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**A MANUAL
FOR THE SACRISTY**

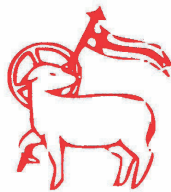
CONTAINING THOSE PARTS OF

THE ROMAN RITUAL

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Liturgical Editions

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Baptism of Infants*

Non-Catholics may not act as sponsors.

The godfather stands at the godmother's righthand side, and both sponsors answer the questions and say the prayers together. The Priest, having washed his hands and having vested himself in Surplice and violet stole, asks (of each separately, if there are more than one):

N. Quid petis ab Ecclesia Dei?

Resp: Fidem.

S: Fides, quid tibi praestat?

Resp: Vitam aeternam.

N. What do you ask of the Church of God?

Sponsor: Faith.

P: What does Faith bring you to?

Sponsor: Life everlasting.

Also to each child separately:

Sacerdos: 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 teipsum.

Priest: If, then, it is life that you wish to enter, keep the commandments. Love the Lord your God with your whole heart, and with your whole soul, and with your whole mind; and love your neighbor as you love yourself.

He then lightly breathes three times upon the face of the infant and says once (over each one separately):

EXI ab eo (ea), immunde spiritus, et da locum Spiritui Sancto Paraclito.

Thereupon he makes with his thumb the sign of the cross upon the forehead and upon the breast of the infant, saying (each one separately):

ACCIPE signum Crucis tam in fronte te, quam in corde de, sume fidem caelestium praecceptorum: et talis esto moribus, ut templum Dei jam esse possis.

Orémus.

(In the plural for more than one)

PRECES nostras, quaesumus, Domine, clementer exaudi: et hunc Electum tuum **N.** (hanc Electam tuam **N.**), Crucis Dominae impressione signatum (-am), perpetua virtute custodi: ut, magnitudinis gloriae tuae rudimenta servans, per custodiam mandatorum tuorum ad regenerationis gloriam pervenire mereatur. Per Christum Dominum nostrum. **R.** Amen.

Then he lays his hand upon the head of the infant (each one separately) and, with his hand extended, says (in the plural if there be more than one):

Orémus.

OMNIPOTENS, sempiternus Deus, Pater Domini nostri Jesu Christi, respicere dignare super hunc famulum tuum **N.**, quem (hanc famulam tuam **N.**, quam) ad rudimenta fidei vocare dignatus es: omnem caecitatem cordis ab eo (ea) expelle: disrumpe omnes laqueos satanae, quibus fuerat colligatus (-a): aperi ei, Domine, januam pietatis tuae, ut, signo sapientiae tuae imbuitus (-a, omnium cupiditatum foetoribus careat, et ad suavem odorem praecceptorum tuorum laetus (-a) tibi in Ecclesia tua deserviat et proficiat de die in diem. Per eundem Christum Dominum nostrum. **R.** Amen.

The Priest then blesses the salt, which when once blessed, may be used at other times for the same purpose.

*IN THOSE DIOCESES OF THE U.S.A. WHICH HAVE SPECIAL PERMISSION OF THE HOLY SEE, THIS FORM MAY ALSO BE USED FOR THE BAPTISM OF ADULTS

SACRAMENT OF BAPTISM

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 præcépit, ut in nómine sanctæ Trinitátis efficiáris salutáre sacraméntum ad effugándum inimícum.

Proínde rogámus te, Dómine Deus noster, ut hanc creatúram salis sanctificándo sancti ✠ fices, et benedicéndo bene ✠ dices, 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 sáeculum per ignem.

R. Amen. *He then puts a morsel of the blessed salt into the mouth of the infant, saying (to each one separately if there be more than one):*

N. Accipe sal sapiéntiæ: propitiátió sit tibi in vitam ætérnam.

R. Amen.

S: Pax tecum.

R. Et cum spírítu tuo.

Orémus.

(In the plural for more than one)

DEUS patrum nostrórum, Deus univérsæ cónditor veritátis, te súplices exorámus, ut hunc fámulum tuum *N.* (hanc fámulam tuam *N.*) respícere dignéris propítius, et hoc primum pábulum salis gustántem, non diútius esuríre permíttas quo minus cibo expleátur cælésti, quátenus sit semper spírítu fervens, spe gaudens, tuo semper nómini sérvians.

Perduc eum (eam), Dómine, quæsumus, ad novæ regeneratiónis lavácrum, ut cum fidélibus tuis promissiónum tuárum æterna præmia cónsequi mereátur. Per Christum Dóminum nostrum. *R.* Amen.

EXORCÍZO te, immúnde spírítus, in nómine Pa ✠ tris, et Fi ✠ 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 dexteram porréxit.

Ergo, maledícite diabóle, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spírítui 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.

Then making with his thumb the sign of the cross on the forehead of the infant, he says (if there be more than one he signs each one separately and says to each one separately):

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

He next lays his hand upon the head of the infant (each one separately) and, with his Hand extended, says (in the plural if there be more than one):

Orémus.

ÆTÉRNAM, ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, ætérne Deus, auctor lúminis et veritátis, super hunc fámulum tuum *N.* (hanc fámulam tuam *N.*) ut dignéris illum (illam) illumináre lúmine intelligéntiæ tuæ: munda eum (eam), et sanctífica: da ei sciéntiam veram, ut, dignus (-a) grátia Baptísmi tui efféctus (-a), téneat firmam spem, consílium rectum, doctrínam sanctam. Per Christum Dóminum nostrum. *R.* Amen.

Thereupon he places the left end of his stole upon the first infant, and admits him (whom the others follow) into the Church, saying (in the plural if there be more than one):

SACRAMENT OF BAPTISM

N. INGRÉDERE in templum Dei, ut habeas partem cum Christo in vitam ætérnam.
℞. Amen.

As soon as they have entered the church, the priest, while approaching the font, says, distinctly, along with the sponsors:

CREDO in Deum Patrem omnipotentem, Creatórem cæli et terræ. Et in Jesum Christum, Fílium ejus unic-um, Dóminum nostrum: Qui concéptus est de Spírítu Sancto, natus María Vírgine, passus sub Pontio Pilato, crucifixus, mórtuus, et sepultus: descéndit ad inferos; tertia die resurrexit a mortuis; ascéndit ad cælos; sedet ad dexteram Dei Patris omnipotentis: inde ventúrus est judicáre vivos et mórtuos. Credo in Spírítum Sanctum, sanctam Ecclésiám catholicam, Sanctórum com-muniónem, remissionem peccatórum, carnis resur-rectiónem, vitam ætérnam. Amen.

PATER noster, qui es in cælis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débita nostra, sicut et nos dimittimus debitóribus nostris. Et ne nos indúcas in tentatiónem: sed líbera nos a malo. Amen.

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, dead and buried. He descended into hell; the third day He arose again from the dead; and 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 them that trespass against us: and lead us not into temptation: but deliver us from evil. Amen.

And then before entering the baptistry, with his back to the entrance, he says (in plural for more than one):

THE EXORCISM

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 sáculum per ignem. ℞. Amen.

He then moistens his thumb with spittle from his mouth and touches the ears and nostrils of the infant. While touching first the right ear and then the left, he says (if more than one each separately):

EPHPHETA, quod est, Adaperíre.

Then he touches the nostrils, saying:

In odórem suavitátis.

And continuing:

Tu autem effugáre, diábole; appropinquábit enim judícium Dei.

Then addressing the person to be baptized, by name, he asks:

THE SACRAMENT OF BAPTISM

N. Abrenúntias satanæ?

R: Abrenúntio.

S: Et ómnibus opéribus ejus?

R: Abrenúntio.

S: Et ómnibus pompis ejus?

R: Abrenúntio.

N. Do you renounce Satan?

Sponsor: I do renounce him.

P: And all his works?

Sponsor: I do renounce them.

P: And all his pomps?

Sponsor: I do renounce them.

The Priest, dipping his thumb into the oil of Catechumens [O.S.], anoints the infant upon the breast and between the shoulders, in the form of a Cross saying (if more than one, he anoints each separately, and says to each separately):

EGO te línio ✠ Oleo salutis in Christo Jesu Dómino nostro, ut hábeas vitam ætérnam. *R.* Amen.

He then wipes his thumb and the parts anointed with cotton or some like material. He lays aside the violet stole, and puts on another of white color, and enters the baptistry with the sponsor and the child. And, standing by the font and addressing the child (each one separately) to be baptized by name, he asks the sponsor answering:

N. Credis in Deum Patrem omnipoténtem, Creatórem cæli et terræ?

R. Credo.

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

R. Credo.

S: Credis et in Spíritum Sanctum, sanctam Ecclésiam cathólicam, Sanctórum communiónem, remissionem peccatórum, carnis resurrectionem, et vitam ætérnam?

R. Credo.

N. Do you believe in God, the Father almighty. Creator of heaven and earth?

S: I do believe.

Priest: Do you believe in Jesus Christ his only Son, our Lord, who was born into this world and who suffered for us?

S: I do believe.

P: Do you also 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?

S: I do believe.

Then addressing by name the child to be baptized, the priest says (to each one separately, if more than one):

N. Vis baptizári?

R. Volo.

N. Will you be baptized?

S: I will.

Then the godfather or the godmother, or both, holding the infant (if both sponsors are present, the godmother holds the infant, resting on her right arm, and the godfather places his right hand on or under the infant's shoulder), the Priest takes the baptismal water in a small vessel or pitcher, and pours it thrice in the form of a cross on the head of the infant: and at the same time, he pronounces the words once only, distinctly and attentively, saying (each one separately):

N. Ego te baptízo in nómine Pa ✠ tris [pours first], et Fí ✠ lii [pours again], et Spíritus ✠ Sancti [pours a third time].

But, if there be a doubt whether the child has been baptized, this form is used:

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

THE SACRAMENT OF BAPTISM

Then dipping his thumb in the Holy Chrism [S.C.], and anointing the child on the crown of the head in the form of a Cross (he anoints each separately, if there be more than one) he says (to each separately):

DEUS omnipotens, Pater Dómini nostri Jesu Christi, qui te regenerávit ex aqua et Spíritu Sancto, quique dedit tibi remissionem ómnium peccatórum (here he anoints), ipse te líniat ✠ Chrísmate salútis in eodem Christo Jesu Dómino nostro in vitam aetérnam. *R.* Amen.

S: Pax tibi.

R. Et cum spíritu tuo.

He then wipes his thumb and the part anointed with cotton or some like material; and lays on the head of the child (of each one separately) a white linen cloth, saying (to each one separately):

ACCÍPE vestem cándidam, quam pérferas immaculátam ante tribúnal Dómini nostri Jesu Christi, ut hábeas vitam aetérnam. *R.* Amen.

RECEIVE this white robe and carry it unstained to the judgement seat of our Lord Jesus Christ, so that you may have everlasting life. *R.* Amen.

Thereupon he gives the child or the sponsor (to each separately) a lighted candle, saying to each separately):

ACCÍPE lámpadem ardéntem, et irreprehensíbilis custódi Baptísmum tuum: serva Dei mandáta, ut, cum Dóminus vénerit ad núptias, possis occúrrere ei una cum ómnibus Sanctis in aula caelésti, et vivas in sáecula sáeculórum. *R.* Amen.

RECEIVE this lighted candle, and keep your Baptism above reproach. Keep the commandments of God, so that when the Lord comes to His marriage feast you may meet Him in the halls of heaven with all His saints, and may live with Him forever. *R.* Amen.

Lastly he says (in the plural, if there be more than one):

N., Vade (Ite) in pace et Dómnus sit tecum (vobiscum).

R. Amen.

N., Go in peace, and the Lord be with you.

R. Amen.

Order of Supplying the Ceremonies in the Baptism of Infants

When an infant has been baptized privately and the prayers and ceremonies of Baptism omitted, which is done when in danger of death or other lawful reason urges, afterwards as soon as the child recovers, it should be brought to the church and all the ceremonies supplied.

NOTE. – If the danger of death urges and the Priest administers Baptism privately, he puts on the white stole.

NOTE. – A Sponsor, though not required, may be admitted in private Baptism; but, if there has been none in the private Baptism, there should be one when the ceremonies are supplied in the Church. In this latter case sponsors contract no relationship, or impediment to matrimony.

--VIOLET STOLE--

The Priest asks:

N. Quid petis ab Ecclesia Dei?

The Sponsor answers: Fidem.

Priest: Fides, quid tibi praestat?

The Sponsor: Vitam aeternam.

Priest: 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.

He then lightly breathes three times upon the face of the infant, saying.

EXI ab eo (ea), immunde spiritus, et da locum Spiritui Sancto Paraclito.

Thereupon he makes with his thumb the sign of the cross upon the forehead and upon the breast of the infant, saying:

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

Orémus.

PRECES nostras, quæsumus, Domine, clementer exaudi, et hunc Electum tuum **N.** (hanc Electam tuam **N.N.**) Crucis Domini impressione signatum (-am), perpetua virtute custodi: ut, magnitudinis gloriae tuae rudimenta servans, per custodiam mandatorum tuorum ad regenerationis gloriam pervenire mereatur. Per Christum Dominum nostrum. **R.** Amen.

He next lays his hand upon the head of the infant (each one separately) and, with his hand extended, says (in the plural if there be more than one):

Orémus.

OMNIPOTENS sempiternus Deus, Pater Domini nostri Jesu Christi, respicere dignare super hunc famulum tuum **N.**, quem (hanc famulam tuam **N.**, quam) dudum ad rudimenta fidei vocare dignatus es: omnem caecitatem cordis ab eo (ea) expelle: disrumpe omnes laqueos satanae, quibus fuerat colligatus (-a): aperi ei, Domine, januam pietatis tuae, ut, signo sapientiae tuae imbuitus (-a), omnium cupiditatum foetoribus careat, et ad suavem odorem praeceptorum tuorum laetus (-a) tibi in Ecclesia tua deserviat, et proficiat de die in diem, ut

ORDER OF SUPPLYING CEREMONIES

idóneus (-a) sit frui grátia Baptísmi tui, quem suscepit, salis percépta medicína. Per eúndem Christum Dóminum nostrum. *R.* Amen.

He then puts a morsel of the blessed salt into the mouth of the infant (each one separately), saying:

N. Accipe sal sapiéntiæ: propitiatio sit tibi in vitam ætérnam.

R. Amen.

Priest: Pax tecum.

R. Et cum spirítu tuo.

Orémus.

DEUS patrum nostrórum, Deus univérsæ 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 cælésti, quátenus sit semper spírītu fervens, spe gaudens, tuo semper nómini sérvīens : et quem (quam) ad novæ regeneratiónis lavácrum perduxísti, quæsumus, Dómine, ut cum fidélibus tuis promissiónum tuárum ætérna præmia cónsequi mereátur. Per Christum Dóminum nostrum. *R.* Amen.

EXORCÍZO te, immúnde spírītus, in nómine Pa **✠** tris, et Fí **✠** lii, et Spírītus **✠** 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 díabole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spírítui 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.

Making the sign of the cross on the forehead of the baptized infant, he says these words:

ET hoc signum sanctæ cru **✠** cis, quod nos fronti ejus damus, tu maledícite díabole, numquam áudeas violáre. Per eúndem Christum Dóminum nostrum. *R.* Amen.

He next lays his hand upon the head of the infant (each one separately) and, with his hand extended says (in the plural if there be more than one):

Orémus.

ÆTÉRNAM, ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, ætérne Deus, auctor lúminis et veritátis, super hunc fámulum tuum **N.N.** (hanc fámulam tuam **N.N.**), ut dignéris eum (eam) illumináre lúmine intellegéntiæ tuæ: munda eum (eam) et sanctífica: da ei sciéntiam veram, ut dignus (-a) sit frui grátia Baptísmi tui quem suscepit: téneat firmam spem, consílium rectum, doctrínam sanctam, ut aptus (-a) sit ad retinéndam grátiam Baptísmi tui. Per Christum Dóminum nostrum. *R.* Amen.

Thereupon he places the Left end of his stole upon the first infant, admits him (whom the others follow) into the Church, saying (in the plural, if there be more than one):

N. Ingrédere in templum Dei, ut hábeas partem cum Christo in vitam ætérnam. *R.* Amen.

As soon as they have entered the Church, the priest, while approaching the font, says distinctly, along with the sponsors:

CREDO in Deum, Patrem omnipoténtem, Creatórem cæli et terræ. Et in Jesum Christum, Fílium ejus únicum, Dóminum nostrum: qui concéptus est de Spírītu Sancto, natus ex María Vírgine, passus sub Póntio Piláto,

ORDER OF SUPPLYING CEREMONIES

crucifíxus, mórtuus, et sepúltus: descéndit ad íferos; tértia die resurréxit a mórtuis; ascéndit ad cælos; sedet ad dexteram Dei Patris omnipoténtis: inde ventúrus est judicáre vivos et mórtuos. Credo in Spíritum Sanctum, sanctam Ecclésiám cathólicam, Sanctórum communiónem, remissionem peccatórum, carnis resurrectionem, vitam ætérnam. Amen.

PATER noster, qui es in cælis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidiánum da nobis hodie. Et dimítte nobis débita nostra, sicut et nos dimittimus debitóribus nostris. Et ne nos indúcas in tentatiónem: sed líbera nos a malo. Amen.

And then before entering the baptistery, with his back to the entrance, he says:

THE EXORCISM

EXORCÍZO te, omnis spíritus immúnde, in nómine Dei ✠ Patris omnipoténtis, et in nómine Jesu ✠ Christi Fílii ejus, Dómini et júdicis nostri, et in virtúte Spíritus ✠ Sancti, ut discédas ab hoc plásmate Dei **N.**, quod Dóminus noster ad templum sanctum suum vocáre dignátus est, ut fieret templum Dei vivi, et Spíritus Sanctus hábitet in eo. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem. **R.** Amen.

He then moistens his thumb with spittle from his mouth and touches the ears and nostrils of the infant. While touching first the right ear and then the left, he says (if more than one each separately):

EPHPHETA, quod est, Adaperíre.

Then he touches the nostrils, saying:

In odórem suavitátis.

and continuing:

Tu autem effugáre, diábole, appropinquábit enim judícium Dei.

Then addressing the person to be baptized, by name, he asks:

N. Abrenúntias satanáe?

R. Abrenúntio.

S: Et ómnibus opéribus ejus?

R. Abrenúntio.

S: Et ómnibus pompis ejus?

R. Abrenúntio.

N. Do you renounce Satan?

R. I do renounce him.

P: And all his works?

R. I do renounce them.

P: And all his pomps?

R. I do renounce them.

The Priest, dipping his thumb into the Oil of Catechumens [O.S.], anoints the infant upon the breast and between the shoulders in the form of a Cross, saying (each separately):

EGO te línio ✠ Oleo salútis in Christo Jesu Dómino nostro, ut hábeas vitam ætérnam. **R.** Amen.

He then wipes his thumb and the parts anointed with cotton or some like material. He lays aside the violet stole, puts on another of white color, and enters the baptistery with the sponsor and the child. And, standing by the font and addressing the child (each one separately) to be baptized by name he asks, the sponsor answering:

ORDER OF SUPPLYING CEREMONIES

N. Credis in Deum Patrem omnipotentem, Creatorem
caeli et terrae?

R. Credo.

Credis in Jesum Christum, Filium ejus unicum, Dóminum
nostrum, natum, et passum?

R. Credo.

Credis et in Spíritum Sanctum, sanctam Ecclésiám
cathólicam, Sanctórum communiónem, remissionem
peccatórum, carnis resurrectionem, et vitam aeternam?

R. Credo.

N. Do you believe in God the Father almighty. Creator
of heaven and earth?

R. I do believe.

Do you believe in Jesus Christ, his only Son, Our Lord,
who was born and who suffered for us?

R. I do believe.

Do you also 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?

R. I do believe.

The child having been already baptized, the Priest next dips his thumb in the holy Chrism [S.C.], and anointing the child (whom the sponsor or sponsors hold) upon the crown of the head in the form of a Cross (if many, he anoints each separately), he says:

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

S: Pax tibi.

R. Et cum spirítu tuo.

He then wipes his thumb and the part anointed with cotton or some like material; and lays on the head of the child (of each one separately) a white linen cloth, saying:

ACCÍPE vestem cándidam, quam pérferas immaculátam ante tribunal Dómini nostri Jesu Christi, ut hábeas vitam aeternam. **R.** Amen.

RECEIVE this white robe and carry it unstained to the judgement seat of our Lord Jesus Christ, so that you may have everlasting life. **R.** Amen.

Thereupon he gives the child or the sponsor (to each separately) a lighted candle, saying:

ACCÍPE lámpadem ardéntem, et irreprehensíbilis custodi Baptísum tuum: serva Dei mandáta, ut, cum Dóminus vénerit ad núptias, possis occurrere ei una cum ómnibus Sanctis in aula caelésti, et vivas in saecula saeculorum.

R. Amen.

RECEIVE this lighted candle, and keep your Baptism above reproach. Keep the commandments of God, so that when the Lord comes to His marriage feast you may meet Him in the halls of heaven with all His saints, and may live with Him forever. **R.** Amen.

Lastly he says (in the plural, if there be more than one):

N. Vade (Ite) in pace, et Dóminus sit tecum (vobiscum).

R. Amen.

N. Go in peace, and the Lord be with you.

R. Amen.

The Reception of Converts

THE MODE OF RECEIVED FROM THE NEWLY CONVERTED THE PROFESSION OF FAITH ACCORDING TO THE FORM PRESCRIBED BY THE SACRED CONGREGATION OF THE HOLY OFFICE, THE 20TH JULY, 1859.

IN the conversion of non-Catholics, inquiry should first be made concerning the validity of their former Baptism. If, therefore, it should be found, after diligent examination, either that no Baptism has been conferred, or that the one conferred was invalid, they must be baptized unconditionally. But if, after the inquiry, there remains a reasonable doubt as to the validity of their former Baptism, then it should be repeated conditionally after the form for the BAPTISM OF ADULTS OR INFANTS.

But if the former Baptism proves to have been valid, then only the ABJURATION or PROFESSION OF FAITH should be exacted. There are three ways of reconciling non-Catholics to the Church:

I. If Baptism is conferred unconditionally, neither Abjuration nor Absolution follows; for the Sacrament of Regeneration wipes away all the past.

II. If the Baptism is to be repeated conditionally, the order to be observed is: 1st. the ABJURATION, or PROFESSION OF FAITH. 2nd. CONDITIONAL BAPTISM. 3rd. SACRAMENTAL CONFESSION with conditional absolution.

III. Lastly, when the former Baptism is judged to be valid, the ABJURATION or PROFESSION OF FAITH alone is received, followed by the ABSOLUTION FROM CENSURES. Should the convert, however, earnestly request that the rites omitted in his former Baptism be now supplied, the Priest may grant his pious desire. But in this case, he should use the form FOR ADULTS, with the changes made necessary by the validity of his former Baptism.

The Priest having on a surplice and violet stole, sits down before the middle of the Altar, if the Blessed Sacrament is not in the Tabernacle, otherwise on the Epistle side. The convert kneels down before him, and touching the book of Gospels with his right hand, makes his Profession of Faith. If he is not able to read, the Priest reads aloud the Profession of Faith, which the convert repeats distinctly 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 N.N., having before my eyes and touching with my hands the Holy Gospels; and with a firm faith I believe and profess each and all the articles that are 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 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.

I admit and embrace most firmly the apostolic and ecclesiastical traditions and all the other constitutions and prescriptions of the Church.

I admit the Sacred Scriptures according to 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 the Sacred Scriptures, 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, Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony. I profess that all confer grace and that of these 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 above mentioned Sacraments.

* Short form p. 13

RECEPTION OF CONVERTS

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 is really, truly and substantially the Body and Blood together with the Soul and Divinity of Our Lord Jesus Christ and that there takes place what the Church calls Transubstantiation, that is, the change of all the substance of the bread into the Body and of all the substance of the wine into the 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 there 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 profess firmly 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 Saint Peter, Prince of the Apostles, and Vicar of Jesus Christ.

Besides I accept, without hesitation, 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 a special manner concerning 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 nobody can be saved, which I now freely profess and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate and with firm constancy until the last breath of life; and I shall strive, as far as possible. That this same Faith shall be held, taught and publicly professed by all those who depend on me and by those of whom I shall have charge. So help me God and these Holy Gospels.

Then while convert is still kneeling, the Priest sitting, says the MISERERE, or the DE PROFUNDIS page 16

Psalm 50

MISERERE mei, Deus * secúndum magnam misericordiam tuam.

Et secúndum multitudínem miseratiónum tuárum,* dele iniquitátem meam.

Amplius lava me ad iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem mea 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.

Ecce enim veritátem dilexísti:* incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * 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.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus: *et spíritum rectum ínnova in viscéribus meis.

RECEPTION OF CONVERTS

Ne projicias me a fácie tua: *et spíritum sanctum tuum ne áuferas a me.
Redde mihi lætítiam salutáris tui: *et spíritu principáli confírma me.
Docébo iníquos vias tuas: * et ímpii ad te converténtur.
Líbera me de sanguínibus, Deus, Deus salutis meæ: * et exultábit lingua mea justítiam tuam.
Dómine, lábia mea apéries: *et os meum annuntiábit laudem tuam.
Quóniam si voluísset sacrificium, dedíssem útique: * holocáustis non delectáberis.
Sacrificium Deo spíritus contribulátus: * cor contrítum,et humiliátum, Deus, non despícies.
Benígne fac, Dómine, in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.
Tunc acceptábis sacrificium justítiae,oblaciónes, et holocáusta: *tunc impónent super altáre tuum vítulos.
Gloria Patri, etc

or he says:

Psalm 129

DE profúndis clamávi ad te, Dómine: * Dómine, exáudi vocem meam:
Fiant aures tuæ intendéntes, * in vocem deprecationis meæ.
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 redemptio.
Et ipse rédimet Israël, * ex ómnibus iniquitátibus ejus.
Gloria Patri, etc

The Priest then stands and says:

KÝRIE, eleison.

℟. Christe, eléison.

℣. Kýrie, eléison. Pater noster *silently until*

℣. Et ne nos inducas in tentationem.

℟. Sed libera nos a malo.

℣. Salvum fac servum tuum.

℟. Deus meus, sperantem in te.

℣. Dómine, exáudi oratióne meam.

℟. Et clamor meus ad te veniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

RECEPTION OF CONVERTS

Orémus.

DEUS, cui próprium est miseréri semper et párcere: súscipe deprecatióem nostram, ut hanc fámulum tuum, quem (fámulam tuam) excommunicatióis senténcia constríngit, miserátio tuæ pietátis cleménte absólvat. Per Christum Dóminum nostrum. *R.* Amen.

The Priest then sits down and turning towards the kneeling convert, absolves him from his heresy, saying:

AUCTORITÁTE Apostólica, qua fungor in hac parte, absólvo te a vínculo excommunicatióis quam* (forsan) incurristi, et restítuo te sacrosántis Ecclésiæ sacraméntis, communióni et unitáti fidélium, in nómine Patris *✠* et Fílii, et Spíritus Sancti. Amen.

Finally, he shall enjoin upon the new convert some salutary penance – e.g., prayer, visits to churches and the like.

Then the Priest and the convert to the Baptismal Font.

In those dioceses which have special permission of the Holy See, the form for the Baptism of Infants may be used also for the Baptism of Adults.

Short Form

THIS SHORT FORM OF PROFESSION OF
FAITH MAY BE USED ONLY IN CASES
OF VERY GRAVE AND URGENT
NECESSITY

Theologians teach that in case of urgent necessity, as of very grave illness, a short, comprehensive form of Profession of Faith may be used.

The following may serve as an example:

I, N.N., do sincerely and solemnly declare that, having been brought up in the Protestant Religion (or other Religion as the case may be), but now by the grace of God, having been brought to the knowledge of the Truth, I firmly believe and profess all that the Holy Catholic, Apostolic Roman Church believes and teaches, and I reject and condemn whatever she rejects and condemns.

Miserere, etc., page .11

By virtue of an Indult granted to many Ordinaries, the following short formula may be used in the conditional baptism of adult converts. This is the order: 1. Abjuration, or profession of faith. 2. Short formula below. 3. Sacramental Confession with conditional ablution.

* In doubt whether the penitent has incurred excommunication by his heresy, the priest must insert here the word *forsan*—perchance

RECEPTION OF CONVERTS

Short Form

FOR THE CONDITIONAL BAPTISM OF ADULTS

S: Quid petis ab ecclesia Dei?

R: Fidem.

N. Credis in Deum Patrem omnipotentem, Creatorem
caeli et terrae?

R: Credo.

Credis in Jesum Christum, Filium ejus unicum,
Dominum nostrum, natum, et passum?

R: Credo.

Credis et in Spiritum Sanctum, sanctam Ecclesiam
catholicam, Sanctorum communionem, remissionem
peccatorum, carnis resurrectionem, et vitam aeternam?

R: Credo.

S. Vis Baptizari, si non es valide baptizatus (a) ?

R: Volo.

P: What do you ask of the Church of God?

R: Faith.

N. Do you believe in God the Father almighty. Creator
of heaven and earth?

R: I do believe.

Do you believe in Jesus Christ, his only Son, Our Lord,
who was born and who suffered for us?

R: I do believe.

Do you also 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?

R: I do believe.

P. N., Will you be baptized, if you are not validly
baptized?

R: I will.

S. N. Si non es baptizatus (a), ego te baptizo in nomine Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ Sancti.

The ceremony of anointing with Chrism, the clothing in white, the placing of the candle in the hand, are not of obligation, but as a matter of edification, and because of their mystic significance, they ought not to be omitted in any case, when they can be performed.

Then follows sacramental confession with conditional absolution.

The Burial Service for Adults

Before the corpse is removed from the house, the Priest, vested in surplice and black stole, sprinkles it with holy water, then says the following:

Antiphona: Si iniquitates.

Antiphon: If Thou, O Lord.

Psalmus 129

Psalm 129

DE profundis clamávi ad te, Dómine:* Dómine, exáudi vocem meam.

OUT of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

Fiant aures tuæ intendentes,* in vocem deprecationes meæ.

Let Thine ears be attentive to the voice of my supplication.

Si iniquitates observaveris, Dómine: * Dómine, quis sustinebit?

If Thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

Quia apud te propitatio est: * et propter legem tuam sustinui te, Dómine.

For with Thee there is merciful forgiveness: and by reason of Thy law, have I waited for Thee, O Lord.

Sustinuit anima mea in verbo ejus: * speravit anima mea in Dómino.

My soul hath relied on His word: my soul hath hoped in the Lord.

A custodia matutina usque ad noctem: * speret Israel in Dómino.

From the morning watch even until night: let Israel hope in the Lord.

Quia apud Dóminum misericordia: * et copiosa apud eum redemptio.

Because with the Lord there is mercy: and with Him plenteous redemption.

Et ipse redemit Israel, * ex omnibus iniquitatibus ejus.

And He shall redeem Israel from all his iniquities.

Requiem ætérnam* dona ei Dómine.
Et lux perpetua* luceat ei.

Eternal rest grant unto him (her) O Lord.
And let perpetual light shine upon him (her).

Antiphona: Si iniquitates observaveris, Dómine: Dómine, quis sustinebit?

In going to the Church, the Priest says the 50th Psalm *Miserére mei, Deus, (p. 11)* with the antiphon *Exsultabunt Dómino * ossa humiliata.*

At the entrance of the church, inside, the Priest says:

SUBVENÍTE, Sancti, Dei, occúrrite, Angeli Dómini:*
Suscipiéntes ánimam ejus: Offeréntes eam in conspéctu Altíssimi.

COME to his (her) assistance, ye Saints of God! meet him (her), ye Angels of the Lord. Receive his (her) soul, and present it to the Most High.

℣. Suscípiat te Christus, qui vocávit te: et in Sinum Abrahæ Angeli dedúcant te.* ℞. Suscipiéntes ánimam ejus: Offeréntes eam in conspéctu Altíssimi.

℣. May Christ who called thee, receive thee; and may the Angels lead thee into the bosom of Abraham.

℣. Réquiem ætérnam dona ei, Dómine: et lux perpétua ei. ℞. Offeréntes eam in conspéctu Altíssimi.

℣. Eternal rest grant unto him (her), O Lord, and let perpetual light shine upon him (her).

The corpse having been deposited before the sanctuary, the feet turned towards the altar if it is a lay person, but the head towards the altar if it is a Priest, and surrounded by lighted tapers, the Office of the Dead is said, and Mass celebrated. After which the Priest says:

THE BURIAL SERVICE FOR ADULTS

NON intres in iudicium cum servo tuo, Dómine, quia nullus apud te justificábitur homo, nisi per te ómnium peccatórum et tribuátor remíssio. Non ergo eum, quæsumus, tua judiciális senténtia premat, quem tibi vera supplicatio fidei cristiánæ comméndat: sed, grátia tua illi succurrénte, mereátur evádere iudicium uliónis, qui, dum víveret, insignítus est signáculo Sanctæ Trinitátis: Qui vivis et regnas in sácula sæculorum. *R.* Amen.

Libera me, Dómine, de morte ætérna, in die illa treménda:

* Quando cæli movéndi sunt et terra: Dum véneris iudicáre sáeculum per ignem.

V. Tremens factus sum ego, et tíneo, dum discússio vénerit, atque ventúra ira. * Quando cæli movéndi sunt et terra,

V. Die illa, dies iræ, calamitátis et misériæ, dies magna et amára valde. Dum véneris iudicáre sáeculum per ignem.

V. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis.

R. Libera me, Dómine, de morte ætérna, in die illa treménda: Quando cæli movéndi sunt et terra: Dum véneris iudicáre sáeculum per ignem.

Kýrie, eléison.

Christe, eléison.

Kýrie, eléison.

Pater noster. (*secreto*)

During the Pater Noster the Priest, having put incense into the thurible and blessed it, as usual, sprinkles the corpse with holy water, after which he incenses it. He then says:

V. Et ne nos indúcas in tentatiónem

R. Sed líbera nos a malo.

V. A porta ínferi.

R. Erue, Dómine, ánimam ejus.

V. Requiéscat in pace.

R. Amen.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

ENTER not into judgment with Thy servant, O Lord; for in Thy sight shall no man be justified, unless through Thee he (she) find pardon for all his (her) sins. Let not, therefore, we beseech Thee, the hand of Thy justice be heavy upon him (her) whom the earnest prayer of Christian faith commendeth unto Thee, but by the help of Thy grace may (she) escape the judgment of vengeance who, whilst he (she) was living, was marked with the sign of the Holy Trinity: Who livest and reignest world without end. *R.* Amen.

Deliver me, O Lord, from everlasting death on that dread day when the heavens and the earth shall be moved, and Thou shalt come to judge the world by fire.

I am seized with fear and trembling at the thought of judgment and the wrath to come. When the heavens and the earth shall be moved.

That day is a day of wrath, of wasting and of misery, a dreadful day and exceeding bitter, when Thou shalt come to judge the world by fire.

Eternal rest grant unto him (her), O Lord, and let perpetual light shine upon him (her).

Deliver me, O Lord, from everlasting death on that dread day when the heavens and the earth shall be moved, and Thou shalt come to judge the world by fire.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father (*silently*)

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gate 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.

THE BURIAL SERVICE FOR ADULTS

Orémus.

DEUS, cui próprium est miseréri semper et párcere: te súpplīces exorámus pro ánima fámuli tui **N.** (fámulae tuæ **N.**), quam hodie de hoc sáculo 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; ut, quia in te sperávit et crédidit, non pœnas inférni sustíneat, sed gáudia æténa possídeat. Per Christum Dóminum nostrum. **R.** Amen.

In going to the grave the Priest says:

IN paradísū dedúcant te Angeli: in tuo advéntu suscípiant te Mártyres, et perdúcant te in civitátem sanctam Jerúsalem. Chorus Angelórum te suscípīat, et cum Lázaro quondam páupere æténa hábeas réquiem.

If the grave is not blessed, the Priest blesses it as follows:

Orémus.

DEUS, cujus miseratióne ánimæ fidélium requi-
escunt, hunc túmulum bene ✠ dícere dignáre, eíque
Angelum tuum sanctum députa custódem: et quorum
quarúmque córpora hic sepeliúntur, ánimas eórum ab
óm̄nibus absólve vínculis delictórum, ut in te semper
cum Sanctis tuis sine fine læténtur. Per Christum Dóm-
inum nostrum. **R.** Amen.

The Priest then sprinkles the corpse and grave with holy water and incenses them, after which the body is let down. He then says:

Antiphona: Ego sum.

*Canticum Zachariæ
Lucae I 68-79*

BENEDICTUS ✠ Dóminus Deus Israel, * quia
visitávit, et fecit redemptiÓNem plebis suæ:

Et eréxit cornu salutis nobis: * in domo David púeri sui.
Sicut locútus est per os sanctórum, * qui a sáculo sunt,
prophetárum ejus,

Salútem ex inimícis nostris, * et de manu ómnium qui
odérunt nos.

Ad faciéndam misericórdiam cum pátribus nostris; * et
memorári testaménti sui sancti.

Let us Pray.

O GOD! to whom it belongeth always to show mercy
and to spare, we humbly beseech Thee for the soul of
Thy servant **N.**, whom Thou hast called out of this
world, that Thou deliver him (her) not into the hands
of the enemy, nor forget him (her) forever; but
command that he (she) be received by Thy holy Angels
and taken to Paradise his (her) true country, and that
he (she) hath believed and hoped in Thee, he (she) may
not suffer the pains of hell, but have joy everlasting:
Through Christ our Lord. **R.** Amen.

MAY the Angels lead thee into Paradise; may the
Martyrs receive thee at thy coming, and take thee to
Jerusalem the holy city. May the choirs of the Angels
receive thee, and mayest thou, with the once poor
Lazarus, have rest everlasting.

Let us pray.

O GOD through whose mercy the souls of the
faithful find rest, be pleased to bless ✠ this grave. Send
Thy holy Angel to keep it; and loose from the bonds of
sin the souls of those whose bodies here lie buried, that
they may ever rejoice in Thee with Thy Saints.
Through Christ our Lord. **R.** Amen.

Antiphon: I am the resurrection and the life.

*Canticle of Zachary
Luke 1 69-79*

BLESSED be the Lord God of Israel, because He hath
visited and wrought the redemption of His people:

And hath raised up a horn of salvation to us, in the
house of David His servant.

As He spoke by the mouth of His holy Prophets, who
are from the beginnning.

Salvation from our enemies, and from the hand of all
who hate us.

THE BURIAL SERVICE FOR ADULTS

Jusjurándum quod jurávit ad Abraham patrem nostrum; * datúrum se nobis,

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; * præibis enim ante fáciem Dómini, paráre vias ejus.

Ad dandam sciéntiam salútis plebi ejus; * in remissionem peccatórum eórum.

Per víscera misericórdiæ Dei nostri; * in quibus visitávit nos óriens ex alto.

Illumináre his, qui in tenébris et in umbra mortis sedent;* ad dirigéndos pedes nostros in viam pacis.

Réquiem ætérnam* dona, ei Dómine.
Et lux perpetua* luceat ei.

Ant. Ego sum resurréctio et vita: qui credit in me, étiam si mórtuus fúerit, vivet: et omnis qui vivit et credit in me, non moriétur in ætérnum.

Kýrie, eléison.
Christe, eléison.
Kýrie, eléison.
Pater noster. **secreto**

The Priest sprinkles the corpse with holy water.

∇. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

∇. A porta ínferi.

℟. Erue, Dómine, ánimam ejus.

∇. Requiéscat in pace.

℟. Amen.

∇. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

∇. Dóminus vobíscum.

℟. Et cum spírítu tuo.

FAC, quáesumus, Dómine, hanc cum servo tuo defúncto (ancílla tua defúncta) misericórdiam, ut

To show mercy to our fathers, and to remember His holy covenant.

The oath which He swore to Abraham our father, that He would grant unto us,

That being delivered from the hand of our enemies, we may serve Him without fear,

In holiness and justice before Him all our days.

And Thou, child! shalt be called the Prophet of the Most High.; for Thou shalt go before the face of the Lord to prepare His ways,

To give knowledge of salvation to His people, unto the remission of their sins,

Through the bowels of the mercy of our God: in which the day-spring from on High hath visited us,

To enlighten 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).

Ant. I am the resurrection and the life; he who believeth in me; although he be dead, shall live: and everyone who liveth and believeth in me shall not die forever.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father **silently until**

∇. And lead us not into temptation.

℟. But deliver us from evil.

∇. 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.

GRANT O Lord, this mercy to Thy servant departed, that he (she) who is in his (her) desires did

THE BURIAL SERVICE FOR ADULTS

factórum suórum in pœnis non recípiat vicem, qui (quæ) tuam in votis tenuit voluntátem: ut, sicut hic eum (eam) vera fides junxit fidélium turmis; ita illic eum (eam) tua miserátio sóciat angélicis choris. Per Christum Dóminum nostrum. *R.* Amen.

Thy will, may not receive the punishment of his (her) misdeeds; and that as true faith hath joined him (her) to the company of the faithful here below, Thy mercy may make him (her) the companion of the holy Angels in heaven. Through Christ our Lord. *R.* Amen.

Then the Priest with his right hand makes the sign of the Cross over the bier, and says:

V. Réquiem ætérnam dona ei, Dómine.

R. Et lux perpétua lúceat ei.

V. Requiéscat in pace.

R. Amen.

V. Anima ejus, et ánimæ ómnium fidélium defunctórum, per misericórdiam Dei requiéscant in pace.

R. Amen.

V. 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.

V. And may the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

In returning from the grave, Psalm 129 De Profundis (p. 15), with its antiphon is recited.

In many places, instead of a sermon, the Priest recites the following or a similar prayer after the Mass or at the grave.

O GOD! the Creator and Redeemer of all the faithful, hear our supplications and through Thy infinite love and mercy graciously grant to the soul of Thy servant departed the remission of all his (her) sins, by which he (she) may have deserved the severity of Thy justice and punishments in the world to come. Vouchsafe to him (her) grace and mercy before Thy tribunal, and let him (her) attain to everlasting rest and happiness through the infinite merits of Jesus Christ. *R.* Amen.

O God! great and omnipotent Judge of the living and the dead! before Whom we are all to appear after this short life, to render an account of our works. Let our hearts, we pray Thee, be deeply moved at this sight of death, and while we consign the body of the deceased to the earth, let us be mindful of our own frailty and mortality, that walking always in Thy fear and in the ways of Thy Commandments, we may, after our departure from this world, experience a merciful judgment and rejoice in everlasting happiness. Through Christ our Lord. *R.* Amen.

Prayers for the Bystanders at the Grave

Let us pray.

GRANT, O Lord, we beseech Thee, that whilst we lament the departure of our brother (sister), Thy servant, out of this life, we may bear in mind that we are most certainly to follow him (her).

Give us grace to make ready for that last hour by a devout and holy life, and protect us against a sudden and unprovided death. Teach us how to watch and pray that when Thy summons comes, we may go forth to meet the Bridegroom and enter with Him into life everlasting. Amen.

Let us pray.

ALMIGHTY and most merciful Father, who knowest the weakness of our nature, bow down Thine ear in pity unto Thy servants, upon whom Thou hast laid the heavy burden of sorrow. Take away out of their hearts the spirit of rebellion, and teach them to see Thy good and gracious purpose working in all the trials, which Thou dost send upon them. Grant that they may not languish in fruitless and unavailing grief, nor sorrow as those who have no hope, but through their tears look meekly up to Thee, the God of all consolation. Through Christ our Lord. Amen.

The Burial Service for Children

In case a Baptised Child has departed this life before coming to the use of reason, let the Body be laid out as befits his age, and flowers be laid upon it, in token of purity and virginity. The Priest, vested in surplice and white stole first sprinkles the body with holy water, and says:

Ant. Sit nomen Dómini.

Psalmus 112

LAUDÁTE, púeri, Dóminum, * laudáte nomen Dómini.

Sit nomen Dómini benedíctum, * ex hoc nunc, et usque in sǎeculum.

A solis ortu usque ad occásum, * laudábile nomen Dómini.

Excélsus super omnes Gentes Dóminus, * et super cælos glória ejus.

Quis sicut Dóminus Deus noster, qui in altis hábitat,* et humília réspicit in cælo 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 lætántem.

Glória Patri, etc.

Ant. Sit nomen Dómini benedíctum ex hoc nunc, et usque in sǎeculum.

While the corpse is being carried to the Church, the Priest says:

Psalmus 118

BEÁTI immaculáti in via: * qui ámbulant in lege Dómini.

Beáti, qui scrutántur testimónia ejus: * in toto corde exquírunt eum.

Non enim qui operántur iniquitátem, * in viis ejus ambulavérunt.

Tu mandásti* mandáta tua custodíri nimis.

Utinam dirigántur viæ meæ, * ad custodiéndas justificatiónes tuas!

Ant. Blessed be the Name of the Lord.

Psalm 112

PRAISE the Lord, ye children : praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth now and forever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations, and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and on earth?

Raising up the needy from the earth, and lifting up the poor out of the dunghill:

That he may place him with princes, with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

Glory be to the Father, etc.

Ant. Blessed be the Name of the Lord, from henceforth, now and forever.

Psalm 118

BLESSED are they whose life is blameless, who walk in the law of 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 keeping thy statutes!

THE BURIAL SERVICE FOR CHILDREN

Tunc non confúndar, * cum perspéxero in ómnibus mandátis tuis.

Confitébor tibi in directiône cordis: * in eo quod dídici iudícia justítiae tuæ.

Justificatiónes tuas custódiám: * non me derelínquas usquequáque.

In quo córrigit adolescéntior viam suam? * in custodiéndo sermónes 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 iudícia oris tui.

In via testimoniórum tuórum delectátus sum, * sicut in ómnibus divítiis.

In mandátis tuis exercébor: * et considerábo vias tuas.

In justificatióne tuis meditábor: * non oblivíscar sermónes tuos.

Glória Patri, etc.

If time permits, Psalm 148 Laudate Dóminum de cælis (p. 22) is said.

On arriving at the church the Priest says:

Ant. Hic (Hæc) accipiet

Psalmus 23

DÓMINI est terra, et plenitudo ejus* orbis terrarum, et universi qui habitant in eo.

Quia ipse super mária fundávit eum: * et super flúmina præparávit 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.

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, etc.

Ant. This child shall receive

Psalm 23

THE earth is the Lord's and the fullness thereof: the world and all they that dwell therein:

For he hath founded it upon the seas: and hath prepared it upon the rivers.

Who shall ascend into the mountain of the Lord? or who shall stand in his holy place?

The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

He shall receive a blessing from the Lord, and mercy from God his Saviour.

THE BURIAL SERVICE FOR CHILDREN

Hæc est generatio quærentium eum, * quærentium faciæm Dei Jacob.

Attóllite portas, príncipes, vestras, et elevámini portæ æternáles: * et introíbit Rex glóriæ.

Quis est iste Rex glóriæ ? * Dóminus fortis, et potens; Dóminus potens in prælio.

Attóllite portas, príncipes, vestras, et elevámini portæ æternáles: * et introíbit Rex glóriæ.

Quis est iste Rex glóriæ? * Dóminus virtútum, ipse est Rex glóriæ.

Glória Patri.

Ant. Hic (Hæc) accípiet benedictiónem a Dómino, et misericórdiam a Deo salutári suo: quia hæc est generatio quærentium Dóminum.

Kýrie, eléison.

Christe, eléison.

Kýrie, eléison.

Pater noster **secreto usque ad**

The body is sprinkled with holy water.

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Me autem propter innocéntiam suscepísti.

℞. Et confirmásti me in conspéctu tuo in ætérnum.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

OMNÍPOTENS et mitíssime Deus, qui ómnibus párvulis renátis fonte baptísmatis, dum migrant a sæculo, sine ullis eórum méritis vitam íllico largíris ætérnam, sicut ánimæ hujus párvuli (-læ) hódie crédimus te fecísse: fac nos, quæsumus, Dómine, per intercessiónem beátæ Mariæ semper Vírginis et ómnium Sanctórum tuórum, hic purificátis tibi méntibus famulári, et in paradísó cum beátis párvulis perénniter sociári. Per Christum Dóminum nostrum.
℞. Amen.

This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of Glory shall enter in.

Who is this King of Glory? the Lord who is strong and mighty: the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of Glory shall enter in.

Who is this King of Glory? the Lord of hosts, He is the King of Glory.

Glory be to the Father, etc.

Ant. This child shall receive a blessing from the Lord, and mercy from God his (her) Saviour, for this is the race of them who seek the Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father **silently until**

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. Thou hast taken me to Thyself on account of mine innocence.

℞. And Thou hast set me before Thy face forever.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

ALMIGHTY and most merciful God who, when little children born again of water depart this mortal life, dost forthwith, without any desert of theirs, bestow upon them life everlasting, as we believe Thou hast done to this little child, grant, we beseech Thee, that through the intercession of the Blessed Virgin Mary and of all Thy Saints, we may serve Thee here with pure minds and be forever united to the blessed little ones in Paradise. Through Christ our Lord. ℞. Amen

While the corpse is carried to the grave, and even when not carried, the 148th Psalm with the Antiphon is said:

THE BURIAL SERVICE FOR CHILDREN

Psalmus 148

LAUDÁTE Dóminum de cælis; * laudáte eum in excélsis.

Laudáte eum, omnes Angeli ejus; * laudáte eum, omnes virtútes ejus.

Laudáte eum, Sol et Luna; * laudáte eum, omnes stellæ, et lumen.

Laudáte eum, cæli cælórum; * et aquæ omnes, quæ super cælos sunt, laudent nomen Dómini.

Quia ipse dixit, et facta sunt: * ipse mandávit, et creata sunt.

Statuit ea in ætérnum, et in sæculum sæculi: * præcéptum posuit et non præteribit.

Laudáte Dóminum de terra: * dracones, et omnes abyssi.

Ignis, grando, nix, glacies, spíritus procellárum, * quas faciunt verbum ejus.

Montes, et omnes colles: * ligna fructifera, et omnes cedri.

Bestias, et univérsa pecora: * serpentes, et volucres pennatæ.

Reges terræ, et omnes pópuli, * princípés, et omnes iudices terræ.

Juvenes, et vírgines, senes cum junióribus laudént nomen Dómini *quia exaltátum est nomen ejus solius.

Confessio ejus super cælum et terram: * et exaltávit cornu pópuli sui.

Hymnus omnibus sanctis ejus: * filiis Israel, pópulo appropinquánti sibi.

Glória Patri, etc.

Ant. Juvenes et virgines, senes cum junioribus laudent nomen Domini.

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 cælórum.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

OMNÍPOTENS sempitérne Deus, sanctæ puritátis amátor, qui ánimam hujus párvuli (-læ) ad cælórum regnum hódie misericórditer vocáre dignátus es: dignéris étiam, Dómine, ita nobíscum misericórditer ágere; ut méritis tuæ sanctíssimæ passiónis, et intercessióne beátæ Maríæ semper Vírginis et ómnium Sanctórum tuórum, in eódem regno nos cum ómnibus Sanctis et eléctis tuis semper fácias congaudére: Qui vivis et regnas in sácula sæculorum. ℞. Amen.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father **silently until**

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. Suffer little children to come unto Me.

℞. For of such is the kingdom of heaven.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

ALTMIGHTY and everlasting God! lover of holy purity! who out of Thine unspeakable mercy hast been pleased to call the soul of this little child to the kingdom of Heaven, mercifully vouchsafe to deal with us in like manner, that through the merits of Thy most holy Passion and by the intercession of the Blessed Virgin Mary and of all Thy Saints, we may come to rejoice with them in Thy kingdom. Who livest and reignest for ever and ever. ℞. Amen.

THE BURIAL SERVICE FOR CHILDREN

Here the corpse is sprinkled with holy water and incensed (likewise the grave if it be not blessed), after which the body is interred. Then may follow the prayers for the bystanders at the grave (p. 19). In returning from the burial to the Church, the Cantic of the Three Children, Dan 3, with its Antiphon is said:

BENEDICITE, ómnia ópera Dómini, Dómino: * laudáte, et superexaltáte eum in sácula.

Benedícite, Angeli Dómini, Dómino: * benedícite, cæli, Dómino.

Benedícite, aquæ omnes, quæ super cælos sunt, Dómino: * benedícite, omnes virtútes Dómini, Dómino.

Benedícite, Sol et Luna, Dómino: * benedícite, stellæ cæli, Dómino.

Benedícite, omnis imber et ros, Dómino: * benedícite, omnes spíritus Dei, Dómino.

Benedícite, ignis et æstus, Dómino: * benedícite, frigus et æstus, Dómino.

Benedícite, rores et pruína, Dómino: * benedícite, gelu et frigus, Dómino.

Benedícite, gláciés et nives, Dómino: * benedícite, noctes et dies, Dómino.

Benedícite, lux et ténebræ, Dómino: * Benedícite, fúlgura et nubes, Dómino.

Benedícat terra Dóminum; * laudet et superexáltet eum in sácula.

Benedícite, montes et colles, Dómino: * benedícite, univérsa germinántia in terra, Dómino.

Benedícite, fontes, Dómino: * benedícite, mária et flúmina, Dómino.

Benedícite, cete et ómni aquæ movéntur in aquis, Dómino: * benedícite, omnes vólucres cæli, Dómino.

Benedícite, omnes béstiæ et pécora, Dómino: * benedícite, fílii hóminum, Dómino.

Benedícat Israel Dóminum: * laudet et superexáltet eum in sácula.

Benedícite, sacerdótes Dómini, Dómino: * benedícite, servi Dómini, Dómino.

Benedícite, spíritus et ánimæ justórum, Dómino: * benedícite, sancti et húmiles corde, Dómino

Benedícite, Ananía, Azaría, Mísael, Dómino: * laudáte et superexaltáte eum in sácula.

Benedicámus Patrem, et Fílium, cum Sancto Spíritu; * laudémus et superexaltémus eum in sácula.

Benedíctus es, Dómine, in firmaménto cæli; * et laudábilis, et gloriósus, et superexaltátus in sácula.

Ant. Benedicite Dóminum, omnes electi ejus: agite dies lætitiæ, et confitemini illi.

Having returned to the Church and stanting before the Altar, the Priest says:

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

DEUS, qui miro órdine Angelórum ministéria homínúmque dispénsas: concéde propítius; ut, a quibus tibi ministrántibus in cælo semper assístitur, ab his in terra vita nostra muniátur. Per Christum Dóminum nostrum. ℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

O GOD, who by a wonderful order dost regulate the employments of Angels and of men; grant that those who minister without ceasing before Thy face in heaven, may defend our lives on earth. Through Christ our Lord. ℟. Amen.

The Ritual for the Celebration of Matrimony

The Priest puts on a surplice and white stole (but, if the Nuptial Mass is to follow, he puts on all the vestments except the maniple) and is attended by an acolyte holding a vessel of holy water; then standing and facing the man and woman who are kneeling before the Altar, the Bridegroom at the right hand of the Bride, he addresses them as follows:

Instruction before Marriage

MY dear friends, you are about to enter upon a union, of which God Himself is the author, and which our Divine Saviour has consecrated in a special manner, giving to it a character of sanctity, which places it among the holiest institutions of religion. He knew full well the dangers by which we are surrounded, and the weakness of our nature, which requires a continual encouragement to the discharge of the duties that have been imposed on us. For this reason, He has annexed to the worthy reception of this Sacrament, peculiar graces which dispose the married couple to respect the sacred engagement which they have formed, and enable them to surmount the various obstacles and difficulties they may meet with in the discharge of the duties of life. The present occasion, then, is one of great interest to you both; nor can you view it in any other light than as a most important era in your lives, and most intimately connected with your temporal and eternal welfare. Alas! it but too often happens that the minister of God extends a trembling hand, in the performance of the nuptial ceremony. The scene, it is true, is one of joyous festivity; but how frequently is the blessing which the Priest imparts rendered null by the invisible maledictions of Him who penetrates the inmost recesses of the heart! how frequently, amid the rejoicings of the world, in the storm of tribulation already gathering over the heads of those who come to this holy alliance with unworthy dispositions! How different, we hope, are your prospects!

We have every reason to believe that your anticipations of happiness in this holy state are founded on a solid basis; that you have duly prepared yourselves for this important event, and that your hearts are such, in the sight of God, as to draw down upon you His special favour and blessing.

With confidence, then, in the promises of our Blessed Saviour who condescended to honour, with His divine presence, the happy nuptials of Cana, invite Him to come and preside on this occasion also; to bless the contract you are about to enter into, and to render it, by His grace, a true emblem of that sacred union which exists between Him and His Church; a union of sentiment and action, founded in virtue and the love of God, a union not only for time, but for eternity.

The Priest then asks in the vernacular, in the hearing of two or three witnesses, the man and the woman separately, as follows, concerning their consent. And first he asks the Bridegroom:

R. WILT thou take **N.** here present, for thy lawful wife, according to the rite of our holy Mother the Church?
R. I will.

Then the Priest asks the Bride:

N. WILT thou take **N.** here present, for thy lawful husband, according to the rite of our holy Mother the Church?
R. I will.

The consent of one is not sufficient; it must be expressed in some sensible sign by both. After obtaining their mutual consent, the Priest bids the man and the woman join their right hands. [P: Join hands]

In places where it is the custom, the man and woman pledge themselves to each other as follows, repeating these words after the Priest [P: Repeat after me:], the man first says:

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.

SACRAMENT OF MATRIMONY

Then the woman says after the Priest:

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 then says:

EGO conjúngo vos in matrimónium. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

I JOIN you together in marriage, in the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

He then sprinkles them with holy water.

This done the Priest blesses the ring saying:

ADJUTORIUM nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

℣. Dómine, exáudi oratióne meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Let us pray.

BÉNE ✠ DIC, Dómine, ánulum hunc, quem nos in tuo nómine bene ✠ díci-mus: ut, quæ eum gestáverit, fidelitátem íntegram suo sponso tenens, in pace et voluntáte tua permáneat, atque in mútua caritáte semper vivat. Per Christum Dóminum nostrum.

℟. Amen.

BLESS ✠, O Lord, this ring, which we bless ✠ in Thy Name, that she who is to wear it, keeping true faith unto her husband, may abide in Thy peace and obedience to Thy will, and ever live in mutual love. Through Christ our Lord.

℟. Amen.

Then the Priest sprinkles the ring with holy water; and the bridegroom having received the ring from the hand of the Priest, puts it on the third finger of the left hand of the Bride, saying:

WITH this ring, I thee wed, and I plight unto thee my troth.

The Priest then says:

IN nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

This done, the Priest adds:

℣. Confírma hoc, Deus, quod operátus es in nobis.

℟. A templo sancto tuo, quod est in Jerúsalem.

℣. Kýrie, eléison.

℟. Christe, eléison.

℣. Kýrie, eléison.

Pater noster *silently until*

℣. Et ne nos indúcas in tentaióne.

℟. Sed líbera nos a malo.

℣. Salvos fac servos tuos.

℟. Deus meus, sperántes in te.

℣. Mitte eis, Dómine, auxílium de sancto.

℟. Et de Sion tuére eos.

℣. Esto eis, Dómine, turris fortitúdinis.

℟. A fácie inimíci.

SACRAMENT OF MATRIMONY

℣. Dómine, exáudi oratióne[m] meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

RÉSPICE, quæsumus, Dómine, super hos fámulos tuos: et institútis tuis, quibus propagatióne[m] humáni géneris ordinásti, benígnus assiste; ut qui te auctóre jungúntur, te auxiliánte servéntur. Per Christum Dóminum nostrum. ℟. Amen.

Let us pray.

LOOK down, we beseech Thee, O Lord, upon these Thy servants, and graciously protect Thy institutions, whereby Thou hast provided for the propagation of mankind; that those who are joined together by Thine authority may be preserved by Thy help. Through Christ our Lord. ℟. Amen.

After this the Mass Pro Sponso et Pro Sponsa should be said in the presence of the newly married couple. (They may kneel at the Altar-rail or on kneeling stools within the sanctuary).

Exhortation after Marriage

HAVING been united in the holy bonds of Matrimony, give thanks to the Almighty for the favours which He has bestowed upon you. The graces which you have received have been granted for the purpose of animating you in the discharge of the obligations which the marriage life imposes, and which are beautifully expressed in these words of the Apostle: "Let women be subject to their husbands, as to the Lord; for the husband is the head of the wife, as Christ is the head of the Church... Therefore, as the Church is subject to Christ, so also let wives be to their husbands in all things. Husbands, love your wives, as 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... So also ought men to love their wives as their own bodies."

EVER mindful of these duties which you owe to each other, and to those with whose welfare you may be especially charged, cherish with solicitude the grace that has this day been conferred upon you; it will direct you in every difficulty; it will comfort you in the hour of trial; it will be a continual source of peace, of joy, of mutual affection on earth, and a pledge of your eternal and perfect union in heaven.

Nuptial Blessing to be Given with proper permission out- side the Nuptial Mass

Immediately after the prayer Réspice (Cf. above) the Priest still facing the husband and wife, says the following prayers.

Psalmus 127

BEÁTI omnes qui tíment Dóminum; * qui ámbulant in viis ejus.

Labóres mánuum tuárum quia manducábis, * beátus es, et bene tibi erit.

Uxor tua sicut viris abúndans, * in latéribus domus tuæ.

Fílii tui sicut novéllæ olivárum, * in circúitu mensæ tuæ.

SACRAMENT OF MATRIMONY

Ecce sic benedicétur homo, * qui timet Dóminum.

Benedícat tibi Dóminus ex Sion; * et vídeas bona Jerúsalem ómnibus diébus vitæ tuæ.

Et vídeas filios filiórurum tuórum; * pacem super Israël.

Glória Patri.

Kýrie, eléison.

Christe, eléison.

Kýrie, eléison.

Pater noster *secreto*

℣. Et ne nos indúcas in tentatióne.

℟. Sed líbera nos a malo.

℣. Dómine, exáudi oratióne meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

BÉNE ✠ DIC, Dómine, et réspice de cælis super hanc conjunctióne: et sicut misísti sanctum Angelum tuum Raphaélem pacíficum ad Tobíam et Saram, fíliam Raguélis; ita dignéris, Dómine, mittere benedictióne tuam super hos cónjuges, ut in tua benedictióne permáneant, in tua voluntáte persístant, et in tuo amóre vivant. Per Christum Dóminum nostrum. ℟. Amen.

Then, raising his hands and extending them over the heads of the newly married, he says:

DÓMINUS Deus omnípotens benedícat vos, impleátque benedictióne in vobis, et vídeátis filios filiórurum vestrórum usque in tértiam et quartam generatióne et progéniem, et ad optátam perveniátis senectútem. Per Christum Dóminum nostrum. ℟. Amen.

Then follows the Exortation after Marriage (Cf. above p. 27).

Prayers to be said outside of Mass with proper permission, when the Nuptial Blessing is forbidden.

Immediately after the prayer Respice (Cf. above p. 27) the Priest, still facing the newly married, says Psalm 127 Beati omnes (Cf. above p. 27) Kýrie eléison, etc; Pater noster, etc.; Dómine exáudi, etc.; Dóminus vobíscum, etc.

Orémus.

PRÆTENDE, quæsumus, Dómine, fidélibus tuis déxteram cæléstis auxilií, ut te toto corde perquírant, et quæ digne póstulant, assequántur. Per Christum Dóminum. ℟. Amen.

Then follows the Exortation after Marriage (Cf. above p. 27).

The Manner of Assisting at Mixed Marriages

The Priest having obtained the proper Dispensation for the marriage of a Catholic with a non-Catholic, must make sure that the Catholic party shall not in anywise be hindered in the practice of the Catholic religion; that there shall be no probable danger of perversion; that the Catholic party shall strive with all earnestness and discretion to bring the non-Catholic to the knowledge of the true faith; that all the children shall be baptized. and brought up in the Catholic Faith.

Mixed marriages should take place not in the Church, but in the Rectory (or elsewhere, by special permission of the Ordinary). No sacred vestment is to be used, nor blessing given.

The officiating Priest first asks the man concerning his consent, as follows:

D. WILT thou take **N.**, here present, for thy lawful wife?

R. I will.

Then the Priest asks the woman:

D. WILT thou take **N.**, here present, for thy lawful husband?

R. I will.

Then having joined right hands they pledge themselves to one another, repeating these words after the Priest:

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.

Then the woman repeats after the Priest:

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.

This done, the Priest says:

BY the authority committed to me, I pronounce you united in the bonds of Matrimony.

The bridegroom then puts the ring on the third finger of the left hand of the bride. saying after the Priest:

WITH this Ring I thee wed, and I plight unto thee my troth.

Then if the Priest sees fit, he may read the Exhortation (cf. above, p. 27) or, in a few appropriate words of his own, address the newly married couple.

He should remind them of the holiness and in dissolubility of Marriage; of their duty to live in harmony and mutual love; and lastly, of the reward of eternal happiness, promised to those who strive to do God's holy will.

Blessing of Women after Childbirth

COMMONLY CALLED THE CHURCHING OF WOMEN

--WHITE STOLE--

When a woman after childbirth desires, according to a pious and praiseworthy custom, to come to the Church to give thanks to God for her safe delivery, and to ask the Priest's blessing, he, vested in surplice and white stole, proceeds, with an acolyte carrying the holy water sprinkler, to the door of the church; he may address the following words to the woman, who is kneeling and holding a lighted candle in her hand.

Exhortation before Churching

ACCORDING to a very laudable custom, you have come to request the blessing of the Church upon yourself and the child that has been committed to your care. While you return thanks to God for the many favors which He has bestowed upon you, at the same time fervently consecrate yourself and your offspring to His holy service. Be careful, both by word and by example, to impress upon its youthful heart the principles of solid piety, that you may correspond to the views of Divine Providence in placing it under your charge, and may have the happiness of seeing your children attentive in their duties to God, and zealous for their own eternal welfare. You hold a lighted candle in your hand, to signify the good works by which you should express your thanks to God for the benefits which He has bestowed upon you, and the pious example by which you should lead your children, and all around you, to the love and practice of virtue. Endeavor into this disposition, and to cultivate it all the days of your life, that you may obtain and enjoy the blessings which I am now about to ask for you, in the name of holy Church.

The Priest then sprinkles her with holy water and says:

ADJUTORIUM nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

Ant. Hæc accipiet.

Psalmus 23

DÓMINE est terra, et plenitúdo ejus; * orbis terrárum, et univérsi, qui hábitant in eo.

Quia ipse super mária fundávit eum: * et super flúmina præparávit 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.

Hæc est generátio quæréntium eum, * quæréntium fáciem Dei Jacob.

Attóllite portas, príncipes, vestras, et elevámini portæ æternáles: * et introíbit Rex glóriæ.

Quis est iste Rex glóriæ? * Dóminus fortis, et potens; Dóminus potens in prælio.

Attóllite portas, príncipes, vestras, et elevámini portæ æternáles: * et introíbit Rex glóriæ.

Quis est iste Rex glóriæ? * Dóminus virtútum, ipse est Rex glóriæ.

Glória Patri.

Ant. Hæc accípiet benedictiónem a Dómino, et misericórdiam a Deo salutári suo: quia hæc est generátio quæréntium Dóminum.

CHURCHING OF WOMEN

Then placing the left end of the stole in the woman's hand, the Priest conducts her into the church, saying:

INGREDERE in templum Dei, adóra Fílium beátæ Maríæ Vírginis, qui tibi fecunditátem tribuit prolis.

ENTER thou into the temple of God, adore the Son of the Blessed Virgin Mary, who hath given thee fruitfulness of offspring.

And she, having entered, kneels before the Altar, and prays, giving thanks to God for the benefits bestowed upon her; and the Priest says:

Kýrie, eléison.

Christe, eléison.

Kýrie, eléison.

Pater noster *silently until*

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Salvam fac ancíllam tuam, Dómine.

℟. Deus meus, sperántem in te.

℣. Mitte ei, Dómine, auxílium de sancto.

℟. Et de Sion tuére eam.

℣. Nihil profíciat inimícus in ea.

℟. Et fílius iniquitátis non appónat nocére ei.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus

OMNÍPOTENS sempitérne Deus, qui per beátæ Maríæ Vírginis partum fidélium pariéntium dolóres in gáudium vertísti: réspice propítius super hanc fámulam tuam, ad templum sanctum tuum pro gratiárum actióne lætam accedéntem, et præsta; ut post hanc vitam, ejúsdem beátæ Maríæ méritis et intercessióne, ad ætérnæ beatitúdinis gáudia cum prole sua pervénire mereátur. Per Christum Dóminum nostrum.

℟. Amen.

The Priest then sprinkles her with holy water in the form of a Cross, saying:

PAX et benedíctio Dei omnipoténtis, Patris, et Fílii, et Spírítus Sancti, descéndat super te, et máneat semper. ℟. Amen.

Let us pray.

ALMIGHTY and Everlasting God, Who, through the delivery of the Blessed Virgin Mary, hast turned the pains of the faithful at childbirth into joy: look mercifully on this Thy handmaid, who cometh in gladness to Thy holy temple to offer up her thanks: and grant that after this life, through the merits and intercession of the same Blessed Mary, she may prove worthy to obtain together with her offspring, the joys of everlasting happiness. Through Christ our Lord.

℟. Amen.

THE peace and blessing of God Almighty the Father, and the Son, ✠ and the Holy Ghost, descend upon thee, and remain forever. ℟. Amen.

The Order of Blessing Water

--VIOLET STOLE--

On Sundays, and whenever need arises, the salt and clean water being prepared, in the Church or in the Sacristy, the Priest, vested in Surplice and Violet stole, first says:

ADJUTORIUM nostrum in nómine Dómini.

℞. Qui fecit cælum et terram.

The Priest then blesses the salt, which, when once blessed, may be used at other times for the same purpose.

The Blessing of Salt

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 sterílitas aquæ: ut efficiáris sal exorcizátum in salútem credéntium; et sis ómnibus suméntibus te sánitas animæ et córporis; et effúgiat, atque discédat a loco, in quo aspérsus fúeris, omnis phantásia, et nequítia, vel versútia diabólicæ fraudis, omnisque Spíritus immúndus, adjurátus per eum, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem. ℞. Amen.

Orémus.

IMMÉNSAM cleméntiam tuam, omnípotens ætérne 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 mends et córporis; et quidquid ex eo tactum vel respérsus fúerit, cáreat omni immundítia, omníque impugnatione spiritalis nequítiae. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. ℞. Amen.

The Blessing of the Water

EXORCÍZO te, creatúra aquæ, 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 sæculum per ignem. ℞. Amen.

Orémus.

DEUS, qui ad salútem humáni géneris, máxima quæque sacraménta in aquárum substántia condidísti: adésto propítius invocatióibus nostris, et eleménto huic multímodis purificatióibus præparáto, virtútem tuæ bene ✠ dictionis infúnde: ut creatúra tua, mystériis tuis sérviens, ad abigéndos dæmones, morbósque pelléndos, divínæ grátiae sumat efféctum; ut quidquid in domibus, vel in locis fidélium, hæc unda respérsit, cáreat oroni immundítia, liberétur a noxa: non illic resídeat spíritus péstilens, non aura corrúmpens: discédant omnes insídiæ laténtis inimíci; et si quid est, quod aut incolumitáti habitántium invidet, aut quiéti, aspersione hujus aquæ effúgiat: ut salúbritas, per invocatióem sancti tui nóminis expetíta, ab ómnibus sit impugnationibus defénsa. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. ℞. Amen.

The Priest thrice mixes salt with water in the form of a CROSS, saying once:

COMMIXTIO salis et aquæ páriter fiat, in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti. R. Amen.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

ORDER OF BLESSING WATER

Orémus.

DEUS, invictæ virtútis auctor, et insuperábilis impérii Rex, ac semper magníficus triumphátor: qui advérsæ dominationis vires réprimis: qui inimíci rugiéntis sævítiam súperas: qui hostíles nequítias poténter expúgnas; te, Dómine, treméntes et súpplíces deprecémur, ac pétimus: ut hanc creatúram salis et aquæ dignánter aspicias, benígnus illústres, pietátis tuæ rore sanctífices; ut, ubicúmque fúerit aspérsa, per invocatióem sancti nóminis tui, omnis infestátio immúndi spíritus abigátur: terrórque venenósi serpéntis procul pellátur: et præsentia 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 sæcula sæculórum **R**. Amen.

The Form of Blessing and Bestowing the Scapular of Our Lady of Mt. Carmel

--WHITE STOLE--

The Priest, vested in surplice and white stole, says over the kneeling postulant:

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.

DÓMINE Jesu Christe, humáni géneris Salvátor, hunc habitum, quem propter tuum tuæque Genetrícis Vírginis Maríæ de Monte Carmélo amórem servus tuus (ancílla tua) devóte est delatúrus (-a), délixta tua sanctí **R** fica, ut eádem Genetríce tua intercedénte, ab hoste malígnio defénsus (-a), in tua grátia usque ad mortem perseverét: Qui vivis et regnas in sæcula sæculórum. **R**. Amen.

The Priest then sprinkles the scapular with holy water, and puts it on the postulant, saying:

ACCIPE hunc hábitum benedíctum, precans sanctíssimam Vírginem, ut ejus méritis illum pérferas sine mácula et te ab omni adversitaté deféndat, atque ad vitam perdúcat ætérnam. **R**. Amen.

EGO, ex potestáte mihi concéssa, recípío te (vos) ad participatióem ómnium bonórum spirituálium, quæ, cooperánte misericórdia Jesu Christi, a Religíosis de Monte Carmélo peragúntur.

In nómine Patris, et Fílii, **R** et Spíritus Sancti. **R**. Amen.

RECEIVE this blessed habit; praying the most holy Virgin, that by her merits thou mayest wear it without stain; and that she may guard thee from all evil and bring thee to life everlasting. **R**. Amen.

BY the power granted me, I admit thee to the participation of all the spiritual good works, which through the gracious help of Jesus Christ are performed by the Religious of Mount Carmel.

In the name of the Father, and of the Son, **R** and of the Holy Ghost. **R**. Amen.

SCAPULAR OF OUR LADY OF MT. CARMEL

BENE ✠ DÍCAT te (vos) Cónditor cæli et terræ, Deus omnípotens, qui te (vos) cooptáre dignátus est in-Confraternitátem beátæ Mariæ Vírginis de Monte Carmélo: quam exorámus, ut in hora óbitus tui (vestri) cónterat caput serpéntis antíqui, atque palmam et corónam sempitérnæ hereditátis tandem consequáris (consequámini). Per Christum Dóminum nostrum.

℟. Amen.

The postulant is then sprinkled with holy water.

In the case of several postulants, the plural is used for the singular. —if only the scapular is to be blessed the blessing begins with the V. Osténde and concludes with the prayer Dómine Jesu Christe.

MAY the Creator of heaven earth, Almighty God, bless ✠ thee; who hath deigned to unite thee to the Confraternity of the Blessed Virgin Mary of Mount Carmel. We beseech her in the hour of thy death, to crush the head of the ancient serpent; so that thou mayest in the end win the everlasting palm and crown of the heavenly inheritance. Through Christ our Lord.

℟. Amen.

The Form of Blessing and Bestowing the Five Scapulars

WHITE STOLE

The Priest, vested in surplice and white stole, says over the kneeling postulants:

ADJUTÓRIUM nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

DÓMINE Jesu Christe, ómnium caput fidélium et humáni géneris Salvátor, qui tégumen nostræ mortalitátis indúere dignátus es: obsecrámus imménsam largitátis tuæ abundántiam, ut induménta hæc, in obséquium sanctíssimæ Trinitátis institúta, nec non in honórem et memóriam doloríssimæ passióis tuæ, in honórem beatíssimæ Vírginis Matris tuæ sub título Immaculátæ conceptióis, Septem Dolórem et Montis Carméli, ita bene ✠ dícere et sancti ✠ ficáre dignéris; ut qui (quæ) ea assúmpserint, eádem Genetríce tua intercedénte, te quoque salutáre nostrum, córpore et ánima indúere mereántur: Qui vivis et regnas in sæcula sæculórum.

℟. Amen.

The Priest then sprinkles the scapulars with holy water and puts them on each postulant, and says once for all:

ACCÍPITE hábitum Ordinis sanctíssimæ Trinitátis in fídei, spei, et caritátis augméntum, ut induátis novum hóminem, qui secúndum Deum creátus est in justítia et sanctitáte.

ACCÍPITE scapuláre Passióis Dómini nostri Jesu Christi, ut, véterem hóminem exúti novúmque indúti, ipsum digne perferátis, et ad vitam perveniátis sempitérnam.

I.

RECEIVE the habit of the Order of the Most Holy Trinity, that you may grow in faith, hope and charity; that you may put on the new man, who according to God is created in justice and holiness.

II.

RECEIVE the scapular of the Passion of our Lord Jesus Christ, that, putting off the old man, you may put on the new, and wear it worthily, and thus attain life everlasting.

BLESSING AND BESTOWING FIVE SCAPULARS

ACCÍPITE scapuláre devotórum beatíssimæ Mariæ Vírginis sine labe concéptæ, ut, ejus intercessióne ab omni inquinaménto mundáti, ad vitam perveniátis ætérrnam.

ACCÍPITE hábitum Servórum beatíssimæ Mariæ Vírginis Septem Dolóres ejus devóte recoléntium, ut, dolóres ipsos assídue recogitántes, Passiónem Dómini nostri Jesu Christi in corde et córpore vestro imprésam júgiter teneátis.

ACCÍPITE hábitum Societátis et confraternitátis beátæ Mariæ 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 ætérrnam.

EGO, ex facultáte Apostólica mihi delegáta, recípio vos in participatióne bonórum spirituálium horum Ordinum seu Congregatiónum et indulgentiárum, quæ per Sanctæ Sedis privilégia prædictis scapuláribus concéssæ sunt. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti. *R.* Amen.

V. Salvos fac servos tuos.

R. Deus meus, sperántes in te.

V. Mitte eis, Dómine, auxiliúm de sancto.

R. Et de Sion tuére eos.

V. Esto eis, Dómine, turris fortitúdinis.

R. A fácie inimíci.

V. Nihil proficiat inimícus in eis.

R. Et fílius iniquitátis non appónat nocére eis.

V. Dómine, exáudi oratióne meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

ADÉSTO, Dómine, supplicatióne nostris, et quibus in tuo nómine sacros hábitus imposúimus, ita bene ✠ dícere dignéris, ut, tuæ grátiae cooperántes, vitam cónsequi mereántur ætérrnam. Per Christum Dóminum nostrum. *R.* Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super vos, et máneat semper. *R.* Amen.

If there is only ONE postulant, the SINGULAR is used instead of the plural.

NOTE. — Many ordinaries have granted to their Priests the faculty to bless with one sign of the Cross, various objects — beads, Rosaries, crosses, crucifixes, small statues, medals of the Saints — and apply to them the Apostolic or Papal indulgences, and besides, to beads, the indulgences of St. Bridget.

The Blessing of Rosaries or Beads

(Proper to the Order of Preachers)

--WHITE STOLE--

ADJUTORIUM nostrum in nómine Dómini.

℞. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Oremus.

OMNÍPOTENS et miséricors Deus, qui propter exímiam caritátem tuam, qua dilexísti nos, Fílium tuum unigénitum, Dóminum nostrum Jesum Christum, de cælis in terram descéndere, et de beatíssimæ Vírginis Mariæ Dóminæ nostræ utero sacratíssimo, Angelo nunciánte, carnem suscípere, crucémque ac mortem subíre, et tértia die glorióse a mórtuis resúrgere voluísti, ut nos eríperes de potestáte diáboli: obsecrámus imménsam cleméntiam tuam; ut hæc signa Rosárii, in honórem et laudem ejúsdem Genetrícis Fílii tui ab Ecclésia tua fidéli dicáta, bene ✠ dicas, et sanctí ✠ fices, eisque tantam infúndas virtútem Spírítus ✠ Sancti, ut, a quicúmque horum quódlíbet secum portáverit, atque in domo sua reverénter tenúerit, et in eis ad te, secúndum hujus sanctæ Societátis institúta, divína contemplándo mystéria devóte oráverit, salúbri et perseveránti devotióne abúndet, sitque consors et párticeps ómnium gratiárium, privilegiórum, et indulgentiárum, quæ eídem Societáti per Sanctam Sedem Apostólicam concéssa fúerunt, ab omni hoste visíbili et invisíbili semper et ubíque in hoc sæculo liberétur, et in éxitu suo ab ipsa beatíssima Vírgine María Dei Genetríci tibi plenus bonis opéribus præsentári mereátur. Per eúmdem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte ejúsdem Spírítus.

℞. Amen.

The Priest sprinkles the Rosaries with holy water.

OUR help is in the name of the Lord.

℞. Who hath made heaven and earth,

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

ALMIGHTY and merciful God, who, out of the surpassing love which Thou hast bestowed upon us, didst will, in order to deliver us from the power of the devil, that Thine only begotten Son, our Lord Jesus Christ, should come down upon earth, and at the message of an Angel take flesh from the most sacred Womb of our Lady, Blessed Mary, and undergo the death of the Cross, and the third day rise gloriously from the dead: we implore Thy unbound mercy that Thou wouldst bless ✠ and sanctify ✠ these Beads, dedicated by Thy faithful Church to the honor and praise of the same Mother Of Thy Son, and wouldst so abundantly pour forth upon them the power of the Holy ✠ Ghost that whosoever shall carry them, and shall reverently keep them in his house, and shall devoutly pray unto Thee, dwelling on the divine mysteries, according to the rules of this holy Society, may abound in true and lasting piety, and may share and partake in all the graces, privileges, and indulgences which have been granted to the same Society by the Holy Apostolic See; and may always and everywhere be kept safe from every foe, visible and invisible, in this present world, and may finally at the hour of death, full of all good works, be found worthy to be presented unto Thee by the same most Blessed Virgin Mary, Mother of God. Through the same our Lord Jesus Christ, etc.

The Short Form of Blessing Rosaries or Beads

(Proper to the Order of Preachers)

AD laudem et glóriam Deiparæ Virgini Mariæ, in memóriam mysteriõrum vitæ, mortis et resurrectõnis ejúsdem Dómini nostri Jesu Christi, bene ✠ dicátur et sancti ✠ ficétur hæc sacratíssimi Rosárii coróna: in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

FOR the praise and glory of the Blessed Virgin Mary, Mother of God, and in commemoration of the life, death and resurrection of our Lord Jesus Christ, may these Beads be blessed ✠ and sanctified ✠ in the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

The Blessing for All Things

--STOLE – COLOR OF THE DAY--

This formula of blessing can be used by any Priest for all those things for which no special blessing is found in the *Rituale Romanum*.

ADJUTÓRIUM nostrum in nómine Dómini.

℞. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

DEUS, cujus verbo sanctificántur omnia, bene ✠ dictionem tuam effúnde super creatúram istam (creatúras istas): et præsta, ut, quisquis ea (eis) secúndum legem et voluntátem tuam cum gratiárum actiõne usus fúerit, per invocatiõnem sanctíssimi nóminis tui, córporis sanitátem et ániniaë tutelam, te auctóre, percípiat. Per Christum Dóminum nostrum.

℞. Amen.

The Priest then sprinkles it (or them) with holy water.

OUR help is in the name of the Lord.

℞. Who hath made heaven and earth.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

O GOD, by whose word all things are sanctified, pour forth Thy blessing ✠ upon this creature (these creatures) that whosoever shall use it (them) with thanksgiving, according to Thy law and will, may receive from Thee, through the invocation of Thy holy Name, health of body and peace of soul. Through Christ our Lord. ℞. Amen.

Blessing of Medals of St. Benedict

(Proper to the Order of St. Benedict.)

The Priest who is to bless the medal of St. Benedict says:

ADJUTORIUM nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

EXORCÍZO vos, numísmata, per Deum ✠ Patrem omnipoténtem, qui fecit cælum et terram, mare et ómnia, quæ in eis sunt. Omnis virtus adversárii, omnis exércitus diabóli, et omnis incúrsus, omne phantásma sátanæ, eradicáre et effugáre, ab his numismátibus: ut fiant ómnibus qui eis usúri sunt, salus mentis et córporis: in nómine Pa ✠ tris omnipotentis, et Jesu ✠ Christi Fílii ejus, Dómini nostri, et Spíritus ✠ Sancti Parácliti, et in caritaté ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

℟. Amen.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster *silently until*

℣. Et ne nos indúcas in tentatióne.

℟. 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 oratióne meam.

℟. Et clamor meus ad te veniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

DEUS omnípotens, bonórum ómnium largítor, súpplíces te rogámus, ut per intercessióne Sancti Benedícti, his sacris numismátibus, lítteris ac caractéribus a te designátis, tuam bene ✠ dictionem infúndas: ut omnes, qui ea gestáverint ac bonis opéribus intéti fúerint, sanitátem mentis et córporis, et grátiam sanctificatiónis, atque indulgéntias (nobis) concéssas cónsequi mereántur; omnésque diabóli insídias et fraudes, per auxílium misericórdiæ tuæ, effugere váleant, et in conspéctu tuo sancti et immaculáti appáreant. Per Dóminum. ℟. Amen.

Orémus.

DÓMINE Jesu Christe, qui voluísti pro totíus mundi redemptióne de Vírgine nasci, circumcídidi, a Judæis reprobári, Judæ ósculo tradi, vínculis alligári, spinis coronári, clavis perforári, inter latrónes crucifígi, láncea vulnerári, et tandem in Cruce mori: per hanc tuam sanctíssimam passióne humíliter exóro; ut omnes diabólicas insídias et fraudes expéllas ab eo, qui nomen sanctum tuum, his lítteris ac caractéribus a te designáis, devóte invocáverit, et eum ad salútis portum perdúcere dignéris: Qui vivis et regnas in sæcula sæculórum. ℟. Amen.

The Priest then sprinkles the medal (s) with holy water.

