad ℣. Tremens.*

9. **Dum repetitur praedictum Responsorium, Sacerdos, Diacono ministrante, accipit incensum de navicula et ponit in thuribulum, benedicens illud more solito. Finito Responsorio, Cantor cum primo Choro dicit:**



Ký-ri-e, e-lé-i-son.

Et secundus Chorus respondet:



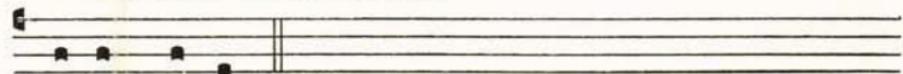
Christe, e-lé-i-son.

Deinde omnes simul dicunt:



Ký-ri-e, e - lé-i-son.

10. **Mox Sacerdos dicit alta voce:**



Pa-ter nos-ter.

them. Deliver me, O Lord, from everlasting death on that dread day when the heavens shall be moved and the earth, whilst thou shalt come to judge the world by fire.

9. While the first part of the responsory is being repeated, the celebrant assisted by the deacon takes incense from the boat and puts it into the thurible, blessing it in the usual way. At the end of the responsory, the first choir sings:

Lord, have mercy on us.

The second choir responds:

Christ, have mercy on us.

And all together sing:

Lord, have mercy on us.

10. Thereupon the priest intones in a clear voice: Our Father.

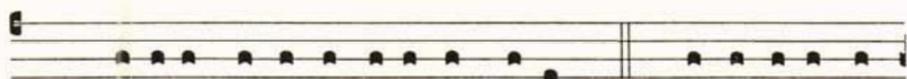
Et secreto continuatur ab omnibus. Ipse interim accipit de manu Diaconi aspersorium aquae benedictae, eodemque Diacono comitante a dexteris et anteriorem fimbriam pluvialis sublevante, circumiens feretrum, aspergit corpus defuncti aqua benedicta, ter a parte sinistra cadaveris et ter a dextera. Cum transit ante Altare et ante Crucem, quae est ex adverso, profunde se inclinat, Diacono genuflectente; si transit ante Sacramentum, genuflectit. Deinde, reversus ad locum suum, Diacono ministrante, accipit thuribulum, et eodem modo quo asperserat, circuit feretrum, et corpus incensat; postea, reddito thuribulo, stans in loco suo, Diacono librum apertum ante ipsum tenente, junctis manibus dicit:



ψ. Et ne nos in-dú-cas in ten-ta-ti-ó-nem.



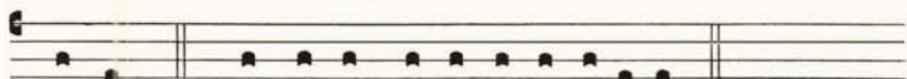
R̄. Sed lí-be-ra nos a ma-lo. ψ. A porta ínfe-ri.



R̄. E-ru-e, Dómi-ne, á-nimam e-jus. ψ. Requi-éscat in



pa-ce. R̄. Amen. ψ. Dómi-ne, exáudi o-ra-ti-ó-nem



me-am. R̄. Et clamor me-us ad te vé-ni-at.

ψ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, cui próprium est miseréri semper et párcere: te súp-
plices exorámus pro ánima fámuli tui **N.** (fámulae tuae
N.), quam hódie de hoc saéculo migráre jussísti, † ut non tradas
eam in manus inimíci, neque obliviscáris in finem, sed júbeas
eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci; *

All continue to say it inaudibly. Meanwhile the priest receives the aspensory from the deacon, and goes around the coffin sprinkling it with holy water, thrice on the left and the same on the right, being assisted by the deacon who walks to his right, holding the front hem of the cope. In passing before the altar and the cross which is opposite him, he makes a profound bow, while the deacon genuflects; but if the Blessed Sacrament is present, he genuflects in passing the altar. Returning to his original position, he receives the thurible with the aid of the deacon, and in the same manner as before he goes around the coffin incensing the body. Then returning the thurible, he stands at his place, and with hands folded chants the following (the deacon holds the book open for him):

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gates of hell.

R. Deliver his (her) soul, O Lord.

V. May he (she) rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, Whose nature it is ever to have mercy and to spare, humbly we beseech thee on behalf of the soul of thy servant, **N.** (thy handmaid,), whom thou hast now called out of this world. Deliver not his (her) soul into the hands of the enemy, and forget him (her) not forever, but command that he (she) be received by the holy angels and taken into the heavenly fatherland. Thus let him (her) who believed in thee and hoped

ut, quia in te sperávit et crédidit, non poenas inférni sustíneat, sed gáudia aetérna possídeat. Per Christum Dóminum nostrum.

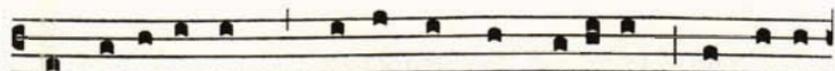
R̄. Amen.

Si defunctus fuerit Sacerdos, in Oratione dicatur:

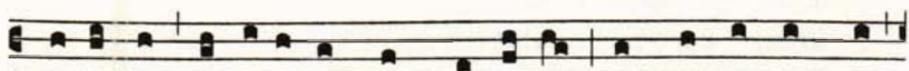
pro ánima fámuli tui **N.** Sacerdótis, quam, etc.

11. Finita Oratione, corpus deferretur ad sepulcrum, si tunc deferendum sit; dum autem portatur, vel in eodem loco, si tunc non portetur, Clerici cantant Antiphonam:

VII



In pa-ra-dí-sum • de-dú-cant te Ange-li: in tu-o



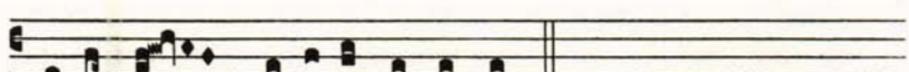
advén-tu sus-cí-pi-ant te Már-ty-res, et per-dú-cant te



in ci-vi-tá-tem sanc-tam Je-rú-sa-lem. Cho-rus Angelórum



te sus-cí-pi-at, et cum Lá-za-ro quondam páu-pe-re



ae-tér-nam há-be-as ré-qui-em.

12. Cum autem pervenerit ad sepulcrum, si non sit benedictum, Sacerdos illud benedicit, dicens hanc Orationem:

Orémus.

Oratio

DEUS, cujus miseratióne ánimae fidélium requiésunt, hunc túmulum benedícere dignáre, eíque Angelum tuum sanctum députa custódem: et quorum quarúmque córpora hic

in thee be spared the sufferings of hell's punishment, and come into possession of joys everlasting. Through Christ our Lord.

Ry. Amen.

If the deceased is a priest, the following is said in the prayer above:
the soul of thy servant, **N.**, thy priest.

11. Then the body is taken to the grave, if interment is to take place at this time. As the procession leaves the church, the clergy sing the antiphon which follows, or if transfer of the body is delayed, the antiphon is sung anyway here and now:

Antiphon

May the angelic host escort thee into Paradise.
May the martyr throng receive thee at thy coming,
And lead thee into the holy city, Jerusalem.
May a choir of angels receive thee.
And mayest thou find eternal rest with Lazarus,
The poor man of old.

12. On reaching the grave, the priest blesses it, if it is not yet blessed, saying:

Let us pray.

Prayer

O GOD, by Whose mercy the faithful find peace never ending, vouchsafe to bless† this grave, and appoint thy holy angel to stand watch over it. Absolve the souls of all whose bodies are

sepeliúntur, ánimas eórum ab ómnibus absólve vínculis delic-
tórum, ut in te semper cum Sanctis tuis sine fine laeténtur. Per
Christum Dóminum nostrum. *Ry.* Amen.

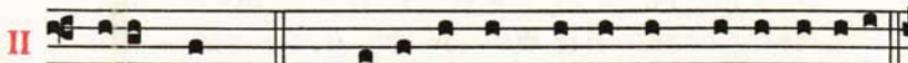
Si sepulcrum pro uno tantum inserviat, dicatur:

et cuius corpus hic sepelítur, ánimam ejus . . . laetétur.

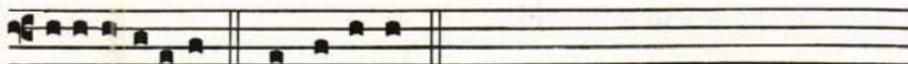
13. *Dicta Oratione, Sacerdos aqua benedicta, aspergat, deinde in-
censet corpus defuncti et tumulum.*

*Quod si sepulcrum jam sit benedictum, omittitur tum benedictio
sepulcri, tum aspersio et incensatio corporis ac tumuli.*

14. *Deinde, etiamsi corpus tunc ad sepulturam delatum non fuerit,
Sacerdos prosequatur Officium, ut infra, quod numquam omittitur;
et intonet Antiphonam:*



Ego sum. *Cant.* Be-ne-díc-tus Dó-mi-nus De-us Is-ra-el.



E u o u a e. Et e-ré-xit.

Canticum Zachariae

Luc. 1, 68-79

BENEDÍCTUS Dóminus, Deus Israël, * quia visitávit, et fecit
redemptiónem plebis suae:

Et eréxit cornu salútis nobis: * in domo David, púeri sui.

Sicut locúsus est per os sanctórum, * qui a saéculo sunt, prophe-
tárum ejus:

Salútem ex inimícis nostris, * et de manu ómnium, qui odérunt
nos:

Ad faciéndam misericórdiam cum pátribus nostris: * et memorári
testaménti sui sancti.

Jusjurándum, quod jurávit ad Abraham, patrem nostrum, *
datúrum se nobis:

laid to rest in this place from every bond of sin, that, along with the company of all thy saints, they may rejoice in beholding thee for all eternity. Through Christ our Lord. *Ry.* Amen.

If the tomb serves for only one body, the following clause is inserted in the above prayer:

. . . the soul of him (her) whose body is laid . . . that . . . he (she), etc.

13. Then the priest sprinkles the corpse and the grave with holy water and incenses them. If the grave is already blessed, the blessing is omitted, as well as the sprinkling and incensation of the corpse and grave.

14. Even though the remains are not yet taken to the grave (see No. 11), nevertheless, the priest continues the service which follows, and it must never be omitted. He intones:

Antiphon: I am the Resurrection.

Canticle of Zachary

(Luke 1:68-79)

BLESSED be the Lord God of Israel, for He hath visited and redeemed His people,

And hath raised up a mighty Savior for us in the lineage of David His servant.

Thus He foretold by the mouth of His holy prophets who have been from times ancient;

That He might rescue us from our enemies—from the hand of all that hate us.

Now is granted the mercy promised to our fathers, remembering His holy covenant;

And the oath which He swore to Abraham our father that He would extend to us;

Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviámus illi.

In sanctitáte, et justítia coram ipso, * ómnibus diébus nostris.

Et tu, puer, Prophéta Altíssimi vocáberis: * præcibus enim ante fáciem Dómini paráre vias ejus:

Ad dandam sciéntiam salútis plebi ejus: * in remissiónem peccatórum eórum:

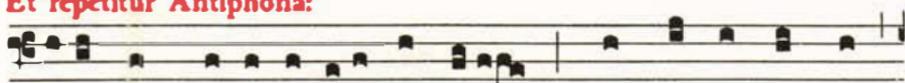
Per víscera misericórdiae Dei nostri: * in quibus visitávit nos, óriens ex alto:

Illumináre his, qui in ténebris, et in umbra mortis sedent: * ad dirigéndos pedes nostros in viam pacis.

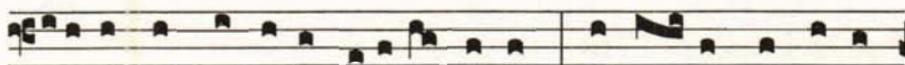
Réquiem aetérnam * dona ei, Dómine.

Et lux perpétua * lúceat ei.

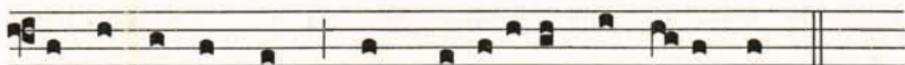
Et repetitur Antiphona:



Ego sum re-surréc-ti-o et vi-ta: qui cre-dit in me,



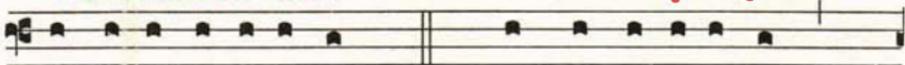
é-ti-am si mór-tu-us fú-e-rit, vi-vet: et om-nis qui vi-vit



et cre-dit in me, non mo-ri-é-tur in ae-tér-num.

Postea Sacerdos dicit:

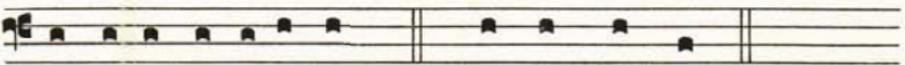
Chorus prosequitur:



Ký-ri-e, e-lé-i-son.

Chris-te, e-lé-i-son.

Sacerdos:



Ký-ri-e, e-lé-i-son.

Pa-ter nos-ter.

That we, delivered from the hand of our enemies, might serve
Him without fear,

Living in holiness and righteousness before Him all our days.
And thou, child, shalt be called the prophet of the Highest, for
thou shalt go before the face of the Lord to prepare His ways;
To give knowledge of salvation to His people — the remission
of their sins,

Through the bounteous mercy of our God in which the Orient
from on high hath visited us,

To give light to them that sit in darkness and in the shadow of
death, to direct our feet into the way of peace.

Eternal rest grant unto him (her), O Lord.

And let perpetual light shine upon him (her).

The antiphon is repeated:

I am the Resurrection and the Life; he that believeth in me,
although he be dead, shall live; and every one that liveth and
believeth in me shall not die forever.

After this the priest sings:

Lord, have mercy on us.

The choir continues:

Christ, have mercy on us. Lord, have mercy on us.

The priest, sprinkling the bier with holy water:

Our Father **inaudibly until**

Interim corpus, quin circumeat, aspergit.

℣. Et ne nos indúcas in tentatióem.

℞. Sed líbera nos a malo.

℣. A porta ínferi.

℞. Erue, Dómine, ánimam ejus.

℣. Requiéscat in pace.

℞. Amen.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

FAC, quaésumus, Dómine, hanc cum servo tuo defúncto (ancílla tua defúncta) misericórdiam, ut factórum suórum in poenis non recípiat vicem, qui (quae) tuam in votis ténuít voluntátem: † ut, sicut hic eum (eam) vera fides junxit fidélium turmis; * ita illic eum (eam) tua miserátio sóciét angélicis choris. Per Christum Dóminum nostrum. *℞.* Amen.

Deinde Celebrans, faciens crucem manu dextera super feretrum, dicit:

℣. Réquiem aetérnam dona ei, Dómine.

℞. Et lux perpétua lúceat ei.

℣. Requiéscat in pace. *℞.* Amen.

℣. Anima ejus, et ánimae ómniúm fidélium defunctórum, per misericórdiam Dei requiéscant in pace. *℞.* Amen.

15. *Deinde cum a sepulcro in ecclesiam vel ab ecclesia in sacristiam, praecedente Cruce, revertuntur, Celebrans inchoat sine cantu Antiphonam Si iniquitátes, et cum Clero recitat Psalmum De Profúndis, etc., ut supra, pag. 8.*

In fine Psalmi additur in numero plurali:

Réquiem aetérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. From the gates of hell.

℞. Deliver his (her) soul, O Lord.

℣. May he (she) rest in peace.

℞. Amen.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

WE BESEECH thee, O Lord, deal mercifully with thy servant (handmaid) departed, that he (she) who aspired to do thy will may not receive punishment in recompense for his (her) deeds. For as here on earth the true faith joined him (her) in fellowship with the faithful, so in the life beyond let thy mercy unite him (her) with the choirs of angels. Through Christ our Lord. ℞. Amen.

Lastly the celebrant, making the sign of the cross over the bier, says:

℣. Eternal rest grant unto him (her), O Lord.

℞. And let perpetual light shine upon him (her).

℣. May he (she) rest in peace.

℞. Amen.

℣. May his (her) soul and the souls of all the faithful departed through the mercy of God rest in peace.

℞. Amen.

15. Led by the cross in returning from the grave to the church (or from the church into the sacristy, see No. 14), the celebrant begins (without chant) the antiphon: If thou shouldst retain in memory our offenses, and with the clergy he recites the psalm Out of the depths, as given above, p. 9.

In concluding the psalm he adds in the plural form:

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Et ab omnibus repetitur tota Antiphona:

Si iniquitates observáveris, Dómine: Dómine, quis sustinébit?

Deinde in sacristia Sacerdos, antequam paramentis exuatur, dicit sequentes Preces:

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. A porta ínferi.

℞. Erue, Dómine, ánimas eórum.

℣. Requiéscant in pace.

℞. Amen.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

F IDÉLIUM, Deus, ómnium cónditor et redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tribue peccatórum: ut indulgéntiam, quam semper optavérunt, piis supplicatió nibus consequántur: Qui vivis et regnas in saécula saeculórum. **℞.** Amen.

℣. Réquiem aetérnam dona eis, Dómine.

℞. Et lux perpétua líceat eis.

℣. Requiéscant in pace.

℞. Amen.

16. Si vero, ob rationabilem causam, ex. gr. ob temporis angustiam vel aliorum funerum instantem necessitatem, praedictum Officium Defunctorum cum tribus Nocturnis et Laudibus dici non possit; deposito in ecclesia feretro cum corpore, dicatur saltem primum Nocturnum cum Laudibus, vel etiam sine Laudibus, incipiendo ab Invitatorio

The antiphon is repeated by all:

If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it.

Back in the sacristy the priest says the following prayers before removing his vestments:

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. From the gates of hell.

℞. Deliver their souls, O Lord.

℣. May they rest in peace.

℞. Amen.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants and handmaids forgiveness of all their sins. And by our loving entreaties let them obtain the pardon they have ever longed for. Thou Who livest and reignest forever and evermore. ℞. Amen.

℣. Eternal rest grant unto them, O Lord.

℞. And let perpetual light shine upon them.

℣. May they rest in peace.

℞. Amen.

16. If for a valid reason (e.g., lack of time, or other funerals are to follow immediately) the aforesaid Office for the Dead with its three nocturns and Lauds cannot be said, then as soon as the catafalque with corpse has been brought into church, at least the first nocturn followed by Lauds (or also omitting Lauds) ought to be said, beginning with the invitatory the King for Whom all things live, etc.

Regem, cui ómnia vivunt. Et postea omnia alia dicantur, quae supra praescripta sunt dicenda post Officium Defunctorum et Missam.

17. Quod si ob rationabilem causam ne unum quidem Nocturnum sine Laudibus dici possit, aliae praedictae preces et suffragia numquam omittantur.

18. Missa vero, si hora sit congruens, ritu pro defunctis, ut in die obitus, praesente corpore, ne omittatur, nisi obstat magna diei solemnitas, aut aliqua necessitas aliter suadeat: et post Missam fiat ut supra.

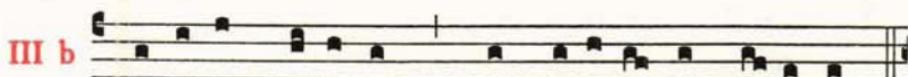
19. Ritus superius descriptus servandus est pro defunctis adultis, tam Clericis quam laicis, etiam a Diacono Exsequias peragente de Ordinarii loci vel Parochi licentia, gravi de causa concedenda, quae in casu necessitatis legitime praesumitur.

OFFICIUM DEFUNCTORUM

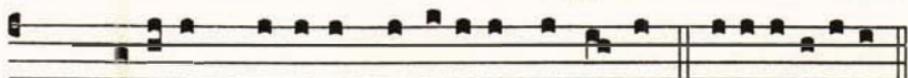
Dicitur in Choro in die depositionis et aliis diebus pro temporis opportunitate et ecclesiarum consuetudine. In die vero depositionis, in die post acceptum mortis nuntium, et tertio, septimo, trigesimo et anniversario, etiam late sumpto, et quoties solemniter celebratur Officium, duplicantur Antiphonae; et in fine omnium Psalmorum semper dicitur: Réquiem aetérnam * dona eis, Dómine. Et lux perpétua * lúceat eis; etiam si pro uno tantum fiat Officium. (Psalmi incipiuntur ut infra notatur, etiam quando non duplicantur Antiphonae.)

AD VESPERAS

Quoties Vesperae vel delationem cadaveris ad ecclesiam ac Responsorium Subveníte, vel Officium diei currentis immediate non sequantur, dicitur secreto Pater Noster et Ave, María; secus absolute incipitur a sequenti Antiphona:



Pla-cé-bo Dómi-no * in re-gi-ó-ne vi-vó-rum.



Ps. Di-lé-xi, quó-ni-am exáudi-et Dó-mi-nus. E u o u a e.

This will be followed by everything else which should be said in concluding the Office and Mass as prescribed above.

17. But if for a valid reason it is not possible to say even one nocturn without Lauds, nevertheless, the rest of the prayers and suffrages should never be omitted.

18. The Mass — provided the hour allows it — will properly be the Requiem listed in the Missal: On the Day of Decease or Burial, to be celebrated with the body present. It must never be omitted, unless some high feast day forbids it or some other emergency interferes. After Mass everything takes place as above.

19. The rite as described above holds for every funeral of an adult, whether clergy or laity, and is to be observed also when a deacon presides at the obsequies. A deacon may so act with the permission of the Ordinary or the pastor, granted for a serious reason. In case of necessity this may lawfully be presumed.

THE OFFICE FOR THE DEAD

This office is solemnized in choir on the day of burial as well as other days, depending on circumstances of time and local custom and traditions. On the day of burial or on the day after receiving the death notice, on the third, seventh, and thirtieth days after death, on the anniversary understood also in a broad sense, in fact, whenever the office is sung in solemn manner, the antiphons will be sung in full, both before and after their respective psalms, and all psalms will be concluded with: **Eternal rest grant unto them, O Lord. And let perpetual light shine upon them.** The plural form will be used in this conclusion, even though the office is performed for a single deceased. The psalms will start as indicated below, even if it happens that the antiphons are not sung in full before the psalms.

VESPERS

Whenever Vespers does not follow immediately, either upon bringing the body to church (with the singing of the responsory **Subvenite**), or right after the office of the current day — in this instance the **Our Father** and **Hail Mary** are said first, the whole inaudibly. Otherwise the office begins directly with the following antiphon:

Antiphon: I will walk before the Lord * in the land of the living.

Psalmus 114

D ILÉXI, quóniam exáudiet Dóminus * vocem oratiónis meae.
Quia inclinávit aurem suam mihi: * et in diébus meis invocábo.

Circumdederunt me dolóres mortis: * et perícula inférni invenerunt me.

Tribulatiónem et dolórem invéni: * et nomen Dómini invocávi.
O Dómine, líbera ánimam meam: † miséricors Dóminus, et justus, * et Deus noster miserétur.

Custódiens párvulos Dóminus: * humiliátus sum, et liberávit me.
Convértere, ánima mea, in réquiem tuam: * quia Dóminus benefécit tibi.

Quia erípuit ánimam meam de morte: † óculos meos a lácrimis, * pedes meos a lapsu.

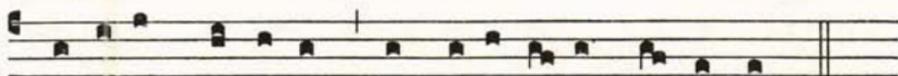
Placébo Dómino * in regióne vivórum.

In fine omnium Psalmorum dicitur:

Réquiem aetérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Antiphona



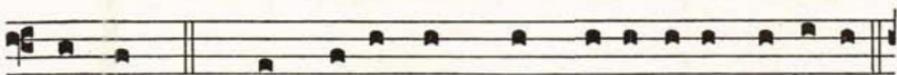
Pla-cé-bo Dó-mi-no in re-gi-ó-ne vi-vó-rum.

2 Antiphona

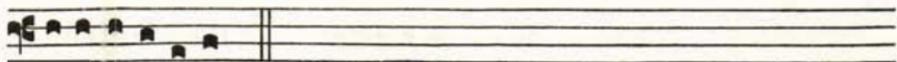


II D

He - u me! * qui-a in-co-lá-tus me-us pro-longá-



tus est. **Ps.** Ad Dómi-num cum tribu-lárer clamá-vi.



E u o u a e.

Psalm 114

I LOVE the Lord because He hath heard my voice and supplication,

And hath bent toward me His ear on the day that I cried out to Him.

The fetters of death encompassed me and the snares of the netherworld gripped me, anguish and grief overtook me.

Then I called on the name of the Lord: "O Lord, save my life!"

The Lord is gracious and just, and compassionate is our God.

The Lord it is Who guards simple hearts; I was wretched, and He saved me.

Return then, my soul, unto thy peace, for the Lord hath dealt kindly with thee.

For he hath snatched my soul from death, banished my tears, kept my feet from stumbling.

I will walk before the Lord in the land of the living.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Antiphon: I will walk before the Lord in the land of the living.

2 Antiphon: Woe is me * that I am exiled in Mosoch!

Psalmus 119

AD DÓMINUM cum tribulárer clamávi: * et exaudivit me.
Dómine, libera ánimam meam a lábiis iníquis, * et a lingua dolósa.

Quid detur tibi, aut quid apponátur tibi * ad linguam dolósam?
Sagittae poténtis acútae, * cum carbónibus desolatóriis.

Heu mihi, quia incolátus meus prolongátus est: † habitávi cum
habitántibus Cedar: * multum incola fuit ánima mea.

Cum his, qui odérunt pacem, eram pacíficus: * cum loquébar
illis, impugnábant me gratis.

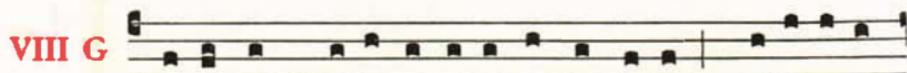
Requiem aetérnam.

Antiphona



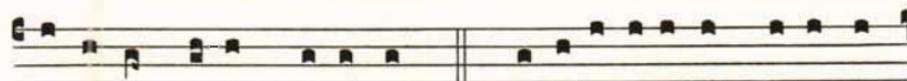
He - u me! qui - a in - co - lá - tus me - us pro - lon - gá - tus est.

3 Antiphona

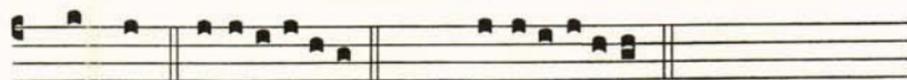


VIII G

Dómi - nus * custó - dit te ab om - ni ma - lo: custó - di - at



á - nimam tu - am Dómi - nus. **Ps.** Le - vá - vi ó - cu - los me - os in



mon - tes. E u o u a e. (Vel E u o u a e.)

Psalmus 120

LEVÁVI óculos meos in montes, * unde véniet auxílium mihi.
Auxílium meum a Dómino, * qui fecit caelum et terram.
Non det in commotióne pedem tuum: * neque dormítet qui
custódit te.

Ecce non dormitábit neque dórmiet, * qui custódit Israël.

Psalm 119

IN MY distress I cried to the Lord, and He heard me.
Deliver me, O Lord, from lying lips and from a treacherous tongue.

What shall become of thee, or punishment meted to thee, thou poisoned tongue?

Sharp arrows will pierce thee, and burning coals destroy thee.
Woe is me that I am exiled in Mosoch, that I abide in Cedar's tents!

Too long am I banished with them that hate peace.

When I speak friendly their cry is for war.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Antiphon: Woe is me that I am exiled in Mosoch!

3 Antiphon: The Lord * will keep thee from all evil, He will preserve thy life.

Psalm 120

ILIFT mine eyes to the hills; whence shall help come to me?
My help is from the Lord Who made heaven and earth.
He will not suffer thy foot to stumble, He will not slumber Who keepeth thee.

He will never slumber nor sleep—the Keeper of Israel!

Dóminus custódit te, Dóminus protéctio tua, * super manum
déteram tuam.

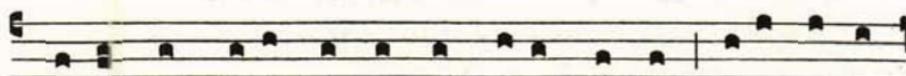
Per diem sol non uret te: * neque luna per noctem.

Dóminus custódit te ab omni malo: * custódiat ánimam tuam
Dóminus.

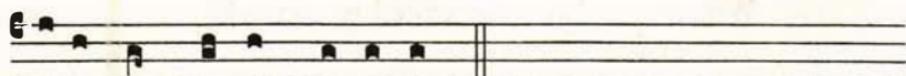
Dóminus custódiat intróitum tuum, et éxitum tuum: * ex hoc
nunc, et usque in saeculum.

Réquiem aetérnam.

Antiphona

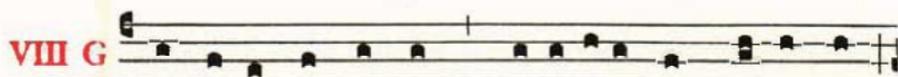


Dómi-nus custó-dit te ab omni ma-lo: custó-di-at



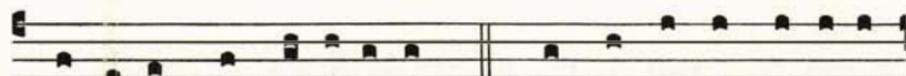
á-ni-mam tu-am Dómi-nus.

4 Antiphona



VIII G

Si in-i-qui-tá-tes * observáve-ris, Dómi-ne:



Dó-mi-ne, quis sus-ti-né-bit? Ps. De pro-fún-dis clamá-vi



ad te, Dó-mi-ne. E u o u a e.

Psalmus 129

DE PROFÚNDIS clamávi ad te, Dómine: * Dómine, exáudi
vocem meam:

Fiant aures tuae intendéntes, * in vocem deprecationis meae.

Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?

The Lord guardeth thee; He is thy shelter at thy right hand.
The sun shall not smite thee by day, nor the moon by night.
The Lord will keep thee from all evil, He will preserve thy life.
May the Lord guard thy coming and going, henceforth and
forever.

Eternal rest grant unto them, O Lord.
And let perpetual light shine upon them.

Antiphon: The Lord will keep thee from all evil, He will
preserve thy life.

4 Antiphon: If thou shouldst retain * in memory our offenses,
O Lord, who would have strength to bear it?

Psalm 129

OUT of the depths, I cry, O Lord, to thee; Lord, hearken to
my plea!

Let thine ears be attentive to my suppliant sigh.

If thou shouldst retain in memory our offenses, O Lord, who
would have strength to bear it?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Dómine.

Sustinuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

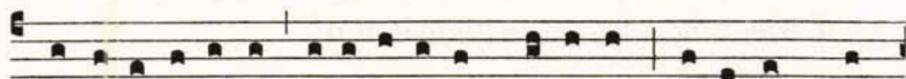
A custódia matutína usque ad noctem: * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósá apud eum redemptio.

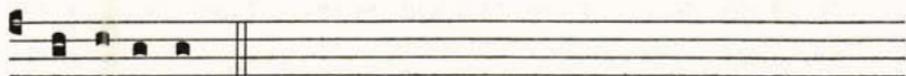
Et ipse rédimet Israël, * ex ómnibus iniquitatibus ejus.

Réquiem aetérnam.

Antiphona

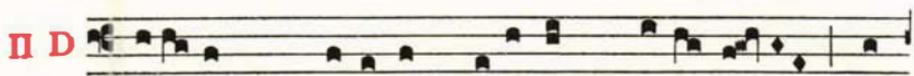


Si in-i-qui-tá-tes observá-ve-ris, Dómi-ne: Dómi-ne, quis

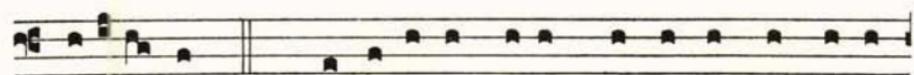


sus-ti-né-bit?

5 Antiphona



O-pe-ra * mánu-um tu-á-rum, Dómi-ne, ne



despí-ci-as. **Ps.** Con-fi-té-bor ti-bi, Dó-mi-ne, in to-to



cor-de me-o. E u o u a e.

Psalmus 137

CONFITÉBOR tibi, Dómine, in toto corde meo: * quóniam audísti verba oris mei.

In conspéctu Angelórum psallam tibi: * adorábo ad templum sanctum tuum, et confitébor nómini tuo.

But there is forgiveness with thee, in order that thou mayest be revered.

Yea, in God do I trust, and my soul hopeth in His word.

My soul waits for the Lord, more than watchmen for the dawn.
More than watchmen for the dawn, let Israel wait for the Lord.
For with the Lord there is mercy, and the plenitude of redemption is with Him.

Yea, He shall redeem Israel from all his guilt.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Antiphon: If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it?

5 Antiphon: Forsake not, O Lord, * the work of thy hands.

Psalm 137

I WILL praise thee, O Lord, wholeheartedly, for thou hast heard my prayer.

I will sing thy praises in the sight of the angels, I will bow down in worship toward thy holy Temple,
And praise thy name because of thy goodness and thy fidelity.

Super misericórdia tua, et veritate tua: * quóniam magnificásti super omne, nomen sanctum tuum.

In quacúmque die invocávero te, exáudi me: * multiplicábis in ánima mea virtútem.

Confiteántur tibi, Dómine, omnes reges terrae: * quia audiérunt ómnia verba oris tui:

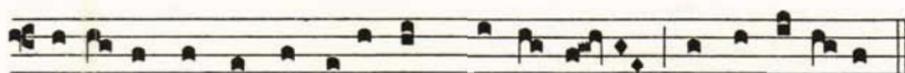
Et cantent in viis Dómini: * quóniam magna est glória Dómini. Quóniam excélsus Dóminus, et humília réspicit: * et alta a longe cognóscit.

Si ambulávero in médio tribulatiónis, vivificábis me: † et super iram inimicórum meórum extendísti manum tuam, * et salvum me fecit déxtera tua.

Dóminus, retríbuet pro me: † Dómine, misericórdia tua in saéculum: * ópera mánuum tuárum ne despicias.

Réquiem actérnam.

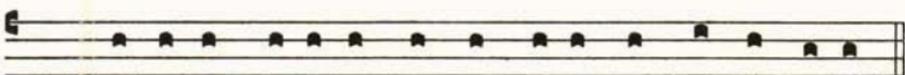
Antiphona



O-pe-ra má-nu-um tu-á-rum, Dó-mi-ne, ne de-spí-ci-as.

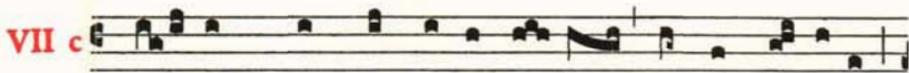


℣. Audí-vi vo-cem de cae-lo di-cén-tem mi-hi.

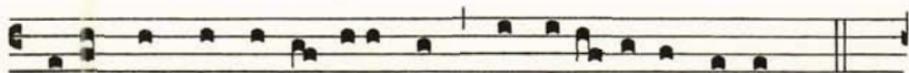


℞. Be-á-ti mórtu-i, qui in Dómi-no mo-ri-úntur.

Ad Magnificat, Antiphona



Om-ne * quod dat mi-hi Pa-ter, ad me vé-ni-et:



et e-um qui ve-nit ad me, non e-ji-ci-am fo-ras. **Cant.**

For thou hast exalted thy name above all through thy Word:
When I called upon thee thou didst answer, and thou hast
increased my soul's strength.

All the kings of the earth shall praise thee, O Lord, when they
hear the promises thou hast uttered;

And they shall sing of the Lord's dealings: "In truth, the Lord's
glory is great."

Verily, the Lord is high above us, yet He regards the lowly,
but the proud get His gaze from afar.

Though I walk in the midst of trouble, thou dost quicken me,
and against the wrath of my foe thou dost extend a hand;
thy right hand saves me.

What I have begun the Lord will perfect. Thy kindness is for-
ever, O Lord; forsake not the work of thy hands.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

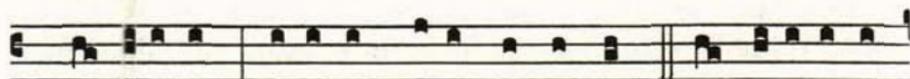
Antiphon: Forsake not, O Lord, the work of thy hands.

V. I heard a voice from heaven saying unto me.

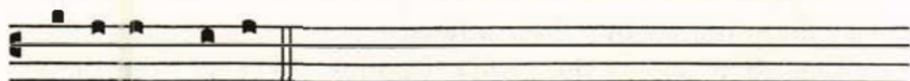
R. Blessed are the dead who die in the Lord.

Antiphon for the Magnificat

All that the Father giveth * to me shall come to me: and him
that cometh to me I will not cast out.



Mag-ní-fi-cat * á-ni-ma me-a Dó-mi-num. Et exsultá-vit



spí-ri-tus me-us.

Canticum Beatæ Mariæ Virg.

Luc. 1, 46-55

MAGNÍFICAT * ánima mea Dóminum:

Et exsultávit spíritus meus * in Deo, salutári meo.

Quia respéxit humilitátem ancíllæ suæ: * ecce enim ex hoc
beátam me dicent omnes generatiónes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.
Et misericórdia ejus a progénie in progénies * tíméntibus eum.
Fecit poténtiam in bráchio suo: * dispérsit supérbos mente
cordis sui.

Depósuit poténtes de sede, * et exaltávit húmiles.

Esuriéntes implévit bonis: * et dívites dimísit inánes.

Suscépit Israël, píerum suum, * recordátus misericórdiæ suæ.

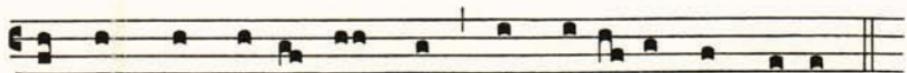
Sicut locútus est ad patres nostros, * Abraham, et sémini ejus
in saécula.

Réquiem actérnam.

Antiphona



Omne quod dat mi-hi Pa-ter, ad me vé-ni-et: et



e-um qui ve-nit ad me, non e-jí-ci-am fo-ras.

Prece infrascriptæ dicuntur flexis genibus, similiter et ad Laudes.

Canticle of the Blessed Virgin Mary

Luke 1:46-55

MY SOUL doth magnify the Lord.

And my spirit doth rejoice in God my Savior.

For He hath regarded the low estate of His handmaid; lo, henceforth all generations shall call me blessed.

For He that is mighty hath done great things for me, and holy is His name.

And His mercy is from generation to generation to them that fear Him.

He hath shown strength with His arms; He hath scattered the proud in the conceit of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

The hungry He hath filled with good things; the rich He hath sent away empty.

He hath helped Israel, His servant, being mindful of His mercy.

As He hath promised our fathers, Abraham and his seed forever.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Antiphon: All that the Father giveth to me shall come to me; and him that cometh to me I will not cast out.

The prayers which follow are said kneeling; the same holds true at Lauds.

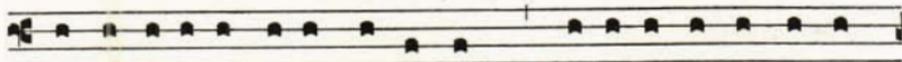
Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

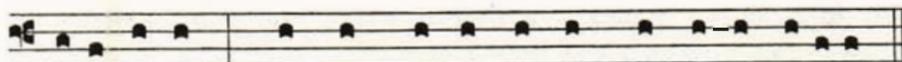
℞. Sed líbera nos a malo.

Sequens Psalmus **Lauda, ánima mea non dicitur in die obitus seu depositionis defuncti, neque aliis diebus quibus Officium recitatur ritu duplici.**

Psalmus 145



Lauda, á-nima me-a, Dó-minum: † laudábo Dóminum in



vi-ta me-a: * psal-lam De-o me-o quámdi-u fú-e-ro.

Nolite confídere in princípibus: * in fíliis hóminum, in quibus non est salus.

Exíbit spíritus ejus, et revertétur in terram suam: * in illa die períbunt omnes cogitatiónes eórum.

Beátus, cujus Deus Jacob adjútor ejus † spes ejus in Dómino Deo ipsíus: * qui fecit caelum et terram, mare, et ómnia, quae in eis sunt.

Qui custódit veritátem in saéculum, † facit judícium injúriam patiéntibus: * dat escam esuriéntibus.

Dóminus solvit compedítos: * Dóminus illúminat caecos.

Dóminus érigit elisos, * Dóminus díligit justos.

Dóminus custódit ádvenas, † pupíllum et víduam suscípíet: * et vias peccatórum dispédet.

Regnábit Dóminus in saécula, Deus tuus, Sion, * in generatiónem et generatiónem.

Réquiem aetérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Deinde:

℣. A porta ínferi.

℞. Erue, Dómine, ánimam ejus (ánimas eórum).

Our Father **inaudibly until**

Ps. And lead us not into temptation.

R. But deliver us from evil.

The following psalm Praise the Lord, O my soul is not said on the day of death or burial, nor on other days when the office is sung in solemn manner (*ritu duplici*).

Psalm 145

PRAISE the Lord, O my soul! my life long I will praise the Lord, I will sing to my God till my last breath.

Put not your trust in princes, in mere man with no power to save, His breath gone, he returns into dust; then all his projects perish.

Happy he whose helper is the God of Jacob, whose hope is in the Lord, his God,

Who made heaven and earth and the sea and all therein, Who keeps faith forever, renders justice to the oppressed, gives bread to the hungry.

The Lord gives release to the captives, the Lord opens the eyes of the blind.

The Lord raises up them that are bowed down, the Lord loves the righteous.

The Lord watches over strangers, He supports the orphan and the widow, but He confounds the designs of the wicked.

The Lord shall reign forever; thy God, O Sion, reigns for ages and ages.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Then follows:

Ps. From the gates of hell.

R. Deliver his (her) soul (their souls), O Lord.

℣. Requiéscat (-ant) in pace.

℟. Amen.

℣. Dómine, exáudi oratióem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Dicitur Oratio conveniens ex iis, quae sequuntur; deinde **℣.** Réquiem aetérnam cum reliquis, ut *infra*, pag. 60.

In die depositionis defuncti

Oratio

ABSÓLVE, quaésumus, Dómine, ánimam fámuli tui **N.** (fámulae tuae **N.**), ut defúnctus (-a) saéculo tibi vivat: † et quae per fragilitátem carnis humána conversatióne commísit, * tu vénia misericordíssimae pietátis abstérge. Per Dóminum nostrum Jesum Christum Fílium tuum: † qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, * per ómnia saécula saeculórum. **℟.** Amen.

Vel alia Oratio

DEUS, cui próprium est miseréri semper et párcere, te súplices exorámus pro ánima fámuli tui **N.** (fámulae tuae **N.**), quam hódie de hoc saéculo migráre jussísti: † ut non tradas eam in manus inimíci, neque obliviscáris in fñem, sed júbeas eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci; * ut, quia in te sperávit et crédidit, non poenas inférni sustíneat, sed gáudia aetérna possídeat. Per Dóminum nostrum.

In die tertio, septimo et trigesimo depositionis defuncti

Oratio

QUAÉSUMUS, Dómine, ut ánimae fámuli tui **N.** (fámulae tuae **N.**), cujus depositiÓNis diem tértium (vel séptimum,

℣. May he (she) (they) rest in peace.

℞. Amen.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Here is said the proper prayer from among the following; then ℣. Eternal rest, etc., with the rest as below, p. 61.

1. Prayer on Day of Burial

ABSOLVE, O Lord, we entreat thee, the soul of thy servant, **N.** (thy handmaid, **N.**), that being dead to the world he (she) may live for thee. And by thine all merciful goodness blot out fully whatever sins he (she) committed in his (her) life through human frailty. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. ℞. Amen.

2. Alternate Prayer on Day of Burial

O GOD, Whose nature it is ever to have mercy and to spare, humbly we beseech thee on behalf of the soul of thy servant, **N.** (thy handmaid, **N.**), whom thou hast now called out of this world. Deliver not his (her) soul into the hands of the enemy, and forget him (her) not forever, but command that he (she) be received by the holy angels and taken into the heavenly fatherland. Thus let him (her) who believed in thee and hoped in thee be spared the sufferings of hell's punishment, and come into possession of joys everlasting. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. ℞. Amen.

3. Prayer on III, VII, XXX Day After Burial

WE BESEECH thee, O Lord, be gracious and grant that the soul of thy servant, **N.** (thy handmaid, **N.**), whose

vel trigésimum) commemorámus, † Sanctórum atque electórum tuórum largíri dignéris consórtium; * et rorem misericórdiae tuae perénnem infúndas. Per Dóminum.

In Anniversario

Oratio

DEUS, indulgentiárum Dómine: † da ánimae fámuli tui **N.** (fámulae tuae **N.**, **vel** animábus famulórum famularúmque tuárum), cujus (quorum) anniversárium depositiónis diem commemorámus, * refrigeríi sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

Pro defuncto Summo Pontifice

Oratio

DEUS, qui inter summos sacerdótes fámulum tuum **N.** ineffábili tua dispositióne connumerári voluísti: † praesta, quaésumus; ut, qui unigéniti Fílii tui vices in terris gerébat, * sanctórum tuórum pontíficum consórtio perpétuo aggregétur. Per eúndem Dóminum.

Pro defuncto Episcopo

Oratio

DEUS, qui inter apostólicos sacerdótes fámulum tuum **N.** (fámulos tuos **N.** et **N.**) pontificáli fecísti dignitáte vigére: † praesta, quaésumus; * ut eórum quoque perpétuo aggregé(n)-tur consórtio. Per Dóminum.

Pro Episcopo Cardinali defuncto dicatur: fámulum tuum **N.** Episcopum Cardinálem pontificáli fecísti dignitáte.

memory we keep on this third (or seventh or thirtieth) day after burial, may be admitted to the company of thy saints and thine elect; and do thou pour out upon him (her) the perennial dew of thy mercy. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. *R̄*. Amen.

4. On the Anniversary

O LORD God, Who art ever ready to pardon! Grant to the soul of thy servant, *N.* (thy handmaid, *N.*) (or thy servants, *N.* and *N.*), whose anniversary we are keeping, a place of solace, the blessedness of rest, and the brightness of eternal light. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. *R̄*. Amen.

5. For a Deceased Pope

O GOD, by Whose inscrutable dispensation thy servant, *N.*, was chosen to be numbered among the supreme pontiffs; grant, we pray thee, that he who was the vicar of thy Sole-Begotten Son on earth, may likewise be enrolled in the company of thy saintly pontiffs in heaven. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for ages and ages. *R̄*. Amen.

6. For a Deceased Bishop

O GOD, in raising thy servant, *N.* (thy servants, *N.* and *N.*), to the dignity of a bishop, thou hast established him (them) in the ranks of the priesthood of thine apostles; thus grant, we pray thee, that he (they) may likewise be enrolled in their company in heaven. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. *R̄*. Amen.

If he was a cardinal bishop: thy servant, *N.*, to the dignity of cardinal bishop.

Pro Presbytero Cardinali, qui episcopali dignitate auctus fuerit: fámulum tuum **N.** Presbýterum Cardinálem pontificáli fecísti dignitáte.

Pro Presbytero Cardinali, qui episcopali dignitate auctus non fuerit: fámulum tuum **N.** Presbýterum Cardinálem sacerdotáli fecísti dignitáte.

Pro Diacono Cardinali, qui fuerit Sacerdos: fámulum tuum **N.** Diáconum Cardinálem sacerdotáli fecísti dignitáte.

Pro Diacono autem Cardinali, qui in ordine Presbyteratus non fuerit constitutus, dicatur Oratio Inclína, Dómine, quae habetur paulo infra, hoc modo: ut ánimam fámuli tui **N.** Diáconi Cardinális, quam de hoc saéculo, etc.

Pro defuncto Sacerdote

Oratio

DEUS, qui inter apostólicos sacerdótes fámulum tuum **N.** (fámulos tuos **N.** et **N.**) sacerdotáli fecísti dignitáte vigére: † praesta, quaésunus; * ut eórum quoque perpétuo aggregé(n)tur consórtio. Per Dóminum.

Item alia Oratio

PRAESTA, quaésunus, Dómine: † ut ánimam fámuli tui **N.** Sacerdótis, quem, in hoc saéculo commorántem, sacris munéribus decorásti, * in caelésti sede gloriósa semper exsúltet. Per Dóminum.

Pro uno Defuncto

Oratio

INCLÍNA, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súplices deprecámur: † ut ánimam fámuli tui **N.**, quam de hoc saéculo migráre iussísti, in pacis ac lucis regióné consútuas, * et Sanctórum tuórum júbeas esse consórtem. Per Dóminum.

If he was a cardinal priest with episcopal rank: thy servant, **N.**, to the dignity of a bishop and cardinal priest.

If he was a cardinal priest without episcopal rank: thy servant, **N.**, to the dignity of cardinal priest.

If he was a cardinal deacon with sacerdotal character: thy servant, **N.**, to the dignity of a priest and cardinal deacon.

If he was a cardinal deacon lacking the order of priesthood, the prayer No. 9 below is used with the phrase inserted thy servant, **N.**, a cardinal deacon, etc.

7. For a Deceased Priest

O GOD, in raising thy servant, **N.** (thy servants, **N.** and **N.**), to the dignity of a priest, thou hast established him (them) in the ranks of the priesthood of thine apostles; thus grant, we pray thee, that he (they) may likewise be enrolled in their company in heaven. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. *R.* Amen.

8. Alternate Prayer for a Deceased Priest

GRANT, we beseech thee, O Lord, that the soul of thy servant and priest, **N.**, whom in this world thou didst grace with sacred powers, may be gladdened forever with a place of glory in heaven. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. *R.* Amen.

9. For a Deceased Man

BOW down thine ear, O Lord, to our prayers wherein we humbly implore thy mercy; and consign the soul of thy servant, **N.**, whom thou hast called out of this world, to the region of peace and of light, and let him have part in the communion of thy saints. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. *R.* Amen.

Pro una Defuncta

Oratio

QUAÉSUMUS, Dómine, pro tua pietáte miserére ánimae fámulae tuae **N.**: † et a contágiis mortalitátis exútam, * in aetérnae salvatiónis partem restítue. Per Dóminum.

Pro defunctis fratribus, propinquis et benefactoribus Oratio

DEUS, véniae largítor et humánae salútis amátor: † quaésumus cleméntiam tuam; ut nostrae congregatiónis fratres, propínquos et benefactóres, qui ex hoc saéculo transiérunt, * beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuae beatitúdinis consórtium perveníre concédas. Per Dóminum.

Pro patre et matre

Oratio

DEUS, qui nos patrem et matrem honoráre praecepísti: † miserére cleménte animábus patris et matris meae, eorúm-que peccáta dimitte; * meque eos in aetérnae claritátis gáudio fac vidére. Per Dóminum.

Si Officium fit pro pluribus patribus et matribus, dicatur animábus paréntum nostrórum, *et ubi dicitur* meque, *dicatur* nosque.

Si pro patre tantum, dicatur ánimae patris mei, *vel* nostri.

Si pro matre tantum, dicatur ánimae matris meae, *vel* nostrae.

In Officio pro defunctis in genere

Oratio

DEUS, qui inter apostólicos sacerdótes fámulos tuos pontificáli seu sacerdotáli fecísti dignitáte vigére: † praesta, quaésumus; * ut eórum quoque perpétuo aggregéntur consórtio.

10. For a Deceased Woman

WE ENTREAT thee, O Lord, that in thy clemency thou wouldst be merciful to the soul of thy handmaid, **N**; so that freed from the contagion of this world, thou mayest grant her a share in everlasting blessedness. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. **R**. Amen.

11. For Deceased Confreres, Relatives, and Benefactors

O GOD, great is thy willingness to pardon and dear to thy heart is the salvation of the human race. Wherefore, we appeal to thy clemency that, through the intercession of Blessed Mary ever Virgin and of all thy saints, thou wouldst admit the brethren, relatives, and benefactors of our Christian community, who have departed this life, to the eternal fellowship of the blessed in heaven. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. **R**. Amen.

12. For Departed Father and Mother

O GOD, Who hast commanded us to honor father and mother, graciously take pity on the souls of my father and mother, and forgive them their sins. And let me see them again in the the joy of everlasting transfiguration. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. **R**. Amen.

If the Office for the Dead is said for a number of fathers and mothers, the forms are changed to the plural, the souls of our parents. . . . And let us, etc.; if for one's father or mother alone the soul of my (our) father (mother).

13. For the Faithful Departed in General

O GOD, in raising thy servants to the dignity of a bishop or a priest, thou hast established them in the ranks of the priesthood of thine apostles; thus grant, we pray thee, that they may likewise be enrolled in their company in heaven.

O GOD, great is thy willingness to pardon and dear to thy heart is the salvation of the human race. Wherefore, we appeal to thy clemency that, through the intercession of Blessed Mary ever Virgin and of all thy saints, thou wouldst admit the brethren, relatives, and benefactors of our Christian community, who have departed this life, to the eternal fellowship of the blessed in heaven.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants and handmaids forgiveness of all their sins. And by our loving entreaties let them obtain the pardon they have ever longed for. Thou Who livest and reignest with God the Father in the unity of the Holy Spirit, God, forever and evermore. *R.* Amen.

After the proper prayer, the following versicles are said always in the plural:

Ps. Eternal rest grant unto them, O Lord.

R. And let perpetual light shine upon them.

Chanters:

Ps. May they rest in peace. *R.* Amen.

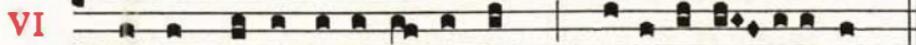
MATINS

Whenever Matins does not follow immediately, either upon bringing the body to church (with the singing of the responsory *Subvenite*), or right after Matins and Lauds of the current day — in this instance the *Our Father*, *Hail Mary*, and *Creed* are said first, the whole inaudibly. Otherwise the office begins directly with the invitatory, or with the antiphon of the nocturn, provided the invitatory is omitted, as explained in the next rubric.

The invitatory given below is always used whenever the Office for the Dead is persolved with three nocturns (likewise in semidouble rite), or also with one nocturn said in double rite. Otherwise it is omitted.

The three nocturns as given below may be used not only on All Souls' Day but any day, or one nocturn only may be chosen: on the day of burial, the first nocturn; on Sunday, Monday, and Thursday, the first; on Tuesday and Friday, the second; on Wednesday and Saturday, the third.

Invitatorium

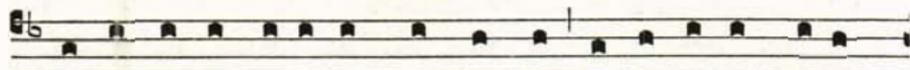


VI

Regem, cu-i ómni-a vivunt,* Ve-ní-te, ad-orémus.

Chorus repetit: Regem, cui ómnia vivunt,* Veníte, adorémus.

Psalmus 94



Ve-ní-te, ex-sultémus Dó-mi-no, ju-bi-lémus De-o,



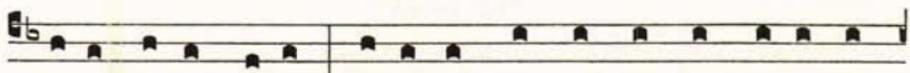
sa-lu-tá-ri nos-tro: prae-oc-cu-pémus fá-ci-em e-jus in



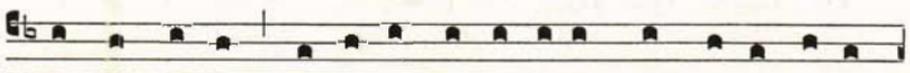
con-fes-si-ó-ne, et in psalmis ju-bi-lé-mus e-i. Re-gem.



Quó-ni-am De-us magnus Dó-mi-nus, et Rex magnus



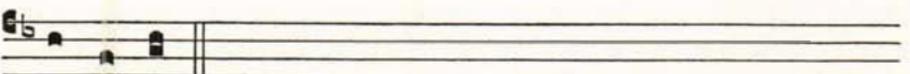
super omnes de-os: quóni-am non re-pél-let Dómi-nus



ple-bem su-am, qui-a in ma-nu e-jus sunt omnes fi-nes



terrae, et al-ti-tú-di-nes mónti-um ip-se cón-spi-cit.*



Ve-nú-te.

Invitatory**Cantors:**

Unto the King for Whom all creation lives, let us hasten with our worship.

All:

Unto the King for Whom all creation lives, let us hasten with our worship.

Psalm 94

O COME, let us shout for joy to the Lord, let us acclaim the Rock of our salvation. Let us come into His presence praising Him and singing songs of joy before Him.

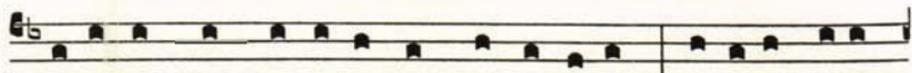
Unto the King for Whom, etc.

For the Lord is a great God and a great King above all gods. In His hands are the depths of the earth and His are the mountain peaks.

Let us hasten with our worship.



Quó-ni-am ip-sí-us est ma-re, et ipse fe-cit il-lud,



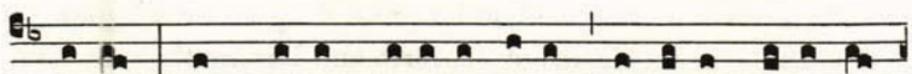
et á-ri-dam funda-vé-runt ma-nus e-jus: ve-ní-te, ad-o-



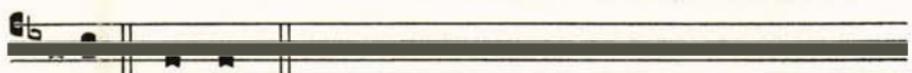
rémus, et pro-ci-dámus ante De-um: plo-rémus co-ram



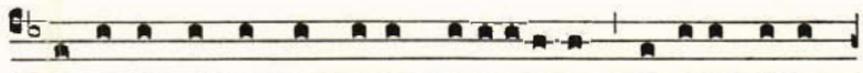
Dómi-no, qui fe-cit nos: qui-a ip-se est Dómi-nus, De-us



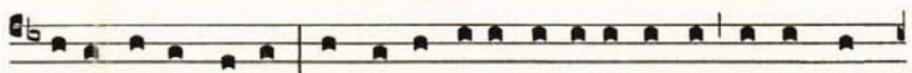
nos-ter; nos autem pópu-lus e-jus, et o-ves páscu-ae



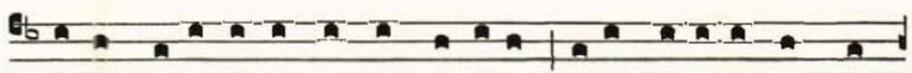
e-jus. Re-gem.



Hó-di-e, si vo-cem e-jus audi-é-ri-tis, no-lí-te obdu-



rá-re corda vestra, sic-ut in ex-a-cer-ba-ti-ó-ne se-cóndum



di-em tenta-ti-ó-nis in de-sérto: u-bi tenta-vé-runt me

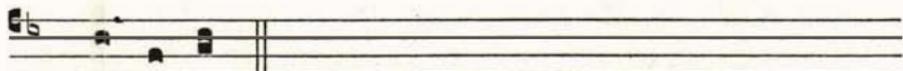


patres véstri, proba-vé-runt et vi-dé-runt ó-pe-ra me-a.

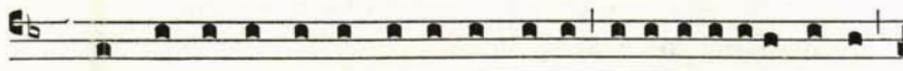
The sea is His, for He made it, and the dry land His hand did fashion. Come, let us bow down in worship, let us kneel before the Lord, our Maker, for He is our God, and we the people whom He pastures, the flock guided by His hand.

Unto the King for Whom, etc.

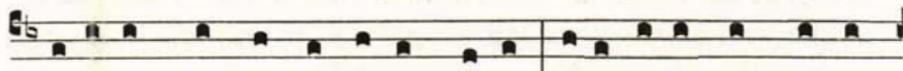
Would that this day ye might hearken to Him saying: "Harden not your hearts as in Meriba, as on the day at Massa in the wilderness, where your fathers put me to the test, daring to try me, though they had seen my works.



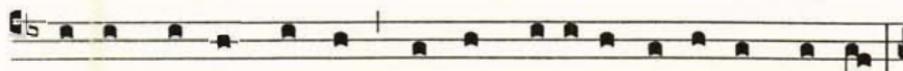
* Ve-ní-te.



Quadra-gínta annis próximus fu-i ge-nera-ti-óni hu-ic,



et di-xi: Sem-per hi errant corde; ipsi ve-ro non cogno-



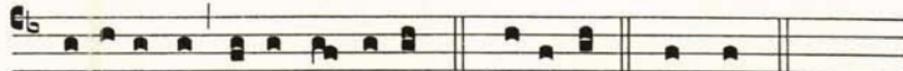
vé-runt vi-as me-as, qui-bus ju-rá-vi in i-ra me-a:



Si in-tro-i-bunt in ré-qui-em me-am. Re-gem.



Ré-qui-em ae-térnam do-na e-is, Dómi-ne: et lux



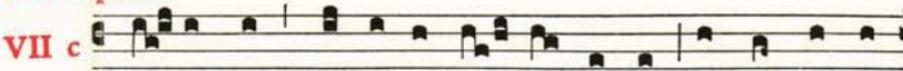
perpé-tu-a lú-ce-at e-is. * Ve-ní-te. Re-gem.

In I Nocturno

Pro Dominica, Feria II et V

I Antiphona

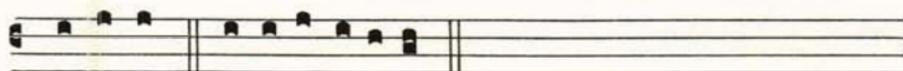
VII c



Dí - ri - ge, * Dó-mi-ne De - us me-us, in conspéc-tu



tu-o vi-am me-am. Ps. Verba me-a áu-ri-bus pér-ci-pe,



Dómi-ne. E u o u a e.

Let us hasten with our worship.

Forty years long I loathed that race, and I said: 'They are a people of wayward heart who have not learned my ways.' Wherefore, I swore in my wrath: 'They shall not enter into my rest.'"

Unto the King for Whom, etc.

Eternal rest grant unto them, O Lord. And let perpetual light shine upon them.

Let us hasten with our worship.

Unto the King for Whom all creation lives, let us hasten with our worship.

1 Nocturn

Sunday, Monday, and Thursday

1 Antiphon: Guide my pathways * in thy sight, my Lord and my God!

Psalmus 5

VERBA mea áuribus pèrcipe, Dómine, * intèllige clamórem meum.

Inténde voci oratiónis meae, * Rex meus et Deus meus.

Quóniam ad te orábo: * Dómine, mane exáudies vocem meam.

Mane astábo tibi et vidébo: * quóniam non Deus volens iniquitátem tu es.

Neque habitábit juxta te malignus: * neque permanébunt injústi ante óculos tuos.

Odísti omnes, qui operántur iniquitátem: * perdes omnes, qui loquúntur mendácium.

Virum sánguinum et dolósum ábominábitur Dóminus: * ego autem in multitudíne misericórdiae tuae.

Introibo in domum tuam: * adorábo ad templum sanctum tuum in timóre tuo.

Dómine, deduc me in justítia tua: * propter inimícos meos dírige in conspéctu tuo viam meam.

Quóniam non est in ore eórum véritas: * cor eórum vanum est. Sepúlcrum patens est guttur eórum, † linguis suis dolóse agébant, * júdica illos, Deus.

Décidant a cogitatióibus suis, † secúndum multitudínem impietátum eórum expélle eos, * quóniam irritavérunt te, Dómine.

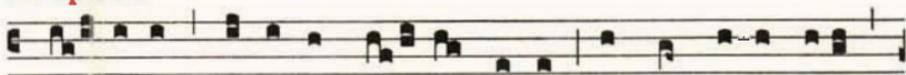
Et laeténtur omnes, qui sperant in te, * in aetérnum exsultábunt: et habitábis in eis.

Et gloriabúntur in te omnes, qui díligunt nomen tuum, * quóniam tu benedíces justo.

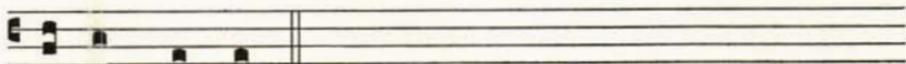
Dómine, ut scuto bonae voluntátis tuae * coronásti nos.

Réquiem aetérnam.

Antiphona



Dí - ri - ge, Dómi - ne De - us me - us, in conspéctu tu - o



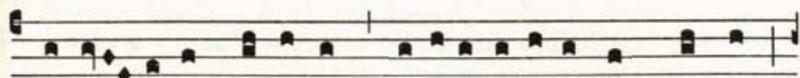
vi - am me - am.

Psalm 5

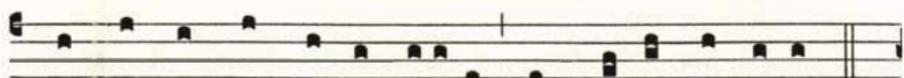
GIVE ear to my words, O Lord, give heed to my groaning.
Hearken to my suppliant voice, my King and my God!
For unto thee I pray, O Lord. Thou hearest my voice in the
morning; in the morning I set my appeal before thee, and I
await thine answer.
For thou art not a God to delight in evil; no wicked man can
be thy guest, nor the ungodly endure thy presence.
Thou hatest all wrong-doers, thou destroyest every liar.
The man of blood and of treachery the Lord abhors.
But I, by the abundance of thy mercy, do enter into thy house,
In fear of thee, O Lord, I will bow down before thy sanctuary.
Guide me in thy righteousness to save me from my foes, make
straight thy path before me.
For in their mouth is no sincerity; their heart devises treachery.
Their throat is an open sepulchre; their tongues speak flattery.
Punish them, O God, let them fail in their plans;
Cast them out for their multiple crimes, because they rebel against
thee.
But let all who take refuge in thee be glad; let them exult forever.
Do thou protect them, and let all delight in thee who love thy
name.
For thou wilt bless the just man, O Lord, thou wilt encompass
him with the shield of thy favor.
Eternal rest grant unto them, O Lord.
And let perpetual light shine upon them.
Antiphon: Guide my pathways in thy sight, my Lord and
my God!

2 Antiphona

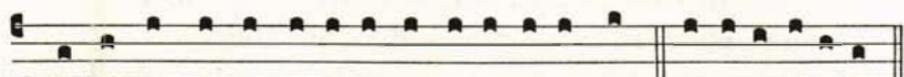
VIII G



Convér - te-re, Dómi-ne, * et é-ri-pe á-nimam me-am,



quó - ni - am non est in mor-te qui memor sit tu - i. Ps.



Dó-mi-ne, ne in fu-ró-re tu - o ár-gu-as me. E u o u a e.

Psalmus 6

DÓMINE, ne in furóre tuo árguas me, * neque in ira tua corripas me.

Miserére mei, Dómine, quóniam infirmus sum: * sana me, Dómine, quóniam conturbáta sunt ossa mea.

Et ánima mea turbáta est valde: * sed tu, Dómine, úsquequo? Convértere, Dómine, et éripe ánimam meam: * salvum me fac propter misericórdiam tuam.

Quóniam non est in morte qui memor sit tui: * in inférno autem quis confitébitur tibi?

Laborávi in gémitu meo, † lavábo per síngulas noctes lectum meum: * lácrimis meis stratum meum rigábo.

Turbátus est a furóre óculos meus: * inveterávi inter omnes inimicos meos.

Discédite a me, omnes qui operámini iniquitátem: * quóniam exaudivit Dóminus vocem fletus mei.

Exaudivit Dóminus deprecationem meam, * Dóminus orationem meam suscepit.

Erubéscant, et conturbéntur veheménter omnes inimici mei: * convertántur et erubéscant valde velóciter.

Réquiem aetérnam.

2 Antiphon: Turn to me, Lord, * and deliver my soul. For in death's realm no one is mindful of thee.

Psalm 6

O LORD! Reprove me not in thine anger; nor chastise me in thy fury.

Have pity on me, Lord, for I am weak and sick; heal me, for my bones are rotted.

And my soul is troubled exceedingly. But thou, O Lord — how long wilt thou look on?

Turn to me, Lord, and deliver my soul. Save me because of thy goodness.

For in death's realm no one is mindful of thee, and in infernal regions who shall praise thee?

I am wearied from moaning; each night I bedew my bed with weeping; my tears water my couch.

The lustre of mine eyes is become dim. I have grown old in the midst of my oppressors.

Depart from me, ye evildoers, for the Lord hath heard my piteous cry.

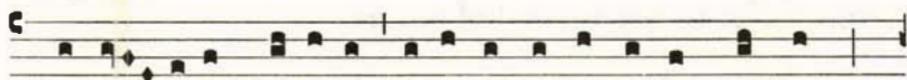
The Lord hath heard my supplication, the Lord hath accepted my prayer.

My foes shall be ashamed and exceedingly confused. Speedily will come their shame and consternation.

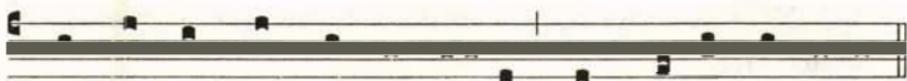
Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Antiphona

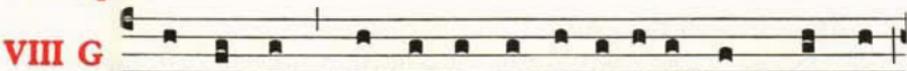


Convér-te-re, Dómi-ne, et é-ri-pe á-nimam me-am,

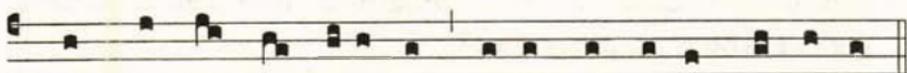


quó-ni-am non est in mor-te qui memor sit tu-i.

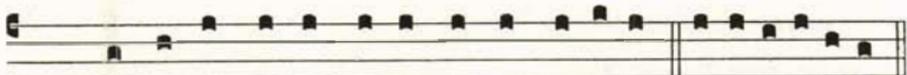
3 Antiphona



Nequándo * rá-pi-at ut le-o á-ni-mam me-am,



dum non est qui réd-i-mat, neque qui salvum fá-ci-at.



Ps. Dó-mi-ne, De-us me-us, in te spe-rá-vi. E u o u a e.

Psalmus 7

DÓMINE, Deus meus, in te sperávi: * salvum me fac ex ómnibus persequéntibus me, et líbera me.

Nequándo rápiat ut leo ánimam meam, * dum non est qui rédimat, neque qui salvum fáciat:

Dómine, Deus meus, si feci istud, * si est iníquitas in máni-bus meis:

Si réddidi retribuéntibus mihi mala, * décidam mérito ab inimícis meis inánis.

Persequátur inimícus ánimam meam, † et comprehéndat, et concúlcet in terra vitam meam, * et glóriam meam in púlverem dedúcat.

Exsúrge, Dómine, in ira tua: * et exaltáre in fínibus inimicórum meórum.

Antiphon: Turn to me, Lord, and deliver my soul. For in death's realm no one is mindful of thee.

3 Antiphon: Lest anyone pounce on me like a lion, with none to rescue me.

Psalm 7

O LORD, my God, with thee I take refuge; save me from all my pursuers and be my deliverer.

Lest anyone pounce on me like a lion, with none to rescue me.

O Lord, my God, if I have acted thus that there be sin on my hands,

If I have brought evil on my friend, if I have spared those who oppressed me without cause,

Then let the enemy pursue me and seize me, let him trample my life to the ground and level my glory to the dust.

Arise, O Lord, in thine anger, rise up against the madness of my foes, and stand up for me in the judgment thou hast ordered.

Et exsúrge, Dómine, Deus meus, in praecépto quod mandásti: *
et synagóga populórum circúmdabit te.

Et propter hanc in altum regrédere: * Dóminus júdicat pópulos.
Júdice me, Dómine, secúndum justítiam meam, * et secúndum
innocéntiam meam super me.

Consumétur nequítia peccatórum, et díriges justum, * scrutans
corda et renes, Deus.

Justum adjutórium meum a Dómino, * qui salvos facit rectos
corde.

Deus iudex justus, fortis, et pátiens: * numquid iráscitur per
sínulos dies?

Nisi convérsi fuéritis, gládium suum vibrábit: * arcum suum
teténdit, et parávit illum.

Et in eo parávit vasa mortis: * sagíttas suas ardéntibus effécit.

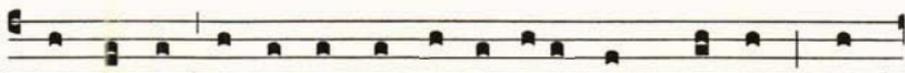
Ecce partúriit injustítiam: * concépit dolórem, et péperit ini-
quitátem.

Lacum apéruit, et effódit eum: * et incidit in fóveam quam fecit.
Convertétur dolor ejus in caput ejus: * et in vérticem ipsíus
iníquitas ejus descéndet.

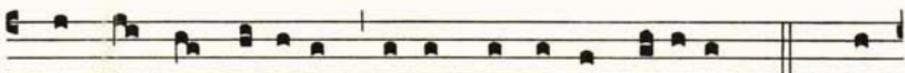
Confitébor Dómino secúndum justítiam ejus: * et psallam nómini
Dómini altíssimi.

Réquiem aetérnam.

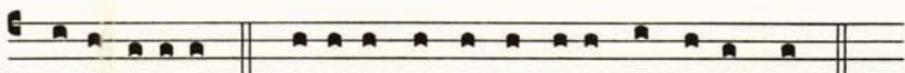
Antiphona



Nequándo rá-pi-at ut le-o á-ni-mam me-am, dum



non est qui réd-imat, neque qui salvum fá-ci-at. **Ps.** A



porta ínfe-ri. **R.** E-ru-e, Dó-mi-ne, á-ni-mas e-ó-rum.

And let the assembly of nations surround thee, and be thou enthroned above them.

The Lord is judge over the nations; deal out justice to me, O Lord, according to my rectitude and mine innocence.

Let the malice of the wicked come to an end, but confirm thou the just man, O righteous God, Who dost search our minds and affections.

God is my shield, the Savior of the upright.

God is a just judge Who threatens every day.

Unless men be converted He will whet His sword, He will bend His bow and take His aim.

He will prepare death-dealing missiles and make fiery arrows. Behold, the sinner is pregnant with iniquity, in labor with malice, and gives birth to treachery.

He dug a pit and sunk it deep, but the plot has become his grave. His evil shall recoil on his own head and his violence return on his own pate.

But I will praise the Lord for His justice and sing to the Lord's name, the Most High.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Antiphon: Lest anyone pounce on me like a lion, with none to rescue me.

Ps. From the gates of hell.

Ry. Deliver their souls, O Lord.

Pater noster **totum secreto.**

Lectiones leguntur sine Absolutione, Benedictionibus et Titulo.

Lectio i

Job 7, 16-21

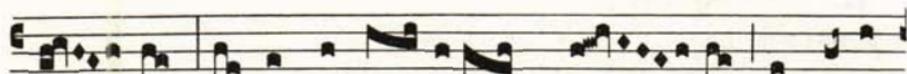
PARCE mihi, Dómine: nihil enim sunt dies mei. Quid est homo, quia magnificas eum? aut quid appónis erga eum cor tuum? Vísitas eum dilúculo, et súbito probas illum. Usquequo non parcis mihi, nec dimíttis me, ut glútiam salívam meam? Peccávi, quid fáciam tibi, o custos hóminum? Quare posuísti me contrárium tibi, et factus sum mihimetípsi gravis? Cur non tollis peccátum meum, et quare non aufers iniquitátem meam? Ecce nunc in púlvere dórmiam: et si mane me quaesíeris, non subsístam.

Lectiones terminantur sine Tu autem, vel alia conclusione.

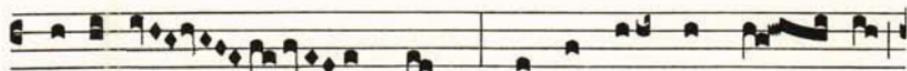
Resp.
VIII



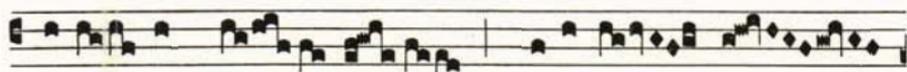
Cre-do * quod Red-émp-tor me-us



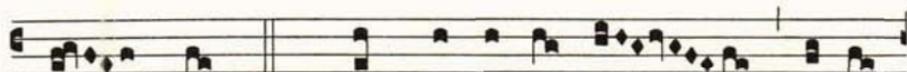
vi-vit, et in no-vís-simo di-e de terra



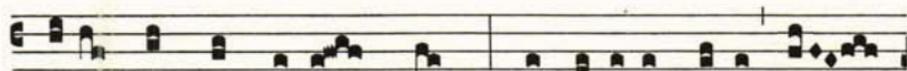
surrec-tú-rus sum: * Et in car-ne me-a



vi-dé-bo De-um Salva-tó-rem



me-um. **V.** Quem vi-sú-rus sum e-go



ip-se, et non á-li-us, et ó-cu-li me-i con-

Our Father **the whole inaudibly.**

The lessons are read without the absolution, blessing, or title.

Lesson I

Job 7:16-21

SPARE me, O Lord, for my days are nothing. What is a man that thou shouldst magnify him? Or why dost thou set thy heart upon him? Thou visitest him early in the morning, and thou provest him suddenly. How long wilt thou not spare me, nor suffer me to swallow down my spittle? I have sinned. What shall I do to thee, O keeper of men? Why hast thou set me opposite to thee, and I am become burdensome to myself? Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold now I shall sleep in the dust; and if thou seek me in the morning, I shall not be.

The lessons end without Tu autem or any other conclusion.

Responsory

I believe that my Redeemer liveth, and that I shall stand up from the earth at the latter day, and in my flesh shall I see God, my Savior.

V. Whom I shall see for myself, and mine eyes shall behold, and not another.

R. And in my flesh shall I see God, my Savior.



Lectio ii

Job 10, 1-7

TAEDET ánimam meam vitae meae, dimíttam advérsum me elóquium meum, loquar in amaritúdine ánimae meae. Dicam Deo: Noli me condemnáre: índica mihi cur me ita júdices. Numquid bonum tibi vidétur, si calumniéris me et ópprimas me, opus mánuum tuárum, et consílium impiórum ádjuves? Numquid óculi cárnei tibi sunt: aut sicut videt homo, et tu vidébis? Numquid sicut dies hóminis dies tui et anni tui sicut humána sunt témpora, ut quaeras iniquitátem meam, et peccátum meum scruterís? Et scias quia nihil ímpium fécerim, cum sit nemo qui de manu tua possit erúere.

Resp.
IV

Qui Lá - za - rum * re - sus - ci - tás - ti a
mo - nu - mén - to foé - ti - dum: * Tu e - is,
Dó - mi - ne, do - na ré - qui - em et lo - cum
indul - génti - ae. **¶** Qui ventúrus es
ju - di - cá - re vi - vos et mórtu - os, et saé - cu - lum
per ig - nem. * Tu e - is.

Lesson II

Job 10:1-7

MY SOUL is weary of my life, I will let go my speech against myself, I will speak in the bitterness of my soul. I will say to God: Do not condemn me; tell me why thou judgest me so. Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked? Hast thou eyes of flesh; or shalt thou see as man seeth? Are thy days as the days of man, and are thy years as the times of men that thou shouldst inquire after my iniquity, and search after my sin? And thou shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand.

Responsory

Thou Who didst call up Lazarus from the grave after he had begun to stink — do thou, O Lord, grant them rest and a place of pardon.

℣. Thou Who shalt come to judge the living and the dead and the world by fire.

℟. Do thou, O Lord, grant them rest and a place of pardon.

Lectio iii

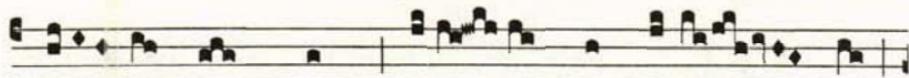
Job 10, 8-12

MANUS tuae fecérunt me, et plasmavérunt me totum in circúitu: et sic repénte praecipitas me? Meménto, quaeso, quod sicut lutum féceris me, et in púlverem redúces me. Nonne sicut lac mulsísti me, et sicut cáseum me coagulásti? Pelle et cámbus vestísti me: óssibus et nervis compegísti me. Vitam et misericórdiam tribuísti mihi, et visitátio tua custodívit spíritum meum.

Resp.
VIII



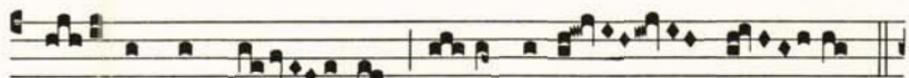
Dómi - ne, * quando vé-ne - ris ju - di-



cá - re ter - ram, u-bi me abscón - dam



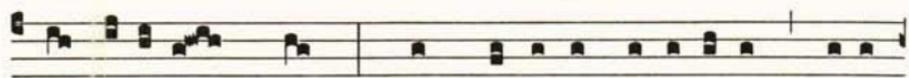
a vul - tu i - rae tu - ae? * Qui - a



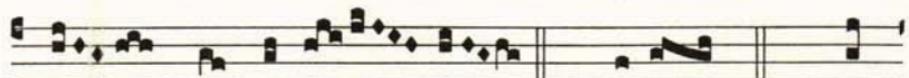
pec - cá - vi ni - mis in vi - ta me - a.



∇. Commís - sa me - a pa - vés - co, et ante



te e - ru - bés - co: dum vé - ne - ris ju - di - cá - re, no - li



me con - demná - re. * Qui - a. ∇. Ré -

Lesson III

Job 10:8-12

THY hands have made me and fashioned me wholly round about, and dost thou thus cast me down headlong on a sudden? Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust again. Hast thou not milked me as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh; thou hast put me together with bones and sinews; thou hast granted me life and mercy, and thy visitation hath preserved my spirit.

Responsory

O Lord, when thou shalt come to judge the world, where will I hide myself from the face of thy wrath? For I have sinned exceedingly in my life.

Ps. I have dread for my sins, I blush before thee; when thou shalt come, condemn me not.

Ry. For I have sinned exceedingly in my life.



qui - em ae - tér-nam do - na e - is, Dó-
mi - ne: et lux per-pé-tu-a lú - ce - at e - is.

* Qui-a.

Postea ad Laudes, ut infra, pag. 116, quando dicitur unum tantum Nocturnum.

Si vero Laudes omnino omittantur, post III Responsorium dicuntur Pater noster et Preces, ut infra ad Laudes, pag. 132.

In II Nocturno
Pro Feria III et VI

I Antiphona

VIII G



In lo-co páscu - ae * i - bi me collo - cá - vit. Ps.

Dómi-nus re-git me, et ni-hil mi-hi dé-e-rit. E u o u a e.

Psalmus 22

DÓMINUS regit me, et nihil mihi déerit: * in loco páscuae
ibi me collocávit.

Super aquam refectiónis educávit me: * ánimam meam convértit.

Dedúxit me super sémitas justítiae, * propter nomen suum.

Nam, et si ambulávero in médio umbrae mortis, non timébo
mala: * quóniam tu mecum es.

Virga tua, et báculo tuus: * ipsa me consoláta sunt.

Parásti in conspéctu meo mensam, * advérsus eos, qui tribu-
lant me.

V. Eternal rest grant unto them, O Lord. And let perpetual light shine upon them.

R. For I have sinned exceedingly in my life.

If only one nocturn is said, Lauds follows as given below, p. 117. Or if Lauds is omitted altogether, immediately after the third responsory the Our Father and the rest of the prayers are said, as indicated below after Lauds, p. 133.

II Nocturn

Tuesday and Friday

I Antiphon: He maketh me encamp * in green pastures.

Psalm 22

THE Lord is my Shepherd, and I lack nothing; He maketh me encamp in green pastures.

He leadeth me to water beside which I can rest; He reneweth my spirits.

He guideth me on right paths for His name's sake.

Even though I enter a valley of shadows, I will fear no evil, for thou art with me.

Thy rod and thy staff, they give me confidence.

Thou dost spread for me a banquet in sight of envious oppressors.

Thou anointest my head with oil; my cup overflows.
Goodness and favor shall follow me all the days of my life.
And I will dwell in the house of the Lord for length of days.
Eternal rest grant unto them, O Lord.
And let perpetual light shine upon them.

Antiphon: He maketh me encamp in green pastures.

2 Antiphon: Remember not, O Lord, * the frailties of my youth
nor later offenses.

Psalm 24

TO THEE, O Lord God, I lift up my soul,
In thee I put my trust; let me not be confounded, let not
mine enemies exult over me.
Since none that hopes in thee shall be confounded; but they shall
be foiled who lightly break faith with thee.
Show me, O Lord, thy ways, and teach me thy paths.
Guide me in thy truth and instruct me, for thou art the God of
my salvation in Whom I trust always.
Be mindful, O Lord, of thine acts of compassion and of thy
mercies of long ago.
Remember not the frailties of my youth nor my later offenses;
but be mindful of me in thy kindness, for the sake of thy
goodness, O Lord.

Dulcis et rectus Dóminus: * propter hoc legem dabit delinquentibus in via.

Díriget mansuétos in iudício: * docébit mites vias suas.

Univérsae viae Dómini, misericórdia et véritas, * requiréntibus testaméntum ejus et testimónia ejus.

Propter nomen tuum, Dómine, propitiáberis peccáto meo: * multum est enim.

Quis est homo qui timet Dóminum? * legem státuit ei in via, quam elégit.

Anima ejus in bonis demorábitur: * et semen ejus hereditábit terram.

Firmaméntum est Dóminus timéntibus eum: * et testaméntum ipsíus ut manifestétur illis.

Oculi mei semper ad Dóminum: * quóniam ipse evéllit de láqueo pedes meos.

Réspice in me, et miserére mei: * quia únicus et pauper sum ego.

Tribulatiónes cordis mei multiplicatae sunt: * de necessitatibus meis érué me.

Vide humilitátem meam, et labórem meum: * et dimítte univérsa delicta mea.

Réspice inimicos meos quóniam multiplicati sunt, * et ódio iniquo odérunt me.

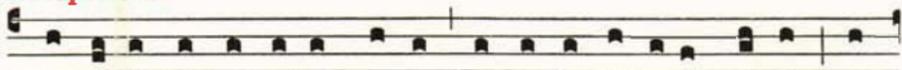
Custódi ánimam meam, et érué me: * non erubéscam quóniam sperávi in te.

Innocéntes et recti adhaesérunt mihi: * quia sustínui te.

Líbera, Deus, Israël, * ex ómnibus tribulatióibus suis.

Réquiém aetérnam.

Antiphona



De-lic-ta ju-ven-tú-tis me-ae et ig-no-rán-ti-as me-as ne



memí-ne - ris, Dómi-ne.

Kind and faithful is the Lord; therefore, He instructs sinners in the way they must follow.

He guides the lowly in righteousness, He teaches the meek His ways.

All the ways of the Lord are kindness and fidelity to them that keep His covenant and His precepts.

For thy name's sake, O Lord, forgive me my transgression, because it is grievous.

Who is the man that fears the Lord? The Lord teaches him the way he should choose.

Good fortune will be his; his seed will possess the land.

The Lord is friendly to them that fear Him; to them He makes known His covenant.

Mine eyes are ever on the Lord, for He will free my feet from the snare.

Look down upon me and have pity, for I am alone and in need.

Relieve the troubles of my heart, and set me free from my worries.

Behold my need and my pain, and forgive me all my sins.

See how many are my foes, with what bitterness they hate me.

Preserve thou my life and rescue me, lest I be confounded for seeking refuge in thee.

May innocence and honor be my safeguard, for I trust in thee,
O Lord.

Set Israel free, O God, from all her troubles.

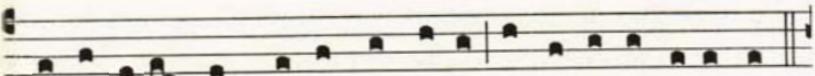
Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

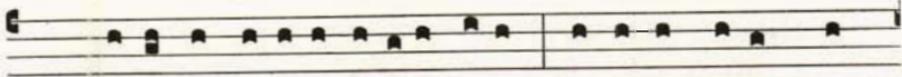
Antiphon: Remember not, O Lord, the frailties of my youth nor later offenses.

3 Antiphona

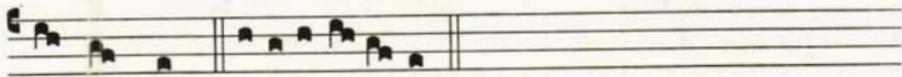
IV E



Credo vi-dé - re * bo-na Dó-mi-ni in ter-ra vi-vénti-um.



Ps. Dómi-nus il-lumi-ná-ti-o me-a, * et sa-lus me-a: quem



ti - mé - bo? E u o u a e.

Psalmus 26

DÓMINUS illuminatio mea, et salus mea, * quem timébo?
Dóminus protéctor vitae meae, * a quo trepidábo?

Dum apprópíant super me nocéntes, * ut edant carnes meas:

Qui tríbulant me inimíci mei, * ipsi infirmáti sunt, et cecidérunt.

Si consístant advérsus me castra: * non timébit cor meum.

Si exsúrgat advérsus me praélium, * in hoc ego sperábo.

Unam pétii a Dómino, hanc requíram, * ut inhábitem in domo

Dómini ómnibus diébus vitae meae:

Ut vídeam voluptátem Dómini, * et vísitem templum ejus.

Quóniam abscondit me in tabernáculo suo: * in die malórum
protéxit me in abscondito tabernáculi sui.

In petra exaltávit me: * et nunc exaltávit caput meum super
inimícos meos.

Circuívi, et immolávi in tabernáculo ejus hóstiám vociferatiónis: *
cantábo, et psalmum dicam Dómino.

Exáudi, Dómine, vocem meam, qua clamávi ad te: * miserére
mei, et exáudi me.

Tibi dixit cor meum, exquisívit te fácies mea: * fáciem tuam,
Dómine, requíram.

Ne avértas fáciem tuam a me: * ne declínes in ira a servo tuo.
Adjútor meus esto: * ne derelínquas me, neque despicias me,
Deus, salutáris meus.

3 Antiphon: I believe I shall see the good things of the Lord in the land of the living.

Psalm 26

THE Lord is my light and my salvation. Whom shall I fear?
The Lord is the guardian of my life. Whom shall I dread?
When evildoers advance to devour my flesh, mine enemies and oppressors stumble and fall.

If an army should encamp against me, my heart would not fear;
if war should break out against me, even then would I trust.
One thing I ask of the Lord, this do I seek — to dwell in the house of the Lord all the days of my life,

To enjoy the Lord's love, and to contemplate His sanctuary.
For He will hide me in His tent on the evil day, in the inmost recess of His dwelling; He will lift me onto a cliff.

Even now my head rises high above mine enemies round about me.

And I shall offer in His sanctuary jubilant sacrifices, with song and music to the Lord.

Hear, O Lord, the cry of my voice; have pity on me and hear me.
My heart speaks to thee, my glance seeks thee; thy countenance, O Lord, I seek.

Hide not thy face from me, thrust not aside thy servant in anger.
Thou art my helper; cast me not off; neither forsake me, O God, my Savior.

Quóniam pater meus, et mater mea dereliquerunt me: * Dóminus autem assumpsit me.

Legem pone mihi, Dómine, in via tua: * et dirige me in sémitam rectam propter inimicos meos.

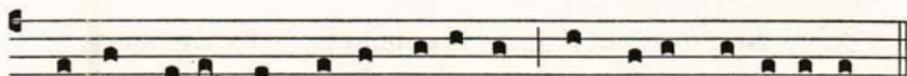
Ne tradideris me in ánimas tribulántium me: † quóniam insurrexerunt in me testes iníqui, * et mentíta est iníquitas sibi.

Credo vidére bona Dómini * in terra vivéntium.

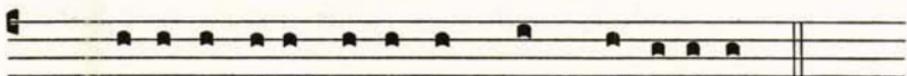
Exspécta Dóminum, viríliter age: * et confortétur cor tuum, et sústine Dóminum.

Réquiem aetérnam.

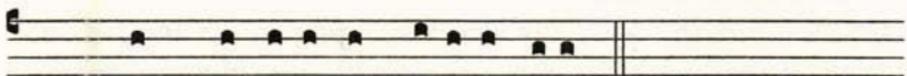
Antiphona



Cre-do vi-dé-re bo-na Dómi-ni in terra vi-vénti-um.



℣. Cóllo-cet e-os Dómi-nus cum prin-cí-pi-bus.



℞. Cum prin-cí-pi-bus pópu-li su-i.

Pater noster **totum secreto.**

Lectio iv

Job 13, 22-28

RESPÓNDE mihi: quantas hábeo iniquitátes et peccáta, scélera mea et delícta osténde mihi. Cur fáciem tuam abscondis, et arbitráris me inimicum tuum? Contra fólium, quod vento rápitur, osténdis poténtiam tuam, et súpulam siccam perséqueris. Scribis enim contra me amaritúdines, et consúmere me vis peccátis adolescéntiae meae. Posuísti in nervo pedem meum, et observásti omnes sémitas meas, et vestígia pedum meórum considerásti: qui quasi putrédo consuméndus sum, et quasi vestiméntum, quod coméditur a tínea.

Though father and mother abandon me, yet will the Lord give me refuge.

Instruct me, O Lord, in thy way; lead me by a safe path on account of mine adversaries.

Abandon me not to the will of my foes, for false witnesses and men breathing violence have arisen against me.

I believe I shall see the good things of the Lord in the land of the living.

Wait confidently for the Lord; be brave and take courage; wait confidently for the Lord.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Antiphon: I believe I shall see the good things of the Lord in the land of the living.

V. May the Lord place them among princes.

R. Even among the princes of His people.

Our Father **the whole inaudibly.**

Lesson IV

Job 13:22-28

ANSWER me. How many are my iniquities and sins? Make me know my crimes and offenses. Why hidest thou thy face, and thinkest me thy enemy? Against a leaf that is carried away with the wind, thou showest thy power, and thou pursuest a dry straw. For thou writest bitter things against me, and wilt consume me for the sins of my youth. Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet, who am to be consumed as rottenness, and as a garment that is moth-eaten.

Resp.
II



Meménto me - i, * De - us, qui - a ven - tus
est vi - ta me - a: * Nec aspí - ci - at me
vi - sus hómi - nis. *V.* De pro - fún - dis cla - má - vi
ad te, Dó - mi - ne: Dó - mi - ne, ex - áu - di vo - cem
me - am. * Nec.

Lectio v

Job 14, 1-6

HOMO, natus de muliere, brevi vivens tempore, replétur multis miseriis. Qui quasi flos egréditur et contéritur, et fugit velut umbra, et numquam in eódem statu pérmanet. Et dignum ducis super hujuscémodi aperire óculos tuos, et addúcere eum tecum in iudicium? Quis potest fácere mundum de immúndo concéptum sémine? Nonne tu, qui solus es? Breves dies hóminis sunt, número ménsium ejus apud te est: constituísti términos ejus, qui praeteriri non póterunt. Recéde páululum ab eo, ut quiéscat, donec optáta véniat, sicut mercenárii, dies ejus.

Resp.
II



He - i mi - hi! * Dó - mi - ne, qui - a pec - cá - vi
ni - mis in vi - ta me - a: quid fá - ci - am mi - ser?

Responsory

Remember, O God, that my life is like a wind; no longer shall I be seen by men.

Ps. Out of the depths have I cried unto thee, O Lord. Lord, hear my suppliant plea.

R. No longer shall I be seen by men.

Lesson V**Job 14:1-6**

MAN born of a woman, living for a short time, is filled with many miseries. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state. And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee? Who can make him clean that is conceived of unclean seed? Is it not thou who only art? The days of man are short, and the number of his months is with thee; thou hast appointed his bounds which cannot be passed. Depart a little from him, that he may rest, until his wished for day come, as that of the hireling.

Responsory

Woe is me, O Lord! For I have sinned exceedingly in my life. I, in my wretchedness, what shall I do? Whither shall I flee,

u - bi fú-gi - am, ni-si ad te, De-us me - us?*

Mi-se - ré - re me - - i, dum vé-ne - ris in

no-vís-simo di - e. *∇*. A - nima me-a turbá - ta

est val - de, sed tu, Dómi-ne, suc - cúrrere e - i.*

Mi-se - ré - re.

Lectio vi

Job 14, 13-16

QUIS mihi hoc tríbuat, ut in inférno prótegas me, et abscondas me, donec pertránseat furor tuus, et constítuas mihi tempus in quo recordéris mei? Putásne mórtuus homo rursus vivat? Cunctis diébus quibus nunc mílito, expécto donec véniat immutátio mea. Vocábis me, et ego respondébo tibi: óperi mánuum tuárum pórriges dexteram. Tu quidem gressus meos dinumerásti, sed parce peccátis meis.

Resp. VI

Ne re-cor-dé - ris * pec-cá - ta me - a, Dó-

mi-ne, * Dum vé-ne-ris ju-di-cá-re

except to thee, my God? Be merciful unto me when thou comest on the last day.

V. My soul is sorely troubled; do thou sustain me, O Lord.

R. Be merciful unto me when thou comest on the last day.

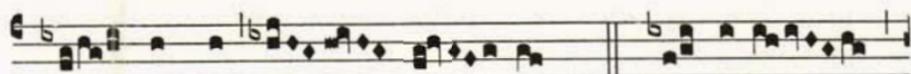
Lesson VI

Job 14:13-16

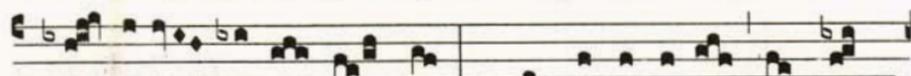
WHO will grant me this, that thou mayest protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me? Shall man that is dead, thinkest thou, live again? All the days in which I am now in warfare, I expect until my change come. Thou shalt call me, and I will answer thee; to the work of thy hands thou shalt reach out thy right hand. Thou indeed hast numbered my steps, but spare my sins.

Responsory

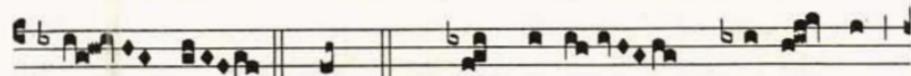
Be not mindful, O Lord, of my sins, when thou shalt come to judge the world by fire.



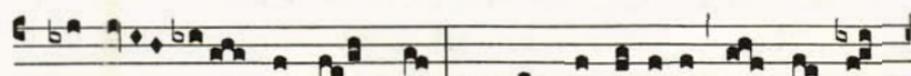
saé - cu-lum per ig - nem. **∇**. Dí - ri - ge,



Dó - mi - ne De - us me - us, in conspéctu tu - o vi - am



me - am. * Dum. **∇**. Ré - qui - em ae - tér - nam



do - na e - is, Dó - mi - ne: et lux perpé - tu - a lú - ce - at



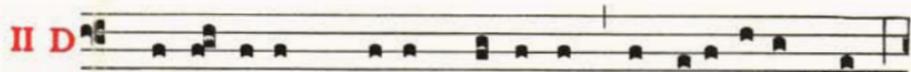
e is. * Dum vé - ne - ris.

Postea ad Laudes, ut infra, pag. 116, quando dicitur unum tantum Nocturnum.

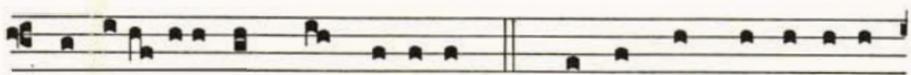
Si vero Laudes omnino omittantur, post ultimum Responsorium dicuntur Pater noster et Preces, ut infra ad Laudes, pag. 132.

In III Nocturno
Pro Feria IV et Sabbato

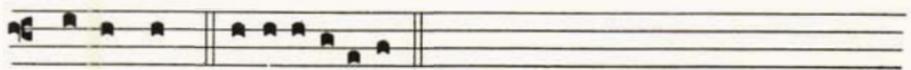
I Antiphona



Complá - ce - at * tibi, Dómi - ne, ut e - rí - pi - as me:



ad adju - vándum me réspi - ce. **Ps.** Exspéc - tans expectá - vi



Dómi - num. E u o u a e.

Ps. Guide my pathways in thy sight, my Lord and my God.

R. When thou shalt come to judge the world by fire.

Ps. Eternal rest grant unto them, O Lord. And let perpetual light shine upon them.

R. When thou shalt come to judge the world by fire.

If only one nocturn is said, Lauds follows as given below, p. 117. Or if Lauds is omitted altogether, immediately after the last responsory the Our Father and the rest of the prayers are said, as indicated below after Lauds, p. 133.

III Nocturn

Wednesday and Saturday

1 Antiphon: May it please thee, * O Lord, to rescue me; do thou hasten to help me.

Psalmus 39

EXSPÉCTANS exspectávi Dóminum, * et inténdit mihi.
Et exaudivit preces meas: * et edúxit me de lacu misériae,
et de luto faecis.
Et státuit super petram pedes meos: * et diréxit gressus meos.
Et immísit in os meum cánticum novum, * carmen Deo nostro.
Vidébunt multi, et tímébunt: * et sperábunt in Dómino.
Beátus vir, cujus est nomen Dómini spes ejus: * et non respéxit
in vanitátes et insánias falsas.
Multa fecísti tu, Dómine, Deus meus, mirabília tua: * et cogita-
tiónibus tuis non est qui símilis sit tibi.
Annuntiávi et locútus sum: * multiplicáti sunt super númerum.
Sacrificium et oblatiónem noluísti: * aures autem perfecísti mihi.
Holocáustum et pro peccáto non postulásti: * tunc dixi: Ecce
vénió.
In cápite libri scriptum est de me ut fácerem voluntátem tuam: *
Deus meus, vólui, et legem tuam in médio cordis mei.
Annuntiávi justítiam tuam in ecclésia magna, * ecce lábia mea non
prohibébo: Dómine, tu scisti.
Justítiam tuam non abscondi in corde meo: * veritátem tuam et
salutáre tuum dixi.
Non abscondi misericórdiam tuam et veritátem tuam * a concílio
multo.
Tu autem, Dómine, ne longe fácias miseratiónes tuas a me: *
misericórdia tua et véritas tua semper suscepérunt me.
Quóniam circumdedérunt me mala, quorum non est númerus: †
comprehendérunt me iniquitátes meae, * et non pótui ut
vidérem.
Multiplicáti sunt super capíllos cápitis mei: * et cor meum dere-
líquit me.
Compláceat tibi, Dómine, ut éruas me: * Dómine, ad adjuván-
dum me respice.
Confundántur et revereántur simul, qui quaerunt ánimam
meam, * ut áuferant eam.

Psalm 39

WITH confidence I hoped in the Lord, and He bent down to me and heard my cry.

And He drew me forth from the deadly pit, from the filthy mire; and He set my feet upon a rock, He made firm my steps.

And into my mouth He put a new canticle, a song to our God. Many shall see with awe, and put their trust in the Lord.

Happy the man whose trust is in the Lord, who neither follows idolaters nor the seekers after falsehood.

Many wondrous deeds hast thou done, O Lord, my God! No one else is like thee in thy plans on our behalf.

If I would attempt to proclaim them, they are beyond all numbering.

Sacrifice and offering thou didst not will, but ears thou hast fitted me for obeying.

Burnt-offering and sin-offering thou didst not ask; then said I: "Behold I come. At the head of the book is prescribed for me: I delight in doing thy will, O my God, and thy law is inscribed on my heart."

I have proclaimed thy just dealings before a great throng, not restraining my lips, as thou knowest, O Lord!

I did not hide thy just dealings within my heart; I declared thy fidelity and thy help.

Nor did I conceal thy kindness and fidelity from the great assembly of people.

Do not withhold, O Lord, thy pity from me; but let thy grace and thy fidelity guard me ever.

For evils without number beset me, my sins have overtaken me, I cannot see for grief.

They are more in number than the hairs on my head, so that my heart has failed me.

May it please thee, O Lord, to rescue me; do thou hasten, O Lord, to help me.

Let all be confounded and abashed who seek to take my life.

Convertántur retrórsum, et revereántur * qui volunt mihi mala.
Ferant conféstim confusiónem suam, * qui dicunt mihi: Euge,
euge.

Exsúltent et laeténtur super te omnes quaeréntes te: * et dicant
semper: Magnificétur Dóminus: qui diligunt salutáre tuum.
Ego autem mendícus sum et pauper: * Dóminus sollicitus est mei.
Adjútor meus, et protéctor meus tu es: * Deus meus, ne tardáveris.
Réquiem actérnam.

Antiphona

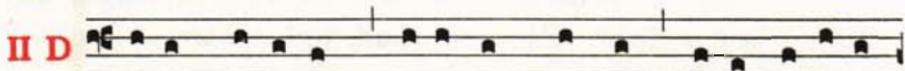


Complá-ce-at ti-bi, Dómi-ne, ut e-rí-pi-as me: ad adju-

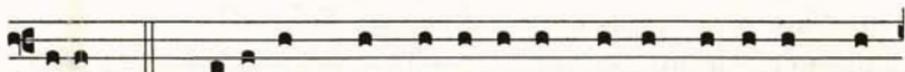


vándum me ré-spi-ce.

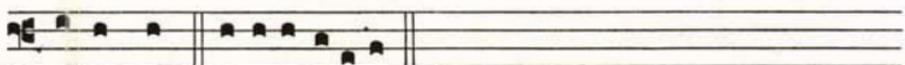
2 Antiphona



Sa-na, Dómi-ne, * á-nimam me-am, qui-a peccá-vi



ti-bi. **Ps.** Be-á-tus qui in-tél-le-git su-per e-génum et



páu-pe-rem. E u o u a e.

Psalmus 40

BEÁTUS qui intélligit super egénum, et páuperem: * in die
mala liberábit eum Dóminus.

Dóminus consérvet eum, et vivíficet eum, † et beátum fáciat
eum in terra: * et non tradat eum in ánimam inimicórum ejus.
Dóminus opem ferat illi super lectum dolóris ejus: * univérsum
stratum ejus versásti in infirmitáte ejus.

Let them be turned back and covered with shame who delight in my misfortune.

Let them be struck dumb in their shame who say to me: "Aha, aha!"

Let all who seek thee exult and be glad in thee; and let all who desire thy help at all times say: "Praised be the Lord!"

But I myself am wretched and poor, yet the Lord takes care of me. Thou art my helper and my redeemer. Tarry not, O my God! Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Antiphon: May it please thee, O Lord, to rescue me; do thou hasten to help me.

2 Antiphon: Heal my soul, * O Lord, for I have sinned against thee.

Psalm 40

BLESSED he who takes thought for the needy and poor; the Lord shall rescue him in time of trouble.

The Lord shall guard him and preserve him and give him happiness on earth, and shall not hand him over to the will of his foes.

The Lord shall sustain him on his bed of sickness, He shall relieve his infirmity when he lies ill.

Ego dixi: Dómine, miserére mei: * sana ánimam meam, qui peccávi tibi.

Inimíci mei dixerunt mala mihi: * Quando moriétur, et peribit nomen ejus?

Et si ingrediebátur ut vidéret, vana loquebátur: * cor ejus congregávit iniquitátem sibi.

Egrediebátur foras, * et loquebátur in idípsum.

Advérsus me susurrábant omnes inimíci mei: * advérsus me cogitábant mala mihi.

Verbum iníquum constituérunt advérsus me: * Numquid qui dormit non adjíciet ut resúrgat?

Etenim homo pacis meae, in quo sperávi: * qui edébat panes meos, magnificávit super me supplantatiónem.

Tu autem, Dómine, miserére mei, et resúcita me: * et retribuam eis.

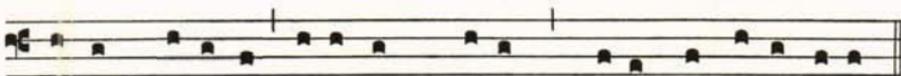
In hoc cognóvi quóniam voluísti me: * quóniam non gaudébit inimícus meus super me.

Me autem propter innocéntiam suscepísti: * et confirmásti me in conspéctu tuo in aetérnum.

Benedíctus Dóminus, Deus Israël, a saéculo et usque in saéculum: * fiat, fiat.

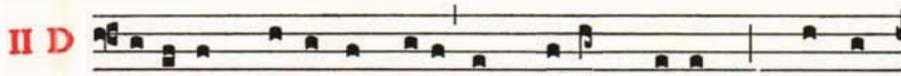
Réquiem aetérnam.

Antiphona

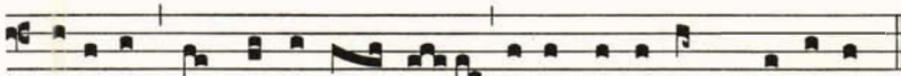


Sa-na, Dómi-ne, á-nimam me-am, qui-a pec-cá-vi ti-bi.

3 Antiphona



Si-tí-vit * á-nima me-a ad De-um vi-vum: quando



vé-ni-am, et appa-ré - bo ante fá-ci-em Dómi-ni?

Wherefore I say: "Have pity on me, O Lord, and heal my soul!
For I have sinned against thee."

Mine enemies speak evil of me: "When will he die and his
name perish?"

And if one comes to see me his words are insincere; his heart is
stored with malice, and he departs to spread the tale.

All who hate me whisper together against me; evil things they
devise against me, as they say:

"A deadly malady is come over him; he who lies there will rise
no more."

Even my close friend in whom I trusted and who ate my bread,
even he has kicked me.

But do thou, O Lord, take pity and raise me up, that I may
repay them.

Thou shalt I know thou dost favor me, when my foe does not
gloat over me.

But thou wilt support me against harm, and keep me in thy sight
forever.

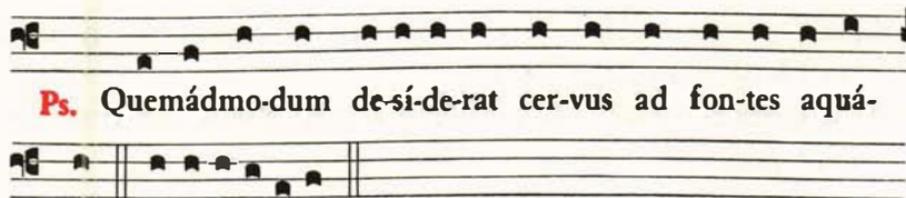
Praised be the Lord God of Israel forever and evermore. Amen!
Amen!

Eternal rest grant unto them, O Lord.

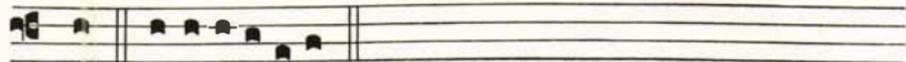
And let perpetual light shine upon them.

Antiphon: Heal my soul, O Lord, for I have sinned against thee.

3 Antiphon: My soul * is athirst for the living God. O when
shall I come again and behold the face of the Lord?



Ps. Quemádmó-dum de-sí-de-rat cer-vus ad fon-tes aquá-



rum. E u o u a e.

Psalmus 41

QUEMÁDMODUM desíderat cervus ad fontes aquárum: *
ita desíderat ánima mea ad te, Deus.

Sitívit ánima mea ad Deum fortem vivum: * quando véniam, et
apparébo ante fáciem Dei?

Fuérumt mihi lácrimae meae panes die ac nocte: * dum díctur
mihi quotidie: Ubi est Deus tuus?

Haec recordátus sum, et effúdi in me ánimam meam: * quóniam
transíbo in locum tabernáculi admirábilis, usque ad domum Dei.

In voce exsultatiónis, et confessiόνis: * sonus epulántis.

Quare tristis es, ánima mea? * et quáre contúrbas me?

Spera in Deo, quóniam adhuc confitébor illi: * salutáre vultus
mei, et Deus meus.

Ad meípsum ánima mea conturbáta est: * proptérea memor ero
tui de terra Jordánis, et Hermóniim a monte módico.

Abýssus abýssum ínvocat, * in voce cataractárum tuárum.

Omnia excélsa tua, et fluctus tui * super me transiérunt.

In die mandávit Dóminus misericórdiam suam: * et nocte cán-
ticum ejus.

Apud me orátio Deo vitae meae, * dicam Deo: Suscéptor meus es.

Quare oblítus es mei? * et quare contristátus incédo, dum affligit
me inimícus?

Dum confringúntur ossa mea, * exprobravérunt mihi qui tríbulant
me inimíci mei.

Dum dicunt mihi per síngulos dies: Ubi est Deus tuus? * quare
tristis es, ánima mea? et quare contúrbas me?

Spera in Deo, quóniam adhuc confitébor illi: * salutáre vultus
mei, et Deus meus.

Réquiem aetérnam.

Psalm 41

AS THE hart doth pant for the water-brooks, so doth my soul long for thee, O God.

My soul is athirst for God, for the living God, O when shall I come again and behold the face of God?

My tears are become my bread by day and by night. While each day they keep asking me: "Where is thy God?"

I recall former times as I pour out my soul within me; how I passed with the throng, led the way to God's house,

Amidst the sound of exulting and praising, a crowd keeping festival.

Why art thou cast down, O my soul, why in a turmoil within me? Put thy trust in God, for yet again will I praise Him; He a solace to mine eyes, my God!

My soul is weighed down upon me, and so I remember thee, here in Jordan's land and in Hermon, from Misar's hill.

Where surging waves call to surging waves in the roar of thy cascades; all thy breakers and thy billows sweep over me.

Yet by daytime the Lord will lavish His graces; and in the night I shall sing unto Him, and laud Him, the God of my life.

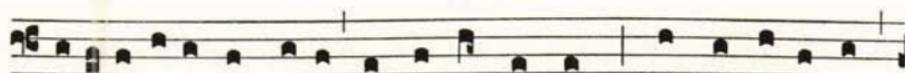
I say to God: "Thou Who art my Rock, why hast thou forgotten me? Why go I mourning, oppressed by the enemy?"

Crushing my bones mine adversaries taunt me, as they say to me daily: "Where is thy God?"

Why art thou cast down, O my soul, why in a turmoil within me? Put thy trust in God, for yet again will I praise Him; He a solace to mine eyes, my God!

Eternal rest grant unto them, O Lord.

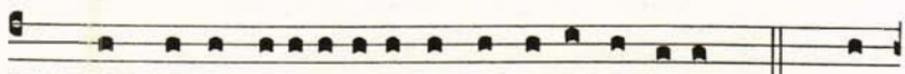
And let perpetual light shine upon them.

Antiphona

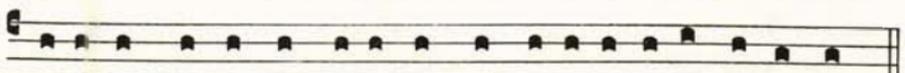
Si-tí-vit á-ni-ma me-a ad De-um vi-vum: quando vé-ni-am,



et appa-ré-bo an-te fá-ci-em Dó-mi-ni?



Ps. Ne tradas bésti-is á-nimas confi-tén-tes ti-bi. **Rp.** Et

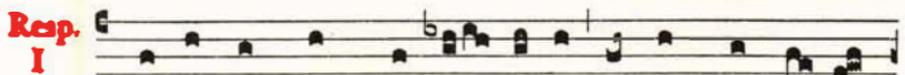


á-nimas páupe-rum tu-ó-rum ne ob-li-vis-cá-ris in fi-nem.

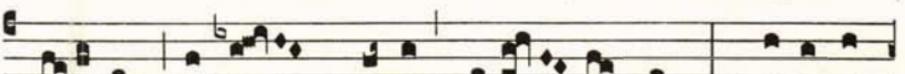
Pater noster, **totum secreto.**

Lectio vii**Job 17, 1-3; 11-15**

SPIRITUS meus attenuábitur, dies mei breviabúntur, et solum mihi súperest sepúlcrum. Non peccávi, et in amaritudínibus moráitur óculus meus. Líbera me, Dómine, et pone me juxta te, et cújusvis manus pugnet contra me. Dies mei transiérunt, cogitátiónes meae dissipátae sunt, torquéntes cor meum. Noctem ver-térunt in diem, et rursum post ténebras spero lucem. Si sustinúero, inférnus domus mea est, et in ténebris stravi léctulum meum. Putrédini dixi: Pater meus es; mater mea, et soror mea, vérmibus. Ubi est ergo nunc praestolátió mea, et patiéntiam meam quis consíderat?



Resp. I Peccán-tem me * co-tí-di-e, et non me pae-ni-



tén-tem, ti-mor mortis con-túr-bat me: * Qui-a in

Antiphon: My soul is athirst for the living God. O when shall I come again and behold the face of the Lord?

Ps. Deliver not unto beasts the souls of them who acknowledge thee.

R. And forget not the souls of thy poor forever.

Our Father **the whole inaudibly.**

Lesson VII

Job 17:1-3; 11-15

MY SPIRIT shall be wasted, my days shall be shortened and only the grave remaineth for me. I have not sinned, and my eye abideth in bitterness. Deliver me, O Lord, and set me beside thee, and let any man's hand fight against me. My days have passed away, my thoughts are dissipated, tormenting my heart. They have turned night into day, and after darkness I hope for light again. If I wait hell is my house, and I have made my bed in darkness. I have said to rottenness: Thou art my father; to worms, my mother and my sister. Where is now then my expectation, and who considereth my patience?

Responsory

Because I sin daily and do not repent, the fear of death troubles me. O God, have mercy on me and save me, for in hell there is no redemption.



in-fér - no nulla est red-émpti - o, mi-se-ré-re
 me - i, De-us, et sal - va me. *Ps.* De - us, in nómi-ne
 tu-o sal - vum me fac, et in vir-tú-te tu-a lí - be - ra
 me. * Qui-a.

Lectio viii

Job 19, 20-27

PELLI meae, consúptis cárnibus, adhaésit os meum, et derelícta sunt tantúmmodo lábia circa dentes meos. Misérémini mei, misérémini mei, saltem vos, amíci mei, quia manus Dómini tétigit me. Quare persequímini me sicut Deus, et cárnibus meis saturámini? Quis mihi tríbuat ut scribántur sermónes mei? quis mihi det ut exaréntur in libro stylo férreo, et plumbi lámína, vel celte sculpántur in sílice? Scio enim quod Redémptor meus vivit, et in novíssimo die de terra surrectúrus sum: et rursum circúndabor pelle mea, et in carne mea vidébo Deum meum. Quem visúrus sum ego ipse, et óculi mei conspectúri sunt, et non álius: repósita est haec spes mea in sinu meo.

Resp. VIII



Dó - mi - ne, * secúndum actum me - um
 no - li me ju - di - cá - re: ni - hil dig-num

V. Save me, O God, by thy name, and judge me in thy strength.

R. O God, have mercy on me and save me, for in hell there is no redemption.

Lesson VIII

Job 19:20-27

THE flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth. Have pity on me, have pity on me, at least you, my friends, because the hand of the Lord hath touched me. Why do you persecute me as God, and glut yourselves with my flesh? Who will grant me that my words may be written? Who will grant me that they may be marked down in a book? With an iron pen and in a plate of lead, or else be graven with an instrument in flint stone? For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another. This my hope is laid up in my bosom.

Responsory

Judge me not, O Lord, according to my works, for I have done

in conspéc-tu tu - o e - gi: íd - e - o
 dé - pre - cor ma - jes - tá - tem tu - am, *
 Ut tu, De - us, dé - le - as in - iqui - tá -
 tem me - am. *V.* Ampli - us la - va
 me, Dó - mi - ne, ab in - jus - tí - ti - a me - a, et a
 de - líc - to me - o munda me. * Ut tu.

Lectio ix

Job 10, 18-22

QUARE de vulva eduxísti me? qui útinam consúmptus essem, ne óculus me vidéret! Fuíssem quasi non essem, de útero translátus ad túmulum. Numquid non páucitas diérum meórum finiétur brevi? Dimítte ergo me, ut plangam páululum dolórem meum: ántequam vadam, et non revérta, ad terram tenebrósam et opértam mortis calígine: terram misériae et tenebrárum, ubi umbra mortis, et nullus ordo, sed sempitérnus horror inhábitat.

Sequens Responsorium tunc ponitur, quando dictus fuerit tertius Nocturnus tantum pro Defunctis.

Resp.
I

Lí - be - ra me, * Dó - mi - ne, de vi - is

nothing worthy in thy sight. Wherefore, I appeal to thy Majesty, that thou wouldst blot out my transgressions, O God.

Ps. Wash me thoroughly, O Lord, from mine iniquity, and cleanse me from my sin.

R. That thou wouldst blot out my transgressions, O God.

Lesson IX

Job 10:18-22

WHY didst thou bring me forth out of the womb? O that I had been consumed that eye might not see me! I should have been as if I had not been, carried from the womb to the grave. Shall not the fewness of my days be ended shortly? Suffer me, therefore, that I may lament my sorrow a little. Before I go, and return no more to a land that is dark and covered with the mist of death; a land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth.

The following responsory is used if only the third nocturn has been said for the departed:

Responsory I

From the pathways of hell, deliver me, O Lord, Who didst

in-fér-ni, qui por-tas aé-re-as confre -
 gís - ti: et vi - si - tás - ti in-fér-num, et
 de-dís-ti e - is lu - men, ut vi - dé - rent te: *
 Qui e - rant in poe - nis tenebrá - -
 - rum. **V.** Clamántes et di - cén - tes:
 Adve - nís - ti, Red-émptor nos - ter. * Qui
 e - rant. **V.** Ré-qui-em ae-tér-nam do-na e - is,
 Dó - mi - ne: et lux perpé - tu - a lú-ce-at e - is.
 * Qui e - rant.

Sequens Responsorium ponitur loco praecedentis, quando tres Nocturni dicti fuerint pro Defunctis.

break the gates of brass asunder, Who didst descend into limbo and grant the souls therein light, that they who were in affliction and darkness might behold thee.

V. They cried out, saying: Thou hast come, O our Redeemer!

R. They who were in affliction and in darkness.

V. Eternal rest grant unto them, O Lord. And let perpetual light shine upon them.

R. Who were in affliction and in darkness.

But the following responsory replaces the one above whenever three nocturns have been said for the departed:

I

Lí-be - ra me, Dó - mi - ne, * de morte ae - tér - na,
 in di - e il - la tre - mén - da: * Quando cae - li
 mo - véndi sunt et ter - ra: † Dum vé - -
 ne - ris ju - di - cá - re saé - cu - lum per
 ig - nem. **∇**. Tremens factus sum ego, et tí - me - o,
 dum discússi - o vé - ne - rit, at - que ventú - ra i - ra. *
 Quando cae - li mo - vén - di sunt et ter - ra.
∇. Di - es il - la, di - es i - rae, ca - la - mi - tá - tis et
 mi - sé - ri - ae, di - es magna et a - má - ra val - de.
 † Dum vé - - ne - ris ju - di - cá - re

Responsory II

Deliver me, O Lord, from everlasting death on that dread day when the heavens shall be moved and the earth, whilst thou shalt come to judge the world by fire.

V. I quake with fear and terror, awaiting the day of accounting and the wrath to come.

R. When the heavens shall be moved and the earth.

V. That day, the day of anger, of calamity, of misery, a day so awful and so bitter.

R. Whilst thou shalt come to judge the world by fire.

saé - cu - lum per ig - nem. **℣.** Ré-qui-em
 ae-tér-nam do-na e - is, Dó - mi - ne: et lux perpé-
 tu - a lú - ce - at e - is.

Repetitur *Líbera me, Dómine, usque ad ℣. Tremens factus sum ego exclusive.*

Deinde, si Laudes omnino omittantur, post ultimum Responsorium dicuntur Pater noster et Preces, ut infra ad Laudes, pag. 132.

Si vero Matutinum, cum unico vel tribus Nocturnis, a Laudibus separetur, post ultimum Responsorium subjungitur:

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Deinde dicitur Oratio (seu dicuntur Orationes) ut supra in Vesperis, pag. 50, additis sequentibus:

℣. Réquiem aetérnam dona eis, Dómine.

℞. Et lux perpétua lúceat eis.

℣. Requiéscant in pace.

℞. Amen.

AD LAUDES

Quoties Laudes a Matutino separantur, dicitur secreto Pater noster et Ave, María; secus absolute incipitur a sequenti

1 Antiphona

I f Exsultábunt Dómi-no * ossa humi-li - á - ta. **Ps.**
 Mi-se-ré-re me - i, De - us. E u o u a e.

Ps. Eternal rest grant unto them, O Lord. And let perpetual light shine upon them.

Deliver me, O Lord, from everlasting death on that dread day when the heavens shall be moved and the earth, whilst thou shalt come to judge the world by fire.

Then if Lauds is omitted entirely, the **Our Father** is said, together with the rest of the prayers given below at the end of Lauds, p. 133.

However, if there will be an interval between Matins (whether one or three nocturns) and Lauds, after the last responsory one adds:

Ps. The Lord be with you.

R. And with thy spirit.

Then the oration (or several), given above in Vespers, p. 51, is said, concluding with:

Ps. Eternal rest grant unto them, O Lord.

R. And let perpetual light shine upon them.

Ps. May they rest in peace.

R. Amen.

LAUDS

If there has been an interval between Matins and Lauds, the **Our Father** and **Hail Mary** are said first inaudibly; otherwise one begins at once with the following antiphon:

1 Antiphon: The bones which thou hast crushed * will rejoice in the Lord.

Psalmus 50

MISERERE mei, Deus, * secúndum magnam misericórdiam tuam.

Et secúndum multitudínem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me. Quóniam iniquitátem meam ego cognóscó: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiae tuae manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et laetítiam: * et exsultábunt ossa humiliáta.

Avérte faciém tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne prójicias me a fácie tua: * et spíritum sanctum tuum ne áuferas a me.

Redde mihi laetítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salutis meae: * et exsultábit língua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si volúisses sacrificium, dedíssem útique: * holocáustis non delectáberis.

Psalm 50

BE MERCIFUL to me, O God, for great is thy goodness.
And in the greatness of thy compassion blot out my transgressions.

Wash me thoroughly from my guilt, and cleanse me from my sin.
For I acknowledge my transgressions, and my sin is ever before me.

Against thee alone have I sinned, and done what is evil in thy sight.

My guilt I confess that thou mayest appear just and above reproach in thy judgment of me.

Lo, iniquity was born with me! And in sin did my mother conceive me.

Surely thou lovest my sincerity; therefore, givest thou me insight to thy wisdom.

Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Let me hear joy and gladness, that the bones which thou hast crushed may rejoice.

Turn away thy face from my sins, and blot out all my wrongdoing.

Create a clean heart in me, O God, and renew a right spirit within me.

Drive me not from thy presence, and take not from me the power of thy holy spirit.

Give me again the delight of thy grace, and let a noble spirit uphold me.

Then will I show the godless thy ways, and sinners shall be converted to thee.

Save me from bloody violence, my Helper and my God, that my tongue may praise thy justness.

O Lord, open thou my lips, and my mouth shall declare thy praise.
For thou hast no delight in sacrifice, and burnt-offerings thou wouldst refuse if I offered.

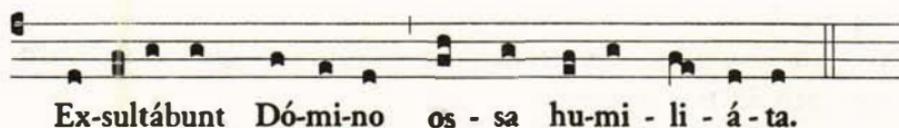
Sacrificium Deo spíritus contribulátus: * cor contrítum, et humili-
átum, Deus, non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: * ut aedifi-
céntur muri Jerúsalem.

Tunc acceptábis sacrificium justítiae, oblatiónes, et holocáusta: *
tunc impónent super altáre tuum vítulos.

Réquiem aetérnam.

Antiphona



2 Antiphona

VIII G



Psalmus 64

TE DECET hymnus, Deus, in Sion: * et tibi reddétur votum
in Jerúsalem.

Exáudi oratiónem meam: * ad te omnis caro véniet.

Verba iniquórum praevaluérunt super nos: * et impietátibus
nostris tu propitiáberis.

Beátus, quem elegísti, et assumpsísti: * inhabitábit in átriis tuis.

Replébimur in bonis domus tuae: * sanctum est templum tuum,
mirábile in aequitáte.

Exáudi nos, Deus, salutáris noster, * spes ómnium fínium terrae,
et in mari longe.

My sacrifice, O God, is a spirit which is penitent; my heart
sorrowing and humbled, O Lord, do not despise!

Deal kindly, O Lord, and graciously with Sion, and let Jerusalem
arise anew.

Then shalt thou be honored with true oblations; then shall they
offer young bullocks upon thine altar.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Antiphon: The bones which thou hast crushed will rejoice in
the Lord.

2 Antiphon: Hear, O Lord, * my prayer; all flesh shall come
unto thee.

Psalm 64

PRAISE, O God, is due thee in Sion, and to thee let a vow
be paid, thou Who hearest prayer.

All flesh cometh unto thee laden with guilt.

Our transgressions weigh upon us; do thou purge them.

Blessed be the man whom thou dost elect and adopt, that he
may dwell in thy courts.

May we be filled with the good things of thy house, with the
holiness of thy Temple.

Faithfully thou hearest us with wondrous deeds, O God, our
Savior,

The Confidence of all ends of the earth and the sea afar off.

Praeparans montes in virtute tua, accinctus potentia: * qui conturbas profundum maris, sonum fluctuum ejus.

Turbabuntur Gentes, et timebunt qui habitant terminos a signis tuis: * exitus matutini, et vespere delectabis.

Visitasti terram, et inebriasti eam: * multiplicasti locupletare eam. Flumen Dei repletum est aquis, † parasti cibum illorum: * quoniam ita est praeparatio ejus.

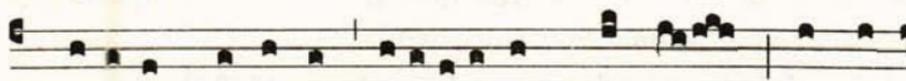
Rivos ejus inebria, multiplica genimina ejus: * in stilliciis ejus laetabitur germinans.

Benedices coronae anni benignitatis tuae: * et campi tui replebuntur ubertate.

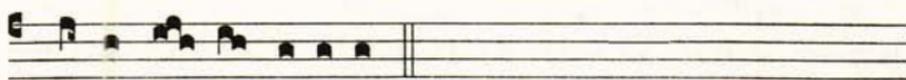
Pinguescunt speciosa deserti: * et exultatione colles accingentur. Induti sunt arietes ovium, † et valles abundabunt frumento: * clamabunt, etenim hymnum dicent.

Requiem aeternam.

Antiphona



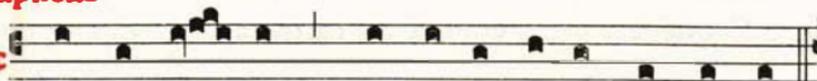
Ex-audi, Do-mi-ne, o-ra-ti-o-nem me-am: ad te



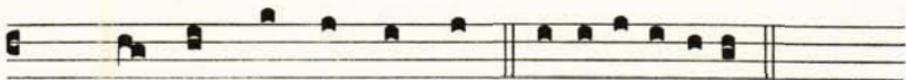
om-nis ca-ro ve-ni-et.

3 Antiphona

VII c



Me sus-ce-pit * dex-te-ra tu-a, Do-mi-ne.



Ps. De-us, De-us me-us. E u o u a e.

Psalmus 62

DEUS, Deus meus, * ad te de luce vigilo. Sitivit in te anima mea, * quam multipliciter tibi caro mea.

Girded with power, thou settest fast the mountains,
Thou stillest the raging of the seas and of their waves, and the
tumult of nations.

And they that dwell in uttermost parts are afraid of thy signs;
To the limits of east and west thou spreadest joy.

Thou hast helped the land with plenteous rain, in many ways
enriching it.

The river of God is full of water; thou hast provided their corn
in so preparing the earth,

Drenching its furrows and loosening its clods,
With gentle rain-drops thou hast gladdened the buds.

Thou hast crowned the year with thy bounty, and abundance
follows thy footsteps.

The pastures of the wilderness drip verdure, and the hillsides
are gay in their floral array.

Flocks cover the meadows, the vales abound with wheat. They
shout for joy and sing a hymn of praise.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Antiphon: Hear, O Lord, my prayer; all flesh shall come unto
thee.

3 Antiphon: Thy right hand * will receive me, O Lord.

Psalm 62

THOU, O God, art my God; earnestly I seek thee.
My soul doth thirst for thee, my body doth long for thee,
like an arid parched land without water.

In terra desérta, et ínvia, et inaquósa: † sic in sancto appáruí tibi, *
ut vidérem virtútem tuam, et glóriam tuam.

Quóniam mélior est misericórdia tua super vitas: * lábia mea
laudábunt te.

Sic benedicám te in vita mea: * et in nómine tuo levábo manus
meas.

Sicut ádipe et pinguédine repleátur ánima mea: * et lábiis ex-
sultatiónis laudábit os meum.

Si memor fui tui super stratum meum, † in matutínis meditábor
in te: * quia fuísti adjútor meus.

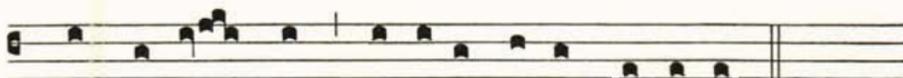
Et in velaménto alárum tuárum exsultábo, † adhaésit ánima mea
post te: * me suscépit délixtera tua.

Ipsi vero in vanum quaesiérunt ánimam meam, † introíbunt in
inferióra terrae: * tradéntur in manus gládii, partes vúlpium
erunt.

Rex vero laetábitur in Deo, † laudabúntur omnes qui jurant in
eo: * quia obstrúctum est os loquéntium iníqua.

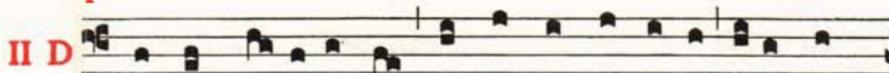
Réquiem aetérnam.

Antiphona

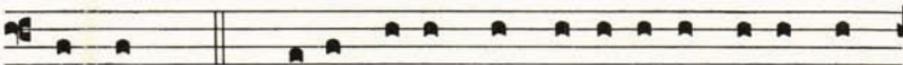


Me sus-cé - pit déx-te-ra tu - a, Dó-mi-ne.

4 Antiphona



A por - ta ín-fe - ri * é - ru - e, Dó-mi-ne, á-ni-mam



me - am. **Cant.** Ego di-xi: In di-mí-di - o di - é - rum



me - ó - rum. E u o u a e.

Thus I contemplate thee in the holy place, to look upon thy power and thy glory.

For thy favor is better than life; my lips shall praise thee.

Even so will I bless thee all my life, and lift up my hands in thy name.

My soul shall be sated as with marrow and fat, and my mouth shall praise thee with jubilant lips,

When I will be mindful of thee on my bed, and meditate on thee in the vigils of night.

For thou art become my helper, and I exult in the shadow of thy wings.

My soul cleaves to thee, thy right hand upholds me.

But they who seek after my life shall go down into the nether-world.

They shall be given over to the power of the sword, and be left unburied for the jackals.

But the king shall rejoice in God; whoever swears by him shall glory, for the mouth speaking evil shall be silenced.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Antiphon: Thy right hand will receive me, O Lord.

4 Antiphon: From the gates of hell, * deliver my soul, O Lord.

Canticum Ezechiae

Isai. 38, 10-20

EGO dixi: In dimídio diérum meórum * vadam ad portas inferi.

Quaesívi resíduum annórum meórum. * Dixi: Non vidébo Dóminum Deum in terra vivéntium.

Non aspíciam hóminem ultra, * et habitatórem quiétis.

Generátio mea abláta est, et convolúta est a me, * quasi tabernáculum pastórum.

Praecísa est velut a texénte, vita mea: † dum adhuc ordírer, succídit me: * de mane usque ad vésperam fínies me.

Sperábam usque ad mane, * quasi leo sic contrívit ómnia ossa mea: De mane usque ad vésperam fínies me † sicut pullus hirúndinis sic clamábo, * meditábor ut colúmba:

Attenuáti sunt óculi mei, * suspiciéntes in excélsu:

Dómine, vim pátor, respónde pro me. * Quid dicam, aut quid respondébit mihi, cum ipse fécerit?

Recogitábo tibi omnes annos meos * in amaritúdine ánimae meae.

Dómine, si sic vívitur, et in tálibus vita spíritus mei, † corrípies me, et vivificábis me. * Ecce in pace amaritúdo mea amaríssima.

Tu autem eruísti ánimam meam ut non períret: projecísti post tergum tuum ómnia peccáta mea.

Quia non inférnus confitébitur tibi, † neque mors laudábit te: * non exspectábunt qui descéndunt in lacum, veritátem tuam.

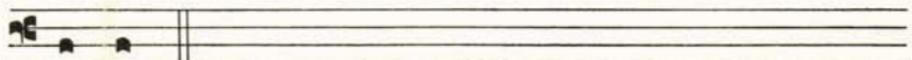
Vivens vivens ipse confitébitur tibi, sicut et ego hódie: * pater fíliis notam fáciat veritátem tuam.

Dómine, salvum me fac, * et psalmos nostros cantábimus cunctis diébus vitae nostrae in domo Dómini.

Requiem aetérnam.

Ant. 

A por - ta ín - fe - ri é - ru - e, Dó - mi - ne, á - ni - mam



me - am.

Canticle of Ezechias

Isaias 38:10-20

I SAID: "At the height of my days I shall wander to the gates of death's realm, robbed of the rest of my years."

So I said: "No longer shall I see the Lord in the land of the living, no longer see man among the dwellers of earth."

My dwelling will dissolve and be taken away from me like the shepherd's tent.

Like a weaver I roll up my life; He cuts me off from the thread; day and night thou dost torture me.

I shout aloud until morning; as a lion, He is crushing all my bones; day and night thou dost torture me.

My lament is like a swallow's chirping, my moan like a dove's cooing.

My eyes are weakened, looking upward; Lord, I suffer violence — stay by me!

What shall I say? For He spoke to me, and He Himself hath done it. Vanquishing bitterness of soul I shall complete my years.

They remain alive whom the Lord safeguards, and in their midst will I complete the life of my spirit; thou hast healed me and kept me alive.

See, my misery He has turned to my salvation; thou hast rescued my soul from the pit of destruction; all my sins thou hast cast behind thy back.

Surely, death's realm does not praise thee, nor does death glorify thee; they who sink into the pit do not trust in thy fidelity.

Only the living, with his life spared, sings thy praise like I do today; the father tells his children about thy fidelity.

The Lord doth keep me; and our songs of jubilation shall resound in the Lord's house all the days of our life.

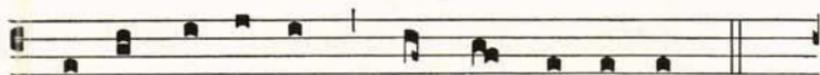
Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

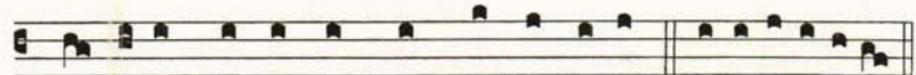
Antiphon: From the gates of hell, deliver my soul, O Lord.

5 Antiphona

VII a



Om-nis spí-ri-tus * lau-det Dó-mi-num. Ps.



Lau-dá-te Dó-mi-num in sanc-tis e-jus. E u o u a e.

Psalmus 150

LAUDÁTE Dóminum in sanctis ejus: * laudáte eum in firma-
ménto virtútis ejus.

Laudáte eum in virtútibus ejus: * laudáte eum secúndum multi-
túdinem magnitúdinis ejus.

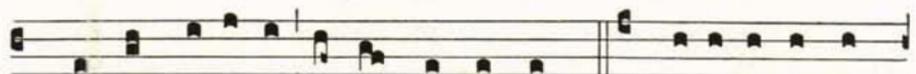
Laudáte eum in sono tubae: * laudáte eum in psaltério, et cíthara.
Laudáte eum in týmpano, et choro: * laudáte eum in chordis,
et órgano.

Laudáte eum in cýmbalis benesonántibus: † laudáte eum in
cýmbalis jubilatiónis: * omnis spíritus laudet Dóminum.

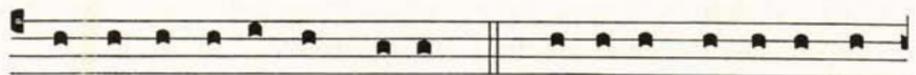
Réquiem aetérnam.

Et lux perpétua.

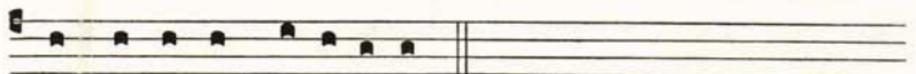
Antiphona



Om-nis spí-ri-tus laudet Dó-mi-num. V. Audí-vi vo-cem



de cae-lo di-cén-tem mi-hi. R. Be-á-ti mór-tu-i qui



in Dó-mi-no mo-ri-ún-tur.

5 Antiphon: Let every living being * praise the Lord.

Psalm 150

PRAISE the Lord in His sanctuary; praise Him in the surety of His heavenly fortress.

Praise Him because of His mighty deeds; praise Him because of His wonderful greatness.

Praise Him with the sound of trumpet; praise Him on harp and zither.

Praise Him with cymbal and dance; praise Him with strings and organ.

Praise Him with sweet-sounding cymbals; praise Him with crashing cymbals. Let every living being praise the Lord.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

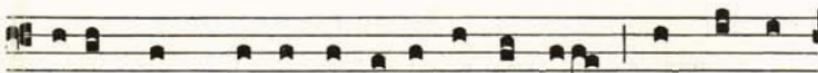
Antiphon: Let every living being praise the Lord.

V. I heard a voice from heaven saying to me.

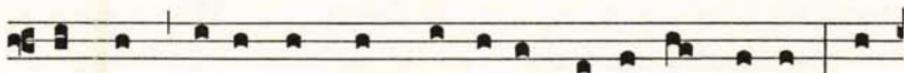
Ry. Blessed are the dead who die in the Lord.

Ad Benedictus, Antiphona

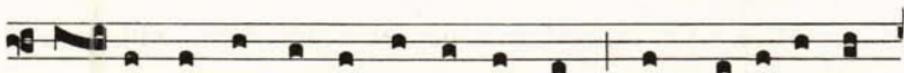
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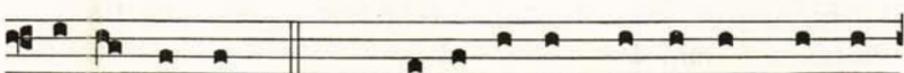
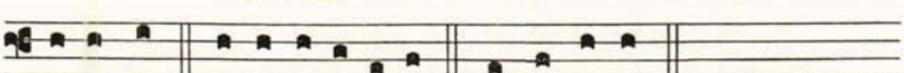
E-go sum * re-sur-réc-ti-o et vi-ta: qui cre-dit



in me, é-ti-am si mór-tu-us fú-e-rit, vi-vet: et



om-nis qui vi-vit et cre-dit in me, non mo-ri-é-tur

in ae-tér-num. **Cant.** Be-ne-díc-tus Dó-mi-nus De-us

Is-ra-el. E u o u a e. Et e-ré-xit.

Canticum Zachariae

Luc. 1, 68-79

BENEDÍCTUS Dóminus, Deus Israël, * quia visitávit, et fecit redemptionem plebis suae:

Et erexit cornu salutis nobis: * in domo David, púeri sui.

Sicut locúsus est per os sanctórum, * qui a saéculo sunt, prophetárum ejus:

Salútem ex inimícis nostris, * et de manu ómnium, qui odérunt nos:

Ad faciéndam misericórdiam cum pátribus nostris: * et memórari testaménti sui sancti.

Jusjurándum, quod jurávit ad Abraham, patrem nostrum, * datúrum se nobis:

Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviámus illi.

Antiphon to the Canticle of Zachary

I am * the Resurrection and the life; he that believeth in me, although he be dead, shall live; and every one that liveth and believeth in me shall not die forever.

Canticle of Zachary

Luke 1:68-79

BLESSED be the Lord God of Israel, for He hath visited and redeemed His people,
And hath raised up a mighty Savior for us in the lineage of David His servant.
Thus He foretold by the mouth of His holy prophets who have been from times ancient;
That He might rescue us from our enemies—from the hand of all that hate us.
Now is granted the mercy promised to our fathers, remembering His holy covenant;
And the oath which He swore to Abraham our father that He would extend to us;
That we, delivered from the hand of our enemies, might serve Him without fear,

In sanctitáte, et justítia coram ipso, * ómnibus diébus nostris.
 Et tu, puer, Prophéta Altíssimi vocáberis: * praeíbis enim ante
 fáciem Dómini paráre vias ejus:
 Ad dandam sciéntiam salútis plebi ejus: * in remissiónem
 peccatórum eórum:
 Per víscera misericórdiae Dei nostri: * in quibus visitávit nos,
 óriens ex alto:
 Illumináre his, qui in ténebris, et in umbra mortis sedent: * ad
 dirigéndos pedes nostros in viam pacis.
 Réquiem aetérnam.

Antiphona



E-go sum re-sur-réc-ti-o et vi-ta: qui cre-dit in
 me, é-ti-am si mór-tu-us fú-e-rit, vi-vet: et om-nis
 qui vi-vit et cre-dit in me, non mo-ri-é-tur in
 ae-tér-num.

Deinde flexis genibus:

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

℟. Sed libera nos a malo.

Psalmus 129

Qui non dicitur in die obitus seu depositionis defuncti, neque aliis diebus quibus Officium recitatur ritu duplici.

Living in holiness and righteousness before Him all our days.
And thou, child, shall be called the prophet of the Highest, for
thou shalt go before the face of the Lord to prepare His ways;
To give knowledge of salvation to His people—the remission
of their sins,

Through the bounteous mercy of our God in which the Orient
from on high hath visited us,

To give light to them that sit in darkness and in the shadow of
death, to direct our feet into the way of peace.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Antiphon: I am the Resurrection and the life; he that believeth
in me, although he be dead, shall live; and every one that liveth
and believeth in me shall not die forever.

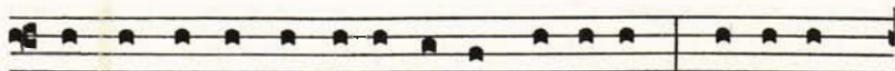
Hereupon all kneel for the prayers:

Our Father **inaudibly until**

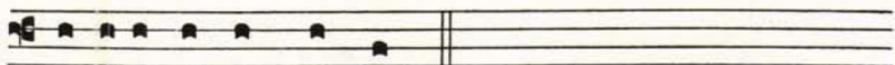
℣. And lead us not into temptation.

℟. But deliver us from evil.

**The psalm which follows is not said on the day of death or burial,
nor on other days when the office is recited in solemn manner (ritu
duplici):**



De pro-fún-dis cla-má-vi ad te, Dó-mi-ne: * Dó-mi-ne,



ex-áudi vo-cem me-am:

Fiant aures tuae intendéntes, * in vocem deprecationis meae.
Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?
Quia apud te propitiátio est: * et propter legem tuam sustínui te,
Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in
Dómino.

A custódia matutína usque ad noctem: * speret Israël in Dómino.
Quia apud Dóminum misericórdia: * et copiósa apud eum
redémptio.

Et ipse rédimet Israël, * ex ómnibus iniquitátibus ejus.

Réquiem aetérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Deinde dicuntur Preces et Oratio sive Orationes Officio congruentes,
ut supra in Vesperis, pag. 50.

In Exsequiis vero defuncti, praesente corpore, dicuntur in fine
Laudum Preces et Oratio ut supra, pag. 30.

DE EXSEQUIIS ABSENTE DEFUNCTI CORPORE, SIVE IN DIE TERTIO, SEPTIMO, TRIGESIMO ET ANNIVERSARIO, SIVE IN ALIO DIE

1. Si faciendae sint Exsequiae absente corpore defuncti, in ecclesia dicitur pro temporis opportunitate Officium Defunctorum, cum uno vel tribus Nocturnis et Laudibus, aut etiam sine Laudibus. Deinde celebratur Missa solemn'is de Requie, si juxta rubricas Missalis permittatur.

Post Missam, Celebrans deponit planetam et manipulum in plano ad cornu Epistolae, accipit pluviale nigri coloris, et, praecedentibus duobus acolythis, uno cum navicula incensi et thuribulo, altero cum vasculo aquae benedictae et aspersorio, post eos Subdiacono cum Cruce, et duobus ceroferaariis cum luminaribus accensis, et Clero, accedit cum

Psalm 129

OUT of the depths, I cry, O Lord, to thee; Lord, hearken to my plea!

Let thine ears be attentive to my suppliant sigh.

If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it?

But there is forgiveness with thee, in order that thou mayest be revered.

Yea, in God do I trust, and my soul hopeth in His word.

My soul waits for the Lord, more than watchmen for the dawn.

More than watchmen for the dawn, let Israel wait for the Lord.

For with the Lord there is mercy, and the plentitude of redemption is with Him.

Yea, He shall redeem Israel from all his guilt.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Now are said the prayers and oration (or orations) which correspond to the nature of the office, as given above at Vespers, p. 51. But if the office forms part of the obsequies with the body present, at the end of Lauds the prayers and oration are those given above on p. 31.

THE EXEQUIES WHEN THE BODY IS NOT PRESENT

(whether on the third, seventh, thirtieth, or anniversary day, or on some other day)

1. If the exequies take place when the body is not present, the Office for the Dead is held in church, in so far as time allows, either with one or three nocturns and Lauds, or even without Lauds. Then the solemn Requiem Mass is celebrated, provided it is permitted by the rubrics of the Missal.

After Mass the celebrant lays aside the chasuble and maniple at the Epistle side of the altar, and puts on a black cope. Preceded by two acolytes (one carrying the thurible and incense boat, the other the holy-water stoup with aspersory), by the subdeacon who carries the cross (and on either side of him two candle bearers with lighted candles), and by the rest of the clergy, the celebrant goes to the catafalque, being accompanied by the deacon on his left. The subdeacon with the cross takes his place at the end of the catafalque or funeral hearse which is farthest removed from the altar, standing between the afore-

Diacono a sinistris ad locum tumuli. Subdiaconus cum Cruce sistit se ad pedes tumuli seu lecticae mortuorum contra Altare, medius inter dictos acolythos tenentes luminaria; Celebrans vero ex alia parte in capite loci inter Altare et tumulum, aliquantulum versus cornu Epistolae, ita ut Crucem Subdiaconi respiciat; a sinistris ejus Diaconus, et prope eum alii duo acolythi deferentes thuribulum et vas aquae benedictae. Tunc, omissa Oratione Non intres, etc., a Clero circumstante cantatur *R̄*. Libera me, Dómine, etc., ut supra, pag. 20. Interim ministratur incensum, benedicitur, et imponitur in thuribulum.

2. Postea dicitur: Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Mox Sacerdos dicit: Pater noster, quod dum secreto continuatur, accipit asper orium, et circuit tumulum aspergens, atque incensans eodem modo, ut supra dictum est.

Postea dicit:

Ψ. Et ne nos indúcas in tentatióem.

R̄. Sed líbera nos a malo.

Ψ. A porta ínferi.

R̄. Erue, Dómine, ánimam ejus (ánimas eórum)

Ψ. Requiéscat (-ant) in pace.

R̄. Amen.

Ψ. Dómine, exáudi oratióem meam.

R̄. Et clamor meus ad te véniat.

Ψ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

ABSÓLVE, quaésumus, Dómine, ánimam fámuli tui **N.** (fámulae tuae **N.**) ab omni vínculo delictórum: ut, in resurrectionis glória, inter Sanctos et eléctos tuos resuscitátus (-a) respíret. Per Christum Dóminum nostrum. *R̄*. Amen.

Pro pluribus

Orémus.

Oratio

ABSÓLVE, quaésumus, Dómine, ánimas famulórum tuórum (famulárum tuárum) **N.** et **N.** (vel famulórum famularúmque tuárum) ab omni vínculo delictórum: ut, in resurrectionis glória, inter Sanctos et eléctos tuos resuscitáti (-ae) respírent. Per Christum Dóminum nostrum. *R̄*. Amen.

said acolytes with their candles. The celebrant is at the other end, between the catafalque and the altar, standing somewhat on the Epistle side and facing the cross of the subdeacon. The deacon is to his left and next to him are the two acolytes, holding the thurible and the holy-water stoup. Omitting the prayer *Non intres*, etc., the *Libera* is sung by the assisting clergy, as it is given above on p. 21. Meanwhile the incense is presented to the celebrant, who blesses it and puts it into the thurible.

2. *Whereupon is sung* Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Then the priest intones *Our Father*, and while it is continued inaudibly, he receives the aspersory, and goes around the catafalque sprinkling it, then incensing it in the same manner indicated above.

After this he says:

Ps. And lead us not into temptation.

R. But deliver us from evil.

Ps. From the gates of hell.

R. Deliver his (her) soul (their souls), O Lord.

Ps. May he (she) (they) rest in peace.

R. Amen.

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

For one

Let us pray.

Prayer

WE BESEECH thee, O Lord, absolve the soul of thy servant, *N.* (thy handmaid, *N.*), from every bond of his (her) sins, so that in the glorious resurrection he (she) may be awakened to new life amid the company of thy saints and thine elect. Through Christ our Lord. *R.* Amen.

For several

Let us pray.

Prayer

WE BESEECH thee, O Lord, absolve the souls of thy servants (thy handmaids) *N.* and *N.* from every bond of their sins, so that in the glorious resurrection they may be awakened to new life amid the company of thy saints and thine elect. Through Christ our Lord. *R.* Amen.

Si defunctus fuerit Sacerdos vel Episcopus, in Oratione exprimitur nomen dignitatis.

Loco praecedentis Orationis, Celebrans dicere potest Orationem, quae dicta est in Missa, vel aliam convenientem, ut in Missali, vel ut supra, pag. 52, adhibita tamen conclusione brevi.

Deinde Celebrans, faciens crucem manu dextera super tumulum, dicit:

℣. Réquiem aetérnam dona ei (eis), Dómine.

℟. Et lux perpétua lúceat ei (eis).

℣. Requiéscat (-ant) in pace.

℟. Amen.

℣. Anima ejus (Animae eórum) et ánimae ómnium fidélium defunctórum per misericórdiam Dei requiéscant in pace.

℟. Amen.

3. Deinde cum in sacristiam, praecedente Cruce, revertuntur, Celebrans inchoat sine cantu Antiphonam Si iniquitátes, et cum Clero recitat Psalmum De profúndis; postea ab omnibus repetitur Antiphona Si iniquitátes, et in sacristia dicuntur Preces, ut supra, pag. 34.

Quod si Absolutio facta fuerit pro omnibus fidelibus defunctis, Versus Animae eórum, Antiphona Si iniquitátes et Psalmus cum Precibus non dicuntur.

4. Praedictus autem ritus servatur pro defunctis adultis, tam Clericis quam laicis, quando Exsequiae fiunt absente defuncti corpore, sive in die tertio, septimo, trigesimo et anniversario ab obitu vel depositione defuncti, sive in alio die.

DE EXSEQUIIS PARVULORUM

1. In primis curent Parochi, ut, juxta vetustam et laudabilem ecclesiarum consuetudinem, parvulorum corpuscula non sepeliantur in communibus et promiscuis coemeteriorum sepulturis; sed ut pro illis in paroecialibus coemeteriis, quatenus commode fieri potest, speciales et separatos ab aliis loculos et sepulturas habeant, in quibus non sepeliantur nisi infantes vel pueri, qui ante usum rationis obierint et baptizati fuerint.

2. In funere parvulorum campanae, si pulsentur, non sono lugubri sed potius festivo pulsari debent.

ORDO SEPELIENDI PARVULOS

1. Cum infans vel puer baptizatus defunctus fuerit ante usum rationis, induitur juxta aetatem, et imponitur ei corona de floribus, seu

If the deceased is a priest or bishop the title of his dignity is expressed in the oration. In place of the preceding oration, the celebrant may use the one said in Mass, or another suitable one among those found in the Missal or as given above, p. 53, using the short form in the conclusion.

The celebrant then makes the sign of the Cross over the bier, saying:

V. Eternal rest grant unto him (her) (them), O Lord.

R. And let perpetual light shine upon him (her) (them).

V. May he (she) (they) rest in peace. **R.** Amen.

V. May his (her) soul (their souls) and the souls of all the faithful departed through the mercy of God rest in peace.

R. Amen.

As the ministers return to the sacristy, led by the crucifer, the celebrant begins the antiphon (without chant) If thou, O Lord, etc., and recites with the clergy the psalm Out of the depths; at the end all repeat the antiphon, and the prayers given above, p. 35, are finished in the sacristy.

If the absolution for all the faithful departed has taken place, then the versicle May their souls and the antiphon, psalm, and other prayers are omitted.

4. The ceremony described above is used for deceased adults, whether clergy or laity, whenever the exequies are held without the body being present, be it on the third, seventh, thirtieth, or anniversary day of death or burial or on some other day.

BURIAL OF CHILDREN

1. In the first place, let pastors be concerned that, in accordance with ancient and praiseworthy ecclesiastical practice, the little bodies of children are not interred in the part of the cemetery utilized for the general public. Rather, in so far as possible, they should have their own special and separate plot, where no others ought to be buried except baptized infants and children who die before attaining the use of reason.

2. At children's funerals the church bells, if rung, should not be tolled, but instead they should ring out in festive tone.

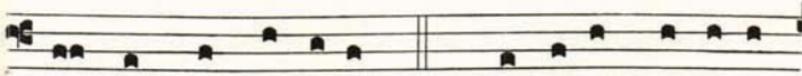
THE RITE FOR BURIAL OF CHILDREN

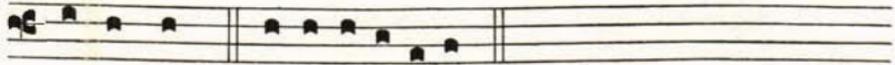
1. When a baptized infant or child dies before the age of reason, the body is clothed as befits its age, and around it are put flowers or

de herbis aromaticis et odoriferis, in signum integritatis carnis et virginitatis; Parochus autem, superpelliceo et stola alba indutus, et alii de Clero, si adsint, praecedente Cruce, quae sine hasta defertur, accedunt ad domum defuncti, cum clerico aspersorium deferente.

Sacerdos aspergit corpus, deinde dicit:

Antiphona

II D 

Sit no-men Dó-mi-ni. Ps. Lau-dá-te, pú-e-ri,

 Dó-mi-num. E u o u a e.

Psalmus 112

LAUDÁTE, púeri, Dóminum: * laudáte nomen Dómini.

Sit nomen Dómini benedíctum, * ex hoc nunc, et usque in saéculum.

A solis ortu usque ad occásum, * laudábile nomen Dómini.

Excélsus super omnes Gentes Dóminus, * et super caelos glória ejus.

Quis sicut Dóminus Deus noster, qui in altis hábitat, * et humília réspicit in caelo et in terra?

Súscitans a terra ínopem, * et de stércore érigens páuperem:

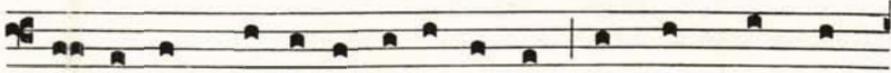
Ut cóllocet eum cum princípibus, * cum princípibus pópuli sui.

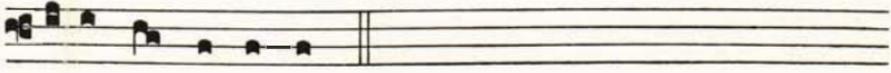
Qui habitáre facit stérilem in domo, * matrem filiórum laetántem.

Glória Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in princípio, et nunc et semper, * et in saécula saeculórum. Amen.

Antiphona



Sit no-men Dó-mi-ni be-ne-díc-tum, ex hoc nunc et

 usque in saé-cu-lum.

fragrant herbs or greens, in token of the infant's integrity and virginal purity. The pastor, vested in surplice and white stole, accompanied by other members of the clergy who may be available (one of whom carries the aspersion), goes to the home of the deceased. The procession is led by the crucifer who carries a cross that has no shaft.

The priest sprinkles the corpse, as he intones:

Antiphon: May the name of the Lord.

Psalm 112

YE CHILDREN, sing praise to the Lord; praise the name of the Lord.

May the name of the Lord be blessed, now and forever.

From the rising of the sun until its setting, let the Lord's name excel.

The Lord is high above all nations; His glory is above the heavens. Who is like unto the Lord our God Who dwelleth above, Who looketh down upon the insignificant of heaven and earth?

He lifteth the needy from the earth, and raiseth up the poor man from the dunghill;

That He might place him with nobles, with the princes of His people.

He causeth the barren woman of a household to be a joyful mother of children.

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon: May the name of the Lord be blessed; now and forever.

2. **Dum portatur corpus ad ecclesiam, dicatur Ps. 118, Beáti immaculáti.**

Psalmus 118, I

BEATI immaculáti in via: * qui ámbulant in lege Dómini.
Beáti, qui scrutántur testimónia ejus: * in toto corde ex-
quírunť eum.

Non enim qui operántur iniquitátem, * in viis ejus ambulavérunt.
Tu mandásti * mandáta tua custodíri nimis.

Utinam dirigántur viae meae, * ad custodiéndas justificatiónes
tuas!

Tunc non confúndar, * cum perspéxero in ómnibus mandátis tuis.
Confitébor tibi in directi óne cordis: * in eo quod dídici judícia
justítiae tuae.

Justificatiónes tuas custódiam: * non me derelínquas usque-
quáque.

In quo córrigit adolescéntior viam suam? * in custodiéndo ser-
mónes tuos.

In toto corde meo exquisívi te: * ne repéllas me a mandátis tuis.

In corde meo abscondi elóquia tua: * ut non peccem tibi.

Benedíctus es, Dómine: * doce me justificatiónes tuas.

In lábiis meis, * pronuntiávi ómnia judícia oris tui.

In via testimoniórum tuórum delectátus sum, * sicut in ómnibus
divítiis.

In mandátis tuis exercébor: * et considerábo vias tuas.

In justificatiónebus tuis meditábor: * non oblivíscar sermónes tuos.

Glória Patri.

Psalmus 118, II

RETRÍBUE servo tuo, vivífica me: * et custódiam sermónes
tuos.

Revéla óculos meos: * et considerábo mirabilia de lege tua.

Incola ego sum in terra: * non abscondas a me mandáta tua.

Concupívit ánima mea desideráre justificatiónes tuas, * in omni
témpe.

2. While the body is being taken to church, Psalm 118 (first two sections) is said:

Psalm 118, I

BLESSED are they whose life is blameless, who walk in the law of the Lord.

Blessed are they who keep His precepts, who seek with all their heart,

Who do no evil, but walk in His way.

Thou hast given thy precepts to be observed most diligently.

O that my ways were established in the keeping of thy statutes!

Then should I not be ashamed when I consider all thy commandments.

With an upright heart I will praise thee, while I learn thy just ordinances.

I will keep thy statutes. Forsake me not utterly!

How shall a youth keep pure his ways? By taking heed of thy teaching.

With all my heart I seek thee; allow me not to stray from thy commandments.

In my heart I treasure thy saying, lest I sin against thee.

Blessed art thou, O Lord; teach me thy statutes.

With my lips I recount all ordinances of thy mouth.

I delight in the ways of thy revelations, as much as in all riches.

I will meditate on thy precepts, and will reflect on thy ways.

I will delight in thy statutes; I will not forget thy teachings.

Glory be to the Father.

Psalm 118, II

DEAL bountifully with thy servant that I may live, and I will follow thy teaching.

Open thou mine eyes that I may consider the wondrous things of thy law.

I am a sojourner here on earth; hide not thy commandments from me.

My soul becomes faint; longing at all times for thy ordinances.

Thou hast rebuked the proud; accursed be they who forsake thy precepts.

Remove shame from me and reproach, for I keep thy manifestations.

Though princes sit together and talk against me, yet thy servant is engrossed in thy statutes.

For thy revelations are my delight, thy statutes are my counselors. My soul doth cleave to the dust; revive me in accordance with thy word.

I did reveal my ways, and thou didst hear me; O teach me thy statutes.

Make me understand thy manifest ways, and I will meditate on thy wondrous works.

My spirit melts in tears with grief; lift me up according to thy word.

Hinder me from the path of error, and graciously bestow on me thy law.

I have chosen the way of truth, I have set before me thy decrees. I hold fast to thy revelations, O Lord, do not confound me.

I will run on the way of thy commandments, when thou hast added joy and strength to my heart.

Glory be to the Father.

And if time remains, Psalm 148 (below, p. 149) may be added. Each psalm is to be concluded with Glory be to the Father, etc.

As soon as the procession has come into church, one says:

Antiphon: This child shall receive.

Psalm 23

THE earth is the Lord's and the fulness thereof; the world and all that dwell therein.

Quia ipse super mária fundávit eum: * et super flúmina praeparávit eum.

Quis ascéndet in montem Dómini? * aut quis stabit in loco sancto ejus?

Innocens mánibus et mundo corde, † qui non accépit in vano ánimam suam, * nec jurávit in dolo próximo suo.

Hic accípiet benedictiónem a Dómino: * et misericórdiam a Deo, salutári suo.

Haec est generátio quaeréntium eum, * quaeréntium fáciem Dei Jacob.

Attóllite portas, príncipes, vestras, † et elevámini, portae aeternáles: * et introíbit Rex glóriæ.

Quis est iste Rex glóriæ? † Dóminus fortis et potens: * Dóminus potens in prælio.

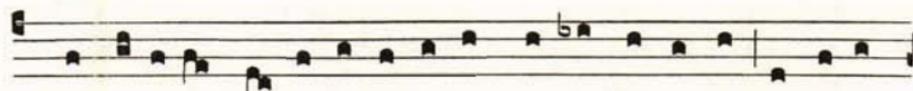
Attóllite portas, príncipes, vestras, † et elevámini, portae aeternáles: * et introíbit Rex glóriæ.

Quis est iste Rex glóriæ? * Dóminus virtútum ipse est Rex glóriæ.

Glória Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in princípío, et nunc et semper: * et in saécula saeculórum. Amen.

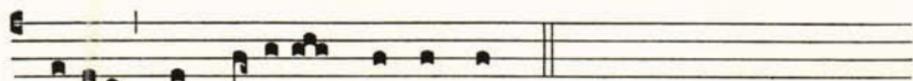
Antiphona



Hic ac-cí-pi - et be-ne-dic-ti-ó-nem a Dó-mi-no. et mi-se-
Haec



ri-cór-di-am a De-o sa-lu-tá-ri su-o: qui-a haec est gene-



rá-ti-o quae-rénti-um Dó-mi-num.

Postea Sacerdos dicit: Kýrie, eléison.

For He hath founded it upon the seas, and hath established it upon the waters.

Who shall ascend the mountain of the Lord? Or who shall stand in His holy place?

He of innocent actions and pure heart, who desireth not vain things, nor hath sworn deceitfully to his neighbor.

He shall receive a blessing from the Lord and mercy from God, his Savior.

This is the people that seek Him, that seek the face of the God of Jacob.

Lift up your heads, O ye gates, open high and wide, ye everlasting doors, and the King of glory shall come in!

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates, open high and wide, ye everlasting doors, and the King of glory shall come in!

Who is this King of glory? The Lord of hosts, He is the King of glory.

Glory be to the Father.

Antiphon: This child shall receive a blessing from the Lord and mercy from God, his (her) Savior, for he (she) is of the people who seek the Lord.

After this the priest says:

Lord, have mercy on us.

The choir continues:

Christ, have mercy on us. Lord, have mercy on us (as on p. 31).

Priest: Our Father *inaudibly*.

Meanwhile he sprinkles the body with holy water.

Y. And lead us not into temptation.

Ry. But deliver us from evil.

Y. On account of mine innocence thou hast taken me unto thyself.

Ry. And hast placed me in thy sight forever.

Y. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

GOD of might and plenteous in mercy! Through no merit of their own thou dost forthwith bestow everlasting life on all children born anew in the font of baptism, so soon as they leave this world; which we believe in all confidence thou hast done now in the case of the soul of this child. Wherefore, we beseech thee, O Lord, through the intercession of the Blessed Mary ever Virgin and of all thy saints — help us to serve thee with pure hearts here on earth, that thus we may be united eternally with the blessed little ones in Paradise. Through Christ our Lord. **Ry.** Amen.

While the body is borne to the grave, or if this is to be deferred, then in church is sung what follows:

Antiphon: Let young men praise.

Psalm 148

PRAISE ye the Lord from the heavens above; praise Him in the heights.

Praise Him, all ye His angels; praise Him, all ye His hosts.

Laudáte eum, sol et luna: * laudáte eum, omnes stellae et lumen.
Laudáte eum, caeli caelórum: * et aquae omnes, quae super caelos
sunt, laudent nomen Dómini.

Quia ipse dixit, et facta sunt: * ipse mandávit, et creáta sunt.
Státuit ea in aetérnum, et in saéculum saéculi: * praecéptum
pósuit, et non praeteríbit.

Landáte Dóminum de terra, * dracónes, et omnes abyssi.

Ignis, grando, nix, glácies, spíritus procellárum: * quae faciunt
verbum ejus:

Montes, et omnes colles: * ligna fructífera, et omnes cedri.

Béstiae, et univérsa pécora: * serpéntes, et vólucres pennátae:

Reges terrae, et omnes pópuli: * príncipes, et omnes júdices terrae.

Júvenes, et vírgines: † senes cum junióribus laudent nomen
Dómini: * quia exaltátum est nomen ejus solíus.

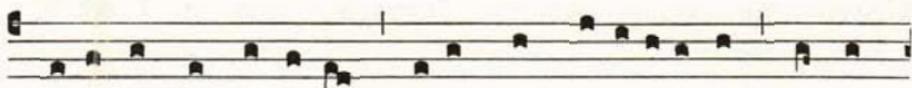
Conféssio ejus super caelum, et terram: * et exaltávit cornu
pópuli sui.

Hymnus ómnibus sanctis ejus: * fíliis Israél, pópulo appropin-
quánti sibi.

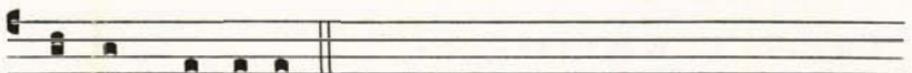
Glória Patri, et Fílio, * et Spíritui Sancto.

Sicut erat in princípío, et nunc et semper: * et in saécula saecu-
lórum. Amen.

Antiphona



Jú-ve-nes et vír-gi-nes, senes cum ju-ni-ó-ri-bus laudent



no-men Dó-mi-ni.

Kýrie, eléison, Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

✠. Et ne nos indúcas in tentatiónem.

✠. Sed líbera nos a malo.

✠. Sínite párvulos veníre ad me.

✠. Tálium est enim regnum caelórum.

Praise Him, sun and moon: praise Him, all ye shining stars.
 Praise Him, ye highest heavens, and ye waters above the heavens.
 Let them praise the name of the Lord, for He commanded and
 they were created.

And He fixed their order forever and ever; He set up an un-
 changeable decree.

Praise ye the Lord from the earth, ye sea monsters and all in the
 deep,

Fire, hail, snow, fog, stormy winds that fulfil His will,
 Mountains and all ye hills, fruit trees and all ye cedars,
 All beasts, wild and tame, reptiles and winged birds,
 Kings of earth and all ye peoples, princes and all ye judges of
 the earth,

Youths and maidens both, old men together with children,
 Let them praise the name of the Lord, for His name alone is
 exalted;

His majesty prevails over heaven and earth; He hath raised up
 a horn for His people.

A song of praise is due Him from His saints, from Israel's chil-
 dren, the people nigh to Him.

Glory be to the Father, and to the Son, and to the Holy Spirit.
 As it was in the beginning, is now, and ever shall be, world
 without end. Amen.

Antiphon: Youths and maidens both, old men together with
 children, let them praise the name of the Lord.

Lord, have mercy on us. Christ, have mercy on us. Lord, have
 mercy on us.

Our Father **inaudibly until**

V. And lead us not into temptation.

Ry. But deliver us from evil.

V. Suffer little children to come unto me.

Ry. For theirs is the kingdom of heaven.

Ps. Dóminus vobíscum.

Rp. Et cum spírítu tuo.

Orémus.

Oratio

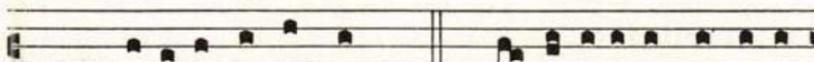
OMNÍPOTENS sempitérne Deus, sanctae puritátis amátor, qui ánimam hujus párvuli (-lae) ad caelórum regnum hódie misericórditer vocáre dignátus es: dignéris étiam, Dómine, ita nobíscum misericórditer ágere; † ut méritis tuae sanctíssimae passiónis, et intercessióne beátae Maríae semper Vírginis et ómnium Sanctórum tuórum, * in eódem regno nos cum ómnibus Sanctis et eléctis tuis semper fácias congaudére: Qui vivis et regnas in saécula saeculórum. **Rp.** Amen.

3. Deinde Sacerdos corpus aspergat aqua benedicta, et thurificet, similiter et tumulum: postea corpus sepeliatur.

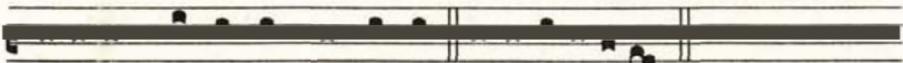
4. Cum autem revertuntur a sepulcro in ecclesiam, vel accedunt ad Altare, dicatur:

Antiphona

VII a



Be-ne-dí-ci-te Dó-mi-num. **Cant.** Be-ne-dí-ci-te, óm-ni-a



ó-pe-ra Dó-mi-ni, Dó-mi-no. E u o u a e.

Canticum trium Puerorum

Dan. 3, 57-88 et 56

BENEDÍCITE, ómnia opera Dómini, Dómino: * laudáte et superexaltáte eum in saécula.

Benedícite, Angeli Dómini, Dómino: * benedícite, caeli, Dómino.

Benedícite, aquae omnes, quae super caelos sunt, Dómino: * benedícite, omnes virtútes Dómini, Dómino.

Benedícite, sol et luna, Dómino: * benedícite, stellae caeli, Dómino.

Benedícite, omnis imber et ros, Dómino: * benedícite, omnes spírítus Dei, Dómino.

Benedícite, ignis et aestus, Dómino: * benedícite, frigus et aestus, Dómino.

Ps. The Lord be with you.

Rp. And with thy spirit.

Let us pray.

Prayer

O ALMIGHTY and everlasting God, Who art the lover of holy purity, thou hast now in thy great mercy called the soul of this child to the kingdom of heaven. Deign, likewise, O Lord, to dispense thy same mercy to us, so that, by the merits of thy most sacred Passion and by the intercession of the Blessed Mary ever Virgin and all thy saints, we too may come to possess happiness without end, along with thy saints and thine elect in the same celestial kingdom. Thou Who livest and reignest for ages and aye. **Rp.** Amen.

3. The body is then sprinkled with holy water and incensed, and at the same time the grave. After this the body is interred.

4. Returning from the cemetery to the church, or as the ministrants approach the altar, what follows should be said:

Antiphon: Bless ye the Lord.

Canticle of the Three Youths

Daniel 3:5-88 and 56

ALL ye works of the Lord, bless the Lord; praise and exalt Him above all forever.

O ye angels of the Lord, bless the Lord; O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord; O all ye hosts of the Lord, bless the Lord.

O ye sun and moon, bless the Lord; O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord; O all ye winds, bless the Lord.

O ye fire and heat, bless the Lord; O ye chill and cold, bless the Lord.

Benedícite, rores et pruína, Dómino: * benedícite, gelu et frigus, Dómino.

Benedicite, glácies et nives, Dómino: * benedícite, noctes et dies, Dómino.

Benedícite, lux et ténebrae, Dómino: * benedícite, fúlgura et nubes, Dómino.

Benedícat terra Dóminum: * laudet et superexáltet eum in saécula.

Benedícite, montes et colles, Dómino: * benedícite, univérsa germi-
nántia in terra, Dómino.

Benedícite, fontes, Dómino: * benedícite, mária et flúmina, Dómino.

Benedícite, cete, et ómnia, quae movéntur in aquis Dómino: * benedícite, omnes vólucres caeli, Dómino.

Benedícite, omnes béstiae et pécora, Dómino: * benedícite, filii hóminum, Dómino.

Benedícat Israël Dóminum: * laudet et superexáltet eum in saécula.

Benedícite, sacerdótes Dómini, Dómino: * benedícite, servi Dómini, Dómino.

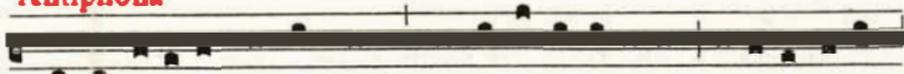
Benedícite, spíritus, et ánimae justórum, Dómino: * benedícite, sancti, et húmiles corde, Dómino.

Benedícite, Ananía, Azaría, Mísaël, Dómino: * laudáte et superexaltáte eum in saécula.

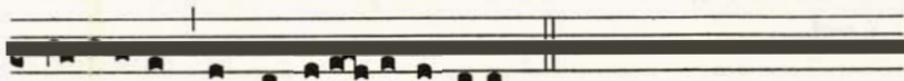
Benedicámus Patrem et Fílium cum Sancto Spíritu: * laudémus et superexaltémus eum in saécula.

Benedíctus es, Dómine, in firmaménto caeli: * et laudábilis et gloriósus, et superexaltátus in saécula.

Antiphona



Be-ne-dí-ci-te Dó-mi-num, omnes e-léc-ti e-jus: á-gi-te di-es



lae-tí-ti-ae, et con-fi-té-mi-ni il-li.

O ye dews and rains, bless the Lord; O ye ice and frost, bless the Lord.

O ye hoar-frost and snow, bless the Lord; O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord; O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord; let it praise and exalt Him above all forever.

O ye mountains and hills, bless the Lord; O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord; O ye seas and rivers, bless the Lord.

O ye whales and all that move in the waters, bless the Lord; O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord; praise and exalt Him above all forever.

O ye sons of men, bless the Lord; O let Israel bless the Lord.

O ye priests of the Lord, bless the Lord; O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord; O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, and Misael, bless ye the Lord; praise and exalt Him above all forever.

Let us bless the Father and the Son with the Holy Spirit; let us praise and exalt Him above all forever.

Blessed art thou in the firmament of heaven; and worthy to be praised and glorified forever.

Antiphon: Bless ye the Lord, all ye His elect. Keep festival time of great gladness, and sing your praises to God.

Deinde ante Altare dicit Sacerdos:

Ÿ. Dóminus vobíscum.

Ŕ. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, qui, miro órdine, Angelórum ministéria hominúmque dispénsas: † concéde propítius; ut, a quibus tibi ministrántibus in caelo semper assístitur, * ab his in terra vita nostra muniátur. Per Christum Dóminum nostrum. **Ŕ.** Amen.

5. Ritus superius descriptus servandus est etiam a Diacono eandem functionem peragente de Ordinarii loci vel Parochi licentia, gravi de causa concedenda, quae in casu necessitatis legitime praesumitur.

The priest says the following prayer before the altar:

☩. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O GOD, Who in a marvellous way dost dispense the ministries of angels and of men, mercifully grant that our life on earth may be protected by those who minister to thee in heaven. Through Christ our Lord. ℞. Amen.

5. The preceding rite must be followed also by a deacon who performs this function with the permission of the Ordinary or the pastor, granted for a serious reason; which in case of necessity may be lawfully presumed.

EXORCISM

Man, above all the Christian, must reckon with the realm of the prince of darkness and his legions, not presuming that Satan has no existence outside the product of fable, superstition, or figment—an error endemic in materialists of any age—not minimizing his power over the human person or in human affairs, without on the other hand seeing him lurk in every nook and crevice, like some of the ancient desert fathers, or for that matter like certain exotic cults of the present day. There is a world of demons, as revealed religion teaches, and even if revelation were not so absolute, we could conjecture that the devil is a real person and that his sway is tremendous—a legitimate inference from the magnitude of evil to which our times, no less than past history, bear witness.

François Mauriac, referred to in somewhat supercilious fashion as one of the contemporary novelists of despair, sees the problem of evil as a burden too heavy to be borne by the shoulders of man alone. "Evil is Someone, Someone who is multiple and whose name is legion. . . . It is one thing to be in the realm of the demons, as we all are when we have lost the state of grace, and quite another to be held and surrounded, literally possessed by him."¹

But God in Holy Writ long ago forestalled that the question be left to purely idle human speculation and experimentation, giving His inspired word on which the Church from the beginning has based her positive teaching regarding the evil spirits. The Old Testament dealt with demonology to some extent, but the subject was amplified considerably in the New.² "And there was a great battle in heaven: Michael and his angels fought

¹ Mauriac, *Sr. Margaret of Cortona*.

² Cf. M. Hagen, S.J., "Die Lehre der Heiligen Schrift über den Teufel," *Stimmen aus Maria Laach*, Vol. 55, p. 368 ff.

with the dragon, and the dragon fought and his angels. . . . Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time. . . . And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs. For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth, to gather them to battle against the great day of the Almighty God."³ And after hell is created for the angels fallen from heaven, the devil like a roaring lion roams about seeking whom he may devour;⁴ so that through the sin of our first parents, who felt the sting of the ancient serpent, mankind is made subject to the domain of Satan, prince of this world.

Christ overcame Satan on the Cross, and the latter's kingdom is shaken. "For this purpose, the Son of God appeared, that He might destroy the works of the devil."⁵ Man is delivered from the power of darkness and transferred into the kingdom of the Son.⁶ Yet the devil is not completely vanquished nor trodden underfoot, and the warfare against him is carried on by Christ and His members until the end of time. "For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armour of God, that you may be able to resist in the evil day and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one."⁷

Against unclean spirits the Church uses prayers, blessings, holy water, and other sacramentals as weapons to combat the ordinary

³ Apoc. 12:7, 12; 16:13-14.

⁶ Cf. Col. 1:13.

⁴ 1 Pet. 5:8-9.

⁷ Eph. 6:12-16.

⁵ 1 John 3:8.

influence which the former wield over humankind. But apart from the general power over men that Providence allows to the tempter, there is also a special and terrible Satanic influence. It is called possession — the domination by the demon over man's bodily organs and his lower spiritual faculties; or in later times a distinction is made between possession and obsession, the latter connoting a lesser grade of demonic disturbance.⁸

It is certain from the New Testament that Christ understood these things the same as the Church has understood them throughout her centuries. "And when it was evening, after sunset, they brought to Him all that were ill and that were possessed with devils. And all the city was gathered together at the door. And He healed many that were troubled with divers diseases; and He cast out many devils, and He suffered them not to speak, because they knew Him."⁹ The Jews likewise acknowledged possession by the evil one, along with the possibility of exorcizing him. "And when they were gone out, behold they brought Him a dumb man, possessed with a devil. And after the devil was cast out, the dumb man spoke, and the multitudes wondered, saying: Never was the like seen in Israel. But the Pharisees said: By the prince of devils He casteth out devils. . . . [And Jesus said:] And if I by Beelzebub cast out devils, by whom do your children cast them out?"¹⁰

To be possessed can mean that Satan has gained mastery over the will so devastatingly that sinfulness passes beyond ordinary depravity of the world, and its cause must be sought in a power above the order of nature. Possibly this was true in the case of "Mary who is called Magdalen, out of whom seven devils were gone forth."¹¹ Or more certainly in Judas whom Jesus called a devil,¹² into whose heart Satan put the thought to betray the Master.¹³ Or as St. Paul testifies: "And they may recover themselves from the snares of the devil, by whom they are held captive

⁸Thölhöfer and Eisenhofer, *Handbuch der Katholischen Liturgik*, p. 506ff.

⁹Mark 1:32-34.

¹⁰Matt. 9:32-34; 12:27. ¹²John 6:71.

¹¹Luke 8:2.

¹³John 13:2.

at his will."¹⁴ To be possessed can mean, at least in a broad sense, that Satan has beclouded the intellect, so that the light of faith cannot illuminate: "In whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, Who is the image of God, should not shine unto them."¹⁵ To be possessed can mean that Satan has befuddled a person's reason, in fact, simple and superstitious folk have wrongly made lunacy synonymous with diabolical infestation. We have the account in St. Mark of a man coming to Jesus one day and saying: "Master, I have brought my son to thee, having a dumb spirit, who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away. . . . [And Jesus said:] Bring him unto me. And they brought him. And when He had seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming. And He asked his father: How long a time is it since this hath happened unto him? But he said: From his infancy: And oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do anything, help us, having compassion on us. And Jesus saith to him: If thou canst believe, all things are possible to him that believeth. . . . And Jesus threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him; and enter not any more into him. And crying out, and greatly tearing him, he went out of him."¹⁶ There are many other instances of possession recounted in the New Testament to the effect that molestation by the enemy is manifest in various disturbances of the human body itself, the devil having gained control over sight, hearing, speech, or the physical organism in general. "And they came over the strait of the sea into the country of the Gerasens. And as He went out of the ship, immediately there met Him out of the monuments a man with

¹⁴ 2 Tim. 2:26.

¹⁵ 2 Cor. 4:4.

¹⁶ Mark 9:13 ff.

an unclean spirit, who had his dwelling in the tombs; and no man now could bind him, not even with chains. For having been often bound with fetters and chains, he had burst the chains and broken the fetters in pieces, and no one could tame him. And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones. And seeing Jesus afar off, he ran and adored Him. And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not. For He said unto him: Go out of the man, thou unclean spirit. And He asked him: What is thy name? And he saith to Him: My name is Legion, for we are many. And he besought Him much, that He would not drive him away out of the country. And there was there near the mountain a great herd of swine, feeding. And the spirits besought Him, saying: Send us into the swine, that we may enter into them. And Jesus immediately gave them leave. And the unclean spirits going out entered into the swine. And the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea. . . . And they see him that was troubled with the devil, sitting, clothed, and well in his wits.¹⁷

The power which Christ exercised over demons He passed on to the Church. "And having called His twelve disciples together, He gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities."¹⁸ The early Christians were deeply influenced by what they had learned of their Master's dealings with evil spirits, and there was on their part great activity in the use of charismatic gifts— healing the sick and driving out devils.¹⁹ They had a lively realization that a follower of Christ must needs wage war against the powers of darkness. In fact, the Master had Himself given

¹⁷ Mark 5:1 ff.

¹⁸ Matt. 10:1.

¹⁹ Cf. Adolph Franz, *Die Kirchlichen Benediktionen im Mittelalter*, Band II, *Die Besessenheit*.

them the example and a scheme to imitate in His own sojourn in the wilderness, where He submitted to the threefold temptation of the evil opponent—the presumptuous attempt to deter Him from following the will of God and the leading of the Holy Spirit, to play false to His vocation.²⁰ They saw the demon in the heathen gods and in heathen worship. They received most earnestly St. Paul's exhortation to put on the armor of God so as to be able to stand against the deceits of the devil.²¹ And in their ready use of the power to drive out evil spirits, direct evidence for which is found in the ritual for baptism, dating from earliest times and containing manifold exorcisms and renunciations, they exhibited their credentials of being sent from God to bear witness of His Anointed.²²

The prayers and forms used for exorcism in the first centuries have not come down to us, outside the ones in baptism. But exorcism became part of the baptismal rite somewhere around A.D. 200. Thus the ancient liturgical books which date from the third century, those which deal with baptism, give us the prevailing Christian doctrine about Satan and his intervention in the affairs of man. In the devil's hatred for God he turned on man, who is made in God's image. Following upon original sin, men are no longer temples of the Holy Spirit; rather they are now habitations for the demon. Not too much distinction is made between the possessed and the unbaptized. Isidore of Seville places both classes on the same level, when he tells us that exorcism is the ceremony of banishing the most wicked influence of the devil from catechumens and possessed alike.²³

It is difficult to fix precisely the time of origin of a special rite for exorcism. The evidence would indicate that in the early Church it consisted mainly in the sign of the Cross, invoking the name of Jesus, references to the Incarnation, Passion, Resur-

²⁰Matt. 4:1 ff.; Mark 1:12 ff.; Luke 4:1 ff.

²¹Eph. 6:12.

²²Cf. Heinrich Bacht, S.J., in *Liturgie und Mönchtum*, 2 Folge, Heft VII, Abtei Maria Laach.

²³*Dictionnaire D'Archeologie Chretienne et de Liturgie*, Vol. V, Pt. 1, 963 ff.

rection, and the Second Coming of Christ, along with renunciations of and adjurations and threats made against the demons. In the Greek Church the forms, given in the liturgy of St. Basil and that of St. John Chrysostom, are very brief.²⁴ In the Latin Church, on the contrary, we find a profusion of texts and rites, many of which derive from the highly imaginative Middle Ages. To this period we must attribute beliefs and practices which in some cases are superstitious to an extreme. Devils are believed to exist in the guise of certain material bodies. Demonic possession is confounded with epilepsy and other mental or psychic disorders. Rituals of this time prescribe that the subject remain in the presence of the exorcist throughout the period of exorcism, that he observe a strict fast and limit his diet to blessed water, salt, and vegetables, that he wear new clothes, that he abstain from the marital act. No less complicated are the injunctions for the exorcist. And by the time we come to the fourteenth century, magical practices have been introduced into the ceremonies.²⁵

A great sobriety characterizes the rite of exorcism as given in the Roman Ritual today. Some minds might discern traces therein of a certain naïveté, yet at any rate it has been purged of the unfortunate accretions which crept into the texts during a period ruled much more by human credulity than by the unadulterated doctrine of the Church. No longer, for example, does the official text afford any grounds for the erroneous notion that diabolical possession is necessarily a divine retribution visited upon a grievous sinner. God allows this terrible evil in His wisdom and power, without the afflicted one being at fault. A better acquaintance with the Gospel should have intimated that sometimes demonic molestation afflicts an innocent person, as in the case of the boy troubled by an evil spirit since his infancy.²⁶ It is one thing to have fallen into the slavery of sin or to be

²⁴ *Ibid.*

²⁵ Cf. Adolph Franz, *op. cit.*

²⁶ Mark 9:20.

afflicted with a bodily infirmity, and quite another story when a devil has literally entered into a demoniac and taken possession. Therefore, in the third rubric given below, the exorcist is enjoined "not to believe too readily that a person is possessed by an evil spirit, but to ascertain the signs by which a person possessed can be distinguished from one who is suffering from melancholy or some other illness."

The present rite also wisely provides that exorcism is not to be attempted by anyone indiscriminately. Although there is a special order of exorcists—one of the minor orders—it is allowed at present only to priests, who ordinarily are obliged to seek the authorization of the bishop before exorcism is resorted to. Moreover, the priest appointed for this undertaking "must be properly distinguished for his piety, prudence, and integrity of life; he ought to be of mature years, and revered not alone for his office but for his moral qualities."²⁷ He should prepare himself by imploring the divine assistance, above all through prayer and fasting, and induce others to do the same. In order to avoid a spectacle for idle curiosity, the possessed person should be led to church or to some other sacred and worthy place, where the exorcism will be held, away from the crowd. The subject, if in good mental and physical health, should be exhorted to implore God's help, to fast, and to fortify himself by frequent reception of penance and Holy Communion. During the exorcism the exorcist shall preferably employ words from Holy Writ, rather than forms of his own or of someone else. These recommendations in the present rite, along with many other instructions given in the text which follows, indicate that the Church has carefully guarded the extraordinary power over Satan committed to her by Christ, and that Catholic exorcism is poles removed from any form of dabbling in the spirit world which springs from human chicanery or malice, or even from the prompter of malice himself.

—Translator

²⁷ See rubrics below.

DE EXORCIZANDIS OBSESSIS A DAEMONIO

SACERDOS, de peculiari et expressa Ordinarii licentia, vexatos a daemone exorcizaturus, ea qua par est pietate, prudentia, ac vitae integritate praeditus esse debet: qui non sua, sed divina fretus virtute, ab omni rerum humanarum cupiditate alienus, tam pium opus ex caritate constanter et humiliter exsequatur. Hunc praeterca maturae aetatis esse decet, et non solum officio, sed etiam morum gravitate reverendum.

2. Ut igitur suo munere recte fungatur, cum alia multa sibi utilia documenta, quae brevitatis gratia hoc loco praetermittuntur, ex probatis auctoribus, et ex usn noscere studeat; tum haec panca magis necessaria diligenter observabit.

3. In primis, ne facile credat, aliquem a daemonio obsessum esse, sed nota habeat ea signa, quibus obsessus dignoscitur ab iis, qui vel atra bile, vel morbo aliquo laborant. Signa autem obsidentis daemonis sunt: ignota lingua loqui pluribus verbis, vel loquentem intelligere; distantia, et occulta patefacere; vires supra aetatis seu conditionis naturam ostendere; et id genus alia, quae cum plurima concurrunt, majora sunt indicia.

4. Haec autem ut magis cognoscat, post unum aut alterum exorcismum interroget obsessum, quid senserit in animo, vel in corpore, ut sciat etiam, ad quaenam verba magis diaboli conturbentur, ut ea deinceps magis inculcet ac repetat.

5. Advertat, quibus artibus ac deceptionibus utantur daemones ad Exorcistam decipiendum: solent enim ut plurimum fallaciter respondere, et difficile se manifestare, ut Exorcista diu defatigatus desistat; aut infirmus videatur non esse a daemonio vexatus.

6. Aliquando postquam sunt manifesti, abscondunt se, et relinquunt corpus quasi liberum ab omni molestia, ut infirmus putet se omnino esse liberatum: sed cessare non debet Exorcista, donec viderit signa liberationis.

7. Aliquando etiam daemones ponunt quaecumque possunt impedimenta, ne infirmus se subjiciat exorcismis, vel conantur persuadere infirmitatem esse naturalem; interdum, durante exorcismo, faciunt ut

EXORCISM OF THE POSSESSED

A PRIEST — one who is expressly and in special wise authorized by the Ordinary — when he intends to perform an exorcism over persons tormented by the devil, must be properly distinguished for his piety, prudence, and integrity of life. He should fulfil this devout undertaking in all constancy and humility, being utterly immune to any striving for human aggrandizement, and relying, not on his own, but on the divine power. Moreover, he ought to be of mature years, and revered not alone for his office but for his moral qualities.

2. In order to exercise his ministry rightly, he should resort to a great deal more study of the matter (which has to be passed over here for the sake of brevity), by examining approved authors and cases from experience; on the other hand, let him carefully observe the few more important points enumerated here.

3. Especially, he should not believe too readily that a person is possessed by an evil spirit; but he ought to ascertain the signs by which a person possessed can be distinguished from one who is suffering from melancholy or some other illness. Signs of possession are the following: ability to speak with some facility in a strange tongue or to understand it when spoken by another; the faculty of divulging future and hidden events; display of powers which are beyond the subject's age and natural condition; and various other indications which, when taken together as a whole, pile up the evidence.

4. In order to understand these matters better, let him inquire of the person possessed, following upon one or the other act of exorcism, what the latter experienced in his body or soul while the exorcism was being performed, and to learn also what particular words in the form had a more intimidating effect upon the devil, so that hereafter these words may be employed with greater stress and frequency.

5. He will be on his guard against the arts and subterfuges which the evil spirits are wont to use in deceiving the exorcist. For oftentimes they give deceptive answers and make it difficult to understand them, so that the exorcist might tire and give up, or so it might appear that the afflicted one is in no wise possessed by the devil.

6. Once in a while, after they are already recognized, they conceal themselves and leave the body practically free from every molestation, so that the victim believes himself completely delivered. Yet the exorcist may not desist until he sees the signs of deliverance.

7. At times, moreover, the evil spirits place whatever obstacles they can in the way, so that the patient may not submit to exorcism,

dormiat infirmus, et ei visionem aliquam ostendunt, subtrahendo se, ut infirmus liberatus videatur.

8. Aliqui ostendunt factum maleficium, et a quibus sit factum, et modum ad illud dissipandum: sed caveat, ne ob hoc ad magos, vel ad sagas, vel ad alios, quam ad Ecclesiae ministros confugiat, aut ulla superstitione, aut alio modo illicito utatur.

9. Quandoque diabolus infirmum quiescere, et suscipere sanctissimam Eucharistiam permittit, ut discessisse videatur. Denique innumerabiles sunt artes et fraudes diaboli ad decipiendum hominem, quibus ne fallatur, Exorcista cautus esse debet.

10. Quare memor, Dominum nostrum dixisse, genus esse daemoniorum, quod non ejicitur nisi per orationem et jejunium (Matth. 17, 20), haec duo potissimum remedia ad impetrandum divinum auxilium, daemonesque pellendos, exemplo Sanctorum Patrum, quoad ejus fieri poterit, tum per se, tum per alios curet adhiberi.

11. In ecclesiam, si commode fieri potest, vel in alium religiosum et honestum locum seorsum a multitudine perductus energumenus exorcizetur; sed si sit aegrotus, vel alia honesta de causa, in domo privata exorcizari poterit.

12. Admoneatur obsessus, si mente et corpore valeat, ut pro se oret Deum, ac jejuset, et sacra confessione et communione saepius ad arbitrium Sacerdotis se muniat; et dum exorcizatur, totum se colligat, et ad Deum convertat ac firma fide salutem ab eo deposcat cum omni humilitate. Et cum vehementius vexatur, patienter sustineat, nihil diffidens de auxilio Dei.

13. Habeat prae manibus, vel in conspectu Crucifixum. Reliquiae quoque Sanctorum, ubi haberi possint, decenter ac tuto colligatae, et coopertae, ad pectus, vel ad caput obsessi reverentur admoveantur; sed caveatur, ne res sacrae indigne tractentur, aut illis a daemone ulla fiat injuria. Sanctissima vero Eucharistia super caput obsessi, aut aliter ejus corpori ne admoveatur, ob irreverentiae periculum.

14. Exorcista ne vagetur in multiloquio, aut supervacaneis vel curiosis interrogationibus, praesertim de rebus futuris et occultis, ad suum

or they try to convince him that his affliction is a natural one. Meanwhile, during the exorcism they cause him to fall asleep, and dangle some illusion before him, while they seclude themselves, so that the afflicted one appears to be freed.

8. Some reveal a crime which has been committed and the perpetrators thereof, as well as the means of putting an end to it. Yet the afflicted person must beware of having recourse on this account to sorcerers or necromancers or to any parties except the ministers of the Church, or of making use of any superstition, nay any sort of forbidden practice.

9. Sometimes the devil will leave the possessed person in peace and even allow him to receive the Holy Eucharist, to make it appear that he has departed. In fact, the arts and frauds of the evil one for deceiving a man are innumerable. For this reason the exorcist must be on his guard, lest he fall into this trap.

10. Wherefore, he will be mindful of the words of our Lord (Matt. 17:20), to the effect that there is a certain type of evil spirit who cannot be driven out except by prayer and fasting. Therefore, let him avail himself of these two means above all for imploring the divine assistance in expelling demons, after the example of the holy fathers; and not only himself, but let him induce others, so far as possible, to do the same.

11. If it can be done conveniently, the possessed person should be led to church or to some other sacred and worthy place, where the exorcism will be held, away from the crowd. But if the person is ill, or for any valid reason, the exorcism may take place in a private home.

12. The subject, if in good mental and physical health, should be exhorted to implore God's help, to fast, and to fortify himself by frequent reception of penance and Holy Communion, at the discretion of the priest. And in the course of the exorcism he should be fully recollected, with his intention fixed on God, Whom he should entreat with firm faith and in all humility. And if he is all the more grievously tormented, he ought to bear this patiently, never doubting the divine assistance.

13. He ought to have a crucifix at hand or somewhere in sight. If relics of the saints are available, they are to be applied in a reverent way to the breast or the head of the person possessed (the relics must be properly and securely encased and covered). One will see to it that these sacred objects are not treated improperly or that no injury is done them by the evil spirit. However, one should not hold the Holy Eucharist over the head of the person nor in any way apply It to his body, owing to the danger of desecration.

14. The exorcist must not digress into senseless prattle nor ask superfluous questions or such as are prompted by curiosity, particu-

munus non pertinentibus; sed jubeat immundum spiritum tacere, et ad interrogata tantum respondere; neve ei credatur, si daemon simularet se esse animam alicujus Sancti, vel defuncti, vel Angelum bonum.

15. Necessariae vero interrogationes sunt, ex. gr. de numero et nomine spirituum obsidentium, de tempore quo ingressi sunt, de causa, et aliis hujusmodi. Ceteras autem daemonis nugas, risus, et ineptias Exorcista cohibeat, aut contemnat, et circumstantes, qui pauci esse debent, admoneat, ne haec curent, neque ipsi interrogent obsessum; sed potius humiliter et enixe Deum pro eo precentur.

16. Exorcismos vero faciat ac legat cum imperio, et auctoritate, magna fide, et humilitate, atque fervore; et cum viderit spiritum valde torqueri, tunc magis instet et urgeat. Et quoties viderit obsessum in aliqua corporis parte commoveri, aut pungi, aut tumorem alicubi apparere, ibi faciat signum crucis, et aqua benedicta aspergat, quam tunc in promptu habeat.

17. Observet etiam ad quae verba daemones magis contremiscant, et ea saepius repetat; et quando pervenerit ad comminationem, eam iterum et saepius proferat, semper poenam augendo; ac si videat se proficere, in ipsa perseveret per duas, tres, quatuor horas, et amplius prout poterit, donec victoriam consequatur.

18. Caveat proinde Exorcista, ne ullam medicinam infirmo obsesso praebeat, aut suadeat; sed hanc curam medicis relinquat.

19. Mulierem exorcizans, semper secum habeat honestas personas, quae obsessam teneant, dum exagitur a daemonio; quae quidem personae sint patienti, si fieri potest, cognatione proximae; atque honestatis memor Exorcista caveat, ne quid dicat, vel faciat, quod sibi, aut aliis occasio esse possit pravae cogitationis.

20. Dum exorcizat, utatur sacrae Scripturae verbis potius, quam suis, aut alienis. Jubeatque daemonem dicere, an detineatur in illo corpore ob aliquam operam magicam, aut malefica signa, vel instrumenta, quae si obsessus ore sumpserit, evomat; vel si alibi extra corpus fuerint, ea revelet; et inventa comburantur. Moneatur etiam obsessus, ut tentationes suas omnes Exorcistae patefaciat.

larly if they pertain to future and hidden matters, all of which have nothing to do with his office. Instead, he will bid the unclean spirit keep silence and answer only when asked. Neither ought he to give any credence to the devil if the latter maintains that he is the spirit of some saint or of a deceased party, or even claims to be a good angel.

15. But necessary questions are, for example: about the number and name of the spirits inhabiting the patient, about the time when they entered into him, the cause thereof, and such like. As for all jesting, laughing, and nonsense on the part of the evil spirit—the exorcist should prevent it or condemn it, and he will exhort the bystanders (whose number must be very limited) to pay no attention to such goings on; neither are they to put any question to the subject. Rather they should intercede for him to God in all humility and urgency.

16. Let the priest pronounce the exorcisms in a commanding and authoritative voice, and at the same time with great confidence, humility, and fervor; and when he sees that the spirit is sorely vexed, then he oppresses and threatens all the more. If he notices that the person afflicted is experiencing a disturbance in some part of his body or an acute pain or a swelling appears in some part, he traces the sign of the Cross over that place and sprinkles it with holy water, which he must have at hand for this purpose.

17. He will pay attention as to what words in particular cause the evil spirits to tremble, repeating them the more frequently. And when he comes to a threatening expression, he recurs to it again and again, always increasing the punishment. If he perceives that he is making progress, let him persist for two, three, four hours, and longer if he can, until victory is attained.

18. The exorcist should guard against giving or recommending any medicine to the patient, but should leave this care to physicians.

19. While performing the exorcism over a woman, he ought always to have assisting him several women of good repute, who will hold on to the person when she is harassed by the evil spirit. These assistants ought if possible to be close relatives of the subject, and for the sake of decency the exorcist will avoid saying or doing anything which might prove an occasion of evil thoughts to himself or to the others.

20. During the exorcism he shall preferably employ words from Holy Writ, rather than forms of his own or of someone else. He shall, moreover, command the devil to tell whether he is detained in that body by necromancy, by evil signs or amulets; and if the one possessed has taken the latter by mouth, he should be made to vomit them; if he has them concealed on his person, he should expose them; and when discovered they must be burned. Moreover, the person should be exhorted to reveal all his temptations to the exorcist.

21. Si vero obsessus liberatus fuerit, moneatur, ut diligenter sibi caveat a peccatis, ne occasionem daemone praebet in ipsum revertendi, ne fiant novissima hominis illius pejora prioribus.

RITUS EXORCIZANDI OBSESSOS A DAEMONIO

1. Sacerdos ab Ordinario delegatus, rite confessus, aut saltem corde peccata sua detestans, peracto, si commode fieri possit, Sanctissimo Missae sacrificio, divinoque auxilio piis precibus implorato, superpelliceo et stola violacea indutus, et coram se habens obsessum ligatum, si sit periculum, eum, se, et astantes communiat signo crucis, et aspergat aqua benedicta, et genibus flexis, aliis respondentibus, dicat *Litanias ordinarias* (pag. 452) usque ad *Preces exclusive*. Postea dicat:

Ant. Ne reminiscáris, Dómine, delícta nostra, vel paréntum nostrórum: neque vindíctam sumas de peccátis nostris.

Pater noster **secreto usque ad**

Ps. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

Psalmus 53

DEUS, in nómine tuo salvum me fac: * et in virtúte tua júdica me.

Deus, exáudi oratióem meam: * áuribus pércipe verba oris mei.
Quóniam aliéni insurrexérunt advérsum me, et fortes quaesiérunt ánimam meam: * et non proposuérunt Deum ante conspéctum suum.

Ecce enim Deus ádjuvat me: * et Dóminus suscéptor est ánimae meae.

Avérte mala inimícis meis: * et in veritáte tua dispérde illos.
Voluntárie sacrificábo tibi, * et confitébor nómini tuo, Dómine: quóniam bonum est:

Quóniam ex omni tribulatióne eripuísti me: * et super inimícos meos despéxit óculus meus.

Glória Patri.

Sicut erat.

Ps. Salvum (-am) fac servum tuum (ancíllam tuam)

R. Deus meus, sperántem in te.

21. Finally, after the possessed one has been freed, let him be admonished to guard himself carefully against falling into sin, so as to afford no opportunity to the evil spirit of returning, lest the last state of that man become worse than the former.

THE RITE OF EXORCISM

1. The priest delegated by the Ordinary to perform this office shall have gone to confession, or at least elicited an act of contrition, and offered the holy Sacrifice of the Mass, if it was convenient to do so; he ought, moreover, to have implored God's help in devout prayer. Vested in surplice and purple stole, and having before him the person possessed (in fetters if there is any danger), he traces the sign of the Cross over him, over himself, and the bystanders, then sprinkles them with holy water. Kneeling down he prays the Litany of the Saints (p. 453), exclusive of the prayers which follow it, with the others making the responses. Thereupon he says:

Antiphon: Remember not, O Lord, our offenses, nor those of our parents: neither take retribution on our sins.

Our Father **inaudibly until**

℣. And lead us not into temptation.

℟. But deliver us from evil.

Psalm 53

SAVE me, O God, by thy name, and further my cause by thy power.

O God, hear my prayer; give ear to the words of my mouth.

For proud men have risen against me, and men of violence have sought my life; they have not set God before their eyes.

But see — God is my helper; the Lord supporteth my life.

Let the evil recoil upon my foes, and cut them off in thy faithfulness.

Gladly will I sacrifice unto thee. I will praise thy name, O Lord, for it is good.

In every need He hath delivered me, and mine eye hath seen the confusion of my foe.

Glory be to the Father.

℣. Preserve thy servant (handmaid).

℟. Who places his (her) trust in thee, my God.

- Ψ. Esto ei, Dómine, turris fortitúdinis.
 R̄. A fácie inimíci.
 Ψ. Nihil proficiat inimícus in eo (ea).
 R̄. Et fílius iniquitátis non appónat nocére ei.
 Ψ. Mitte ei, Dómine, auxiliúm de sancto.
 R̄. Et de Sion tuére eum (eam).
 Ψ. Dómine, exáudi oratióem meam.
 R̄. Et clamor meus ad te véniat.
 Ψ. Dóminus vobíscum.
 R̄. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, cui próprium est miseréri semper et párcere: súscipe deprecationem nostram; ut hunc fámulum tuum, quem (hanc fámulam tuam, quam) delictórum caténa constringit, miserátio tuae pietátis cleménter absolvat.

DÓMINE sancte, Pater omnípotens, aetérne Deus, Pater Dómini nostri Jesu Christi, qui illum réfugam tyránnum et apóstatam gehénnae ígnibus deputásti, quique Unigénitum tuum in hunc mundum misísti, ut illum rugiéntem contéret: velóciter atténde, accélera, ut erípias hóminem ad imáginem et similitúdinem tuam creatum, a ruína, et daemónio meridiano. Da, Dómine, terrórem tuum super béstiam, quae extérminat véneam tuam. Da fidúciam servis tuis contra nequíssimum draconem pugnáre fortíssime, ne contémnat sperántes in te, et ne dicat, sicut in Pharaóne, qui jam dixit: Deum non novi, nec Israél dimítto. Urgeat illum déxtera tua potens discédere a fámulo tuo **N.** (a fámula tua **N.**), † ne diútius praesúmat captívum tenére, quem tu ad imáginem tuam fácere dignátus es, et in Fílio tuo redemísti: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. **R̄.** Amen.

2. Deinde praecipiat daemioni hunc in modum:

- Ps.** Be unto him (**her**), O Lord, a fortress of strength.
R. In the face of the enemy.
Ps. Let the enemy have no power over him (**her**).
R. And the son of evil do nothing to harm him (**her**).
Ps. Send him (**her**), Lord, aid from on high.
R. And from Sion watch over him (**her**).
Ps. O Lord, hear my prayer.
R. And let my cry come unto thee.
Ps. The Lord be with you.
R. And with thy spirit.

Let us pray.

Prayer

O GOD, Whose nature it is ever to show mercy and to spare, receive our petition, that this thy servant (**handmaid**), bound by the fetters of sin, may by thy sweet forgiveness be pardoned.

O HOLY Lord, almighty Father, eternal God and Father of our Lord Jesus Christ, Who didst one time consign that fugitive and fallen tyrant to everlasting hell fire, Who didst send thy Sole-Begotten into the world to crush that spirit of evil with his bellowing, do thou speedily give heed and hasten to snatch from ruination and from the noonday demon a human being, created in thine image and likeness. Strike terror, O Lord, into the beast that lays waste thy vineyard. Grant confidence to thy servants to fight most manfully against that reprobate dragon, lest he dare despise them who put their trust in thee, and lest he say with Pharaoh who once declared: "I know not God, neither will I let Israel go!" Let thy powerful right hand prevail upon him to depart from thy servant, **N.** (**thy handmaid, N.**), ✠ so that he may no longer hold captive him (**her**) whom it has pleased thee to make in thine image and to redeem through thy Son. Thou Who livest and reignest in the unity of the Holy Spirit, God, forever and forevermore. **R.** Amen.

2. **Then he gives the command to the evil spirit, as follows:**

PRAECÍPIO tibi, quicúmque es, spíritus immúnde, et ómnibus sóciis tuis hunc Dei fámulum (hanc Dei fámulam) obsidéntibus: ut per mystéria incarnationis, passiónis, resurrectionis, et ascensiónis Dómini nostri Jesu Christi, per missiónem Spíritus Sancti, et per advéntum ejúsdem Dómini nostri ad júdicium, dicas mihi nomen tuum, diem, et horam éxitus tui, cum álquo signo: et ut mihi Dei minístro licet indigno, prorsus in ómnibus obédias: neque hanc creatúram Dei, vel circumstántes, aut eórum bona ullo modo offéndas.

3. *Deinde legantur super obsessum haec Evangelia, vel saltem unum.*

Léctio sancti Exangélii secúndum Joánnem

Joan. 1, 1-14

Haec dicens, signat se et obsessum in fronte, ore et pectore.

IN PRINCÍPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebrae eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhiberet de lumine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet de lúmine. Erat lux vera, quae illúninat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo natí sunt (*hic genuflectitur*). Et Verbum caro factum

I COMMAND thee, unclean spirit, whosoever thou art, along with all thine associates who have taken possession of this servant (handmaid) of God, that, by the mysteries of the Incarnation, Passion, Resurrection, and Ascension of our Lord Jesus Christ, by the descent of the Holy Spirit, by the coming of our Lord unto judgment, thou shalt tell me by some sign or other thy name and the day and the hour of thy departure. I command thee, moreover, to obey me to the letter, I who, though unworthy, am a minister of God; neither shalt thou be emboldened to harm in any way this creature of God, nor the bystanders, nor any of their possessions.

3. Next he reads over the possessed person these selections from the Gospel, or at least one of them.

A Reading From the Holy Gospel According to St. John

John 1:1-14

Saying this, he signs himself and the possessed on the brow, lips, and breast.

IN THE beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name. Who was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (genuflect). And the Word was made flesh, and dwelt among us, and we saw His glory, the

est, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a patre, plenum grátiae et veritátis. *R̄.* Deo grátias.

Léctio sancti Evangélii secúndum Marcum

Marc. 16, 15-18

IN ILLO témpore: Dixit Jesus discipulis suis: Eúntes in mundum univérsum, praedicáte Evangélium omni creatúrae. Qui credíderit, et baptizátus fúerit, salvus erit: qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, haec sequéntur: In nómine meo daemónia ejíciant: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid bíberint, non eis nocébit: super aegros manus impónent, et bene habébunt.

Léctio sancti Evangélii secúndum Lucam

Luc. 10, 17-20

IN ILLO témpore: Révési sunt septuagínta duo cum gáudio, dicéntes ad Jesum: Dómine, étiam daemónia subjiciúntur nobis in nómine tuo. Et ait illis: Vidébam sátanam sicut fulgur de caelo cadéntem. Ecce dedi vobis potestátem calcánda supra serpéntes, et scorpíones, et super omnem virtútem inimíci: et nihil vobis nocébit. Verúmtamen in hoc nolíte gaudére, quia spíritus vobis subjiciúntur: gaudéte autem, quod nómina vestra scripta sunt in caelis.

Léctio sancti Evangélii secúndum Lucam

Luc. 11, 14-22

IN ILLO témpore: Erat Jesus ejícians daemónium, et illud erat mutum. Et cum ejecísset daemónium, locútus est mutus, et admirátae sunt turbae. Quidam autem ex eis dixérunt: In Beélzebub príncipe daemoniórum éjicit daemónia. Et álíi tentántes, signum de caelo quaerébant ab eo. Ipse autem ut vidit cogitatiónes eórum, dixit eis: Omne regnum in seípsum divisum desolábitur, et domns supra domum cadet. Si autem et sátanás in seípsum

glory as it were of the Only-Begotten of the Father, full of grace and truth. **Ry.** Thanks be to God.

A Reading From the Holy Gospel According to St. Mark

Mark 16:15-18

AND He said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues. They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

A Reading From the Holy Gospel According to St. Luke

Luke 10:17-20

AND the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. And He said to them: I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven.

A Reading From the Holy Gospel According to St. Luke

Luke 11:14-22

AND He was casting out a devil, and the same was dumb; and when He had cast out the devil, the dumb spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of Him a sign from heaven. But He seeing their thoughts said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? Because you say that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your

divísus est, quómo do stábit regnum ejus? quia dícitis, in Beélzebub me ejićere daemónia. Si autem ego in Beélzebub ejićio daemónia, filii vestri in quo ejićiunt? Ideo ipsi júdices vestri erunt. Porro si in dígitó Dei ejićio daemónia: profécto pervénit in vos regnum Dei. Cum fortis armátus custódit átrium suum, in pace sunt ea, quae póssidet. Si autem fórtior eo supervéniens vicerit eum, univérsa arma ejus áuferet, in quibus confidébat, et spólia ejus dístríbuet.

℣. Dómine, exáudi oratió nem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℞. Et cum spírítu tuo.

Orémus.

Oratio

OMNÍPOTENS Dómine, Verbum Dei Patris, Christe Jesu, Deus et Dóminus univérsae creatúrae; qui sanctis Apóstolis tuis dedísti potestátem calcá ndi super serpétes et scorpíones: qui inter cétera mirabílium tuórum praecépta dignátus es dícere: Daémons effugáte: cujus virtúte motus tamquam fulgur de caelo sátanas cécidit: tuum sanctum nomen cum timóre et tremóre suppliciter déprecor, ut indigníssimo mihi servo tuo, data véniá ómni um delictórum meórum, constántem fidem, et potestátem donáre dignéris, ut hunc crudélem daémone m, brá chii tui sancti munítus poténtia, fidénter et secúrus aggrédiar: per te, Jesu Christe, Dómine Deus noster, qui ventúrus es judicáre vivos et mórtuos, et saéculum per ignem. ℞. Amen.

4. Deinde muniat se et obsessum signo crucis, imponat extremam partem stolae collo ejus, et, dextera manu sua capiti ejus imposita, constanter et magna cum fide dicat ea quae sequuntur:

℣. Ecce Crucem Dómini, fúgite, partes advérsae.

℞. Vicit leo de tribu Juda, radix David.

℣. Dómine, exáudi oratió nem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℞. Et cum spírítu tuo.

children cast them out? Therefore, they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils.

Ps. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

Ps. The Lord be with you. **Ry.** And with thy spirit.

Let us pray.

Prayer

O ALMIGHTY Lord, Word of God the Father, Christ Jesus, God and Lord of all creation! Who didst give to thine apostles the power to tramp underfoot serpents and scorpions; Who along with the other mandates to work miracles hast deigned to say: "You shall drive out evil spirits!" Whose mighty command caused Satan to fall like lightning from heaven. Wherefore, in fear and trembling I suppliantly call upon thy holy name: grant unto me, thy most unworthy servant, pardon for all my sins; bestow on me steadfast faith and the power to attack this cruel demon with assurance and fearlessness, fortified by the might of thy holy arm. Through thee, Jesus Christ, our Lord and God, Who shalt come to judge the living and the dead and the world by fire. **Ry.** Amen.

4. **Then he fortifies himself and the one possessed with the sign of the Cross, he places the end of the stole on the neck of the latter and, with his right hand laid on the person's head, he says what follows with constancy and firm faith:**

Ps. Behold the Cross of the Lord; begone ye hostile powers!

Ry. The Lion of Juda's tribe hath conquered, He Who is the rod of David.

Ps. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

Ps. The Lord be with you. **Ry.** And with thy spirit.

Orémus.

Oratio

DEUS, et Pater Dómini nostri Jesu Christi, ínvoco nomen sanctum tuum, et cleméntiam tuam supplex expósco: ut advérsus hunc, et omnem immúndum spíritum, qui vexat hoc plasma tuum, mihi auxiliúm praestáre dignéris. Per eúndem Dóminum. *R̄.* Amen.

Exorcismus

EXORCÍZO, te, immundíssime spíritus, omnis incúrsio ad-versárii, omne phantásma, omnis légio, in nómine Dómini nostri Jesu **+** Christi eradicáre, et effugáre ab hoc plásmate Dei. **+** Ipse tibi ímperat, qui te de supérnis caelórum in inferióra terrae demérgi praecépit. Ipse tibi ímperat, qui mari, ventis, et tempestá-tibus imperávit. Audi ergo, et tume, sátana, inimíce fidei, hostis géneris humáni, mortis addúctor, vitae raptor, justítiae declinátor, malórum radix, fomes vitiórum, sedúctor hóminum, próditor géntium, incitátor invidiae, orígo avarítiae, causa discórdiae, exci-tátor dolórum: quid stas, et resístis, cum scias, Christum Dómi-num vias tuas pérdere? Illum métue, qui in Isaac immolátus est, in Joseph venúmdatus, in agno occísus, in hómíne crucifíxus, deínde inférni triumphátor fuit. **Sequentes cruces fiant in fronte obsessi.** Recéde ergo in nómine Pa **+** tris, et Fí **+** lii, et Spíritus **+** Sancti: da locum Spíritui Sancto, per hoc signum sanctae **+** Crucis Jesu Christi Dómini nostri: Qui cum Patre et eódem Spíritu Sancto vivit et regnat Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Ψ. Dómine, exáudi oratióem meam.

R̄. Et clamor meus ad te véniat.

Let us pray.

Prayer

O GOD and Father of our Lord Jesus Christ, I call upon thy holy name and humbly entreat thy clemency, that thou wouldst graciously assist me in the assault against this as well as every other unclean spirit who now torments the creature fashioned by thy hands. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for endless ages. **℞.** Amen.

Exorcism

I CAST thee out, thou unclean spirit, along with the least encroachment of the wicked enemy, and every phantom and diabolical legion. In the name of our Lord Jesus **✝** Christ, depart and vanish from this creature of God. **✝** For it is He Who commands thee, He Who ordered thee cast down from the heights of heaven into the nethermost pit of the earth. He it is Who commands thee, Who once ordered the sea and the wind and the storm to obey. Hence, pay heed, Satan, and tremble, thou enemy of the faith, thou foe of the human race! For thou art the carrier of death and the robber of life; thou art the shirker of justice and the root of all evil, the fomentor of vice, the seducer of men, the traitor of the nations, the instigator of envy, the font of avarice, the source of discord, the exciter of sorrows! Why tarriest thou resisting, when thou knowest that Christ the Lord doth bring thy plans to naught? Him shalt thou fear, Who in Israel was sacrificed, in Joseph was sold, in the lamb was slain, was crucified as man, and finally triumphed over hell. **(The three signs of the Cross which follow are traced on the brow of the one possessed.)** Wherefore, get thee gone in the name of the Father, **✝** and of the Son, **✝** and of the Holy **✝** Spirit. Make way for God the Holy Spirit through this sign of the holy **✝** Cross of our Lord Jesus Christ. Who liveth and reigneth with the Father and the selfsame Holy Spirit, God, forever and ever. **℞.** Amen.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, cónditor et defénsor géneris humáni, qui hómínem ad imáginem tuam formásti: réspice super hunc fámulum tuum **N.**, qui (hanc fámulam tuam **N.**, quae) dolis immúndi spírítus appétitur, quem vetus adversárius, antíquus hostis terrae, formídinis horróre circúmvolat, et sensum mentis humánae stupóre defígit, terróre contúrbat, et metu trépídi timóris exágitat. Repélle, Dómine, virtútem diabóli, fallacésque ejus insídias ámove: procul ímpius tentátor aufúgiat: sit nóminis tui signo † (in fronte) fámulus tuus munítus (fámula tua muníta) et in ánimo tutus (-a) et córpore. (Tres cruces sequentes fiant in pectore daemóniaci.) Tu péctoris † hujus intérna custódias. Tu víscera † regas. Tu † cor confírmes. In ánima adversatrícis potestátis tentaménta evanéscant. Da, Dómine, ad hanc invocatiónem sanctíssimí nóminis tui grátiam, ut, qui hucúsque terrébat, térritus aufúgiat, et victus abscédat, tibíque possit hic fámulus tuus (haec fámula tua) et corde firmátus (-a) et mente sincérus (-a), débitum praebére famulátum. Per Dóminum. ℞. Amen.

Exorcismus

ADJÚRO te, serpens antíque, per júdicem vivórum et mortuórum, per factórem tuum, per factórem muudi, per eum, qui habet potestátem mitténdi te in gehénnam, ut ab hoc fámulo Dei **N.**, qui (ab hac fámula Dei **N.**, quae) ad Ecclésiae sinum recúrrit, cum metu, et exércitu furóris tui festínus discédas. Adjúro te íterum † (in fronte) non mea infirmitáte, sed virtúte

Ps. The Lord be with you.

Rs. And with thy spirit.

Let us pray.

Payer

O GOD, Creator and Defender of the human race, Who hast formed man in thine image, look down with pity upon this thy servant, **N.** (thy handmaid, **N.**), for he (she) has fallen a prey to the craftiness of an evil spirit. The ancient adversary, the archenemy of the earth enshrouds him (her) in shuddering fear. He renders his (her) mental faculties befuddled; he keeps him (her) bewildered by making him (her) sore afraid; he holds him (her) in a state of perturbation, as he strikes terror within him (her). Drive out, O Lord, the power of the devil, and banish his artifices and frauds. Let him, the wicked tempter, be routed afar. By the sign **✠** (on the brow) of thy name let thy servant (handmaid) be protected and safeguarded in both body and soul. (The three Crosses which follow are traced on the breast of the subject.) Keep watch over his (her) **✠** reason, rule thou over his (her) **✠** emotions, bring cheer into his (her) **✠** heart. Let there vanish from his (her) soul the temptations of the mighty adversary. O Lord, as we call upon thy holy name, graciously grant that the evil spirit, who hitherto terrorized over us, may now himself fly terror-stricken and may he depart vanquished. Thus let this servant (handmaid) of thine offer thee with steadfast heart and sincere mind the meed that is thy due. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God for all ages. **Rs.** Amen.

Exorcism

I ADJURE thee, thou ancient serpent, by the Judge of the living and the dead, by thy own Creator, by the Creator of the world, by Him Who has the power to consign thee to hell, that thou speedily depart in trembling, along with thy raving followers, from this servant (handmaid) of God, **N.**, who seeks refuge in the bosom of the Church. I adjure thee once more **✠**

Spíritus Sancti, ut éxeas ab hoc fámulo Dei **N.**, quem (ab hac fámula Dei **N.**, quam) omnípotens Deus ad imáginem suam fecit. Cede ígitur, cede non mihi, sed minístro Christi. Illíus enim te urget potéstas, qui te Cruci suae subjugávit. Illíus bráchium contremísce, qui devíctis gemítibus inférni, ánimas ad lucem perdúxit. Sit tibi terror corpus hóminis† (in pectore), sit tibi formído imágo Dei† (in fronte). Non resístas, nec moréris discédere ab hómine isto, quóniam complácuit Christo in hómine habitáre. Et ne contemnéndum putes, dum me peccatórem nimis esse cognóscis. Imperat tibi Deus.† Imperat tibi majéstas Christi.† Imperat tibi Deus Pater,† ímperat tibi Deus Fílius,† ímperat tibi Deus Spíritus Sanctus.† Imperat tibi sacraméntum crucis.† Imperat tibi fides sanctórum Apostolórum Petri et Pauli, et ceterórum Sanctórum.† Imperat tibi Mártyrum sanguis.† Imperat tibi continéntia Confessórum.† Imperat tibi pia Sanctórum et Sanctárum ómnium intercéssio.† Imperat tibi cristiánae fidei mysteriórum virtus.† Exi ergo, transgréssor. Exi, sedúctor, plene omni dolo et fallácia, virtútis inimíce, innocéntium persecútor. Da locum, diríssime, da locum, impiíssime, da locum Christo, in quo nihil invenísti de opéribus tuis: qui te spoliávit, qui regnum tuum destrúxit, qui te victum ligávit, et vasa tua dirípuit: qui te projécit in ténebras exterióres, ubi tibi cum minístris tuis erit praeparátus intéritus. Sed quid truculénte reníteris? quid temerárie detréctas? Reus es omnipoténti Deo, cujus statúta transgréssus es. Reus es Fílio ejus Jesu Christo Dómino nostro, quem

(on the brow), not by my own weakness but by the might of the Holy Spirit, begone from this servant (handmaid) of God, N., whom the Almighty has made in His image. Yield, therefore, yield, not to myself but to the minister of Christ! For it is the power of Christ that compels thee, Who brought thee under the subjection of His Cross. Quake before His arm, for it is He Who silenced the groans of hell, and brought forth the souls unto light. Be afraid of the body of man † (on the breast), be in dread of the image of God † (on the brow). Make no resistance, neither delay in leaving this person, for it has pleased Christ to take up His dwelling in man. Let it not occur to thee to despise my command, because thou dost recognize in me a poor sinner. It is God Himself Who commands † thee! The majesty of Christ commands † thee! God the Father commands † thee, God the Son commands † thee, God the Holy Spirit commands † thee! The mystery of the Cross commands † thee! The faith of the holy apostles Peter and Paul and the other saints commands † thee! The blood of the martyrs commands † thee! The constancy of the confessors commands † thee! The devout intercession of all holy men and women commands † thee! The power of the mysteries of Christian faith commands † thee! Go out, then, thou transgressor, go out, thou seducer full of deceit and perfidy, thou enemy of virtue and persecutor of the innocent. Make way, thou horrible creature, make way, thou monster, make way for Christ, in whom thou hast found nothing of thy works. For He has stripped thee of thy might and laid waste thy kingdom; He has overcome thee and put thee in chains, and has blown up thy war materials. He has cast thee out into exterior darkness, where ruination is being made ready for thee and thine abettors. But to what purpose dost thou resist in thy insolence? To what purpose dost thou brazenly refuse? Thou art guilty before the almighty God, Whose laws thou hast transgressed. Thou art guilty before His Son, our Lord Jesus Christ, Whom thou didst presume to tempt, Whom thou wast emboldened to nail to the Cross. Thou

tentare ausus es, et crucifigere praesumpsisti. Reus es humano generi, cui tuis persuasionibus mortis venenum propinasti.

Adjuro ergo te, draco nequissime, in nomine Agni ✠ immaculati, qui ambulavit super aspidem et basiliscum, qui conculcavit leonem et draconem, ut discedas ah hoc homine ✠ (*fiat signum crucis in fronte*), discedas ah Ecclesia Dei ✠ (*fiat signum crucis super circumstantes*): contremisce, et effuge, invocato nomine Domini illius, quem inferi tremunt: cui Virtutes caelorum, et Potestates, et Dominationes subiectae sunt: quem Cherubim et Seraphim indefessis vocibus laudant, dicentes: Sanctus, sanctus, sanctus Dominus Deus Sabaoth. Imperat tibi Verbum ✠ caro factum. Imperat tibi natus ✠ ex Virgine. Imperat tibi Jesus ✠ Nazarenus, qui te, cum discipulos ejus contemneres, elisum atque prostratum exire praecipit ah homine: quo praesente, cum te ah homine separasset, nec porcorum gregem ingredi praesumeras. Recede ergo nunc adjuratus in nomine ejus ✠ ah homine, quem ipse plasmavit. Durum est tibi velle resistere. ✠ Durum est tibi contra stimulum calcitrare. ✠ Quia quanto tardius exis, tanto magis tibi supplicium crescit, quia non homines contemnis, sed illum, qui dominatur vivorum et mortuorum, qui venturus est judicare vivos et mortuos, et saeculum per ignem. *R̄.* Amen.

Ps̄. Domine, exaudi orationem meam.

R̄. Et clamor meus ad te veniat.

Ps̄. Dominus vobiscum.

R̄. Et cum spiritu tuo.

Orémus.

Oratio

DEUS caeli, Deus terrae, Deus Angelorum, Deus Archangelorum, Deus Prophetarum, Deus Apostolorum, Deus Martyrum, Deus Virginum, Deus, qui potestatem habes donare vitam post mortem, requiem post laborem: quia non est alius Deus praeter te, nec esse poterit verus, nisi tu, Creator caeli et

art guilty before the human race, for through thy blandishments thou didst proffer it the poisoned cup of death.

I adjure thee, therefore, thou profligate dragon, in the name of the spotless ✠ Lamb, Who walked upon the asp and the basilisk and tread underfoot the lion and the dragon, depart from this man ✠ (on the brow), depart from the Church of God ✠ (signing the bystanders). Quake and fly afar, as we call upon the name of the Lord, before Whom hell trembles, to Whom the heavenly Virtues and Powers and Dominations are subject, Whom the Cherubim and Seraphim praise with unending voice as they sing: Holy, holy, holy, Lord God of Sabaoth! The Word made flesh commands ✠ thee. He Who was born of a Virgin commands ✠ thee. Jesus ✠ of Nazareth commands thee. For when thou didst mock at His disciples, He did shatter and humble thy pride, and did order thee out of a certain man; and when He had cast thee forth, thou didst not even dare except by His leave to enter into a herd of swine. And now as I adjure thee in His ✠ name, vanish from this man whom He has created. It is hard for thee to want to resist. ✠ It is hard for thee to kick against the goad. ✠ For the longer thou dost delay thy departure, the heavier thy punishment shall be; since it is not men thou dost contemn, but rather Him, the Ruler over the living and the dead, Who shall come to judge the living and the dead and the world by fire. *Ry.* Amen.

Ps. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O GOD of heaven and God of earth, God of the angels and God of the archangels, God of the prophets and God of the apostles, God of martyrs and God of virgins, thou hast the power to bestow life after death and rest after toil; for there is no other God beside thee, nor could there be a true God apart from thee, the Creator of heaven and earth, Who art truly the

terrae, qui verus Rex es, et cujus regni non erit finis; humíliter majestáti glóriæ tuæ súpplico, ut hunc fámulum tuum (hanc fámulam tuam) de immúndis spirítibus liberáre dignéris. Per Christum Dóminum nostrum. **R̄.** Amen.

Exorcismus

ADJÚRO ergo te, omnis immundíssime spíritus, omne phan-
tásma, omnis incúrsio sátanæ, in nómine Jesu Christi†
Nazaréni, qui post lavácrum Joánnis in desértum ductus est, et
te in tuis sédibus vicit: ut, quem ille de limo terræ ad honórem
glóriæ suæ formávit, tu désinas impugnáre: et in hómine
miserábili non humánam fragilitátem, sed imáginem omnipoténtis
Dei contremíscas. Cede ergo Deo† qui te, et malítiam tuam in
Pharaóne, et in exércitu ejus per Móysen servum suum in
abýssum demérsit. Cede Deo† qui te per fidelíssimum servum
suum David de rege Saule spirituálibus cánticis pulsum fugávit.
Cede Deo† qui te in Juda Iscarióte proditóre damnávit. Ille enim
te divínis† verbéribus tangit, in cujus conspéctu cum tuis legióni-
bus tremens et clamans dixísti: Quid nobis et tibi, Jesu, Fili Dei
altíssimi? Venísti huc ante tempus torquére nos? Ille te perpétuis
flammis urget, qui in fine témporum dictúrus est ímpiis: Discédite
a me, maledícti, in ignem aetérnum, qui parátus est diabolo et
ángelis ejus. Tibi enim, ímpie, et ángelis tuis vermes erunt, qui
numquam moriéntur. Tibi, et ángelis tuis inexstinguíbile præ-
parátur incéndium: quia tu es princeps maledícti homicídi,
tu auctor incéstus, tu sacrilegórum caput, tu actiónum pessimárum
magíster, tu haeticórum doctor, tu totíus obscoenitátis invéntor.
Exi ergo,† ímpie, exi,† sceleráte, exi cum omni fallácia tua:
quia hómínem templum suum esse vóluit Deus. Sed quid diútius
moráris hic? Da honórem Deo Patrí† omnipoténti, cui omne
genu fléctitur. Da locum Dómino Jesu† Christo, qui pro hómíne

King of Whose kingdom there shall be no end. Hence I humbly implore thy sublime Majesty, that thou wouldst vouchsafe to deliver this thy servant (handmaid) from the unclean spirits. Through Christ our Lord. **Ry.** Amen.

Exorcism

I CAST thee out, every unclean spirit, every phantom, every encroachment of Satan, in the name of Jesus Christ † of Nazareth, Who, after John baptized Him, was led into the desert and vanquished thee in thy citadel. Cease thy attack on man, whom He has made for His honor and glory out of the slime of the earth. Tremble before wretched man, not in the condition of human frailty but in the likeness of almighty God. Yield then to God, † for it is He Who in Pharaoh and his army did drown thee and thy malice through His servant, Moses, in the depths of the sea. Yield to God, † Who, by the singing of holy canticles on the part of David, His faithful servant, banished thee from the heart of King Saul. Yield to God, † Who condemned thee in the traitor, Judas Iscariot. For He menaces thee with a divine † scourge, before Whose countenance thou didst tremble and cry out, saying: "What have we to do with thee, Jesus, Son of the Most High? Hast thou come hither before the time to torture us?" He threatens thee with everlasting fire, Who at the end of time will say to the wicked: "Depart from me, ye cursed, into everlasting fire which has been prepared for the devil and his angels." For thee, O evil one, and for thy followers there will be worms which never perish. For thee and for thine angels is made ready an unquenchable fire, because thou art the prince of accursed murder, thou the author of lechery, thou the leader in sacrilege, thou the model of vileness, thou the teacher of heretics, thou the inventor of every obscenity. Depart then, † O evil one, depart, † accursed one, depart with all thy falsity, for God has desired that man be His temple. But why dost thou linger here yet longer? Give honor to God the Father † Almighty, before Whom every knee bows. Give place to the Lord Jesus † Christ,

sáanguinem suum sacratíssimum fudit. Da locum Spirítui † Sancto, qui per beátum Apóstolum suum Petrum te manifeste stravit in Simóne mago; qui falláciam tuam in Ananía et Saphíra condemnávit; qui te in Heróde rege honórem Deo non dante percússit; qui te in mago Elyma per Apóstolum suum Paulum caecitátis calígine pérdidit, et per eúndem de Pythoníssa verbo ímperans exíre praecépit. Discéde ergo nunc, † discéde, † sedúctor. Tibi erémus sedes est. Tibi habitátio serpens est: humiliáre, et prostérnere. Jam non est differéndi tempus. Ecce enim dominátor Dóminus próximat cito, et ignis ardébit ante ipsum, et praecédet, et inflammábit in circúitu inimícos ejus. Si enim hómínem fefelleris, Deum non póteris irridére. Ille te éjicit, cujus óculis nihil occúltum est. Ille te expéllit, cujus virtúti univérsa subjécta sunt. Ille te exclúdit, qui tibi, et ángelis tuis praeparávit aetérnam gehénnam; de cujus ore exíbit gládius acútus: qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. *R.* Amen.

5. *Praedicta omnia, quatenus opus sit, repeti possunt, donec obsessus sit omnino liberatus.*

6. *Juvabit praeterea plurimum super obsessum saepe repetere Pater noster, Ave María et Credo, atque haec, quae infra notantur, devote dicere.*

7. *Canticum Magnificat, ut supra (pag. 48); in fine Glória Patri. Canticum Benedictus, ut supra (pag. 130); in fine Glória Patri.*

Symbolum Athanasianum

QUICÚMQUE vult salvus esse, * ante ómnia opus est, ut téneat cathólicam fidem:

Quam nisi quisque íntegram inviolatámque serváverit, * absque dúbio in aetérnum períbit.

Fides autem cathólica haec est: * ut unum Deum in Trinitáte, et Trinitátem in unitáte venerémur.

Neque confundétes persónas, * neque substántiam separántes. Alia est enim persóna Patris, ália Filii, * ália Spíritus Sancti:

Who shed for men His most precious blood. Give place to the Holy † Spirit, Who, through His holy apostle, Peter, struck thee down openly in Simon; Who afflicted thee in King Herod, because he had not given the honor to God; Who smote thee with the night of blindness in Elymas, the magician, at the word of thine apostle, Paul, and at his command bade thee likewise to go out of Pythonissa, the soothsayer. Begone, † now! Begone, † thou seducer! Thy place is in solitude; thy dwelling in the serpent. Humble thyself, and fall prostrate! This matter brooks no delay. For behold, the Lord, the Ruler comes quickly, and fire will burn before Him, and it will go on ahead and set flames round about His enemies. Man thou canst betray, but God thou canst not mock. It is He that drives thee out, from Whose eyes nothing is hidden. By Him art thou cast forth, to Whose might all things are subject. By Him art thou expelled, Who hath prepared unending hell for thee and thine angels, from Whose mouth there shall come forth a pointed sword, Who shall come to judge the living and the dead and the world by fire. *R.* Amen.

5. All that precedes can be repeated as needs be until the possessed one is fully liberated.

6. In addition, it will be very helpful to say devoutly over and over again the Our Father, Hail Mary, and the Creed, as well as all that follows.

7. The canticles Magnificat (see p. 49) and Benedictus (p. 131), concluding with Glory be to the Father.

The Athanasian Creed

WHOSOEVER wills to be saved must before all else hold true to the Catholic faith.

And unless everyone keeps this faith whole and undefiled, without doubt he will perish forever.

Now the Catholic faith is as follows: That we worship one God in Trinity, and Trinity in unity,

Neither confusing the Persons nor dividing the substance.

For the Father is one Person, the Son another, and the Holy Spirit yet another.

Sed Patris, et Fílii, et Spíritus Sancti una est divínitas, * aequális glória, coaetérna majéstas.

Qualis Pater, talis Fílius, * talis Spíritus Sanctus.

Increátus Pater, increátus Fílius, * increátus Spíritus Sanctus.

Imménsus Pater, imménsus Fílius, * imménsus Spíritus Sanctus.

Aetérnus Pater, aetérnus Fílius, * aetérnus Spíritus Sanctus.

Et tamen non tres aetérni, * sed unus aetérnus.

Sicut non tres increáti, nec tres imménsi, * sed unus increátus, et unus imménsus.

Simíliter omnípotens Pater, omnípotens Fílius, * omnípotens Spíritus Sanctus.

Et tamen non tres omnípoténtes, * sed unus omnípotens.

Ita Deus Pater, Deus Fílius, * Deus Spíritus Sanctus.

Et tamen non tres Dii, * sed unus est Deus.

Ita Dóminus Pater, Dóminus Fílius, * Dóminus Spíritus Sanctus.

Et tamen non tres Dómini: * sed unus est Dóminus.

Quia, sicut singillátim, unamquámque persónam Deum ac Dóminum confitéri christiána veritáte compéllimur: * ita tres Deos aut Dóminos dícere cathólica religióne prohibémur.

Pater a nullo est factus: * nec creátus, nec génitus.

Fílius a Patre solo est: * non factus, nec creátus, sed génitus.

Spíritus Sanctus a Patre et Fílio: * non factus, nec creátus, nec génitus, sed procédens.

Unus ergo Pater, non tres Patres: unus Fílius, non tres Fílii: * unus Spíritus Sanctus, non tres Spíritus Sancti.

Et in hac Trinitáte nihil prius aut postérius, nihil majus aut minus: * sed totae tres persónae coaetérnae sibi sunt et coaequáles.

Ita ut per ómnia, sicut jam supra dictum est, * et únitas in Trinitáte, et Trínitas in unitáte veneránda sit.

But the Godhead of the Father, of the Son, and of the Holy Spirit is one, their glory is equal, their majesty co-eternal.

As the Father is, so is the Son, and so likewise the Holy Spirit. Uncreated is the Father, uncreated the Son, uncreated the Holy Spirit;

Infinite the Father, infinite the Son, infinite the Holy Spirit; Eternal is the Father, eternal the Son, eternal the Holy Spirit. Yet they are not three eternals, but one eternal;

As also they are not three uncreated nor three infinites, but one uncreated and one infinite.

Likewise the Father is almighty, the Son is almighty, and the Holy Spirit is almighty;

Yet they are not three almighties, but they are the one Almighty. Thus the Father is God, the Son is God, and the Holy Spirit is God;

Yet they are not three gods, but one God.

Thus the Father is Lord, the Son is Lord, and the Holy Spirit is Lord;

Yet they are not three lords, but one Lord.

For as Christian truth demands that we acknowledge each Person in Himself to be God and Lord, so does the Catholic religion forbid us to say that there are three gods or three lords.

The Father is made by none, neither created nor begotten.

The Son is of the Father alone, neither made nor created, but begotten.

The Holy Spirit is of the Father and of the Son; not made, nor created, nor begotten, but He proceeds from them.

Thus there is one Father, not three; one Son, not three; one Holy Spirit, not three.

And in this Trinity one Person is not earlier or later, nor is one greater or less, but all three Persons are co-eternal together and co-equal.

Thus in all things, as aforesaid, the unity in Trinity and the Trinity in unity is to be worshipped.

Qui vult ergo salvus esse, * ita de Trinitate sentiat.

Sed necessarium est ad aeternam salutem, * ut Incarnationem quoque Domini nostri Jesu Christi fideliter credat.

Est ergo fides recta, ut credamus et confiteamur, * quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est.

Deus est ex substantia Patris ante saecula genitus: * et homo est ex substantia matris in saeculo natus.

Perfectus Deus, perfectus homo: * ex anima rationali et humana carne subsistens.

Aequalis Patri secundum divinitatem: * minor Patre secundum humanitatem.

Qui, licet Deus sit et homo, * non duo tamen, sed unus est Christus.

Unus autem non conversione divinitatis in carnem; * sed assumptione humanitatis in Deum.

Unus omnino, non confusione substantiae, * sed unitate personae.

Nam sicut anima rationalis et caro unus est homo: * ita Deus et homo unus est Christus.

Qui passus est pro salute nostra: descendit ad inferos: * tertia die resurrexit a mortuis.

Ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis: * inde venturus est iudicare vivos et mortuos.

Ad cuius adventum omnes homines resurgere habent cum corporibus suis: * et reddituri sunt de factis propriis rationem.

Et qui bona egerunt, ibunt in vitam aeternam: * qui vero mala, in ignem aeternum.

Haec est fides catholica, * quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.

Glória Patri.

Who, therefore, wills to be saved—let him think thus of the Trinity.

But it is necessary for eternal salvation that one also believe with firm faith in the Incarnation of our Lord Jesus Christ.

Right faith, consequently, demands that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of the Father, begotten before the world; and man of the substance of His mother, born in the course of time.

He is perfect God and perfect man, having a rational soul and human flesh.

He is equal to the Father in whatever pertains to His divinity; but less than the Father in the things pertaining to His humanity apart.

And though He is God and man, yet He is not two but one Christ; One, however, not by conversion of divinity into flesh, but by the fact of God assuming humanity unto Himself.

He is one only, not through a mixture of substance, but through the unity of Person.

For as a reasoning soul along with flesh comprise one man, so the one Christ is both God and man;

Who suffered for our salvation, Who descended into hell, Who arose again the third day from the dead;

Who ascended into heaven and sitteth at the right hand of God, the Father Almighty, from thence He shall come to judge the living and the dead;

At Whose coming all men shall rise again in their bodies, and shall give an account of their works.

They that have done good shall go into everlasting life, but they that have done evil into everlasting fire.

All this is Catholic faith which every man must believe faithfully and firmly, else he cannot be saved.

Glory be to the Father.

Psalmus 90

QUI hábitat in adjutório Altíssimi, * in protectióne Dei caeli commorábitur.

Dicet Dómino: Suscéptor meus es tu, et refúgium meum: * Deus meus sperábo in eum.

Quóniam ipse liberávit me de láqueo venántium, * et a verbo áspero.

Scápolis suis obumbrábit tibi: * et sub pennis ejus sperábis.

Scuto circúmdabit te véritas ejus: * non timébis a timóre noctúrno.

A sagítta volánte in die, a negotio perambulánte in ténebris: * ab incúrsu, et daemónio meridiáno.

Cadent a látere tuo mille, et decem míllia a dextris tuis: * ad te autem non appropinquábit.

Verúmtamen óculis tuis considerábis: * et retributióne peccatórum vidébis.

Quóniam tu es, Dómine, spes mea: * Altíssimum posuísti refúgium tuum.

Non accédet ad te malum * et flagéllum non appropinquábit tabernáculo tuo.

Quóniam Angelis suis mandávit de te: * ut custódiant te in ómnibus viis tuis.

In mánibus portábunt te: * ne forte offéndas ad lápidem pedem tuum.

Super áspidem, et basilíscum ambulábis: * et conculcábis leónem et draconem.

Quóniam in me sperávit, liberábo eum: * prótegam eum, quóniam cognóvit nomen meum.

Clamábit ad me, et ego exáudiam eum: * cum ipso sum in tribulatióne: erípam eum, et gloriificábo eum.

Longitúdine diérum replébo eum: * et osténdam illi salutáre meum.

Glória Patri.

Psalm 90

THOU that dwellest beneath the shelter of the Most High,
abiding under the shadow of the Almighty,

Say to the Lord: "My refuge art thou and my stronghold, my
God, in Whom I do trust."

For He shall deliver thee from the snare of the fowler and from
the destroying pestilence.

With His feathers He shall cover thee; under His wings thou
shalt take refuge; His faithful care is a shield and a buckler.

Thou shalt fear neither the terrors of night nor the arrow that
flies by daylight;

Neither the plague that prowls in the darkness, nor the attack
that proves deadly at midday.

Though a thousand fall at thy side, ten thousand at thy right
hand, naught shall come nigh unto thee.

But with thine eyes thou shalt look about, and behold the
recompense of the wicked.

For the Lord is my refuge; thou hast chosen the Most High as
thy defense.

No evil shall befall thee, no plague shall draw nigh to thy
dwelling.

For He hath given His angels charge over thee, to guard thee
in all thy journeyings.

In their hands they shall bear thee up, lest thou strike thy foot
against a stone.

Thou shalt tread upon the asp and the viper, trample lion and
dragon under foot.

Because he hath cleaved to me, I will deliver him; I will protect
him, for he hath acknowledged my name.

He shall call upon me and I will answer him; I will be with
him in trouble, I will rescue him and glorify him.

With fulness of days I will satisfy him, and I will show him my
salvation.

Glory be to the Father.

Psalmus 67

EXSÚRGAT Deus, et dissipéntur inimíci ejus, * et fúgiant qui odérunt eum, a fácie ejus.

Sicut déficit fumus, deficiant: * sicut fluit cera a fácie ignis, sic péreant peccatóres a fácie Dei.

Et justí epuléntur, et exsúltent in conspéctu Dei: * et delecténtur in laetítia.

Cantáte Deo, psalmum dícite nómini ejus: * iter fácite ei, qui ascéndit super occásum: Dóminus nomen illi.

Exsultáte in conspéctu ejus: * turbabúntur a fácie ejus, patris orphanórum, et júdicis viduárum.

Deus in loco sancto suo: * Deus qui inhabitáre facit uníus moris in domo:

Qui edúcit vinctos in fortitúdine, * simíliter eos, qui exásperant, qui hábitant in sepúlcris.

Deus, cum egrederéris in conspéctu pópuli tui, * cum pertransíres in desérto:

Terra mota est, étenim caeli distillavérunt a fácie Dei Sínai, * a fácie Dei Israël.

Plúviam voluntáriam segregábis, Deus, hereditáti tuae: * et infirmáta est, tu vero perfecísti eam.

Animália tua habitábunt in ea: * parásti in dulcédine tua páuperi, Deus.

Dóminus dabit verbum evangelizántibus, * virtúte multa.

Rex virtútum dilécti dilécti: * et speciéi domus dividere spólia.

Si dormiátis inter médios cleros, pennae colúmbae deargentatae, * et posterióra dorsi ejus in pallóre auri.

Dum discérnit caeléstis reges super eam, nive dealbabúntur in Selmon: * mons Dei, mons pinguis.

Mons coagulátus, mons pinguis: * ut quid suspicámini montes coagulátos?

Mons, in quo beneplácitum est Deo habitáre in eo: * étenim Dóminus habitábit in finem.

Psalm 67

GOD need only bestir Himself, then His enemies are scattered,
and those who hate Him flee from His presence.

As smoke is driven away, so do they vanish; as wax is melted
before the fire, so do sinners perish before God.

But the just rejoice, they exult at the sight of God with exceeding
gladness.

Sing unto God, chant praises to His name, make a path for Him
Who is borne through the desert.

The Lord is His name; exult before Him.

God from His sanctuary is a father to orphans and a defender
of widows.

God makes a home for the lonely, He brings forth captives unto
prosperity; only rebels abide in arid land.

O God, when thou didst march forth at the head of thy people,
when thou didst move on through the wilderness,

The earth shook and the heavens poured down rain before
God, even Sinai trembled before God, the God of Israel.

Plenteous rain, O God, thou didst shed on thy possession, and
when it became parched, thou didst refresh it.

Thy flock took up abode therein; in thy goodness, O God, thou
didst prepare it for the needy.

The Lord gives the word; the bearers of good tidings are a
mighty throng:

“The kings of armies flee, they are routed; the people at home
divide the spoils.

Whilst thou took rest among the sheepfolds, it was like a dove’s
wings shining like silver and its pinions like shimmering gold.

When the Almighty scattered kings in the land, snow fell
on Selmon.”

Lofty are the mountains, the mountains of Basan; many-peaked
the mountains, the mountains of Basan.

Why gaze with envy, ye many-peaked mountains, at the hill
where it pleased God to make His dwelling; yea! God will
abide there forever.

Currus Dei decem míllibus múltiplex, míllia laetántium: * Dóminus in eis in Sina in sancto.

Ascendísi in altum, cepísti captivitátem: * accepísti dona in homínibus:

Etenim non credétes, * inhabitáre Dóminum Deum.

Benedíctus Dóminus die quotídie: * prósperum iter fáciét nobis Deus salutárium nostrórum.

Deus noster, Deus salvos faciéndi: * et Dómini Dómini éxitus mortis,

Verúmtamen Deus confríngét cápita inimicórum suórum: * vérticem capílli perambulántium in delíctis suis.

Dixit Dóminus: Ex Basan convértam, * convértam in profúndum maris:

Ut intingátur pes tuus in ságuine: * lingua canum tuórum ex inimícis, ab ipso.

Vidérunt ingrèssus tuos, Deus, * ingrèssus Dei mei: regis mei qui est in sancto.

Praevenérunt príncipes conjúcti psalléntibus, * in médio juvenulárum tympanistriárum.

In ecclésiis benedícite Deo Dómino, * de fóntibus Israëli.

Ibi Bénjamin adolescéntulus, * in mentis excéssu.

Príncipes Juda, duces eórum: * príncipes Zábulon, príncipes Néphtali.

Manda, Deus, virtúti tuae: * confírma hoc, Deus, quod operátus es in nobis.

A templo tuo in Jerúsalem, * tibi ófferent reges múnera.

Increpa feras arúndinis, congregátio taurórum in vaccis populórum: * ut exclúdent eos, qui probáti sunt argénto.

Díssipa Gentes, quae bella volunt: vénient legáti ex Aegýpto: * Aethiópia praevéniet manus ejus Deo.

Regna terrae, cantáte Deo: * psállite Dómino.

Psállite Deo, qui ascéndit super caelum caeli, * ad Oriéntem.

The chariots of God are in myriads, thousands upon thousands;
the Lord comes from Sinai into the sanctuary.

Thou hast ascended on high, leading the captives. Thou hast
received men as tribute, even those unwilling to dwell with
the Lord God.

Our God is a God of help; the Lord God gives escape from death.
Blessed be the Lord day by day! God, our deliverer bears our
burdens.

Truly God crushes the heads of His enemies, the hairy scalp of
him that lives in his sins.

The Lord said: "I will bring them back from Basan, I will bring
them back from the depths of the sea,

That thy foot may be dipped in blood, that the tongues of thy
dogs may have their share of the foe."

Men see thy procession, O God, the procession of my God, of
my King, into the sanctuary.

The singers go before him, the zither players follow, in the midst
the maidens beating the tambours.

"Bless ye God in this festive assembly, praise ye the Lord, ye
offspring of Israel."

There is Benjamin, the youngest, leading the way, the princes
of Juda with their companies, the princes of Zabulon, the
princes of Nephthali.

Show thy might, O God, thy strength, O God, who dost triumph
for us!

For the sake of thy temple over in Jerusalem, let kings offer
thee gifts.

Threaten the wild beast of the marsh (Egypt), the leaders like
bulls, the people like calves following after.

Let them fall prostrate with offerings of silver; scatter the nations
whose delight is in war.

Let legates come from Egypt, let Ethiopia stretch forth her
hands to God.

Ye kingdoms of earth, sing unto God, sing a hymn to the
Lord Who traverses the heavens which are of old.

Ecce dabit voci suae vocem virtútis, date glóriam Deo super
 Israël, * magnificéntia ejus, et virtus ejus in núbibus.

Mirábilis Deus in sanctis suis, Deus Israël ipse dabit virtútem, et
 fortitúdinem plebi suae, * benedíctus Deus.

Glória Patri.

Psalmus 69

DEUS, in adjutórium meum inténde: * Dómine, ad adjuván-
 dum me festína.

Confundántur et revereántur, * qui quaerunt ánimam meam.

Avertántur retrórsum, et erubéscant, * qui volunt mihi mala.

Avertántur statim erubescéntes, * qui dicunt mihi: Euge, euge.

Exsúltent et laeténtur in te omnes qui quaerunt te, * et dicant
 semper: Magnificétur Dóminus: qui díligunt salutáre tuum.

Ego vero egénus, et pauper sum: * Deus, ádjua me.

Adjútor meus, et liberátor meus es tu: * Dómine, ne moréris.

Glória Patri.

Ps. 53 Deus in nómine tuo, **ut supra (pag. 174)** .

Psalmus 117

CONFITÉMINI Dómino quóniam bonus: * quóniam in
 saéculum misericórdia ejus.

Dicat nunc Israël quóniam bonus: * quóniam in saéculum miseri-
 córdia ejus.

Dicat nunc domus Aaron: * quóniam in saéculum misericórdia
 ejus.

Dicant nunc qui timent Dóminum: * quóniam in saéculum
 misericórdia ejus.

De tribulatióne invocávi Dóminum: * et exaudívit me in lati-
 tudine Dóminus.

Dóminus mihi adjútor: * non timébo quid fáciat mihi homo.

Dóminus mihi adjútor: * et ego despíciam inimícos meos.

Bonum est confídere in Dómino, * quam confídere in hómine:

Bonum est speráre in Dómino, * quam speráre in princípibus.

Lo, He gives forth His voice, a mighty voice: "Acknowledge the strength of God!"

His majesty is over Israel, His strength is in the clouds.

God is awesome in His sanctuary, the God of Israel. He gives might and strength to His people. Blessed be God.

Glory be to the Father.

Psalm 69

ATTEND, O God, to my defense; make haste, O Lord, to help me.

Let them be ashamed and tremble, that seek after my life.

Let them be turned back blushing, that desire my ruin.

May confusion be their reward that say to me: "'Tis so, 'tis so!"

But let them rejoice and be glad that seek after thee; may they that love thy grace say without ceasing: "Magnify the Lord!"

But I am poor and miserable. Help me, O God!

My helper art thou and my savior; tarry not, O Lord!

Glory be to the Father.

Psalm 53 (p. 175).

Psalm 117

GIVE thanks to the Lord, for He is good, for His love endures forever.

Let the house of Israel say: "Yea, He is great, for His love endures forever."

Let the house of Aaron say: "Yea! For His love endures forever."

Let them who fear Yahweh say: "For His love endures forever."

When I was in straits I called upon the Lord; the Lord heard me and made me free.

The Lord is my helper, I need not fear; what can mere man do to me?

The Lord stands by me as my helper, and I shall see my foes confused.

Better to take refuge in the Lord than to trust in man.

Better to take refuge in the Lord than to rely on princes.

Omnes gentes circuíerunt me: * et in nómine Dómini quia ultus sum in eos.

Circumdántes circumdedérunt me: * et in nómine Dómini quia ultus sum in eos.

Circumdedérunt me sicut apes, et exarsérunt sicut ignis in spinis: * et in nómine Dómini quia ultus sum in eos.

Impúlsus evérsus sum ut cáderem: * et Dóminus suscepit me. Fortitúdo mea, et laus mea Dóminus: * et factus est mihi in salútem.

Vox exultatiónis, et salútis * in tabernáculis justórum.

Déxtera Dómini fecit virtútem: déxtera Dómini exaltávit me, * déxtera Dómini fecit virtútem.

Non móriar, sed vivam: * et narrábo ópera Dómini.

Castígans castigávit me Dóminus: * et morti non tradidit me.

Aperíte mihi portas justítiae, ingrédus in eas confitébor Dómino: * haec porta Dómini, justí intrábunt in eam.

Confitébor tibi quóniam exaudísti me: * et factus es mihi in salútem.

Lápidem, quem reprobavérunt aedificántes: * hic factus est in caput ánguli.

A Dómino factum est istud: * et est mirábile in óculis nostris.

Haec est dies, quam fecit Dóminus: * exultémus, et laetémur in ea.

O Dómine, salvum me fac, o Dómine, bene prosperáre: * benedíctus qui venit in nómine Dómini.

Benedíximus vobis de domo Dómini: * Deus Dóminus, et illúxit nobis.

Constitúite diem solémnem in condénsis, * usque ad cornu altáris.

Deus meus es tu, et confitébor tibi: * Deus meus es tu, et exaltábo te.

Confitébor tibi quóniam exaudísti me: * et factus es mihi in salútem.

Confitémini Dómino quóniam bonus: * quóniam in saéculum misericórdia ejus.

Glória Patri.

All peoples encompassed me; but I crushed them in the name of my Lord.

From all sides they surrounded me—I cut through them in the name of my Lord.

They swarmed about me like bees, they flared like fire among thorns; but I destroyed them in the name of my Lord.

I was thrust upon to make me fall, but the Lord supported me. The Lord is my strength and my renown; He has been salvation to me.

There is a shout of joy and victory in the tents of the righteous. The right hand of the Lord wrought mightily, the right hand of the Lord exalted me, the right hand of the Lord wrought mightily.

I shall not die, but live, and tell of Jehovah's deeds.

The Lord hath chastised me sorely, yet delivered me not unto death.

Open to me the gates of righteousness, and entering thereby I shall render thanks to my Lord.

This is the gate of the Lord; the just shall enter therein.

I shall thank thee, for thou hast heard me; thou art become my savior.

The stone which the builders rejected itself is become the cornerstone.

This is the Lord's doings; it is marvelous in our eyes.

This is the day which the Lord hath made; let us be glad and rejoice thereon.

O Lord, save me! O Lord, prosper me!

Blessed he that enters in the name of the Lord. From the Lord's house we bless you.

The Lord is God, and hath shone upon us. Appoint a procession with garlands of foliage even to the horns of the altar.

Thou art my God, wherefore I thank thee, my God, praising I exalt thee.

Render thanks to the Lord, for He is good, for His love endures forever.

Glory be to the Father.

Psalmus 34

JÚDICA, Dómine, nocéntes me, * expúgna impugnántes me.
 Apprehénde arina et scutum: * et exsúrge in adjutórium mihi.
 Effúnde frámeam, et conclúde advérsus eos, qui persecúntur me:
 * dic ánimae meae: Salus tua ego sum.

Confundántur et reveréantur, * quaeréntes ánimam meam.
 Avertántur retrórsus, et confundántur * cogitántes mihi mala.
 Fiant tamquam pulvis ante fáciem venti: * et Angelus Dómini
 coárctans eos.

Fiat via illórum ténebrae et lúbricum: * et Angelus Dómini
 pérsequens eos.

Quóniam gratis abscondérunt mihi intéritum láquei sui: * super-
 vácué exprobravérunt ánimam meam.

Véniat illi láqueus, quem ignórat: et cáptio, quam abscondit,
 apprehéndat eum: * et in láqueum cadat in ipsum.

Anima autem mea exsultábit in Dómino: * et delectábitur super
 salutári suo.

Omnia ossa mea dicent: * Dómine, quis símilis tibi?

Erípiens ínopem de manu fortiórum ejus: * egénus et páuperem
 a diripiéntibus eum.

Surgéntes testes iníqui, * quae ignorábam interrogábant me.
 Retribuébant mihi mala pro bonis: * sterilitátem ánimae meae.
 Ego autem cum mihi molésti essent, * induébar cilício.

Humiliábam in jejúnio ánimam meam: * et orátio mea in sinu
 meo convertétur.

Quasi próximum, et quasi fratrem nostrum, sic complacébam: *
 quasi lugens et contristátus, sic humiliábar.

Et advérsus me laetáti sunt, et convenérunt: * congregáta sunt
 super me flagélla, et ignorávi.

Dissipáti sunt, nec compúncti, tentavérunt me, subsannavérunt me
 subsannatióne: * frenduérunt super me déntibus suis.

Dómine, quando respícies? * restitue ánimam meam a maligni-
 táte córum, a leónibus únicam meam.

Confitébor tibi in ecclésia magna, * in pópulo gravi laudábo te.

Psalm 34

TAKE up the strife, O Lord, against all who strive against me; fight the enemies who make war on me.

Seize buckler and shield, and rise up to help me.

Draw the spear and bar the way of my pursuers; say to my soul:

“I am thy salvation.”

Let them be abashed and ashamed who seek my life, let them fall back disgraced who devise my harm.

Let them be as chaff before the wind, while the angel of the Lord hurls them back.

Let their path be dark and slippery, while the angel of the Lord pursues them.

For without cause they have laid their snare for me and dug a pit for my life.

Let doom overtake them unawares, let the snare they set entrap them, let them fall into the pit they made.

But my soul will rejoice in the Lord and be glad in His aid.

My whole being shall exclaim: “O Lord, who is like unto thee, Who dost rescue the helpless from one too powerful, the needy and the poor from his despoiler.”

False witnesses have come forward; they examined me on matters whereof I know naught.

They repay me evil for good, to my soul’s desolation.

But I, when they were sick, I put on sackcloth, I chastened my soul with fasting, I prayed earnestly within me.

I sorrowed as for a friend or a brother; I was bowed down in grief as one who mourns his mother.

Yet while I tottered, they gathered gleefully; they came against me, smiting me—why? I know not.

They reviled me without ceasing; they baited me, mocked me, they gnashed their teeth at me.

O Lord, how long wilt thou look on? Rescue my being from roaring lions.

Then will I thank thee in the great assembly and praise thee amid the throng of people.

Non supergáudeant mihi qui adversántur mihi iníque: * qui odérunt me gratis et ánnuunt óculis.

Quóniam mihi quidem pacífice loquebántur: * et in iracúndia terrae loquéntes, dolos cogitábant.

Et dilatavérunt super me os suum: * dixerunt: Euge, euge, vidérunt óculi nostri.

Vidísti, Dómine, ne síleas: * Dómine, ne discédas a me.

Exsúrge et inténde iudicio meo: * Deus meus, et Dóminus meus in causam meam.

Júdica me secúndum justítiam tuam, Dómine, Deus meus, * et non supergáudeant mihi.

Non dicant in córdibus suis: Euge, euge, ánimae nostrae: * nec dicant: Devorávimus eum.

Erubéscant et revereántur simul, * qui gratulántur malis meis.

Induántur confusióne et reveréntia * qui magna loquúntur super me.

Exsúltent et laeténtur qui volunt justítiam meam: * et dicant semper: Magnificétur Dóminus, qui volunt pacem servi ejus.

Et lingua mea meditábitur justítiam tuam, * tota die laudem tuam.

Glória Patri.

Psalmus 30

IN TE, Dómine, sperávi, non confúndar in aetérnum: * in justítia tua líbera me.

Inclína ad me aurem tuam, * accélera ut éruas me.

Esto mihi in Deum protectórem: et in domum refúgii, * ut salvum me fácias.

Quóniam fortitúdo mea, et refúgium meum es tu: * et propter nomen tuum dedúces me, et enútries me.

Educes me de láqueo hoc, quem abscondérunt mihi: * quóniam tu es protéctor meus.

Let them not triumph over me who are wrongfully mine enemies,
nor wink the eye who hate me without reason.

For they speak not of peace; they devise treachery against the
quiet in the land.

And they open wide their mouth at me, saying: "Ha! Ha! We
have seen with our own eyes!"

Thou hast seen this, O Lord, be not silent; be not far from me,
O Lord!

Bestir thee and keep watch in my defense, for my cause, O my
God and my Lord!

Judge me, O Lord, in accordance with thy justice; let them not
gloat over me, my God!

Let them not say to themselves: "Aha, our desire is granted!"
Nor let them say: "We have swallowed him up!"

Let them all together be confounded with blushes who delight
in my woes.

Let them be covered with shame and dishonor who lord it
over me.

Let them exult and be glad who favor my cause, and let them
say always:

"The Lord be praised, Who delights in His servant's welfare!"
So shall my tongue proclaim thy righteousness and sing thy
praise forever and ever.

Glory be to the Father.

Psalm 30

IN THEE, O Lord, I take refuge; let me nevermore be con-
founded; because of thy justice deliver me.

Bow down thine ear to me, make haste to rescue me.

Be unto me a rock of protection, a fortified stronghold, to
save me.

For thou art my rock and my fortress, and for thy name's
sake thou wilt lead me and guide me.

Thou wilt loose me from the snare they have hidden for me,
for thou art my protection.

In manus tuas comméndo spíritum meum: * redemísti me, Dómine, Deus veritátis.

Odísti observátes vanitátes, * supervácue.

Ego autem in Dómino sperávi: * exsultábo, et laetábor in misericórdia tua.

Quóniam respexísti humilitátem meam, * salvásti de necessitátibus ánimam meam.

Nec conclusísti me in mánibus inimíci: * statuísti in loco spatióso pedes meos.

Miserére mei, Dómine, quóniam tríbulator: * conturbátus est in ira óculus meus, ánima mea, et venter meus:

Quóniam defécit in dolóre vita mea: * et anni mei in gemítibus.

Infirmáta est in paupertáte virtus mea: * et ossa mea conturbáta sunt.

Super omnes inimícos meos factus sum oppróbrium et vicínis meis valde: * et timor notis meis.

Qui vidébant me, foras fugérunt a me: * oblivióni datus sum, tamquam mórtuus a corde.

Factus sum tamquam vas pérditum: * quóniam audívi vituperatióne multórum commorántium in circúitu.

In eo dum convenírent simul advérsus me, * accíperere ánimam meam consiliáti sunt.

Ego autem in te sperávi, Dómine: * dixi: Deus meus es tu: in mánibus tuis sortes meae.

Eripe me de manu inimicórum meórum, * et a persecúentibus me.

Illústra fáciem tuam super servum tuum, salvum me fac in misericórdia tua: * Dómine, non confúndar, quóniam invocávi te.

Erubéscant ímpii, et deducántur in inférnum: * muta fiant lábia dolósa.

Quae loquúntur advérsus justum iniquitátem, * in supérbia, et in abusióne.

Quam magna multitúdo dulcédinis tuae, Dómine, * quam abscondísti timéntibus te.

Perfecísti eis, qui sperant in te, * in conspéctu filiórum hóminum.

Into thy hands I commend my spirit, thou wilt rescue me, Lord,
O faithful God.

Thou hatest them who worship vain idols; but as for me, I put
my trust in the Lord.

I will exult and be glad in thy loving kindness, for thou hast
regarded my misery and helped my soul in distress.

Thou hast not surrendered me to the enemy's power, but hast
set my feet in open places.

Have mercy on me, O Lord, for I am distressed; mine eye wastes
away in grief, and so my soul and my body.

For my life is consumed with pain and my years with sighing.

My strength has failed through affliction and my bones are
decaying.

I am become a reproach for all mine enemies, a laughing-stock
to my neighbors, a terror to my friends; they who see me
in public flee from me.

I am forgotten like a dead man, I am become as a broken vessel.

For I heard the crowd hissing their contempt — terror on every
side. When they gathered together against me, they planned
to take my life.

But I put my trust in thee, O Lord. I say: "Thou art my God!"
In thy hand is my fate; snatch me from the power of my foes
and persecutors.

Let thy face shine upon thy servant; in thy kindness save me.
O Lord, let me not be put to shame, for I called upon thee; let
the wicked be confounded and silenced and driven into the pit.
Let lying lips be struck dumb, which in pride and scorn speak
arrogantly against the just.

How great is thy goodness, O Lord, stored up for them who
fear thee,

Which thou dost show them who take refuge in thee in the
sight of men.

Thou dost shield them with thy protecting countenance from the
plotting of men,

Thou dost hide them in thy tent from the strife of tongues.

Abscóndes eos in abscóndito faciēi tuae: * a conturbatióne hóminum.

Próteges eos in tabernáculo tuo * a contradicióne linguárum.
Benedíctus Dóminus: * quóniam mirificávit misericórdiam suam mihi in civitáte muníta.

Ego autem dixi in excéssu mentis meae: * Projéctus sum a faciē oculórum tuórum.

Ideo exaudísti vocem oratiónis meae, * dum clamárem ad te.
Diligite Dóminum, omnes sancti ejus: * quóniam veritátem requíret Dóminus, et retríbuet abundánte faciéntibus supérbiam.
Viríliter ágite, et confortétur cor vestrum, * omnes, qui sperátis in Dómino.

Glória Patri.

Psalmus 21

DEUS, Deus meus, réspice in me: quare me dereliquísti? *
longe a salúte mea verba delictórum meórum.

Deus meus, clamábo per diem, et non exáudies: * et nocte, et non ad insipiéntiam mihi.

Tu autem in sancto hábitas, * laus Israël.

In te speravérunt patres nostri: * speravérunt, et liberásti eos.

Ad te clamavérunt, et salvi facti sunt: * in te speravérunt, et non sunt confúsi.

Ego autem sum vermis, et non homo: * oppróbrium hóminum, et abjectio plebis.

Omnes vidéntes me, derisérunt me: * locúti sunt lábiis, et movérunt caput.

Sperávit in Dómino, erípiat eum: * salvum fáciat eum, quóniam vult eum.

Quóniam tu es, qui extraxísti me de ventre: * spes mea ab ubéribus matris meae. In te projéctus sum ex útero:

De ventre matris meae Deus meus es tu, * ne discésseris a me:

Quóniam tribulatio próxima est: * quóniam non est qui ádjuvet.

Circumdedérunt me vítuli multi: * tauri pingues obsedérunt me.

Aperuérunt super me os suum, * sicut leo rápiens et rúgiens.

Sicut aqua effúsus sum: * et dispérsa sunt ómnia ossa mea.

Blessed be the Lord! For He hath shown me His wondrous kindness in a city besieged.

For I said in my dismay: "I am cast out from thy sight."

Yet thou didst hear the voice of my pleading when I cried unto thee.

Love the Lord, all ye His worshippers! The Lord doth guard the faithful,

But He doth fully requite the arrogant.

Take courage and be of strong heart, all ye who trust in the Lord.

Glory be to the Father.

Psalm 21

MY GOD, my God, why hast thou forsaken me? Thou art distant to my prayer and my pleading.

My God, I call by day, and thou dost not answer, and by night, but thou payest no heed.

Yet thou dwellest in heaven upon Israel's praise.

In thee did our fathers trust; they trusted in thee, and thou didst deliver them.

To thee they cried, and they were saved, they trusted in thee, and were not confounded.

But I am a worm and no man, the scorn of men and the outcast of the people.

All they who see me laugh me to scorn; they curl their lips, they wag their heads, saying:

"He trusts in the Lord — let Him deliver Him, let Him set Him free if He loves Him."

Thou, indeed, didst take me from the womb; thou gavest me confidence on my mother's breasts.

From birth have I been entrusted to thee; from my mother's womb thou hast been my God.

Be not far from me, for I am troubled; be thou nearby, for there is none to help me.

Many bulls encompass me, wild bulls of Basan hem me in.

They open their mouth at me, like a rending and roaring lion.

Factum est cor meum tamquam cera liquescens * in médio ventris mei.

Aruit tamquam testa virtus mea, et lingua mea adhaesit faucibus meis: * et in pulverem mortis deduxisti me.

Quoniam circumdederunt me canes multi: * concilium malignantium obsedit me.

Foderunt manus meas et pedes meos: * dinumeraverunt omnia ossa mea.

Ipsi vero consideraverunt et inspexerunt me: * divisérunt sibi vestimenta mea, et super vestem meam miserunt sortem.

Tu autem Domine, ne elongaveris auxilium tuum a me: * ad defensionem meam conspice.

Erue a fratre, Deus, animam meam: * et de manu canis unicam meam:

Salva me ex ore leonis: * et a cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis: * in médio ecclesiae laudabo te.

Qui timetis Dominum, laudate eum: * universum semen Jacob, glorificate eum.

Timeat eum omne semen Israel: * quoniam non sprevit, neque despexit deprecationem pauperis:

Nec avertit faciem suam a me: * et cum clamarem ad eum, exaudivit me.

Apud te laus mea in ecclesia magna: * vota mea reddam in conspectu timentium eum.

Edent pauperes, et saturabuntur: et laudabunt Dominum qui requirunt eum: * vivent corda eorum in saeculum saeculi.

Remiscantur et convertentur ad Dominum * universi fines terrae:

Et adorabunt in conspectu ejus * universae familiae Gentium.

Quoniam Domini est regnum: * et ipse dominabitur Gentium.

Manducaverunt et adoraverunt omnes pingues terrae: * in conspectu ejus cadent omnes qui descendunt in terram.

Et anima mea illi vivet: * et semen meum serviet ipsi.

I am poured out like water, and all my bones are disjoined,
My heart is become like wax, melting in my breast.
My throat is dried up like a potsherd, my tongue cleaves to my
jaws; thou hast reduced me to the dust of death.
For many dogs encircle me, a pack of evildoers hem me in.
They dig into my hands and feet, I can count all my bones.
They examine me, and at the sight they rejoice; they divide my
garments among them, and for my tunic they cast lots.
But thou, O Lord, be not far from me. O thou my support,
hasten to my help.
Deliver my soul from the sword, my life from the power of dogs.
Save me from the lion's mouth — my poor life from the horns
of wild oxen.
I will proclaim thy name to my brethren, in the midst of the
assembly I will praise thee, saying:
"All ye who fear the Lord, praise Him; all ye the seed of Jacob,
glorify Him; all ye seed of Israel, reverence Him!
For He hath neither despised nor shrunk from the misery of
the needy; He hath not hidden His face from him, but when
he cried to Him, He heard him."
Thou art the reason for my praise in the great assembly; I will
pay my vow of thanks in the sight of them who fear Him.
The poor shall eat and have their fill; they who seek the Lord
shall praise Him: "May your hearts live forever!"
All the ends of the earth shall remember and be converted to
the Lord.
All the families of nations shall worship before Him.
For the kingdom is the Lord's, and He rules over nations.
All who sleep in the earth shall adore Him only, before Him shall
bow all who go down to the grave.
And I myself will live for Him, and my seed shall serve Him.
They shall tell of the Lord to the coming generation, they shall
proclaim His righteousness to a people to be born: "Thus hath
the Lord done."
Glory be to the Father.

Annuntiábitur Dómino generátio ventúra: * et annuntiábunt caeli justítiam ejus pópulo qui nascétur, quem fecit Dóminus. Glória Patri.

Psalmus 3

DÓMINE, quid multiplicáti sunt qui tríbulant me? * multi insúrgunt advérsum me.

Multi dicimt ánimae meae: * Non est salus ipsi in Deo ejus. Tu autem, Dómine, suscéptor meus es, * glória mea, et exáltans caput meum.

Voce mea ad Dóminum clamávi: * et exaudívit me de monte sancto suo.

Ego dormívi, et soporátus sum: * et exsurrexi, quia Dóminus suscepit me.

Non timébo míllia pópuli circumdántis me: * exsúrge, Dómine, salvum me fac, Deus meus.

Quóniam tu percussísti omnes adversántes mihi sine causa: * dentes peccatórum contrivísti.

Dómini est salus: * et super pópulum tuum benedíctio tua. Glória Patri.

Psalmus 10

IN DÓMINO confído: quómodo dícitis ánimae meae: * Trásmigra in montem sicut passer?

Quóniam ecce peccatóres intendérunt arcum, paravérunt sagíttas suas in pháretra, * ut sagíttent in obscúro rectos corde.

Quóniam quae perfecísti, destruxérunt: * justus autem quid fecit? Dóminus in templo sancto suo, * Dóminus in caelo sedes ejus. Oculi ejus in páuperem respíciunt: * pálpebrae ejus intérogant filios hóminum.

Dóminus intérogat justum et ímpium: * qui autem díligit iniquitátem, odit ánimam suam.

Pluet super peccatóres láqueos: * ignis, et sulphur, et spíritus procellárum pars cálicis eórum.

Quóniam justus Dóminus, et justúas diléxit: * aequitátem vidit vultus ejus.

Glória Patri.

Psalm 3

HOW numerous are my foe, O God, what numbers risen
up opposed to me!
How many say of me: "For him there is no help, even with
his God."
However, Lord, thou my shield, my glory; 'tis thou Who dost
sustain my head.
I cried aloud to God, and He did hear me from His holy hill.
I laid me down and fell in deep repose; arose refreshed, for the
Lord upholds me.
I shall not fear the myriads that beset me.
Arise and save me, Lord; thou art my God!
For all that strive against me thou hast smitten on the cheek,
thou hast smashed the teeth of sinners.
In the Lord lies salvation. Thy blessing upon thy people!
Glory be to the Father.

Psalm 10

I TAKE refuge with the Lord; how can you say to me: "Fly
like a bird to the mountain."
See, the wicked bend the bow and fit the arrow on the string, to
shoot in the darkness at the upright of heart.
For the foundations are being overthrown; what can the just
man do?
The Lord is in His holy temple; the Lord, Whose throne is
in heaven.
His eyes behold, His eyelids search the children of men.
The Lord tests the just man and the sinner; He hates the one
who loves wickedness.
He shall rain fire and brimstone upon the wicked; a scorching
blast shall be the portion of their cup.
For the Lord is just and loves just deeds; upright men shall
behold His face.
Glory be to the Father.

Psalmus 12

USQUEQUO, Dómine, obliviscéris me in finem? * Usquequo avértis fáciem tuam a me?

Quámdu ponam consília in ánima mea, * dolórem in corde meo per diem?

Usquequo exaltábitur inimícus meus super me? * réspice, et exáudi me, Dómine, Deus meus.

Illúmina óculos meos ne umquam obdórmiam in morte: * nequándo dicat inimícus meus: Praeválui advérsus eum.

Qui tríbulant me, exultábunt si motus fúero: * ego autem in misericórdia tua sperávi.

Exultábit cor meum in salutári tuo: cantábo Dómino qui bona tribuit mihi: * et psallam nómini Dómini altíssimi.

Glória Patri.

Oratio post Liberationem

ORÁMUS te, Deus omnípotens, ut spíritus iniquitátis ámplius non bábeat potestátem in hoc fámulo tuo **N.** (hac fámula tua **N.**), sed ut fúgiat, et non revertátur: ingrediátur in eum (eam), Dómine, te jubénte, bónitas et pax Dómini nostri Jesu Christi, per quem redémpti sumus, et ab omni malo non timeámus, quia Dóminus nobíscum est: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. **R.** Amen.

EXORCISMUS IN SATANAM
ET ANGELOS APOSTATICOS

Sequens exorcismus recitari potest ab Episcopis, nec non a Sacerdotibus, qui ab Ordinariis suis ad id auctoritatem habeant.

In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

Psalm 12

HOW long, O Lord, wilt thou forget me completely? How long wilt thou hide thy face from me?
 How long must I ponder the sorrows of my soul and continual grief in my heart?
 How long shall my foe triumph over me? O look, and hear me, O Lord, my God!
 Give back lustre to mine eyes, lest I sleep in death, lest my foe should say: "I have vanquished him."
 Lest mine enemies gloat when I have fallen, since I trusted in thy mercy.
 Let my heart rejoice in thy saving help; let me sing to the Lord for His bounty to me.
 Glory be to the Father.

Prayer Following Deliverance

WE BESEECH thee, O almighty God, that the spirit of iniquity may no longer have any power over thy servant, **N.** (thy handmaid, **N.**), but rather that he may depart afar and nevermore return. At thy command, O Lord, let there enter into this man (woman) a disposition to goodness and the peace of our Lord Jesus Christ, by Whom we have been redeemed, and let us fear no evil, because the Lord is with us. Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for endless ages. **R.** Amen.

EXORCISM AGAINST SATAN
AND THE FALLEN ANGELS*

The following exorcism can be used by bishops, as well as by priests who have this authorization from their Ordinary.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

* Whereas the preceding rite of exorcism is designated for a particular person, the form given here is meant especially to be employed to expel the devil's sway over a locality (parish, city, etc.).—*Trans.*

Ad S. Michaëlem Archangelum Precatio

PRINCEPS gloriosissime caeléstis militíae, sancte Michaël Archángele, defénde nos in praélio advérsus príncipes et potestátes, advérsus mundi rectóres tenebrárum harum, contra spirituália nequítiae, in caeléstibus. Veni in auxiliúm hóminum; quos Deus ad imáginem similitúdinis suae fecit, et a tyránnide diáboli emit pretio magno. Te custódem et patrónum sancta venerátur Ecclésia; tibi trádedit Dóminus ánimas redemptórum in supérna felicitáte locándas. Deprecáre Deum pacis, ut cónterat sátanam sub pédibus nostris, ne ultra váleat captívos tenére hómines, et Ecclésiae nocére. Offer nostras preces in conspéctu Altíssimi, ut cito anticipent nos misericórdiae Dómini, et apprehéndas draconem, serpéntem antíquum, qui est diábolus et sátanas, et ligátum mittas in abyússum, ut non sedúcat ámplius gentes.

Exorcismus

IN NÓMINE Jesu Christi Dei et Dómini nostri, intercedénte immaculáta Vírgine Dei Genitrice María, beáto Michaële Archángelo, beátis Apóstolis Petro et Paulo et ómnibus Sanctis, et sacra ministérii nostri auctoritáte confisi, ad infestatiónes diabólicae fraudis repelléndas secúri aggredimur.

Psalmus 67

EXSURGAT Deus, et dissipéntur inimíci ejus, et fúgiant qui odérunt eum, a fácie ejus.

Sicut déficit fumus, deficiant: sicut fluit cera a fácie ignis, sic péreant peccatóres a fácie Dei.

V. Ecce Crucem Dómini, fúgite, partes advérsae.

R. Vicit Leo de tribu Juda, radix David.

V. Fiat misericórdia tua, Dómine, super nos.

R. Quemádmódum sperávimus in te.

Prayer to St. Michael the Archangel

O MOST illustrious prince of the heavenly hosts, holy Michael the Archangel, from thy heavenly throne defend us in the battle against the princes and powers, against the rulers of this world's darkness. Come to the assistance of humankind, whom God has created in His own image and likeness, and whom He has purchased at a great price from Satan's tyranny. Thee the holy Church does venerate as her patron and guardian. To thee the Lord has entrusted the service of leading the souls of the redeemed into heavenly blessedness. Intercede for us to the God of peace, that He would crush Satan under our feet, lest he any longer have power to hold men captive and do harm to the Church. Present our prayers at the throne of the Most High, so that He may all the more speedily favor us with His mercy. Lay hold of the dragon, the ancient serpent, no other than the demon, Satan, and cast him bound into the abyss, so that he may no longer seduce mankind.

Exorcism

IN THE name of Jesus Christ, our Lord and God, with confidence in the intercession of the Virgin Mary, Mother of God, of blessed Michael the Archangel, of the holy apostles Peter and Paul, and all the saints, and with assurance in the sacred power of our ministry, we steadfastly proceed with the task of expelling the molestations of the devil's frauds.

Psalm 67

GOD need only bestir Himself, then His enemies are scattered, and those who hate Him flee from His presence. As smoke is driven away, so do they vanish; as wax is melted before the fire, so do sinners perish before God.

V. Behold the Cross of the Lord, begone, ye hostile powers!

R. The Lion of Juda's tribe hath conquered, He Who is the rod of Jesse.

V. Let thy mercy, O Lord, be upon us.

R. Even as we have trusted in thee.

EXORCIZAMUS te, omnis immúnde spíritus, omnis satánica potéstas, omnis incúrsio infernális adversárii, omnis légio, omnis congregátio et secta diabólica, in nómine et virtúte Dómini nostri Jesu † Christi, eradicáre et effugáre a Dei Ecclésia, ab animábus ad imáginem Dei cónditis ac pretiósó divíni Agni ságuine redéptis. † Non ultra áudeas, serpens callidíssime, decípere humánum genus, Dei Ecclésiám pérsequi, ac Dei eléctos excútere et cribráre sicut tríticum. † Imperat tibi Deus altíssimus, † cui in magna tua supérbia te símilem habéri adhuc praesúmís; qui omnes hómínes vult salvos fferi, et ad agnitióem veritátis veníre. Imperat tibi Deus Pater; † ímperat tibi Deus Fílius; † ímperat tibi Deus Spíritus Sanctus. † Imperat tibi Christus, aetérnum Dei Verbum caro factum, † qui pro salúte géneris nostri tua invídia pérditi, humiliávit semetípsum factus obédiens usque ad mortem; qui Ecclésiám suam aedificávit supra firmam petram et portas ínferi advérsus eam numquam esse praevalitúras edíxit, cum ea ipse permansúrus ómnibus diébus usque ad consummationém saéculi. Imperat tibi sacraméntum Crucis, † omniúmque christiánae fidei Mysteriórum virtus. † Imperat tibi excélsa Dei Génitrix Virgo María, † quae superbíssimum caput tuum a primo instánti immaculátae Conceptionis in sua humiliáte contrívit. Imperat tibi fides sanctórum Apostolórum Petri et Pauli ceterorúmque Apostolórum. † Imperat tibi Mártyrum sanguis, ac pia Sanctórum et Sanctárum ómnium intercessio. †

Ergo, draco maledícte et omnis légio diabólica, adjurámus te per Deum † vivum, per Deum † verum, per Deum † sanctum, per Deum, qui sic diléxit mundum, ut Fílium suum unigénitum daret, ut omnis, qui credit in eum, non péreat, sed hábeat vitam aetérnam: cessa decípere humánas creatúras, eisque aetérnae perditionis venénum propináre: désine Ecclésiiae nocére et ejus libertáti láqueos injícere. Vade, sátana, invéntor et magíster

WE CAST thee out, every unclean spirit, every devilish power, every assault of the infernal adversary, every legion, every diabolical group and sect, by the name and power of our Lord Jesus **+** Christ, and command thee to fly far from the Church of God and from all who are made to the image of God and redeemed by the Precious Blood of the Divine Lamb. **+** Presume never again, thou cunning serpent, to deceive the human race, to persecute the Church of God, nor to strike the chosen of God and sift them as wheat. **+** For the Most High God commands thee, **+** He to Whom thou didst hitherto in thy great pride presume thyself equal; He Who desireth that all men might be saved, and come to the knowledge of truth. God the Father **+** commandeth thee! God the Son **+** commandeth thee! God the Holy **+** Spirit commandeth thee! The majesty of Christ commands thee, the Eternal Word of God made flesh, **+** Who for the salvation of our race, lost through thine envy, humbled Himself and was made obedient even unto death; Who built His Church upon a solid rock, and proclaimed that the gates of hell should never prevail against her, and that He would remain with her all days, even to the end of the world! The sacred mystery of the Cross **+** commands thee, as well as the power of all mysteries of Christian faith! **+** The most excellent Virgin Mary, Mother of God **+** commands thee, who in her lowliness crushed thy proud head from the first moment of her Immaculate Conception! The faith of the holy apostles Peter and Paul and the other apostles **+** commands thee! The blood of the martyrs commands thee, as well as the pious intercession **+** of holy men and women!

Therefore, accursed dragon and every diabolical legion, we adjure thee by the living **+** God, by the true **+** God, by the holy **+** God, by the God Who so loved the world that He gave His Sole-Begotten Son, that whosoever believeth in Him shall not perish, but shall have life everlasting — cease thy deception of men and thy giving them to drink of the poison of eternal damnation; desist from harming the Church and fettering her freedom! Get thee gone, Satan, founder and master of all falsity,

omnis falláciae, bostis humanae salutis. Da locum Christo, in quo nihil invenisti de operibus tuis: da locum Ecclesiae uni, sanctae, catholicae, et Apostolicae, quam Christus ipse acquisivit sanguine suo. Humiliare sub potenti manu Dei; contremisce et effuge, invocato a nobis sancto et terribili Nómine Jesu, quem inferi tremunt, cui Virtutes caelorum et Potestates et Dominationes subiectae sunt; quem Cherubim et Seraphim indefessis vocibus laudant, dicentes: Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.

Ps. Dómine, exaudi orationem meam.

Rp. Et clamor meus ad te veniat.

Ps. Dóminus vobiscum.

Rp. Et cum spiritu tuo.

Orémus.

Oratio

DEUS caeli, Deus terrae, Deus Angelorum, Deus Archangelorum, Deus Patriarcharum, Deus Prophetarum, Deus Apostolorum, Deus Martyrum, Deus Confessorum, Deus Virginum, Deus qui potestatem habes donare vitam post mortem, requiem post laborem: quia non est Deus praeter te, nec esse potest nisi tu, creator omnium visibilium et invisibilium, cujus regni non erit finis: humiliter majestati gloriae tuae supplicamus, ut ab omni infernalium spirituum potestate, laqueo, deceptione et nequitia nos potenter liberare, et incolumes custodire digneris. Per Christum Dóminum nostrum. *Rp.* Amen.

Ab insidiis diaboli, libera nos, Dómine.

Ut Ecclesiam tuam secúra tibi facias libertate servire, te rogamus, audi nos.

Ut inimicos sanctae Ecclesiae humiliare digneris, te rogamus, audi nos.

Et aspergatur locus aqua benedicta.

enemy of mankind! Give place to Christ in Whom thou didst find none of thy works; give place to the one, holy, catholic, and apostolic Church which Christ Himself bought with His blood! Be thou brought low under God's mighty hand; tremble and flee as we call upon the holy and awesome name of Jesus, before Whom hell trembles, and to Whom the Virtues, Powers, and Dominations are subject; Whom the Cherubim and Seraphim praise with unfailling voices, saying: Holy, holy, holy, the Lord God of Hosts!

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God of heaven and God of earth, God of the angels and God of the archangels, God of the patriarchs and God of the prophets, God of the apostles and God of martyrs, God of confessors and God of virgins! O God, Who hast the power to bestow life after death and rest after toil; for there is no other God beside thee, nor could there be a true God apart from thee, the creator of all things visible and invisible, of Whose kingdom there shall be no end. Hence we humbly appeal to thy sublime Majesty, that thou wouldst graciously vouchsafe to deliver us by thy might from every power of the accursed spirits, from their bondage and from their deception, and to preserve us from all harm. Through Christ our Lord. **R.** Amen.

From the snares of the devil, deliver us, O Lord.

That thou wouldst assist thy Church to serve thee in all security and freedom, we beseech thee, hear us.

That thou wouldst vouchsafe to humble the enemies of holy Church, we beseech thee, hear us.

The surroundings are sprinkled with holy water.

RESERVED BLESSINGS

BENEDICTIONES PROPRIAE

I

NONNULLORUM ORDINUM REGULARIUM SEU CONGREGATIONUM RELIGIOSARUM A SACERDOTIBUS APOSTOLICUM INDULTUM HABENTIBUS ADHIBENDAE

1

Ritus Erigendi Stationes Viae Crucis
(Proprius Ordinis Minorum)

Vide Vol. III, pag. 268

2

Ritus Erigendi Stationes Viae Matris
Dolorosae Seu in Honorem
Septem Dolorum B. Mariae Virg.

(Proprius Ordinis Servorum B. M. V.)

(Approbatus a S. R. C. die 10 Martii 1883)

Sacerdos, superpelliceo et stola violacei coloris indutus, comitantibus Clericis, vel aliis Ministris, cum vasculo aquae benedictae, et aspersorio, necnon thuribulo ac navicula incensi, ascendit Altare, ibique, habito ad populum brevi sermone super excellentia et utilitate pii exercitii Viae Matris Dolorosae, genuflexus in infimo gradu intonat Hymnum Veni, Creátor Spíritus, quem chorus prosequitur:

Hymnus

VIII

Veni, Creátor Spí-ri-tus, Men-tes tu-ó-rum ví-si-ta:
Im-ple su-pér-na grá-ti-a Quae tu creá- sti péc-tora. 2. Qui

RESERVED BLESSINGS

I

BLESSINGS WHICH ARE THE SPECIAL RIGHT OF CERTAIN RELIGIOUS ORDERS OR CONGREGATIONS

For the use of priests so empowered by the Holy See

I

Blessing and Erecting Stations of the Cross

(Reserved to the Order of Friars Minor)

This is contained in Volume III, page 269.

2

Blessing and Erecting Stations of the Sorrowful Mother
in Honor of Our Lady of the Seven Dolors

(Reserved to the Order of Servites)

(Approved by the Congregation of Sacred Rites on March 10, 1883)

The priest who has this faculty vests in surplice and purple stole. He should be assisted by the clergy or other ministrants who carry the holy-water stoup and aspersion, as well as the thurible and incense boat. From the altar predella he addresses the people briefly on the excellence and value of this pious devotion of the Stations of the Sorrowful Mother. Then kneeling on the lowest step, he intones the **Veni Creator** which is continued by the choir.

Hymn

Creator-Spirit, all-Divine
Come, visit every soul of thine,
And fill with thy celestial flame
The hearts which thou thyself didst frame.

dí-ce-ris Pa-rácli-tus, Altíssimi do-num De-i, Fons vivus,
 ignis, cá-ri-tas, Et spi-ri-tá-lis úncti-o. 3. Tu septi-fórmis
 múnere, Dí-gi-tus pa-térnae délixerae, Tu ri-te promíssum
 Patris, Ser-móne di-tans gúttura. 4. Accénde lumen sénsibus,
 Infúnde amórem córdibus, Infírma nostri córpo-ris Virtú-te
 firmans pérpe-ti. 5. Hostem re-péllas lóngi-us, Pacémque
 dones pró-tinus: Ductóre sic te praévi-o, Vi-témus omne
 nóxi-um. 6. Per te sciámus da Pa-trem, Noscámus atque
 Fí-li-um, Teque utri-ús-que Spí-ri-tum Credámus omni
 témpore. 7. De-o Patri sit gló-ri-a, Et Fí-li-o, qui a mórtu-is
 Surré-xit, ac Par-á-cli-to, In sae-cu-lórum saécu-la. A-men.

Hymno finito, dicitur:

Ps. Emítte Spíritum tuum et creabúntur.

Rv. Et renovábis fáciem terrae.

O gift of God, thine is the sweet
Consoling name of Paraclete —
And spring of life and fire and love
And unction flowing from above.

The mystic sevenfold gifts are thine,
Finger of God's right hand divine;
The Father's promise sent to teach
The tongue a rich and heavenly speech.

Kindle with fire brought from above
Each sense, and fill our hearts with love;
And grant our flesh, so weak and frail,
The strength of thine which cannot fail.

Drive far away our deadly foe,
And grant us thy true peace to know;
So we, led by thy guidance still,
May safely pass through every ill.

To us, through thee, the grace be shown
To know the Father and the Son;
And Spirit of them both, may we
Forever rest our faith in thee.

To Sire and Son be praises meet,
And to the Holy Paraclete;
And may Christ send us from above
That Holy Spirit's gift of love. Amen.

Following the hymn, he sings:

V. Send forth thy Spirit, and the world shall arise as new.

R. And the countenance of the earth shall be renewed.

Orémus.

Oratio

DEUS, qui corda fidélium Sancti Spíritus illustratióne ducisti: da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére.

DEFEÑDE, quaesumus, Dómine, beáta María semper Vírgine intercedente, istum (-am) ab omni adversitate pópulum (vel civitatem, vel familiam) et toto corde tibi prostrátum (-am) ab hóstium propítius tuere cleméter insídiis.

ACTIÓNES nostras, quaesumus, Dómine, aspirádo praeveni, et adjuvádo proséquere: ut cuncta nostra orátio et operátio, a te semper incípiat, et per te coepta finiátur. Per Christum Dóminum nostrum. *R̄.* Amen.

Deinde fit benedictio tabularum pictarum seu imaginum Stationum.

Ps̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Ps̄. Dóminus vobíscum.

R̄. Et cum spíritu tuo.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, qui sanctorum tuorum imágines sculpi aut pingi non réprobas, ut, quóties illas óculis córporis intuémur, tóties eórum actus et sanctitatem ad imitándum memóriam óculis meditémur: has, quaesumus, imágines in honórem et memóriam perdoléntis Vírginis Deíparae adaptátas bene † dicere et sancti † ficare dignéris: et praesta; ut, quicúmque coram illis dolóres, quos beáta Virgo María in vita, passióne, et morte unigéniti Fílii sui Dómini nostri Jesu Christi sustínuit, recólere et venerári studúerit, illíus méritis et intercessióne a te grátiam in praesénti, et aetérnam glóriam obtíneat in futurum. Per eúndem Christum Dóminum nostrum. *R̄.* Amen.

Let us pray.

Prayer

O GOD, Who didst teach the hearts of the faithful by the enlightening of the Holy Spirit, grant us by the same Spirit ever to choose wisely and to rejoice in His comfort.

PROTECT thy people, we beseech thee, O Lord, from every adversity, Mary ever Virgin interceding on their behalf; and as they fervently prostrate themselves before thee, mercifully guard them from Satan's cunning.

WE BESEECH thee, Lord, inspire and guide our works in their beginning, and accompany them unto fruition, that our every prayer and work may ever begin with thee, and through thee be accomplished. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. *R.* Amen.

Then follows the blessing of the images or paintings which are a part of the stations:

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

AMIGHTY, everlasting God! Thou dost approve of the sculptured or painted images of thy saints, so that when we behold them, we may be led to contemplate and imitate their lives and holiness. Wherefore, we thy suppliants pray that thou wouldst bless † and sanctify † these likenesses wrought to the memory and honor of the Sorrowful Virgin and Mother of God. And grant that whosoever, through the inspiration of these images, strives to honor and venerate the sorrows which the Blessed Virgin Mary endured throughout the life, suffering, and death of her Sole-Begotten Son, our Lord Jesus Christ, may by her merits and intercession obtain grace in this life and eternal glory in the next. Through the selfsame Christ our Lord. *R.* Amen.

Mox Sacerdos ponit incensum in thuribulo, illud benedicens; quo facto, accepto aspersorio, aspergit imagines seu tabulas dicens Antiphonam:

Aspérges me, Dómine, hyssópo et mundábor: lavábis me, et super nivem dealbábor.

Deinde accepto thuribulo, eas thurificat nihil dicens. In Oratorio privato omitti potest incensatio.

Completa benedictione imaginum seu tabularum, Sacerdos, praecedentibus Clericis cum Cruce et duobus intorticiis vel candelis accensis, processionaliter pergít ad locum primae Stationis, deosculatur primam tabulam, et vel per se vel per Clericum collocat eam in loco praeparato; deinde legit meditationem et preces huic Stationi respondentes. Idem ritus servabitur in collocatione reliquarum Stationum. Quibus collocatis, pergít ad aram vel ante imaginem perdolentis Virginis Mariae, interim decantans Hymnum sequentem:

VI

Hymnus

Stabat Mater dolo- rósa Juxta crucem lacrimó-sa, Dum
pendébat Fí-li-us. 2. Cujus ánimam gemén-tem, Contri-stá-
tam et do-léntem Pertransí-vit glá-di-us. 3. O quam tristis
et afflícta Fu-it illa benedícta Mater Uni-géni-ti! 4. Quae
maerébat et do-lébat, Pi-a Ma-ter, dum vidébat Nati poenas
íncl-y-ti. 5. Quis est homo qui non flet, Matrem Christi si
vidéret In tanto supplí-ci-o? 6. Quis non posset contristá-ri,

Hereupon the priest puts incense into the thurible and blesses it. And receiving the aspersory, he sprinkles the images with holy water, saying the antiphon:

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

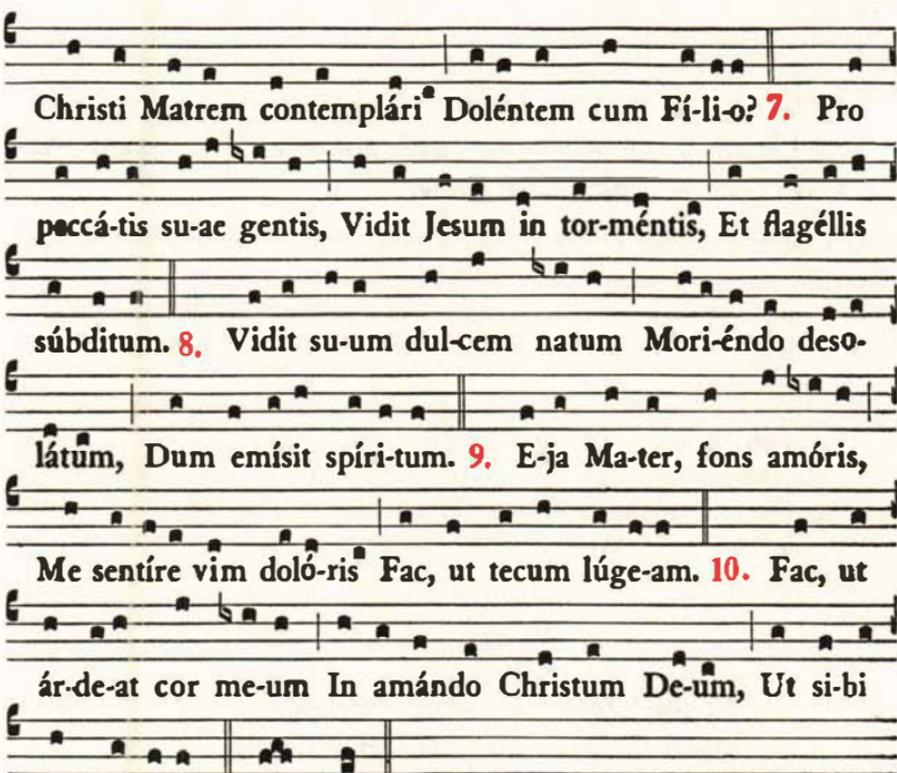
Then receiving the thurible, he incenses them, without saying anything. In a private oratory the incensation may be omitted.

After the blessing of the images, the priest, accompanied by the clergy and led by the crucifer (who walks between two acolytes carrying lighted candles), goes in procession to the place where the first station is to be erected. Here he kisses the first image, and hangs it in place with his own hands or with the aid of another cleric. He then reads the meditation and prayers proper to this station. The same is done in the case of each station. When this is finished, he proceeds to the shrine or the image of the Sorrowful Mother, chanting the hymn which follows:

Hymn

At the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last:
Through her heart, His sorrows sharing,
All His bitter anguish bearing,
Now at length the sword had passed.

Oh, how sad and sore distressed
Was that Mother highly blest
Of the Sole-Begotten One!
Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.



Christi Matrem contempláři Doléntem cum Fí-li-o? 7. Pro
 poccá-tis su-ae gentis, Vidit Jesum in tor-méntis, Et flagéllis
 súbditum. 8. Vidit su-um dul-cem natum Mori-éndo deso-
 látum, Dum emísit spíri-tum. 9. E-ja Ma-ter, fons amóris,
 Me sentíre vim doló-ris Fac, ut tecum lúge-am. 10. Fac, ut
 ár-de-at cor me-um In amándo Christum De-um, Ut si-bi
 compláce-am. A- men.

ψ. Ora pro nobis, Virgo dolorosíssima.

℞. Ut digni efficiámur promissionibus Christi.

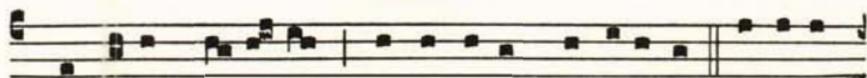
Orémus.

Oratio

DEUS, in cujus passióne, secúndum Simeónis prophetíam, dulcíssimam ánimam gloriósae Vírginis et Matris Mariæ dolóris gládius pertransívit: concéde propítius; ut, qui dolórum ejus memóriam recólimus, passiónis tuæ efféctum felicem consequámur: Qui vivis et regnas in saécula saeculórum. *℞.* Amen.

Deinde cantatur

Hymnus



Te Dé-um laudámus: * te Dóminum confi-témur. Te actér-

Is there one who would not weep,
 Whelmed in miseries so deep
 Christ's dear Mother to behold?
 Can the human heart refrain
 From partaking in her pain,
 In that Mother's pain untold?

Bruised, derided, cursed, defiled,
 She beheld her tender Child
 All with bloody scourges rent;
 For the sins of His own nation,
 Saw Him hang in desolation,
 Till His Spirit forth He sent.

O thou Mother! fount of love!
 Touch my spirit from above,
 Make my heart with thine accord:
 Make me feel as thou hast felt;
 Make my soul to glow and melt
 With the love of Christ my Lord. Amen.

Ps. Pray for us, O Virgin of many sorrows.

R. That we may be made worthy of the promises of Christ.

Let us pray.

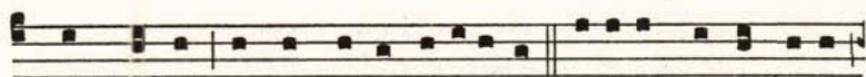
Prayer

O GOD, during Whose Passion, as Simeon had foretold, a sword of sorrow pierced the tender soul of the glorious Virgin and Mother, Mary; mercifully grant that we, who meditate on her suffering, may come to experience the blessed effect of thy Passion. Thou Who livest and reignest forever and forever. *R.* Amen.

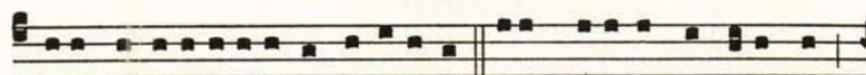
Next the Te Deum is sung:

Hymn

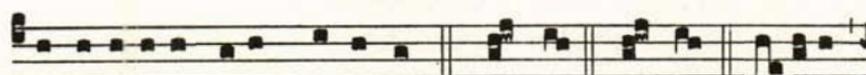
WE PRAISE thee, O God: we acknowledge thee to be the Lord.



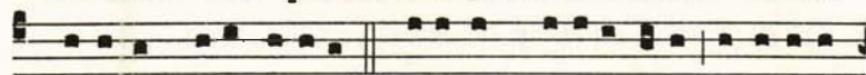
num Pátrém ómnis térra venerá-tur. Tíbi ómnes Ange-li,



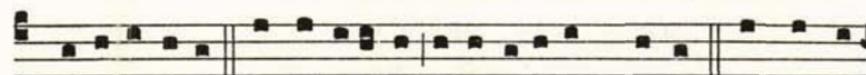
tíbi Caé-li et univérsae Potestá-tes. Tíbi Chérubim et Séráphim



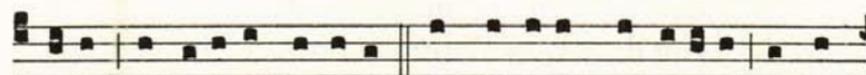
incessábi-li vóce proclámant: Sánctus: Sánctus: Sánctus



Dóminus Dé-us Sába-oth. Pléni sunt caéli et térra ma-jestá-tis



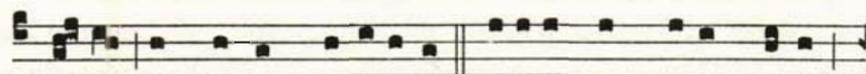
gló-ri-ae tú-ae. Te glo-ri-ó-sus Apostolórum chó-rus: Te prophe-



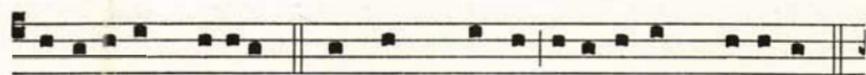
tárum laudábi-lis nú-merus: Te Mártyrum candidátus láudat



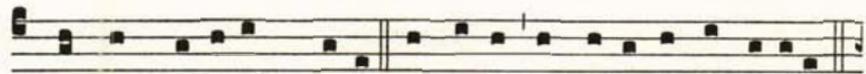
exérci-tus. Te per ór-bem terrárum sáncta confi-tétur Ecclé-si-a:



Pátrém imménsae ma-jestá-tis: Venerándum tó-um vérum



et únicum Fí-li-um: Sánctum quoque Parácli-tum Spí-ri-tum.



Tu Rex gló-ri-ae, Chríste. Tu Pátris sempi-térnus es Fí-li-us.

All the earth doth worship thee, the Father everlasting.
To thee all angels, to thee the heavens, and all the powers therein:
To thee the Cherubim and Seraphim with unceasing voice
proclaim:

“Holy, holy, holy, Lord God of Sabaoth!

Heaven and the earth are full of the majesty of thy glory.”

Thee, the glorious choir of the apostles,

Thee, the admirable company of the prophets,

Thee, the white-robed army of martyrs praise.

Thee, the holy Church throughout the world doth acknowledge:

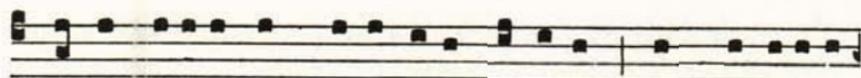
The Father of infinite majesty,

Thine adorable, true, and only Son,

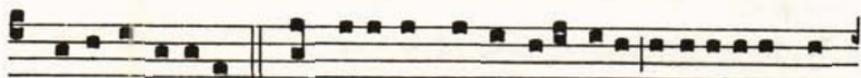
Also the Holy Spirit, the Comforter.

Thou, O Christ, art the King of glory.

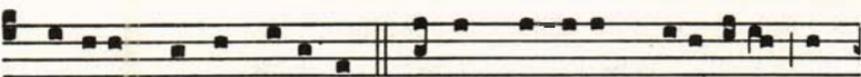
Thou art the everlasting Son of the Father.



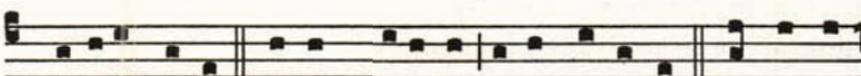
Tu ad liberándum susceptúrus hóminem, non horru-ísti



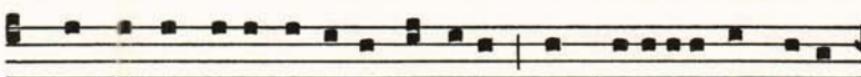
Virginis úterum. Tu devicto mórtis acú-le-o, aperu-ísti cre-



déntibus régna caeló-rum. Tu ad déxteram Dé-i sédes, in



gló-ri-a Pátris. Júdex créde-ris ésse ventú-rus. Te ergo



quaésumus, tú-is fámu-lis súbveni, quos pre-ti-óso ságuine



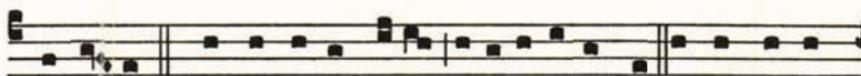
redemí-sti. Aetérna fac cum Sánc-tis tú-is in gló-ri-a nu-



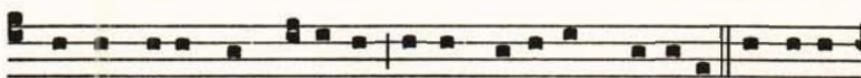
merá-ri. Sálvum fac pópu-lum tú-um Dómine, et bédedic



haere-di-tá-ti tú-ae. Et rége é-os, et extólle illos usque in



aetér-num. Per síngu-los dí-es, benedí-cimus te. Et laudámus



nómen tú-um in saéculum, et in saéculum saécu-li. Dignáre

**Thou didst not abhor the Virgin's womb, when thou didst assume
human nature to deliver man.**

**When thou hadst overcome the sting of death, thou didst open
to believers the kingdom of heaven.**

**Thou sittest at the right hand of God, in the glory of the Father.
We believe that thou art the Judge to come.**

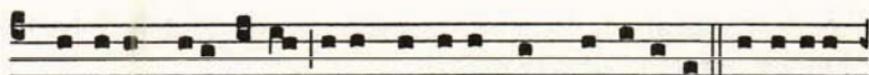
**We beseech thee, therefore, help thy servants whom thou hast
redeemed with thy Precious Blood.**

**Make them to be numbered among thy saints, in glory everlasting.
Save thy people, Lord, and bless thine inheritance.**

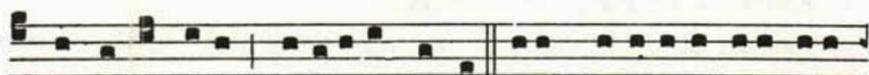
And rule them, and exalt them forever.

Day by day, we laud thee,

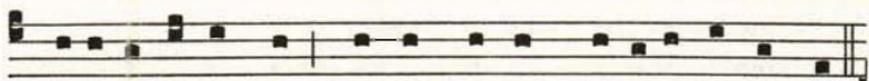
And we praise thy name forever; yea, forever and ever.



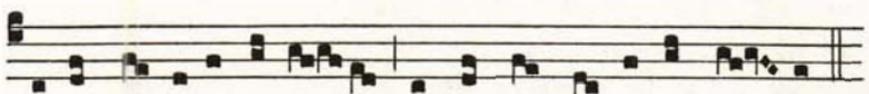
Dómine dí-e ísto, sine peccáto nos custodí-re. Mi-serére



nóstri Dómine, mi-serére nóstri. Fí-at mi-se-ri-córdi-a tú-a



Dómine su-per nos, quem-ád-mo-dum spe-rá-vi-mus in te.



In te Dó-mi-ne spe-rá - vi: non con-fún-dar in ae - tér - num.

V. Benedicámus Patrem, et Fílium, cum Sancto Spíritu.

R. Laudémus et superexaltémus eum in saécula.

Orémus.

Oratio

DEUS, cujus misericórdiae non est número et bonitátis infinitus est thesáurus: piíssimae majestáti tuae pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes; ut, qui peténtibus postuláta concédís, eósdem non déserens, ad praémia futúra dispónas. Per Christum Dóminum nostrum.

R. Amen.

Demum Sacerdos genuflexus ter invocet patrocinium dolorosae Matris dicens:

Virgo dolorosíssima, ora pro nobis, **populo idem respondente; postea ascendit altare, et conversus ad populum, illum benedicit, dicens:**

Nos cum prole pia, benedícat dolorósa Virgo María.

Vouchsafe, O Lord, this day, to keep us without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, Lord, be upon us, even as we have hoped in thee.

O Lord, in thee have I trusted: let me not be confounded forever.

℣. Let us bless the Father and the Son, together with the Holy Spirit.

℟. Let us praise Him and mightily extol Him forever.

Let us pray.

Prayer

O GOD, Whose mercy is without limits and Whose goodness is a boundless treasury! We thank thy loving Sublimity for bountiful favors, and perseveringly appeal to thy clemency. Desert us not, thou Who hearest thy suppliants, but speed us to final victory. Through Christ our Lord. **℣.** Amen.

In conclusion the priest kneels and thrice invokes the patronage of the Sorrowful Mother, saying:

Virgin, most sorrowful, pray for us, **which the people repeat.**

And last of all he goes up to the altar predella, and turning toward the people, he blesses them, saying:

Together with her beloved Son, may Mary, Virgin most sorrowful, bless us.

3

Benedictio et Impositio Scapularis
Sanctissimae Trinitatis(Propria Ordinis Ssmae Trinitatis
Redemptionis Captivorum)**Suscepturus Scapulare genuflectit; et Sacerdos, indutus superpelliceo et stola albi coloris, dicit:****Ps.** Adjutórium nostrum in nómine Dómini.**Rp.** Qui fecit caelum et terram.**Ps.** Dóminus vobíscum.**Rp.** Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

DÓMINE Jesu Christe, qui tégumen nostrae mortalitátis indúere dignátus es: obsecrámus imménsam tuae largitátis abundántiam; ut hoc genus vestiménti, quod sancti patres ad innocéntiae et humilitátis indicium abrenuntiántes saéculo ferre sanxérunt, tu ita bene ✠ dícere dignéris, ut hic fámulus tuus **N.**, qui (haec fámula tua **N.**, quae) hoc indútus (-a) fúerit vestiménto, te quoque indúere mereátur: Qui vivis et regnas per ómnia saécula saeculórum. **Rp.** Amen.

Pro pluribus

Orémus.

Oratio

DÓMINE Jesu Christe, qui tégumen nostrae mortalitátis indúere dignátus es: obsecrámus imménsam tuae largitátis abundántiam; ut hoc genus vestiménti, quod sancti patres ad innocéntiae et humilitátis indicium abrenuntiántes saéculo ferre sanxérunt, tu ita bene ✠ dícere dignéris, ut hi fámuli tui **N.** et **N.**, qui (haec fámulae tuae **N.** et **N.**, quae) hoc indúti (-ae) fúerint vestiménto, te quoque indúere mereántur: Qui vivis et regnas per ómnia saécula saeculórum. **Rp.** Amen.**Mox aspergit Scapulare aqua benedicta.
Deinde subjungit:**

3

Blessing and Investiture With Scapular of Blessed Trinity

(Reserved to the Order of the Holy Trinity
for the Ransoming of Captives)

The one who is to receive the scapular is kneeling. The priest, vested in surplice and white stole, says:

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

Ps. The Lord be with you.

R. And with thy spirit.

For one

Let us pray.

Prayer

O LORD Jesus Christ, Who hast condescended to clothe thyself with our wounded nature, we beg thee of thine immeasurable goodness to bless † this garment which the holy fathers have sanctioned for those who renounce the world, as a token of the innocence and humility which should be theirs. May this thy servant, **N.** (thy handmaid, **N.**), wear the scapular, and in so doing may he (she) likewise put on thee. Thou Who livest and reignest throughout the endless ages. **R.** Amen.

For several

Let us pray.

Prayer

O LORD Jesus Christ, Who hast condescended to clothe thyself with our wounded nature, we beg thee of thine immeasurable goodness to bless † these garments which the holy fathers have sanctioned for those who renounce the world, as a token of the innocence and humility which should be theirs. May these thy servants, **N.** and **N.** (thy handmaids, **N.** and **N.**), wear the scapular, and in so doing may they likewise put on thee. Thou Who livest and reignest throughout the endless ages. **R.** Amen.

He sprinkles the scapular with holy water; then continues:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

ADÉSTO, Dómine, supplicatiónibus nostris: ut hunc fámulum tuum (hanc fámulam tuam), cui in tuo nómine hábitum Religiónis sanctíssimae Trinitátis impónimus, tu ita bene † dicere dignéris; ut te largiénte devótus (-a) persístat, et vitam cónsequi mereátur aetérnam. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. ℞. Amen.

Pro pluribus

Orémus.

Oratio

ADÉSTO, Dómine, supplicatiónibus nostris: ut hos fámulos tuos (has fámulas tuas), quibus in tuo nómine hábitum Religiónis sanctíssimae Trinitátis impónimus, tu ita bene † dicere dignéris; ut te largiénte devóti (-ae) persístant, et vitam cónsequi mereántur aetérnam. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. ℞. Amen.

Nunc imponit Scapulare, dicens:

Accipe hábitum sanctíssimae Trinitátis, in augméntum fidei, spei, et caritátis: in nómine Patris, et Fílii, † et Spírítus Sancti. ℞. Amen.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

OMNIPOTENS sempitérne Deus, qui dedísti fámulo (fámulae tuae) in confes-

Pro pluribus

Orémus.

Oratio

OMNIPOTENS sempitérne Deus, qui dedísti fámulis tuis (fámulábus tuis) in confes-

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. The Lord be with you.

℞. And with thy spirit.

For one

Let us pray.

Prayer

TAKE heed, O Lord, of our humble entreaties, and deign to bless this thy servant (handmaid), whom we invest in thy name with the religious garb of the Most Holy Trinity. May he (she), by thy bounty, persevere in piety, and deserve to attain life everlasting. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for all eternity. **℞.** Amen.

For several

Let us pray.

Prayer

TAKE heed, O Lord, of our humble entreaties, and deign to bless these thy servants (handmaids), whom we invest in thy name with the religious garb of the Most Holy Trinity. May they, by thy bounty, persevere in piety, and deserve to attain life everlasting. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for all eternity. **℞.** Amen.

Here follows the investiture with the scapular, as the priest says:

Receive the garb of the Most Holy Trinity, unto an increase of faith, hope, and charity. In the name of the Father, and of the Son, **†** and of the Holy Spirit. **℞.** Amen.

℣. The Lord be with you.

℞. And with thy spirit.

For one

Let us pray.

Prayer

O ALMIGHTY, everlasting God, Who dost assist thy servant (handmaid) in confessing the true faith to acclaim the

For several

Let us pray.

Prayer

O ALMIGHTY, everlasting God, Who dost assist thy servants (handmaids) in confessing the true faith to acclaim

siónē verae fidei aetérnae Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem: quaesumus; ut ejúdem fidei firmitáte ab ómnibus semper muniátur advérsis.

DEUS, qui per sanctos Joánnem et Felícem Ordinem sanctíssimae Trinitátis, ad rediméndum de potestáte Saracenórum captívos, caélitus institúere dignátus es: praesta, quaesumus; ut eórum suffragántibus méritis a captivitáte córporis et ánimae, te adjuvánte, liberétur hic fámulus tuus (haec fámula tua). Per Christum Dóminum nostrum. *R̄.* Amen.

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SUSCIPÍAT te (vos) sanctíssima Trínitas in númerum confrátrum, consororúmque Confraternitátis nostrae: et licet te (vos) indígne suscipimus, in oratióibus tamen nostris precámur, ut tibi (vobis) sanctíssima Trínitas concédatur tempus bene vivéndi, constántiam perseverándi; et sicut nos hódie fratérna cáritas spirituáliter jungit in terris, ita divína píetas, quae dilectiónis est auctrix, et amátrix, nos cum fidélibus suis conjúgere dignétur in caelis. Per Christum Dóminum nostrum. *R̄.* Amen.

Datur benedictio, dicendo: Pax et benedictio Dei omnipoténtis, Patris, et Fílii, **†** et Spíritus Sancti descéndat super te (vos), et máneat semper. *R̄.* Amen.

glory of thy eternal Trinity and to adore thy divine unity in its majestic power; grant, we pray thee, that, through steadfastness in the same faith, he (she) may enjoy constant protection from all adversity.

O GOD, Whom it has pleased to found, through thy saints John and Felix, the Order of the Most Holy Trinity for ransoming captives from the power of the Saracens; grant we beseech thee, that by their merits and intercession and with thine aid, this thy servant (handmaid) may be delivered from captivity both of body and soul. Through Christ our Lord. *R.* Amen.

the glory of thy eternal Trinity and to adore thy divine unity in its majestic power; grant, we pray thee, that, through steadfastness in the same faith, they may enjoy constant protection from all adversity.

O GOD, Whom it has pleased to found, through thy saints John and Felix, the Order of the Most Holy Trinity for ransoming captives from the power of the Saracens; grant we beseech thee, that by their merits and intercession and with thine aid, these thy servants (handmaids) may be delivered from captivity both of body and soul. Through Christ our Lord. *R.* Amen.

MAY the Blessed Trinity enroll thee (you) in the number of brethren and fellow-sisters of our confraternity. And though we are unworthy of admitting thee (you), yet we fervently pray that the Most Holy Trinity may help thee (you) to spend the time in right living and to persevere in your resolution. And as today brotherly love joins us in a spiritual bond here on earth, so may the divine goodness, in Whom all love has its origin and its growth, deign to unite us with His faithful ones in heaven. Through Christ our Lord. *R.* Amen.

The blessing: May the peace and blessing of almighty God, Father, Son, ✠ and Holy Spirit come upon thee (you) and remain forever. *R.* Amen.

4

Benedictio
Coronarum Seu Trisagiorum
Ssmae Trinitatis

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

OMNIPOTENS et miséricors Deus, qui per Fílium tuum unigénitum, ac per Prophétas et Apóstolos tuos, sanctíssimae Trinitátis mystérium reveláre dignátus es, ut sanctórum Angelórum chorus imitántes in terris, dignas et devótas tibi laudes referámus: tuam obsecrámus cleméntiam; ut haec triságia, quae (hoc triságium, quod) in honórem et laudem ejúsdem sanctíssimae Trinitátis ab Ecclésia fidéli dicáta sunt (dicátum est), bene † dicas, et sanctí † fices, eisque (eíque) tantam infúndas Spíritus † Sancti virtútem, ut, quicúmque horum quólibet portáverit, atque in domo sua reverénter serváverit, seu devóte recitáverit, tua divína virtúte ab ómnibus ánimae et córporis perículis eruátur; sitque consors et párticeps gratiárum ómnium, privilegiórum et indulgentiárum, quae ab Apostólica Sede concessa fuérunt; atque in éxitu suo a sanctis Angelis tuis in conspéctu divínae majestátis praesentári mereátur. Per eúmdem Dóminum . . . in unitáte ejúsdem Spíritus. ℞. Amen.

Et aspergantur vel aspergatur aqua benedicta.

5

Benedictio et Impositio Scapularis Nigri
SS. Crucis et Passionis D. N. J. C.

(Propri'a Congr. Clericorum Regularium
Ssmae Crucis et Passionis D. N. J. C.)

Sacerdos indutus superpelliceo et stola rubea, eo genuflexo, cui Scapulare est imponendum, dicere potest:

4

Blessing of the Rosary
(Trisagion) of the Most Holy Trinity

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY and merciful God! Thou hast deigned to reveal the mystery of the Blessed Trinity through thy Sole-Begotten Son and through the prophets and apostles, so that we on earth, imitating the choirs of holy angels, might offer devout and worthy praise to thee. Wherefore, we appeal to thy clemency, that thou wouldst bless † and sanctify † these Trinitarian rosaries (this Trinitarian rosary) which the Church has sanctioned for the honor and praise of the Most Holy Trinity. Endow them (it) with such power of the Holy † Spirit, that, whosoever carries one of these on his person or keeps it reverently in his home or devoutly recites it, may be protected by the divine power from every peril to body and soul. Let such person share in all the graces, privileges, and indulgences granted by the Holy See; and in the hour of death, let him deserve to be presented by thy holy angels at the throne of thy divine majesty. Through the selfsame Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the same Holy Spirit, God, for ages and ages. **R.** Amen.

They (it) are (is) sprinkled with holy water.

5

Blessing and Investiture With Black Scapular
of Our Lord's Sacred Cross and Passion

(Reserved to the Congregation of Passionists)

The candidate is kneeling. The priest, vested in surplice and red stole, says:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

DÓMINE Jesu Christe, qui pro redemptióne mundi voluísti nasci, circumcídí, a Judaéis reprobári, a Juda tradítore ósculo tradi, vínculis alligári, sicut agnus innocens ad víctimam duci, atque conspéctibus Annae, Cáiphae, Piláti et Heródis indecénter offérri, a falsis téstibus accusári, flagéllis et oppróbriis vexári, sputis conspui, spinis coronári, cólaphis caedi, arúndine pércuti, fácie velári, véstibus éxui, Cruci clavis affígi et láncea vulnerári: tu, Dómine, per has sanctíssimas poenas tuas, et sanctam Crucem et mortem tuam, hujus fámuli tui (fámulae tuae) intelléctum illúmina, afféctum inflámma, ut caritátis tuae dulcédine perfúsus (-a) lácrimas compunctiónis

Pro pluribus

Orémus.

Oratio

DÓMINE Jesu Christe, qui pro redemptióne mundi voluísti nasci, circumcídí, a Judaéis reprobári, a Juda tradítore ósculo tradi, vínculis alligári, sicut agnus innocens ad víctimam duci, atque conspéctibus Annae, Cáiphae, Piláti et Heródis indecénter offérri, a falsis téstibus accusári, flagéllis et oppróbriis vexári, sputis conspui, spinis coronári, cólaphis caedi, arúndine pércuti, fácie velári, véstibus éxui, Cruci clavis affígi et láncea vulnerári: tu, Dómine, per has sanctíssimas poenas tuas, et sanctam Crucem et mortem tuam, horum famulórum tuórum (harum famulórum tuárum) intelléctum illúmina, afféctum inflámma, ut caritátis tuae dulcédine perfúsi

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. The Lord be with you.

℟. And with thy spirit.

For one

Let us pray.

Prayer

O LORD Jesus Christ! In order to redeem the world, thou didst will to be born of a woman, submit to circumcision, to be rejected by the Jews and betrayed with a kiss by the traitor, Judas; then bound in chains, and led as an innocent lamb to the slaughter; thou wast shamefully made a spectacle of in the sight of Annas and Caiphas, Pilate and Herod; accused by false witnesses, tormented with scourges and indignities; spit upon, crowned with thorns, struck on the cheek, buffeted with a reed, blindfolded, stripped of thy garments, nailed to the Cross, and pierced with a lance. Do thou, O Lord, by these thy sacred sufferings and by thy holy Cross and death, enlighten the mind of thy servant (handmaid) and inflame his (her) heart, so that, imbued with thy sweet charity, he (she) may ever shed tears of compunction,

For several

Let us pray.

Prayer

O LORD Jesus Christ! In order to redeem the world, thou didst will to be born of a woman, submit to circumcision, to be rejected by the Jews and betrayed with a kiss by the traitor, Judas; then bound in chains, and led as an innocent lamb to the slaughter; thou wast shamefully made a spectacle of in the sight of Annas and Caiphas, Pilate and Herod; accused by false witnesses, tormented with scourges and indignities; spit upon, crowned with thorns, struck on the cheek, buffeted with a reed, blindfolded, stripped of thy garments, nailed to the Cross, and pierced with a lance. Do thou, O Lord, by these thy sacred sufferings and by thy holy Cross and death, enlighten the mind of thy servants (handmaids) and inflame their hearts, so that, imbued with thy sweet charity, they may ever shed tears of compunction, love thee

júgiter effúndat, totáque virtúte te díligat, et quae tibi plácita sunt, tota dilectióne perficiat: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saecula saeculórum. **R̄.** Amen.

(-ae) lácrimas compunctiónis júgiter effúndant, totáque virtúte te díligant, et quae tibi plácita sunt, tota dilectióne perficiant: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saecula saeculórum. **R̄.** Amen.

Praedictae tamen preces omitti possunt ad libitum. De'indedit:

Ps̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Ps̄. Sit nomen Dómini benedíctum.

R̄. Ex hoc nunc et usque in saeculum.

Ps̄. Dómine, exáudi oratióne meam.

R̄. Et clamor meus ad te véniat.

Ps̄. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

DÓMINE Jesu Christe, qui tégumen mortalitátis nostrae assúmere dignátus es: te humíliter deprecámur; ut hoc induméntum, quod in memóriam tuae sanctíssimae passiónis et mortis institútum fuit, bene ✠ dícere, et sancti ✠ ficáre dignéris; ut hic fámulus tuus, qui (haec fámula tua, quae) ipsum gestáverit, ejúsdem Passiónis párticeps efféctus (-a), aetérnam glóriam tuam cónsequi mereátur: Qui vivis et

Pro pluribus

Orémus.

Oratio

DÓMINE Jesu Christe, qui tégumen mortalitátis nostrae assúmere dignátus es: te humíliter deprecámur; ut hoc induméntum, quod in memóriam tuae sanctíssimae passiónis et mortis institútum fuit, bene ✠ dícere, et sancti ✠ ficáre dignéris; ut hi fámuli tui, qui (hae fámulae tuae, quae) ipsum gestáverint, ejúsdem Passiónis partícipes effécti (-ae), aetérnam glóriam tuam cónsequi mereántur: Qui vivis et regnas in

love thee with his (her) whole being, and give himself (herself) completely to what is pleasing to thee. Who livest and reignest with God the Father, in the unity of the Holy Spirit, God, for endless ages.

R. Amen.

with their whole being, and give themselves completely to what is pleasing to thee. Who livest and reignest with God the Father, in the unity of the Holy Spirit, God, for endless ages. *R.* Amen.

The foregoing prayers may be omitted at will. Hereupon the priest says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. May the name of the Lord be blessed.

R. Henceforth and forever.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

For one

Let us pray. *Prayer*

O LORD Jesus Christ, Who hast condescended to assume our wounded nature, humbly we beg thee to bless † and sanctify † this garment, designed as a reminder of thy sacred Passion and death. Let this thy servant (handmaid) who is to wear it have a part in thy suffering, and thus deserve to attain the glory of heaven. Thou Who livest and reignest forever and evermore.

R. Amen.

For several

Let us pray. *Prayer*

O LORD Jesus Christ, Who hast condescended to assume our wounded nature, humbly we beg thee to bless † and sanctify † this garment, designed as a reminder of thy sacred Passion and death. Let these thy servants (handmaids) who are to wear it have a part in thy suffering, and thus deserve to attain the glory of heaven. Thou Who livest and reignest forever and evermore.

R. Amen.

regnas in saécula saeculórum. | saécula saeculórum. *R̄.* Amen.
R̄. Amen.

Mox Sacerdos sacrum Scapulare aspergit aqua benedicta, et illud imponit, dicens:

Induat te Dóminus novum
 hóminem, ut hac lúgubri poeni-
 téntiae téssera munítus (-a)
 júgiter aspicias ad Jesum, quem
 manus impiórum confixerunt,
 et dóleas super eum, ut doléri
 solet in morte primogéniti.
R̄. Amen.

Induat vos Dóminus novum
 hóminem, ut hac lúgubri poeni-
 téntiae téssera muníti (-ae)
 júgiter aspiciátis ad Jesum,
 quem manus impiórum confix-
 érunt, et doleátis super eum,
 ut doléri solet in morte primo-
 géniti. *R̄.* Amen.

Deinde subjungit:

Et ego ex facultáte mihi concéssa recípio te (vos) ad participa-
 tiónem ómniũ bonórum spirituálium, quibus ex Apostólico
 privilégio gaudet Congregátio Sanctíssimae Crucis et Passiónis
 Dómini nostri Jesu Christi. In nómine Patris, et Fílii, \dagger et Spíritus
 Sancti. *R̄.* Amen.

In fine tandem dicitur:

Pássio Dómini nostri Jesu Christi sit semper in córdibus nostris.
 Amen.

6

Benedictio et Impositio Scapularis Rubri Passionis et
 Sacratissimi Cordis D. N. J. C. Atque Cordis
 Amantissimi et Compatisentis B. Mariae
 Virg. Immaculatae

(Propria Congregationis Missionis)

(Approba a a S. R. C. die 25 Junii 1847)

*Genuflexo eo, qui suscepturus est Scapulare, Sacerdos, superpelliceo
 et stola rubra indutus, dicit:*

V̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Next the priest sprinkles the scapular with holy water, and invests the candidate with it, using the form:

May the Lord invest thee as the new man, so that, equipped with this insignia of a sorrowing penitent, thou mayest keep thine eyes fixed on Jesus Who was crucified at the hands of wicked men, and sorrow over Him with a grief befitting the death of God's firstborn Son.

R. Amen.

May the Lord invest you as the new man, so that, equipped with this insignia of a sorrowing penitent, you may keep your eyes fixed on Jesus Who was crucified at the hands of wicked men, and sorrow over Him with a grief befitting the death of God's firstborn Son.

R. Amen.

And he continues:

And I, by the faculties granted to me, enroll thee (you) as a partaker of all the spiritual benefits which the Congregation of Passionists enjoys by privilege of the Holy See. In the name of the Father, and of the Son, † and of the Holy Spirit. **R.** Amen.

In conclusion he adds:

May the Passion of our Lord Jesus Christ be ever in our hearts. Amen.

6

Blessing and Investiture With the Red Scapular
of Our Lord's Passion and Sacred Heart and of
the Immaculate Virgin's Loving and
Compassionate Heart

(Reserved to the Congregation of the Missions [Vincentians])

(Approved by the Congregation of Sacred Rites on June 25, 1847)

The candidate for investiture is kneeling. The priest, vested in surplice and red stole, says:

Ψ. Our help is in the name of the Lord.

R. Who made heaven and earth.

Ψ. The Lord be with you.

R. And with thy spirit.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

DÓMINE Jesu Christe, qui tégumen nostrae mortalitátis indúere dignátus, temetípsum exinanivísti, formam servi accípiens, et factus obédiens usque ad mortem Crucis: tuae largitátis cleméntiam humíliter implorámus, ut hoc genus vestiménti, quod in honórem et memóriam dolorosíssimae Passiónis tuae, tuíque sacratíssimi Cordis, necnon et Cordis amantíssimi ac compatiéntis immaculátae Matris tuae institútum fuit, atque ut illo indúti haec mystéria devótius récolant, bene †dícere dignéris; ut hic fámulus tuus, qui (haec fámula tua, quae) ipsum gestáverit, te quoque, per tua mérita et intercessiónem beatíssimae Vírginis Maríae, indúere mereátur: Qui vivis et regnas in saécula saeculórum. ℞. Amen.

Pro pluribus

Orémus.

Oratio

DÓMINE Jesu Christe, qui tégumen nostrae mortalitátis indúere dignátus, temetípsum exinanivísti, formam servi accípiens, et factus obédiens usque ad mortem Crucis: tuae largitátis cleméntiam humíliter implorámus, ut hoc genus vestiménti, quod in honórem et memóriam dolorosíssimae Passiónis tuae, tuíque sacratíssimi Cordis, necnon et Cordis amantíssimi ac compatiéntis immaculátae Matris tuae institútum fuit, atque ut illo indúti haec mystéria devótius récolant, bene †dícere dignéris; ut hi fámuli tui, qui (haec fámulae tuae, quae) ipsum gestáverint, te quoque, per tua mérita et intercessiónem beatíssimae Vírginis Maríae, indúere mereántur: Qui vivis et regnas in saécula saeculórum. ℞. Amen.

Mox Sacerdos sacrum Scapulare aqua benedicta aspergit, et illud imponit, dicens:

Accipe, caríssime frater (caríssima soror), hunc hábitum benedíctum, ut véterem hóminem exútus (-a) novúmque

Accípíte, caríssimi fratres (caríssimae soróres), hunc hábitum benedíctum, ut véterem hóminem exúti (-ae) novúmque in-

For one

Let us pray.

Prayer

O LORD Jesus Christ! Thou didst condescend to clothe thyself with our wounded nature, thou didst despoil thyself, taking the form of a servant, and becoming obedient unto the death of the Cross. Wherefore we humbly beg thee of thine immeasurable goodness to bless † this garment, designed as a reminder of thy most bitter Passion and of thy Sacred Heart, as likewise of the loving and compassionate heart of thine immaculate Mother, so that he (she) who is invested with it may all the more devoutly contemplate these mysteries. Thus may this thy servant (handmaid) who wears it, by the merits and intercession of the Blessed Virgin Mary, likewise put on thee. Who livest and reignest forever and ever. **Ry.** Amen.

For several

Let us pray.

Prayer

O LORD Jesus Christ! Thou didst condescend to clothe thyself with our wounded nature, thou didst despoil thyself, taking the form of a servant, and becoming obedient unto the death of the Cross. Wherefore we humbly beg thee of thine immeasurable goodness to bless † this garment, designed as a reminder of thy most bitter Passion and of thy Sacred Heart, as likewise of the loving and compassionate heart of thine immaculate Mother, so that they who are invested with it may all the more devoutly contemplate these mysteries. Thus may these thy servants (handmaids) who wear it, by the merits and intercession of the Blessed Virgin Mary, likewise put on thee. Who livest and reignest forever and ever. **Ry.** Amen.

Then the priest sprinkles the scapular with holy water, and invests the candidate with it, as he says:

Receive, beloved brother (sister), this sacred garb, so that divesting thyself of the old man, thou canst put on the new. Mayest thou wear it with honor

Receive, beloved brothers (sisters), this sacred garb, so that divesting yourselves of the old man, you can put on the new. May you wear it with honor

indútus (-a) ipsum digne pér-
feras, et ad vitam pervénias
sempitérnam. Per Christum Dó-
minum nostrum. *R̄.* Amen.

dúti (-ae) ipsum digne per-
ferátis, et ad vitam perveniátis
sempitérnam. Per Christum
Dóminum nostrum. *R̄.* Amen.

Deinde subjungit:

Et ego, ex facultáte mihi concéssa, recípio te (vos) ad participa-
tiónem ómnium bonórum spirituálium, quae per Sanctae Sedis
Apostólicae privilégium huic sancto scapulári, in grátiam Congre-
gatiónis Missiónis, concéssa sunt. In nómine Patris, et Fílii, †
et Spíritus Sancti. *R̄.* Amen.

Denique dicitur trina v'iceversiculus sequens:

Te ergo quaésumus, tuis fámulis súbveni, quos pretióso ságuine
redemísti.

7

Benedictio et Impositio Scapularis Caerulei
B. Mariae Virg. Immaculatae

(Propria Cler. Regul. Theatinorum)

*Qui suscepturus est Scapulare, genuflectit, et Sacerdos superpelliceo
et stola alba indutus dicit:*

V̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

V̄. Dóminus vobíscum.

R̄. Et cum spíritu tuo.

Pro uno vel una

Orémus.

Oratio

DÓMINE Jesu Christe, qui
tégumen nostrae morta-
litátis indúere dignátus es, tuae
largitátis cleméntiam humíliter
implorámus: ut hoc genus vesti-
ménti, quod in honórem et
memóriam Conceptionis beátae

Pro pluribus

Orémus.

Oratio

DÓMINE Jesu Christe, qui
tégumen nostrae morta-
litátis indúere dignátus es, tuae
largitátis cleméntiam humíliter
implorámus: ut hoc genus vesti-
ménti, quod in honórem et
memóriam Conceptionis beátae

and come to possess life everlasting. Through Christ our Lord. *R.* Amen.

and come to possess life everlasting. Through Christ our Lord. *R.* Amen.

And he continues:

And I, by the faculties granted to me, enroll thee (you) as a partaker of all the spiritual benefits with which this holy scapular is endowed by privilege of the Holy See, in favor of the Congregation of the Missions. In the name of the Father, and of the Son, *+* and of the Holy Spirit. *R.* Amen.

In conclusion, the following versicle is said thrice:

We beseech thee, therefore, help thy servants whom thou hast redeemed with thy Precious Blood.

7

Blessing and Investiture With Blue Scapular
of the Immaculate Virgin Mary

(Reserved to the Theatines, Clerks Regular)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

For one

Let us pray.

Prayer

O LORD Jesus Christ Who didst condescend to clothe thyself with our wounded nature, we humbly beg thee of thine immeasurable goodness to bless *+* this garment, designed in honor and in memory

For several

Let us pray.

Prayer

O LORD Jesus Christ Who didst condescend to clothe thyself with our wounded nature, we humbly beg thee of thine immeasurable goodness to bless *+* this garment, designed in honor and in memory

Maríae Vírginis immaculátae, nec non ut illo indúti exórent in hóminum pravórum morum reformatiónem, institútum fuit, bene † dicere dignéris; ut hic fámulus tuus qui eo usus fúerit (vel haec fámula tua, quae eo usa fúerit), eádem beáta María Vírgine intercedénte, te quoque indúere mereátur: Qui vivis et regnas in saécula saeculórum. *R̄. Amen.*

Maríae Vírginis immaculátae, nec non ut illo indúti exórent in hóminum pravórum morum reformatiónem, institútum fuit, bene † dicere dignéris; ut hi fámuli tui, qui eo usi fúerint, (vel hae fámulae tuae, quae eo usae fúerint), eádem beáta María Vírgine intercedénte, te quoque indúere mereántur: Qui vivis et regnas in saécula saeculórum. *R̄. Amen.*

Postea Sacerdos nihil dicendo aspergit Scapulare (vel Scapularia) aqua benedicta: deinde illud (vel illa) imponit, cuilibet dicens:

Accipe, frater (soror), Scapuláre Conceptionis beátae Maríae Vírginis immaculátae: ut, ea intercedénte, véterem hóminem exútus (-a) et ab omni peccatórum inquinaménto mundátus (-a), ipsum pérferas sine mácula, et ad vitam pervénias sempitérnam. Per Christum Dóminum nostrum. *R̄. Amen.*

Postea subjungit:

Et ego, ex facultáte mihi concéssa, recípio te (vos) ad participatiónem bonórum ómnium spirituálium, quae in Clericórum Regulárium Congregatiónem ex grátia Dei fiunt, et quae per Sanctae Sedis Apostólicae privilegium concéssa sunt.

In nómine Patris, et Fílii, † et Spíritus Sancti. *R̄. Amen.*

Deinde dicat trina vice, flexis genibus, Orationem sequentem vulgari sermone una cum adscripto (vel adscriptis):

Laudes ac grátiae sint omni moménto sanctíssimo ac diviníssimo Sacraménto.

Et benedícta sit sancta et immaculáta Concéptio beatíssimae Vírginis Maríae, Matris Dei.

Hortetur fideles ut haec elogia saepe saepius repetant ad Indulgentias iis adnexas consequendas. (Decr. Pii VII, die 30 Junii 1818, Breve Leonis XIII, die 10 Sept. 1878, Decr. Pii X, die 10 Apr. 1913.)

of the Immaculate Conception of the Blessed Virgin Mary. It is meant that all who wear it will pray for the conversion of sinners. And let thy servant (handmaid) thus invested, through the intercession of the Blessed Virgin Mary, also deserve to put on thee. Who livest and reignest forever and ever. **R.** Amen.

of the Immaculate Conception of the Blessed Virgin Mary. It is meant that all who wear it will pray for the conversion of sinners. And let thy servants (handmaids) thus invested, through the intercession of the Blessed Virgin Mary, also deserve to put on thee. Who livest and reignest forever and ever. **R.** Amen.

Then the priest (without saying anything) sprinkles the scapular (or scapulars) with holy water, and invests the candidate, saying:

Receive, beloved brother (sister), the scapular of the Immaculate Conception of the Blessed Virgin Mary, so that through her intercession thou canst strip thyself of the old man and be cleansed from every defilement of sin. Mayest thou wear it without stain and come to possess life everlasting. Through Christ our Lord. **R.** Amen.

And he continues:

And I, by the faculties granted to me, enroll thee (you) as a partaker of all the spiritual benefits which, by the grace of God and the privilege of the Holy See accrue to the Congregation of Clerks Regular. In the name of the Father, and of the Son, † and of the Holy Spirit. **R.** Amen.

In conclusion, he kneels down, and together with the person(s) just enrolled he says the following prayer three times in the vernacular:

O Sacrament most holy, O Sacrament divine! All praise and all thanksgiving be every moment thine.

Blessed be the holy and immaculate conception of the Blessed Virgin Mary, Mother of God!

The faithful should be urged to repeat these ejaculations over and over, in order to gain the indulgences attached thereto. (Decree of Pius VII, June 30, 1818; Brief of Leo XIII, Sept. 10, 1878; Decree of Pius X, April 10, 1913.)

Benedictio et Impositio Scapularis Nigri
Septem Dolorum B. Mariae Virg.

(Propria Ordinis Servorum B. M. V.)

Suscepturus Habitum genuflectit; et Sacerdos, superpelliceo ac stola alba indutus, dicit:

℣. Adjutorium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum. ℞. Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

OMNIPOTENS sempitérne Deus, qui morte Unigéniti tui mundum collápsum restauráre dignátus es, ut nos a morte aetérna liberáres, et ad gáudia regni caeléstis perdúceres: respice, quaésumus, super hanc famíliam servórum tuórum, in nómine beatíssimae Vírginis Septem Dolóribus sáuciae congregátam, de cujus grémio hic famulus tuus (haec fámula tua) esse cupit; ut augeátur número tibi fidéliter serviéntium, et ómnibus saéculi et carnis perturbatióibus liberátus (-a) et a láqueis diabóli secúrus (-a) intercessióne ejúsdem beátæ

Pro pluribus

Orémus.

Oratio

OMNIPOTENS sempitérne Deus, qui morte Unigéniti tui mundum collápsum restauráre dignátus es, ut nos a morte aetérna liberáres, et ad gáudia regni caeléstis perdúceres: respice, quaésumus, super hanc famíliam servórum tuórum, in nómine beatíssimae Vírginis Septem Dolóribus sáuciae congregátam, de cujus grémio hi famuli tui (hae fámulae tuae) esse cúpiunt; ut augeátur número tibi fidéliter serviéntium, et ómnibus saéculi et carnis perturbatióibus liberáti (-ae) et a láqueis diabóli secúri (-ae) intercessióne ejúsdem beátæ Ma-

Blessing and Investiture With Black Scapular of Our Lady of Sorrows

(Reserved to the Order of Servites)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

V. Our help is in the name of the Lord.

Rv. Who made heaven and earth.

V. The Lord be with you. **Rv.** And with thy spirit.

For one

Let us pray.

Prayer

ALMIGHTY and everlasting God! Thou didst deign to lift up a fallen world by the death of thy Sole-Begotten Son, in order to deliver us from eternal condemnation, and to lead us to the joys of the heavenly kingdom. Look down, we beseech thee, on this family of thy clients, congregated in the name of the Blessed Virgin of the Seven Sorrows, in whose bosom this servant (handmaid) of thine seeks refuge. Thus may the number of them who faithfully serve thee be increased. And let this candidate be delivered from all vexations of the world and of the flesh, let h m (her) be safeguarded against the snares of the devil, and through the intercession of the

For several

Let us pray.

Prayer

ALMIGHTY and everlasting God! Thou didst deign to lift up a fallen world by the death of thy Sole-Begotten Son, in order to deliver us from eternal condemnation, and to lead us to the joys of the heavenly kingdom. Look down, we beseech thee, on this family of thy clients, congregated in the name of the Blessed Virgin of the Seven Sorrows, in whose bosom these servants (handmaids) of thine seek refuge. Thus may the number of them who faithfully serve thee be increased. And let these candidates be delivered from all vexations of the world and of the flesh, let them be safeguarded against the snares of the devil, and through the intercession of the

Maríae Vírginis, beatórum Augustíni et Philíppi ac septem nostrórum beatórum Patrum Ordinis Fundatórum, vera gáudia possídeat. Per eúndem Christum Dóminum nostrum. *R̄y.* Amen.

ríae Vírginis, beatórum Augustíni et Philíppi ac septem nostrórum beatórum Patrum Ordinis Fundatórum, vera gáudia possídeant. Per eúndem Christum Dóminum nostrum. *R̄y.* Amen.

Conversus ad Habitum super Altare positum, Sacerdos dicit:

Pro uno vel una

Orémus.

Oratio

DÓMINE Jesu Christe, qui tégumen nostrae mortalitátis indúere dignátus es, obsecrámus imménsam largitátis tuae abundántiam: ut hoc genus vestimentórum, quod sancti Patris nostri, ad innocéntiae humilitátisque indícium, in memóriam Septem Dolórum beatae Vírginis Maríae nos ferre sanxérunt, ita bene † dícere dignéris; ut, qui (quae) illis fúerit indútus (indúta), córpore páriter et ánimo índuat te Salvatórem nostrum: Qui vivis et regnas in saécula saeculórum. *R̄y.* Amen.

Pro pluribus

Orémus.

Oratio

DÓMINE Jesu Christe, qui tégumen nostrae mortalitátis indúere dignátus es, obsecrámus imménsam largitátis tuae abundántiam: ut hoc genus vestimentórum, quod sancti Patris nostri, ad innocéntiae humilitátisque indícium, in memóriam Septem Dolórum beatae Vírginis Maríae nos ferre sanxérunt, ita bene † dícere dignéris; ut, qui (quae) illis fúerint indúti (-ae), córpore páriter et ánimo índuant te Salvatórem nostrum: Qui vivis et regnas in saécula saeculórum. *R̄y.* Amen.

Aspergit Habitum aqua benedicta, dicens:

Aspérges me, Dómine, hyssópo et mundábor: lavábis me, et super nivem dealbábor.

Deinde benedicit coronam Septem Dolorum B. Mariae Virg., dicens:
Orémus. Omnípotens et miséricors Deus, etc., *ut infra, pag. 274 et coronam aspergit aqua benedicta.*

Blessed Virgin Mary, of St. Augustine and St. Philip and our holy fathers, the seven founders of our Order, may he (she) come to the inheritance of true joy. Through the selfsame Christ our Lord. *R.* Amen.

the Blessed Virgin Mary, of St. Augustine and St. Philip and our holy fathers, the seven founders of our Order, may they come to the inheritance of true joy. Through the selfsame Christ our Lord. *R.* Amen.

Turning toward the habit which is placed on the altar, the priest says:

For one

Let us pray.

Prayer

O LORD Jesus Christ, Who didst condescend to clothe thyself with our wounded nature, we humbly beg thee of thine immeasurable goodness to bless † this garment, which our holy fathers have sanctioned to be worn by us in token of innocence and lowliness, and in memory of the Seven Sorrows of the Blessed Virgin Mary. So let this servant (handmaid) who wears it be invested in soul and body with thee, our Savior. Thou Who livest and reignest for endless ages. *R.* Amen.

For several

Let us pray.

Prayer

O LORD Jesus Christ, Who didst condescend to clothe thyself with our wounded nature, we humbly beg thee of thine immeasurable goodness to bless † this garment, which our holy fathers have sanctioned to be worn by us in token of innocence and lowliness, and in memory of the Seven Sorrows of the Blessed Virgin Mary. So let these servants (handmaids) who wear it be invested in soul and body with thee, our Savior. Thou Who livest and reignest for endless ages. *R.* Amen.

He sprinkles the scapular with holy water, saying:

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me and I shall be whiter than snow.

Then he blesses the rosary of the Seven Dolors, using the prayer Almighty and merciful God given below (p. 275), and sprinkling the rosary with holy water.

Mox Sacerdos imponit Habitum cuilibet coram se genuflexo, dicens:

Pro uno vel una

Accipe, carissime frater (carissima soror), hábitum beátae Maríae Vírginis, singuláre signum servórum suórum, in memóriam Septem Dolórum, quos ipsa in vita et morte Unigéniti Fílii sui sustínuit; ut ita indútus (-a), sub ejus patrocínio, perpétuo vivas. **R̄.** Amen.

Pro pluribus

Accípите, caríssimi fratres (caríssimae soróres), hábitum beátae Maríae Vírginis, singuláre signum servórum suórum, in memóriam Septem Dolórum, quos ipsa in vita et morte Unigéniti Fílii sui sustínuit; ut ita indúti (-ae), sub ejus patrocínio, perpétuo vivátis. **R̄.** Amen.

Postea coronam porrigit, dicens:

Accipe coronam beátae Maríae Vírginis in memóriam Septem Dolórum suórum contéxtam, ut, dum eam ore laudáveris, ejus poenas toto corde compatiáris. **R̄.** Amen.

Accípите coronam beátae Maríae Vírginis in memóriam Septem Dolórum suórum contéxtam, ut, dum eam ore laudáveritis, ejus poenas toto corde compatiámini. **R̄.** Amen.

Deinde personam (personas) benedicit, dicens:

Benedíctio Dei omnipoténtis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super te (vos), et máneat semper. **R̄.** Amen.

9

Benedictio Coronae Septem Dolorum
B. Mariae Virg.

(Propria ejusdem Ordinis)

Sacerdos, superpelliceo ac stola alba indutus, dicit:

Y. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

The priest invests the candidate (who is kneeling) with the scapular, saying the words:

For one

Receive, beloved brother (sister), the habit of the Blessed Virgin Mary, the special badge of her servants, as a reminder of the Seven Sorrows which she endured during the life and death of her Sole-Begotten Son. And having been invested with it, mayest thou, through her intercession, live forever and ever. **R̄. Amen.**

For several

Receive, beloved brothers (sisters), the habit of the Blessed Virgin Mary, the special badge of her servants, as a reminder of the Seven Sorrows which she endured during the life and death of her Sole-Begotten Son. And having been invested with it, may you, through her intercession, live forever and ever. **R̄. Amen.**

Then he hands the rosary to the person, saying:

Receive the rosary of the Blessed Virgin Mary, designed to commemorate her Seven Sorrows, so that whilst thy lips utter her praises, thy heart may fully commiserate with her in her sufferings. **R̄. Amen.**

Receive the rosary of the Blessed Virgin Mary, designed to commemorate her Seven Sorrows, so that whilst your lips utter her praises, your heart may fully commiserate with her in her sufferings. **R̄. Amen.**

Lastly he blesses the person(s) with the words:

May the blessing of almighty God, Father, Son, **✠** and Holy Spirit come upon thee (you) and remain for all time. **R̄. Amen.**

9

Blessing of the Rosary of the Seven Dolors

(Reserved to the Order of Servites)

The priest, vested in surplice and white stole, says:

℣. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Oratio

OMNÍPOTENS et miséricors Deus, qui propter nímiam caritátem, qua dilexísti nos, Fílium tuum unigénitum, Dóminum nostrum Jesum Christum, pro redemptióne nostra de caelis ad terram descéndere, carnem suscípere, et crucis torméntum subíre voluísti: obsecrámus imménsam cleméntiam tuam; ut hanc coronám, in memóriam septem dolórum Genitrícis Fílii tui ab Ecclésia tua fidéli dicátam, bene † dicas, et sancti † fices, et ei tantam Spírítus † Sancti virtútem infúndas, ut, quicúmque eam recitáverit, ac secum portáverit, atque in domo sua reverénter tenúerit, ab omni hoste visíbili et invisíbili, semper et ubíque in hoc saéculo liberétur, et in éxítu suo a beatíssima Vírgine María tibi, bonis opéribus coronátus, praesentári mereátur. Per eúndem Christum Dóminum nostrum. ℟. Amen.

Deinde Sacerdos aspergit coronam aqua benedicta.

10

Formula Brevior Benedicendi Coronam Septem Dolorum B. Mariae Virg.

(Propria ejusdem Ordinis)

(Approbata a S. R. C. die 11 Febr. 1925)

Haec formula tantummodo privatim adhiberi potest, si quando, ratione circumstantiarum, valde incommodum sit longiorem adhibere.

AD LAUDEM et glóriam Deíparae Vírginis Maríae, in memóriam Dolórum quos ipsa in vita et morte ejúsdem Fílii sui Dómini nostri Jesu Christi sustínuit, bene † dicátur et sancti † ficétur haec coróna: in nómine Patris, et Fílii, † et Spírítus Sancti. ℟. Amen.

V. The Lord be with you.

Rv. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY and merciful God! On account of thy boundless love for us, thou hast willed that thy Sole-Begotten Son, our Lord Jesus Christ, should come upon earth for our salvation, should assume flesh and undergo the torment of the Cross. Wherefore, we humbly beg thee of thine immeasurable goodness to bless † and sanctify † this rosary, which thy faithful Church has consecrated to the memory of the Seven Sorrows of the Mother of thy Son. And let it be endowed with such power of the Holy † Spirit, that, whosoever recites it or carries it on his person or treasures it with reverence in his home, may at all times and in all places be delivered from every foe, visible and invisible, during this life, and at the hour of death attain the grace of being presented to thee by the Blessed Virgin Mary, crowned with the aureole of good works. Through the selfsame Christ our Lord.

Rv. Amen.

The priest sprinkles the rosary with holy water.

10

Short Form for Blessing the Rosary of the Seven Dolors

(Reserved to the Order of Servites)

(Approved by the Congregation of Sacred Rites on Feb. 11, 1925)

This form may be employed only in a private manner, whenever through force of circumstances it would be very inconvenient to use the longer form.

MAY this rosary be blessed † and sanctified, † to the praise and glory of the Virgin Mary, Mother of God, and in remembrance of the sorrows which she endured during the life and death of her Son, our Lord Jesus Christ. In the name of the Father, and of the Son, † and of the Holy Spirit. **Rv.** Amen.

11

Benedictio et Impositio Scapularis
B. Mariae Virg. de Monte Carmelo

(Propria Ordinis Carmelitarum Discalceatorum)

Persona recipienda ad Habitum genuflexa, Sacerdos superpelliceo et stola alba indutus dicat:

Ant. Suscépimus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, sic et laus tua in fines terrae, justítia plena est délixtera tua.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster secreto usque ad

Ps. Et ne nos indúcas in tentatiónem.

Rs. Sed líbera nos a malo.

Pro uno vel una

Ps. Salvum (-am) fac servum tuum (ancíllam tuam).

Rs. Deus meus, sperántem in te.

Ps. Mitte ei, Dómine, auxiliú de sancto.

Rs. Et de Sion tuére eum (eam).

Ps. Nihil profíciat inimícus in eo (ea).

Rs. Et fílius iniquitátis non appónat nocére ei.

Ps. Dómine, exáudi oratióem meam.

Rs. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum.

Rs. Et cum spírítu tuo.

Pro pluribus

Ps. Salvos (-as) fac servos tuos (ancíllas tuas).

Rs. Deus meus, sperántes in te.

Ps. Mitte eis, Dómine, auxiliú de sancto.

Rs. Et de Sion tuére eos (eas).

Ps. Nihil profíciat inimícus in eis.

Rs. Et fílius iniquitátis non appónat nocére eis.

11

Blessing and Investiture With Scapular
of Our Lady of Mount Carmel

(Reserved to the Order of Discalced Carmelites)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

Antiphon: Gratefully we think of thy kindness, O God, in the midst of thy temple. Like thy name, O God, so does thy praise reach to the ends of the earth. Thy right hand is full of justice.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly** until

℣. And lead us not into temptation.

℟. But deliver us from evil.

For one

℣. Save thy servant (handmaid).

℟. Who places his (her) confidence in thee, my God.

℣. Send him (her) aid, O Lord, from on high.

℟. And from Sion watch over him (her).

℣. Let the enemy have no power over him (her).

℟. And the son of iniquity do nothing to harm him (her).

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

For several

℣. Save thy servants (handmaids).

℟. Who place their confidence in thee, my God.

℣. Send them aid, O Lord, from on high.

℟. And from Sion watch over them.

℣. Let the enemy have no power over them.

℟. And the son of iniquity do nothing to harm them.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Orémus.

Oratio

SUSCÍPIAT te (vos) Christus in número fidélium suórum, et nos, licet indígni, te (vos) suscípimus in oratióibus nostris. Concédát tibi (vobis) Deus per Unigénitum suum, mediatórem Dei et hóminum, tempus bene vivéndi, locum bene agéndi, constantiam bene perseverándi, et ad aetérnae vitae hereditátem feliciter perveniéndi: et sicut nos hódie fratérna caritas spirituáliter jungit in terris, ita divína píetas, quae dilectiÓNis est auctrix et amátrix, nos cum fidélibus suis conjúgere dignétur in caelis. Per eúndem Christum Dóminum nostrum. **R.** Amen.

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Sit nomen Dómini benedíctum.

R. Ex hoc nunc, et usque in saeculum.

V. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

AETÉRNE Pater et omnípotens Deus, qui Unigénitum tuum vestem nostrae mortalitátis indúere voluísti: obsecrámus, imménsam tuae largitátis bene † dictionem in hoc genus efflúere vestiméti, quod sancti Patres ad innocéntiae et humilitátis indícium a renuntiántibus saeculo gestári sanxérunt; et sic ipsum bene † dícere dignéris, ut, quicúmque eo usus fúerit, indúere mereátur ipsum Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saecula saeculórum. **R.** Amen.

Let us pray.

Prayer

MAY Christ receive thee (you) among the number of His faithful, and we, in spite of our unworthiness, include thee (you) in our prayers. May God, through His Sole-Begotten Son, the Mediator of God and of men, grant thee (you) help in using the time for right living, opportunity for doing good, constancy and perseverance in virtue, and finally the happiness of inheriting life never ending. And as today brotherly love joins us by a spiritual bond here on earth, so may the divine goodness, in Whom all love has its origin and its growth, deign to unite us with His faithful ones in heaven. Through the selfsame Christ our Lord. **R.** Amen.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. May the name of the Lord be blessed.

R. Henceforth and forever.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O ETERNAL Father, almighty God, Who didst will that thy Sole-Begotten Son should be clothed in our corruptible nature, we humbly beg thee of thine immeasurable kindness to pour forth thy blessing † upon this garb, which our holy forefathers sanctioned to be worn as a badge of innocence and lowliness by them who have renounced the world. Let it please thee to endow it with such blessing, † that whosoever uses it may likewise deserve to put on our Lord Himself, Jesus Christ, thy Son. Who liveth and reigneth with thee, in the unity of the Holy Spirit, God, for all eternity. **R.** Amen.

Pro uno vel una

Orémus.

Oratio

SUPLÍCITER te, Dómine, rogámus, ut super hunc hábitum servo tuo (ancíllae tuae) imponéndum bene † dicitio tua benígna descéndat, ut sit bene † díctus, atque dívina virtúte procul pellántur hóstium nostrórum visibílium et invisibílium tela nequíssima. *R̄. Amen.*

Pro pluribus

Orémus.

Oratio

SUPLÍCITER te, Dómine, rogámus, ut super hunc hábitum servis tuis (ancíllis tuis) imponéndum bene † dicitio tua benígna descéndat, ut sit bene † díctus, atque dívina virtúte procul pellántur hóstium nostrórum visibílium et invisibílium tela nequíssima. *R̄. Amen.*

Aspergat Habitum aqua benedicta.

*Si autem Habitus solum sit benedicendus, incipit a *Ÿ*. Adjutórium nostrum, usque ad Orationem Suppliciter, inclusive.*

Imponens ei Habitum, dicat:

Pro uno vel una

Accípe, vir devóte (múlier devóta), hunc hábitum benedíctum: precans sanctíssimam Vírginem, ut ejus méritis illum pérferas sine mácula, et te ab omni adversitáte deféndat, atque ad vitam perdúcat aetérnam. *R̄. Amen.*

Adésto, Dómine, supplicatiónibus nostris: et hunc fámulum tuum, quem (hanc fámulam tuam, quam) Sodalitáti sanctae Religiónis Carmelitárum sociámus, perpétua tríbue firmitáte corroborári, ut, per-

Pro pluribus

Accípíte viri devóti (mulíeres devótae), hunc hábitum benedíctum: precántes sanctíssimam Vírginem, ut ejus méritis illum pérferátis sine mácula, et vos ab omni adversitáte deféndat, atque ad vitam perdúcat aetérnam. *R̄. Amen.*

Adésto, Dómine, supplicatiónibus nostris: et hos fámulos tuos, quos (has fámulas tuas, quas) Sodalitáti sanctae Religiónis Carmelitárum sociámus, perpétua tríbue firmitáte corroborári, ut, perseveránti pro-

For one

Let us pray.

Prayer

WE EARNESTLY beg thee, O Lord, that thou wouldst allow thy gracious blessing † to come down upon this garment in which thy servant (handmaid) is to be clothed. May it be blessed † and divinely empowered to drive afar all vicious assaults of our visible and invisible enemies. *R̄.* Amen.

For several

Let us pray.

Prayer

WE EARNESTLY beg thee, O Lord, that thou wouldst allow thy gracious blessing † to come down upon this garment in which thy servants (handmaids) are to be clothed. May it be blessed † and divinely empowered to drive afar all vicious assaults of our visible and invisible enemies. *R̄.* Amen.

The priest sprinkles the scapular with holy water.

Should it happen that there takes place merely the blessing of the scapular, then one begins at the versicle *Our help is in the name of the Lord and continues through the foregoing prayer.*

At the investiture the priest says:

For one

Receive, devout sir (lady), this blessed garment, and intercede to the most holy Virgin, that by her merits thou mayest wear it without stain, and be protected by her from all adversity and brought unto life everlasting. *R̄.* Amen.

Give heed, O Lord, to our supplications, and grant that this thy servant (handmaid), whom we enroll in the holy sodality of the Carmelites, may be imbued with unfailing steadfastness, and remaining true to

For several

Receive, devout sirs (ladies), this blessed garment, and intercede to the most holy Virgin, that by her merits you may wear it without stain, and be protected by her from all adversity and brought unto life everlasting. *R̄.* Amen.

Give heed, O Lord, to our supplications, and grant that these thy servants (handmaids), whom we enroll in the holy sodality of the Carmelites, may be imbued with unfailing steadfastness, and remaining true to

severánti propósito, in omni sanctitáte tibi váleat famulári.

Prótege, Dómine, fámulum tuum (fámulam tuam) subsidiis pacis, et bcátæ Mariæ semper Vírginis patrocíniis confidéntem, a cunctis hóstibus redde secúrum (-am).

Bene † dicat te Córditor caeli et terrae, Deus omnípotens, qui te elígere dignátus est ad beatíssimæ Vírginis Mariæ de Monte Carmélo Societátem et Confraternitátem: quam precámur, ut in hora óbitus tui cónferat caput serpéntis, qui tibi est adversárius, et tandem tamquam victor (victrix) palmam, et corónam sempitérnæ hereditátis consequáris. Per Christum Dóminum nostrum. *R̄.* Amen.

pósito, in omni sanctitáte tibi váleant famulári.

Prótege, Dómine, fámulos tuos (fámulas tuas) subsidiis pacis, et beátæ Mariæ semper Vírginis patrocíniis confidéntes, a cunctis hóstibus redde secúros (-as)

Bene † dicat vos Córditor caeli et terrae, Deus omnípotens, qui vos elígere dignátus est ad beatíssimæ Vírginis Mariæ de Monte Carmélo Societátem et Confraternitátem: quam precámur, ut in hora óbitus vestri cónferat caput serpéntis, qui vobis est adversárius, et tandem tamquam victóres (victríces) palmam, et corónam sempitérnæ hereditátis consequámini. Per Christum Dóminum nostrum. *R̄.* Amen.

Deinde aspergat Confratrem (-es) aqua benedicta, et subjungat:

Ego auctoritáte, qua fungor, et mihi concéssa, recípio te (vos) ad Confraternitátem sacrae Religiónis Carmelitarum, et invéstio, ac participem (-s) te (vos) fácio ómnium bonórum spirituálium ejúsdem Ordinis. In nómine Patris, et Fílii, † et Spíritus Sancti. *R̄.* Amen.

Hic expletis, Sacerdos Confratrem paucis sed efficacioribus verbis adhortetur ad caute, pie, sancteque vivendum, ad onera omnia adim-

his (her) proposal, merit to serve thee in all holiness.

Protect thy servant (handmaid), O Lord, with the saving grace of peace, and as he (she) confides himself (herself) to the patronage of Blessed Mary ever a Virgin, let him (her) be made secure against all manner of adversaries.

May God Almighty, Maker of heaven and earth, who has deigned to elect thee a member of the society and confraternity of Our Lady of Mount Carmel — may He bless † thee. And we beseech our Lady that, in the hour of thy death, she would crush the head of the serpent who is thine enemy, in order that thou mayest finally as a victor attain the palm, as well as the crown of everlasting inheritance. Through Christ our Lord. *R.* Amen.

their proposal, merit to serve thee in all holiness.

Protect thy servants (handmaids), O Lord, with the saving grace of peace, and as they confide themselves to the patronage of Blessed Mary ever a Virgin, let them be made secure against all manner of adversaries.

May God Almighty, Maker of heaven and earth, Who has deigned to elect you as members of the society and confraternity of Our Lady of Mount Carmel — may He bless † you. And we beseech our Lady that, in the hour of your death, she would crush the head of the serpent who is your enemy, in order that you may finally as victors attain the palm, as well as the crown of everlasting inheritance. Through Christ our Lord. *R.* Amen.

Lastly he sprinkles the tertiary (tertiaries) with holy water, and adds the words:

Exercizing the power which has been granted me, I receive thee (you) into the confraternity of Carmelites, and make thee (you) a partaker of all the spiritual benefits of this order. In the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

In conclusion the priest addresses a few but effectual words of admonition to the newly enrolled member, to the effect that he may

plenda tum generalia pro omnibus Confratribus, tum specialia pro iis, qui gaudere volunt privilegio, vulgo nuncupato "Sabbatino" (circa quae eundem sufficienter instruat), atque ad Virginem Deiparam in posterum peculiaribus devotionis obsequiis assidue colendam, eamque veluti singularem ac dulcissimam Matrem filiali et sincero affectu prosequendam.

12

Alia Benedictio et Impositio Scapularis

B. Mariae Virg. de Monte Carmelo

(Propria Ordinis Carmelitarum Calceatorum)

Persona recipienda ad Habitum genuflexa, Sacerdos superpelliceo et stola alba indutus dicat:

Ant. Suscépimus, Deus.

Psalmus 47

MAGNUS Dóminus, et laudábilis nimis * in civitáte Dei nostri, in monte sancto ejus.

Fundátur exultatióne univérsae terrae mons Sion, * látera Aquilónis, civitas Regis magni.

Deus in dómibus ejus cognoscétur, * cum suscípiet eam.

Quóniam ecce reges terrae congregáti sunt: * convenérunt in unum.

Ipsi vidéntes sic admiráti sunt, conturbáti sunt, commóti sunt: * tremor apprehéndit eos.

Ibi dolóres ut parturiéntis: * in spíritu veheménti cónteres naves Tharsis.

Sicut audívimus, sic vídimus in civitáte Dómini virtútum, in civitáte Dei nostri: * Deus fundávit eam in aetérnum.

Suscépimus, Deus, misericórdiam tuam, * in médio templi tui.

Secúndum nomen tuum, Deus, sic et laus tua in fines terrae: * justítia plena est délixtera tua.

order his life wisely and piously, and fulfil all the obligations, both those laid down in general for all tertiaries, as well as the special ones for members who desire to enjoy the so-called "Sabbatine" privilege (concerning which he should fully enlighten the party); moreover, that in future he be assiduous in honoring the Virgin Mother of God with devotions of a special nature, and dedicate himself in filial and sincere affection to her whom he regards in a particular way as a most tender Mother.

12

Another Form of Blessing and Investiture With Scapular of Our Lady of Mount Carmel

(Reserved to the Order of Discalced Carmelites)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

Antiphon: Gratefully we think of thy kindness, O God.

Psalm 47

GREAT is the Lord and highly to be praised, in the city of
our God.

His holy mountain, a lovely hill, is the whole earth's joy;
Mount Sion, on the northern slope, is the great King's city.

In her citadels God showed Himself a sure defense.

Lo, the kings assembled, they strove together.

They had barely seen it, and were dismayed; seized with panic
they dispersed.

Fear took hold of them there, pangs as of a woman in labor,
Like the east wind wrecking the ships of Tarsis.

What we had heard, so now we have seen in the city of the
Lord of hosts,

In the city of our God; He makes it firm for everlasting.

Gratefully we think of thy kindness, O God, in the midst of
thy temple.

Like thy name, O God, so does thy praise reach to the ends of
the earth.

Laetétur mons Sion, et exsúltent filiae Judae, * propter júdicia tua, Dómine.

Circúmdate Sion, et complectímini eam: * narráte in túrribus ejus. Pónite corda vestra in virtúte ejus; * et distribúite domos ejus, ut enarrétis in progénie áltera.

Quóniam hic est Deus, Deus noster in aetérnum, et in saéculum saéculi: * ipse reget nos in saécula.

Glória Patri.

Psalmus 132

ECCE quam bonum, et quam jucúndum * habitáre fratres in unum:

Sicut unguéntum in cápite, * quod descéndit in barbam, barbam Aaron,

Quod descéndit in oram vestiméti ejus: * sicut ros Hermon, qui descéndit in montem Sion.

Quóniam illic mandávit Dóminus benedictiónem, * et vitam usque in saéculum.

Glória Patri.

Ant. Suscépimus, Deus, misericórdiam tuam, in médio templi tui: secúndum nomen tuum, Deus, sic et laus tua in fines terrae: justítia plena est délixtera tua.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatióne.

℟. Sed líbera nos a malo.

Pro uno vel una

℣. Salvum (-am) fac servum tuum (ancillam tuam).

℟. Deus meus, sperántem in te.

℣. Mitte ei, Dómine, auxiliú de sancto.

℟. Et de Sion tuére eum (eam).

Pro pluribus

℣. Salvos (-as) fac servos tuos (ancillas tuas).

℟. Deus meus, sperántes in te.

℣. Mitte eis, Dómine, auxiliú de sancto.

℟. Et de Sion tuére eos (eas).

Thy right hand is full of justice; let Mount Sion be glad,
 And the cities of Juda rejoice because of thy just decrees.
 Make the rounds of Sion, encircle it and count its towers,
 Mark well its ramparts, measure off its strongholds,
 That you may tell generations to come: Such is God,
 Our God forever and anon; He Himself will lead us.
 Glory be to the Father.

Psalm 132

SEE, how good it is and how pleasant for brethren to live
 in unity!

'Tis like the precious oil poured on the head, dripping to the
 beard, Aaron's beard, reaching the collar of his robe;
 Like the dew of Hermon coming down on Mount Sion.
 For there the Lord bestows His blessing, life forevermore.
 Glory be to the Father.

Antiphon: Gratefully we think of thy kindness, O God, in the
 midst of thy temple. Like thy name, O God, so does thy praise
 reach to the ends of the earth. Thy right hand is full of justice.

Lord, have mercy on us. Christ, have mercy on us. Lord, have
 mercy on us.

Our Father **inaudibly until**

℣. And lead us not into temptation.

℟. But deliver us from evil.

For one

℣. Save thy servant (hand-
 maid).

℟. Who places his (her)
 confidence in thee, my God.

℣. Send him (her) aid, O
 Lord, from on high.

℟. And from Sion watch
 over him (her).

For several

℣. Save thy servants (hand-
 maids).

℟. Who place their confi-
 dence in thee, my God.

℣. Send them aid, O Lord,
 from on high.

℟. And from Sion watch
 over them.

Ps. Nihil proficiat inimicus
in eo (ea).

R. Et filius iniquitatis non
apponat nocere ei.

Ps. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Ps. Dominus vobiscum.

R. Et cum spiritu tuo.

Ps. Nihil proficiat inimicus
in eis.

R. Et filius iniquitatis non
apponat nocere eis.

Orémus.

Oratio

SUSCÍPIAT te (vos) Christus in número fidélium suórum, et nos, licet indígni te (vos) suscípimus in oratióibus nostris. Concédát tibi (vobis) Deus per Unigénitum suum, mediatórem Dei et hóminum, tempus bene vivéndi, locum bene agéndi, constantiam bene perseveránda, et ad aetérnae vitae hereditátem feliciter perveniénda. Et sicut nos hódie fratérna caritas spirituáliter jungit in terris, ita divína píetas, quae dilectiÓNis est auctrix et amátrix, nos cum fidélibus suis conjúgere dignétur in caelis. Per eúndem Christum Dóminum nostrum. **R.** Amen.

Pro uno vel una

Pro pluribus

Orémus.

Oratio

ADÉSTO, Dómine, supplicatióibus nostris et hunc fámulum tuum, quem (hanc fámulam tuam, quam) in tuo sancto nómine ad participatióem ómnium bonórum spirituálium, et fraternitátem recípimus hujus sacrae Religiónis, beátae Genitríci tuae Vírgini et Matri Maríae speciáliter dedi-

Orémus.

Oratio

ADÉSTO, Dómine, supplicatióibus nostris et hos fámulos tuos, quos (has fámulas tuas, quas) in tuo sancto nómine ad participatióem ómnium bonórum spirituálium, et fraternitátem recípimus hujus sacrae Religiónis, beátae Genitríci tuae Vírgini et Matri Maríae speciáliter dedicátae,

V. Let the enemy have no power over him (her).

R. And the son of iniquity do nothing to harm him (her).

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

V. Let the enemy have no power over them.

R. And the son of iniquity do nothing to harm them.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

MAY Christ receive thee (you) among the number of His faithful, and we, in spite of our unworthiness, include thee (you) in our prayers. May God, through His Sole-Begotten Son, the Mediator of God and of men, grant thee (you) help in using the time for right living, opportunity for doing good, constancy and perseverance in virtue, and finally the happiness of inheriting life never ending. And as today brotherly love joins us by a spiritual bond here on earth, so may the divine goodness, in Whom all love has its origin and its growth, deign to unite us with His faithful ones in heaven. Through the selfsame Christ our Lord. **R.** Amen.

For one

Let us pray.

Prayer

TAKE heed, O Lord, of our humble entreaties, and deign to bless this thy servant (handmaid), whom we receive in thy name as a member and as a partaker of all the spiritual benefits of this holy order, dedicated in special wise to the Blessed Virgin Mary, Mother of

For several

Let us pray.

Prayer

TAKE heed, O Lord, of our humble entreaties, and deign to bless these thy servants (handmaids), whom we receive in thy name as members and as partakers of all the spiritual benefits of this holy order, dedicated in special wise to the Blessed Virgin Mary, Mother of

cátae, bene † dícere dignéris: et praesta; ut te largiénte devótus (-a) in Ecclésia persístere váleat cum augménto virtútum: atque suffrágiis hujúsmodi sacri Ordinis adjútus (-a) vitam percípere mereátur aetérnam: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

bene † dícere dignéris: et praesta; ut te largiénte devóti (-ae) in Ecclésia persístere váleant cum augménto virtútum: atque suffrágiis hujúsmodi sacri Ordinis adjúti (-ae) vitam percípere mereántur aetérnam: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

Deinde conversus ad Habitum dicat:

Ps̄. Osténde nobis, Dómine, misericórdiam tuam.

R̄. Et salutáre tuum da nobis.

Ps̄. Dómine, Deus virtútum, convérte nos.

R̄. Et osténde fáciem tuam, et salvi érimus.

Ps̄. Dómine, exáudi oratiómem meam.

R̄. Et clamor meus ad te véniat.

Ps̄. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

SUPPLÍCITER te, Dómine, rogámus, ut super hunc hábitum servo tuo (ancíllae tuae) imponéndum bene † díctio tua benígna descéndat, ut sit bene † díctus, atque divína virtúte procul pellántur hóstiū nostrórum visibílium et invisibílium tela nequíssima. *R̄.* Amen.

Pro pluribus

Orémus.

Oratio

SUPPLÍCITER te, Dómine, rogámus, ut super hunc hábitum servis tuis (ancíllis tuis) imponéndum bene † díctio tua benígna descéndat, ut sit bene † díctus, atque divína virtúte procul pellántur hóstiū nostrórum visibílium et invisibílium tela nequíssima. *R̄.* Amen.

thy Sole-Begotten Son. Grant
 † in thy bounty that he (she)
 persevere with devotion in the
 bosom of the Church, and ever
 make progress in virtue. And
 being assisted by the prayers
 of our holy order, may he (she)
 deserve to attain life everlasting.
 Who livest and reignest forever
 and evermore. *R.* Amen.

thy Sole-Begotten Son. Grant
 † in thy bounty that they per-
 severe with devotion in the
 bosom of the Church, and ever
 make progress in virtue. And
 being assisted by the prayers
 of our holy order, may they
 deserve to attain life everlasting.
 Who livest and reignest forever
 and evermore. *R.* Amen.

Turning toward the habit, he says:

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord God of hosts, preside over our destiny.

R. Show unto us thy countenance, and our salvation is secure.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

For one

Let us pray.

Prayer

WE EARNESTLY beg thee, O Lord, that thou wouldst allow thy gracious blessing † to come down upon this garment in which thy servant (handmaid) is to be clothed. May it be blessed † and divinely empowered to drive afar all vicious assaults of our visible and invisible enemies. *R.* Amen.

For several

Let us pray.

Prayer

WE EARNESTLY beg thee, O Lord, that thou wouldst allow thy gracious blessing † to come down upon this garment in which thy servants (handmaids) are to be clothed. May it be blessed † and divinely empowered to drive afar all vicious assaults of our visible and invisible enemies. *R.* Amen.

Orémus.

Oratio

CAPUT ómnium fidélium Deus, et humáni géneris Salvátor, hunc hábitum, quem propter tuum, tuaeque Genitricis Vírginis Maríae de Monte Carmélo amórem, atque devotiónem servus tuus est delatúrus (ancílla tua est delatúra), dextera tua sancti ✠ fica; et hoc, quod per illud mýstice datur intélligi, tua semper custódia, córpore et ánimo servétur: et ad remuneratiónem perpétuam cum Sanctis ómnibus felicissime perducátur: Qui vivis et regnas in saécula saeculórum. **R.** Amen.

Orémus.

Oratio

CREÁTOR, Conservátor, et Salvátor ómnium, largítor humánae salútis Deus, et dator grátiae spirituális, bene ✠ dictionem tuam super hunc hábitum immítte: ut, qui (quae) eum gestáverit, caelésti virtúte munítus (-a) fidem íntegram, spem firmam, et caritátem desiderátam téneat, et a te nunquam separári permítas: Qui vivis et regnas in saécula saeculórum. **R.** Amen.

Orémus.

Oratio

CAPUT ómnium fidélium Deus, et humáni géneris Salvátor, hunc hábitum, quem propter tuum, tuaeque Genitricis Vírginis Maríae de Monte Carmélo amórem, atque devotiónem servi tui sunt delatúri (ancíllae tuae sunt delatúrae), dextera tua sancti ✠ fica; et hoc, quod per illud mýstice datur intélligi tua semper custódia, córpore et ánimo servétur: et ad remuneratiónem perpétuam cum Sanctis ómnibus felicissime perducátur: Qui vivis et regnas in saécula saeculórum. **R.** Amen.

Orémus.

Oratio

CREÁTOR, Conservátor, et Salvátor ómnium, largítor humánae salútis Deus, et dator grátiae spirituális, bene ✠ dictionem tuam super hunc hábitum immítte: ut, qui (quae) eum gestáverint, caelésti virtúte muníti (-ae) fidem íntegram, spem firmam, et caritátem desiderátam téneant, et a te nunquam separári permítas: Qui vivis et regnas in saécula saeculórum. **R.** Amen.

Deinde aspergat Habitum aqua benedicta, et postea ipsum imponat personae recipiendae (cuilibet separatim) dicens:

Let us pray.

Prayer

O GOD, Head over all the faithful and Savior of the human race, sanctify † by thy right hand this habit to be worn by thy servant (handmaid) out of love and devotion to thee and thy blessed Mother, our Lady of Mount Carmel. Let its mystical significance be realized both in the body and the soul of him (her) who is vested therewith, and may he (she) happily attain, along with all the saints, the everlasting reward. Who livest and reignest for all eternity. *R.* Amen.

Let us pray.

Prayer

CREATOR, Preserver, and Savior of all! O God, Who in thy bounty dost procure man's well-being, bestowing on him all spiritual goods; pour out thy blessing † upon this habit, that he (she) who is to wear it, aided from on high, may be steadfast in undivided faith, firm hope, and desired charity and let him (her) never be separated from thee. Who livest and reignest for ages of ages. *R.* Amen.

Let us pray.

Prayer

O GOD, Head over all the faithful and Savior of the human race, sanctify † by thy right hand this habit to be worn by thy servants (handmaids) out of love and devotion to thee and thy blessed Mother, our Lady of Mount Carmel. Let its mystical significance be realized both in the body and the soul of them who are vested therewith, and may they happily attain, along with all the saints, the everlasting reward. Who livest and reignest for all eternity. *R.* Amen.

Let us pray.

Prayer

CREATOR, Preserver, and Savior of all! O God, Who in thy bounty dost procure man's well-being, bestowing on him all spiritual goods; pour out thy blessing † upon this habit, that they who are to wear it, aided from on high, may be steadfast in undivided faith, firm hope, and desired charity, and let them never be separated from thee. Who livest and reignest for ages of ages. *R.* Amen.

Here he sprinkles the garment with holy water, and invests the candidate, saying to each one:

Accipe, vir devóte (múlier devóta), hunc hábitum benedíctum: precans sanctíssimam Vírginem, ut ejus méritis illum pérferas sine mácula, et te ab omni adversitaté deféndat, atque ad vitam perdúcat aetérnam. **R̄. Amen.**

Deinde dicat:

Ego ex potestáte mihi trádita, et concéssa, suscípío ac recípío te (vos) ad participatióem ómnium oratiónum, disciplinárum, precum, suffragiórú, eleemosynárum, jejuniórú, vigiliárum, Missárum, Horárum canonicárum ac ceterórum bonórum spirítuálium, quae passim die, noctúque, cooperánte misericórdia Jesu Christi, a Religiósis totíus nostrae sacrae Religiónis peragóntur. In nómine Patris, et Filii, † et Spíritus Sancti. **R̄. Amen.**

Postea signo crucis benedicens personam receptam dicat:

Pro uno vel una

Bene † dicat te Cónditor caeli et terrae, Deus omnípotens, qui te elígere dignátus est ad beatíssimae Vírginis Mariáe de Monte Carmélo Societátem et Confraternitátem: quam precámur, ut in hora óbitus tui cónterat caput serpéntis, qui tibi est adversárius, et tandem tamquam victor (victrix) palmam, et corónam sempitérnae hereditátis consequáris. Per Christum Dóminum nostrum. **R̄. Amen.**

Pro pluribus

Bene † dicat vos Cónditor caeli et terrae, Deus omnípotens, qui vos elígere dignátus est ad beatíssimae Vírginis Mariáe de Monte Carmélo Societátem et Confraternitátem: quam precámur, ut in hora óbitus vestri cónterat caput serpéntis, qui vobis est adversárius, et tandem tamquam victóres (victrices) palmam, et corónam sempitérnae hereditátis consequámini. Per Christum Dóminum nostrum. **R̄. Amen.**

Receive, devout sir (lady) , this blessed garment, and call upon the most holy Virgin, that by her merits thou mayest wear it without stain, and be protected by her from all adversity and brought unto life everlasting. *Ry.* Amen.

Receive, devout sirs (ladies) , this blessed garment, and call upon the most holy Virgin, that by her merits you may wear it without stain, and be protected by her from all adversity and brought unto life everlasting. *Ry.* Amen.

He continues:

By the power delegated and conceded to me, I receive thee (you) and enroll thee (you) as a partaker of all the prayers, exercises, suffrages, almsdeeds, fasts, vigils, Masses, canonical hours, as well as all other spiritual favors which, by the merciful help of Jesus Christ, are performed day and night in divers places by the members of our entire order. In the name of the Father, and of the Son, † and of the Holy Spirit. *Ry.* Amen.

Then he blesses the new member with the sign of the Cross, saying:

For one

May almighty God, Maker of heaven and earth, bless † thee — He Who has deigned to choose thee for the society and confraternity of Our Lady of Mount Carmel. And we intercede with our Lady that, in the hour of thy death, she will crush the head of thine adversary, the ancient serpent, so that thou canst finally come as a victor into the possession of the palm and crown of the eternal inheritance. Through Christ our Lord. *Ry.* Amen.

For several

May almighty God, Maker of heaven and earth, bless † you — He Who has deigned to choose you for the society and confraternity of Our Lady of Mount Carmel. And we intercede with our Lady that, in the hour of your death, she will crush the head of your adversary, the ancient serpent, so that you can finally come as victors into the possession of the palm and crown of the eternal inheritance. Through Christ our Lord. *Ry.* Amen.

Deinde aspergatur persona aqua benedicta.

Si plures simul recipiendi sint, mutetur numerus.

Quando Habitus solummodo benedicendus erit, tunc benedictio incipit a *Ÿ*. Osténde nobis, Dómine, et concluditur cum Oratione Creátor, etc.

Omnibus expletis, Sacerdos Confratrem paucis sed efficacioribus verbis adhortetur ad caute, pie sancteque vivendum, ad onera omnia adimplenda tum generalia pro omnibus Confratribus, tum specialia pro iis, qui gaudere volunt privilegio, vulgo nuncupato "Sabbatino" (circa quae eundem sufficienter instruat), atque ad Virginem Deiparam in posterum peculiaribus devotionis obsequiis assidue colendam, eamque veluti singularem ac dulcissimam Matrem filiali et sincero affectu prosequendam.

13

Formula Brevior Benedicendi et Imponendi Scapulare
B. M. V. de Monte Carmelo

(Quae adhiberi potest, praesertim in privatis receptionibus,
vel occasione magni concursus, ad majorem
Sacerdotis recipientis commoditatem)

(Approbata a S. R. C. die 24 Julii 1888)

Persona recipienda ad Habitus genuflexa, Sacerdos superpelliceo et stola albi coloris, aut saltem stola indutus, dicat:

Ÿ. Osténde nobis, Dómine, misericórdiam tuam.

R̄. Et salutáre tuum da nobis.

Ÿ. Dómine, exáudi oratióem meam.

R̄. Et clamor meus ad te véniat.

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

DÓMINE Jesu Christe, hu-
máni géneris Salvátor, hunc hábitum, quem propter

Pro pluribus

Orémus.

Oratio

DÓMINE Jesu Christe, hu-
máni géneris Salvátor, hunc hábitum, quem propter

Finally he sprinkles the person with holy water.

Whenever several are being received, plural forms are used.

If only the habit is to be blessed, the blessing begins with the versicle
Show unto us, O Lord, and concludes with the prayer Creator, etc.

In conclusion the priest addresses a few but effectual words of admonition to the newly enrolled member, to the effect that he may order his life wisely and piously, and fulfil all the obligations, both those laid down in general for all tertiaries, as well as the special ones for members who desire to enjoy the so-called "Sabbatine" privilege (concerning which he should fully enlighten the party); moreover, that in future he be assiduous in honoring the Virgin Mother of God with devotions of a special nature, and dedicate himself in filial and sincere affection to her whom he regards in a particular way as a most tender Mother.

13

The Short Form for Blessing and Investiture With Scapular of Our Lady of Mount Carmel

(Which can be used more conveniently by the officiating priest, especially in a private investiture or when large numbers are being received)

(Approved by the Congregation of Sacred Rites on July 24, 1888)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole or at least the latter, says:

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

For one

Let us pray.

Prayer

O LORD Jesus Christ, Savior of mankind, sanctify
✠ by thy right hand this habit,

For several

Let us pray.

Prayer

O LORD Jesus Christ, Savior of mankind, sanctify
✠ by thy right hand this habit,

tuum tuaeque Genitrícis Vírginis Maríae de Monte Carmélo amórem servus tuus (ancílla tua) devóte est delatúrus (-a) délixtera tua sanctí † fica, ut eádem Genitríce tua intercedén-te, ab hoste máligno defénsus (-a) in tua grátia usque ad mortem perseveret: Qui vivis et regnas in saécula saeculórum. *R̄*. Amen.

tuum tuaeque Genitrícis Vírginis Maríae de Monte Carmélo amórem servi tui (ancíllae tuae) devóte sunt delatúri (-ae) délixtera tua sanctí † fica, ut eádem Genitríce tua intercedén-te, ab hoste máligno defénsi (-ae) in tua grátia usque ad mortem perseverent: Qui vivis et regnas in saécula saeculórum. *R̄*. Amen.

Deinde aspergat Habitum aqua benedicta, et postea illum imponat personae, vel personis (cuilibet separatim) dicens:

Accipe (Accípíte) hunc bábitum benedíctum precans (pre-cántes) sanctússimam Vírginem, ut ejus méritis illum pérferas (perferátis) sine mácula, et te (vos) ab omni adversitaté deféndat, atque ad vitam perdúcat aetérnam. *R̄*. Amen.

Postea subjungat:

Ego, ex potestáte mihi concéssa, recípío te (vos) ad participatiónem ómnium bonórum spirituálium, quae, cooperán-te misericórdia Jesu Christi, a Religíosis de Monte Carmélo peragúntur. In nómine Patris, et Fílii, † et Spíritus Sancti. *R̄*. Amen.

Bene † dícat te (vos) Cónditor caeli et terrae, Deus omnípotens, qui te (vos) cooptáre dignátus est in Confraternitatém beátae Maríae Vírginis de Monte Carmélo: quam exorámus, ut in hora óbitus tui (vestri) cónterat caput serpéntis antíqui, atque palmam et coronám sempitérnae hereditátis tandem consequáris (consequámini). Per Christum Dóminum nostrum. *R̄*. Amen.

Aspergatur persona aqua benedicta. Si plures simul recipiendi sint, mutetur numerus.

*Si Habitus solummodo benedicendus sit, tunc benedictio incipit a *℣*. Osténde, et concluditur cum Oratione Dómine Jesu Christe.*

to be worn with devotion by thy servant (handmaid) out of love for thee and thy blessed Mother, our Lady of Mount Carmel. Through her intercession, may he (she) be defended from the hostile foe and persevere in thy grace until death. Who livest and reignest forever and ever. *R.* Amen.

to be worn with devotion by thy servants (handmaids) out of love for thee and thy blessed Mother, our Lady of Mount Carmel. Through her intercession, may they be defended from the hostile foe and persevere in thy grace until death. Who livest and reignest forever and ever. *R.* Amen.

Then he sprinkles the garment with holy water, and invests the candidate, saying to each one:

Receive this blessed habit, and call upon the most holy Virgin, that by her merits thou (you) mayest (may) wear it without stain, and be protected by her from all adversity and brought unto life everlasting. *R.* Amen.

He continues:

By the power granted to me, I receive thee as a partaker of all the spiritual favors which, by the merciful help of Jesus Christ, are acquired by the religious of the Order of Carmelites. In the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

May almighty God, Maker of heaven and earth, bless † thee (you) — He Who has deigned to choose thee (you) for the confraternity of Our Lady of Mount Carmel. And we intercede with our Lady that, in the hour of thy (your) death, she will crush the head of the ancient serpent, so that thou canst (you can) finally come into the possession of the crown and palm of the eternal inheritance. Through Christ our Lord. *R.* Amen.

He sprinkles the person with holy water. Whenever several are being received, plural forms are used.

If only the habit is to be blessed, the blessing begins with the versicle Show unto us, O Lord, and concludes with the prayer O Lord Jesus Christ.

14

Formula Brevior Benedicendi et Imponendi
Quinque Scapularia:

sanctissimae Trinitatis, Passionis D. N. J. C., beatæ
Mariæ Virginis sub respectivo titulo immaculatae
Conceptionis, Septem Dolorum et Montis Carmeli

Suscepturi Scapularia genuflectunt; et Sacerdos, superpelliceo ac
stola alba indutus, dicit:

Ÿ. Adjutorium nostrum in nomine Domini.

℞. Qui fecit caelum et terram.

Ÿ. Dominus vobiscum.

℞. Et cum spiritu tuo.

Orémus.

Oratio

DÓMINE Jesu Christe, ómnium caput fidélium, et humáni
géneris Salvátor, qui tégumen nostrae mortalitátis induere
dignátus es: obsecrámus imménsam largitátis tuae abundántiam,
ut induménta haec in obséqium sanctíssimae Trinitátis institúta,
nec non in honórem et memóriam dolorosíssimae Passiónis tuae,
in honórem beatíssimae Vírginis Matris tuae sub título immacu-
latae Conceptionis, Septem Dolórum et Montis Carméli, ita bene-
† dicere et sancti † ficare dignéris; ut, qui (quae) ea assúmpse-
rint, eádem Genitrice tua intercedénte, te quoque salutáre
nostrum, córpore et ánima induere mereántur: Qui vivis et regnas
in saécula saeculórum. ℞. Amen.

Et aspergantur aqua benedicta.

Mox Sacerdos omnibus scapularia singillatim imponat, ac deinde
formulam proferat supra omnes simul:

1. Accípite hábitum Ordinis sanctíssimae Trinitátis in fídei,
spei, et caritátis augméntum, ut induátis novum hóminem, qui
secúndum Deum creátus est in justítia et sanctitate.

14

The Short Form for Blessing and Investiture for
the Five Following Scapulars:

Blessed Trinity, Our Lord's Sacred Passion,
the Immaculate Virgin Mary, Our Lady of
Sorrows, Our Lady of Mount Carmel

The candidates for the scapulars are kneeling. The priest, vested in surplice and white stole, says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O LORD Jesus Christ, Head over all the faithful and Savior of the human race, Who hast condescended to clothe thyself with our wounded nature, we beg thee of thine immeasurable goodness to bless† and sanctify† these garments, designed in homage to the Most Blessed Trinity, as well as in honor and memory of thy most bitter Passion, and in honor of the Virgin Mother of God, under the title of the Immaculate Conception, our Lady of Sorrows, and our Lady of Mount Carmel. Grant that they who are to be invested therewith may deserve, through the intercession of thy blessed Mother, likewise to clothe themselves in body and soul with thee, our salvation. Who livest and reignest for endless ages. *R.* Amen.

They are sprinkled with holy water.

Then the priest invests each one singly with the scapulars, but saying the respective form once for all in common:

1. Receive the habit of the Order of the Most Holy Trinity unto an increase of faith, hope, and charity, that you may put on the new man, created in the likeness of God in holiness and righteousness.

2. Accípite scapuláre Passiõnis Dómini nostri Jesu Christi, ut véterem hóminem exúti novúmque indúti, ipsum digne perferátis, et ad vitam perveniátis sempitérnam.

3. Accípite scapuláre devotórum beatíssimae Maríae Vírginis sine labe concéptae, ut ejus intercessiõne ab omni inquinaménto mundáti, ad vitam perveniátis aetérnam.

4. Accípite hábitum Servórum beatíssimae Maríae Vírginis septem Dolóres ejus devóte recoléntium, ut dolóres ipsos assidue recogitátes, Passiõnem Dómini nostri Jesu Christi in corde et cópore vestro impréssam júgiter teneátis.

5. Accípite hábitum Societátis et Confraternitátis Beatae Maríae Vírginis de Monte Carmélo, precántes eámdem sanctíssimam Vírginem, ut ejus méritis illum perferátis sine mácula et vos ab omni adversitáte deféndat atque ad vitam perdúcat aetérnam.

Ego ex facultáte Apostólica mihi delegáta, recípio vos in participatiõnem bonórum spirituálium horum Ordinum seu Congregatiõnum et indulgentiárum, quae per Sanctae Sedis privilégia praedíctis scapuláribus concéssae sunt. In nómine Pa **†** tris, et Fí **†** lii, et Spíritus **†** Sancti. **R.** Amen.

Ps. Salvos fac servos tuos.

R. Deus meus, sperántes in te.

Ps. Mitte eis, Dómine, auxiliúm de sancto.

R. Et de Sion tuére eos.

Ps. Esto eis, Dómine, turris fortitudinis.

R. A fácie inimíci.

Ps. Nihil proficiat inimícus in eis.

R. Et **¶**lius iniquitátis non appónat nocére eis.

Ps. Dómine, exáudi oratiõnem meam.

R. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum.

R. Et cum spíritu tuo.

2. Receive the scapular of the Passion of our Lord Jesus Christ, so that, having laid aside the old man and put on the new, you may wear it worthily and come to life everlasting.

3. Receive the scapular of the devoted clients of the Blessed Virgin Mary conceived without sin, that by her intercession you may be cleansed from every defilement and attain life everlasting.

4. Receive the scapular of the devoted Servants of Our Lady of the Seven Dolors, so that, through diligent meditation on her sorrows, you may be imbued in heart and body with the Passion of our Lord Jesus Christ, and always remain steadfast in your devotion.

5. Receive the habit of the Society and Confraternity of Our Lady of Mount Carmel, beseeching the most holy Virgin, that through her merits you may wear it without stain, and be protected by her from all adversity and brought to the joys of life everlasting.

By the faculty delegated to me by the Holy See, I receive you as partakers of all the spiritual favors of these orders and congregations, as well as the indulgences granted by privilege of the Holy See to the aforesaid scapulars. In the name of the Father, † and of the Son, † and of the Holy † Spirit. *R.* Amen.

V. Preserve thy servants.

R. Who trust in thee, my God.

V. Send them aid, Lord, from on high.

R. And from Sion watch over them.

V. Be thou unto them a mighty fortress.

R. In the face of the enemy.

V. Let the enemy be powerless against them.

R. And the son of iniquity do nothing to harm them.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

ADÉSTO, Dómine, supplicatióibus nostris, et quibus in tuo nómine sacros hábitus imposúimus, ita bene † dicere dignéris, ut tuae grátiae cooperántes, vitam cónsequi mereántur aetérnam. Per Christum Dóminum nostrum. *Ry.* Amen.

Benedictio Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti. descéndat super vos, et máneat semper. *Ry.* Amen.

Formula recitetur numero singulari, si uni tantum personæ sint scapularia imponenda.

15

Benedictio Scapularis Pretiosi Sanguinis

Scapulare fieri solet ex lana rubei coloris cum imagine Ssñi Crucifixi, vel Ssñi Cordis D. N. J. C. Sanguinem manantis super Calicem.

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo ac stola rubea indutus, dicit:

Ps. Adjutórium nostrum in nómine Dómini.

Ry. Qui fecit caelum et terram.

Ps. Redemísti nos, Dómine, in Sángvine tuo.

Ry. Et fecísti nos Deo nostro regnum.

Ps. Te ergo quaésumus, tuis fámulis súbveni.

Ry. Quos pretióso Sángvine redemísti.

Ps. Dómine, exáudi oratióem meam.

Ry. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum.

Ry. Et cum spíritu tuo.

Orémus.

Oratio

AETÉRNE Pater, et omnípotens Deus, qui Unigénitum tuum vestem nostrae mortalitátis indúere, et Sángvinem suum pretiósum pro mundi salúte effúndere voluísti: obsecrámus cleméntiam tuam, ut hoc genus vestiménti quod in signum devotiónis fidélium erga salútis nostrae prétium institútum est,

Let us pray.

Prayer

BOW down, O Lord, to our supplications, and deign to bless† them on whom we have conferred the sacred habits in thy name. May they co-operate with thy grace, and thus deserve to attain life everlasting. Through Christ our Lord. **Ry.** Amen.

May the blessing of almighty God, Father, Son,† and Holy Spirit come upon you and remain for all time. **Ry.** Amen.

The singular form is used whenever the scapulars are conferred on one person only.

15

Blessing of the Scapular of the Precious Blood

This scapular should be made of wool dyed red, bearing either an image depicting the crucifixion or an image of our Lord's Sacred Heart with blood flowing into a chalice.

The candidate for the scapular is kneeling. The priest, vested in surplice and red stole, says:

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. Thou hast redeemed us, O Lord, in thy Blood.

Ry. And hast won us as a kingdom for our God.

V. We beseech thee, therefore, help thy servants.

Ry. Whom thou hast redeemed with thy Precious Blood.

V. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

V. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O EVERLASTING Father, almighty God! Thou didst will that thy Sole-Begotten Son should be clothed in the apparel of our mortal nature and shed His Precious Blood for the salvation of the world. Wherefore, we appeal to thy clemency, that thou wouldst bless† and sanctify† this garment, designed

bene † dícere, et sancti † ficáre dignéris; ut, quicumque eo usus fúerit, indúere mereátur eúndem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *Ry.* Amen.

Et aspergatur aqua benedicta.

16

Benedictio Funiculorum et Vittarum
Pretiosi Sanguinis

Vittae fiunt ex lana rubei coloris, quae, si exterius a mulieribus ferantur, a sinistro latere pendent. Funiculi pariter ex lana rubea conficiuntur.

V. Adjutórium nostrum in nómine Dómini.

Ry. Qui fecit caelum et terram.

V. Redemísti nos, Dómine, in Sáanguine tuo.

Ry. Et fecísti nos Deo nostro regnum.

V. Te ergo quaésumus, tuis fámulis súbveni.

Ry. Quos pretiósó Sáanguine redemísti.

V. Dómine, exáudi oratióem meam.

Ry. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

Ry. Et cum spírítu tuo.

Orémus.

Oratio

OMNIPOTENS sempitérne Deus, qui Unigénitum Fílium tuum constituísti humáni géneris Redemptórem, ac ejus Sáanguine placári voluísti: da nobis tuae dilectiόνis augméntum, et super hos funículos (*vel super has vittas*) bene † dictionem tuam infúndere dignáre; ut, quicumque eis cinctus fúerit, suórum delictórum contritióem in terris habére mereátur, et ab omni carnis labe, cunctísque perículis mentis et córporis liberátus, ad viam pervéniat aetérnam. Per eúndem Christum Dóminum nostrum. *Ry.* Amen.

Et aspergantur aqua benedicta.

in token of the faithful's devotion to the price of our redemption. Let whosoever is to wear it merit to put on the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in the unity of the Holy Spirit, God, forever and ever. *R̄.* Amen.

It is sprinkled with holy water.

16

Blessing of Cords and Sashes of the Precious Blood

The sashes are of wool dyed red; and if they are worn outwardly by women, they ought to hang on the left. The cords too are made of red-colored wool.

Ψ. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

Ψ. Thou hast redeemed us, O Lord, in thy Blood.

R̄. And hast won us as a kingdom for our God.

Ψ. We beseech thee, therefore, help thy servants.

R̄. Whom thou hast redeemed with thy Precious Blood.

Ψ. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

Ψ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

O ALMIGHTY, everlasting God, Who hast appointed thy Sole-Begotten Son Redeemer of the human race, and didst will to be appeased by His Blood, grant us an increase of thy love. And may it please thee to pour out thy blessing **†** on these cords (*or these sashes*), in order that whosoever will be girt therewith may in this life have the grace of sorrow for his (*her*) sins, and freed from every blemish of the flesh, as well as every peril to body or soul, come to possess life everlasting. Through the selfsame Christ our Lord. *R̄.* Amen.

They are sprinkled with holy water.

17

Benedictio Vestis Votivae Pretiosi Sanguinis

Vestis votiva nigra adhibetur.

- ℣.** Adjutórium nostrum in nómine Dómini.
℞. Qui fecit caelum et terram.
℣. Redemísti nos, Dómine, in Sáanguine tuo.
℞. Et fecísti nos Deo nostro regnum.
℣. Te ergo quaésumus, tuis fámulis súbveni.
℞. Quos pretióso Sáanguine redemísti.
℣. Dómine, exáudi oratióem meam.
℞. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℞. Et cum spírítu tuo.

Orémus.

Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, a quo descendit omne bonum, et omne donum: tibi grátias reférimus pro suscéptis votis, et per mérita pretiosíssimi Sáanguinis dilécti Fílii tui Dómini nostri Jesu Christi, ac per intercessióem beatíssimae Vírginis Maríae praesta fámulae tuae, quae hanc vestem indúerit, salútem mentis et córporis; ut te Creatórem ómnium recta fide colat, et in Fílium tuum Unigénitum, Redemptórem mundi, spem suam confirmet, teque summum bonum super ómnia díligat, ac sanctis mandátis tuis semper obédiat, donec ad aetérnam glóriam feliciter perducátur. Per eúmdem Christum Dóminum nostrum. **℞.** Amen.

Et aspergatur aqua benedicta.

Blessing of a Votive Garb of the Precious Blood

The garb is black in color.

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. Thou hast redeemed us, O Lord, in thy Blood.

℞. And hast won us as a kingdom for our God.

℣. We beseech thee, therefore, help thy servants.

℞. Whom thou hast redeemed with thy Precious Blood.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, from Whom proceeds every good and every gift! To thee we offer our meed of thanks for the gracious way in which thou has accepted our prayers. Through the merits of the most Precious Blood of thy beloved Son, our Lord Jesus Christ, and through the intercession of the Blessed Virgin Mary, bestow on thy handmaid who will wear this garb health in body and soul. Thus may she with a right faith worship thee as the Creator of all things, confirm her hope in thy Sole-Begotten Son as the Redeemer of the world, love thee above all else as the supreme Good, and ever obey thy holy commandments, until it becomes her happy lot to attain everlasting glory. Through the selfsame Christ our Lord. ℞. Amen.

It is sprinkled with holy water.

Benedictio et Impositio Scapularis Sacri Cordis Jesu

(Approbata a S. R. C. die 4 Aprilis 1900)

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo et stola alba indutus, dicit:

- V. Adjutórium nostrum in nómine Dómini.
 R. Qui fecit caelum et terram.
 V. Osténde nobis, Dómine, misericórdiam tuam.
 R. Et salutáre tuum da nobis.
 V. Dómine, exáudi oratióem meam.
 R. Et clamor meus ad te véniat.
 V. Dóminus vobíscum.
 R. Et cum spírítu tuo.

Orémus.

Oratio

DÓMINE Jesu, qui ineffábiles Cordis tui divítias Ecclésiae sponsae tuae singulári dilectiónis beneficio aperuísti: hoc Scapuláre ejúsdem Cordis tui emblémate decorátum bene † dícere dignéris; ut, quicúmque illud devóte gestáverit, intercedénte beáta et clementíssima Genitríce tua María, virtútibus et donis caeléstibus ditári mereátur: Qui vivis et regnas in saécula saeculórum.
 R. Amen.

Postea Sacerdos Scapulare aspergat aqua benedicta, illudque imponat, dicens:

Pro uno vel una

Accipe, frater (soror), hoc Scapuláre sacri Cordis Jesu, quo ornátus (-a) in honórem et memóriam amóris et passiónis ejus, per intercessiónem beátae

Pro pluribus

Accípíte, fratres (soróres), hoc Scapuláre sacri Cordis Jesu, quo ornáti (-ae) in honórem et memóriam amóris et passiónis ejus, per intercessiónem beátae

18

Blessing and Investiture With the Scapular of the Sacred Heart of Jesus

(Approved by the Congregation of Sacred Rites on April 4, 1900)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. Show unto us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

LORD Jesus, Who in a singular outpouring of love hast opened to thy spouse, the Church, thy heart's ineffable treasures, deign to bless **+** this scapular, decorated with the emblem of thy heart. And grant that whoever will wear it with devotion, by the intercession of Mary, thy most gracious and blessed Mother, may deserve to be enriched with gifts and powers from above. Thou Who livest and reignest for ages and aye. **R.** Amen.

Next the priest sprinkles the scapular with holy water and confers it on the candidate, saying:

For one

Receive, brother (sister), this scapular of the Sacred Heart of Jesus, and thus adorned in honor and in memory of His love and sacred Passion, mayest thou deserve, by the intercession of the Blessed Virgin

For several

Receive, brothers (sisters), this scapular of the Sacred Heart of Jesus, and thus adorned in honor and in memory of His love and sacred Passion, may you deserve, by the intercession of the Blessed Vir-

Maríae Vírginis, Matris misericórdiae, divínae grátiae largitátem et aetérnae glóriæ fructum cónsequi mereáris. Per eúmdem Christum Dóminum nostrum.

R̄. Amen.

Maríae Vírginis Matris misericórdiae, divínae grátiae largitátem et aetérnae glóriæ fructum cónsequi mereámini. Per eúmdem Christum Dóminum nostrum. **R̄.** Amen.

Si Scapulare pluribus imponatur, omnia plurali numero dicantur. Deinde una vice cum adscripto dicat sive latino sive vernaculo idioma sequentes preces jaculatorias:

Jesu, mitis et húmilis corde, fac cor nostrum sicut cor tuum.

María, Mater grátiae, Mater misericórdiae, tu nos ab hoste prótege, et mortis hora súscipe.

19

Benedictio et Impositio Scapularis Immaculati Cordis B.M.V.

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo et stola coloris albi indutus, dicit:

Ant. Suscépimus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, sic et laus tua in fines terræ: justítia plena est délixtera tua.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

R̄. Sed líbera nos a malo.

Pro uno vel una

℣. Salvum (-am) fac servum tuum (ancíllam tuam).

R̄. Deus meus, sperántem in te.

Pro pluribus

℣. Salvos (-as) fac servos tuos (ancíllas tuas).

R̄. Deus meus, sperántes in te.

Mary, Mother of mercy, to possess the fulness of divine grace and the reward of never ending glory. Through the selfsame Christ our Lord. **Ps.** Amen.

gin Mary, Mother of mercy, to possess the fulness of divine grace and the reward of never ending glory. Through the selfsame Christ our Lord. **Ps.** Amen.

If the scapular is conferred on several, the forms are said in the plural.

Lastly he says only once, either in Latin or the vernacular, the following ejaculations, and the newly enrolled join in:

Jesus, meek and humble of heart, make my heart like unto thine.

O Mary, Mother of grace and Mother of mercy, protect us from the enemy and receive us at the hour of death.

19

Blessing and Investiture With Scapular of Immaculate Heart of Mary

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

Antiphon: Gratefully we think of thy kindness, O God, in the midst of thy temple. Like thy name, O God, so does thy praise reach to the ends of the earth. Thy right hand is full of justice.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

Ps. And lead us not into temptation.

Ps. But deliver us from evil.

For one

Ps. Preserve thy servant (handmaid).

Ps. Who places his (her) confidence in thee, my God.

For several

Ps. Preserve thy servants (handmaids).

Ps. Who place their confidence in thee, my God.

℣. Mitte ei, Dómine, auxili-
lium de sancto.

℞. Et de Sion tuére eum
(eam).

℣. Nihil proficiat inimicus
in eo (ea).

℞. Et fílius iniquitátis non
appónat nocére ei.

℣. Dómine, exáudi oratió-
nem meam.

℞. Et clamor meus ad te
véniat.

℣. Dóminus vobíscum. **℞.** Et cum
spíritu tuo.

℣. Mitte eis, Dómine, auxili-
lium de sancto.

℞. Et de Sion tuére eos
(eas).

℣. Nihil proficiat inimicus
in eis.

℞. Et fílius iniquitátis non
appónat nocére eis.

Orémus.

Oratio

S USCÍPIAT te (vos) Christus in número fidélium suórum, et nos, licet indíg-
ni, te (vos) suscipimus in oratió-
nibus nostris. Concéd-
at tibi (vobis) Deus, per Unigénitum suum, mediatórem
Dei et hóminum, tempus bene vivé-
ndi, locum bene agé-
ndi, constántiam bene perseverá-
ndi, et ad aetérnae vitae hereditátem
feliciter pervenié-
ndi. Et sicut nos hódie fratérna caritas spirituá-
liter jungit in terris, ita divína píetas, quae dilecti-
ónis est auctrix, nos cum fidélibus suis conjúgere dignétur in caelis: Per eú-
ndem Christum Dóminum nostrum. **℞.** Amen.

Postea benedicit Scapulare dicens:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

DEUS, cujus verbo sanctificántur ómnia, bene † dictionem
tuam effúnde super hábitum istum (hábitus istos): et
praesta; ut, qui eo (eis) secúndum legem et voluntátem tuam cum
gratiárum acti-
óne usus fúerit (usi fúerint), per invocati-
ónem

Ps. Send him (her) aid, O Lord, from on high.

R. And from Sion watch over him (her).

Ps. Let the enemy have no power over him (her).

R. And the son of iniquity do nothing to harm him (her).

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you. **R.** And with thy spirit.

Ps. Send them aid, O Lord, from on high.

R. And from Sion watch over them.

Ps. Let the enemy have no power over them.

R. And the son of iniquity do nothing to harm them.

Let us pray.

Prayer

MAY Christ receive thee (you) among the number of His faithful, and I, though unworthy, include thee (you) in our prayers. May God, through His Sole-Begotten Son, Mediator of God and men, afford thee (you) time for a life well-spent, opportunity for doing good, constancy and perseverance in righteousness, and the happiness of attaining an everlasting inheritance. And as this day the bond of the spirit unites us in brotherly love, so let the divine mercy, from which love has its origin, join us finally with the faithful in heaven. Through the selfsame Christ our Lord. **R.** Amen.

Then the priest blesses the scapular, saying:

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, by Whose word all things are sanctified, pour out thy blessing✠ on this habit (these habits). And grant that whosoever will use it in accord with thy will and thy law and with gratitude to thee may, by thy dispensation and by calling

sanctíssimi nóminis tui, córporis sanitátem et ánimae tutelám, te auctóre, percípiat (n) x. Per Christum Dóminum nostrum.
R̄. Amen.

Deinde aspergit aqua benedicta Scapulare, et singulis petentibus illud imponit, dicens:

Pro uno vel una

Accipe, frater (soror) hunc hábitum benedíctum, precans sanctíssimam Vírginem, ut ejus méritis illum pérferas sine mácula, teque ab omni adversitáte deféndat, et ad vitam perdúcat aetérnam. **R̄.** Amen.

Pro pluribus

Accípите, fratres (soróres) hunc hábitum benedíctum, precántes sanctíssimam Vírginem, ut ejus méritis illum perferátis sine mácula, vosque ab omni adversitáte deféndat, et ad vitam perdúcat aetérnam. **R̄.** Amen.

20

Benedictio et Impositio Scapularis Sacrorum
 Cordium Jesu et Mariae

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo et stola alba indutus, dicit:

Ps̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Ps̄. Osténde nobis, Dómine, misericórdiam tuam.

R̄. Et salutáre tuum da nobis.

Ps̄. Dómine, exáudi oratióem meam.

R̄. Et clamor meus ad te véniat.

Ps̄. Dóminus vobíscum. **R̄.** Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

CLEMENTÍSSIME Deus,
 qui ad peccatórum salutem
 et miserórum perfúgium Cor

Pro pluribus

Orémus.

Oratio

CLEMENTÍSSIME Deus,
 qui ad peccatórum salutem
 et miserórum perfúgium Cor

on thy holy name, be rewarded with health in body and safeguard in soul. Through Christ our Lord. *Ry.* Amen.

Lastly he sprinkles the scapular with holy water, and invests each person, saying:

For one

Receive, brother (sister), this blessed habit, beseeching the most holy Virgin that, through her merits, thou mayest wear it without blemish, and by her be protected from all adversity and brought to life everlasting. *Ry.* Amen.

For several

Receive, brothers (sisters), this blessed habit, beseeching the most holy Virgin that, through her merits, you may wear it without blemish, and by her be protected from all adversity and brought to life everlasting. *Ry.* Amen.

20

Blessing and Investiture With Scapular of
the Sacred Hearts of Jesus and Mary

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. Show us, O Lord, thy mercy.

Ry. And grant us thy salvation.

V. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

V. The Lord be with you. *Ry.* And with thy spirit.

For one

Let us pray. **Prayer**

O MERCIFUL God! For the salvation of sinners and as a refuge for the afflicted, thou didst will that the heart of

For several

Let us pray. **Prayer**

O MERCIFUL God! For the salvation of sinners and as a refuge for the afflicted, thou didst will that the heart

Fílii tui Jesu Christi caritáte et misericórdia plenum et Cor beátae Maríae Vírginis eídem simíllimum esse voluísti; hoc Scapuláre in honórem et me-móriam eorúndem sacrórum Córdium gestándum bene † dícere dignéris, ut hic fámulus tuus indútus (haec fámula tua indúta), méritis et intercessióne ipsíus Deíparae Vírginis, secúndum Cor Jesu inveníri mereá-tur. Per eúndem Christum Dó-minum nostrum. *R̄.* Amen.

Fílii tui Jesu Christi caritáte et misericórdia plenum et Cor beátae Maríae Vírginis eídem simíllimum esse voluísti; hoc Scapuláre in honórem et me-móriam eorúndem sacrórum Córdium gestándum bene † dícere dignéris, ut hi fámuli tui indúti (haec fámulae tuae indútae), méritis et interces-sióne ipsíus Deíparae Vírginis, secúndum Cor Jesu inveníri mereántur. Per eúndem Chris-tum Dóminum nostrum. *R̄.* Amen.

Postea Sacerdos Scapulare aspergat aqua benedicta, illudque im-ponat, dicens:

Pro uno vel una

Accipe, frater (soror), Scapu-láre sacrórum Córdium Jesu et Maríae, ut sub ejus protec-tióne et custódia, utriúsque sacratíssimi Cordis virtútes re-coléndo et imitándo, resurrec-tiónis glóriæ dignus (-a) efficiáris. Per eúndem Chris-tum Dóminum nostrum. *R̄.* Amen.

Pro pluribus

Accípite, fratres (soróres), Scapuláre sacrórum Córdium Jesu et Maríae, ut sub ejus pro-tectione et custódia, utriúsque sacratíssimi Cordis virtútes re-coléndo et imitándo, resurrec-tiónis glóriæ digni (-ae) efficiámini. Per eúndem Chris-tum Dóminum nostrum. *R̄.* Amen.

Si Scapulare pluribus imponatur, omnia plurali numero dicantur.

Deinde una vice cum adscripto dicat sive latino sive vernaculo idio-mate sequentes preces jaculatorias:

thy Son, Jesus Christ be full of love and mercy, and so likewise the heart of the Blessed Virgin Mary. Wherefore, may it please thee to bless † this scapular which is to be worn in honor and in memory of the Sacred Hearts of Jesus and Mary. And may this thy servant (handmaid) thus invested, through the merits and intercession of God's holy Mother, come to resemble the Heart of Jesus. Through the selfsame Christ our Lord. *R.* Amen.

of thy Son, Jesus Christ be full of love and mercy, and so likewise the heart of the Blessed Virgin Mary. Wherefore, may it please thee to bless † this scapular which is to be worn in honor and in memory of the Sacred Hearts of Jesus and Mary. And may these thy servants (handmaids) thus invested, through the merits and intercession of God's holy Mother, come to resemble the Heart of Jesus. Through the selfsame Christ our Lord. *R.* Amen.

Next the priest sprinkles the scapular with holy water. Then he invests the person, saying:

For one

Receive, brother (sister), the scapular of the Sacred Hearts of Jesus and Mary. Let it be to thee a safeguard and protection, so that, by meditating on the virtues of their hearts and seeking to imitate them, thou mayest be made worthy of the glorious resurrection. Through the selfsame Christ our Lord. *R.* Amen.

For several

Receive, brothers (sisters), the scapular of the Sacred Hearts of Jesus and Mary. Let it be to you a safeguard and protection, so that, by meditating on the virtues of their hearts and seeking to imitate them, you may be made worthy of the glorious resurrection. Through the selfsame Christ our Lord. *R.* Amen.

If the scapular is conferred on several, the forms are said in the plural.

Lastly he says only once, either in Latin or the vernacular, the following ejaculations, and the newly enrolled join in:

Cor Jesu sacratíssimum, miserére nobis.

Cor Maríae immaculátum, ora pro nobis.

21

Benedictio et Impositio Scapularis
B. Mariae Vírg. de Mercede

(Propria Ord. B. M. V. de Mercede Redempt. Captivorum)

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo et stola albi coloris indutus, d'icit:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Osténde nobis, Dómine, misericórdiam tuam.

℞. Et salutáre tuum da nobis.

℣. Dóminus vobiscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

DÓMINE Jesu Christe, qui tégumen nostrae mortalitátis indúere dignátus es: obsecrámus imménsae largitátis tuae abundántiam; ut hunc hábitum, quem sancti Patres ad innocéntiae et sanctitátis indícium ferre sanxérunt, ita bene **†** dícere dignéris, ut, qui eo usus fúerit, te indúere mereátur: Qui vivis et regnas per ómnia saécula saeculórum. *℞.* Amen.

Deinde aspergat habitum aqua benedicta, et eo postulatem induat, dicens:

Ego auctoritáte Dómini nostri Jesu Christi, et Apostolórum Petri et Pauli, et mihi commissa, do tibi (vobis) hábitum Religiónis beátae Maríae de Mercéde, propter devotióem, quam geris (géritis) ad sacratíssimam et immaculátam Matrem Dei Mariam, et Ordínem ejus sub nómine fundátum: cum quo in praesénti grátiam Spíritus Sancti adipísci váleas (valeátis), et in

Most Sacred Heart of Jesus, have mercy on us.
Immaculate Heart of Mary, pray for us.

21

Blessing and Investiture With Scapular of Our Lady of Ransom

(Reserved to the Order of Our Lady of Mercy for
Ransoming Captives)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. Show us, O Lord, thy mercy.

℟. And grant us thy salvation.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

O LORD Jesus Christ, Who didst condescend to clothe thyself with our wounded nature, we beg thee of thine immeasurable goodness to bless ✠ this garment which our holy fathers sanctioned to be worn in token of innocence and holiness. And may he (she) who is invested with this habit deserve to put on thee, Who livest and reignest for ages without end. ℟. Amen.

He sprinkles the habit with holy water, and invests the candidate with it, as he says:

And I, by the power of our Lord Jesus Christ and the apostles Peter and Paul which has been granted to me, bestow on thee (you) the religious garb of Our Lady of Ransom. This is done in recognition of thy (your) devout loyalty to the most holy and immaculate Mary, Mother of God, as well as to the order founded in her name. And after being so enrolled, may it be thy (your) good fortune to come to possess the grace of the Holy Spirit in

futuro saeculo gloriam aeternam, quae praemium est electorum. In nomine Patris, et Filii, † et Spiritus Sancti. *R.* Amen.

Postea dicatur *Hymnus* Veni, Creator Spiritus, etc., ut supra, pag. 232.

Ps. Emitte Spiritum tuum, et creabuntur.

R. Et renovabis faciem terrae.

Pro uno vel una

Ps. Salvum (-am) fac servum tuum (ancillam tuam).

R. Deus meus, sperantem in te.

Ps. Dominus vobiscum.

R. Et cum spiritu tuo.

Orémus.

Oratio

ADÉSTO, Dómine, supplicationibus nostris: et hunc famulum tuum (hanc famulam tuam) bene † dicere digneris, cui in tuo sancto nomine habitum sanctae Religionis beatae Mariae de Mercede imponimus, quem ex devotione cupit portare, dum vitam duxerit in humanis; ut, te largiente, et devotus (-a) in Ecclesia persistere, et vitam percipere mereatur aeternam. Per Christum Dóminum nostrum. *R.* Amen.

Pro pluribus

Ps. Salvos (-as) fac servos tuos (ancillas tuas).

R. Deus meus, sperantes in te.

Orémus.

Oratio

ADÉSTO, Dómine, supplicationibus nostris: et hos famulos tuos (has famulas tuas) bene † dicere digneris, quibus in tuo sancto nomine habitum sanctae Religionis beatae Mariae de Mercede imponimus, quem ex devotione cupiunt portare, dum vitam duxerint in humanis; ut, te largiente, et devoti (-ae) in Ecclesia persistere, et vitam percipere mereantur aeternam. Per Christum Dóminum nostrum. *R.* Amen.

this life and in the life to come glory everlasting, which is the reward of the elect. In the name of the Father, and of the Son, † and of the Holy Spirit. **R.** Amen.

Next is said the hymn, Come, Holy Spirit, p. 233.

V. Send forth thy Spirit, and the world shall arise as new.

R. And the countenance of the earth shall be renewed.

For one

V. Preserve thy servant (handmaid).

R. Who places his (her) confidence in thee, my God.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

GIVE heed, O Lord, to our supplications, and bestow thy blessing † on this thy servant (handmaid), whom we invest in thy holy name with the scapular of Our Lady of Ransom. For reasons of piety, he (she) desires to wear it as long as he (she) lives on earth; so that, by thy bountiful assistance, he (she) may deserve to adhere in all devotion to the Church, and to attain life everlasting. Through Christ our Lord. **R.** Amen.

For several

V. Preserve thy servants (handmaids).

R. Who place their confidence in thee, my God.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

GIVE heed, O Lord, to our supplications, and bestow thy blessing † on these thy servants (handmaids), whom we invest in thy holy name with the scapular of Our Lady of Ransom. For reasons of piety, they desire to wear it as long as they live on earth; so that, by thy bountiful assistance, they may deserve to adhere in all devotion to the Church, and to attain life everlasting. Through Christ our Lord. **R.** Amen.

Benedictio Ejusdem Scapularis Sine Impositione

(Propria ejusdem Ordinis)

*Sacerdos, superpelliceo et stola albi coloris indutus, dicit:**℣.* Adjutórium nostrum in nómine Dómini.*℞.* Qui fecit caelum et terram.*℣.* Osténde nobis, Dómine, misericórdiam tuam.*℞.* Et salutáre tuum da nobis.*℣.* Dómine, exáudi oratióem meam.*℞.* Et clamor meus ad te véniat.*℣.* Dóminus vobíscum.*℞.* Et cum spírítu tuo

Orémus.

Oratio

DÓMINE Jesu Christe, qui tégumen nostrae mortalitátis indúere dignátus es: obsecrámus imménsae largitátis tuae abundántiam; ut hoc genus vestimentórum, quod sancti Patres ad innocéntiae et sanctitátis indícium ferre sanxérunt, ita bene† dícere dignéris, ut, qui eo usus fúerit, te indúere mereátur: Qui vivis et regnas in saécula saeculórum. *℞.* Amen.

Orémus.

Oratio

PATER misericordiárum et Deus totíus consolatiónis, qui te máxime mirábilem et laudábilem praehes in gloriosíssima Vírgine María, unigéniti Fílii tui matre, qui nobis eam in misericórdiae matrem donásti, captivorúmque redemptrícem effecísti, in ipsáque glorificári cómplaces: tuam súplices exorámus cleméntiam; ut super hoc signum scapuláre seu vestiméntum, pro ipsíus sanctíssimae Vírginis veneratióne adaptátum, et super quámllibet ipsíus partem, sacram tuam bene† dictionem benígnus effúndas; et praestes, ut, qui eam devóte colúerit, potentíssimum redemptrícis supérnae experiátur auxiliúm, tuámque misericórdiam piíssimam in praesénti et in futúro saéculo. Per eúndem Christum Dóminum nostrum. *℞.* Amen.

Blessing of the Aforesaid Scapular Without the Investiture

(Reserved to the same Order)

The priest, vested in surplice and white stole, says:**℣.** Our help is in the name of the Lord.**℟.** Who made heaven and earth.**℣.** Show us, O Lord, thy mercy.**℟.** And grant us thy salvation.**℣.** O Lord, hear my prayer.**℟.** And let my cry come unto thee.**℣.** The Lord be with you.**℟.** And with thy spirit.

Let us pray.

Prayer

O LORD Jesus Christ, Who hast condescended to clothe thyself with our wounded nature, we beg thee of thine immeasurable goodness to bless† this garment which the holy fathers have sanctioned to be worn in token of innocence and holiness. May whosoever uses it deserve likewise to put on thee. Who livest and reignest throughout the endless ages. **℟.** Amen.

Let us pray.

Prayer

O FATHER of mercy and God of all consolation! Thou dost in special wise manifest, in the most holy Virgin Mary, Mother of thy Sole-Begotten Son, how wonderful thou art and how worthy of all praise. For thou hast given her unto us as a mother of mercy, raising her up to be the deliverer of captives, and thus thou art pleased to be glorified in her. Wherefore, we humbly appeal to thy clemency that thou wouldst graciously pour out thy holy blessing† upon each part of this scapular or garment, designed in veneration of God's holy Mother. And do thou grant that whosoever uses it devoutly may experience the powerful assistance of the Mother of the Redeemer, along with thy gracious mercy in the present and in the life to come. Through the selfsame Christ our Lord. **℟.** Amen.

Orémus.

Oratio

CLEMENTÍSSIME Dómine Deus, qui beatíssimam Vírginem Mariam, Fílii tui felicíssimam matrem, býssino splendénti et cándido in aetérnum fulgére fecísti: bene ✠ dícere, quaésumus, velis album istud operiméntum, in ejúsdem Vírginis Matris, captivórum auxiliatrícis, honórem consecrátum; ut, qui venerétur devóte, a malis ómnibus sit liber, et supérno býssino in caelis vestíri mereátur. Per eúmdem Christum Dóminum nostrum. **R.** Amen.

Et aspergatur aqua benedicta.

23

Benedictio et Impositio Scapularis B. M. V.

Sub Tit. Salus Infirmorum

(Propria Clericorum Regularium infirmis Ministrantium)

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo ac stola albi coloris indutus, dicit:

Ps. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Ps. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Oratio

BÉNE ✠ DIC, Dómine, quaésumus, induméntum hoc: et praesta; ut, quicumque illud in honórem Maríae Deíparae Salútis infirmórum súnpserint, mentis et córporis sanítate gaudeant, et in hora éxitus sui ad vitam perducántur aetérnam. Per eúmdem Christum Dóminum nostrum. **R.** Amen.

Et aspergatur aqua benedicta.

Deinde benedicuntur parvae cruces rubri coloris, Scapularibus adnectendae.

Let us pray.

Prayer

O LORD God of clemency! Thou hast caused the Blessed Virgin Mary, the nobly endowed Mother of thy Son, to shine forth forever in white-robed splendor and glorious array. Hence we pray that it may please thee to bless † this white garment, dedicated to the same Virgin Mother, under the title of Help of Captives. And may he (she) who uses it devoutly be delivered from all evil, and deserve finally to be robed with the garment of heavenly glory. Through the selfsame Christ our Lord. *R.* Amen.

It is sprinkled with holy water.

23

Blessing and Investiture With Scapular of
Our Lady, Health of the Sick

(Reserved to the Clerks Regular for the Care of the Sick)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

WE BESEECH thee, O Lord, bless † this garment, and grant that all who will wear it in honor of Mary, God's holy Mother, who is the health of the sick, may enjoy well-being in body and soul, and in the hour of death may be brought to life everlasting. Through the selfsame Christ our Lord. *R.* Amen.

It is sprinkled with holy water.

Next are blessed the little red crosses which are to be attached to the scapulars.

Ps. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Ps. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

BÉNE † DIC, Dómine, cruces istas, ut sint remédium salutáre fídelibus: et praesta per invocatiónem sancti nóminis tui; ut, quicumque eas portáverint, córporis sanitátem, et ánimaé tutelám accípiant. Per Christum Dóminum nostrum. *R.* Amen.

Orémus.

Oratio

OMNIPOTENS sempitérne Deus, qui Crucis signum pretiósó Fílii tui Sángine consecrásti, per eámdem sanctíssimam Crucem et mortem ipsíus Fílii tui Jesu Christi, mundum redímere voluísti, ac per ejúsdem venerábilis Crucis virtútem hómínium genus ab antíqui hostis tyránnide liberásti: te suppliciter exorámus, ut tua pietáte has cruces bene † dícere dignéris, et caeléstem ejus virtútem et grátiam impertíri; ut, quicumque eas super se gestáverit, caeléstis grátiae plenitúdinem recípere, et Christum contra omnes diabólicas versútias defensórem habére mereátur: Qui tecum, et cum Spírítu Sancto vivit et regnat, per ómnia saécula saeculórum. *R.* Amen.

Et aspergantur aqua benedicta.

Postea benedicitur corona Domini pro agonizantibus.

Ps. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Ps. Benedíces corónae anni benignitátis tuae.

R. Et campi tui replebúntur ubertáte.

Ps. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum.

R. Et cum spírítu tuo.

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

BLESS, † O Lord, these crosses, that they may prove a saving remedy for the faithful. And grant that, by invoking thy holy name, all who wear them may experience health in body and protection in soul. Through Christ our Lord. ℞. Amen.

Let us pray.

O ALMIGHTY, everlasting God, Who didst consecrate the emblem of the Cross with the Precious Blood of thy Son, Who didst will to redeem the world by the same holy Cross and the death of thy selfsame Son, Jesus Christ, Who didst deliver the human race from the tyranny of the ancient foe through the power of the same holy Cross! We thy suppliants pray that of thy goodness thou wouldst deign to bless † these crosses, endowing them with heavenly grace and power. May he (she) who carries them about his (her) person deserve to receive the fulness of heavenly grace, and to have Christ as a defender against all artifices of the devil. Who liveth and reigneth with thee and with the Holy Spirit forever and evermore. ℞. Amen.

They are sprinkled with holy water.

Hereupon the rosary of the dying is blessed.

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. Thou hast crowned the year with thy bounty.

℞. And thy pastures drip verdure.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Orémus.

Oratio

DÓMINE Jesu Christe, qui in similitúdinem hóminum factus, et in mundo conversátus, tam multa pati pro hóminum salute et in Cruce mortem subíre voluísti: dignáre, quaesumus, hanc bene† dícere et sancti† ficáre corónam; ut, qui eam pie gestáverit, et devóte recitáverit, múltiplici grátiae et indulgéntiae tuae dono ditátus, aetérnam in caelo corónam obtinére mereátur: et fidéles étiam toto orbe terrárum in extrémis laborántes, misericórdia tua adjúti, de agóne ad perpétuam tuae claritátis glóriam pertingere váleant. Per te, Jesu Christe, Salvátor mundi: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Et aspergatur aqua benedicta.

Deinde fidelis huic piae Societati adscribitur, dicendo:

℣. Adjutorium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spíritu tuo.

Orémus.

Oratio

OMNÍPOTENS et misericors Deus, te humíliter deprecámur: ut, qui piae huic Societáti nomen déderint, beatíssimam Vírginem Mariám infirmórum Salútem exorántes, et córporum medélam obtíneant, et ánimae sanitátem. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

DEUS, qui ineffábili providéntia beátum Joseph sanctíssimae Genitrícis tuae Sponsum elígere dignátus es, eíque moriénti una cum ipsa immaculáta Vírgine adstitísti: concéde; ut, eo intercedénte, in hora éxitus nostri sanctíssimum tuum et Maríae

Let us pray.

Prayer

O LORD Jesus Christ, Who wast made in the image of man and didst sojourn in the world, thou hast willed, for the salvation of mankind, to suffer so much and to undergo the death of the Cross. Hence we pray that it may please thee to bless ✠ and sanctify ✠ this rosary. May he (she) who devoutly carries it about his (her) person and faithfully recites it be enriched with thy many graces and mercies, and deserve to obtain an everlasting crown in heaven. And may all the faithful the wide world over, who are suffering the last agony, be strengthened by thy compassion, and thereby come unto the attainment of thy everlasting glory and splendor. Through thee, Jesus Christ, Savior of the world, Who livest and reignest with God the Father, in unity of the Holy Spirit, God, for endless ages. **R̄. Amen.**

It is sprinkled with holy water.

Next he receives the faithful into this pious confraternity, as he says:

V. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

V. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY and merciful God, humbly we implore that all who have become members of this pious sodality may obtain health of body and soul, as often as they invoke the aid of the Blessed Virgin Mary, Health of the Sick. Through Christ our Lord. **R̄. Amen.**

Let us pray.

Prayer

O GOD, Who in thine ineffable Providence hast chosen to elect St. Joseph as spouse of thy most holy Mother, and hast appointed him, along with the immaculate Virgin, a patron of the dying; grant that by his intercession we may, at the hour

nomen invocemus, atque aeternam ingredi requiem valeamus:
Qui vivis et regnas in saecula saeculorum. *R̄.* Amen.

Orémus.

Oratio

DEUS, qui sanctum Camillum singuláři caritátis praerogátiva decorásti, ac novae prolis ad infirmórum subsidiúm effecísti patrem: ejus méritis et intercessióne concéde; ut, qui aegrotándo labórant, ad ánimae salútem proficiant sempitérnám. Per Christum Dóminum nostrum. *R̄.* Amen.

Postea Scapulare porrigitur, cuilibet dicendo:

Accipe, frater (soror), hábitum hunc, singuláre signum piae Societátis sub título sanctíssimae Vírginis de Salúte, ac sanctórum Joseph et Camílli, ut ita indútus (-a), sub eórum patrocínio, perpétuo vivas. *R̄.* Amen.

Postremo corona porrigitur, cuilibet dicendo:

Accipe corónam Dómini nostri Jesu Christi, in memóriam passiónis ejus contéxtam: ut, cum eum ore laudáveris, omnes in agóne constitúti patiénter dolóres sustúneant, et ad vitam pervéniant sempitérnám. Per eúndem Christum Dóminum nostrum. *R̄.* Amen.

Pax et benedíctio Dei omnipoténtis, Patris, et Filii, † et Spíritus Sancti, descéndat super te (vos), et máneat semper. *R̄.* Amen.

of our death, call upon thy holy name and the name of Mary, and thus merit admittance into eternal rest. Who livest and reignest forever and ever. **R̄. Amen.**

Let us pray.

Prayer

O GOD, Who didst endow Saint Camillus with the gift of extraordinary charity, willing him to be the father of a new progeny for the help of the sick; by his merits and intercession, grant that all who suffer from bodily illness may speedily make progress toward attaining health of the soul. Through Christ our Lord. **R̄. Amen.**

Hereupon he presents the scapular, saying to each one:

Receive, brother (sister), this garment, the special emblem of the pious sodality with title of Our Lady, Health of the Sick, and of St. Joseph and St. Camillus, that being invested therewith thou mayest live forever under their patronage. **R̄. Amen.**

Lastly he presents the rosary, saying to each one:

Receive the rosary of our Lord Jesus Christ which has been woven as a memorial of His Passion. And as often as thou shalt utter His praises, may all who are in their last agony bear their sufferings patiently and come finally to the life that is never ending. Through the selfsame Christ our Lord. **R̄. Amen.**

May the peace and blessing of almighty God, Father, Son, ✠ and Holy Spirit come upon thee (you) and remain for all time. **R̄. Amen.**

Benedictio et Impositio Scapularis*

B. Mariae V. De Bono Consilio

(Propria Ord. Eremitarum S. Augustini)

(Approbata a S. R. C. die 21 Dec. 1893)

Suscepturus Scapulare genuflectit, ac Sacerdos superpelliceo et stola alba indutus dicit:

℣. Adju'torium nostrum in no'mine Do'mini.

℞. Qui fecit caelum in terram.

℣. Ostende nobis, Do'mine, misericordiam tuam.

℞. Et salutare tuum da nobis.

℣. Do'mine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

Orémus.

Oratio

DÓMINE Jesu Christe, qui Magni Consilii Angelus, et Admirabilis Consiliarius hominibus per Incarnationem tuam adfuisti: hoc Scapulare beatae Mariae Matris tuae a Bono Consilio bene ✠ dicere digneris, ut haec insignia gestantes per gratiam tuam recta consilia secuti bonis perfrui mereantur aeternis: Qui vivis et regnas in saecula saeculorum. ℞. Amen.

Postea aspergit Scapulare aqua benedicta, atque illud imponens dicit:

Accipe, frater (soror), haec insignia beatae Mariae Virginis, Matris Boni Consilii; ut, ea inspirante, quae Deo placita sunt,

* Scapulare istud conficiatur ex binis de more partibus lanceis albi coloris simul conjunctis per duplicem chordulam seu vittam. Altera pars habeat superimpositam impressam, in serica vel simili materie, Imaginem B. Mariae, quae colitur in Sanctuario Genestani cum verbis inscriptis: MATER BONI CONSILII, Pars vero altera referat applicitum stemma pontificale, videlicet trinam coronam cum clavibus et verba inscripta latine seu vernacule: "Fili, acquiesce consiliis ejus" (Leo XII).

Blessing and Investiture With Scapular* of
Our Lady of Good Counsel

(Reserved to the Hermits of St. Augustine)

(Approved by the Congregation of Sacred Rites on December 21, 1893)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. Show unto us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O LORD Jesus Christ! Through thine Incarnation thou didst dwell among men as the "Angel of Great Counsel" and the "Wonderful Counsellor." May it please thee to bless † this scapular of Our Lady of Good Counsel, so that all who wear this emblem may by thy grace follow rightful admonitions, and thus deserve to enjoy the good things of eternity. Who livest and reignest forever and ever. **R.** Amen.

He then sprinkles the scapular with holy water, and invests the candidate, saying:

Receive, brother (sister), this emblem of the Blessed Virgin Mary, Mother of Good Counsel, that by her inspiration thou mayest always accomplish whatever is pleasing to God, and thus

* This scapular is made in the usual way of two pieces of white wool which are joined together by double cords or bands. One part bears an impression made on silk or similar material of the Image of the Blessed Virgin, with the inscription: "Mater Boni Consilii (Mother of Good Counsel)," as venerated at the shrine of Genazzano. The other part has the papal arms, namely, the tiara with the keys, and the inscription in Latin or the vernacular: "Son, follow her counsel" (Leo XIII).

digne semper perficias, et cum electis suis consociari merearis.
Per Christum Dominum nostrum. **Ry.** Amen.

Tunc prosequitur:

Ps. Ora pro nobis, Mater Boni Consilii.

Ry. Ut digni efficiamur promissionibus Christi.

Orémus.

Oratio

DEUS, qui Genitricem dilecti Filii tui matrem nobis dedisti, ejusque speciosam imaginem mira apparitione clarificare dignatus es: concede, quaesumus; ut ejusdem monitis jugiter inhaerentes, secundum cor tuum vivere, et ad caelestem patriam feliciter pervenire valeamus. Per eundem Christum Dominum nostrum. **Ry.** Amen.

25

Benedictio et Impositio Scapularis
Sancti Joseph Sponsi B. M. V.
Protectoris Ecclesiae Universalis

(Propria Ord. Min. S. Franc. Capuccin.)

(Approbata a S. R. C. die 18 April. 1893)

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo et stola alba indutus, dicit:

Ps. Adjutorium nostrum in nomine Domini.

Ry. Qui fecit caelum et terram.

Ps. Dominus vobiscum.

Ry. Et cum spiritu tuo.

Pro uno vel una

Orémus.

Oratio

DÓMINE Jesu Christe, qui custodiae sancti Joseph, Sponsi immaculatae Genitricis tuae Mariae, committi voluisti:

Pro pluribus

Orémus.

Oratio

DÓMINE Jesu Christe, qui custodiae sancti Joseph, Sponsi immaculatae Genitricis tuae Mariae, committi voluisti:

merit to be numbered among His elect. Through Christ our Lord. **R.** Amen.

He continues:

V. Pray for us, O Mother of Good Counsel.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Prayer

O GOD, Who hast given the Virgin Mother of thy Son to be our mother, and didst glorify her lovely image by a wondrous apparition; grant, we pray, that we may constantly follow her admonitions, and thus be disposed to pass our lives in accord with thy divine heart, and merit the happiness of reaching the heavenly fatherland. Through the selfsame Christ our Lord. **R.** Amen.

25

Blessing and Investiture With
Scapular of St. Joseph, Spouse of Mary
and Patron of the Universal Church

(Reserved to the Order of Friars Minor Capuchin)

(Approved by the Congregation of Sacred Rites on April 18, 1893)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

For one

Let us pray.

Prayer

O LORD Jesus Christ, Who didst will to be given over to the custody of St. Joseph, spouse of Mary, thine immacu-

For several

Let us pray.

Prayer

O LORD Jesus Christ, Who didst will to be given over to the custody of St. Joseph, spouse of Mary, thine immacu-

hoc vestiménti genus ad Ecclé-
siae tuae fidélium tutámen insti-
tútum bene † dícere dignéris;
ut hic fámulus tuus (haec fá-
mula tua) sub ejúsdem sancti
Joseph protectióne pie et tute
tibi servíre váleat: Qui vivis et
regnas in saécula saeculórum.
R̄. Amen.

hoc vestiménti genus ad Ecclé-
siae tuae fidélium tutámen insti-
tútum bene † dícere dignéris;
ut hi fámuli tui (hae fámulae
tuae) sub ejúsdem sancti Joseph
protectióne pie et tute tibi
servíre váleant: Qui vivis et
regnas in saécula saeculórum.
R̄. Amen.

**Postea Sacerdos Scapulare aspergat aqua benedicta, illudque im-
ponat dicens:**

Accipe, frater (soror), Scapuláre sancti Joseph Sponsi beátae
Maríae Vírginis, ut eo protectóre et custóde, contra diáboli
nequítias defénsus (-a), ad vitam pervénias sempitérnam. Per
Christum Dóminum nostrum. **R̄.** Amen.

**Deinde, flexis genibus, trina vice, una cum adscripto, dicat vernaculo
idiomate:**

Sancte Joseph, Protéctor noster, ora pro nobis.

26

Benedictio et Impositio Cincturae In Honorem B. Mariae Virginis

(Propria Ord. Eremitarum S. Augustini)

Sacerdos superpelliceo ac stola alba indutus, dicat:

Y. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Y. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

late Mother, may it please thee to bless † this garment, designed as a safeguard for the faithful of thy Church. And grant that this servant (handmaid) of thine, placed under the patronage of the same Blessed Joseph, may be assisted in serving thee steadfastly and devoutly. Thou Who livest and reignest forever and evermore. **R.** Amen.

late Mother, may it please thee to bless † this garment, designed as a safeguard for the faithful of thy Church. And grant that these servants (handmaids) of thine, placed under the patronage of the same Blessed Joseph, may be assisted in serving thee steadfastly and devoutly. Thou Who livest and reignest forever and evermore. **R.** Amen.

Then the priest sprinkles the scapular with holy water, and invests the candidate with it, the while he says:

Receive, brother (sister), the scapular of St. Joseph, spouse of the Blessed Virgin Mary, that, having him as a guardian and protector, thou mayest be defended from the wickedness of the devil and enter at last into the joys of life never ending. Through Christ our Lord. **R.** Amen.

Lastly, the priest kneels down, and together with the newly enrolled he says three times in the vernacular:

St. Joseph, our guardian, pray for us!

26

Blessing and Investiture With the Cincture in Honor of the Blessed Virgin Mary

(Reserved to the Hermits of St. Augustine)

The priest, vested in surplice and white stole, says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

OMNÍPOTENS et miséricors Deus, qui peccatóribus, pietátis tuae misericórdiam quaeréntibus, véniam et misericórdiam tribuis: orámus cleméntiam tuam; ut hanc corrígiam bene† dícere, et sancti† ficáre dignéris, ut omnis persóna, quae pro peccátis suis illa praecíncta fúerit, atque eam portáverit, gratam tibi continéntiam, mandatorúmque tuórum obediéntiam servet, et intercedéntibus beáta María semper Vírgine, ac sanctis Augustíno et Mónica, véniam peccatórum suórum obtíneat, et vitam consequátur aetérnam. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

PRECÁMUR te, Dómine sancte, Pater omnípotens, aetérne Deus: ut hanc corrígiam in signum puritátis bene† dicias, ad restringéndos lumbos et renes, et voluntátem sub tua lege compriméndam; ut, quicúmque illam devotiónis stúdio semper portáverit, et misericórdiam tuam imploráverit, véniam, et indulgéntiam tuae sanctíssimae misericórdiae consequátur. Per Christum Dóminum nostrum. *R̄.* Amen.

*Et aspergatur aqua benedicta.**Deinde benedicitur corona.*

Orémus.

Oratio

DÓMINE Jesu Christe, qui discipulos tuos oráre docuísti: súscipe, quaesumus, bene† dicéndo oratiónes famulórum, famularúmque tuárum; ut illórum orátio a te semper incípiat, et per te coepta finiátur: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

*Et corona aspergatur aqua benedicta.**Postea benedicitur persona.*

Pro uno vel una

Orémus.

Oratio

ADÉSTO, Dómine, supplicatiónibus nostris: ut hic

Pro pluribus

Orémus.

Oratio

ADÉSTO, Dómine, supplicatiónibus nostris: ut hi fá-

Let us pray.

Prayer

ALMIGHTY and merciful God, Who dost bestow mercy and pardon on sinners who seek thy tender forgiveness, we appeal to thy clemency that thou wouldst deign to bless † and sanctify † this cord. Let every person, who on account of his sins will be girt therewith and wear it, keep inviolate continence which is so pleasing to thee, as well as obedience to all thy commandments. And by the intercession of Blessed Mary ever a Virgin and St. Augustine and St. Monica, may he obtain pardon for his sins and life everlasting. Through Christ our Lord. *R̄. Amen.*

Let us pray.

Prayer

WE BESEECH thee, holy Lord, almighty Father, eternal God to bless † this cord which is an emblem of purity, so that it may help to restrain evil desires and make the will subject to thy law. Let everyone who faithfully wears it out of devotion, whenever he appeals to thy kindness, obtain pardon and remission, because of thy willingness to show mercy. Through Christ our Lord. *R̄. Amen.*

It is sprinkled with holy water.

Next he blesses the rosary.

Let us pray.

Prayer

O LORD Jesus Christ, Who hast taught thy disciples to pray, we implore thee to accept with a blessing † the prayers of thy servants and handmaids. And let their prayer ever begin with thee and through thee be accomplished Who livest and reignest for endless ages. *R̄. Amen.*

The rosary is sprinkled with holy water.

Then he blesses the person.

For one

Let us pray.

Prayer

GIVE heed, O Lord, to our entreaties, so that this

For several

Let us pray.

Prayer

GIVE heed, O Lord, to our entreaties, so that these

fámulus tuus (haec fámula tua),
cui in tuo sanctíssimo nómine
hanc corrígiam impónimus, te
largiénte semper devóte in
sancta religióne persístat. Per
Christum Dóminum nostrum.
R̄. Amen.

muli tui (haec fámulae tuae)
quibus in tuo sanctíssimo nó-
mine hanc corrígiam impóni-
mus, te largiénte semper devóte
in sancta religióne persístant.
Per Christum Dóminum no-
strum. **R̄. Amen.**

**Mox Sacerdos ipsam aspergat aqua benedicta.
Postea, eam cingens corrigia, dicat:**

Accipe corrígiam super lumbos tuos: ut sint lumbi tui prae-
cíntri, in signum temperántiae et castitátis. In nómine Patris, et
Fílii, † et Spíritus Sancti. **R̄. Amen.**

Deinde Sacerdos dicat:

Dóminus qui coepit in te (vobis) opus bonum, et ipse perficiat:
et augméntum grátiae et glóriæ, méritis beátae Mariæ semper
Víriginis, et sancti Augustíni, ejúsque devotíssimæ matris Mónicae,
tibi (vobis) concédát. **R̄. Amen.**

Et ego auctoritáte, qua fungor, indultóque Apostólico mihi
commísso, te (vos) recípio atque accépto: et partícipem (par-
tícipes) ómnium bonórum, quæ fiunt per totum Ordinem sancti
Augustíni, consútuó.

Benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spíritus
Sancti, descéndat super te (vos), et máneat semper. **R̄. Amen.**

27

Benedictio et Impositio Chordae in Honorem S. Francisci Assisiensis (Propria Ord. Minorum Conventualium)

Sacerdos indutus superpelliceo ac stola alba, dicat:

V̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

V̄. Ora pro nobis, beáte Pater Francisce.

servant (handmaid) of thine, whom we invest in thy name with this cincture, may by thy bounty persevere steadfastly and piously in holy religion. Through Christ our Lord. **Ry.** Amen.

servants (handmaids) of thine, whom we invest in thy name with this cincture, may by thy bounty persevere steadfastly and piously in holy religion. Through Christ our Lord. **Ry.** Amen.

The priest sprinkles the person with holy water.

He then invests the candidate with the cincture, as he says:

Receive this cord about thy loins, so that they may be girt in token of moderation and chastity. In the name of the Father, and of the Son, **+** and of the Holy Spirit. **Ry.** Amen.

Lastly the priest says:

May the Lord Who has begun a good work in thee (you) also bring it to completion; and by the merits of Blessed Mary ever a Virgin, and of St. Augustine and his devoted mother, Monica, may He grant thee (you) an increase of grace and glory. **Ry.** Amen.

By the authority which I enjoy and which has been committed to me in virtue of an Apostolic indult, I receive thee (you) into the Order of St. Augustine, and make thee (you) a partaker of all the spiritual good which accrues to our entire order.

May the blessing of almighty God, Father, Son, **+** and Holy Spirit come upon thee (you) and remain for all time. **Ry.** Amen.

27

Blessing and Investiture With Cord in Honor of St. Francis of Assisi

(Reserved to the Orders of Friars Minor Conventual)

The priest, vested in surplice and white stole, says:

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. Pray for us, O holy Father Francis.

R. Ut digni efficiámur promissionibus Christi.

V. Dómine, exáudi orationem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Pro uno vel una

Orémus.

Oratio

DEUS, qui, ut servum redímeres, Fílium tuum per manus impiórum ligári voluísti: béne † dic, quaesumus, funem istum, et praesta; ut fámulus tuus, qui (fámula tua, quae) eo velut ligámine poenentiáli sui córporis cingétur, vinculórum ejúsdem Dómini nostri Jesu Christi memor exsístat, et in órdine, quem assumpsit, perén-niter perseveret, tuisque cum afféctu semper obséquii se alligátum (-am) esse cognóscat. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum.
R. Amen.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, qui ómnibus pecca-

Pro pluribus

Orémus.

Oratio

DEUS, qui, ut servum redímeres, Fílium tuum per manus impiórum ligári voluísti: béne † dic, quaesumus, funes istos, et praesta; ut fámuli tui, qui (fámulae tuae, quae) eis velut ligámine poenentiáli sui córporis cingéntur, vinculórum ejúsdem Dómini nostri Jesu Christi mémores exsístant, et in órdine, quem assumpsérunt, perén-niter perseverent, tuisque cum afféctu semper obséquii se alligátos (-as) esse cognóscant. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum.
R. Amen.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, qui ómnibus pecca-

R. That we may be made worthy of the promises of Christ.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

For one

Let us pray.

Prayer

O GOD, in order to redeem thy bondsmen, thou didst will that thy Son should be put in fetters by the hands of wicked men. Wherefore, we beg thee to bless † this cord, and grant that thy servant (handmaid) may be girt in his (her) body as with the chains of a penitent, that he (she) may ever keep in mind the chains of our Lord Jesus Christ, may always persevere in the order to which he (she) has consecrated himself (herself), and forever acknowledge himself (herself) bound in affection to thy mandates. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the Holy Spirit, God, throughout all eternity. **R.** Amen.

Let us pray.

Prayer

ALMIGHTY, everlasting God, in thy loving kind-

For several

Let us pray.

Prayer

O GOD, in order to redeem thy bondsmen, thou didst will that thy Son should be put in fetters by the hands of wicked men. Wherefore, we beg thee to bless † this cord, and grant that thy servants (handmaids) may be girt in their bodies as with the chains of a penitent, that they may ever keep in mind the chains of our Lord Jesus Christ, may always persevere in the order to which they have consecrated themselves, and forever acknowledge themselves bound in affection to thy mandates. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the Holy Spirit, God, throughout all eternity. **R.** Amen.

Let us pray.

Prayer

ALMIGHTY, everlasting God, in thy loving kind-

tóribus, quaeréntibus véniam et misericórdiam, quaesíta et optáta misericórditer tribuísti: orámus imménsam cleméntiam tuam; ut hanc chordam bene † dicere, et sancti † ficáre dignéris; ut, quicúmque ea pro peccátis suis cinctus fúerit, et cleméntiam mam imploráverit, méritis et intercessióne beatíssimi servi tui Francísci, véniam et indulgéntiam suórum peccatórum fructúmque tuae sanctae misericórdiae consequátur. Per Christum Dóminum nostrum. *Ry.* Amen.

tóribus, quaeréntibus véniam et misericórdiam, quaesíta et optáta misericórditer tribuísti: orámus imménsam cleméntiam tuam; ut has chordas bene † dicere, et sancti † ficáre dignéris; ut, quicúmque iis pro peccátis suis cincti fúerint, et cleméntiam tuam imploráverint, méritis et intercessióne beatíssimi servi tui Francísci, véniam et indulgéntiam suórum peccatórum, fructúmque tuae sanctae misericórdiae consequántur. Per Christum Dóminum nostrum. *Ry.* Amen.

Deinde asperga(n)tur aqua benedicta; mox Sacerdos cingendo postulantem chorda, dicat:

Accipe chordam super lumbos tuos: ut sint lumbi tui praecincti in signum castitátis. In nómine Patris, et Fílii, † et Spíritus Sancti. *Ry.* Amen.

28

Benedictio et Impositio Cinguli Lanci
in Honorem S. Francisci de Paula

(Propria Ordinis Minimorum)

Sacerdos superpelliceo et stola albi coloris indutus, signans se signo crucis, dicit:

Ps. Adjutórium nostrum in nómine Dómini.

Ry. Qui fecit caelum et terram.

Ps. Dóminus vobíscum.

Ry. Et cum spíritu tuo.

ness thou hast granted pardon and shown mercy to all sinners who long and seek for it. We appeal to thine immeasurable goodness that thou wouldst bless † and sanctify † this cord. Let every person who on account of his sins will be girt therewith, whenever he implores thy clemency, through the merits and intercession of thy blessed servant, Francis, obtain pardon and remission of his sins, along with the other effects of thy sacred mercy. Through Christ our Lord. **R.** Amen.

ness thou hast granted pardon and shown mercy to all sinners who long and seek for it. We appeal to thine immeasurable goodness that thou wouldst bless † and sanctify † these cords. Let all who on account of their sins will be girt therewith, whenever they implore thy clemency, through the merits and intercession of thy blessed servant, Francis, obtain pardon and remission of their sins, along with the other effects of thy sacred mercy. Through Christ our Lord. **R.** Amen.

The priest sprinkles it with holy water, and confers it on the candidate, the while he says:

Receive this cord about thy loins, so that they may be girt in token of chastity. In the name of the Father, and of the Son, † and of the Holy Spirit. **R.** Amen.

28

Blessing and Investiture With Wool Cincture in Honor of St. Francis of Paula

(Reserved to the Order of Minims)

The priest, vested in surplice and white stole, says as he signs himself:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

OMNIPOTENS, sempitérne et miséricors Deus, qui pietátis tuae indulgéntiam peccatóribus, quaeréntibus véniam et misericórdiam, tribuísti: orámus imménsam cleméntiam tuam, ut hoc cingulum láneum (haec cingula lánea) bene † dicere et sancti † ficáre dignéris; ut, quicúmque pro peccátis suis cincti fúerint, et misericórdiam tuam imploráverint, intercedénte beáto Francíscó, véniam et indulgéntiam tuae sanctae misericórdiae consequántur. Per Christum Dóminum nostrum. *R̄.* Amen.

Aspergit cingulum aqua benedicta; deinde illud porrigit, dicens:

Accipe cingulum super lumbos tuos: ut sint lumbi tui praecincti in signum castitátis et temperántiae. In nómine Patris, et Filii, † et Spíritus Sancti. *R̄.* Amen.

29

Benedictio Cingulorum in Honorem
S. Thomae Aquinatis
ad servandam castitatem

(Propria Ordinis Praedicatorum)

Sacerdos, superpelliceo et stola albi coloris indutus, dicit:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

DÓMINE Jesu Christe, Fili Dei vivi, puritátis amátor et custos, obsecrámus imménsam cleméntiam tuam: ut, sicut ministério Angelórum sanctum Thomam Aquinátem cingulo castitátis cingere, et a labe córporis ac ánimae praeserváre fecísti: ita ad honórem et glóriam ejus bene † dicere, et sancti † ficáre dignéris cingula ista; ut, quicúmque ipsa circa renes reverénter portáverit

Let us pray.

Prayer

ALMIGHTY, eternal, and merciful God, Who in thy goodness hast granted pardon and mercy to sinners seeking for it, we appeal to thy boundless clemency that thou wouldst bless † and sanctify † this cord. Let all who on account of their sins will be girt therewith and who will implore thy mercy, through the intercession of Blessed Francis, obtain the pardon and remission which come from thy sacred mercy. Through Christ our Lord. *R.* Amen.

He sprinkles it with holy water and confers it, saying:

Receive this cord about thy loins, so that they may be girt in token of moderation and chastity. In the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

29

Blessing of Cinctures in Honor of St. Thomas Aquinas
for Preservation of Chastity

(Reserved to the Order of Preachers)

The priest, vested in surplice and white stole, says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

OLORD Jesus Christ, Son of the living God, lover and guardian of purity! Thou didst cause St. Thomas Aquinas to be girt with the cincture of chastity through the ministry of angels, and didst keep him free from every stain of body and soul. Wherefore, we appeal to thy boundless clemency that thou wouldst vouchsafe to bless † and sanctify † these cinctures in his honor and to his renown. Let all who reverently wear them and keep them bound about their loins be cleansed from every

ac tenuerit, ab omni immunditia mentis et corporis purificetur, atque in exitu suo per manus sanctorum Angelorum tibi digne praesentari mereatur: Qui cum Patre et Spiritu Sancto vivis et regnas in saecula saeculorum. *R.* Amen.

Et aspergantur aqua benedicta.

30

Benedictio et Impositio
Sacri Numismatis B. Mariae V. Immac.
vulgo Médaille miraculeuse

(Propria Congr. Missionis)

(Approbata a S. R. C. die 19 Aprilis 1895)

Sacerdos benedicturus sacrum Numisma immaculatae Virginis Mariae Conceptionis, superpelliceo et stola alba indutus, dicit:

Ps. Adjutorium nostrum in nomine Domini.

R. Qui fecit caelum et terram.

Ps. Dominus vobiscum.

R. Et cum spiritu tuo.

Orémus.

Oratio

OMNIPOTENS et misericors Deus, qui per múltiples immaculatae Mariae Virginis apparitiones in terris mirabilia jugiter pro animarum salute operari dignatus es: super hoc numismatis signum, tuam bene+ dictionem benignus infunde; ut pie hoc recolentes ac devote gestantes et illius patrocinium sentiant et tuam misericordiam consequantur. Per Christum Dominum nostrum. *R.* Amen.

Deinde Numisma aspergit aqua benedicta, et ipsum postea imponens dicit:

Pro uno vel una

Accipe sanctum Numisma,
gesta fideliter, et digna venera-

Pro pluribus

Accipite sanctum Numisma,
gestate fideliter, et digna vene-

defilement of soul and body, and deserve to be presented to thee at the hour of death by the hands of the holy angels. Who livest and reignest with the Father and the Holy Spirit forever and evermore. *R.* Amen.

They are sprinkled with holy water.

30

Blessing and Investiture With Sacred Medal of Mary Immaculate Commonly Known as the "Miraculous Medal"

(Reserved to the Congregation of the Missions)

(Approved by the Congregation of Sacred Rites on April 19, 1895)

The priest who is to bless the sacred medal of the Immaculate Conception, vested in surplice and white stole, says:

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY and merciful God! In virtue of the many apparitions on earth of the Immaculate Virgin Mary, it has pleased thee to work miracles again and again for the salvation of souls. Be thou gracious and pour out thy blessing \dagger upon this medal, so that all who piously reverence it and devoutly wear it may experience the patronage of Mary Immaculate and obtain mercy from thee. Through Christ our Lord. *R.* Amen.

Then he sprinkles the medal with holy water and presents it to the candidate, saying:

For one

Receive the holy medal, wear it with faith, and handle it with

For several

Receive the holy medal, wear it with faith, and handle it with

tiónē proséquere: ut piíssima et immaculáta caelórum Dómina te prótegat atque deféndat; et pietátis suae prodígia rénovans, quae a Deo suppliciter postuláveris, tibi misericórditer ímpetret, ut vivens ac móriens in matérno ejus ampléxu felíciter requiéscas. Amen.

rationē prosequímini: ut piíssima et immaculáta caelórum Dómina vos prótegat atque deféndat; et pietátis suae prodígia rénovans, quae a Deo suppliciter postuláveritis, vobis misericórditer ímpetret, ut vivéntes ac moriéntes in matérno ejus ampléxu felíciter requiescátis. Amen.

Inde prosequitur:

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Regína sine labe origináli concépta.

℞. Ora pro nobis.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DÓMINE Jesu Christe, qui beatíssimam Vírginem Mariám matrem tuam ab orígine immaculátam innúmeris miráculis claréscere voluísti: concéde; ut ejúsdem patrocínium semper implorántes, gáudia consequámur aetérna: Qui vivis et regnas in saécula saeculórum. ℞. Amen.

becoming devotion, so that the most holy and immaculate queen of heaven may protect and defend thee. And as she is ever ready to renew her wondrous acts of kindness, may she obtain for thee in her mercy whatsoever thou dost humbly ask of God, so that both in life and in death thou canst rest securely in her motherly embrace. Amen.

becoming devotion, so that the most holy and immaculate queen of heaven may protect and defend you. And as she is ever ready to renew her wondrous acts of kindness, may she obtain for you in her mercy whatsoever you humbly ask of God, so that both in life and in death you can rest securely in her motherly embrace. Amen.

He continues:

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

Ps. And lead us not into temptation.

R. But deliver us from evil.

Ps. O Queen conceived without original sin.

R. Pray for us.

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O LORD Jesus Christ, Who hast willed that thy Mother, the Blessed Virgin Mary conceived without sin should be made illustrious through countless miracles, do thou grant that we who constantly invoke her patronage may come to possess everlasting joys. Who livest and reignest throughout the endless ages. **R.** Amen.

Benedictio Numismatum S. Benedicti

(Propria Ordinis S. Benedicti)

Sacerdos benedicturus numismata sancti Benedicti, dicit:**℣.** Adjutórium nostrum in nómine Dómini.**℞.** Qui fecit caelum et terram.

EXORCÍZO vos, numísmata, per Deum ✝ Patrem omnipo-
téntem, qui fecit caelum et terram, mare et ómnia, quae in
eis sunt. Omnis virtus adversáarii, omnis exércitus diáboli, et omnis
incúrsus, omne phantásma sátanae, eradicáre et effugáre, ab his
numismátibus: ut fiant ómnibus qui eis usúri sunt, salus mentis
et córporis: in nómine Pa ✝ tris omnipoténtis, et Jesu ✝ Christi
Fílii ejus, Dómini nostri, et Spíritus ✝ Sancti Parácliti, et in
caritate ejúsdem Dómini nostri Jesu Christi, qui ventúrus est
judicáre vivos et mórtuos, et saéculum per ignem. **℞.** Amen.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.**Pater noster secreto usque ad****℣.** Et ne nos indúcas in tentatiónem.**℞.** Sed líbera nos a malo.**℣.** Salvos fac servos tuos.**℞.** Deus meus, sperántes in te.**℣.** Esto nobis, Dómine, turris fortitúdinis.**℞.** A fácie inimíci.**℣.** Dóminus virtútem pópulo suo dabit.**℞.** Dóminus benedícet pópulum suum in pace.**℣.** Mitte nobis, Dómine, auxílium de sancto.**℞.** Et de Sion tuére nos.**℣.** Dómine, exáudi oratióem meam.**℞.** Et clamor meus ad te véniat.**℣.** Dóminus vobíscum.**℞.** Et cum spíritu tuo.

31

Blessing of Medals of St. Benedict

(Reserved to the Order of St. Benedict)

The priest who is to bless the medals of St. Benedict says:**V.** Our help is in the name of the Lord.**R.** Who made heaven and earth.

I PURGE you medals of evil by God †the Father Almighty, Creator of heaven and earth and of the sea and of all that they contain. O every power of the adversary, every cohort of the devil, every attack and appearance of Satan — get thee out of these medals and fly afar! And may they become for all who will use them a help for body and soul, in the name of the Father † Almighty, in the name of Jesus † Christ, His Son, our Lord, in the name of the Holy † Spirit, the Paraclete, and in the love of the selfsame Lord Jesus Christ, Who shall come to judge the living and the dead and the world by fire. **R.** Amen.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

V. And lead us not into temptation.**R.** But deliver us from evil.**V.** Preserve thy servants.**R.** Who trust in thee, my God.**V.** Be unto us, O Lord, a tower of strength.**R.** In the face of the enemy.**V.** The Lord will grant strength to His people.**R.** The Lord will bless His people with peace.**V.** Send us, Lord, aid from on high.**R.** And from Sion watch over us.**V.** O Lord, hear my prayer.**R.** And let my cry come unto thee.**V.** The Lord be with you.**R.** And with thy spirit.

Orémus.

Oratio

DEUS omnipotens, bonórum ómnium largítor, súpplíces te rogámus, ut per intercessiónem sancti Benedicti, his sacris numismátibus, lítteris ac caractéribus a te designátis, tuam bene † dictionem infúndas: ut omnes, qui ea gestáverint ac bonis opérihus inténti fúerint, sanitátem mentis et córporis, et grátiam sanctificatiónis, atque indulgéntias (nobis) concéssas cónsequi mereántur; omnésque diabóli insídias et fraudes, per auxílium misericórdiae tuae, effúgere váleant, et in conspéctu tuo sancti et immaculáti appáreant. Per Christum Dóminum nostrum. **R̄.** Amen.

Orémus.

Oratio

DÓMINE Jesu Christe, qui voluísti pro totíus mundi redemptióne de Vírgine nasci, circumcídidi, a Judaéis reprobári, Judae ósculo tradi, vínculis alligári, spinis coronári, clavis perforári, inter latrónes crucifígi, láncea vulnerári, et tandem in Cruce mori: per hanc tuam sanctíssimam passiónem humíliter exóro; ut omnes diabólicas insídias et fraudes expéllas ab eo, qui nomen sanctum tuum, his lítteris ac caractéribus a te designátis, devóte invocáverit, et eum ad salútis portum perdúcere dignéris: Qui vivis et regnas in saécula saeculórum. **R̄.** Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti, descéndat super haec numísmata, ac ea gestántes, et máneat semper. **R̄.** Amen.

Deinde Sacerdos aspergit numismata aqua benedicta.

Let us pray.

Prayer

ALMIGHTY God, lavish Dispenser of every good, we thy supplicants pray that, by the intercession of St. Benedict, thou wouldst pour out thy blessing † on these sacred medals inscribed with letters and symbols appointed by thee. Let all who will wear them with minds intent on good works deserve to obtain health of body and spirit, the grace of making progress in holiness, as well as the indulgences which have been granted (to us). And may they escape by thy merciful help every onslaught and fraud of the devil, and finally stand before thee sinless and holy. Through Christ our Lord. *R̄.* Amen.

Let us pray.

Prayer

OLORD Jesus Christ, thou didst will, in order to redeem the entire world, to be born of a Virgin and to submit to circumcision; to be repudiated by the Jews and betrayed with a kiss by Judas; to be bound in chains, crowned with thorns, thy hands and feet pierced with nails, to be crucified between robbers, thy side pierced with a lance, and to die at last on the Cross! Through this thy sacred Passion, I humbly appeal to thee to drive afar all snares and deceits of the devil from him who devoutly calls upon thy holy name, using these words and symbols appointed by thee, and may it please thee to escort him unto the port of salvation. Who livest and reignest throughout all eternity. *R̄.* Amen.

May the blessing of almighty God, Father, Son, † and Holy Spirit come upon these medals and all who wear them, and remain for all time. *R̄.* Amen.

The priest sprinkles the medals with holy water.

32

Formula Brevior Benedicendi Numismata S. Benedicti

(Propria ejusdem Ordinis)

(Approbata a S. R. C. die 13 Dec. 1922)

℣. Adjutorium nostrum in nomine Domini.

℞. Qui fecit caelum et terram.

Exorcizo vos, numismata, etc., ut supra, pag. 354 usque ad
Kýrie, eléison **exclusive.**

℣. Domine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

Orémus.

Oratio

DEUS omnipotens, bonorum omnium largitor, supplices te
rogamus, ut per intercessionem sancti Benedicti his sacris
numismatibus tuam bene **+** dictionem infundas, ut omnes qui
ea gestaverint ac bonis operibus intenti fuerint, sanitatem mentis
et corporis, et gratiam sanctificationis, atque indulgentias (nobis)
concessas consequi mereantur, omnésque diaboli insidias et
fraudes, per auxilium misericordiae tuae, studeant devitare et in
conspéctu tuo sancti et immaculati valeant apparere. Per Christum
Dominum nostrum. **℞. Amen.**

Et aspergantur aqua benedicta.

33

Benedictio Coronae Domini

(Propria Ordinis Camaldulensium)

℣. Adjutorium nostrum in nomine Domini.

℞. Qui fecit caelum et terram.

℣. Benedices coronae anni benignitatis tuae.

℞. Et campi tui replebuntur ubertate.

32

Short Form for Blessing Medals of St. Benedict

(Reserved to the same Order)

(Approved by the Congregation of Sacred Rites on December 13, 1922)

℣. Our help is in the name of the Lord.**℟.** Who made heaven and earth.I purge you medals, etc., **as above on p. 355, up to and exclusive of Lord, have mercy on us.****℣.** O Lord, hear my prayer.**℟.** And let my cry come unto thee.**℣.** The Lord be with you.**℟.** And with thy spirit.

Let us pray.

Prayer

ALMIGHTY God, lavish Dispenser of every good, we thy suppliants pray that, by the intercession of St. Benedict, thou wouldst pour out thy blessing **+** on these sacred medals. Let all who will wear them with minds intent on good works deserve to obtain health of body and spirit, the grace of making progress in holiness, as well as the indulgences which have been granted (to us). And may they seek to avoid by thy merciful help every onslaught and fraud of the devil, and finally stand before thee sinless and holy. Through Christ our Lord. **℟.** Amen.

They are sprinkled with holy water.

33

Blessing of Rosary of Our Lord

(Reserved to the Order of Camaldulense)

℣. Our help is in the name of the Lord.**℟.** Who made heaven and earth.**℣.** Thou hast crowned the year with thy bounty.**℟.** And thy pastures drip verdure.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vohíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DÓMINE Jesu Christe, qui in similitúdinem hóminum factus, trigínta et trihus annis es conversátus in mundo, et multa passus pro hóminum salúte, in Cruce demum mori voluísti: dignáre, quaesumus, hanc (has) bene † dícere et sancti † ficáre corónam, quam (corónas, quas) beáto Michaéli Eremítæ Camaldulénsi ad vitam, passióem et mortem tuam recoléndam institúere jussísti; ut, qui eam (eas) pie gestáverit (gestáverint) et devóte recitáverit (recitáverint), múltiplici gratiárum et indulgentiárum consecutióne corónas in caelo aetérnas obtinére mereátur (mereántur). Per te, Jesu Christe, Salvátor mundi: Qui vivis et regnas cum Deo Patre in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. ℞. Amen.

Et aspergatur (aspergantur) aqua benedicta.

34

Benedictio Coronarum Pretiosissimi Sanguinis

(Propria Congregationis Missionariorum
Pretiosissimi Sanguinis)

Constat corona precatoria trigínta tribus granulis, in septem distinctis partes, quarum quaeque quinque habet granulos, septima parte excepta quae tantum tres numerat; ut ita honorentur septem Sanguinis Christi praecipuae effusiones recitatione triginta trium Pater et septem Glória.

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Redenísti nos, Dómine, in Sángvine tuo.

℞. Et fecísti nos Deo nostro regnum.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

O LORD Jesus Christ, Who wast made in the image of man and didst sojourn in the world for thirty-three years, thou hast willed, for the salvation of mankind, to suffer so much and to undergo finally the death of the Cross. Hence we pray that it may please thee to bless † and sanctify † this rosary (these rosaries) which thou didst direct Blessed Michel, the Camaldulose hermit to introduce for the purpose of venerating thy life, Passion, and death. May he (they) who devoutly carries it (carry them) about his (their) person and faithfully recites it (recite them) be enriched with thy many graces and mercies, and deserve to obtain an everlasting crown in heaven. Through thee, Jesus Christ, Savior of the World, Who livest and reignest with God the Father, in unity of the Holy Spirit, God, forever and ever.

℟. Amen.

It is sprinkled with holy water.

34

Blessing of Rosaries of the Precious Blood

(Reserved to the Congregation of Missionaries
of the Precious Blood)

The rosary is made up of thirty-three beads divided into seven different parts, six of which have five beads each, and the seventh having only three. In this way the seven principal sheddings of Christ's blood are honored by the recitation of thirty-three Paters and seven Glory be to the Fathers.

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. Thou hast redeemed us, O Lord, in thy Blood.

℟. And hast won us as a kingdom for our God.

℣. Te ergo quaesumus, tuis famulis subveni.

℞. Quos pretioso Sanguine redemisti.

℣. Domine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

℣. Dominus vobiscum. ℞. Et cum spiritu tuo.

Orémus.

Oratio

OMNIPOTENS et misericors Deus, qui propter eximiam caritatem tuam, qua dilexisti nos, Filium tuum unigenitum, Dominum nostrum Jesum Christum, de caelis in terram descendere, et de beatissimae Virginis Mariae Dominae nostrae útero sacratissimo, Angelo nuntiante, carnem suscipere voluisti, ut nos eriperes de potestate diaboli: obsecramus immensam clementiam tuam; ut has coronas in honorem, et laudem pretiosi Sanguinis ejusdem Filii tui ab Ecclesia tua fidei dicatas bene † dicas, et sancti † fices, eisque tantam infundas virtutem Spiritus † Sancti, ut, quicumque harum quamlibet secum portaverit, aut in domo sua reverenter tenuerit, ab omni hoste visibili et invisibili semper et ubique in hoc saeculo liberetur, et post exitum suum, méritis ipsius pretiosissimi Sanguinis, ad aeternam beatitudinem feliciter perveniat. Per eundem Christum Dominum nostrum. ℞. Amen.

Et aspergantur aqua benedicta.

35

Benedictio Coronarum Sacratissimi Rosarii B. M. V.

(Propria Ordinis Praedicatorum)

℣. Adjutorium nostrum in nomine Domini.

℞. Qui fecit caelum et terram.

℣. Dominus vobiscum. ℞. Et cum spiritu tuo.

Orémus.

Oratio

OMNIPOTENS et misericors Deus, qui propter eximiam caritatem tuam, qua dilexisti nos, Filium tuum unigenitum,

℣. We beseech thee, therefore, help thy servants.

℞. Whom thou hast redeemed by thy Precious Blood.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you. ℞. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY and merciful God! On account of thy boundless love for us, thou hast willed that thy Sole-Begotten Son, our Lord Jesus Christ, should come down from heaven upon earth, taking flesh at the angel's message in the sacred womb of the Blessed Virgin Mary, our queen, in order to snatch us from Satan's tyranny. Wherefore, we humbly beg thee of thine immeasurable goodness to bless † and sanctify † these rosaries, which thy faithful Church has consecrated in honor and praise of the Precious Blood of thy Son. And let them be endowed with such power of the Holy † Spirit, that whosoever recites this rosary or carries it on his person or treasures it with reverence in his home, may at all times and in all places be delivered from every foe, visible and invisible, during this life, and after his death, through the merits of the same Precious Blood, attain the grace of eternal blessedness. Through the selfsame Christ our Lord. ℞. Amen.

They are sprinkled with holy water.

35

Blessing of Rosaries of Our Lady

(Reserved to the Order of Preachers)

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. The Lord be with you. ℞. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY and merciful God! On account of thy boundless love for us, thou hast willed that thy Sole-Begotten Son,

Dóminum nostrum Jesum Christum, de caelis in terram descéndere, et de beatíssimae Vírginis Maríae Dóminae nostrae útero sacratíssimo, Angelo nuntiánte, carnem suscípere, crucémque ac mortem subíre, et tértia die glorióse a mórtuis resúrgerere voluísti, ut nos eríperes de potestáte diáboli: obsecrámus imménsam cleméntiam tuam; ut haec signa Rosárii, in honórem et laudem ejúsdem Genitrícis Fílii tui ab Ecclésia tua fidéli dicáta, bene † dícas, et sancti † fices, eisque tantam infúndas virtútem Spíritus † Sancti, ut, quicúmque horum quódlibet secum portáverit, atque in domo sua reveréter tenúerit, et in eis ad te, secúndum hujus sanctae Societátis institúta, divína contempládo mystéria devóte oráverit, salúbri et perseveránti devotióne abúndet, sitque consors et párticeps ómnium gratiárum, privilegiórum, et indulgentiárum, quae eídem Societáti per sanctam Sedem Apostólicam concéssa fuérunt, ab omni hoste visíbili et invisíbili semper et ubíque in hoc saéculo liberétur, et in éxitu suo ab ipsa beatíssima Vírgine María Dei Genitríce tibi plenus bonis opéribus praesentári mereátur. Per eúmdem Dóminum . . . in unitáte ejúsdem Spíritus. **Ry.** Amen.

Et aspergantur aqua benedicta.

36

Formula Brevior Benedicendi Coronam Sacratissimi Rosarii B. M. V.

(Propria ejusdem Ordinis)

(Approbata a S. R. C. die 23 Nov. 1918)

A LAUDEM et glóriam Deíparae Vírginis Maríae, in memóriam mysteriórum vívae, mortis et resurrecciónis ejúsdem Dómini nostri Jesu Christi, bene † dicátur et sancti † ficétur haec sacratíssimi Rosárii coróna: in nómine Patris, et Fílii, † et Spíritus Sancti. **Ry.** Amen.

our Lord Jesus Christ, should come down from heaven upon earth, taking flesh at the angel's message in the sacred womb of the Blessed Virgin Mary, our queen, submitting to death on the Cross, and on the third day rising gloriously from the dead, in order that He might snatch us from Satan's tyranny. Wherefore, we humbly beg thee of thine immeasurable goodness to bless † and sanctify † these rosaries, which thy faithful Church has consecrated in honor and praise of the Mother of thy Son. And let them be endowed with such power of the Holy † Spirit, that whosoever carries one on his person or treasures it with reverence in his home or uses it for pious prayer, the while he meditates on the divine mysteries, according to the rules of this holy society, may be imbued with salutary and abiding devotion. May he, moreover, fully participate in all the graces, privileges, and indulgences which the Holy See has granted to this society; may he be delivered from all enemies, visible and invisible, in all places and at all times in this world, and at the hour of his death may it be his happiness to be presented to thee by the same Blessed Virgin Mary, Mother of God, laden with good works. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the same Holy Spirit, God, throughout the endless ages. *Ry.* Amen.

They are sprinkled with holy water.

36

Short Form for Blessing Rosaries of Our Lady

(Reserved to the same Order)

(Approved by the Congregation of Sacred Rites on November 23, 1918)

TO THE honor and glory of the Virgin Mary, Mother of God, and in memory of the mysteries of the life, death, and Resurrection of our Lord Jesus Christ may these rosaries be blessed † and sanctified. † In the name of the Father, and of the Son, † and of the Holy Spirit. *Ry.* Amen.

37

Benedictio Rosarum Societatis Sacratissimi Rosarii

(Propria ejusdem Ordinis)

℣. Adjutórium nostrum in nómine Dómini.**℞.** Qui fecit caelum et terram.**℣.** Dóminus vobíscum.**℞.** Et cum spíritu tuo.

Orémus.

Oratio

DEUS, creátor et conservátor géneris humáni, dator grátiae spirituális, et largítor aetérnae salútis, benedictióne tua sancta béne **†** dic has rosas, quas pro grátiis tibi exsolvéndis cum devotióne ac veneratióne beátae sempérque Vírginis Maríae, ejúsque Rosárii, hódie tibi praesentámus et pétimus benedíci: et infúnde eis per virtútem sanctae Cru **†** cis benedictiónem caeléstem, qui eas ad odóris suavitátem, et repelléndas infirmitátes humáno úsui tribuísti; talémque signáculo sanctae Cru **†** cis benedictiónem accípiant, ut, quibuscúmque in infirmitátibus appósitae fúerint, seu qui eas in dómibus suis portáverint, ab infirmitáte sanéntur: discédant diáboli, contremíscant et fúgiant pávidi cum suis mínistris de habitatióibus illis, nec ámplius tibi serviéntes inquietáre praesúmant. Per Christum Dóminum nostrum. **℞.** Amen.

Et aspergantur aqua benedicta.

38

Benedictio Candelarum Societatis Sacratissimi Rosarii

(Propria ejusdem Ordinis)

℣. Adjutórium nostrum in nómine Dómini.**℞.** Qui fecit caelum et terram.**℣.** Dóminus vobíscum.**℞.** Et cum spíritu tuo.

37

Blessing of Roses for the Society of the Rosary

(Reserved to the same Order)

V. Our help is in the name of the Lord.**R.** Who made heaven and earth.**V.** The Lord be with you.**R.** And with thy spirit.

Let us pray.

Prayer

O GOD, the Creator and Preserver of the human race, Giver of heavenly grace and lavish Dispenser of eternal salvation! With thy holy benediction, bless **+** these roses which today we present to thee in gratitude and in devotion and veneration to Blessed Mary ever a Virgin and to her rosary, as we implore thy blessing. By the power of the holy **+** Cross, pour out thy heavenly benediction on these roses which thou hast given for mankind's use for the sake of their fragrance and for alleviating the suffering of illness. Let them be endowed, by the sign of the holy **+** Cross, with such blessing that the sick, to whom they are brought or in whose homes they are kept, may be cured of their infirmities. And may evil spirits withdraw from them — may they fly from their homes in fear and trembling along with their followers, and nevermore let them presume to molest thy servants. Through Christ our Lord. **R.** Amen.

They are sprinkled with holy water.

38

Blessing of Candles for the Rosary Society

(Reserved to the same Order)

V. Our help is in the name of the Lord.**R.** Who made heaven and earth.**V.** The Lord be with you.**R.** And with thy spirit.

Orémus.

Oratio

DÓMINE Jesu Christe, lux vera, qui illúminas omnem hóminem veniéntem in hunc mundum: effúnde per intercessiónem beátae Vírginis Mariæ matris tuæ, et per quíndecim ejus Rosárii mystéria, bene✠ dictionem tuam super hos céreos et candélas, et sanctí✠ fica eas lúmine tuæ grátiae; et concéde propítius, ut, sicut haec luminária igne visíbili accénsa noctúrmas depéllunt ténebras, ita corda nostra, invisíhili igne ac Spíritus✠ Sancti splendóre illustráta, ómnium vitiórum caecitáte cáreant: ut puro mentis óculo cernere semper possimus, quae tibi sunt plácita et nostrae salúti utilia, quátenus post hujus saéculi caliginósa discrímína, ad lucem indeficiéntem perveníre mereámur: Qui vivis et regnas per ómnia saécula saeculórum. **Ry.** Amen.

Et aspergantur aqua benedicta.

39

Benedictio Coronarum S. Birgittae

(Propria Ordinis Ssmi Salvatoris)

V. Adjutórium nostrum in nómine Dómini.

Ry. Qui fecit caelum et terram.

V. Dóminus vobíscum.

Ry. Et cum spíritu tuo.

Orémus.

Oratio

OMNÍPOTENS et miséricors Deus, qui propter nímiã caritátem tuã, qua dilexísti nos, Fílium tuum Dóminum nostrum Jesum Christam pro redemptióne nostra de caelis in terram descéndere, et de beatíssimae Vírginis útero, Angelo nuntiánte, carnem suscípere voluísti, ut nos eríperes de potestáte diáboli: obsecrámus imménsam cleméntiam tuã, ut has coronás in honórem et laudem Genitrícis Fílii tui ab Ecclesiã tua fidéli dicátas bene✠ dicas, et sanctí✠ fices, eisque tantam infúndas

Let us pray.

Prayer

O LORD Jesus Christ, thou art the true light that enlightens every man who comes into the world. Through the intercession of the Blessed Virgin Mary, thy Mother, and through the fifteen mysteries of her rosary, pour forth thy blessing † upon these tapers and candles, and sanctify † them by the light of thy grace. And be thou gracious and grant that as these lights, lit with a visible fire, dispel nocturnal darkness, so may our hearts, enlightened with an invisible fire and with the splendor of the Holy † Spirit, be free from the blindness of all vices. Thus may we always discern with the pure eye of the spirit the things that are pleasing to thee and helpful to our salvation, so that after the darkness and the pitfalls of this world, we may deserve to arrive at the light which never fails. Who livest and reignest forever and ever. **R̄.** Amen.

They are sprinkled with holy water.

39

Blessing of Rosaries of St. Bridget

(Reserved to the Order of St. Savior)

Ps̄. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

Ps̄. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY and merciful God! On account of thy boundless love for us, thou hast willed that thy Sole-Begotten Son, our Lord Jesus Christ, should come down from heaven upon earth for our redemption, taking flesh at the angel's message in the womb of the Blessed Virgin, in order to snatch us from Satan's tyranny. Wherefore, we beg thee of thine immeasurable goodness to bless † and sanctify † these rosaries, which thy faithful Church has consecrated in honor and praise of thy

virtútem Spíritus † Sancti; ut, quicúmque eas portáverit, vel recitáverit, aut domi reveréter tenúerit, ab omni hoste et adversitáte semper et ubíque liberétur, indulgéntias lucrári possit juxta mandátum sanctae Románae Ecclésiae, et in éxitu mortis suae a beatíssima Vírgine tibi plenus méritis praesentári mereátur. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus. *R̄.* Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti descéndat super vos, et máneat semper. *R̄.* Ameu.

Et aspergantur aqua benedicta.

40

Benedictio Coronae S. Joseph

(Propria Ordinis Carmelitarum)

Ψ. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Ψ. Dóminus vobíscum.

R̄. Et cum spíritu tuo.

Orémus.

Oratio

OMNIPOTENS et miséricors Deus, qui propter nímiám caritátem, qua dilexísti nos, Fílium tuum unigénitum Dóminum nostrum Jesum Christum pro redemptione nostra de caelis in terram descéndere, et de beatíssimae Vírginis Maríaé útero, Angelo nuntiánte, carnem suscípere voluísti, ut nos de potestáte inimíci eríperes: obsecrámus cleméntiam tuam, ut hanc corónam in honórem, et laudem ejúsdem Genitrícis Fílii tui, ac perdilécti ejus Sponsi Joseph, conféctam, et dicátam, bene † dicas, eíque tantam Sancti † Spíritus virtútem infúndas; ut, quicúmque hanc

Son's holy Mother. And let them be endowed with such power of the Holy ✝ Spirit, that whosoever recites this rosary or carries it on his person or treasures it with reverence in his home, may at all times and in all places be delivered from every adversity and every foe, gain the indulgences laid down by the holy Roman Church, and in the hour of his death may it be his happiness to be presented to thee by the Blessed Virgin, laden with good works. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the same Holy Spirit, God, throughout the endless ages. *Ry.* Amen.

May the blessing of almighty God, Father, Son, ✝ and Holy Spirit come upon you and remain for all time. *Ry.* Amen.

They are sprinkled with holy water.

40

Blessing of St. Joseph Rosary

(Reserved to the Order of Carmelites)

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY and merciful God! On account of thy boundless love for us, thou hast willed that thy Sole-Begotten Son, our Lord Jesus Christ, should come down from heaven upon earth for our redemption, taking flesh at the angel's message in the womb of the Blessed Virgin Mary, in order to snatch us from the enemy's tyranny. Wherefore, we appeal to thy clemency that thou wouldst bless ✝ this rosary, which has been made and dedicated to the honor and praise of thy Son's holy Mother and her most beloved spouse, St. Joseph. And let it be endowed with such power of the Holy ✝ Spirit, that whosoever carries it on his

secum portáverit, atque in domo sua reveréter tenúerit, ab omni hoste visíbili et invisíbili, semper et ubíque in hoc saéculo liberétur, et in éxitu suo, a beatíssimis illis Sponsis, plenus bonis opéribus tibi praesentári mereátur. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tócum vivit et regnat in unitáte ejúsdem Spíritus. *R̄. Amen.*

Et aspergatur aqua benedicta.

41

Benedictio Anuli S. Joseph

(Propria ejusdem Ordinis)

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spíritu tuo.

Orémus.

Oratio

DEUS, cujus verbo sanctificántur ómnia, quae percípimus: effúnde, quaesumus, bene **†** dictionem tuam super nos et super hunc ánulum; ut per intercessiónem beátae Maríae semper Vírginis, ac ejus Sponsi Joseph, quaecúmque praeséntis vitae necessità póstulat, misericórditer cum gratiárum actióne assequámur. Per Christum Dóminum nostrum. *R̄. Amen.*

Et aspergatur aqua benedicta.

42

Benedictio Infirmorum Cum Ligno Sanctissimae
Crucis D. N. J. C. Seu Signum S. Mauri Abbatis

(Propria Ordinis S. Benedicti)

Antea rite exponatur Reliquia verae Crucis Dominicae, duabus saltem candelis accensis. Excitetur deinde in infirmo actus contritionis, et firma fiducia, ut adjutus meritis S. P. Benedicti et S. Mauri, ipsis

person or treasures it with reverence in his home, may at all times and in all places during this life be delivered from every visible and invisible enemy, and at his death may it be his happiness to be presented to thee by these blessed spouses, laden with good works. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the same Holy Spirit, God, throughout the endless ages. **Ry.** Amen.

It is sprinkled with holy water.

41

Blessing of St. Joseph Ring

(Reserved to the same Order)

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O GOD, Whose word sanctifies all things that we receive, pour forth thy blessing, † we beseech thee, upon us and upon this ring; so that, through the intercession of the Blessed Mary ever a Virgin and her spouse, St. Joseph, we may obtain with gratitude for thy kindness whatsoever is necessary for us in the present life. Through Christ our Lord. **Ry.** Amen.

It is sprinkled with holy water.

42

Blessing of the Sick With Relic of True Cross
or the Sign of St. Maurus the Abbot

(Reserved to the Order of St. Benedict)

Beforehand a relic of the true Cross is ceremonially exposed, with at least two lighted candles left beside it. Then the sick person is encouraged to make an act of contrition, as well as an act of firm faith that, by the merits and intercession of St. Benedict and St. Maurus,

intercedentibus, si Deo placeat, sanitatem obtineat. Recitentur tres **Pater totidemque Ave María et Glória** in honorem Sanctissimae Trinitatis: tum Sacerdos, indutus superpelliceo et stola rubri coloris, manu dextera tenens elevatam Reliquiam sanctae Crucis coram infirmo, dicit:

℣. Benedictio et claritas et sapientia et gratiarum actio, honor, virtus et fortitudo Deo nostro in saecula saeculorum. **℞.** Amen.

℣. Pes meus stetit in directo.

℞. In ecclesiis benedicam te, Domine.

Invocatio

PER sanctissimum nomen Domini invocatum, optatam tibi donet sanitatem illa fides, qua sanctus Maurus per sequentia verba aegrotos sanavit, et in qua ego, licet indignus peccator, eisdem preces super te humiliter profero:

In nomine sanctissimae et individuae Trinitatis, adjutus meritis sanctissimi Patris Benedicti, sta sanus (-a), o N., et incolumis super pedes tuos rectus (-a). In nomine Patris, et Filii, † et Spiritus Sancti. **℞.** Amen.

Ant. Vere languores nostros ipse tulit, et dolores nostros ipse portavit, cujus livore sanati sumus.

℣. Qui propitiatur iniquitatibus hominum.

℞. Ipse sanet infirmitates tuas.

℣. Domine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

Orémus.

Oratio

DEUS, omnium conditor creaturarum, qui ad restaurationem humani generis unicum Filium tuum, cooperante Spiritu Sancto, ex María Virgine incarnari constituisti, et per sacrosantum ac gloriosum vivificae Crucis lignum vulneribus et languoribus animarum nostrarum, nos redimendo, subvenire dignatus

he will be restored to health, if God so wills. Three Our Fathers, Hail Marys, and Glory be to the Fathers are said in honor of the Most Holy Trinity. Following this the priest, vested in surplice and red stole, holds the relic in his right hand before the sick person, and says:

Ps. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and strength to our God forever and ever.

R. Amen.

Ps. When my foot is placed on the right path.

R. I will praise thee, O Lord, before the assemblies.

Invocation

A WE call upon the holy name of our Lord, mayest thou have the desired good health restored by that faith with which St. Maurus healed the sick, speaking the following words; and I, although an unworthy sinner, with a similar faith humbly say this prayer over thee:

In the name of the most holy and undivided Trinity, and aided by the merits of our holy father, St. Benedict, arise, **N.**, and being fully healed, stand firmly on thy feet. In the name of the Father, and of the Son, **+** and of the Holy Spirit. **R.** Amen.

Antiphon: Truly He hath borne our grief and hath carried our sorrows, and by His stripes we are healed.

Ps. He Who mercifully regards the evildoing of man.

R. He will heal thy infirmities.

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, Creator of all, thou didst ordain that thy Sole-Begotten Son, by the co-operation of the Holy Spirit, should take flesh of the Virgin Mary, in order to lift up the human race. Moreover, it has pleased thee in redeeming us to come to the aid of our spiritual wounds and afflictions by means of the all-

es: ipse hunc fámulum tuum **N.** (hanc fámulam tuam **N.**) per vitális hujus signi virtútem ad prístinam redúcere dignéris sanítatem. Per eúndem Christum Dóminum nostrum. **R̄.** Amen.

Orémus.

Oratio

DÓMINE Jesu Christe, qui magístro meo beáto Benedícto dedísti potestátem apud te impetráre, quod in nómine tuo péteret: tu per ipsíus intercessiónem cunctos ab hoc fámulo tuo (ab hac fámula tua) languóres repéllere dignáre; ut sanítate percépta, gratiárum actiónem réferat nómini sancto tuo: Qui cum Patre et Spírítu Sancto vivis et regnas in saécula saeculórum. **R̄.** Amen.

Signum

PER invocatióem immaculátae Dei Matris et semper Vírginis Maríae, et per intercessiónem sanctórum Benedícti et Mauri, Poténtia † Dei Patris, Sapiéntia † Dei Fílii, Virtus † Spírítus Sancti líberet te ab ista infirmitáte. Amen.

Sicut fúerit beneplácitum ejus, sic fiat, et fiat tibi, sicut petis et desíderas ad laudem et honórem sanctíssimae Crucis Dómini nostri Jesu Christi.

Ultimo benedicit infirmo Reliquia S. Crucis, dicens:

Benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spírítus Sancti, descéndat super te, et máneat semper. **R̄.** Amen.

Et porrigit ad osculum.

Hoc signum, si opus sit, repetitur per tres vices, sive diversis diebus, sive eadem die, juxta necessitatem. Tres etiam Missae votivae, si lubet, nempe de Passione, de S. Mauro Abbate, et pro defunctis celebrandae erunt: alioquin beatissimae Virginitatis Mariae Rosarium in tres partes distributum juxta praefatam intentionem infirmus, si potest, recitabit vel recitare faciet.

holy and glorious wood of the life-bearing Cross. Thus grant that this thy servant, **N.** (thy handmaid, **N.**), may be restored to former good health by the power of this life-giving sign. Through the selfsame Christ our Lord. **R̄.** Amen.

Let us pray.

Prayer

O LORD Jesus Christ, thou hast granted to Blessed Benedict, my master, the power to achieve whatever he would ask in thy name. Wherefore, by his intercession, graciously expel all suffering from this servant (handmaid) of thine, so that being restored in health he (she) may render thanksgiving to thy holy name. Thou Who livest and reignest with the Father and the Holy Spirit throughout the endless ages. **R̄.** Amen.

The Sign

THROUGH the invocation of Mary Immaculate, Mother of God, ever a Virgin, and through the intercession of St. Benedict and St. Maurus, may the power of God † the Father, the wisdom of God † the Son, and the strength of the Holy † Spirit deliver thee from this infirmity. Amen.

As it pleases God, so be it, and so let it be unto thee, just like thy requests and thy desires are in praise and in honor of the most holy Cross of our Lord Jesus Christ!

Lastly he blesses the sick person with the relic of the holy Cross, saying:

May the blessing of almighty God, Father, Son, † and Holy Spirit come upon thee and remain for all time. **R̄.** Amen.

He presents the relic to be kissed.

This "sign," if necessary, may be repeated three times, either on different days or on the same day, according to the necessity. Also, if desired, three Votive Masses may be celebrated, namely, of the Passion, of St. Maurus Abbot, and of the Dead. Otherwise the sick person, if he is able will recite or will have recited the rosary of the Blessed Virgin Mary, distributed in three parts, and for the aforesaid intention.

Benedictio Aquae In Honorem B.M.V. et
S. Torelli Conf. Pro Infirmis

(Breve 16 Decembris 1628)

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, qui miseratióne tua caelésti homínibus nóxia súbtrahis, et benigna concédís, quique mota per Angelum tuum aqua languórem in probática piscína eripiéndó valetúdinem contulísti: infúnde in aqua ista tuae bene **†**dictiónis rorem; ut de ea suméntes, méritis et précibus beatíssimae Maríae Vírginis, ac sancti Torélli Confessóris, sanitátem consequántur infírmi, paritérque fecundátae mulíeres a malis ingruéntibus salvae, partúsque suos ad sacrosáncti Baptísmiti grátiam feliciter perdúcant. Per Christum Dóminum nostrum. **℞.** Amen.

Et aspergatur aqua benedicta.

Benedictio Aquae Cum Reliquiis S. Petri Mart.

(Propria Ordinis Praedicatorum)

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

Blessing of Water for the Sick
in Honor of the B.V.M. and St. Torellus*

(By a Brief dated December 16, 1628)

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O GOD, thou dost in heavenly mercy ward off harmful things from man and give him only things which are for his good. At the pool of Probatica thou didst move the waters by the hand of thine angel, thus not only removing suffering but granting complete recovery. Do thou likewise infuse into this water the dew of thy blessing, † so that all the sick who drink thereof may, by the merits and intercession of the Blessed Virgin Mary and the holy confessor, Torellus, regain their health; and may women who are with child, strengthened against every misfortune that threatens them, have the happiness of bringing their offspring to the grace of holy baptism. Through Christ our Lord.

℞. Amen.

It is sprinkled with holy water.

Blessing of Water With the Relics
of St. Peter the Martyr**

(Reserved to the Order of Preachers)

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

*Legend has it that St. Torellus (†1282) restored life to two boys who were dying, after they took a swallow of water blessed by him.

** This blessing became widespread in Germanic countries through the efforts of the Dominicans. St. Peter was murdered in 1252. At Piancenza, where a finger of his was preserved, this relic was plunged into the water in the course of the blessing. The faithful drank the blessed water as a remedy against worms and many another illness.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, qui ad salútem humáni géneris máxima quaeque sacraménta in aquárum substántia condidísti, adésto propítius invocatióibus nostris, et eleménto huic aquae, quod beáti Petri Mártyris tui virtúte consignámus, virtútem tuae bene ✠ dictionis infúnde: ut per intervéntum ejúsdem Mártyris tui, sit fidélibus tuis in remédiu salutáre, daémone ab eis ejiéens, morbos ac infirmitátes córporis et ánimae repéllens, et praesta; ut, quicúmque eam sumpserint, vel ea aspérsi fúerint, ab omni adversitáte ánimae et córporis liberéntur, et utriúsque hóminis recípiant sanitátem. Per Christum Dóminum nostrum. ℞. Amen.

Orémus.

Oratio

IMMÉNSAM cleméntiam tuam, omnípotens aetérne Deus, humíliter implorámus: ut hos fidéles tuos, ad reliquias beáti Petri Mártyris devóte accedétes, et ejus suffrágia postulátes, tua ineffábili virtúte bene ✠ dícere dignéris; ut per intervéntum ejúsdem Mártyris tui, ab omni aegritúdine mentis et córporis liberáti, tuáque hic et ubíque misericórdia custodíti, et grátia salváti, post hujus quoque viae ac vitae cursum, ad aetérna mereántur gáudia perveníre. Per Christum Dóminum nostrum. ℞. Amen.

45

Benedictio Palmarum vel Aliorum Ramorum
in Festo S. Petri Martyris

(Propria ejusdem Ordinis)

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, Who for man's salvation dost dispense wondrous mysteries with the efficacious sign of water, hearken to our prayer — pouring forth the power of thy benediction **+** upon this element of water which we accredit in virtue of the holiness of Blessed Peter the Martyr. By his intervention let it prove a salutary remedy for thy faithful, driving out evil spirits and warding off illness and suffering of body and spirit; and may all who drink thereof or who are sprinkled with it be freed from every affliction of both body and soul and regain health in their total being. Through Christ our Lord. **R.** Amen.

Let us pray.

Prayer

HUMBLY we appeal to thy boundless clemency, almighty and everlasting God, that thou wouldst deign to bless **+** by thine ineffable might thy faithful people, who come with devotion to the remains of Blessed Peter the Martyr, begging his intercession. And having been freed by his intervention from every affliction of body and spirit, and here and in all places put under thy merciful protection and saved by thy grace, may they deserve, after this life has run its course, to attain the joys which last forever. Through Christ our Lord. **R.** Amen.

45

Blessing of Palms or Other Foliage
on the Feast of St. Peter the Martyr

(Reserved to the same Order)

Ps. Our help is in the name of the Lord,

R. Who made heaven and earth.

Ps. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

DÓMINE Jesu Christe, Fili Dei vivi, béne✠ dic hos árborum ramos supplicatióibus nostris: et infúnde eis, Dómine, per virtútem sanctæ Cru✠ cis et per intercessiÓNem beáti Petri Mártyris, benedictiÓNem caeléstem, qui triumpháturus de hoste géneris humáni per manus puerórum palmas et árborum ramos in honórem tuum adhibére voluísti, talémque benedictiÓNem signáculo sanctæ Cru✠ cis accípiant: ut, in quibuscúmque locis áliquid ex eis pósito fúerit, discédant príncipes tenebrárum et contremíscent et fúgiant pávidi cum ómnibus minístris suis de locis vel habitatiÓNibus illis. Non ibi nóceant fúlmina et tempestátes, non fructus terrae consúmat aut depérdat ulla intempéries eleménti, nihilque inquietet aut moléstet serviéntes tibi omnipoténti Deo: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

Et aspergantur aqua benedicta.

46

Benedictio Aquae in Honorem
S. Vincentii Ferrerii pro Infirmis

(Propria ejusdem Ordinis)

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Sit nomen Dómini benedíctum.

R̄. Ex hoc nunc, et usque in saéculum.

℣. Dómine, exáudi oratiÓNem meam.

R̄. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

MAJESTÁTEM tuam, Dómine, súpplíces exorámus, ut, qui in desérto erémi petram benedixísti, ut bis a virga Móysi

Let us pray.

Prayer

LORD Jesus Christ, Son of the living God, bless † at our supplication these branches of trees, endowing them, O Lord, with a heavenly benediction by the power of the holy † Cross and by the intercession of Blessed Peter the Martyr. For when thou didst onetime go forth to triumph over the enemy of humankind, it was thy will that honor be paid thee by children with palms and tree branches in their hands. Wherefore, let these branches be so endowed with blessing through the sign of the holy † Cross that, in whatsoever place a particle of them is preserved, the princes of darkness, along with their followers, may depart and fly in trembling from such homes and places. There let no damage result from lightning and storm, no inclement weather consume or destroy the fruits of the earth, nothing disturb or molest them who serve thee, almighty God, Who livest and reignest throughout the endless ages. **Ry.** Amen.

They are sprinkled with holy water.

46

Blessing of Water for the Sick
in Honor of St. Vincent Ferrer

(Reserved to the same Order)

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. May the name of the Lord be blessed.

Ry. Henceforth and forever.

V. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

V. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

WE THY suppliants beseech thy majesty, O Lord — as thou didst onetime bless the rock in the desert, so that, when

percússa, aquae ex ea largíssime egrederéntur, et géminam illam percussiónem sacraméntum Passiónis, et duo ligna Crucis significáre voluísti; tua quoque benignitáte et cleméntia per ejúdem sanctae Crucis mystérium, aquam istam larga bene ✝ dictione sanctífices, ut omnis infirmus, qui de ea bíberit, vel ex ea aspérsus fúerit, séntiat statim salutárem tuae benedictiónis efféctum. Per Christum Dóminum nostrum. *R̄*. Amen.

BENEDÍCO hanc aquam in nómine Dei ✝ Patris omnipoténtis, qui hoc ad usum humánum gratum creávit eleméntum, ut sit sórdium lavácrum córporis et ánimaе, mira omnipoténtia elevátum; potum sitiéntibus tríbuat, refrigerium sit aestuántibus, via et sémita navigántibus; et qui in aqua et per aquam in mundi univérsi submersióné sacraméntum novae legis praesignávit, cum octo ánimas salvávit in arca super eam ambulánte, apértis cataráctis caeli plúere fecit eam quadragínta diébus et quadragínta nóctibus super terram, hanc aquam bene ✝ dícat, et sancti ✝ ficet, ut ad sui sancti nóminis et sancti Vincéntii invocatióne aegrórum sanet, consólidet infirmum, dejéctum érigat, immúndum puríficet ac peténti ab eo salutem poténter restítuat. In nómine Patris, et Filii, ✝ et Spíritus Sancti. *R̄*. Amen.

Sacerdos tangens vas aquae Reliquia vel Imagine S. Vincentii, dicat:

Orémus.

Oratio

ADÉSTO, Dómine, supplicatióne nostris, et eleménto huic aquae méritis sancti Vincénti, cujus Relíquia (vel Imáginé) tángitur, virtútem tuae iterátae benedictiónis infúnde, ut bibénti fiat potus ad salutem. *R̄*. Amen.

Moses struck it twice with his rod, a copious flow of water gushed forth, signifying by this double stroke both the mystery of thy Passion and the two wooden beams of the Cross—so likewise, in thy goodness and clemency and through the mystery of the same holy Cross, mayest thou sanctify this water with a bountiful blessing. † And may every sick person who drinks thereof or who is sprinkled therewith experience at once the healing effect of thy blessing. Through Christ our Lord. *Ry.* Amen.

BLESS this water in the name of God † the Father Almighty, Who created this element for mankind's good pleasure. For by His wondrous omnipotence, it has been ennobled to wash away the stains of body and soul, to be drink for the thirsty, a cooling refreshment for those suffering the heat of the day, a way and a course to seafarers. It was through water and in water, at the universal deluge, when God opened the cataracts of heaven, causing it to rain for forty days and forty nights, yet sparing the eight lives of them who were within the ark, that He prefigured the sacrament of the New Covenant. Thus may it please Him to bless † and sanctify † this water, so that, whenever we call upon His holy name and St. Vincent, it be empowered to heal the sick, to give strength to the weak, to raise up the fallen, to purify the unclean, and to restore health to those who ask it of Him. In the name of the Father, and of the Son, † and of the Holy Spirit. *Ry.* Amen.

The priest, as he touches the container of water with a relic or image of St. Vincent, says:

Let us pray.

Prayer

GIVE ear, O Lord, to our prayers, and by the merits of St. Vincent whose relic (or image) we apply to it, do thou pour out the power of thy repeated blessing upon this element of water, that it be a healthful potion to all who drink thereof. *Ry.* Amen.

In nómine Patris, et Fílii, ✠ et Spíritus Sancti. *R.* Amen.

Cruz praesignata fieri debet cum Reliquia vel Imagine. Deinde Sacerdos dicat:

Ant. Adsit nobis propítius in hujus vitae véspere, ad Christum nos Vincéntius tuto ferens itínere.

Ps. Ora pro nobis, beáte Vincénti.

R. Ut digni efficiámur promissionibus Christi.

Orémus.

Oratio

DEUS, qui géntium multitudínem, mira beáti Vincéntii Confessóris tui praedicatione, ad agnitionem tui nóminis venire tribuísti: praesta, quaesumus; ut, quem ventúrum júdicem nuntiávit in terris, praemiatórem habére mereámur in caelis. Per Christum Dóminum nostrum. *R.* Amen.

47

Benedictio Aquae in Honorem
S. Raymundi Nonnati Pro Infirmis

(Propria Ordinis B. M. V. de Mercede)

Ps. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Ps. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Oratio

DEUS, fidélium ómnium fortitúdo et salus, qui socrum beáti Petri Apóstoli tui fébribus magnis deténtam, piae rogatiónis intúitu perfécte sanásti: sancti ✠ ficáre, et bene ✠ dícere dignéris creatúram hanc aquae in tuo sanctíssimo nómine, et Confessóris tui Raymúndi, quem, spreto saéculo, ad almae Genitrícis Vírginis Maríaé religiónem vocáre dignátus es, concéde, quaesumus, ejus

In the name of the Father, and of the Son, ✠ and of the Holy Spirit. *R.* Amen.

This sign of the Cross should be traced with the relic or image.
Next the priest says:

Antiphon: May St. Vincent be at our side at the twilight of this life, to lead us on the safe path to Christ.

V. Pray for us, O blessed Vincent.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Prayer

O GOD, whose dispensation it is that a multitude of people be brought to acknowledge thy name through the singular preaching of thy confessor, Vincent; grant, we beseech thee, that we may deserve to have Him as the dispenser of the heavenly reward Whom he announced on earth as the Judge that is to come. Through Christ our Lord. *R.* Amen.

47

Blessing of Water for the Sick
in Honor of St. Raymond Nonnatus

(Reserved to the Order of Our Lady of Ransom)

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, the health and strength of all the faithful, thou didst one time, in view of her devout petition, grant complete recovery to the mother-in-law of the holy apostle, Peter, as she was afflicted with a high fever. May it please thee likewise to sanctify ✠ and bless ✠ this creature of water in thy own most sacred name and in the name of thy confessor, Raymond, whom thou didst call upon to despise the world and to enter the order

gloriosis méritis, et intercessióne; ut, quicúmque fébrium vexatióne gravántur, per hujus lotiónem, aspersionem vel potiónem aquae, a cunctis ánimae et córporis infirmitátibus liberéntur, atque Ecclésiae tuae incólumes repraesentári mereántur, gratiárum tibi actiões in ea júgiter referéntes: Qui vivis et regnas in saécula saeculórum. **R̄.** Amen.

Orémus.

Oratio

BÉNE † DIC, Dómine, méritis beáti Raymúndi creatúram hanc aquae, qui glorióso tuo córpore benedixísti aquas Jordánis: et praesta; ut omnes gustántes ex ea, vel eam attingéntes, tam córporis, quam ánimae recípiant sanitátem: Qui vivis et regnas in saécula saeculórum. **R̄.** Amen.

Ant. O Raymúnde, norma mundítiae, puritátis, et continéntiae! Ora Matrem misericórdiae, ut in hac valle misériae nos deféndat a pravo scélere, atque exúti a mortáli córpore perfruámur aetérna réquie.

Orémus.

Oratio

CONCÉDE, quaésumus, omnípotens Deus, ut per virtútem benedictiōnis hujus aquae, et per mérita passiónis Dómini nostri Jesu Christi, per intercessiónem beátae Maríae Vírginis, et beáti Raymúndi, et ómnium Sanctórum, omnes fidéles, qui pie et devóte aquam istam gustáverint, vel attígierint, ánimae et córporis sanitátem váleant recípere, et in tuo sancto servítio permanére. Per eúmdem Christum Dóminum nostrum. **R̄.** Amen.

Orémus.

Oratio

OMNIPOTENS sempitérne Deus, qui dedísti fámulis tuis in confessióne verae fidei, aetérnae Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem: quaésumus; ut ejúsdem fidei firmitáte, ab ómnibus semper muniámur advérsis. Per Christum Dóminum nostrum. **R̄.** Amen.

of the august Virgin Mary, Mother of God. And grant, we implore thee, that by her glorious merits and intercession all who are suffering from a fever may be delivered from every infirmity of body and soul, whenever they bathe in this water or drink it or are sprinkled with it, and thus deserve to be restored unscathed to thy Church, there to render thee thanksgiving for all time. Thou Who livest and reignest forever and evermore. **R̄.** Amen.

Let us pray.

Prayer

THROUGH the merits of St. Raymond, bless, † O Lord, this creature of water, as thou didst consecrate with thy sacred body the waters of the Jordan, and grant that all who taste of it or touch it may regain health in body and soul. Who livest and reignest for all eternity. **R̄.** Amen.

Antiphon: O Blessed Raymond, model of purity, chastity, continency! Intercede with the Mother of mercy, that she may defend us from evildoing during this vale of misery and, having laid aside this mortal frame, may we come to the joy of eternal rest.

Let us pray.

Prayer

GRANT, we beseech thee, O almighty God, that, by the power of this blessed water, through the meritorious Passion of our Lord Jesus Christ, through the intercession of the Blessed Virgin Mary, St. Raymond, and all the saints, all of the faithful who reverently and devoutly drink of this water or touch it may regain health in body and spirit and may persevere in thy holy service. Through the selfsame Christ our Lord. **R̄.** Amen.

Let us pray.

Prayer

O ALMIG TY, everlasting God, Who dost assist thy servants in confessing the true faith to acclaim the glory of thy eternal Trinity and to adore thy divine Unity in its majestic power, grant us, through steadfastness in the same faith, constant protection from all adversity. Through Christ our Lord. **R̄.** Amen.

Orémus.

Oratio

CONCEDE nos fámnlos tuos, quaésumus, Dómine Deus, perpétua mentis et córporis sanitate gaudére: et gloriósa beátae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Christum Dóminum nostrum. *R̄. Amen.*

Orémus.

Oratio

DEUS, qui in liberándis fidélibus tuis ab impiórum captivitate beátum Raymúndum Confessórem tuum mirábilem effecísti: ejus nobis intercessióne concéde; ut a peccatórum vínculis absoluti, quae tibi sunt plácita, líberis méntibus exsequámur. Per Christum Dóminum nostrum. *R̄. Amen.*

Benedictio Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti, descéndat super has aquas, et máneat semper. *R̄. Amen.*

Et aspergatur aqua benedicta.

48

Benedictio Candelarum in Honorem
S. Raymundi Nonnati
quae praesertim pro felici partu accendi solent
(Propria ejusdem Ordinis)

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spíritu tuo.

Orémus.

Oratio

DOMINE Jesu Chríste, Fili Dei vivi, aetérnae vitae lumen, qui candelárum usus ad repelléndas ténebras tribuísti: béne † dic candélas istas méritis beáti Raymúndi Confessóris supplicatióibus nostris inclinátus, et infúnde eis per virtútem

Let us pray.

Prayer

GRANT us, thy servants, O Lord God, we implore, the joy of continual health in body and mind, and by the glorious intercession of the Blessed Mary ever Virgin, free us from present sadness, and establish us in everlasting gladness. Through Christ our Lord. **R.** Amen.

Let us pray.

Prayer

O GOD, Who didst onetime endow Blessed Raymond, thy confessor, with wondrous powers in delivering thy faithful from captivity under impious men; grant us by his intercession, that, absolved from the bonds of our sins, we may accomplish with tranquillity of spirit those things that are pleasing to thee. Through Christ our Lord. **R.** Amen.

May the blessing of almighty God, Father, Son, **+** and Holy Spirit come upon this water and remain for all time. **R.** Amen.

It is sprinkled with holy water.

48

Blessing of Candles

in Honor of St. Raymond Nonnatus

(meant especially to be lit for a safe delivery)

(Reserved to the same Order)

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O LORD Jesus Christ, Son of the living God, Light of life everlasting, thou didst give us candles for use in dispelling the gloom. Wherefore, at our humble bidding, may it please thee to bless **+** these candles through the merits of Blessed Raymond,

sanctae Crucis tuam bene † dictionem caelestem, talémque benedictionem signáculo sanctae Crn † cis accípiant; ut, quibuscúmque locis accénsae, sive pósitae fúerint, discédant príncipes tenebrárum, et contremíscant, et fúgiant pávidi cum ómnibus mínistris suis ab habitatióibus illis, nec praesúmant ámplius inquietáre, nec molestáre serviétes tibi omnipoténti Deo: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

Dicto Orémus, adduntur tres Orationes, Omnipotens, Concéde, Deus, qui in liberándis, ut inpraecedenti benedictione aquae, pag. 388, 390. Deinde dicitur:

Benedictio Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti, descéndat super has candélas, et máneat semper. Amen.

Et aspergantur aqua benedicta.

49

Benedictio Olei in Honorem S. Serapionis Mart.

(Propria ejusdem Ordinis)

Ps̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Ps̄. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

OMNIPOTENS sempitérne Deus, totíus humáni géneris pbármacum et levámen: sancti † ficáre dignéris ólei creatúr- am hanc, quam bene † dícimus in nómine tuo, strenuíque tui athlétae Serapiónis almi; ut ulcéríbus, fractúrís atque omnígeni dolóris gravámine decumbéntes, hoc sancto óleo perúnti, ejus qui in cruciátu tot fuit truces perpéssus dolóres, interveniéntibus précibus et juvámíne, temporálem séntiant opem, et salútem adipiscántur aetérnam. Per Christum Dóminum nostrum. *R̄.* Amen.

Ant. Serápíon, athléta nóbilis, Mariánae milítiae sígnifer, Vír-

thy confessor. By the power of the holy Cross, bestow a heavenly ✠ blessing on them. Empowered with the seal of thy holy ✠ Cross, let the spirits of darkness depart trembling and fly in fear from all places where their light shines, and nevermore disturb nor molest those who serve thee, the almighty God, Who livest and reignest for all ages. *Ry.* Amen.

The three orations of the preceding blessing of water O almighty. Grant us, and O God, Who didst are now added, pp. 389, 391, *prefixing them with* Let us pray. *Lastly is said:*

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit come upon these candles and remain for all time. Amen.

They are sprinkled with holy water.

49

Blessing of Oil
in Honor of St. Serapion Martyr
(Reserved to the same Order)

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O ALMIGHTY, everlasting God, the healer and solace of all mankind, may it please thee to sanctify ✠ this creature oil, which we bless ✠ in thy name and in the name of the illustrious and valiant athlete of Christ, Serapion. Let all who are laid low with sores, fractures, or any other painful disease, through the anointing with this holy oil and the help and intercession of the saint who had to endure such intense and excruciating torment at his martyrdom, experience alleviation in this life, and come to possess everlasting health. Through Christ our Lord. *Ry.* Amen.

Antiphon: O blessed Serapion, thou noble warrior and standard-

gini matri diléctus, passióne praeclárus, intercède pro nobis ad Dóminum, qui in tot dolórum strépitu, virtútem tibi cóntulit et constántiam.

Orémus.

Oratio

CORDA nostra tui amóris igne, Jesu Redémptor, inflámma: ut, sicut beátus Serápion pro fidélibus rediméndis actus in crucem te secútus occúbuit; ita pia ejus intercessióne nullis frangámur advérsis, et tuae Crucis semper inhaereámus ampléxibus: Qui vivis et regnas in saécula saeculórum. *Ry.* Amen.

Orémus.

Oratio

MISERÁTOR et miséricors Dómine, béne † dic egrégiis méritis acerbíssimae passiónis neotérici legis grátiae Machabaéi, sancti Serapiónis Mártyris tui, et per virtútem tuae bene† dictionis sanctífica óleum istud: et praesta; ut, quicúmque quovis dolóris gènere vexéntur, et in honórem Mártyris tui devóte sint perúnci, te adjuvánte, córporis nanciscántur solámen, ac mentis medélam, te opitulánte, recípiant, ut tandem réddita sibi sanitáte gratiárum tibi in Ecclésia réferant actiónes. Per Christum Dóminum nostrum. *Ry.* Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii,† et Spíritus Sancti descéndat super hoc óleum, et máneat semper. *Ry.* Amen.

Et aspergatur aqua benedicta.

50

Benedictio Aquae in Honorem S. Alberti Conf.

(Propria Ord. Carmelit. Excalc.)

Sacerdos indutus superpelliceo et stola, vel saltem stola, ministro cum accensa candela comitante, accedens ad locum, ubi Reliquiae

bearer in Mary's legion, beloved of the Virgin Mother, illustrious through thy martyrdom; intercede for us to the Lord, Who made thee strong and unshakable in the crucible of thy sufferings.

Let us pray.

Prayer

O JESUS Redeemer, inflame our hearts with the fire of thy love. And as Blessed Serapion followed thee even to dying on a cross, in order to ransom the faithful, so by his intercession may our determination never be broken by any manner of adversities, and may we ever persevere in embracing thy Cross. Who livest and reignest for all eternity. **R̄.** Amen.

Let us pray.

Prayer

O GOD of mercy and of clemency, through the glorious merits of the bitter suffering of thy martyr, Serapion, one of the Machabees of the New Covenant, do thou bless † this oil, sanctifying it by the power of thy benediction. † And grant that all who are afflicted with any kind of pain, if they are devoutly anointed with this oil in honor of thy martyr, may experience by thy help comfort in body and receive by thy grace healing in spirit, so that, restored finally to good health, they may render thee thanksgiving in thy Church. Through Christ our Lord. **R̄.** Amen.

May the blessing of almighty God, Father, Son, † and Holy Spirit come upon this oil and remain for all time. **R̄.** Amen.

It is sprinkled with holy water.

50

Blessing of Water in Honor of St. Albert the Confessor*

(Reserved to the Order of Discalced Carmelites)

The priest is vested in surplice and stole, or at least with a stole. Accompanied by a server who carries a lighted candle, he goes to the

* St. Albert († 1306) was a Carmelite of Sicily. His aid was invoked by women in peril at childbirth, as well as by persons who were sick with fever.

sancti Alberti sunt repositae, extrahit illas reverenter, et, aqua benedicenda in vase decenti praeparata, dicit:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Sit nomen Dómini benedíctum.

℞. Ex hoc nunc et usque in saeculum.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

DÓMINE Jesu Christe, fidélium ómnium fortitúdo et salus, qui socrum beáti Petri Apóstoli tui fébris magnis deténtam perfécte sanásti, sancti ✠ ficáre et bene ✠ dícere dignéris creatúram hanc aquae: ut, intercedénte beáto Albérto Confessóre tuo, quem, spreto saeculo, ad almae Genitrícis tuae Vírginis Maríae religiónem vocáre dignátus es, quicúmque fébrum vexatióne gravántur, per hujus aquae húmílem sumptiónem a cunctis ánimae et córporis languóribus liberéntur, atque Ecclésiae tuae incólumes repraesentári mereántur, gratiárum tibi actiões in ea júgiter referétes: Qui vivis et regnas in saecula saeculórum.

℞. Amen.

Deinde accipiens reverenter Reliquias, immergit eas in aquam in modum crucis, simul dicens:

BÉNE ✠ DIC, Dómine, méritis sancti Albértil creatúram hanc aquae, qui glorióso tuo córpore benedixísti aquas Jordánis: et praesta; ut omnes gustántes ex ea tam córporis quam ánimae recipiant sanitátem: Qui vivis et regnas in saecula saeculórum.

℞. Amen.

Deinde dicitur:

Ant. O Albérte, norma mundítiae, puritátis et continéntiae, ora

place where the relics of St. Albert are reserved, and reverently exposes them. The water to be blessed is at hand, contained in a fitting vessel. The priest says:

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. May the name of the Lord be blessed.

℞. Henceforth and forever.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O LORD Jesus Christ, health and strength of all the faithful, Who didst restore complete well-being to the mother-in-law of Blessed Peter, the apostle, as she lay afflicted with a high fever, may it please thee to bless † and sanctify † this creature of water. Through the intercession of St. Albert, thy confessor, whom thou didst inspire to forsake the world and to enter the order of thy gracious Mother and Virgin Mary, let all who are suffering from fever be delivered from every illness of body and spirit, as often as they humbly drink of this water, and may it be their good fortune to be restored unscathed to thy Church, there to tender thee an unceasing act of thanksgiving. Who livest and reignest forever and ever. **℞.** Amen.

Then he reverently takes the relics and immerses them in the water in the form of a cross, saying at the same time:

BLESS, † O Lord, this creature of water through the merits of St. Albert, thou Who didst bless the waters of the Jordan through contact with thy sacred body; and let all who drink thereof recover both their corporal and spiritual health. Who livest and reignest for ages and aye. **℞.** Amen.

Next he adds:

Antiphon: O Blessed Albert, model of purity, chastity, continency! Intercede with the Mother of mercy, that she may defend us from wrongdoing during this vale of misery, and

Matrem misericórdiae, ut in hac valle misériae nos deféndat ab omni labe, et, exúto mortáli córpore, perfruámur aetérna réquie.

V. Ora pro nobis, heáte Albérte.

R. Ut digni efficiámur promissionibus Christi.

Orémus.

Oratio

CONCÉDE, quaésumus, omnípotens et miséricors Deus: ut, intercedénte beáto Albérto Confessóre tuo, omnes fidéles, qui pie et devóte aquam istam gustáverint, ánimae et córporis sanitátem recíperere et in tuo sancto servítio permanére váleant. Per Christum Dóminum nostrum. **R.** Amen.

51

Benedictio Aquae in Honorem S. Ignatii Conf.

(Propria Societatis Jesu)

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Sit nomen Dómini benedíctum.

R. Ex hoc nunc, et usque in saéculum.

V. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

DOMINE sancte, Pater omnípotens, aetérne Deus, qui benedictiónis tuae grátiam aegris infundéndo corpóribus, factúram tuam múltiplici pietáte custódis, ad invocatióem nóminis tui benígnus assíste, ut intercedénte beáto Ignátio Confessóre tuo, fámulos tuos ab aegritúdine liberátos et sanitáte donátos, délixtera tua érigas, virtúte confírmes, potestáte tueáris atque Ecclésiae tuae

having laid aside this mortal frame, may we come to the joy of eternal rest.

℣. Pray for us, O Blessed Vincent.

℟. That we may be made worthy of the promises of Christ.

Let us pray.

Prayer

GRANT, we beseech thee, O almighty and merciful God, that, through the intercession of Blessed Albert, thy confessor, all the faithful who piously and devoutly drink of this water may regain health in body and spirit, and may it be their lot to persevere in thy holy service. Through Christ our Lord. **℟.** Amen.

51

Blessing of Water
in Honor of St. Ignatius the Confessor

(Reserved to the Society of Jesus)

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. May the name of the Lord be blessed.

℟. Henceforth and forever.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

O HOLY Lord, Father almighty, eternal God! In pouring forth thy plenteous grace upon our ailing bodies, thou dost encompass thy creature with abounding love. Wherefore, graciously hearken as we call upon thy holy name, and by the intercession of Blessed Ignatius, thy confessor, do thou raise up thy servants—freed from sickness and restored in health—by thy right hand, strengthen them by thy might, protect them by

sanctae **cum** omni prosperitate restituas. Per Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. **Ry.** Amen.

Immergitur in aquam numisma seu Reliquiarium sancti Ignatii, et inunersum tenetur usque ad finem sequentis Orationis:

BÉNE✠ DIC, Dómine, hanc aquam, ut sit remédium salutáre géneri humano, et per intercessiónem beáti Ignátii, cujus numisma (vel reliquiae) in eam immérgitur (immergúntur), praesta; ut, quicumque ex ea sumpserint, córporis sanitátem et ánimae tutelam percípiant. Per Christum Dóminum nostrum. **Ry.** Amen.

Educitur ex aqua numisma seu Reliquiarium.

Orémus.

Oratio

DEUS, qui ad majórem tui nóminis glóriam propagándam, novo per beátum Ignátium subsídio militántem Ecclésiám roborásti: concéde; ut ejus auxilió et imitacióne certátes in terris, coronári cum ipso mereámur in caelis. Per Dóminum. **Ry.** Amen.

52

Benedictio Aquae in Honorem
S. Vincentii a Paulo pro Infirmis

(Propria Congr. Missionis)

(Approbata a S. R. C. die 16 Martii 1882)

V. Adjutórium nostrum in nómine Dómini.

Ry. Qui fecit caelum et terram.

V. Sit nomen Dómini benedíctum.

Ry. Ex hoc nunc et usque in saeculum.

V. Dómine, exáudi oratióne meam.

Ry. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

Ry. Et cum spírítu tuo.

thy power, and give them back in full vigor to thy holy Church. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God eternally. *R.* Amen.

Hereupon one dips a medal or a reliquary of St. Ignatius into the water, and holds it immersed until the following prayer is concluded.

BLESS, †O Lord, this water, that it be a saving remedy for mankind, and grant that, through the intercession of Blessed Ignatius whose medal (or relics) is (are) immersed therein, all who partake of this water may come to possess health of body and protection in soul. Through Christ our Lord. *R.* Amen.

The medal or reliquary is extracted from the water.

Let us pray.

Prayer

O GOD, in order to increase and extend the glory of thy name, thou didst reinforce the Church militant with new reserves by means of Blessed Ignatius. Wherefore, grant that we, who do battle here on earth with his help and after his example, may deserve like him to receive the crown of heaven. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God eternally. *R.* Amen.

52

Blessing of Water for the Sick in
Honor of St. Vincent de Paul

(Reserved to the Congregation of the Missions)

(Approved by the Congregation of Sacred Rites on March 16, 1882)

- V.* Our help is in the name of the Lord.
- R.* Who made heaven and earth.
- V.* May the name of the Lord be blessed.
- R.* Henceforth and forever.
- V.* O Lord, hear my prayer.
- R.* And let my cry come unto thee.
- V.* The Lord be with you.
- R.* And with thy spirit.

Orémus.

Oratio

DÓMINE sancte, Pater omnipotens, aetérne Deus, qui benedictionis tuae grátiam aegris infundéndo corpóribus, factúram tuam múltiplici pietáte custódis, ad invocatiónem sanctíssimi nóminis tui benígnus assiste; ut, intercedénte beáto Vincéntio Confessóre tuo, fámulos tuos ab aegritúdi-
ne liberátos et sanitáte donátos, délixera tua érigas, virtúte confirmes, potestáte tueáris, atque Ecclésiæ tuæ sanctæ cum omni prosperitáte restítuas. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per omnia saécula saeculórum. *R̄.* Amen.

Immergitur in aquam Reliquarium vel numisma S. Vincentii a Paulo, et immersum tenetur usque ad finem sequentis Orationis:

BÉNE ✠ DIC, Dómine, hanc aquam, ut sit remédium salutáre géneri humano, et per intercessiόnem beáti Vincéntii Confessóris tui, cujus reliquiae (*vel numísma*) in eam immergúntur (*immérgitur*), praesta; ut, quicúmque ex ea sumpserint, corpóris sanitátem, et ánimæ tutelám percípiant. Per Christum Dóminum nostrum. *R̄.* Amen.

Educitur ex aqua Reliquarium vel numisma.

Ant. Páuperes Sion saturábo pánibus, sacerdótes ejus índuam salutári, et sancti ejus exsultatióne exsultábunt.

Ps̄. Parásti in dulcédine tua páuperi, Deus.

R̄. Dóminus dabit verbum evangelizántibus virtúte multa.

Orémus.

Oratio

DEUS, qui ad salutem páuperum et cleri disciplínam novam in Ecclésia tua per beátum Vincéntium famíliam congregásti: da, quaésumus; ut eódem nos quoque spírиту fervéntes, et amémus quod amávit, et quod dócuit operémur. Per Christum Dóminum nostrum. *R̄.* Amen.

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God! In pouring forth thy plenteous grace upon our ailing bodies, thou dost encompass thy creature with abounding love. Wherefore, graciously hearken as we call upon thy holy name, and by the intercession of Blessed Vincent, thy confessor, do thou raise up thy servants—freed from sickness and restored in health—by thy right hand, strengthen them by thy might, protect them by thy power, and give them back in full vigor to thy holy Church. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God eternally. *R.* Amen.

Hereupon one dips a medal or a reliquary of St. Ignatius into the water, and holds it immersed until the following prayer is concluded.

BLESS, † O Lord, this water, that it be a saving remedy for mankind, and grant that, through the intercession of Blessed Vincent, thy confessor, whose relics (or medal) are (is) immersed therein, all who partake of this water may come to possess health of body and protection in soul. Through Christ our Lord. *R.* Amen.

The reliquary or medal is extracted from the water.

Antiphon: The poor of Sion I will sate with bread, and I will let my blessing overflow upon her priests, and her saints will exult in jubilation.

V. In thy goodness, O God, thou hast laden the table of the poor.

R. The Lord gives orders to his messengers with great authority.

Let us pray.

Prayer

O GOD, Who hast founded through Blessed Vincent a new community in thy Church to help the poor and to train the clergy, grant, we implore thee, that we may be imbued with this same fervor, so as to love what he loved and to carry out what he inculcated. Through Christ our Lord. *R.* Amen.

BENEDICTIONES APPROBATAE
PRO ALIQUIBUS LOCIS

a Sacerdotibus Apostolicum indultum
habentibus adhibendae

1

Benedictio et Impositio Scapularis
Sancti Michaelis Archangeli

Pro archisodalitio sub hoc titulo in perinsigni ecclesia Sancti Angeli
in Foro Piscium Romae erecto, et pro aliis huiusmodi
sodalitatibus extra Urbem eidem rite aggregatis

Notandum quod benedictio et impositio Scapularis fieri debet a
Sacerdote, qui praestit Consilio directivo, aut ab alio Sacerdote ab eo
legitime delegato.

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo ac stola
alba indutus, dicit:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

OMNIPOTENS sempitérne Deus, qui Ecclésiám tuam contra
diabólicas nequítias per sanctum Michaélem Archángelum
deféndere dignáris: te súpplices exorámus; ut hoc signum ad
excitándam et fovéndam inter fidéles tuos in tantum Patrónum
devotiónem institútum, bene ✠ dicas et sanctí ✠ fices; et iis, qui
illud gestáverint, ejúsdem sancti Archángeli auxílio roborátis,
inimícos ánimae et córporis in vita et in morte superáre concédas.
Per Christum Dóminum nostrum. ℞. Amen.

Aspergit Scapulare aqua benedicta, ac deinde illud imponit, dicens:

BLESSINGS APPROVED FOR CERTAIN PLACES

To be used by priests who have the Apostolic indult

I

Blessing and Investiture With Scapular of
St. Michael the Archangel

For the confraternity established under this title in the illustrious church of Sancti Angeli in Foro Piscium, and for other sodalities of this kind outside of Rome which are properly affiliated to it

Note that the blessing and investiture with the scapular must be done by the priest who acts as moderator of the directive council, or by another priest lawfully delegated by him.

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O ALMIGHTY, everlasting God, Who dost graciously defend thy Church from the wiles of the devil through St. Michael the Archangel, we suppliantly implore thee to bless † and sanctify † this token introduced for arousing and fostering devotion among thy faithful toward this great protector. And do thou grant that all who wear it may be strengthened by the same holy archangel, so as to vanquish the enemies of body and soul, both in this life and at the hour of death. Through Christ our Lord.
Ry. Amen.

He sprinkles the scapular with holy water, and then bestows it, saying:

Accipe, frater (soror), scapuláre sancti Michaélis Archángeli, ut, eo júgiter interveniénte, vitam sanctam dúcere váleas. **R̄.** Amen.

Orémus.

Oratio

PRECES nostras, quaésumus, Dómine, benígnus exáudi et huuc fámulum tuum (hanc fámulam tuam) speciáli patro-
cínio sancti Michaélis Archángeli commíssum (-am) bene ✠
dícere dignéris; ut, per ejus intercessiónem, quámli-
bet offénsam tuam evitándo et impediéndo, in tuo famulátu próp-
riam aliorúm-que sanctificatióem cónsequi mereátur. Per Christum Dóminum
nostrum. **R̄.** Amen.

2

Benedictio et Impositio Scapularis
S. Joseph Sponsi B. M. V.

Pro sodalitate sub ejus titulo canonice erecta in
ecclesia sancti Nicolai civitatis Veronensis

(Approbata a S. R. C. die 23 Aug. 1883)

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo et stola
alba indutus, dicit:

V̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

V̄. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

DÓMINE Jesu Christe, qui fidéles tuos índuis vestiméntis
salútis, et induménto justítiae circúmdas: dignáre, quaésum-
mus, bene ✠ dícere et sancti ✠ ficáre hoc genus vestimentórum
suméndum in honórem et sub protectióne sancti Joseph, tuae
immaculatae et semper Vírginis Genitrícis castíssimi Sponsi et
Ecclésiae Patróni: et praesta, per invocatióem sancti tui nóminis;
ut, qui hoc vestiménto indúti fúerint, ejúsdem beatíssimi Patróni
auxílio suffúlti, vestem nuptiálem caritátis semper hábeant, atque

Receive, brother (sister), the scapular of St. Michael the Archangel, so that by his constant intercession thou mayest be disposed to lead a holy life. *R.* Amen.

Let us pray.

Prayer

WE APPEAL to thy goodness, O Lord, that thou wouldst hear our prayers and graciously bless † this servant (handmaid) of thine, who has been placed under the special patronage of St. Michael the Archangel. Through his intercession may he (she) avoid and guard against whatever is displeasing to thee, and thus merit in serving thee to accomplish his (her) own sanctification and that of others. Through Christ our Lord. *R.* Amen.

2

Blessing and Investiture With Scapular of
St. Joseph, Spouse of Mary

For the sodality canonically erected under this title in
the church of St. Nicholas in the city of Verona

(Approved by the Congregation of Sacred Rites on Aug. 23, 1883)

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O LORD Jesus Christ, Who dost clothe thy faithful with the garment of salvation and dost envelop them in the vesture of righteousness, deign, we beseech thee, to bless † and sanctify † this garment, destined to be worn in honor and under the patronage of St. Joseph, patron of the universal Church and chaste spouse of thine immaculate Mother, ever a Virgin. Grant that, by invoking thy holy name and by the supporting hand of this blessed patron, all who will wear this scapular may be vested in the nuptial garment of charity, and being preserved from he

ab ingruéntibus malis praeserváti, córporis sanitátem et ánimae tutelám percípiant: Qui vivis et regnas cum Deo Patre et Spiritu Sancto in saécula saeculórum. *R̄.* Amen.

Deinde aspergat Scapulare aqua benedicta, et illud imponat novo sodali.

3

Benedictio Cinguli in Honorem
S. Philumenae Virg. et Mart.

Pro sodalitate sub ejus titulo Parisiis canonice erecta
(Approbata a S. R. C. die 20 Dec. 1883)

Sacerdos, superpelliceo et stola rubea indutus, dicit:

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

DÓMINE Jesu Christe, béne † dic, quaésumus, hoc cingulum, et praesta: ut, qui (quae) illud gestáverit, sanctae Philuménae Virginitis et Mártiris protectióne munítus (-a), ab ómnibus perículis deféndi, atque ánimae et córporis sanitátem percípere mereátur: Qui vivis et regnas Deus in saécula saeculórum. *R̄.* Amen.

Et aspergatur aqua benedicta.

4

Benedictio Aquae in Festo Sacr. Lanceae
et Clavorum Domini

(Approbata a S. R. C. pro Archidioecesi Coloniensi)

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

evils which threaten them, may experience health in body and protection in spirit. Thou Who livest and reignest with God the Father and the Holy Spirit for endless ages. *Ry.* Amen.

Then he sprinkles the scapular with holy water and puts it on the new sodalist.

3

Blessing of Cincture in
Honor of St. Philomena, Virgin and Martyr

For the sodality canonically erected under this title in Paris

(Approved by the Congregation of Sacred Rites on Dec. 20, 1883)

The priest, vested in surplice and red stole, says:

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O LORD Jesus Christ, we beseech thee to bless **+** this cincture, and grant that he (she) who wears it may, by the protection of St. Philomena, Virgin and Martyr, be shielded from every danger, and obtain health of body and soul. Who livest and reignest forever. *Ry.* Amen.

It is sprinkled with holy water.

4

Blessing of Water on the Feast of the Sacred Lance
and Nails of Our Lord

(Approved by the Congregation of Sacred Rites for the
Archdiocese of Cologne)

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. The Lord be with you.

Ry. And with thy spirit.

Orémus.

Oratio

DÓMINE Jesu Christe, qui pro salute mundi passus es de corde tuo aquam et sanguinem per lanceam militis emanare: concede propitius; ut praesens aqua hujus sacrae Lanceae tactu bene ✠ dicatur ac sancti ✠ ficetur, ut sit omnibus sumentibus salus animae et corporis, et ubicumque fuerit aspersa, per sanctissimae passionis tuae invocationem omnis infestatio immundi spiritus abigatur infirmitasque procul pellatur, sanitas mentis ac corporis tribuatur per te, Salvator mundi: Qui vivis et regnas Deus per omnia saecula saeculorum. *R̄.* Amen.

Imponitur Reliquia S. Lanceae in aquam dicendo:

In nomine Patris, et Filii, ✠ et Spiritus Sancti. Amen.

Interim cum Reliquia S. Lanceae efformatur crux per aquam.

5

Benedictio Personae in Honorem et cum
Invocatione B. Mariae Virginis
Sub Titulo Auxilium Christianorum

(Approbata a S. R. C. pro Archidioecesi Taurinensi)

Sacerdos superpelliceo ac stola alba indutus dicit:

℣. Adjuvatorum nostrum in nomine Domini.

℞. Qui fecit caelum et terram.

Ave, Maria, etc.

Ant. Sub tuum praesidium confugimus, sancta Dei Genitrix: nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

℣. Maria, Auxilium Christianorum.

℞. Ora pro nobis.

Let us pray.

Prayer

O LORD Jesus Christ, for the world's salvation thou didst suffer that water and blood should flow from thy heart, as it was pierced by the soldier's lance. Hence may it please thee to bless ✠ and sanctify ✠ this water at the touch of the holy lance, so that it may be for all who drink thereof health for body and soul. Through devotion to thy holy Passion, may all influence of the unclean spirit be warded off and sickness driven afar wherever this water is sprinkled, and good health be the portion of thy faithful, through thee, Savior of the world, Who livest and reignest forever and evermore. *R.* Amen.

The relic of the sacred lance is dipped into the water, the while the priest says:

In the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

Lastly the sign of the Cross is traced in the water with the relic of the sacred lance.

5

Blessing of Persons in Honor and
Through the Intercession of Our Lady Help of Christians

*(Approved by the Congregation of Sacred Rites for the
Archdiocese of Turin)*

The priest, vested in surplice and white stole, says:

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

Hail Mary, full of grace, *etc.*

Antiphon: We fly to thy patronage, O holy Mother of God. Despise not our petitions when we are in need, but deliver us from all dangers, O glorious and blessed Virgin.

Ps. Mary, help of Christians.

R. Pray for us.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

OMNIPOTENS sempitérne Deus, qui gloriósae Vírginis Matris Mariáe corpus et ánimam, ut dignum Fílii tui habitáculum éffici mererétur, Spírítu Sancto cooperánte, praeparásti: da, ut, cujus commemoratióne laetámur, ejus pia intercessióne ab instántibus malis et a morte perpétua liberémur. Per eúmdem Christum Dóminum nostrum. ℞. Amen.

Et personam benedicendam aspergat aqua benedicta.

Benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spírítus Sancti, descéndat super te (vos), et máneat semper. ℞. Amen.

6

Benedictio Aquae in Honorem S. Willibrordi Ep.

(Approbata a S. R. C. pro Archidioecesi Coloniensi)

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

Exorcismus aquae

EXORCÍZO te, creatúra aquae, per Deum † vivum, per Deum † verum, per Deum † sanctum, ut fieri váleas remédium salutis ánimae et córporis per eum, qui ventúrus est judicáre vivos et mórtuos et saéculum per ignem. ℞. Amen.

Orémus.

Oratio

BÉNE † DIC, Dómine, banc aquam advérsus humáni géneris inimícum et super eam Spírítum Sanctum tuum mitte, ut

- Ps.** O Lord, hear my prayer.
R. And let my cry come unto thee.
Ps. The Lord be with you.
R. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY and everlasting God, Who through the co-operation of the Holy Spirit didst make ready the body and soul of the glorious virgin and mother Mary to be a fit dwelling for thy Son, grant that we, who revere her memory with joy, may be freed from present ills and from eternal death by her prayers. Through the selfsame Christ our Lord. **R.** Amen.

He sprinkles the person receiving the blessing with holy water.

May the blessing of almighty God, Father, Son, **+** and Holy Spirit descend upon thee (you) and remain for all time. **R.** Amen.

6

Blessing of Water in Honor of St. Willibrord, Bishop*

**(Approved by the Congregation of Sacred Rites for the
Archdiocese of Cologne)**

- Ps.** Our help is in the name of the Lord.
R. Who made heaven and earth.

Exorcism of Water

THOU creature of water, I purge thee of evil by the living **+** God, by the true **+** God, by the holy **+** God, that thou mayest become a saving remedy for body and soul, through Him Who shall come to judge the living and the dead and the world by fire. **R.** Amen.

Let us pray.

Prayer

BLESS, **+** O Lord, this water as a remedy for repulsing the foe of mankind, and send down on it thy Holy Spirit, so

* St. Willibrord († 738) freed a home haunted by an evil spirit through the use of water blessed by him.

armáta caelésti virtúte gravíssimum persecuátur inimícum vel morbum et cunctis suméntibus proficiat ad salútem. Per Christum Dóminum nostrum. *R̄. Amen.*

Orémus

Oratio

BÉNE † DIC, Dómine omnípotens, has aquas, quas ad usum géneris humáni, ad abluéndum ómnium peccatórum crímina praestítisti, ut invocáto super eas nómine sancto tuo, ubicúmque aspérsae fúerint vel potátae, salutáris tui munus inviolábile per has aquas tribuátur, et omne, quod sórdidum est, effugétur, et tuae pietátis beneficio in ómnibus praestétur sánitas córporis et ánimae per eum, qui ventúrus est judicáre vivos et mórtuos et saéculum per ignem. *R̄. Amen.*

Orémus.

Oratio

BÉNE † DIC, Dómine sancte Pater, hanc creatúram aquae, ut sit remédium humáno géneri ad ómnia mala córporis et ánimae tollénda et ómnia nóxia inimíci expellénda, et praesta in ea per invocatiónem sanctíssimi nóminis tui tutelám mentis et córporis. Per Christum Dóminum nostrum. *R̄. Amen.*

Orémus.

Oratio

DEUS, qui in diversárum natiónum pópulis praecláros verae fidei constituísti propagatóres: concéde, quaesumus; ut omnes, qui ad sanctíssimi Doctóris nostri Willibrórdi patrocínia confúgiunt, praeséntis incolumitátis prosperitátisque gáudium et futúrae beatitúdinis glóriam consequántur. Per Dóminum. *R̄. Amen.*

Benedictio Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti, descéndat super hanc aquam, et máneat semper. *R̄. Amen.*

Et aspergatur aqua benedicta.

that empowered by heaven it may drive out both sickness and the worst enemy of all, and be a source of health to all who drink thereof. Through Christ our Lord. **Ry.** Amen.

Let us pray.

Prayer

O LORD Almighty! Bless **+** this water which thou hast granted for mankind's use in washing away all guilt of sin, so that, through invoking upon it thy holy name, it may prove an unailing and divine remedy wherever it is sprinkled or used for drink. Let this water serve to wash away every impurity, and to bestow by thy beneficence health of body and soul upon all who use it, through Him Who shall come to judge the living and the dead and the world by fire. **Ry.** Amen.

Let us pray.

Prayer

O LORD, the Father Almighty! Bless **+** this creature of water that it become a saving means for humankind in removing all evil of body and soul and in expelling all harmful influence of the enemy. And grant that, through invoking thy holy name, we may possess in it a safeguard for our corporal and spiritual well-being. Through Christ our Lord. **Ry.** Amen.

Let us pray.

Prayer

O GOD, Who hast appointed illustrious promoters of the true faith for the various nations; grant, we beseech thee, that all who come seeking the intercession of our holy teacher, St. Willibrord, may experience the joy of good health here on earth and prosperity and the glory of beatitude in the life to come. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forevermore. **Ry.** Amen.

May the blessing of almighty God, Father, Son, **+** and Holy Spirit come upon this water and remain for all time. **Ry.** Amen.

It is sprinkled with holy water.

7

Benedictio Aquae, Salis et Panis
in Honorem S. Huberti Ep.
contra morsum rabidi canis

(Approbata a S. R. C. pro Archidioecesi Coloniensi)

Haec benedictio fieri solet tam pro hominibus quam pro jumentis in Sacello S. Huberti coram Reliquiis ejusdem S. Episcopi.

Petentes benedictionem conferunt "panem et aquam," et Sacerdos, superpelliceo ac stola alba indutus, haec benedicit coram expositis Reliquiis, ut infra sequitur: dein benedicuntur et ipsi petentes, prout etiam inferius sequitur. Tum insinuatur, ut de pane et aqua benedicta sumant per novem dies, ter in die, scilicet mane jejuni, ante prandium et ante coenam; deinde orent singulis his diebus dicendo "semel Credo et novies Pater et Ave," et his novem diebus suscipiant interea Ss. Sacramenta Poenitentiae et Eucharistiae, et singulis annis festum S. Huberti venerentur ut praeceptum, offerant ad altare, osculentur sacras Reliquias, et sic abeant in pace.

Exorcismus aquae

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

EXORCÍZO te, creatúra aquae, in nómine Dei † Patris omnipoténtis, et in nómine Jesu † Christi Fílii ejus, et in nómine Spíritus † Sancti, ut omne virus rabiéi et omnis spíritus immúndus et incúrsio sátanae superétur et expellátur, et ut fias aqua exorcízata ad expelléndam et effugándam rábiem et venénium ejus, et omnem morbum tam hómínium quam pécorum et invídiam malórum spírituum atque omne phantásma inimíci, et ut ipsum virus rabiéi et stabíliter ipsum inimícum eradicáre váleas, per virtútem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos et saéculum per ignem. ℞. Amen.

7

Blessing of Water, Salt, and Bread in
Honor of St. Hubert, Bishop*
as a remedy against the bite of a mad dog

(Approved by the Congregation of Sacred Rites for the
Archdiocese of Cologne)

This blessing is to be employed both for humans as well as for beasts of burden in the Chapel of St. Hubert, in the presence of the relics of this bishop.

All who desire this blessing are to bring the bread and water along with them. The priest, vested in surplice and white stole, blesses these objects before the exposed relics as indicated below. Then he blesses the people themselves as prescribed in what follows. It should be suggested that they partake of the blessed bread and water for nine days, and three times a day, namely, at breakfast and before dinner and supper. In addition they ought to pray the **Creed** once on each of these days and the **Our Father** and **Hail Mary** nine times, receive the sacraments of penance and Eucharist in the course of these nine days, and annually keep St. Hubert's feast as a holyday, offering at the altar, kissing the sacred relics, and thus departing in peace.

Exorcism of Water

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

THOU creature of water, I purge thee of evil in the name of God † the Father almighty, in the name of Jesus † Christ, His Son, and in the name of the Holy † Spirit, so that all poison of rabies and every unclean spirit and all influence of Satan may be overcome and driven out. Mayest thou be water purified to expel and banish afar rabies and its poison, as well as all sickness in men or beasts, the envy of wicked spirits, and likewise every delusion of the foe. Be thou endowed to root out the virus of rabies, and above all the evil one himself once and for all, through the power of our Lord, Jesus Christ, Who shall come to judge the living and the dead and the world by fire. **Ry.** Amen.

* St. Hubert of Lüttich († 727).

Exorcismus salis

EXORCÍZO te, creatúra salis, per Deum † vivum, per Deum † verum, per Deum † sanctum, per Deum totíus creatúrae, ut efficiáris sal exorcizátum ad evacuándam et expelléndam rábiem et omne virus ejus, inimicúmque et omnem virtútem ejus atque étiam omnem morbum tam hóminum quam pécorum, quae necessitatibus humánis dignátus es donáre, ut possint salva ad usus necessarios proficere, et hómines salváti mente et córpore cóngruam tibi exhíbeant servitútem per virtútem Dómini nostri Jesu Christi, per quem creáta sunt ómnia et perficiúntur univérsa: Qui ventúrus est judicáre vivos et mórtuos et saeculum per ignem. **R̄.** Amen.

Benedictio panis

Orémus.

Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, bene † dícere dignéris hunc panem tua sancta spirituáli benedictione, ut sit ómnibus suméntibus salus mentis et córporis, atque contra omnes morbos et univérsas inimicórum insídias tutámen. Per Dóminum nostrum Jesum Christum, panem vivum, qui de caelo descéndit, et dat vitam et salútem mundo: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saecula saeculórum. **R̄.** Amen.

Aspergatur aqua benedicta: deinde fiat commixtio salis et aquae per modum crucis, dicendo:

Haec commíxtio salis et aquae páriter fiat in nómine Pa † tris, et Fí † lii, et Spíritus † Sancti, ut prosit tam homínibus quam animálibus ad sanitátem.

Vox Dómini super aquas, Deus majestátis intónuit, Dóminus super aquas multas; hómines et juménta salvábis, Dómine, quem-

Exorcism of Salt

THOU creature of salt, I purge thee of evil by the living † God, by the true † God, by the holy † God, by the God of all creatures. Be thou a purified salt to cast out and banish rabies and every last trace of its infection, along with the evil foe and all his power. Be thou a purified salt to cure sickness in men and in the beasts thou hast deigned to give for his needs, so that these animals may be spared for their proper use, and that men, likewise protected from illness, may render thee a fitting service with body and soul, through the power of our Lord, Jesus Christ, by Whom all things were created and through Whom all will be brought to completion, Who shall come to judge the living and the dead and the world by fire. *R.* Amen.

Blessing of Bread

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God! May it please thee to bless † this bread with thy sacred benediction from on high, and let it become for all who partake of it a help for body and soul, as well as a safeguard against all manner of illness and onslaught of our enemies. Through our Lord, Jesus Christ, the living Bread which came down from heaven and gives life and salvation to the world. Who liveth and reigneth with thee in unity of the Holy Spirit, God, for ages without end. *R.* Amen.

It is sprinkled with holy water, and afterward the salt is mixed with the water in the form of a cross, while the priest says:

May this salt and water be mixed together, in the name of the Father, † and of the Son, † and of the Holy † Spirit, so that it be a healthful remedy both for men and beasts.

The voice of the Lord booms over the waters, the God of majesty hath thundered, the Lord rules over tempestuous waters. Thou dost save men and beasts, O Lord, because thy mercy is

ádmódu*m* multiplicásti misericórdiam tuam, Deus: áperis tu manum tuam, et imple*s* omne á*n*imal benedictió*n*e.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DEUS invisibilis et insuperábilis impérii Rex, imménsam pietátem et misericórdiam tuam per sanctum et treméndum nomen Fílii tui súppl*ic*es deprecámur, ut super has creatúras panis et aquae bene **+** dictionem tuam per poténtiam invisibilis operatió*n*is infúndas, et hóm*in*es páriter et juménta, quae in usum et cómmodum hóm*in*um cóndere dignátus es, cum ex eísdem accéperint vel gustáverint, haec bene **+** díctio et sancti **+** ficatio salvet, et a rábie et ab omni noxa et incúrsu malí*g*no, te protegénte, custódiat. Per eúmdem Christum Dóminum nostrum. ℞. Amen.

Orémus.

Oratio

PRAESTA, Dómine, bene **+** dictionem copiósam super has creatúras panis et aquae, ut fiant salúbre remédium tum homínibus tum béstiis advérsus rábiem omnésque malí*g*ni hostis insídias, et laesis ad recuperatió*n*em sanitátis, íntegris vero sanísque ad conservatió*n*em poténter et efficáciter profíciant. Per Christum Dóminum nostrum. ℞. Amen.

Orémus.

Oratio

DÓMINE Deus, Pater omnípotens, per quem disponúntur ómnia, quae ad usum vitae possidémus, béne **+** dic étiam has creatúras panis et aquae ad effugándum inimícum arcendámque rábiem ab homínibus vel juméntis, et per virtútem gloriosísimi nóminis Jesu Christi Fílii tui, quod cunctis malí*g*nis spírítibus est treméndum atque terríbile, hujus panis et aquae usum ómni*bu*s suméntibus salúbrem fac esse medicínam. Per eúmdem Christum Dóminum nostrum. ℞. Amen.

dealt out with prodigality. When thou dost open thy hand, every living creature is filled with thy blessing.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, the invisible and unconquerable King of the world, in the holy and awesome name of thy Son, we suppliantly beseech thee to bestow in the might of thy hidden operation, thy blessing † upon these creatures of bread and water. Let men as well as the beasts, which thou wast good enough to create for the service and convenience of humankind, be preserved in health through this blessing † and sanctification, † as often as they receive and partake thereof, and under thy protecting hand be safeguarded from rabies and from all manner of injury. Through the selfsame Christ our Lord. **R.** Amen.

Let us pray.

Prayer

BESTOW, O Lord, blessing † in abundance upon these creatures of bread and water, so that they become an efficacious remedy for men and beasts against rabies and all kind of assaults of the evil spirit. If they are afflicted, let them recover by the use of these blessed objects, and if they are strong and well, let their well-being be mightily and effectively furthered. Through Christ our Lord. **R.** Amen.

Let us pray.

Prayer

O LORD God, almighty Father, Who dost order all things that we possess for life's needs, do thou also bless † these creatures of bread and water as a means for expelling the devil and warding off rabies from men and beasts. And by the power of the glorious name of our Lord, Jesus Christ, before Whom all evil spirits tremble in awe, grant that the use of this bread and water may prove a healing medicine to all who partake thereof. Through the selfsame Christ our Lord. **R.** Amen.

Orémus.

Oratio

DEUS, qui labóribus hóminum étiam ex mutis animálibus solátia praeuísti: súplices te rogámus; ut, sine quibus non álitur humána condítio, nostris fácias úsibus non períre. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, qui beáti et gloriósi Confessoris Hubérti Pontíficis et Patróni nostri méritis diuersos saepe languóres morbósque depulísti: concéde propítius; ut cuncti, qui ejus implórant auxiliúm, ab infestatióne daémonum, a subitánea et improvísá morte, a rábie et ab omni malo ac perículo ánimae et córporis júgiter liberéntur. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

AVÉRTE, quaésumus, Dómine, a fidélibus tuis cunctos miserátus erróres, et saeuiéntis morbi (rabiéi) qui grassátur in animália, depélle perníciam, ut, quos suo mérito flagéllas dévios, foveas tua miseratióne compúnctos. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Deinde benedictio super hominem pronuntiatur. (Si plures sint, omnia dicuntur numero plurali). Sacerdos versus hominem genuflexus dicit:

Pro uno vel una

Ps̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Ps̄. Salvum (-am) fac servum tuum (ancíllam tuam).

R̄. Deus meus, sperántem in te.

Pro pluribus

Ps̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Ps̄. Salvos (-as) fac servos tuos (ancíllas tuas).

R̄. Deus meus, sperántes in te.

Let us pray.

Prayer

O GOD, Who hast provided help and solace to man in his necessities, even by supplying him with dumb beasts, humbly we pray thee not to deprive us of the use of these animals, without which we could not subsist. Through Christ our Lord. *R̄*. Amen.

Let us pray.

Prayer

O ALMIGHTY and everlasting God! Through the merits of the holy and illustrious confessor and bishop, St. Hubert, our patron, thou hast again and again warded off all manner of suffering and illness. Do thou mercifully grant that all who implore his aid may at all times be delivered from the molestation of demons, from a sudden and unprovided death, from rabies, and from every evil and peril to body or soul. Through Christ our Lord. *R̄*. Amen.

Let us pray.

Prayer

WE BESEECH thee, O Lord, mercifully turn away from thy faithful all kind of misfortune, and drive out the horrible pestilence of rabies which afflicts the animals. And as thou dost justly chastise us for our sins, so mayest thou deal mercifully with us as we now are filled with compunction for them. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the Holy Spirit, God, for all eternity. *R̄*. Amen.

Next the people themselves are blessed (if more than one, the forms are changed into the plural). As the person kneels before him, the priest says:

Ps̄. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

Ps̄. Save thy servant (handmaid).

R̄. Who places his (her) trust in thee, my God.

℣. Mitte ei auxiliū de sancto.

℞. Et de Sion tuere eum (eam).

℣. Dómine, exáudi oratió-
em meam.

℞. Et clamor meus ad te
véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, infirmitátis humánae
praesídium, auxilií tui
super hunc fámulum tuum
(hanc fámulam tuam) osténde
virtútem, ut, ope misericórdiae
tuae adjútus (-a), Ecclésiae tuae
sanus (-a) et a rábie incólumis
repraesentári mereátur. Per
Christum Dóminum nostrum.
℞. Amen.

℣. Amávit eum Dóminus et ornávit eum.

℞. Stola[m] glóri[ae] índuit eum.

Orémus.

Oratio

DEUS, qui ánima[e] sancti Hubérti Confessóris tui atque
Pontíficis perénnem glóriam contulísti: concéde propítius;
ut cuncti, qui ipsíus implórant auxiliū, petitiónis suae salutárem
consequántur efféctum. Per Christum Dóminum nostrum. ℞.
Amen.

*Mox imponatur stola capiti ipsius hominis; si sint plures, binis et
binis imponatur.*

Per intercessiónem sancti Hubérti Pontíficis et Patróni nostri
líberet te (vos) Deus a rábie et ab omni malo córporis et ánima[e],

℣. Mitte eis auxiliū de
sancto.

℞. Et de Sion tuere eos
(eos).

℣. Dómine, exáudi oratió-
em meam.

℞. Et clamor meus ad te
véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, infirmitátis bumánae
praesídium, auxilií tui
super hos fámulos tuos (has fá-
mulas tuas) osténde virtútem,
ut, ope misericórdiae tuae ad-
júti (-ae), Ecclésiae tuae sani
(-ae) et a rábie incólumes
repraesentári mereántur. Per
Christum Dóminum nostrum.
℞. Amen.

℣. Send him (her) aid from on high.

℞. And from Sion watch over him (her).

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O GOD, the only help for human infirmity, show forth the power of thine aid upon this servant (handmaid) of thine, that, assisted by an act of thy mercy, he (she) may deserve to be restored unto thy Church in perfect health, unscathed by the disease of rabies. Through Christ our Lord. ℞. Amen.

℣. The Lord hath held him dear and in great honor.

℞. He hath clothed him in the vesture of glory.

Let us pray.

Prayer

O GOD, Who hast taken into everlasting glory the soul of St. Hubert, thy confessor and bishop, graciously grant that all who implore his help may obtain the answer to their prayers. Through Christ our Lord. ℞. Amen.

Hereupon the priest places the stole on the head of the person; if there are many he takes them two by two.

Through the intercession of St. Hubert, our patron and bishop, may God deliver thee (you) from the affliction of rabies and

et perdúcat te (vos) in vitam aetérnam. In nómine Patris, et Fílii, † et Spíritus Sancti. *R̄.* Amen.

**Formula inscribendi in album confraternitatis
S. Huberti Patroni
si quis velit inscribi, quod tamen necesse non est.**

Ante inscriptionem Sacerdos stola indutus dicit:

Ÿ. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Orémus.

Oratio

ACTIÓNES nostras, quaesumus, Dómine, aspirádo praéveni et adjuvádo proséquere, ut cuncta nostra orátio et operátio a te semper incípiat, et per te coepta finiátur. Per Christum Dóminum nostrum. *R̄.* Amen.

Post inscriptionem Sacerdos dicit:

Orémus.

Oratio

OMNÍPOT NS sempitérne Deus, qui beáti et gloriósi Confessoris Hubéрти Pontíficis et Patróni nostri méritis diversos saepe languóres morbósque depulísti: concéde propítius; ut cuncti, qui ejus implórant auxiliúm, ab infestatione, daémonum, a subitánea et improvísá morte, a rábie et ab omni malo ac perículo ánimae et córporis júgiter liberéntur. Per Christum Dóminum nostrum. *R̄.* Amen.

ORADIÓSA lampas supra candelábrum pósita, o méritis praecipuis ínclyte Hubérte! per tua suffrágia, languéntium suscípiens vota, confer cunctis tibi devótis vitae subsídia, et per tua mérita evádere váleant insánias, morbos et cuncta perícula ánimae et córporis. *R̄.* Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti, descéndat super te (vos), et máneat semper. *R̄.* Amen.

from every evil in body or soul, and lead thee (you) unto life everlasting. In the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

Form of Inscription

in the register of the confraternity of the holy patron, St. Hubert, if one wishes to be inscribed, although it is not necessary.

Before making the inscription, the priest, vested in stole, says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Let us pray.

Prayer

WE BESEECH thee, Lord, inspire and guide our works in their beginning, and accompany them unto fruition, that our every prayer and work may ever begin with thee, and through thee be accomplished. Through Christ our Lord. *R.* Amen.

After the inscription the priest adds:

Let us pray.

Prayer

O ALMIGHTY and everlasting God! Through the merits of the holy and illustrious confessor and bishop, St. Hubert, our patron, thou hast again and again warded off all manner of suffering and illness. Do thou mercifully grant that all who implore his aid may at all times be delivered from the molestation of demons, from a sudden and unprovided death, from rabies, and from every evil and peril to body or soul. Through Christ our Lord. *R.* Amen.

O RADIANT light placed upon a candlestick, O Blessed Hubert, illustrious in thy singular endowments! Hear the prayers of the suffering, bestow assistance in life's needs to all who have devotion to thee, and by thy merits may they deserve to escape sickness and disease and all manner of peril to body and soul. *R.* Amen.

May the blessing of almighty God, Father, Son, † and Holy Spirit, come upon thee (you), and remain for all time. *R.* Amen.

Benedictio Panis et Aquae in
Honorem S. Machuti Ep.

(Approbata a S. R. C. pr Diocesi Buscoducensi)

- V. Adjutórium nostrum in nómine Dómini.
 R. Qui fecit caelum et terram.
 V. Sit nomen Dómini benedíctum.
 R. Ex hoc nunc et usque in saéculum.
 V. Dómine, exáudi orationem meam.
 R. Et clamor meus ad te véniat.
 V. Dóminus vobíscum. R. Et cum spírítu tuo.

Orémns.

Oratio

OMNÍPOTENS sempitérne Deus, qui solo verbo omnia creásti,
 et per Fílium tuum hóminem pérditum redemísti, ac Spírítu-
 tum Sanctum tuum fidélium córdibus infudísti, sanctaéque Trini-
 tátis fidem per Apóstolos tuos eorúmque successóres in toto mundo
 praedicáre fecísti, pro cuius fidei propagatióne gloriósus Conféssor
 tuns Machútus plúrimos sustínuit labóres, quos tibi gratos fuisse
 multis miráculis declaráre dignátus es; fámulos tuos ad ejus
 patrocínia fugiéntes cleménte exáudi, et hanc creatúram panis
 et aquae caelésti bene **†** dictione sanctífica, tuámque virtútem
 désuper infúnde: et praesta; ut, qui fide íntegra illis usi fúerint,
 ab omni illusióne diabólica et univérsis malis, languóribus et
 infirmitátibus, ejus intercessióne liberéntur, et in sanctis tuis, per
 quos mirábília operáris, majestátem tuam colláudent, et in Ec-
 clésia tua gratiárum tibi réferant actiões. Per eúndem Christum
 Dóminum nostrum. R. Amen.

8

Blessing of Bread and Water in Honor of
St. Machutus, Bishop

(Approved by the Congregation of Sacred Rites for the
Diocese of 's-Hertogenbosch*)

- Ps.** Our help is in the name of the Lord.
R. Who made heaven and earth.
Ps. May the name of the Lord be blessed.
R. Henceforth and forever.
Ps. O Lord, hear my prayer.
R. And let my cry come unto thee.
Ps. The Lord be with you. **R.** And with thy spirit.

Let us pray.

Prayer

O ALMIGHTY and everlasting God, Who by thy word alone didst create all things, Who through thy Son didst redeem fallen man, Who didst pour forth thy Holy Spirit into the hearts of thy faithful, and Who didst cause faith in the Blessed Trinity to be preached throughout the world by thine apostles and their successors! It was for the propagation of this faith that thy glorious confessor, Machutus, endured many trials, for which thou didst deign to manifest thy pleasure by working numerous miracles. Do thou in thy clemency hear thy servants who place their refuge in him, and sanctify these creatures of bread and water with a blessing † from above, endowing them with thy power. And grant that, whosoever will make use of them with complete faith, may through his intercession be delivered from every diabolical deceit, as well as from all manner of evil, sickness, and infirmity; and in thy saints, through whom thou dost work such great wonders, let them give praise to thy majesty and render thee due thanks in thy sight of thy congregation. Through the selfsame Christ our Lord. **R.** Amen.

*In Holland.

Benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti descéndat super hanc substántiam panis et aquae, ut ad effugándos daémones, morbósque pelléndos, divínae grátiae sumat efféctum, sitque ómnibus eam suméntibus adjutórium et remédiu. *R̄y.* Amen.

Orémus.

Oratio

DEUS, cujus Unigénitus Jesus Christus Dóminus noster Apóstolis suis dixit: Qui credit in me, ópera, quae ego fácio, et ipse fáciat, et majóra horum fáciat; quique beátum Machútum Confessórem tuum atque Pontíficem dono curatiónis mirábíliter ornásti: quaésumus; ut ipsíus deprecatióne haec múnera suscípias, eísque uténtibus salutária esse concédas. Per eúmdem Christum Dóminum nostrum. *R̄y.* Amen.

Per mérita sancti Machúti benedicántur haec múnera in nómine Patris, et Fílii, † et Spíritus Sancti. *R̄y.* Amen.

Crux in hac Oratione praesignata fieri debet cum Reliquia vel Imagine S. Machuti.

9

Benedictio Panis et Aquae in Honorem
S. Adelhaidis Virg.

(Approbata a S. R. C. pro Archidioecesi Coloniensi)

V̄. Adjutórium nostrum in nómine Dómini.

R̄y. Qui fecit caelum et terram.

V̄. Sit nomen Dómini benedíctum.

R̄y. Ex hoc nunc et usque in saéculum.

May the blessing of almighty God, Father, Son, † and Holy Spirit come upon this substance of bread and water, so that it may be endowed with divine power to drive away evil spirits and be a help and a remedy to all who partake thereof. *R.* Amen.

Let us pray.

Prayer

O GOD, Whose Sole-Begotten Son, our Lord, Jesus Christ, has said to His apostles: "He that believeth in me, the works that I do, he also shall do, and greater than these shall he do";* Who didst in wondrous wise endow St. Machutus, thy confessor and bishop with the gift of working cures, we pray that thou wouldst accept these offerings through his intercession, and grant that they may be most salutary to all who partake of them. Through the selfsame Christ our Lord. *R.* Amen.

Through the merits of St. Machutus may these gifts be blessed, in the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

The sign of the Cross prescribed in the foregoing prayer should be traced with a relic or an image of St. Machutus.

9

Blessing of Bread and Water in Honor
of St. Adelheid, Virgin**

*(Approved by the Congregation of Sacred Rites for the
Archdiocese of Cologne)*

- V.* Our help is in the name of the Lord.
R. Who made heaven and earth.
V. May the name of the Lord be blessed.
R. Henceforth and forever.

* John 14:12.

** St. Adelheid († 1015) was abbess of Villich near Bonn. This blessing has its origin in the legend that St. Adelheid caused a fountain of water to spring up in the arid region thereabout. This miraculous fountain was credited especially with the power of curing fever.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

FIDÉLIUM Deus ómnium fortitúdo, et salus, qui socrum beáti Petri Apóstoli tui magnis fébribus deténtam, pio motus rogatiónis afféctu sanásti: sanctí **†** fica et béne **†** dic creatúras has panis et aquae tuo sanctíssimo nómine, et méritis sanctae Adelháidis Vírginis, quam, spreto saéculo, servítio tuo glorióse mancipáre dignátus es: praesta, ejúsdem intercedéntibus méritis, ut quicúmque morbórum vexatióibus gravántur, per hujus panis et aquae sumptiónem húmílem a cunctis ánimae et córporis languóribus liberéntur, atque incólumes Ecclésiæ tuae repraesentári mereántur, ut gratiárum in ea tibi júgiter réferant actiões: Qui vivis et regnas in saécula saeculórum. **℞.** Amen.

Orémus.

Oratio

BÉNE **†** DIC, Dómine, méritis sanctae Adelháidis creatúras has panis et aquae, qui glorióso córpore tuo benedixísti aquas Jordánis et panes in desérto, ac praesta, ut omnes gustántes ex eis tam córporis quam ánimae recípiant sanitátem: Qui vivis et regnas in saécula saeculórum. **℞.** Amen.

℣. Oro pro nobis, sancta Adelháidis.

℞. Ut digni efficiámur promissiónibus Christi.

Orémus.

Oratio

CONCÉDE, quaésumus, omnípotens et miséricors Deus, ut per virtútem benedictiónis hujus aquae et panis, et per méritum passiónis Dómini nostri Jesu Christi et per intercessiónem beátae Vírginis Mariæ ac sanctae Adelháidis et ómnium Sanctórum, omnes fidéles, qui pie ac devóte aquam istam gustá-

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O GOD, the strength and salvation of all the faithful! Being touched by her fervent petition, thou didst cure the mother-in-law of Blessed Peter, the apostle, as she lay afflicted with a high fever. Do thou likewise sanctify † and bless † these creatures of bread and water through the power of thy holy name and through the merits of St. Adelheid, the virgin, whom thou didst deign, through her renunciation of the world, to free for thy glorious service. And grant by her intercession that all who suffer the pains of illness may be delivered from every affliction in body or spirit, so often as they humbly partake of this bread and water, and thus deserve to be restored fully recovered in the sight of thy congregation, there to render thee an unceasing act of thanksgiving. Who livest and reignest forever and evermore. ℞. Amen.

Let us pray.

Prayer

THROUGH the merits of St. Adelheid, bless, † O Lord, these creatures of bread and water, as thou didst bless bread in the desert and also the waters of the Jordan by contact with thy glorious body. And grant that all who partake thereof may obtain health both in body and soul. Who livest and reignest throughout the ages. ℞. Amen.

℣. Pray for us, St. Adelheid.

℞. That we may be made worthy of the promises of Christ.

Let us pray.

Prayer

GRANT, we beseech thee, O almighty and merciful God, that, by the power of this blessed bread and water, through the meritorious Passion of our Lord Jesus Christ, through the intercession of the Blessed Virgin Mary, St. Adelheid, and all the saints, all of the faithful who reverently and devoutly drink of this water may regain health in body and spirit and may ever

verint, ánimae et córporis sanitátem recíperé váleant, ac in tuo servítio semper permanére. Per eúndem Dóminum. **R̄.** Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, **+** et Spíritus Sancti, descéndat super hanc aquam, et máneat semper. **R̄.** Amen.

Et aspergatur aqua benedicta.

persevere in thy holy service. Through the selfsame Christ our Lord. **R̄.** Amen.

May the blessing of almighty God, Father, Son, **+** and Holy Spirit come upon this water and remain for all time. **R̄.** Amen.

It is sprinkled with holy water.

LITANIES

LITANIAE SANCTISSIMI NOMINIS JESU

K YRIE, eléison.	Jesu obedientissime, miserére.
Christe, eléison.	Jesu, mitis et húmilis corde,
Kýrie, eléison.	miserére.
Jesu, audi nos.	Jesu, amátor castitátis,
Jesu, exáudi nos.	miserére.
Pater de caelis, Deus,	Jesu, amátor noster, miserére.
miserére nobis.	Jesu, Deus pacis, miserére.
Fili, Redémptor mundi, Deus,	Jesu, auctor vitae, miserére.
miserére.	Jesu, exémpLAR virtútum,
Spíritus Sancte, Deus,	miserére.
miserére.	Jesu, zelátor animárum,
Sancta Trínitas, unus Deus,	miserére.
miserére.	Jesu, Deus noster, miserére.
Jesu, Fili Dei vivi, miserére.	Jesu, refúgium nostrum,
Jesu, splendor Patris, miserére.	miserére.
Jesu, candor lucis aetérnae,	Jesu, pater páuperum,
miserére.	miserére.
Jesu, rex glóriæ, miserére.	Jesu, thesáure fidélium,
Jesu, sol justítiae, miserére.	miserére.
Jesu, Fili Mariæ Vírginis,	Jesu, bone pastor, miserére.
miserére.	Jesu, lux vera, miserére.
Jesu amábilis, miserére.	Jesu, sapiéntia aetérna,
Jesu admirábilis, miserére.	miserére.
Jesu, Deus fortis, miserére.	Jesu, bónitas infínita, miserére.
Jesu, pater futúri saéculi,	Jesu, via et vita nostra,
miserére.	miserére.
Jesu, magni consílii ángele,	Jesu, gáudium Angelórum,
miserére.	miserére.
Jesu potentissime, miserére.	Jesu, rex Patriarchárum,
Jesu patientissime, miserére.	miserére.

LITANIES

LITANY OF THE HOLY NAME OF JESUS

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God the Father of heaven, have
mercy on us.*
God the Son, Redeemer of the
world,
God the Holy Spirit,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of eternal
light,
Jesus, king of glory,
Jesus, sun of justice,
Jesus, Son of the Virgin
Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, God of power,
Jesus, father of the world to
come,

Jesus, the angel of great
counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of
heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, author of life,
Jesus, model of virtue,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,
Jesus, father of the poor,
Jesus, treasure of the faithful,
Jesus, good shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, our way and our life,
Jesus, joy of angels,
Jesus, king of patriarchs,

* After each invocation: "Have mercy on us."

Jesus, master of the apostles,
Jesus, teacher of the evangelists,

Jesus, strength of martyrs,
Jesus, light of confessors,
Jesus, purity of virgins,
Jesus, crown of all saints,
Be merciful, spare us, O Jesus.
Be merciful, graciously hear us, O Jesus.

From all evil, deliver us, O Jesus.*

From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of fornication,
From eternal death,
From the neglect of thy inspirations,
Through the mystery of thy holy incarnation,
Through thy nativity,
Through thy infancy,

Through thy truly divine life,
Through thy labors,
Through thine agony and Passion,

Through thy Cross and dereliction,

Through thy sufferings,
Through thy death and burial,
Through thy Resurrection,
Through thine Ascension,

Through thy joys,
Through thy glory,
Lamb of God, Who takest away the sins of the world, spare us, O Jesus.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Jesus.

Lamb of God, Who takest away the sins of the world, have mercy on us, O Jesus.

℣. Jesus, hear us.

℞. Jesus, graciously hear us.

Let us pray.

Prayer

O LORD Jesus Christ, Who hast said: "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you." We beseech thee to attend to our supplications, and to grant us the gift of thy divine charity, that we may ever love thee with our whole heart and word and deed, and never desist from thy praise.

* After each invocation: "Deliver us, O Jesus."

SANCTI Nominis tui, Dómine, timórem páriter et amórem fac nos habére perpétuum: quia numquam tua gubernatióne destituis, quos in soliditate tuae dilectiónis instituis: Qui vivis et regnas in saécula saeculórum. **R.** Amen.

LITANIAE DE SACRO CORDE JESU

K ÝRIE, eléison.	Cor Jesu, fornax ardens
Christe, eléison.	caritátis, miserére.
Kýrie, eléison.	Cor Jesu, justítiae et amóris
Christe, audi nos.	receptáculum, miserére.
Christe, exáudi nos.	Cor Jesu, bonitate et amóre
Pater de caelis, Deus,	plenum, miserére.
miserére nobis.	Cor Jesu, virtútum ómnium
Fili, Redemptor mundi,	abýssus, miserére.
Deus, miserére.	Cor Jesu, omni laude dignís-
Spiritus Sancte, Deus, miserére.	simum, miserére.
Sancta Trínitas, unus	Cor Jesu, rex et centrum óm-
Deus, miserére.	nium córdium, miserére.
Cor Jesu, Filii Patris	Cor Jesu, in quo sunt omnes
aetérni, miserére.	thesáuri sapiéntiae et scién-
Cor Jesu, in sinu Vírginis Ma-	tiae, miserére.
tris a Spíritu Sancto formá-	Cor Jesu, in quo hábitat omnis
tum, miserére.	plenitúdo divinitátis,
Cor Jesu, Verbo Dei substan-	miserére.
tiáliter unítum, miserére.	Cor Jesu, in quo Pater sibi bene
Cor Jesu, majestátis	complácuit, miserére.
infínitae, miserére.	Cor Jesu, de cujus plenitúdine
Cor Jesu, templum Dei	omnes nos accépi-mus,
sanctum, miserére.	miserére.
Cor Jesu, tabernáculum	Cor Jesu, desidérium cóllium
Altíssimi, miserére.	aeternórum, miserére.
Cor Jesu, domus Dei et porta	Cor Jesu, pátiens et multae
caeli, miserére.	misericórdiae, miserére.

GIVE us, O Lord, a continual love along with a proper fear of thy holy name, for thou dost never cease thy direction over those whom thou hast firmly established in thy love. Who livest and reignest for all eternity. *R.* Amen.

LITANY OF THE SACRED HEART OF JESUS

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God the Father of heaven, have mercy on us.*
 God the Son, Redeemer of the world,
 God the Holy Spirit,
 Holy Trinity, one God,
 Heart of Jesus, Son of the eternal Father,
 Heart of Jesus, formed by the Holy Spirit in the womb of the Virgin Mother,
 Heart of Jesus, substantially united to the Word of God,
 Heart of Jesus, infinite in majesty,
 Heart of Jesus, sacred temple of God,
 Heart of Jesus, tabernacle of the Most High,
 Heart of Jesus, house of God and gate of heaven,

Heart of Jesus, burning furnace of charity,
 Heart of Jesus, abode of justice and love,
 Heart of Jesus, full of goodness and love,
 Heart of Jesus, abyss of all virtues,
 Heart of Jesus, most worthy of all praise,
 Heart of Jesus, king and center of all hearts,
 Heart of Jesus, in Whom are all the treasures of wisdom and knowledge,
 Heart of Jesus, in Whom dwells the fulness of divinity,
 Heart of Jesus, in Whom the Father was well pleased,
 Heart of Jesus, of Whose fulness we have all received,
 Heart of Jesus, desire of the everlasting hills,
 Heart of Jesus, patient and most merciful,

* After each invocation: "Have mercy on us."

Cor Jesu, dives in omnes qui ínvocant te, miserére.	nostra, miserére.
Cor Jesu, fons vitae et sancti- tátis, miserére.	Cor Jesu, pax et reconciliatio nostra, miserére.
Cor Jesu, propitiatio pro peccá- tis nostris, miserére.	Cor Jesu, víctima peccatórum, miserére.
Cor Jesu, saturátum oppróbriis, miserére.	Cor Jesu, salus in te sperán- tium, miserére.
Cor Jesu, attrítum propter scé- lera nostra, miserére.	Cor Jesu, spes in te morién- tium, miserére.
Cor Jesu, usque ad mortem obédiens factum, miserére.	Cor Jesu, delíciae Sanctórum ómnium, miserére.
Cor Jesu, láncea perforátum, miserére.	Agnus Dei, qui tollis peccáta mundi, parce nobis, Dómine.
Cor Jesu, fons totíus consola- tiónis, miserére.	Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.
Cor Jesu, vita et resurréctio	Agnus Dei, qui tollis peccáta mundi, miserére nobis.

Ps. Jesu, mitis et húmilis Corde.

Rp. Fac cor nostrum secúndum Cor tuum.

Orémus.

Oratio

OMNIPOTENS sempitérne Deus, réspice in Cor dilectíssimi
Filií tui, et in laudes et satisfactiónes, quas in nómine pecca-
tórum tibi persólvit, iisque misericórdiam tuam peténtibus tu
véniam concéde placátus, in nómine ejúsdem Filií tui Jesu Christi:
Qui tecum vivit et regnat in saécula saeculórum. **Rp.** Amen.

LITANIAE LAURETANAE B. MARIAE VIRG.

KYRIE, eléison.
Christe, eléison.
Kýrie, eléison.
Christe, audi nos.
Christe, exáudi nos.

Pater de caelis, Deus,
 miserére nobis.
Fili, Redémptor mundi,
 Deus, miserére.

Heart of Jesus, enriching all
 who call upon thee,
 Heart of Jesus, fountain of life
 and holiness,
 Heart of Jesus, atonement for
 our sins,
 Heart of Jesus, loaded down
 with opprobrium,
 Heart of Jesus, bruised for our
 offences,
 Heart of Jesus, obedient unto
 death,
 Heart of Jesus, pierced with a
 lance,
 Heart of Jesus, source of all
 consolation,
 Heart of Jesus, our life and
 resurrection,

Heart of Jesus, our peace and
 reconciliation,
 Heart of Jesus, victim for sin,
 Heart of Jesus, salvation of
 those who trust in thee,
 Heart of Jesus, hope of those
 who die in thee,
 Heart of Jesus, delight of all
 the saints,
 Lamb of God, Who takest
 away the sins of the world,
 spare us, O Lord.
 Lamb of God, Who takest
 away the sins of the world,
 graciously hear us, O Lord.
 Lamb of God, Who takest
 away the sins of the world,
 have mercy on us.

∇. Jesus, meek and humble of heart.

∇. Make our hearts like unto thine.

Let us pray.

Prayer

ALMIGHTY and everlasting God, look upon the heart of thy
 dearly beloved Son, and upon the praise and satisfaction He
 offers thee in the name of sinners and for those who seek thy
 mercy. Be thou appeased, and grant us pardon in the name of
 the selfsame Jesus Christ, thy Son, Who liveth and reigneth
 with thee forever and evermore. **∇.** Amen.

LITANY OF THE BLESSED VIRGIN MARY

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.

God the Father of heaven, have
 mercy on us.
 God the Son, Redeemer of
 the world, have mercy on
 us.

Spíritus Sancte, Deus,		Turris eburnea,	ora.
	miserére.	Domus áurea,	ora.
Sancta Trínitas, unus Deus,		Fóederis arca,	ora.
	miserére.	Jánua caeli,	ora.
Sancta María, ora pro nobis.		Stella matutina,	ora.
Sancta Dei Génitrix,	ora.	Salus infirmórum,	ora.
Sancta Virgo vírginum,	ora.	Refúgium peccatórum,	ora.
Mater Christi,	ora.	Consolátrix afflictórum,	ora.
Mater divínae grátiae,	ora.	Auxílium Christianórum,	ora.
Mater puríssima,	ora.	Regína Angelórum,	ora.
Mater castíssima,	ora.	Regína Patriarchárum,	ora.
Mater invioláta,	ora.	Regína Prophetárum,	ora.
Mater intemeráta,	ora.	Regína Apostolórum,	ora.
Mater amábilis,	ora.	Regína Mártyrum,	ora.
Mater admirábilis,	ora.	Regína Confessórum,	ora.
Mater boni consílii,	ora.	Regína Vírginum,	ora.
Mater Creatóris,	ora.	Regína Sanctórum	
Mater Salvatóris,	ora.	ómnium,	ora.
Virgo prudentíssima,	ora.	Regína sine labe origináli	
Virgo veneránda,	ora.	concépta,	ora.
Virgo praedicánda,	ora.	Regína in caelum assúpta,	
Virgo potens,	ora.		ora.
Virgo clemens,	ora.	Regína sacratíssimi	
Virgo fidélis,	ora.	Rosárii,	ora.
Spéculum justítiae,	ora.	Regína pacis,	ora.
Sedes sapiéntiae,	ora.	Agnus Dei, qui tollis peccáta	
Causa nostrae laetítiae,	ora.	mundi, parce nobis, Dómine.	
Vas spirituále,	ora.	Agnus Dei, qui tollis peccáta	
Vas honorábile,	ora.	mundi, exáudi nos, Dómine.	
Vas insígne devotiónis,	ora.	Agnus Dei, qui tollis peccáta	
Rosa mýstica,	ora.	mundi, miserére nobis.	
Turris Davídica,	ora.		

Pro temporis diversitate haec addi possunt:

God the Holy Spirit, have
mercy on us.

Holy Trinity, one God, have
mercy on us.

Holy Mary, pray for us.*

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,

Mother most admirable,

Mother of good counsel,

Mother of our Creator,

Mother of our Savior,

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Mirror of justice,

Seat of wisdom,

Cause of our joy,

Spiritual vessel,

Vessel of honor,

Singular vessel of devotion,

Mystical rose,

Tower of David,

Tower of ivory,

House of gold,

Ark of the covenant,

Gate of heaven,

Morning star,

Health of the sick,

Refuge of sinners,

Comforter of the afflicted,

Help of Christians,

Queen of angels,

Queen of patriarchs,

Queen of prophets,

Queen of apostles,

Queen of martyrs,

Queen of confessors,

Queen of virgins,

Queen of all saints,

Queen conceived without ori-
ginal sin,

Queen taken into heaven,

Queen of the most holy rosary,

Queen of peace,

Lamb of God, Who takest
away the sins of the world,
spare us, O Lord.

Lamb of God, Who takest
away the sins of the world,
graciously hear us, O Lord.

Lamb of God, Who takest
away the sins of the world,
have mercy on us.

The following prayers are added, in accordance with the season of the church year:

* After each invocation: "Pray for us."

Ab Adventu usque ad Nativitatem Domini:

℣. Angelus Dómini nuntiávit Maríae.

℞. Et concépit de Spíritu Sancto.

Orémus.

Oratio

DEUS, qui de beátae Maríae Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscipere voluísti: praesta supplicibus tuis; ut, qui vere eam Genitricem Dei crédimus, ejus apud te intercessionibus adjuvémur. Per eúndem Christum Dóminum nostrum. ℞. Amen.

A Nativitate Domini usque ad Purificationem B. M. V.:

℣. Post partum, Virgo, invioláta permansísti.

℞. Dei Génitrix, intercède pro nobis.

Orémus.

Oratio

DEUS, qui salutis aetérnae, beátae Maríae virginitáte fecúnda, humano géneri praemia praestitísti: tríbue, quaesumus; ut ipsam pro nobis intercédere sentiámus, per quam meruimus auctórem vitae suscipere, Dóminum nostrum Jesum Christum Fílium tuum. ℞. Amen.

A Purificatione usque ad Pascha et post Tempus Paschale usque ad Adventum Domini:

℣. Ora pro nobis, sancta Dei Génitrix.

℞. Ut digni efficiámur promissionibus Christi.

Orémus.

Oratio

CONCÉDE nos fámulos tuos, quaesumus, Dómine Deus, perpétua mentis et córporis sanitate gaudere: et gloriósa beátae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia et aetérna pérfrui laetítia. Per Christum Dóminum nostrum. ℞. Amen.

Tempore Paschali:

℣. Gaude et laetáre, Virgo María, allelúja.

℞. Quia surréxit Dóminus vere, allelúja.

From the first Sunday in Advent until Christmas:**V.** The angel of the Lord declared unto Mary.**R.** And she conceived of the Holy Spirit.

Let us pray.

Prayer

O GOD! Thou didst will that at the message of the angel thy Word should take flesh in the womb of the Blessed Virgin Mary. So grant that we thy humble suppliants, who believe her to be God's mother indeed, may have her as an advocate at thy heavenly throne. Through the selfsame Christ our Lord. **R.** Amen.

From Christmas until Candlemas:**V.** After childbirth thou didst remain a virgin inviolate.**R.** Mother of God, make intercession for us.

Let us pray.

Prayer

O GOD, Who through the fruitful virginity of Blessed Mary didst ensure eternal salvation to the human race, grant, we pray thee, that we may experience the intercessory power of her through whom we have been privileged to receive the Author of life, Jesus Christ, thy Son, our Lord. **R.** Amen.

From Candlemas until Easter and from the end of Paschaltide until Advent:**V.** Pray for us, God's holy mother.**R.** That we may be made worthy of Christ's promise.

Let us pray.

Prayer

GRANT us, thy servants, O Lord God, we implore, the joy of continual health in body and mind, and by the glorious intercession of the Blessed Mary ever Virgin, free us from present sadness, and establish us in everlasting gladness. Through Christ our Lord. **R.** Amen.

During Paschaltide:**V.** Be glad and be joyful, O Virgin Mary, Alleluia!**R.** For the Lord is risen verily, Alleluia!

Orémus.

Oratio

DEUS, qui per resurrectionem Filii tui Dómini nostri Jesu Christi mundum laetificáre dignátus es: praesta, quaesumus; ut, per ejus Genitricem Vírginem Mariám, perpétuae capiamus gáudia vitae. Per eúndem Christum Dóminum nostrum. *Rz.* Amen.

LITANIAE DE S. JOSEPH

K ÝRIE, eléison.	Joseph castíssime,	ora.
Christe, eléison.	Joseph prudentíssime,	ora.
Kýrie, eléison.	Joseph fortíssime,	ora.
Christe, audi nos.	Joseph obedientíssime,	ora.
Christe, exáudi nos.	Joseph fidelíssime,	ora.
Pater de caelis, Deus,	Spéculum paciéntiae,	ora.
miserére nobis.	Amátor paupertátis,	ora.
Fili, Redémptor mundi,	Exémplar opíficum,	ora.
Deus, miserére.	Domésticae vitae decus,	ora.
Spiritus Sancte, Deus,	Custos víginum,	ora.
miserére.	Familiárum cólumen,	ora.
Sancta Trínitas, unus Deus,	Solátium miserórum,	ora.
miserére.	Spes aegrotántium,	ora.
Sancta María, ora pro nobis.	Patróna moriéntium,	ora.
Sancte Joseph, ora.	Terror daémonum,	ora.
Proles David ínclita, ora.	Protéctor sanctae Ecclésiae,	ora.
Lumen Patriarchárum, ora.	Agnus Dei, qui tollis peccáta	
Dei Genitricis sponse, ora.	mundi, parce nobis, Dómine.	
Custos pudíce Víginis, ora.	Agnus Dei, qui tollis peccáta	
Fílii Dei nutrície, ora.	mundi, exáudi nos, Dómine.	
Christi defénsor sédula, ora.	Agnus Dei, qui tollis peccáta	
Almae Famíliae praeses, ora.	mundi, miserére nobis.	
Joseph justíssime, ora.		

Let us pray.

Prayer

O GOD, Who through the Resurrection of thy Son, Christ Jesus, our Lord, didst deign to bring joy into the world, grant, we implore thee, that through His Virgin Mother, Mary, we may take possession of the bliss of life never ending. Through the same Christ our Lord. *Ry.* Amen.

LITANY OF ST. JOSEPH

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Spirit, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.*

St. Joseph,

Illustrious son of David,

Splendor of patriarchs,

Spouse of God's Mother,

Chaste guardian of the Virgin,

Foster-father of the Son of God,

Watchful defender of Christ,

Head of the Holy Family,

Joseph most just,

Joseph most pure,

Joseph most prudent,

Joseph most courageous,

Joseph most obedient,

Joseph most faithful,

Mirror of patience,

Lover of poverty,

Model of laborers,

Glory of family life,

Protector of virgins,

Mainstay of families,

Solace of the afflicted,

Hope of the sick,

Patron of the dying,

Terror of demons,

Protector of holy Church,

Lamb of God, Who takest away the sins of the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, Who takest away the sins of the world, have mercy on us.

* After each invocation: "Pray for us."

℣. Constituit eum dómimum domus suae.

℞. Et príncipem omnis possessiónis suae.

Orémus.

Oratio

DEUS, qui ineffábili providéntia beátum Joseph sanctíssimae Genitrícis tuae sponsum elígere dignátus es: praesta, quaesumus; ut, quem protectórem venerámur in terris, intercessórem habére mereámur in caelis: Qui vivis et regnas in saécula saeculórum. ℞. Amen.

LITANIAE SANCTORUM

K ÝRIE, eléison.	Sancte Joseph,	ora.
Christe, eléison.	Omnes sancti Patriárchae et	
Kýrie, eléison.	Prophétae,	oráte.
Christe, audi nos.	Sancte Petre,	ora.
Christe, exáudi nos.	Sancte Paule,	ora.
Pater de caelis, Deus,	Sancte Andréa,	ora.
miserére nobis.	Sancte Jacóbe,	ora.
Fili, Redémptor mundi,	Sancte Joánnes,	ora.
Deus, miserére.	Sancte Thoma,	ora.
Spiritus Sancte, Deus, miserére.	Sancte Jacóbe,	ora.
Sancta Trínitas, unus Deus,	Sancte Philíppe,	ora.
miserére nobis.	Sancte Bartholomaée,	ora.
Sancta Maria, ora pro nobis.	Sancte Matthaée,	ora.
Sancta Dei Génatrix, ora.	Sancte Simon,	ora.
Sancta Virgo vírginum, ora.	Sancte Thaddaée,	ora.
Sancte Míchael, ora.	Sancte Matthía,	ora.
Sancte Gábríel, ora.	Sancte Bárnaba,	ora.
Sancte Ráphael, ora.	Sancte Luca,	ora.
Omnes sancti Angeli et Arch-	Sancte Marce,	ora.
ángeli, oráte pro nobis.	Omnes sancti Apóstoli et	
Omnes sancti beatórum Spiri-	Evangelístae,	oráte.
tuum órdenes, oráte.	Omnes sancti Discípuli	
Sancte Joánnes Baptísta, ora.	Dómini,	oráte.

V. He hath made him master of His household.

Ry. And ruler of all His possessions.

Let us pray.

Prayer

O GOD, Who in thine ineffable providence hast deigned to elect St. Joseph to be the spouse of thy most holy Mother, grant, we beseech thee, that we may deserve to have him for our intercessor in heaven, whom we venerate as our defender on earth. Who livest and reignest forever and ever. **Ry.** Amen.

LITANY OF THE SAINTS

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven,
have mercy on us.

God the Son, Redeemer of the
world, have mercy on us.

God, the Holy Spirit, have
mercy on us.

Holy Trinity, one God, have
mercy on us.

Holy Mary, pray for us.*

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy angels and arch-
angels,

All ye holy order of blessed
spirits,

St. John the Baptist,

St. Joseph,

All ye holy patriarchs and
prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnabas,

St. Luke,

St. Mark,

All ye holy apostles and evan-
gelists,

All ye holy disciples of the
Lord,

* After each invocation: "Pray for us."

Omnes sancti Innocéntes,		Sancta Caecília,	ora.
	oráte.	Sancta Catharína,	ora.
Sancte Stéphane,	ora.	Sancta Anastásia,	ora.
Sancte Lauréti,	ora.	Omnes Sanctae Vírgines et	
Sancte Vincéti,	ora.	Víduae,	oráte.
Sancti Fabiáne et Sebastiáne,		Omnes Sancti et Sanctae	
	oráte.	Dei,	intercédite pro nobis.
Sancti Joánnes et Paule,	oráte.	Propítius esto, parce nobis,	
Sancti Cosma et Damiáne,			Dómine.
	oráte.	Propítius esto, exáudi nos,	
Sancti Gervási et Protási,	oráte.		Dómine.
Omnes sancti Mártires,	oráte.	Ab omni malo, líbera nos,	
Sancte Silvester,	ora.		Dómine.
Sancte Gregóri,	ora.	Ab omni peccáto,	líbera.
Sancte Ambrósi,	ora.	Ab ira tua,	líbera.
Sancte Augustíne,	ora.	A subitánea et improvisa	
Sancte Hierónyme,	ora.	morte,	líbera.
Sancte Martíne,	ora.	Ab insídiis diaboli,	líbera.
Sancte Nicoláe,	ora.	Ab ira, et odio, et omni mala	
Omnes sancti Pontífices et		voluntáte,	líbera.
Confessóres,	oráte.	A spíritu fornicatiónis,	líbera.
Omnes sancti Doctóres,	oráte.	A fúlgure et tempestáte,	líbera.
Sancte Antóni,	ora.	A flagéllo terraemótu,	líbera.
Sancte Benedicte,	ora.	A peste, fame et bello	líbera.
Sancte Bernárde,	ora.	A morte perpétua,	líbera.
Sancte Domínice,	ora.	Per mystérium sanctae Incarna-	
Sancte Francísce,	ora.	tiónis tuae,	líbera.
Omnes sancti Sacerdótes et		Per advéntum tuum,	líbera.
Levítae,	oráte.	Per nativitátem tuam,	libera.
Omnes sancti Mónachi et		Per baptísmum et sanctum je-	
Eremítae,	oráte.	júnium tuum,	líbera.
Sancta María Magdaléna,	ora.	Per crucem et passióem	
Sancta Agatha,	ora.	tuam,	líbera.
Sancta Lúcia,	ora.	Per mortem et sepultúram	
Sancta Agnes,	ora.	tuam,	líbera.

All ye holy Innocents,
 St. Stephen,
 St. Lawrence,
 St. Vincent,
 SS. Fabian and Sebastian,
 SS. John and Paul,
 SS. Cosmas and Damian,
 SS. Gervase and Protase,
 All ye holy martyrs,
 St. Sylvester,
 St. Gregory,
 St. Ambrose,
 St. Augustine,
 St. Jerome,
 St. Martin,
 St. Nicholas,
 All ye holy bishops and con-
 fessors,
 All ye holy doctors,
 St. Anthony,
 St. Benedict,
 St. Bernard,
 St. Dominic,
 St. Francis,
 All ye holy priests and levites,
 All ye holy monks and hermits,
 St. Mary Magdalen,
 St. Agatha,
 St. Lucy,
 St. Agnes,
 St. Cecilia,
 St. Catherine,
 St. Anastasia,

All ye holy virgins and widows,
 pray for us.
 All ye holy saints of God, make
 intercession for us.
 Be merciful, spare us, O Lord.
 Be merciful, graciously hear us,
 O Lord.
 From all evil, O Lord, deliver
 us.*
 From all sin,
 From thy wrath,
 From sudden and unprovided
 death,
 From the snares of the devil,
 From anger, and hatred, and
 every evil will,
 From the spirit of fornication,
 From lightning and tempest,
 From the scourge of earth-
 quakes,
 From plague, famine, and war,
 From everlasting death,
 Through the mystery of thy
 holy Incarnation,
 Through thy coming,
 Through thy Nativity,
 Through thy baptism and holy
 fasting,
 Through thy Cross and Pas-
 sion,
 Through thy death and burial,
 Through thy holy Resurrec-
 tion,

* After each invocation: "O Lord, deliver us."

- Per sanctam resurrectionem
tuam, libera.
- Per admirabilem ascensionem
tuam, libera.
- Per adventum Spiritus Sancti
Parácliti, libera.
- In die iudicii, libera.
- Peccatores, te rogámus,
audi nos.
- Ut nobis parcas, te rogámus.
- Ut nobis indulgeas, te rogámus.
- Ut ad veram paenitentiam nos
perducere digneris,
te rogámus.
- Ut Ecclesiam tuam sanctam ré-
gere et conservare digneris,
te rogámus.
- Ut Dominum Apostolicum et
omnes ecclesiasticos ordines
in sancta religione conservare
digneris, te rogámus.
- Ut inimicos sanctae Ecclesiae
humiliare digneris,
te rogámus.
- Ut régibus et principibus chris-
tianiis pacem et veram concór-
diam donare digneris,
te rogámus.
- Ut cuncto populo christiano
pacem et unitatem largiri
digneris, te rogámus.
- Ut omnes errantes ad unitatem
Ecclesiae revocare, et infideles
universos ad Evangelii lumen
perducere digneris,
te rogámus.
- Ut nosmetipsos in tuo sancto
servitio confortare et conser-
vare digneris, te rogámus.
- Ut mentes nostras ad caelestia
desideria erigas, te rogámus.
- Ut omnibus benefactoribus nos-
tris sempiterna bona retrí-
buas, te rogámus.
- Ut animas nostras, fratrum,
propinquorum et benefac-
torum nostrorum ab aeterna
damnatione eripias,
te rogámus.
- Ut fructus terrae dare et con-
servare digneris, te rogámus.
- Ut omnibus fidelibus defunctis
requiem aeternam donare
digneris, te rogámus.
- Ut nos exaudire digneris,
te rogámus.
- Fili Dei, te rogámus.
- Agnus Dei, qui tollis peccata
mundi, parce nobis, Domine.
- Agnus Dei, qui tollis peccata
mundi, exaudi nos, Domine.
- Agnus Dei, qui tollis peccata
mundi, miserere nobis.
- Christe, audi nos.
- Christe, exaudi nos.
- Kýrie, eléison.
- Christe, eléison.
- Kýrie, eléison.

Through thine admirable As-
 cension,
 Through the coming of the
 Holy Spirit, the Paraclete,
 In the day of judgment,
 We sinners, beseech thee, hear
 us.
 That thou wouldst spare us,
 we beseech thee, hear us.*
 That thou wouldst pardon us,
 That thou wouldst bring us to
 true penance,
 That thou wouldst vouchsafe to
 preserve our Apostolic Pre-
 late and all orders of the
 Church in holy religion,
 That thou wouldst vouchsafe to
 humble the enemies of holy
 Church,
 That thou wouldst vouchsafe to
 give peace and true con-
 cord to Christian kings and
 princes,
 That thou wouldst vouchsafe to
 grant peace and unity to the
 whole Christian world,
 That thou wouldst restore to
 the unity of the Church all
 who have strayed from the
 truth, and lead all unbelievers
 to the light of the Gospel,
 That thou wouldst vouchsafe to
 confirm and preserve us in
 thy holy service,

That thou wouldst lift up our
 minds to heavenly desires,
 That thou wouldst render
 eternal blessings to all our
 benefactors,
 That thou wouldst deliver our
 souls and the souls of our
 brethren, relatives, and bene-
 factors from eternal damna-
 tion,
 That thou wouldst vouchsafe to
 give and preserve the fruits
 of the earth,
 That thou wouldst vouchsafe to
 grant eternal rest to all the
 faithful departed,
 That thou wouldst vouchsafe
 graciously to hear us,
 Son of God,
 Lamb of God, Who takest
 away the sins of the world,
 spare us, O Lord.
 Lamb of God, Who takest
 away the sins of the world,
 graciously hear us, O Lord.
 Lamb of God, Who takest
 away the sins of the world,
 have mercy on us.
 Christ, hear us. Christ, gra-
 ciously hear us.
 Lord, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.

* After each invocation: "We beseech thee, hear us."

REGISTERS TO BE KEPT BY PASTORS

HABEAT Parochus libros paroeciales, idest librum baptizatorum, confirmatorum, matrimoniorum, defunctorum; etiam librum de statu animarum accurate conficere pro viribus curet; et omnes hos libros, secundum usum ab Ecclesia probatum vel a proprio Ordinario praescriptum, conscribat ac diligenter asservet.

2. In libro baptizatorum adnotetur quoque si baptizatus confirmationem receperit, matrimonium contraxerit, aut sacrum subdiaconatus ordinem susceperit, vel professionem solemnem emiseric, eaeque adnotationes in documenta accepti baptismatis semper referantur.

3. Matrimonium conscientiae non est adnotandum in consueto matrimoniorum ac baptizatorum libro, sed in peculiari libro servando in secreto Curiae archivo.

4. Advertat autem Parochus, ut in libris tam baptizatorum et confirmatorum, quam matrimoniorum et defunctorum exprimat semper non solum nomen personarum, quae ibi nominantur, sed etiam cognomen seu familiam.

I

Forma Describendi Baptizatos

in primo libro

Anno Domini . . . , die . . . mensis . . . , ego **N.** Parochus hujus ecclesiae **S. N.**, civitatis **vel loci N.**, in ecclesia **S. N.** baptizavi infantem natum **vel natam** die . . . ex **N.** et **N.** conjugibus hujus paroeciae **vel paroeciae S. N.**, civitatis **vel loci N.**; cui impositum est nomen **N.** Patrini fuerunt **N.**, filius **N.** ex paroecia **seu loco N.**, et **N.**, conjux **N.**, filia **N.** ex paroecia **seu loco N.**

In quorum fidem testimonium hoc mea manu subscripsi.

(Locus Sigilli)

N. N. Parochus.

Ubi vero de illegitimis filiis agatur, matris nomen est inserendum, si publice ejus maternitas constet, vel ipsa sponte sua scripto vel coram duobus testibus id petat; item nomen patris, dummodo ipse sponte sua a Parocho vel scripto vel coram duobus testibus id requirat, vel ex

THE REGISTERS TO BE KEPT BY PASTORS

A PASTOR must keep on file the parish registers, namely, a book of baptisms, confirmations, marriages, and deaths; moreover, it must be his concern to keep as accurately as he can a record of the souls confided to his care. He should keep all these books in the manner approved by the Church or as prescribed by his own Ordinary, and store them in a safe place.

2. The baptismal register should also indicate whether the person baptized has received confirmation, has contracted marriage, or has received the order of subdiaconate, or has made solemn profession, and these annotations are always to be made on a certificate of baptism.

3. A marriage of conscience (secret marriage) should not be recorded in the ordinary register of marriages or baptisms, but should be kept in a special book and preserved in the secret archives of the diocese.

4. Let the pastor see to it that in all the aforesaid registers he writes, not only the first name of the parties, but the last or family name as well.

I

BAPTISMAL REGISTER—FORM OF ENTRY

In the year of our Lord, on the day of the month of
....., I, **N.** Pastor of the Church of
N. in the city of **N.** (or in
the Church of **N.** at **N.**),
baptized a child of the gender, born in holy wedlock
on , father **N.** , mother **N.** ,
members of this parish (or of the parish of **S.** at
N.). Name of the baptized
The sponsors were **N.** , son of **N.**
of the parish of **N.** (or place **N.**),
and **N.** , daughter of **N.** of the
parish of **N.** (or place **N.**).

In witness whereof I have hereunto set my hand:

(Parish Seal)

N. N. Pastor

In the case of illegitimate children, the name of the mother is recorded, provided the maternity is common knowledge or if she herself freely requests it in writing or in the presence of two witnesses; likewise the name of the father, provided he freely acknowledges the paternity to the pastor, or in writing, or in the presence of two witnesses, or if the knowledge is had from an authentic official document.

publico authentico documento sit notus; in ceteris casibus inscribatur natus tamquam filius patris ignoti ignotorum parentum.

Si expositus sit infans, exprimatur quo die, ubi, et a quo repertus, et quot dierum verisimiliter sit.

Si infans domi ob imminens mortis periculum baptizatus sit, tunc ita scribatur:

Anno . . . die . . . mensis . . . natus est **N.**, filius **N.** et **N.** conjugum, etc. *ut supra* quem ob imminens mortis periculum, in domo rite baptizavit **N.** obstetrix probata, *vel* **N.** filius **N.**, ut ruihi retulit **N.**

Si supervixerit infans, et ei adhibitae sint in ecclesia sacrae caeremoniae, ita addatur:

Die . . . ejusdem mensis ad ecclesiam portatus est infans praedictus, ipsique ego Parochus sacras caeremonias et preces adhibui, et **N.** nomen imposui.

Si alius, loco Parochi, infantem baptizaverit, id exprimatur.

Si infans fuerit baptizatus sub conditione, id pariter exprimatur.

II

Forma Describendi Confirmatos

in secundo libro

Anno Domini . . . , die . . . mensis . . . (in hebdomada Pentecostes), **N.**, filius **N.** et **N.** conjugum *vel* **N.** filia **N.** et **N.** conjugum (et, si fuerit nupta, addatur uxor **N.**), Sacramentum Confirmationis accepit a Reverendissimo **D. N.**, Episcopo **N.**, in ecclesia **S. N.**, civitatis *vel* loci **N.** Patrinus fuit **N.**, filius **N.**, paroeciae **S. N.**, civitatis *vel* loci **N.**

In quorum fidem testimonium hoc mea manu subscripsi.

(Locus Sigilli)

N. N. Parochus.

Si non constet, an confirmatus ex legitimo matrimonio genitus sit, *vel* ejus parentes ignorentur, servetur quod in libro baptizatorum praescriptum est.

III

Forma Describendi Conjugatos

in tertio libro

Anno Domini . . . , die . . . mensis . . . , publicationibus praemissis

In all other cases the entry indicates that the child was born of an unknown father or of unknown parents.

If the child is a foundling, the record should indicate on what day the infant was found, where it was found, and by whom, and what its apparent age is.

If the child was baptized at home, on account of imminent peril of its life, the entry is made as follows:

In the year of our Lord, on the day of the month of, was born in holy wedlock **N**, child of **N**. and **N**. (see above). On account of imminent danger of death, the child was properly baptized at home by **N**, an approved midwife (or by **N**, child of **N**.) as I have been notified by **N**.

If the infant survives, and later the ceremonies are supplied in church, the following addition is made to the entry:

On the day of the same month, the aforesaid child was brought to church and **I**, the pastor, supplied the sacred ceremonies and prayers, and gave the name **N**.

If another priest than the pastor baptized the child, this should be mentioned.

If the child was baptized conditionally, this likewise should be noted.

II

CONFIRMATION REGISTER — FORM OF ENTRY

In the year of our Lord on the day of the month of, (in Pentecost week) **N**, son of **N**, and **N**, married couple, or **N**, daughter of **N**. and **N**, married couple (and if the one confirmed is a married woman, one adds wife of **N**.) received the sacrament of confirmation from the Most Reverend **N**, Bishop of **N**, in the church of **N**, in the city (or place) of **N**. The sponsor was **N**, son (daughter) of **N**, of the parish of **N**, in the city (or place) of **N**.

In witness whereof I have hereunto set my hand:

(Parish Seal) **N. N.** Pastor

If it is not certain that the one confirmed was born of a lawful marriage, or if the parents are unknown, one follows the form prescribed in the register of baptism.

III

MARRIAGE REGISTER — FORM OF ENTRY

In the year of our Lord on the day of the month

tribus continuis diebus festivis, quarum prima die . . . , secunda die . . . , tertia die . . . , inter Missarum solemnities habita est, nulloque canonico impedimento detecto, ego **N.**, Parochus hujus ecclesiae **S. N.**, civitatis **vel loci N., N.**, filium **N.**, annorum . . . , paroeciae **S. N.**, et **N.**, filiam **N. seu** relictam quondam **N. (si fuerit vidua)**, annorum . . . , paroeciae **S. N.**, in ecclesia **S. N.**, interrogavi, eorumque mutuo consensu habita solemniter per verba de praesenti in Matrimonium conjunxi praesentibus testibus notis **N.**, filio **N.**, qui habitat in paroecia **S. N.**, et **N.**, filio **N.**, etc., et **N.**, filio **N.**, etc. Postea eis ex ritu **S. Matris Ecclesiae (si tamen nuptias benedixerit)** in Missae celebratione benedixi.

In quorum fidem testimonium hoc mea manu subscripsi.

(Locus Sigilli)

N. N. Parochus.

Si unus ex iis, qui Matrimonium contrahere velint, sit alterius paroeciae, antequam admittatur, Parochus, in cujus ecclesia Matrimonium celebrari debet, publicationum in ejus paroecia rite factarum fidem scriptam habeat, quae asservetur, et res tota exprimat in ipsomet libro matrimoniorum hac ratione:

Publicationes ejus Matrimonii factae sunt etiam a **R. D. N.**, Parocho ecclesiae **S. N.**, sub cujus cura dictus **N. (vel dicta N.)** habitat, ut ex ipsius Parochi scripto, servato apud me, apparet. Publicationum autem prima facta est die . . . , secunda die . . . , tertia die . . . , inter Missarum solemnities, nullumque impedimentum canonicum detectum est.

Ubi vero Ordinarii concessu (quod scripto constare debet) publicationes aliquae omittendae interdum sint, ita notetur:

Anno Domini . . . , die . . . , mensis . . . , publicationum una die festo rite facta, reliquis vero omissis, ex facultate scripto concessa a Reverendissimo **D. Episcopo N. (vel ejus Vicario N.)**, sub die . . . datis, etc., infrascripti tenoris, quam penes me servo cum aliis hujusmodi facultatibus, nulloque canonico impedimento allato, ego, etc., **ut supra.**

Si autem publicationes omnes omittendae sint, ita scribatur:

Anno Domini . . . , die . . . mensis . . . , publicationibus omnibus omissis, ex facultate, etc., **ut supra.**

of, following the publishing of banns on three consecutive feast days, the first of which was on, the second on, the third on, in the course of holy Mass, and no canonical impediment having been discovered, I, **N.**, pastor of this church of **N.**, in the city (or place) of **N.**, united in holy matrimony **N.**, son of **N.**, years of age, of the parish of **N.**, and **N.**, daughter of (or widow of) **N.**, years of age, of the parish of **N.**, having put the question to them and solemnly received their mutual consent expressed verbally, in the presence of the recognized witnesses, **N.**, son of **N.**, who lives in the parish of **N.**, and **N.**, daughter of **N.**, who lives in the parish of **N.** Following the marriage vows, I conferred on them the nuptial blessing (if the nuptial blessing was given) during the celebration of Mass, according to the rite prescribed by Holy Mother Church.

In witness whereof I have hereunto set my hand:

(Parish Seal)

N. N. Pastor

If one of the parties to the marriage is from another parish, the pastor in whose parish the marriage ceremony is to be performed, before he allows it to take place, should receive a written notice that the banns have been published in the parish of this person. This document is to be preserved, and the whole matter to be recorded in the register of marriage as follows:

The banns for this marriage have also been published by the Reverend **N.**, pastor of the church of **N.**, in whose confines the aforesaid **N.** has domicile, as appears from the pastor's notification which is preserved in my keeping. The banns were published the first time on, the second time on, and the third time on, in the course of holy Mass, and no canonical impediment was revealed.

Whenever one or the other publication of banns has been omitted, with permission of the Ordinary (which must be given in writing), the following entry is made:

In the year of our Lord on the day of the month of, following the publishing of banns on a single feast day, omitting the other, as was done lawfully through a faculty granted in writing by the Most Reverend Bishop **N.** (or his vicar **N.**) under date of, which authorization is kept on file with other faculties of this nature, and no canonical impediment having been discovered, I, etc., as above.

If the banns are to be omitted altogether, the following entry is made:

Ceterum si alteri Presbytero ab Ordinario vel a Parocho ipso facultas facta sit jungendi aliquos, id in libro proprii Parochi sic adnotetur:

N. Presbyter vel Capellanus ecclesiae S. N., de licentia Reverendissimi D. Episcopi N. (seu ejus Vicarii N.), aut mea, quae penes me exstat, N., filium N., et N., filiam N., etc., in Matrimonium conjunxit, etc., ut supra. Et ego N., Parochus hujus ecclesiae S. N., testor, rem ita se habere, et mea manu sub cripsi.

Quod si ex publicationibus compertum sit, conjuges aliquo consanguinitatis aut affinitatis gradu conjunctos esse, et nihilominus ad contrahendum fuerit cum ipsis Apostolica auctoritate dispensatum, annotetur gradus consanguinitatis vel affinitatis dispensatae, et compendium decreti super ea relati cum die et anno, ac Notarii de illo rogati nomine, hoc modo:

Anno Domini . . . , die . . . mensis . . . , praemissis publicationibus, ac comperto impedimento secundi (vel tertii) gradus consanguinitati (vel affinitatis, seu alio quovis impedimento), inter N. et N., etc., obtentoque per eos Apostolicae Sedis mandato de dispensando, et cum eis per Reverendissimum D. Episcopum N., auctoritate dispensato sub die . . . mensis . . . , anno . . . , ut constat ex Actis Notarii Officii praedicti Episcopi, eos in Matrimonium conjunxi, etc., ut in praedicta formula.

Publicationes autem factae in diversis paroeciis, sponsi videlicet et sponsae, ab utroque Parocho in libro notari debent, etiamsi Matrimonium non sequatur. Quo in casu ita scribitur:

Anno Domini . . . , tribus continuis diebus festis, nempe diebus . . . , mensis . . . , ego N., Parochus ecclesiae S. N., inter Missarum solemnium publicatione habui Matrimonii contrahendi inter N., filium N., paroeciae S. N., et N., filiam N., paroeciae S. N.; nullumque canonicum impedimentum ab aliquo allatum est. In quorum fidem, etc.

In the year of our Lord on the day of the month of, omitting all publication of banns by a faculty, etc., as above.

If another priest assisted at the marriage, with faculties given by the Ordinary or by the pastor himself, an annotation to this effect should be made in the marriage register of this same pastor:

N., priest or curate of the church of N., with permission of the Most Reverend Bishop N. (or his vicar, N.) or with my permission given in writing and kept in my possession, united in holy matrimony N., son of N., and N., daughter of N., etc., as above. And I, N., testify to this in my own handwriting.

If it is revealed from the banns that there is some degree of relationship, either of consanguinity or affinity, between the bridal pair, yet nevertheless they have received a dispensation for this from the Holy See in order to be married, in this case an annotation of the degree of relationship, together with a summary of the respective decree, giving the date and the year and the name of the notary who was asked about it. This entry is made as follows:

In the year of our Lord on the day of the month of, following the publishing of banns as a result of which it was discovered that there existed a relationship of second (or third) degree of consanguinity (or affinity or any other kind of impediment) between N. and N., etc., who sought and obtained a dispensation from the Holy See through the offices of the Most Reverend Bishop N., which dispensation was issued on the day of the month of in the year, as indicated from the acts of the notary of the chancery of the aforesaid bishop, I united in holy matrimony, etc., as given in the form above.

The fact that the publication of banns was made in both the parish of the bride as well as the groom must be entered in the register by each pastor, even though the marriage does not follow. In this case the following entry is made:

In the year of our Lord on three consecutive festival days, namely the following days of the month of, I, N., pastor of the church of N., published the banns of matrimony in the course of holy Mass, for N., son of N., of the parish of N., and N., daughter of N., of the parish of N. No canonical impediment was reported by anyone.

In witness whereof, etc.

IV

Forma Describendi Defunctos

in quarto libro

Describatur quis, et quando, et quae Sacramenta ministraverit, quando quis mortuus fuerit, et ubi sepultus, quod hoc pacto fieri poterit:

Anno Domini . . . , die . . . mensis . . . , **N.**, filius **vel** filia **N.** et **N.** (**vel** conjux **N.**), annorum . . . , in via **vel** platea **N.**, in domo **N.**, in communione S. Matris Ecclesiae animam Deo reddidit; cujus corpus die . . . sepultum est in coemeterio ecclesiae S. **N.**; mihi **N.**, **vel** **N.** Confessario probato, confessus die . . . , sanctissimoque Viatico refectus die . . . , et sacri Olei unctione roboratus die . . . per me, etc.

In quorum fidem testimonium hoc mea manu subscripsi.

(Locus Sigilli)

N. N. Parochus.

V

Forma Describendi Statum Animarum

in quinto libro

Familia quaeque distincte in libro notetur, intervallo relicto ab unaquaque ad alteram subsequentem, in quo singillatim scribantur nomen, cognomen, aetas singulorum, qui ex familia sunt, **vel** tamquam advenae in ea vivunt.

Qui vero ad sacram Communionem admissi sunt, hoc signum in margine e contra habeant: **C.**

Qui Sacramento Confirmationis sunt muniti, hoc signum habeant: **Chr.**

Si qui ad alium locum habitandum accesserint, id adnotetur.

Hac igitur ratione fiat, videlicet:

Anno Domini . . . , die . . . mensis . . . , in via **vel** platea **N.**, in domo **N.**, habitant:

C. Chr. Paulus **N.**, filius Petri, annorum . . .

C. Chr. Apollonia ejus uxor, filia Jacobi **N.**, annorum . . .

C. Dominicus eorum filius, annorum . . .

C. Lucia eorum filia, annorum . . .

C. Chr. Antonius, filius **N.**, famulus, annorum . . .

C. Chr. Catharina **N.**, filia **N.**, ancilla, annorum . . .

Martinus, filius **N.**, annorum . . .

IV

REGISTER OF DEATHS—FORM OF ENTRY

When someone dies a record should be made of the person, the time of death, what sacraments were administered to the party, and where burial took place, somewhat as follows:

In the year of our Lord on the day of the month of, **N.**, son or daughter of **N.** and **N.** (or husband or wife), years of age, at the address, departed this life in communion with Holy Mother Church. Interment was made on in the cemetery of the church of The deceased went to confession to me, **N.** (or his [her] confession) on, received Holy Viaticum on, and received extreme unction from me on, etc.

In witness whereof I have hereunto set my hand:

(Parish Seal)

N. N.

Pastor

V

THE CENSUS AND RECORD OF PARISHIONERS

Each family should be listed separately in this register, and enough space left between one another for recording the name, the Christian names, and the age of the various members of the family, as well as of outsiders who live with them.

The ones who have received Holy Communion should have this indicated in the margin by the letter **C.** The ones who have been confirmed should be marked with the letters **Chr.**

If a member of the family has changed residence, this fact should be noted.

The entries might be made in the following way:

In the year of our Lord on the day of the month of, the following live at the address

C. Cbr. Paul **N.**, son of Peter, years of age.

C. Chr. Appolonia, his wife, daughter of James **N.**, years of age.

C. Dominic, their son, years of age.

C. Lucy, their daughter, years of age.

C. Chr. Anthony, son of **N.**, a servant, years of age.

C. Chr. Catherine, daughter of **N.**, a maid, years of age,
Martin, son of **N.**, years of age.

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THE ROMAN RITUAL

In Latin and English

With Rubrics and Plainchant Notation

Translated and Edited

With Introduction and Notes by

THE REVEREND PHILIP T. WELLER

VOLUME III

THE BLESSINGS

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AUTHOR'S FOREWORD

It is my fond hope that this presentation of the Roman Ritual in Latin and English may render a service, first to my brother priests, in as much as it can be used as a manual and reference at the same time. At times it happens that a priest, when administering the sacraments or sacramentals, wishes to add the prayers in vernacular. This is one reason for the appearance of the Ritual in this form, since heretofore only a very small portion has been available in English.

I trust, moreover, that this edition of the Roman Ritual will find a welcome among the laity, and that it may create in them an interest and enthusiasm for the rites and prayers of so important a part of the liturgical books of the Church.

For the translations in verse of the hymns, *Stabat Mater*, *Ut Queant Laxis*, *Veni Creator Spiritus*, *Vexilla Regis*, I am indebted to the Reverend Matthew Britt's: "The Hymns of the Breviary and Missal," with the kind permission of the author.

I am grateful to the Very Reverend Reynold Hillenbrand and to Dom Godfrey Diekmann, O.S.B. for recommendations of decided value. And an expression of deep gratitude is due the School Sisters of St. Francis for their labor of copying the planechant notation and their painstaking correction of the manuscript.

Every constructive criticism and correction will be welcomed.

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INTRODUCTION

Creation Consecrated and Transformed

The Roman Martyrology on the Nativity of our Lord, Jesus Christ, reads: "The everlasting God and Son of the eternal Father, wishing to consecrate the world by His merciful coming — Jesus Christ made Man is born of the Virgin Mary in Bethlehem of Juda." The Divine Word assumes humanity, creature fashions a tabernacle for Creator, and creation receives consecration from the Anointed of God!

This, in fine, is the reason for God's appearance on earth. He assumed a material body in order that man who had become "of the earth earthly" might once more be made spiritual. "As many as received Him, He gave them power to be made the sons of God" (John I, 12). He came, in fact, to consecrate and transform all things which He had made — primarily man, made to His own image and likeness, and secondarily all irrational creation which He had made subservient to the needs of humanity.

The advent and mission of our Lord have a consecratory character and purpose. And ever since the Incarnation and Redemption, the world has been radically transformed and different from the state it had found itself in as a consequence of the first man's fall from supernatural life. Jesus Christ has consecrated and sacramentalized the world, and on Pentecost He sent His Spirit to captivate and revivify all matter. "The Spirit of the Lord hath filled the entire earth, and He Who sustaineth all things hath knowledge of all men's prayer" (Wisdom I:7: Introit of Pentecost). "Send forth thy Spirit, and the world shall arise as new. And the countenance of the earth shall be renewed" (Psalm CIII:30).

Christ has sacramentalized the world, and Christian man, therefore, is destined to live, and grow, and mature into Christian per-

fection chiefly by means of sacramental action. This is the ordinary way unto sanctification. In a sacramental act, nature and grace combine to elevate and transform the creatures of God. Here we have religion in both subjective and objective form. Here we have liturgy, wherein God is worshipped and glorified, and man is made a partaker of the light and kingdom of God. And the greatness of this type of religious act consists in this — man does not strive to ascend God-ward in isolation, but he is assisted by the totality of the Church, the Mystical Body of Christ, and what is more significant, he together with his fellow-Christians is led and directed by the God-Man, as Head of His Mystic Body. Thus a wonderful hierarchy of being unites its various elements into a most significant and efficacious kind of religious act which is called a sacramental act. The first element is Jesus Christ, the divine-human Being, Who, through the action of His Spirit, vivifies and leavens the other elements of the act; the second element is man, with his marvellous powers of reason, sentiment, emotions, and capabilities of sense, hearing, voice, singing and speaking, motion and gestures; and the third element is irrational creation, bread, wine, water, oil, lights, incense, vestments, gold, bells, organ. All these unite their forces to posit the sacramental act, whose object is in first instance the Blessed Trinity to Whom praise is directed, and in second instance creation, whose sanctification or consecration is sought, signified, and effected in the sacramental rite.

The more one is conscious of the spiritual dynamo which Christ has bequeathed to His Church in the form called the sacramental system, the better does one comprehend the pity of so great a multitude of men, groping its way to eternal life, ignorant, or unconscious, or semi-conscious of the chief means to justification and perfection! How Catholics should rejoice in the knowledge and realization that our salvation comes from God through the sacramental life, and, consequently, with what fervor and alacrity should we participate in the Eucharistic Sacrifice, the sacraments, the sacramental and prayer life of the Church! What compassion

we should have for our fellow-Christians who have retained only a minimum of sacramental life, and even more for unbelievers who, entirely bereft of sacramentalism, must find their Lord and His salvation without it!

Speaking of the generality of mankind, we have been living in an age which has not been conducive to an appreciation of sacramentalism. Its opponents have been many — pride, materialism, rationalism, individualism, as well as a lack of understanding and interest in symbolism. If an age is ego-centric rather than Christo-centric, it scarcely can have a holy regard for sacramental life. Man must see again that there is no divorce between the spiritual world and the material world. As a Christian, at any rate, he must realize that for a normal and healthy supernatural life, immaterialism exclusively or materialism exclusively — each is equally ruinous. The true Christian spirit demands that man accepts the fact that supernatural life is concurrent with physical life, that spiritual contents are wed to material or external forms.

As we have said, ever since Christ's Incarnation, Passion, and Resurrection, the redeemed world belongs to a sacramental world. The effects of what the Son of God once accomplished for us in history are now transmitted by Him to His members in the way of sacramental rites. Christ has brought sacramental life into operation. The Infinite condescends to live in the finite by grace; the finite has by Him been elevated to experience living union with the Uncreated. Between the life of the Deity and the life of humanity lies the field of sacramental activity where Infinite and finite meet and are united. After man is first initiated into the sacramental system through baptism, his new life is exercised and developed by the other sacraments, but primarily by the Eucharist, the sacrament-sacrifice and the sacrament-banquet, as the Eucharist is referred to by Vonier ("Key to the Doctrine of the Eucharist"). But it is not our concern here to say anything further about the sacraments, since this volume of the Roman Ritual is devoted entirely to sacramental blessings.

If it is admitted that conditions of our age have not been conducive to a proper evaluation of sacramentalism, in so far as the sacraments are concerned, then certainly one can admit all the more readily that the sacramentals have fared even worse. If a certain measure of humility and simplicity is needed by man to recognize God at work with, and in, and for us in the greater mysteries, the Eucharist and the other sacraments, it is required even in greater measure to recognize His action in those consecratory acts which are lesser than the seven sacraments, namely, the sacramentals. Pride and sophistication are a hindrance to understanding that God, when He created the universe, consecrated all creation—not alone man, but every lower form; and that Christ removed the curse fallen on the universe, not only from man but from the lesser species. Thus for a long time, and in particular in our own time, sacramental acts such as the many consecrations and blessings of the Church have been, if not actually disdained, looked upon with apathy and indifference by her children. So much so, that many are apt to be disedified rather than edified when it is revealed to them that the Church has a mind to speak a blessing on horse, silkworm, bonfire, beer, bridal-chamber, medicine, or lard!

God's ultimate purpose in creating the world is the manifestation of His goodness and excellence, and a communication of them in part to His creatures. Consequently, creation's first reason for existence is to glorify the Creator. Humanity fulfills its obligation to glorify God by living in conformity with the laws which govern human existence, but more effectively and nobly still in those positive acts of religion—sacrifice, sacraments, social and private prayer, consecrations, and blessings. For in this latter way, man does not praise God in isolation, but he is united with the praise which his elder Brother, Jesus Christ, perpetually renders to the Most Holy Trinity. Irrational creatures fulfil their obligation too in their very existence and functions, according to the laws which govern their nature. This is their silent voice of praise. But lower creation too is destined to take part in the direct,

active, and positive praise of the Creator. The psalms and canticles leave no doubt about this. The fall of man caused lower creatures to be separated from God, for they were bound to God through mankind. And they became once more consecrated in the Redemption, not purely for their own sake, but for the purposes of higher creation. The material universe is indispensable to the very existence of humanity. Irrational creation is united to man, and through him to Christ. For the Son of God, in taking and transforming our human nature, assumed the material universe to Himself. "And I, if I be lifted up from the earth, will draw all things to myself" (John XII, 32). Therefore, in union with man, and in union with the God-man, universal creation participates in the praise which without ceasing raises its voice to the Adorable Trinity, crying: "Holy, holy, holy is the Lord God of Sabaoth! Heaven and earth are full of thy glory!"

What the Church tells us by word in the Martyrology on the Nativity, she elucidates by sacramental acts in the liturgy of Holy Saturday. The blessings of the new fire, of incense, of the Paschal candle, of the baptismal font express through sacred signs and symbols as well as words that the enslavement, both of human nature and lower nature has ended. "O invisible Regenerator, do thou enkindle this nocturnal splendor; that not only the sacrifice offered this night may shine by the secret admixture of thy light, but that also the power of thy tuajesty may come unto whatever place anything of this mysterious blessing shall be brought, and all malicious wiles of the devil may be defeated" (Liturgy of Holy Saturday — blessing of incense). A little later, at the blessing of the font of life, before the infusion of sacred oils, the celebrant sprinkles water from the font in the four directions of the earth, in symbol of the regeneration by Christ of all life upon the world.

In the Epistle to the Romans, St. Paul records that the complete emancipation of creation will not be effected until the end of time. But ever since our Lord transfigured lower creatures by employing them in sacramental ways — consider **His** use of bread, wine,

water, oil, sacred signs — material things have been participating with Him and with man in divine worship. And where Christ left off, the Church continues. The consecration and transfiguration of the creatures of God is done through sacraments and sacramentals. The Passion and Resurrection of Jesus notwithstanding, the individual man is not justified until the fruit of these momentous acts is communicated to him by way of sacramental sanctification. "I saw water flowing from the right side of the temple, alleluia. And all to whom this water came were saved, and they shall say, alleluia, alleluia." Lower creatures in similar fashion are freed from their enslavement by being sacramentalized. Before the Church will use them in the service of God or of men, she wills that first they be exorcised of any allegiance to Satan, then sanctified by her consecratory hand.

Until the Council of Lyons (1274) solemnly declared that there are seven sacraments, the Church had used the term, sacrament in its broadest signification for every sacred rite which employed words, actions, and objects to dispense grace. So that not only the great seven were so designated, but the same name was used for the consecration of a church, of a monk, of a virgin, of a cemetery, of oil, of water, in fact, for quite a number of consecrations and blessings. She had always known from the first century of Christianity, of course, that there were the greater sacraments and the lesser sacraments, the big mysteries and the little mysteries, and obviously distinguished between their institution, operation, and effect. The significant fact, however, is that she showed how sacred both are, and how she treasured both, giving all the name: sacrament.

When the Church finally defined through the Council of Trent that there are seven sacraments, no more nor less, and that all seven owe their institution to Christ, this was not tantamount to declaring: the sacraments are from Christ, the sacramentals *merely* from the Church! Such misconstruction should not be placed on the definition of the Council of Trent. Certainly, there is a difference of kind and efficacy between the seven sacraments

and the lesser sacraments, or if one prefers, sacramentals! There is a difference of degree among the seven sacraments themselves. One is not so necessary or sublime as another. Furthermore, it is not true to say without qualification that one distinction between sacraments and sacramentals is that the former owe their institution to Christ, the latter to the Church. For some of the sacramentals definitely come directly from Christ, exactly how many and which ones is not clear. There is one sacramental, however, of whose divine origin there is no particle of doubt. This is the *Mandatum*, the washing of feet at the Last Supper, and today still listed in the liturgical books as a sacramental for Holy Thursday, and still observed, thank God, by some bishops, and abbots, and pastors, and ecclesiastical superiors. Concerning the *Mandatum*, St. Ambrose (*"De Sacramentis"*) has something very interesting to say: "We are not ignorant that the Roman Church has not this custom of washing the feet. . . . There are, however, some who say and try to urge that this ought to be done, not as a sacrament, not at baptism, not at the regeneration; but only as we should wash the feet of a guest. The latter is an act of humility, the former a work of sanctification. Accordingly, learn how it is a sacrament and a means of sanctification. . . . What other places have done well to retain, we too do well to maintain." It is beside the point to speculate here whether St. Ambrose had in mind to proclaim the *Mandatum* as an eighth sacrament in the strict sense of the word, or whether he called it a sacrament in the then commonly accepted broader terminology. To say the least, he leaves no doubt in our minds that there is a sacramental instituted by Jesus Christ!

What requires stressing here is that we do not belittle the sacramentals, owing to the fact that they owe their institution in greatest part not to the positive will and act of Christ, but instead to the action of the Church. For in the light of the doctrine of *Corpus Christi Mysticum*, both have a most sacred origin — the sacraments from the personal, historical Christ, the sacramentals from the Mystic Christ — Christ living and working in His Mys-

tical Bride, the Church. The sacramentals are aptly designated as extensions and radiations of the sacraments. Both are sources of divine life; both have an identical purpose—divine life. They have, moreover, an identical Cause—the Passion and Resurrection of Jesus Christ! Albeit they differ in nature, efficacy, and intensity.

The consecrations and blessings of the Church are extensions and radiations of the sacraments. Their purpose, too, is Christ-life—building up of the Mystical Body into perfect stones to fit into the perfection of the Corner-Stone. They continue the work of the sacraments or prepare for their reception. Baptism is followed up by the sacramentals of holy water, the Sunday morning Asperges, the blessing of infants, of children. Confirmation is extended in the blessings of a school, of a library, an archive, an ambulance, or in those sacramentals which have a relation to the functioning of the Spirit's Gifts. The consecration of a monk or of a nun is patterned on holy orders. Matrimony is followed by the blessing of a bridal-chamber, the blessing of an expectant mother, the act of churching, the blessing of a home, and the profusion of blessings for material things which are used in family life. The sacrament of penance is extended in the sacramentals of the Confiteor, absolutions, the papal blessing in the hour of a Christian's departure from this world, and exorcisms. Extreme Unction has for its radiations the blessings for the sick, the blessing of sick pilgrims, blessing of wine, medicine, linens, the blessing of a corpse, of a grave. Thus the sacramentals either lead up to or continue the grace of the sacraments. The various circumstances and conditions and materials of life are consecrated, lest by their unsanctified state they prove to be obstacles in the way of sanctified humanity.

Above all in the Eucharist does matter become sacramentalized. Just as the sacraments are radiations of being from the Eucharist as their center, so also the sacramentals can be said to form an outer circle around the sacraments, all of them converging toward the Eucharist as the center. Eucharistic worship is the con-

secration of all time and all matter. A Christian's every and entire day is sanctified by it. "Go into the world, and be light-bearers," is the meaning of the dismissal at the end of the Sacrifice. "Strengthen, O God, that which thou hast wrought in us in the midst of thy holy temple which is in Jerusalem" (Ps. LXVII:29). What is begun in the morning sacrifice and banquet must be developed by the day's routine of sanctified acts. The Eucharist is the sacramental sanctification of a Christian's every day in this valley of tears, in fact, of his entire life-span. As he leaves the Eucharistic altar and banquet-table of the new Jerusalem, the Christian goes out, oftentimes into the atmosphere of a veritable Babylon. Fortified with Christ's kiss of peace, he launches the attack against Satan, using the auxiliary weapons which the Church, the worthy Spouse of Christ and our holy Mother dispenses with lavish hand to her children. May the little sacraments treated of in this volume become powerful allies to the Holy Seven, to hasten our sacramental sanctification unto the full stature of our Lord and Saviour, Jesus Christ!

THE ROMAN RITUAL

DE BENEDICTIONIBUS REGULAE GENERALES

Benedictiones impertire potest quilibet Presbyter, exceptis iis quae Romano Pontifici aut Episcopis aliisque reserventur.

Benedictio reservata quae a Presbytero detur sine necessaria licentia, illicita est, sed valida, nisi in reservatione Sedes Apostolica aliud expresserit.

Diaconi et Lectores illas tantum valide et licite benedictiones dare possunt, quae ipsis expresse a jure permittuntur.

2. Benedictiones sive constitutivae sive invocativae invalidae sunt, si adhibita non fuerit formula ab Ecclesia praescripta.

3. Benedictiones, imprimis impertiendae catholicis, dari quoque possunt catechumenis, immo, nisi obstet Ecclesiae prohibitio, etiam acatholicis ad obtinendum fidei lumen vel, una cum illo, corporis sanitatem.

4. Res benedictae constitutiva benedictione, reverenter tractentur neque ad usum profanum vel non proprium adhibeantur, etiamsi in dominio privatorum sint.

5. Benedictionem illius sacrae suppellectilis quae ad normam legum liturgicarum benedici debet antequam ad usum sibi proprium adhibeatur, impertire possunt:

1°. S.R.E. Cardinales et Episcopi omnes;

2°. Locorum Ordinarii, caractere episcopali carentes, pro ecclesiis et oratoriis proprii territorii;

3°. Parochus pro ecclesiis et oratoriis in territorio suae parocchiae positis, et rectores ecclesiarum pro suis ecclesiis;

GENERAL RULES CONCERNING BLESSINGS

1. Any priest may confer the blessings of the Church, except those reserved to the Pope, to bishops, or to others.

A reserved blessing which is conferred by a priest not possessing the required delegation is valid, but illicit, unless the Holy See has declared otherwise in the reservation.

Deacons and lectors may confer only those blessings which are expressly allowed them by law, in so far as both validity and liceity are concerned.

2. Both constitutive and invocative blessings are invalid if the form prescribed by the Church is not observed.

3. Blessings are designed primarily for Catholics, but may likewise be given to Catechumens. Moreover, unless the Church expressly forbids, they may be imparted to non-Catholics to assist them in obtaining the light of faith, or together with it, bodily health.

4. Objects which have received the constitutive blessing should be treated reverently, and should never be put to profane or improper use, even though they may be in private possession.

5. Blessings of the sacred appurtenances which, according to liturgical law, should be blessed before they are used, may be conferred by:

a) Cardinals and all bishops.

b) An Ordinary who is not a bishop, in the churches and oratories of his own province.

c) A pastor in the churches and oratories located within the confines of his parish, and rectors of churches in their own churches.

4°. Sacerdotes a loci Ordinario delegati, intra fines delegationis et jurisdictionis delegantis;

5°. Superiores religiosi, et Sacerdotes ejusdem religionis ab ipsis delegati, pro propriis ecclesiis et oratoriis ac pro ecclesiis monialium sibi subjectarum.

6. In omni benedictione extra Missam, Sacerdos saltem superpelliceo et stola coloris temporis convenientis utatur, nisi aliter notetur.

7. Stando semper benedicat, et aperto capite.

In principio cujusque benedictionis, nisi aliter notetur, dicat:

℣. **Adjutórium nostrum in nómine Dómini.**

℞. **Qui fecit caelum et terram.**

℣. **Dóminus vobíscum.**

℞. **Et cum spiritu tuo.**

Deinde dicat Orationem propriam, unam vel plures, prout suo loco notatum fuerit.

Postea rem aspergat aqua benedicta, et, ubi notatum fuerit, pariter incenset, nihil dicendo.

8. Cum Sacerdos aliquid benedicturus est, habeat ministrum cum vase aquae benedictae et aspersorio, et cum hoc Rituali libro, seu Missali.

9. Caveat, ne benedictionis causa ponat aliquid indecens super Altare, veluti esculenta; sed quod ejusmodi est, ponatur super mensam, commodo loco paratam.

d) Priests delegated thereto by the Ordinary of the place, subject to the extent of the delegation and the power of the one delegating.

e) Religious superiors and their priest subjects whom they delegate, in their own churches and oratories and in churches of nuns who are under their spiritual care.

6. In every blessing outside of Mass the priest should be vested in surplice and stole of the color proper to the day, unless the rubrics prescribe otherwise.

7. The one who blesses should stand with head uncovered; and at the beginning of each blessing, unless otherwise stated, he says:

℣. **Our help is in the name of the Lord.**

℟. **Who made heaven and earth.**

℣. **The Lord be with you.**

℟. **And with thy spirit.**

He then says the proper prayer or as many as are given.

Lastly he sprinkles the object with holy water, and if called for, incenses it, without saying anything.

8. When a priest blesses he should be assisted by a server who holds the holy water stoop and aspensory, and he should follow the Ritual or the Missal.

9. Care should be taken that during a blessing nothing indecorous is placed upon the altar, e.g., eatables. But things of this nature should be placed upon a table conveniently arranged.

BLESSINGS FOR SUNDAYS AND FEASTDAYS

ORDO AD FACIENDAM AQUAM BENEDICTAM

1. Diebus Dominicis, et quaecumque opus sit, praeparato sale et aqua munda benedicenda in ecclesia, vel in sacristia, Sacerdos, superpelliceo et stola violacea indutus, primo dicit:

Ps. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

2. Deinde absolute incipit exorcismum salis:

Exorcízo te, creatúra salis, per Deum **+**vivum, per Deum **+**verum, per Deum **+**sanctum, per Deum, qui te per Eliséum Prophétam in aquam mitti jussit, ut sanarétur sterilitas aquae: ut efficiáris sal exorcizátum in salútem credéntium; et sis ómnibus suméntibus te sánitas áuimae et córporis; et effúgiat, atque discedat a loco, in quo aspérsus fúeris, omnis phantásia, et nequítia, vel versútia diabólicae fraudis, omnisque spíritus immúndus, adjurátus per eum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R.** Amen.

Orémus.

Oratio

IMMÉNSAM cleméntiam tuam, omnipotens aetérne Deus, humíliter implorámus, ut hanc creatúram salis, quam in usum géneris humáni tribuísti, bene **+**dícere et sancti **+**ficáre tua pietáte dignéris: ut sit ómnibus suméntibus salus mentis et córporis; et quicquid ex eo tactum vel respérsus fúerit, cáreat omni immundítia, omníque impugnatíone spiritális nequítiae. Per Dóminum. **R.** Amen.

Translator's Note: The holy-water font is a counterpart of the baptismal font; the sacramental is related to the great sacrament. Easter is the day of Holy Baptism par excellence, and every Sunday is a little Easter. Consequently, on the Lord's day the Church blesses water to be used in the renewal of baptism, for so often as she sprinkles us with the blessed water a sign is given us of renewal

THE BLESSING OF HOLY WATER

I. On Sundays, or whenever water must be blessed, salt and fresh water are prepared in church or in the sacristy. The priest vested in surplice and purple stole says:

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

2. The exorcism of salt follows:

Thou creature of salt, I purge thee of evil by the living † God, by the true † God, by the holy † God, by the God Who ordered thee through Eliseus,* the prophet to be cast into the water to cure its unfruitfulness. Be thou a purified salt for the health of believers, giving soundness of body and soul to all who use thee. In whatever place thou art sprinkled, may phantoms and wickedness, and Satan's cunning be banished. And let every unclean spirit be repulsed by Him Who shall come to judge the living and dead, and the world by fire. **℟.** Amen.

Let us pray.

Prayer

O ALMIGHTY, everlasting God! Humbly we implore thy boundless mercy that thou wouldst deign of thy goodness to bless † and sanctify † this creature of salt which thou hast given for the use of mankind. May all that use it find in it a remedy for soul and body. And let everything which it touches or sprinkles be freed from uncleanness and assault from evil spirits. Through our Lord. **℟.** Amen.

of the pristine life once bestowed by the Gift of Life — baptism. The rubrics direct that this water be blessed either in sacristy or sanctuary. For the edification of the faithful the latter place might well be chosen on occasion. Low Sunday, the octave of the Paschal Mystery would be ideal for this blessing performed in the sight of all the family of God assembled in the parish church.

* 4 Kings II, 21.

Exorcismus aquae: et dicitur absolute:

Exorcízo te, creatúra aquae, in nómine Dei † Patris omnipoténtis, et in nómine Jesu † Christi, Fílii ejus Dómini nostri, et in virtúte Spíritus † Sancti: ut fias aqua exorcizáta ad effugándam omnem potestátem inimíci, et ipsum inimícum eradicáre et explantáre váleas cum ángelis suis apostáticis, per virtútem ejúsdem Dómini nostri Jesu Christi: qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **Ry.** Amen.

Orémus.

Oratio

DEUS, qui ad salutem hunáni géneris, máxima quaeque sacraménta in aquárum substántia condidísti: adésto propítius invocatióibus nostris, et eleménto huic multímodis purificatióibus praeparáto, virtútem tuae bene † dictionis infúnde; ut creatúra tua, mystériis tuis sérvians, ad abigéndos daémones, morbósque pelléndos, divínae grátiae sumat efféctum; ut quidquid in dómibus, vel in locis fidélium, haec unda respéserit, cáreat omni immundítia, liberétur a noxa: non illic resídeat spíritus péstilens, non aura corrúmpens: discédant omnes insídiae laténtis inimíci; et si quid est, quod aut incolumitáti habitántium ínvidet, aut quiéti, aspersione hujus aquae effúgiat: ut salúbritas per invocatiónem sancti tui nóminis expetíta, ab ómnibus sit impugnationíbus defénsa. Per Dóminum. **Ry.** Amen.

3. **Hic ter mittat sal in aquam in modum crucis, dicendo semel:**

Commíxtio salis et aquae páriter fiat, in nómine Pa † tris, et Fí † lii, et Spíritus † Sancti. **Ry.** Amen.

Ps. Dóminus vobíscum.

Ry. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, invíctae virtútis auctor, et insuperábilis impérii Rex, ac semper magníficus triumphátor: qui advérsae domina-

Exorcism of water:

Thou creature of water, I purge thee of evil in the name of God✠ the Father almighty, in the name of Jesus✠ Christ, His Son, our Lord, and in the power of the Holy✠ Spirit, that thou mayest be water fit to brace us against the envious foe. Mayest thou be empowered to drive him forth and exile him together with his fallen angels by the power of the selfsame Jesus Christ, our Lord Who shall come to judge the living and the dead, and the world by fire. **Ry.** Amen.

Let us pray.

Prayer

O GOD, Who for man's salvation dost dispense wondrous mysteries with the efficacious sign of water, hearken to our prayer — pouring forth thy benediction✠ upon this element which we consecrate with manifold purifications. Let this creature serve thee in expelling demons and curing diseases. Whatsoever it sprinkles in the homes of the faithful, be it cleansed and delivered from harm. Let such homes enjoy a spirit of goodness and an air of tranquility, freed from baneful and hidden snares. By the sprinkling of this water may everything opposed to the safety and repose of them that dwell therein be banished, so that they may possess the well-being they seek in calling upon thy holy name, and be protected from all peril. Through our Lord. **Ry.** Amen.

3. **Now salt is thrice put into the water in the form of a cross, saying only once:**

May this salt and water be mixed together, in the name of the Father✠ and of the Son✠ and of the Holy✠ Spirit. **Ry.** Amen.

V. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

AUTHOR of invincible strength and king of an unconquerable empire, ever the gloriously Triumphant One! Who

tiónis vires réprimis: qui inimíci rugiéntis saevítiam súperas: qui hostíles nequítias poténter expúgnas: te, Dómine, treméntes et súpplices deprecámur, ac pétimus: ut hanc creatúram salis et aquae dignánter aspicias, benígnus illústres, pietátis tuae rore sanctífices; ut, ubicúmque fúerit aspérsa, per invocatióem sancti nóminis tui, omnis infestátio immúndi spíritus abigátur: terrór-que venenósi serpéntis procul pellátur: et praeséntia Sancti Spíritus nobis, misericórdiam tuam poscéntibus, ubíque adesse dignétur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti Deus, per ómnia saécula saeculórum. **R̄.** Amen.

4. Post benedictionem aquae, Sacerdos Dominicis diebus, antequam incipiat Missam, aspergit Altare, deinde se, et Ministros, ac populum, prout in Missali praescribitur, et in Appendice hujus Ritualis habetur.

5. Christífideles autem possunt de ista aqua benedicta in vasculis suis accipere, et secum deferre ad aspergendos aegros, domos, agros, vineas, et alia, et ad eam habendam in cubiculis suis, ut ea quotidie et saepius aspergi possint.

2

BENEDICTIO POPULI CUM AQUA BENEDICTA diebus Dominicis impertienda

Sacerdos celebraturus, indutus pluviali coloris Officio convenientis, accedit ad Altare, et ibi ad gradus cum Ministris genuflexus, etiam Tempore Paschali, accipit a Diacono aspersorium, et primo ter aspergit Altare, deinde se, et erectus Ministros, incipiens Antiphonam: **Aspérge me.** Et chorus prosequitur: **Dómine, hysópo,** etc., ut infra. Interim Celebrans aspergit clerum, deinde populum, dicens submissa voce cum Ministris **Psalmum Miserére mei, Deus.**

Translator's Note: Baptism and Eucharist have been from earliest Christian times a special work for Sundays. When we come together on the Lord's day to celebrate His praises in Eucharistic worship, we reflect that our baptism is an ever-present fact in our souls.

restrainest the force of the adversary, Who overcomest the fierceness of the devouring enemy, Who valiantly putteth down hostile influences! Prostrate and fearsome we beseech thee, Lord, consider kindly this creature of salt and water, make it honored, and sanctify it with the dew of thy sweetness. Wherever it is sprinkled in thy name, may devilish infection cease, venomous terror be driven afar. But let the presence of the Holy Spirit be ever with us as we implore thy mercy. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the same Holy Spirit, God, eternally. **R.** Amen.

4. On Sundays after water is blessed and before Mass begins, the celebrant sprinkles the altar, himself, the ministers, and the people as prescribed by the Missal and by this Ritual.

5. Christ's faithful are permitted to take holy water home with them to sprinkle the sick, their homes, vineyards, and the like. It is recommended too that they put it in fountains in the various rooms, so that daily and frequently they may use it to bless themselves.

2

THE SUNDAY BLESSING WITH HOLY WATER

The priest who will offer the Sacrifice, vested in cope of the proper color comes to the altar, and kneeling on the step with the ministrants (also in Paschaltide) receives the aspersion from the deacon. First he sprinkles the altar thrice, then himself, and standing he sprinkles the ministrants, having intoned the antiphon: Sprinkle me. The choir continues: With hyssop, O Lord, etc., as indicated below. Meanwhile the celebrant sprinkles the clergy, then the people, reciting quietly with the ministrants Psalm 50, Have mercy on me, O God.

Thus, before treading into the holy of holies of Eucharistic sacrifice and communion, we commemorate and renew that sublime mystery by which Mother Church has brought us forth out of her womb, the baptismal font, unto life within the Kingdom of God upon earth.

Antiphona

VII

Aspér- ges me, * Dómi- ne, hyssópo, et mundá-
 bōr: lavá- bis me, et super nívem de- albá- bōr.

Ps. 50: Mi- serére mé-i, Dé- us, * se- cūndum mágnam
 misericórdi- am tu- am. Gló- ri- a Pátri, et Fí- li- o, et Spi-
 rítu- i Sáncto: * Sic- ut é- rat in princípi- o, et nunc, et semper,
 et in saécula sae- cu- lórum. A- mén.

Et repetitur Antiphona Aspérges me.

Haec Antiphona praedicto modo dicitur ad aspersionem aquae benedictae in Dominicis per totum annum: excepta Dominica de Passione, et Dominica Palmarum, in quibus non dicitur Glória Patri; sed post Psalmum Miserére repetitur immediate Antiphona Aspérges me. Excepto etiam Tempore Paschali, scilicet a Dominica Paschae usque ad Pentecosten inclusive, quo tempore cantatur sequens:

Antiphona

VIII

Vi- di a- quam * egre- di- éntem de tem- plo,
 a lá- te- re dex- tro, alle- lú- ja: et om- nes, ad quos
 pervénit a- qua ista, sal- vi fa- cti sunt, et di- cent,

Antiphon

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow. **Ps. 50.** Be merciful to me, O God, for great is thy goodness. Glory be to the Father, and to the Son, and to the Holy Spirit: * As it was in the beginning, is now, and ever shall be world without end. Amen.

The antiphon Sprinkle me is repeated.

Thus the above is sung at the sprinkling with holy water on all Sundays of the year, except on Passion and Palm Sundays when the Glory, etc., is omitted, and after the psalm Be merciful, the antiphon Sprinkle me is repeated at once. During Paschaltide from Easter until Pentecost inclusive the following is sung:

Antiphon

I saw water flowing from the right side of the temple, alleluia: and all to whom this water came were saved, and they shall say,



alle-lú-ja, al-le-lú-ja. **Ps. 117:** Confi-té-mini Dó-
 mmo quó-ni-am bonus: * quó-ni-am in saéculum mise-ri-
 cór-di-a e-jus. Glóri-a Patri, et Fí-li-o, et Spi-rí-tu i
 San-cto.* Si-cut erat in princí-pi-o, et nunc, et semper,
 et in saé-cula sae-cu-ló-rum. A-men.

Repetitur Antiphona: Vidi aquam egrediéntem.

In Dominica vero Trinitatis resumitur Antiphona Aspérget me, Dómine, etc., ut supra.

In die sancto Paschae et Pentecostes, ubi est fons baptismalis, fit aspersione cum aqua pridie benedicta in fonte Baptismi, et ante infusionem Olei et Chrismatis accepta.

Finita Antiphona supradicto modo, Sacerdos qui aspersit aquam, reversus ad Altare, stans ante gradus Altaris junctis manibus dicat:

℣. Osténde nobis, Dómine, misericórdiam tuam **(T.P. allelúia).**

℞. Et salutáre tuum da nobis **(T.P. allelúia).**

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

EXÁUDI nos, Dómine sancte, Pater omnipotens, aetérne Deus: et mittere dignéris sanctum Angelum tuum de caelis; qui custódiat, fóveat, prótegit, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum.

℞. Amen.

alleluia, alleluia. **Ps. 117.** Let us give thanks to the Lord for His goodness: * for His mercy endureth forever. Glory be to the Father, and to the Son, and to the Holy Spirit. * As it was in the beginning, is now, and ever shall be world without end. Amen.

The antiphon I saw water flowing **is repeated.**

On Trinity Sunday the antiphon Sprinkle me, etc., **is resumed.**

In churches where there is a baptismal font, on Easter and Pentecost the water used for the sprinkling is that which has been blessed at the font on the day previous, before the infusion of the Sacred Oils.

The above antiphon being ended, the priest who has returned to the altar stands at the foot and with hands joined sings:

℣. Show us thy mercy, O Lord **(T.P. alleluia)**

℟. And grant us thy salvation **(T.P. alleluia)**

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

HEAR us, holy Lord, Father almighty, eternal God! And deign to send thy holy angel from heaven to guard, cherish, protect, visit, and defend all that assemble in this dwelling. Through Christ our Lord. **℟.** Amen.

3

BENEDICTIO INFANTIS

℣. Adjutórium nostrum in nómine Dómini.

℟. Qui fecit caelum et terram.

℣. Deus noster miserétur.

℟. Custódiens párvulos Dóminus.

℣. Dómine, exáudi oratiómem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Oratio

Dómine Jesu Christe, Fili Dei vivi, qui ante ómnia saécula génius, in témpore tamen infans esse voluisti, et hujus aetátis díligis innocéntiam: qui párvulos tibi oblátos amáncer compléxus es, úsque benedixísti: infántem istum (infántes istos) práeveni in benedictiónibus dulcédinis, et praesta, ne malítia mutet intelléctum ejus (eórum): eíque (eisque) concéde, ut profíciens (proficiétes) aetáte, sapiéntia et grátia, tibi semper placére váleat (váleant): Qui vivis et regnas cum Deo Patre in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. **℟.** Amen.

Deinde Sacerdos infantem (vel infantes) aspergat aqua benedicta, dicens:

Pax et benedictio Dei omnipoténtis, Patris, et Fílii, ✠ et Spírítus Sancti, descéndat super te (vos), et máneat semper. **℟.** Amen.

Translator's Note: Some blessings in the Ritual are designated for particular feasts or seasons of the ecclesiastical calendar. Wherefore, we place here the following blessings for children as appropriate to

3

BLESSING OF AN INFANT

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. Our God is compassionate.

Ry. He is the Lord, the guardian of little ones.

Ps. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O Lord, Jesus Christ, Son of the living God, born before all ages, in time thou didst will to become an infant, for thou lovest the innocence of such. Thou Who when children were brought to thee didst lovingly embrace them and bless them, hasten with thy sweetest blessings to this infant (these infants) and keep its (their) mind from malice. Assist him (her, them) to advance in wisdom, age, and grace, thereby ever pleasing thee, Who livest and reignest with God the Father in the unity of the Holy Spirit, God, forever and ever. **Ry.** Amen.

The priest sprinkles the infant (or infants) with holy water, saying:

May the peace and blessing of almighty God, Father, Son, and Holy Spirit descend upon thee (you) and remain forever.

Ry. Amen.

the Christmas season. The blessing of an infant is most fitting on Christ's Nativity. The other two blessings for children are well suited to Christmas and its Octave.

BENEDICTIO PUERI

ad obtinendam super ipsum misericordiam Dei

V. Adjutórium nostrum in nómine Dómini.**R.** Qui fecit caelum et terram.**V.** Dóminus vobíscum.**R.** Et cum spírítu tuo.

Orémus.

Oratio

Dómine, Jesu Chríste, Fili Dei vivi, qui dixísti: Sínite párvulos veníre ad me, tálíum est enim regnum caelórum; super hunc púerum tuum virtútem bene† dictiónis tuae infúnde, ac ad Ecclésiae et paréntum illíus fidem ac devotiónem respice; ut virtúte ac sapiéntia apud Deum et hómínes profíciens, ad optátam pervéniat senectútem, et salútem consequáatur aetérnam: Qui vivis et regnas in saécula saeculórum. **R.** Amen.

Psalmus 112**L**AUDÁTE, púeri, Dóminum: * laudáte nomen Dómini.

Sit nomen Dómini benedíctum, * ex hoc nunc, et usque in saéculum.

A solis ortu usque ad occásum, * laudábile nomen Dómini.

Excélsus super omnes gentes Dóminus, * et super caelos glória ejus.

Quis sicut Dóminus, Deus noster, qui in altis hábitat, * et humília respicit in caelo et in terra?

Súscitans a terra ínopem, * et de stércore érigens páuperem:

Ut cóllocet eum cum princípibus, * cum princípibus pópuli sui.

Qui habitáre facit stérilem in domo, * matrem filiórum laetántem.

Glória Patri.

Kýrie, eléison. Chríste, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

4

BLESSING OF A CHILD

V. Our help is in the name of the Lord,

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

Lord, Jesus Christ, Son of the living God, Who didst say: "Suffer little children to come unto me, for the kingdom of heaven is theirs" — shower upon this thy child blessing **✠** and assistance, and consider the faith and devotion of the Church and the parents. Advancing in grace and wisdom before God and men, may he (she) reach a blessed old age and secure eternal felicity. Who livest and reignest forever. **R.** Amen.

Psalm 112

Ye children, sing praise to the Lord; praise the name of the Lord. May the name of the Lord be blessed, now and forever.

From the rising of the sun until its setting, the Lord's name excels.

The Lord is high above all nations; His glory is above the heavens.

Who is like unto the Lord our God Who dwelleth above,

Who looketh down upon the insignificant of heaven and earth?

He lifteth the needy from the earth, and raiseth up the poor man from the dunghill;

That He might place him with nobles, with the princes of His people.

He causeth the barren woman of a household to be a joyful mother of children.

Glory be to the Father.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

Ψ. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

Benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti descéndat super te, et máneat semper. ℞. Amen.

5

BENEDICTIO PUERORUM

cum praesertim in ecclesia praesentantur

Die et hora constitutis, pueri conveniant in ecclesiam, quos ibi a parentibus vel mag'istris associari maxime deceret, ut in silentio et modestia facilius se componant. Quibus per ordinem dispositis, et pueris a puellis, si adsint, separatis, Sacerdos ad ipsos accedat, et brevissimo ac simplici sermone eos alloquatur, prout opportunum sibi visum fuerit.

Deinde stans versus eos dicat:

Ψ. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

Antiphona

IIIa2

Laudá-te, * pú-e-ri, Dómi-num : laudá-te nomen
Dómini.

Psalmus 112

Incipitur a secundo Versu:

Sit nomen Dómini benedíctum : * ex hoc nunc, et usque
in saéculum.

A solis ortu, etc., ut supra.

Et repetitur Antiphona.

Ps. And lead us not into temptation.

Ry. But deliver us from evil.

May the blessing of almighty God, Father, Son, **+** and Holy Spirit descend upon thee and remain forever. **Ry.** Amen.

5

BLESSING OF CHILDREN

when especially presented in church for a blessing

At the appointed time, the children assemble in church under the tutelage of parents or teachers to insure quiet and order. When they are properly placed, boys and girls separate, the priest approaches, and speaks to them very briefly and simply on a suitable subject.

Then standing and facing them he says:

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Antiphon: Ye children, sing praise to the Lord: praise the name of the Lord.

Psalm 112, beginning with the second verse: May the name of the Lord be blessed as above.

Repeat the antiphon: Ye children, sing praise to the Lord, etc.

Qui Psalmus cum sua Antiphona, si paucis tantum, aut minus solemniter conferatur Benedictio, omitti poterit.

Finito Psalmo et repetita Antiphona, Sacerdos dicit:

℣. Sínite párvulos veníre ad me.

℞. Tálium est enim regnum caelórum.

℣. Angeli eórum.

℞. Semper vident fáciem Patris.

℣. Nihil proficiat inimícus in eis.

℞. Et fílius iniquitátis non appónat nocére eis.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Dómine Jesu Christe, qui párvulos tibi oblátos et ad te veniéntes compléxus es, manúsque super illos impónens benedixísti eis, atque dixísti: Sínite párvulos veníre ad me, et nolíte prohibére eos, tálium est enim regnum caelórum, et Angeli eórum semper vident fáciem Patris mei; réspice, quaésumus, ad puerórum (puellárum, si solae adsint puellae) praeséntium innocéntiam, et ad eórum (eárum) paréntum devotióem, et cleménter eos (eas) hódie per ministérium nostrum béne ✠ dic; ut in tua grátia et misericórdia semper proficiant, te sápiant, te díligant, te úmeant, et mandáta tua custódiant, et ad finem optátum feliciter pervéniant: per te, Salvátor mundi, qui cum Patre et Spírítu Sancto vivis et regnas Deus in saécula saeculórum. ℞. Amen.

Orémus.

Oratio

DEFÉNDE, quaésumus, Dómine, beáta María semper Vírgine intercedénte, istam ab omni adversitáte famíliam: et toto corde tibi prostrátam, ab hóstium propítius tuére cleménter insídiis. Per Christum, Dóminum nostrum. ℞. Amen.

Orémus.

Oratio

Deus, qui ineffábili providéntia sanctos Angelos tuos ad nostram custódiám mittere dignáris: largíre supplicibus tuis; et

This psalm and its antiphon may be omitted if the blessing is conferred less solemnly or only upon a few.

At the end of the psalm and antiphon the priest says:

Ps. Suffer little children to come unto me.

R. For theirs is the kingdom of heaven.

Ps. Their angels.

R. Ever see the face of the heavenly Father.

Ps. Let the enemy be powerless against them.

R. And the son of iniquity incapable of harming them.

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O Lord, Jesus Christ, Who didst embrace and lay thy hands upon the little children when they came to thee, and didst say to them: "Suffer little children to come unto me, and forbid them not, for the kingdom of heaven is theirs, and their angels always see the face of my Father," — look with a Father's eye upon the innocence of these children and their parents' devotion, and bless † them this day through our ministry. In thy grace and goodness let them constantly advance, desiring thee, loving thee, fearing thee, obeying thy commandments — thus coming to their destined home, through thee, Savior of the world, Who with the Father and the Holy Spirit livest and reignest, God, forever and ever. *R.* Amen.

Let us pray.

Prayer

DEFEND, O Lord, thy children from every adversity — Mary ever Virgin blessed interceding for them. And as they humbly kneel before thee, graciously and mercifully guard them from inimical pitfalls. Through Christ our Lord. *R.* Amen.

Let us pray.

Prayer

O GOD, Who by a gracious providence didst commit thy holy angels to be our guardians, grant us thy supplicants,

eórum semper protectióne deféndi, et aetérna societáte gaudére.
Per Christum, Dóminum nostrum. *R̄.* Amen.

Postea manu dextera producens signum crucis super pueros, benedicit eos, dicens:

Benedícat vos Deus, et custódiat corda vestra et intelligéntias vestras, Pater, et Fílius, † et Spíritus Sanctus. *R̄.* Amen.

Deinde aspergat pueros aqua benedicta.

6

BENEDICTIO PUERORUM ET PUELLARUM

in Festis piae Unionis
a Sancta Infantia nuncupatae

Sacerdos ex Apostolico indulto delegatus dicat:

Ps̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Ps̄. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Quaésumus, omnípotens Deus, púeris istis, pro quibus tuam deprecámur cleméntiam, bene † dícere dignáre: et per virtútem Sancti Spíritus corda eórum corróbora, vitam sanctífica, castimóniam prómove, sensus eórum bonis opéribus únice inténtos custódi, próspéra tríbue, pacem concéde, salútem confer, caritátem largíre, et ab ómnibus diabólicis atque humánis insídiis tua protectióne et virtúte semper defénde; ut, te miseránte, paradísi réquiem tandem felíciter assequántur. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Orémus.

Oratio

DÓMINE Jesu Christe, qui párvulos tibi oblátos et ad te veniéntes complectebáris (*hic ponat manus super capita pue-*

that as we constantly enjoy their protection, we may eventually be happy with them eternally. Through Christ our Lord. **R̄.** Amen.

Making the sign of the cross over them, he blesses them saying:

May God bless you, and may He be the Keeper of your hearts and minds, the Father, Son, **✝** and the Holy Spirit. **R̄.** Amen.

He sprinkles the children with holy water.

6

BLESSING OF CHILDREN

on Feastdays of the Holy Childhood Association

The priest who enjoys the apostolic indult for this blessing says:

V̄. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

V̄. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

We beseech thee, almighty God, bless **✝** these children for whom we ask thy mercy and love. Strengthen their hearts by the power of the Holy Spirit, sanctify their lives, foster their innocence, keep their minds intent on good, grant them to prosper, give them peace, health, and charity, and by thy strength and protection deliver them from temptations of men or demons. Through thy mercy may they finally attain the peace of Paradise. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and ever. **R̄.** Amen.

Let us pray.

Prayer

O LORD Jesus Christ, Who didst embrace little children admitted to thy presence (**here the priest extends his hands**

rorum), manúsque super illos impónens, eis benedicébas, dicens: Sínite párvulos veníre ad me, et nolíte prohibére eos: tálium est enim regnum caelórum, et Angeli eórum semper vident fáciem Patris mei; réspice, quaésumus, ad puerórum et puellárum praeséntium devotiónem, et benedíctio tua copiósa super illos descéndat, ut in tua grátia et caritáte proficiant, te sápiant, te díligant, te tímeant, mandáta tua custódiat, et ad exoptátum finem pervéniant, per te, Salvátor mundi, qui cum Patre et Spíritu Sancto vivis et regnas Deus in saécula saeculórum. *R̄. Amen.*

Benedíctio Dei omnipoténtis, Patris, et Filii, † et Spíritus Sancti, descéndat super vos, custódiat atque dírigat vos, et máneat semper vobíscum. *R̄. Amen.*

Et aspergantur aqua benedicta.

7

BENEDICTIO VINI

in Festo S. Joannis Apostoli et Evangelistae

In Festo sancti Joannis Ap. et Evang., expleta omnino Missa majore, hoc est post ultimum Evangelium, Sacerdos, retentis omnibus paramentis, excepto manipulo, vinum a populo oblatum, in memoriam et honorem S. Joannis, qui venenum innocue sumpsit, benedicit hoc modo:

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spíritu tuo.

Orémus.

Oratio

Bene † dícere et conse † cráre dignéris, Dómine Deus, dextera tua hunc cálicem vini, et cujúslibet potus: et praesta; ut per mérita sancti Joánnis Apóstoli et Evangelístae, omnes in te credéntes et de cálice isto bibéntes benedicántur, et protegántur. Et sicut beátus Joánnes de cálice bibens venénum, illaesus omníno permánsit, ita omnes, hac die in honórem beáti Joánnis de cálice

over them), laying thy hands in benediction upon them, saying: "Suffer little children to come unto me, and forbid them not, for theirs is the kingdom of heaven, and their angels always see the face of my Father" — look kindly, we pray thee, upon the piety of these children, and bless them in fullest measure. Help them to advance in thy grace and love, to desire thee, love thee, fear thee, obey thee, and finally reach the desired goal, through thee, Savior of the world, Who livest and reignest eternally with the Father and the Holy Spirit. *R.* Amen.

May the blessing of almighty God, Father, Son, † and Holy Spirit come upon you to guide and protect you, and remain with you for all time. *R.* Amen.

He sprinkles them with holy water.

7

BLESSING OF WINE on the Feast of St. John, Apostle and Evangelist

After the principal Mass on the feast of St. John, Apostle and Evangelist, after the last gospel, the priest, retaining all vestments except the maniple, blesses wine brought by the people. This is done in memory and honor of St. John, who without detriment drank the poisoned wine proffered by his enemies:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

Bless † and consecrate, † O Lord God, this chalice of wine (or any other beverage) through the merits of St. John, Apostle and Evangelist. Bestow benediction and protection upon all who drink of this cup. For as the blessed John partook of the poisoned potion without any hurt, so may all who on this day drink of the blessed wine to the honor of St. John, by him be freed from

isto bibéntes, méritis ipsíus ab omni aegritúdi-
ne venéni, et nóxiis quibúsvís absolvántur,
et córpore ac ánima se offeréntes, ab omni
culpa liberéntur. Per Christum, Dóminum
nostrum. *R̄.* Amen.

Bene *✠* dic, Dómine, hanc creatúram
potus: ut sit remédium salutáre ómnibus
suméntibus: et praesta per invocatió-
nem sancti nóminis tui; ut, quicúmque
ex eo gustáverint, tam ánima quam
córpore sanitátem, te donánte, percí-
píant. Per Christum, Dóminum
nostrum. *R̄.* Amen.

Et benedíctio Dei omnipoténtis,
Patris, et Fílii, *✠* et Spíritus
Sancti, descéndat super hanc creatúram
vini, et cuiúslibet potus, et máneat
semper. *R̄.* Amen.

Et aspergatur aqua benedicta.

Quod si benedictio illa fiat privatim extra Missam, Sacerdos, superpelliceo et stola indutus, eam conficiat modo superius tradito.

8

ALIA BENEDICTIO VINI

In Festo S. Joannis Apostoli et Evangelistae

In fine Missae post Evangelium sancti Joannis, In principio erat Verbum, dicitur:

Psalmus 22

Dóminus regit me, et nihil mihi déerit; * in loco páscuae ibi me collocávit.

Super aquam refectiόνis educávit me: * ánimam meam convertit.

Dedúxit me super sémitas justítiae, * propter nomen suum.

Nam, et si ambulávero in médio umbrae mortis, non timébo mala: * quóniam tu mecum es.

Virga tua, et háculus tuus: * ipsa me consoláta sunt.

Parásti in conspéctu meo mensam, * advérsus eos, qui tríbulant me.

Impinguásti in óleo caput meum: * et calix meus inébríans quam praeclárus est!

poisoning and similar harmful things. And as they offer themselves soul and body to thee, O Lord God, give them absolution and pardon. Through Christ our Lord. *R̄.* Amen.

Bless, ✠ O Lord, this draught that it be a helpful medicine to all who drink it; and grant by thy grace that all who taste thereof may enjoy bodily and spiritual health in calling upon thy holy name. Through Christ our Lord. *R̄.* Amen.

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit come upon this wine and remain constantly. *R̄.* Amen.

It is sprinkled with holy water.

If the blessing is given privately outside of Mass, the priest wearing surplice and stole blesses in the manner prescribed above.

8

ANOTHER BLESSING FOR WINE on the Feast of St. John, Apostle and Evangelist

At the end of Mass, after the last gospel the following is said:

Psalm 22

The Lord is my Shepherd and I will lack nothing; He leadeth me to encamp in green pastures.

He leadeth me to refreshing waters; He reneweth my thirsting soul.

He guideth me on straight paths for His name's sake.

Even though I walk through deadly gloom, I will fear no evil; for thou art with me.

Thy rod and thy staff, they give me security.

Thou preparest for me a banquet in sight of my oppressors.

Thou anointest my head with oil; my cup overflows, and how good it is!

Et misericórdia tua subsequétur me * ómnibus diébus vitae meae:
Et ut inhábitem in domo Dómini, * in longitudínem diérum.

Glória Patri.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

℞. Sed libera nos a malo.

℣. Salvos fac servos tuos.

℞. Deus meus, sperántes in te.

℣. Mitte eis, Dómine, auxiliúm de sancto.

℞. Et de Sion tuére eos.

℣. Nihil proficiat inimícus in eis.

℞. Et fílius iniquitátis non appónat nocére eis.

℣. Et si mortíferum quid bíberint.

℞. Non eis nocébit.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

DÓMINE sancte, Pater omnipotens, aetérne Deus: qui Fílium tuum tibi coaetérnum et consubstantiálem de caelis descendere, et de sacratíssima Vírgine María in hoc témpore plenitúdinis incarnári temporaliter voluísti, ut ovem pérditam et errántem quaéretet, et in húmeris própriis ad ovíle reportáret; nec non ut eum, qui in latrónes incidit, a vúlnerum suórum dolore, infúndens ipsi vinum et óleum, curáret; béne ✠ dic et sanctí ✠ fica hoc vinum: quod de vite in potum hóminum produxísti, et praesta: ut, quisquis in hac sacra solemnitate de eo sumpserit vel bíberit, salútem ánimae et córporis consequátur: et si in peregrinatione fúerit, ab eódem, tua grátia mediánte, confortétur; ut via ejus in omni prosperitate dirigátur. Per eúndem Christum Dóminum nostrum. **℞.** Amen.

Thy mercy will follow me all the days of my life.

And I will dwell in the house of the Lord to the end of my days.

Glory be to the Father.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

Ps. And lead us not into temptation.

R. But deliver us from evil.

Ps. Preserve thy servants.

R. That trust in thee, my God.

Ps. Send them aid, O Lord, from heaven.

R. And from Sion watch over them.

Ps. Let the enemy be powerless against them.

R. And the son of evil do nothing to harm them.

Ps. And should they drink anything deadly.

R. May it not hurt them.

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

HOLY Lord, Father almighty, eternal God! Who didst will that thy Son, equal to thee in eternity and substance should descend from heaven and in the fulness of time take temporal birth of the most holy Virgin Mary, so that He could seek the lost and wayward sheep and carry it on His shoulders to the sheepfold, and could cure the man fallen among robbers of his wounds by pouring in oil and wine—do thou bless † and sanctify † this wine which thou hast vintaged for man's drink. Whoever partakes of it on this holy solemnity, grant him life in body and soul. By thy goodness let it be to him strength in the pilgrimage to prosper him on the way, that his journey may come to a happy termination. Through the same Christ our Lord.

R. Amen.

Orémus.

Oratio

DÓMINE Jesu Christe, qui te vitem veram, et sanctos Apóstolos tuos pálmities appellári, et de ómnibus te diligéntibus vineam eléctam plantáre voluísti; béne ✠ dic hoc vinum, et virtútem ei tuae benedictiónis infúnde: ut, quicúmque ex eo sumpserit vel bíberit, intercedénte dilécto discípulo tuo Joáinne Apóstolo et Evangelísta, síngulis morbis et venénis pestíferis effugáti, sanitátem inde córporis et ánimae consequáture: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

Orémus.

Oratio

DEUS, qui humáno géneri panem in cibum, et vinum in potum procreásti, ut panis corpus confórtet, et vinum cor hóminis laetíficet; quique beáto Joánni praedilécto discípulo tuo tantam grátiam contulísti, ut non solum haustum venéni illaéus eváderet, sed étiam in tua virtúte venéno prostrátos a morte resuscitáret: praesta ómnibus hoc vinum bibéntibus, ut spirituálem laetítiam et vitam cónsequi mereántur aetérnam. Per Dóminum. *R̄.* Amen.

Et aspergatur aqua benedicta.

9

BENEDICTIO AURI, THURIS ET MYRRHAE
in Festo Epiphaniae

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Súscipe, sancte Pater, a me indígno fámulo tuo haec múnera, quae in honórem nóminis tui sancti, et in títulum omnipoténtiae tuae majestátis, humíliter tibi óffero: sicut suscepísti sacrificium

Let us pray.

Prayer

O LORD, Jesus Christ Who didst call thyself the true vine and thy holy apostles the branches, and didst desire to plant a chosen vineyard of all who love thee, bless ✠ this wine and impart to it the power of thy benediction. And as thy beloved disciple John, Apostle and Evangelist intercedes for them that partake thereof, grant them security from all deadly and poisonous afflictions and constant good health of soul and body. Who livest and reignest forever. *Ry.* Amen.

Let us pray.

Prayer

O GOD, thou givest to man bread to eat and wine to drink — bread to nourish the body and wine to cheer the heart. And as thou didst confer upon blessed John, thy beloved disciple such favor that not only did he himself escape the poisoned potion, but could restore life to others so overcome; do thou grant to all that drink this wine spiritual joy and eternal life. Through our Lord. *Ry.* Amen.

It is sprinkled with holy water.

9

BLESSING OF GOLD, INCENSE, AND MYRRH
on Epiphany

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

Accept, O holy Father, from me, thine unworthy servant these gifts which I offer in humility to the honor of thy holy name

Abel justi, et sicut éadem múnera a tribus Magis tibi quondam offeréntibus suscepísti.

Exorcízo te, creatúra auri, thuris et myrrhae, per Pa ✠ trem omnipoténtem, per Jesum ✠ Christum, Fílium ejus unigénitum, et per Spíritum ✠ Sanctum Paráclitum: ut a te discédát omnis fraus, dolus, et nequítia diaboli, et sis remédium salutáre humano géneri contra insídias inimíci: et quicumque divíno freti auxílio te in suis lóculis, dómibus, aut circa se habúerint, per virtútem et mérita Dómini et Salvatóris nostri, ac intercessiónem ejus sanc-tíssimae Genetrícis et Vírginis Maríae, ac eórum, qui hódie simílibus munéribus Christum Dóminum veneráti sunt, omniúmque Sanc-tórum, ab ómnibus perículis ánimae et córporis liberéntur, et bonis ómnibus pérfrui mereántur. *R̄.* Amen.

DEUS invisíbilis et interminábilis, pietátem tuam per sanctum et treméndum Fílii tui nomen, suppliciter deprecámur: ut in hanc creatúram auri, thuris, myrrhae bene ✠ dictiónem ac operatióem tuae virtútis infúndas: ut, qui ea penes se habúerint, ab omni aegritúdinis et laesiónis incúrsu tuti sint; et omnes mor-bos córporis et ánimae effúgiant, nullum dominétur eis perículum, et laeti, ac incólumes tibi in Ecclésia tua desérvant: Qui in Tri-nitáte perfécta vivis et regnas Deus per ómnia saécula saeculórum. *R̄.* Amen.

Et benedíctio Dei omnipoténtis, Pa ✠ tris, et Fílii, ✠ et Spíritus ✠ Sancti, descéndat super hanc creatúram auri, thuris et myrrhae, et máneat semper. *R̄.* Amen.

Et aspergantur aqua benedicta.

10

BENEDICTIO CRETAE
in Festo Epiphaniae

V̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

and to thy peerless majesty; as thou didst accept the sacrifice of the just Abel and the same gifts from the hands of the Magi.

Creatures of gold, incense, and myrrh, I purge you of evil by the Father✠ almighty, by Jesus✠ Christ, His Sole-Begotten Son, and by the Holy✠ Spirit, the Paraclete, that freed from all deceit, evil, and cunning of the devil, you may be a saving remedy to men against the snares of the enemy. May trustful souls who use you in their homes or about their persons be delivered from danger to soul and body, rejoicing in the possession of every good; through our Lord and Savior's power and merits, through the intercession of Mary, most holy Virgin Mother of God, of all Saints and of them who on this day venerated Christ, the Lord with similar gifts. *R̄.* Amen.

O GOD, thou the invisible and unending One, in the holy and awesome name of thy Son graciously bestow blessing✠ and power upon these creatures, gold, incense, and myrrh. Protect them who will have them in their possession from illness, injury, and danger to body and soul, so they can joyously and securely serve thee with zeal in thy Church. Who in perfect Trinity livest and reignest God, forever. *R̄.* Amen.

And may the blessing of almighty God, Father,✠ Son,✠ and Holy✠ Spirit descend upon these creatures gold, incense, and myrrh, and remain for all time. *R̄.* Amen.

They are sprinkled with holy water.

BLESSING OF CHALK on Epiphany

V̄. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

Ps. Dóminus vobíscum.

Rp. Et cum spírítu tuo.

Béne **+** dic, Dómine Deus, creatúram istam cretae: ut sit salutaris humáno géneri; et praesta per invocatiónem nóminis tui sanctíssimi, ut, quicúmque ex ea sumpserint, vel ea in domus suae portis scrípserint nómina sanctórum tuórum Gásparis, Melchióris et Baltássar, per eórum intercessiÓnem et mérita, córporis sanitátem, et ánimae tutelám percípiant. Per Christum Dóminum nostrum. **Rp.** Amen.

Et aspergatur aqua benedicta.

11

BENEDICTIO DOMORUM in Festo Epiphaniae

In ingressu:

Ps. Pax huic dómui.

Rp. Et ómnibus habitántibus in ea.

Antiphona: Ab Oriénte venérunt Magi in Béthlehem, adoráre Dóminum: et apértis thesáuris suis pretiósá múnera obtulérunt, aurum Regi magno, thus Deo vero, myrrham sepultúrae ejus. Allelúia.

Canticum beatae Mariae Virginis
Luc. 1, 46-55

Magníficat * ánima mea Dóminum:

Et exsultávit spírítus meus * in Deo, salutári meo.

Quia respéxit humilitátem ancíllae suae: * ecce enim, ex hoc beátam me dicent omnes generatiÓnes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericórdia ejus a progénie in progénies * tíméntibus eum.

Fecit poténtiam in bráchio suo: * dispérsit supérbos mente cordis sui.

Ps. The Lord be with you.

R. And with thy spirit.

Bless, † O Lord God, this creature chalk to render it helpful to men. Grant that they who use it in faith and with it inscribe upon the entrance of their homes the names of thy saints, Caspar, Melchior, and Baltassar may through their merits and intercession enjoy health of body and protection of soul. Through Christ our Lord. *R.* Amen.

It is sprinkled with holy water.

II

BLESSING OF HOMES on Epiphany

Upon entering:

Ps. Peace be unto this home.

R. And unto all that dwell herein.

Antiphon: From the East came the Magi to Bethlehem to adore the Lord; and opening their treasures, they offered costly gifts: gold to the great King, incense to the true God, and myrrh in symbol of His burial. Alleluia.

*Canticle of the Blessed Virgin Mary
Luke 1, 46-55*

My soul doth magnify the Lord.

And my spirit doth rejoice in God my Savior.

For He hath regarded the low estate of His handmaid; lo, henceforth all generations shall call me blessed.

For He that is mighty hath done great things for me, and holy is His name.

And His mercy is from generation to generation to them that fear Him.

He hath shown strength with His arm; He hath scattered the proud in the conceit of their hearts.

Depósuit poténtes de sede, * et exaltávit húmiles.

Esuriéntes implévit bonis * et dívites dimísit inánes.

Suscépit Israel, púerum suum, * recordátus misericórdiae suae.

Sicut locúsus est ad patres nostros, * Abraham, et sémini ejus in saécula.

Glória Patri.

Interea aspergitur, et incensatur domus, et in fine repetitur Antiphona: Ab Oriénte venérunt, etc.

Pater noster *secreto usque ad*

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

V. Omnes de Saba vénient.

R. Aurum et thus deferéntes.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, qui hodiérna die Unigénitum tuum géntibus stella duce revelásti: concéde propítius; ut, qui jam te ex fide cognóvimus, usque ad contemplándam spéciem tuae celsitúdinis perducámur. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. *R.* Amen.

Responsorium: Illumináre, illumináre, Jerúsalem, quia venit lux tua: et glória Dómini super te orta est, Jesus Christus ex María Vírgine.

V. Et ambulábunt gentes in lúmíne tuo: et reges in splendóre ortus tui.

R. Et glória Dómini super te orta est.

Orémus.

Oratio

BÉNE† dic, Dómine, Deus omnípotens, locum istum (*vel domum istam*): ut sit in eo (*ea*) sánitas, cástitas, victóriae

He hath put down the mighty from their seats, and exalted them of low degree.

The hungry He hath filled with good things; the rich He hath sent away empty.

He hath helped Israel, His servant, being mindful of His mercy. As He hath promised our fathers, Abraham and his seed forever. Glory be to the Father.

Meanwhile the home is sprinkled and incensed, and at the end of the canticle repeat the antiphon: From the East, etc.

Our Father *inaudibly until:*

Ps. And lead us not into temptation.

R. But deliver us from evil.

Ps. Many shall come from Saba.

R. Bearing gold and incense.

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, Who by the guidance of a star didst this day reveal thy Sole-Begotten Son to the Gentiles, grant that we who now know thee by faith may be brought to the contemplation of thy heavenly majesty. Through the same Jesus Christ, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, forever and ever. *R.* Amen.

Responsory: Be enlightened and shine forth, O Jerusalem, for thy light is come, and upon thee is risen the glory of the Lord, Jesus Christ born of Mary Virgin.

Ps. Nations shall walk in thy light, and kings in the brilliance of thy origin.

R. And the glory of the Lord is risen upon thee.

Let us pray.

Prayer

BLESS, †O Lord, almighty God this home that it be the shelter of health, chastity, self-conquest, humility, goodness,

virtus, humilitas, bonitas, et mansuetudo, plenitudo legis, et gratiarum actio Deo Patri, et Filio, et Spiritui Sancto; et haec benedictio maneat super hunc locum (vel hanc domum), et super habitantes in eo (ea). Per Christum Dominum nostrum. **R̄.**
Amen.

12

BENEDICTIO AQUAE
in Vigilia Epiphaniae Domini

(Approbata a S. R. C. die 6 Dec. 1890)

Statuta hora Sacerdos celebrans (tenens mitram, si sit Episcopus, quam ad Preces deponit) cum Diacono et Subdiacono, ille pluviali, isti dalmatica et tunicella induti albi coloris, praecedentibus Acolythis cum cereis accensis et Cruce (quae ponuntur ad loca sua) aliisque de Clero, veniunt ad locum prope altare majus, ubi paratum est vas cum sale, et alveolus cum aqua.

Primum, omnibus genuflectentibus, dicuntur cum cantu Litaniae Sanctorum, pag. 444. Post Ut omnibus fidelibus defunctis etc., Celebrans surgit, et gradatim elevando vocem, canit:

Ut hanc Aquam bene ✠ dicere digneris, te rogamus.

Ut hanc Aquam bene ✠ dicere et sancti ✠ ficare digneris, te rogamus.

Cantores prosequuntur:

Ut nos exaudire digneris, te rogamus usque ad psalmos.

Deinde canuntur sequentes Psalmi:

Translator's Note: Although reserved to the bishop, this blessing may be conferred by a priest who secures the faculty. The blessing of Epiphany Water is of Oriental inspiration. The Eastern Church has long emphasized in its celebration of Epiphany the Mystery of our Lord's baptism in the Jordan, and by analogy our baptism. Albeit the mind of the Western Church has not neglected this

mildness, obedience to the commandments, and thanksgiving to God the Father, Son, and Holy Spirit. May blessing remain for all time upon this dwelling and them that live herein. Through Christ our Lord. *Ry.* Amen.

12

BLESSING OF WATER on the Vigil of Epiphany

(Approved by the Congregation of Sacred Rites, Dec. 6, 1890)

At the appointed time, the celebrant vested in white cope (if a bishop, the mitre is worn but removed during the prayers) with deacon and subdeacon vested in white dalmatic and tunic respectively, preceded by acolytes bearing the processional cross and lighted candles (these are put in their proper place), together with the other clerics come before the altar where a vessel of water and a container of salt are prepared.

First the Litany of the Saints is sung (see page 445), the while all kneel. After the invocation "That thou wouldst grant eternal rest, etc.," the celebrant rises, and raising his voice for each invocation, sings:

That thou wouldst bless † this water—we beseech thee hear us.

That thou wouldst bless † and sanctify † this water—we beseech thee hear us.

The cantors continue:

That thou wouldst graciously hear us, etc., until the Pater inclusive.

Then the following psalms are sung:

aspect, as the texts of the feast demonstrate, in practice Western Catholics have concentrated on the Mystery of the Magi. The Latin Rite has adopted this blessing of the Orient, and officially included it in the Roman Ritual on December 6, 1890. But for many years previous, diocesan rituals, notably in Germany, had contained a blessing of Epiphany Water.

Psalmus 28

VI

Afférte Dómino, fí-li-i De-i: * afférte Dómino, fí-li-os
arí-e-tum.

Afférte Dómino glóriam et honórem, afférte Dómino glóriam
nómini ejus: * adoráte Dóminum in átrio sancto ejus.

Vox Dómini super aquas, Deus majestátis intónuit: * Dóminus
super aquas multas.

Vox Dómini in virtúte: * vox Dómini in magnificéntia.

Vox Dómini confringéntis cedros: * et confrínget Dóminus cedros
Líbani:

Et commínuet eas tamquam vítulum Líbani: * et diléctus quem-
ádmódu[m] fílius unicórnium.

Vox Dómini intercidéntis flammam ignis: * vox Dómini concu-
tiéntis desértum: et commovébit Dóminus desértum Cades.

Vox Dómini praeparántis cervos, et revelábit condénsa: * et in
templo ejus omnes dicent glóriam.

Dóminus dilúvium inhabitáre facit: * et sedébit Dóminus Rex
in aetérnum.

Dóminus virtútem pópulo suo dabit: * Dóminus benedícet pópulo
suo in pace.

Glória Patri.

Psalmus 45

DEUS noster refúgium, et virtus: * adjútor in tribulatióibus,
quae invenérunt nos nimis.

Proptérea non timébimus dum turbábitur terra: * et transferéntur
montes in cor maris.

Sonuérunt, et turbatae sunt aquae eórum: * conturbáti sunt mon-
tes in fortitúdine ejus.

Flúminis ímpetus laetíficat civitátem Dei: * sanctificávit taberná-
culum suum Altíssimus.

Psalm 28

Sacrifice to the Lord, ye sons of God; bring to the Lord the offspring of rams.

Offer to the Lord praise and honor, offer glory to His name; worship the Lord in His holy court.

The voice of the Lord booms over the waters, the God of majesty hath thundered, the Lord rules over tempestuous waters.

The voice of the Lord hath power, the voice of the Lord hath splendor.

The voice of the Lord breaketh the cedars, the Lord doth shatter the cedars of Lebanon,

And scattereth them to skip like a calf, while His beloved gambol like the young of bison.

The voice of the Lord spreadeth flame into lightning; the voice of the Lord maketh the desert to tremble; and the Lord shall shake the wilderness of Cades.

The voice of the Lord frighteneth deer to calve untimely, and strippeth bare the forests, and in His heavens all sing: "Glory!"

The Lord is enthroned upon the flood, the Lord shall reign as King forever.

The Lord will give strength to His people, the Lord will bless His people with peace.

Glory be to the Father.

Psalm 45

OUR God is refuge and strength — a Helper in sorrows which often beset us.

Hence we fear not, though the earth be shaken and the mountains sink in the midst of the sea;

Though the waters thereof should roar and foam, and the mountains quake from its breakers.

Gay billows of the river gladden the city of God; the Most High hath sanctified His dwelling.

Deus in médio ejus, non commovébitur: * adjuvábít eam Deus mane dilúculo.

Conturbátae sunt gentes, et inclináta sunt regna: * dedit vocem suam, mota est terra.

Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.

Veníte, et vidéte ópera Dómini, quae pósuit prodígia super terram: * áuferens bella usque ad finem terrae.

Arcum cónteret, et confrínget arma: * et scuta combúret igni.

Vacáte, et vidéte quóniam ego sum Deus: * exaltábor in géntibus, et exaltábor in terra.

Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.

Glória Patri.

Psalmus 146

LAUDÁTE Dóminum quóniam bonus est psalmus: * Deo nostro sit jucúnda, decóraque laudátio.

Aedíficans Jerúsalem Dóminus: * dispersiónes Israélis congregábit.

Qui sanat contrítos corde: * et álligat contritiónes eórum.

Qui númerat multitudínem stellárum: * et ómnibus eis nómina vocat.

Magnus Dóminus noster, et magna virtus ejus: * et sapiéntiae ejus non est númerus.

Suscípiens mansuétos Dóminus: * humílians autem peccatóres usque ad terram.

Praecínite Dómino in confessióne: * psállite Deo nostro in cíthara.

Qui óperit caelum núbibus: * et parat terrae plúviam.

Qui prodúcit in móntibus faenum: * et herbam servitúti hóminum.

Qui dat juméntis escam ipsórum: * et pullis corvórum invocántibus eum.

Non in fortitúdine equi voluntátem habébit: * nec in tíbiis viri beneplácitum erit ei.

God is in the midst of the city, it shall not be disturbed; God will help it at earliest dawn.

The heathen were afflicted, and kingdoms brought low; God spoke, and their land was dissolved.

The Lord of hosts is with us, the God of Jacob is our protector. Come ye and behold the works of the Lord, what desolation He hath wrought on their land! He endeth wars through the boundaries of the earth.

He breaketh the bow and destroyeth weapons, and shields He burneth in fire.

And He spoke: "Be still, and see that I am God! I will be exalted by the heathen, I will be exalted by my own."

The Lord of hosts is with us; the God of Jacob is our protector. Glory be to the Father.

Psalm 146

PRAISE ye the Lord, for it is good to laud Him; joyful and worthy praise becometh our God.

The Lord rebuildeth Jerusalem, and will gather the exiles of Israel.

He healeth the heart-broken, and bindeth up their wounds.

He knoweth the number of stars, and calleth all by name.

Great is our Lord and great His power, His wisdom infinite.

The Lord raiseth up the meek, but the wicked He humbleth to the dust.

Sing ye to the Lord in thanksgiving; praise our God on the harp; Who covereth the heavens with clouds, and prepareth rain for the earth.

Who maketh grass to grow on the hills and herbs for lower creatures.

Who giveth to beasts their food, and to little ravens that cry unto Him.

He placeth no trust in the strength of a steed, nor doth man's fleetness please Him.

Beneplácitum est Dómino super tímētes eum: * et in eis, qui sperant super misericórdia ejus.

Glória Patri.

Deinde Celebrans canendo dicit:

Exorcismus

contra satanam et angelos apostaticos

Exorcizámus te, omnis immúnde spíritus, omnis satánica potéstas, omnis incúrsio infernális adversáarii, omnis légio, omnis congregátio et secta diabólica, in nómine et virtúte Domini nostri Jesu ✠Christi, eradicáre et effugáre a Dei Ecclésia, ab ómnibus ad imáginem Dei cónditis ac pretióso divíni Agni sángine redémptis ✠. Non ultra áudeas, serpens callidíssime, decípere humanum genus, Dei Ecclésiam pérsequi, ac Dei eléctos excútere et cribráre sicut tríticum ✠. Imperat tibi Deus altíssimus ✠, cui in magna tua supérbia te símilem habéri adhuc praesúmīs; qui omnes hómines vult salvos fieri, et ad agnitióem veritátis veníre. Imperat tibi Deus Pater ✠. Imperat tibi Deus Fílius ✠. Imperat tibi Deus Spíritus Sanctus ✠. Imperat tibi majéstas Christi, aetérnum Dei Verbum caro factum ✠, qui pro salúte géneris nostri tua invídia pérditi, humiliávit semetípsum factus oboédiens usque ad mortem; qui Ecclésiam suam aedificávit supra firmam petram, et portas ínferi advérsus eam numquam esse praevalitúras edíxit, et cum ea ipse permansúrus ómnibus diébus usque ad consummationem saéculi. Imperat tibi sacraméntum Crucis ✠, omniúmque christiánae fídei Mysteriórum virtus ✠. Imperat tibi excélsa Dei Génatrix Virgo Mariá ✠, quae superbíssimum caput tuum a primo instánti immaculátae suae conceptionis in sua humilitáte contrívit. Imperat tibi fides Sanctórum Apostolórum Petri et Pauli, et ceterórum Apostolórum ✠. Imperat tibi Mártyrum sanguis, ac pia Sanctórum et Sanctárum ómnium intercésio ✠.

Ergo, draco maledícite et omnis légio diabólica, adjurámus te per Deum ✠vivum, per Deum ✠verum, per Deum ✠sanctum,

The Lord taketh pleasure in them that fear Him and in them that trust in His mercy.

Glory be to the Father.

The celebrant then chants:

Exorcism

against Satan and the apostate angels

We cast thee out, every unclean spirit, every devilish power, every assault of the infernal adversary, every legion, every diabolical group and sect, by the name and power of our Lord, Jesus ✠ Christ, and command thee to fly far from the Church of God and from all who are made to the image of God and redeemed by the Precious Blood of the Divine Lamb ✠. Presume never again, thou cunning serpent, to deceive the human race, to persecute the Church of God, nor to strike the chosen of God and sift them as wheat ✠. For the Most High God commands thee, ✠ He to Whom thou didst hitherto in thy great pride presume thyself equal; He Who desireth that all men might be saved, and come to the knowledge of truth. God the Father ✠ commandeth thee! God the Son ✠ commandeth thee! God the Holy ✠ Spirit commandeth thee! The majesty of Christ commands thee, the Eternal Word of God made flesh, ✠ Who for the salvation of our race, lost through thy envy, humbled Himself and was made obedient even unto death; Who built His Church upon a solid rock, and proclaimed that the gates of hell should never prevail against her, and that He would remain with her all days, even to the end of the world! The Sacred Mystery of the Cross ✠ commands thee, as well as the power of all Mysteries of Christian faith! ✠ The most excellent Virgin Mary, Mother of God ✠ commands thee, who in her lowliness crushed thy proud head from the first moment of her Immaculate Conception! The faith of the holy Apostles Peter and Paul and the other apostles ✠ commands thee! The blood of the martyrs commands thee, as well as the pious intercession ✠ of holy men and women!

Therefore, accursed dragon and every diabolical legion, we adjure thee by the living ✠ God, by the true ✠ God, by the holy ✠

per Deum, qui sic diléxit mundum, ut Fílium suum unigénitum daret, ut omnis qui credit in eum non péreat, sed hábeat vitam aetérnam; cessa decípere humánas creatúras, eisque aetérnae perditiónis venénium propináre: désine Ecclésiæ nocére, et ejus libertáti láqueos injícere. Vade, sátana, invéntor et magíster omnis falláciae, hostis humánae salútis. Da locum Christo, in quo nihil invenísti de opéribus tuis; da locum Ecclésiæ, uni, sanctae, cathólicae, et apostólicae, quam Christus ipse acquisívit ságuine suo. Humiliáre sub poténti manu Dei; contremísce et éffuge, invocáto a nobis sancto et terríbili nómine Jesu, quem ínferi tremunt, cui Virtútes et Potestátes et Dinationés subjéctae sunt; quem Chérubim et Séraphim indeféssis vócbus laudant, dicéntes: Sanctus, Sanctus, Sanctus Dóminus, Deus Sábaoth.

Postea a Cantoribus canitur:

Antiphona

VIII

Hódi-e * cae-lésti sponso juncta est Ec-clé-si-a, quóni-am
 in Jordá-ne lavit Christus e- jus crími-na: currunt cum
 muné-ri-bus Ma-gi ad regá-les núpti-as, et ex aqua facto
 vi-no laetántur conví- vae, alle- lú-ja.

Canticum Zachariae

Luc. I, 68-79

Benedíctus Dóminus, Deus Israël, * quia visi-tá-vit, et fe-it
 redempti-ónem plebis suae. Et eréxit cornu salú-tis nobis: *

God, by the God Who so loved the world that He gave His Sole-Begotten Son, that whosoever believeth in Him shall not perish, but shall have life everlasting — cease thy deception of men and thy giving them to drink of the poison of eternal damnation; desist from harming the Church and fettering her freedom! Get thee gone, Satan, founder and master of all falsity, enemy of mankind! Give place to Christ in Whom thou didst find none of thy works; give place to the one, holy, catholic, and apostolic Church which Christ Himself bought with His blood! Be thou brought low under God's mighty hand; tremble and flee as we call upon the holy and awesome name of Jesus, before Whom hell trembles, and to Whom the Virtues, Powers, and Dominations are subject; Whom the Cherubim and Seraphim praise with unfailing voices, saying: Holy, Holy, Holy, the Lord God of Hosts!

The cantors sing:

Antiphon

Today the Church is espoused to the heavenly Bridegroom, for in the Jordan Christ washes her sins: the Magi hasten with gifts to the regal nuptials, and the guests are gladdened with water become wine, alleluia.

Canticle of Zachary
Luke I, 68-79

Blessed be the Lord God of Israel, for He hath visited and redeemed His people,
And hath raised up the Abundance of salvation for us in the lineage of David His servant.



in domo David, pú-e-ri su-i.

Sicut locútus est per os sanctórum, * qui a saéculo sunt, Prophe-
tárum ejus:

Salútem ex inimícis nostris, * et de manu ómnium, qui odérunt
nos:

Ad faciéndam misericórdiam cum pátribus nostris: * et memo-
rári testaménti sui sancti.

Jusjurándum, quod jurávit ad Abraham, patrem nostrum, *
datúrum se nobis:

Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviá-
mus illi.

In sanctitáte, et justítia coram ipso, * ómnibus diébus nostris.

Et tu, puer, Prophéta Altíssimi vocáberis: * praeíbis enim ante
fáciem Dómini paráre vias ejus:

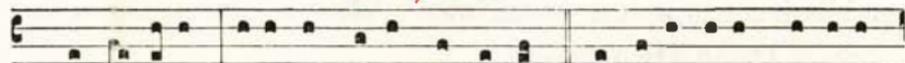
Ad dandam sciéntiam salútis plebi ejus: * in remissiónem pecca-
tórum eórum:

Per víscera misericórdiae Dei nostri: * in quibus visitávit nos,
óriens ex alto:

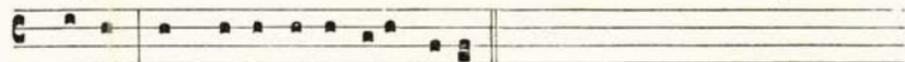
Illumináre his, qui in ténebris, et in umbra mortis sedent: * ad
dirigéndos pedes nostros in viam pacis.

Glória Patri.

Vel Canticum B. Mariae Virg.
Luc. 1, 46-55



Magní-ficat * ánima me-a Dóminum: Et exul-távit spí-ritus



me-us * in De-o, salu-tári me-o.

Quia respéxit humilitátem ancíllae suae: * ecce enim, ex hoc
beátam me dicent omnes generatiónes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.
Et misericórdia ejus a progénie in progénies * timéntibus eum.

Thus He foretold by the mouth of His holy prophets who have
been from times ancient;
That we might be saved from our enemies — from the hand of
all that hate us.
Now is granted the mercy promised to our fathers, remembering
His holy covenant;
And the oath which He swore to Abraham our father that He
would extend to us;
That we, delivered from the hand of our enemies, might serve
Him without fear,
Living in holiness and righteousness before Him all our days.
And thou, child, shalt be called the prophet of the Highest, for
thou shalt go before the face of the Lord to prepare His ways;
To give knowledge of salvation to His people — the remission of
their sins,
Through the bounteous mercy of our God in which the Orient
from on high hath visited us,
To give light to them that sit in darkness and in the shadow of
death, to direct our feet into the way of peace.
Glory be to the Father.

Or instead, the following may be chosen:

Canticle of the Blessed Virgin Mary
Luke I, 46-55

My soul doth magnify the Lord.
And my spirit doth rejoice in God my Savior.
For He hath regarded the low estate of His handmaid; lo, hence-
forth all generations shall call me blessed.
For He that is mighty hath done great things for me, and holy
is His name.
And His mercy is from generation to generation to them that
fear Him.

Fecit poténtiam in bráchio suo: * dispérsit supérbos mente cordis sui.

Depósuit poténtes de sede, * et exaltávit húmiles.

Esuriéntes implévit bonis: * et dívites dimísit inánes.

Suscépit Israel, púerum suum, * recordátus misericórdiae suae.

Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in saécula.

Glória Patri.

Et repetitur Antiphona.

Deinde Celebrans canit ut sequitur:

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, qui hodiérna die Unigénitum tuum géntibus stella duce revelásti: concéde propítius; ut, qui jam te ex fide cognóvimus, usque ad contemplándam spéciem tuae celsitúdinis perducámur. Per eúndem Dóminum. *℞. Amen.*

Postea benedicit aquam:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

Exorcismus salis

Exorcízo te, creatúra salis, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum qui te per Eliséum prophétam in aquam mitti jussit, ut sanarétur sterilitas aquae: ut efficiáris sal exorcizátum in salutem credéntium; et sis ómnibus suméntibus te sánitas ánimae et córporis; et effúgiat, atque discédát a loco, in quo aspérsus fúeris, omnis phantásia, et nequítia, vel versútia diabólicae fraudis, omnisque spírítus immúndus, adjurátus per eum, qui ventúrus est judicáre vivos et mórtuos et saéculum per ignem. *℞. Amen.*

He hath shown strength with His arm; He hath scattered the proud in the conceit of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

The hungry He hath filled with good things; the rich He hath sent away empty.

He hath helped Israel, His servant, being mindful of His mercy. As He hath promised our fathers, Abraham and his seed forever. Glory be to the Father.

Repeat the antiphon.

Then the celebrant sings:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, Who by the guidance of a star didst this day reveal thy Sole-Begotten Son to the Gentiles, grant that we who now know thee by faith may be brought to the contemplation of thy heavenly majesty. Through the same Jesus Christ, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. *R.* Amen.

Next he blesses the waters:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Exorcism of salt

Thou creature of salt, I purge thee of evil by the living **+** God, by the true **+** God, by the holy **+** God, by the God Who ordered thee through Eliseus, the prophet to be cast into the water to cure its unfruitfulness. Be thou a purified salt for the health of believers, giving soundness of body and soul to all who use thee. In whatever place thou art sprinkled, may phantoms and wickedness, and Satan's cunning be banished. And let every unclean spirit be repulsed by Him Who shall come to judge the living and the dead, and the world by fire. *R.* Amen.

Orémus.

Oratio

IMMÉNSAM cleméntiam tuam, omnípotens aetérne Deus, humíliter implorámus, ut hanc creatúram salis, quam in usum géneris humáni tribuísti, bene ✠ dícere, et sancti ✠ ficáre tua pietáte dignéris: ut sit ómnibus suméntibus salus mentis et córporis; et quidquid ex eo tactum vel respérsum fúerit, cáreat omni immundítia, omníque impugnatione spiritalis nequítiae. Per Dóminum nostrum. *Ry.* Amen.

Exorcismus aquae

Exorcízo te, creatúra aquae, in nómine Dei ✠ Patris omnipo-téntis, et in nómine Jesu ✠ Christi Filii ejus Dómini nostri, et in virtúte Spíritus ✠ Sancti: ut fias aqua exorcizáta ad effugándam omnem potestátem inimíci, et ipsum inimícum eradicáre et ex-plantáre váleas cum ángelis suis apostáticis, per virtútem ejúsdem Dómini nostri Jesu Christi: qui ventúrus est judicáre vivos et mórtuos et saéculum per ignem. *Ry.* Amen.

Orémus.

Oratio

DEUS, qui ad salútem humáni géneris, máxima quaeque sacra-ménta in aquárum substántia condidísti: adésto propítius invocatióibus nostris, et eleménto huic multímodis purificatióibus praeparáto, virtútem tuae bene ✠ dictionis infúnde; ut crea-túra tua mystériis tuis sérviens, ad abigéndos daémones, morbós-que pelléndos, divínae grátiae sumat efféctum; ut, quidquid in dómibus vel in locis fidélium haec unda respérserit, cáreat omni immundítia, liberétur a noxa: non illic resídeat spíritus péstilens, non aura corrúmpens: discédant omnes insídiae laténtis inimíci: et si quid est, quod aut incolunitáti habitántium ínvidet aut quiéti, aspersione hujus aquae effúgiat; ut salúbritas per invoca-tiónem sancti tui nóminis expetíta ab ómnibus sit impugnationi-bus defénsa. Per Dóminum nostrum. *Ry.* Amen.

Let us pray.

Prayer

O ALMIGHTY, everlasting God! Humbly we implore thy boundless mercy that thou wouldst deign of thy goodness to bless † and sanctify † this creature of salt which thou hast given for the use of mankind. May all that use it find in it a remedy for soul and body. And let everything which it touches or sprinkles be freed from uncleanness and assault from evil spirits. Through our Lord, Jesus Christ thy Son Who liveth and reigneth with thee in unity of the Holy Spirit, God, forever and ever. **Ry.** Amen.

Exorcism of water

Thou creature of water, I purge thee of evil in the name of God † the Father almighty, in the name of Jesus † Christ, thy Son, our Lord, and in the power of the Holy † Spirit, that thou mayest be exorcized water qualified to brace us against the envious foe. Mayest thou drive him forth and exile him together with his faithless followers, by the power of the selfsame Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. **Ry.** Amen.

Let us pray.

Prayer

O GOD, Who for man's salvation dost dispense wondrous mysteries with the efficacious sign of water, hearken to our prayer—pouring forth thy benediction † upon this element which we consecrate with manifold purifications. Let this creature serve thee in expelling demons and curing diseases. Whatever it sprinkles in the homes of the faithful, be it cleansed and delivered from harm. Let such homes enjoy a spirit of goodness and an air of tranquillity, freed from baneful and hidden snares. By the sprinkling of this water may everything opposed to the safety and repose of them that dwell therein be banished, so that they may possess the well-being they seek in calling upon thy holy name, and be protected from all peril. Through our Lord, Jesus Christ thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and ever. **Ry.** Amen.

Hic ter mittit sal in aquam in modum crucis, dicendo semel sine cantu:

Commixtio salis et aquae páriter fiat, in nómine Pa⁺ tris, et Fi⁺ lii, et Spíritus⁺ Sancti. **Ry.** Amen.

Deinde canit:

Y. Dóminus vobíscum.

Ry. Et cum spíritu tuo.

Orémus.

Oratio

DEUS, invíctae virtútis auctor, et insuperábilis impérii rex, ac semper magníficus triumphátor: qui advérsae dominationís vires réprimis: qui inimíci rugiéntis saevítiam súperas: qui hostíles nequítias poténter expúgnas: te, Dómine, treméntes et súpplíces deprecámur ac pétimus: ut hanc creatúram salis et aquae dignánter aspicias, benígnum illústres, pietátis tuae rore sanctífices; ut, ubicúmque fuérit aspérsa, per invocatiónem sancti nóminis tui, omnis infestátio immúndi spíritus abigátur, terrórque venenósi serpéntis procul pellátur: et praeséntia Sancti Spíritus nobis, misericórdiam tuam poscéntibus, ubíque adesse dignétur. Per Dóminum. . . . in unitáte ejúsdem Spíritus. **Ry.** Amen.

Expleta benedictione, per Celebrantem aspergitur populus aqua benedicta.

Tandem sollemniter canitur Hymnus:



Te De-um laudámus: * te Dóminum confité-mur. Te aetér-
num Patrem omnis terra venerá-tur. Ti-bi omnes Ange-li,
tibi Caeli, et univérsae Po-testá-tes: Tibi Chérubim et
Séráphim inces-sábi-li voce proclá-mant: Sanctus: Sanctus:

He thrice puts salt into the water in the form of a cross, saying once without chanting it:

May this salt and water be mixed together, in the name of the Father, † and of the Son, † and of the Holy † Spirit. *Ry.* Amen.

Then he sings:

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

AUTHOR of invincible strength and King of an unconquerable empire, ever the gloriously Triumphant One! Who restrainest the force of the adversary, Who overcomest the fierceness of the devouring enemy, Who valiantly putteth down hostile influences! Prostrate and fearsome we beseech thee, Lord, consider kindly this creature of salt and water, make it honored, and sanctify it with the dew of thy sweetness. Wherever it is sprinkled in thy name, may devilish infection cease, venomous terror be driven afar. But let the presence of the Holy Spirit be always with us as we implore thy mercy. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the same Holy Spirit, God, eternally. *Ry.* Amen.

The blessing being finished, the celebrant sprinkles the people with the blessed water.

In conclusion the Te Deum is sung in solemn manner:

Te Deum

We praise thee, O God: we acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting. To thee all angels, to thee the heavens, and all the powers therein: To thee the Cherubim and Seraphim with unceasing voice proclaim:
 "Holy, holy, holy, Lord God of Sabaoth!

Sanctus Dóminus De-us Sába-oth. Pleni sunt cae-li et terra
 majestá-tis glóri-ae tu-ae. Te glori-ósus Aposto-lórum cho-rus.
 Te Prophe-tárum laudábi-lis núme-rus. Te Mártyrum can-
 didá-tus laudat exérci-tus. Te per orbem terrárum sancta
 confité-tur Ecclé-si-a. Pa-trem imménsae ma-jestá-tis;
 Venerándum tri-um verum et únicum Fí-li-um; Sanctum
 quoque Parácli-tum Spí-ritum. Tu Rex gló-ri-ae, Christe.
 Tu Patris sempi-térnus es Fí-li-us. Tu ad libe-rándum
 susceptúrus hó-mi-nem, non horru-ísti Vírginis úterum.
 Tu devícto mortis acú-le-o, aperu-ísti credéntibus regna
 caelórum. Tu ad délixteram De-i se-des, in gló-ri-a Patris
 Judex créderis esse ventúrus. Te ergo quaé-sumus, tu-is
 fámu-lis súbve-ni, quos pre-ti-óso sánguine redemísti.

Heaven and the earth are full of the majesty of thy glory.”
Thee, the glorious choir of the apostles,
Thee, the admirable company of the prophets,
Thee, the white-robed army of martyrs praise.
Thee, the holy Church throughout the world doth acknowledge:
The Father of infinite majesty,
Thine adorable, true, and only Son,
Also the Holy Spirit, the Comforter.
Thou, O Christ, art the King of glory.
Thou art the everlasting Son of the Father.
Thou didst not abhor the Virgin’s womb, when thou didst assume human nature to deliver man,
When thou hadst overcome the sting of death, thou didst open to believers the kingdom of heaven.
Thou sittest at the right hand of God, in the glory of the Father.
We believe that thou art the Judge to come.
We beseech thee, therefore, help thy servants whom thou hast redeemed with thy Precious Blood.

Acterna fac cum Sanctis tu-is in glóri-a numerá- ri Salvum
 fac pópu-lum tu-um, Dómi-ne, et bénedic heredi-tá-ti tu-ae.
 Et re-ge e-os, et extólle illos usque in aetér-num. Per
 síngul-os di-es bene-dícimus te. Et laudámus nomen
 tu-um in sae-cu-lum, et in saécu-lum saécu-li. Dignáre,
 Dómine, di-e i- sto sine peccáto nos custódí-re. Mise-rére
 nostri, Dómi- ne, misé-rére nostri. Fi-at mise-ricórdi-a tu-a,
 Dómine, su-per nos, quemád-modum sperá-vimus in te.
 In te, Dómine, spe-rá- vi: nōn confúndar in ae-tér- num.

℣. Dóminus vobiscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

DEUS, cujus misericórdiae non est número, et bonitátis in-
 finítus est thesáurus: piíssimae Majestáti tuae pro collátis
 donis grátias ágimus, tuam semper cleméntiam exorántes; ut,
 qui peténtibus postuláta concédís, eósdem non désrens, ad praé-
 mia futúra dispónas. Per Christum Dóminum nostrum. **℞.**
 Amen.

Make them to be numbered among thy saints, in glory everlasting.
Save thy people, Lord, and bless thine inheritance.
And rule them, and exalt them forever.
Day by day, we laud thee,
And we praise thy name forever; yea, forever and ever.
Vouchsafe, O Lord, this day, to keep us without sin.
Have mercy on us, O Lord, have mercy on us.
Let thy mercy, Lord, be upon us, even as we have hoped in thee.
O Lord, in thee have I trusted: let me not be confounded forever.

Y. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, Whose mercy is without limits and Whose goodness is a boundless treasury! We thank thy loving Sublimity for bountiful favors, and perseveringly appeal to thy clemency. Desert us not, thou Who hearest thy suppliants, but speed us to final victory. Through Christ our Lord. **Ry.** Amen.

Tandem a Celebrante, si sit Episcopus, impertitur populo Benedictio: qua completa, omnes revertuntur, uti venerunt.

Aqua benedicta, uti supra, dispensatur fidelibus, ut ea devote utantur in eorum cubiculis, et etiam pro infirmis.

13

DE PUBLICATIONE FESTORUM MOBILIIUM in Epiphania Domini

In Epiphania Domini, cantato Evangelio, Archidiaconus, sive aliquis Canonicus, vel Beneficiatus, aut alius, juxta consuetudinem loci, pluviali paratus, ascendet ambonem, vel pulpitum, et ibidem vel in alio loco ubi cantari solet Evangelium, e vetusto Ecclesiae sanctae instituto publicabit Festa mobilia anni currentis juxta infrascriptam formulam, et diem Synodi dioecesanæ suo loco promulgabit, licet in formula infrascripta Dominica secunda post Pascha notato sit.

VIII

No-vé-ri-tis, fratres ca-rís-si-mi, quod annuén-te De-i
mi-se-ri-cór-di-a, sic-ut de Na-ti-vi-tá-te Dó-mi-ni nostri
Je-su Chri-sti ga-ví-si su-mus, i-ta et de Re-surre-cti-ó-ne
e-jús-dem Salva-tó-ris nostri gáudi-um vo-bis annunti-á-
mus. Die pri-ma (vel alia, prout occurrit.) (Je-nu-á-ri-i. vel Fe-bru-á-ri-i.) e-rit Do-mí-
ni-ca in Septu-a-gé-si-ma. Vi-gé-si-ma (vel alia quae occurrit, uti et in sequentibus.)
(Fe-bru-á-ri-i. Mártii, ejusdem.) di-es Cí-ne-rum, et in-í-ti-um je-jú-ni-i sacra-

If the officiant is a bishop, he now blesses the people, and the service comes to a close.

The blessed water is given to the faithful who will use it to bless the sick and their homes.

13

THE SOLEMN ANNOUNCING OF MOVABLE FEASTDAYS on Epiphany

On the Epiphany of our Lord, after the gospel has been sung, an archdeacon, canon, or beneficiary, or another (as local custom warrants), vested in cope, goes to the ambo or pulpit or place where the gospel usually is chanted. There, according to an ancient practice of holy Church, he announces the movable feasts of the current year, using the rite described below. Provision is likewise made herein for the promulgation of the date for the diocesan synod:

Know ye, beloved brethren, that as by God's favor we rejoiced in the Nativity of our Lord, Jesus Christ, so, too, we announce to you the glad tidings on the Resurrection of our Savior. The Sunday of Septuagesima will fall on Ash Wednesday and the beginning of the most holy Lenten fast on

Translator's Note: This is from the Roman Pontifical. For its beauty and impressiveness and because it may be performed by one lesser than a prelate, it is included among these rites for Epiphany.

tís-si-mae Quadra-gé -si-mae. (Már-ti-i.
A-pri-lis)

sanctum Pascha Dó-mi-ni nostri Je-su Chri-sti cum gáudi-o

ce-lebrá- bi-tis. Do-mí-ni-ca secúnda post Pascha di-oe-ce-

sá-na Sy-no-dus ha-bé- bi-tur. (Aprílis,
Maii, Júnii.)

e-rit Ascén-si-o Dómi-ni nostri Je-su Chri-sti.

(Maii, Júnii.) Festum Pente-có- stes.
ejúdem.

(ejúdem.) Festum sacra-tís-si-mi Córpo-ris Chri- sti.
Júnii.)

(Novémbris.
Decémbris.) Domí-ni-ca prima Advéntus Dómi-ni nostri

Je-su Chri-sti, cu-i est honor et gló-ri-a, in saé-cu-la sae-cu-

ló- rum. A-men.

BENEDICTIO CANDELARUM
in Festo S. Blasii Episcopi et Martyris

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

..... On you shall celebrate with
greatest joy the holy Pasch of our Lord, Jesus Christ. (On the
second Sunday after Easter the diocesan synod will be held).
The Ascension of our Lord, Jesus Christ will occur on
..... The Feast of Pentecost on
The Feast of Corpus Christi on November
..... (or December) will usher in the Advent of
our Lord, Jesus Christ, to Whom be glory and honor eternally.
Amen.

14

BLESSING OF CANDLES
on the Feast of St. Blase, Bishop and Martyr

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Omnípotens et mitíssime Deus, qui ómnium mundi rerum diversitatés solo Verbo creásti, et ad hóminum reformatiónem illud idem Verbum, per quod facta sunt ómnia, incarnári voluísti: qui magnus es, et imménsus, terríbilis atque laudábilis, ac fáciens mirabília: pro cuius fídei confessióne gloriósus Martyr et Póntifex Blásius, diversórum tormentórum génera non pavéscens, martýrii palmam feliciter est adéptus: quique eídem, inter céteras grátias, hanc praerogátivam contulísti, ut, quoscúmque gútturis morbos tua virtúte curáret; majestátem tuam suppliciter exorámus, ut non inspéctu reátus nostri, sed ejus placátus méritis et précibus, hanc cereae creatúram bene ✠ dícere ac sancti ✠ ficáre tua venerábili pietáte dignéris, tuam grátiam infundéndo; ut omnes, quorum colla per eam ex bona fide tacta fúerint, a quocúmque gútturis morbo ipsíus passiónis méritis liberéntur, et in Ecclésia sancta tua sani et hílares tibi gratiárum réferant actiónes, laudéntque nomen tuum gloriósum, quod est benedíctum in saécula saeculórum. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. **℞.** Amen.

Et aspergantur aqua benedicta.

Deinde Sacerdos duos cereos in modum crucis aptatos apponit sub mento gutturi singulorum, qui benedicendi sunt, ipsis ante Altare genuflectentibus, dicens:

Per intercessiónem sancti Blásii, Epíscopi et Mártyris, líberet te Deus a malo gútturis, et a quólibet álío malo. In nómine Patris, et Fílii, ✠ et Spírítus Sancti. **℞.** Amen.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O God of gentleness and might, by thy Word alone thou didst create the manifold things of the world, and didst cause this same Word, Maker of all things, to take flesh in order to repurchase us. Thou art great and wonderful, awesome and praiseworthy, a doer of wonderful deeds. Wherefore, in professing his fealty to thee, the glorious martyr and bishop, Blase did not fear any manner of torment, but gladly accepted the palm of martyrdom. In virtue of which, among other gifts, thou didst bestow on him this prerogative — of healing all ailments of the throat. Thus we beg thy Majesty that overlooking our guilt, and considering only his merits and intercession thou wouldst deign to bless✠ and sanctify✠ and bestow thy grace on these candles. Let all Christians of good faith whose necks are touched with them be healed of every malady of the throat, and being restored in health and cheer, let them return thanks in thy holy Church, and give praise to thy wondrous name which is blessed forever. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. **Ry.** Amen.

They are sprinkled with holy water.

Then the priest, holding two crossed candles to the throat of each one to be blessed, as they kneel before the altar, says:

Through the intercession of St. Blase, Bishop and Martyr, may God deliver thee from sickness of the throat and from every other evil. In the name of the Father, and of the Son,✠ and of the Holy Spirit. **Ry.** Amen.

15

BENEDICTIO PANIS, VINI, AQUAE ET FRUCTUUM

Contra Gutturis Aegritudinem
in Festo S. Blasii Episcopi et Martyris
(Approbata a S. R. C. die 25 Sept. 1883)

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

Salvátor mundi Deus, qui hodiérnam diem beatíssimi Blásii mártýrio consecrásti, quique eidem inter céteras grátias, hanc praerogátivam contulisti, ut, quoscúmque gútturis morbos tua virtúte curáret: ineffábilem misericórdiam tuam suppliciter exorá-
mus, et pétimus; ut hos panes, vinum, aquam et fructus, quae plebs fidélis tibi devóte hódie ad sanctificándum áttulit, tua pietáte bene **†** dicere et sancti **†** ficáre dignéris: ut, qui ex his gustáverint, ab omni gútturis plaga, et quavis ália ánimae et córporis infirmitáte, méritis et intercessióne ejúsdem beáti Blásii Mártýris tui atque Pontíficis, plenam recípiant sanitátem: Qui vivis et regnas Deus in saécula saeculórum. **R.** Amen.

Et aspergantur aqua benedicta.

16

BENEDICTIO DOMORUM

In Sabbato Sancto et reliquo Tempore Paschali

Parochus, seu alius Sacerdos de Parochi licentia, superpelliceo et stola alba indutus, cum ministro deferente vas aquae benedictae in Fonte baptismali, atque ante infusionem Olei et Chrismatis acceptae, Sabbato Sancto visitat domos suae parociae, aspergens eas eadem aqua benedicta.

15

BLESSING OF BREAD, WINE, WATER, AND FRUIT
 for the relief of throat ailments
 on the Feast of St. Blase, Bishop and Martyr

(Approved by the Congregation of Sacred Rites on Sept. 25, 1883)

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, Savior of the world, Who didst consecrate this day with the martyrdom of the most venerable Blase, granting him among other gifts the power of healing all who are afflicted with throat ailments; we humbly beseech thy boundless mercy, and beg that these fruits, bread, wine, and water, which thy devoted people bring today, be blessed † and sanctified † by thy goodness. May they who taste thereof be fully healed of all afflictions of the throat, as well as every infirmity of soul or body, through the prayers and merits of the same Blase, Pontiff and Martyr. Thou who livest and reignest God, forevermore. **R.** Amen.

They are sprinkled with holy water.

16

BLESSING OF HOMES
 on Holy Saturday and during Paschaltide

The parish priest (or a priest having his permission) vested in surplice and white stole, assisted by a server who carries a vessel containing blessed water taken from the baptismal font before the infusion of the Sacred Oils, visits the homes of his parishioners on Holy Saturday, sprinkling them with the blessed water.

Ingrediens domum dicit:

V. Pax huic dómui.

R. Et ómnibus habitántibus in ea.

2. Deinde aspergens loca praecipua domus, et habitantes in ea, dicit Antiphonam:

Vidi aquam egrediéntem de templo, a látere dextro, allelúia: et omnes, ad quos pervénit aqua ista, salvi facti sunt, et dicent: allelúia, allelúia. **Ps. 117, 1.** Confitérrini Dómino, quóniam bonus: quóniam in saéculum misericórdia ejus.

V. Glória Patri, etc.

Repetitur Antiphona: Vidi aquam, etc.

Deinde dicit:

V. Osténde nobis, Dómine, misericórdiam tuam, allelúia.

R. Et salutáre tuum da nobis, allelúia.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

Exáudi nos, Dómine sancte, Pater omnípotens, aetérne Deus: et sicut domos Hebraeórum in éxítu de Aegýpto, agni ságuine linítas (quod pascha nostrum, in quo immolátus est Christus, figurábat), ab Angelo percutiénte custodísti; ita mittere dignéris sanctum Angelum tuum de caelis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per eúndem Christum Dóminum nostrum. **R.** Amen.

3. Ritus superius descriptus adhibetur, etiámsi benedictio domorum fiat alia die intra Tempus Paschale pro locorum consuetudine.

Entering the home he says:

V. Peace be unto this home.

R. And unto all that dwell herein.

2. Then he sprinkles the dwelling's main room and the occupants, saying the antiphon:

I saw water flowing from the right side of the temple, alleluia: and all to whom this water came were saved, and they shall say: alleluia, alleluia. **Ps. 117, 1.** Let us give thanks to the Lord for His goodness: for His mercy endureth forever.

V. Glory be to the Father, etc.

Repeat the antiphon: I saw water, etc.

Then he says:

V. Show us thy mercy, Lord, alleluia.

R. And grant us thy salvation, alleluia.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

Hear us, holy Lord, Father almighty, eternal God! And as on their departure from Egypt thou didst guard the homes of the Israelites from the avenging angel if they were smeared with blood (prefiguring our Pasch in which Christ is slain), so likewise send thy holy angel from heaven to guard, cherish, protect, visit, and defend all who dwell in this house. Through the same Christ our Lord. **R.** Amen.

3. The blessing given above is used on any day of Paschaltide, depending upon local custom.

BENEDICTIONES ESCULENTORUM

Praesertim in Pascha

17

BENEDICTIO AGNI

℣. Adjutórium nostrum in nómine Dómini.**℞.** Qui fecit caelum et terram.**℣.** Dóminus vobíscum.**℞.** Et cum spíritu tuo.

Orémus.

Oratio

Deus, qui per fámulum tuum Móysen, in liberatióne pópuli tui de Aegýpto, agnum occídi jussísti in similitúdinem Dómini nostri Jesu Christi, et utrósque postes domórum de sángine ejúsdem agni perúngi praecepísti: tu bene **✝** dícere, et sancti **✝** ficáre dignéris hanc creatúram carnis, quam nos fámuli tui ad laudem tuam súmere desiderámus, per resurrectionem ejúsdem Dómini nostri Jesu Christi; Qui tecum vivit et regnat in saécula saeculórum. **℞.** Amen.

Et aspergatur aqua benedicta.

18

BENEDICTIO OVORUM

℣. Adjutórium nostrum in nómine Dómini.**℞.** Qui fecit caelum et terram.**℣.** Dóminus vobíscum.**℞.** Et cum spíritu tuo.

Orémus.

Oratio

Subvéniat, quaésumus, Dómine, tuae bene **✝** dictionis grátia huic ovórum creatúrae: ut cibus salúbris fiat fidélibus tuis, in

THE PASCHAL BLESSINGS OF FOOD

17

BLESSING OF LAMB

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, Who by thy servant Moses didst command thy people in their deliverance from Egypt to kill a lamb in symbol of Jesus Christ, our Lord, and didst prescribe that its blood be used to anoint their door-posts, do thou bless **+** and sanctify **+** this flesh which we thy servants desire to eat in praise of thee. Through the Resurrection of the same Christ Jesus, our Lord, Who liveth and reigneth with thee in eternity. **R.** Amen.

It is sprinkled with holy water.

18

BLESSING OF EGGS

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

Let thy blessing, **+** Lord, come upon these eggs that they be salutary food for the faithful who eat them in thanksgiving for

tuárum gratiárum actióne suméntibus, ob resurrectionem Dómini nostri Jesu Christi: Qui tecum vivit et regnat in saécula saeculórum. *R̄.* Amen.

Et aspergantur aqua benedicta.

19

BENEDICTIO PANIS

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Dómine Jesu Christe, panis Angelórum, panis vivus aetérnae vitae, bene † dícere dignáre panem istum, sicut benedixísti quinque panes in desérto: ut omnes ex eo gustántes, inde córporis et ánimae percípiant sanitátem: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

Et aspergatur aqua benedicta.

20

ALIA BENEDICTIO PANIS

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Dómine sancte, Pater omnípotens, aetérne Deus, bene † dícere dignéris hunc panem tua sancta spirituáli benedictióne: ut sit ómnibus suméntibus salus mentis et córporis; atque contra omnes

the Resurrection of Jesus Christ, our Lord, Who liveth and reigneth with thee forever and ever. **R̄.** Amen.

They are sprinkled with holy water.

19

BLESSING OF BREAD

Ψ. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

Ψ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

O Lord, Jesus Christ, bread of angels, true bread of everlasting life, bless ✠ this bread as thou didst the five loaves in the wilderness; that all who eat of it may have health of body and soul. Who livest and reignest forever. **R̄.** Amen.

It is sprinkled with holy water.

20

ANOTHER BLESSING FOR BREAD

Ψ. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

Ψ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

Holy Lord, Father almighty, everlasting God, bless ✠ this bread with thy supernatural benevolence. May it be to all partakers health for body and soul, and a safeguard against illness

morbos, et univérsas inimicórum insídias tutámen. Per Dóminum nostrum Jesum Christum, Fílium tuum, panem vivum, qui de caelo descéndit, et dat vitam et salútem mundo: et tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. **R̄.** Amen.

Et aspergatur aqua benedicta.

21

BENEDICTIO NOVORUM FRUCTUUM

V̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

V̄. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Béne✠ dic, Dómine, hos novos fructus **N.**, et praesta: ut, qui ex eis in tuo sancto nómine vescéntur, córporis et ánimae salúte potiántur. Per Christum Dóminum nostrum. **R̄.** Amen.

Et aspergantur aqua benedicta.

22

BENEDICTIO AD QUODCUMQUE COMESTIBILE

V̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

V̄. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Béne✠ dic, Dómine, creatúram istam **N.**, ut sit remédium salutáre géneri humáno: et praesta per invocatiónem sancti nóminis tui; ut quicúmque ex ea sumpserint, córporis sanitátem, et ánimae tutelam percípiant. Per Christum Dóminum nostrum.

R̄. Amen.

Et aspergatur aqua benedicta.

and all inimical assaults. Through our Lord, Jesus Christ, thy Son, the living bread which came down from heaven, Who giveth life and salvation to the world! Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. **R̄.** Amen.

It is sprinkled with holy water.

21

BLESSING OF NEW PRODUCE

℣. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

℣. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

Bless, **†** O Lord, this new produce **N.**, and grant that they who eat of it in praise of thee may possess health of soul and body. Through Christ our Lord. **R̄.** Amen.

It is sprinkled with holy water.

22

BLESSING OF ANY VICTUAL

℣. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

℣. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

Bless, **†** O Lord, this creature **N.**, so it be a saving help to humanity; and grant that by calling on thy holy name all who eat of it may experience health of body and protection of soul. Through Christ our Lord. **R̄.** Amen.

It is sprinkled with holy water.

BENEDICTIO OLEI

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

Exorcismus

Exorcíz● te, creatúra ólei, per Deum ✠ Patrem omnipoténtem, qui fecit caelum et terram, mare, et ómnia, quae in eis sunt. Omnis virtus adversáarii, omnis exércitus diabóli, et omnis incúrsus, omne phantásma sátanae eradicáre, et effugáre ab hac creatúra ólei, ut fiat ómnibus, qui eo usúri sunt, salus mentis et córporis, in nómine Dei ✠ Patris omnipoténtis, et Jesu ✠ Christi Fílii ejus Dómini nostri, et Spíritus ✠ Sancti Parácliti, et in caritáte ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℞. Amen.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DÓMINE Deus omnípotens, cui astat exércitus Angelórum cum tremóre, quorum servítium spirituále cognóscitur, dignáre respícere, bene ✠ dícere, et sancti ✠ ficáre hanc creatúram ólei, quam ex olivárum succo eduxísti, et ex eo infírmos inúngi mandásti, quátenus sanitáte percépta, tibi Deo vivo et vero grá-tias ágerent: praesta, quaésumus; ut hi, qui hoc óleo, quod in tuo nómine bene ✠ dícimus, usi fúerint, ab omni languóre, omníque infirmitáte, atque cunctis insídiis inimíci liberéntur, et cunctae adversitátes separéntur a plásmate tuo, quod pretiósó sáanguine Fílii tui redemísti, ut numquam laedátur a morsu antíqui serpéntis. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℞. Amen.

Et aspergatur aqua benedicta.

BLESSING OF OIL

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

Exorcism

Thou creature of oil, I purge thee of evil, through God † the Father almighty Who made heaven and earth, the sea and all contained therein! Let the adversary's power, the devil's legions, and all Satan's attacks and phantoms be dispelled and driven afar from this oil. May it be to all who use it strength for body and soul, in the name of God, † the Father almighty, and of the Son, † our Lord, Jesus Christ, and of the Holy † Spirit, the Paraclete, and in the love of the selfsame Christ Jesus, our Lord, Who shall come to judge the living and the dead, and the world by fire. ℞. Amen.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

LORD God Almighty! Before thee angelic hosts stand in awe, and we acknowledge their heavenly service! Deign to regard, to bless † and sanctify † this creature of oil which thou hast brought forth from the sap of olives. Thou hast ordained it for anointing the sick, that being restored to health they may give thanks to thee, the living and true God. Grant we beseech thee, that they who will use this oil which we bless † in thy name may be delivered from every suffering, every illness, and all snares of the enemy, and that all adversity may be averted from thy creatures. For they were redeemed by the Precious Blood of thy Son, to suffer no more the sting of the ancient serpent. Through the same Jesus Christ, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. ℞. Amen.

It is sprinkled with holy water.

BENEDICTIO CRUCIUM

In Agris, Vineis, Etc., Plantandarum
 quae fit in Festo Inventionis S. Crucis
 vel Dominica proxima
 (Approbata a S. R. C. die 10 Febr. 1888)

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Oratio

Omnípotens sempitérne Deus, Pater totíus consolatiónis et pietátis, per Unigéniti Fílii tui Dómini nostri Jesu Christi acerbíssimae Passiόνis méritum, quam pro nobis peccatóribus in ligno Crucis sustinére dignátus est: béne **+** dic has Cruces, quas tui fidéles in hortis, víneis, agris, aliísve locis plantándas áfferunt, ut a praédiis quibus defíxae fúerint, fragor absit grándinum, pro-célla túrbinum, ímpetus tempestátum, et omnis infestátio inimíci: quátenus eórum fructus ad maturitátem perdúcti, in tui nóminis honórem colligántur a speráutibus in virtúte sanctae Crucis ejús-dem Fílii tui, Dómini nostri Jesu Christi, qui tecum vivit et regnat in saécula saeculórum. **R.** Amen.

Et aspergantur aqua benedicta.

Translator's Note: Passing by the wayside in certain Catholic regions of Europe, one may spy a cross planted in field, meadow,

24

BLESSING OF CROSSES

which are to be set in vineyards, fields, etc.

This blessing is conferred on the Feast of the Finding of the Holy Cross or on the following Sunday

(Approved by the Congregation of Sacred Rites, Feb. 10, 1888)

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

Almighty, everlasting God, Father of goodness and consolation, in virtue of the bitter suffering of thy Sole-Begotten Son, our Lord, Jesus Christ, endured for us sinners on the wood of the Cross, bless † these crosses which thy faithful will erect in their vineyards, fields, and gardens. Protect the land where they are placed from hail, tornado, storm, and every assault of the enemy, so that their fruits ripened to the harvest may be gathered to thy honor by those who place their hope in the holy Cross of thy Son, our Lord, Jesus Christ, Who liveth and reigneth with thee eternally. **R.** Amen.

They are sprinkled with holy water.

or vineyard. These are the crosses blessed by the Church on a day when the cross is the inspiration of the day's liturgy. The prayer above clarifies their purpose.

25

BENEDICTIO ROGI
 quae fit a Clero extra ecclesiam
 in Vigilia Nativitatis S. Joannis Baptistae

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

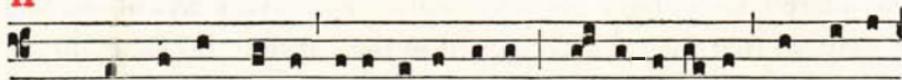
Oratio

Dómine Deus, Pater omnípotens, lumen indeficiens, qui es cónditor ómnium lúminum: novum hunc ignem sancti ✠fica, et praesta; ut ad te, qui es lumen indeficiens, puris méntibus post hujus saéculi caliginem pervenire valeámus. Per Christum Dóminum nostrum. **R.** Amen.

Et aspergantur aqua benedicta. Deinde a Clero cantetur sequens:

Hymnus

II



Ut queant la-xis reso-ná-re fibris Mi-ra gestórum fá-mu-li

Translator's Note: The blessing of a bonfire may seem somewhat extraordinary. Nevertheless, the ceremony is one of the most ancient blessings, just as the cult of the Baptist is very ancient in Catholic hagiolatry. For centuries people of Christian countries have kept a solemn vigil for the festival of John the Baptist's birth. In the darkness of the night preceding the feast, a bonfire would flare up before the church edifice, in the market-place, on hill, in valley. John gave testimony of the true Light which shineth in the darkness. He was the light-bearer before Christ, although he proclaimed in utter humility and self-abnegation: "He must increase, but I must decrease." But the Master also spoke in highest praise*

* John: III, 30.

25

BLESSING OF A BONFIRE

on the Vigil of the Birthday of St. John the Baptist
conferred by the clergy outside of church

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O Lord God, Father almighty, unfailing Ray and Source of all light, sanctify ✠ this new fire, and grant that after the darkness of this life we may come unsullied to thee Who art Light eternal. Through Christ our Lord. **R.** Amen.

It is sprinkled with holy water. Then the clergy sing the following hymn:

O for thy spirit, holy John, to chasten

*of His Precursor: "I say to you, among those born of women there is not a greater prophet than John the Baptist."** Attuned to the mind of the Master, early Christians quickly cultivated with enthusiasm a special veneration of this saint—their enthusiasm and love enkindling within them a justifiable conviviality at the approach of his day. The custom of the St. John bonfires, indicative of a people with burning and childlike faith, continues in some places to this day.*

** Luke: VII, 28.

tu-ó-rum, Sol-ve pollú-ti lá-bi-i re-á-tum, Sancte Joán-nes.

2. Núnti-us cel-so vé-ni-ens O-lýmpo, Te pa-tri magnum
fo-re na-sci-tú-rum, No-men, et vitæ sé-riem ge-réndæ
Or-di-nae promit. **3.** Ille promíssi dú-bi-us su-pér-ni, Pér-
di-dit promptæ mó-du-los lo-qué-læ : Sed re-formásti gé-ni-
tus per-émptæ Or-ga-na vo-cis. **4.** Ventris obstrúso ré-cubans
cu-bí-li Sé-nse-ras Re-gem thá-lamo manéntem : Hinc pa-
rens na-ti mé-ritis u-térque Ab-di-ta pandit. **5.** Sit decus
Patri, geni-tæ-que Pro-li, et ti-bi, compar utri-ús-que virtus,
Spí-ri-tus semper, De-us unus, omni Témpo-ris ævo.

A- men.

Υ. Fuit homo missus a Deo.

ΡΥ. Cui nomen erat Joánnes.

Lips sin-polluted, fettered tongues to loosen;
So by thy children might thy deeds of wonder
Meetly be chanted.

Lo! a swift herald, from the skies descending,
Bears to thy father promise of thy greatness;
How he shall name thee, what thy future story,
Duly revealing.

Scarcely believing message so transcendent,
Him for season power of speech forsaketh,
Till, at thy wondrous birth, again returneth
Voice to the voiceless.

Thou, in thy mother's womb all darkly cradled,
Knewest thy Monarch, biding in His chamber,
Whence the two parents, through their children's merits,
Mysteries uttered.

Praise to the Father, to the Son begotten,
And to the Spirit, equal power possessing,
One God whose glory, through the lapse of ages,
Ever resoundeth.

V. There was a man sent from God.

R. Whose name was John.

Orémus.

Oratio

DEUS, qui praesentem diem honorabilem nobis in beati Joannis nativitate fecisti: da populis tuis spirituálium grátiam gaudiórum; et ómnium fidélium mentes dirige in viam salutis aetérnae. Per Christum Dóminum nostrum. *R̄.* Amen.

25

BENEDICTIO HERBARUM
in Festo Assumptionis B. Mariae V.

Absoluta aspersione, si Festum venerit in Dominica, alioquin immedíate ante Missam, Sacerdos stans ante Altare, conversus ad populum tenentem herbas vel fructus, dicit voce intellegibili:

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Psalmus 64

Te decet hymnus, Deus, in Sion: * et tibi reddétur votum in Jerúsalem.

Exáudi oratióem meam: * ad te omnis caro véniet.

Verba iniquórum praevaluérunt super nos: * et impietátibus nostris tu propitiáberis.

Beátus, quem elegisti, et assumpsisti: * inhabitábit in átriis tuis. Replébimur in bonis domus tuae: * sanctum est templum tuum, mirábile in aequitáte.

Exáudi nos, Deus, salutáris noster, * spes ómnium finium terrae, et in mari longe.

Praeparans montes in virtúte tua, accíntus poténtia: * qui contúrbas profúndum maris sonum flúctuum ejus.

Turbabúntur gentes, et timébunt qui hábitant términos a signis tuis: * éxitus matutíni, et vésperae delectábis.

Let us pray.

Prayer

O GOD, Who by reason of the birth of blessed John hast made this day praiseworthy, give thy people the grace of spiritual joys, and direct the minds of the faithful along the way to eternal bliss. Through Christ our Lord. *Ry.* Amen.

26

BLESSING OF HERBS

on the Assumption of the Blessed Virgin Mary

After the Asperges, if it is a Sunday, otherwise immediately preceding Mass, the priest standing before the altar, and facing the people who hold the herbs and fruits, says in an audible voice:

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Psalm 64

Praise, O God, is due thee in Sion, and a vow must be offered thee in Jerusalem.

Hear my prayer; all flesh cometh unto thee.

Iniquities overwhelm us, but pardon thou our transgressions.

Blessed be the man whom thou dost elect and adopt, that he may dwell in thy courts.

We will be filled with the goodness of thy house; holy is thy temple and wonderful in righteousness.

Hear us, God our Savior, the Confidence of all ends of the earth and the sea afar off.

Girded with power, thou settest fast the mountains by thy strength, thou stillest the roaring of the seas and of their waves.

The nations are dismayed at thy signs; also they who dwell in uttermost parts; to the east and to the west thou givest joy.

Translator's Note: On this highest feast of the holy Virgin, the Church celebrates a harvest festival with this sacramental.

Visitásti terram, et inebriásti eam: * multiplicásti locupletáre eam.
Flumen Dei replétum est aquis, parásti cibum illórum: * quóniam
ita est praeparátio ejus.

Rivos ejus inébria, multíplica genímina ejus: * in stillicídiiis ejus
laetábitur gérmans.

Benedíces corónae anni benignitátis tuae: * et campi tui reple-
búntur ubertáte.

Pinguéscent speciósa desérti: * et exsultatióne colles accingéntur.
Indúti sunt aríetes óvium, et valles abundábunt fruménto: *
clamábunt, étenim hymnum dicent.

Glória Patri.

℣. Dóminus dabit benignitátem.

℞. Et terra nostra dabit fructum suum.

℣. Rigans montes de superióribus suis.

℞. De fructu óperum tuórum satiábitur terra.

℣. Producens faenum juméntis.

℞. Et herbam servitúti hóminum.

℣. Ut edúcas panem de terra.

℞. Et vinum laetíficet cor hóminis.

℣. Ut exhílalet faciém in óleo.

℞. Et panis cor hóminis confírmet.

℣. Misit verbum suum, et sanávit eos.

℞. Et erípuit eos de ómnibus interitióibus eórum.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, qui caelum, terram, mare,
visibília et invisibília verbo tuo ex níhilo creásti, qui que
herbas, arborésque ad usus hóminum animalíumque terram
gígnere, et unumquódque juxta seméntem in semetípso fructum

Thou hast helped the land with plenteous rain; thou hast in many ways enriched it.

God's rain hath filled the earth and provided food, for then does it grow.

Fill thou the furrows, multiply their crops; gentle rain-drops gladden the buds.

Thou crownest the year with thy good things, and thy fields overflow with plenty.

The beautiful places of the wilderness grow rich, and the hills are surrounded with joy.

The mountains are clothed with sheep, the vales abound with wheat; they shout for joy, and sing a hymn of praise.

Glory be to the Father.

V. The Lord will be gracious.

R. And our land bring forth its fruit.

V. Thou waterest the mountains from the clouds.

R. The earth is replenished from thy rains.

V. Giving grass for cattle.

R. And plants to the servitors of men.

V. Thou bringest forth wheat from the earth.

R. And wine to cheer man's heart.

V. Oil to make his face lustrous.

R. And bread to strengthen his heart.

V. He sends His command, and heals their suffering.

R. And snatches them from distressing want.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY, everlasting God, by thy Word alone thou hast made heaven, earth, sea, all things visible and invisible, and hast adorned the earth with plants and trees for the use of men and animals. Thou appointest each species to bring forth

habere praecepisti; atque non solum ut herbae animantibus ad victum, sed aegris etiam corporibus prodessent ad medicamentum, tua ineffabili pietate concessisti: te supplici mente et ore deprecamur, ut has diversi generis herbas et fructus tua clementia bene † dicas, et supra naturalem a te inditam virtutem, eis benedictionis tuae novae gratiam infundas; ut ad usum hominibus et iumentis in nomine tuo applicatae, omnium morborum et adversitatum efficiantur praesidium. Per Dominum nostrum Jesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. *Ry.* Amen.

Orémus.

Oratio

DEUS, qui per Moysen famulum tuum mandasti filiis Israel, ut manipulos novorum fructuum benedicendos deferrent ad sacerdotes, tollerentque fructus arboris pulcherrimae, et laetarentur coram te Domino Deo suo: adesto propitius invocationibus nostris, et infunde tuae bene † dictionis abundantiam super nos, et super manipulos novarum frugum, novarum herbarum, et fructuum collectionem, quae cum gratiarum actione tibi praesentamus, et in nomine tuo in hac sollemnitate bene † dicimus; et concede, ut hominibus, pecoribus, pecudibus et iumentis contra morbos, pestes, ulcera, maleficia, incantationes, veneficia serpentum, et aliorum venenosorum animalium et bestiarum morsus, nec non quaecumque venena, remedium praestent; atque contra diabolicas illusiones, et machinationes, et fraudes tutamen ferant, in quocumque loco positum vel portatum aut habitum aliquid ex eis fuerit: quatenus cum manipulis bonorum operum, meritis beatae Mariae Virginis, cujus Assumptionis festum colimus, quo ipsa assumpta est, suscipi mereamur. Per Dominum nostrum Jesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. *Ry.* Amen.

Orémus.

Oratio

DEUS, qui virgam Jesse, Genetricem Filii tui Domini nostri Jesu Christi, hodierna die ad caelorum fastigia ideo evexisti,

fruit in its kind, not only to serve as food for living creatures, but also as medicine to sick bodies. With mind and word we earnestly implore thy unspeakable goodness to bless † these various herbs and fruits, and add to their natural powers the grace of thy new blessing. May they ward off disease and adversity from men and beasts who use them in thy name. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, forever and ever. **Ry.** Amen.

Let us pray.

Prayer

O GOD, by Moses, thy servant thou didst command the children of Israel to carry their sheaves of new grain to the priests for a blessing, to pluck the finest fruits of the orchards, and to make merry before thee, the Lord their God. Hear thou our supplications, and bestow blessings † in abundance upon us and upon these bundles of new grain, new herbs, and this assortment of produce which we gratefully present to thee on this festival — blessing † them in thy name. Grant that men, cattle, sheep, and beasts of burden find in them a remedy against sickness, pestilence, sores, injuries, spells, against the bites of serpents and other poisonous animals. May these blessed objects act as a protection against diabolical mockeries, cunnings, and deceptions wherever they are kept, carried, or other disposition made of them. And through the merits of the Blessed Virgin Mary whose Assumption we celebrate, may we likewise, laden with sheaves of good works, deserve to be lifted up to heaven. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, forevermore. **Ry.** Amen.

Let us pray.

Prayer

O GOD, Who on this day hast raised up to heavenly heights the rod of Jesse, the mother of thy Son, Jesus Christ, our

ut per ejus suffrágia et patrocínia fructum ventris illíus, eúndem Fílium tuum, mortalitáti nostrae communicáres: te súplices exorámus; ut ejúsdem Fílii tui virtúte, ejúsq; Genetrícis glorióso patrocínio, istórum terrae frúctuum praesídiis per temporálem ad aetérnam salútem disponámur. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *Ry.* Amen.

Et benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti, descéndat super has creatúras, et máneat semper. *Ry.* Amen.

Et aspergantur aqua benedicta, et thurificentur.

27

BENEDICTIO SEMINUM ET SEGETUM
in Festo Nativitatis B. Mariae Virg.

V. Adjutórium nostrum in nómine Dómini.

Ry. Qui fecit caelum et terram.

V. Dóminus vobíscum.

Ry. Et cum spírítu tuo.

Orémus.

Oratio

Dómine sancte, Pater omnipotens, sempitérne Deus: pétimus ac rogámus, ut hos fructus ségetum ac séminum tuis serénis óculis, hilaríque vultu aspícere dignéris: et sicut testátus es Móysi fámulo tuo in terra Aegypti, dicens: Dic fíliis Israel, cum ingrési fúerint terram promissionis, quam eis dabo, ut primitias frúctuum suórum ófferant sacerdotibus, et erunt benedícti; sic et nos rogámus te, Dómine, ut per auxiliúm misericórdiae tuae emíttas super hunc fructum ségetum dexterae tuae bene † dictionem, quem ad exhibéndum proférre dignéris, ut non súbruat grando, nec áeris inundátio extérminet, sed semper incólumis permáneat, propter usum animárum et córporum, et ad bene abundántem et plenissi-

Lord, that through her prayers and patronage thou mightest communicate to our mortal nature the Fruit of her womb, thy same Son; we pray that we may use these fruits of the soil for our temporal and eternal welfare — the power of thy Son and the patronage of His glorious mother assisting us. Through the same Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, forever and ever.

Ry. Amen.

And may the blessing of almighty God, Father, Son, **+** and Holy Spirit come upon these creatures, and remain for all time.

Ry. Amen.

Then they are sprinkled with holy water and incensed.

27

BLESSING OF SEED AND SEEDLINGS on the Birthday of the Blessed Virgin Mary

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O holy Lord, Father almighty, everlasting God, we beg thee to look with friendly countenance and benevolent eyes upon these seeds and seedlings. And as thou didst proclaim to Moses, thy servant in the land of Egypt, saying: "Tell the children of Israel that when they enter the land of promise which I shall give them, they are to offer the first-fruits to the priests, and they shall be blessed," so too at our request, O Lord, bless **+** these seeds in thy benevolence, and let them germinate and grow. Let neither hail nor flood destroy them, but keep them unharmed unto a finest maturity and abundant harvest for the service of body and soul.

mam maturitatem perdúcere dignéris: Qui in Trinitate perfécta
viviſ et regnas in ſaécula ſaeculórum. *R̄.* Amen.

Orémus.

Oratio

OMNÍPOTENS ſempitérne Deus, caeléſtis verbi ſeminátor et
cultor, qui noſtri cordis áream ſpiritálibus raſtris exérces:
adéſto propítius précibus noſtris, et ſuper agros, quibus ſi fúerint
ſémína ínſita, tuam largam benedictiónem infúnde, ac ab eis
omnem vim procellárum grátia tuae defenſiónis avérte; ut omnis
hic fructus et tua bene **+**dictione repleátur, et ad hórrea ſine
impediméto pervéniat. Per Dóminum noſtrum Jeſum Chriſtum,
Fílium tuum: Qui tecum viviſ et regnat in unitate Spíritus Sancti
Deus, per ómnia ſaécula ſaeculórum. *R̄.* Amen.

Et aſpergantur aqua benedicta, et, ſi fieri poſteſt, thurificentur.

Thou Who livest and reignest in perfect Trinity forever. *Ry.*
Amen.

Let us pray.

Prayer

O MNIPOTENT, everlasting God, Sower and Tiller of the heavenly word, Who dost cultivate the field of our hearts with heavenly tools, hearken to our prayers, and pour forth bountiful blessings upon the fields in which these seeds will be sown. By thy protecting hand turn away the fury of the elements, so that this entire fruit may be filled with thy blessing, *+* and may be gathered without hindrance into the granary. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, forevermore. *Ry.* Amen.

They are sprinkled with holy water and may be incensed.

II

BLESSINGS OF PERSONS

BENEDICTIO PEREGRINORUM
AD LOCA SANCTA PRODEUNTIIUM

Peregrini ad loca sancta profecturi, antequam discedant, juxta veteris Ecclesiae institutum, curent accipere patentes seu commendatitias literas a suo Ordinario, seu Parocho. Quibus obtentis, et rebus suis dispositis, facta peccatorum suorum confessione, audiunt Missam, in qua dicitur Oratio pro peregrinantibus, ad instar Collectae pro re gravi imperatae, et Sanctissimam Eucharistiam devote suscipiunt. Expleta Missa, Sacerdos super eos genuflexos dicit sequentes Precess:

Antiphona

VIIa



In vi-am pacis. **Cant.** Be-nedíctus Dóminus, De-us
Isra-ël * qui-a vi-si-távit, et fecit redempti-ónem plebis su-ae.

Canticum Benedíctus (pag. 50), et in fine Glória Patri, etc.,
et repetitur Antiphona:



In vi-am pacis * et prosperi-tá-tis dí-rigat vos omní-po-tens
et mi-sé-ricors Dómi-nus: et Ange-lus Rápha-el comi-té-tur
vobíscum in vi-a, ut cum pace, sa-lú-te et gáudi-o revertámini
ad própri-a.

BLESSING OF PILGRIMS

before departure

In accordance with ancient ecclesiastical discipline, pilgrims who are to visit the holy places should obtain from their Ordinary or pastor letters patent before they set out. Having set their affairs in order, they prepare themselves with sacramental confession, assist at Mass, and receive Holy Communion. In this Mass the Collect for pilgrims (*pro re gravi*) is said. After Mass, the priest prays as they kneel before him:

Antiphon: Along ways of peace.

Canticle: Blessed be etc. (page 51), with Glory be to the Father, etc.

Repeat the antiphon: Along ways of peace and prosperity may the almighty and merciful Lord lead you, and may the Angel Raphael accompany you on the journey. So may you in peace, health, and joy return unto your own!

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Salvos fac servos tuos.

℞. Deus meus, sperántes in te.

℣. Mitte eis, Dómine, auxiliúm de sancto.

℞. Et de Sion tuére eos.

℣. Esto eis, Dómine, turris fortitúdinis.

℞. A fácie inimíci.

℣. Nihil proficiat inimícus in eis.

℞. Et fílius iniquitátis non appónat nocére eis.

℣. Benedíctus Dóminus die cotídie.

℞. Prósperum iter fáciat nobis Deus salutárium nostrórum.

℣. Vias tuas, Dómine, demónstra nobis.

℞. Et sémitas tuas édoce nos.

℣. Utinam dirigántur viae nostrae.

℞. Ad custodiéndas justificatiónes tuas.

℣. Erunt prava in dirécta.

℞. Et áspera in vias planas.

℣. Angelis suis Deus mandávit de te.

℞. Ut custódiant te in ómnibus viis tuis.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Deus, qui filios Israel per maris médium sicco vestígio ire fecísti, quique tribus Magis iter ad te stella duce pandísti: tríbue eis, quaésumus, iter prósperum, tempúsque tranquíllum; ut Angelo tuo sancto cómite, ad eum, quo pergunt, locum, ac demum ad aetérnae salutis portum felíciter váleant perveníre.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

V. And lead us not into temptation.

R. But deliver us from evil.

V. Preserve thy servants.

R. Who trust in thee, my God.

V. Send them aid, Lord, from on high.

R. And from Sion watch over them.

V. Be thou unto them a mighty fortress.

R. In the face of the enemy.

V. Let the enemy be powerless against them.

R. And the son of iniquity do nothing to harm them.

V. May the Lord be praised at all times.

R. May God, our Helper grant us a successful journey.

V. Show us thy ways, O Lord.

R. And conduct us along thy paths.

V. Oh, that our ways be directed!

R. To the keeping of thy precepts.

V. For crooked ways will be made straight.

R. And rough ways smooth.

V. God hath given His angels charge over you.

R. To guard you in all undertakings.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, Who didst lead the sons of Israel through the sea over a dry path, and didst reveal the way to the three Magi by the guidance of a star; vouchsafe to grant these pilgrims a happy journey and a peaceful time, that accompanied by thy angel they may safely reach their present destination, and come finally to the haven of eternal security.

DEUS, qui Abraham púerum tuum de Ur Chaldaeorum edúctum, per omnes suae peregrinatiónis vias illaésus custodisti: quaesumus, ut hos fámulos tuos custodíre digneris; esto eis, Dómine, in procínctu suffrágium, in via solácium, in aestu umbráculum, in plúvia et frígore teguméntum, in lassitúdine vehículum, in adversitáte praesídium, in lúbrico báculos, in naufrágio portus: ut te duce, quo tendunt, prósperè pervéniant, et demum incólumes ad própria revertántur.

ADÉSTO, quaesumus, Dómine, supplicatióibus nostris: et viam famulorum tuorum in salutis tuae prosperitate dispónes; ut inter omnes viae et vitae hujus varietates tuo semper protegántur auxilio.

PRAESTA, quaesumus, omnípotens Deus: ut familia tua per viam salutis incédatur; et beati Joánnis Praecursóris hortaménta sectándo, ad eum, quem praedíxit, secúra pervéniat, Dóminum nostrum Jesum Christum, Filium tuum.

EXÁUDI, Dómine, preces nostras, et iter famulorum tuorum propítius comitáre, atque misericórdiam tuam, sicut ubique es, ita ubique largíre: quatenus a cunctis adversitatibus tua opitulatióne defénsi, gratiarum tibi réferant actiódinem. Per Christum Dóminum nostrum. *Ry.* Amen.

Pax et benedictio Dei omnipoténtis, Patris, et Filii, ✠ et Spíritus Sancti, descéndat super vos, et máneat semper. *Ry.* Amen.

Et aspergantur aqua benedicta.

2. *Quod si unus sit peregrinaturus, Preces dicantur in numero singulari: ac si Sacerdos ipse, qui benedicit, sit socius peregrinationis, eas dicat in persona prima numeri pluralis, quatenus congruere videbitur.*

BENEDICTIO PEREGRINORUM POST REDITUM

V. Adjutórium nostrum in nómine Dómini.

Ry. Qui fecit caelum et terram.

O GOD, Who didst lead thy servant, Abraham out of Ur of the Chaldeans, safeguarding him on all his wanderings—guide these thy servants, we implore thee. Be thou unto them support in battle, refuge in journeying, shade in the heat, covering in the rain, a carriage in tiredness, protection in adversity, a staff in insecurity, a harbor in shipwreck; so that under thy leadership they may successfully reach their destination, and finally return safe to their homes.

GIVE ear, we pray thee, Lord, to our entreaties! And direct the steps of thy servants on the paths of righteousness, that in all the vicissitudes of the journey and of life, they may have thee as their constant protector.

GRANT, O almighty God that thy pilgrims march forth on the way of security; and heeding the exhortations of Blessed John, the Precursor, let them come safely to Him Whom John foretold, Jesus Christ, thy Son, our Lord.

HEAR, O Lord, our prayers, and graciously accompany thy servants on the journey. And since thou art everywhere present, dispense thy mercy to them in all places; so that protected by thy help from all dangers, they will be able to offer thanksgiving to thee. Through Christ our Lord. *R.* Amen.

May the peace and blessing of almighty God, Father, Son, **+** and Holy Spirit come upon you and remain with you for all time. *R.* Amen.

They are sprinkled with holy water.

If there is only one pilgrim, the prayers are said in the singular; but if the priest himself is the leader of the pilgrimage, they are said in the first person plural.

BLESSING OF PILGRIMS
upon their return

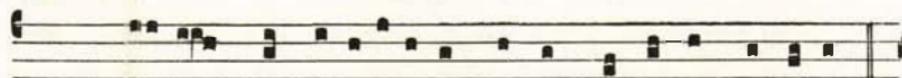
V. Our help is in the name of the Lord.

R. Who made heaven and earth.

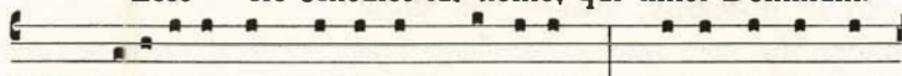
Antiphona

VIII

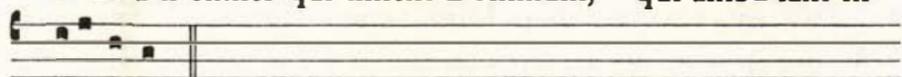
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Ecce * sic benedicé-tur homo, qui timet Dóminum.



Ps. Be-á-ti omnes qui timent Dóminum, * qui ámbu-lant in



vi-is e-jus.

Psalmus 127

Beáti omnes, qui timent Dóminum, * qui ámbulant in viis ejus.
 Labóres mánuum tuárum quia manducábis: * beátus es, et bene
 tibi erit.

Uxor tua sicut vitis abúndans, * in latéribus domus tuae.

Fílii tui sicut novéllae olivárum, * in circúitu mensae tuae.

Ecce sic benedicé-tur homo, * qui timet Dóminum.

Benedícat tibi Dóminus ex Sion: * et vídeas bona Jerúsalem
 ómnibus diébus vitae tuae.

Et vídeas filios filiórum tuórum, * pacem super Israel.

Glória Patri.

Et repetitur Ant. Ecce, **ut supra.**

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

Ps. Et ne nos indúcas in tentatió-nem.

Ry. Sed líbera nos a malo.

Ps. Benedícti, qui véniunt in nómine Dómini.

Ry. Benedícti vos a Dómino, qui fecit caelum et terram.

Ps. Réspice, Dómine, in servos tuos, et in ópera tua.

Ry. Et dírige eos in viam mandatórum tuórum.

Ps. Dómine, exáudi oratió-nem meam.

Ry. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum.

Ry. Et cum spírítu tuo.

Antiphon: Behold, thus shall he be blessed who feareth the Lord.

Psalm 127

Blessed are all that fear the Lord, that walk in His ways.
For thou shalt eat the labor of thy hands; happy art thou, and all shall be well with thee.

Thy wife shall be like the fruitful vine on the walls of thy dwelling;

Thy children like young olive plants round about thy table.

Behold, thus shall he be blessed who feareth the Lord.

May the Lord bless thee from Sion, and mayest thou see the prosperity of Jerusalem all the days of thy life.

And mayest thou see thy children's children. Peace be unto Israel!
Glory be to the Father.

Antiphon: Behold, thus shall he be blessed who feareth the Lord.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

V. And lead us not into temptation.

R. But deliver us from evil.

V. Blessed are they that come in the name of the Lord.

R. Blessed be you by the Lord, Who made heaven and earth.

V. Regard, O Lord, thy servants and thy works.

R. And direct them in observing thy precepts.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

LARGÍRE, quaesumus, Dómine, fámulis tuis indulgéntiam placátus et pacem: ut páriter ab ómnibus mundéntur offensis, et secúra tibi mente desérviant.

OMNÍPOTENS sempitérne Deus, nostrórum témporum, vitaéque dispósitor, fámulis tuis contínuae tranquillitátis largíre subsídium: ut, quos incólumes própriis labóribus reddidísti, tua fácias protectióne secúros.

DEUS, humílium visitátor, qui nos fratérna dilectióne consoláris: praeténde societáti nostrae grátiam tuam; ut per eos, in quibus hábitas, tuum in nobis sentiámus advéntum. Per Dóminum. *R̄.* Amen.

Pax et benedíctio Dei omnipoténtis Patris, et Fílii, † et Spíritus Sancti, descéndat super vos, et máneat semper. *R̄.* Amen.

Et aspergantur aqua benedicta.

30

BENEDICTIO PEREGRINORUM AEGROTANTIUM

Sacerdos indutus superpelliceo et stola albi coloris, ponat extremitatem stolae super caput infirmi, Evangeliumque recitet modo sequenti; si vero plures sint infirmi, stolam ipse teneat elevatam manu dextera, et benedictiones dicat in plurali.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

† Sequéntia sancti Evangélii secúndum Matthaéum (Cap. 13, 44-52)

℞. Glória tibi, Dómine.

In illo témpore: Dixit Jesus discíplulis suis parábolam hanc: Símile est regnum caelórum thesáuro abscondito in agro: quem qui invénit homo, abscondit, et prae gáudio illíus vadit, et vendit univérsa, quae habet, et emit agrum illum. Iterum símile est regnum caelórum hómini negotiátóri, quaerénti bonas margarítas.

Let us pray.

Prayer

WE BESEECH thee, Lord, be appeased, and lavish pardon on thy faithful, and peace; that they may be cleansed from all their sins, and may serve thee with tranquil hearts.

ALMIGHTY, everlasting God, Who dost dispose of our life and our destinies, grant to thy faithful people continued peace in abundance, that they whom thou dost return to their former labors may bask in the security of thy protection.

O GOD, the Support of the lowly, Who dost hearten us by thy brotherly love, bestow thy grace upon our brotherhood, that by thy indwelling we may experience thy coming. Through our Lord, Jesus Christ. *Ry.* Amen.

May the blessing of almighty God, Father, Son, **†** and Holy Spirit come upon you and remain with you forever. *Ry.* Amen.

They are sprinkled with holy water.

30

BLESSING OF SICK PILGRIMS

The priest, vested in surplice and white stole, places the end of the stole on the head of the sick person, and reads the following passage of the Gospel. If he blesses more than one, he holds the stole aloft with his right hand, and says the blessing in the plural.

Ps. The Lord be with you.

Ry. And with thy spirit.

† Continuation of the holy Gospel according to St. Matthew (Matt. 13, 44-52)

Ry. Glory be to thee, O Lord.

At that time, Jesus spoke this parable to His disciples: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls.

Invénta autem una pretiósá margaríta, ábiit, et véndidit ómnia, quae hábuit, et emit eam. Iterum símile est regnum caelórum sagénae missae in mare, et ex ómni géneré píscium congregánti. Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegerunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione saéculi: exibunt Angeli, et separábunt malos de médio justórum, et mittent eos in camínium ignis: ibi erit fletus, et stridor déntium. Intellexístis haec ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scribe doctus in regno caelórum símilis est hómini patrifamílias, qui profert de thesáuro suo nova et vétera.

Post Evangelium benedicit infirmum dicens:

Benedictio Dei omnipoténtis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super te (vos) et máneat semper. **R̄.** Amen.

Deinde porrigit extremitatem stolae deosculandam infirmo, ipsum que aspergit aqua benedicta, dicens:

Aspérget te (vos) Deus rore grátiae suae in vitam aetérnam. **R̄.** Amen.

31

BENEDICTIO ADULTI AEGROTANTIS

Sacerdos cubiculum aegrotantis ingrediens dicat:

Ps̄. Pax huic dómui.

R̄. Et ómnibus habitántibus in ea.

Et continuo ad infirmum accedens subjungat:

Ps̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Ps̄. Dómine, exáudi orationem meam.

R̄. Et clamor meus ad te véniat.

Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

After the Gospel, he blesses the sick person saying:

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit come upon thee (you) and remain for all time. **R.** Amen.

Then he presents the end of the stole to the sick to be kissed, and sprinkles him with holy water, saying:

May God sprinkle thee (you) with the dew of His grace unto life everlasting. **R.** Amen.

31

BLESSING OF A SICK ADULT

The priest upon entering the sick-room says:

V. Peace be unto this home.

R. And unto all who dwell herein.

Then approaching the sick one, he continues:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

Intróeat, Dómine Jesu Christe, domum hanc ad nostrae humilitatis ingríssum pax et misericórdia tua; effúgiat ex hoc loco omnis nequítia daémonum, adsint Angeli pacis, domúmque hanc déserat omnis maligna discórdia. Magnífica, Dómine, super nos nomen sanctum tuum: et bédedic nostrae conversatióni: Qui sanctus et pius es, et pérmanes cum Patre et Spírítu Sancto in saécula saeculórum. **R.** Amen.

Orémus.

Oratio

RÉSPICE, Dómine, fámulum tuum (fámulam tuam) in firmitáte córporis laborántem, et ánimam réfove quam creásti: ut castigatióibus emendátus (-a), contínuo se séntiat tua miseratióne salvátum (-am). Per Christum Dóminum nostrum. **R.** Amen.

Orémus.

Oratio

MISÉRICORS, Dómine, fidélium consolátor, quaésunus imménsam pietátem tuam, ut ad intróitum humilitatis nostrae hunc fámulum tuum (hanc fámulam tuam) super lectum dolóris sui jacéntem, visitáre dignéris, sicut socrum Simónis visitásti: propítius adésto ei, Dómine, quátenus prístina sanitáte recépta, gratiárum tibi in Ecclésia tua réferat actiões: Qui vivis et regnas Deus in saécula saeculórum. **R.** Amen.

Deinde, extendens dexteram versus aegrotum, dicat:

DÓMINUS Jesus Christus apud te sit, ut te deféndat: intra te sit, ut te consérvet: ante te sit, ut te ducat: post te sit, ut te custódiat: super te sit, ut te bédícat: Qui cum Patre et Spírítu Sancto vivit et regnat in saécula saeculórum. **R.** Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spírítus Sancti, descéndat super te, et máneat semper. **R.** Amen.

Demum aspergat infirmum aqua benedicta.

Y. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O Lord, Jesus Christ, may peace and mercy enter into this home with our lowly coming, and banishing all wickedness of demons and discord, let angels of peace preside. Extol thy holy name in our esteem, and bless our visitation, Lord, thou Who art holy and loving, and everlasting with the Father and Holy Spirit, world without end. **Ry.** Amen.

Let us pray.

Prayer

CONSIDER, O Lord, thy faithful one suffering from bodily affliction, and refresh the life which thou hast created; that being bettered by chastisement, he (she) may ever be conscious of thy merciful salvation. Through Christ our Lord. **Ry.** Amen.

Let us pray.

Prayer

O Lord of pity, thou the Consoler of all who trust in thee, we pray that of thy boundless love thou wouldst at our humble coming visit this thy servant (handmaid) lying on his (her) bed of pain, as thou didst visit the mother-in-law of Simon Peter. Let him (her) be the recipient of thy loving consideration, so that restored to former good-health, he (she) may return thanksgiving to thee in thy Church. Thou Who livest and reignest, God, forevermore. **Ry.** Amen.

Then extending his right hand over the person, he says:

May the Lord, Jesus Christ be with thee to guard thee, within thee to preserve thee, before thee to lead thee, behind thee to watch thee, above thee to bless thee. Who liveth and reigneth with the Father and Holy Spirit, forever. **Ry.** Amen.

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit descended upon thee and remain for all time. **Ry.** Amen.

The person is sprinkled with holy water.

EADEM BENEDICTIO PRO PLURIBUS INFIRMIS

Sacerdos cubiculum aegrotantium ingrediens dicat:

℣. Pax huic dómui.

℞. Et ómnibus habitántibus in ea.

Et continuo ad infirmos accedens subjungat:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

Intróeat, Dómine Jesu Christe, domum hanc ad nostrae humilitátis ingríssum pax et misericórdia tua; effúgiat ex hoc loco omnis nequítia daémonum, adsint Angeli pacis, domúmque hanc déserat omnis málgna discórdia. Magnífica, Dómine, super nos nomen sanctum tuum: et bédedic nostrae conversatióni: Qui sanctus et pius es, et pérmanes cum Patre et Spíritu Sancto in saécula saeculórum. **℞.** Amen.

Orémus.

Oratio

RÉSPICE, Dómine, fámulos tuos (fámulas tuas) in infirmitáte córporis laborántes, et ánimas réfove, quas creásti: ut castigatióibus emendáti (-ae), contínuo se séntiant tua miseratióne salvátos (-as). Per Christum Dóminum nostrum. **℞.** Amen.

Orémus.

Oratio

MISÉRICORS, Dómine, fidélium consolátor, quaésumus imménsam pietátem tuam, ut ad intróitum humilitátis nostrae hos fámulos tuos (has fámulas tuas) super lectum dolóris sui jacéntes, visitáre dignéris, sicut socrum Simónis visitásti: pro-

THE SAME BLESSING WHEN THERE ARE
SEVERAL SICK

The priest upon entering the sick-room says:

℣. Peace be unto this house.

℞. And unto all who dwell herein.

Then approaching the sick, he continues:

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O Lord, Jesus Christ, may peace and mercy enter into this home with our lowly coming, and banishing all wickedness of demons and discord, let angels of peace preside. Extol thy holy name in our esteem, and bless our visitation, Lord, thou Who art holy and loving, and everlasting with the Father and Holy Spirit, world without end. ℞. Amen.

Let us pray.

Prayer

CONSIDER, O Lord, thy faithful ones suffering from bodily affliction, and refresh the lives which thou hast created; that being bettered by chastisement, they may ever be conscious of thy merciful salvation. Through Christ our Lord. ℞. Amen.

Let us pray.

Prayer

OR LORD of pity, thou the Consoler of all who trust in thee, we pray that of thy boundless love thou wouldst at our humble coming visit these thy servants lying on their beds of pain, as thou didst visit the mother-in-law of Simon Peter. Let

pítius adésto eis, Dómine, quátenus prístina sanitáte recépta, gratiárum tibi in Ecclésia tua réferant actiões: Qui vivis et regnas Deus in saécula saeculórum. *R̄.* Amen.

Deinde, extendens dexteram versus aegrotos, dicat:

DÓMINUS Jesus Christus apud vos sit, ut vos deféndat: intra vos sit, ut vos consérvet: ante vos sit, ut vos ducat: post vos sit, ut vos custódiat: super vos sit, ut vos benedícat: Qui cum Patre et Spíritu Sancto vivit et regnat in saécula saeculórum. *R̄.* Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, **†** et Spíritus Sancti, descéndat super vos, et máneat semper. *R̄.* Amen.

Demum aspergat infirmos aqua benedicta.

33

BENEDICTIO PUERORUM AEGROTANTIUM

Pueri infirmi, qui ad hunc usum rationis pervenerunt, ut ipsis praebere possit Sacramentum Extremae Unctionis, iis adjuventur exhortationibus et precibus, quae describuntur in Rituali Romano, ubi agitur de visitatione et cura infirmorum, prout feret temporis opportunitas, et eorundem aegrotantium status.

Verum pro ceteris junioribus pueris infirmis adhiberi possunt sequentes preces.

Sacerdos infirmi cubiculum ingressus, primum dicit:

℣. Pax huic dómui.

℞. Et ómnibus habitántibus in ea.

Mox infirmum et lectum ejus et cubiculum aspergit, nihil dieens:

Deinde dicit Psalmum Laudáte, púeri, Dóminum: laudáte nomen Dómini (pag. 20), cum Glória Patri, in fine.

Postea dicit:

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℞. Sed libera nos a malo.

them be the recipients of thy loving consideration, so that restored to former good-health, they may return thanksgiving to thee in thy Church. Thou who livest and reignest, God, forevermore. **R̄.** Amen.

Then extending his right hand over the persons, he says:

May the Lord, Jesus Christ be with you to guard you, within you to preserve you, before you to lead you, behind you to watch you, above you to bless you. Who liveth and reigneth with the Father and the Holy Spirit in eternity. **R̄.** Amen.

May the blessing of almighty God, Father, Son, **✠** and Holy Spirit descend upon you and remain for all time. **R̄.** Amen.

He sprinkles the sick with holy water.

33

BLESSING OF SICK CHILDREN

If children who are ill are old enough to receive the Sacrament of Extreme Unction, the same prayers and ceremonies are used as given in the Ritual in the chapter concerning the visitation and care of the infirm — depending on circumstances of illness and time.

However, for younger children, the following may be used:

The priest upon entering the room where the sick child lies, says:

℣. Peace be unto this home.

R̄. And unto all who dwell herein.

Next he sprinkles the sick child, the bed, and the room without saying anything.

Then he says the Psalm Ye children, sing praise to the Lord; praise the name of the Lord (page 21), with Glory be to the Father, at the end.

Afterward he says:

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

℣. And lead us not into temptation.

R̄. But deliver us from evil.

℣. Deus noster miseretur.

℞. Custódiens párvulos Dóminus.

℣. Sínite párvulos veníre ad me.

℞. Tálium est enim regnum caelórum.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Deus, cui cuncta adolésunt, et per quem adúlta firmántur: ex-ténde dexteram tuam super hunc fámulum tuum (hos, etc.) (hanc fámulam tuam) (has, etc.), in ténera aetáte languéntem (-es): quátenus vigóre sanitátis recépto, ad annórum pervénia (n)t plenítudinem, et tibi fidéle, grátumque obséquiium indesinéter praeste (n)t ómnibus diébus vitae suae. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in uni-táte Spírítus Sancti Deus, per ómnia saécula saeculórum. ℞. Amen.

Orémus.

Oratio

PATER misericordiárum, et Deus totíus consolatiónis, qui creatúrae tuae múltiplici pietáte cónsulens, non solum áni-mae, sed ipsi córpori curatiónis grátiam benígnus infúnd'is: hunc párvulum infírmum (has, etc.) (hanc párvulam infírmam) (has, etc.) a lecto aegritúdinis erígere, et Ecclésiae tuae sanctae, súisque paréntibus incólumem (-es) restitúere dignéris; ut cunctis pro-longátac sibi vitae diébus, grátia et sapiéntia coram te et homíni-bus profíciens (-tes), in justítia et sanctitáte tibi sérvia (n)t, et débitas misericórdiae tuae réfera (n)t gratiárum actiões. Per Christum Dóminum nostrum. ℞. Amen.

Orémus.

Oratio

DEUS, qui miro órdine Angelórum ministéria, hominúmque dispénsas: concéde propítius; ut, a quibus tibi ministrántibus in caelo semper assístitur, ab his in terra vita hujus púeri (puéllae)

Ps. May our God be merciful.

R. May the Lord watch over his children.

Ps. Suffer little children to come unto me.

R. For theirs is the kingdom of heaven.

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, for Whom all creatures grow in years and upon Whom all depend for continued existence, extend thy right hand upon this boy (girl) who is afflicted at this tender age; and being restored to health, may he (she) reach maturity, and ceaselessly render thee a service of gratitude and fidelity all the days of his (her) life. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and ever. **R.** Amen.

Let us pray.

Prayer

FATHER of mercy, and God of all consolation, Who having the interests of thy creatures at heart, dost graciously heal both soul and body, deign kindly to raise up this sick child from his (her) bed of suffering, and return him (her) unscathed to thy holy Church and to his (her) parents. And throughout the days of prolonged life, as he (she) advances in grace and wisdom in thy sight and man's, may he (she) serve thee in righteousness and holiness, and return thee due thanks for thy goodness. Through Christ our Lord. **R.** Amen.

Let us pray.

Prayer

O GOD, Who in a marvellous way dost dispense the ministries of angels and of men, mercifully grant that the life on earth

(horum puerórum) (harum puellárum) muniátur. Per Christum Dóminum nostrum. *R̄.* Amen.

Completa Oratione ultima, Sacerdos imponit dexteram manum super caput infirmi, et dicit:

Super aegros manus impónent, et bene habébunt. Jesus, Mariæ Fílius, mundi salus et Dóminus, méritis et intercessióne sanctorum Apostolorum suorum Petri et Pauli, et ómnium Sanctorum, sit tibi (vobis) clemens et propítius. *R̄.* Amen.

Quod sequitur Evangelium, pro temporis opportunitate et pro aegrotantis pueri parentum desiderio, Sacerdotis arbitrio dici poterit:

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

✠ Inítium Sancti Evangélii secúndum Joánnem.

R̄. Glória tibi, Dómine.

Dum Sacerdos dicit Inítium, etc. facit signum crucis de more super se in fronte, ore et pectore; similiter super puerum infirmum, si non possit se signare.

Joann. 1, 1-14

IN PRINCÍPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum, et lux in ténebris lucet, et ténebrae eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhiberet de lúmíne, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet de lúmíne. Erat lux vera, quae illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguinibus, neque ex voluntáte carnis, neque ex voluntáte víri, sed

of this child may be protected by those who minister to thee in heaven. Through Christ our Lord. *R̄.* Amen.

After this prayer, the priest puts his right hand upon the head of the child, and says:

They shall lay their hands upon the sick, and all will be well with them. May Jesus, Son of Mary, Lord and Savior of the world, through the merits and intercession of His holy Apostles Peter and Paul and all His saints, show thee favor and mercy. Amen.

If he wills, the priest may add the following gospel, depending on the child's condition and the wishes of the parents:

V̄. The Lord be with you.

R̄. And with thy spirit.

† The beginning of the holy Gospel according to St. John.

R̄. Glory be to thee, O Lord.

As the priest says The beginning, etc. he signs himself on the forehead, mouth, and breast in the usual way; and signs the sick child in the same way, if the child can not do so himself.

John I, 1-14

IN THE beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through Him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*Genuflect*) And

ex Deo nati sunt. **(Hic genuflectitur.)** Et Verbum caro factum est, et habitavit in nobis: et vidimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis. **R̄.** Deo grátias.

Postea benedicens puerum infirmum, subjungit, dicens:

Benedíctio Dei omnipoténtis, Patrís, et Fílii, **+** et Spíritus Sancti, descéndat super te (vos), et máneat semper. **R̄.** Amen.

Deinde aspergit eum (eos) aqua benedicta.

Si sint plures infirmi in eodem cubiculo vel loco, Preces et Orationes praedictae dicuntur super eos in numero plurali.

34

BENEDICTIO MULIERIS PRAEGNANTIS

in periculis partus

℣. Adjutorium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Salvam fac ancíllam tuam.

R̄. Deus meus, sperántem in te.

℣. Esto illi, Dómine, turris fortitúdinis.

R̄. A fácie inimíci.

℣. Nihil proficiat inimícus in ea.

R̄. Et fílius iniquitátis non appónat nocére ei.

℣. Mitte ei, Dómine, auxiliúm de sancto.

R̄. Et de Sion tuére eam.

℣. Dómine, exáudi oratióem meam.

R̄. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Omnípotens sempitérne Deus, qui dedísti fámulis tuis in confessióe verae fídei aetérnae Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem: quaesumus; ut ejúsdem fídei firmitáte haec fámula tua **N.** ab ómnibus semper muniátur advérsis. Per Christum Dóminum nostrum. **R̄.** Amen.

the Word was made flesh, and dwelt among us, and we saw His glory, the glory as it were of the only begotten of the Father, full of grace and truth. *R.* Thanks be to God.

Lastly he blesses the child saying:

May the blessing of almighty God, Father, Son,  and Holy Spirit come upon thee (you) and remain for all time. *R.* Amen.

He then sprinkles him (her, or them) with holy water.

If there are several sick children in the room, these prayers are said in the plural.

34

BLESSING OF AN EXPECTANT MOTHER at the approach of confinement

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. Preserve thy handmaid.

R. Who places her trust in thee, my God.

V. Be unto her a fortress of strength.

R. In the face of the enemy.

V. Let the enemy have no power over her.

R. And the son of evil do nothing to harm her.

V. Send her, Lord, aid from on high.

R. And from Sion watch over her.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O almighty, everlasting God, Who dost assist thy servants in confessing the true faith to acclaim the glory of thy eternal Trinity and to adore thy Divine Unity in its majestic power, grant thy handmaid *N.*, by the solidity of the same faith, constant protection from all adversity. Through Christ our Lord. *R.* Amen.

Orémus.

Oratio

DÓMINE Deus, ómnium Creátor, fortis et terríbilis, justus et miséricors, qui solus bonus et pius es; qui de omni malo liberásti Israel, fáciens tibi patres nostros diléctos, et sanctificásti eos manu Spíritus tui; qui gloriósae Vírginis Maríae corpus et ánimam, ut dignum Fílii tui habitáculum éffici mererétur, Spíritu Sancto cooperánte praeparásti; qui Joánnem Baptístam Spíritu Sancto replésti, et in útero matris exsultáre fecísti; áccipe sacrificium cordis contríti, ac fervens desidérium fámulae tuae **N.** humíliter supplicántis pro conservatióne prolis, quam ei dedísti concípere: custódi partem tuam, et ah omni dolo et injúria duri hostis defénde; ut ohstetricánte manu misericórdiae tuae fetus ejus ad lucem prospere véniat, ac sanctae generatióni servétur, tibique in ómnibus júgiter desérviat, et vitam cónsequi mereátur aetérnam. Per eúndem Dóminum . . . in unitáte ejúsdem Spíritus.

R. Amen.

Deinde mulier aspergatur aqua benedicta, et mox dicatur:

Psalmus 66

Deus misereátur nostri, et benedícat nobis: * illúminet vultum suum super nos, et misereátur nostri.

Ut cognoscámus in terra viam tuam: * in ómnibus géntibus salutáre tuum.

Confiteántur tibi pópuli, Deus: * confiteántur tibi pópuli omnes. Laeténtur et exsúltent gentes: * quóniam júdicas pópulos in aequitáte, et gentes in terra dírigis.

Confiteántur tibi pópuli, Deus, confiteántur tibi pópuli omnes: * terra dedit fructum suum.

Benedícat nos Deus, Deus noster, benedícat nos Deus: * et mé-tuant eum omnes fines terrae.

Glória Patri.

℣. Benedicámus Patrem, et Fílium, cum Sancto Spíritu.

℞. Laudémus et superexaltémus eum in saécula.

Let us pray.

Prayer

O LORD God, Author of the universe, strong and awesome, just and forgiving, Who alone art good and kind; Who didst deliver Israel from every evil, making our forefathers pleasing unto thee, and sanctifying them by the hand of thy Holy Spirit; Who didst by the cooperation of the Holy Spirit prepare the body and soul of the glorious Virgin Mary that she might merit to be made a worthy tabernacle for thy Son; Who didst fill John the Baptist with the Holy Spirit, and didst cause him to exult in his mother's womb — accept the offering of a contrite heart and the fervent prayer of thy handmaid **N.**, as she humbly pleads for the life of her offspring whom she has conceived by thy Will. Guard her lying-in, and defend her from all assault and injury of the unfeeling enemy. By the obstetric hand of thy mercy may her infant happily see the light of day, and being re-born in holy baptism, forever seek thy ways and come to everlasting life. Through the same Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. **R̄.** Amen.

He then sprinkles the woman with holy water. Then he adds:

Psalm 66

May God be good to us, and bless us! May the light of His countenance shine upon us, and may He have mercy on us.

That men may know thy Providence upon earth, thy salvation among all nations.

Let people praise thee, O God, let all nations glorify thee!

Let the nations be glad and rejoice; for thou judgest the people justly, and directest the nations upon earth.

Let people praise thee, O God, let all nations glorify thee! Then shall the earth yield fruit in abundance.

God, our own God bless us! May God bless us, and let all the ends of the earth fear Him.

Glory be to the Father.

Ÿ. Let us bless the Father, and the Son, together with the Holy Spirit.

R̄. Let us praise Him and mightily exalt Him forever.

℣. Angelis suis Deus mandávit de te.

℞. Ut custódiant te in ómnibus viis tuis.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

VÍSITA, quaesumus, Dómine, habitatióem istam, et omnes insídias inimíci ab ea, et a praesénti fámula tua **N.** longe repélle: Angeli tui sancti hábitent in ea, qui eam et ejus prolem in pace custódiant, et bene **✠**díctio tua sit super eam semper. Salva eos, omnípotens Deus, et lucem eis tuam concéde perpétuam. Per Christum Dóminum nostrum. **℞.** Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, **✠**et Spíritus Sancti, descéndat super te, et prolem tuam, et máneat semper. **℞.** Amen.

35

DE BENEDICTIONE MULIERIS POST PARTUM

Si qua puerpera post partum, juxta piam ac laudabilem consuetudinem, ad ecclesiam venire voluerit, pro incolumitate sua Deo gratias actura, petieritque a Sacerdote benedictionem, ipse superpelliceo et stola alba indutus, cum ministro aspersorium deferente, ad fores ecclesiae accedat, ubi illam foris ad limina genuflectentem et candelam accensam in manu tenentem, aqua benedicta aspergat, deinde dicat:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

Ant. Haec accípiet.

Psalmus 23

Dómini est terra, et plenitúdo ejus: * orbis terrárum, et univérsi qui hábitant in eo.

Ps. God appointeth His angels over thee.

Ry. To guard thee along thy journeyings.

Ps. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

VISIT, we pray thee, Lord, this dwelling, and drive forth from it and this thy handmaid **N.** all snares of the enemy. Let thy holy angels preside, to keep her and her offspring in peace; and let thy blessing **+** be ever present. Save them, O almighty God, and grant them thy everlasting light. Through Christ our Lord. **Ry.** Amen.

May the blessing of almighty God, Father, Son, **+** and Holy Spirit come upon thee and thy child, and remain for all time. **Ry.** Amen.

35

BLESSING OF A MOTHER AFTER CHILDBIRTH

After giving birth to a child, a mother may wish to render thanks to God in church for a safe delivery, and to seek the Church's blessing. This has long been a devout and praiseworthy practice. The priest vested in surplice and white stole, assisted by a server carrying the aspersion, goes to the church's threshold where the woman kneels with lighted candle. Sprinkling her with holy water, he says:

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Antiphon: This woman shall receive.

Psalm 23

The earth is the Lord's and the fulness thereof; the world and all that dwell therein.

Quia ipse super mária fundávit eum: * et super flúmina praeparávit eum.

Quis ascéndet in montem Dómini? * aut quis stabit in loco sancto ejus?

Innocens mánibus et mundo corde, * qui non accépit in vano ánimam suam, nec jurávit in dolo próximo suo.

Hic accípiet benedictiónem a Dómino: * et misericórdiam a Deo, salutári suo.

Haec est generátio quaeréntium eum, * quaeréntium fáciem Dei Jacob.

Attóllite portas, príncipes, vestras, et elevámini, portae aeternáles: * et introíbit Rex glóriæ.

Quis est iste Rex glóriæ? * Dóminus fortis et potens: Dóminus potens in proélio.

Attóllite portas, príncipes, vestras, et elevámini, portae aeternáles: * et introíbit Rex glóriæ.

Quis est iste Rex glóriæ? * Dóminus virtútum ipse est Rex Glóriæ.

Glória Patri.

Et repetitur Antiphona:

Haec accípiet benedictiónem a Dómino, et misericórdiam a Deo salutári suo: quia haec est generátio quaeréntium Dóminum.

2. *Deinde porrigens ad manum mulieris extremam partem stolae, ex humero sinistro pendentem, eam introducit in ecclesiam, dicens:*

Ingrédere in templum Dei, adóra Fílium beátae Maríae Vírginis, qui tibi fecunditátem tríbuit prolis.

3. *Et ipsa, ingressa, genuflectit coram Altari et orat, gratias agens Deo de beneficiis sibi collatis; tunc sacerdos dicit:*

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater Noster *secreto usque ad*

V. Et ne nos indúcas in tentatiónera.

R. Sed libera nos a malo.

For He hath founded it upon the seas, and hath established it upon the waters.

Who shall ascend the mountain of the Lord? Or who shall stand in His holy place?

He of innocent actions and pure heart, who desireth not vanity, nor hath sworn deceitfully to his neighbor.

He shall receive a blessing from the Lord and mercy from God, his Savior.

This is the people that seek Him, that seek the face of the God of Jacob.

Lift up your heads, O ye gates, open high and wide, ye everlasting doors, and the King of glory shall come in!

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates, open high and wide, ye everlasting doors, and the King of glory shall come in!

Who is this King of glory? The Lord of hosts, He is the King of glory.

Glory be to the Father.

Repeat the antiphon:

This woman shall receive a blessing from the Lord and mercy from God, her Savior, for she is of the people who seek the Lord.

2. Then presenting to her the end of the stole which hangs from his left shoulder, the priest conducts her into church, saying:

Enter the temple of God, adore the Son of the Blessed Virgin Mary, Who hath given thee fruitfulness of offspring.

3. The woman kneels before the altar, and prays in gratitude to God for His benefits upon her, the while the priest says:

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our **Father inaudibly until**

V. And lead us not into temptation.

R. But deliver us from evil.

Ps. Salvam fac ancillam tuam, Dómine.

R. Deus meus, sperántem in te.

Ps. Mitte ei, Dómine, auxiliúm de sancto.

R. Et de Sion tuére eam.

Ps. Nihil proficiat inimícus in ea.

R. Et fílius iniquitátis non appónat nocére ei.

Ps. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, qui per beátae Maríae Virgínis partum fidélium pariéntium dolóres in gáudium vertísti: réspice propítius super hanc fámulam tuam, ad templum sanctum tuum pro gratiárum actióne laetam accedéntem, et praesta; ut post hanc vitam, ejúsdem beátae Maríae méritis et intercessióne, ad aetérnae beatitúdinis gáudia cum prole sua perveníre mereátur. Per Christum Dóminum nostrum. *R.* Amen.

4. *Deinde illam aspergit iterum aqua benedicta, dicens:*

Pax et benedíctio Dei omnipoténtis, Patris, et Fílii, **+** et Spírítus Sancti, descéndat super te, et máneat semper. *R.* Amen.

5. *Praedicta benedictio mulieris post partum fieri debet a Parocho, si expetitus ipse fuerit: potest autem fieri a quocumque Sacerdote, si expetitus pariter fuerit, in quacumque ecclesia vel oratorio publico, certiore facto Superiore ecclesiae.*

- V.** Preserve thy handmaid, O Lord.
Ry. Who trusts in thee, my God.
V. Send her, Lord, aid from on high.
Ry. And from Sion watch over her.
V. Let the enemy have no power over her.
Ry. And the son of evil do nothing to harm her.
V. O Lord, hear my prayer.
Ry. And let my cry come unto thee.
V. The Lord be with you.
Ry. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY, everlasting God, Who through the delivery of the Blessed Virgin Mary hast turned into joy the pains of the faithful at childbirth, look kindly upon this thy handmaid who comes rejoicing into thy holy temple to make her thanksgiving. Grant that after this life she together with her offspring may merit the joys of everlasting bliss, by the merits and intercession of the same Blessed Mary. Through Christ our Lord. **Ry.** Amen.

4. The priest again sprinkles her with holy water saying:

May the peace and blessing of almighty God, Father, Son, **+** and Holy Spirit come upon thee, and remain for all time. **Ry.** Amen.

5. The blessing of a woman after childbirth ought to be conferred by her pastor, if requested. But any priest may confer it in any church or public oratory, with the approval of the rector.

**RITUS BENEDICTIONIS APOSTOLICAE
CUM INDULGENTIA PLENARIA
IN ARTICULO MORTIS**

Benedictio Apostolica cum indulgentia plenaria in articulo mortis cum soleat impertiri post Sacramenta Paenitentiae, Eucharistiae et Extremae Unctionis illis infirmis, qui vel illam petierint, dum sana mente et integris sensibus erant, seu verisimiliter petiissent, vel dederint signa contritionis; impertienda iisdem est, etiam si postea linguae, ceterorumque sensuum usu sint destituti, aut in delirium vel amentiam inciderint. Excommunicatis vero, impaenitentibus, et qui in manifesto peccato mortali moriuntur, est omnino deneganda.

2. Parochus aliisque Sacerdos qui infirmo assistat, superpelliceo et stola violacea indutus, ingrediendo cubiculum, ubi jacet infirmus, dicat: Pax huic dómui, etc., ac deinde aegrotum, cubiculum et circumstantes aspergat aqua benedicta, dicendo Antiphonam: *Aspérges me, etc.*

3. Quod si aegrotus velit confiteri, audiat illum, et absolvat. Si confessionem non petat, excitet illum ad eliciendum actum contritionis; de hujus Benedictiois efficacia ac virtute, si tempus ferat, breviter admoneat; tum instruat, atque hortetur, ut sanctissimum nomen Jesu, corde saltem, invocet, morbi incommoda ac dolores in antea vitae expiationem libenter perferat, Deoque sese paratum offerat ad ultro acceptandum, quidquid ei placuerit, et mortem ipsam patienter obeundam in satisfactionem poenarum, quas peccando promeruit.

4. Tum piis ipsum verbis consoletur, in spem erigens, fore, ut ex divinae munificentiae largitate eam poenarum remissionem, et vitam sit consecuturus aeternam.

5. Postea dicat:

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Antiphona: Ne reminiscáris, Dómine, delícta fámulí tui (fámulae tuae), neque vindíctam sumas de peccátiis ejus.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster secreto usque ad

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

V. Salvum (-am) fac servum tuum (ancíllam tuam).

R. Deus meus, sperántem in te.

THE RITE OF THE APOSTOLIC BLESSING
with Plenary Indulgence at
the Hour of Death

The Apostolic Blessing with Plenary Indulgence at the hour of death should be imparted following the reception of the Last Sacraments, to those who desire it while they are still rational and conscious. It may likewise be granted to anyone who has given any indication of such desire, or who has shown himself contrite before becoming delirious or irrational. But it absolutely must be denied the excommunicated, the impenitent, and such as patently die in mortal sin.

2. The pastor or another priest, vested in surplice and purple stole, enters the room where the sick person lies, and says: **Peace be unto this home**, etc. Next he sprinkles the sick person, the room, and the bystanders with holy water, saying the antiphon: **Asperges**, etc.

3. If the sick person wishes to confess, the priest hears his confession and absolves him. If not, he bids him make an act of contrition, and if time permits, briefly instructs him on the power and efficacy of this blessing. He then exhorts him to invoke the holy name of **Jesus**, patiently to bear his sufferings in expiation for past sins, to resign himself totally to God's holy Will, even to the extent of accepting death resignedly in satisfaction for punishment due to sin.

4. The priest consoles him, instilling confidence that by divine munificence he shall receive remission of temporal punishment and everlasting life.

5. Then he says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Antiphon: Remember not, O Lord, the offenses of thy servant (handmaid), neither take retribution on his (her) sins.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

V. And lead us not into temptation.

R. But deliver us from evil.

V. Preserve thy servant (handmaid).

R. Who trusts in thee, my God.

Ps. Dómine, exáudi oratióem meam.

Rp. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum.

Rp. Et cum spírítu tuo.

Orémus.

Oratio

CLEMENTÍSSIME Deus, Pater misericordiárum et Deus totius consolatiónis, qui néminem vis períre in te credentem atque sperántem: secúndum multitudínem miseratiónum tuárum réspice propítius fámulum tuum **N.** quem (fámulam tuam **N.** quam) tibi vera fides et spes christiána comméndant. Vísita eum (eam) in salutári tuo, et, per Unigéniti tui passióem et mortem, ómnium ei delictórum suórum remissióem et véniam cleménter indúlge; ut ejus ánima in hora éxitus sui te júdicem propitiátum invéniat, et, in ságuine ejúsdem Filii tui ab omni mácula ablúta, transíre ad vitam mereátur perpétuam. Per eúndem Christum Dóminum nostrum. **Rp.** Amen.

6. **Tunc, dicto ab uno e Clericis astantibus Confíteor, Sacerdos dicat: Misereátur et Indulgéntiam, ac deinde:**

Dóminus noster Jesus Christus, Fílius Dei vivi, qui beáto Petro Apóstolo suo dedit potestátem ligándi atque solvéndi, per suam piíssimam misericórdiam recípiat confessióem tuam, et restítuat tibi stolam primam, quam in baptísmate recepísti. Et ego, facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissióem ómnium peccatórum tibi concédo. In nómine Patris, et Filii, **+** et Spírítus Sancti. **Rp.** Amen.

Per sacrosáncta humánae reparatiónis mystéria remíttat tibi omnípotens Deus omnes praeséntis et futúrae vitae poenas, paradísi portas apériat et ad gáudia sempitérna perdúcat. **Rp.** Amen.

Benedícat te omnípotens Deus, Pater, et Fílius, **+** et Spírítus Sanctus. **Rp.** Amen.

7. **Si vero infirmus sit adeo morti proximus, ut neque confessionis generalis faciendae, neque praemissarum precum recitandarum suppetat tempus, statim Sacerdos benedictionem ei impertiatur, dicendo:**

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

MOST merciful God, kind Father, our sole Comfort, Who desirest that none who believes and trusts in thee should perish; according to the multitude of thy mercy look kindly upon thy servant **N.** (handmaid **N.**) whom the true faith and Christian hope commend to thee. Visit him (her) with thy saving power, and through the suffering and death of thy Sole-Begotten Son, graciously grant him (her) pardon and remission of all sin. Let his (her) soul at the hour of its departure find in thee a merciful Judge, and cleansed from every stain in the blood of thy Son, let him (her) be worthy to pass into everlasting life. Through the same Christ our Lord. **R.** Amen.

6. **The Confiteor having been said by one of the assistants, the priest says: Misereatur and Indulgentiam. Then he continues:**

May our Lord, Jesus Christ, Son of the living God, Who hath given to his blessed Apostle Peter the power of binding and loosing, mercifully receive thy confession, and restore unto thee the pristine robe of baptism. And I, by the power given to me by the Apostolic See, grant thee a Plenary Indulgence and remission of all sins. In the name of the Father, and of the Son, **+** and of the Holy Spirit. **R.** Amen.

Through the most sacred Mysteries of mankind's restoration, may the almighty God remit unto thee the punishment of the present and of eternity, open to thee the gates of Paradise, and lead thee to everlasting happiness. **R.** Amen.

May almighty God, the Father, Son, **+** and Holy Spirit bless thee. **R.** Amen.

7. **But if the dying person is so near death that time does not permit the Confiteor nor the foregoing prayers, the priest imparts the blessing immediately, saying:**

EGO, facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissionem ómnium peccatórum tibi concédo. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. *Ry.* Amen.

Per sacrosáncta, etc., *ut supra.*

Benedícat te, etc., *ut supra.*

In casu vero necessitatis sufficit dicere:

EGO, facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissionem ómnium peccatórum tibi concédo, et benedíco te. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. *Ry.* Amen.

8. Quando hujusmodi Benedictio Apostolica pluribus simul infirmis impertitur, omnia dicuntur semel ut supra, singulari tantum numero in pluralem immutato.

9. Deinde Sacerdos sequentes preces, quanta poterit majori devotione, dicat, admoneatque domesticos et circumstantes, ut simul orent pro moriente.

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RITUS BENEDICENDI POPULOS ET AGROS

ex Apostolicae Sedis indulto

Accepto diplomate pontificio, constituatur dies Dominica, Delegato et populo commodior, pro ejusdem diplomatis publicatione, et executionis inchoatione.

2. Die constituta, mane fiat contio, qua doceatur populus de contentis in diplomate pontificio, et de praeparatione ad futuram Absolutionem et Benedictionem. Deinde a Delegato celebretur Missa pro remissione peccatorum, in paramentis violaceis, sine Glória in excélsis, et cum Credo, ad instar Missae votivae sollemnis pro re gravi et publica simul causa; qua finita, Celebrans depositis casula et manipulo, induatur pluviali violaceo, et, si sit Episcopus, mitram auriphrygiatam assumat: tum, omnibus genuflexis ante Altare, cantentur Litaniae Sanctorum (pag. 444), omissis Precibus et Orationibus post eas dici solitis.

THROUGH the power given me by the Holy See, I grant thee a Plenary Indulgence and the remission of all thy sins. In the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

Through the most sacred Mysteries etc., *as above.*

May almighty God etc., *as above.*

In case of necessity it suffices to say:

THROUGH the power given me by the Holy See, I grant thee a Plenary Indulgence and the remission of all thy sins, and I bless thee. In the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

8. *If this blessing is given to more than one, all is said as above, except that singular forms are converted into plural.*

9. *With all possible fervor, the priest should add those prayers from the rite of commending a departing soul, Title V, Chapter VII of the Roman Ritual, and should exhort the bystanders to pray for the dying person.*

37

APOSTOLIC BLESSING UPON A PEOPLE AND ITS LANDS

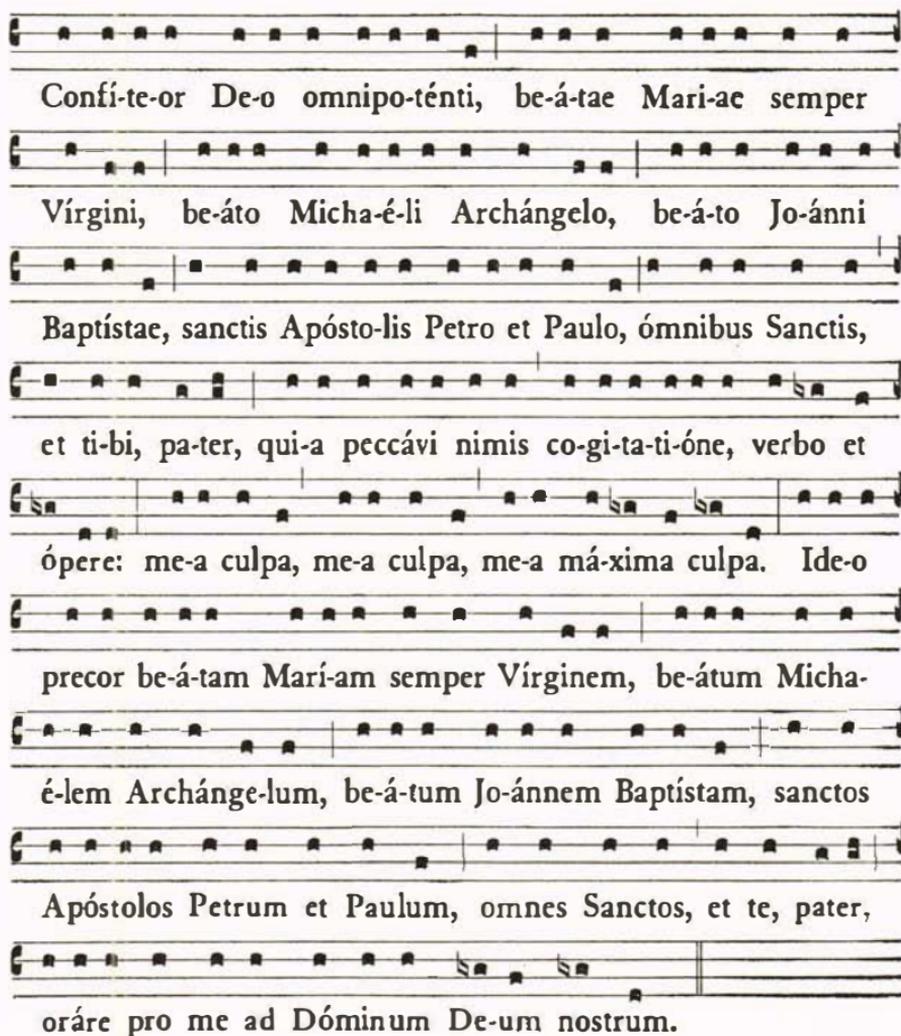
by special Indult of the Holy See

Having received the pontifical document, a Sunday convenient for the legate and the people is selected on which to publish the document, and to begin its execution.

2. *In the morning of the appointed day, the contents of the document are explained to the people, so that they can prepare themselves for the absolution and blessing. Then the legate celebrates the Mass for Remission of Sins, vested in purple (with Credo but omitting the Gloria). This Mass is a solemn votive for a cause both important and public. After Mass, the celebrant removes the chasuble and maniple, and puts on the purple cope (if he is a bishop he uses the gold-embroidered mitre). All kneel for the chanting of the Litany of the Saints (page 445) in which the ordinary prayers and orations at the end are omitted.*

3. *Sedeat Delegatus, finitis Litaniiis, cooperto capite, in sede sibi parata super scabello Altaris, vel in sede episcopali, si est Episcopus, seu super faldistorio posito super dicto scabello, cum duobus Ministris paratis more diaconali et subdiaconali sine manipulis, astantibus hinc inde a lateribus omnibus de Clero: et alta voce ab aliquo legatur diploma coram populo: quo lecto, dicat Delegatus: Deo grátias.*

4. *Tunc nomine populi ille, qui ibi pro Diacono assistit, profunde inclinat us a sinistris Delegati facit confessionem in cantu:*



Confí-te-or De-o omni-po-ténti, be-á-tae Mari-ae semper
 Vírgini, be-á-to Micha-éli Archángelo, be-á-to Jo-ánni
 Baptístae, sanctis Apósto-lis Petro et Paulo, ómnibus Sanctis,
 et ti-bi, pa-ter, qui-a peccávi nimis co-gi-ta-ti-óne, verbo et
 ópere: me-a culpa, me-a culpa, me-a má-xima culpa. Ide-o
 precor be-á-tam Marí-am semper Vírginem, be-átum Micha-
 é-lem Archánge-lum, be-á-tum Jo-ánnem Baptístam, sanctos
 Apóstolos Petrum et Paulum, omnes Sanctos, et te, pater,
 oráre pro me ad Dóminum De-um nostrum.

5. *Qua finita, Delegatus, assumpto baculo pastorali in sinistra manu, si est Episcopus, et adhuc sedens cooperto capite incipit Psalmum Miserere (pag.436), in cujus fine dicitur Glória Patri: et deinde incipit Psalmum Deus misereatur (pag.124).*

3. After the Litany, the legate (wearing the mitre or biretta) takes the seat arranged for him on the altar foot-pace (if a bishop either the faldstool at the same place or the episcopal throne), attended by the ministers vested in dalmatic and tunic without maniples, and by the rest of the clergy. The papal document is read aloud, and at the end of the legate says: "Thanks be to God."

4. Then the deacon, standing at the legate's left, bows profoundly, and chants the Confiteor in the name of the people:

I confess to almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed. Through my fault, through my fault, through my most grievous fault. Therefore, I beseech the Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, all the saints, and thee, Father, to pray to the Lord, our God for me.

5. After this, the legate—remaining in the same position (if a bishop, he takes the pastoral staff), begins the psalm *Miserere* (Page 437), concluding with the *Glória Patri*. Then he begins Psalm 66 (page 125).

6. *Hi Psalmi recitantur sine cantu, alternatim a Deiegato et a Clero, super universum Clerum et populum genuflexum.*

7. *Quibus finitis, Delegatus stans detecto capite, baculoque deposito, si est Episcopus, versus populum manibus junctis, dicit: Kýrie, eléison. Clerus prosequitur: Christe, eléison. Kýrie, eléison. Delegatus subjungit:*

Pater noster *secreto usque ad*

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Salvos fac servos tuos.

℞. Deus meus, sperántes in te.

℣. Nihil profíciat inimícus in eis.

℞. Et fílius iniquitátis non appónat nocére eis.

℣. Esto eis, Dómine, turris fortitudínis.

℞. A fácie inimíci.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, cui próprium est miseréri semper et párcere: súscipe deprecationem nostram; ut nos et omnes fámulos tuos, quos delictórum caténa constríngit, miserátio tuae pietátis cleménter absólvat. Per Dóminum nóstrum. ℞. Amen.

8. *Deinde sedens Delegatus cooperto capite, et, si est Episcopus, assumpto baculo, dicit:*

MISEREÁTUR vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam aetérnam. ℞. Amen.

INDULGÉNTIAM, absolutiόnem, et remissiόnem peccatórum vestrórum tríbuat vobis omnípotens et miséricors Dóminus. ℞. Amen.

9. *Manuque dextera super populum genuflexum extensa, addit:*

AUCTORITÁTE Dei omnipoténtis, et beatórum Apostolórum Petri et Pauli, a sanctíssimo Dómino nostro Papa **N.** mihi concéssa, absólvo vos et omnes hujus loci, ab omni vínculo excom-

6. These psalms are recited without chant, the legate and clergy alternating — during which the clergy and people kneel.

7. Afterward the legate rises (head uncovered, and giving up the staff, if he is a bishop), and facing the people prays with joined hands: Lord, have mercy on us. The clergy continue: Christ, have mercy on us. Lord, have mercy on us. The legate adds:

Our Father **inaudibly until**

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Preserve thy servants.

℟. Who trust in thee, my God.

℣. Let the enemy have no power over them.

℟. And the son of iniquity do nothing to harm them.

℣. Be unto them, O Lord, a tower of strength.

℟. In the face of the enemy.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

O GOD, Whose nature it is ever to show mercy and to spare, receive our petition, that we and all thy servants bound by the fetters of sin may by thy sweet forgiveness be pardoned. Through our Lord. **℟.** Amen.

8. The legate sits, and with head covered (if a bishop, holding the staff) says:

MAY the almighty God have mercy on you, forgive you your sins, and lead you unto everlasting life. **℟.** Amen.

MAY the almighty and merciful Lord grant you pardon, absolution, and remission of your sins. **℟.** Amen.

9. And with right hand extended over the kneeling congregation, he adds:

BY THE authority of God almighty and of His blessed apostles, Peter and Paul conferred upon me by our most holy lord, Pope **N**, I absolve you and all of this place from every bond

municatiónis, suspensiónis, interdicti, aliisque ecclesiásticis sententiis, censúris, et poenis per vos incúrsis, quas modo ignorátis, juxta tenórem pontificií diplomatis próxime lecti. Et restítuo vos omnes communióni, et unitáti fidélium, et sanctis sacraméntis Ecclésiæ. In nómine Patris, et Fílii, † et Spíritus Sancti. **R.** Amen.

10. Si est Episcopus, facit ter signum crucis, dum dicit: In nómine Pa † tris, et Fí † lii, et Spíritus † Sancti.

11. Tunc Delegatus adhuc sedens, per se ipsum, vel alium firmioris vocis, indicet dies tres singillatim pro jejunió; et decernat diem Dominicam sequentem, vel aliam arbitrio suo, pro Communionem, Benedictionem agrorum et populi, et Indulgentia plenaria.

12. Die constituta, populus universus debet communicare, et hora competenti Delegatus cantabit Missam, quæ est ad finem Missalis, sub titulo Pro quacumque necessitate, cum paramentis violaceis, sine Gloria, et cum Credo, ad instar Missæ votivæ sollemnis pro re gravi et publica simul causa.

In fine Missæ Celebrans benedicit de more, et, si est Episcopus, non dat Indulgentias.

13. Finita Missa, Delegatus et duo Ministri assumunt paramenta alba, et Delegatus, si est Episcopus, mitram pretiosam; tum, genuflexis ante Altare cum universo Clero et populo, cantantur Litanie Sanctorum (pag. 444), repetito ter:

℣. Ut fructus terræ dare, et conserváre dignéris.

R. Te rogámus, audi nos.

Illisque finitis, Delegatus stans detecto capite, manibus junctis dicit

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

Et additur a Clero in cantu:

Psalmus 84

BENEDIXISTI, Dómine, terram tuam: * avertísti captivitátem Jacob.

of excommunication, suspension, interdict, as well as from every ecclesiastical sentence, censure, or punishment you may have incurred, of which you are not conscious at the moment, in accordance with the purport of the pontifical document which has been read to you. And I restore you to union and communion of Christian fellowship, and to the holy Sacraments of the Church. In the name of the Father, and of the Son, † and of the Holy Spirit.

R. Amen.

10. If a bishop, he makes the cross thrice when saying the above words.

11. The legate, or someone with stronger voice, publicizes the three specific days for fasting, and indicates the Sunday following (or another day) as the day for general Communion, the Blessing, and the Plenary Indulgence.

12. All members of the parish should communicate on the day appointed. At a suitable hour the legate celebrates High Mass. This Mass will be the one found at the end of the Missal under the title: For Any Necessity, celebrated in purple vestments, without **Gloria** but with **Credo** — being a solemn votive for a cause both important and public.

At the end of Mass, the celebrant gives the blessing in the usual way, and if he is a bishop does not grant the customary indulgences.

13. The legate and the two ministers change to white vestments, and if the legate is a bishop, he wears the precious mitre. All kneel during the chanting of the Litany of the Saints (page 445), and the following versicle and response are sung thrice:

℣. That thou wouldst vouchsafe to give and preserve the fruits of the earth.

R. We beseech thee, hear us.

When the Litany is concluded, the legate standing with hands folded and head uncovered, says:

Our Father **inaudibly until**

℣. And lead us not into temptation.

R. But deliver us from evil.

The clergy sing the following psalm:

Psalm 84

Thou hast blessed thy land, O Lord; thou hast ended the captivity of Jacob.

Remisisti iniquitatem plebis tuae: * operuisti omnia peccata eorum.

Mitigasti omnem iram tuam: * avertisti ab ira indignationis tuae.
 Converte nos, Deus, salutaris noster: * et averte iram tuam a nobis.

Numquid in aeternum irasceris nobis? * aut extends iram tuam a generatione in generationem?

Deus, tu conversus vivificabis nos: * et plebs tua laetabitur in te.
 Ostende nobis, Domine, misericordiam tuam: * et salutare tuum da nobis.

Audiam quid loquatur in me Dominus Deus: * quoniam loquetur pacem in plebem suam.

Et super sanctos suos: * et in eos, qui convertuntur ad cor.

Verumtamen prope timentes eum salutare ipsius: * ut inhabitet gloria in terra nostra.

Misericordia, et veritas obviaverunt sibi: * justitia, et pax osculatae sunt.

Veritas de terra orta est: * et justitia de caelo prospexit.

Etenim Dominus dabit benignitatem: * et terra nostra dabit fructum suum.

Justitia ante eum ambulabit: * et ponet in via gressus suos.

Glória Patri.

Quo finito, Delegatus dicit:

℣. Benedices coronae anni benignitatis tuae.

℞. Et campi tui replebuntur ubertate.

℣. Oculi omnium in te sperant, Domine.

℞. Et tu das illis escam in tempore opportuno.

℣. Domine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

Orémus.

Oratio

Deus, refugium nostrum et virtus: adesto piis Ecclesiae tuae

Thou hast forgiven the iniquity of thy people; all their sins thou hast condoned.

Thine anger is softened; thou hast turned away from the fierceness of thy wrath.

Restore us, O God, our Savior, and turn away thy rancour from us.

Wilt thou be angry with us forever? Or wilt thou prolong thy revenge through generations?

Thou wilt grant us life again, O God, and thy people will rejoice in thee.

Show us, O Lord, thy love, and grant us thy protection.

I will listen to what the Lord God sayeth to my soul, for He shall bespeak peace for His people,

And for His saints, and for all that turn their hearts unto Him. Surely His salvation is nigh to those that fear Him, and His glory will dwell in our land.

Mercy and truth are met together, justice and peace have kissed. Truth is sprung out of the earth, and justice looketh down from heaven.

Indeed, the Lord shall lavish His blessings, and our land shall yield her fruit.

Justice shall be His herald, and follow in His footsteps.

Glory be to the Father.

Then the legate says:

V. Thou crownest the year with thy good things.

R. And the fields overflow with plenty.

V. The eyes of thy people wait on thee, O Lord.

R. And thou givest them food in due season.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, our refuge and our strength, give ear to the entreaties

précibus, auctor ipse pietátis, et praesta; ut, quod fidéliter pétimus, effícaciter consequámur.

DEUS, qui in omni loco dominationis tuae clemens et beníg-nus assístis: exáudi nos, quaésumus, et concéde; ut in pósterum inviolábilis hujus loci permáneat bene† díctio, et tui múnemis benefícia, univérsitas haec fidélium, quae súpplicat, percípere mereátur.

ORÁMUS, pietátem tuam, omnípotens Deus: ut fructus terrae, quos aëris et plúviae temperaménto nutrírre dignáris, benedictiónis tuae imbre perfúndas, et tríbuas huic pópulo tuo de tuis munéribus tibi semper grátias ágere: ut fertilitáte terrae, esuriéntium ánimas bonis affluéntibus répleas, et egénus et pauper laudent nomen glóriae tuae. Per Christum Dóminum nostrum. *R̄.* Amen.

14. *Postea assumpto baculo, si est Episcopus, et cooperto capite, dicit Delegatus:*

Benedíctio Dei omnípoténtis, Patris, et Fílii,† et Spíritus Sancti, super agros, et bona quaecúmque loci hujus, plena descéndat, et máneat semper. *R̄.* Amen.

15. *Si est Episcopus, facit ter signum crucis, dum dicit praedicta verba.*

16. *Deinde accepto de manu dignioris de Clero aquae benedictae aspersorio, aspergít versus quatuor mundi partes, dicens sine cantu, et sine Psalmo Antiphonam:*

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

17. *Pro Benedictione populi, operto capite, manibus junctis dicit:*

Pater noster *secreto usque ad*

Ÿ. Et ne nos indúcas in tentatiónem.

R̄. Sed líbera nos a malo.

Ÿ. Salvos fac servos tuos.

R̄. Deus meus, sperántes in te.

Ÿ. Non secúndum peccáta nostra fácias nobis.

R̄. Neque secúndum iniquitátes nostras retríbuas nobis.

of thy Church, thou Source of mercy, and grant that what we seek with faith, we may receive in fact.

O GOD, Who dost stand by merciful and good in every place under thy sway, hear us, we pray, and grant that thy blessing † may endure here for ages, and that this people may feel thy bounteous hand whenever it seeks thee.

WE APPEAL to thy love, O almighty God, asking thee to shower thy blessings upon the fruits of the earth which thou dost nurture with favorable rains and weather. Grant that this people enriched with thy gifts may ever be grateful to thee. And by the land's fertility, mayest thou satisfy the hungry with affluence, so that the poor and the needy may praise thy divine majesty. Through Christ our Lord. *R.* Amen.

14. *If the legate is a bishop, he pronounces the following blessing with staff and mitre:*

May the blessing of almighty God, Father, Son, † and Holy Spirit descend abundantly upon the lands and possessions of this place, and remain for all time. *R.* Amen.

15. *A bishop makes the cross thrice while saying the preceding words.*

16. *He receives the aspersion from the highest in rank among the clergy, and sprinkles in the four directions of the earth, saying without chant:*

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

17. *For the blessing of the people, he says with joined hands and head uncovered:*

Our Father *inaudibly until*

V. And lead us not into temptation.

R. But deliver us from evil.

V. Preserve thy servants.

R. Who trust in thee, my God.

V. Deal not with us according to our sins.

R. Nor render unto us according to our transgressions.

Ps. Mitte nobis, Dómine, auxílium de sancto.

R. Et de Sion tuére nos.

Ps. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

PROTÉCTOR in te sperántium, Deus, exáudi preces pópuli tui, et praesta; ut véniat super nos speratae a te benedictiónis ubértas, et pietátis tuae munéribus júgiter perfruámur. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. **R.** Amen.

18. **Tunc Diaconus cantat alta voce:**

Humiliáte vos ad apostólicam Benedictiónem.

Postea Delegatus stans operto capite, et, si est Episcopus, baculum sinistra tenens manu, benedicit semel, et, si est Episcopus, ter, dicens:

AUCTORITÁTE Dei omnipoténtis, et beatórum Apostolórum Petri et Pauli, et sanctíssimi Dómini nostri Papae **N.** benedíco vos, et omnes hujus loci: In nómine Patris, et Fílii, **+** et Spírítus Sancti. **R.** Amen.

19. **Demum cantatur Hymnus Te Deum (pag. 58), inchoatus a Delegato; quo finito, Delegatus cantat Orationem pro gratiarum actione:**

Orémus.

Oratio

DEUS, cujus misericórdiae non est númerus, et bonitátis infínitus est thesáurus: piíssimae majestáti tuae pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes; ut, qui peténtibus postuláta concédís, eósdem non désereas, ad praémia futúra dispónas. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. **R.** Amen.

Cantores addunt: Benedicámus Dómino.

R. Deo grátias.

V. Send us, O Lord, aid from on high.

R. And from Sion protect us.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, the Protector of all who place their confidence in thee, hear the prayer of thy people, and bestow on us the plenteous blessing we expect, that we may rejoice ever in thy munificence. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. *R.* Amen.

18. *The deacon chants with loud voice:*

Humble yourselves for the Apostolic Blessing!

The legate, standing with mitre or biretta, gives the blessing (if he is a bishop he holds the pastoral staff, and makes the sign of the cross thrice), saying:

BY THE authority of almighty God, the blessed apostles, Peter and Paul, and of our most holy lord, Pope N., I bless you and all inhabitants of this place: In the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

19. *The legate intones the Te Deum (see page 59), and when it is finished, he chants the following prayer of thanksgiving:*

Let us pray.

Prayer

O GOD, Whose mercy is without limits and Whose goodness is a boundless treasury! We thank thy loving Sublimity for bountiful favors, and perserveringly appeal to thy clemency. Desert us not, thou Who hearest thy suppliants, but speed us to final victory. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forevermore. *R.* Amen.

The cantors sing: Let us bless the Lord.

R. Thanks be to God.

RITUS BENEDICTIONIS PAPALIS
SUPER POPULUM ELARGIENDAE

servandus a sacerdotibus, quibus a S. Sede hujusmodi
facultas indulta est
(Juxta decretum S. C. Rituum die 12 Martii 1940)

1. Admoneatur populus de ecclesia, die et hora, qua dabitur pontificia Benedictio. Postquam populus ad ecclesiam convenerit, ad contritionis et devotionis sensus pio brevique sermone excitetur. Mox vero Sacerdos, nullis circumstantibus ministris, superpelliceo et stola alba indutus, ante altare genuflexus, sequentibus versibus Dei opem imploret.

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Salvum fac pópulum tuum, Dómine.

℞. Et bénedic hereditáti tuae.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Deinde stans sequentem recitet Orationem:

Orémus.

Oratio

OMNÍPOTENS et miséricors Deus, da nobis auxiliúm de sancto, et vota pópuli hujus, in humilitáte cordis véniam peccatórum poscéntis tuámque benedictiónem praestolántis et grátiam, cleménter exáudi: dexteram tuam super eum benígnus exténde, ac plenitúdinem divínae benedictiónis effúnde, qua, bonis ómnibus cumulátus, felicitátem et vitam consequátur aetérnam. Per Christum Dóminum nostrum. ℞. Amen.

2. Postea ad cornu Epistolae accedat; ibique stans, una benedictione, unico videlicet signo crucis, benedicat, proferens alta voce haec verba: Benedícat vos omnípotens Deus, Pater, et Fílius, ✠ et Spírítus Sanctus. ℞. Amen.

3. Sacerdotes qui facultate gaudent impertiendi Benedictionem Papalem formulam praescriptam servent; hac facultate non utantur nisi in designata ecclesia; non autem eodem die et loco quo Episcopus eam impertiat.

THE PAPAL BLESSING

The rite to be used by priests to whom this faculty
has been granted by the Holy See

(According to a decree of the Congregation of Sacred Rites,
dated March 12, 1940)

1. The people are to be informed about the day, the time, and the church where the papal blessing will be given. When they are assembled in church, a short and edifying instruction should be addressed to them, in order to arouse a spirit of devotion and compunction. After which the priest, vested in surplice and white stole, kneels at the altar, and implores God's help in the following words (he is not assisted by anyone):

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. O Lord, preserve thy people.

R. And bless thine inheritance.

V. The Lord be with you.

R. And with thy spirit.

Then standing he continues:

Let us pray.

Prayer

AID us from on high, O almighty and merciful God, and graciously hear the prayers of these people who humbly plead for pardon from sin, and await thy blessing and grace. Extend thy right hand over them, and pour forth thy blessing in fullest measure, that filled with all good they may come to everlasting life and felicity. Through Christ our Lord. *R.* Amen.

2. He goes to the corner of the altar-steps at the Epistle side, and blesses the people with one sign of the cross, saying aloud:

May the almighty God bless you, the Father, Son, **+** and Holy Spirit. *R.* Amen.

3. Priests who enjoy the faculty of imparting the papal blessing are obliged to observe the prescribed form, and may use this faculty only in the church designated. They may not use it on the same day nor in the same city or community on and in which a bishop imparts it.

RITUS ABSOLUTIONIS GENERALIS ET BENEDICTIONIS PAPALIS

Ex Apostolicae Sedis Indulto Pro Regularibus Ordinibus Et Tertiariis Ad Eos Pertinentibus

Pro Benedictione Apostolica cum indulgentia plenaria in articulo mortis retineatur in omnibus formula superius (pag. 132) praescripta, addito tantum ad Confíteor nomine Sancti proprii Fundatoris.

2. Benedictio Summi Pontificis nomine super Congregationem impertienda detur cum formula superius (pag. 150) tradita, sed nonnisi bis in anno, et sub conditione quod haec Benedictio numquam detur eodem die et loco quo Episcopus eam impertiat.

3. In Absolutione generali pro Regularibus cujuscumque Ordinis atque in Benedictione cum indulgentia plenaria pro Tertiariis saecularibus adhibeantur omnino duae insequentes formulae:

I. Formula Absolutionis generalis
pro Regularibus cujuscumque Ordinis hoc privilegio fruentibus.

Sacerdos, superpelliceo et stola violacea indutus, dicit:

Antiphona: Ne reminiscáris, Dómine, delícta nostra vel párentum nostrórum, neque vindíctam sumas de peccátis nostris.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

V. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

GENERAL ABSOLUTION AND THE PAPAL BLESSING

By Indult of the Holy See for Religious Orders and
Their Affiliate Tertiaries

When giving the papal blessing with plenary indulgence at the hour of death, the form prescribed on page 133 is followed, except that in the *Confiteor* the name of the Saint-Founder of the respective order is inserted.

2. When imparting the papal blessing, the form given on page 151 is followed. This blessing can be used only twice a year and never on the same day nor in the same city or community on and in which the bishop imparts it.

3. In imparting the general absolution to any religious order or the papal blessing with plenary indulgence to secular tertiaries, the two following forms must be used:

I. General Absolution

for every religious order which enjoys this privilege

The priest vested in surplice and purple stole says:

Antiphon: Be not mindful, O Lord, of our transgressions or those of our parents, nor take vengeance on our sins.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

V. And lead us not into temptation.

R. But deliver us from evil.

V. Show us thy mercy, O Lord.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

Deus, cui próprium est miseréri semper et párcere, súscipe deprecationem nostram, ut nos, et omnes fámulos tuos, quos delictórum caténa constringit, miserátio tuae pietátis cleménter absólvat.

EXÁUDI, quaesumus, Dómine, súpplicum preces, et confiténtium tibi parce peccátis, ut páriter nobis indulgéntiam tribuas benígnus et pacem.

INEFFÁBILEM nobis, Dómine, misericórdiam tuam cleménter osténde: ut simul nos et a peccátis ómnibus éxuas, et a poenis, quas pro his merémur, erípias.

DEUS, qui culpa offénderis, poeniténtia placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuae iracúndiae, quae pro peccátis nostris merémur, avérte. Per Christum Dóminum nostrum. *R̄.* Amen.

Completis precibus, ab uno ex astantibus dicitur Confíteor, addito nomine Sancti proprii Fundatoris.

Deinde Sacerdos dicit: Misereátur vestri, etc., Indulgéntiam, absolutionem, etc.

Postea subjungit:

DÓMINUS noster Jesus Christus per mérita suae sacratíssimae passiónis vos absólvat, et grátiam suam vobis infúndat. Et ego auctoritáte ipsiús, et beatórum Apostolórum Petri et Pauli, et Summórum Pontíficum Ordini nostro ac vobis concéssa, et mihi in hac parte commíssa, absólvo vos ab omni vínculo excommunicationis, suspensiónis et interdícti, si quod forte incurristis, et restítuo vos unióni, et participatióni fidélium, necnon sacrosánctis Ecclésiae sacraméntis. Item eádem auctoritáte absólvo vos ab omni transgressióne votórum et régulae, constitutiónum, ordinatiónum et admonitiónum majórum nostrórum, ab ómnibus poeniténtiis oblítis, seu étiam negléctis, concédens vobis remissionem et indulgéntiam ómnium peccatórum, quibus contra Deum et próximum fragilitáte humana, ignorántia, vel malítia deliquístis, ac de quibus jam conféssi estis: In nómine Patris, et Fílii, † et Spíritus Sancti. Amen.

Let us pray.

Prayer

O God, Whose nature it is ever to show mercy and to spare, receive our petition, that we and all thy servants bound by the fetters of sin may by thy sweet forgiveness be pardoned.

WE BESEECH thee, O Lord, hear the plea of thy suppliants, and pardon the sins of thy penitents; and deign to grant us thy tender forgiveness together with thy peace.

SHOW us, O Lord, thine unutterable mercy, that blotting out our transgressions, thou wouldst vouchsafe to snatch us from the condemnation they deserve.

O GOD, our sins offend thee, but our penance placates thine anger! Regard graciously the entreaties of thy people, and turn away the stripes which our transgressions justly deserve. Through Christ our Lord. *R̄. Amen.*

After these prayers, the Confiteor is said by the people or by one representing them, inserting in its proper place the name of the Saint-Founder of the order.

Then the priest says: *Misereatur, etc., Indulgentiam, absolutiõnem, etc.*

Lastly he adds:

MAY our Lord, Jesus Christ absolve you by the merits of His sacred passion, and shower upon you His grace. And I—by His authority and that of the blessed apostles, Peter and Paul, and by the authority which the holy pontiffs have granted to you and our Order and committed to me in this instance—absolve you from every bond of excommunication, suspension, and interdict which you may have incurred, and I restore you to the unity and communion of the faithful and to the holy Sacraments of the Church. Likewise, I absolve you, by the same authority, from every violation of vows, the rule, constitutions, admonitions, and orders of our superior, from all penances which you have neglected or forgotten. And lastly I grant you remission and indulgence of all sins which by human frailty, ignorance, or malice you have committed against God and neighbor, and which you have already confessed: In the name of the Father, and of the Son, † and of the Holy Spirit. Amen

**II. Formula Benedictionis
cum indulgentia plenaria
pro Tertiariis saecularibus**

ceterisque omnibus communicationem privilegiorum
et gratiarum cum iisdem, vel cum Regularibus cujuscumque
Ordinis habentibus.

Sacerdos, superpelliceo et stola violacea indutus, dicit:

Antiphona: Intret oratio mea in conspectu tuo, Dómine; inclína aurem tuam ad preces nostras; parce, Dómine, parce pópulo tuo, quem redemísti sáanguine tuo pretiósio, ne in aetérnum irascáris nobis.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster *secreto usque ad*

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Salvos fac servos tuos.

℞. Deus meus, sperántes in te.

℣. Mitte eis, Dómine, auxiliúm de sancto.

℞. Et de Sion tuére eos.

℣. Esto eis, Dómine, turris fortitúdinis.

℞. A fácie inimíci.

℣. Nihil proficiat inimícus in nobis.

℞. Et fílius iniquitátis non appónat nocére nobis.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Deus, cui próprium est miseréri semper et párcere, súscipe deprecatiónem nostram, ut nos, et omnes fámulos tuos, quos delictórum caténa constríngit, miserátio tuae pietátis cleménter absólvat.

EXÁUDI, quaésumus, Dómine, súpplícum preces, et confítentium tibi parce peccátis: ut páriter nobis indulgéntiam tríbuas benígnus et pacem.

**II. Papal Blessing With Plenary Indulgence
for Secular Tertiaries and for all others who
share with them or with religious of any order
these same privileges and graces.**

The Priest vested in surplice and purple stole says:

Antiphon: Let my prayer, O Lord, have entrance to the throne of thy Majesty. Bend thine ear to our entreaties. Spare, Lord, spare thy people whom thou hast redeemed with thy Precious Blood, and be not angry with us forever.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

V. And lead us not into temptation.

R. But deliver us from evil.

V. Preserve thy servants.

R. Who trust in thee, my God.

V. Send them aid, O Lord, from on high.

R. And from Sion protect them.

V. Be unto them, O Lord, a tower of strength.

R. In the face of the enemy.

V. Let the enemy have no power over them.

R. And the son of iniquity do nothing to harm them.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, Whose nature it is ever to show mercy and to spare, receive our petition, that we and all thy servants bound by the fetters of sin may by thy sweet forgiveness be pardoned.

WE BESEECH thee, O Lord, hear the plea of thy suppliants, and pardon the sins of thy penitents; and deign to grant us thy tender forgiveness together with thy peace.

INEFFÁBILEM nobis, Dómine, misericórdiam tuam clemén-
ter osténde: ut simul nos et a peccátis ómnibus éxuas, et a
poenis, quas pro his merémur, erípias.

DEUS, qui culpa offénderis, poeniténtia placáris: preces pópuli
tui supplicántis propítius réspice; et flagélla mae iracúndiae,
quae pro peccátis nostris merémur, avérte. Per Christum Dó-
minum nostrum. *R̄.* Amen.

*Dicto deinde Confíteor, etc., Misereátur, etc., Indulgéntiam, etc.,
Sacerdos prosequitur:*

DÓMINUS noster Jesus Christus, qui beáto Petro Apóstolo
dedit potestátem ligándi atque solvéndi, ille vos absólvat ab
omni vínculo delictórum, ut habeátis vitam aetérnam et vivátis
in saécula saeculórum. Amen.

PER sacratíssimam passiónem et mortem Dómini nostri Jesu
Christi, précibus et méritis beatíssimae semper Vírginis Ma-
ríaë, beatórum Apostolórum Petri et Pauli, beáti Patris nostri **N.**
et ómnium Sanctórum, auctoritáte a Summis Pontíficibus mihi
commíssa, plenáriam indulgéntiam ómnium peccatórum vestró-
rum vóbis impértior. In nómine Patris, et Fílii, † et Spíritus
Sancti. Amen.

*Si haec indulgéntia immediate post sacramentalem absolutionem
impertiatur, reliquis omissis, Sacerdos absolute incipiat a verbis:
Dóminus noster Jesus Christus, etc., et ita prosequatur usque ad finem,
plurali tantum numero in singularem immutato.*

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FORMULA BREVIOR BENEDICTIONIS PAPALIS
CUM INDULGENTIA PLENARIA
pro Tertiariis saecularibus
speciale indultum habentibus

*Si haec indulgéntia immediate post sacramentalem absolutionem
impertiatur, et adjuncta vetent integram adhibere formulam in hoc
Rituáli Romano (pag. 156) praescriptam, Sacerdos, reliquis omissis,
dicere poterit:*

SHOW us, O Lord, thine unutterable mercy, that blotting out our transgressions, thou wouldst vouchsafe to snatch us from the condemnation they deserve.

O GOD, our sins offend thee, but our penance placates thine anger! Regard graciously the entreaties of thy people, and turn away the stripes which our transgressions justly deserve. Through Christ our Lord. *R̄.* Amen.

After the Confiteor etc., the priest continues:

MAY our Lord, Jesus Christ, Who gave to the blessed apostle, Peter the power of binding and loosing, absolve you from every bond of sin, that you may have everlasting life. Amen.

THROUGH the sacred passion and death of our Lord, Jesus Christ, through the prayers and merits of Blessed Mary ever Virgin, of the blessed apostles, Peter and Paul, of our blessed father **N.** and all saints, and by the authority committed to me by the holy pontiffs, I impart unto you a plenary indulgence for all your sins. In the name of the Father, and of the Son, **+** and of the Holy Spirit. Amen.

If the indulgence is imparted immediately after the absolution of the sacrament of penance, the priest begins at the words: May our Lord, Jesus Christ, etc., continuing through to the end, but changing plural forms to the singular.

THE SHORT FORM FOR THE PAPAL BLESSING with Plenary Indulgence

for secular tertiaries who enjoy this special indult

When the indulgence is imparted immediately after the absolution of the sacrament of penance, this shorter form may be substituted by the priest if circumstances prevent using the longer form given above:

AUCTORITÁTE a Summis Pontíficibus mihi concéssa, plenáriam ómnium peccatórum tuórum indulgéntiam tibi impérior. In nómine Patris, et Fílii, † et Spíritus Sancti. *R.* Amen.

41

FORMULA BENEDICTIONIS PAPALIS
CUM INDULGENTIA PLENARIA

in fine contionum

(Approbata a S. R. C. die 11 Maji 1911)

Si in Brevi edicitur, ut Benedictio cum indulgentia plenaria in fine contionum a Sacerdote populo impertiatur cum Crucifixo, juxta ritum formulamque praescriptam, fiat unicum signum crucis cum Crucifixo, adhibita formula:

BENEDÍCTIO Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti, descéndat super vos, et máneat semper. *R.* Amen.

42

BENEDICTIO
CONTRA INUNDATIONES AQUARUM

(Approbata a S. R. C. die 1 Dec. 1886)

Sacerdos indutus superpelliceo et stola, populo concomitante, portet ad rivum vel flumen benedicendum Reliquiam sanctae Crucis, ibique in quatuor partibus legat devote initia quatuor Evangeliorum, et post singula Evangelia subjungat sequentes Versiculos et Orationem:

V. Adjuva nos, Deus salutáris noster.

R. Et propter glóriam nóminis tui líbera nos.

V. Salvos fac servos tuos.

R. Deus meus, sperántes in te.

V. Dómine, non secúndum peccáta nostra fácias nobis.

R. Neque secúndum iniquitátes nostras retríbuas nobis.

BY THE authority given to me by the holy pontiffs, I impart unto thee a plenary indulgence for all thy sins. In the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

41

THE PAPAL BLESSING

With Plenary Indulgence at the end of a
Sermon, Mission, or Retreat

(Approved by the Congregation of Sacred Rites, May 11, 1911)

If the Brief states that the papal blessing with plenary indulgence at the end of a sermon is to be given with a crucifix—i.e., according to the rite prescribed here—a single sign of the cross is made with a crucifix, using the form:

MAY the blessing of almighty God, Father, Son, † and Holy Spirit descend upon you and remain for all time. *R.* Amen.

42

BLESSING OF A COMMUNITY AGAINST FLOODS

(Approved by the Congregation of Sacred Rites, Dec. 1, 1886)

The priest, vested in surplice and stole, accompanied by the people, carries the relic of the True Cross to the river or stream, and there devoutly reads at each of four different spots one of the introductions to the four Gospels. After each Gospel he adds the following verses and prayers:

V. Stand by us, O God, our Helper.

R. And for thy name's sake deliver us.

V. Preserve thy servants.

R. Who trust in thee, my God.

V. Deal not with us, Lord, according to our sins.

R. And take not vengeance on us because of our misdeeds.

℣. Mitte nobis, Dómine, auxiliū de sancto.

℞. Et de Sion tuere nos.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Deus, qui justílicas ímpium, et non vis mortem peccatóris: majestátem tuam suppliciter deprecámur; ut fámulos tuos de tua misericórdia confidéntes, ab aquárum perículis, caelésti prótegas benígnus auxilió, et assídua protectióne consérves: ut tibi júgiter famuléntur, nullísque tentatióibus a te separéntur. Per Christum Dóminum nostrum. *℞.* Amen.

Et benedictio Dei omnipoténtis, Patris, et Fílii, ✠ et Spírítus Sancti, descéndat super has aquas, eásque coérceat. *℞.* Amen.

43

BENEDICTIO DEPRECATORIA

contra mures, locustas, bruchos, vermes et alia
animalia nociva

Sacerdos delegatus, indutus superpelliceo et stola coloris violacei, veniat ad agros, a locustis, bruchis vel aliis animalibus noxiis vexatos, et dicat:

Antiphona: Exsúrge, Dómine, ádjuva nos: et líbera nos propter nomen tuum.

Ps. 43: Deus, áuribus nostris audívimus: patres nostri annuntiavérunt nobis.

℣. Glória Patri. Sicut erat.

Repetitur Antiphona: Exsúrge, etc.

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Send us help, O Lord, from thy holy place.

℟. And from Sion watch over us.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

O God, Who dealest justly with the wicked, and dost not will the death of sinners, humbly we entreat thy Majesty! Protect with heavenly aid thy trusting servants from perils of flood, and keep them constantly under thy heavenly protection. May they at all times serve thee, and never through any temptation be separated from thee. Through Christ our Lord. **℟.** Amen.

And may the blessing of God almighty, Father, Son, **✝** and Holy Spirit descend upon these waters, and keep them under control. **℟.** Amen.

43

BLESSING OF A COMMUNITY TO WARD OFF PESTS such as mice and rats, locusts, worms, etc.

The priest who has faculties, vested in surplice and purple stole comes to the field or place which is infested with these creatures, and says:

Antiphon: Bestir thee, O Lord, and help us! Deliver us for thy name's sake!

Psalm 43: With our own ears we heard, O God, the things which our forefathers told us.

℣. Glory be to the Father. As it was in the beginning.

Repeat the antiphon: Bestir thee, O Lord, and help us! Deliver us for thy name's sake!

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Preces nostras, quaesumus, Dómine, cleménter exáudi: ut, qui juste pro peccátis nostris affligimur, et hanc múrium (**vel** locustárum, **vel** bruchórum, **vel** vérmium, **sive aliorum animalium**) persecutióem pátimur, pro tui nóminis glória ab ea misericórditer liberémur; ut tua poténtia procul expúlsi (-ae) nulli nóceant, et campos, agrósque nostros in tranquillítate, et quiéte dimíttant, quátenus ex eis surgéntia et orta tuae majestáti deserviant, et nostrae necessitáti subvéniant. Per Christum Dóminum nostrum. **℞.** Amen.

Orémus.

Oratio

OMNÍPOTENS, sempitérne Deus, ómnium bonórum remunerátor, et peccatórum máximus miserátor, in cujus nómine ómnia genuflectúntur, caeléstia, terréstria, et infernália: tua poténtia nobis peccatóribus concéde; ut, quod de tua misericórdia confísi ágimus, per tuam grátiam effícacem ejus consequámur efféctum; quátenus hos (has) pestíferos (-as) mures (**vel** locústas, **vel** bruchos, **vel** vermes, **vel alia animalia**) per nos servos tuos maledicéndo maledícas, segregándo ségreges, exterminándo extérmines; ut per tuam cleméntiam ab hac peste liberáti, gratiárum actiónes majestáti tuae líbere referámus. Per Christum Dóminum nostrum. **℞.** Amen.

Exorcismus

Exorcízo vos pestíferos (-as) mures (**vel** locústas, **vel** bruchos, **vel** vermes, **vel alia animalia**), per Deum † Patrem omnipoténtem, per Jesum † Christum, Fílium ejus únicum, per Spírítum † Sanctum ab utróque procedéntem, ut conféstim recedátis a campis et agris nostris, nec ámplius in eis habitétis, sed ad ea loca transeátis, in quibus némini nocére possítis: pro parte omnipoténtis Dei, et totíus cúriae caeléstis, et Ecclésiae sanctae Dei vos maledícens, ut, quocúmque iéritis, sitis maledícti (-ae), deficientes de die in diem in vos ipsos (ipsas), et decrescéntes; quá-

Y. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

Graciously hear, O Lord, our request! And though because of our sins we justly deserve this plague of mice (or locusts, worms, etc.), mercifully deliver us for thy glory's sake. By thy might let this plague be expelled, and our land and fields be left in peace, that all it produces redound to thy greatness and serve our necessities. Through Christ our Lord. **Ry.** Amen.

Let us pray.

Prayer

ALMIGHTY, everlasting God! Thou rewardest our every good deed, and dealest most kindly with our transgressions. Before thee all bow the knee, in heaven, on earth, and below the earth. Preserve also us sinners by thy might, that whatever we undertake with confidence in thy protection may be brought to completion by thy grace. And by our blessing, curse these noxious vermin, destroy and exterminate them, that spared from this plague we may render generous thanksgiving to thee. Through Christ our Lord. **Ry.** Amen.

Exorcism

By God, † the Father Almighty, by Jesus † Christ, His Sole-Begotten Son, by the Holy † Spirit Who proceedeth from the Father and the Son, I purge you noxious vermin of evil, that speedily you be banished from our land and fields, never returning, but departing into places where you can do no harm. In the name of the almighty God and of all the heavenly legion, as well as in the name of the holy Church of God, we pronounce a curse on you, that wherever you go, you be cursed, decreasing from day to day unto your extermination. Let no remnant of you remain

tenus reliquiae de vobis nullo in loco inveniántur, nisi necessárie ad salútem et usum humánum. Quod praestáre dignétur, qui ventúrus est iudicáre vivos et mórtuos, et saéculum per ignem.
R. Amen.

Postremo loca infecta aspergantur aqua benedicta.

BENEDICTIO NUPTIALIS EXTRA MISSAM
 danda ex Apostolico indulto quando Missa non dicitur
 (Approbata a S. R. C. d. 11 Martii 1914)

Expleto ritu celebrandi Matrimonii sacramentum (Ritual. Rom., tit. VII, cap. II), post Orationem Réspice, etc., si permittatur benedictio nuptialis, sed non dicatur Missa, Sacerdos qui speciale indultum a Sancta Sede obtinuerit, ad neo-conjugatos conversus, dicit Psalmum sequentem:

Psalmus 127

Beáti omnes, qui timent Dóminum, * qui ámbulant in viis ejus.
 Labóres mánuum tuárum quia manducábis: * beátus es, et bene tibi erit.

Uxor tua sicut vitis abúndans, * in latéribus domus tuae.

Fílii tui sicut novéllae olivárum, * in circúitu mensae tuae.

Ecce, sic benedicétur homo, * qui timet Dóminum.

Benedícat tibi Dóminus ex Sion: * et vídeas bona Jerúsalem
 ómnibus diébus vitae tuae.

Et vídeas fílios filiórum tuórum, * pacem super Israel.

Glória Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper, * et in saécula saeculórum. Amen.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

except that which might be necessary for the welfare and use of mankind. This grant, thou Who shalt come to judge the living and the dead, and the world by fire. *R.* Amen.

The places infested are sprinkled with holy water.

44

THE NUPTIAL BLESSING OUTSIDE OF MASS

Permitted by Apostolic Indult when Mass is not celebrated
(Approved by the Congregation of Sacred Rites, March 11, 1914)

After the administration of the sacrament of matrimony (Roman Ritual, T. VII, C. II), when Mass does not follow, this nuptial blessing may be given by a priest having special indult from the Holy See. The priest facing the bridal pair says the following psalm:

Psalm 127

Blessed are all that fear the Lord, that walk in His ways.
For thou shalt eat the labor of thy hands; happy art thou, and all shall be well with thee.
Thy wife shall be like the fruitful vine on the walls of thy dwelling;
Thy children like young olive plants round about thy table.
Behold, thus shall he be blessed who feareth the Lord.
May the Lord bless thee from Sion, and mayest thou see the prosperity of Jerusalem all the days of thy life.
And mayest thou see thy children's children. Peace be unto Israel!
Glory be to the Father.
Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father *inaudibly until*

V. And lead us not into temptation.

R. But deliver us from evil.

Ps. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

BÉNE † DIC, Dómine, et réspice de caelis super hanc conjunctiόem: et sicut misisti sanctum Angelum tuum Raphaélem pacíficum ad Tobíam et Saram, fíliam Raguélis; ita dignéris, Dómine, mittere benedictiόem tuam super hos cónjuges, ut in tua benedictiόe permáneant, in tua voluntáte persístant, et in tuo amóre vivant. Per Christum Dóminum nostrum. *R.* Amen.

Deinde elevatis manibus et extensis super capita eorum, ministro librum tenente, dicit:

Dóminus Deus omnípotens benedícat vos, impleátque benedictiόem in vobis, et videátis fílios fíliórum vestrórum usque in tértiam et quartam generatiόem et progéniem, et ad optátam perveniátis senectútem. Per Christum Dóminum nostrum. *R.* Amen.

II.

Preces Recitandae extra Missam super Conjuges
ex Apostolicae Sedis indulto
quando benedictio nuptialis non permittitur

(Approbatae a S. R. C. d. 11 Martii 1914)

Si sponsa sit vidua jam in primis nuptiis benedicta, vel etiam si prima vice nubat, sed tempore clauso, expleto ritu celebrandi Matrimonii sacramentum (Ritual. Rom., tit. VII, cap. II), post Orationem Réspice, etc., Sacerdos, qui speciale indultum a S. Sede obtinuerit, ad neo-conjugatos conversus, dicit Psalmum sequentem:

Psalmus 127

Beáti omnes, qui timent Dóminum, * qui ámbulant in viis ejus.
Labóres mánuum tuárum quia manducábis: * beátus es, et bene tibi erit.

Uxor tua sicut vitis abúndans, * in latéribus domus tuae.

Fílii tui sicut novéllae olivárum, * in circúitu mensae tuae.

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

LOOK down from heaven with favor, Lord, upon this union, and bestow thy **+** blessing. And as thou didst send thy Angel Raphael as a harbinger of peace to Tobias and Sara, the daughter of Raguel, so, too, graciously bless, O Lord, this husband and wife, that they may abide in thy blessing, persist in thy will, and live in thy love. Through Christ our Lord. **R.** Amen.

He then extends his hands over their heads, while the assistant holds the ritual, and says:

May the Lord God Almighty bless you most abundantly, and may you see your children's children unto the third and fourth generation, and may you reach a longed-for old age. Through Christ our Lord. **R.** Amen.

Prayers at a Marriage Which Takes Place Outside of Mass
permitted by Apostolic Indult
when the nuptial blessing is prohibited

(Approved by the Congregation of Sacred Rites, March 11, 1914)

If the bride is a widow who has previously received the nuptial blessing, or if the marriage takes place during the forbidden time (See Roman Ritual, Tit. VII, Ch. II), a priest having the special indult from the Holy See may add the following prayers after the administration of the sacrament:

Psalm 127

Blessed are all that fear the Lord, that walk in His ways.

For thou shalt eat the labor of thy hands; happy art thou, and all shall be well with thee.

Thy wife shall be like the fruitful vine on the walls of thy dwelling;

Thy children like young olive plants round about thy table.

Ecce, sic benedicétur homo, * qui timet Dóminum.

Benedícat tibi Dóminus ex Sion: * et vídeas bona Jerúsalem
ómnibus diébus vitae tuae.

Et vídeas fílios filiórum tuórum, * pacem super Israel.

Glória Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper, * et in saécula saecu-
lórum. Amen.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

PRAETÉNDE, quaésumus, Dómine, fidélibus tuis dexteram
caeléstis auxilií, ut te toto corde perquírant, et quae digne
póstulant, assequántur. Per Christum Dóminum nostrum. **℞**
Amen.

BENEDICTIO ANULI NUPTIALIS

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Béne ✠ die, Dómine, ánulum hunc, quem nos in tuo nómine

Behold, thus shall he be blessed who feareth the Lord.
 May the Lord bless thee from Sion, and mayest thou see the prosperity of Jerusalem all the days of thy life.
 And mayest thou see thy children's children. Peace be unto Israel!
 Glory be to the Father.
 Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

EXTEND over thy servants, we beseech thee, Lord, thy protecting hand, that they may seek thee wholeheartedly, and obtain whatever they rightfully ask for. Through Christ our Lord. **℟.** Amen.

45

BLESSING OF A WEDDING RING

℣. Our Help is in the name of the Lord.

℟. Who made heaven and earth.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

Bless **✠** thou, O Lord, this ring which we bless **✠** in thy name,

bene✠ dicimus, ut, quae cum gestáverit, fidelitatem íntegram suo sponso tenens, in pace, et voluntáte tua permáneat atque in mútua caritáte semper vivat. Per Christum Dóminum nostrum.

R̄. Amen

Et aspergatur aqua benedicta.

that she who is to wear it may render to her husband unbroken fidelity. Let her abide in thy peace, and be obedient to thy will, and may they live together in constant mutual love. Through Christ our Lord. *Ry.* Amen.

The ring is sprinkled with holy water.

III

BLESSINGS OF PLACES DESTINED TO
SACRED PURPOSE

RITUS BENEDICENDI NOVAM ECCLESIAM SEU ORATORIUM PUBLICUM

Sacerdos novam ecclesiam seu oratorium publicum de licentia Ordinarii benedicturus, ut ibi divinum Missae sacrificium rite celebretur, amictu, alba, cingulo, stola ac pluviali albi coloris indutus, aliquot Clericis adhibitis, praelata Cruce media inter duos Clericos deferentes cereos accensos, mane procedit ad primariam ecclesiae, vel oratorii januam: ubi stans capite aperto, conversus ad eam dicat absolute Orationem:

ACTIÓNES nostras, quaesumus, Dómine, aspirándo praeveni, et adjuvándo proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te coepta finiátur. Per Christum Dóminum nostrum. *Ry.* Amen.

2. Deinde inchoat, Clero prosequente, Antiphonam:

Aspérges me, * Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Et Clerus alternatim dicit Psalmum Miserére (pag. 436): in fine Glória Patri.

3. Interim circumdant exterius ecclesiam (quae intus debet esse vacua et nuda, et pariter Altaria nuda excluso populo, donec absoluta sit benedictio), et Sacerdos accepto aspergillo ex herba hyssopi, ad ejus dexteram se convertens, parietes ecclesiae in superiori parte, et in fundamentis aqua benedicta aspergit, dicens: Aspérges me, etc.

Translator's Note: For all realization of the solemnity, dignity, power, and beauty of consecrating a church to God's service, one must have recourse to the Roman Pontifical: the rite of consecration of a church. Nevertheless, even in the Ritual's less solemn blessing of a church edifice, one does grasp something of the Church's mind, when she sets herself to the task of removing from profane purpose her places of worship, and constituting them to sacred purpose. Every Catholic church is a model of the City of God, the heavenly

BLESSING OF A NEW CHURCH OR PUBLIC ORATORY

A priest — to bless a new church or public oratory where the Holy Sacrifice of the Mass will be celebrated — must have the permission of the Ordinary. Vested in amice, alb, cincture, and white stole and cope, in the morning he goes with the assisting clergy to the main entrance of the church or oratory, being led by the processional cross carried between two acolytes with lighted candles. Standing before the door (head uncovered), he says:

WE BESEECH thee, Lord, inspire and guide our works in their beginning, and accompany them unto fruition, that our every prayer and work may ever begin with thee, and through thee be accomplished. Through Christ our Lord. *R.* Amen.

2. **He then intones and the clergy continue the antiphon:**

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

The clergy alternate in reciting the psalm *Miserére* (page 437), with Glory be to the Father at the end.

3. **Meanwhile, the procession goes around the exterior of the church (everyone should remain outside the edifice until these ceremonies are completed; the interior should be empty and unadorned, and the altars bare). The priest, having received the aspersory, sprinkles the upper walls and the foundations, beginning on his right and encircling the building, the while he says: Aspérages etc.**

Jerusalem. Within its walls are effected the sacramental praises of God, the song of Christ, the sanctifying of His Mystic Bride, the yearning for the Parousia — His final coming and the permanent establishment of His eternal Kingdom. And for so sublime an office, the building must first receive at least a blessing. Later, as the rubrics here direct, it should receive the plenitude of unction — the episcopal consecration.

4. Reversi ad locum, unde Processio initium habuit, repetita Antiphona a Clero, Sacerdos stans ut prius versus ad ecclesiam, dicit: Orémus.

Ministri: Flectámus génu. *R̄.* Leváte.

Sacerdos:

Oratio

DÓMINE Deus, qui licet caelo et terra non capiáris, domum tamen dignáris habére in terris, ubi nomen tuum júgiter invocétur: locum hunc, quaésumus, beátae Maríae semper Vírginis, et beáti **N.** (nominando Sanctum vel Sanctam, in cujus honorem ac nomen benedicetur ecclesia), omniúmque Sanctórum intercedéntibus méritis, seréno pietátis tuae intúitu vísita, et per infusiónem grátiae tuae ab omni inquinaménto purífica, puríficátumque consérva; et qui dilécti tui David devotióne in filii sui Salomónis ópere complevísti, in hoc ópere desidéria nostra perfícere dignéris, effugiántque omnes hinc nequítiae spirituáles. Per Dóminum. *R̄.* Amen.

5. Qua finita Oratione, omnes bini in ecclesiam intrant, et ad altare majus procedunt, Litanias ordinarias (pag. 444) decantantes.

6. Sacerdos coram altari genuflectit: cumque dictum fuerit: Ut ómnibus fidélibus defúntis réquiem aetérnam donáre dignéris. *R̄.* Te rogámus, audi nos, surgit Sacerdos, et intellegibili voce dicit:

Ut hanc ecclésiám, et altáre hoc, ad honórem tuum, et nomen Sancti tui **N.**, purgáre, et bene † dícere dignéris. *R̄.* Te rogámus, audi nos.

Cum dicit benedícere, manu dextera benedicit ecclesiam et altare; deinde, ut prius, genuflectit donec perficiantur Litaniae, et cantores prosequuntur:

Ut nos exaudíre dignéris, etc.

7. Dicto ultimo Kýrie, eléison, Sacerdos stans dicit: Orémus.

Ministri: Flectámus génu. *R̄.* Leváte.

Sacerdos:

Oratio

PRAEVÉNIAT nos, quaésumus, Dómine, misericórdia tua: et, intercedéntibus ómnibus Sanctis tuis, voces nostras cleméntia tuae propitiatiónis anticipet. Per Christum Dóminum nostrum. *R̄.* Amen.

4. **Returning to the place where the procession began, the antiphon is repeated, and the priest standing in his former place says:** Let us pray.

Assistants: Let us bend the knee. *R.* Arise!

The priest:

Prayer

O LORD GOD, Whom the heavens and the earth cannot contain, but Who dost condescend to have a dwelling on earth where thy name can be continually invoked; we beseech thee, through the merits and intercession of Blessed Mary ever Virgin, of Blessed **N.** (insert here the name of the saint in whose name and honor the church is blessed), and of all the saints, visit this edifice with thy kindly countenance, and purge it of all evil by the infusion of thy grace. And as thou didst cause the vow of thy beloved David to be fulfilled in the work of Solomon, his son, grant us in this work the realization of our desires, and banish hence all wicked spirits. Through our Lord. *R.* Amen.

5. **After this prayer, all go into church, two by two, and the ministrants proceed to the altar. During this procession the Litany (page 445) is chanted.**

6. **The priest kneels at the altar until the words:** That thou mayest grant eternal rest to all the faithful departed. *R.* We beseech thee, hear us, **when he rises, and sings in a loud voice:**

That thou wouldst purify and bless **✠** this church and this altar to thy honor and the name of Saint **N.** *R.* We beseech thee, hear us.

As he says: bless, he blesses the church and the altar with his right hand. Then he kneels again until the Litany is concluded, and the chanters continue: That thou wouldst vouchsafe to hear us, etc.

7. **After the last Kyrie, the priest stands, and says:** Let us pray.

Assistants:

Let us bend the knee. *R.* Arise!

The priest:

Prayer

LET thy mercy, we pray thee, Lord, be upon us, and through the intercession of thy saints, may thy goodness and forgiveness anticipate our requests. Through Christ our Lord. *R.* Amen.

8. Tum distans ab altari congruenti spatio genuflexus, et se signans, dicit: Deus, in adiutorium meum intende; et statim surgit, Clero respondente: Domine, ad adiuvandum me festina; ipse vero stans dicit: Gloria Patri, et Filio, et Spiritui Sancto. Chorus respondet: Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

9. Postea Sacerdos dicit: Orémus.

Ministri: Flectamus genua. *R.* Levate.

Sacerdos:

Oratio

OMNIPOTENS et misericors Deus, qui Sacerdotibus tuis tantam prae ceteris gratiam contulisti, ut quidquid in tuo nomine digne, perfectéque ab eis ágitur, a te fieri credatur: quæsumus immensam clementiam tuam; ut quidquid modo visitatûri sumus, visites, et quidquid benedictûri sumus, bene † dicas: sitque ad nostrae humilitatis intróitum, Sanctorum tuorum méritis, fuga daemónum, Angeli pacis ingressus. Per Dóminum. *R.* Amen.

10. His dictis, inchoat, Clero prosequente, Antiphonam:
IIIa

Benedic, Dómine, * domum istam, nómini tu-o
ae-di-fi - cá-tam. *Ps.* Ad Dóminum cum tribulárer clamá-

vi* : et ex-audívit me.

Et dicuntur tres Psalmi sequentes, videlicet:

Psalmus 119

Ad Dóminum cum tribulárer clamávi: * et exaudívit me.

Dómine, libera ánimam meam a lábiis iníquis, * et a lingua dolósa.

Quid detur tibi, aut quid apponátur tibi * ad linguam dolósam?
Sagíttae poténtis acútae, * cum carbónibus desolatóriis.

Heu mihi, quia incolátus meus prolongátus est: habitávi cum habitántibus Cedar: * multum íncola fuit ánima mea.

8. The priest kneels at some distance from the altar, and signing himself with the cross, says: Attend, O God, to my defense; and immediately he rises, and the clergy respond: Make haste, O Lord, to help me. Standing he continues: Glory be to the Father, and to the Son, and to the Holy Spirit. The choir responds: As it was in the beginning, is now, and ever shall be, world without end. Amen.

9. Priest: Let us pray. Assistants: Let us bend the knee. R̄. Arise!

The priest:

Prayer

GOD of mercy and of strength, Who didst confer on thy priests above all others so great a grace, that whatever they do worthily and perfectly in thy name, is, as it were, done by thee, we beseech thy boundless goodness, that whatever we presume to visit, may be visited by thee, and whatever we presume to bless, may be blessed † by thee. And at our lowly coming, through the merits of thy saints, may demons flee, and angels of peace enter in. Through our Lord. R̄. Amen.

10. The priest intones and the clergy continue the antiphon:

Bless, O Lord, * this dwelling erected to Thy name.

The following three psalms are said:

Psalm 119

In my distress I cry to the Lord, and He heareth me.

Deliver me, O Lord, from lying lips, and from treacherous tongues.

What shall become of thee, or punishment meted to thee, thou deceitful tongue?

Sharp arrows will pierce thee, and burning coals destroy thee.

Woe is me that I must continue among strangers, that I must abide with tribes of Cedar! Too long have I been a sojourner.

Cum his, qui odérunt pacem, eram pacíficus: * cum loquébar illis, impugnábant me gratis.

Glória Patri.

Psalmus 120

LEVÁVI óculos meos in montes, * unde véniet auxílium mihi.

Auxílium meum a Dómino, * qui fecit caelum et terram.

Non det in commotióem pedem tuum: * neque dormítet qui custódit te.

Ecce, non dormitábit neque dórmiet, * qui custódit Israel.

Dóminus custódit te, Dóminus protéctio tua, * super manum dexteram tuam.

Per diem sol non uret te: * neque luna per noctem.

Dóminus custódit te ab omni malo: * custódiat ánimam tuam Dóminus.

Dóminus custódiat intróitum tuum, et éxitum tuum: * ex hoc nunc, et usque in saeculum.

Glória Patri.

Psalmus 121

LAETÁTUS sum in his, quae dicta sunt mihi: * In domum Dómini íbimus.

Stantes erant pedes nostri, * in átriis tuis, Jerúsalem.

Jerúsalem, quae aedificátur ut cívitas: * cujus participátio ejus in idípsum.

Illuc enim ascenderunt tribus, tribus Dómini: * testimónium Israel ad confiténdum nómini Dómini.

Quia illic sederunt sedes in iudício, * sedes super domum David.

Rogáte quae ad pacem sunt Jerúsalem: * et abundantia diligéntibus te:

Fiat pax in virtúte tua: * et abundantia in túrribus tuis.

Propter fratres meos, et próximos meos, * loquébar pacem de te:

Propter domum Dómini, Dei nostri, * quaesívi bona tibi.

Glória Patri.

With them that hate peace, I lived in peace, yet when I speak friendly, they attack me without cause.

Glory be to the Father.

Psalm 120

I LIFT mine eyes to the hills; whence shall help come to me?
My help is from the Lord Who made heaven and earth.

He will not suffer thy foot to stumble, He will not slumber Who keepeth thee.

He slumbereth not nor sleepeth — the Keeper of Israel!

The Lord guardeth thee; He is thy protection at thy right hand.

The sun shall not burn thee by day, nor the moon smite thee by night.

The Lord keepeth thee from all evil, the Lord shall protect thy life.

May the Lord guard thy coming and going, henceforth and forever.

Glory be to the Father.

Psalm 121

I REJOICED when 'twas said unto me: "Let us go to the house of the Lord."

Our feet have taken their stand in thy courts, O Jerusalem.

Jerusalem — thou city well built, as a fortress compact!

Thither go up the tribes, the tribes of the Lord. Israel fulfils its law to praise the Lord.

For there are set the tribunals of judgment, the judges of David's lineage.

Pray for the welfare of Jerusalem! And let prosperity be theirs that love her.

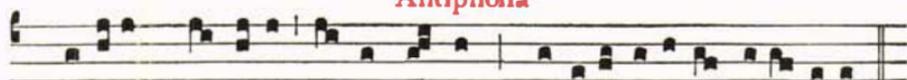
Peace be within thy walls, and abundance in thy towers.

In my brethren and neighbor's behalf, I pray: "Peace be unto thee!"

Because of the house of the Lord, our God, I seek thy good.

Glory be to the Father.

Antiphona



Bénedic, Dómine, domum istam, nómini tu-o ae-di-fi-cátam.

11. Interim aspergit interius parietes in parte superiori et inferiori, inchoans aspersionem a parte Evangelii, dicens: Aspérges me, etc., tum ad altare reversus, dicit: Orémus.

Ministri: Flectámus génuá. *R̄*. Leváte.

Sacerdos:

Oratio

DEUS, qui loca nómini tuo dicánda sanctíficas, effúnde super hanc oratiónis domum grátiam tuam: ut ab ómnibus hic nomen tuum invocántibus auxiliúm tuæ misericórdiae sentiátur. Per Dóminum nostrum, etc. *R̄*. Amen.

12. His peractis, dicitur Missa de Mysterio vel Sancto, in cuius honorem ecclesia est benedicta; sed, si occurrat Officium Missas votivas sollemnes pro re gravi excludens, dicitur Missa de die occurrenti, cum Commemoratione Titularis, juxta Missalis rubricas.

13. Ecclesiae vero cathedrales, et, quantum fieri potest, ecclesiae collegiatae, conventuales et parociales, quamvis a simplici Sacerdote, ut supra, sint benedictae, sollemniter tamen consecrandae sunt.

14. Oratoria privata seu domestica nec consecrari nec benedici possunt more ecclesiarum.

RITUS RECONCILIANDI ECCLESIAM VIOLATAM quae fuerit tantummodo benedicta

Violata ecclesia, non ideo coemeterium, etsi contiguum, violatum censetur, et viceversa. Si vero coemeterium ecclesiae pollutae contiguum violatum fuerit, illud una cum ecclesia reconciliatur.

Ecclesiae benedictae ac violatae reconciliatio per Rectorem ejusdem, vel quemlibet Sacerdotem de consensu saltem praesumpto Rectoris, fiat hoc modo. Altare ecclesiae omnino nudetur, provideaturque, ut ecclesia possit libere circumiri tam exterius, quam interius, si fieri potest. Paretur vasculum cum aqua benedicta, et aspergillum de herba hyssopi factum. Sacerdos, indutus amictu, alba, cingulo, stola et pluviáli albi coloris, adhibitis aliquot Clericis, procedit ad primariam ecclesiae portam, ubi stans, incipit, Clero prosequente, Antiphonam:

Antiphon: Bless, O Lord, this dwelling erected to thy name.

11. Meanwhile the priest sprinkles the interior walls at the top and bottom, beginning on the gospel side, saying: *Aspérge*, etc.

Returning to the altar, he says: *Let us pray.*

Assistants: Let us bend the knee. *Ry.* Arise!

The priest:

Prayer

GOD, Who dost sanctify the places dedicated to thy name, pour forth thy grace upon this house of prayer, so that all who here invoke thee, may experience thy assistance. Through our Lord. *Ry.* Amen.

12. Following the blessing, Mass is celebrated of the Mystery or saint in whose honor the church has been blessed. But if the day's liturgy does not permit a solemn votive Mass pro re gravi, the Mass of the day is celebrated with a commemoration of the Titular Mass, in accordance with the rubrics of the Missal.

13. Cathedral churches, and if possible also collegiate, conventual, and parish churches should be solemnly consecrated later, even though blessed by a priest in the manner prescribed above.

14. Private or domestic oratories may neither be consecrated nor blessed in the same manner as churches.

RECONCILIATION OF A PROFANED CHURCH which previously was only blessed

If a church is profaned, a cemetery which is contiguous is not thereby to be considered profaned, or vice versa. But if both are profaned, their reconciliation is simultaneous.

A church which was blessed, if profaned, may be reconciled by the pastor or by any priest who has his permission, expressed or presumed. The altar should be entirely bare. It should be prearranged that the officiants can conveniently go around the building, both outside and inside. The sacristan should have ready the stoop of holy water and aspersion of hyssop. The priest, vested in amice, alb, cincture, white stole and cope, goes with his assistants to the main entrance of the church, and standing outside facing the door, he intones and the clergy continue the antiphon:

Aspérges me, * Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Et dicitur totus Psalmus Miserére (pag. 436), cum Glória Patri. Quo finito, Antiphona repetitur. Interim dum Antiphona et Psalmus dicuntur, Sacerdos aqua benedicta aspergit in circuitu extrinsecus ecclesiam, et coemeterium, simul aspergendo alternat unad parietes ecclesiae, ac ad terram coemeterii, praesertim ad loca contaminata. Si vero coemeterium violatum non fuerit, ejus aspersio omittitur.

Quo facto, redit ad locum, ubi incepit aspergere, et stans dicit:

Orémus.

Oratio

OMNÍPOTENS et miséricors Deus, qui Sacerdótibus tuis tantam prae céteris grátiam contulísti, ut quidquid in tuo nómine digne, perfectéque ab eis ágitur, a te fieri credátur: quaesumus imménsam cleméntiam tuam; ut, quidquid modo visitatúri sumus, vísites, et quidquid benedictúri sumus, bene † dÍcas; sitque ad nostrae h militátis intróitum, Sanctórum tuórum méritis, fuga daémonum, Angeli pacis ingressus. Per Christum Dóminum nostrum. *R̄.* Amen.

2. Deinde omnes bini in ecclesiam ingrediuntur, et ad altare majus accedunt, Litanias ordinarias (pag. 444) decantantes. Sacerdos coram altari genuflectit: cumque dictum fuerit:

Ut ómnibus fidélibus defúntis réquiem aetérnam donáre dignéris. *R̄.* Te rogámus, audi nos.

Sacerdos surgit, et clara voce dicit:

Ut hanc ecclésiám, et altáre hoc (ac coemetérium) purgáre, et reconci † liáre dignéris. *R̄.* Te rogámus, audi nos.

3. Si vero coemeterium violatum non fuerit, omittuntur verba ac coemetérium.

Deinde rursus genuflectit, et Litaniae perficiuntur. Quibus finitis, Sacerdos versus ad dictum altare dicit: Orémus.

Ministri: Flectámus génuá. *R̄.* Leváte.

Sacerdos:

Oratio

PRAEVENIAT nos, quaesumus, Dómine, misericórdia tua: et intercedéntibus ómnibus Sanctis tuis, voces nostras cleméntia tuae propitiatiónis antícipet. Per Christum Dóminum nostrum. *R̄.* Amen.

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

Then the entire *Miserere* (page 437) is said, adding *Glory be to the Father, and repeating the antiphon. Meantime the priest goes around the exterior of the church, alternately sprinkling the walls of the edifice and the cemetery grounds. However, the cemetery is not sprinkled if it has not been desecrated.*

Returning to the same place, he says:

Let us pray.

Prayer

God of mercy and of strength, Who didst confer on thy priests above all others so great a grace, that whatever they do worthily and perfectly in thy name, is, as it were, done by thee, we beseech thy boundless goodness, that whatever we presume to visit, may be visited by thee, and whatever we presume to bless, may be blessed ✠ by thee. And at our lowly coming, through the merits of thy saints, may demons flee, and angels of peace enter in. Through Christ our Lord. *Ry.* Amen.

2. After this prayer, all go into church, two by two, and the ministrants proceed to the altar. During this procession the *Litany* (page 445) is chanted. The priest kneels at the altar until the words:

That thou wouldst grant eternal rest to all the faithful departed. *Ry.* We beseech thee, hear us.

Then he rises, and sings with a loud voice:

That thou wouldst purify and reconcile ✠ this church and this altar (and cemetery). *Ry.* We beseech thee, hear us.

3. However, if the cemetery has not been profaned, omit the words and cemetery.

Then he kneels again until the *Litany* is concluded. After this he stands, and facing the aforesaid altar, he says: Let us pray.

Assistants: Let us bend the knee. *Ry.* Arise!

The priest:

Prayer

LET thy mercy, we pray thee, Lord, be upon us, and through the intercession of thy saints, may thy goodness and forgiveness anticipate our requests. Through Christ our Lord. *Ry.* Amen.

4. Deinde Sacerdos genuflectit ante altare, et se signo crucis muniens, clara voce dicit: Deus, in adiutorium meum intende: tum surgit, et Chorus, seu astantes Clerici respondent: Dómine, ad adiuvándum me festína; et Sacerdos stans, dicit:

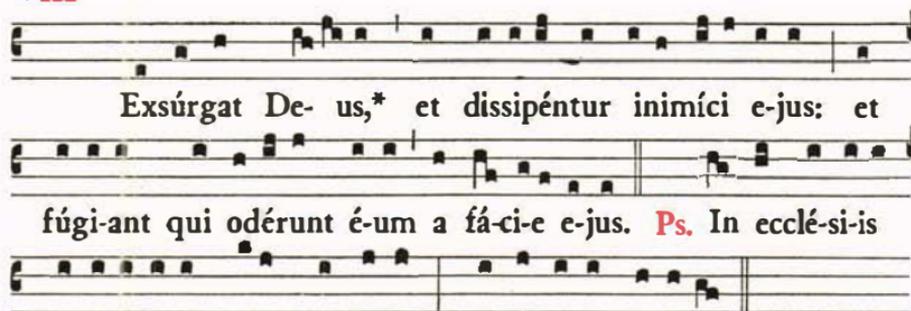
Glória Patri, et Fílio, et Spirítui Sancto.

Ry. Sicut erat in princípío, et nunc, et semper, et in saécula saeculórum. Amen.

5. Quo dicto, Sacerdos inchoat, Clero prosequente, Antiphonam:

Antiphona

VIIa



Exsúrgat De- us,* et dissipéntur inimíci e-jus: et
fúgi-ant qui odérunt é-um a fá-ci-e e-jus. *Ps.* In ecclé-si-is
benedí-ci-te De-o Dómino,* de fóntibus Isra-ël.

Psalmus 67

IN ECCLÉSIIIS benedícite Deo Dómino, * de fóntibus
Israel.

Repetitur Antiphona.

Ibi Bénjamin adolescéntulus, * in mentis excéssu.

Repetitur Antiphona.

Príncipes Juda, dúces eórum: * príncipes Zábulon, príncipes
Néphthali.

Repetitur Antiphona.

Manda, Deus, virtúti tuae: * confírma hoc, Deus, quod operátus
es in nobis.

Repetitur Antiphona.

A templo sancto tuo in Jerúsalem, * tibi ófferent reges múnera.

Repetitur Antiphona.

Increpa feras arúndinis, congregátio taurórum in vaccis populó-
rum: * ut exclúdent eos, qui probáti sunt argénto.

Repetitur Antiphona.

4. The priest kneels at the altar, and signing himself with the cross. says with loud voice: Attend, O God, to my defense: and immediately he rises, and the clergy or choir respond: Make haste, O Lord, to help me. Standing he continues:

Glory be to the Father, and to the Son, and to the Holy Spirit.

Ps. As it was in the beginning, is now, and ever shall be, world without end. Amen.

5. He intones and the clergy continue the antiphon:

Antiphon: May God rise up, * and His enemies be scattered, and let them that hate Him flee from His sight!

Psalm 67

BLESS ye God in the assemblies, ye offspring of Israel praise the Lord!

Repeat the antiphon.

There is Benjamin, the youth, in ecstasy of mind.

Repeat the antiphon.

The princes of Juda are their leaders, the princes of Zabulon, the princes of Nephtali.

Repeat the antiphon.

Renew thy strength, O God; confirm, O God, what thou hast wrought in us.

Repeat the antiphon.

At thy sanctuary in Jerusalem kings shall offer thee presents.

Repeat the antiphon.

Rebuke the wild crocodiles of the reeds [the Egyptians], the horde of bulls [Egyptian princes] with the calves [Egyptian people] of the people, who seek to reject them [Israelites] that try peace with gifts of silver.

Repeat the antiphon.

Dissipa Gentes, quae bella volunt: vénient legáti ex Aegýpto: *
Aethiópia praevéniet manus ejus Deo.

Repetitur Antiphona.

Regna terrae, cantáte Deo: * psállite Dómino.

Repetitur Antiphona.

Psállite Deo, qui ascéndit super caelum caeli, * ad Oriéntem.

Repetitur Antiphona.

Ecce dabit voci suae vocem virtútis, date glóriam Deo super Israel,
* magnificéntia ejus, et virtus ejus in núbibus.

Repetitur Antiphona.

Mirábilis Deus in sanctis suis, Deus Israel ipse dabit virtútem,
et fortitúdinem plebi suae, * benedíctus Deus.

Et non dicitur Glória Patri, sed Antiphona repetitur.

6. Interim dum Antiphona et Psalmus praedicti dicuntur, Sacerdos circuit ecclesiam intrinsecus aspergendo: aspergit etiam specialiter loca contaminata. Quo facto, stans in presbyterio versus ad altare, dicit:

DEUS, qui in omni loco dominationis tuae clemens et benígnus purificátor assístis: exáudi nos, quaésumus, et concéde; ut in pósterum inviolábilis hujus loci permáneat benedíctio, et tui múnus beneficia univérsitas fidélium, quae súpplícat, percípere mereátur. Per Christum Dóminum nostrum. *R̄.* Amen.

7. Deinde dicitur Missa de die occurrenti.

8. Simplex Sacerdos tantum de licentia Ordinarii potest ecclesiam consecratam reconciliare, et tunc utatur ritu in Pontificali praescripto: procedatque indutus amictu, alba, cingulo, stola et pluviali albi coloris, adhibitissecum aliquot Clericis superpelliceis indutis.

In casu tamen gravis et urgentis necessitatis, si Ordinarius adiri nequeat, Rectori ecclesiae consecratae eamdem reconciliare fas est, certiore facto postea Ordinario.

Scatter the nations that delight in war! For legates shall come out of Egypt; Ethiopia shall hasten with gifts of homage to God.

Repeat the antiphon.

Ye kingdoms of earth, sing unto God, sing hymns to the Lord!

Repeat the antiphon.

Sing unto God Who rideth the heavenly heights which are of old.

Repeat the antiphon.

Lo, He will send out His voice, a voice of power! Give glory to God; over Israel is manifest His majesty, and His strength is in the clouds.

Repeat the antiphon.

God is wonderful in His temple; the God of Israel shall give strength and might to His people. Blessed be God!

Repeat the antiphon, but omit Glory be to the Father.

6. While the foregoing antiphon and psalm are said, the priest goes around the interior of the church sprinkling it, particularly the place where defilement took place. Then he returns to the middle of the sanctuary, faces the altar, and says:

O GOD, Who dost look graciously to the purity of every place under thy sway, kindly hear us, and grant in future that this spot may remain inviolably sanctified, and that the body of faithful who invoke thee may be the recipients of thy liberality. Through Christ our Lord. *Ry.* Amen.

7. Now the Mass of the day is celebrated.

8. A priest may reconcile a consecrated church only if he has the permission of the Ordinary, in which case he uses the rite given in the Roman Pontifical. He vests in the manner noted above, and is assisted by some clerics vested in surplices.

In real and urgent necessity, if the Ordinary cannot be reached, the pastor of a church which had been consecrated may reconcile it without delay, and later inform his superior of the fact.

DE CONSECRATIONE ALTARIUM EXSECRATORUM

I

Ritus seu formula brevior consecrationis altaris immobilis quod amisit consecrationem ob separationem, etsi momentaneam, tabulae seu mensae a stipite: uti in casu de quo agit Codex Juris Canonici in can. 1200, 1.

Instaurato altari immobili, et mensa, integrum Reliquiarum sepulcrum habente, cum stipite conjuncta, Pontifex, indutus rochetto et stola alba, vel Presbyter ab Ordinario delegatus, indutus superpelliceo et stola alba, accedit versus altare, et pollice dexteræ manus Chrismate intincto iungat, ad modum crucis, conjunctiones mensae cum stipite in quatuor angulis, quasi illas conjungens, ad singulas cruces dicens:

In nómine Pa † tris, et Fí † lii, et spíritus † Sancti.

Deinde recitet sequentes Orationes:

Orémus.

Oratio

Majestátem tuam, Dómine, humíliter implorámus, ut altáre hoc sacrae unctiónis libámine ad suscipénda pópuli tui múnera inúntum poténter bene † dícere et sancti † ficáre dignéris; ut quod nunc a nobis indígnis, sub tui nóminis invocatióne, in honórem beatíssimae Vírginis Maríae, et ómnium Sanctórum, atque in memóriam sancti tui **N.** sacrosáncti Chrísmatis unctiόne delibú-tum est, pláceat tibi, atque altáre máneat perpétuum; ut quidquid deinceps super illud oblátum sacratúmve fúerit, dignum tibi fiat holocáustum; atque ómnium hic offeréntium sacrificia a te pio Dómino benígne suscipiántur, et per ea víncula peccatórum nostrórum absolvántur; máculae deleántur; véniae impetréntur; et grátiae acquirántur: quátenus una cum Sanctis et Eléctis tuis vitam percípere mereámur aetérnam. Per Christum Dóminum nostrum. **R̄.** Amen.

Orémus.

Oratio

SUPPLICES te deprecámur, omnípotens aetérne Deus, per unigénitum Fílium tuum Dóminum nostrum Jesum Chris-

THE CONSECRATION OF ALTARS WHICH HAVE BEEN DESECRATED

I

The Short Form for Consecrating a Fixed Altar which has lost its consecration if the table or mensa was removed from its support, even if only for a moment. See the Code of Canon Law, 1200, 1.

After the altar has been repaired, the pontiff vested in rochette and white stole (or a delegated priest vested in surplice and white stole) goes to the altar, and anoints with Chrism in the form of a cross the four points of contact between table and base. At each anointing he says:

In the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit.

Then he says the following prayers:

Let us pray.

Prayer

In humility, Lord, we implore thy sovereignty, that this altar, anointed with a libation of holy unction for receiving the offerings of thy people, may be wondrously blessed ✠ and sanctified ✠ by thee. For now by our unworthy hands, invoking thy name, it is anointed with sacred and holy Chrism to the honor of the Blessed Virgin Mary and all saints, and to the memory of Saint **N**. May it remain a permanent altar, and may it please thee. Let whatever henceforth be offered or consecrated upon it become for thee a worthy holocaust. O sweet Lord, accept the sacrifices of all who offer here, and thereby absolve us from our sins, wash away our stains, bestow pardon, give grace. And with thy saints and thy elect may we attain life everlasting. Through Christ our Lord. **Ry.** Amen.

Let us pray.

Prayer

O GOD, eternal and omnipotent, we thy suppliants pray that through thy Sole-Begotten Son, our Lord, Jesus Christ, thou

tum, ut altáre hoc sanctis úsibus praeparátum, caelésti bene **✠** dictione sanctífices; et, sicut Melchisedech sacerdotis praecipui oblationem dignatione mirábili suscepisti, ita impósita huic novo altári múnera, semper accépta ferre dignéris; ut pópulus, qui in hanc Ecclésiæ domum sanctam convéniet, per haec libámina caelésti sanctificatione salvátus, animárum quoque suárum salutem perpétuam consequátur. Per eúndem Christum Dóminum nostrum. **R̄.** Amen.

Subinde scripto declaret ac testetur praefatum altare a se, ordinaria vel delegata auctoritate, rite consecratum, uti tale habendum esse et sub eodem titulo quo ipsum ante exsecrationem gaudebat.

II

Ritus seu formula brevior consecrationis altaris quod amisit consecrationem: uti in casu de quo agit Codex Juris Can. in canone 1200, 2, nn. 1 et 2.

Pontifex, indutus rochetto et stola alba, vel Presbyter ab Ordinario delegatus, indutus superpelliceo et stola alba, accedit versus altare, et loco congruente stans, benedicit aquam cum sale, cinere, et vino, incipiens absolute exorcismum salis:

Exorcízo te, creatúra salis, in nómine Dómini nostri Jesu Christi, qui Apóstolis suis ait: Vos estis sal terrae, et per Apóstolum dicit: Sermo vester semper in grátia sale sit condítus; ut sancti **✠** ficéris ad consecrationem hujus altáris, ad expelléndas omnes daémonum tentatiónes; et ómnibus, qui ex te sumpserint, sis ánimae et córporis tutaméntum, sánitas, protéctio et confirmátio salutis. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄.** Amen.

Deinde dicit:

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

wouldst sanctify with celestial benediction † this altar built for sacred purpose. And as thou didst with wondrous favor accept the offering of the priest, Melchisedech, so too, receive at all times the gifts which will be placed upon this new altar. May the people who assemble in this holy dwelling of the Church be sanctified for heaven by these sacrifices, and their souls be rewarded with life everlasting. Through the same Christ our Lord.

Ry. Amen.

Immediately thereupon the officiant should declare in writing, testifying to the fact that this altar has been duly consecrated by him with ordinary or delegated authority, and that it is to be used as such, and under the same title it enjoyed before it was desecrated.

II

The Short Form for Consecrating an Altar

which has lost consecration by serious breakage or by the reliquary tomb having been broken or opened: Code of Canon Law, 1200, 2, n. 1-2.

The pontiff, vested in rochette and white stole (or a delegated priest vested in surplice and white stole), goes to the altar, and at some distance from it blesses water, salt, ashes, and wine, beginning with the exorcism of salt:

Thou creature of salt, I purge thee of evil in the name of our Lord, Jesus Christ Who said to His apostles: "You are the salt of the earth," and through the Apostle says: "Let your speech be at all times pleasing, seasoned with salt." Be thou sanctified † for the consecration of this altar, to drive off every diabolical assault. And mayest thou be protection to body and soul, health, safeguard, and assurance of salvation to them that use thee. Through the same Lord, Jesus Christ, thy Son, Who shall come to judge the living and the dead and the world by fire. **Ry.** Amen.

Then he says:

Y. The Lord be with you.

Ry. And with thy spirit.

Orémus.

Oratio

DÓMINE Deus, Pater omnipotens, qui hanc grátiam caélitus sali tribúere dignátus es, ut ex illo possint univérsa condíri, quae homínibus ad escam procreásti, béne † dic hanc creatúram salis, ad effugándum inimícum; et ei salúbrem medicínam im-mítte, ut proficiat suméntibus ad ánimaе et córporis sanitátem. Per Christum Dóminum nostrum. *R̄.* Amen.

Tum procedit absolute ad exorcismum aquae:

Exorcízo te, creatúra aquae, in nómine Dei Pa† tris, et Fí† lii, et Spíritus † Sancti, ut repéllas diábolum a término justórum, ne sit in umbráculis hujus ecclésiæ et altáris. Et tu, Dómine Jesu Christe, infúnde Spíritum Sanctum in hanc ecclésiám tuam et altáre; ut proficiat ad sanitátem córporum animarúmque adorán-tium te, et magnificétur nomen tuum in géntibus: et incréduli corde convertántur ad te, et non hábeant álium Deum, praeter te, Dóminum solum, qui ventúrus es judicáre vivos et mórtuos, et saéculum per ignem. *R̄.* Amen.

Deinde dicit:

Ps̄. Dómine, exáudi oratióem meam.

R̄. Et clamor meus ad te véniat.

Ps̄. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

DÓMINE Deus, Pater omnipotens, statútor ómnium elemen-tórum, qui per Jesum Christum, Fílium tuum Dóminum nostrum, eleméntum hoc aquae in salútem humáni géneris esse voluísti, te súpplícēs deprecámur, ut, exaudítis oratióibus nostris, eam tuae pietátis aspéctu sancti † fices; atque ita ómnium spírítuum immundórum ab ea recédát incúrsio, ut ubicúmque fúerit in nómine tuo aspérsa, grátia tuae benedictiÓnis advéniat, et mala ómnia, te propitiánte, procul recédant. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Let us pray.

Prayer

O LORD GOD, almighty Father Who hast endowed salt with the heavenly power to season whatever thou hast made as food for men, bless † this creature salt to banish the foe, and endow it with medicinal character for healing the bodies and souls of them that use it. Through Christ our Lord. **Ry.** Amen.

He now exorcises the water:

Thou creature, water, I purge thee of evil in the name of God, the Father, † and of the Son, † and of the Holy † Spirit, that thou canst repulse Satan from the realms of the just, lest ever he linger within the shadow of this church and altar. And thou, Lord Jesus Christ, pour out thy Holy Spirit upon this thy church and altar that thy worshippers be rewarded in body and soul, that thy name be glorified among all nations, and that the incredulous of heart be converted to thee, and have no other God except thee, the only Lord, Who shalt come to judge the living and the dead and the world by fire. **Ry.** Amen.

Next he says:

Ps. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O LORD GOD, the Father Omnipotent, Founder of the elements, Who through Jesus Christ, thy Son, our Lord didst will that this element of water serve in the redemption of mankind, we humbly beseech thee that by our prayers thou wouldst sanctify † it. By its use may every assault of unclean spirits be warded off, that wheresoever it is sprinkled in thy name, thy blessing come, and evil depart afar. Through the same Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, God, forever and ever. **Ry.** Amen.

Tum dicit super cineres:

Benedictio cinerum

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, parce poeniténtibus, propitiáre supplicántibus, et mittere dignéris sanctum Angelum tuum de caelis, qui bene ✠ dicat et sanctí ✠ ficet hos cíneres, ut sint remédiu salúbre ómnibus, nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínae cleméntiae tuae facínora sua deplorántibus, vel sereníssimam pietátem tuam supplicíter obnixéque flagitántibus; et praesta, per invocatióem sanctíssimi nóminis tui, ut quicúmque eos super se aspérserint, pro redemptióe peccatórum suórum, córporis sanitátem et ánimae tutelam percípiant. Per Christum Dóminum nostrum. ℞. Amen.

Tum accipit sal, et miscet cineri in modum crucis, dicens:

COMMÍXTIO salis et cíneris páriter fiat. In nómine Pa ✠ tris, et Fí ✠ lii, et Spírítus ✠ Sancti. ℞. Amen.

Deinde, accipiens pugillum de mixtura salis et cinerum, mittit in aquam in modum crucis, dicens:

COMMÍXTIO salis, cíneris et aquae páriter fiat. In nómine Pa ✠ tris, et Fí ✠ lii, et Spírítus ✠ Sancti. ℞. Amen.

Deinde dicit super vinum:

Benedictio vini

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Blessing of ashes:

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY, everlasting God, spare thy penitents, be merciful to thy suppliants, and deign to send thy holy angel from on high to bless ✠ and sanctify ✠ these ashes. Let them be a saving remedy for all who humbly implore thy holy name, for those who accuse themselves of their transgressions, for all who bewail their crimes in the sight of thy clemency, or earnestly entreat thy loving pardon. Grant that by invoking thy holy name they who sprinkle these ashes on themselves in token of redemption from their sins, may experience corporal health and spiritual protection. Through Christ our Lord. **R.** Amen.

He takes salt and mixes it with the ashes in the form of a cross, saying:

MAY the salt and ashes be mixed together! In the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit. **R.** Amen.

Taking a handful of this mixture, he casts it into the water in the form of a cross, saying:

MAY this salt, ashes, and water be mixed together! In the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit. **R.** Amen.

Blessing of the wine:

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

DÓMINE Jesu Christe, qui in Cana Galilaëae ex aqua vinum fecisti, quique es vitis vera, multiplica super nos misericordiam tuam; et bene † dicere et sancti † ficare digneris hanc creaturam vini, ut ubicumque fustum fuerit, vel aspersum, divinae id benedictionis tuae opulencia repleatur, et sanctificetur: Qui cum Patre, et Spiritu Sancto, vivis et regnas Deus, per omnia saecula saeculorum. *R̄.* Amen.

Deinde mittit in modum crucis vinum in aquam ipsam, dicens:

COMMIXTIO vini, salis, cineris et aquae pariter fiat. In nomine Pa † tris, et Fi † lii, et Spiritus † Sancti. *R̄.* Amen.

℣. Dómine, exáudi orationem meam.

R̄. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, créator et conservátor humáni géneris, et dator grátiae spirituális, ac largítor aetérnae salútis, emítte Spírítum Sanctum tuum super hoc vinum cum aqua, sale et cinere mixtum; ut armátum caeléstis defénsione virtútis, ad consecratióem hujus altáris tui proficiat. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spírítus Sancti Deus, per omnia saecula saeculorum. *R̄.* Amen.

Postea cum praemissa aqua benedicta facit maltam, seu caementum, quod benedicit, dicens:

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

SUMME Deus, qui summa et média ímaque custódís, qui omnem creaturam intrínsecus ambiéndo conclúdis, sancti † fica et béne † dic has creatúras calcis et sábuli. Per Christum Dóminum nostrum. *R̄.* Amen.

Let us pray.

Prayer

O LORD, Jesus Christ, thou Who art the true Vine, Who in Cana of Galilee didst change water into wine, multiply thy mercy upon us, and bless † and sanctify † this creature, wine. Whatever it sprinkles or is poured out on, let it be sanctified and filled with benediction. Who with the Father and the Holy Spirit livest and reignest, God, eternally. *Ry.* Amen.

He then pours the wine into the water in the form of a cross, saying:

MAY this wine, salt, ashes, and water be mixed together! In the name of the Father, † and of the Son, † and of the Holy † Spirit. *Ry.* Amen.

Ps. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O GOD, almighty and everlasting, Creator and Preserver of mankind, Giver of supernatural grace, Dispenser of eternal salvation; send down thy Holy Spirit upon this mixture of wine, water, salt, and ashes, that fortified with heavenly power it may avail unto the consecration of this altar. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the same Holy Spirit, God, forevermore. *Ry.* Amen.

Finally with this blessed water he makes a plaster or cement which he blesses, saying:

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

MOST High God, Who keepeth all things from the highest to the lowest, Whose solicitude embraces every creature, sanctify † and bless † these creatures of sand and cement. Through Christ our Lord. *Ry.* Amen.

Caementum benedictum reservatur, et residuum aquae benedictae funditur in sacrarium.

Deinde consecrator, accedens ad altare, signat pollice dexteræ manus ex Chrismate confessionem, id est sepulcrum altaris, a quo ablatae sunt Reliquiae, in quatuor angulis, faciens in singulis signum crucis, et dicens, dum unamquamque crucem facit:

CONSE ✠ CRÉTUR, et sancti ✠ ficétur hoc sepúlcrum. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti. Pax huic dómui.

Deinde recondit ibi vasculum cum Reliquiis et aliis in eo inclusis veneranter, atque accipiens lapidem seu tabulam, qua debet claudi sepulcrum, facit pollice crucem ex Chrismate subtus in medio ejus, dicens:

CONSE ✠ CRÉTUR et sancti ✠ ficétur haec tábula (vel hic lapis), per istam unctiónem et Dei benedictiónem. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti. Pax tibi.

Et mox, caemento benedicto adhibito, adjuvante, si opus sit, caementario, ponit et coaptat tabulam, seu lapidem, super sepulcrum, claudens illud, et dicit:

Orémus.

Oratio

DEUS, qui ex ómnium cohabitatióne Sanctórum, aetérnum majestáti tuae condis habitáculum, da aedificatióni tuae incrementa caeléstia: et praesta; ut quorum hic Relíquias pio amóre compléctimur, eórum semper méritis adjuvémur. Per Christum Dóminum nostrum. *R̄*. Amen.

Tunc, caementario adjuvante, cum eodem caemento firmiter ipsam tabulam, seu lapidem, super sepulcrum: deinde ipse facit crucem de super ex Chrismate pollice dexteræ manus, dicens:

SIGNÉ ✠ TUR et sancti ✠ ficétur hoc altáre. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti. Pax tibi.

This blessed cement is reserved, whereas the remaining water is poured into the sacrarium.

Then the consecrator goes to the altar, and anoints with Chrism the sepulchre from which the relics have been removed. He anoints each of the four corners of the opening with the sign of the cross, saying for each cross:

MAY this sepulchre be consecrated † and sanctified †. In the name of the Father, † and of the Son, † and of the Holy † Spirit. Peace be unto this place.

He reverently buries therein the box containing the relics and other contents; and receiving the stone or cover, he anoints its lower part in the middle with Chrism, saying:

MAY this cover (or this stone) be consecrated † and sanctified † by this anointing and God's blessing. In the name of the Father, † and of the Son, † and of the Holy † Spirit. Peace be unto thee.

Using the blessed cement, he fits the cover to the sepulchre (being assisted if required by a mason); then says:

Let us pray.

Prayer

O GOD, Who in the assembly of the saints hast prepared an everlasting dwelling unto thy Sublimity, give also to this thy construction heavenly increase, and grant that we who lovingly venerate the saints whose relics lie here, may continually be assisted by their merits. Through Christ our Lord. *R.* Amen.

Then he seals the cover with the cement, and signs the top with Chrism, saying:

MAY this altar be signed † and sanctified †. In the name of the Father, † and of the Son, † and of the Holy † Spirit. Peace be unto thee.

RITUS BENEDICENDI ET IMPONENDI PRIMARIUM LAPIDEM PRO ECCLESIA AEDIFICANDA

Nulla ecclesia aedificetur sine expresso Ordinarii loci consensu scriptis dato, quem tamen Vicarius Generalis praestare nequit sine mandato speciali.

Si Sacerdos, ejus aedificationis primarium lapidem benedicendi potestatem habens ab Ordinario, ejusmodi functionem peragat, hunc ritum servabit.

2. Pridie quam primarius lapis benedicatur, ligneam Crucem in loco, ubi debet esse Altare, figat ipse, vel alius Sacerdos. Sequenti vero die lapis in ecclesiae fundatione ponendus, qui debet esse quadratus, et angularis, benedicatur hoc modo.

3. Sacerdos indutus amictu, alba, cingulo, stola et pluviali albi coloris, adhibitis aliquot Clericis, sal et aquam benedicit, nisi prius in promptu habeat aquam jam benedictam, ordinaria benedictione, ut supra (pag. 9), et interim, dum cantatur a Clericis Antiphona cum Psalmo sequenti, aspergit locum, ubi Crux posita est, aqua benedicta.

Antiphona

VIII

G

Signum sa-lú-tis * po-ne, Dómi-ne Jesu Chris-te, in
 loco isto: et non permíttas in-tro-í-re Ange-lum percu-
 ti-éntem. **Ps.** Quam dilécta tabernácu-la tu-a, Dómine virtú-
 tum: * concupísцит, et dé-fi-cit ánima me-a in átri-a Dómi-ni.

Translator's Note: The consecration of church and altar signify so perfectly the mystical indwelling of Jesus Christ, Who is the Altar and Temple of redemption and sanctification, and Whose constant

BLESSING AND LAYING THE CORNER-STONE OF A CHURCH

No church should be erected without the express consent in writing of the Ordinary. The Vicar General may not give this permission without a special mandate.

A priest who has the faculty from the Ordinary for blessing the corner-stone must use the following form:

2. The day before the blessing, he or another priest erects a wooden cross on the spot where the future altar will be. The corner-stone must be quadrangular, and is blessed as follows.

3. The celebrant, vested in amice, alb, cincture, and white stole and cope, assisted by clerics, blesses salt and water with the ordinary blessing, unless he will use water previously blessed. During the singing of the following antiphon and psalm, he sprinkles with holy water the spot where the cross is placed.

Antiphon: Erect, O Lord Jesus Christ, the sign of salvation in this place: and forbid entrance to the angel of death.

office is to form us into fitting stones for the Kingdom of God. But Christ's Bride, the Church is not content to wait until her edifices are complete for an anointing from her Spouse. So soon as the foundations are laid and the walls ready to receive the corner-stone, God must bless the stone, manifesting to His holy people that the work must begin with Him, and must be built upon His Son: "Christ, the corner-stone was sent to be the foundation, bound in both joints of the walls." (Vesper Hymn: "Urbs Jerusalem," the ancient version, from the Office of Dedication of Churches.)

Psalmus 83

Quam dilécta tabernácula tua, Dómine virtútum: * concupíscit,
et déficit ánima mea in átria Dómini.

Cor meum, et caro mea * exultavérunt in Deum vivum.

Etenim passer invénit sibi domum: * et turtur nidum sibi, ubi
ponat pullos suos.

Altária tua, Dómine virtútum: * Rex meus, et Deus meus.

Beáti, qui hábitant in domo tua, Dómine: * in saécula saeculórum
laudábunt te.

Beátus vir, cujus est auxílium abs te: * ascensiónes in corde suo
dispósuit, in valle lacrimárum in loco, quem pósuit.

Etenim benedictiónem dabit legislátor, ibunt de virtúte in virtú-
tem: * vidébitur Deus deórum in Sion.

Dómine, Deus virtútum, exáudi oratióem meam: * áuribus
pércepe, Deus Jacob.

Protéctor noster, aspice, Deus: * et réspice in fáciem Christi tui:
Quia mélior est dies una in átriis tuis, * super míllia.

Elégi abjéctus esse in domo Dei mei: * magis quam habitáre in
tabernáculis peccatórum.

Quia misericórdiam, et veritátem díligit Deus: * grátiam et
glóriam dabit Dóminus.

Non privábit bonis eos, qui ámbulant in innocéntia: * Dómine
virtútum, beátus homo, qui sperat in te.

Glória Patri.

4. Finito Psalmo, Sacerdos, versus ad locum a se aspersum, dicit:

Orémus.

Oratio

DÓMINE Deus, qui licet caelo et terra non capiáris, domum
tamen dignáris habére in terris, ubi nomen tuum júgiter
invocétur: locum hunc quaesumus, beatae Maríae semper Vír-
ginis, et beáti **N.** (nominando Sanctum vel Sanctam, in cujus
honorem ac nomen fundabitur ecclesia), omniúmque Sanctórum
intercedéntibus méritis, seréno pietátis tuae intúitu vísita, et per

Psalm 83

How delightful are thy tabernacles, O Lord of hosts! My soul
pineth and fainteth for the courts of the Lord.

My soul and my body exult in the living God;

Even as the sparrow that hath found herself a home, and the
turtledove a nest where she may lay her young.

So are thine altars, O Lord of Hosts! My King and my God!

Happy are they who dwell in thy house, O Lord; they praise thee
eternally.

Happy the man whose strength is from thee; he longeth for thy
highways through the valley of tears, to thy place of pilgrimage.

For the Lawgiver will give a blessing, and they shall gain in
strength, until on Sion they behold the God of gods.

Lord, God of hosts, hear thou my prayer, give ear, O God of
Jacob!

Thou our Protector look upon us, and behold the face of thine
Anointed.

For better is one day in thy courts than thousands elsewhere.

I choose to be the lowest in the house of my God, rather than
abide in the tents of evil-doers.

For God loveth mercy and truth; the Lord will give grace and
glory.

To the upright He denieth no good thing. O Lord of hosts,
happy is the man that trusteth in thee!

Glory be to the Father.

4. After the psalm, the priest, facing the spot which he has blessed,
says:

Let us pray.

Prayer

O LORD GOD, Whom the heavens and the earth cannot
contain, but Who dost condescend to have a dwelling on
earth where thy name can constantly be invoked; we beseech
thee, through the merits and intercession of blessed Mary ever
Virgin, of blessed **N.** (he names the saint in whose name and
honor the church will be built), and of all thy saints, visit this
place with thy goodness and love, and by the infusion of thy

infusionem grátiae tuae ab omni inquinaménto purífica, purificatúmque consérva; et qui dilécti tui David devotiónem in filii sui Salomónis ópere complevísti, in hoc ópere desidéria nostra perfícere dignéris, effugiántque omnes hinc nequítiae spirituáles. Per Dóminum. **R̄.** Amen.

5. Postea stans benedicit primarium lapidem, dicens:

V̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

V̄. Sit nomen Dómini benedíctum.

R̄. Ex hoc nunc et usque in saéculum.

V̄. Lápidem, quem reprobavérunt aedificántes.

R̄. Hic factus est in caput ánguli.

V̄. Tu es Petrus.

R̄. Et super hanc petram aedificábo Ecclésiám meam.

V̄. Glória Patri, et Fílio, et Spirítui Sancto.

R̄. Sicut erat in princípío, et nunc, et semper, et in saécula saeculórum. Amen.

Orémus.

Oratio

DÓMINE Jesu Christe, Fili Dei vivi, qui es verus omnípotens Deus, splendor, et imágo aetérni Patris, et vita aetérna: qui es lapis anguláris de monte sine mánibus abscíssus, et immutábile fundaméntum: hunc lápidem collocándum in tuo nómine confírma; et tu, qui es princípium et fnis, in quo princípío Deus Pater ab inítio cuncta creávit, sis, quaésumus, princípium, et incrementum, et consummátio ipsíus óperis, quod debet ad laudem et glóriam tui nóminis inchoári: Qui cum Patre et Spirítu Sancto vivis et regnas Deus, per ómnia saécula saeculórum. **R̄.** Amen.

6. Tunc aspergit lapidem ipsum aqua benedicta, et, accepto cultro, per singulas partes sculpsit in eo signum crucis, dicens:

In nómine Pa⁺ tris, et Fí⁺ lii, et Spirítus⁺ Sancti. **R̄.** Amen.

grace, purify it of all uncleanness, and keep it undefiled. And as thou didst fulfil the vow of David, thy beloved, in the work of Solomon, his son, deign in this work to fulfil our desires, and banish hence all wicked spirits. Through our Lord. *R̄.* Amen.

5. *Then he blesses the corner-stone, saying:*

℣. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

℣. May the name of the Lord be blessed.

R̄. Henceforth and forever.

℣. The stone which the builders rejected.

R̄. The same is become the corner-stone.

℣. Thou art Peter.

R̄. And upon this rock I will build my Church.

℣. Glory be to the Father, and to the Son, and to the Holy Spirit.

R̄. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Let us pray.

Prayer

LORD Jesus Christ, Son of the living God, thou Who art true God and omnipotent, the splendor and image of the eternal Father, and everlasting life; thou Who art the corner-stone hewn from the mountain not by the hand of man; thou Who art a foundation which cannot be moved—do thou make firm this stone which is laid in thy name. And thou, the Beginning and the End, in Whom from the first instant God the Father created all things, be likewise, we pray, the beginning, and the increase, and the consummation of this work which is begun for thy fame and glory. Who with the Father and the Holy Spirit livest and reignest, God, forevermore. *R̄.* Amen.

6. *He sprinkles the stone with holy water, and receiving the trowel makes with it three crosses on each of the six sides of the stone, saying as he forms the crosses:*

In the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ spirit. *R̄.* Amen.

Quo facto dicit:

Orémus.

Oratio

BENE † DIC, Dómine, creatúram istam lápidis, et praesta per invocatióem sancti tui nóminis: ut, quicúmque ad hanc ecclésiám aedificándam pura mente auxiliúm déderint, córporis sanitátem, et ánimaē medélam percípiant. Per Christum Dóminum nostrum. *R̄.* Amen.

7. Postea dicantur Litaniae ordinariae (pag. 444) sine Orationibus in fine positis: quibus dictis, parato caemento, et caementario assistente, Sacerdos inchoat, Clericis prosequentibus, Antiphonam:

Antiphona

IV E

Mane surgens Jacob * eri-gébat lápidem in tí-tu-lum,
fundens ó-le-um désuper: vo-tum vovit Dómino: ve-re
locus iste sanctus est, et ego nesci-ébam. *Ps.* Ni-si Dóminus
aedi-ficá-ve-rit domum,* in va-num laboravérunt qui aedí-
fi-cant e-am.

Psalmus 126

Nisi Dóminus aedificáverit domum, * in vanum laboravérunt qui aedíficant eam.

Nisi Dóminus custodíerit civitátem, * frustra vígilat qui custódit eam.

Vanum est vobis ante lucem súrgere: * súrgite postquam sedéritis, qui manducátis panem dolóris.

Cum déderit diléctis suis somnum: * ecce heréditas Dómini fílii: merces, fructus ventris.

Let us pray.

Prayer

BLESS, † O Lord, this creature of stone, and grant by our prayer that all who devotedly assist in the building of this church may enjoy health in body and healing in soul. Through Christ our Lord. *Ry.* Amen.

7. The Litany of the Saints (page 445) is sung, omitting the orations, i.e., inclusive of the second Kyrie. Then the priest intones the next antiphon, and the clergy continue it. Meanwhile the cement, etc., are made ready for the laying of the stone.

Antiphon: Jacob arising in the morning, set up a stone as a sign: and pouring oil thereon, made a vow to the Lord: Indeed this place is holy, and I knew it not.

Psalm 126

Except the Lord build the house, they toil in vain that build it.
Except the Lord guard the city, in vain does the keeper watch.
It is futile for you to rise before dawn. Rise ye after you have rested, ye that eat the bread of sorrow.

For He giveth to His beloved in sleep. Behold, sons are the inheritance of the Lord, the fruit of the womb is His reward.

Sicut sagittae in manu poténtis: * ita filii excussórum.

Beátus vir qui implévit desidérium suum ex ipsis: * non confundétur cum loquétur inimícis suis in porta.

Glória Patri.

8. Quo dicto, Sacerdos stans ponit ipsum primarium lapidem in fundamento, vel saltem illum tangit, dicens:

In fide Jesu Christi collocámus lápidem istum primárium in hoc fundaménto, in nómine Pa tris, et Fí lii, et Spíritus Sancti: ut vígeat vera fides hic, et timor Dei, fraternaque diléctio; et sit hic locus destinátus oratióni, et ad invocándum, et laudándum nomen ejúsdem Dómini nostri Jesu Christi, qui cum Patre et Spíritu Sancto vivit et regnat Deus, per ómnia saécula saeculórum. *R.* Amen.

9. Interim caementarius aptat ipsum lapidem cum caemento: postea Sacerdos spargit super lapidem aquam benedictam, dicens:

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Deinde dicitur totus Psalmus Miserére mei, Deus (pag. 436), cum Glória Patri.

Quo dicto, Sacerdos spargit aquam benedictam per omnia fundamenta, si sunt aperta: si vero non sunt aperta, circuit aspergendo fundamenta ecclesiae designata, hoc modo. Incipiens aspergere, inchoat, Clero prosequente, Antiphonam:

Antiphona

VI F

O quam me-tu-éndus est * locus iste! Ve-re non
est hic á-li-ud, ni-si domus De-i, et por-ta cae-li.

Ps. Fundaménta e-jus in móntibus sanctis: * dí-li-git Dómi-

nus portas Si-on super ómni-a taber-nácu-la Jacob.

As arrows in the hands of a hero, so are the children of the vigorous.

Happy is the man that hath fulfilled his desire for sons; he shall not be ashamed when he reckons with his rival at the gate.

Glory be to the Father.

8. *The celebrant places his hand upon the corner-stone as it is lowered into place, saying:*

In the faith of Jesus Christ, we lay this corner-stone on this foundation, in the name of the Father, † and of the Son, † and of the Holy † Spirit. May the true faith wax strong here, and the fear of God, and the love of the brethren, that this place be truly destined for prayer, to invoke and praise the name of the same Jesus Christ, thy Son, our Lord, Who with the Father and the Holy Spirit liveth and reigneth, God, eternally. *R̄.* Amen.

9. *The assisting mason fastens the stone with cement; then the priest sprinkles it with holy water, saying:*

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

The entire psalm Miserère (page 437) is said, with Glory be to the Father.

Then the priest intones the next antiphon, and sprinkles holy water on the foundations. But if the foundations are not yet built up, he goes around the church sprinkling the designated lines thereof.

Antiphon: O how awesome is this place! * Truly it is none other than the house of God and the gate of Heaven.

Psalm 86

His temple is on the holy hill. For the Lord loveth the gates of Sion above all the tabernacles of Jacob.

Psalmus 86

Fundaménta ejus in móntibus sanctis: * díligit Dóminus portas
Sion super ómnia tabernácula Jacob.

Gloriósa dicta sunt de te, * cívitas Dei.

Memor ero Rahab, et Babylónis * sciéntium me.

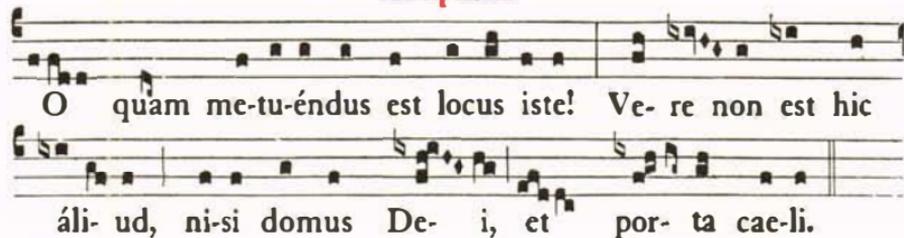
Ecce alienígenae, et Tyrus, et pópulus Aethíopum * hi fuérunt
illic.

Numquid Sion dicet: Homo, et homo natus est in ea: * et ipse
fundávit eam Altíssimus?

Dóminus narrábit in scriptúris populórum, et princípum: * ho-
rum, qui fuérunt in ea.

Sicut laetántium ómnium * habitátio est in te.

Glória Patri.

Antiphona


O quam me-tu-éndus est locus iste! Ve-re non est hic
áli-ud, ni-si domus De-i, et por-ta cae-li.

10. *Interim aspergendo procedit usque ad fundamenta aperta, seu designata, et repetita Antiphona a Clero, Sacerdos stans dicit:* Orémus.

Ministri: Flectámus génu. *R.* Leváte.

Sacerdos:**Oratio**

OMNÍPOTENS et miséricors Deus, qui Sacerdótibus tuis tantam prae céteris grátiam contulísti, ut quidquid in tuo nómine digne, perfectéque ab eis ágitur, a te fieri credátur: quaesumus imménsam cleméntiam tuam; ut quidquid modo visitá-túri sumus, vísites, et quidquid benedictúri sumus, bene † dícas: sitque ad nostrae humilitátis intróitum, Sanctórum tuórum méritis, fuga daémونum, Angeli pacis ingrèssus. Per Christum Dóminum nostrum. *R.* Amen.

DEUS, qui ex ómnium cohabitatióne Sanctórum aetérnum majestáti tuae condis habitáculum: da aedificatióni tuae incrementa caeléstia; ut, quod te jubénte fundátur, te largiénte perficiátur. Per Christum Dóminum nostrum. *R.* Amen.

Glorious things are said of thee, O city of God!

“I will reckon Rahab [Egypt] and Babylon as among them that know Me.

Behold, the foreigners of Tyre and Ethiopia are at home here.”
Of Sion shall it not be said: “This man and that man was born in her, and the Most High Himself hath founded her?”

The Lord shall tell in His writings of people and princes that know her as home.

And all will exult: “Our dwelling is in thee!”

Glory be to the Father.

Antiphon: O how awesome is this place! Truly it is none other than the house of God and the gate of Heaven.

10. **When the sprinkling is done, and the antiphon repeated, the priest says:** Let us pray.

Assistants: Let us bend the knee. **R.** Arise!

The Priest:

Prayer

GOD of mercy and of strength, Who didst confer on thy priests above all others so great a grace, that whatever they do worthily and perfectly in thy name, is, as it were, done by thee, we beseech thy boundless goodness, that whatever we presume to visit, may be visited by thee, and whatever we presume to bless, may be blessed **+** by thee. And at our lowly coming, through the merits of thy saints, may demons flee, and angels of peace draw near. Through Christ our Lord. **R.** Amen.

O GOD, Who in the assembly of the saints hast prepared an everlasting dwelling unto thy Sublimity, give also to this thy construction heavenly increase, that what has been started with thy blessing, may be completed through thy generosity. Through Christ our Lord. **R.** Amen.

BENEDICTIO PRIMARII LAPIDIS AEDIFICII

Ps. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Ps. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Oratio

Deus, a quo omne bonum sumit inítium, et semper ad potióra progrédiens pércipit increméntum: concéde, quaésumus, supplicántibus nobis; ut, quod ad laudem nóminis tui inchoáre aggredimur, aetérno tuae patérnae sapiéntiae múnere perducátur ad términum. Per Christum Dóminum nostrum. *R.* Amen.

Et aspergatur aqua benedicta.

RITUS BENEDICENDI NOVUM COEMETERIUM

Pridie quam fiat benedictio, ponitur in medio coemeterii benedicendi lignea Crux, alta ad staturam hominis, et ante ipsam Crucem in terra figitur paxillus tridens ligneus, altus ad cubitum unum, aptus ad affigendum illi tres candelas.

2. Sequenti die mane Sacerdos, ab Ordinario delegatus, in sacristia paratur amictu, alba, cingulo, stola ac pluviali albi coloris, et, adhibitis aliquot Clericis indutis superpelliceis, qui deferant vasculum aquae benedictae, aspergillum, thuribulum cum incensi navicula, hunc Ritualementum librum et tres candelas cereas, procedit ad coemeterium benedicendum ante Crucem in medio positam, et affiguntur, et accenduntur tres candelae super ligneum paxillum: tunc Sacerdos ante Crucem et candelas stans, discooperto capite, dicit:

Orémus.

Oratio

OMNÍPOTENS Deus, qui es custos animárum, et tutéla salutis, fides credéntium: réspice propítius ad nostrae servitútis officium, et ad intróitum nostrum purgétur, bene† dicátur, et sancti† hécetur hoc coemetérium; ut humana cörpera hic post

50

BLESSING OF A CORNER-STONE FOR ANY BUILDING

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, from Whom every good thing takes its beginning, and receives its increase as it advances unto perfection, grant, we earnestly pray, that what we undertake for thy holy praise, may by the eternal gift of thy fatherly wisdom be brought to completion. Through Christ our Lord. *R.* Amen.

It is sprinkled with holy water.

51

BLESSING OF A NEW CEMETERY

On the day preceding the blessing, a wooden cross about six feet in height is placed in the middle of the cemetery. In front of the cross a stake about twenty inches long with a cross-piece to form the letter T is fixed in the ground, having three sconces sufficiently large for candles to be inserted.

2. *Next morning, the priest delegated by the Ordinary vests in alb, cincture, stole, and white cope, and assisted by others wearing surplices, and carrying the holy-water stoop, aspersion, thurible, incense-boat, Ritual, and three candles, goes to the cemetery to the place where the cross is erected. The three candles are fixed upon the stake and lighted. The priest standing with uncovered head before the cross and candles, says:*

Let us pray.

Prayer

ALMIGHTY GOD, Who art the Keeper of souls, the Guardian of salvation, the Confidence of believers, graciously consider this act of our servitude, and by our coming may this cemetery be purified, blessed, ✠ and sanctified ✠; that on the

vitae cursum quiescētia, in magno iudicii die simul cum felici-
bus animabus mereantur adipisci vitae perēnnis gaudia. Per
Christum Dóminum nostrum. *R.* Amen.

3. Mox ante ipsam Crucem omnes genibus flexis dicunt Litanias
ordinarias (pag. 444), incipiente cantore, ceteris respondentibus; et cum
dictum fuerit: Ut ómnibus fidélibus defunctis, etc. *R.* Te rogámus,
audi nos, Sacerdos surgit, et clara voce dicit, producens manu signum
crucis:

Ut hoc coemetérium purgáre, et bene† dicere dignéris. *R.*
Te rogámus, audi nos.

4. Deinde Sacerdos, ut prius, genuflectit, et Litaniae perficiuntur.

5. Quibus finitis, surgunt omnes, et Sacerdos Crucem aspergit aqua
benedicta, dicens Antiphonam:

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et
super nivem dealbábor.

6. Deinde dicitur ab astantibus totus Psalmus Miserére (pag. 436),
cum Glória Patri. Quo dicto repetitur Antiphona. Dum dicitur
Psalmus, Sacerdos circuit, et perambulat totum coemeterium, incipiens
ad ejus dexteram, aspergens ubique aqua benedicta: quo facto, redit
ante Crucem, et ad ipsam respiciens, dicit:

Orémus.

Oratio

DEUS, qui es totius orbis conditor, et humáni géneris redēmp-
tor, cunctarúmque creaturarum visibílium et invisibílium
perféctus dispósitor: te súpplici voce, ac puro corde expóscimus;
ut hoc coemetérium, in quo famulórum, famularúmque tuárum
córpora quiescere debent, post currícula hujus vitae labéntia,
pur† gáre, bene† dicere, et sancti† ficáre dignéris: quique
remissionem ómnium peccatórum per tuam magnam misericór-
diam in te confidéntibus praestitísti, corpóribus quoque eórum
in hoc coemetério quiescéntibus, et tubam primi Archángeli ex-
spectántibus, consolationem perpétuam largíte impertíre. Per
Christum Dóminum nostrum. *R.* Amen.

7. Tunc figit in summitate Crucis unam ex tribus candelis ardenti-
bus, et alias duas similiter ardentes in duobus brachiis ejusdem Crucis.
Deinde incensat ipsam Crucem, et aspergens coemeterium aqua bene-
dicta, redit cum Ministris in sacristiam.

great Judgment Day the bodies resting here after life's span, in union with their fortunate souls, may delight in the joys of life without ceasing. Through Christ our Lord. *R.* Amen.

3. Now all kneel before the cross, and pray the Litany of the Saints (page 445) in the usual manner. At the words: That thou wouldst grant to all faithful departed, etc. *R.* We beseech thee, hear us, the celebrant rises, and making the sign of the cross, says:

That thou wouldst deign to purify and bless † this cemetery. *R.* We beseech thee, hear us.

4. Then he kneels again, and the Litany is resumed to the end.

5. At its conclusion, all rise, and the priest sprinkles the cross with holy water, saying the antiphon:

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me and I shall be whiter than snow.

6. The bystanders say the entire psalm *Miserère* (page 437), concluding with *Glory be to the Father*, and repeating the antiphon. Meanwhile, the priest, starting at his right, walks around the entire cemetery, sprinkling it with holy water. Returning to the cross, and facing it, he says:

Let us pray.

Prayer

O GOD, Designer of the universe, Redeemer of mankind, and Disposer of all creatures visible and invisible! Thee we entreat with pleading voice and unstained heart that thou wouldst purify, † bless, † and sanctify † this cemetery where will repose the bodies of thy servants and thy handmaids after the fatiguing contest of life. Mercifully pardon the sins of them who trust in thee; and to their bodies awaiting here the clarion of the angelic herald, graciously grant perpetual consolation. Through Christ our Lord. *R.* Amen.

7. The celebrant fixes one of the lighted candles at the top of the cross and one on each arm of the cross. Lastly he incenses the cross and the cemetery, and sprinkles them with holy water. Then he and his assistants return to the sacristy.

RITUS RECONCILIANDI COEMETERIUM VIOLATUM

Si coemeterium ecclesiae pollutae contiguum violatum fuerit, illud una cum ecclesia reconciliatur, ut supra (pag. 184) dictum est. Secus coemeterii reconciliatio fit hoc modo.

Mane diei, qua facienda est reconciliatio, Rector coemeterii vel quilibet Sacerdos, de consensu saltem praesumpto Rectoris, adhibitis aliquot Clericis indutis superpelliceis, in sacristia, aut alio decenti loco, vestitus amictu, alba, cingulo, stola et pluviali albi coloris, accedit ad medium coemeterii, Clerico vasculum aquae benedictae et aspergillum deferente: et ibi super tapete genuflectit una cum Ministris; et cantores, aliique omnes genibus flexis, dicunt Litanias ordinarias (pag. 444). In quibus cum dictum fuerit:

Ut ómnibus fidélibus defúntis, etc. *R.* Te rogámus, audi nos.

Sacerdos surgit et manu dextera producens signum crucis super coemeterium, clara voce dicit:

Ut hoc coemetérium recon ✠ ciliáre et sancti ✠ ficáre dignéris.
R. Te rogámus, audi nos.

2. Deinde Sacerdos, ut prius, genuflectit, cantoribus Litanias perficientibus.

3. Quibus finitis, surgunt omnes, et Sacerdos, accepto aspergillo cum aqua benedicta, inchoat, Clero prosequente, Antiphonam:

Aspérges me, * Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Et dicitur totus Psalmus Miserére (pag. 436), sine Glória Patri. Quo finito, Antiphona repetitur.

4. Dum haec dicuntur, Sacerdos circuit totum coemeterium, incipiens ad ejus dexteram, aspergens ubique aqua benedicta, praesertim in loco, ubi violatio commissa est. Quo peracto, redit ad locum ubi Litaniae dictae fuerunt, et ibi stans dicit: Oremus.

Ministri: Flectámus génuá. *R.* Leváte.

Sacerdos:

Oratio

DÓMINE pie, qui agrum fíguli prétio sánguini tui in sepul-túram peregrinórum comparári voluísti: quaesumus, dignánte remíniscere clementíssimi hujus mystérii tui. Tu es enim, Dómine, fígulus noster: tu quiétis nostrae ager: tu agri hujus

RECONCILIATION OF A CEMETERY Which Has Been Profaned

If a cemetery contiguous to a profaned church has likewise been profaned, it is reconciled together with the church (See: Reconciliation of a Church). Otherwise, the reconciling of a cemetery takes place as follows:

In the morning, the rector of the cemetery, or another priest who has at least the presumed permission of the former, vested as above, comes with his assistants to the middle of the cemetery. There he and the other ministrants kneel upon a carpet; and all others kneeling, the Litany of the Saints is chanted in the usual way (page 445). At the words: That thou wouldst grant eternal rest, etc. *R.* We beseech thee, hear us, the celebrant rises, and making the sign of the cross over the cemetery, says:

That thou wouldst deign to reconcile ✠ and sanctify ✠ this cemetery. *R.* We beseech thee, hear us.

2. He kneels again, and the Litany is resumed to its conclusion.

3. Then all rise, and the celebrant receiving the aspersory, intones and the assistants continue the antiphon and the psalm:

Sprinkle me, * with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

The entire psalm *Miserére* (page 437) is said without Glory be to the Father, and the antiphon is repeated.

4. During the psalmody, the celebrant beginning at the right goes about the entire cemetery, sprinkling it with holy water, especially the spot where the profanation took place. When he returns, he says: Let us pray.

Assist nts: Let us bend the knee. *R.* Arise!

The priest:

Prayer

O GRACIOUS Lord, Whose will it was that the potter's field priced with thy blood should become a burial place for strangers, kindly remember, we pray thee, this mystery of thy goodness. For thou, Lord, art also our potter, the field of our

prétium. Tu dedísti étiam, et suscepísti. Tu de prétió tui vivífici sánguini nos requiéscere donásti. Tu ergo, Dómine, qui es offensióis nostrae clementíssimus indúltor, exspectantíssimus judicátor, judícii tui superabundantíssimus miserátor: judícium tuae justíssimae severitátis abscondens, post miseratióem tuae piaae redemptiós, adésto exaudítor et efféctor nostrae reconciliatióis: hocque coemetérium peregrinórum tuórum, caeléstis pátriae incolátum exspectántium, benignus purífica, et reconcíliá; et hic tumulatórum et tumulandórum córpora, de poténtia et pietáte tuae resurrectiós ad glóriam incorruptiós, non damnans, sed glórificans resúscita: Qui ventúrus es judicáre vivos, et mórtuos, et saéculum per ignem. *R̄.* Amen.

53

BENEDICTIO ORATORII PRIVATI SEU DOMESTICI

V. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Deus, qui loca nómini tuo dicánda sanctíficas, effúnde super hanc oratióis domum grátiam tuam: ut ab ómnibus hic nomen tuum invocántibus auxiliúm tuae misericórdiae sentiátur. Per Dóminum. *R̄.* Amen.

Et aspergatur aqua benedicta.

rest, the price of this field. Thou didst give the prize even as thou didst accept it, and hast bequeathed us peaceful rest at the price of thy life-renewing blood. Wherefore, Lord, thou Who art the most merciful pardoner of our guilt, the most considerate judge, the most lavish dispenser of clement judgment, we beg thee to forget the judgment of severity and justice which we deserve, and remembering only the mercies of thy holy Redemption, be unto us an advocate and reconciler. Graciously purify and reconcile this resting place of thy wanderers who await a place of dwelling in the heavenly fatherland. And mayest thou finally awaken the bodies of them who are or who will be here interred, by the power and goodness of thine own Resurrection, to incorruptible glory, calling them forth not to condemnation but to beatification. Thou Who shalt come to judge the living and the dead and the world by fire. **R̄.** Amen.

53

BLESSING OF A PRIVATE OR DOMESTIC ORATORY

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O God, Who dost sanctify the dwellings dedicated to thy name, pour down thy grace upon this house of prayer, that all who here will worship thee may experience thy gracious assistance. Through our Lord. **R̄.** Amen.

It is sprinkled with holy water.

BENEDICTIO DOMUS SCHOLARIS

Sacerdos ingrediens aspergat cubicula aqua benedicta, dicens:

℣. Pax huic dómui.

℞. Et ómnibus habitántibus in ea.

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

Dómine Jesu Christe, qui Apóstolis tuis praecepísti, ut, in quamcúmque domum intrárent, pacem illi adprecaréntur, sanctí
 †fica, quaésumus, per ministérium nostrum hanc domum púeris
 (vel puéllis) educándis destinátam; effúnde super eam tuae bene
 †dictiónis et pacis abundántiam, fiat eis salus, sicut dómui
 Zacháei, te intránte, facta est; manda Angelis tuis, ut eam custó-
 dian, et ab ea omnem inimíci repéllant potestátem; reple do-
 céntes in ea spíritu sciéntiae, sapiéntiae et timóris tui; discéntes
 caelésti grátia fove, ut, quae salutáriter edocéntur, intelléctu cá-
 piant, corde retíneant, ópere exsequántur; atque omnes habita-
 tóres ejus virtútum ómnium opéribus tibi pláceant, ut in aetér-
 nam domum in caelis aliquándo récipi mereántur. Per te, Jesu
 Christe, Salvátor mundi, qui vivis et regnas Deus in saécula
 saeculórum. ℞. Amen.

ALIA BENEDICTIO DOMUS SCHOLARIS

Die Dominicali vel festiva, a Parocho et Patrono constituta et rite promulgata, Officians et qui adsunt Sacerdotes et Ministri, in domo paroeciali, vel, si in loco, ubi schola benedicenda sit, domus paroecialis

BLESSING OF A SCHOOL

The priest upon entering sprinkles the rooms with holy water saying:

℣. Peace be unto this place.

℞. And unto all who assemble here.

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

Lord Jesus Christ, Who didst charge thine apostles to entreat peace upon every home which they might enter, sanctify † by our ministry this school. Bestow on it peace and blessing † in abundance to sanctify it, as thou didst bless the house of Zacheus upon entering there. Command thy angels to guard it, and to drive out all power of the evil one. Fill them who teach herein with the spirit of knowledge, wisdom, and fear of thee. Support the pupils with heavenly assistance, so that they may grasp, retain, and practice wholesome doctrine. Let teachers and scholars please thee by virtuous works, receiving finally an everlasting home in heaven as their reward. Through thee, Jesus Christ, Savior of the world, who livest and reignest, God, forever and ever. ℞. Amen.

ANOTHER BLESSING FOR A SCHOOL

On a Sunday or feastday chosen by the pastor and the patron and duly announced, the officiant and the clergy and other assistants assemble in the rectory or other suitable place, where they vest in white

non adsit, in aliqua alia decenti domo, paramenti coloris albi induti, omnibus bene paratis, hora statuta, praecedente scholari juventute cum vexillo suo, choro et Subdiacono cum Cruce, et sequente Patrono vel ejus commissario, cum reliquis fidelibus ad hanc sollemnitatem invitatis, bono ordine in sollemni processione, sub pulsu campanarum et cantu Litaniarum ad omnes Sanctos vel piorum Hymnorum, ex domo parociali in ecclesiam se conferunt, ubi Officians ad aram majorem in infimo gradu genuflexus, tono consueto intonat sequentem Hymnum, quem chorus prosequitur. Quod si nulla ecclesia sit in loco, sequentia dicantur in domo, e qua egrediuntur.

Hymnus

VIII

Veni, Cre-á-tor Spí-ri-tus, Mentés tu-ó-rum ví-si-ta:
 Imple su-pér-na grá-ti-a Quae tu creá- sti péc-tora. 2. Qui
 dí- ce- ris Pa-rácli-tus, Altíssimi do-num De-i, Fons vivus,
 ignis, cá-ri-tas, Et spi-ri- tá-lis úncti-o. 3. Tu septi- fórmis
 múnere, Dí-gi-tus pa-térnae délixerae, Tu ri-te promíssum
 Patris, Sermóne di-tans gúttura. 4. Accénde lumen sénsibus,
 Infúnde amórem córdibus, Infírma nostri córpo-ris Virtú-te
 firmans pérpe-ti. 5. Hostem re-péllas lóngi-us, Pacémque
 dones pró-tinus: Ductóre sic te praévi-o, Vi-témus omne

vestments. Everything being ready, at the time appointed all march in solemn procession to the church midst ringing of church-bells, singing the Litany of the Saints or sacred hymns. The procession proceeds in the following order: school-children preceded by their banner, choir, subdeacon with cross, followed by the patron or his representative, the faithful, and the clergy. Having come into the church, the officiant kneeling on the lowest step of the altar, intones the following hymn, which is continued to the end by the chanters. If there is no church, what follows is sung in the place of assembly and vesting.

Hymn

Creator-Spirit, all-Divine,
Come, visit every soul of Thine,
And fill with Thy celestial flame
The hearts which Thou Thyself didst frame.

O gift of God, Thine is the sweet
Consoling name of Paraclete —
And spring of life and fire and love
And unction flowing from above.

The mystic sevenfold gifts are Thine,
Finger of God's right hand divine;
The Father's promise sent to teach
The tongue a rich and heavenly speech.

Kindle with fire brought from above
Each sense, and fill our hearts with love;
And grant our flesh, so weak and frail,
The strength of Thine which cannot fail.

Drive far away our deadly foe,
And grant us Thy true peace to know;
So we, led by Thy guidance still,
May safely pass through every ill.

nóxi-um. 6. Per te sciámus da Pa-trem, Noscámus atque
 Fí-li-um, Teque utri-ús-que Spí-ri-tum Credámus omni
 tẽmpore. 7. De-o Patri sit gló-ri-a, Et Fí-li-o, qui a mórtu-is
 Surré-xit, ac Par-á-cli-to, In sae-cu-lórum saecu-la. A- men.

Hoc finito, cantatur:

Kýrie, eléison. *R̄.* Christe, eléison. *Ψ.* Kýrie, eléison.

Pater noster **secreto usque ad**

Ψ. Et ne nos indúcas in tentatiónem.

R̄. Sed líbera nos a malo.

Ψ. Dómine, exáudi oratiónem meam.

R̄. Et clamor meus ad te véniat.

Ψ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, qui corda fidélium Sancti Spírítus illustratióne docuísti, da nobis in eódem Spírítu recta sápere, et de ejus semper consolatióne gaudere.

DEUS, cui omne cor patet, et omnis volúntas lóquitur, et quem nullum latet secrétum: purífica per infusiónem Sancti Spírítus cogitatiónes cordis nostri; ut hanc nostram benedictiónem digne perfícere, et tuis fidélibus perinde optátam salútem procuráre valeámus.

ACTIÓNES nostras, quaesumus, Dómine, aspirándo praeveni, et adjuvándo proséquare: ut cuncta nostra orátio et operátio a te semper incípiat, et per te coepta finiátur. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et

To us, through Thee, the grace be shown
 To know the Father and the Son;
 And Spirit of Them both, may we
 Forever rest our faith in Thee.

To Sire and Son be praises meet,
 And to the Holy Paraclete;
 And may Christ send us from above
 That Holy Spirit's gift of love.

After the hymn, the following prayers are sung:

Ps. Lord, have mercy on us.

R. Christ, have mercy on us.

Ps. Lord, have mercy on us.

Our Father *inaudibly until*

Ps. And lead us not into temptation.

R. But deliver us from evil.

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, Who didst teach the hearts of the faithful by the enlightening of the Holy Spirit, grant us by the same Spirit ever to choose wisely and to rejoice in His comfort.

O GOD, to Whom every heart openeth, every mind speaketh, and nothing remaineth hidden, chasten our innermost thoughts by the infusion of the Holy Spirit, that worthily and well we perform this blessing, and thereby obtain for thy servants the welfare they seek.

WE BESEECH thee, Lord, inspire and guide our works in their beginning, and accompany them unto fruition, that our every prayer and work may ever begin with thee, and through thee be accomplished. Through our Lord, Jesus Christ,

regnat in unitate Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Ÿ. Sínite párvulos veníre ad me.

R̄. Tálium est enim regnum caelórum.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, te suppliciter deprecámur, ut respícere dignéris super infántulos tuos: infúnde in corda eórum grátiam Spíritus Sancti; ut per eúndem illumináti et edócti sciant, quid accéptum sit coram te omni témpore, et proficiant sapiéntia, aetáte et grátia. Per Christum Dóminum nostrum. *R̄.* Amen.

Ÿ. Adjutorium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Diaconus: *Ÿ.* Procedámus in pace. *R̄.* In nómine Christi. Amen.

**Nunc Officians in processione sollemni, sub cantu scholaris juven-
tutis et pulsu campanarum, vadit ad scholam benedicendam. Quo cum
pervenerit, stans ante januam exteriorem, cantat solus:**

Ÿ. Pax huic dómui.

R̄. Et ómnibus habitántibus in ea.

**Tunc intonat Antiphona: Aspérges me. Et chorus prosequitur tono
Psalmi:**

Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Miserére mei, Deus, secúndum magnam misericórdiam tuam.

Glória Patri, et Fílio, et Spíritui Sancto.

Sicut erat in princípio, et nunc, et semper: et in saécula saeculórum. *R̄.* Amen.

**Deinde repetitur Antiphona: Aspérges me, Dómine, hyssópo,
et mundábor: lavábis me, et super nivem dealbábor.**

**Interim dum haec cantantur, Officians aspergit parietes exteriores,
saltem in anteriori parte, aqua benedicta. His finitis cantat:**

Ÿ. Dóminus vobíscum.

R̄. Et cum spíritu tuo.

thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. **Ry.** Amen.

Ps. Suffer the little children to come unto Me.

Ry. For theirs is the kingdom of Heaven.

Let us pray.

Prayer

ALMIGHTY, everlasting God, fervent in spirit we pray thee to regard with tenderness these thy little ones. Pour into their souls the grace of the Holy Spirit, that through Him they be enlightened and instructed to know for all time that which is pleasing to thee, and thus make progress in wisdom, age, and grace. Through Christ our Lord. **Ry.** Amen.

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Deacon: Let us go in peace. **Ry.** In the name of Christ. Amen.

Now the celebrant goes in solemn procession to the school, amidst ringing of church-bells and the singing of the children. Arriving there he stands outside before the door, and chants:

Ps. Peace be unto this edifice.

Ry. And to all who assemble here.

He then intones the antiphon: Sprinkle me. And the choir continues the chant: with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

Be merciful to me, O God, for great is thy goodness.

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, world without end. **Ry.** Amen. And the antiphon is repeated.

While this is being sung, he sprinkles the outer walls with holy water, at least at the front. Then he sings:

Ps. The Lord be with you.

Ry. And with thy spirit.

Orémus.

Oratio

OMNÍPOTENS et miséricors Deus, qui sacerdotibus tuis tantam prae céteris grátiam contulísti, ut, quidquid in tuo nómine digne, perfectéque ab iis ágitur, a te fieri credátur: quaesumus imménsam cleméntiam tuam; ut, quidquid modo visitatúri sumus, vísites, et, quidquid benedictúri sumus, bene † dicas, sitque ad nostrae humilitátis intróitum, Sanctórum tuórum méritis, fuga inimíci, Angeli pacis ingrèssus.

DÓMINE sancte, Pater omnípotens, per intercessiónem sanctórum Ignátii et Aloísii béne † dic domum istam, béne † dic intróitum nostrum, béne † dic ingrèssum pedum nostrórum: sicut dignátus es domum Patriarchárum Abraham, Isaac, et Jacob benedícere. Per Christum Dóminum nostrum. *R.* Amen.

Nunc sequitur ingressus. Officians intrando amplius scholae cubiculum, cantat:

Ps. Pax huic dómui.

Chorus respondet:

R. Et ómnibus habitántibus in ea.

Progrediens cum Clero et choro ad mensam linteo albo tectam, in qua inter duos cereos accensos Crucifixi imago est posita, cantat:

Ps. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

Ps. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Oratio

EXÁUDI nos, Dómine sancte, Pater omnípotens, aetérne Deus: et mittere dignéris sanctum Angelum tuum de caelis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes, docétes et discétes in hoc habitáculo. Per Christum Dóminum nostrum. *R.* Amen.

Orémus.

Oratio

DÓMINE Jesu Christe, qui discípulis tuis dixísti: In quamcúmque domum intráveritis, salutáte eam, dicétes: Pax huic dómui; véniat, quaesumus, pax illa super hanc domum,

Let us pray.

Prayer

GOD of mercy and of strength, Who didst confer on thy priests above all others so great a grace, that whatever they do worthily and perfectly in thy name, is, as it were, done by thee, we beseech thy boundless goodness, that whatever we presume to visit, may be visited by thee, and whatever we presume to bless, may be blessed † by thee. And at our lowly coming, through the merits of thy saints, may demons flee, and angels of peace draw near.

O HOLY LORD, almighty Father, through the intercession of St. Ignatius and St. Aloysius, bless † this building, bless † our entering, bless † the threshold over which we pass, as thou didst vouchsafe to bless the home of thy Patriarchs Abraham, Isaac, and Jacob. Through Christ our Lord. *R.* Amen.

Now all enter, and the celebrant, going into the main room, sings:
Ps. Peace be unto this place.

The choir responds: R. And unto all who assemble here.

The celebrant, with the clergy and choir, goes to the linen-covered table on which stands a crucifix between two burning candles. And he sings:

Ps. O Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

HEAR us, O holy Lord, Father almighty, eternal God, and send thy holy angel from heaven to guard, cherish, protect, visit, and defend all who assemble, teach, and study in this building. Through Christ our Lord. *R.* Amen.

Let us pray.

Prayer

O LORD Jesus Christ, Who didst say to thine apostles: "In whatever home you enter, salute it, saying: 'Peace be unto this house,'" let this same peace, we pray, come upon this school,

instituéndae juventúti destinátam, et super omnes habitántes, docéntes et discéntes in ea; et eos, Dómine, ab omni infirmitáte erípere, et liberáre dignéris: reple docéntes in ea spíritu sciéntiae, sapiéntiae, et timóris tui; reple discéntes in ea grátia tua, ut, quæ salutáriter et útiliter edocéntur, intelléctu cápian, corde retíneant, ópere exsequántur, et in ómnibus nomen tuum honorificétur. Ad intróitum ergo nostrum bene † dicere, et sancti † ficáre dignéris hanc scholam, et intra parietes domus istíus Angeli tuae lucis hábitent, eámque et in ea habitántes, docéntes et discéntes custódiant: Qui vivis et regnas in saécula saeculórum. **R̄.** Amen.

Postea Officians intonat Antiphonam: Aspérget me et chorus prosequitur, ut supra, pag. 230. Interim fit aspersione cubiculi aqua benedicta. Reversus ad mensam, Officians imponit thus in thuribulum, et benedicit illud, dicens:

Per intercessiónem sancti Michaélis Archángeli, stantis a dextris altáris incensi, et ómnium sanctórum Angelórum, incénsum istud dignéris, Dómine, bene dicere, et in odórem suavitátis accipere. Per Christum Dóminum nostrum. **R̄.** Amen.

Hoc dicto, sumit Officians thuribulum, et incensat cubiculum, choro cantante:

Antiphona

VIIId

Incénsum istud, * a te bene-díctum, a-scéndat ad te,
 Dómi-ne : et descéndat super nos mi-se-ri-cór- di-a tu-a.

Ps. Di-rigá-tur, Dómine, orá-ti-o me-a, sicut in-cénsum in
 conspéctu tu-o: * ele-vá-ti-o mánu-um me-árum sacri-fí-ci-um
 vespertínium.

as well as upon all who enter here. Protect them, O Lord, from all sickness. Fill them who teach here with the spirit of knowledge, wisdom, and fear of the Lord. Support the pupils with heavenly assistance, so that they may grasp, retain, and practice all useful and wholesome lessons, and in everything give honor to thy name. Wherefore, at our coming mayest thou bless † and sanctify † this school, and let the angels of light dwell within its walls, and may they stand guard over teachers and scholars. Thou Who livest and reignest eternally. *R.* Amen.

The officiant again intones the antiphon: Aspérge as above. While the choir continues the chant, he sprinkles the room with holy water, then returns to the table, where he puts incense into the thurible, saying as he blesses it:

Through the intercession of St. Michael the Archangel, standing to the right of the altar of incense, and of all holy angels, mayest thou deign, O Lord, to bless † this incense, and to accept it as an odour of sweetness. Through Christ our Lord. *R.* Amen.

Receiving the censer, he incenses the room while the choir sings the following:

Antiphon: This incense blessed by thee, O Lord, may it ascend unto thee: and may thy mercy descend upon us.

Psalmus 140, 2-4

DIRIGÁTUR, Dómine, orátio mea, sicut incénsum in conspéctu tuo: * elevátio mánuum meárum sacrificium vespertinum.

Pone, Dómine, custódiam ori meo: * et óstium circumstántiae lábiis meis.

Non declínet cor meum in verba malítiae, * ad excusándas excusatiónes in peccátis.

Glória Patri.

Incensatione peracta, Officians stans coram imagine Crucifixi, cantat:

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

VÍSITA, quaésumus, Dómine, habitatióem istam, et omnes insídias inimíci ab ea longe repélle: Angeli tui sancti hábitent in ea, qui omnes hic habitántes, docéntes et discéntes in pace custódiant, et benedíctio tua super illos sit semper.

BÉNE † DIC, Dómine, domum istam, et sit ibi sánitas, sánctitas, virtus et glória, humílitas, bónitas, mansuetúdo, lénitas, docílitas, et plenitúdo legis, oboediéntia et gratiárum áctio Deo Patri, et Fílio, et Spírítui Sancto. Et haec benedíctio sit super hanc domum et locum istum: atque super omnes habitántes, docéntes et discéntes in eo descéndat septifórmis grátia Spírítus Sancti. Per eúndem Christum Dóminum nostrum. *R.* Amen.

Officians nunc affigit sanctam Crucem in loco apto cubiculi, dicendo:

Signum salútis impóne, Dómine, super hanc domum: et non pernítas introíre in eam ángelum percutiéntem. In nómine Patris, et Fílii, † et Spírítus Sancti. *R.* Amen.

Versus Crucem:

Orémus.

Oratio

OMNÍPOTENS, sempitérne Deus, qui in omni loco domínatiónis tuae totus assístis, solus operáris: adésto supplicatióni-

Psalm 140, 2-4

LET my prayer, O Lord, ascend as incense in thy sight, and the lifting up of my hands be as an evening sacrifice.

Set a watch, O Lord, before my mouth and a guard round about my lips.

Let my heart not stoop to wickedness, to defend the perpetrators of sin.

Glory be to the Father.

After the incensing, the celebrant stands before the crucifix, and sings:

V. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

VISIT, we pray thee, Lord, this building, and drive afar every assault of the enemy. Let thy holy angels dwell here to guard in peace all who here assemble, teach, and study, and may thy blessing be always upon them.

BLESS, † O Lord, this edifice, and let there be here health and holiness, virtue and glory, humility, goodness, mildness, gentleness, docility and fidelity to the law, obedience, and thanksgiving to God the Father, Son, and Holy Spirit. May this blessing be upon this place, and may the seven-fold gifts of the Holy Spirit descend upon teachers and pupils. Through the selfsame Christ our Lord. *Ry.* Amen.

The officiant hangs the cross in a prominent place in the room, saying:

Bestow, O Lord, the sign of salvation upon this building, and forbid entrance to the avenging angel. In the name of the Father, and of the Son, † and of the Holy Spirit. *Ry.* Amen.

Turning to the cross, he prays:

Let us pray.

Prayer

ALMIGHTY, everlasting God, Who standest by mightily in every place under thy sway, and Who alone dost act, hear

bus nostris, ut hujus domus sis protéctor, et nulla hic nequítia contrárie potestátis obsístat; sed in virtúte sanctae Crucis et operatióne Spíritus Sancti fiat tibi hic purum servítium, et devóta libértas exsístat. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

ADÉSTO nobis, Dómine, Deus noster: et eos, qui in sanctae Crucis praesídio confídunt, perpétuis defénde auxiliis. Per Christum Dóminum nostrum. *R̄.* Amen.

Tandem benedicit Officians cubiculo et omnibus praesentibus manu dextera, forinans signum crucis, et dicens:

Benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti, descéndat super hanc domum, super omnes habitántes, docéntes et discéntes in ea, super nos omnes, et máneat semper. *R̄.* Amen.

His factis, sub cantu juventutis et pulsu campanarum processionaliter fit reditus in ecclesiam statuto ordine, ubi celebratur Missa conveniens Officio diei.

56

BENEDICTIO DOMORUM

extra Tempus Paschale

Parochus, seu alius Sacerdos, volens aliquam particularem domum, vel generaliter domos fidelium, extra Tempus Paschale aspergere aqua benedicta, ingrediens domum dicit:

V. Pax huic dómui.

R̄. Et ómnibus habitántibus in ea.

Translator's Note: After the blessings of places destined for sacred purpose in the canonical sense, the blessing of the Christian home follows rightfully as a sacred place in the broader sense. It also is a place of liturgical worship, and therefore, very sacred. Frequently it witnesses the celebration of great Mysteries, the sacraments of penance, Eucharist, last anointing, the perfection of matrimony. In a home worthy of the dignified name of Christian is continued the

our humble entreaties. Be thou the protector of this habitation, and let no evil power be opposed to it. But in virtue of the holy Cross and the working of the Holy Spirit, let a worthy service be rendered to thee in this spot, and devoted freedom abide. Through Christ our Lord. *R.* Amen.

Let us pray.

Prayer

ABIDE with us, O Lord our God, and succour constantly them that place their trust and refuge in the holy Cross. Through Christ our Lord. *R.* Amen.

Lastly, he blesses the room and all present, saying:

May the blessing of almighty God, Father, Son, *+* and Holy Spirit descend upon this school, upon all who come here, teachers and pupils, and upon us all, and may it remain for all time. *R.* Amen.

To the accompaniment of church-bells ringing and the singing of the school-children, the procession returns to the church, where the Mass proper to the day is celebrated.

56

BLESSING OF HOMES

outside of Paschaltide

A pastor or any priest, when he blesses a home outside of Paschaltide, says upon entering it:

V. Peace be unto this home.

R. And unto all who dwell herein.

communal praise of God, begun in the church edifice in first instance, and continued in the home through family prayer. Here a soul falling asleep in Christ is commended to the merciful hands of its Author, and here begins the service of committing the body to the earth. And to the Christian dwelling, the Church reaches out with her consecratory hand, and dispenses the sacramentals.

2. *Deinde loca praecipua domus aspergendo, dicit Antiphonam:*

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Ps. 50, 3. Miserére mei, Deus, secúndum magnam misericórdiam tuam. **℣.** Glória Patri, etc.

Et repetitur Antiphona: Aspérges me, etc.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

Exáudi nos, Dómine sancte, Pater omnípotens, aetérne, Deus: et mittere dignéris sanctum Angelum tuum de caelis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. **℞.** Amen.

57

ALIA BENEDICTIO DOMUS

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

Te Deum Patrem omnipoténtem suppliciter exorámus pro hac domo, et habitatóribus ejus, ac rebus: ut eam bene † dícere, et sancti † ficáre, ac bonis ómnibus ampliáre dignéris: tríbue eis, Dómine, de rore caeli abundántiam, et de pinguédine terrae vitae substántiam, et desidéria voti eórum ad efféctum tuae miserationis perdúcas. Ad intróitum ergo nostrum bene † dícere, et sancti † ficáre dignéris hanc domum, sicut benedícere dignátus

2. *As he sprinkles the principal room, he prays:*

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow. **Ps. 50, 3.** Be merciful to me, O God, for great is thy goodness. **℣.** Glory be to the Father, etc.

And repeat the antiphon.

℣. O Lord, hear my prayer.

℣. And let my cry come unto thee.

℣. The Lord be with you.

℣. And with thy spirit.

Let us pray.

Prayer

Hear us, holy Lord, almighty Father, eternal God! And deign to send thy holy angel from heaven to guard, cherish, protect, visit, and defend all who dwell in this home. Through Christ our Lord. **℣.** Amen.

57

ANOTHER BLESSING OF A HOME

℣. Our help is in the name of the Lord.

℣. Who made heaven and earth.

℣. And with thy spirit.

℣. The Lord be with you.

Let us pray.

Prayer

Thee, God the Father Almighty, we fervently implore for the sake of this home, and its occupants and possessions, that thou wouldst bless † and sanctify † it, enriching it with every good. Pour out on them, O Lord, heavenly dew in good measure, as well as the fatness of earthly needs. Mercifully hear and grant the fulfilment of their prayers. And at our lowly coming, deign to bless † and sanctify † this home, as thou didst bless the homes

es domum Abraham, Isaac, et Jacob: et intra parietes domus istius Angeli tuae lucis inhabitent, eamque, et ejus habitatores custodiant. Per Christum Dominum nostrum. *R.* Amen.

Et aspergatur aqua benedicta.

58

BENEDICTIO LOCI VEL DOMUS

V. Adjuutorium nostrum in nomine Domini.

R. Qui fecit caelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Orémus.

Oratio

Béne † dic, Domine, Deus omnipotens, locum istum (vel domum istam): ut sit in eo (ea) sanitas, castitas, victoria, virtus, humilitas, bonitas, et mansuetudo, plenitudo legis, et gratiarum actio Deo Patri, et Filio, et Spiritui Sancto; et haec benedictio maneat super hunc locum (vel super hanc domum) et super habitantes in eo (ea) nunc et in omnia saecula saeculorum. *R.* Amen.

Et aspergatur aqua benedicta.

59

BENEDICTIO THALAMI

V. Adjuutorium nostrum in nomine Domini.

R. Qui fecit caelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

of Abraham, Isaac, and Jacob. Within these walls let thine angels of light preside and stand watch over them that dwell here. Through Christ our Lord. *R̄.* Amen.

It is sprinkled with holy water.

58

BLESSING OF A ROOM OR APARTMENT
or any Territory or District

Ψ. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

Ψ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

Bless, *✠* O Lord, almighty God this place (*or dwelling*) that it be the shelter of health, chastity, self-conquest, humility, goodness, mildness, obedience to the commandments, and thanksgiving to God the Father, Son, and Holy Spirit. May blessing remain for all time on this place (*or on this dwelling*) and them that live here. *R̄.* Amen.

It is sprinkled with holy water.

59

BLESSING OF A BRIDAL CHAMBER

Ψ. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

Ψ. The Lord be with you.

R̄. And with thy spirit.

Orémus.

Oratio

Béne † dic, Dómine, thálamum hunc: ut omnes habitántes in eo, in tua pace consístant, et in tua voluntáte permáneant, et senéscant, et multiplicéntur in longitúdinem diérum, et ad regna caelórum pervéniant. Per Christum Dóminum nostrum. ℞.
Amen.

Et aspergatur aqua benedicta.

Let us pray.

Prayer

Bless, † O Lord, this bridal chamber, that they who share it establish themselves in thy peace, conform themselves to thy will. And as their years increase, may they be enriched with fulness of life, and come finally into thy heavenly kingdom. Through Christ our Lord. *R̄.* Amen.

It is sprinkled with holy water.

IV

**BLESSINGS OF OBJECTS DESTINED TO
SACRED PURPOSE**

BENEDICTIO FONTIS SEU AQUAE BAPTISMALIS

Extra Pervigilium Paschae et Pentecostes
cum Aqua Consecrata non Habetur

Primum lavatur, et mundatur vas Baptisterii, deinde limpida aqua repletur. Tum Sacerdos cum suis Clericis, vel etiam aliis Presbyteris, cruce et duobus cereis praecedentibus, ac thuribulo et incenso, et cum vasculis Chrismatis, et Olei Catechumenorum accedit ad Fontem, et ibi, vel ante Altare Baptisterii, dicit Litanias ordinarias, prout habentur infra (pag. 444), post septem Psalmos Poenitentiales.

2. Potest etiam dicere Litanias breviores, ut in Missali in Sabbato Sancto.

3. Sed ante *℣*. Ut nos exaudire digneris, dicat et secundo repetat sequentem versum:

Ut fontem istum ad regenerandam tibi novam prolem bene *✠* dicere, et conse *✠* crare digneris. *℣*. Te rogamus, audi nos.

4. Dictu autem ultimo Kyrie, elíson, Sacerdos dicit: Pater noster et Credo in Deum, etc., omnia clara voce: quibus finitis dicit:

℣. Apud te, Dómine, est fons vitae.

℞. Et in lúmine tuo vidébimus lumen.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, adésto magnae pietátis tuae mystériis, adésto sacraméntis: et ad recreándos novos pópulos, quos tibi fons Baptísmatis párturit, spírítum adoptiÓnis emítte; ut, quod nostrae humilitátis geréndum est ministério, virtútis tuae impleátur efféctu. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit, et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. *℞*. Amen.

BLESSING OF THE BAPTISMAL FONT

Outside of the Vigils of Easter and Pentecost
if There is No Baptismal Water at Hand

The font should be thoroughly cleansed, then filled with fresh water. The priest goes to the font preceded by the crucifer and acolytes, the thurifer, the bearers of the Sacred Oils of Chrism and Catechumens, and accompanied by other assistants or priests. Arriving there, the Litany of the Saints is said as given on page 445, after the seven Penitential Psalms.

2. Or the shorter Litany as given in the Missal for Holy Saturday may be used.

3. Before the verse: That thou wouldst graciously hear us, following verse is said twice:

That thou wouldst bless † and sanctify † this font unto the rebirth of new children for thee. *R.* We beseech thee, hear us.

4. After the Litany, the Lord's Prayer and Apostle's Creed are prayed aloud. Then:

V. Thou, O Lord, art the fountain of life.

R. And by thy splendor we will see the light.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY and everlasting God, assist at these mysteries of thy great mercy, assist at these sacraments, and send forth the spirit of adoption to beget new life in them that are born unto thee in this font of baptism; that what we do by our humble ministry, thou mayest effect by thy power. Through Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. *R.* Amen.

Exorcismus aquae

Exorcízo te, creatúra aquae, per Deum † vivum, per Deum † verum, per Deum † sanctum, per Deum, qui te in principio verbo separávit ab árida: cujus Spíritus super te ferebátur, qui te de paradíso manáre jussit.

5. **Hic manu aquam dividit, et deinde effundit eam extra marginem Fontis, versus quatuor mundi partes, prosequens:**

Et in quátuor flumínibus totam terram rigáre praecépit: qui te in desérto amáram per lignum, dulcem fecit atque potábilem; qui te de petra produxit, ut pópulum, quem ex Aegýpto liberáverat, siti fatigátum recreáret. Exorcízo te per Jesum Christum, Fílium ejus únicum, Dóminum nostrum: qui te in Cana Galilaéae signo admirábili sua poténtia convértit in vinum: qui super te pédibus ambulávit, et a Joánnē in Jordáne in te baptizátus est. Qui te una cum ságuine de látere suo produxit: et discíplulis suis jussit, ut credétes baptizárent in te, dicens: Ite, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti; ut efficiáris aqua sancta, aqua benedícta, aqua, quae lavat sordes, et mundat peccáta. Tibi ígitur praecípio, omnis spíritus immúnde, omne phantásma, omne mendácium, eradicáre, et effúgare ab hac creatúra aquae, ut qui in ipsa baptizándi erunt, fiat eis fons aquae saliéntis in vitam aetérnam, regénerans eos Deo Patri, et Fílio, et Spirítui Sancto, in nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄.** Amen.

Orémus.

Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, aquárum spirituálium sanctificátor, te supplíciter deprecámur: ut ad hoc ministérium humilitátis nostrae respícere dignéris, et super has aquas, abluéndis et purificándis homínibus praeparátas,

Exorcism of water

Thou creature of water, I purge thee of evil by the living † God, by the true † God, by the holy † God, by the God Who in the beginning separated thee by His word from the dry land, Whose Spirit moved over thee, Who made thee flow from Paradise.

5. He divides the water with his hand, and sprinkles it outside of the font toward the four quarters of the earth, and continues:

And He commanded thee to water the whole earth with thy four rivers; Who by the wood cast into thee did change thy bitterness in the desert, making thee sweet and fit to drink; Who produced thee out of a rock to quench the thirst of the languishing people whom He had delivered out of Egypt. I purge thee by Jesus Christ, His Sole-Begotten Son, our Lord, Who in Cana of Galilee changed thee into wine by a wondrous miracle, Who walked upon the waves, and was baptized in thee by John in the Jordan. Who let thee flow out of His side together with His blood, and commanded His disciples to baptize with thee them that believe, saying: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Mayest thou become a water which is holy, a water which is blessed, a water which washes away filth and cleanses from sin. Wherefore, I command thee -- every unclean spirit, every phantam, every falsehood, leave, and vanish from this creature of water, that it may be unto all that will be baptized with it a fountain of water gushing forth unto life everlasting, regenerating them in God the Father, and in the Son, and in the Holy Spirit; in the name of the selfsame Jesus Christ, our Lord, Who shall come to judge the living, and the dead, and the world by fire. **R̄.** Amen.

Let us pray.

Prayer

HOLY Lord, almighty Father, eternal God, we earnestly beseech thee, thou Sanctifier of spiritual waters, look with favor upon our lowly ministry, and send thy messenger of holi-

Angelum sanctitátis emittas, quo, peccátis vitæ prióris ablútis, reatúque detérso, purum Sancto Spirítui habitáculum regeneráti effíci mereántur. Per Dóminum. *R̄.* Amen.

6. Tunc sufflat ter in aquam versus tres partes secundum hanc figuram ψ , deinde imponit incensum in thuribulo, et Fontem incensat. Postea infundens de Oleo Catechumenorum in aquam in modum crucis, clara voce dicit:

Sanctificétur, et foecundétur fons iste óleo salutis renascéntibus ex eo in vitam aetérnam, in nómine Pa \dagger tris, et Fí \dagger lii, et Spíritus \dagger Sancti. *R̄.* Amen.

7. Deinde infundit de Chrismate, modo quo supra, dicens:

Infúsió Chrísmatis Dómini nostri Jesu Christi, et Spíritus Sancti Parácliti, fiat in nómine sanctae Trinitátis. *R̄.* Amen.

8. Postea accipit ambas ampullas dicti Olei sancti et Chrismatis, et de utroque simul in modum crucis infundendo, dicit:

Commíxtio Chrísmatis sanctificatiónis, et Olei unctiόnis, et aquae Baptismatis páriter fiat in nómine Pa \dagger tris, et Fí \dagger lii, et Spíritus \dagger Sancti. *R̄.* Amen.

9. Tum, depositis ampullis, dextera manu Oleum sanctum, et Chrisma infusum miscet cum aqua et spargit per totum Fontem. Deinde medulla panis manum tergit; et si quis baptizandus sit, eum baptizat, ut supra. Quod si neminem baptizet, statim manus abluat, et ablutio effundatur in sacrarium.

BENEDICTIO FONTIS SEU AQUAE BAPTISMALIS

Haec formula brevior pro benedictione Fontis seu aquae baptismalis, a Paulo Papa III Missionariis Peruanis apud Indos olim concessa, nonnisi in iis locis adhiberi potest, ad quae speciali Apostolicae Sedis indulto extensa fuit.

ness upon these waters which we make ready to cleanse and purify mankind. Wash them from the sins of their former state, so that their guilt being blotted out, they may be reborn unto a pure dwelling for thy Holy Spirit. Through Christ our Lord. **R̄y.** Amen.

5. He breathes thrice upon the water in the form of the Greek letter ψ ; then incenses the font. After this he pours the Oil of Catechumens into the water in the form of a cross, saying:

May this font be sanctified and made fruitful by the oil of salvation for them that are born anew herein unto life everlasting, in the name of the Father, \dagger and of the Son, \dagger and of the Holy \dagger Spirit. **R̄y.** Amen.

7. Then he pours in Chrism in the same manner, saying:

May this infusion of the chrism of our Lord Jesus Christ and of the Holy Spirit, the Comforter be made in the name of the Holy Trinity. **R̄y.** Amen.

8. After this he takes the two phials of holy oils, and pours both together into the water in the form of a cross, saying:

May this mingling of the chrism of salvation with the oil of anointing and the water of Baptism be made in the name of the Father, \dagger and of the Son, \dagger and of the Holy \dagger Spirit. **R̄y.** Amen.

9. He mixes the oils and water with his hand, and sprinkles it over the font. Then he cleanses the oil from his hand with a piece of bread. If there are any to be baptized, he baptizes in the ordinary way. Otherwise he washes his hands, and the ablution is poured into the sacrarium.

THE SHORT FORM FOR BLESSING THE BAPTISMAL FONT

This shorter blessing which Pope Paul III allowed by concession to the missionaries among the Indians of Peru may be used only where the indult has been extended by the Holy See.

Exorcismus aquae

Exorcízo te, creatúra aquae, in nómine Dei † Patris omnipoténtis, et in nómine Jesu † Christi, Fílii ejus, Dómini nostri, et in virtúte Spíritus † Sancti. Exorcízo te, omnis virtus adversárii diabóli: ut omnis phantásia eradicétur, ac effugétur ab hac creatúra aquae, et fiat fons aquae saliéntis in vitam aetérnam: ut, qui ex ea baptizáti fúerint, fiant templum Dei vivi, et Spíritus Sanctus hábitet in eis, in remissionem peccatórum: in nómine Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. **R̄. Amen.**

Orémus.

Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, aquárum spirituálium sanctificátor, te suppliciter deprecámur: ut hoc ministérium humilitátis nostrae respícere dignéris, et super has aquas, abluéndis et vivificándis homínibus praeparátas, Angelum sanctitátis emíttas; ut peccátis prióris vitae ablútis, reatúque detérso, purum sacráto Spíritui habitáculum regeneratióne procúret. Per Christum Dóminum nostrum. **R̄. Amen.**

Sacerdos deinceps infundat Oleum Catechumenorum in aquam, in modum crucis, dicens:

Conjúctio Olei unctiόνis, et aquae Baptísmatis sanctificétur, et foecundétur. In nómine Pa † tris, et Fí † lii, et Spíritus † Sancti. **R̄. Amen.**

Deinde infundat Chrisma in aquam, in modum crucis, dicens:

Conjúctio Chrísmatis sanctificatióne et Olei unctiόνis et aquae Baptísmatis sanctificétur, et foecundétur. In nómine Pa † tris, et Fí † lii, et Spíritus † Sancti. **R̄. Amen.**

Exorcism of water

Thou creature of water, I purge thee of evil in the name of God, † the Father almighty, in the name of Jesus † Christ, His Son, our Lord, and in the power of the Holy † Spirit. I cast thee forth, thou power of diabolical enmity, that every wicked phantom may be dispelled and put to flight from this creature of water, that it be a fountain springing forth unto life everlasting. May they who will be baptized herein become temples of the living God, and may the Holy Spirit dwell in them unto the forgiveness of sins, in the name of our Lord Jesus Christ, Who shall come to judge the living and the dead, and the world by fire.

R. Amen.

Let us pray.

Prayer

HOLY Lord, almighty Father, eternal God, we earnestly beseech thee, thou Sanctifier of spiritual waters, look with favor upon our lowly ministry, and send thy messenger of holiness upon these waters which we make ready to cleanse and purify mankind. Wash them from the sins of their former state, so that their guilt being blotted out, they may be reborn unto a pure dwelling for thy Holy Spirit. Through Christ our Lord.

R. Amen.

The priest pours the Oil of Catechumens into the water in the form of a cross, saying:

May this union of the oil of anointing with the water of baptism be sanctified and made fruitful. In the name of the Father, † and of the Son, † and of the Holy † Spirit. *R.* Amen.

Then he pours in Chrism in the same manner, saying:

May this union of the chrism of salvation and the oil of anointing with the water of baptism be sanctified and made fruitful. In the name of the Father, † and of the Son, † and of the Holy † Spirit. *R.* Amen.

BENEDICTIO TABERNACULI SEU VASCULI
Pro Sacrosancta Eucharistia Conservanda

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Omnípotens sempitérne Deus, majestátem tuam súpplices deprecámur: ut tabernáculum (seu vásculum) hoc pro Córpoře Filii tui, Dómini nostri Jesu Christi, in eo condéndo fabricátum, bene †dictionis tuae grátia dicére dignéris. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. ℞. Amen.

Et aspergatur aqua benedicta.

BENEDICTIO TABERNACULI SEU OSTENSORII
Pro Sanctissimo Sacramento
Fidelium Venerationi Exponendo

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Translator's Note: The Furnishings of Divine Worship
The sacred furnishings (sacra supellex) required in divine worship—vessels, utensils, vestments, linens, ornaments may be blessed or consecrated before they are put to sacred use. Liturgical law determines which must be consecrated, which must be blessed, which may be blessed, and which must not be blessed. Although

BLESSING OF A TABERNACLE, PYX, CIBORIUM
or similar receptacle for reserving the Holy Eucharist

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O almighty and everlasting God, humbly we entreat thy Majesty to dedicate with thy blessing † this tabernacle (or pyx, etc.) made to contain the Body of thy Son, our Lord Jesus Christ. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally.

R. Amen.

It is sprinkled with holy water.

BLESSING OF A MONSTRANCE OR OSTENSORIUM
for Exposition of the Blessed Sacrament

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

these blessings are reserved to bishops, in most dioceses the faculties given to priests at ordination include that of blessing the sacra supellex. Consequently, all blessings listed in this category are as a rule permitted to priests by general delegation. Canon 1304 of the Code permits pastors to bless the sacred furnishings within their own churches, but the Congregation of Sacred Rites interprets this to apply only to blessings in which no sacred anointing is required.

Orémus.

Oratio

Omnípotens sempitérne Deus, vásculum istud, pro Fílii tui Dómini nostri Jesu Christi Córpoře fidélium veneratióni exponéndo fabrefáctum, bene † dícere, et sancti † ficáre dignáre: ut omnes, qui eúndem Unigénitum in hoc saéculo pio afféctu venerántur, et in futúro perpétuam pietátis suae mercédem accípiant. Per eúndem Christum Dóminum nostrum. *R̄.* Amen.

Et aspergatur aqua benedicta.

64

BENEDICTIO CAPSARUM

Pro Reliquiis Sanctorum Includendis

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Béne † dic, Dómine, cápsulam hanc Sanctórum tuórum Reliquiis condéndis praeparátam; et praesta; ut, quicúmque eas pro mentis afféctu veneráti fúerint, ipsis Sanctis tuis intercedéntibus, ómnium delictórum suórum véniam obtíneant, et contra omnes adversitátes tuo semper muniántur auxílio. Per Christum Dóminum nostrum. *R̄.* Amen.

Et aspergatur aqua benedicta.

65

BENEDICTIO VASORUM

Pro Sacris Oleis Includendis

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Let us pray.

Prayer

O almighty and everlasting God, deign to bless † and sanctify † this vessel made to expose before faithful worshippers the Body of thy Son, our Lord, Jesus Christ, that all who in this life piously adore thy Sole-Begotten One may hereafter possess Him as their eternal recompense. Through the selfsame Christ our Lord. R̄. Amen.

It is sprinkled with holy water.

64

BLESSING OF A RELIQUARY

V̄. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

V̄. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

Bless, † O Lord, this reliquary made to contain the sacred remains of thy holy ones, and grant through the intercession of the saints that all who devoutly venerate their relics may obtain pardon for sin and protection from every adversity. Through Christ our Lord. R̄. Amen.

It is sprinkled with holy water.

65

BLESSING OF OIL-STOCKS

V̄. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

V̄. The Lord be with you.

R̄. And with thy spirit.

Orémus.

Oratio

Exáudi, Dómine, Pater clementíssime, preces nostras: et haec purificánda vasa, Ecclésiae tuae sacri ministérii úsui praeparáta, bene † dicere, et sancti † ficáre dignéris. Per Christum Dóminum nostrum. *R̄. Amen.*

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, a quo ómnia immúnda purgántur, et in quo ómnia purgáta claréscunt: súplices omnipoténtiam tuam invocámus; ut ab his vasis, quae tibi ófferunt fámuli tui, omnis spíritus immúndus confúsus longe discédet, et per tuam bene † dictionem ad usum et ministérium Ecclésiae tuae sanctificáta permáneant. Per Christum Dóminum nostrum.

*R̄. Amen.**Et aspergantur aqua benedicta.*

66

BENEDICTIO SACRORUM VASORUM

Aliorumque Ornamentorum in Genere

*V̄. Adjutórium nostrum in nómine Dómini.**R̄. Qui fecit caelum et terram.**V̄. Dóminus vobíscum.**R̄. Et cum spíritu tuo.*

Orémus.

Oratio

Exáudi, Dómine, Pater clementíssime, preces nostras: et haec purificánda vasa et ornáménta sacri Altáris, atque Ecclésiae tuae sacri ministérii úsui praeparáta, bene † dicere, et sancti † ficáre dignéris. Per Christum Dóminum nostrum. *R̄. Amen.*

Orémus.

Oratio

OMNIPOTENS sempitérne Deus, a quo ómnia immúnda purgántur, et in quo ómnia purgáta claréscunt: súplices omnipoténtiam tuam invocámus; ut ab his vasis et ornáméntis,

Let us pray.

Prayer

Most gracious Father and Lord, hear our prayer, and bless † and sanctify † these vessels prepared for the sacred ministry of thy Church. Through Christ our Lord. *R.* Amen.

Let us pray.

Prayer

ALMIGHTY and eternal God, by Whom all things defiled are purified, and in Whom all things purified retain their lustre, humbly we ask thy Omnipotence that these vessels which thy servants offer unto thee, be freed from the contaminating influence of evil spirits, and that by thy blessing † they remain sanctified for holy purpose. Through Christ our Lord. *R.* Amen.

They are sprinkled with holy water.

66

BLESSING OF SACRED VESSELS
or Ornaments in General

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

Most gracious Father and Lord, hear our prayers, and bless † and sanctify † these vessels and ornaments of the altar prepared for the sacred ministry of thy Church. Through Christ our Lord. *R.* Amen.

Let us pray.

Prayer

ALMIGHTY and eternal God, by Whom all things defiled are purified, and in Whom all things purified retain their lustre, humbly we ask thy Omnipotence that the vessels and orna-

quae tibi offerunt famuli tui, omnis spiritus immundus confusus longe discédat, et per tuam bene † dictionem ad usum et ministérium sancti Altáris et Ecclesiae tuae sanctificáta permáneant. Per Christum Dóminum nostrum. *R.* Amen.

Et aspergantur aqua benedicta.

67

BENEDICTIO SACERDOTALIUM INDUMENTORUM

Ps. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Ps. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Oratio

Omnípotens, sempitérne Deus, qui per Móysen famulum tuum pontificália, et sacerdotália, seu levítica vestiménta, ad expléndum in conspéctu tuo ministérium eórum, ad honórem et decórem nóminis tui fieri decrevísti: adésto propítius invocatióibus nostris: ut haec induménta sacerdotália (hoc induméntum sacerdotale), désuper irrigánte grátia tua, ingénti benedictióne per nostrae humilitátis servítium puri † ficáre, bene † dícere, et conse † cráre dignéris: ut divínis cúltribus et sacris mystériis apta et benedícta exsístant (aptum et benedíctum exsístat): his quoque sacris véstibus (hac quoque sacra veste) Pontífices, et Sacerdótes, seu Levítæ tui indúti, ab ómnibus impulsiónibus, seu tentatióibus malignórum spírítuum muníti et defénsi esse mereántur: tuisque mystériis apte et condígne servíre et inhaerére, atque in his tibi plácite et devóte perseveráre tríbue. Per Christum Dóminum nostrum. *R.* Amen.

Orémus.

Oratio

DEUS, invíctae virtútis triumphátor, et ómnium rerum créator ac sanctificátor: inténde propítius preces nostras; et haec

ments which thy servants offer unto thee, be freed from the contaminating influence of evil spirits, and that by thy blessing † they remain sanctified for divine worship. Through Christ our Lord. *Ry.* Amen.

They are sprinkled with holy water.

67

BLESSING OF VESTMENTS

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O almighty, everlasting God, thou didst ordain of old through Moses, thy servant that the sacred vesture of high-priest, priest, and levite be worn to dignify and beautify the worship of thee. Wherefore, mercifully give heed to our supplications, and through our lowly ministry deign to purify, † bless, † and consecrate † these priestly vestments (this priestly vestment), bestowing thereon thy consecration, that they (it) be made fitting for the service of thy holy mysteries. Let every bishop, priest, or deacon vested with them (it) be guarded and defended from all assault or temptation of wicked spirits, and help them to celebrate thy mysteries reverently and well, thus ever rendering unto thee a service pleasing and devout. Through Christ our Lord. *Ry.* Amen.

Let us pray.

Prayer

O GOD, Author and Sanctifier of every creature, triumphant and unconquerable, graciously bow down to hear us, and

induménta (hoc induméntum) levíticae, sacerdotális, et pontificalis glóriæ, ministris tuis fruéndâ (-éndum), tuo ore próprio bene † dicere, sancti † ficáre, et conse † cráre dignéris: omnesque eis (co) uténtes, tuis mystériis aptos, et tibi in eis devóte ac laudabiliter serviéntes, gratos effícere dignéris. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

DÓMINE Deus omnípotens, qui vestiménta Pontíficibus, Sacerdótibus, et Levítis in usum tabernáculi foéderis necessária, Móysen fámulum tuum ágere jussísti, eúmque spírítu sapiéntiæ ad id peragéndum replevísti: hæc vestiménta (hoc vestiméntum) in usum et cultum mystérii tui bene † dicere, sancti † ficáre, et conse † cráre dignéris: atque ministros altáris tui, qui ea (id) indúerint, septifórmis Spírítus grátia dignánte repléri, atque castitátis stola, beáta fácias cum bonórum fructu óperum ministérii congruéntis immortalitáte vestíri. Per Dóminum . . . in unitáte ejúsdem Spírítus. *R̄.* Amen.

Et aspergantur (aspergatur) aqua benedicta.

68

BENEDICTIO MAPPARUM SEU TOBALEARUM ALTARIS

V̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

V̄. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Exáudi, Dómine, preces nostras: et hæc linteámina (hoc linteámen), sacri Altáris úsui præparáta (-um), bene † dicere, et sancti † ficáre dignéris. Per Christum Dóminum nostrum. *R̄.* Amen.

with thine own lips bless, † sanctify, † and consecrate † these vestments (this vestment) destined to be worn by thine anointed ones. Clothed with them, may they celebrate thy mysteries devoutly and praiseworthy, and thus become beloved of thee. Through Christ our Lord. *Ry.* Amen.

Let us pray.

Prayer

O LORD God Omnipotent, Who didst command Moses, thy servant to see to the making of sacerdotal vesture for the worship of the former covenant, and didst inspire him with wisdom to perfect thy wish; vouchsafe to bless, † sanctify, † and consecrate † these vestments (this vestment) to thy holy service. Clothed with them, may the ministrants of thine altar be filled with the sevenfold grace of the Holy Spirit and endowed with the stole of chastity, that serving thee faithfully they may be rewarded finally with a blessed immortality. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the same Holy Spirit, God, eternally. *Ry.* Amen.

They (it is) are sprinkled with holy water.

68

BLESSING OF ALTAR LINENS

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

Hear, O Lord, our prayers, and bless † and sanctify † these linens (this linen) made for the vesting of thy holy altar. Through Christ our Lord. *Ry.* Amen.

Orémus.

Oratio

DÓMINE Deus omnípotens, qui Móysen fámulum tuum ornáménta et linteámina fácere per quadragínta dies docuísti, quae étiam María téxuit, et fecit in usum ministérii tabernáculi foéderis; bene † dícere, sancti † ficáre, et conse † cráre dignéris haec linteámina (hoc linteámen) ad tegéndum involvendúmque altáre gloriosíssimi Fílii tui, Dómini nostri Jesu Christi: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Et aspergantur (aspergatur) aquae benedicta.

69

BENEDICTIO PALLAE ET CORPORALIS

V̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

V̄. Dóminus vobíscum.

R̄. Et cum spíritu tuo.

Orémus.

Oratio

Clementíssime Dómine, cujus inenarrábilis est virtus, cujus mystéria arcánis mirábilibus celebrántur: tríbue, quaésumus; ut hoc linteámen tuae propitiatiónis bene † dictione sanctificétur ad consecrándum super illud Corpus et Sánguinem Dei et Dómini nostri Jesu Christi, Fílii tui: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, bene † dícere, sancti † ficáre, et conse † cráre dignéris linteámen istud ad tegéndum involvendúmque Corpus et Sánguinem Dómini nostri Jesu Christi, Fílii tui: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Translator's Note: The pall and corporal should be blessed together, with the blessing given here.

Let us pray.

Prayer

O LORD God Omnipotent, Who for forty days didst instruct Moses, thy servant in the making of linens and sacred appointments, and didst cause Mary to weave linens for the service of the old covenant; deign to bless, ✠ sanctify, ✠ and consecrate ✠ these linens (this linen), that they (it) may fittingly vest the altar of thy most glorious Son, Jesus Christ, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. **Ry.** Amen.

They (it is) are sprinkled with holy water.

69

BLESSING OF A PALL AND CORPORAL

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

Most gracious and merciful Lord, Whose strength is indescribable and Whose mysteries are solemnized with wondrous symbols! Grant, we pray, that this linen be sanctified by thy blessing, ✠ for upon it will be consecrated the Body and Blood of our Lord and God, Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, forevermore. **Ry.** Amen.

Let us pray.

Prayer

ALMIGHTY and everlasting God, bless, ✠ sanctify, ✠ and consecrate ✠ this linen, that it may protect and enshroud the Body and Blood of Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, forever and ever. **Ry.** Amen.

Orémus.

Oratio

OMNÍPOTENS Deus, mánibus nostris opem tuae benedictiónis infúnde: ut per nostram bene † dictionem hoc lin-teámen sanctificétur, et Córporis ac Sáanguinis Redemptóris nostri novum sudárium, Spíritus Sancti grátia efficiátur. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Et aspergatur aqua benedicta.

70

RITUS ERIGENDI STATIONES VIAE CRUCIS

Proprius Ordinis Minorum

Sacerdos, superpelliceo et stola violacei coloris indutus, uno saltem Clerico adhibito, qui ei opportuno tempore porrigere possit vasculum aquae benedictae cum aspersorio, et thuribulum cum incensi navicula, ascendit Altare, ibique stans brevi sermone super praestantia et utilitate pii exercitii Viae Crucis populum alloquitur. Deinde genuflexus in infimo gradu intonat Hymnum: Veni, Créator Spíritus, (pag. 226), quem chorus prosequitur.

Hymno finito, Sacerdos dicit:

V̄. Emítte Spiritum tuum, et creabúntur.

R̄. Et renovábis fáciem terrae.

Orémus.

Oratio

DEUS, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spiritu recta sápere, et de ejus semper consolatióne gaudére.

DEFENDE, quaésumus, Dómine, beata María semper Vírgine intercedénte, istum (-am) ab omni adversitaté pópulum (vel famíliam): et toto corde tibi prostrátum (-am), ab hóstium propítius tuére cleménter insídiis.

ACTIÓNES nostras, quaésumus, Dómine, aspirándo praéveni, et adjuvándo prósequere: ut cuncta nostra orátio et operátio

Let us pray.

Prayer

O ALMIGHTY God, bestow on us thy power of benediction, that by our blessing † this linen be sanctified, and by the grace of the Holy Spirit it become a new napkin for the Body and Blood of our Redeemer. Through the same Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. *R̄*. Amen.

It is sprinkled with holy water.

70

BLESSING AND ERECTING STATIONS OF THE CROSS

Reserved to the Order of Friars Minor

The priest who has this faculty vests in surplice and purple stole. He should be assisted by at least one cleric who at the times designated hands him the aspensory and thurible. From the altar-predella he addresses the people briefly on the excellence and value of the devotion of the Way of the Cross. Then kneeling on the lowest step, he intones the Veni Creator (See page 227) which is continued by the choir.

Following the hymn, he sings:

℣. Send forth thy Spirit, and the world shall arise as new.

℟. And the countenance of the earth shall be renewed.

Let us pray.

Prayer

O GOD, Who didst teach the hearts of the faithful by the enlightening of the Holy Spirit, grant us by the same Spirit ever to choose wisely and to rejoice in His comfort.

PROTECT thy people, we beseech thee, O Lord, from every adversity, Mary ever Virgin interceding on their behalf; and as they fervently prostrate themselves before thee, mercifully guard them from Satan's cunning.

WE BESEECH thee, Lord, inspire and guide our works in their beginning, and accompany them unto fruition, that

a te semper incípiat, et per te coepta finiátur. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum.

R. Amen.

Deinde fit benedictio tabularum pictarum seu imaginum Stationum, si adsint.

Ps. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Ps. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, qui Sanctórum tuórum imágenes sculpi aut pingi non réprobas, ut, quóties illas óculis córporis intuémur, tóties eórum actus et sanctitátem ad imitándum memóriæ óculis meditémur: has, quaesumus, imá-gines, in honórem et memóriam unigéniti Fílii tui Dómini nostri Jesu Christi adaptátas, bene † dícere, et sancti † ficáre dignéris; et praesta; ut, quicúmque coram illis unigénitum Fílium tuum suppliciter cólere et honoráre studérit, illíus méritis et obténtu, a te grátiam in praesénti, et aetérnam glóriam obtíneat in futúrum. Per eúndem Christum Dóminum nostrum. *R.* Amen.

Tunc Sacerdos eas aspergit aqua benedicta, et incensat. In Oratorio privato omitti potest incensatio.

Postea Sacerdos benedicit quatuordecim Cruces, quae ex ligno esse debent.

Ps. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Ps. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Oratio

ROGÁMUS te, Dómine sancte, Pater omnípotens, aetérne Deus: ut dignéris bene † dícere haec signa Crucis, ut sint remédia salutária géneri humáno; sint solíditas fídei, proféctus

our every prayer and work may ever begin with thee, and through thee be accomplished. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, in eternity. *Ry.* Amen.

Then follows the blessings of the images or paintings which are a part of the stations:

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY, everlasting God! Thou dost approve of the sculptured or painted images of thy saints, so that when we behold them, we may be led to contemplate and imitate their lives and holiness. Wherefore, we thy suppliants pray that thou wouldst bless † and sanctify † these likenesses wrought to the memory and honor of thy Sole-Begotten Son, our Lord Jesus Christ. And grant that whosoever, through the inspiration of these images, strives to honor and worship Him, may by His merits obtain grace in this life and eternal glory in the next. Through the selfsame Christ our Lord. *Ry.* Amen.

The Priest sprinkles them with holy water, and incenses them. In a private oratory the incensation may be omitted.

Then the fourteen wood crosses are blessed:

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

WE BESEECH thee, holy Lord, almighty Father, eternal God to bless † these crosses, that they be salutary to mankind. Let them be a strengthening of faith, a motive for good

bonórum óperum, redémpció animárum; sint solámen, et prótecto, ac tutéla contra saeva jácula inimicórum. Per Christum Dóminum nostrum. *Ry.* Amen.

Orémus.

Oratio

BÉNE† DIC, Dómine Jesu Christe, has Cruces, quia per Crucem sanctam tuam eripuísti mundum a potestáte daémónum, et superásti passióne tua suggestórem peccáti, qui gaudébat in praevaricatióne primi hóminis per ligni vétiti sumptiónem.

Tunc Sacerdos eas aspergens aqua benedicta, dicit:

SANCTIFICÉNTUR haec signa Crucis in nómine Pa† tris, et Fí† lii, et Spíritus† Sancti: ut orántes, inclinántesque se propter Dóminum ante istas Cruces, invéniant córporis et ánimae sanitátem. Per eúndem Christum Dóminum nostrum. *Ry.* Amen.

Deinde, ubi fit processio, cantantur sequentes Hymni:

Hymnus

I

Vexíl- la Re- gis próde-unt : Fulget Crucis my- sté- ri- um,
Qua vi- ta mortem pértu- lit, Et mor- te vi- tam pró- tu- lit.

2. Quae vulne- rá- ta lance- ae Mucróne di- ro críminum
Ut nos lavá- ret sórdibus, Ma- ná- vit unda et sán- guine.

3. Implé- ta sunt quae cón- cinit David fidé- li cármine,
Dicéndo ná- ti- ó- nibus : Regná- vit a ligno De- us.

works, and salvation to souls. May they be comfort, protection, and a safeguard against the cruel darts of the enemy. Through Christ our Lord. *R*. Amen.

Let us pray.

Prayer

BLESS, † O Lord, these crosses, for by thy holy Cross thou hast snatched the world from Satan's grasp, and hast conquered by thy passion the tempter who rejoiced in Adam's partaking of the forbidden tree.

He sprinkles them with holy water, saying:

MAY these crosses be blessed, in the name of the Father, † and of the Son, † and of the Holy † Spirit; and may they who kneel in prayer before them in honor of our Lord, experience health of soul and body. Through the selfsame Christ our Lord. *R*. Amen.

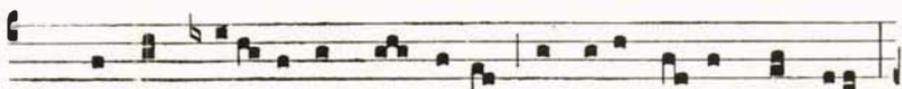
If there will be a procession, the following hymns are sung:

Hymn

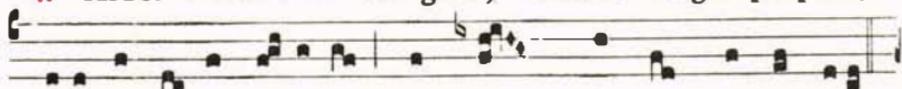
Abroad the Regal Banners fly,
Now shines the Cross's mystery;
Upon it Life did death endure,
And yet by death did life procure.

Who, wounded with a direful spear,
Did, purposely to wash us clear
From stain of sin, pour out a flood
Of precious Water mixed with Blood.

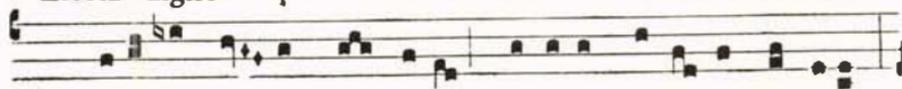
That which the Prophet-King of old
Hath in mysterious verse foretold,
Is now accomplished. whilst we see
God ruling nations from a Tree.



4. Arbor decó-ra et fúl-gi-da, Ornáta Re-gis púrpura,



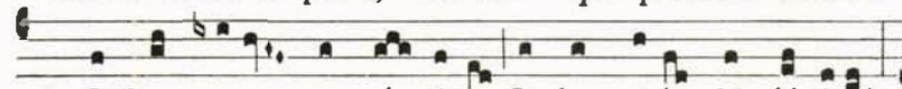
Elécta digno sti-pi-te Tam sanc-ta membra tángere.



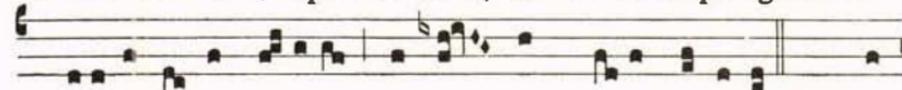
5. Be-á-ta, cu-jus brá-chi-is Pré-ti-um pepéndit saécu-li :



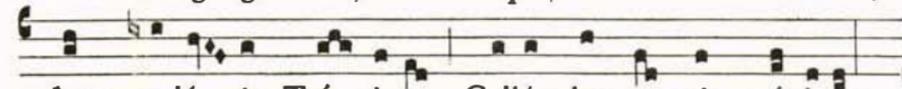
Staté-ra fac-ta córpo-ris, Tu-lít-que praedam tárta-ri.



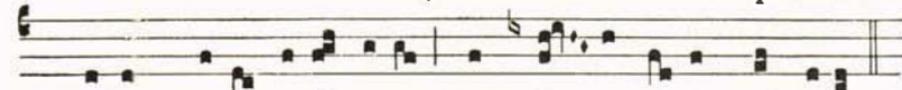
6. O Crux ave, spes ú-ni-ca, In hac tri-úmphi gló-ri-a:



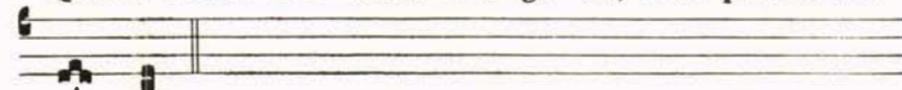
Pi-is adáuge grá-ti-am, Re-ís-que, de-le crí-mi-na. 7. Te,



fons sa-lú-tis Trí-ni-tas, Colláu-det om-nis spí-ritus :



Quibus Crucis victó-ri-am Lar-gi-ris, adde praé-mi-um.

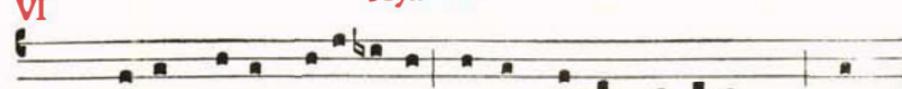


A-men.

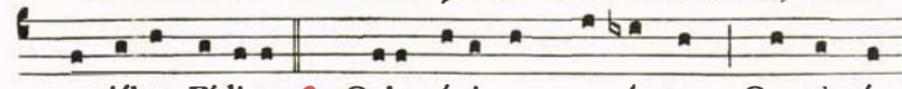
¹ *Tempore Passionis dicitur:* Hoc passionis tempore. *Tempore Paschali dicitur:* Paschale quae fers gaudium.

VI

Hymnus



Stabat Mater dolo-rósa Juxta crucem lacrimó-sa, Dum



pendébat Fí-li-us. 2. Cujus ánimam gemén-tem, Contri-stá-

O lovely and refulgent Tree,
Adorned with purpled majesty;
Culled from a worthy stock, to bear
Those Limbs which sanctified were.

Blest Tree, whose happy branches bore
The wealth that did the world restore;
The beam that did that Body weigh
Which raised up hell's expected prey.

Hail, Cross, of hopes the most sublime!
Now in this mournful Passion time, *
Improve religious souls in grace,
The sins of criminals efface.

Blest Trinity, salvation's spring,
May every soul Thy praises sing:
To those Thou grantest conquest by
The holy Cross, rewards apply.

Hymn

At the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last:
Through her heart, His sorrows sharing,
All His bitter anguish bearing,
Now at length the sword had passed.

• Outside of Passiontide this line reads: In this the glory of thy conquest.
In Paschaltide it reads: Which beareth joys of Paschaltide.

tam et do-léntem Pertransí-vit glá-di-us. **3.** O quam tristis
 et afflicta Fu-it illa benedícta Mater Uni-géni-ti! **4.** Quae
 maerébat et do-lébat, Pi-a Ma-ter, dum vidébat Nati poenas
 ínclý-ti. **5.** Quis est homo qui non fletet, Matrem Christi si
 vidéret In tanto supplí-ci-o? **6.** Quis non posset contristá-ri,
 Christi Matrem contemplári Doléntem cum Fí-li-o? **7.** Pro
 peccá-tis su-ae gentis, Vidit Jesum in tor-méntis, Et flagéllis
 súbditum. **8.** Vidit su-um dul-cem natum Mori-éndo deso-
 látum, Dum emísit spí-ri-tum. **9.** E-ja Ma-ter, fons amóris,
 Me sentíre vim doló-ris Fac, ut tecum lúge-am. **10.** Fac, ut
 ár-de-at cor me-um In amándo Christum De-um, Ut si-bi
 compláce-am. A- men.

V. Adorámus te, Christe, et benedícimus tibi.

R. Quia per sanctam Crucem tuam redemísti mundum.

Oh, how sad and sore distressed
Was that Mother highly blest
of the sole-begotten One!
Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.

Is there one who would not weep,
Whelmed in miseries so deep
Christ's dear Mother to behold?
Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Bruised, derided, cursed, defiled,
She beheld her tender Child
All with bloody scourges rent;
For the sins of His own nation,
Saw Him hang in desolation,
Till His Spirit forth He sent.

O thou Mother! fount of love!
Touch my spirit from above,
Make my heart with thine accord:
Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ my Lord.

V. We adore thee, O Christ, and we bless thee.

R. For by thy holy Cross thou hast redeemed the world.

Orémus.

Oratio

DEUS, qui nos ínclýta passióne Fílii tui per viam Crucis ad aetérnam glóriam perveníre docuísti: concéde propítius; ut quem piis ad Calváriae locum sociámus afféctibus, in suis étiam triúmphis pérpetim subsequámur: Qui tecum vivit et regnat in saécula saeculórum. *R̄.* Amen.

Sacerdos accedens ad locum primae Stationis, osculatur Crucem et tabulam, easque, vel per se, vel per laicum decenti habitu indutum, collocat in loco ad id preparato; deinde legit meditationem et preces huic Stationi respondentes: quod et fiet in ceteris Stationibus. Quibus finitis cantatur Hymnus: Te Deum laudámus (pag. 58).

V̄. Benedicámus Patrem, et Fílium, cum Sancto Spírítu.

R̄. Laudémus, et superexaltémus eum in saécula.

Orémus.

Oratio

DEUS, cujus misericórdiae non est númerus, et bonitátis in-fínitus est thesáurus, piíssimae majestáti tuae pro collátis donis grátias ágimus: tuam semper cleméntiam exorántes; ut, qui peténtibus postuláta concédis, eósdem non déserens, ad praémia futura dispónas. Per Christum Dóminum nostrum. *R̄.* Amen.

Tunc Sacerdos benedicit populum cum Cruce.

Affixio autem Crucium et tabularum Stationum fieri potest a quocumque privatim sine caeremoniis, etiam alio tempore sive post sive ante ipsarum benedictionem faciendam a Sacerdote in loco, in quo Stationes sunt erigendae.

Formula ad fidem faciendam de erectione
Viae Crucis

VIGORE facultatis mihi commissae ego **N. N.** Viam Crucis cum adnexis Indulgentiis erexi in loco ut supra in precibus, juxta regulas a S. Indulgentiarum Congregatione die 10 Maji 1742 praescriptas. In quorum fidem testimonium hoc mea manu exaravi hac die, etc.

N. N.

Let us pray.

Prayer

O GOD, Who in the glorious passion of thy Son hast taught us to gain heaven by the royal road of the cross, mercifully grant us who devoutly associate ourselves with Him on Calvary, to reign in triumph with Him in glory. Who liveth and reigneth with thee eternally. *Ry.* Amen.

The priest, coming to the place of the first station, kisses the cross, and then hangs it in place with his own hands or with the aid of a layman who is properly dressed for the service. He then reads the meditation and prayers proper to this station. The same is done in the case of each station. At the conclusion the Te Deum is sung (page 59).

V. Let us worship the Father, and the Son, with the Holy Spirit.

Ry. Let us praise and exalt Him forever.

Let us pray.

Prayer

O GOD, Whose mercy is without limits and Whose goodness is a boundless treasury! We thank thy loving Sublimity for bountiful favors, and perseveringly appeal to thy clemency. Desert us not, thou Who hearest thy suppliants, but speed us to final victory. Through Christ our Lord. *Ry.* Amen.

The priest blesses the people with a crucifix.

The fastening of the stations to the walls may be done privately by anyone and without ceremony, whether before or after their blessing by the priest.

Following is the form for the document in testimony of the formal erecting of the stations:

IN VIRTUE of the faculty granted me, I *N.N.* erected the Way of the Cross with its annexed indulgences at the place named above in the delegation, in accordance with the rules prescribed by the Congregation of Sacred Indulgences on May 10, 1742. In testimony of which I add my signature on this day, etc.

(Signed):

SOLEMNIS BENEDICTIO CRUCIS

Si Cruces, publicae venerationi expositae, solemniter benedicantur, haec benedictio Ordinario reservatur, qui tamen potest eam cuilibet Sacerdoti committere.

Privatim autem haec benedictio a quolibet Sacerdote fieri potest sine ulla Ordinarii licentia.

℣. Adjutorium nostrum in nomine Domini.

℟. Qui fecit caelum et terram.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Orémus.

Oratio

Rogamus te, Domine sancte, Pater omnipotens, aetérne, Deus: ut dignéris bene✠ dicere hoc signum Crucis, ut sit remédium salutáre genéri humano; sit solíditas fidei, proféctus bonórum óperum, redémptio animárum; sit solámen, et protéctio, ac tutéla contra saeva jácula inimicórum. Per Christum Dóminum nostrum. ℟. Amen.

Orémus.

Oratio

BÉNE✠ DIC, Domine Jesu Christe, hanc Crucem, per quam eripuisti mundum a potestate daémonum, et superasti passióne tua suggestórem peccáti, qui gaudébat in praevaricatóne primi hóminis per ligni vétiti sumptionem. *Hic aspergatur aqua benedicta.* Sanctificétur hoc signum Crucis in nomine Pa✠ tris, et Fí✠ lii, et Spíritus✠ Sancti; ut orántes, inclinántesque se propter Dóminum ante istam Crucem, invéniant córporis et ánimae sanitátem. Per eúndem Christum Dóminum nostrum. ℟. Amen.

2. Postea Sacerdos ante Crucem genuflexus ipsam devote adorat, et osculatur, et idem faciunt quicumque voluerint.

SOLEMN BLESSING OF A CROSS

If a cross is to be exposed for public veneration, it should be solemnly blessed. This blessing is reserved to the Ordinary who may delegate any priest to perform it.

If the cross is for private use, it may be blessed by any priest without the Ordinary's permission:

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, bless **+** this cross that it be a saving help to mankind. Let it be a bulwark of faith, an encouragement to good works, the redemption of souls; and may it be consolation, protection, and a shield against the cruel darts of the enemy. Through Christ our Lord. *R.* Amen.

Let us pray.

Prayer

BLESS, **+** O Lord Jesus Christ, this cross by which thou hast snatched the world from Satan's grasp and upon which thou hast overcome by thy suffering him, who is the prompter of sin, who rejoiced in Adam's deception at the accursed tree of Paradise. *Here it is sprinkled with holy water.* May this symbol of salvation be sanctified in the name of the Father, **+** and of the Son, **+** and of the Holy **+** Spirit, and may all who kneel and pray before this cross for our Lord's honor receive health of body and soul. Through the selfsame Christ our Lord. *R.* Amen.

2. After this the priest, kneeling before the crucifix, devoutly venerates and kisses it, and others may do likewise.

BENEDICTIO SOLEMNIOR CRUCIS

Paratis thure thuribuloque cum igne, et aqua benedicta, Sacerdos delegatus, superpelliceo, stola et pluviali rubri coloris indutus, stans dicit:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

Béne † dic, Dómine Jesu Christe, hanc Crucem, per quam eripuísti mundum a potestáte daémonum, et superásti passióne tua suggestórem peccáti, qui gaudébat in praevaricatóne primi hómínis per ligni vétiti sumptiónem: Qui cum Deo Patre et Spírítu Sancto vivis et regnas in saécula saeculórum. *℞.* Amen.

Orémus.

Oratio

ROGÁMUS te, Dómine sancte, Pater omnípotens, sempitérne Deus: ut dignéris bene † dícere hoc signum Crucis, ut sit remédium salutare géneri humano: sit solíditas fidei, proféctus bonórum óperum, redemptio animárum: sit solámen et protéctio ac tutéla contra saeva jácula inimicórum. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus.

Deinde dicit voce mediocri, extensis manibus ante pectus, Praefationem.

℣. Per ómnia saécula saeculórum.

℞. Amen.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

℣. Sursum corda.

℞. Habémus ad Dóminum.

THE MORE SOLEMN BLESSING OF A CROSS

Having at hand the censer and holy water, the priest delegated for this blessing, vested in surplice, red stole, and cope, says:

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

Bless, **+**O Lord Jesus Christ, this cross by which thou hast snatched the world from Satan's grasp, and upon which thou hast overcome by thy suffering him, who is the prompter of sin, who rejoiced in Adam's deception at the accursed tree of Paradise. Thou Who livest and reignest with the Father and the Holy Spirit in eternity. **R.** Amen.

Let us pray.

Prayer

O HOLY Lord, almighty Father, eternal God, bless **+**this cross that it be a saving help to mankind. Let it be a bulwark of faith, an encouragement to good works, the redemption of souls; and may it be consolation, protection, and a shield against the cruel darts of the enemy. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God,

Then with hands extended he prays the following preface in a moderately loud voice:

Ps. World without end.

R. Amen.

Ps. The Lord be with you.

R. And with thy spirit.

Ps. Lift up your hearts.

R. We have lifted them up to the Lord.

℣. Grátias agámus Dómino, Deo nostro.

℞. Dignum et justum est.

VERE dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine sancte, Pater omnipotens, aetérne Deus: cujus sanctum ac terríbile Nomen, inter céteras visíbiles creatúras, ligna quoque fructífera laudáre ac benedícere non cessant: qui in figúram unigénitae Sapiéntiae tuae ligno vitae a princípío paradísium voluptátis ornásti, ut ejúsdem fructu, sacro mystério, Protoparéntes nostri géneris mortem cavére, et vitam admonéres obtinére perpétuam: quique nos vétitae árboris attáctu justae morti addíctos, ejúsdem coaetérnae tibi Sapiéntiae, Dei et Dómini nostri Jesu Christi, innóxia morte ad vitam misericórditer revocáre dignátus es: Te súpplīces exorámus, ut hoc singuláre signum, quod ad exémplum primi illíus sacratíssimi vexílli, quo pretíoso Fílii tui ságuine triumphásti, fidélium tuórum devotióne compáctum, erectúmque est, caelésti tua bene † dictione sanctificáre dignéris; ut ómnibus hic génuá flecténtibus, ac tuae Majestáti supplicántibus, largior et cordis compúnctio, et admissórum indulgéntia concedátur, atque intercedénte ipsa victoriosíssima unigéniti Fílii tui passióne, et tibi plácita postuláre, et cítius váleant postuláta percípere. Da, quaésumus, clementíssime Pater, in quo vívimus, movémur et sumus: ut, quoties triumphum divínae humilitátis, quae supérbiam nostri hostis dejécit, óculis intuémur quotiésque mente recólimus, et contra hostem ipsum fidúciam fortitúdinis, et majórem tibi devótiae humilitátis grátiam consequámur: quátenus in illo treméndo tuae Majestátis exámīne, cum pavéntibus eleméntis, caelórúmque commótis virtútibus, signum istud gloriíficum redemptionis nostrae apparúerit in caelo, ipsi de morte ad vitam transíre, ac perpétua beátiae resurrectionis vidére gáudia mereámur. *Quod sequitur, dicitur submissa voce legendo, ita tamen, ut a circumstantibus audiri possit:* Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℞. Amen.

V. Let us give thanks to the Lord, our God.

R. It is meet and just.

IT IS truly meet and just, right and salutary that ever and everywhere we give thanks to thee, holy Lord, almighty Father, eternal God. For among thy visible creatures, fruitful trees do praise and worship unceasingly thy awesome majesty. In figure of thy Sole-Begotten Wisdom, thou didst in the beginning beautify the Garden of Eden with the tree of life, and by its fruit, as by a holy symbol, thou didst admonish our First Parents to beware of death and seek perpetual life. We too condemned to a just death by the contamination of the forbidden tree, were mercifully recalled from death to life by the selfsame coeternal Wisdom, Jesus Christ, our God and Lord. Wherefore, we thy suppliants implore that thou wouldst sanctify with thy celestial blessing † this singular symbol wrought and raised up for the faithful's devotion, as a remembrance of that first sacred standard on which thou didst triumph by the precious blood of thy Son. May all who kneel before it as thy petitioners win heartfelt sorrow for crimes and forgiveness, and in merit of the victorious suffering and death of thy Sole-Begotten Son, may they seek what pleases thee, and speedily obtain what they ask for. Grant, we pray, O most loving Father in Whom we live, and move, and have our being, that as often as we behold and call to mind the triumphant sign of thy divine humility which crushed the pride of our foe, we may obtain strong confidence against the enemy and greater humility before thee. And on that dreadful day of Judgment, when the elements shall quake, and the powers of heaven be moved, and this glorified sign of our redemption shall appear in the skies, may we pass from death to life, and see the perpetual joys of a blessed resurrection. **What follows is said in a subdued tone, loud enough, however, to be heard by the bystanders:** Through the same Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, forevermore. **R.** Amen.

Orémus.

Oratio

DEUS, qui beátae Crucis patíbulum, quod prius erat sceléstit ad poenam, convertísti redémptis ad vitam: concéde plebi tuae, ejus vallári praesídio, cujus est armáta vexílló. Sit ei Crux fídei fundaméntum, spei suffrágium, in advérsis defénsio, in próspéris adjuvámén: sit ei in hostes victória, in civitáte custódia, in campis protéctio, in domo fultúra: ut per eam Pastor in futúro gregem consérvet incólumem, quae nobis, Agno ✠ vincénte, convérsa est in salútem. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Orémus.

Oratio

SANCTÍ ✠ FICA, Dómine Jesu Christe, signáculum istud passiónis tuae: ut sit inimícis tuis obstáculum, et credéntibus in te perpétuum efficiátur victóriæ vexíllum: Qui cum Deo Patre vivis et regnas in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Tum offertur Sacerdoti thus in navicula, quod stans benedicit, dicens:

Orémus.

Oratio

DÓMINE Deus omnípotens, cui assístit exércitus Angelórum cum tremóre, quorum servítium spirituále, et ígneum esse cognóscitur: dignáre respícere, bene ✠ dícere, et sancti ✠ ficáre hanc creatúram incénsi, ut omnes languóres, omnésque infirmitátes, atque insídiae inimíci, odórem ejus sentiéntes, effúgiant, et separéntur a plásmate tuo; ut numquam laedátur a mórsu antiqui serpéntis, quod pretiósó Fílii tui ságuine redemísti. Per eúndem Christum Dóminum nostrum. *R̄.* Amen.

Quo factó, Sacerdos imponit thus in thuribulum. Deinde aspergit Crucem aqua benedicta, et mox eam incensat. Tunc dicit adhuc stans:

Let us pray.

Prayer

O GOD, Who by the instrument of the blessed cross, a one-time instrument of punishment for criminals, hast brought back life to thy redeemed, grant thy faithful to find in it a fortress of support, who see in it their standard of battle. Let the cross be unto them a foundation of faith, a pillar of hope, a defense in adversity, a service in prosperity, a victory amid enemies, a guard in cities, a protection in the country, a prop in their homes. By it may the Good Shepherd preserve His flock unscathed, for on it did the conquering Lamb **†** win our salvation. Through the same Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. **R̄.** Amen.

Let us pray.

Prayer

SANCTIFY, **†** O Lord Jesus Christ, this seal of thy passion, that it be a stumbling-block to thine enemies, but unto thy beloved a perpetual banner of victory. Who livest and reignest with God the Father in the unity of the Holy Spirit, God, forever and ever. **R̄.** Amen.

The priest blesses the incense, saying:

Let us pray.

Prayer

O LORD God Almighty, before Whom the host of angelic spirits stands in awe, and renders thee a spiritual service glowing with love, deign to look with favor upon this creature of incense, and bless **†** it and sanctify **†** it. May every weakness, every infirmity, and every inimical assault, sensing its fragrance, fly and be separated from thy creature, man, that he whom thou hast redeemed by the precious blood of thy Son, may never suffer from the bite of the ancient serpent. Through the same Christ our Lord. **R̄.** Amen.

Then the priest puts incense into the thurible, sprinkles the cross with holy water, and incenses it.

If the cross is made of wood, he adds the prayer indicated by 1; if of metal or stone, the prayer indicated by 2:

1. Si Crux sit ex ligno:

SANCTIFICÉTUR lignum istud in nómine Pa **†** tris, et Fí **†** lii, et Spíritus **†** Sancti: et benedíctio illíus ligni, in quo membra sancta Salvatóris suspénsa sunt, sit in isto ligno; ut orántes inclinántesque se propter Deum ante istam Crucem, inveniánt córporis et ánimae sanitátem. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti Deus, per ómnia saécula saeculórum. **Ry.** Amen.

Tum Sacerdos, flexis ante Crucem genibus, ipsam devote adorat, et osculatu . Idem faciunt quicumque voluerint.

2. Si vero Crux sit ex metallo vel lapide:

DEUS glóriæ, Deus excélse Sábaoth, fortíssime Emmánuel, Deus Pater veritátis, Pater sapiéntiæ, Pater beatitúdinis, Pater illuminatiónis ac vigilatiónis nostræ; qui mundum regis, qui cuncta regna dispónis, qui es bonórum collátor múnorum, et bonórum ómnium attribútor; cui omnes gentes, pópuli, tribus et linguæ sérviant; cui assístit omnis Angelórum légio; qui largíris fámulis tuis fidem et laudem tui nóminis, ut débita tibi obláta persólvant: cui prius fides offeréntium cómplacet, deínde sacrificáur oblátio: quaésumus exorábilem misericórdiæ tuæ pietátem, ut sanctí **†** fices tibi hoc signum Crucis, et cónse **†** cres, quod tota mentis devotióne famulórum tuórum religiósa fides constrúxit, trophaéum scílicet victóriæ tuæ ac redemptiúnis nostræ, quod in amórem Christi triumphális glória consecrávit. Aspice hoc signum Crucis insuperábile, per quod diáboli exinaníta est potéstas, mortálium restitúta libértas: quæ licet fúerit aliquándo in poenam, sed nunc versa est in honórem per grátiam, et quæ reos quondam puniébat supplício, nunc et nóxios absólvit a débito. Et tibi quid per hoc placére pótuit, nisi id, per quod tibi pláciit nos redímere? Et nullum tibi débitum ámplius munus est, quam quod tibi tunc córporis dedicávit affíxio: nec tibi est magis familiáris oblátio, quam quæ familiári mánuum tuárum extensióne sacráta est. Illis ergo mánibus hanc Crucem áccipe, quibus illam amplexus es, et de sanctitáte illíus hanc sanctí **†** fica:

(1.):

MAY this wood be sanctified, in the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit; and may this blessing be in the wood on which the sacred members of the Savior were hung, so that all who adore God as they kneel in prayer before this cross may have health of soul and body. Through the same Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. *R*. Amen.

After this the priest, kneeling before the cross, devoutly venerates and kisses it, and others who wish may do likewise.

(2.):

O GOD of beauty, God of Sabaoth, Emmanuel the Strong One, God the Father of truth, Father of Wisdom, Father of holiness, Father of light and vigilance! Thou rulest the world, thou reignest over kingdoms, thou art the dispenser of gifts and disposer of all goods. Thee, nations, peoples, tribes, and tongues serve; before thee all angelic legions assist. Thou givest thy servants the powers of faith and worship, to render due offerings unto thee; for it is thy will that faith must precede sacrifice. Wherefore, we beseech thy tender mercy that thou wouldst sanctify ✠ and consecrate ✠ this emblem of the cross which Christian devotion and faith have fashioned—a memorial of thy victory and our redemption, the victorious and glorious sign of Christ's love. Behold this unconquerable sign of the cross by which devilish power is destroyed and human liberty restored! Once it stood for shame, but by grace it now is held in honor. That which once punished the condemned with death, now absolves criminals from debt. And why doth it please thee, except that by it thou wast pleased to redeem us? And now no gift becometh thee more than that in which thy body onetime was nailed to the hallowed wood, nor can any offering please thee more than that made holy formerly by thine outstretched hands. Wherefore, receive this cross with those hands which once embraced the true cross, and by the holiness of the true cross, sanctify ✠ this one. As by the

et sicuti per illam mundus expiatus est a reatu, ita offerentium famulorum tuorum animae, devotissimae hujus crucis merito, omni careant perpetrato peccato, et tuae verae Crucis obtentu enitescant successibus assiduis triumphatores. Radiet hic unigeniti Filii tui, Domini nostri, splendor divinitatis in auro, emicet gloria passionis ejus in ligno: in Cruce rutilent nostrae mortis redemptio; in crystalli splendore vitae nostrae purificatio. Sit suorum protectio, spei certa fiducia; eos simul cum gente et plebe fide confirmet, spe et pace consociet: augeat triumphis, amplificet in secundis, proficiat eis ad perpetuitatem temporis, ad vitam aeternitatis, ut eos temporali florentes gloria muniat, et ad perpetuam redemptos coronam, ad regna caelestia potenti virtute perducat. Praesta per propitiationem sanguinis ejus, per ipsum datorem qui seipsum dedit redemptionem pro multis, qui se hostiam pro delictis offerre dignatus est, qui exaltatus in ligno Crucis suae principatus et potestates humiliavit, qui tecum sidereo considet throno, indissolubili connexione Spiritus Sancti, per infinita saeculorum saecula. *R.* Amen.

Tum Sacerdos flexis ante Crucem genibus ipsam devote adorat, et osculatur. Idem faciunt quicumque voluerint.

73

SOLEMNIS BENEDICTIO IMAGINIS

Jesu Christi Domini Nostri

Vel B. Mariae Virginis Vel Alius Sancti

Si ima ines, publicae venerationi expositae, solemniter benedicantur, haec benedictio Ordinario reservatur, qui tamen potest eam cuilibet Sacerdote committere.

Privatim autem haec benedictio a quolibet Sacerdote fieri potest sine ulla Ordinarii licentia.

true cross the world's guilt was expiated, so by this cross may thy servants merit deliverance from sin. And fighting the battle of life under the standard of thy cross, may they advance step by step to a triumphant eternity. Here on the cross let the divine splendor of thy Sole-Begotten Son, our Lord, sparkle like gold — the glory of His suffering and death upon the tree become increasingly brilliant. By the cross of Jesus Christ, may our redemption from death shine with golden lustre, and our purification unto life reflect its resplendent crystal. Unto its followers, be it protection and assurance; may it strengthen in faith the mighty and the low, may it bring them together in peace and in hope. Through their victories, may its followers be led to greater heights; may it increase their prosperity! May it prosper them in time and in eternity! This grant by the appeasing blood of thy Son — through Him, the Bestower, Who gave Himself unto the redemption of many, Who offered Himself as a holocaust for sin, Who being exalted upon the wood of the cross, humbled the principalities and powers, Who with thee, in the indissoluble bond of the Holy Spirit, sitteth upon the celestial throne for all eternity. *R.* Amen.

The priest, kneeling before the cross, devoutly venerates and kisses it, and others may do likewise.

73

SOLEMN BLESSING OF AN IMAGE
of our Lord, Jesus Christ, the Blessed
Virgin Mary, or any Saint

If such images are exposed for public veneration, they should be solemnly blessed. This blessing is reserved to the Ordinary who may delegate it to any priest.

If they are for private use, any priest may bless them without the Ordinary's permission.

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Omnípotens sempitérne Deus, qui Sanctórum tuórum imágines (sive effígies) sculpi, aut pingi non réprobas, ut quóties illas óculis córporis intuémur, tóties eórum actus et sanctitátem ad imitándum memóriæ óculis meditémur: hanc, quaésumus, imáginem (seu sculptúram) in honórem et memóriam Unigéniti Fílii tui Dómini nostri Jesu Christi *vel* beatíssimæ Vírginis Maríæ, matris Dómini nostri Jesu Christi, *vel* beáti N. (Apóstoli) tui, (*vel* Mártyris), (*vel* Pontíficis), (*vel* Confessóris), *vel* beatæ N. (Vírginis), (*vel* Mártyris) adaptátam bere † dícere, et sancti † ficáre dignéris: et praesta; ut quicúmque coram illa Unigénitum Fílium tuum *vel* beatíssimam Vírginem, *vel* gloriósum (Apóstolum), (*vel* Mártyrem), (*vel* Pontíficem), (*vel* Confessórem), *vel* gloriosam (Vírginem), (*vel* Mártyrem) suppliciter cólere et honoráre studúerit, illius méritis et obténtu a te grátiam in praesénti, et aetérnam glóriam obtíneat in futúrum. Per (eúndem) Christum Dóminum nostrum. *℞.* Amen.

Et aspergatur aqua benedicta.

BENEDICTIO HABITUS CLERICALIS

Si quis militiae clericalis candidatus, impetrata facultate induendi ejusdem ordinis habitum, ipsum petierit a Sacerdote benedici, Sacerdos delegatus habitum clericalem, quem induendus genuflexus brachiis sustentat, hac forma benedicat:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O almighty, everlasting God! Thou dost approve of the sculptured or painted images (or likenesses) of thy saints, in order that when we behold them, we may be led to contemplate and imitate their lives and holiness. Wherefore, we beseech thee to bless † and sanctify † this image (or statue) wrought to the memory and honor of thy Sole-Begotten Son, our Lord Jesus Christ or the Blessed Virgin Mary, Mother of our Lord Jesus Christ, or Blessed N. thine Apostle, (or Martyr), (or Pontiff), (or Confessor), (or Virgin). And grant that whosoever through the inspiration of this image earnestly strives to honor and worship Him (or the Blessed Virgin, or the glorious Apostle, or Martyr, or Pontiff, or Confessor, or Virgin), may by His (his or her) merits obtain grace in this life and eternal glory in the next. Through (the same) Christ our Lord. **Ry.** Amen.

The image is sprinkled with holy water.

BLESSING OF THE CLERICAL CASSOCK

A candidate for sacred orders who has obtained the permission to wear the clerical cassock, may desire to have this garment blessed. The clerical aspirant, holding the cassock folded over outstretched arms, kneels before the priest delegated for this blessing:

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Dómine Jesu Christe, qui tégumen nostrae mortalitátis indúere dignátus es, obsecrámus imménsam tuae largitátis abundántiam: ut hoc genus vestiménti, quod sancti patres ad innocéntiae vel humilitátis indícium, deponéntes ignomíniam saecularis hábitus, ferre sanxérunt, tu ita bene † dícere dignéris, ut hi fámuli tui, qui hoc indúti fúerint (vel hic fámulus tuus, qui hoc indútus fúerit) vestiménto, te quoque indúere mereántur (-átur), et tibi agnoscántur (-átur) esse dicáti (-us): Qui vivis et regnas Deus in saécula saeculórum. **R̄.** Amen.

Et aspergatur aqua benedicta.

75

BENEDICTIO CINGULI in honorem Domini nostri Jesu Christi

V. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Deus, qui, ut servum redímeres, Fílium tuum per manus impiórum ligári voluísti: béne † dic, quaésumus, cingulum istud; et praesta, ut fámulus tuus, qui (fámula tua, quae) eo véluti sui córporis poenitentiáli ligámine cingétur, vinculórum ejúsdem Dómini nostri Jesu Christi perpétuus exsístat amátor (perpétua exsístat amátrix), tuisque semper obséquiis se alligátum (-am), esse cognóscat. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum: Qui vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. **R̄.** Amen.

Et aspergatur aqua benedicta.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O Lord Jesus Christ, Who hast condescended to clothe thyself with our wounded nature, we beg thee of thine immeasurable goodness to bless † this garment which ecclesiastical superiors have sanctioned for clerics, as a token of the innocence and humility which should be theirs. Laying aside the vanity of secular garb, may these thy servants (or this thy servant) wear the cassock, and in so doing may they (he) likewise put on thee, and be recognized as men (a man) dedicated to thy ministry. Who livest and reignest, God, in eternity. **R.** Amen.

The cassock is sprinkled with holy water.

75

BLESSING OF A CINCTURE

to be worn in honor of our Lord Jesus Christ

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, thou didst will, in redeeming mankind, that thy Son should be bound by impious hands. Bless, † we pray thee, this cincture, that thy servant (handmaid) who wears it as a reminder of bodily mortification, may respect the fetters of our Lord Jesus Christ, and may ever recognize that he (she) is bound to thee by obedience to thy commandments. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, forever and ever. **R.** Amen.

It is sprinkled with holy water.

76

BENEDICTIO CINGULI
in honorem beatæ Mariæ Virginis
vel alicujus Sancti canonizati

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

Dómine Jesu Christe, béne † dic, quaesumus, hoc cingulum, et praesta: ut, qui (quae) illud gestáverit, beatíssimæ Vírginis Mariæ Matris tuæ (vel Sancti N. vel Sanctæ N.) protectióne munitus (-a), ab ómnibus perículis deféndi, atque ánimæ et córporis sanitátem percípere mereátur: Qui vivis et regnas in saecula saeculórum. ℞. Amen.

Et aspergatur aqua benedicta.

77

BENEDICTIO VESTIS
in honorem beatæ Mariæ Virginis

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

Béne † dic, Dómine, vestem istam, in honórem et sub protectióne beatíssimæ Vírginis Mariæ suméndam: et praesta per invocatióem sancti tui nóminis; ut qui (quae) eam indúerit, córporis sanitátem et ánimæ tutelam percípiat. Per Christum Dóminum nostrum. ℞. Amen.

Et aspergatur aqua benedicta.

76

BLESSING OF A CINCTURE

to be worn in honor of the Blessed Virgin Mary
or a canonized Saint

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

Bless, **†** O Lord Jesus Christ, this cincture that he (she) who wears it may by the protection of the Blessed Virgin Mary, thy mother (or of St. N.) be shielded from every danger, and obtain health of soul and body. Who livest and reignest forever. **R.** Amen.

It is sprinkled with holy water.

77

BLESSING OF A HABIT

to be worn in honor of the Virgin Mary

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

Bless, **†** O Lord, this habit which will be worn in honor of the Blessed Virgin Mary and to obtain her patronage. Grant that he (she) who wears it may enjoy health of body and protection of soul. Through Christ our Lord. **R.** Amen.

It is sprinkled with holy water.

BENEDICTIO VESTIS
in honorem beatæ Mariæ Virginis
vel alicujus Sancti canonizati

Ÿ. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Dómine Jesu Christe, qui pro nostra salúte suscípiens humánam natúram, te vestiménto carnis indúere dignátus es, benedictióne sancta béne † dic istud vestiméntum, quod pro grátiis tibi exsolvéndis cum omni devotióne sanctóque voto, ac veneratióne beatíssimæ Vírginis Mariæ (vel Sancti N. vel Sanctæ N.), fámulus tuus (fámula tua) super se susceptúrus (-a) est: infúnde in eum (eam), quaesumus, tuam sanctam bene † dictionem; ut, cum primum indúerit hoc religiónis símile vestiméntum, intercedente beatíssima Vírgine María (vel Sancto N. vel Sancta N.) descéndat super eum (eam) grátia tua, et prótegat eum (eam) ab omni malo mentis et córporis: Qui vivis et regnas in saecula saeculórum. **R̄.** Amen.

Et aspergatur aqua benedicta.

BENEDICTIO CINGULORUM
in honorem sancti Joseph Sponsi B. M. V.
(Aprobata a S. R. C. die 19 Sept. 1859)

Sacerdos qui ab Apostolica Sede privilegium obtinuerit benedicendi cingula in honorem S. Joseph Sponsi B. M. V., superpelliceo et stola alba indutus, dicit:

Ÿ. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

78

BLESSING OF A HABIT
to be worn in honor of the Virgin Mary
or a canonized Saint

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us Pray.

Prayer

O Lord Jesus Christ, Who for our salvation didst clothe thyself in the habit of mortals, bless † this habit with a holy benediction. For thy servant (handmaid) will wear it in devout thanksgiving to thee and in veneration of the Blessed Virgin Mary (or of St. N.). Pour forth on him (her) thy sacred blessings, † that when he (she) puts on this garb, like unto the habit of a religious, he (she) may receive thy grace, and through the intercession of the Blessed Virgin Mary (or of St. N.) be protected from every ill of soul or body. Who livest and reignest eternally. **R.** Amen.

It is sprinkled with holy water.

79

BLESSING OF A CINCTURE OF ST. JOSEPH

by a priest who has the Apostolic Indult

(Approved by the Congregation of Sacred Rites on Sept. 19, 1859)

The priest who has this privilege from the Holy See, vested in surplice and white stole, says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Oratio

Dómine Jesu Christe, qui virginitátis consílium et amórem íngeris atque castitátem praécipis: orámus cleméntiam tuam, ut haec cingula castitátis tésseram hene ✠ dícere, et sancti ✠ ficáre dignéris, ut, quicúmque pro castitáte servánda illis praecíncti fúerint, intercedénte beáto Joseph, sanctíssimae Genitrícis tuae sponso, gratam tibi continéntiam, mandatorúmque tuórum obediéntiam servant, atque véniam peccatórum suórum obtúneant, et sanitátem mentis et córporis percípiant, vitámque consequántur aetérnam: Qui vivis et regnas cum Deo Patre in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. **℟.** Amen.

Orémus.

Oratio

DA, quaésumus, omnípotens aetérne Deus: ut puríssimae Vírginis Maríae, ejúsque sponsi Joseph, integérrimam virginitátem venerántes, eórum intercessiónibus puritátem mentis et córporis consequámur. Per Christum Dóminum nostrum. **℟.** Amen.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, qui castíssimo viro Joseph puríssimam Maríam semper Vírginem, et púerum Jesum commisísti: te súplices exorámus; ut fidéles tui, qui his cingulis in honórem et sub protectióne ejúsdem sancti Joseph praecíncti fúerint, te largiénte, et ipso intercedénte, in castitáte semper devóte persístant. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. **℟.** Amen.

Orémus.

Oratio

DEUS, innocéntiae restitútor et amátor: quaésumus, ut fidéles tui, qui haec cingula adhibúerint, intercedénte beáto Joseph, sanctíssimae Genitrícis tuae sponso, in lumbis suis sínt semper

V. The Lord be with you.

R. And with thy spirit.

Let us Pray.

Prayer

O Lord Jesus Christ, Who didst inculcate the counsel of virginity and precept of chastity, we beseech thy goodness that thou wouldst vouchsafe to bless † and sanctify † this cincture as a symbol of purity. Let all who gird themselves therewith to preserve their chastity, through the intercession of St. Joseph, spouse of thy holy mother, preserve this desired virtue in obedience to thy law. May they obtain pardon of their sins, bodily and spiritual health, and eternal life. Thou Who livest and reignest with God the Father in unity of the Holy Spirit, God, for all eternity. **R.** Amen.

Let us Pray.

Prayer

GRANT, we beseech thee, almighty and eternal God, that they who revere the inviolate chastity of the Holy Virgin Mary and Joseph, her spouse, may through their intercession attain purity of body and soul. Through Christ our Lord. **R.** Amen.

Let us pray.

Prayer

ALMIGHTY and everlasting God, Who didst commit the Christ-Child and His sinless mother to the care of the chaste Joseph, we humbly pray that they who are girded with this cincture in honor of St. Joseph and under his protection, may by thy goodness and his intercession persevere in chastity for all time. Through the same Jesus Christ, thy Son, our Lord, Who livest and reignest with thee in unity of the Holy Spirit, God, forevermore. **R.** Amen.

Let us pray.

Prayer

O GOD, the restorer and lover of innocence, we beseech thee through the intercession of Blessed Joseph, spouse of thy fairest mother, that all who wear this cincture may be girt in

praecincti, et lucernas ardentes gestent in manibus suis; ac similes sint hominibus expectantibus dominum suum, quando revertatur a nuptiis, ut, cum venerit et pulsaverit, confestim aperiant ei, et in aeterna gaudia recipi mereantur: Qui vivis et regnas in saecula saeculorum. **R.** Amen.

Deinde Sacerdos, imposito thure in thuribulo, aqua benedicta aspergit cingula, dicens: Asparges me, Domine, hyssopo et mundabor: lavabis me, et super nivem dealbabor; **postea incensat, et tandem dicit:**

V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Orémus.

Oratio

DEUS misericors, Deus clemens, cui bona cuncta placent, sine quo nihil boni inchoatur, nihilque boni perficitur: adsint nostris humillimis precibus tuae pietatis aures, et fideles tuos, qui in tuo sancto nomine cingulo benedicto in honorem et sub protectione sancti Joseph praecincti fuerint, a mundi impedimento, vel saeculari desiderio defende; et concede eis, ut in hoc sancto proposito devoti persistere, et remissione percepta ad electorum tuorum valeant pervenire consortium. Per Dominum nostrum Jesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

R. Amen.

their loins, and hold burning lamps in their hands; and be like to men who wait for their lord when he shall return from the wedding, that when he cometh and knocketh, they may open unto him, and be found worthy to be taken into everlasting joys. Who liveth and reigneth eternally. *R̄.* Amen.

Then the priest puts incense into the thurible, sprinkles the cincture with holy water saying: Sprinkle me with hyssop, O Lord, and I shall be clean; wash me, and I shall be whiter than snow; after which he incenses it, and then continues:

V̄. Preserve thy servants.

R̄. Who trust in thee, my God.

V̄. Send them aid, Lord, from on high.

R̄. And from Sion watch over them.

V̄. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

V̄. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

O GOD of mercy, God of goodness! Thee all good things please, and without thee no good is finished or begun. Hear thou our lowly entreaties, and guard thy faithful, who wear this blessed cincture in honor of St. Joseph, from contagion of the world and its desires. Grant them, moreover, to persist in their holy resolution, and to be freed from sin, that they may merit to be numbered among thy elect. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. *R̄.* Amen.

BENEDICTIO LILIORUM

in Festo S. Antonii Patavini Conf.
(Approbata a S. R. C. die 26 Febr. 1901)

Sacerdos facultatem habens ab Apostolica Sede concessam, superpelliceo et stola coloris albi indutus, lilia benedicturus dicit:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

Deus, Creátor et Conservátor géneris humáni, sanctae puritátis amator, dator grátiae spirituális, et largítor aetérnae salutis, benedictióne tua sancta béne✠ dic haec lília, quae pro grátiis exsólvéndis, in honórem sancti Antónii Confessoris tui súpplices hódie tibi praesentámus, et pétimus benedíci. Infúnde illis salutári signáculo sanctíssimae Cru✠ cis rorem caeléstem. Tu benigníssime, qui ea ad odóris suavitatem depellendásque infirmitates humáno úsui tribuísti, tali virtúte reple et confirma; ut, quibuscúmque morbis adhíbita, seu in dómibus locisque pósita, vel cum devotióne portáta fúerint, intercedénte eódem fámulo tuo António, fugent daémones, continéntiam salutárem indúcant, languóres avértant, tibíque serviéntibus pacem et grátiam concílient. Per Christum Dóminum nostrum. ℞. Amen.

Deinde aspergit lilia aqua benedicta, interim dicens:

Aspérges me, Dómine, hyssópo et mundábor: lavábis me, et super nivem dealbábor, ac postea subdit:

℣. Ora pro nobis, beáte Antóni.

℞. Ut digni efficiámur promissionibus Christi.

Orémus.

Oratio

SUBVÉNIAT plebi tuae, quaésumus, Dómine, praeclári Confessoris tui beáti Antónii devóta et jugis deprecátio: quae in

BLESSING OF LILIES

on the Feast of St. Anthony of Padua

(Approved by the Congregation of Sacred Rites on Feb. 26, 1901)
by Apostolic Indult

The priest who has this privilege from the Holy See, vested in surplice and white stole says:

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

O God, the Creator and Preserver of mankind, thou Who art the lover of holy purity, the giver of spiritual grace, the dispenser of eternal salvation, bless † these lilies we bring on this day in thanksgiving to thee and in honor of St. Anthony, thy Confessor. Pour out on them heavenly dew by the saving sign † of the most holy cross. O God of love! Thou hast endowed these lilies with delicious fragrance to be a comfort and help to those on their sickbeds. Wherefore, imbue them with so great strength that whether they are used in a home, in a sickroom, or carried about one's person, they may have power, through the intercession of St. Anthony, to drive out evil spirits, to safeguard chastity, to turn away illness, and to bestow on thy servants peace and grace. Through Christ our Lord. ℟. Amen.

Then he sprinkles the lilies with holy water, saying: Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow, and continues:

℣. Pray for us, St. Anthony.

℟. That we may be made worthy of the promises of Christ.

Let us Pray.

Prayer

MAY the devout and constant intercession of Blessed Anthony, thy Confessor come to our aid, we beseech thee,

praesénti nos tua grátia dignos effíciat, et in futúro gáudia donet
aetérna. Per Christum Dóminum nostrum. *R.* Amen.

His dictis, lilia distribuit.

81

BENEDICTIO VEXILLI PROCESSIONALIS cujuslibet Societatis

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

Dómine Jesu Christe, cujus Ecclésia est véluti castrórum ácies
ordináta: béne † dic hoc vexíllum; ut omnes sub eo tibi Dómino
Deo exercítuum militántes, per intercessiónem beáti *N.* (vel
beátae *N.*) inimícos suos visíbiles et invisíbiles in hoc saéculo su-
peráre, et post victóriam in caelis triumpháre mercántur. Per te,
Jesu Christe: Qui vivis et regnas cum Deo Patre et Spírítu Sancto,
in saécula saeculórum. *R.* Amen.

Et aspergatur aqua benedicta.

82

BENEDICTIO CANDELARUM

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

O Lord, that we become worthy of thy grace in this life, and merit everlasting joys in the next. Through Christ our Lord. *Ry.*
Amen.

The lilies are distributed to the people.

81

BLESSING OF THE PROCESSIONAL BANNER
of a Society

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us Pray.

Prayer

O Lord Jesus Christ, Whose Church is like unto a fortress of armies, bless † this banner, so that all who fight under this standard for thy sake, O Lord God, may through the intercession of blessed *N.* overcome their visible and invisible enemies in this life, and after the victory reign triumphantly in heaven. Through thee, Jesus Christ, Who livest and reignest with God the Father and the Holy Spirit, for all eternity. *Ry.* Amen.

It is sprinkled with holy water.

82

BLESSING OF CANDLES

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

Dómine Jesu Christe, Fili Dei vivi, béne † dic candélas istas supplicatióibus nostris: infúnde eis, Dómine, per virtútem sanctae Cru † cis, benedictiónem caeléstem, qui eas ad repelléndas ténebras humáno géneri tribuisti; talémque benedictiónem signáculo sanctae Cru † cis accípiant, ut, quibuscúmque locis accénsae, sive pósitae fúerint, discédant príncipes tenebrárum, et contremíscant, et fugiant pávidi cum ómnibus minístris suis ab habitatióibus illis, nec praesúmant ámplius inquietáre, aut molestáre serviétes tibi omnipoténti Deo: Qui vivis et regnas in saécula saeculórum. *R.* Amen.

Et aspergantur aqua benedicta.

83

BENEDICTIO INSTRUMENTORUM ORGANI in Ecclesia

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Psalmus 150

Laudáte Dóminum in sanctis ejus: * laudáte eum in firmaménto virtútis ejus.

Laudáte eum in virtútibus ejus: * laudáte eum secúndum multitudinem magnitúdinis ejus.

Laudáte eum in sono tubae: * laudáte eum in psaltério, et cíthara.

Laudáte eum in tympano, et choro: * laudáte eum in chordis, et órgano.

Laudáte eum in cýmbalis benesonántibus: laudáte eum in cýmbalis jubilatióinis: * omnis spíritus laudet Dóminum.

Glória Patri.

V. Laudáte Dóminum in týmpano et choro.

R. Laudáte eum in chordis et órgano.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Let us Pray.

Prayer

O Lord Jesus Christ, Son of the living God, bless† these candles at our request. By the power of the holy cross,† bestow a heavenly blessing on them, O Lord, Who didst give them to mankind to dispel the gloom. Empowered with the seal of thy holy cross,✠ let the spirits of darkness depart trembling and fly in fear from all places where their light shines, and never more disturb nor molest those who serve thee, the almighty God, Who livest and reignest forevermore. *R̄.* Amen.

They are sprinkled with holy water.

83

BLESSING OF A CHURCH ORGAN

V. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

Psalm 150

Praise the Lord in His sanctuary; praise Him in the surety of His heavenly fortress.

Praise Him because of His mighty deeds; praise Him because of His wonderful greatness.

Praise Him with the sound of trumpet; praise Him on harp and zither.

Praise Him with cymbal and dance; praise Him with strings and organ.

Praise Him with sweet-sounding cymbals; praise Him with cymbal of jubilation. Let every living being praise the Lord.

Glory be to the Father.

V. Praise the Lord with drums and dance.

R̄. Praise Him with strings and organ.

V. The Lord be with you.

R̄. And with thy spirit.

Orémus.

Oratio

DEUS, qui per Móysen fámulum tuum tubas ad canéndum super sacrificiis, nómini tuo offeréndis, fácere praecepísti, quique per filios Israel in tubis et cýmbalis laudem tui nóminis decantári voluísti: béne † dic, quaésumus, hoc instruméntum órgani, cúltoi tuo dedicátum; et praesta, ut fidéles tui in cánticis spirituálibus jubilántes in terris, ad gáudia aetérna perveníre mereántur in caelis. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Et aspergatur aqua benedicta.

84

BENEDICTIO CAMPANAE
 quae ad usum ecclesiae benedictae vel
 oratorii inserviat

(Approbata a S. R. C. die 22 Jan. 1908)

V. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Psalmus 50

Miserére mei, Deus, * secúndum magnam misericórdiam tuam.
 Et secúndum multitudínem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognóscó: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum iudicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Let us Pray.

Prayer

O GOD, Who by Moses, thy servant didst order the sounding of trumpets to accompany the sacrifices offered to thee, and didst will that the Israelites sing praise to thy name with trumpets and cymbals, bless ✠ this organ which we dedicate to thy service. And grant that thy faithful who rejoice in spiritual canticles upon earth, may attain everlasting joys in heaven. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, forever and ever. *Ry.* Amen.

It is sprinkled with holy water.

84

BLESSING OF A CHURCH BELL

destined to use in a church which is
merely blessed
or in an oratory*

(Approved by the Congregation of Sacred Rites, Jan. 22, 1908)

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Psalm 50

Be merciful to me, O God, for great is thy goodness.
And with the fulness of thy mercy blot out my transgressions.
Wash me thoroughly from my guilt, and cleanse me from my sin.
For I am conscious of transgressions, and my sin is ever before me.

Against thee alone have I sinned, and done what is evil in thy sight. My guilt I confess that thou mayest appear just and above reproach when thou judgest me.

Lo, iniquity was born with me! And in sin did my mother conceive me.

* Reserved to the Ordinary or to one delegated by him.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo, et mundabor: * lavabis me, et super nivem dealbabor.

Audtui meo dabis gaudium et laetitiam: * et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: * et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: * et spiritum rectum innova in visceribus meis.

Ne proicias me a facie tua: * et spiritum sanctum tuum ne auferas a me.

Redde mihi laetitiam salutaris tui: * et spiritu principali confirma me.

Docedo iniquos vias tuas: * et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meae: * et exultabit lingua mea iustitiam tuam.

Domine, labia mea aperies: * et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: * cor contritum, et humiliatum, Deus, non despicias.

Benigne fac, Domine, in bona voluntate tua Sion: * ut aedificentur muri Jerusalem.

Tunc acceptabis sacrificium iustitiae, oblationes, et holocausta: * tunc imponent super altare tuum vitulos.

Glória Patri.

Psalmus 53

DEUS, in nomine tuo salvum me fac: * et in virtute tua iudica me.

Deus, exaudi orationem meam: * auribus percipe verba oris mei.

Surely thou lovest my sincerity; therefore, givest thou me insight to thy wisdom.

Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Let me hear joy and gladness, that the bones which thou hast humbled may rejoice.

Turn away thy face from my sins, and blot out all my wrongdoing.

Create a clean heart in me, O God, and renew a right spirit within me.

Drive me not from thy presence, and take not from me the power of thy holy spirit.

Give me again the delight of thy grace, and uphold me with thy leading spirit.

Then will I show the godless thy ways, and sinners shall be converted to thee.

Save me from bloody violence, my Helper and my God, and my tongue shall praise thy righteousness.

O Lord, open thou my lips, and my mouth shall declare thy praise.

For hadst thou requested sacrifice, surely would I have given it. But in burnt-offerings thou hast no pleasure.

A sacrifice pleasing God is a spirit which is penitent; my heart sorrowing and humbled, O Lord, do not despise!

Deal kindly, O Lord, and graciously with Sion, and let Jerusalem arise anew.

Then shalt thou be honored with true oblations; then shall they lay young bullocks upon thine altar.

Glory be to the Father.

Psalm 53

SAVE me, O God, for thy name's sake, and win me justice by thy power.

O God, hear my prayer; give ear to the words of my mouth.

Quóniam aliéni insurrexérunt advérsum me, et fortes quaesierunt ánimam meam: * et non proposuerunt Deum ante conspéctum suum.

Ecce enim Deus áduvat me: * et Dóminus susceptor est ánimae meae.

Avérte mala inimícis meis: * et in veritate tua dispérde illos.

Voluntárie sacrificábo tibi, * et confitébor nómini tuo, Dómine: quóniam bonum est:

Quóniam ex omni tribulatióne eripuísti me: * et super inimícos meos despéxit óculus meus.

Glória Patri.

Psalmus 56

MISERÉRE mei, Deus, miserére mei: * quóniam in te confídit ánima mea.

Et in umbra alárum tuárum sperábo, * donec tránseat iníquitas.

Clamábo ad Deum altíssimum: * Deum qui benefécit mihi.

Misit de caelo, et liberávit me: * dedit in oppróbrium conculcántes me.

Misit Deus misericórdiam suam, et veritátem suam, * et erípuit ánimam meam de médio catulórum leónum: dormívi conturbátus.

Fílii hóminum dentes eórum arma et sagíttae: * et lingua eórum gládius acútus.

Exaltáre super caelos, Deus: * et in omnem terram glória tua.

Láqueum paravérunt pédibus meis: * et incurvavérunt ánimam meam.

Foderunt ante faciém meam fóveam: * et incidérunt in eam.

Parátum cor meum, Deus, parátum cor meum: * cantábo, et psalmum dicam.

Exsúrge, glória mea, exsúrge, psaltérium et cíthara: * exsúrgam dilúculo.

Confitébor tibi in pópulis, Dómine: * et psalmum dicam tibi in géntibus:

Quóniam magnificáta est usque ad caelos misericórdia tua, * et usque ad nubes véritas tua.

For enemies have risen up against me; the mighty seek after my soul, their eyes are not on God.

But I know that God is my helper, and the Lord supporteth my life.

He shall turn evil upon my enemies, and cut them off as He threatened.

Gladly will I sacrifice unto thee. I will praise thy name, O Lord, for thou art good.

In every need thou rescuest me, and I can scoff at my foes.

Glory be to the Father.

Psalm 56

BE MERCIFUL to me, O God, be merciful; my soul trusteth in thee.

In the shadow of thy wings I find security, until this affliction passeth.

I will cry unto God in the highest, unto God Who renders good to me.

He reacheth from heaven to help me; He shameth my foes.

He is merciful to me and loyal, and rescueth my soul; while I lie overcome with fear in the midst of young lions.

There are sons of men whose teeth are weapons and arrows, whose tongues are a sharp sword.

Be thou exalted, O God, above the heavens, and thy glory be above all the earth.

The snare they set for me endangered my life;

But the pit they dug for me becomes their own grave.

My heart is unshakable, O God, my heart is ready; I will sing praise to thee.

Awake, my soul, awake lyre and harp! I will arise with the dawn.

I will praise thee, O Lord, among the peoples, and sing thy glory among the heathen.

For thy mercy and kindness rise to the heavens, and thy truth unto the clouds.

Exaltáre super caelos, Deus: * et super omnem terram glória tua.
Glória Patri.

Psalmus 66

DEUS misereátur nostri, et benedícat nobis: * illúminet vultum suum super nos, et misereátur nostri.

Ut cognoscámus in terra viam tuam: * in ómnibus géntibus salutáre tuum.

Confiteántur tibi pópuli, Deus: * confiteántur tibi pópuli omnes. Laeténtur et exsúltent gentes: * quóniam júdicas pópulos in aequitáte, et gentes in terra dírigis.

Confiteántur tibi pópuli, Deus, confiteántur tibi pópuli omnes: * terra dedit fructum suum.

Benedícat nos Deus, Deus noster, benedícat nos Deus: * et mé-tuant cum omnes fines terrae.

Glória Patri.

Psalmus 69

DEUS, in adiutorium meum inténde: * Dómine, ad adjuvándum me festína.

Confundántur et revereántur, * qui quaerunt ánimam meam.

Avertántur retrórsum, et erubéscant, * qui volunt mihi mala.

Avertántur statim erubescétes, * qui dicunt mihi: Euge, euge.

Exsúltent et laeténtur in te omnes qui quaerunt te, * et dicant semper: Magnificétur Dóminus: qui díligunt salutáre tuum.

Ego vero egénus, et pauper sum: * Deus, ádjuva me.

Adjutor meus, et liberátor meus es tu: * Dómine, ne moréris.

Glória Patri.

Psalmus 85

INCLÍNA, Dómine, aurem tuam, et exáudi me: * quóniam inops, et pauper sum ego.

Custódi ánimam meam, quóniam sanctus sum: * salvum fac servum tuum, Deus meus, sperántem in te.

Miserére mei, Dómine, quóniam ad te clamávi tota die: * laetífica ánimam servi tui, quóniam ad te, Dómine, ánimam meam levávi.

Be thou exalted, O God, above the heavens, and thy glory over all the earth.

Glory be to the Father.

Psalm 66

MAY God be good to us, and bless us! May the light of His countenance shine upon us, and may He have mercy on us. That men may know thy Providence upon earth, thy salvation among all nations.

Let people praise thee, O God, let all nations glorify thee!

Let the nations be glad and rejoice; for thou judgest the people justly, and directest the nations upon earth.

Let people praise thee, O God, let all nations glorify thee! The earth did yield fruit in abundance.

God, our own God bless us! May God bless us, and let all the ends of the earth fear Him.

Glory be to the Father.

Psalm 69

ATTEND, O God, to my defense; make haste, O Lord, to help me.

Let them be ashamed and tremble, that seek after my life.

Let them be turned back blushing, that desire my ruin.

May confusion be their reward that say to me: "'Tis so, 'tis so!"

But let them rejoice and be glad that seek after thee; may they that love thy grace say without ceasing: "Magnify the Lord!"

But I am poor and miserable. Help me, O God!

My helper art thou and my savior; tarry not, O Lord!

Glory be to the Father.

Psalm 85

BEND down thine ear, O Lord, and hear me, for I am poor and wretched.

Protect me because of my devotion; save thy servant that trusts in thee, my God.

Pity me, O Lord, for I cry to thee at all times. Gladden the soul of thy servant, for my longing is directed toward thee.

Quóniam tu, Dómine, suávis, et mitis: * et multae misericórdiae
ómnibus iuvocántibus te.

Auribus pércipe, Dómine, oratióem meam: * et inténde voci
deprecatiónis meae.

In die tribulatiónis meae clamávi ad te: * quia exaudísti me.

Non est símilis tui in diis, Dómine: * et non est secúndum ópera
tua.

Omnes gentes quascúmque fecísti, vénient, et adorábunt coram
te, Dómine: * et glorificábunt nomen tuum.

Quóniam magnus es tu, et fáciens mirabilia: * tu es Deus solus.

Deduc me, Dómine, in via tua, et ingrédia in veritate tua: *
laetétur cor meum ut tímeat nomen tuum.

Confitébor tibi, Dómine, Deus meus, in toto corde meo, * et
glorificábo nomen tuum in aetérnum:

Quia misericórdia tua magna est super me: * et eruísti ánimam
meam ex inférno inferióri.

Deus, iníqui insurrexérunt super me, et synagóga poténtium
quaesierunt ánimam meam: * et non proposuerunt te in con-
spéctu suo.

Et tu, Dómine, Deus miserátor et miséricors, * pátiens, et multae
misericórdiae, et verax.

Réspice in me, et miserére mei, * da impérium tuum púero tuo:
et salvum fac fílium ancillae tuae.

Fac mecum signum in bonum, ut vídeant qui odérunt me, et
confundántur: * quóniam tu, Dómine, adjuvísti me, et consolá-
tus es me.

Glória Patri.

Psalmus 129

DE PROFÚNDIS clamávi ad te, Dómine: * Dómine, exáudi
vocem meam:

Fiant aures tuae intendéntes, * in vocem deprecatiónis meae.

Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?

Thou, O Lord, art kind and loving, and quick to forgive thy suppliants.

Let my prayer pierce thy hearing, O Lord, and attend to my entreaty.

In the day of misfortune I call upon thee, for thou hearest me.

There is none among the gods like thee, O Lord, and nothing comparable to thy works.

All peoples thou hast made shall come, O Lord, to worship and to praise thee.

Truly thou art great, a doer of wonderful deeds. Thou alone art God!

Lead me, O Lord, on thy way, and I will walk aright; dispose my heart to reverence thy name.

I will praise thee, O Lord, my God with my whole heart; I will glorify thee forevermore.

For great is thy graciousness toward me; thou hast delivered my soul from deepest hell.

Evil men have risen against me, O God; an assembly of mighty ones seek after my life; and none thinks of thee.

But thou, O Lord, art gracious and merciful, patient, true, and compassionate.

Look on me, and be merciful; give strength to thy servant, and help thy slave.

Show me a token of thy goodness, so they that hate me may stare in confusion; because thou, O Lord, hast helped and consoled me.

Glory be to the Father.

Psalm 129

OUT of the depths, I cry, O Lord, to thee; Lord, hearken to my plea!

Let thine ears be attentive to my suppliant sigh.

If thou shouldst retain man's iniquity, O Lord, who would survive?

Quia apud te propitiatio est: * et propter legem tuam sustinui te,
Dómine.

Sustinuit ánima mea in verbo ejus: * sperávit ánitua mea in
Dómino.

A custódia matutína usque ad noctem: * speret Israel in Dómino.

Quia apud Dóminum misericórdia: * et copiósá apud eum
redemptio.

Et ipse redimet Israel, * ex ómnibus iniquitatibus ejus.

Glória Patri.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

V. Sit nomen Dómini benedíctum.

R. Ex hoc nunc et usque in saéculum.

V. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, qui per beátum Móysen, legíferum fámulum tuum, tubas argénteas fieri praecepísti, quibus, dum sacerdotés témpore sacrificii clángerent, sónitu dulcédinis pópulus mónitus ad te adorándum fieret praeparátus, et ad celebrándum conveníret: praesta, quaesumus; ut hoc vásculum sanctae tuae Ecclesiae praeparátum, a Spírítu Sancto per nostrae humilitátis obséquium sancti **+** ficétur, ut per illíus tactum et sónitum fidéles inviténtur ad sanctam Ecclesiam et ad praémium supérnum. Et cum melódia illíus áuribus insonúerit populórum, crescat in eis devótió fidei, procul pellántur omnes insídiae inimíci, fragor grándium, ímpetus tempestátum, temperéntur infésta tonítua, prostérnat aéreas potestátes dextera tuae virtútis: ut hoc audiéntes tintinnábulum contremíscent et fúgiant ante sanctae Crucis vexíllum in eo depíctum. Quod ipse Dóminus noster praestáre dignétur, qui

But there is forgiveness with thee, and because of thy law I trust
in thee, O Lord.

Yea, in God do I trust, and my soul hopeth in His word.

From morn until night let Israel wait for the Lord;

For with the Lord there is mercy, and the plenitude of redemption
is with Him.

He shall redeem Israel from all his guilt.

Glory be to the Father.

Lord, have mercy on us. Christ, have mercy on us. Lord, have
mercy on us.

Our Father **inaudibly until**

V. And lead us not into temptation.

R. But deliver us from evil.

V. May the name of the Lord be blessed.

R. Henceforth and forever.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us Pray.

Prayer

O GOD! Thou didst command Moses thy servant and law-
giver to fashion silver trumpets, whose sweet sounds should
tell the people to prepare for thy worship and assemble for its
celebration. So grant, we pray, that this bell destined for thy holy
Church may, through our lowly ministry, be sanctified **+** by the
Holy Spirit; that its ringing will invite the faithful to the house
of God and to eternal recompense. Let piety wax stronger in thy
servants so often as their ears perceive the melodious peals. At its
sound let evil spirits fly in terror, let thunder and lightning, hail
and storm be banished, let the power of thy hand crush the
powers of the air, that hearing the sounding bell they may
tremble and vanish at the sign of the cross engraved thereon.
This may our Lord Himself grant, Who overcoming death by

absórpta morte per patíbulum Crucis regnat in glória Dei Patris cum eódem Patre et Spíritu Sancto, per ómnia saécula saeculórum. *R.* Amen.

Nunc officians ponit incensum in thuribulum et benedicit: et primum aqua de more (pag. 8) antea benedicta aspergit circumeundo campanam, choro dicente:

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Deinde incensat circumeundo campanam, choro dicente:

Antiphona

IV

Di-rigá-tur, Dómine, * orá-ti-o me-a, sicut in-cénsum
in conspéctu tu-o.

Officians proseguitur:

Orémus.

Oratio

OMNÍPOTENS Dominátor, Christe, quo secúndum carnis assumptiónem dormiénte in navi, dum obórta tempésta mare conturbásset, te prótinus excitáto et imperánte dissiluit: tu necessitátibus pópuli tui benígnus succúrre: tu hoc tintinnábulum Sancti Spíritus rore perfúnde: ut ante sónitum illíus semper fúgiat bonórum inimícus, invitétur ad fidem pópulus cristiánus, hostílis terreátur exércitus, confortétur in Dómino per illud pópulus tuus convocátus, ac sicut Davídica cíthara delectátus decúper descéndat Spíritus Sanctus; atque ut Samuэле agnum lacténtem mactánte in holocáustum regis aetérni impérii, fragor aurárum turbam répulit adversántium: ita, dum hujus vásculi sónitus transit per núbila, Ecclésiæ tuæ convéntum manus consérvet angélica, fruges credéntium, mentes et córpora salvet protéctio sempitérna. Per te, Christe Jesu, qui cum Deo Patre vivis et regnas in unitáte ejúsdem Spíritus Sancti Deus, per ómnia saécula saeculórum. *R.* Amen.

Y. In honórem Sancti *N.* *R.* Amen.

the instrument of the cross reigneth in the glory of God the Father together with the Holy Spirit, forevermore. *Ry.* Amen.

The priest puts incense into the thurible, sprinkles the bell with holy water as he walks around it, while the choir sings:

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

Then he incenses it, again walking around it, as the choir sings the antiphon:

May my prayer, O Lord, ascend as incense in thy sight.

Let us Pray.

Prayer

O CHRIST, the almighty Ruler! As thou didst once calm the stormy sea when awakened in the boat from the sleep of thy human nature, so too hasten to the necessities of thy people, and pour forth upon this bell the dew of thy Holy Spirit. Whenever it rings, may the spirit of evil depart, may the Christian people practice their faith, may Satan's power over them be stricken, and may they be strengthened in the Lord as they worship together. Let the Holy Spirit come down, as He did with joy over the playing of David's harp. And as onetime the thunder dispersed the host of foes while Samuel slew a mother-sheep as an offering to the eternal King, so when the peal of this bell penetrates the clouds, may the angelic legion guard the congress of worshippers. And let thine ever-abiding protection be salutary in soul and body to these the first-fruits among thy faithful. Through thee, Jesus Christ, Who livest and reignest with God the Father in the unity of the selfsame Holy Spirit, God, forever and ever. *Ry.* Amen.

Ps. To the honor of Saint *N.* *Ry.* Amen.

Tum Officiarius producit super campanam benedictam signum crucis, et discedit cum Ministris.

Quod autem attinet ad ecclesias consecratas, in benedictione signi vel campanae curandum omnino est ut ab Episcopo vel a Sacerdote Apostolicum indultum habente servetur ritus Pontificalis Romani.

Lastly the priest signs the blest bell with the sign of the cross, and then departs with his assistants.

If this blessing is associated with a consecrated church, it is bestowed by a bishop or by a priest having apostolic 'indult, and the rite used is that from the Roman Pontifical.

BLESSINGS OF OTHER IRRATIONAL CREATURES

BENEDICTIO EQUORUM ALIORUMVE ANIMALIUM

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Deus, refúgium nostrum, et virtus: adésto piis Ecclésiae tuae précibus, auctor ipse pietátis, et praesta; ut, quod fidéliter pétimus, effícaciter consequámur. Per Christum Dóminum nostrum. ℞. Amen.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, qui gloriósum beátum Antónium, váriis tentatióibus probátum, inter mundi hujus túrbines illaésium abíre fecísti: concéde fámulis tuis; ut et praecláro ipsíus proficiámus exémplo, et a praeséntis vitae perículis ejus méritis et intercessióne liberémur. Per Christum Dóminum nostrum. ℞. Amen.

Orémus.

Oratio

BENE †DICTIÓNEM tuam, Dómine, haec animália accípiant: qua córpore salvéntur, et ab omni malo per intercessiónem beáti Antónii liberéntur. Per Christum Dóminum nostrum. ℞. Amen.

Et aspergantur aqua benedicta.

BLESSING OF HORSES OR OTHER ANIMALS

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us Pray.

Prayer

O God, our refuge and our strength, give ear to the entreaties of thy Church, thou Source of mercy, and grant that what we seek with faith, we may receive in fact. Through Christ our Lord.

R. Amen.

Let us Pray.

Prayer

ALMIGHTY and everlasting God, Who didst assist Saint Antony to emerge unscathed from the many temptations of this world, grant thy servants to progress in virtue by his illustrious example; and by his merits and intercession, free us from the ever-present dangers of life. Through Christ our Lord. **R.** Amen.

Let us Pray.

Prayer

LET these animals receive thy blessing, † O Lord, to the benefit of their being, and by the intercession of St. Antony, deliver them from all harm. Through Christ our Lord. **R.** Amen.

They are sprinkled with holy water.

BENEDICTIO ANIMALIUM
gravi infirmitate laborantium

Sacerdos superpelliceo et stola violacea indutus, dicit:

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Dómine, non secúndum peccáta nostra fácias nobis.

R. Neque secúndum iniquitátes nostras retríbuas nobis.

V. Hómines et juménta salvábis, Dómine.

R. Quemádmódu[m] multiplicásti misericórdiam tuam, Deus.

V. Aperis tu manum tuam.

R. Et imples omne ánimál benedictióne,

V. Dómine, exáudi oratióne[m] meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

Deus, qui labóribus hóminum étiam de mutis animálibus solá-tia subrogásti: súpplíces te rogámu[s]; ut, sine quibus non álitur humána condítio, nostris fácias úsibus non períre. Per Christum Dóminum nostrum. **R.** Amen.

Orémus.

Oratio

MISERICÓRDIAM tuam, Dómine, súpplíces exorámu[s]: ut haec animália, quae gravi infirmitáte vexántur, in nómine tuo, atque tuae bene† dictionis virtúte sanéntur. Exstinguátur in eis omnis diabólica potéstas; et ne ultérius aegrótent, tu eis, Dómine, sis defénsio vitae et remédium sanitátis. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. **R.** Amen.

BLESSING OF SICK ANIMALS

Vested in surplice and purple stole, the priest says:

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. Deal not with us, O Lord, according to our sins.

℞. Nor take vengeance upon our transgressions.

℣. Thou, O Lord, shalt heal men and animals.

℞. For thou, O God, dost proffer fullest mercy.

℣. Thou openest thy hand.

℞. And fillest every creature with blessing.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us Pray.

Prayer

O GOD, thou givest consolation to mankind when afflicted, and even to mute beasts. Wherefore, we suppliantly pray — let these animals not perish, for they are indispensable to our needs. Through Christ our Lord. ℞. Amen.

Let us Pray.

Prayer

THY mercy, O Lord, we humbly and perseveringly implore, that these animals afflicted with severe sickness may be cured in thy name and by the power of thy blessing †. Let any effects in them of evil spirits become extinct, lest sickness afflict them again, and be thou, Lord, the guardian of their existence and the remedy to health. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for all eternity. ℞. Amen.

Orémus.

Oratio

AVÉRTE, quaesumus, Dómine, a fidélibus tuis cuncta propí-
tius flagélla: et morbórum in animália saeviéntium depélle
perniciem; ut, quos mérito plectis devios, fóveas tua miseratióne
corréctos. Per Christum Dóminum nostrum. **R̄.** Amen.

Et aspergantur aqua benedicta.

87

ALIA BENEDICTIO ANIMALIUM
gravi infirmitate laborantium

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Misericórdiam tuam, Dómine, súplices exorámus: ut haec
animália, quae gravi infirmitáte vexántur, in nómine tuo, atque
tuae bene **†** dictionis virtúte sanéntur. Exstinguátur in eis omnis
diabólica potéstas; et ne ultérius aegrótent, tu eis, Dómine, sis
defénsio vitae, et remédium sanitátis. Per Dóminum nostrum
Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in
unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. **R̄.**
Amen.

Et aspergantur aqua benedicta.

88

BENEDICTIO PECORUM ET ARMENTORUM

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Let us Pray.

Prayer

TURN away every scourge from thy servants, we beseech thee, Lord, and drive out from these beasts the destroying sickness. For just as thou dost punish us when we deviate from thy paths, so reward us with thy mercy when we correct our evil ways. Through Christ our Lord. *Ry.* Amen.

They are sprinkled with holy water.

87

ANOTHER BLESSING OF SICK ANIMALS

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us Pray.

Prayer

Thy mercy, O Lord, we humbly and perseveringly implore, that these animals afflicted with severe sickness may be cured in thy name and by the power of thy blessing *†*. Let any effects in them of evil spirits become extinct, lest sickness afflict them again, and be thou, Lord, the guardian of their existence and the remedy to health. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. *Ry.* Amen.

They are sprinkled with holy water.

88

BLESSING OF CATTLE AND HERDS

(Cattle, sheep, goats, swine, etc.)

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

Dómine Deus, rex caeli et terrae, Verbum Patris, per quod ómnia facta sustentatióni nostrae trá dita sunt, réspice, quaésumus, humilitátem nostram: et sicut nostris labóribus et necessitatibus subventiónem tribuísti, ita tua benigníssima miseratióné, ac caelésti benedictióné, haec pécora et arménta (hoc pecus et arméntum) bene † dícere, tuéri, et custodíre, ac fámulis tuis cum temporáli provéntu grátiam perpétuam largíri dignéris; ut cum gratiárum actióné nomen sanctum tuum laudétur et glórificétur: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R.* Amen.

In nómine Patris, et Fílii, † et Spíritus Sancti. *R.* Amen.

Et aspergantur aqua benedicta.

BENEDICTIO APUM

Ps. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Ps. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

Dómine Deus omnípotens, qui creásti caelum et terram, et ómnia animália super ea et in eis existéntia, ut eis uteréntur hómínes; quique jussísti per minístros sacrosánctae Ecclésiae céreos ex opéribus apum edúctos in templo, dum sacrum perágitur ministérium, in quo confícitur et súmeritur sacrosánctum Corpus et Sanguis Jesu Christi, Fílii tui, accénderi: descéndat tua sancta bene † díctio super has apes et haec alveária; ut multiplícet, fructíficent et conservéntur ab ómnibus malis, ita ut

Ps. The Lord be with you.

R. And with thy spirit.

Let us Pray.

Prayer

O Lord and God, King of heaven and earth, the Father's Word by Whom were made all creatures that sustain man! Look down, we pray, on our low estate, and as thou dost intervene in our necessities and distresses, so, too, deign to bless † these cattle and flocks (this beast or herd), to guard and watch over them. But to us thy servants give everlasting grace together with creature needs, that we may praise, and glorify, and give thanks to thy holy name. Thou Who livest and reignest with God the Father in the unity of the Holy Spirit, God, forevermore. **R.** Amen.

In the name of the Father, and of the Son, † and of the Holy Spirit. **R.** Amen.

They are sprinkled with holy water.

89

BLESSING OF BEES

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O Lord God Almighty, Maker of heaven and earth! Thou didst create all living things for man's use. Moreover, thou didst order by the ministry of thy holy Church that candles made from the industry of bees shall burn during the Sacred Mystery in which we consecrate and consume the most holy Body and Blood of Jesus Christ, thy Son. Send thy holy blessing † upon these bees and this beehive to make them numerous and productive, and to preserve them from harm, so that their yield of wax can

fructus ex eis proveniéntes ad laudem tuam, Fílii et Spíritus Sancti, beatíssimaéque Vírginis Maríae dispenséntur. Per eúndem Christum Dóminum nostrum. *R̄.* Amen.

Et aspergantur aqua benedicta.

90

BENEDICTIO BOMBYCUM

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Deus, ómnium creátor et rector, qui in animálium creatióne símilis suae speciéi propagándaé virtútem contulísti, quaésumus, ut haec bómbycum sémina bene † dicere, fovére ac multiplicáre tua pietáte dignéris, ut sancta altária tua, eórum opéribus adornáta, et fidéles tui eisdem fulgéntes, te, uti bonórum ómnium largitórem, toto corde gloríficent: Qui cum Unigénito tuo et Spírítu Sancto vivis et regnas in saécula saeculórum. *R̄.* Amen.

Et aspergantur aqua benedicta.

91

BENEDICTIO SALIS VEL AVENAE
pro animalibus

℣. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

be turned to thy honor, and to the honor of thy Son and Holy Spirit, and to the veneration of the Blessed Virgin Mary. Through the same Christ our Lord. *R̄.* Amen.

They are sprinkled with holy water.

90

BLESSING OF SILKWORMS

V. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

V. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

O God, Maker and Director of the universe, Who in creating living things didst endow each with the power of propagating its own species, bless, † we pray, these silkworms, foster them, and let them multiply. May thy holy altars be adorned with the fruit of their industry. And let thy faithful servants resplendent in robes of silk acknowledge thee with heartfelt praise as the Donor of every Good. Who with thy Sole-Begotten Son and the Holy Spirit livest and reignest for all eternity. *R̄.* Amen.

They are sprinkled with holy water.

91

BLESSING OF SALT OR OATS
for animals

V. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

V. The Lord be with you.

R̄. And with thy spirit.

Orémus.

Oratio

Dómine Deus, ómnium cónditor et conservátor, cujus in manu est ánima omnis vivéntis, et spíritus univérsae carnis: exáudi, quaésumus, tuórum fidélium preces, et hanc creatúram salis (vel avénae) tua bene † dictione, tuaeque invisíbilis operatiónis virtúte perfúnde; ut animália, quae necessitatibus humanis tribúere dignátus es, cum ex eo (ea) gustáverint, ab omni morbo illaesa reddántur, et a maligni spíritus incúrsu, te protegente, custodiántur. Per Christum Dóminum nostrum. R̄. Amen.

Et aspergatur aqua benedicta.

92

BENEDICTIO STABULI
equorum, boum aliorumve armentorum

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

Dómine Deus omnípotens, qui Fílium tuum unigénitum, Redemptórem nostrum, in stábulo nasci, et inter duo animália in praesépio reclinári voluisti: béne † dic, quaésumus, h'oc stábulum, et defénde illud ab omni nequítia vel versútia diabólicae fraudis; ut juméntis, pecóribus, ceterisque animántibus efficiátur locus sanus, et ab omni impugnatione secúrus. Et quóniam cognóvit bos possessórem suum, et ásinus praesépe dómini sui: misericórditer tribue fámulis tuis, quos ad imáginem tuam creásti, paulo minus ab Angelis minuísti, et sub quorum pédibus subjecísti oves et boves univérsas, însuper et pécora campi; ne comparéntur juméntis insipiéntibus, et ne fiant sicut equus et mulus, quibus non est intelléctus; sed te solum Deum auctórem bonórum ómnium agnóscant, et in servítio tuo fidéles perseverent, quátenus de

Let us pray.

Prayer

O Lord God, Founder and Preserver of the universe, in Whose hand is the life and breath of every creature, hear, we beseech thee, our prayers, and bestow on this creature of salt (or oats) thy blessing † and the invisible working of thy might. May the animals which thou has given for the service of men be spared from sickness when they eat thereof, and by thee be protected from the affliction of evil spirits. Through Christ our Lord. R̄.
Amen.

They are sprinkled with holy water.

92

BLESSING OF A STABLE

for horses, cattle, etc.

V̄. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

V̄. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

O Lord God Almighty, Who didst will that thy Sole-Begotten Son, our Lord be born in a stable, and lie in a manger between two animals, bless † this stable, we pray, and guard it from the spite and deceit of the devil. Make it a safe shelter for horses, cattle, and other animals. And as the ox knows his master and the ass the manger of his lord, so grant that thy servants, who are made to thine image and closely resemble the angels, and to whom thou hast subjected all the sheep, and the oxen, and the cattle of the pastures, be not like unto senseless beasts, the horse or the mule in whom there is no understanding. But let them acknowledge thee alone as God and the Author of all good. May they faithfully persevere in thy service, show thee gratitude for

percéptis munéribus tibi grátias exhibéntes, benefícia potióra percípere mereántur. Per eúndem Christum Dóminum nostrum.
Ry. Amen.

Deinde, si tunc in stabulo congesta sint animalia, addere potest Sacerdos sequentes Oraciones: Omnipotens sempitérne Deus, qui gloriósum, etc., et Benedictionem tuam, etc., uti supra in Benedictione equorum aliorumve animalium, pag. 328.

Postea aspergat aqua benedicta stabulum et animalia.

93

BENEDICTIO LINTEAMINUM PRO INFIRMIS

Ps. Adjutórium nostrum in nómine Dómini.

Ry. Qui fecit caelum et terram.

Ps. Dóminus vobíscum.

Ry. Et cum spíritu tuo.

Orémus.

Oratio

Dómine Jesu Christe, qui per tactum fímbriae vestimentórum tuórum mulierem fluxu sánguinis laborántem, aliósque passim infirmos sanáre dignátus es, et per sudária, et semicínctia Apóstoli tui Pauli languóres et spíritus nequam ab infírmis eádem virtúte fugásti: praesta, quaésumus; ut qui his vestiméntis, velis, et linteamínibus, quae in tuo nómine bene [†] dícimus, indúti vel opérti fuerint, sanitátem mentis et córporis percípere mereántur: Qui vivis et regnas in saécula saeculórum. *Ry.* Amen.

Et aspergantur aqua benedicta.

94

BENEDICTIO LECTICAE PRO INFIRMIS

Ps. Adjutórium nostrum in nómine Dómini.

Ry. Qui fecit caelum et terram.

favors received, and thus merit greater benefits in future. Through the same Christ our Lord. *Ry.* Amen.

Then, if the animals are enclosed in the stable, the priest may add the following prayers: Almighty and everlasting God, etc., and Let these animals receive thy blessing, etc., from the blessing given above for horses or other animals, page 329.

The stable and animals are sprinkled with holy water.

93

BLESSING OF LINENS FOR THE SICK

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O Lord, Jesus Christ! By a touch of the hem of thy garment thou didst heal the woman suffering from an issue of blood, and didst restore health to divers infirm. Indeed, in thy same might thou didst dispel illness and diabolical possession from the sick who touched the handkerchief and girdle of thine Apostle Paul. Wherefore, we pray, that they who use these linens which we bless \dagger in thy name, may enjoy health of body and soul. Thou Who livest and reignest eternally. *Ry.* Amen.

They are sprinkled with holy water.

94

BLESSING OF A STRETCHER, OR AN AMBULANCE,
OR A WHEELCHAIR

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

Dómine Jesu Christe, Fili Dei vivi, dum peregrinabáris in terris, pertransíbas benefaciéndo, et sanándo omnem languórem et omnem infirmitátem in pópulis, quique hóminem paralytícum, jacéntem in lecto, ad salutem mentis et córporis restituísti; réspice, quaésumus, ad fidem et ad sensus commiseratiónis servórum tuórum, qui animáti spírítu verae caritátis, qua tu eis exémplo praeivísti, et quam in praecéptum traduxísti, vehículum hoc, ad instar léctuli artificiósae éxstrui voluérunt eo fine, ut ad locum curatiónis vel aptíssime deférri possint quicúmque, aut vulneribus sint affécti, aut quavis infirmitate detineántur. Aegróti s ígitur, qui hoc componúntur vehículo, quod nunc in tui nóminis virtúte bene dícimus, esto, mitíssime Jesu, in itínere solátium, in perículis tutámen, in dolóribus refrigérium. Praesta, ut iidem, tuis Angelis comitántibus, ad curatiónis sedem tranquíllo cursu pervéniant, ibíque prístinam sanitátem recúperent, eáque, te miseránte, per intercessiónem sanctíssimae tuae Matris Maríae, percépta, abeúntes in domos suas, honoríficent te Deum verum: Qui cum Patre et Spírítu Sancto vivis et regnas in saécula saeculórum.

R. Amen.

Et aspergatur aqua benedicta.

BENEDICTIO VINI PRO INFIRMIS

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O Lord, Jesus Christ, Son of the living God! In thine earthly sojourn thou didst go about doing good, alleviating suffering and infirmity, and restoring corporal and spiritual vigor to the paralytic lying on his pallet. Mercifully regard, we implore, the faith and commiseration of thy people who, animated with thine example and precept of true charity, have constructed this stretcher (or ambulance, or wheelchair) to bear the wounded and infirm to the place of healing. As we bless✠ it in thy name, let it become, O Jesus mild, a comfort on the journey, a safeguard in perils, a mitigation in suffering to them who will be carried thereon. Grant that, under company of thine angels, they may be borne in comfort to the place of cure, recovering there their former good health. Thus favored by thy mercy and goodness and the suffrage of Mary, thy blessed mother, let them return to their homes praising and glorifying thee, the true God. Thou Who livest and reignest with the Father and the Holy Spirit in eternity. **R.** Amen.

It is sprinkled with holy water.

BLESSING OF WINE FOR THE SICK

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

Dómine Jesu Christe, Fili Dei vivi, qui in Cana Galilaéae ex aqua vinum fecisti: bene † dicere et sancti † ficare digneris hanc creaturam vini, quam ad sustentationem servorum tuorum tribuisti; ut, ubicumque fustum fuerit, vel a quolibet potatum, divina opulentiae tuae bene † dictione repleatur.

OMNIPOTENS sempiternus Deus, salus aeterna credentium, exaudi nos pro famulo tuo infirmo (famula tua infirma, seu famulis tuis infirmis) pro quo (qua, seu quibus) misericordiae tuae imploramus auxilium; ut, reddita sibi sanitate, gratiarum tibi in Ecclesia tua referat (-ant) actiones. Per Christum Dominum nostrum. *R.* Amen.

Et aspergatur vinum aqua benedicta.

96

BENEDICTIO CUJUSCUMQUE MEDICINAE

Ps. Adjutorium nostrum in nomine Domini.

R. Qui fecit caelum et terram.

Ps. Dominus vobiscum.

R. Et cum spiritu tuo.

Orémus.

Oratio

Deus, qui mirabiliter hominem creasti, et mirabilius reformasti, qui variis infirmitatibus, quibus detinetur humana mortalitas, multiplici remedio succurrere dignatus es: propitius esto invocationibus nostris, et sanctam tuam de caelis bene † dictionem super hanc medicinam infunde, ut ille, qui eam sumpserit (illi, qui eam sumpserint), sanitatem mentis et corporis percipere mereatur (-antur). Per Christum Dominum nostrum. *R.* Amen.

Et aspergatur aqua benedicta.

Let us pray.

Prayer

O Lord, Jesus Christ, Son of the living God, Who in Cana of Galilee didst change water into wine, bless⁺ and sanctify⁺ this wine made by thee for man's strengthening. Let the opulence of thy divine blessing⁺ accompany it whenever it is taken as drink or poured into wounds.

ALMIGHTY and eternal God, everlasting Health of believers! Hear us for the sake of thy sick servant (handmaid, or servants) for whom we implore thy merciful assistance, that restored to health, he (she, or they) may render thee thanksgiving in thy Church. Through Christ our Lord. *Ry.* Amen.

It is sprinkled with holy water.

96

BLESSING OF MEDICINE

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O God, Who hast wondrously created man and still more marvellously transformed him; Who condescendest to hasten with thy healing art to the many infirmities which beset mankind, bend a merciful ear to our entreaties, and bestow heavenly blessing⁺ on this medicine. Let him (her) who will use it regain bodily and spiritual health. Through Christ our Lord. *Ry.* Amen.

It is sprinkled with holy water.

BENEDICTIO PANIS ET PLACENTARUM

℣. Adjutorium nostrum in nomine Domini.

℞. Qui fecit caelum et terram.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

Orémus.

Oratio

Dómine Jesu Christe, panis Angelórum, panis vivus, et aetérnae vitae: bene †dicere dignáre panem istum, sicut benedixísti quinque panes in desérto: ut omnes ex eo digne gustántes, inde corpóris et ánimae desiderábilem percípiant sanitátem: Qui vivis et regnas in saécula saeculórum. ℞. Amen.

Et aspergatur aqua benedicta.

BENEDICTIO CEREVISIAE

℣. Adjutorium nostrum in nomine Domini.

℞. Qui fecit caelum et terram.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

Orémus.

Oratio

Béne †dic, Dómine, creatúram istam cerevisiae, quam ex ádipe fruménti producere dignátus es: ut sit remédium salutáre humáno géneri: et praesta per invocatiónem nóminis tui sancti, ut, quicúmque ex ea bíberint, sanitátem corpóris, et ánimae tutelam percípiant. Per Christum Dóminum nostrum. ℞. Amen.

Et aspergatur aqua benedicta.

97

BLESSING OF BREAD AND CAKES

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O Lord, Jesus Christ, bread of angels, living bread unto eternal life, bless *+* this bread as thou didst bless the five loaves in the wilderness; that all who eat it with reverence may through it attain the corporal and spiritual health they desire. Who livest and reignest eternally. *R.* Amen.

It is sprinkled with holy water.

98

BLESSING OF ALE

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

Bless, *+* O Lord, this creature, ale which by thy power has been produced from kernels of grain. May it be a healthful beverage to mankind, and grant that through the invoking of thy holy name all who drink thereof may find it a help in body and protection in soul. Through Christ our Lord. *R.* Amen.

It is sprinkled with holy water.

BENEDICTIO CASEI VEL BUTYRI

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Dignáre, Dómine Deus omnípotens, bene **+**dicere, et sancti **+**ficáre hanc creatúram cásei (vel butyri) quam ex ádipe animálium producere dignátus es: ut, quicúmque ex pópulis tuis fidélibus de eo coméderint, omni benedictióne caelésti, et grátia tua saturáti, repléantur in bonis. Per Christum Dóminum nostrum.

℞. Amen.

Et aspergatur aqua benedicta.

BENEDICTIO LARIDI

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Béne **+**dic, Dómine, creatúram istam lárídi, ut sit remédium salutáre géneri húmano: et praesta per invocatióem tui sancti nóminis; ut, quicúmque ex eo sumpserint, córporis sanitátem et ánimae tutélam percípiant. Per Christum Dóminum nostrum.

℞. Amen.

Et aspergatur aqua benedicta.

99

BLESSING OF CHEESE OR BUTTER

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

Vouchsafe, O Lord, God Almighty to bless **✠** and sanctify **✠** this cheese (or butter) which by thy power has been formed from the fat of animals. May thy faithful people who eat it be filled with thy grace, thy blessing, and all good things. Through Christ our Lord. **℞.** Amen.

It is sprinkled with holy water.

100

BLESSING OF LARD

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

Bless, **✠** O Lord, this lard that it be healthful to mankind, and grant that in calling upon thy holy name, everyone who eats thereof may perceive a help for body and protection for soul. Through Christ our Lord. **℞.** Amen.

It is sprinkled with holy water.

101

BENEDICTIO VOLUCRUM

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Deus, univérsae cónditor natúrae, qui inter céteras diversárum creaturárum spécies, pro humáni géneris usu étiam volatílium genus ex aqua producere dignátus es; de quibus Noe ex arca egrédiens holocáustum tibi plácitum óbtulit; et qui pópulo tuo ex Aegýpto educto per Móysen servum tuum, munda ab im-múndis ségregans, ut de iis éderent, praecéptum dedísti: te súpplíces rogámus, ut has mundárum ávium carnes bene †dicere et sancti †ficáre dignéris; ut, quicúmque ex iis coméderint, benedictiónis tuae abundántia repleántur, et ad aetérnae vitae páscua perveníre mereántur. Per Christum Dóminum nostrum.

℞. Amen.

Et aspergantur aqua benedicta.

102

BENEDICTIO UVARUM

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Bene †dic, Dómine, hos fructus novos víneae, quos tu rore caeli, et abundántia pluviárum, et témporum serenitáte atque

101

BLESSING OF FOWL-MEAT

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, Author of all nature! Among the many created species which thy bounty prompted to bestow for man's use, thou didst also preserve winged creatures from the flood. With these, Noe, in coming forth from the ark, rendered thee a pleasing burnt-offering. And in Israel's deliverance from Egypt, thou didst order through Moses, thy servant that the people should eat the birds of the air, separating the clean from the unclean. Wherefore, we suppliantly pray — do thou bless † and sanctify † this flesh of clean birds, so that all who eat thereof may be filled with thy bounteous blessing, and may merit to come to the feast of everlasting life. Through Christ our Lord. **R.** Amen.

It is sprinkled with holy water.

102

BLESSING OF GRAPES

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

Bless, † O Lord, this fruit of the vine, which thou hast deigned to bring to maturity with the aid of heavenly dew, an abundance

tranquillitate, ad maturitatem perducere dignatus es, et dedisti eos ad usus nostros cum gratiarum actione percipere in nomine Domini nostri Jesu Christi: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. *R.* Amen.

Et aspergantur aqua benedicta.

103

BENEDICTIO SEMINUM

Ps. Adjutorium nostrum in nomine Domini.

R. Qui fecit caelum et terram.

Ps. Dominus vobiscum.

R. Et cum spiritu tuo.

Orémus.

Oratio

Te rogamus, Domine, ac petimus: ut hos fructus seminum bene *+* dicere, placido lenis aurae afflatu fovere, rore caelesti foecundare, et incolumes propter usum animarum et corporum ad plenissimam maturitatem perducere digneris. Per Christum Dominum nostrum. *R.* Amen.

Et aspergantur aqua benedicta.

104

BENEDICTIO IGNIS

Ps. Adjutorium nostrum in nomine Domini.

R. Qui fecit caelum et terram.

Ps. Dominus vobiscum.

R. Et cum spiritu tuo.

Orémus.

Oratio

Domine Deus, Pater omnipotens, lumen indeficiens, qui es conditor omnium luminum: novum hunc ignem sancti *+* fica,

of rain, and favorable weather; and may we with gratitude use them in the name of Jesus Christ, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. *R.* Amen.

They are sprinkled with holy water.

103

BLESSING OF SEED

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

We fervently entreat thee, O Lord, to bless *✠*these seeds, preserve and foster them with gentle breezes, fertilize them with heavenly dew, and deign to bring them to a full harvest for the use of soul and body. Through Christ our Lord. *R.* Amen.

They are sprinkled with holy water.

104

BLESSING OF FIRE

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O Lord God, almighty Father, unfailing Light! Thou art the Maker of every light. Do thou sanctify *✠*this new fire, and grant

et praesta; ut ad te, qui es lumen indeficiens, puris mentibus, post hujus saeculi caliginem, pervenire valeamus. Per Christum Dominum nostrum. *R.* Amen.

Et aspergatur aqua benedicta.

105

BENEDICTIO SUPER FRUGES ET VINEAS

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

Crámus pietátem tuam, omnípotens Deus, ut has primítias creatúrae tuae, quas áeris et plúviae temperaménto nutrírre dignátus es, bene *†* dictionis tuae imbre perfúndas, et fructus terrae tuae usque ad maturitátem perdúcas. Tríbe quoque pópulo tuo de tuis munéribus tibi semper grátias ágere; ut a fertilitáte terrae esuriéntium ánimas bonis ómnibus affluéntibus répleas, et egénus et pauper laudent nomen glóriae tuae. Per Christum Dóminum nostrum. *R.* Amen.

Et aspergantur aqua benedicta.

106

BENEDICTIO CAMPORUM VEL ALPIUM
VEL PASCUORUM

(Approbata a S. R. C. die 1 Dec. 1886)

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

that after the darkness of this world, we may come with pure hearts to thee Who art perpetual Light. Through Christ our Lord. *Ry.* Amen.

It is sprinkled with holy water.

105

BLESSING OF YOUNG CROPS AND VINEYARDS

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

We appeal to thy graciousness, O almighty God, that thou wouldst shower thy blessing✠ upon these first-fruits of creation, which thou hast nurtured with favorable weather, and mayest bring them to a fine harvest. Grant also to thy people a sense of constant gratitude for thy gifts, so that the hungry may find rich nourishment in the fruits of the earth, and the needy and the poor may praise thy wondrous name. Through Christ our Lord.

Ry. Amen.

They are sprinkled with holy water.

106

BLESSING OF FIELDS, OR MOUNTAIN-MEADOWS,
or Pastures

(Approved by the Congregation of Sacred Rites on Dec. 1, 1886)

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. The Lord be with you.

Ry. And with thy spirit.

Orémus.

Oratio

Deus, a quo omne bonum sumit iníitium, et semper ad potióra progrédiens pércipit increméntum: concéde, quaesumus, supplicántibus nobis; ut quod ad laudem nóminis tui ínchoáre aggrédimur, aetérno tuae sapiéntiae múnere ad términum perducátur. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, qui sacerdotibus tuis prae céteris grátiam conférre dignátus es, ut quidquid in tuo nómine ab iis digne et perfécte ágitur, a te fíeri credátur: quaesumus cleméntiam tuam; ut quod modo visitatúri sumus, tu quoque vísites, et quod benedictúri sumus, tu quoque bene † dicias, et ad ea quae actúri sumus, tuae poténtiae déxteram exténdas: sit ad humilitátis nostrae ingríssum, Sanctórum tuórum méritis et intercessiónibus, fuga daémonum, ac tuórum ingríssum Angelórum. Per Christum Dóminum nostrum. *R̄.* Amen.

Dicantur flexis genibus Litaniae Sanctorum (pag. 444), et postquam recitatus fuerit sequens

℣. Ut ánimas nostras, fratrum, propinquórum, et benefactórum nostrórum ab aetérna damnatióne erípias, te rogámus, audi nos.

Sacerdos surgens dicat:

℣. Ut hos campos (vel agros, vel has alpes, vel haec páscua, vel prata) bene † dícere dignéris.

R̄. Te rogámus, audi nos.

℣. Ut hos campos (vel agros, vel has alpes, vel haec páscua, vel prata) bene † dícere et con † serváre dignéris.

R̄. Te rogámus, audi nos.

℣. Ut hos campos (vel agros, vel has alpes, vel haec páscua, vel prata) bene † dícere, con † serváre, et ab omni daémonum infestatióne custo † díre dignéris.

R̄. Te rogámus audi nos.

Let us pray.

Prayer

O God, from Whom every good has its beginning, and from Whom it receives its increase, hear our prayers, we implore, that what we begin for thy honor and glory, may be brought by the gift of thine eternal wisdom to a happy ending. Through Christ our Lord. *R̄.* Amen.

Let us pray.

Prayer

GOD of mercy and of strength, Who didst confer on thy priests above all others so great a grace, that whatever they do worthily and perfectly in thy name, is, as it were, done by thee, we beseech thy boundless goodness, that whatever we presume to visit, may be visited by thee, and whatever we presume to bless, may be blessed *†* by thee. Stretch out thy band of might over what we are about to do, and at our lowly coming, through the merits and prayers of thy saints, expel the devil and let thine angels preside. Through Christ our Lord. *R̄.* Amen.

All kneel for the *Litany of the Saints* (page 445); and after the verse:

V̄. That thou wouldst vouchsafe to snatch from eternal damnation our souls and those of our brethren, relatives, and benefactors, we beseech thee, hear us,

The priest rises, and says:

V̄. That thou wouldst vouchsafe to bless *†* these fields (or acres, or these mountain-meadows, or pastures, or meadows).

R̄. We beseech thee, hear us.

V̄. That thou wouldst vouchsafe to bless *†* and consecrate *†* these fields (or acres, or these mountain-meadows, or pastures, or meadows).

R̄. We beseech thee, hear us.

V̄. That thou wouldst vouchsafe to bless, *†* consecrate, *†* and protect *†* from devilish infection these fields (or acres, or these mountain-meadows, or pastures, or meadows).

R̄. We beseech thee, hear us.

℣. Ut fúlgura, grándines, saevas tempestátes et nóxias aquárum inundatiónes a loco isto cleménter expéllere et effugáre dignéris.

℞. Te rogámus, audi nos.

Deinde prosequitur et absolvit Litanias: et ad finem dicit:

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Emítte Spíritum tuum, et creabúntur.

℞. Et renovábis fáciem terrae.

℣. Dóminus dabit benignitátem.

℞. Et terra nostra dabit fructum suum.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

PDIETÁTEM tuam, omnipotens Deus, humíliter implorámus, ut hos campos (vel hos agros, vel has alpes, vel haec páscua, vel prata), quos (vel quas, vel quae) áëris temperaménto nutríre dignátus es, tuae bene †dictionis imbre perfúndere dignéris, tribuens pópulo tuo de tuis munéribus tibi semper grátias ágere, et pulsa terrae sterilitáte, esuriéntium ánimos bonis affluéntibus replére, ut egéni et páuperes laudent nomen glóriæ tuæ in saécula saeculórum. ℞. Amen.

Et aspergantur aqua benedicta.

BENEDICTIO HORREI SEU SEGETUM DEMESSARUM

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

V. That thou wouldst vouchsafe mercifully to ward off and dispel from this place all lightning, hail-storm, injurious tempests, and harmful floods.

R. We beseech thee, hear us.

Then the Litany is resumed to its completion.

Our Father **inaudibly** until

V. And lead us not into temptation.

R. But deliver us from evil.

V. Send forth thy Spirit, and the world shall arise as new.

R. And the countenance of the earth shall be renewed.

V. The Lord shall give goodness.

R. And the earth shall yield her fruit.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

THY kindness, O almighty God, we humbly implore, that thou wouldst shower thy blessing **†** upon these fields (or these acres, or these mountain-meadows, or these pastures, or meadows), which thou hast nurtured with favorable weather. Grant to thy people a sense of constant gratitude for thy gifts. Destroy any infertility in the land, thus filling the hungry with an affluence of good things; so that the poor and the needy may praise thy wondrous name for all time and eternity. **R.** Amen.

They are sprinkled with holy water.

BLESSING OF A GRANARY or the Harvest

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Dómine Deus omnípotens, qui de rore caeli abundántiam, et de pinguédine terrae substántiam homínibus conférre non désinis: piíssimae majestáti tuae pro colléctis frúctibus grátias ágimus, tuam cleméntiam exorátes; ut has ségetes, quas de benignitáte tua suscepimus, bene † dícere, conserváre, et ab omni noxa deféndere dignéris: simúlque concéde; ut, quorum in bonis replésti desidérium, de tua custódia gloriéntur, misericórdias tuas sine fine colláudent, et sic tránseant per bona temporália, ut non amíttant aetérna. Per Christum Dóminum nostrum. ℞. Amen.

Et aspergantur aqua benedicta.

108

BENEDICTIO PISTRINI

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Omnípotens sempitérne Deus, qui in poenam peccáti dixísti: In sudóre vultus tui vescéris pane tuo; béne † dic pistrínium istud, quod ad teréndum fruméntum eréctum est, ut inde panis conficiátur ad nostram sustentatióem, Angelúmque lucis ac defensionis ei assignáre dignéris. Per Christum Dóminum nostrum. ℞. Amen.

Et aspergatur aqua benedicta.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O Lord, almighty God, Who dost not desist from pouring out upon men a superabundance of heavenly dew and the substance of the earth's richness, we render thanksgiving to thy most loving Majesty for all thy gifts. We continue to beseech thy clemency, that thou wouldst deign to bless, †preserve, and defend from every injury this harvest. Grant, likewise, that having had our desire for earthly needs filled, we may bask under thy protection, praise thy goodness and mercy without ceasing, and make use of temporal goods in such a way as not to lose eternal goods. Through Christ our Lord. **R.** Amen.

They are sprinkled with holy water.

108

BLESSING OF A MILL

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

Almighty, everlasting God! As a punishment for sin, thou didst say: "In the sweat of thy brow thou shalt eat thy bread." Do thou bless †this mill built to grind grain into flour, from which bread will be furnished for our life's sustenance. And graciously appoint an angel of light as a guard at this mill. Through Christ our Lord. **R.** Amen.

It is sprinkled with holy water.

BENEDICTIO PUTEI

Ps. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Ps. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

Dómine Deus omnípotens, qui in hujus pútei altitúdinem per crepídinem fistulárum cópiam aquárum manáre jussísti: praesta: ut te juvánte atque bene **+** dicénte per nostrae officíum funciónis, repúlsis hinc phantasmáticis collusió nibus, ac diabólicis insídiis, purificátus atque emundátus semper hic púteus persevéret. Per Christum Dóminum nostrum. *R.* Amen.

Et aspergatur aqua benedicta.

BENEDICTIO FONTIS

Ps. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Ps. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

Súplices deprecámur, Dómine, cleméntiam pietátis tuae: ut aquam fontis hujus caeléstí benedictióne sancti **+** fices, et ad commúnem vitae usum concédas esse salúbrem; et ita omnem diabólicae tentatiónis incúrsum inde fugáre dignéris, ut quicúmque ex eo háuserint vel bíberint, vel in quibuscúmque necessariis úsibus hausta aqua usi fúerint, totíus virtútis ac sanitátis dulcédine perfruántur, tíbique sanctificatóri et salvatóri ómnium Dómino

109

BLESSING OF A WELL

- V.** Our help is in the name of the Lord.
R. Who made heaven and earth.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Prayer

O Lord God Almighty, from the depths of this well thou orderest copious water to issue forth out of the pipes. Lend, therefore, thy assistance and blessing **+** to the office which we perform, so that devilish cunning and deceit may be put to flight, and this well may remain cleansed and purified for all time. Through Christ our Lord. **R.** Amen.

It is sprinkled with holy water.

110

BLESSING OF A FOUNTAIN

- V.** Our help is in the name of the Lord.
R. Who made heaven and earth.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Prayer

We thy suppliants, O Lord, beseech thy loving goodness, that thou wouldst sanctify **+** this fountain of water with a heavenly blessing, and render it conducive to common use. Do thou dispel therefrom every attack of diabolical temptation, that all who draw from it, or drink of it, or in any way use it may enjoy the full delight of its strength and healthfulness. And let them give

grátias ágere mereántur. Per Christum Dóminum nostrum. **R̄.**
Amen.

Et aspergatur aqua benedicta.

III

BENEDICTIO CAMPANAE quae tamen ad usum ecclesiae vel oratorii non inseruiat

Ps̄. Adjutórium nostrum in nómine Dómici.

R̄. Qui fecit caelum et terram.

Septem Psalmi Miserére, etc., ut supra, pag. 310.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

Ps̄. Et ne nos indúcas in tentatiónem.

R̄. Sed líbera nos a malo.

Ps̄. Sit nomen Dómini benedíctum.

R̄. Ex hoc nunc et usque in saeculum.

Ps̄. Dómine, exáudi oratiónem meam.

R̄. Et clamor meus ad te véniat.

Ps̄. Dóminus vobíscum.

R̄. Et cum spíritu tuo.

Orémus.

Oratio

Omnípotens sempitérne Deus, qui rerum ómnium cursum in mundo ineffábili sapiéntia disposuísti: praesta, quaesumus; ut hoc vásculum ad actiónum sériem indicándam destinátum, tuae bene **†** dictionis rore perfúndas, quo cuncta juxta órđinem fiant, et quaevis inde malígini spírítus perturbátio arceátur. Per Dóminum. **R̄.** Amen.

thanks to thee, the Lord, and Sanctifier, and Savior of all.
Through Christ our Lord. **R̄.** Amen.

It is sprinkled with holy water.

111

BLESSING OF A BELL which is not destined to use in a church or oratory*

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

Then the seven psalms (page 311) are said.

Lord, have mercy on us. Christ, have mercy on us. Lord, have
mercy on us.

Our Father **inaudibly until**

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. May the name of the Lord be praised.

℞. Henceforth and forever.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O almighty, everlasting God, thou hast ordained with indescribable wisdom the purpose of every creature on earth. Deign, we implore, to pour out the dew of thy blessing **✠** on this bell, destined to ring out the order of time for work and industry. Thus may it order all things rightly, and let it ward off every disturbance of the evil spirit. Through Christ our Lord. **R̄.**
Amen.

* This blessing is reserved to the Ordinary or to one delegated by him.

Nunc Officians ponit incensum in thuribulum et benedicit: et primum aqua de more (pag. 8) antea benedicta aspergit circumeundo campanam, choro dicente:

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Deinde incensat circumeundo campanam, choro dicente:

Dirigátur, Dómine, orátio mea: sicut incénsum in conspéctu tuo.

Tum Officians producto super campanam signo crucis, discedit cum Ministris.

112

BENEDICTIO METALLI PRO CAMPANA
dum aere conflatur

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

Dómine Deus omnípotens, qui creatúris étiam inanimátis hunc honórem tríbuis, ut ad cultum tuum destinéntur: tuam, quaésumus, bene† dictionem effúnde super hoc metállum; et praesta, ut, cum jam in rívulos ignítos prófluet, tua dirigente délixtera et protegénte grátia, apte et conveniénter disponátur ad efformándum tintinnábulum, quo (efformánda tintinnábula, quibus) fidéles ad laudem et glóriam nóminis tui in ecclésia congregéntur. Per Christum Dóminum nostrum. ℞. Amen.

Et aspergatur aqua benedicta.

Postquam autem feliciter completum fuerit opus, Sacerdos dicit:

Psalmus 116

LAUDÁTE Dóminum, omnes gentes: * laudáte eum, omnes pópuli.

The officiant puts incense into the thurible, and blesses it. He sprinkles the bell with holy water as he walks around it. Meantime the choir says:

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

Then he incenses it, again walking around it, as the choir says:

Let my prayer, O Lord, ascend as incense in thy sight.

Lastly he makes the sign of the cross over it, and departs with his assistants.

112

BLESSING OF THE MOLTEN METAL for a Bell

Ps. Our help is in the name of the Lord.

R. Who made heaven and earth.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O Lord God Almighty, Who dost ennoble even inanimate creatures to the dignity of partaking in divine worship, we entreat thee to pour forth thy blessing† upon this metal. And as it now issues forth a molten stream, do thou direct and guard its flow, so that it be cast into a good and artistic bell (or bells) which will summon the faithful to church to praise and glorify thy name. Through Christ our Lord. *R.* Amen.

The metal is sprinkled with holy water.

And after the casting is successfully completed, the priest says:

Psalm 116

Praise the Lord, all ye nations; praise Him, all ye peoples.

Quóniam confirmáta est super nos misericórdia ejus: * et véritas
Dómini manet in aetérnum.

Glória Patri.

Postea adjungit Orationem sequentem:

Orémus.

Oratio

ACTIÓNES nostras, quaesumus, Dómine, aspirádo praéveni,
et adjuvádo proséquere: ut cuncta nostra orátio et operá-
tio a te semper incípiat, et per te coepta finiátur. Per Christum
Dóminum nostrum. **R̄.** Amen.

113

BENEDICTIO PONTIS

Y. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Y. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Adésto, Dómine, supplicatióibus nostris, et pontem istum, et
omnes qui per eum transíbunt, bene **✠** dícere dignáre; ut inter
próspera bujus mundi et advérsa tuo semper protegántur auxílio.
Per Christum Dóminum nostrum. **R̄.** Amen.

Orémus.

Oratio

EXÁUDI nos, Dómine sancte, Pater omnípotens, aetérne
Deus: et mittere dignéris sanctum Angelum tuum de caelis,
qui custódiat, visitet, et deféndat pontem istum, et omnes qui per
eum transíbunt. Per Christum Dóminum nostrum. **R̄.** Amen.

Et aspergatur aqua benedicta.

For His goodness has enlivened us, and the truth of the Lord abideth forever.

Glory be to the Father.

Lastly, he adds this prayer:

Let us pray.

Prayer

WE BESEECH thee, Lord, inspire and guide our works in their beginning, and accompany them unto fruition, that our every prayer and work may ever begin with thee, and through thee be accomplished. Through Christ our Lord. *R̄.* Amen.

113

BLESSING OF A BRIDGE

Ps̄. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

Ps̄. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

Give ear, O Lord, to our prayers, and deign to bless ⁺ this bridge and all who pass over it, that they may be assisted by thee in every prosperity and every adversity of their earthly sojourn. Through Christ our Lord. *R̄.* Amen.

Let us pray.

Prayer

HEAR us, O holy Lord, almighty Father, eternal God, and vouchsafe to send thy holy angel from heaven to protect, assist at, and defend this bridge and all who pass over it. Through Christ our Lord. *R̄.* Amen.

It is sprinkled with holy water.

BENEDICTIO ARCHIVI

(Approbata a S. R. C. die 23 Julii 1924)

V. Adjutórium nostrum in nómine Dómini.**R.** Qui fecit caelum et terram.**V.** Dóminus vobíscum.**R.** Et cum spírítu tuo.

Orémus.

Oratio

Deus, veritátis et justítiae amátor, super hoc archívum, rerum gestárum documéntis juriúmque instruméntis a témporum homínúmque injúria servándis constrúctum, bene **†**dictionem tuam benígus infúnde; ut ab incéndiis aliísque perículis tutum consístat, et omnes qui huc studiórum ratióne convéniunt, veritáti et justítiae hauriéndae fidéliter incúmbant, in tuíque dilectiÓne proficiant. Per Christum Dóminum nostrum. **R.** Amen.

Et aspergatur aqua benedicta.

BENEDICTIO BIBLIOTHECAE

(Approbata a S. R. C. die 23 Julii 1924)

V. Adjutórium nostrum in nómine Dómini.**R.** Qui fecit caelum et terram.**V.** Dóminus vobíscum.**R.** Et cum spírítu tuo.

Orémus.

Oratio

Deus, scientiárum Dóminus, bene **†**dictionem tuam super hanc bibliothecam benígus infúnde; ut ipsa ab incéndiis aliísque perículis tuta consístat, et in dies congruénter augeátur, et omnes qui vel officii vel studiórum ratióne huc convéniunt, in divinárum

114

BLESSING OF AN ARCHIVE

(Approved by the Congregation of Sacred Rites on July 23, 1924)

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, Who lovest truth and justice, pour out thy blessing † on this archive which has been constructed to preserve the documents of past events and the deeds of the judiciary from destruction by man or time. Let it safely withstand fire and every peril, so that all who come to it in quest of research may be intent on truth and justice, and may advance in love of thee. Through Christ our Lord. **R.** Amen.

It is sprinkled with holy water.

115

BLESSING OF A LIBRARY

(Approved by the Congregation of Sacred Rites on July 23, 1924)

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, Who art the Lord of all learning, pour forth thy blessing † upon this library. Let it safely withstand fire and every peril, and permit it to increase its volumes from day to day. May all who come here as officials or students make progress in knowl-

humanarúmque rerum sciéntia tuíque páriter dilectióne profí-
ciant. Per Christum Dóminum nostrum. **R̄.** Amen.

Et aspergatur aqua benedicta.

116

BENEDICTIO FORNACIS CALCARIAE

V. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Omnípotens aetérne Deus, a quo ómnia creáta procédunt, et qui mirábili dispositióne bonitátis tuae eis tribuis ad usum hó-
minum inservíre; qui olim altáre tuum de lapídibus constructum
calce levigáre jussísti, ut per Deuteronomíum in eo scriptum
tuórum servarétur memória mandatórum: te súpplices exorámus,
béne **✠** dic hanc fornácem, et ab ea longe repúlta omni versútia
diabólicae fraudis, fructuósam reddas illam et aptam; ut per
ignem vim virtútis suae exercéntem aptatóres hujus óperis de tua
benignitáte calcem recípiant congruéntem; quibus étiam tribue,
ut in eis simul crescat tuae grátiae salutáris augméntum. Per
Christum Dóminum nostrum. **R̄.** Amen.

Et aspergatur aqua benedicta.

117

BENEDICTIO FORNACIS FUSORIAE METALLICAE
vel coctoriae laterum et tegularum

V. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

edge of things human and divine, and increase likewise their love for thee. Through Christ our Lord. *Ry.* Amen.

It is sprinkled with holy water.

116

BLESSING OF A LIME-KILN

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

Ps. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

O almighty, everlasting God! From thee all creatures have their origin, and by a wonderful disposition of thy goodness thou hast ordered them to serve the necessities of man. In times past thou didst prescribe that thy altar be built of stone and its surfaces be made smooth with lime, so that the words of Deuteronomy could be inscribed thereon to serve as a reminder of thy commandments. Humbly we entreat thee to bless† this lime-kiln. Preserve it from diabolical treachery, and render it productive and true to its purpose, so that by its fires exerting the force of their strength, the workmen may by thy bounty receive a good quality of lime. And give them, moreover, an increase of thy saving grace. Through Christ our Lord. *Ry.* Amen.

It is sprinkled with holy water.

117

BLESSING OF A BLAST-FURNACE
or of a Brick-Kiln

Ps. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

Omnípotens aetérne Deus, a quo ómnia creáta procedunt, et qui mirábili dispositióne bonitátis tuae eis tríbuis ad usum hóminum inservíre; qui modo coércens vim flammárum tres púeros in camíno ignis illaesos custodísti, et modo illam adágens viros illos, qui sanctos míserant in fornácem, consumpsísti: te súplices exorámus, béne **†** dic hunc clíbanum, et ab eo longe repúlsa omni versútia diabólicae fraudis, fructuósum reddas illum et aptum; ut per ignem vim virtútis suae exercéntem aptatóres hujus óperis metállí matériam recípiant congruéntem (**vel** láterum **vel** tegulárum cópiam recípiant congruéntem); quibus étiam tríbue, ut in eis simul crescat tuae grátiae salutáris augméntum. Per Christum Dóminum nostrum. **R.** Amen.

Et aspergatur aqua benedicta.

118

BENEDICTIO NAVIS

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

Propitiáre, Dómine, supplicatióibus nostris, et béne **†** dic navem istam dextera tua sancta et omnes qui in ea vehéntur, sicut dignátus es benedícere arcam Noc ambulántem in dilúvio: pórrige eis, Dómine, dexteram tuam, sicut porrexísti beáto Petro ambulánti supra mare; et mitte sanctum Angelum tuum de caelis, qui liberet, et custódiat eam semper a perículis univérssis, cum ómni-bus quae in ea erunt: et fámulos tuos, repúlsis adversitátibus,

Ps. The Lord be with you.

Rs. And with thy spirit.

Let us pray.

Prayer

O almighty, everlasting God! From thee all creatures have their origin, and by thy goodness thou hast wonderfully disposed them for the service of mankind. In olden times thou didst mitigate the heat of the flames to preserve the three youths in the fiery furnace, and then didst again enkindle them to destroy the men who had cast the saintly youths therein. Wherefore, we humbly entreat thee to bless **+** this furnace. Preserve it from diabolical treachery, and render it productive and true to its purpose, so that by its fires exerting the force of their strength, the workmen may by thy bounty receive a good quality of metal (or a goodly number of brick). And give them, moreover, an increase of thy saving grace. Through Christ our Lord. **Rs.** Amen.

It is sprinkled with holy water.

BLESSING OF A SHIP

Ps. Our help is in the name of the Lord.

Rs. Who made heaven and earth.

Ps. The Lord be with you.

Rs. And with thy spirit.

Let us pray.

Prayer

Be attentive, O Lord, to our supplications, and bless **+** this ship and all who sail hereon, as thou wast wont to bless Noah's Ark in the Deluge. Stretch forth thy hand to them, O Lord, as thou didst reach out to Peter when he walked upon the sea. Send thy holy angel from heaven to watch over it and those on board, and keep it safe at all times from every disaster. And when threatened perils have been removed, comfort thy servants with a calm

portu semper optábili, cursúque tranquillo tueáris, transactisque, ac recte perfectis negotiis ómnibus, iteráto témpore ad própria cum omni gáudio revocáre dignéris: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

Et aspergatur aqua benedicta.

119

BENEDICTIO SOLEMNIS NAVIS PISCATORIAE

(Approbata a S. R. C. die 10 Aprilis 1912.)

Ps̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Ps̄. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Antiphona

Ia3

bi-le est nomen tu-um in univér- sa ter-ra!

Psalmus 8

Dómine, Dóminus noster, * quam admirá-
bile est nomen tuum
in univér- sa terra!

Quóniam eleváta est magnificéntia tua, * super caelos.

Ex ore infántium et lacténtium perfecísti laudem propter inimícos
tuos, * ut déstruas inimícum et ultórem.

Quóniam vidébo caelos tuos, ópera digítórum tuórum: * lunam
et stellas, quae tu fundásti.

Quid est homo, quod memor es ejus? * aut fílius hóminis, quóniam
vísitas eum?

Minuísti eum paulo minus ab Angelis, glória et honóre coronásti
eum: * et constituísti eum super ópera mánuum tuárum.

voyage and the desired harbor. And having successfully transacted their business, recall them again when the time comes to the happiness of country and home. Thou Who livest and reignest forevermore. **R̄.** Amen.

It is sprinkled with holy water.

119

SOLEMN BLESSING OF A FISHING-BOAT

(Approved by the Congregation of Sacred Rites on April 10, 1912)

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. The Lord be with you.

℞. And with thy spirit.

Antiphon: O Jehovah, our Lord!

Psalm 8

O Jehovah, our Lord! How wonderful is thy name in the whole earth.

For thy magnificence is exalted above the heavens.

From the mouths of infants and of sucklings thou hast established praise, that thou mightest destroy the foe and the scoffer.

When I behold thy heavens, the works of thy hands, the moon and the stars which thou hast made, then I must exclaim:

“What is man, that thou art mindful of him, and the children of men that thou shouldst even consider them?”

Yet thou hast made him a little less than the angels, thou hast transformed him with glory and honor, and hast made him ruler over the works of thy hands.

Omnia subjecisti sub p dibus ejus, * oves et boves univ rsas: insuper et p cora campi.

Volucres caeli, et pisces maris, * qui perambulans mitas maris. D mine, D minus noster, * quam admirabile est nomen tuum in univ rsa terra!

Gl ria Patri.

Repetitur Antiphona:

D mine, D minus noster, quam admirabile est nomen tuum in univ rsa terra!

 . D minus vobiscum.

 . Et cum sp ritu tuo.

Or mus.

Oratio

PROPITIARE, D mine, supplicati nibus nostris, et bene   dic navem istam d xtera tua sancta, et omnes, qui in ea veh ntur, sicut dignatus es benedicere arcam Noe ambulantem in diluvio: porrige eis, D mine, d xteram tuam, sicut porrexisti beato Petro ambulanti supra mare; et mitte sanctum Angelum tuum de caelis, qui liberet, et custodiat eam semper a periculis univ rsis, cum  mnibus, quae in ea erunt: et famulos tuos, repulsis adversitatibus portu semper optabili cursuque tranquillo tuearis, transactisque ac recte perfectis negotiis  mnibus, iterato tempore ad propria cum omni gaudio revocare digneris: Qui vivis et regnas in saecula saeculorum.  . Amen.

 . D minus vobiscum.

 . Et cum sp ritu tuo.

  Sequentia sancti Evangelii secundum Joannem.

(Cap. 21, 1-24)

 . Gl ria tibi, D mine.

IN ILLO tempore: Manifestavit se iterum Jesus discipulis ad mare Tiberiadis. Manifestavit autem sic: Erant simul Simon

Thou hast subjected all things under his feet: sheep and oxen,
moreover, the beasts of the field;

The birds of the air, and the fishes of the sea, that roam the paths
of the waters.

O Jehovah, our Lord! How wonderful is thy name in the whole
earth.

Glory be to the Father.

Antiphon: O Jehovah, our Lord! How wonderful is thy
name in the whole earth.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

GRACIOUSLY hearken to our prayers, O Lord, and with
thy holy hand bless† this boat and all who sail hereon,
as thou didst deign to bless Noah's Ark in its course during the
Deluge. Stretch forth to them, O Lord, thy right hand, as thou
didst reach out to Peter when he walked upon the sea. Send thy
holy angel from heaven to guard this boat and ever keep it safe
from every peril, together with all on board. And when threat-
ened dangers have been removed, comfort thy servants with a
calm voyage and the desired harbor. And having successfully
transacted their business, recall them again when the time comes
to the happiness of country and home. Thou Who livest and
reignest forevermore. **R.** Amen.

Ps. The Lord be with you.

R. And with thy spirit.

† Continuation of the holy Gospel according to St. John.

(John, 21, 1-24)

R. Glory be to thee, O Lord.

AFTER this, Jesus showed Himself again to the disciples at the
sea of Tiberias. And He showed Himself after this manner.

Petrus, et Thomas, qui dicitur Dídymus, et Nathánael, qui erat a Cana Galilaéae, et filii Zebedaí, et alii ex discipulis ejus duo. Dicit eis Simon Petrus: Vado piscári. Dicunt ei: Venimus et nos tecum. Et exierunt, et ascenderunt in navim: et illa nocte nihil predidérunt. Mane autem facto stetit Jesus in líttore: non tamen cognoverunt discipuli quia Jesus est. Dixit ergo eis Jesus: Púeri, numquid pulmentárium habétis? Responderunt ei: Non. Dicit eis: Míttite in dexteram navíggii rete: et inveniétis. Miserunt ergo: et jam non valébant illud tráhere prae multitudíne piscium. Dixit ergo discipulus ille, quem diligébat Jesus, Petro: Dóminus est. Simon Petrus cum audisset quia Dóminus est, túnica succinxit se (erat enim nudus), et misit se in mare. Alii autem discipuli navíggio venerunt: (non enim longe erant a terra, sed quasi cúbitis ducéntis) trahéntes rete piscium. Ut ergo descendérunt in terram, vidérunt prunas pósitas, et piscem superpósitum, et panem. Dicit eis Jesus: Afférte de piscibus, quos predidístis nunc. Ascéndit Simon Petrus, et traxit rete in terram, plenum magnis piscibus centum quinquagínta tribus. Et cum tanti essent, non est scissum rete. Dicit eis Jesus: Veníte, prandéte. Et nemo audébat discumbéntium interrogáre eum: Tu quis es? sciéntes, quia Dóminus est. Et venit Jesus, et áccipit panem, et dat eis, et piscem simíliter. Hoc jam tértio manifestátus est Jesus discipulis suis cum resurrexisset a mórtuis. Cum ergo prandíssent, dicit Simóni Petro Jesus: Simon Joánnis, díligis me plus his? Dicit ei: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei íterum: Simon Joánnis, díligis me? Ait illi: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tértio: Simon Joánnis, amas me? Contristátus est Petrus, quia dixit ei tértio:

There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing. But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.

Jesus therefore said to them: Children, have you any meat? They answered Him: No. He saith to them: Cast the net on the right side of the ship, and you shall find. They cast therefore; and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits), dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them: Bring hither of the fishes which you have now caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them: Come, and dine. And none of them who were at meat, durst ask Him: Who art thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead. When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou Me more than these? He saith to Him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou Me? He saith to Him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because he had said to him

Amas me? et dixit ei: Dómine, tu ómnia nosti: tu scis quia amo te. Dixit ei: Pasce oves meas. Amen, amen dico tibi: cum esses júnior, cingébas te, et ambulábas ubi volébas: cum autem senúeris, exténdes manus tuas, et álius te cinget, et ducet quo tu non vis. Hoc autem dixit significans qua morte clarificatúrus esset Deum. Et cum hoc dixisset, dicit ei: Séquere me. Convérsus Petrus vidit illum discípulum, quem diligébat Jesus, sequéntem, qui et recúbuit in coena super pectus ejus, et dixit: Dómine, quis est qui tradet te? Hunc ergo cum vidisset Petrus, dixit Jesu: Dómine, his autem quid? Dicit ei Jesus: Sic eum volo manére donec véniam, quid ad te? tu me séquere. Exiit ergo sermo iste inter fratres quia discípulus ille non móritur. Et non dixit ei Jesus: Non móritur; sed: Sic eum volo manére donec véniam, quid ad te? Hic est discípulus ille, qui testimónium pérhibet de his, et scripsit haec: et scimus, quia verum est testimónium ejus.

R̄. Laus tibi, Christe.

ψ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, qui dívidens aquas ab árida, omnem ánimam in his vivéntem creásti, hominémque voluísti píscibus maris dominári: qui super marínos vórtices ámbulans ventis et flúctibus imperásti: Apostolorúmque rétia verbo tuo mirabíliter replésti: praesta, quaesumus, ut in navículis suis fámuli tui ab ómnibus perículis, te comitánte, liberáti, píscium multitudínem copiósam conclúdant, ac tandem ad aetérnae felicitátis portum, méritis onústi, pervéniant. Per Christum Dóminum nostrum. *R̄.* Amen.

the third time: Lovest thou me? And he said to Him: Lord, thou knowest all things; thou knowest that I love thee. He said to him: Feed my sheep. Amen, Amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this He said, signifying by what death he should glorify God. And when He had said this, He saith to him: Follow me. Peter turning about, saw that disciple whom Jesus loved following, who also leaned on His breast at supper, and said: Lord, who is he that shall betray thee? Him therefore when Peter had seen, he saith to Jesus: Lord, and what shall this man do? Jesus saith to him: So I will have him to remain till I come, what is it to thee? follow thou Me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but, So I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

R. Praise be to thee, O Christ.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, thou didst separate the waters from the dry land, and didst create every living thing therein; thou didst will that man rule over the fishes of the sea; wandering over its depths, thou didst command the storm and the waves; by thy word thou didst miraculously fill the nets of thine apostles! Grant likewise, we beseech thee, that thy servants, protected by thee from all dangers, may gather into their boats a good haul of fish, and come finally to the port of eternal blessedness laden with heavenly merits. Through Christ our Lord. **R.** Amen.

Orémus.

Oratio

OBSECRÁMUS te, Dómine, Salvátor noster, ut famulórum tuórum labóres benedicere dignéris, quemádmódu[m] Apóstolis tuis benedixísti, dicens: Míttite in dexteram navígii rete, et inveniétis: ut de abundántia tuae benedictiónis laeti, te Redemptórem nostrum semper exaltémus benedíctum in saécula. *R̄.* Amen.

RÉSPICE, Dómine, ad intercessiónem beatíssimae Vírginis Maríae, sancti Petri, ceterorúmque Apostolórum et sancti **N.** (*Titularis navis benedicendae*), ut labóres mánuum nostrárum ne despicias; sed tua sanctíssima bene **+** dictione, a nobis cuncta peccáta repéllas, perícula submóveas, et ómnia nobis bona profutúra concédas. Per Dóminum. *R̄.* Amen.

Sacerdos navem aspergit aqua benedicta, dicens:

Pax et benedíctio Dei omnipoténtis, Patris, et Filíi, **+** et Spíritus Sancti, descéndat super navem istam, et super omnes, qui in ea erunt, et máneat semper. *R̄.* Amen.

120

BENEDICTIO VEHICULI SEU CURRUS

V. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

Propitiáre, Dómine Deus, supplicatió[n]ibus nostris, et béne **+** dic currum istum dextera tua sancta: adjúnge ad ipsum sanctos Angelos tuos, ut omnes, qui in eo vehéntur, líberent et custódiant semper a perículis univérsis: et quemádmódu[m] viro Aethiopi super currum suum sedénti et sacra elóquia legénti, per Levítam tuum Philíppum fidem et grátiam contulísti; ita fámulis tuis

Let us pray.

Prayer

O LORD, our Savior, we implore thee — bless the labors of thy servants, as thou didst bless thine apostles with the words: “Cast the net on the right side of the ship, and you shall find.” So that gladdened with the opulence of thy blessing, we may praise thee, our Redeemer, for all eternity. *Ry.* Amen.

CONSIDER, Lord, the intercession of the Blessed Virgin Mary, St. Peter, and the other apostles, as well as that of Saint **N.** (*Patron of the boat*), and despise not the work of our hands. But by thy most holy blessing, **+** keep far from us all sin, remove dangers, and give us all good things. Through our Lord. *Ry.* Amen.

The priest sprinkles the boat with holy water, saying:

May the peace and blessing of almighty God, Father, Son, **+** and Holy Spirit descend upon this boat and upon all who shall sail herein, and remain for all time. *Ry.* Amen.

120

BLESSING OF AN AUTOMOBILE OR OTHER VEHICLE

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

Graciously hearken to our prayers, O Lord God, and with thy holy hand bless **+** this vehicle. Appoint as its custodians thy holy angels, ever to guard and keep safe from all danger them that ride herein. And as by thy Levite, Philip thou didst bestow faith and grace upon the Ethiopian, seated in his carriage, and reading Holy Writ, so likewise show the way of salvation to thy servants

viam salutis ostende, qui tua gratia adjuti bonisque operibus jugiter intenti, post omnes viae et vitae hujus varietates, aeterna gaudia consequi mereantur. Per Christum Dominum nostrum. **R.** Amen.

Et aspergatur aqua benedicta.

121

BENEDICTIO VIAE FERREAE ET CURRUUM

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit caelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Orémus.

Oratio

Omnípotens sempitérne Deus, qui ómnia eleménta ad tuam glóriam, utilitatémque hóminum condidísti: dignáre, quaesumus, hanc viam férream, ejúsque instruménta bene **†** dicere, et benigna semper tua providéntia tuéri; ut, dum fámuli tui velóciter próperant in via, in lege tua ambulántes, et viam mandatórum tuórum curréntes, ad caeléstem pátriam felíciter perveníre váleant. Per Christum Dóminum nostrum. **R.** Amen.

Orémus.

Oratio

PROPITIÁRE, Dómine Deus, supplicatióibus nostris, et béne **†** dic currus istos dextera tua sancta: adjunge ad ipsos sanctos Angelos tuos, ut omnes, qui in eis vehéntur, líberent et custódiant semper a perículis univérsis: et quemádmódu viro Aethíopi super currum suum sedénti, et sacra elóquia legénti, per Levítam tuum Philíppum fidem et grátiam contulísti; ita fámulis tuis viam salutis ostende, qui tua gratia adjuti bonisque operibus jugiter intenti, post omnes viae et vitae hujus varietates, aeterna gaudia consequi mereantur. Per Christum Dominum nostrum. **R.** Amen.

Et aspergatur via et currus aqua benedicta.

that, strengthened by thy grace and constantly intent upon good works, they may attain, after the vicissitudes of this life, the happiness of everlasting life. Through Christ our Lord. *R̄.* Amen.
It is sprinkled with holy water.

121

BLESSING OF A RAILWAY
 and its Cars

V. Our help is in the name of the Lord.

R̄. Who made heaven and earth.

V. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

O almighty and eternal God, Who hast established every element for thy glory and man's utility, vouchsafe, we pray, to bless † this railway together with its equipment, and watch over it at all times with thy benign solicitude. And let thy servants, as they are sped on the way in it, advance in thy law and thy commandments, that it may be their fortune to arrive finally at the heavenly fatherland. Through Christ our Lord. *R̄.* Amen.

Let us pray.

Prayer

HEARKEN graciously to our entreaties, O Lord God, and with thy holy hand bless † this vehicle. Appoint as its custodians thy holy angels, ever to guard and keep safe from all danger them that ride hereon. And as by thy Levite, Philip thou didst bestow faith and grace upon the Ethiopian, seated in his carriage, and reading Holy Writ, so likewise show the way of salvation to thy servants that, strengthened by thy grace and constantly intent upon good works, they may attain, after the vicissitudes of this life, the happiness of everlasting life. Through Christ our Lord. *R̄.* Amen.

The tracks and cars are sprinkled with holy water.

BENEDICTIO SOLEMNIOR VIAE FERREAE ET CURRUUM

Clerus, vel a proximiori ecclesia, vel ab aliquo alio loco ad hoc parato,
procedit usque ad stationem viae ferreae, canendo vel recitando:

Antiphona¹

In viam pacis et prosperitátis dírigat nos omnípotens et miséri-
cors Dóminus: et Angelus Ráphael comitétur nobíscum in via,
ut cum pace, salúte, et gáudio revertámur ad própria.

Canticum Zachariae, ut supra, pag. 50.

Ibi Sacerdos delegatus, repetita Antiphona, dicit:

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Salvos fac servos tuos.

℞. Deus meus, sperántes in te.

℣. Mitte nobis, Dómine, auxiliúm de sancto.

℞. Et de Sion tuére nos.

℣. Esto nobis, Dómine, turris fortitúdinis.

℞. A fácie inimíci.

℣. Nihil proficiat inimícus in nobis.

℞. Et filius iniquitátis non appónat nocére nobis.

℣. Benedictus Dóminus die quotidie.

℞. Prósperum iter fáciat nobis Deus salutárium nostrórum.

℣. Vias tuas, Dómine, demónstra nobis.

℞. Et sémitas tuas édoce nos.

℣. Utinam dirigántur viae nostrae.

℞. Ad custodiéndas justificatiónes tuas.

¹ Ant. cum cantu, pag. 100.

SOLEMN BLESSING OF A RAILWAY and its Cars*

From the nearest church or from another place previously appointed, the clergy proceed in a solemn way to the railroad station, as they chant or recite:

Antiphon: Along ways of peace and prosperity may the almighty and merciful Lord lead us, and may the Angel Raphael accompany us on the journey. So may we in peace, health, and joy return unto our own!

The canticle of Zachary, as above on page 51, is sung or said.

The antiphon is repeated; and at the railroad station the priest says:

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Preserve thy servants.

℟. Who trust in thee, my God.

℣. Send us aid, Lord, from on high.

℟. And from Sion watch over us.

℣. Be unto us a mighty fortress.

℟. In the face of the enemy.

℣. Let the enemy be powerless against us.

℟. And the son of iniquity do nothing to harm us.

℣. May the Lord be praised at all times.

℟. May God, our Helper grant us a successful journey.

℣. Show us thy ways, O Lord.

℟. And conduct us along thy paths.

℣. Oh, that our ways be directed!

℟. To the keeping of thy precepts.

* This blessing is reserved to the Ordinary or to one delegated by him.

V. Erunt prava in dirécta.

R. Et áspera in vías planas.

V. Angelis suis Deus mandávit de te.

R. Ut custódiant te in ómnibus viis tuis.

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Oratio

OMNIPOTENS, sempitérne Deus, qui ómnia eleménta ad tuam glóriam, utilitatémque hóminum condidísti: dignáre, quaésumus, hanc viam férream, ejúsque instruménta bene[†] dícere, et benígna semper tua providéntia tuéri; ut, dum fámuli tui velóciter próperant in via, in lege tua ambulántes, et viam mandatórum tuórum curréntes, ad caeléstem pátriam feliciter perveníre váleant. Per Christum Dóminum nostrum. **R.** Amen.

Orémus.

Oratio

PROPITIÁRE, Dómine Deus, supplicatióibus nostris, et béne[†] dic currus istos délixtera tua sancta, adjúnge ad ipsos sanctos Angelos tuos, ut omnes, qui in eis vehéntur, líberent et custódiant semper a periculis univérsis; et quemádmódu viro Aethíopi super currum suum sedénti, et sacra elóquia legénti, per Levítam tuum Philíppum fidem et grátiam contulísti: ita fámulis tuis viam salútis osténde, qui tua grátia adjúti, bonísque opéribus júgiter inténti, post omnes viae et vitae hujus varietátes aetérna gáudia cónsequi mereántur. Per Christum Dóminum nostrum. **R.** Amen.

Deinde aspergit viam et currus aqua benedicta.

Post utranque Benedictionem dicitur Te Deum, cum Oratione Deus, cujus misericórdiae, etc., ut supra, pag. 58.

V. For crooked ways will be made straight.

R. And rough ways smooth.

V. God hath given His angels charge over thee.

R. To guard thee in all undertakings.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O ALMIGHTY and eternal God, Who hast established every element for thy glory and man's utility, vouchsafe, we pray, to bless † this railway together with its equipment, and watch over it at all times with thy benign solicitude. And let thy servants, as they are sped on the way in it, advance in thy law and thy commandments, that it may be their fortune to arrive finally at the heavenly fatherland. Through Christ our Lord. *R.* Amen.

Let us pray.

Prayer

HEARKEN graciously to our entreaties, O Lord God, and with thy holy hand bless † these cars. Appoint as their custodians thy holy angels, ever to guard and keep safe from all danger them that ride hereon. And as by thy Levite, Philip thou didst bestow faith and grace upon the Ethiopian, seated in his carriage, and reading Holy Writ, so likewise show the way of salvation to thy servants that, strengthened by thy grace and constantly intent upon good works, they may attain, after the vicissitudes of this life, the happiness of everlasting life. Through Christ our Lord. *R.* Amen.

The tracks and cars are sprinkled with holy water. In conclusion the Te Deum, page 59, is said with the prayer: O God, Whose mercy, etc.

BENEDICTIO MACHINAE ITINERI AEREO
DESTINATAE

(Approbata a S. R. C. die 24 Martii 1920)

- V. Adjutórium nostrum in nómine Dómini.
 R. Qui fecit caelum et terram.
 V. Bénedic, ánima mea, Dómino.
 R. Dómine, Deus meus, magnificátus es veheménter.
 V. Qui ponis nubem ascénsum tuum.
 R. Qui ámbulas super pennas ventórum.
 V. Dómine, exáudi oratióem meam.
 R. Et clamor meus ad te véniat.
 V. Dóminus vobíscum.
 R. Et cum spíritu tuo.

Orémus.

Oratio

Deus, qui ómnia propter temetípsum operátus es, et cuncta mundi hujus eleménta in usum húmáni géneris destinásti: béne † dic, quaésumus, hanc máchinam (has máquinas) itíneri aéreo deputátam (-as); ut ad laudem et glóriam nóminis tui látius propagándam, et ad res húmáneas prómptius expediéndas, dápmo quovis et perículo remóto, desérviat (-ant), et in ómnium fidélium, eándem máchinam (eásdem máquinas) adhíbéntium, ánimis caeléstia fóveat (-ant) desidéria. Per Christum Dóminum nostrum. R. Amen.

Orémns.

Oratio

DEUUS, qui beátae Maríae Vírginis domum per Incarnáti Verbi mystérium misericórditer consecrásti, eámque in sinu Ecclésiae tuae mirábiliter collocásti: effúnde, quaésumus, bene † dictionem tuam super hanc máchinam (has máquinas); ut, qui qui per eam (eas) itíneri aéreo sub tutéla ejúsdem beátae Vírginis se commiserint, eo quo tendunt prospere pervéniant, et incólumes ad própria revertántur. Per eúndem Christum Dóminum nostrum. R. Amen.

BLESSING OF AN AIRPLANE

(Approved by the Congregation of Sacred Rites on March 24, 1920)

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. Bless the Lord, O my soul!

R. My Lord and my God, how wonderful are thy works!

V. Thou traversest the clouds,

R. And walkest on the wings of the wind.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, Who didst create all things for thyself, and hast destined every element in the world for man's service, bless, † we pray, this airplane (these airplanes) Let it (them) serve in spreading the praise and glory of thee, and in expediting the affairs of men, unhindered by destruction or peril. And may it (they) foster within the souls of all who ride in it (them) a longing for heavenly things. Through Christ our Lord. **R.** Amen.

Let us pray.

Prayer

O GOD, Who didst consecrate by the mystery of the Incarnation the dwelling of the Blessed Virgin Mary, and hast miraculously transferred it to the bosom of thy Church, pour forth, we beseech thee, thy blessing † upon this airplane (these airplanes) May all who under the patronage of the Blessed Virgin fly in this plane (these planes) happily reach their destination, and return safely home. Through the same Christ our Lord. **R.** Amen.

Orémus.

Oratio

DEUS, in te sperántium salus, fámulis tuis iter aéreum peragéntibus ac tuam opem invocántibus, Angelum bonum de caelis cómitem benígnum adjúnge: ut ab eo custodiántur in ómnibus viis, et ad propósitam sibi metam feliciter deducántur. Per Christum Dóminum nostrum. *R̄.* Amen.

Et aspergatur aqua benedicta.

124

BENEDICTIO INSTRUMENTORUM AD MONTES CONSCENDENDOS

(Approbatá a Pio Papa XI die 14 Octobris 1931)

V. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R̄. Et cum spíritu tuo.

Orémus.

Oratio

Béne✠ dic, quaésumus, Dómine, hos funes, báculos, rastros, aliaque hic praeséntia instruménta; ut quicúmque iis usi fúerint, inter árdua et montis abrúpta, inter glácies, nives et tempestátes, ab omni casu et perículo praeservéntur, ad cúlmina feliciter ascéndant, et ad suos incólumes revertántur. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

PRÓTEGE, Dómine, intercédente beáto Bernárdo quem Alpium incolis et viatóribus Patrónum dedísti, hos fámulos tuos: ipsísque concéde, ut, dum haec conscéndunt cúlmina, ad montem qui Christus est váleant perveníre. Per eúndem Christum Dóminum nostrum. *R̄.* Amen.

Et aspergantur aqua benedicta.

Let us pray.

Prayer

O GOD, the Salvation of all who trust in thee, appoint a good angel as a guardian to all thy servants who make an air-plane voyage, and call upon thy help. Let him protect them along the journey, and safely conduct them to their destination. Through Christ our Lord. *Ry.* Amen.

It is sprinkled with holy water.

124

BLESSING OF TOOLS USED IN SCALING MOUNTAINS

(Approved by Pope Pius XI on October 14, 1931)

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

V. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Prayer

Bless, **✠** O Lord, we pray, these ropes, staves, mattocks, and these other tools, that all who use them in scaling the mountains' heights and precipices, in ice and snow and tempest, may be preserved from all danger and catastrophe, safely reach the summits, and return unscathed to their homes. Through Christ our Lord.

Ry. Amen.

Let us pray.

Prayer

THROUGH the intercession of Saint Bernard, whom thou hast given as patron of Alpine dwellers and travelers, protect, O Lord, these thy servants, and grant that they who climb to mountain peaks may come to the Mountain which is Christ. Through the selfsame Christ our Lord. *Ry.* Amen.

They are sprinkled with holy water.

BENEDICTIO MACHINAE AD EXTINGUENDUM INCENDIUM

(Approbata a S. R. C. die 10 Aprilis 1912)

Clerus a proximiori ecclesia, vel ab alio aliquo praeparato loco, procedit ad locum, ubi est machina benedicenda, canendo vel recitando:

Antiphona

Ig

Mansu-e-factus est ignis * et vim su-ae vir-tú-tis
oblí-tus est: ut fí-li- i tu- i, quos di-lexísti, Dómi-ne, ser-
véntur il- laési. **Ps.** Jubilá-te De-o, omnis terra, psalmum
díci-te nómini e-jus: * da-te gló-ri-am laudi ejus.

Psalmus 65

Jubiláte Deo, omnis terra, psalmum dícite nómini ejus: * date glóriam laudi ejus.

Dícite Deo: Quam terríbilis sunt ópera tua, Dómine! * in multi-túdine virtútis tuae mentiéntur tibi inimíci tui.

Omnis terra adóret te, et psallat tibi: * psalmum dicat nómini tuo.

Veníte, et vidéte ópera Dei: * terríbilis in consíliis super filios hóminum.

Qui convértit mare in áridam, in flúmine pertransíbunt pede: * ibi laetábimur in ipso.

Qui domináatur in virtúte sua in aetérnum, óculi ejus super gentes respíciunt: * qui exásperant non exalténtur in semetípsis.

125

BLESSING OF A FIRE-ENGINE

(Approved by the Congregation of Sacred Rites on April 10, 1912)

From the nearest church or from another place previously appointed, the clergy proceed to the fire-station, as they chant or recite:

Antiphon: Tamed was the fire's fury, and forgotten was its power and might, as thy children, beloved of thee, O Lord, were preserved intact.

Psalm 65

Exult to God, all ye on earth, sing a song to His name, let His praises resound.

Say unto God: "How wonderful are thy works, O Lord! So tremendous is thy power that even thine enemies bow down."

Let all the earth adore and sing to thee; let it sing praise to thy name.

Come hither and see the works of God, how mightily He dealeth with the sons of men.

He turneth the sea into dry land; dry-footed they passed through the river; wherefore, we will rejoice in Him.

With mighty arm He ruleth forever; His eyes behold the nations; the obstinate shall not exalt themselves.

Benedícite, gentes, Deum nostrum: * et audítam fácite vocem laudis ejus.

Qui pósuit ánimam meam ad vitam: * et non dedit in commotióne pedes meos.

Quóniam probásti nos, Deus: * igne nos examinásti, sicut examinátur argéntum.

Induxísti nos in láqueum, posuísti tribulatiónes in dorso nostro: * imposuísti hómnes super cápita nostra.

Transívimus per ignem et aquam: * et eduxísti nos in refrigerium.

Introíbo in domum tuam in holocáustis: * reddam tibi vota mea, quae distinxérunt lábia mea.

Et locútum est os meum, * in tribulatióne mea.

Holocáusta medulláta ófferam tibi cum incénso aríetum: * ófferam tibi boves cum hircis.

Veníte, audíte, et narrábo, omnes, qui timétis Deum, * quanta fecit ánimae meae.

Ad ipsum ore meo clamávi, * et exaltávi sub lingua mea.

Iniquitátem si aspéxi in corde meo, * non exáudiet Dóminus.

Proptérea exáudívit Deus, * et atténdit voci deprecationis meae.

Benedíctus Deus, * qui non amóvit oratióne meam, et misericórdiam suam a me.

Glória Patri.

Repetita Antiphona, Celebrans, respondentibus circumstantibus, dicit:

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatióne.

℞. Sed líbera nos a malo.

℣. Salvos fac servos tuos.

℞. Deus meus, sperántes in te.

℣. Mitte eis, Dómine, auxiliúm de sancto.

℞. Et de Sion tuére eos.

Praise our God, ye peoples, let His praises resound.

I owe to Him my life; He doth not allow my feet to stumble.

For thou, O God, hast given us a test; thou hast purified us with fire, as silver is tried.

Thou didst let us fall into a snare; thou didst load tribulations on our backs; thou didst set strangers over our heads.

Through fire and water we had to pass; but thou hast led us out into respite.

With burnt-offerings in hand I entered thy house; I will fulfil my vows which my lips promised,

And my mouth promised when I was in trouble.

I will offer to thee holocausts full of marrow, with the smoke of burnt rams; I will offer to thee bullocks and goats.

Come hither and hear, all ye who fear God; I will narrate what good He hath done for my soul.

I cried to Him with my mouth, and I lauded Him with my tongue.

Had I desired iniquity in my heart, the Lord would not have heard me.

But God did hear me, and gave ear to my entreaties.

Blessed be God Who did not disdain my prayer, nor refuse me His mercy.

Glory be to the Father.

After repeating the antiphon, the celebrant says alternately with his assistants:

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Preserve thy servants.

℟. Who trust in thee, my God.

℣. Send them aid, Lord, from on high.

℟. And from Sion watch over them.

- V. Nihil proficiat inimicus in eis.
 R. Et filius iniquitatis non apponat nocere eis.
 V. Benedícite, ignis et aestus, Dómino.
 R. Laudáte et superexaltáte eum in saécula.
 V. Benedícite, filii hóminum, Dómino.
 R. Laudáte et superexaltáte eum in saécula.
 V. Qui líberat nos de médio ardéntis flammae.
 R. Et de médio ignis éruit nos.
 V. Confitémini Dómino, quóniam bonus.
 R. Quóniam in saéculum misericórdia ejus.
 V. Adjutórium nostrum in nómine Dómini.
 R. Qui fecit caelum et terram.
 V. Dómine, exáudi oratióem meam.
 R. Et clamor meus ad te véniat.
 V. Dóminus vobíscum.
 R. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, qui tribus púeris in fornáce Babylónis per Angelum tuum mitigásti flammam ignium: omnes, quaésumus, per dexteram tuam in córdibus nostris faces exstingue vitiórum; ut a temporálibus eruámur incéndiis, et ab ígnibus liberémur aetérnis. Per Christum Dóminum nostrum. R. Amen.

Orémus.

Oratio

DEUS, cujus in mánibus nos sumus, et sermónes nostri, et omnis sapiéntia, et óperum sciéntia et disciplína: fámulis tuis opitulátor adsíste; ut, quóties instántibus incéndii periclitémur angústiiis, tóties suppeténtibus ingénii foveámur auxiliis. Per Christum Dóminum nostrum. R. Amen.

Orémus.

Oratio

DEUS, justus hóminum gubernátor et clemens, cui tamquam Factóri suo sic omnis prómptior creatúra desérvit, ut eadem ad tormentum ímpiis exardéscat, et ad beneficium piis lenis vádat: aurem tuam, quaésumus, précibus nostris benígnus in-

- V.** Let the enemy be powerless against them.
R. And the son of iniquity do nothing to harm them.
V. Ye fire and heat, praise the Lord.
R. Praise Him and exalt Him forever.
V. Bless the Lord, ye sons of men.
R. Praise Him and exalt Him forever.
V. Who delivereth us out of the midst of flames.
R. And leadeth us out of the midst of fire.
V. Let us praise the Lord, for He is good.
R. For His mercy endureth forever.
V. Our help is in the name of the Lord.
R. Who made heaven and earth.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Prayer

O GOD, Who by thy angel didst mitigate the flames of the fire for the three youths who were cast into the furnace in Babylon, we beseech thee, extinguish in our hearts the fire of sinful inclinations, that we may be delivered both from bodily burns and from everlasting fire. Through Christ our Lord. **R.** Amen.

Let us pray.

Prayer

O GOD, in thy hands are held all that we are and have, our speech, all wisdom, knowledge, and science. Do thou generously assist thy servants, that we may be protected in all danger of fire by the aid of every spiritual and technical force. Through Christ our Lord. **R.** Amen.

Let us pray.

Prayer

O GOD, thou just and mild Governor of mankind, to Whom thy creature, fire is subject as to its Creator, on the one hand blazing up for the torment of the impious, on the other becoming gentle for the utility of the devout; we beseech thee to attend

ténde, et hanc máchinam comprimédis ígnibus destinátam tua munífcus bene †dictione perfúnde: ut, quóties hujus éfficax instruméntum máchinae viva fide píisque cum votis fúerit advérsus éxcitas incéndii vires adhíbitum, aqua saeviéntes flammás ex eo jactáta restínguat, et igni vim totam suae virtútis erípiat, ne incéndium fidélibus in te sperántibus moléstiam áfferat, neve illis eorúmque bonis detriméntum íngerat: quátenus univérsi, ab omni formídine páriter et perículo sóspites, a suis víitiis toto corde resipíscant, ac beneficiórum tuórum mémores, sincéra mente cognóscant, tália sibi flagélla e sua quidem iniquitáte prodíre, et in tua miseratióne cessáre. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia saécula saeculórum. **R̄.** Amen.

Et aspergatur aqua benedicta.

126

BENEDICTIO MACHINAE AD EXCITANDAM LUCEM ELECTRICAM

Clerus, a proximiori ecclesia vel ab aliquo alio loco ad hoc parato, procedit usque ad stationem machinae benedicendae, canendo vel recitando:

Canticum Zachariae, ut supra, pag. 50. Ibi Sacerdos delegatus intonat:

Antiphona

VI F

Lux orta est * ju- sto : rectis corde lae- tí- ti- a. **Ps.** Dó-

minus regnávit, exsúltet terra: * laeténtur ínsulae multae.

in thy benignity to our prayers, and to pour out in abundance thy blessing ✠ upon this fire-engine. So often as this equipment is employed with lively faith and devout prayers against the ravaging destruction of fire, may the stream of water which it gushes forth extinguish the fury of the flames, and divest the fire of its power, so that no injury may be suffered by the faithful who place their confidence in thee, and no damage done to their possessions. Wherefore, let all who are favored with thy protection against the fright and peril of fire turn away from sin with all their heart, and mindful of thy benefits, sincerely acknowledge that such visitations are a consequence of their sinful ways, and that they cease only by thy mercy. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. *R̄.* Amen.

It is sprinkled with holy water.

126

BLESSING OF AN ELECTRIC DYNAMO*

From the nearest church or from some other place previously appointed, the clergy proceed in a solemn manner to the power station, as they chant or recite:

The Canticle of Zachary, as above on page 51. Arriving at the station, the priest intones:

Antiphon: A light riseth up for the good, and joy to the righteous of heart.

*This blessing is reserved to the Ordinary or to one delegated by him.

Psalmus 96

Dóminus regnávít, exsúltet terra: * laeténtur ínsulae multae.
Nubes, et calígo in circúitu ejus: * justítia, et judícium corréctio
sedis ejus.

Ignis ante ipsum praecedet, * et inflammábit in circúitu inimícos
ejus.

Illuxérunt fúlgora ejus orbi terrae: * vidit, et commóta est terra.
Montes, sicut cera fluxérunt a fácie Dómini: * a fácie Dómini
omnis terra.

Annuntiavérunt caeli justítiam ejus: * et vidérunt omnes pópuli
glóriam ejus.

Confundántur omnes, qui adórant sculpália: * et qui gloriántur
in simulácris suis.

Adoráte eum, omnes Angeli ejus: * audívit, et laetáta est Sion.
Et exsultavérunt filiae Judae, * propter judícia tua, Dómine:

Quóniam tu Dóminus Altíssimus super omnem terram: * nimis
exaltátus es super omnes deos.

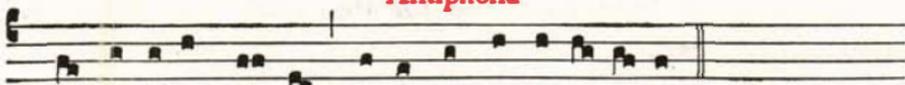
Qui díligitis Dóminum, odíte malum: * custódit Dóminus ánimas
sanctórum suórum, de manu peccatóris liberábit eos.

Lux orta est justo, * et rectis corde laetítia.

Laetámini, justí, in Dómino: * et confitémini memóriæ sancti-
ficatiónis ejus.

Glória Patri.

Antiphona



Lux orta est ju- sto : rectis corde lae-tí- ti- a.

Y. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

Y. Dómine, exáudi oratiómem meam.

R. Et clamor meus ad te véniat.

Y. Dóminus vobíscum.

R. Et cum spírítu tuo.

Psalm 96

The Lord is King, let the earth rejoice; let the many islands be glad.

Darkness and clouds are round about Him; upon right and justice rests His throne.

Devastating fire goes before Him, and destroys His enemies round about.

His lightning illumines the world; the universe sees it and trembles.

The mountains melt like wax before the countenance of the Lord, at the presence of the Lord of the earth.

The heavens proclaim His justice; all peoples behold His majesty. Confounded are they who worship graven things, and glory in their idols.

Adore ye Him, all His angels! Sion heareth the news with jubilation.

Because of thy judgments, O Lord, the daughters of Sion rejoice. For thou art the Highest, and Lord over the entire earth — and exalted above all gods.

Hate evil, all ye that love the Lord; the Lord preserveth the life of His holy ones, and delivereth them from the hands of the impious.

A light riseth up for the good, and joy to the righteous of heart. Rejoice, ye just, in the Lord, and praise ye His holy name. Glory be to the Father.

Antiphon: A light riseth up for the good, and joy to the righteous of heart.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

CONCÉDE nos fámulos tuos, quaésumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et gloriósa beátae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

DÓMINE Deus omnípotens, qui es cónditor ómnium lúminum, béne † dic hanc máchinam ad lumen excitándum nóviter cónditam: et praesta; ut ad te, qui es lux indeficiens, post hujus saéculi calíginem perveníre valeámus. Per Christum Dóminum nostrum. *R̄.* Amen.

Deinde aspergit machinam aqua benedicta.

127

BENEDICTIO OFFICINAE LIBRARIAE ET MACHINAE TYPOGRAPHICAE

(Approbata a S. R. C. die 12 Maji 1909)

Sacerdos stans ad valvas, dicit:

Actiónes nostras, quaésumus, Dómine, aspirádo praéveni, et adjuvádo proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te coepta finiátur. Per Christum Dóminum nostrum. *R̄.* Amen.

Ingrediens dicit:

V̄. Pax huic dómui.

R̄. Et ómnibus habitántibus in ea.

Deinde dicens Antiphonam Aspérges me, Dómine, etc., varias officinae partes aqua benedicta aspergit, usquedum perveniat ad aulam principalem ejusdem, ubi sistit et dicit:

V̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Let us pray.

Prayer

GRANT to thy servants, O Lord God, we beseech thee, continual enjoyment of health in soul and body; and by the wondrous intercession of Blessed Mary ever Virgin, free us from sorrow in the present, and reward us with joy in eternity. Through Christ our Lord. *Ry.* Amen.

Let us pray.

Prayer

OLORD God Almighty, Creator of all light, bless **†** this electric dynamo built for the purpose of generating light. And grant that after the darkness of this life, we may attain unto thee, Who art the unfailing Light. Through Christ our Lord. *Ry.* Amen.

It is sprinkled with holy water.

127

BLESSING OF A PRINTING-OFFICE AND PRINTING-PRESS or of a Typewriter

(Approved by the Congregation of Sacred Rites on May 12, 1909)

Standing at the entrance, the priest says:

We beseech thee, Lord, inspire and guide our works in their beginning, and accompany them unto fruition, that our every prayer and work may ever begin with thee, and through thee be accomplished. Through Christ our Lord. *Ry.* Amen.

Entering in, he says:

V. Peace be unto this establishment.

Ry. And unto all who are employed herein.

Then, as he says the antiphon: Sprinkle me with hyssop, O Lord, etc., he sprinkles with holy water the various rooms of the printing-office, until he comes to the main part. Here he stops, and says:

V. Our help is in the name of the Lord.

Ry. Who made heaven and earth.

☩. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

DÓMINE Jesu Chríste, qui dixísti discípulis tuis: In quamcúmque domum intravéritis, salutáte eam, dicétes: Pax huic dómui: véniat, quaésumus, pax illa super hanc domum et officínam ad libros impriméndos (evulgándos) praeparátam, et super omnes degétes in ea; et cunctos, Dómine, in ea laborátes ab omni calamitáte ánimae et córporis eripere et liberáre dignéris; reple scriptóres, rectóres et operários spírítu sciéntiae, consílii et fortitúdinis, et adímple eos spírítu timóris tui, ut mandáta Ecclésiiae fidéliter custodiétes, tibi digne et próximo suo salutáriter váleant inservíre. Béne ✠ dic ergo, bone Jesu, qui es via, véritas et vita, hunc locum, et praesta, ut omnes illum inhabitátes, intercedéte gloriósa et immaculáta Vírgine matre tua María, ad immarcescibilem glóriae corónam feliciter pervéniant: Qui vivis et regnas Deus per ómnia saécula saeculórum. ℞. Amen.

Deinde benedicit instrumenta et machinas, dicens:

Orémus.

Oratio

DÓMINE Deus, únice fons scientiárum, qui hóminum ingénium ita illumináre dignátus es, ut nova artificiósia instrumenta invenírent ad páginas typis scribéndas; béne ✠ dic, quaésumus, has máchinas (hanc máchinam), ut per libros ad utilitátem nostram prodeútes nihil áliud te opitulánte discámus, praeter sciéntiam tuam, quae vere ducit ad vitam. Per Christum Dóminum nostrum. ℞. Amen.

Et aspergantur aqua benedicta. Finita aspersione, Sacerdos dicit:

☩. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O LORD Jesus Christ, Who didst say to thine apostles: "In whatever home you enter, salute it, saying: 'Peace be unto this house,'" let this same peace, we pray, come upon this printing establishment and upon all who transact business here. Do thou, O Lord, deign to deliver from every calamity, spiritual or physical, all them that are employed herein. Fill the authors, publishers, and craftsmen with the spirit of wisdom, counsel, and fortitude, and instill in them the fear of the Lord; so that they may faithfully keep the commandments of the Church, and thus employ their vocation to thy glory and to their fellowmen's welfare. Wherefore, O benign Jesus, Who art the Way, the Truth, and the Life, bless **+** this place, and grant, through the intercession of the glorious and immaculate Virgin Mary, thy mother, that all who are employed here may happily attain the imperishable crown of glory. Thou Who livest and reignest eternally. **R.** Amen.

Then he blesses the machines and instruments, saying:

Let us pray.

Prayer

O LORD God, thou sole Source of learning, Who hast condescended so to enlighten men's resourcefulness that they have invented new and artistic methods of printing, bless **+** we beseech thee, these machines (this machine). And from the books which issue forth for our enlightenment, may we learn, by thy gracious help, nothing but that knowledge which, coming from thee, leadeth truly unto life. Through Christ our Lord. **R.** Amen.

They are sprinkled with holy water. After which the priest says:

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

EXÁUDI nos, Dómine sancte, Pater omnípotens, aetérne Deus: et mittere dignéris sanctum Angelum tuum de caelis, qui custódiat, fóveat, próteget, vísitet atque deféndat omnes in hac domo habitántes. Per Christum Dóminum nostrum. **R̄.** Amen.

Si benedicenda sit tantum officina libraria, omittitur secunda Oratio cum aspersione pro instrumentis et machinis. Quando autem benedicenda sint solummodo instrumenta vel machinae, praemissis versículis: Adjutórium nostrum, etc., et Dóminus vobíscum, etc., adhibetur tantum secunda Oratio cum aspersione.

128

BENEDICTIO TELEGRAPHI

Clerus, vel a proximiori ecclesia, vel ab aliquo alio loco ad hoc parato, procedit usque ad stationem telegraphi, canendo vel recitando:

Canticum Zachariae
(Luc. 1, 68-79)

Benedíctus Dóminus, Deus Israel, * quia visitávit, et fecit redemp-tiónem plebis suae:

Et eréxit cornu salútis nobis: * in domo David, púeri sui.

Sicut locútus est per os sanctórum, * qui a saéculo sunt, prophe-tárum ejus:

Salútem ex inimícis nostris, * et de manu ómnium, qui odérunt nos:

Ad faciéndam misericórdiam cum pátribus nostris: * et memo-rári testaménti sui sancti.

Jusjurándum, quod jurávit ab Abraham, patrem nostrum, * da-túrnm se nobis:

Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviá-mus illi.

Let us pray.

Prayer

HEAR us, O holy Lord, almighty Father, everlasting God, and vouchsafe to send thy holy angel from heaven to watch over, foster, protect, visit, and defend all who have business in this establishment. Through Christ our Lord. *R.* Amen.

If the printing-office alone is to be blessed, omit the second prayer, together with the sprinkling of machines and instruments. However, if only the latter are to be blessed, begin at the versicle: *Our help, etc.,* then say the second prayer, and sprinkle them with holy water.

128

BLESSING OF A TELEGRAPH-INSTRUMENT*

From the nearest church or from another place previously appointed, the clergy proceed in solemn manner to the telegraph station, chanting or reciting:

Canticle of Zachary
(Luke I, 68-79)

Blessed be the Lord God of Israel, for He hath visited and redeemed His people,
And hath raised up the Abundance of salvation for us in the lineage of David His servant.
Thus He foretold by the mouth of His holy prophets who have been from times ancient;
That we might be saved from our enemies — from the hand of all that hate us.
Now is granted the mercy promised to our fathers, remembering His holy covenant;
And the oath which He swore to Abraham our father that He would extend to us;
That we, delivered from the hand of our enemies, might serve Him without fear,

* This blessing is reserved to the Ordinary or to one delegated by him.

In sanctitáte, et justítia coram ipso, * ómnibus diébus nostris.
Et tu, puer, Prophéta Altíssimi vocáberis: * praeíbis enim ante
fáciem Dómini paráre vias ejus:

Ad dandam sciéntiam salútis plebi ejus: * in remissiónem pecca-
tórum eórum:

Per víscera misericórdiae Dei nostri: * in quibus visitávit nos,
óriens ex alto:

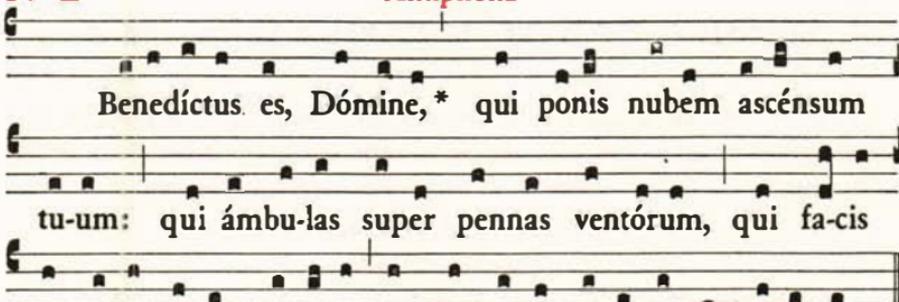
Illumináre his, qui in ténebris, et in umbra mortis sedent: * ad
dirigéndos pedes nostros in viam pacis.

Glória Patri.

Ibi Sacerdos delegatus intonat:

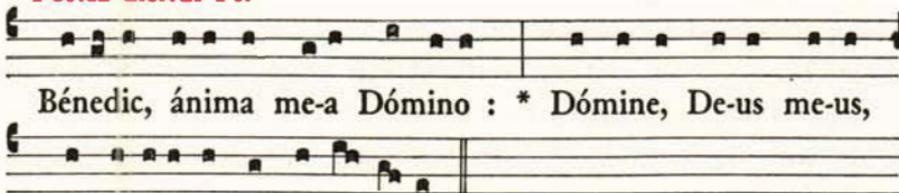
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Antiphona



Benedíctus es, Dómine, * qui ponis nubem ascénsum
tu-um: qui ámbu-las super pennas ventórum, qui fa-cis
Angelos tu-os spí-ri-tus, et minístrós tu-os ignem uréntem.

Postea dicitur Ps.



Bénedic, ánima me-a Dómino : * Dómine, De-us me-us,
magni-ficá-tus es vehemé-ter.

Psalmus 103

BÉ-NE-DIC, ánima mea, Dómino: * Dómine, Deus meus,
magnificátus es vehemé-ter.

Confessi-ónem, et decórem induísti: * amíctus lúmine sicut
vestimé-nto:

Exténdens caelum sicut pellem: * qui tegis aquis superióra ejus.
Qui ponis nubem ascénsum tuum: * qui ámbulas super pennas
ventórum.

Living in holiness and righteousness before Him all our days.
And thou, child, shalt be called the prophet of the Highest, for
thou shalt go before the face of the Lord to prepare His ways:
To give knowledge of salvation to His people — the remission of
their sins,
Through the bounteous mercy of our God in which the Orient
from on high hath visited us,
To give light to them that sit in darkness and in the shadow of
death, to direct our feet into the way of peace.
Glory be to the Father.

Arriving at the station, the priest delegated for the blessing intones:

Antiphon: Blessed art thou, O Lord, Who makest the clouds
thy chariot, and walkest on the wings of the winds; Who usest
the winds for thy messengers, and flaming fire for thy ministers.

Psalm 103

BLESS the Lord, O my soul. My Lord and my God, how
mighty is thy creation!
Thou dost clothe thyself in glory and in beauty, vested in light
as with a garment.
Thou stretchest out the heavens like a tent, and coverest their
heights with waters;
Who makest the clouds thy chariot, and walkest on the wings of
the winds.

Qui facis Angelos tuos spíritus: * et minístros tuos ignem uréntem.

Qui fundásti terram super stabilitátem suam: * non inclinábitur in saéculum saéculi.

Abýssus, sicut vestiméntum, amíctus ejus: * super montes stabunt aquae.

Ab increpatióne tua fúgient: * a voce tonítrui tui formidábunt.

Ascéndunt montes: et descéndunt campi * in locum, quem fundásti eis.

Términum posuísti, quem non transgrediéntur: * neque converténtur operíre terram.

Qui emíttis fontes in convállibus: * inter médium móntium pertransíbunt aquae.

Potábunt omnes béstiae agri: * exspectábunt ónagri in siti sua. Super ea vólucres caeli habitábunt: * de médio petrárum dabunt voces.

Rigans montes de superióribus suis: * de fructu óperum tuórum satiábitur terra:

Prodúcens foenum juméntis, * et herbam servitúti hóminum:

Ut edúcas panem de terra: * et vinum laetíficet cor hóminis:

Ut exhílalet fáciem in óleo: * et panis cor hóminis confírmet.

Saturabúntur ligna campi, et cedri Líbani, quas plantávit: * illic pásseres nidificábunt.

Heródii domus dux est eórum: * montes excélsi cervis: petra refúgium herináciis.

Fecit lunam in témpora: * sol cognóvit occásum suum.

Posuísti ténebras, et facta est nox: * in ipsa pertransíbunt omnes béstiae silvae.

Cátuli leónum rugiéntes, ut rápíant, * et quaerant a Deo escam sibi.

Ortus est sol, et congregáti sunt: * et in cubílibus suis collocabúntur.

Thou usest the winds for thy messengers, and flaming fire for thy ministers.

Thou hast fastened the earth on its foundations; it shall never be shaken.

'The deep like a garment was its clothing, and the waters stood high above the mountains.

At thy rebuke they dispersed, at the voice of thy thunder they fled.

The mountains rose up, and the plains sank down to the place thou didst assign.

Impassible boundaries thou didst assign to the waters, never again might they cover the earth.

In the valleys thou sentest forth springs, whose streams flowed out among the hills.

The beasts of the field drink of them; whereat wild asses quench their thirst.

Birds of heaven dwell on their banks, and from the midst of the rocks they utter their song.

Thou waterest the mountains from heavenly heights; the earth slakes its thirst from thy rain-clouds;

Bringing forth grass for cattle, and herbs for the servitors of man, That bread might spring forth from the earth, and wine which gives cheer to man's heart;

Oil to make his face lustrous, and bread to strengthen his heart.

The trees of the field drink their fill; so, too, the cedars of Lebanon which He planted; there the birds build their nests.

The stork has his home in the heights. The high hills are a refuge for wild goats, the rock for the conies.

He hath made the moon for reckoning of seasons; the sun knoweth the hour for setting.

He calleth up darkness, and night begins, in which wild beasts of the forest roam about;

And young lions roar for their booty, and demand from God their meat.

When the sun is risen, they gather together, and rest in their dens.

Exibit homo ad opus suum: * et ad operatiónem suam usque ad vésperum.

Quam magnificáta sunt ópera tua, Dómine! * ómnia in sapiéntia fecísti: impléta est terra possessióne tua.

Hoc mare magnum, et spatiósum mánibus: * illic reptília, quorum non est númerus.

Animália pusilla cum magnis: * illic naves pertransíbunt.

Draco iste, quem formásti ad illudéndum ei: * ómnia a te exspectant ut des illis escam in témpore.

Dante te illis, cólligent: * aperiénte te manum tuam, ómnia implebúntur bonitáte.

Averténte autem te fáciem, turbabúntur: * áuferes spíritum eórum, et deficiént, et in púlverem suum reverténtur.

Emíttes spíritum tuum, et creabúntur: * et renovábis fáciem terrae.

Sit glória Dómini in saéculum: * laetábitur Dóminus in opéribus suis.

Qui réspicit terram, et facit eam trémere: * qui tangit montes, et fúmigant.

Cantábo Dómino in vita mea: * psallam Deo meo, quámdiu sum. Jucúndum sit ei elóquium meum: * ego vero delectábor in Dómino.

Deficiánt peccatóres a terra, et iníqui ita ut non sint: * bédedic, ánima mea, Dómino.

Glória Patri.

Antiphona

Benedíctus es, Dómine, qui ponís nubem ascénsu tu-um:
 qui ámbu-las super pennas ventórum, qui facis Angelos tu-os
 spí-ritus, et minístros tu-os ig-nem uréntem.

Now men go forth to their toil; their labor lasteth 'till evening.
How wonderful are thy works, O Lord! For thou hast made
everything in wisdom, and the earth is filled with thy riches.
Yonder does the great sea extend wide its arms, wherein are
creeping things without number,

Creatures little and great; moreover, ships sail on its waters.
Nor is there wanting the sea-monster which thou madest in
mockery. They all await from thee their food in due time.

And when thou givest them food, they gather it up; thou openest
thy hand, and they receive their fill.

But if thou hidest thy face, they are filled with fear; and dost
thou take away their breath, so they shall fail and return to
their dust.

But if thou sendest forth thy breath — then their life begins
anew, and the countenance of the earth rises as new.

May the glory of the Lord endure forever; let the Lord rejoice in
His works.

Doth He but look upon the earth, and it trembles; the moun-
tains smoke at His touch.

I will sing to the Lord all my life; I will sing praise to my God
while I live.

O may my praises please Him; yet will I delight in the Lord.

O that sinners would disappear from the earth, and the iniquitous
be no more! Bless the Lord, O my soul!

Glory be to the Father.

Antiphon: Blessed art thou, O Lord, Who makest the clouds
thy chariot, and walkest on the wings of the winds: Who usest
the winds for thy messengers, and flaming fire for thy ministers.

Deinde dicit:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

CONCÉDE nos fámulos tuos, quaésumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et gloriósa beátae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Christum Dóminum nostrum. ℞. Amen.

Orémus.

Oratio

DEUS, qui ámbulas super pennas ventórum, et facis mirabília solus: concéde, ut, cum per vim huic metállo índitam fulmíneo ictu celérius huc abséntia, et hinc álio praeséntia transmíttis; ita nos invéntis novis edócti, tua grátia opitulánte, prómptius et facílius ad te veníre valeámus. Per Christum Dóminum nostrum. ℞. Amen.

Et aspergit telegraphum aqua benedicta.

129

BENEDICTIO SEISMOGRAPHI

(Approbata a S. R. C. die 13 Febr. 1924)

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

Omnípotens sempitérne Deus, qui réspicis terram et facis eam trémere, hoc seismógraphon tua bene  dictione perfúnde: et

Then the priest says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

GRANT to thy servants, O Lord God, we beseech thee, continual enjoyment of health in soul and body; and by the wondrous intercession of Blessed Mary ever Virgin, free us from sorrow in the present, and reward us with joy in eternity. Through Christ our Lord. **R.** Amen.

Let us pray.

Prayer

O GOD, thou walkest upon the wings of the wind, and thou alone workest wonders! By the power inherent in this metal, thou dost bring hither distant things quicker than lightning, and transferest present things to distant places. Therefore, grant that instructed by new inventions, we may merit, by thy bounteous grace, to come with greater certainty and facility to thee. Through Christ our Lord. **R.** Amen.

The telegraph-instrument is sprinkled with holy water.

BLESSING OF A SEISMOGRAPH

(Approved by the Congregation of Sacred Rites on Feb. 13, 1924)

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O almighty, everlasting God, Who by glancing upon the earth dost cause it to tremble, pour out thy blessing † on this seismo-

praesta; ut signa terrae treméntis in ipso congruénter adnoténtur, et ad utilitátem plebis tuae atque ad majórem tui nóminis glóriam promovéndam recte intelligántur. Per Christum Dóminum nostrum. **R̄.** Amen.

Virgo María dolorosíssima, esto nobis propítia et intercède pro nobis.

Sancte Emígdi, ora pro nobis, et in nómine Jesu Christi Nazareni defénde nos, et hoc seismógraphon ab ímpetu terraemótus.

Et aspergatur seismographon aqua benedicta.

130

BENEDICTIO AD OMNIA

Haec benedictionis formula adhiberi potest a quovis Sacerdote pro omnibus rebus, quarum specialis benedictio in hoc Rituali non habetur.

Ψ. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Ψ. Dóminus vobíscum.

R̄. Et cum spíritu tuo.

Orémus.

Oratio

Deus, cujus verbo sanctificántur ómnia, bene **†** dictionem tuam effúnde super creatúram istam (creatúras istas); et praesta; ut, quisquis ea (eis) secúndum legem et voluntátem tuam cum gratiárum actióne usus fúerit, per invocatiónem sanctíssimi nóminis tui, córporis sanitátem, et ánimae tutelam, te auctóre, percípiat. Per Christum Dóminum nostrum. **R̄.** Amen.

Et aspergatur (aspergantur) aqua benedicta.

graph. And grant that the signs of the earth's tremors may be exactly recorded by it, and rightly interpreted by men to benefit thy people and to promulgate the greater glory of thy name. Through Christ our Lord. *R.* Amen.

O Virgin Mary most sorrowful, take pity on us, and pray for us!

Saint Emidius, pray for us, and in the name of Jesus Christ, the Nazarene, defend us and also this seismograph from the power of earthquakes.

It is sprinkled with holy water.

130

THE FORM OF BLESSING FOR ALL THINGS

This form may be used by any priest for the blessing of anything which has no special blessing in the Ritual.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, by Whose word all things are made holy, pour out thy blessing *+* on this creature (these creatures). And grant that whosoever uses it (them) in accordance with thy will and thy law, and with a spirit of thanksgiving, may experience by thy power health in body and protection in soul, as he invokes thy most holy name. Through Christ our Lord. *R.* Amen.

It (they) is (are) sprinkled with holy water.

BENEDICTIO NOSOCOMIORUM ALIARUMQUE
DOMORUM AEGROTIS CURANDIS

(Approbata a S. R. C. die 18 Julii 1939)

Antiphona: Omnes male habentes Christus curavit: ipse infirmitates nostras accepit, et aegrotationes nostras portavit (**Matt. 8:17**):

Psalmus 6

DÓMINE, ne in furóre tuo árguas me, * neque in ira tua corrípias me.

Miserére mei, Dómine: quóniam infirmus sum: * sana me, Dómine, quóniam conturbáta sunt ossa mea.

Et ánima mea turbáta est valde: * sed tu, Dómine, úsquequo? Convértere, Dómine, et eripe ánimam meam: * salvum me fac propter misericórdiam tuam.

Quóniam non est in morte qui memor sit tui: * in inférno autem quis confitébitur tibi?

Laborávi in gémitu meo, lavábo per síngulas noctes lectum meum: * lácrimis meis stratum meum rigábo.

Turbátus est a furóre óculus meus: * inveterávi inter omnes inimícos meos.

Discédite a me omnes, qui operámini iniquitátem: * quóniam exaudivit Dóminus vocem fletus mei.

Exaudivit Dóminus deprecationem meam: * Dóminus orationem meam suscepit.

Erubéscant et conturbéntur vehementer omnes inimíci mei: * convertántur et erubéscant valde velóciter.

Glória Patri.

Repetitur Antiphona.

Ÿ. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

BLESSING OF A HOSPITAL OR SANATORIUM

(Approved by the Congregation of Sacred Rites on July 18, 1939)

Antiphon: All that were sick Christ healed: He took our infirmities, and bore our diseases (Matthew 8:17).

Psalm 6

O LORD! Punish me not in thine anger; nor chastise me in thy fury.

Have pity on me, Lord, for I am weak and sick; heal me, for my bones are rotted.

And my soul is troubled exceedingly. But thou, O Lord — how long wilt thou look on?

Turn to me, Lord, and deliver my soul. Save me because of thy goodness.

For in death's realm no one is mindful of thee, and in infernal regions who shall praise thee?

I am wearied from moaning; each night I bedew my bed with weeping: my tears water my couch.

The lustre of mine eyes is become dim. I have grown old in the midst of my oppressors.

Depart from me, ye evildoers, for the Lord hath heard my piteous cry.

The Lord hath heard my supplication, the Lord hath accepted my prayer.

My foes shall be ashamed and exceedingly confused. Speedily will come their shame and consternation.

Glory be to the Father.

Repeat the Antiphon.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

DEUS qui mirabíliter hóminem creásti, et mirabílius reformásti, atque váriis infirmitátibus, quibus humana fragílitas detinétur, múltiplici reméδιο succurrere dignátus es; tuam sanctam bene† dictionem super hanc domum benignus infúnde, ut aegrórum, huc adveniéntium, córpori et ánimae ipse medeáris, tua eos patérna pietáte custódias, ac post vitae cursum ad gáudia transférás sempitérna. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

DÓMINE Jesu Christe, infirmitátis nostrae solámen et salus, qui Petri socrum et Réguli filium a magnis fébribus liberásti, paralytícum roborásti, leprósos mundásti, Centuriónis sanásti, mulierem a fluxu sánguinis salvásti, ad piscínam jacéntem languídum erexísti, civitátes et castélla circúmiens omnem languórem et infirmitátem curásti: bene† dic, quáesumus, et sancti† fica domum istam; ut omnes infírmi hic moratúri, ab omni aegritúdine leváti, mentis et córporis sanitáte donáti, poténtiam tuam perpétuo váleant collaudáre. Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

Deinde aspergit praecipua nosocomii loca aqua benedicta et subjungit:

V. Osténde nobis, Dómine, misericórdiam tuam.

R̄. Et salutáre tuum da nobis.

V. Dómine, exáudi oratióem meam.

R̄. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, qui aegritúdi- nes animárum depéllis et córporum, auxilií tui super infírmos osténde virtútem, ut ope misericórdiae tuae ad ómnia pietátis tuae reparéntur offícia.

Let us pray.

Prayer

O GOD, thou didst wondrously create man, and more wondrously transform him. Thou didst deign by manifold remedies to heal the divers infirmities which beset human frailty. Wherefore, graciously pour forth thy holy †benediction upon this hospital, that the patients may find in thee a physician of body and soul—a kind and fatherly protector. And mayest thou take them, following their earthly course, to the unending blessedness of heaven. Through Christ our Lord. *R̄*. Amen.

Let us pray.

Prayer

O LORD, Jesus Christ, the Comfort and Deliverer in our afflictions, thou didst dispel the heavy fever from Peter's mother-in-law and the ruler's son, thou didst restore the paralytic, cleanse the lepers, cure the centurion's servant; thou didst make whole the woman troubled with an issue of blood, and didst raise up the man lying under his infirmity at the pool of Bethesda; and going about the cities and towns, thou didst heal all manner of ailments. Do thou, we beseech thee, bless †and sanctify †this institution, so that the sick who will be confined herein, freed from their illness and restored in body and mind, may rightfully choose to glorify thy power forever. Thou Who livest and reignest in eternity. *R̄*. Amen.

The priest sprinkles with holy water the main parts of the hospital; then he continues:

V̄. Show us, O Lord, thy mercy.

R̄. And grant us thy salvation.

ψ̄. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

ψ̄. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Prayer

ALMIGHTY, everlasting God, Who dispellest all corporal and spiritual illness, manifest the power of thy help unto the sick, that by this work of thy mercy they may be restored to the duty of serving thee.

CONCÉDE nos fámulos tuos, quaésumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére, et, gloriósa beátae Mariæ semper Vírginis intercessióne, a praesénti liberári tristítia et aetérna pérfrui laetítia.

DEUS, qui nos miro Angelórum ministério custódis et gubernas, huic quoque dómui Angelum tuum députa custódem, qui ab ea omnes repéllat potestátes; ut aegróti in ea jacéntes ab omni formídine et perturbatióne protécti, prístinae reddántur sanitáti.

DEUS, qui ineffábili providéntia beatum Joseph sanctíssimae Genitrícis tuae Sponsum eligere dignátus es; praesta, quaésumus; ut quem protectórem venerámur in terris, intercessórem habére mereámur in caelis.

DEUS, misericordiárum Pater, per mérita et intercessiónem Sanctórum Camílli et Joánnis de Deo, quos víscera misericórdiae indútos, infirmórum adjutóres et consolatóres effecísti: aegróti in hac domo curándis propítius adesse dignéris; ut a córporis languóribus erépti, ánimi moeróribus subleváti, ad prístinam rédeant sanitátem et débitas misericórdiae tuae gratiárum júgiter réferant actiões. Per Christum Dóminum nostrum. *Ry.*
Amen.

GRANT us, thy servants, O Lord God, we implore, the joy of continual health in body and mind, and by the glorious intercession of the Blessed Mary ever Virgin, free us from present sadness, and establish us in everlasting gladness.

O GOD, Who through ministering angels dost admirably watch and govern us, appoint thine angel also to guard this place, to drive away all powers of evil. May the sick herein confined be protected from fear and disquiet, and let them recover former good-health.

O GOD, Who in thine ineffable providence hast deigned to elect Saint Joseph to be the spouse of thy most holy Mother, grant, we beseech thee, that we may deserve to have him for our intercessor in heaven, whom we venerate as our defender on earth.

O GOD, most merciful Father, Who hast raised up St. Camillus and St. John of God, men imbued with deep compassion, to be ministers and consolers to the infirm, by their merits and intercession graciously assist to recovery the sick confined in this place of healing. Deliver them from bodily ailments, and relieve them of mental terror, so that restored to former well-being, they may constantly render due gratitude to thee for thy tenderness. Through Christ our Lord. *R.* Amen.

VI

THE SEVEN PENITENTIAL PSALMS
AND LITANY OF THE SAINTS

SEPTEM PSALMI POENITENTIALES
CUM LITANIIS SANCTORUM

Pro infirmis, dum sacro liniuntur Oleo, seu pro alia necessitate dicuntur flexis genibus.

Antiphona

IV E

Ne remi-niscá- ris. Ps. Dómine, ne in furóre tu-o árgu-as
me, * neque in i-ra tu-a corrí-pi-as me. Vel: árgu-as me.

Psalmus 6

Dómine, ne in furóre tuo árguas me, * neque in ira tua corrípias me.

Miserére mei, Dómine, quóniam infirmus sum: * sana me, Dómine, quóniam conturbáta sunt ossa mea.

Et ánima mea turbáta est valde: * sed tu, Dómine, úsquequo?

Convértere, Dómine, et éripe ánimam meam: * salvum me fac propter misericórdiam tuam.

Quóniam non est in morte qui memor sit tui: * in inférno autem quis confitébitur tibi?

Laborávi in gémitu meo, lavábo per síngulas noctes lectum meum: * lácrimis meis stratum meum rigábo.

Turbátus est a furóre óculus meus: * inveterávi inter omnes inimícos meos.

Discédite a me, omnes, qui operámini iniquitátem: * quóniam exaudivit Dóminus vocem fletus mei.

Exaudivit Dóminus deprecationem meam, * Dóminus orationem meam suscepit.

THE SEVEN PENITENTIAL PSALMS AND LITANY OF THE SAINTS

The Seven Penitential Psalms, used during the administration of the sacrament of extreme unction and on other occasions, are said kneeling.

Antiphon: Remember not.

Psalm 6

O Lord! Punish me not in thine anger; nor chastise me in thy fury.

Have pity on me, Lord, for I am weak and sick; heal me, for my bones are rotted.

And my soul is troubled exceedingly. But thou, O Lord — how long wilt thou look on?

Turn to me, Lord, and deliver my soul. Save me because of thy goodness.

For in death's realm no one is mindful of thee, and in infernal regions who shall praise thee?

I am wearied from moaning; each night I bedew my bed with weeping; my tears water my couch.

The lustre of mine eyes is become dim. I have grown old in the midst of my oppressors.

Depart from me, ye evildoers, for the Lord hath heard my piteous cry.

The Lord hath heard my supplication. the Lord hath accepted my prayer.

Erubéscant, et conturbéntur veheménter omnes inimíci mei: *
 convertántur et erubéscant valde velóciter.

Glória Patri.

Psalmus 31

BEÁTI, quorum remíssae sunt iniquitátes: * et quorum tecta
 sunt peccáta.

Beátus vir, cui non imputávit Dóminus peccátum, * nec est in
 spíritu ejus dolus.

Quóniam tácuí, inveteravérunt ossa mea, * dum clamárem tota
 die.

Quóniam die ac nocte graváta est super me manus tua: * con-
 versus sum in aerúmna mea, dum confúgitur spina.

Delíctum meum cógnitum tibi feci: * et injustítiam meam non
 abscóndi.

Dixi: Confitébor advérsus me injustítiam meam Dómino: * et
 tu remisísti impietátem peccáti mei.

Pro hac orábit ad te omnis sanctus, * in témpore opportúno.

Verúmtamen in dilúvio aquárum multárum, * ad eum non
 approximábunt.

Tu es refúgium meum a tribulatióne, quae circúmdedit me: *
 exsultátió mea, erue me a circumdántibus me.

Intelléctum tibi dabo, et ínstruam te in via hac, qua gradiéris: *
 firmábo super te óculos meos.

Nolíte fíeri sicut equus et mulus, * quibus non est intelléctus.

In camo et fraeno maxíllas eórum constrínge, * qui non appróxi-
 mant ad te.

Multa flagélla peccatóris, * sperántem autem in Dómino miseri-
 córdia circúmdabit.

Laetámini in Dómino et exsultáte, justí, * et gloriámini, omnes
 recti corde.

Glória Patri.

My foes shall be ashamed and exceedingly confused. Speedily will come their shame and consternation.

Glory be to the Father.

Psalm 31

HAPPY are they whose guilt is pardoned; whose sins are fully forgiven.

Happy is that man to whom the Lord imputes no sin, and in whose heart there is no guile!

Because I kept silence about my guilt my bones grew old; whilst I cried out all the day long.

For day and night thy hand lay heavy upon me; I tossed in my anguish, so that the thorn of sin pressed into my flesh.

But at last I acknowledged to thee my sin, and hid no longer my iniquity.

I said to myself: "I will accuse myself before the Lord of my wrongdoing;" and thou didst pardon my guilt.

Wherefore, every devout man should pray to thee while there is time.

And when the flood reaches high proportions, it shall not reach him.

For thou art my refuge in the trouble which besets me, thou art my joy. Free me from them that surround me.

I will give thee understanding, and I will instruct thee in the way thou shouldst pursue. My eyes shall counsel thee.

Be not like the horse nor the mule which have no understanding. With bit and bridle bind fast their jaws who come not freely to thee.

The sinner requireth many scourges; but kindness envelops him who trusteth in the Lord.

Wherefore, rejoice in the Lord, ye pious ones, and be glad and exult, ye just!

Glory be to the Father.

Psalmus 37

DÓMINE, ne in furóre tuo árguas me, * neque in ira tua corrípias me.

Quóniam sagíttæ tuæ **infixæ** sunt mihi: * et confirmásti super me manum tuam.

Non est sánitas in carne mea a fácie iræ tuæ: * non est pax óssibus meis a fácie peccatórum meórum.

Quóniam iniquitátes meæ supergréssæ sunt caput meum: * et sicut onus grave gravátae sunt super me.

Putruérunt et corrúptæ sunt cicatríces meæ, * a fácie insipiéntiæ meæ.

Miser factus sum, et curvátus sum usque in finem: * tota die contristátus ingrediébar.

Quóniam lumbi mei impléti sunt illusió nibus: * et non est sánitas in came mea.

Afflíctus sum, et humiliátus sum nimis: * rugiébam a gémitu cordis mei.

Dómine, ante te omne desidérium meum: * et gémitus meus a te non est absconditus.

Cor meum conturbátum est, derelíquit me virtus mea: * et lumen oculórum meórum, et ipsum non est mecum.

Amíci mei, et próximi mei * advérsus me appropinquavérunt, et stetérunt.

Et qui juxta me erant, de longe stetérunt: * et vim faciébant qui quaerébant ánimam meam.

Et qui inquirébant mala mihi, locúti sunt vanitátes: * et dolos tota die meditabántur.

Ego autem tamquam surdus non audiébam: * et sicut mutus non apériens os suum.

Et factus sum sicut homo non áudiens: * et non habens in ore suo redargutiónes.

Quóniam in te, Dómine, sperávi: * tu exáudies me, Dómine, Deus meus.

Psalm 37

O LORD! Punish me not in thine anger; nor chastise me in thy fury.

For thy arrows are fastened in me, and thy hand hath laid heavy upon me.

There is no health in my flesh because of thy wrath; there is no peace in my bones because of my sins.

For my evildoing rises as a billow over my head, and weighs down my shoulders with its load.

My sores are corrupted and festering — which my folly engendered.

I am miserable and bowed down completely; I drag out my day in mourning.

My whole body burns with fever; there is no healthy spot in my flesh.

I am afflicted and humbled completely; I roared with the groaning of my heart.

My lamentation, O Lord, is apparent to thee, and my groaning is not hidden from thee.

My heart is troubled, my strength has left me, and the light of mine eyes fails me.

And when friends and relatives draw near me — suddenly they hesitate and stand still.

And they that were closest to me stand afar off; and they that seek my life use violence.

They that wish evil against me speak harmful words; and devise schemes night and day.

But I, as a deaf man, hear not; and open not my mouth, as though I were dumb.

I am become like a deaf man, with no retort in his mouth.

For thou, O Lord, art my hope; thou shalt hear me, O Lord, my God!

Quia dixi: Nequándo supergáudeant mihi inimíci mei: * et dum commovéntur pedes mei, super me magna locúti sunt.

Quóniam ego in flagélla parátus sum: * et dolor meus in conspéctu meo semper.

Quóniam iniquitátem meam annuntiábo: * et cogitábo pro peccáto meo.

Inimíci autem mei vivunt, et confirmáti sunt super me: * et multiplicáti sunt qui odérunt me iníque.

Qui retríbuunt mala pro bonis, detrahébant mihi: * quóniam sequébar bonitátem.

Ne derelínquas me, Dómine, Deus meus: * ne discésseris a me.

Inténde in adiutorium meum: * Dómine, Deus salútis meae.

Glória Patri.

Psalmus 50

MISERÉRE mei, Deus: * secúndum magnam misericórdiam meam.

Et secúndum multitudinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum iudicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiae tuae manifestasti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Auditui meo dabis gáudium et laetítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Wherefore, I pray: "Let not mine enemies triumph over me— they who spoke arrogantly against me when my feet tottered slightly."

Truly I am ready for scourges; my sorrow is ever before me. Therefore, I confess my guilt, and am concerned about my sins. Yet mine enemies are alive and stronger than I; and multiple are they that hate me without cause.

If they return evil for good, they are intent on destroying me, for I seek after the good.

Forsake me not, O Lord, my God! Depart not from me. Attend to my defense, O Lord— my God and my Salvation! Glory be to the Father.

Psalm 50

BE MERCIFUL to me, O God, for great is thy goodness.

And with the fulness of thy mercy blot out my transgressions. Wash me thoroughly from my guilt, and cleanse me from my sin. For I am conscious of my transgressions, and my sin is ever before me.

Against thee alone have I sinned, and done what is evil in thy sight. My guilt I confess that thou mayest appear just and above reproach when thou judgest me.

Lo, iniquity was born with me! And in sin did my mother conceive me.

Surely thou lovest my sincerity; therefore, givest thou me insight to thy wisdom.

Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Let me hear joy and gladness, that the bones which thou hast humbled may rejoice.

Turn away thy face from my sins, and blot out all my wrongdoing.

Cor mundum crea in me, Deus: * et spírítum rectum ínnova in viscéribus meis.

Ne proyíCIAS me a fácie tua: * et spírítum sanctum tuum ne áuferas a me.

Redde mihi laetítiam salutáris tui: * et spírítu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salutis meae: * et exultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísse*s* sacrificium, dedíssem útique: * holocáustis non delectáberis.

Sacrificium Deo spírítus contribulátus: * cor contrítum et humíliátum, Deus, non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: * ut aedificéntur muri Jerúsalem.

Tunc acceptábis sacrificium justítiae, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Glória Patri.

Psalmus 101

DÓMINE, exáudi oratió*n*em meam: * et clamor meus ad te véniat.

Non avértas fáciem tuam a me: * in quacúmque die tríbulor, inclína ad me aurem tuam.

In quacúmque die invocávero te, * velóciter exáudi me.

Quia defecérunt sicut fumus dies mei: * et ossa mea sicut crémium aruérunt.

Percússus sum ut foenum, et áruit cor meum: * quia oblítus sum comédere panem meum.

A voce gémitus mei * adhaésit os meum carni meae.

Símilis factus sum pellicáno solitúdinis: * factus sum sicut nyctícorax in domicílio.

Create a clean heart in me, O God, and renew a right spirit within me.

Drive me not from thy presence, and take not from me the power of thy holy spirit.

Give me again the delight of thy grace, and uphold me with thy leading spirit.

Then will I show the godless thy ways, and sinners shall be converted to thee.

Save me from bloody violence, my Helper and my God, and my tongue shall praise thy righteousness.

O Lord, open thou my lips, and my mouth shall declare thy praise.

For hadst thou requested sacrifice, surely would I have given it. But in burnt-offerings thou hast no pleasure.

A sacrifice pleasing God is a spirit which is penitent; my heart sorrowing and humbled, O Lord, do not despise!

Deal kindly, O Lord, and graciously with Sion, and let Jerusalem arise anew.

Then shalt thou be honored with true oblations; then shall they lay young bullocks upon thine altar.

Glory be to the Father.

Psalm 101

O LORD, hear my prayer; and let my cry come unto thee.

Turn not thy face from me; in the day of my trouble bend down thine ear to me.

On the day when I cry unto thee, hear me without delay.

For my days vanish like smoke; and my bones are grown dry like firewood.

I am smitten like grass, my heart is withered, so that I forget to eat my bread.

Because of my groaning, my bones cleave to my flesh.

I am like a pelican in the wilderness; and like an owl in the dwelling.

Vigilávi, * et factus sum sicut passer solitárius in tecto.

Tota die exprobrábant mihi inimíci mei: * et qui laudábant me, advérsus me jurábant.

Quia cínerem tamquam panem manducábam, * et potum meum cum fletu miscébam.

A fácie irae et indignatiónis tuae: * quia élevans allisísti me.

Dies mei sicut umbra declinavérunt: * et ego sicut foenum áruí.

Tu autem, Dómine, in aetérnum pérmanes: * et memoriále tuum in generatióem et generatióem.

Tu exsúrgens miseréberis Sion: * quia tempus miseréndi ejus, quia venit tempus.

Quóniam placuérunt servis tuis lápides ejus: * et terrae ejus miserebúntur.

Et timébunt gentes nomen tuum, Dómine, * et omnes reges terrae glóriam tuam.

Quia aedificávit Dóminus Sion: * et vidébitur in glória sua.

Respéxit in oratióem humílium: * et non sprevit precem eórum.

Scribántur haec in generatióne áltera: * et pópulus, qui creábitur, laudábit Dóminum:

Quia prospéxit de excélso sancto suo: * Dóminus de caelo in terram aspéxit:

Ut audíret gémitus compeditórum: * ut sólveret filios interemptórum:

Ut annúntient in Sion nomen Dómini: * et laudem ejus in Jerúsalem.

In conveniéndo pópulos in unum, * et reges ut sérviant Dómino.

Respóndit ei in via virtútis suae: * Paucitátem diérum meórum núntia mihi.

Ne révoques me in dimídio diérum meórum: * in generatióem et generatióem anni tui.

Inítio tu, Dómine, terram fundásti: * et ópera mánuum tuárum sunt caeli.

Sleep forsaketh my condition; I am become like the sparrow,
lonely on the house-top.

Mine enemies rage against me, and they that formerly praised
me have cursed me.

For I eat ashes like bread, and mingle my drink with tears.

Because of thine anger and indignation, thou didst whirl me up
and cast me down.

My days decline like shadows, and I wither as grass.

But thou, O Lord, endurest forever, and thy renown lasteth from
generation to generation.

Rise up and have mercy on Sion, for the time of grace is come;
it is long here.

For the stones thereof have pleased thy servants, who feel pity
even for her dust.

And then shall the heathen fear thy name, O Lord, and the kings
of the earth thy glory.

For the Lord will build Sion anew, and manifest His glory.

He hath regard for the entreaties of the lowly, and ignoreth not
their prayer.

Let it be recorded for future ages that the people who shall be
renewed shall praise the Lord.

From His holy throne the Lord looked down; He looked from
heaven on the earth,

To hear the groans of them in fetters; to set free the children of
the slain;

That men might proclaim His name in Sion, and His praise in
Jerusalem,

When the people assemble there, and kings to serve the Lord.

In the middle of the strength of his days he said to Him: "Re-
veal to me the shortness of my days;

Call me not away in the middle of my life, for thy days endure
forever."

In the beginning, O Lord, thou didst establish the earth, and the
heavens are the work of thy hands.

Ipsi peribunt, tu autem permanes: * et omnes sicut vestimentum veterascent.

Et sicut opertorium mutabis eos, et mutabuntur: * tu autem idem ipse es, et anni tui non deficient.

Filii servorum tuorum habitabunt: * et semen eorum in saeculum dirigetur.

Glória Patri.

Psalmus 129

DE profundis clamavi ad te, Dómine: * Dómine, exaudi vocem meam.

Fiant aures tuae intendentes, * in vocem deprecationis meae.

Si iniquitates observaveris, Dómine: * Dómine, quis sustinebit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Dómine.

Sustinuit ánima mea in verbo ejus: * speravit ánima mea in Dómino.

A custodia matutina usque ad noctem: * speret Israel in Dómino.

Quia apud Dóminum misericórdia: * et copiosa apud eum redemptio.

Et ipse redimet Israel, * ex ómnibus iniquitatibus ejus.

Glória Patri.

Psalmus 142

DÓMINE, exaudi orationem meam: áuribus percipe obsecrationem meam in veritate tua: * exaudi me in tua justitia.

Et non intres in iudicium cum servo tuo: * quia non justificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam meam: * humiliavit in terra vitam meam.

Collocavit me in obscuris sicut mortuos saeculi: * et anxius est super me spíritus meus, in me turbatum est cor meum.

Memor fui dierum antiquorum, meditatus sum in ómnibus operibus tuis: * in factis manuum tuarum meditabar.

They shall perish, but thou shalt endure; they shall grow old
like a garment;

Like a vesture thou shalt change them, and they shall be changed.

But thou art always the selfsame, and thy years shall not fail.
The children of thy servants shall abide, and their seed be estab-
lished for all time.

Glory be to the Father.

Psalm 129

OUT of the depths, I cry, O Lord, to thee; Lord hearken to
my plea!

Let thine ears be attentive to my suppliant sigh.

If thou shouldst retain man's iniquity, O Lord, who would
survive?

But there is forgiveness with thee, and because of thy law I trust
in thee, O Lord.

Yea, in God do I trust, and my soul hopeth in His word.

From morn until night let Israel wait for the Lord:

For with the Lord there is mercy, and the plenitude of redemp-
tion is with Him.

He shall redeem Israel from all his guilt.

Glory be to the Father.

Psalm 142

HEAR, O Lord, my prayer, in thy fidelity give ear to my
entreaty; in thy justice hear me!

And enter not into judgment with thy servant; for in thy sight
no mortal is justified.

For the enemy doth strive against my soul; he hath crushed down
my life to the ground.

He doth cast me out into darkness, among those who are long
dead.

And fear doth grip my soul; my heart is in anguish.

Long have I reflected on days of old; I meditated on thy deeds,
and I mused on the works of thy hands.

Memor fui diérum antiquórum, meditátus sum in ómnibus opéribus tuis: * in factis mánuum tuárum meditábar.

Expánda manus meas ad te: * ánima mea sicut terra sine aqua tibi.

Velóciter exáudi me, Dómine: * defécit spíritus meus.

Non avértas fáciem tuam a me: * et símilis ero descendéntibus in lacum.

Audítam fac mihi mane misericórdiam tuam: * quia in te sperávi.

Notam fac mihi viam, in qua ámbulem: * quia ad te levávi ánimam meam.

Eripe me de inimícis meis, Dómine, ad te confúgi: * doce me fácere voluntátem tuam, quia Deus meus es tu.

Spíritus tuus bonus dedúcet me in terram rectam: * propter nomen tuum, Dómine, vivificábis me, in aequitáte tua.

Edúces de tribulatióne ánimam meam: * et in misericórdia tua dispérdes inimícos meos.

Et perdes omnes, qui tríbulant ánimam meam: * quóniam ego servus tuus sum.

Glória Patri.

In fine Psalmorum repetitur Antiphona:

Ne remiscáris, Dómine, délícta nostra, vel paréntum nostrórum: neque vindíctam su-mas de peccá-tis nostris.

LITANIAE SANCTORUM

Kýri-e, e-lé-ison. Christe, e-lé-ison. Kýri-e, e-lé-ison.

I extend my hands to thee; my soul thirsts for thee as parched land for rain.

Hear me speedily, Lord, for my spirit fainteth!

Turn not thy face from me, lest I be like unto them that go down into the pit.

Let me feel thy mercy in the morning, for in thee do I trust.

Reveal to me the way I must traverse; to thee do I lift up my soul.

Deliver me from my foes, O Lord, for I seek refuge with thee.

Teach me to do thy will, for thou art my God.

Let thy good spirit conduct me on smooth paths, for thy name's sake uphold me, for thou art just.

Wherefore, deliver me now out of affliction, and in thy benignity destroy mine oppressors.

Destroy all them that afflict my soul, for I am thy servant.

Glory be to the Father.

At the end of the psalms, the antiphon is repeated:

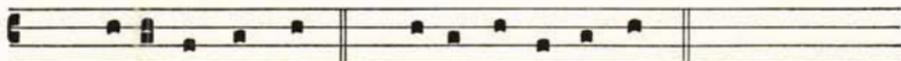
Remember not, O Lord, our offenses, nor those of our parents: neither take retribution on our sins.

LITANY OF THE SAINTS

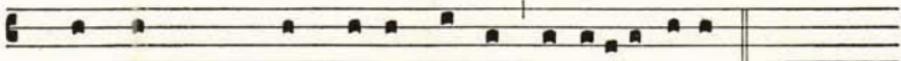
Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.



Christe, audi nos. Christe, exáudi nos.

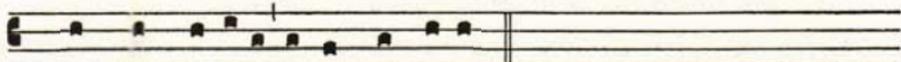


Pa- ter de cae- lis, De- us, miserére nobis.

Fili Re- demptor mundi, De- us, miserére nobis.

Spí- ri- tus Sancte, De- us, miserére nobis.

San- cta Trínitas, unus De- us, miserére nobis.



San- cta Marí- a, o- ra pro nobis.

Sancta Dei Génitrix,	ora.	Sancte Simon,	ora.
Sancta Virgo vírginum,	ora.	Sancte Thaddaée,	ora.
Sancte Míchaël,	ora.	Sancte Matthía,	ora.
Sancte Gábríel,	ora.	Sancte Bárnaba,	ora.
Sancte Ráphaël,	ora.	Sancte Luca,	ora.
Omnes sancti Angeli et		Sancte Marce,	ora.
Archángeli,	oráte.	Omnes sancti Apóstoli	
Omnes sancti beatórum		et Evangelístae,	oráte.
Spirítuum órdenes,	oráte.	Omnes sancti Discípuli	
Sancte Joánnes Baptísta,	ora.	Dómini,	oráte.
Sancte Joseph,	ora.	Omnes sancti Innocétes,	oráte.
Omnes sancti Patriárchae		Sancte Stéphané,	ora.
et Prophétae,	oráte.	Sancte Lauréti,	ora.
Sancte Petre,	ora.	Sancte Vincéti,	ora.
Sancte Paule,	ora.	Sancti Fabiáne et	
Sancte Andréa,	ora.	Sebastiáne,	oráte.
Sancte Jacóbe,	ora.	Sancti Joánnes et Paule,	oráte.
Sancte Joánnes,	ora.	Sancti Cosma et Damiáne,	
Sancte Thoma,	ora.		oráte.
Sancte Jacóbe,	ora.	Sancti Gervási et Protási,	oráte.
Sancte Philíppe,	ora.	Omnes sancti Mártýres,	oráte.
Sancte Bartholomaée,	ora.	Sancte Silvéster,	ora.
Sancte Matthaée,	ora.		

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven, have mercy on us.

God, the Son, Redeemer of the world, have mercy on us.

God, the Holy Spirit, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us,*

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy angels and arch-
angels,

All ye holy orders of blessed
spirits,

St. John the Baptist,

St. Joseph,

All ye holy patriarchs and
prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnabas,

St. Luke,

St. Mark,

All ye holy apostles and
evangelists,

All ye holy disciples of the
Lord,

All ye holy Innocents,

St. Stephen,

St. Lawrence,

St. Vincent,

SS. Fabian and Sebastian,

SS. John and Paul,

SS. Cosmas and Damian,

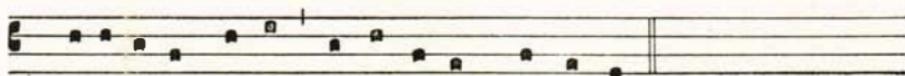
SS. Gervase and Protase,

All ye holy martyrs,

St. Sylvester,

* After each invocation: "Pray for us."

Sancte Gregóri,	ora.	Omnes sancti Sacerdótes	
Sancte Ambrósi,	ora.	et Levítae,	oráte.
Sancte Augustíne,	ora.	Omnes sancti Mónachi	
Sancte Hierónyme,	ora.	et Eremítae,	oráte.
Sancte Martíne,	ora.	Sancta María Magdaléna,	ora.
Sancte Nicoláe,	ora.	Sancta Agatha,	ora.
Omnes sancti Pontífices		Sancta Lúcia,	ora.
et Confessóres,	oráte.	Sancta Agnes,	ora.
Omnes sancti Doctóres,	oráte.	Sancta Caecília,	ora.
Sancte Antóni,	ora.	Sancta Catharína,	ora.
Sancte Benedícite,	ora.	Sancta Anastásia,	ora.
Sancte Bernárde,	ora.	Omnes sanctae Vírgines	
Sancte Domínice,	ora.	et Víduae,	oráte.
Sancte Francísce,	ora.	Omnes Sancti et Sanctae Dei,	
		intercédite pro nobis.	



Propí-ti- us esto, parce no-bis, Dómine.

Propí-ti- us esto, ex-áu-di nos, Dómine.

Ab omni malo, lí-be- ra nos, Dómine.

Ab omni peccáto,	libera.	Per mystérium sanctae	
Ab ira tua,	libera.	Incarnationis tuae,	libera.
A subitánea et improvisa		Per Advéntum tuum,	libera.
morte,	libera.	Per Nativitátem tuam,	libera.
Ab insídiis diabóli	libera.	Per Baptísmum et sanctum	
Ab ira, et ódio, et omni		Jejúniúm tuum,	libera.
mala voluntáte,	libera.	Per Crucem et Passiónem	
A spírítu fornicatiónis,	libera.	tuam,	libera.
A fúlgure et tempestáte,	libera. ¹	Per Mortem et sepultúram	
A flagélló terraemótu,	libera.	tuam,	libera.
A peste, fame, et bello,	libera. ²	Per sanctam Resurrectiόνem	
A mórte perpétua,	libera.	tuam,	libera.

1. In processione ad repellendam tempestatem, bis dicitur.

2. In processione tempore mortalitatis et pestis, bis dicitur.

St. Gregory,
 St. Ambrose,
 St. Augustine,
 St. Jerome,
 St. Martin,
 St. Nicholas,
 All ye holy bishops and
 confessors,
 All ye holy doctors,
 St. Anthony,
 St. Benedict,
 St. Bernard,
 St. Dominic,
 St. Francis,

All ye holy priests and levites,
 All ye holy monks and hermits,
 St. Mary Magdalen,
 St. Agatha,
 St. Lucy,
 St. Agnes,
 St. Cecilia,
 St. Catherine,
 St. Anastasia,
 All ye holy virgins and widows,
 pray for us.
 All ye holy saints of God, make
 intercession for us.

Be merciful, spare us, O Lord.

Be merciful, graciously hear us, O Lord.

From all evil, O Lord,
 deliver us.*
 From all sin,
 From thy wrath,
 From sudden and unprovided
 death,
 From the snares of the devil,
 From anger, and hatred, and
 every evil will,
 From the spirit of fornication,
 From lightning and tempest,¹
 From the scourge of earth-
 quakes,

From plague, famine, and
 war,²
 From everlasting death,
 Through the mystery of thy
 holy Incarnation,
 Through thy coming,
 Through thy Nativity,
 Through thy baptism and holy
 fasting,
 Through thy Cross and
 Passion,
 Through thy death and burial,
 Through thy holy Resurrec-
 tion,

* After each invocation: "O Lord, deliver us."

1. In the procession for averting tempest, this invocation is said twice.

2. In the procession in time of death and plague, this invocation is said twice.

Per admirabilem Ascensionem tuam, libera.

Per adventum, Spiritus Sancti Paracliti, libera.
In die iudicii, libera.

Peccatores, te rogamus, audi nos.

Ut nobis parcas, te rogamus, audi nos.

Ut nobis indulgeas, te rogamus, audi nos.

Ut ad veram poenitentiam nos perducere digneris, te rogamus, audi nos.

Ut Ecclesiam tuam sanctam regere, et conservare digneris, te rogamus, audi nos.

Ut Dominum Apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris, te rogamus, audi nos.

Ut inimicos sanctae Ecclesiae humiliare digneris, te rogamus, audi nos.

Ut regibus et principibus christianis pacem et veram concordiam donare digneris, te rogamus, audi nos.

Ut cuncto populo christiano pacem et unitatem largiri digneris, te rogamus, audi nos.

Ut omnes errantes ad unitatem Ecclesiae revocare, et infideles universos ad Evangelii lumen perducere digneris, te rogamus, audi nos.

Ut nosmetipsos in tuo sancto servitio confortare, et conservare digneris, te rogamus, audi nos.

Ut mentes nostras ad caelestia desideria erigas, te rogamus, audi nos.

Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus, audi nos.

Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab aeterna damnatione eripias, te rogamus, audi nos.

Ut fructus terrae dare, et conservare digneris, te rogamus, audi nos.¹

1. In processione tempore penuriae et famis, bis dicitur.

Through thine admirable As-
cension,

Through the coming of the
Holy Spirit, the Paraclete,
In the day of judgment,

We sinners, beseech thee, hear us.

That thou wouldst spare us,
we beseech thee, hear us.*

That thou wouldst pardon us,

That thou wouldst bring us to
true penance,

That thou wouldst vouchsafe
to govern and preserve thy
holy Church,

That thou wouldst vouchsafe
to preserve our Apostolic
Prelate and all orders of the
Church in holy religion,

That thou wouldst vouchsafe
to humble the enemies of
holy Church,

That thou wouldst vouchsafe
to give peace and true con-
cord to Christian kings and
princes,

That thou wouldst vouchsafe
to grant peace and unity to
the whole Christian world,

That thou wouldst restore to
the unity of the Church all
who have strayed from the
truth, and lead all unbelievers
to the light of the gospel,

That thou wouldst vouchsafe
to confirm and preserve us
in thy holy service,

That thou wouldst lift up our
minds to heavenly desires,

That thou wouldst render
eternal blessings to all our
benefactors,

That thou wouldst deliver our
souls and the souls of our
brethren, relatives, and bene-
factors from eternal damna-
tion,

That thou wouldst vouchsafe
to give and preserve the
fruits of the earth,¹

* After each invocation: "We beseech thee, hear us."

1. In the procession in time of famine and want, this invocation is said twice.

Ut ómnibus fidélibus defúntis réquiem aetérnam donáre dignéris, te rogámus, audi nos. ²	Ut nos exaudíre dignéris, te rogámus, audi nos. Fili Dei, te rogámus, audi nos.
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2. **In benedictione novae ecclesiae, surgit Sacerdos et intelligibili voce dicit, producens manu signum crucis:**

Ut hanc ecclésiám, et altáre hoc, ad honórem tuum, et nomen Sancti tui **N**, purgáre, et bene **†** dícere dignéris.

R. Te rogámus, audi nos.

In reconciliatione ecclesiae violatae:

Ut hanc ecclésiám, et altáre hoc, (ac coeméterium) purgáre, et reconci **†** liáre dignéris.

R. Te rogámus, audi nos.

In benedictione coemeterii:

Ut hoc coeméterium purgáre, et bene **†** dícere dignéris.

R. Te rogámus, audi nos.

In reconciliatione coemeterii violati:

Ut hoc coeméterium recon **†** ciliáre et sancti **†** ficáre dignéris.

R. Te rogámus, audi nos.

In processione ad petendam pluviam, bis dicitur:

Ut congruéntem plúviam fidélibus tuis concédere dignéris.

R. Te rogámus, audi nos.

Ad postulandam serenitatem, bis dicitur:

Ut fidélibus tuis áëris serenitátem concédere dignéris.

R. Te rogámus, audi nos.

Tempore mortalitatis et pestis, bis dicitur:

Ut a pestiléntiae flagélló nos liberáre dignéris.

R. Te rogámus, audi nos.

That thou wouldst vouchsafe to grant eternal rest to all the faithful departed, ²	That thou wouldst vouchsafe graciously to hear us, Son of God,
--	--

2. **In the blessing of a new church, the priest rises, and making the sign of the cross, says in an audible voice:**

That thou wouldst vouchsafe to purify and bless † this church and this altar to thy honor and to the name of thy saint, **N.**

R. We beseech thee, hear us.

In the reconciliation of a profaned church:

That thou wouldst vouchsafe to purify and reconcile † this church and this altar (and cemetery).

R. We beseech thee, hear us.

In the blessing of a cemetery:

That thou wouldst vouchsafe to purify and bless † this cemetery.

R. We beseech thee, hear us.

In the reconciliation of a profaned cemetery:

That thou wouldst vouchsafe to reconcile † and sanctify † this cemetery.

R. We beseech thee, hear us.

In the procession of petition for rain, the following is said twice:

That thou wouldst vouchsafe to send upon thy faithful the much needed rainfalls.

R. We beseech thee, hear us.

In the petition for calm weather, the following is said twice:

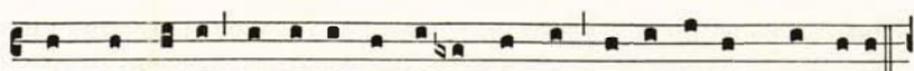
That thou wouldst vouchsafe to send upon thy faithful calm weather.

R. We beseech thee, hear us.

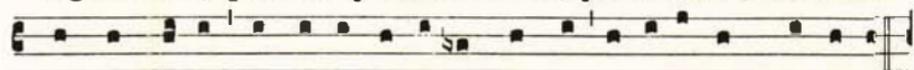
In the time of death and plague, the following is said twice:

That thou wouldst vouchsafe to deliver us from the scourge of plague.

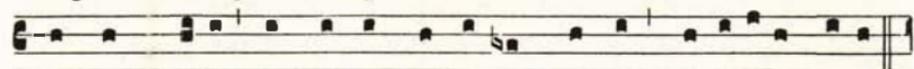
R. We beseech thee, hear us.



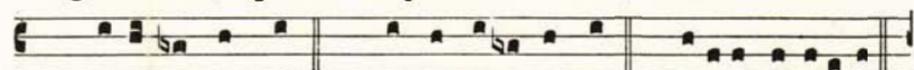
Agnus De-i, qui tollis peccá-ta mundi, parce no-bis, Dómine.



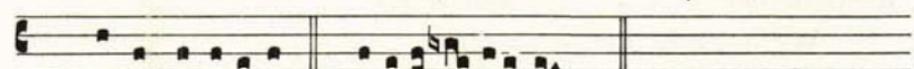
Agnus De-i, qui tollis peccá-ta mundi, exáudi nos, Dómine.



Agnus De-i, qui tollis peccá-ta mundi, mi-serére nobis.



Christe, audi nos. Christe, exáudi nos. Kýri-e, e-léison.



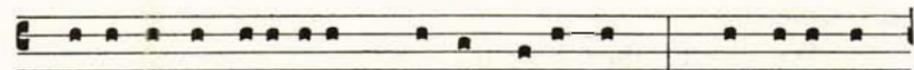
Christe, e-lé-i-son. Kýri-e, e-lé-i-son.

Pater noster *secreto usque ad*

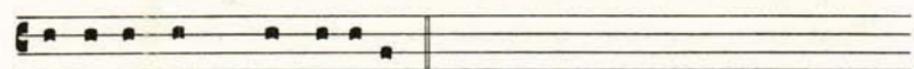
V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

Psalmus 69



De-us in adjutó-ri-um me-um inténde: * Dó-mine, ad



adjuvándum me festina.

Confundántur, et revereántur,
* qui quaerunt ánimam
meam.

Avertántur restrórsum et eru-
béscant, * qui volunt mihi
mala.

Avertántur statim erubescéntes,
* qui dicunt mihi: Euge,
euge.

Exsúltent et laeténtur in te

omnes qui quaerunt te, * et
dicant sempèr: Magnificétur
Dóminus: qui díligunt salu-
táre tuum.

Ego vero egénus, et pauper
sum: * Deus, ádjuva me.

Adjútor meus, et liberátor
meus es tu: * Dómine, ne
moréris.

Glória Patri.

Lamb of God, Who takest away the sins of the world, spare us,
O Lord.

Lamb of God, Who takest away the sins of the world, graciously
hear us, O Lord.

Lamb of God, Who takest away the sins of the world, have mercy
on us.

Christ, hear us. Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, *inaudibly until*

℣. And lead us not into temptation.

℟. But deliver us from evil.

Psalm 69

Attend, O God, to my defense; make haste, O Lord, to help me.

Let them be ashamed and tremble, that seek after my life.

Let them be turned back blushing, that desire my ruin.

May confusion be their reward that say to me: "'Tis so, 'tis so!"

But let them rejoice and be glad that seek after thee; may they
that love thy grace say without ceasing: "Magnify the Lord!"

But I am poor and miserable. Help me, O God!

My helper art thou and my savior; tarry not, O Lord!

Glory be to the Father.

- V. Salvos fac servos tuos.
 R. Deus meus, sperantes in te.
 V. Esto nobis, Dómine, turris fortitudinis.
 R. A fácie inimíci.
 V. Nihil proficiat inimícus in nobis.
 R. Et fílius iniquitátis non appónat nocére nobis.
 V. Dómine, non secúndum peccáta nostra fácias nobis.
 R. Neque secúndum iniquitátes nostras retribuas nobis.
 V. Orémus pro Pontífice nostro **N**.
 R. Dóminus consérvet eum, et vivíficet eum, et beátum fáciat eum in terra, et non tradat eum in ánimam inimicórum ejus.
 V. Orémus pro benefactóribus nostris.
 R. Retribúere dignáre, Dómine, ómnibus, nobis bona faciéntibus propter nomen tuum, vitam aetérnam. Amen.
 V. Orémus pro fidélibus defúntis.
 R. Réquiem aetérnam dona eis, Dómine, et lux perpétua luceat eis.
 V. Requiéscant in pace.
 R. Amen.
 V. Pro frátribus nostris abséntibus.
 R. Salvos fac servos tuos, Deus meus, sperantes in te.
 V. Mitte eis, Dómine, auxílium de sancto.
 R. Et de Sion tuére eos.
 V. Dómine, exáudi oratióem meam.
 R. Et clamor meus ad te véniat.
 V. Dóminus vobíscum.
 R. Et cum spírítu tuo.

Orémus.

Oratio

DEUS, cui próprium est miseréri semper et párcere: súscipe deprecationem nostram; ut nos, et omnes fámulos tuos, quos delictórum caténa constríngit, miserátio tuae pietátis cleménter absólvat.

V. Preserve thy servants.

R. Who trust in thee, my God.

V. Be unto us, O Lord, a tower of strength.

R. In the face of the enemy.

V. Let the enemy do nothing to harm us.

R. And the son of iniquity have no power over us.

V. O Lord, deal not with us according to our sins.

R. Nor take retribution on us because of our transgressions.

V. Let us pray for our Sovereign Pontiff **N.**

R. The Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe for thy name's sake, O Lord, to reward with eternal life all them who do us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. Preserve thy servants who trust in thee, O my God.

V. Send them, Lord, aid from on high.

R. And from Sion watch over them.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O God, Whose nature it is ever to show mercy and to spare, receive our petition, that we and all thy servants bound by the fetters of sin may by thy sweet forgiveness be pardoned.

EXÁUDI, quaesumus, Dómine, supplicum preces, et confitētium tibi parce peccātis: ut páriter nobis indulgētiā trītuas benígnus, et pacem.

INEFFÁBILEM nobis, Dómine, misericórdiam tuam clemēter ostēde: ut simul nos et a peccātis ómnibus éxuas, et a poenis, quas pro his merémur, erípias.

DEUS, qui culpa offēderis, poenitētia placáris, preces pópuli tui supplicántis propítius respice: et flagélla tnae iracúndiae, quae pro peccātis nostris merémur, avérte.

OMNÍPOTENS sempitérne Deus, miserére fámulo tuo Pontífici nostro **N**, et dírige eum secúndum tuam clemētiā in viam salútis aetérnae: ut, te donánte, tibi plácita cúpiat, et tota virtúte perficiat.

DEUS, a quo sancta desidéria, recta consília, et justa sunt ópera, da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandátis tuis dedita, et hóstium subláta formídine, témpora sint tua protectióne tranquílla.

URE igne Sancti Spíritus renes nostros, et cor nostrum, Dómine: ut tibi casto córpore serviámus, et mundo corde placeámus.

FIDÉLIUM, Deus, ómnium cónditor et redémptor, animábus famulórum, famularúmque tuárum remissionem cunctórum tribue peccatórum: ut indulgētiā, quam semper optavérunt, piis supplicatióibus consequántur.

ACTIÓNES nostras, quaesumus, Dómine aspirándo praéveni, et adjuvándo proséquere: ut cuncta nostra orátio, et operátio a te semper incípiat, et per te coepta finiátur.

OMNÍPOTENS sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse praenóscis: te supplicés exorámus; ut, pro quibus effúndere preces decrévimus, quosque vel praesens saeculum

WE BESEECH thee, O Lord, hear the plea of thy suppliants, and pardon the sins of thy penitents; and deign to grant us thy tender forgiveness together with thy peace.

SHOW us, O Lord, thine unutterable mercy, that blotting out our transgressions, thou wouldst vouchsafe to snatch us from the condemnation they deserve.

O GOD, our sins offend thee, but our penance placates thine anger! Regard graciously the entreaties of thy people, and turn away the stripes which our transgressions justly deserve.

ALMIGHTY and eternal God, have mercy on thy servant **N.**, our Sovereign Pontiff, and direct him according to thy clemency on the way to everlasting salvation, that by thy grace he may both desire the things that please thee, and strive with his whole might to execute them.

O GOD, from Whom proceed all holy desires, good counsels, and just works, give to thy servants that peace which the world cannot give; so that our hearts may be dedicated to the keeping of thy law, and the fear of our enemies being removed, we can by thy protection live our days in peace.

INFLAME, O Lord, our affections and our hearts with the fire of the Holy Spirit, that we may serve thee with chaste body, and please thee with clean heart.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed remission of all sins; that by our fervent prayers they may obtain the pardon they have always desired.

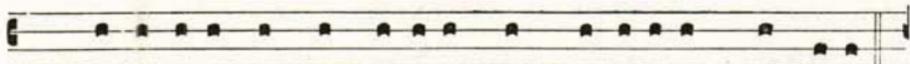
WE BESEECH thee, Lord, inspire and guide our works in their beginning, and accompany them unto fruition, that our every prayer and work may ever begin with thee, and through thee be accomplished.

O ALMIGHTY, everlasting God, Who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we, thy suppliants pray, that they for whom we propose to pour forth

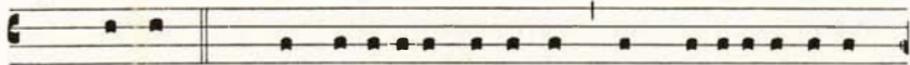
adhuc in carne réinet, vel futúrum jam exútos córpore suscépit, intercedéntibus ómnibus Sanctis tuis, pietátis tuæ cleméntia, ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R.* Amen.

Ps. Dóminus vobíscum.

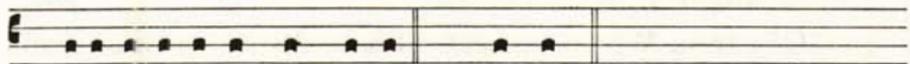
R. Et cum spírítu tuo.



Ps. Exáudi-at nos omnípotens et mi-sé-ricors Dó-minus.



R. Amen. *Ps.* Et fidé-li-um ánimæ per miseri-córdi-am



De-i requi-éscant in pace. *R.* Amen.

Vacante Apostolica Sede, loco invocationis Ut Domnum Apostólicum et omnes ecclesiásticos órdenes, *etc., dicatur:* Ut omnes ecclesiásticos órdenes, *etc., Versus autem* Orémus pro Pontífice nostro *N. cum suo Responsorio, et Oratio pro eodem Pontífice omittuntur.*

our petitions, whether this present world still detain them in the flesh, or the world to come hath already received their souls, may by thy benign goodness and through the intercession of thy saints, obtain pardon for all their sins. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and ever. *R.* Amen.

V. The Lord be with you.

R. And with thy spirit.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

If the papacy is vacant, in place of the invocation That thou wouldst vouchsafe to preserve our Apostolic Prelate and all orders of the Church, *etc., the invocation will be* That thou wouldst vouchsafe to preserve all orders of the Church, *etc. And the verse* Let us pray for our Sovereign Pontiff *N., together with its response and prayer, is omitted.*

APPENDIX

Clericus in ipso itineris ingressu, si solus fuerit, dicat quae sequuntur in singulari; si cum sociis, in plurali.

Antiphona: In viam pacis.

Canticum Zachariae: Benedíctus Dóminus, Deus Israel, etc., ut supra, pag. 50.

Antiphona: In viam pacis et prosperitátis dirigat nos omnípotens et miséricors Dóminus, et Angelus Ráphael comitétur nobiscum in via; ut cum pace, salute et gáudio revertámur ad própria.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Salvos fac servos tuos.

℞. Deus meus, sperántes in te.

℣. Mitte nobis, Dómine, auxiliúm de sancto.

℞. Et de Sion tuére nos.

℣. Esto nobis, Dómine, turris fortitúdinis.

℞. A fácie inimíci.

℣. Nihil proficiat inimícus in nobis.

℞. Et fílius iniquitátis non appónat nocére nobis.

℣. Benedíctus Dóminus die quotidie.

℞. Prósperum iter fáciat nobis Deus salutárium nostrórum.

℣. Vias tuas, Dómine, demónstra nobis.

℞. Et sémitas tuas édoce nos.

℣. Utinam dirigántur viae nostrae.

℞. Ad custodiéndas justificatiónes tuas.

℣. Erunt prava in dirécta.

℞. Et áspera in vias planas.

THE ITINERARIUM

or Invoking God's Blessing when Starting on a Journey

A cleric when starting on a journey says the following in the singular, if he is alone; if he has companions — in the plural.

Antiphon: Along ways of peace.

Canticle of Zachary: Blessed be the Lord God of Israel, etc., as above, page 51.

Antiphon: Along ways of peace and prosperity may the almighty and merciful Lord lead us, and may the Angel Raphael accompany us on the journey. So may we in peace, health, and joy return unto our own.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father **inaudibly until**

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Preserve thy servants.

℟. Who trust in thee, my God.

℣. Send us aid, Lord, from on high.

℟. And from Sion watch over us.

℣. Be unto us, O Lord, a mighty fortress.

℟. In the face of the enemy.

℣. Let the enemy be powerless against us.

℟. And the son of iniquity do nothing to harm us.

℣. May the Lord be praised at all times.

℟. May God, our Helper grant us a successful journey.

℣. Show us thy ways, O Lord.

℟. And conduct us along thy paths.

℣. Oh, that our ways be directed!

℟. To the keeping of thy precepts.

℣. For crooked ways will be made straight.

℟. And rough ways smooth.

V. Angelis suis Deus mandávit de te.

R. Ut custódiant te in ómnibus viis tuis.

V. Dómine, exáudi oratióne[m] meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Oratio

D EUS, qui fílios Israel per maris médium sicco vestígio ire fecísti, quique tribus Magis iter ad te stella duce pandísti: tribue nobis, quaesumus, iter próspere tempúsque tranquíllum; ut, Angelo tuo sancto cómite, ad eum quo pérgimus locum, ac demum ad aetérnae salútis portum perveníre felíciter valeámus.

D EUS, qui Abraham púerum tuum, de Ur Chaldaeorum edúctum, per omnes suae peregrinatiónis vias illaésus custodísti: quaesumus, ut nos fámulos tuos custodíre dignéris: esto nobis, Dómine, in procíntu suffrágium, in via solátium, in aestu umbráculum, in plúvia et frígore teguméntum, in lassitúdine vehículum, in adversitáte praesídium, in lúbrico báculus, in naufrágio portus; ut, te duce, quo téndimus, próspere perveniámus, et demum incólumes ad própria redeámus.

A DÉSTO, quaesumus, Dómine, supplicatióne[m] nostris: et viam famulórum tuórum in salútis tuae prosperitate dispóne; ut inter omnes viae et vitae hujus varietates tuo semper protegámur auxílio.

P RAESTA, quaesumus, omnípotens Deus: ut família tua per viam salútis incédatur; et, beáti Joánnis Praecursóris hortaménta sectándo, ad eum, quem praedíxit, secúra perveniat, Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitate Spírítus Sancti Deus, per ómnia saecula saeculórum. **R.** Amen.

V. Procedámus in pace.

R. In nómine Dómini. Amen.

V. God hath given His angels charge over you.

R. To guard you in all undertakings.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

O GOD, Who didst lead the sons of Israel through the sea over a dry path, and didst reveal the way to the three Magi by the guidance of a star; vouchsafe to grant us a happy journey and a peaceful time, that accompanied by thy angel we may safely reach our present destination, and come finally to the haven of eternal security.

O GOD, Who didst lead thy servant, Abraham out of Ur of the Chaldeans, safeguarding him on all his wanderings — guide us thy servants, we implore thee. Be thou unto us support in battle, refuge in journeying, shade in the heat, covering in the rain and cold, a carriage in tiredness, protection in adversity, a staff in insecurity, a harbor in shipwreck; so that under thy leadership we may successfully reach our destination, and finally return safe to our homes.

GIVE ear, we pray thee, Lord, to our entreaties! And direct the steps of thy servants on the paths of righteousness, that in all the vicissitudes of the journey and of life, we may have thee as our constant protector.

GRANT, O almighty God that thy children march forth on the way of security; and heeding the exhortations of Blessed John, the Precursor, let them come safely to Him Whom John foretold, Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and ever. **R.** Amen.

V. Let us proceed in peace.

R. In the name of the Lord. Amen.

BENEDICTIO MENSÆ Ante Prandium

Sacerdos benedicturus mensam incipit: Benedícite, et alii repetunt: Benedícite.

Deinde Sacerdos incipit Versum:

Oculi óminum, **et alii prosequuntur:** In te sperant, Dómine, et tu das escam illórum in témpore opportúno. Aperis tu manum tuam, et imples omne ánimam benedictióne.

Glória Patri. Sicut erat.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster **secreto usque ad**

Ÿ. Et ne nos indúcas in tentatiónem.

R̄. Sed líbera nos a malo.

Postea Sacerdos dicit:

Orémus.

Oratio

BÉNEDIC,✝ Dómine, nos, et haec tua dona, quae de tua largitáte sumus sumptúri. Per Christum Dóminum nostrum.
R̄. Amen.

Deinde Lector: Jube, domne, benedícere.

Benedictio: Mensae caeléstis partícipes fáciat nos Rex actérnae glóriæ. **R̄.** Amen.

POST PRANDIUM aguntur gratiae hoc modo:

Dicto a Lectore Tu autem, Dómine, miserére nobis. **R̄.** Deo grátias, omnes surgunt.

Sacerdos incipit:

Ÿ. Confiteántur tibi, Dómine, ómnia ópera tua.

R̄. Et Sancti tui benedícant tibi.

Glória Patri. Sicut erat.

BLESSINGS AT MEALS

Before the Noonday Meal

The priest who is to bless the table, says: Bless ye, and all repeat: Bless ye.

Then the priest begins the verse:

The eyes of all, and the others continue: Hope in thee, O Lord, and thou givest them food in due time. Thou openest thy hand, and fillest every living thing with thy blessing.

Glory be to the Father.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father, inaudibly until

℣. And lead us not into temptation.

℞. But deliver us from evil.

Then the priest says:

Let us pray.

Prayer

BLESS us, O Lord, and these thy gifts which we are about to receive from thy bounty. Through Christ our Lord. ℞. Amen.

The reader says: Pray, father (orsir) a blessing!

The blessing: May the King of everlasting glory make us partakers of the heavenly banquet. ℞. Amen.

AFTER THE NOONDAY MEAL

the thanksgiving is rendered as follows:

The reader having said: But thou, O Lord, have mercy on us. ℞. Thanks be to God, all rise.

The priest begins:

℣. Let all thy works bless thee, O Lord.

℞. And thy devout ones praise thee.

Glory be to the Father

Postea Sacerdos absolute dicat:

AGIMUS tibi grátias, omnípotens Deus, pro univérsis beneficiis tuis: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

Deinde alternatim dicitur Ps. 50 Miserére mei, Deus, pag. 436.

Vel Psalmus 116

LAUDÁTE Dóminum, omnes gentes: * laudáte eum, omnes pópuli:

Quóniam confirmáta est super nos misericórdia ejus: * et véritas Dómini manet in aetérnum.

Glória Patri. Sicut erat.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Sacerdos dicit Pater noster, quod cum aliis secreto prosequitur usque ad

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Dispérsit, dedit paupéribus.

℞. Justítia ejus manet in saéculum saéculi.

℣. Benedícám Dóminum in omni témpore.

℞. Semper laus ejus in ore meo.

℣. In Dómino laudábitur ánima mea.

℞. Audiant mansuétí, et laeténtur.

℣. Magnificáte Dóminum mecum.

℞. Et exaltémus nomen ejus in idípsum.

℣. Sit nomen Dómini benedíctum.

℞. Ex hoc nunc et usque in saéculum.

Deinde Sacerdos absolute dicat:

RETRIBÚERE dignáre, Dómine, ómnibus, nobis bona faciéntibus propter nomen tuum, vitam aetérnam. *R̄.* Amen.

℣. Benedicámus Dómino.

℞. Deo grátias.

Then the priest says:

WE GIVE thee thanks, O almighty God, for all thy benefits:
Who livest and reignest forever. **R.** Amen.

Then they alternate in saying Ps. 50 *Miserére*, page 437.

Or Psalm 116

PRAISE the Lord, all ye nations; praise Him all ye peoples.

For His goodness has enlivened us, and the truth of the Lord abideth forever.

Glory be to the Father.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

The priest says *Our Father*, which he and the others continue inaudibly until

Ps. And lead us not into temptation.

R. But deliver us from evil.

Ps. With lavish hand He giveth to the poor.

R. His justice endureth forever.

Ps. I will praise the Lord at all times.

R. His praises shall be always in my mouth.

Ps. My soul will exult in the Lord.

R. The meek shall hear with gladness.

Ps. O extol the Lord with me!

R. And let us mightily praise Him together.

Ps. Let the name of the Lord be blessed.

R. Henceforth and forever.

Then the priest says:

VOUCHSAFE for thy name's sake, O Lord, to reward with eternal life all them who do us good. **R.** Amen.

Ps. Let us bless the Lord.

R. Thanks be to God.

℣. Fidélium ánimae per misericórdiam Dei requiéscant in pace.

℞. Amen.

Pater noster, *totum secreto.*

Quo finito, Sacerdos dicit:

℣. Deus det nobis suam pacem.

℞. Amen.

ANT COENAM

Sacerdos benedicturus mensam incipit: *Benedícite, et alii repetunt:*
Benedícite.

Deinde Sacerdos incipit Versum:

EDENT páuperes, *et alii prosequuntur:* Et saturabúntur, et laudábunt Dóminum, qui requirunt eum: vivent corda eórum in saéculum saéculi.

Glória Patri. Sicut erat.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster *secreto usque ad*

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

Orémus.

Oratio

BÉNEDIC, †Dómine, nos, et haec tua dona, quae de tua largitáte sumus sumptúri. Per Christum Dóminum nostrum.

℞. Amen.

℣. Jube, dome, benedícere.

Benedictio: Ad coenam vitae aetérnae perdúcat nos Rex aetérne glóriæ. ℞. Amen.

Ps. May the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

Our Father, *the whole inaudibly.*

When finished, the priest says:

Ps. May the Lord grant us His peace.

R. Amen.

BEFORE THE EVENING MEAL

The priest who will bless the table says: Bless ye, and the others repeat: Bless ye!

Then the priest begins the verse:

THE poor shall eat, *and the others continue:* and be filled, and shall praise the Lord who seek Him, and they shall live forever.

Glory be to the Father.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father *inaudibly until*

Ps. And lead us not into temptation.

R. But deliver us from evil.

Let us pray.

Prayer

BLESS us, **†**O Lord, and these thy gifts which we are about to receive from thy bounty. Through Christ our Lord. **R.** Amen.

Ps. Pray, father (or sir) a blessing!

Blessing: May the King of everlasting glory conduct us to the supper of eternal life. **R.** Amen.

POST COENAM

aguntur gratiae ut post Prandium, sed dicitur:

℣. Memóriam fecit mirabílium suórum miséricors et miserátor Dóminus.

℞. Escam dedit tíméntibus se.

Glória Patri. Sicut erat.

BENEDÍCTUS Deus in donis suis, et sanctus in ómnibus opéribus suis: Qui vivit et regnat in saécula saeculórum.

℞. Amen.

Deinde alternatim dicitur Ps. 116: Laudáte Dóminum, omnes gentes, et reliqua ut supra, pag. 470.

Quando semel comeditur, omnia dicuntur ut in Coena.

Praedictus modus benedicendi mensam, et agendi gratias, servatur omni tempore anni, praeterquam diebus infrascriptis, quibus Versus et Psalmi tantum variantur.

IN NATIVITATE DOMINI

usque ad Coenam Vigiliae Epiphaniae exclusive dicitur:

℣. Verbum caro factum est, allelúia.

℞. Et habitávit in nobis, allelúia.

Glória Patri. Sicut erat.

In fine dicitur:

℣. Notum fecit Dóminus, allelúia.

℞. Salutáre suum, allelúia.

Alia ut supra.

Ps. 97 Cantáte Dómíno, vel Ps. 116 Laudáte Dóminum, omnes gentes, ut supra. Qui Psalmus semper ad beneplacitum dici potest etiam in aliis Solemnitatibus.

AFTER THE EVENING MEAL

Thanksgiving is rendered as at the noonday meal, except that the following is said:

V. He hath made a memorial of His wonders, the Lord Who is kind and compassionate.

R. He hath given food to them that fear Him.

Glory be to the Father.

BLESSED is God in His gifts, and holy in all His works. Who liveth and reigneth forever. **R.** Amen.

Then they alternate in saying **Ps. 116**: Praise the Lord, all ye nations, as above.

If only one meal is taken, the prayers are those of the evening meal.

The preceding method of blessing and rendering thanks is observed at all times of the year, except the days noted below, when only the versicles and psalms differ.

ON THE NATIVITY OF OUR LORD

until supper on the **Vigil of Epiphany** exclusive

V. The Word was made flesh, alleluia.

R. And dwelt among us, alleluia.

Glory be to the Father.

At the end of the meal:

V. The Lord hath made known, alleluia.

R. His salvation, alleluia.

The rest as above.

Ps. 97: Sing to the Lord, or **Ps. 116**: Praise the Lord, all ye nations, as above. The last-named psalm may always be chosen, even on all solemn feasts.

IN EPIPHANIA

et per totam Octavam

℣. Reges Tharsis et ínsulae múnera ófferent, allelúia.**℞.** Reges Arabum et Saba dona addúcent, allelúia.

Glória Patri. Sicut erat.

In fine dicitur:

Ps. 71 Deus, iudícium tuum regi da, **vel Ps. 116** Laudáte Dóminum, omnes gentes, **ut supra.**

FERIA V IN COENA DOMINI

Dicitur absolute et sine cantu:

℣. Christus factus est pro nobis oboédiens usque ad mortem.Deinde Pater noster, **totum secreto.**Quo dicto, sine pronuntiatione aliqua **Sacerdos signo crucis benedicit mensam: nec dicitur Jube, domne nec Tu autem.**

In fine repetitur:

℣. Christus factus est pro nobis oboédiens usque ad mortem.Postea **Ps. 50 Miserére mei, Deus, pag. 436.**Quo finito, sine **Versu Glória Patri, secreto dicitur Pater noster.**Deinde **Sacerdos dicit absolute Orationem.**

Oratio

RESPICE, quaésumus, Dómine, super hanc famíliam tuam, pro qua Dóminus noster Jesus Christus non dubitávit máni-bus tradi nocéntium, et crucis subíre torméntum.**Et non pronuntiatur Qui tecum nec Fidélium ánimae; sed secreto dicitur Pater noster, nec additur Deus det nobis suam pacem.**

ON EPIPHANY
and throughout the octave

℣. The kings of Tharsis and of the islands shall offer presents, alleluia.

℞. The kings of Arabia and of Saba shall bring gifts, alleluia.
Glory be to the Father.

At the end of the meal:

Ps. 71: Render thy judgment, O God, to the king, **or Ps. 116:**
Praise the Lord, all ye nations **as above.**

ON MAUNDY THURSDAY

Begin at once with the following verse and without chant:

℣. Christ became obedient for our sake unto death.

Then Our Father, the entire prayer inaudibly.

Then without another word the priest makes the sign of the cross over the table. The reader omits Jubeand Tu autem.

At the end of the meal:

℣. Christ became obedient for our sake unto death.

Then psalm 50 Miserére,

After which (Glory be to the Father is omitted) the Our Father is said, the entire prayer inaudibly.

Then the priest says the following prayer:

Prayer

LOOK down, we beseech thee, O Lord, upon this thy family for whom our Lord Jesus Christ did not hesitate to be delivered into the hands of the wicked and to undergo the torment of the cross.

All else is omitted except that the Our Father is said, the entire prayer inaudibly.

IN PARASCEVE

Eodem modo fit sicut in Coena Domini, sed Versus dicitur ut infra:

℣. Christus factus est pro nobis oboédiens usque ad mortem, mortem autem crucis.

SABBATO SANCTO

Ad benedicendam (utramque) mensam dicitur:

℣. Benedícite.

℞. Benedicite.

℣. Véspere autem sábbati, quae lucéscit in prima sábbati, allelúia.

℞. Venit María Magdaléne, et áltera María, vidére sepúlcrum, allelúia.

Glória Patri. Sicut erat.

In fine repetitur:

℣. Véspere autem, ut supra, cum Glória Patri. Sicut erat.

Ps. 116: Laudáte Dóminum, omnes gentes cum Glória Patri, ut supra.

Kýrie, eléison. Christe eléison. Kýrie, eléison, et alia, ut supra in prima Benedictione.

IN DIE PASCHAE

et deinceps usque ad Coenam sequentis Sabbati exclusive, ad benedicendam mensam dicitur:

℣. Haec dies, quam fecit Dóminus, allelúia.

℞. Exsultémus, et laetémur in ea, allelúia.

Glória Patri. Sicut erat.

In fine repetitur: Haec dies cum Gloria Patri.

Ps. 117 Confitémini Dómino quóniam bonus, vel Ps. 116 Laudáte Dóminum, omnes gentes, ut supra.

ON GOOD FRIDAY

At the blessing of both meals all is said as on Maundy Thursday, except that the verse is:

V. Christ became obedient for our sake unto death, even to the death of the Cross.

ON HOLY SATURDAY

At the blessing of both meals the following is said:

V. Bless ye!

R. Bless ye!

V. And at the end of the sabbath, when it began to dawn towards the first day of the week, alleluia.

R. Came Mary Magdalen and the other Mary to see the sepulchre, alleluia.

Glory be to the Father.

At the end of the meal repeat: **V.** And at the end of the sabbath, as above. End with: Glory be to the Father.

Ps. 116: Praise the Lord, all ye nations with Glory be to the Father, as above.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us, and the rest as in the first blessing.

ON EASTER SUNDAY

and throughout the octave until the evening meal of the following Saturday exclusive, at the blessing of both meals the following is said:

V. This day which the Lord hath made, alleluia.

R. Let us rejoice and be glad thereon, alleluia.

Glory be to the Father.

At the end of the meal, repeat: This day, etc., with Glory be to the Father.

Ps. 117: Let us praise the Lord for He is good, or **Ps. 116:** Praise the Lord, all ye nations, as above.

IN ASCENSIONE DOMINI
usque ad Vigiliam Pentecostes exclusive

℣. Ascéndit Deus in jubilatíone, allelúia.

℟. Et Dóminus in voce tubae, allelúia.

Glória Patri. Sicut erat.

In fine dicitur:

℣. Ascéndens Christus in altum, allelúia.

℟. Captívam duxit captivitátem, allelúia.

Glória Patri. Sicut erat.

Ps. 46 Omnes gentes, pláudite mánibus **vel Ps. 116** Laudáte Dóminum, omnes gentes, **ut supra.**

IN PENTECOSTE

a Vigilia ejusdem inclusive, usque ad Coenam sequentis Sabbati exclusive:

℣. Spíritus Dómini replévit orbem terrárum, allelúia.

℟. Et hoc quod cóntinet ómnia, sciéntiam habet vocis, allelúia.

Glória Patri. Sicut erat.

In fine dicitur:

℣. Repléti sunt omnes Spíritu Sancto, allelúia.

℟. Et coepérunt loqui, allelúia.

Glória Patri. Sicut erat.

Ps. 47 Magnus Dóminus **vel Ps. 116** Laudáte Dóminum, omnes gentes, **ut supra.**

ON ASCENSION

until the vigil of Pentecost exclusive

℣. God is ascended with jubilee, alleluia.

℟. And the Lord with the sound of trumpet, alleluia.

Glory be to the Father.

At the end of the meal:

℣. Christ ascending on high, alleluia.

℟. Hath lead captivity captive, alleluia.

Glory be to the Father.

Ps. 46: Clap your hands, all ye nations, **or Ps. 116:** Praise the Lord, all ye nations, **as above.**

ON PENTECOST

from the vigil inclusive until the evening meal of
the following Saturday exclusive

℣. The Spirit of the Lord hath filleá the whole world, alleluia.

℟. And He Who sustaineth all things hath knowledge of man's prayer, alleluia.

Glory be to the Father.

At the end of the meal:

℣. All were filled with the Holy Spirit, alleluia.

℟. And they began to speak, alleluia.

Glory be to the Father.

Ps. 47: Great is the Lord **or Ps. 116:** Praise the Lord, all ye nations, **as above.**

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