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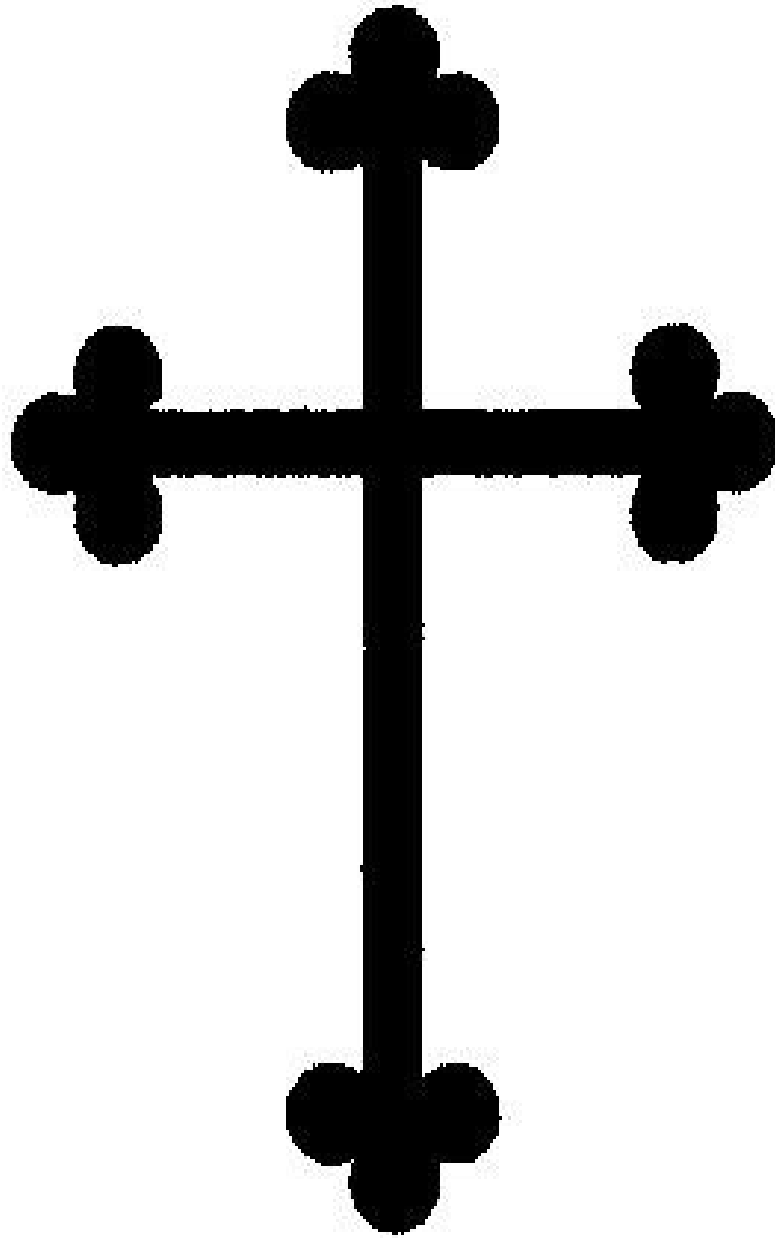
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## FORMULÆ BREVISSIMÆ

### In Danger of Death

#### FORMULA BAPTISMI

Si non habeatur aqua baptismalis et periculum impendat, Sacerdos utens aqua simplici ter vel etiam semel infundat aquam auper caput baptizandi in modum crucis dicens:

N., Ego te baptizo in nomine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

Si Sacerdos dubitet an infirmus adhuc vivat, dicat:

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

#### FORMULA ADMINISTRANDI VIATICI

Accipe, frater (sorror), Viaticum Córporis Dómini nostri Jesu Christi, qui te custódiat ab hoste máligo et perdúcat in vitam ætérnam. Amen.

#### FORMULA ABSOLUTIONIS SACRAMENTALIS

Ego te absólvo ab ómnibus censúris et peccátis, in nómine Patris, et Fílii, ✠ et Spíritus Sancti . Amen.

#### FORMULA EXTREMÆ UNCTIONIS

Per istam sanctam Unctió ✠ nem indúlgeat tibi Dóminus quidquid deliquísti. Amen.

Si Sacerdos dubitet an infirmus adhuc vivat, dicat:

Si vivis, per istam sanctam Unctió ✠ nem indúlgeat tibi Dóminus quidquid deliquísti. Amen.

#### FORMULA BENEDICTIONIS APOSTOLICÆ IN ARTICULO MORTIS

Si mors proxime urgeat, dicat:

Ego, facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissionem ómnium peccatórum tibi concédo. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. ℞. Amen.

Per sacrosáncta humánæ reparatiónis mystéria, remíttat tibi omnipotens Deus omnes præsentis et futúre vitæ pœnas, paradísi portas apériat, et te ad gáudia sempitérna perdúcat . ℞. Amen.

In casu vero necessitatis sufficit dicere:

Ego, facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissionem ómnium peccatórum tibi concédo, et benedíco te. In nómine Patris, et Fílii, ✠ et Spíritus Sancti.

℞. Amen.

**FORMULÆ BREVISSIMÆ**

**FORMULA ABSOLUTIONIS GENERALIS**

**Impertiendæ Tertiariis secularibus in confessionali**

Auctoritate a Summis Pontificibus mihi concessa, plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris, et Filii, ✠ et Spiritus Sancti.

℟. Amen.

**FORMULA BENEDICTIONIS PAPALIS**

cum indulgentia plenaria  
in fine contionum (Missionum, Exercitiorum)

**Hæc benedictio fit per unicum signum crucis cum Crucifixo, adhibita formula:**

Benedictio Dei omnipotentis, Patris, et Filii, ✠ et Spiritus Sancti, descéndat super vos, et máneat semper.

The  
Small  
Roman Ritual  
FOR  
THE CONVENIENCE OF  
TRADITIONAL ROMAN CATHOLIC PRIESTS  
IN THE  
ADMINISTRATION OF THE  
TRADITIONAL SACRAMENTS  
AND  
BLESSINGS OF FREQUENT USE  
COMPILED FROM THE 1952 *EDITIO TYPICA*  
OF THE  
*RITUALE ROMANUM*  
WITH  
ENGLISH RUBRICS

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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 doth Faith bring thee 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 therefore thou wilt enter into life, keep the commandments. Thou shalt love the Lord Thy God with thy all thy heart, and with all thy soul and with all thy mind, and thy neighbor as thyself.

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

**E**XI 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):

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

Orémus.

(In the plural for more than one)

**P**RECES nostras, quaesumus, Domine, clementer exaudi: et hunc Electum tuum **N.** (hanc Electam tuam **N.**), Crucis Domínicae impressióne signatum (-am), perpétua virtúte custodi: ut, magnitudinis gloriae tuae rudimenta servans, per custodiam mandatorum tuorum ad regeneratiónis glóriam pervenire mereatur. Per Christum Dóminum 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.

**O**MNIPOTENS, sempitérne Deus, Pater Dómini nostri Jesu Christi, respicere dignare super hunc famulum tuum **N.**, quem (hanc famulam tuam **N.**, quam) ad rudiménta fidei vocare dignatus es: omnem caecitatem cordis ab eo (ea) expelle: disrumpe omnes láqueos sátanæ, quibus fúerat colligatus (-a): áperi ei, Domine, jánuam pietatis tuae, ut, signo sapiéntiae tuae imbútus (-a, ómnium cupiditatum foetóribus cáreat, et ad suávem odórem praeceptorum tuorum lætus (-a) tibi in Ecclesia tua deserviát et proficiat de die in diem. Per eúndem Christum Dóminum 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

**E**XORCÍZO te, creatúra salis, in nómine Dei ✠ Patris omnipoténtis, et in caritate 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 visceribus eórum, in nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et sáculum 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: propitiátio sit tibi in vitam ætérnam.

*R. Amen.*

**S:** Pax tecum.

*R. Et cum spírítu tuo.*

Orémus.

*(In the plural for more than one)*

**D**EUS 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.

**E**XORCÍZO 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.

**Æ**TÉRNAM, 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:

**C**REDO 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 Sanc-tum, sanctam Ecclésiám catholicam, Sanctórum com-muniónem, remissiónem peccatórum, carnis resur-rectiόnem, vitam ætérnam. Amen.

**P**ATER 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 débíta 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.

**O**UR Father, Who art in heaven, hallowed be Thy name; Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive 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

**E**XORCÍZO 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):

**E**PHPHETA, quod est, Adaperíre.

Then he touches the nostrils, saying:

In odórem suavítatis.

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 satanáe?

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):

**E**GO te línio ✠ Oleo salútis in Christo Jesu Dómino nostro, ut hábeas vitam aetérnam. **℟**. 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  
caeli et terræ?

℟. Credo.

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

℟. Credo.

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

℟. 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 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?

℟. Volo.

N. Wilt thou 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):

**D**EUS 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 salutis in eodem Christo Jesu Dómino nostro in vitam ætérrnam. **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):

**A**CCÍPE vestem cándidam, quam pérferas immaculátam ante tribúnal Dómini nostri Jesu Christi, ut hábeas vitam ætérrnam. **R**. Amen.

**R**ECEIVE this white garment, which mayest thou carry without stain before the judgement seat of our Lord Jesus Christ, that thou mayest have life everlasting. **R**. Amen.

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

**A**CCÍPE 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 cælésti, et vivas in sæcula sæculórum. **R**. Amen.

**R**ECEIVE this burning light, and keep thy Baptism so as to be without blame: observe the commandments of God, that when our Lord shall come to His nuptials, thou mayest meet Him together with all the Saints, in the heavenly court and live forever. **R**. Amen.

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

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

**R**. Amen.

**D**., Go in peace, and the Lord be with thee (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.

**E**XI 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.

**P**RECES 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.

**O**MNIPOTENS 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.

**D**EUS 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.

**E**XORCÍZO 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 diabole, 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:

**E**T hoc signum sanctæ cru **✠** cis, quod nos fronti ejus damus, tu maledícite diabole, 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.

**Æ**TÉRNAM, 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:

**C**REDO 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 communióem, remissióem peccatórum, carnis resurrectióem, vitam ætérnam. Amen.

**P**ATER 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 dimíttimus debitóribus nostris. Et ne nos indúcas in tentatióem: sed líbera nos a malo. Amen.

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

### THE EXORCISM

**E**XORCÍZO 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):

**E**PHPHETA, quod est, Adaperíre.

Then he touches the nostrils, saying:

In odórem suavitátis.

and continuing:

Tu autem effugáre, diábole, appropinquábit enim júdícium 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.** Dost thou 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):

**E**GO 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.** Dost thou believe in God the Father almighty.  
Creator of heaven and earth?

**R.** I do believe.

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

**R.** I do believe.

Dost thou 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:

**D**EUS 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 spírítu 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:

**A**CCÍPE vestem cándidam, quam pérferas im-  
maculátam ante tribúnal Dómini nostri Jesu Christi,  
ut hábeas vitam aeternam. **R.** Amen.

**R**ECEIVE this white garment, which mayest thou  
carry without stain before the judgment seat of our  
Lord Jesus Christ, that thou mayest have life everlast-  
ing. **R.** Amen.

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

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

**R.** Amen.

**R**ECEIVE this burning light, and keep thy baptism so  
as to be without blame: Observe the commandments  
of God, that when our Lord shall come to his nuptials,  
thou mayest meet Him together with all the Saints in  
the heavenly court, and live for ever and ever.

**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 thee (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.

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\* 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

**M**ISERERE 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 cognósco: \* et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: \*ut justificéris in sermónibus tuis,et vincas cum iudicáris.

Ecce enim in iniquitátibus concéptus sum: \*et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti:\* incérta et occúlta 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 voluísse 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

**D**E 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 redéemptio.  
Et ipse rédimet Israël, \* ex ómnibus iniquitátibus ejus.  
Gloria Patri, etc

The Priest then stands and says:

**K**ÝRIE, 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.

**D**EUS, 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:

**A**UCTORITÁTE 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.

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\* 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 dost thou ask of the Church of God?

**R:** Faith.

**N:** Dost thou believe in God the Father almighty.  
Creator of heaven and earth?

**R:** I do believe.

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

**R:** I do believe.

Dost thou 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.,** Wilt thou be baptized, if thou art 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 Sacrament of Confirmation

## THE MANNER OF ADMINISTERING CONFIRMATION BY PRIESTS DELEGATED TO ACT AS EXTRAORDINARY MINISTERS OF THIS SACRAMENT.

For the sake of convenience there is given here a brief summary of the regulations to be observed according to the *Rituale Romanum* Tit. III, Cap I.

1. The following priests only can act as extraordinary ministers:
  - a) territorial pastors, including national or language pastors;
  - b) vicars mentioned in Canon 471, and administrative vicars;
  - c) priests having by authorization, exclusively and permanently the full care of souls with all pastoral rights and duties, within a certain territory and with a fixed church.
2. The above-mentioned ministers can personally confer Confirmation validly and lawfully only upon the faithful staying in their territory, including those residing in seminaries, hospices, houses for the sick and other institutions even those belonging to Religious—provided these persons are in danger of death from serious illness. Ministers who go beyond the above limits administer no sacrament and Canon 2365 applies to them.
3. They may use this faculty in the episcopal city or outside it, whether the See is occupied or vacant, provided the Bishop of the diocese cannot be had or is legitimately prevented from conferring Confirmation himself and no other Bishop in communion is available.
4. Canon Law pertaining to Confirmation must be observed, as also the rite of the Roman Ritual; moreover, it must be conferred gratis.
5. If candidates have reached the use of reason, they must be disposed and instructed for the fruitful reception of this sacrament. Ministers must therefore instruct the sick, according to their capacity, in the necessary truths, by awakening in them some intention to receive this sacrament for the strengthening of their soul. If the sick recover they should be properly instructed in the mysteries of faith and the nature and effects of this sacrament (Canon 786).
6. The minister must enter a record of the Sacrament conferred in the parish Confirmation register (Canon 798), writing therein his own name and the names of the one confirmed (and also, if the latter is not his parishoner, of his diocese and parish), of the parents and the sponsor, and the date and place, adding at the end: "Confirmatio collata ex est Apostolico indulto, urgente mortis periculo ab gravem confirmati morbum." A record must also be entered in the Baptismal register (Canon 470, 2). If the one confirmed belongs to another parish, the minister should as soon as possible inform the proper pastor concerning the Sacrament received, through an official document containing all the above information.
7. On each occasion ministers are bound to send immediately to the proper diocesan Ordinary an official notice of the confirmation conferred by them, giving all the circumstances of the case.

(Surplice and Stole)

The Priest wearing at least a white stole and if possible, a surplice also, first reminds those who are present, that bishops alone are the ordinary ministers of the Sacrament of Confirmation, and that it is by a very special permission from the Holy See that Priests can give that Sacrament.

## THE SACRAMENT OF CONFIRMATION

He tells the sponsor to place his (her) right hand on the right shoulder of the one to be confirmed, and says:

**S**PÍRITUS Sanctus supervéniat in te et virtus Altíssimi custódiat te a peccátis.  
R. Amen.

Then signing himself with the sign of the Cross, from the forehead to the breast, he says:

V. Adjutórium nostrum in nómine Dómini.  
R. Qui fecit cælum et terram.  
V. Dómine, exáudi oratiónem meam.  
R. Et clamor meus ad te veniat.  
V. Dóminus vobíscum.  
R. Et cum spírítu tuo.

Then with hands extended towards the one to be confirmed, he says:

Orémus.

Oratio.

**O**MNÍPOTENS sempitérne Deus, qui regeneráre dignátus es hunc fámulum tuum (hanc fámulam tuam) ex aqua et Spírítu Sancto, quique dedísti ei remissionem ómnium peccatórum: emítte in eum (eam) septifórmem Spírítum tuum Sanctum Paráclítum de cælis. R. Amen.

V. Spírítum sapiéntiæ et intelléctus. R. Amen.  
V. Spírítum consílii et fortitúdinis. R. Amen.  
V. Spírítum sciéntiæ et pietátis. R. Amen.

Adímple eum (eam) Spírítu timóris tui, et consígna eum (eam) signo Cru ✠ cis Christi, in vitam propitiátus ætérmam. Per eúmdem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte ejusdem Spírítus Sancti Deus, per ómnia sæcula sæculórum. R. Amen.

The Priest asks the name of the one to be confirmed, and having dipped the end of the thumb of his right hand in the Chrism, he says:

**N**. Signo te signo Cru ✠ cis, whilst saying these words with his right hand placed on the head of the one to be confirmed he makes with the thumb the sign of the cross on his forehead, and then says: \* et confírmo te Chrísmate salútis. In nómine Pa ✠ tris, et Fí ✠ lii, et Spírítus ✠ Sancti.  
R. Amen. Then he strikes him gently on the cheek saying: Pax tecum.

After wiping carefully with cotton the forehead of the one confirmed, the Priest wipes his thumb and his hands, with bread crumbs and washes them over a basin; he places the water, the cotton and the crumbs in a clean recipient, takes them to the Sacristy, burns them and throws the ashes into the sacrarium

After washing his hands, the Priest says:

**C**ONFÍRMA hoc, Deus, quod operátus es in nobis, a templo sancto tuo, quod est in Jerúsalem. V. Glória Patri, et Fílio, et Spírítui Sancto. R. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. R. Amen. Then the Antiphon Confírma hoc, Deus, quod operátus es in nobis, a templo sancto tuo, quod est in Jerúsalem, is repeated, after which the Priest standing and turned towards the one to be confirmed, with his hands joined before his breast, says:

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\* The Latin rubric reads as follows: quod dum dicit, imposita manu dextera super caput confirmandi, producit pollice signum crucis in fronte illius, deinde prosequitur.

## THE SACRAMENT OF CONFIRMATION

**O**STÉNDE nobis, Dómine, misericórdiam tuam.

*R.* Et salutáre tuum da nobis.

*V.* Dómine, exáudi oratiónem meam.

*R.* Et clamor meus ad te véniat.

*V.* Dóminus vobíscum.

*R.* Et cum spírítu tuo.

*With his hands still joined before his breast, says:*

Orémus.

*Oratio.*

**D**EUS, qui Apóstolis tuis Sanctum dedísti Spírítum, et per eos eorúmque successóres céteris fidélibus tradéndum esse voluísti: respíce propítius ad humilitátis nostæ famulátum, et præsta; ut ejus cor, cujus frontem sacro Chrísmate delinívimus, et signo sanctæ Crucis signávimus, idem Spírítus Sanctus in eo supervéniens, templum glóriæ suæ dignánter inhabitándo perfíciat: Qui cum Patre, et eódem Spírítu Sancto vivis et regnas Deus, in sæcula sæculórum. *R.* Amen.

*Then he says:*

**E**CCE sic benedicétur omnis homo, qui timet Dóminum.

*And turning to the one confirmed, he makes over him (her) the sign of the Cross, saying:*

**B**ENE ✠ DÍCAT te Dóminus ex Sion, ut vídeas bona Jerúsalem ómnibus diébus vitæ tuæ, et hábeas vitam ætérnam. *R.* Amen.

# The Sacrament of Penance

## THE FORM OF ABSOLUTION

When, therefore, the penitent is ready for absolution, the Priest having first given a salutary penance, says:

**M**ISEREATUR tui omnipotens Deus et, dimissis peccatis tuis, perducat te ad vitam aeternam. Amen.

Then raising his right hand toward the penitent he says:

**I**NDULGENTIAM, absolutiōnem, et remissionem peccatorum tuorum tribuat tibi omnipotens et misericors Dōminus. Amen.

**D**ŌMINUS noster Jesus Christus te absolvat: et ego auctoritate ipsius te absolvo ab omni vínculo excommunicatōnis, (suspensiōnis), et interdīcti, in quantum possum, et tu indiges. Deinde ego te absolvo a peccatis tuis, in nōmine Patris, et Fīlii, ✠ et Spīritus Sancti. Amen.

(If the penitent is a lay person the word suspensiōnis is omitted.)

**P**ÁSSIO Dōmini nostri Jesu Christi, mérita beátæ Mariæ Vírginis, et ómnium Sanctórum, quidquid boni féceris, et mali sustinúeris, sint tibi in remissionem peccatorum, augméntum grátiae, et præmíum vitæ aeternae. Amen.

For any good reason, the words, Misereatur tui omnipotens Deus, etc., may be omitted; and it is enough to say Dōminus noster, etc., as far as Pássio Dōmini, etc.

When any grave necessity urges, as in danger of death, this brief form may be used:

**E**GO te absolvo ab ómnibus censúris, et peccatis, in nōmine Patris, et Fīlii, ✠ et Spīritus Sancti. Amen.

## Communion of the Sick

The Priest on entering the sick persons room with the Blessed Sacrament, says:

**P**AX huic dómui.

**R.** Et ómmbus habitántibus in ea.

**P**EACE be unto this house.

**R.** And unto all who dwell therein.

– WHITE STOLE –

Then placing the Blessed Sacrament on the corporal spread upon a table, on which at least two candles must have been lighted, he adores upon his knees, all present doing likewise; after which he takes holy water and sprinkles the sick person and the room saying:

**A**SPÉRGES me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Miserére mei, Deus, secúndum magnam misericórdiam tuam.

Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper et in sæcula sæculórum. Amen.

Repeat the Antiphon, Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

**V.** Adjutórium nostrum in nómine Dómini.

**R.** Qui fecit cælum et terram.

**V.** Dómine, exáudi oratióem meam.

**R.** Et clamor meus ad te véniat.

**V.** Dóminus vobíscum.

**R.** Et cum spírítu tuo.

Orémus.

**E**XÁUDI nos, Dómine sancte, Pater omnípotens, ætérne Deus: et mittere dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, próteget, vísitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. **R.** Amen.

*The Priest then draws near the sick person, to learn if he is properly disposed to receive the Holy Viaticum, and whether he has any sins to confess [–IN CONFESSION VIOLET STOLE. –] If so, let him hear his confession and give him absolution; although in cases where necessity does not urge, the confession should be made beforehand. The Confiteor is then recited by the sick person, or by another in his name, after which the Priest says:*

**M**ISEREÁTUR tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam ætérnam. **R.** Amen.

– WHITE STOLE –

**I**NDULGÉNTIAM, absolutiόnem **✠** et remissiόnem peccatórum tuórum tríbuat tibi omnípotens et miséricors Dóminus. **R.** Amen.

Then, making a genuflection, he takes the Blessed Sacrament from the Pyx, and raises it in sight of the sick person saying:

**E**CCE Agnus Dei , ecce qui tollit peccáta mundi.

And thrice in the accustomed manner:

**D**ÓMINE, non sum dignus , ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.

And let the sick person say at least once, in a low tone, the same words together with the Priest; then the Priest, giving the Holy Eucharist to the sick person, says:

## COMMUNION OF THE SICK

**A**CCÍPE frater (soror), Viaticum Córporis Dómini nostri Jesu Christi, qui te custódiat ab hoste maligno, et perdúcat in vitam ætérnam. Amen.

[But if Communion is not given in the way of viaticum, he says the usual words:

Córpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam ætérnam. Amen.]

But, if death be imminent and there be danger in delay, then all the other prayers are in part or entirely omitted; and Misereátur etc., being said, the Viaticum is administered at once.

The Priest then washes his fingers in a little glass (the absolution is later on poured into the Sacrarium or into the fire); after which the Priest says:

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

**D**ÓMINE sancte, Pater omnípotens, ætérne Deus, te fidéliter deprecámur, ut accipiénti fratri nostro (soróri nostræ) sacrosánctum Corpus Dómini nostri Jesu Christi Fílii tui, tam córpori, quam ánimæ prosit ad remédium sempitérnum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia sæcula sæulórum. ℟. Amen.

If any particle of the Blessed Sacrament remains, the Priest genuflects, rises, and, taking the Blessed Sacrament in its receptacle, makes with it the sign of the Cross over the sick person, in silence. If no particle remains, the Priest blesses the sick person with his hand, in the usual way.

**B**ENEDÍCTIO Dei omnipoténtis, Patris, et Fílii, ✠ et Spírítus Sancti, descéndat super te (vel vos si plures infirmos communicaverit), et máneat semper. ℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

**O** HOLY Lord, Father almighty, Eternal God, we earnestly beseech Thee that the most sacred Body of our Lord Jesus Christ, Thy Son, which our brother (sister) hath now received, may be to him (her) an eternal remedy both of body and soul. Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. ℟. Amen.

**T**HE blessing of almighty God, the Father, and the Son, ✠ and the Holy Ghost, descend upon thee and remain with thee always. ℟. Amen.

# Manner of Administering the Sacrament of Extreme Unction

When this Sacrament is administered to several sick persons at the same time, the Priest offers each sick person a Crucifix piously to kiss, then he recites the prayers which precede the anointing once only and in the plural number, he anoints each one separately, and finally he recites once only and in the plural number the prayers which follow the anointing.

NOTE. — If Extreme Unction be administered after Holy Viaticum, the Priest omits Pax huic, etc., and begins at once, Adjutorium nostrum, etc., (below).

On arriving at the place where the sick person lies, the Priest enters the room and says:

℣. Pax huic dómui.

℣. Peace be unto this house.

℟. Et ómnibus habitántibus in ea.

℟. And unto all who dwell therein.

Then placing the oil [O.I] on a table, being vested in a surplice and a violet stole, he offers the sick person a crucifix piously to kiss; after which he sprinkles him, the room and the bystanders with holy water in the form of a cross, saying:

**A**SPÉRGES me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Miserére mei, Deus, secúndum magnam misericórdiam tuam.

Glória Patri, et Fílio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sácula sæculórem. Amen.

If the sick person wishes to go to Confession, the Priest hears him and gives him Absolution; and after a few words of advice and comfort, he says:

℣. Adjutorium nostrum in nómine Dómine.

℟. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

**I**NTRÓEAT, Dómine Jesu Christe, domum hanc sub nostræ humilitátis ingrèssu, ætérna felicitas, divína prospéritas serena lætítia, cáritas fructuósa, sánitas sempitérna: effúgiat ex hoc loco accéssus dæmonum: adsint Angeli pacis, domúmque hanc désérat omnis malígna discórdia. Magnífica, Dómine, super nos nomen sanctum tuum; et béne ✠ dic nostræ conversatióni: sanctífica nostræ humilitátis ingrèssum qui sanctus et qui pius es, et pérmanes cum Patre et Spírítu Sancto in sácula sæculórum. ℟. Amen.

**O**RÉMUS, et deprecémur Dóminum nostrum Jesum Christum, ut benedicéndo bene ✠ dícat hoc tabernáculum, et omnes habitántes in eo, et det eis Angelum bonum custódem et fáciat eos sibi servíre ad considerándum mirabília de lege sua: avértat ab eis omnes contrárias potestátes: erípiat eos ab omni formidíne, et ab omni perturbatióne, ac sanos in hoc tabernáculo custodíre dignétur: Qui cum Patre et Spírítu Sancto vivit et regnat Deus in sácula sæculórum. ℟. Amen.

Orémus.

**E**XÁUDI nos, Dómine sancte, Pater omnípotens, ætérne Deus: et mittere dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, próteget, vísitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. ℟. Amen.

(These prayers if time will not permit, may be either wholly or in part omitted.) After which is said the Confiteor, etc., in Latin or English; the Priest says Misereáture tui etc., Indulgéntiam etc.,



## THE SACRAMENT OF EXTREME UNCTION

(Before the Priest begins to anoint the sick person, he admonishes the bystanders to pray for him; and, when it is convenient to do so, they Recite for him the Penitential Psalms with the Litany of the Saints, or other prayers, while the Priest is administering the Sacrament of Extreme Unction.) Then, extending his right hand over the person's head, he says:

**I**N nómine Pa **✠** tris, et Fí **✠** lii, et Spíritus **✠** Sancti, exstinguátur in te omnis virtus diabóli per impositionem mánuum nostrárum, et per invocatióem gloriósæ et sanctæ Dei Genetrícis Vírginis Maríæ, ejúsque íncliti Sponsi Joseph, et ómnium sanctórum Angelórum, Archangelórum, Patriarchárum, Prophetárum, Apostolórum, Mártýrum, Confessórum, Vírginum, atque ómnium simul Sanctórum. Amen.

Then, dipping his thumb in the holy oil, he anoints the sick persons, in the form of a cross, on the parts mentioned below. After each unction, he wipes the anointed parts with a new ball of cotton or like material, which he places in a clean vessel, and, after the ceremony, carries to the church, where he burns it and throws the ashes into the Sacrarium, the words of the form to be used are as follows:

On the eyes.

**P**ER istam sanctam Unctió **✠** nem, et suam piíssimam misericórdiam, indúlgeat tibi Dóminus quidquid per visum deliquísti. Amen.

On the ears

**P**ER istam sanctam Unctió **✠** nem, et suam piíssimam misericórdiam, indúlgeat tibi Dóminus quidquid per audítum deliquísti. Amen.

On the nostrils.

**P**ER istam sanctam Unctió **✠** nem, et suam piíssimam misericórdiam, indúlgeat tibi Dóminus quidquid per odorátum deliquísti. Amen.

On the mouth, the lips being closed.

**P**ER istam sanctam Unctió **✠** nem, et suam piíssimam misericórdiam, indúlgeat tibi Dóminus quidquid per gustum et locutióem deliquísti. Amen.

On the hands

NOTE. — Anoint Priests on the BACK of the HANDS.

**P**ER istam sanctam Unctió **✠** nem, et suam piíssimam misericórdiam, indúlgeat tibi Dóminus quidquid per tactum deliquísti. Amen.

On the feet

NOTE. — The ANOINTING of the FEET may be OMITTED for any good reason.

**P**ER istam sanctam Unctió **✠** nem, et suam piíssimam misericórdiam, indúlgeat tibi Dóminus quidquid per gressum deliquísti. Amen.

This done the Priest rubs his thumb with bread, washes his hands and wipes them with a clean towel. The water and bread thus used are afterwards thrown into the sacrarium or into the fire.

Then he says:

**K**ýrie, eléison.  
Christe, eléison.  
Kýrie, eléison.

## THE SACRAMENT OF EXTREME UNCTION

Pater noster *secreto*

℣. Et ne nos indúcas in tentatiónem.

℟. Sed libera nos a malo.

℣. Salvam (-am) fac servum tuum (ancíllam tuam).

℟. Deus meus, sperántem in te.

℣. Mítte ei, Dómine, auxiliúm de sancto.

℟. Et de Sion tuére eum (eam).

℣. Esto ei, Dómine, turris fortitúdinis.

℟. A fácie inimíci.

℣. Nihil profíciat inimícus in eo (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.

**D**ÓMINE Deus, qui per Apóstolum tuum Jacóbum locútus es: Infirmátur quis in vobis? indúcat presbýteros Ecclésiæ et orent super eum, ungentes eum oleo in nómine Dómini: et orátio fídei salvábit infirmum, et alleviábit eum Dóminus: et si in peccátis sit, remitténtur ei; cura, quæsumus, Redemptor noster, grátia Sancti Spírítus languóres istius infirmi (infirmæ), ejúsque sana vúlnera, et dimítte peccáta, atque dolóres cunctos mentis et córporis ab eo (ea) expélle, plenámque intérius et extérius sanitátem misericórditer redde, ut, ope misericórdiæ tuæ restitútus (-a), ad prístina reparétur officia: Qui cum Patre et eódem Spírítu Sancto vivis et regnas Deus, in sæcula sæculórum.

℟. Amen.

Orémus.

**R**ESPÍCE, quæsumus, Dómine, fámulum tuum **N.** (fámulam tuam **N.**) in infirmitáte sui córporis fatiscéntem, et ánimam réfove, quam creásti; ut, castigatióne emendátus (-a), se tua séntiat medicína salvátum (-am). Per Christum Dóminum nostrum.

℟. Amen.

Orémus.

**D**ÓMINE sancte, Pater omnípotens, ætérne Deus, qui, benedictiónis tuæ grátiam ægris infundéndo corpóribus, factúram tuam múltiplici pietáte custódis: ad invocatiónem tui nóminis benígnus assístes; ut

Let us pray.

**L**ORD God, who hast spoken by Thine Apostle James, saying: Is any man sick among you? Let him call in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man, and the Lord will raise him up; and if he be in sins, they shall be forgiven him: cure, we beseech Thee, O our Redeemer, by the grace of the Holy Ghost, the ailments of this sick man (woman); heal his (her) wounds, and forgive his (her) sins, drive out from him (her) all the pains of body and mind, and mercifully restore to him (her) full health, both inwardly and outwardly; that having recovered by the help of thy mercy, he (she) may once more have strength to take up his (her) former duties. Who with the Father and the same Holy Ghost, livest and reignest God, world without end. ℟. Amen.

Let us pray.

**L**OOK down, O Lord, we beseech Thee, upon Thy servant **N.**, failing from bodily weakness, and refresh the soul which Thou hast created, that being bettered by Thy chastisements, he (she) may feel himself (herself) saved by Thy healing. Through Christ our Lord. ℟. Amen.

Let us pray.

**O** HOLY Lord, Father Almighty, Eternal God, who, by shedding the grace of Thy blessing upon our failing bodies, dost preserve, by Thy manifold goodness, the work of Thy hands: graciously draw near at the

## THE SACRAMENT OF EXTREME UNCTION

fámulum tuum (fámulam tuam) ab ægritúdine liberátum (-am), et sanitáte donátum (-am), délixtera tua érigas, virtúte confírmes, potestáte tueáris, atque Ecclésiæ tuæ sanctæ, cum omni desideráta prosperitáte, restítuas. Per Christum Dóminum nostrum. **R**. Amen.

invocation of Thy name, that having freed Thy servant from sickness, and bestowed health upon him (her), Thou mayest raise him (her) up by Thy right hand, strengthen him (her) by Thy might, defend him (her) by Thy power, and restore him (her) to Thy holy Church, with all desired prosperity. Through Christ our Lord. **R**. Amen.

Lastly the Priest may add some short and salutary admonitions, according to the condition of the person, whereby the sick person may be strengthened to resist all temptations of the devil and to die happily in the Lord.

### Brief Form

If the danger of death urges, the Priest absolves the dying person, and without delay anoints the forehead with this form:

**P**ER istam sanctam Unctió **X** nem, indúlgeat tibi Dóminus quidquid deliquísti. Amen.

If the sick person still lives and time permits, supply all the usual anointings absolutely, not conditionally.

# The Form of Bestowing the Apostolic Blessing and the Plenary Indulgence at the Hour of Death

[NOTE. — If the Last Blessing is given immediately after Extreme Unction, Pax huic, etc., and the Asperges etc., are omitted, and the Priest begins at once Adjutorium nostrum; but the Confiteor, etc., are repeated]

The Priest enters the room of the sick person and says:

**P**AX huic dómui.

**R.** Et omnibus habitántibus in ea.

**P**EACE be unto this house.

**R.** And unto who dwell therein.

He then sprinkles the sick person, the room, and the bystanders with holy water in the form of a Cross, saying the Aspérges, as on p. 21 — VIOLET STOLE—He next hears the Confession of the sick person; or if that be unnecessary, bids him at least to make an act of contrition, and, if time allows, briefly instructs him concerning the efficacy and power of this Blessing. The Priest then exhorts him

(1) To make acts of Faith, Hope, and Love;

(2) To invoke the Holy Name of JESUS;

(3) To bear his sufferings patiently, as a reparation for the sins of the past; to offer himself wholly to God, being resigned to accept whatever may be His holy will; and being ready to undergo death itself in satisfaction for the penalty due to his sins.

Then the Priest piously exhorts him to have great confidence in God, and to be assured that he will attain, through the riches of His exceeding bounty, a remission of temporal punishment, and the reward of everlasting life.

This may be done in the following or similar words:

**O** MY Lord and my God, I humbly ask for the remission of all temporal punishment, for the plenary indulgence which Thy Church grants at the hour of death.

O my God, I believe in Thee; I hope in Thee; I love Thee with my whole heart. I am heartily sorry for all the sins and faults of my whole life.

O my God, I am ready to accept and bear all pains and sufferings, and even death itself, with resignation to Thy divine will and in punishment for my sins. O my Jesus, I unite my sufferings to Thy most bitter torments. O Lord, here burn, here cut; but spare me for eternity.

My Jesus, mercy! My Jesus, mercy! Mercy, my Jesus.

When the Apostolic blessing is imparted to several sick persons at the same time, everything is said as above, with the exception that the plural is used instead of the singular.

Then the Priest says:

**A**DJUTORIUM nostrum in nómine Dómini.

**R.** Qui fecit cælum et terram.

**O**UR help is in the name of the Lord.

**R.** Who hath made heaven and earth.

**Antiphona.** Ne reminiscáris, Dómine, delícta fámuli tui (fámulæ tuæ): neque vindíctam sumas de peccátis ejus.

**Antiphon.** Remember not, O Lord, the offenses of Thy servant, neither Thou take vengeance of his (her) sins.

## LAST BLESSING

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

Pater noster **secreto usque ad**

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Salvum (-am) fac servum tuum (ancíllam tuam).

℞. Deus meus, sperántem in te.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.

Our Father (**inaudibly**)

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. Save Thy servant.

℞. O my God, who putteth his (her) trust in Thee.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Orémus.

**C**LEMENTISSIME Deus, Pater misericordiárum et Deus totíus consolatiónis, qui néminem vis perire in te credéntem atque sperántem: secúndum multitudínem miseratiónum tuárum réspice propítius fámulum tuum **N.**, quem (fámulam tuam **N.**, quam) tibi vera fides et spes christiána comméndant. Vísita eum (eam) in salutári tuo, et per Unigéniti tui passiónem et mortem, ómnium ei Delictórum suórum remissionem et véniam cleménte indúlge: ut ejus ánima in hora éxitus sui te júdicem propitiátum invéniat et, in Sáanguine ejúsdem Fílii tui ab omni mácula ablúta, transíre ad vitam mereátur perpétuam. Per eúmdem Christum Dóminum nostrum. ℞. Amen.

Let us pray

**O** MOST gracious God, Father of mercies and God of all comfort, who wouldst that none should perish who believeth and trusteth in Thee; according to the multitude of Thy tender mercies, look favorably upon Thy servant **N.**, whom the true Faith and Hope of Christ do commend unto Thee. Visit him (her) in Thy saving power, and through the Passion and death of Thine Only-begotten, graciously grant unto him (her) pardon and remission of all his (her) sins; that his her soul at the hour of its departure may find Thee a most merciful Judge; and, cleansed from every stain in the Blood of the same, Thy Son, who may be found worthy to pass to life everlasting. Through the same Christ our Lord. ℞. Amen.

**The Confiteor being repeated by the attendants, or by the Priest himself, the Priest says the Misereátur, etc. and proceeds thus:**

**P**ER sacrosáncta humánæ reparatiónis mystéria remíttat tibi omnípotens Deus omnes præsentis et futúrá vitæ pœnas, paradísi portas apériat et ad gáudia sempitérna perdúcat. ℞. Amen.

**T**HROUGH the most sacred mysteries of man's redemption may God almighty remit unto thee the pains of the present and the future life, open to thee the gates of Paradise, and bring thee everlasting joys. ℞. Amen.

**B**ENEDÍCÁT te omnípotens Deus, Pater, et Fílius, ✠ et Spírítus Sanctus. ℞. Amen.

**M**AY God Almighty bless thee: the Father, and the Son, ✠ and the Holy Ghost. ℞. Amen.

**If the sick person is so near death that there is notime for the recitation of the Confiteor and the preceding prayers, the Priest imparts to him at once the Blessing, saying:**

**E**GO facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissionem ómnium peccatórum tibi concédo. In nómine Patris, et Fílii, ✠ et Spírítus Sancti. ℞. Amen.

## LAST BLESSING

**P**ER sacrosáncta, etc., *ut supra*.

**B**ENEDÍCAT te, etc., *ut supra*

*In case of necessity it suffices to say:*

**E**GO facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissionem ómnium peccatórum tibi concédo et benedíco te. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. *R.* Amen.

### Exhortation

WHICH MAY BE READ WITH PROFIT TO  
THE SICK PERSON AFTER ALL THE  
RITES OF HOLY CHURCH

**M**Y dear friend, now that you have been fortified by these sacred rites, return thanks to God for the graces which He has bestowed upon you in your sickness.

Let your thoughts be fixed on His infinite mercy and your eternal welfare. Considering yourself entirely disengaged from the world, look forward with a tranquil mind to the result of your illness. Raise your heart frequently to God; and whatever may be His holy will in your regard, be prepared to submit to it with sentiments of perfect resignation. Should your mind be disturbed by the thought of death, remember that God is not only your Judge, but He is also a tender father, whose love for you is infinite. Have, then, a most lively confidence in His mercy. To obtain the gift of final perseverance set to profit every moment that is left you; and make frequent acts of faith, hope, love, and contrition for your sins, pronouncing occasionally the holy names of Jesus and Mary, and imploring her intercession, with that of all the Saints and Angels. Adore the dispensations of providence, and with the same conformity to its wise decrees that our Saviour manifested in the Garden of Olives, say in union with Him: "Father, not my will, but Thine be done."

Look, therefore, upon this earth as a land of exile, and let your thoughts and your sights be directed to heaven, for which you have been created; at one moment exclaiming with the Psalmist: "Who will give me wings like a dove, and I will fly and be at rest?"; at another anticipating with joy the blissful scenes of that heavenly Jerusalem, where "God shall wipe away all tears from your eyes"; where there shall be no more sorrow, no more sickness, no more death; where you will live forever in the secure possession of that happiness of which St. Paul says: "That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him."

## Visitation of the Sick

According to the time and the condition of the sick person, the following prayers may be said in whole or in part, or all together omitted, as the Priest sees fit.

**P**AX huic dómui

℟. Et ómnibus habitántibus in ea.

**P**EACE be unto this house.

℟. And unto all who dwell herein.

Then he sprinkles the sick person and the bed and the room with holy water saying:

**A**SPÉRGES me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

**T**HOU shalt sprinkle me with hyssop O Lord, wash me and I shall be made whiter than snow

He then administers to the sick person as circumstances require: and before leaving the room, he may say over the sick person either Psalm 50 p. 11 or

### Psalmus 90

**Q**UI habitat in adjutorio Altíssími, \* in protectione Dei cæli commorabitur.

Dicet Dómino: susceptor meus es tu, et refugium meum:\* Deus meus sperabo in eum.

Quóniam ipse liberabit me de laqueo venantium,\* et a verbo aspero.

Scapulis suis obumbrabit tibi:\* et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus:\* non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris:\* ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem milia a dextris tuis:\* ad te autem non adpropinquabit.

Verumtamen oculis tuis considerabis:\* et retributionem peccatorum videbis.

Quóniam tu es, Dómine, spes mea:\* Altíssimum posuisti refugium tuum.

Non accedet ad te malum \* et flagellum non adpropinquabit tabernaculo tuo.

Quóniam angelis suis mandavit de te:\* ut custodiant te in omnibus viis tuis.

In manibus portabunt te:\* ne forte offendas ad lapidem pedem tuum.

**H**E that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob.

He shall say to the Lord: thou art my protector, and my refuge, my God, in Him will I trust.

For He hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with His shoulders: and under His wings thou shalt trust.

His truth shall encompass thee with a shield: and thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion or or the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because Thou, O Lord, art my hope: thou hast made the most High thy refuge.

There shall no evil come to thee: nor shall the scourge come near thy dwelling.

For He hath given His Angels charge over thee; to keep thee in all thy ways.

In their hands they shall bear thee up: least thou dash thy foot against a stone.



## VISITATION OF THE SICK

Super aspidem et basiliscum ambulabis:\* et; conculcabis leonem et draconem.

Quóniam in me speravit, et liberabo eum:\* protegam eum, quóniam cognovit nomen meum.

Clamabit ad me, et exaudiam eum:\* cum ipso sum in tribulatione: eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum:\* et ostendam illi salutare meum.

Glória Patri.

**He then says:**

℣. Kýrie, eléison.

℟. Christe, eléison,

Kýrie, eléison.

℣. Pater noster. **Secreto**

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Salvum (-am) fac servum tuum/ anciliam tuam.

℟. Deus meus sperántem in te.

℣. Mitte ei Dómine, auxiliúm de sancto.

℟. Et de Sion tuére eum(eam).

℣. Esto ei, Dómine, turris fortúdinis.

℟. A fácie inimíci.

℣. Nihil proficiat inimícus in eo (ea).

℟. Et filius iniquitátis non appónat nocére ei.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

Be cause he hoped in me I will deliver him: I will protect him because he hath known My name.

He shall cry to Me, and I will hear him: I am with him in tribulation, I will deliver him and I will glorify him.

I will fill him with length of days; and I will shew him My salvation.

Glory be to the Father etc.

℣. 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

℣. Save Thy servant.

℟. O my God, who putteth his (her) trust in Thee.

℣. Send him (her) help, O Lord, from Thy holy place.

℟. And out of Sion Defend him (her).

℣. Let the enemy have no power over him (her).

℟. And the son of iniquity be powerless to harm him (her).

℣. Be unto him (her) O Lord, a fortified tower.

℟. In the face of the enemy.

℣. The Lord bring strength unto him (her).

℟. Upon his (her) bed of pain.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

Oremus.

**D**EUS, cui proprium est misereri semper et parcere: suscipe deprecationem nostram; ut nos, et hunc famulum tuum (hanc famulam tuam), quos delictorum catena constringit, miseratio tuge pietatis clementer absolvat.

**D**EUS, infirmitatis humanæ singulare præsidium: auxilii tui super infirmum famulum tuum (infirmam famulam tuam) ostende virtutem; ut, ope misericordiæ tuæ adjutus (-a), Ecclesiæ tuæ sanctæ incolumis repræsentari mereatur.

Let us Pray.

**O** GOD, whose property is always to have mercy and to spare: graciously receive our supplication, that we, and this Thy servant, who are bound with the chain of our sins, may by the compassion of Thy loving kindness be graciously absolved.

**O** GOD, the only help for human infirmity, show forth upon Thy sick servant the power of Thine aid, that, by the assistance of Thy loving kindness, he (she) may be found worthy to be restored in health unto Thy Holy Church.



## VISITATION OF THE SICK

**C**ONCÉDE hunc fámulum tuum (hanc fámulam tuam), quæsumus, Dómine Deus, perpétua mentis et córporis sanitate gaudere: et gloriósa beátæ Mariæ semper Virginis intercessione, a præsentí liberari tristitia, et ætérna perfrui lætitia. Per Christum Dóminum nostrum. **R.** Amen.

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

If time permits and the sick person so wishes, the following prayers also may be said:

### Psalmus 6

**D**ÓMINE ne in furóre tuo árguas me,\* neque in ira tua corrípias me.

Miserére mei, Dómine, quóniam infírmus sum:\* sana me, Dómine, quóniam conturbáta sunt ossa mea.

Et ánima mea turbáta est valde: \* sed tu, Dómine, úsquequo?

Convértere, Dómine, et éripe ánimam meam: \* salvam me fac propter misericórdiam tuam

Quóniam non est in morte qui memor sit tui:\* in inférno autem quis confitébitur tibi?

Laborávi in gémitu meo, lavábo per síngulas noctes lectum meum:\* lácrimis meis stratum meum rigábo.

Turbátus est a furóre óculus meus:\* inveterávi inter omnes inimícos meos.

Disícedite a me, omnes, qui operámini iniquitátem:\* quóniam exaudivit Dóminus vocem fletus mei.

Exaudivit Dóminus deprecationem meam,\* Dóminus oratióem meam suscepit.

Erubéscant et conturbéntur veheménter omnes inimíci mei:\* convertántur et erubéscant valde velóciter.

Gloria Patri.

**℣.** Dóminus vobiscum.

**℟.** Et cum spíritu tuo.

**G**RANT, O Lord God, we beseech Thee, that, this Thy servant may enjoy continual health of body and soul; and through the glorious intercession of blessed Mary, ever Virgin, be freed from his (her) present sorrow, and enjoy eternal gladness. Through Christ our Lord. **R.** Amen.

The blessing of Almighty God, the Father, and the Son, **✠** and the Holy Ghost, descend upon thee and remain with thee always. **R.** Amen.

### Psalm 6

**O** LORD, rebuke me not in Thy indignation, nor chastise me in Thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but Thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: O save me for Thy mercy's sake.

For there is no one in death, that is mindful of Thee: and who shall confess to Thee in hell?

I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled: let them be turned back and be ashamed very speedily.

Glory be to the Father etc.

**℣.** The Lord be with you.

**℟.** And with thy spirit.

## VISITATION OF THE SICK

℣. ✠ Sequéntia sancti Evangélii secúndum Mattháeum.  
℟. Glória tibi, Dómine.

℣. ✠ The continuation of the Holy Gospel according to St. Matthew.  
℟. Glory be to thee O Lord.

When the Priest says Sequéntia, or Initium, etc., he makes the sign of the Cross with his thumb upon his forehead, mouth, and breast, and also upon the sick man, if he cannot do this himself.

(But if the sick person be a woman, and unable to make the sign of the Cross, let it be made by some other woman. And likewise in all such instances.)

Matth. 8, 5-13

**I**N illo tempore: Cum introisset Jesus Capharnaum, accessit ad eum centurio, rogans eum, et dicens; Dómine, puer meus jacet in domo paralyticus, et male torquetur. Et ait illi Jesus: Ego veniam, et curabo eum. Et respondens centurio, ait: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic: Vade, et vadit; et alii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Jesus, miratus est, et sequentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israel. Dico autem vobis, quod multi ab oriente, et occidente venient, et recumbent cum Abraham, et Isaac, et Jacob in regno cælórum; filii autem regni ejicientur in tenebras exteriores; ibi erit fletus, et stridor dentium. Et dixit Jesus centurioni: Vade, et sicut credidisti, fiat tibi. Et sanatus est puer in illa hora.

Orémus.

**O**MNÍPOTENS sempitérne Deus, salus aeterna credentium: exaudi nos pro infirmo famulo tuo **N.** (infirmi famula tua **N.**), pro quo (qua) misericordiae tuas imploramus auxilium; ut, reddita sibi sanitate, gratiarum tibi in Ecclesia tua referat actiones. Per Christum Dóminum nostrum. ℟. Amen.

At the end of this prayer the Priest lays his right hand on the head of the sick person, and says:

**S**UPER aegros manus imponent, et bene habebunt. Jesus Mariæ Filius, mundi salus, et Dóminus meritis et intercessione sanctorum Apostolorum suorum Petri et Pauli, et omnium Sanctorum, sit tibi clemens et propitius. Amen.

Matth. 8, 5-13

**A**T that time: when Jesus had entered into Capharnaum, a centurion came to Him, beseeching Him and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having soldiers under me; and I say to one: Go, and he goeth, and to another: come, and he cometh; and to my servant: do this, and he doeth it. And Jesus, hearing this, marvelled, and said to those who followed Him: Truly, I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the East, and the West, and shall recline at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into the outer darkness: there shall be wailing and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, be it done to thee. And the servant was healed at the same hour.

Let us pray.

**A**LMIGHTY and eternal God, the everlasting help of those who believe: hear us for Thy sick servant **N.**, for whom we implore the aid of Thy tender mercy, that, being restored to bodily health, he (she) may give thanks to Thee in Thy Church. Through Christ our Lord. ℟. Amen.

**T**HEY shall lay their hands upon the sick, and they shall recover, May Jesus, the Son of Mary, the Lord and Saviour of the world, through the merits and intercession of His holy Apostles Peter and Paul, and all His Saints, show thee favor and mercy.

## VISITATION OF THE SICK

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. ✠ Inítium sancti Evangéllii secúndum Joánnem.

℟. Glória tibi. Dómine.

### Joánn. 1, 1-14

**I**N principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimónium, ut testimónium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimónium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hóminem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt (**Hic genuflectitur**). Et Verbum caro factum est, et habitavit in nobis: et vidimus glóriam ejus, glóriam quasi Unigeniti a patre, plenum gratiæ et veritatis. Deo gratias.

*Then blessing the sick person, he says:*

**B**ENEDÍCTIO Dei omnipoténtis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super te, et maneat semper.  
℟. Amen.

*He then sprinkles the sick person with holy water.*

*If there be more than one sick person in the same room, these prayers should be said in the plural number.*

℣. The Lord be with you.

℟. And with thy spirit.

℣. ✠ The beginning of the Holy Gospel according to St. John.

℟. Glory be to Thee, O Lord.

### John 1, 1-14

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not.

He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name. Who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. (**Genuflect**) And the Word was made Flesh, and dwelt among us, and we saw His glory, the glory as it were of the only begotten of the Father, full of grace and truth. **R.** Thanks be to God.

**T**HE blessing of God Almighty, the Father, the Son, ✠ and the Holy Ghost, descend upon thee and remain with thee always.

℟. Amen.

## Recommendation of a Departing Soul

The Priest vested in surplice and violet stole, enters the room of the dying person , and says.

**P**EACE be unto this house.

**R**. And unto all who dwell herein.

He then sprinkles the dying person, the bed, and the bystanders, with holy water in the form of a Cross, saying the Asperges p. 21. He next presents a crucifix to the dying person to be kissed, and exhorts him to look forward with hope to the attainment of eternal life, placing the Crucifix before his eyes to encourage him to have confidence in his eternal salvation. The Priest then lights a candle, and, kneeling, with the bystanders devoutly recites the shorter Litany, as follows:

### LITANY FOR THE DYING

**L**ORD, have mercy.

Christ, Have mercy.

Lord, have mercy.

Holy Mary, pray for him/ her\*

All ye holy angels and Archangels,

Holy Abel,

All ye choirs of the just,

Holy Abraham,

St. John the Baptist,

St Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy Apostles and Evangelists,

All ye holy Disciples of the Lord,

All ye holy Innocents,

St. Stephen,

St. Lawrence,

All you holy Martyrs,

St. Sylvester,

St. Gregory,

St. Augustine,

All ye holy bishops and confessors,

St. Benedict,

St. Francis,

St. Camillus,

St. John of God.

All ye holy monks and hermits,

St. Mary Magdalen,

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\* AFTER EACH INVOCATION: pray for him/her

## RECOMMENDATION OF A DEPARTING SOUL

St. Lucy,\*  
All ye holy virgins and widows,  
All ye holy saints of God, Intercede for him/her.  
Be merciful, spare him/her O Lord!  
Be merciful, deliver him/her O Lord!  
Be merciful,\*\*  
From Thy anger,  
From death's dangers,  
From an unholy death,  
From the punishments of hell,  
From every evil,  
From the power of the devil,  
Through Thy birth,  
Through Thy cross and passion,  
Through Thy death and burial,  
Through Thy glorious resurrection,  
Through Thy wonderful ascension,  
Through the grace of the Holy Ghost, the Comforter,  
In the day of judgment,  
We who are sinners, we implore Thee, hear us.  
That Thou spare him/her, we beseech Thee, hear us

Lord, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us.

When the last agony begins, the following prayers are said:

Let us pray.

**D**EPART, O Christian soul, out of this sinful world, in the name of God the Father Almighty, Who created thee; in the name of Jesus Christ, the Son of the living God, who suffered and died for thee; in the name of the Holy Ghost, Who sanctified thee; in the name of the glorious and blessed Virgin Mary, Mother of God; in the name of blessed Joseph, the illustrious Spouse of the same Virgin; in the name of the Angels, Archangels, Thrones, Dominations, Cherubim, and Seraphim; in the name of the Patriarchs and Prophets, of the holy Apostles and Evangelists, of the holy Martyrs and Confessors; of the holy Monks and Hermits, of the holy Virgins and of all the Saints of God; let peace come to thee this day, and let thy abode be in holy Sion: Through the same Christ our Lord. *℟*. Amen.

**O** GOOD and merciful God! who, according to Thy mercy and loving kindness, forgivest the sins of such as repent, and graciously remittest the guilt of their past offenses, mercifully regard this Thy servant, *N.*, and grant him (her) full remission of his (her) sins, who most earnestly begs it of Thee. Renew, O most loving Father! whatsoever has been corrupted in him (her) through the frailty of human nature, or violated through the deceits of the devil; make him (her) a true member of the Church, and let him (her) partake of the fruit of Thy redemption. Have compassion, O Lord! on his (her) tears, and admit him (her), who hath no hope but in Thee, to the Sacrament of Thy reconciliation: Through Christ our Lord. *℟*. Amen.

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\* AFTER EACH INVOCATION: Pray for him (her)

\*\* AFTER EACH INVOCATION: Deliver him/ her O Lord.

## RECOMMENDATION OF A DEPARTING SOUL

**I** RECOMMEND thee, dear brother (sister), to Almighty God, and commit thee to His mercy, whose creature thou art; that having paid the common debt of nature by giving up thy soul, thou mayest return to thy Maker, who formed thee out of the earth. May, therefore, the noble company of Angels meet thy soul at its departure; may the court of the Apostles receive thee; may the triumphant army of glorious Martyrs conduct thee; may the crowd of joyful Confessors surround thee; may the choir of blessed Virgins go before thee; and may a happy rest be thy portion in the company of the Patriarchs; may St. Joseph, the sweet Patron of the dying, inspire thee with great confidence; may the blessed Virgin Mary, the holy Mother of God, turn her eyes in gentle mercy upon thee, and may Jesus Christ appear to thee with a mild and cheerful countenance, and give thee a place among those who are to be in His presence forever. Mayest thou be a stranger to all who are condemned to darkness, chastised with flames and punished with torments. May God command thy wicked enemy, with all his evil spirits, to depart from thee.

At thy reproach, encircled by Angels, may the infernal spirits tremble and retire into the horrid confusion of eternal night. May God arise, and put His enemies to flight.

May all who hate Him fly before His face; let them vanish like smoke; or as wax before the fire, so let sinners perish in the sight of God. But as to the just, let them rejoice and be happy in His presence. May all the semons of hell be filled with confusion and shame, and let no evil spirit dare to stop course to heaven. May Christ Jesus, who was crucified for thee, deliver thee from torments; may He deliver thee from eternal death, who for thy sake vouchsafed to die. May Christ Jesus, Son of the living God, place thee in the ever-blooming garden of His Paradise; and may He, the true Shepherd, own thee for one of His flock. May He wash away all thy sins, and place thee at His right hand, in the company of His elect. Oh! may it be thy happiness to behold thy Redeemer face to face; to be ever in His presence, in the blessed vision of that Eternal Truth which is the joy of the elect. And thus placed among those happy spirits, mayest thou be forever filled with heavenly delights.

℟. Amen.

Receive Thy servant, O Lord, into the place of salvation which he (she) hopes to attain through Thy mercy.

℟. Amen.

Deliver, O Lord, the soul of Thy servant from all the pains of hell, and from all trials and tribulations. ℟. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Enoch and Elias from the common death of the world. ℟. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Noe in the flood. ℟. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Abraham from the midst of the Chaldeans. ℟. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Job from his afflictions. ℟. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Isaac from sacrificing hand of his father. ℟. Amen.

Deliver, O Lord, the soul of Thy servant, as thou didst deliver Lot from Sodom and the flames of fire. ℟. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Moses from the power Pharaoh, king of Egypt. ℟. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Daniel from the lions den. ℟. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver the three children from the fiery furnace and from the power of a unmerciful king. ℟. Amen.



## RECOMMENDATION OF A DEPARTING SOUL

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Susanna from her false accusers. *R.* Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver David from the hands of Saul and Goliath. *R.* Amen.

Deliver, O Lord, the soul of Thy servant, as Thou didst deliver Peter and Paul out of prison. *R.* Amen.

And as Thou didst deliver that blessed Virgin and Martyr Thecla, from most cruel torments, so vouchsafe to deliver the soul of this Thy servant, and bring it to the enjoyment of Thy heavenly bliss. *R.* Amen.

**W**E commend to Thee, O Lord! the soul of this Thy servant *N.*, and beseech Thee, O Jesus Christ, Redeemer of the world, that, as in Thy love for him (her) Thou becamest man, so now Thou wouldst vouchsafe to admit him (her) into the number of the blessed.

Remember, O Lord, that he (she) is Thy creature, not made by strange gods, but by Thee, the only true and living God; for there is no other true God but Thee, and none can work Thy wonders. Let his (her) soul find consolation in Thy sight, and remember not his (her) sins, nor any of those excesses which he (she) has fallen into, through the violence of passion and corruption. For although he (she) has sinned, yet he (she) still retains a true faith in Thee, Father, Son, and Holy Ghost; he (she) has had a zeal for Thy honor, and faithfully adored Thee, his (her) God, and the Creator of all things.

**R**EMEMBER not, O Lord! the sins and ignorances of his (her) youth; but according to Thy tender mercy, be mindful of him (her) in the eternal glory. Open the heavens to him (her), and let the Angels rejoice with him (her).

Into Thy kingdom, O Lord, receive Thy servant. May St. Michael the Archangel, the chief of the heavenly host, conduct him (her); let the holy angels come out to meet him (her), and carry him (her) to the city of the heavenly Jerusalem; may blessed Peter, the Apostle, to whom were given the keys of the kingdom of heaven, receive him (her); may holy Paul, the Apostle, and chosen vessel of election, assist him (her); may St. John, the beloved Disciple, to whom the secrets of heaven were revealed, intercede for him (her); may all the holy Apostles, to whom was given the power of binding and loosing, pray for him (her); may all the Saints and Elect of God, who on earth, suffered torments for the sake of Christ, intercede for him (her); so that, being freed from the prison of his (her) body, he (she) may be admitted into the kingdom of heaven: through the merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. *R.* Amen.

**M**AY the most clement Virgin Mary, Mother of God, the most loving consoler of the afflicted, commend to her Son, the soul of this servant, *N.*, so that through her maternal intercession he (she) may not fear the terrors of death, but in her company may joyfully enter the desired heavenly home. *R.* Amen.

**I**HAVE recourse to thee, St. Joseph, Patron of the dying, who departed this life under the watchful care of Jesus and Mary, and by these dear pledges I earnestly commend to Thee the soul of this servant, *N.*, in his (her) last agony, that, through thy protection, he (she) may be delivered from the snares of the devil and eternal death, and may deserve to attain to everlasting happiness, through the same Christ our Lord. *R.* Amen.

*If the sick person continues in distress of agony, it is proper for the assistants to continue in prayer, repeating the preceding prayers, or saying the Gospel according to St. John (ch. xvii, 1-26; ch. xviii and ch. xix), or Psalms 117 and 118 v. 1-32.*

## The Last Agony

When the soul is about to depart from the body, then more than ever ought they who are by to pray earnestly around the dying person's bed; and if he be unable to speak, the holy Name of JESUS should constantly be invoked, and such words as the following again and again repeated in his ear.

—VIOLET STOLE—

**I**NTO Thy hands, O Lord, I commend my spirit.

O Lord Jesus Christ, receive my spirit.

Holy Mary, pray for me.

O Mary, Mother of grace, Mother of mercy, do thou protect me from the enemy, and receive me at the hour of death.

St. Joseph, pray for me.

St. Joseph, in company with the the Blessed Virgin , thy spouse, open to me the bosom of divine mercy!

Jesus, Mary, and Joseph, I give you my heart and my soul!

Jesus, Mary, and Joseph, assist me in my last agony!

Jesus, Mary, and Joseph, may I sleep and rest in your holy company.

O my God, I believe everything that the holy Catholic and Apostolic Church believes and teaches. In this Faith I am resolved to live and die.

O my God, I trust and hope that in Thy endless mercy Thou wilt be kind to me. I trust and hope that through the bitter suffering of Thy Son Jesus Christ, and through the intercession of the Blessed Virgin Mary and of all the saints, I may be able to gain eternal life.

O my God, I love Thee with whole heart, with my whole soul, and with all my strength. I long to love Thee with the great love of Thy saints.

Because I love Thee, I am sorry for all the sins of my whole life that I have committed against Thee, and for all the sins I have committed against my neighbor.

O my God, with my whole heart I forgive anyone who has ever made me suffer, and anyone who has been my enemy. With my whole heart I ask forgiveness of everyone I have wronged and of everyone to whom I have given pain.

O my God, give me the grace of patience in my suffering and of submission to Thy holy will. I offer Thee this illness as a punishment for my sins, and I unite myself with the bitter sufferings and death of my Lord Jesus Christ.

Have mercy on me, O God, in the greatness of Thy mercy!

In Thee, O Lord, have I hoped; may I never be put to shame!

Before I was born, Thou didst know me. In Thine image, O Lord, Thou didst form me.

To Thee, my Creator, I give back my soul.

The wrong I have done Thee, O Lord, appalls me, and I stand ashamed in Thy presence. When Thou dost come to judge me, do not condemn me!

To Thee, my Creator, I give back my soul.

Most kind Lord, Jesus Christ, because of Thy bitter suffering, may I be numbered among Thy chosen.

My Jesus, mercy!

Lord, save us, we perish!



## THE LAST AGONY

Come, Lord Jesus!  
My Guardian Angel, I put myself in your hands.  
All you holy angels and saints of God, pray for me and help me!  
Amen.

*When the soul has departed, the following Responsory should be said:*

**R.** Come to his (her) aid, O saints of God; come forth to meet him (her), angels of the Lord. Receiving his (her) soul. Offering it in the sight of the Most High.  
**V.** May Christ, receive thee, Who hath called thee, and may the angels bear thee into Abraham's bosom.  
**R.** Receiving his (her) soul.  
**V.** Eternal rest, grant unto him (her) O Lord, and let perpetual light shine upon him (her)  
**R.** Offering it in the sight of the Most High.  
**V.** Lord, have mercy.  
**R.** Christ, have mercy.  
**V.** Lord, have mercy.  
**V.** Our Father *silently*  
**V.** And lead us not into temptation.  
**R.** But deliver us from evil.  
**V.** Eternal rest, grant unto him (her) O Lord.  
**R.** And let perpetual light shine upon him (her).  
**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.

Let us pray.

**T**O Thee, O Lord, do we commend the soul of Thy servant, *N.*, that being dead to the world he (she) may live unto Thee; and whatsoever sins he (she) has committed through the frailty of his (her) mortal nature, do Thou, in Thy most merciful goodness, forgive and wash away. Through Christ our Lord. **R.** Amen.

*Then the following prayer for those present may be added:*

**G**RANT, O Lord! that, while we here lament the departure of Thy servant, that we may ever remember that we are most certainly to follow him (her). Give us grace to prepare for that last hour, by a good life, that we may not be surprised by a sudden death; but be ever watching when Thou shalt call, that so with the Spouse, we may enter into eternal glory: Through Christ our Lord. Amen.

*Meanwhile, if the custom of the place calls for it, let the Passing Bell be rung, reminding all who hear it to pray for the departed soul. The body is then decently laid out, and a light placed before it. A small Crucifix is put in the hands of the deceased, upon his breast, or the hands are themselves placed crosswise, while the body is sprinkled with holy water.*

# Blessing of a Sick Child

WHITE STOLE

The following prayers may be used for young children who have not yet reached the age of reason.

The Priest, entering the room in which the sick child lies, first says:

**P**EACE be unto this house.

**R**. And unto all who dwell herein.

Then he Sprinkles the sick child, the bed and the room with holy water, saying nothing, Then he says:

**P**RAISE the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord; from henceforth now and for ever.

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 thing's in heaven and in 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.

**V**. Lord, have mercy on us.

**R**. Christ, have mercy on us.

**V**. Lord, have mercy on us.

Our Father **silently**

**V**. And lead us not into temptation.

**R**. But deliver us from evil.

**V**. Our God showeth mercy.

**R**. The Lord keepeth the little ones.

**V**. Suffer the little children to come unto Me.

**R**. For of such is the kingdom of heaven.

**V**. O Lord, hear my prayer.

**R**. And let my cry come unto Thee.

**V**. The Lord he with you.

**R**. And with thy spirit.

Let us pray.

**O** GOD, on whom we all depend for strength, both in youth and maturity, extend Thy right hand upon this Thy servant, who at this tender age, is ill, that, being, restored to health and vigor, he; (she) may come to the fullness of age, and all the days of his (her) life. ever thank Thee and serve Thee faithfully. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. **R**. Amen.

Let us pray.

**O** FATHER of mercies, and God of all consolation, who dost provide for Thy creatures with unbounded kindness, and graciously heal them both in body and soul, vouchsafe, we beseech thee, to raise this little

## BLESSING OF A SICK CHILD

child from his (her) bed of sickness, and restore him (her) safe and sound to Thy holy Church and to his (her) parents; so that, with his (her) life prolonged, he (she) may daily advance in grace and wisdom before Thee and men, serve Thee in justice and holiness, and be duly grateful for Thy mercy. Through Christ our Lord.

℟. Amen.

Let us pray.

**O** GOD, who dost dispose the services of Angels and men in a wonderful order, mercifully grant that as Thy holy Angels always minister before Thee in heaven, so by them the life of this child may be protected on earth. Through Christ our Lord. ℟. Amen.

*At the end of this prayer, the Priest places his right hand upon the head of the sick child, and says:*

**T**HEY shall lay their hands upon the sick, and they shall recover. May Jesus, the Son of Mary, the Lord and Redeemer of the world, through the merits and intercession of His holy Apostles Peter and Paul, and all His Saints, show thee favor and mercy. Amen.

*The Priest may also say the Gospel and prayers which follow, according to the exigency of the time and the wish of the parents of the sick child.*

**T**HE Lord be with you.

℟. And with thy spirit.

℣. ✠ The beginning of the Holy Gospel according to St. John.

℟. Glory be to Thee, O Lord.

*When the Priest Says, The beginning, etc., he makes the sign of the Cross with his thumb on his forehead, mouth and breast; and also on the sick child, if he cannot do this for himself.*

### John 1, 1-14

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name. Who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. (Genuflect) And the Word was made Flesh, and dwelt among us, and we saw His glory, the glory as it were of the only begotten of the Father, full of grace and truth. R. Thanks be to God.

*He then blesses the sick child, adding:*

**T**HE blessing of God Almighty, the Father, and the Son, ✠ and the Holy Ghost, descend upon thee and remain with thee always. ℟. Amen.

*He then sprinkles the sick child with holy water.*

*If there be more than one sick child in the same room, the prayers should be said in the plural number.*

## 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

**D**E profundis clamávi ad te, Dómine:\* Dómine, exáudi vocem meam.

**O**UT 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:

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

**C**OME 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

**N**ON 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 ultiónis, qui, dum víveret, insignítus est signáculo Sanctæ Trinitátis: Qui vivis et regnas in sácula sæculorum. *R.* Amen.

Líbera 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 tímeo, 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.* Líbera 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 tentatióne

*R.* Sed líbera nos a malo.

*V.* A porta ínferi.

*R.* Erue, Dómine, ánimam ejus.

*V.* Requíescat in pace.

*R.* Amen.

*V.* Dómine, exáudi oratióne meam.

*R.* Et clamor meus ad te véniat.

*V.* Dóminus vobíscum.

*R.* Et cum spírítu tuo.

**E**NTER 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.

**D**EUS, cui próprium est miseréri semper et párcere: te súpplíces exorámus pro ánima fámuli tui **N.** (fámulæ 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:*

**I**N paradísium dedúcant te Angeli: in tuo advéntu suscípíant te Mártyres, et perdúcant te in civitátem sanctam Jerúsalem. Chorus Angelórum te suscípíat, et cum Lázaro quondam páupere æténa hábeas réquiem.

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

Orémus.

**D**EUS, cujus miseratióne ánimæ fidélium requi-éscunt, hunc túmulum bene ✠ dícere dignáre, eíque Angelum tuum sanctum députa custódem: et quorum quarúmque córpora hic sepeliúntur, ánimas eórum ab ómnibus 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  
Luçæ I 68-79*

**B**ENEDICTUS ✠ Dóminus Deus Israel, \* quia visitávit, et fecit redemptiónem plebis suæ:

Et eréxit cornu salútis 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.

**M**AY 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*

**B**LESSED 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 dirigéndo 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.

**F**AC, 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.

**G**RANT 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 ætéram 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. 41), 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.

**G**RANT, 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.

**A**LMIGHTY 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

**L**AUDÁTE, 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

**B**EÁTI 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

**P**RAISE 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

**B**LESSED 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 directi óne cordis: \* in eo quod dídici judícia justítiae tuæ.

Justificati ónes tuas custódiám: \* non me derelínquas usquequáque.

In quo córrigit adolescéntior viam suam? \* in custodiéndó 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 justificati ónes tuas.

In lábiis meis, \* pronuntiávi ómnia judícia oris tui.

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

In mandátis tuis exercébor: \* et considerábo vias tuas.

In justificati ónibus tuis meditábor: \* non oblivíscar sermónes tuos.

Glória Patri, etc.

*If time permits, Psalm 148 Laudate Dóminum de cælis (p. 49) is said.*

*On arriving at the church the Priest says:*

*Ant. Hic (Hæc) accipiet*

*Psalmus 23*

**D**ÓMINI 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 benedicti ónem 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*

**T**HE 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 faciem Dei Jacob.

Attollite portas, principes, vestras, et elevâmini portæ æternales: \* et introibit Rex glóriæ.

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

Attollite portas, principes, vestras, et elevâmini portæ æternales: \* et introibit Rex glóriæ.

Quis est iste Rex glóriæ? \* Dóminus virtutum, ipse est Rex glóriæ.

Glória Patri.

**Ant.** Hic (Hæc) accipiet benedictionem a Dómino, et misericordiam a Deo salutari 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 tentationem.

℞. Sed líbera nos a malo.

℣. Me autem propter innocentiam suscepisti.

℞. Et confirmasti me in conspéctu tuo in ætérnum.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

**O**MNÍPOTENS 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 purificáti tibi méntibus famulári, et in paradísó cum beátis párvulis perénniter sociári. Per Christum Dóminum nostrum.  
℞. Amen.

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

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.

**A**LMIGHTY 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

## THE BURIAL SERVICE FOR CHILDREN

### Psalmus 148

**L**AUDÁTE 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.

**O**MNÍPOTENS 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 Mariæ 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.

**A**LMIGHTY 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. 45). In returning from the burial to the Church, the Canticle of the Three Children, Dan 3, with its Antiphon is said:

**B**ENEDICITE, 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, glácies 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, filii hóminum, Dómino.

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

Benedícite, sacerdotés Dómini, Dómino: \* benedícite, servi Dómini, Dómino.

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

Benedícite, Ananía, Azaría, Mísaël, 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.

**D**EUS, 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

**M**Y 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:

**N.** 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:

**E**GO 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:

**A**DJUTÓRIUM nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

℣. Dómine, exáudi oratióem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Let us pray.

**B**ÉNE ✠ DIC, Dómine, ánulum hunc, quem nos in tuo nómine bene ✠ dícimus: 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.

**B**LESS ✠, 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:

**W**ITH this ring, I thee wed, and I plight unto thee my troth.

The Priest then says:

**I**N 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 tentaióem.

℟. 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.

## SACRAMENT OF MATRIMONY

℣. Esto eis, Dómine, turris fortitudinis.

℟. A fácie inimíci.

℣. Dómine, exáudi oratióem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

**R**ÉSPICE, quæsumus, Dómine, super hos fámulos tuos: et institútis tuis, quibus propagatióem humáni géneris ordinásti, benígnus assíste; ut qui te auctóre jungúntur, te auxiliánte servéntur. Per Christum Dóminum nostrum. ℟. Amen.

Let us pray.

**L**OOK 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

**H**AVING 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."

**E**VER 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

**B**EÁTI 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.



## SACRAMENT OF MATRIMONY

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

Ecce sic benedicétur homo, \* qui timet Dóminum.

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

Et vídeas fílios filiórum tuórum; \* pacem super Israël.

Glória Patri.

Kýrie, eléison.

Christe, eléison.

Kýrie, eléison.

Pater noster *secreto*

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

**B**ÉNE ✠ DIC, Dómine, et réspice de cælis super hanc conjunctiõem: et sicut misísti sanctum Angelum tuum Raphaélem pacíficum ad Tobíam et Saram, fíliam Raguélis; ita dignéris, Dómine, mittere benedictiõem tuam super hos cónjuges, ut in tua benedictiõe 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:*

**D**ÓMINUS Deus omnípotens benedícat vos, impleátque benedictiõem in vobis, et videátis fílios filiórum vestrórum usque in tértiam et quartam generatiónem et progéniem, et ad optátam perveniátis senectútem. Per Christum Dóminum nostrum. ℟. Amen.

*Then follows the Exortation after Marriage (Cf. above p. 53).*

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

*Immediately after the prayer Respice (Cf. above p. 53) the Priest, still facing the newly married, says Psalm 127 Beati omnes (Cf. above p.53) Kýrie eléison, etc; Pater noster, etc.; Dómine exáudi, etc.; Dóminus vobíscum, etc.*

Orémus.

**P**RÆTENDE, quæsumus, Dómine, fidélibus tuis dexteram 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. 53).*

## 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:

**B**Y 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:

**W**ITH 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. 53) 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 a Woman before Childbirth— in Periculis Partus

STOLE—COLOR OF THE DAY

[When the color of the Stole to be used in the various blessings is not indicated, the Priest uses the COLOR OF THE DAY]

**A**DJUTORIUM nostrum in nómine Dómini.

- R. Qui fecit cælum et terram.  
V. Salvam fac ancíllam tuam.  
R. Deus meus, sperántem in te.  
V. Esto illi, Dómine, turris fortitúdinis.  
R. A fácie inimíci.  
V. Nihil profíciat inimícus in ea.  
R. Et fílius iniquitátis non appónat nocére ei.  
V. Mitte ei, Dómine, auxiliúm de sancto.  
R. Et de Sion tuére eam.  
V. Dómine, exáudi oratiónem meam.  
R. Et clamor meus ad te véniat.  
V. Dóminus vobíscum.  
R. Et cum spírítu tuo.

Orémus.

**O**MNÍPOTENS sempitérne Deus, qui dedísti fámulis tuis in confessióne veræ fídei ætérnæ Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem: quæsumus; ut ejúsdem fídei firmitáte hæc fámula tua **N.** ab ómnibus semper muniátur advérsis. Per Christum Dóminum nostrum. R. Amen.

Orémus

**D**ÓMINE Deus, ómnium Creátor, fortis et terríbilis, Justus et miséricors, qui solus bonus et pius es; qui de omni malo liberásti Israël, fáciens tibi patres nostros diléctos, et sanctificásti eos manu Spíritus tui; qui gloriósæ Virgínis Mariæ corpus et ánimam, ut dignum Fílii tui habitáculum éffici mererétur, Spírítu Sancto cooperánte, præparásti; qui Joánnem Baptístam Spírítu Sancto replésti et in útero matris exsultáre fecísti; áccipe sacrificíum cordis contríti, ac fervens desidérium fámulæ tuæ **N.** humíliter supplicántis pro conservatióne prolis, quam ei dedísti concípere: custódi partem tuam, et ab omni dolo et injúria duri hostis defénde; ut, obstetricánte manu misericórdiæ tuæ, fetus ejus ad lucem prospere véniat, ac sanctæ generatióni servétur, tibique in ómnibus júgiter desérviat, et vitam cónsequi mereátur ætérrnam. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti, Deus, per ómnia sácula sæculorum. R. Amen.

The Priest sprinkles the woman with holy water and then says:

Psalmus 66

**D**EUS misereátur nostri, et benedícat nobis: \* illúminet vultum suum super nos, et misereátur nostri.

Ut cognoscámus in terra viam tuam: \* in ómnibus Géntibus salutáre tuum.

Confiteántur tibi pópuli, Deus: \* confiteántur tibi pópuli omnes.

## BLESSING BEFORE CHILDBIRTH

Læténtur et exsúltent Gentes: \* quóniam júdicas pópulos in æquitáte, et Gentes in terra dírigis.

Confiteántur tibi pópuli, Deus: \* confiteántur tibi pópuli omnes: \* terra dedit fructum suum.

Benedícat nos Deus, Deus noster, benedícat nos Deus: et métuant eum omnes fines terræ.

Glória Patri.

℣. Benedicámus Patrem, et Fílium, cum Sancto Spíritu.

℟. Laudémus et superexaltémus eum in sácula.

℣. Angelis suis Deus mandávit de te.

℟. Ut custódiat te in ómnibus viis tuis.

℣. Dómine, exáudi oratióem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

**V**ISITA, quæsumus, Dómine, habitatióem istam, et omnes insídias inimíci ab ea, et a præsénti fámula tua **N**. longe repélle: Angeli tui sancti hábitent in ea, qui eam et ejus prolem in pace custódiat, et bene ✠ dicitio tua sit super eam semper. Salva eos, omnípotens Deus, et lucem eis tuam concéde perpétuam. Per Christum Dóminum nostrum. ℟. Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super te, et prolem tuam, et máneat semper. ℟. Amen.

# 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

**A**CCORDING 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:

**A**DJUTORIUM nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

**Ant.** Hæc accipiet.

### Psalmus 23

**D**ÓMINE 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:

**I**NGREDERE in templum Dei, adóra Fílium beátæ Maríæ Vírginis, qui tibi fecunditátem tribuit prolis.

**E**NTER 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

**O**MNÍPOTENS 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:

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

Let us pray.

**A**LMIGHTY 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.

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

# Blessings

In every blessing outside of the Mass the Priest puts on at least a surplice, and a stole, which is the color of the day (pro ratione temporis) unless directed otherwise.

## 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:

**A**DJUTORIUM 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

**E**XORCÍZO te, creatúra salis, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum, qui te per Eliséum Prophétam in aquam mitti jussit, ut sanarétur sterilitas aquæ: ut efficiáris sal exorcizátum in salutem credéntium; et sis ómnibus suméntibus te sánitas animæ et córporis; et effúgiat, atque discédât 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.

**I**MMÉNSAM 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

**E**XORCÍZO 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.

**D**EUS, qui ad salutem 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 dáemones, morbósque pelléndos, divínæ grátiae sumat efféctum; ut quidquid in domibus, vel in locis fidélium, hæc unda respérserit, 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:



## ORDER OF BLESSING WATER

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

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

**D**EUS, invíctæ 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 súpplices 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 ℞. 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:

**O**STÉNDE nobis, Dómine, misericórdiam tuam.

℞. Et salutáre tuum da nobis.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

**D**ÓMINE 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 sancti fíca, ut eádem Genetríce tua intercedénte, ab hoste malígno defénsus (-a), in tua grátia usque ad mortem persevéret: Qui vivis et regnas in sæcula sæculórum. ℞. Amen.

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

**A**CCIPE hunc hábitum benedíctum, precans sanctíssimam Vírginem, ut ejus méritis illum pérferas sine mácula et te ab omni adversitáte deféndat, atque ad vitam perdúcat ætérnam. ℞. Amen.

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

In nómine Patris, et Fílii, et Spíritus Sancti. ℞. Amen.

**R**ECEIVE 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. ℞. Amen.

**B**Y 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, and of the Holy Ghost. ℞. Amen.



## SCAPULAR OF OUR LADY OF MT. CARMEL

**B**ENE ✠ 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.

**M**AY 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:

**A**DJUTORIUM nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

**D**ÓMINE 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 obséqium sanctíssimæ Trinitátis institúta, nec non in honórem et memóriam doloríssimæ passióis tuæ, in honórem beatíssimæ Vírginis Matris tuæ sub título Immaculátæ conceptiónis, 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 then on each postulant, and says once for all:

**A**CCÍPITE hábitum Ordinis sanctíssimæ Trinitátis in fidei, spei, et caritátis augméntum, ut induátis novum hóminem, qui secúndum Deum creátus est in justítia et sanctitáte.

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

I.

**R**ECEIVE 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.

**R**ECEIVE 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

**A**CCÍPITE scapuláre devotórum beatíssimæ Mariæ Vírginis sine labe concéptæ, ut, ejus intercessióne ab omni inquinaménto mundáti, ad vitam perveniátis ætérnam.

**A**CCÍPITE 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.

**A**CCÍPITE 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 adversitaté deféndat atque ad vitam perdúcat ætérnam.

**E**GO, ex facultáte Apostólica mihi delegáta, recípio vos in participatióne bonórum spirituálium horum Ordin-um 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 fortitudínis.

*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.

**A**DÉSTO, Dómine, supplicatióne nostris, et quibus in tuo nómine sacros hábitus imposúimus, ita bene ✠ dícere dignéris, ut, tuæ grátiae cooperántes, vitam cónsequi mereántur ætérnam. 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.

## BLESSING OF A NEW CROSS-- OF IMAGES

### Blessing of a New Cross or Crucifix

--STOLE – COLOR OF THE DAY--

The solemn blessing of Crosses, and images of our Lord, the Blessed Virgin Mary, and the Saints intended for public veneration, is reserved to the Ordinary who can delegate this faculty to any Priest. Privately, however, the blessing may be imparted by any Priest with the permission of the Ordinary.

**A**DJUTÓRIUM nostrum in nómine Dómini.

℞. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

**R**OGÁMUS te, Dómine sancte, Pater omnípotens, ætérne Deus: ut dignéris bene ✠ dícere hoc signum Crucis, ut sit remédium salutáre géneri humáno; sit solíditas fidei, proféctus bonórum óperum, redéptio animárum; sit solámen, et protéctio, ac tutéla contra sæva jácula inimicórum. Per Christum Dóminum nostrum. ℞. Amen.

Orémus.

**B**ÉNE ✠ DIC, Dómine Jesu Christe, hanc Crucem, per quam eripuísti mundum a potestáte dáemonum, et superásti passióne tua suggestórem peccáti, qui gaudébat in prævaricatióne primi hóminis per ligni vétiti sumptiónem. (*Hic aspergatur aqua benedicta.*) Sanctificétur hoc signum Crucis in nómine Pa ✠ tris, et Fí ✠ lii, et Spírítus ✠ Sancti; ut orántes, inclinántesque se propter Dóminum ante istam Crucem, invéniant córporis et ánimæ sanitatem. Per eúmdem Christum Dóminum nostrum. ℞. Amen.

The Priest afterwards and all present, genuflect before the Cross and adore it and kiss it devoutly.

### The Blessing of Images of Our Lord Jesus Christ, the Blessed Virgin and the Saints

(See Rubric on page above for blessing of crosses)

--STOLE – COLOR OF THE DAY--

**A**DJUTÓRIUM nostrum in nómine Dómini.

℞. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus

**O**MNÍPOTENS sempitérne Deus, qui Sanctórum tuórum imáginés (*sive effígies*) sculpi aut pingi non réprobas, ut quóties illas óculis córporis intuémur, tóties eórum actus et sanctitátem ad imitándum memóriæ oculis meditémur: hanc, quæsumus, imáginem (*seu sculptúram*) in honórem et memóriam unigeniti Fílii tui Dómini nostri Jesu Christi (*vel beatissimæ Virginis Mariæ, Matris Domini nostri Jesu Christe, vel beati N., Apostoli tui, vel Martyris, vel Pontificis, vel Confessoris, vel beatæ N., Virginis, vel Martyris*) adaptátam bene ✠ dícere, et sancti ✠ ficáre dignéris: et præsta; ut quicúmque coram ilia unigénitum Fílium tuum (*vel beatissimam Virginem,*

## BLESSING OF IMAGES—OF ST. BENEDICT MEDALS

et gloriosum Apostolum, **vel** Martyrem, **vel** Pontificem, **vel** Confessorem, vel gloriosam Virginem, **vel** Martyrem) suppliciter colere et honorare studuerit, illius meritis et obtentu a te gratiam in praesenti, et aeternam gloriam obtineat in futurum. Per eundem Christum Dominum nostrum. **R.** Amen.

Lastly the Priest sprinkles it the with holy water.

### 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:

**A**DJUTORIUM nostrum in nomine Domini.

**R.** Qui fecit caelum et terram.

**E**XORCIZO vos, numismata, per Deum **✠** Patrem omnipotentem, qui fecit caelum et terram, mare et omnia, quae in eis sunt. Omnis virtus adversarii, omnis exercitus diaboli, et omnis incursus, omne phantasma satanae, eradicare et effugare, ab his numismatibus: ut fiant omnibus qui eis usuri sunt, salus mentis et corporis: in nomine Pa **✠** tris omnipotentis, et Jesu **✠** Christi Filii ejus, Domini nostri, et Spiritus **✠** Sancti Paracliti, et in caritate ejusdem Domini nostri Jesu Christi, qui venturus est iudicare vivos et mortuos, et saeculum per ignem. **R.** Amen.

Kyrie, eleison. Christe, eleison. Kyrie, eleison.

Pater noster **silently until**

**V.** Et ne nos inducas in tentationem.

**R.** Sed libera nos a malo.

**V.** Salvos fac servos tuos.

**R.** Deus meus, sperantes in te.

**V.** Esto nobis, Domine, turris fortitudinis.

**R.** A facie inimici.

**V.** Dominus virtutem populo suo dabit.

**R.** Dominus benedicet populum suum in pace.

**V.** Mitte nobis, Domine, auxilium de sancto.

**R.** Et de Sion tuere nos.

**V.** Domine, exaudi orationem meam.

**R.** Et clamor meus ad te veniat.

**V.** Dominus vobiscum.

**R.** Et cum spiritu tuo.

Orémus.

**D**EUS omnipotens, bonorum omnium largitor, supplices te rogamus, ut per intercessionem Sancti Benedicti, his sacris numismatibus, litteris ac characteribus a te designatis, tuam bene **✠** dictionem infundas: ut omnes, qui ea gestaverint ac bonis operibus intenti fuerint, sanitatem mentis et corporis, et gratiam sanctificationis, atque indulgentias (nobis) concessas consequi mereantur; omnesque diaboli insidias et fraudes, per auxilium misericordiae tuae, effugere valeant, et in conspectu tuo sancti et immaculati appareant. Per Dominum. **R.** Amen.

Orémus.

**D**OMINE Jesu Christe, qui voluisti pro totius mundi redemptione de Virgine nasci, circumcidi, a Judaeis

## BLESSING OF MEDALS OF ST. BENEDICT – BL. OF ST. MAURUS THE ABBOT

reprobári, Judæ ósculo tradi, vínculis alligári, spinis coronári, clavis perforári, inter latrónes crucifígi, láncea vulnerári, et tandem in Cruce mori: per hanc tuam sanctíssimam passióem humíliter exóro; ut omnes diabólicas insídias et fraudes expéllas ab eo, qui nomen sanctum tuum, his litteris ac caractéribus a te designáis, devóte invocáverit, et eum ad salútis portum perdúcere dignéris: Qui vivis et regnas in sácula sæculórum. *R.* Amen.

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

### Blessing of the Sick with a relic of the True Cross of Our Lord Jesus Christ or the Sign of St. Maurus the Abbot (Proper to the Order of St. Benedict)

--COLOR OF STOLE – RED--

Before the blessing is imparted, the relic of the True Cross of our Lord\* is exposed, at least two candles having been lit. Acts of contrition and firm confidence should then be excited in the sick person, so that through the merits and intercession of St. Benedict and St. Maurus, if it should please God, health may be obtained. Three Our Fathers and as many Hail Mary's and Glory be to the Father are recited in honor of the Blessed Trinity. Then, a Priest of the Order of St. Benedict, or any priest delegated, having put on a red stole, and with his right hand holding up the relic of the Sacred Cross before the sick person, says:

*V.* Benedíctio et cláritas et sapiéntia et gratiárum áctio, honor, virtus et fortitúdo Deo nostro in sácula sæculórum. *R.* Amen.

*V.* Pes meus stetit in dirécto.  
*R.* In ecclésiis benedícam te, Dómine.

#### Invocatio

**P**ER sanctíssimum nomen Dómini invocátum, optátam tibi donet sanitátem illa fides, qua Sanctus Maurus per sequéntia verba ægrótos sanávit, et in qua ego, licet indígnus peccátor, eásdem preces super te humíliter préfero:

In nómine sanctíssimæ et invíduæ Trinitátis, adjútus méritis sanctíssimi Patris Benedícti, sta sanus (-a), *N.*, et incólumis super pedes tuos rectus (-a). In nómine Patris, et Filii, *✠* et Spíritus Sancti.  
*R.* Amen.

*Ant:* Vere languóres nostros ipsæ tulit, et dolóres nostros ipsæ portávit, cujus livóre sanáti sumus.

*V.* Qui propitiátur iniquitatibus hóminum.  
*R.* Ipse sanet infirmitátes tuas.

*V.* Benediction, and glory, and wisdom, and thanksgiving, honor and power and strength to our God for ever and ever. *R.* Amen.

*V.* My foot hath stood in the direct way.  
*R.* In the churches I will bless Thee, O Lord.

#### Invocation

**T**HROUGH the invocation of the most holy name of the Lord may that faith, in which St. Maurus, by employing the words that follow, healed the sick, and in which I, though an unworthy sinner, utter the selfsame words, restore thy health as thou dost desire:

In the name of the most holy and undivided Trinity, and supported by the merits of the most holy Father Benedict, I bid thee, *N.N.*, to rise, stand upon thy feet and be cured, In the name of the Father, and of the Son, *✠* and of the Holy Ghost. *R.* Amen.

*Ant:* Surely He hath borne our infirmities and carried our sorrows: by His bruises we are healed.

*V.* He that forgiveth the iniquities of men.  
*R.* May He heal thy infirmities.

\* The Sign may also be imparted with a Medal of St. Benedict.

## THE SIGN OF ST MAURUS THE ABBOT

℣. Dómine, exáudi oratióne[m] meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS, ómnium cónditor creatúram, qui ad restauratióne[m] humáni géneris únicum Fílium tuum, cooperánte Spírítu Sancto, ex Maríá Vírgine incarnári constituísti, et per sacrosánctum ac gloriósum vivíficæ Crucis lignum vulnéribus et languóribus animárum nostrárum, nos rediméndo, subveníre dignátus es: ipse hunc fámulum tuum **N.** (hanc fámulam tuam **N.**) per vitális hujus signi virtútem ad prístinam reducere dignéris sanitátem. Per eúndem Christum Dóminum nostrum. ℟. Amen.

Orémus.

Oratio

**D**ÓMINE, Jesu Christe, qui magístro meo beáto Benedícto dedísti potestátem apud te impetráre, quod in nómine tuo péteret: tu per ipsíus intercessióne[m] cunctos ab hoc fámulo tuo (ab hac fámula tua) languóres repéllere dignáre; ut sanitáte percépta, gratiárum actióne[m] réferat nómini sancto tuo: Qui cum Patre et Spírítu Sancto vivis et regnas in sácula sæculórum. ℟. Amen.

Signum

**P**ER invocatióne[m] immaculatæ Dei Matris et semper Vírginis Maríæ, et per intercessióne[m] sanctórum Benedícti et Mauri, Poténtia ✠ Dei Patris, Sapiéntia ✠ Dei Fílii, Virtus ✠ Spírítus Sancti líberet te ab ista infirmitáte. Amen.

Sicut fúerit beneplácitum ejus, sic fiat, et fiat tibi, sicut petis et desíderas ad laudem et honórem sanctíssimæ Crucis Dómini nostri Jesu Christi.

*The Priest then blesses the sick person with the relic of the Cross, saying:*

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

*The sick person then kisses the relic.*

*This blessing, if need be, is repeated three times, either on different days, or on the same day, as may be deemed necessary, also three votive Masses may be celebrated, namely in honor of the Passion of St. Maurus, Abbot, and for the Poor Souls; otherwise the Rosary of the Blessed Virgin Mary, in three different parts, according to the aforesaid intentions, will be recited by the sick person, or he may have it recited.*

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer.

**O** GOD, the Creator of all things, Who didst ordain that Thy only Son should take flesh of the Virgin Mary by the power of the Holy Ghost for the restoration of mankind and didst deign to heal the wounds and infirmities of our souls by the redemption accomplished upon the sacred and glorious wood of the life-giving Cross: do then also vouchsafe through this powerful sign to restore health to this Thy servant **N.** Through the same Christ our Lord. ℟. Amen.

Let us pray.

Prayer

**L**ORD Jesus Christ, Who didst confer upon my master blessed Benedict the privilege of obtaining from Thee whatsoever he might ask in Thy name: vouchsafe, through his intercession, to heal all the infirmities of this Thy servant: in order that being restored to health, he (she) may give thanks to Thy holy name, Who livest and reignest with the Father and the Holy Ghost forever and ever. ℟. Amen.

Sign

**T**HROUGH the invocation of the immaculate Mother of God and ever Virgin Mary, and the intercession of Saints Benedict and Maurus, may the power ✠ of God the Father, the Wisdom ✠ of God the Son, and the strength of the Holy ✠ Ghost free thee from thy infirmities. Amen

May God's holy will be done, and may it be done unto thee as thou dost wish and pray, for the praise and honor of the Most Holy Cross of our Lord Jesus Christ.

May the blessing of almighty God, of the Father and of the Son, ✠ and of the Holy Ghost descend upon thee and abide with thee forever. ℟. Amen.



# The Blessing of Rosaries or Beads

(Proper to the Order of Preachers)

--WHITE STOLE--

**A**DJUTORIUM nostrum in nómine Dómini.

℞. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Oremus.

**O**MNÍPOTENS et miséricors Deus, qui propter eximiam 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.*

**O**UR 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.

**A**LMIGHTY 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.

BLESSING OF ROSARIES

## The Short Form of Blessing Rosaries or Beads

(Proper to the Order of Preachers)

**A**D 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.

**F**OR 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.

## Blessing of Candles

Outside the day of the Purification of the B.V.M.

On the Feast of the Purification itself, as well on any other day, the Violet Stole is used.

--VIOLET STOLE--

**A**DJUTÓRIUM nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Oratio.

**D**ÓMINE Jesu Christe, Fíli Dei vivi, béne ✠ dic candélas istas supplicatiõnibus nostris: infúnde eis, Dómine, per virtútem sanctæ Cru ✠ cis, benedictiõnem cælestem, qui eas ad repelléndas ténebras humano géneri tribuísti; talémque benedictiõnem signáculo sanctæ Cru ✠ cis accípiant, ut quibuscúmque locis accénsæ, sive pósitæ fúerint, discédant príncipes tenebrárum, et contremíscant, et fúgiant pávidi cum ómnibus ministris suis ab habitatiõnibus illis, nec præsumant ámplius inquietáre, aut molestáre serviéntes tibi omnipoténti Deo: Qui vivis et regnas in sæcula sæculórum. ℟. Amen.

Then the Priest sprinkles the candles with holy water.

## The Blessing of Throats

The Blessing of Candles on the Feast of St. Blaise,  
Bishop and Martyr

--STOLE – RED-OR COLOR OF THE DAY--

The color of the Stole for blessing the Candles and for blessing the throats immediately after the Mass, will be the same as that used in sayinh the Mass, at any other time of the day, red.

**A**DJUTÓRIUM nostrum in nómine Dómine.

℟. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.



## BLESSING OF THROATS

Orémus.

**O**MNÍPOTENS et mitíssime Deus, qui ómnium mundi rerum diversitatés solo verbo creásti et ad hóminum reformatiónem illud idem Verbum, per quod facta sunt ómnia, incarnári voluísti: qui magnus es et imménsus, terríbilis atque laudábilis, ac fáciens mirabília: pro cujus fídei confessióne gloriósus Martyr et Póntifex Blásius, diversórum tormentórum génera non pavéscens, martýrii palmam felíciter est adéptus: quique eídem, inter céteras grátias, hanc prærogatívam contulísti, ut quoscúmque gútturis morbos tua virtúte curáret; majestátem tuam suppliciter exorámus, ut non inspéctu reátus nostri, sed ejus placátus méritis et précibus, hanc ceræ creatúram bene ✠ dícere ac sancti ✠ ficáre tua venerábili pietáte dignéris, tuam grátiam infúndendo; ut omnes, quorum colla per eam ex bona fide tacta fúerint, a quocúmque gútturis morbo, ipsíus passiónis méritis, liberéntur, et in Ecclésia sancta tua sani et hílares tibi gratiárum réferant actiónes, laudéntque nomen tuum gloriósum, quod est benedíctum in sácula sæculorum. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sácula sæculorum. *R.* Amen.

The candles are sprinkled with holy water.

When the Mass is over, the Priest takes off the chasuble and maniple, and holds two unlit candles, tied together in the form of a Cross, close to the throat of those to be blessed, and whilst they are kneeling before the Altar, he says:

**P**ER intercessiónem sancti Blásii, Epíscopi et Mártiris, líberet te Deus a malo gútturis, et a quólibet álio malo. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. *R.* Amen.

**T**HROUGH the intercession of Saint Blaise, Bishop and Martyr, may God deliver thee from all disease of the throat, and from every other evil. In the name of the Father, and of the Son, ✠ and of the Holy Ghost. *R.* Amen.

## Blessing of a New House

--STOLE – COLOR OF THE DAY--

The Priest vested in Surplice and Stole, says:

**A**DJUTÓRIUM nostrum in nómine Dómini.  
*R.* Qui fecit cælum et terram.  
*V.* Dóminus vobíscum.  
*R.* Et cum spírítu tuo.

Orémus.

**T**E Deum Patrem omnípoténtem suppliciter exorámus pro hac domo, et habitatóribus ejus, ac rebus: ut eam bene ✠ dícere, et sancti ✠ ficáre, ac bonis ómnibus ampliáre dignéris: tribue eis, Dómine, de rore cæli abundántiam, et de pinguédine terræ vitæ substántiam, et desidéria voti eórum ad efféctum tuæ miseratiónis perdúcas. Ad intróitum ergo nostrum bene ✠ dícere, et sancti ✠ ficáre dignéris hanc domum, sicut benedícere dignátus es domum Abraham, Isaac, et Jacob: et intra paríetes domus istíus Angeli tuæ lucis inhábitent, eámque, et ejus habitatóres custódiant.

**O**UR help is in the name of the Lord.  
*R.* Who hath made heaven and earth.  
*V.* The Lord be with you.  
*R.* And with thy spirit.

Let us Pray.

**O** HEAVENLY Father, Almighty God, we humbly beseech Thee to bless ✠ and sanctify ✠ this house and all who dwell therein and everything else in it, and do Thou vouchsafe to fill it with all good things: grant to them, O Lord! The abundance of heavenly blessings and from the richness of the earth every substance necessary for life, and finally direct their desires to the fruits of Thy Mercy.

At our entrance, therefore deign to bless ✠ and sanctify ✠ this house as Thou didst deign to bless the

## BLESSING OF A SCHOOL

Per Christum Dóminum nostrum. *R.* Amen.

house of Abraham,, of Isaac, and of Jacob; and may the Angels of Thy light dwell within the walls of this house; and may they protect it and those who dwell therein. Through Christ our Lord. *R.* Amen.

The Priest then sprinkles the house with holy water.

## Blessing of a New School

--STOLE – COLOR OF THE DAY--

The Priest vested in surplice and stole, sprinkles the class rooms with holy water, and says:

**P**AX huic dómui.

*R.* Et ómnibus habitántibus in ea.

*V.* Adjutórium nostrum in nómine Dómini.

*R.* Qui fecit cælum et terram.

*V.* Dóminus vobíscum.

*R.* Et cum spírítu tuo.

Orémus.

**D**ÓMINE Jesu Christe, qui Apóstolis tuis præcepísti, ut, in quæcúmque domum intrárent, pacem illi adprecaréntur, sanctí ✠ fica, quæsumus, per ministérium nostrum hanc domum púeris (vel puéllis) educándis destinátam; effúnde super eam tuæ bene ✠ dictionis et pacis abundántiam, fiat eis salus, sicut dómui Zachæi, te intránte, facta est; manda Angelis tuis, ut eam custódiant, et ab ea omnem inimíci repéllant potestátem; reple docéntes in ea spírítu sciéntiæ, sapiéntiæ et timóris tui; discéntes cælésti grátia fove, ut, quæ salutáriter edocéntur, intelléctu cápiant, corde retíneant, ópere exsequántur; atque omnes habitóres ejus virtútum ómnium opéribus tibi pláceant, ut in ætérrnam domum in cælis aliquándo récipi mereántur. Per te, Jesu Christe, Salvátor mundi, qui vivis et regnas Deus in sæcula sæculórum. *R.* Amen.

**P**EACE be unto this house.

*R.* And unto all who dwell herein.

*V.* Our help is in the name of the Lord.

*R.* Who hath made heaven and earth.

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

**O** LORD Jesus Christ who hast commanded Thy Apostles to invoke the blessing of peace on any house they entered, sanctify, ✠ through our ministry, we beseech Thee, this house built for the training of our boys (or girls, or children); pour forth upon it the fullness of Thy blessing ✠ and peace; let that fullness be for them a means of salvation, as it was for the house of Zachæus, when Thou didst enter it; bid Thy Angels watch over it and repel from it every assault of the enemy; fill the teachers with the spirit of knowledge, of wisdom, and of Thy fear; grant to the pupils grace from above that, whatever they are taught, they may grasp and ever recall and practise; may all those who dwell herein, by leading a life of virtur, please Thee and deserve one day to be received into the everlasting abode of Heaven. Through Thee, O Christ Jesus, Saviour of the world, who livest and reignest God for ever and ever. *R.* Amen.

A longer and more solemn formula for the blessing of a new school is to be found in the *Rituale Romanum*, Appendix, *Benedictiones non Reservatæ*, n. 21.

BLESSING OF AN INFANT – BL. OF A VEHICLE

## The Blessing of an Infant

--WHITE STOLE--

NOTE – This form may be used also in the dedication of a child.

The Priest, vested in Surplice and White Stole, says:

**A**DJUTORIUM nostrum in nómine Dómini

℞. Qui fecit cælum et terram.

℣. Deus noster miserétur.

℞. Custódiens párvulos Dóminus.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

**D**ÓMINE Jesu Christe, Fíli Dei vivi, qui, ante ómnia sácula génius, in témpore tamen infans esse voluísti, et hujus aetátis díligis innocéntiam; qui párvulos tibi oblátos amáncer compléxus es, íisque benedixísti: infántem istum (infántes istos) præveni in benedictiónibus dulcédinis, et præsta, ne malítia mutet intelléctum ejus (eorum): eíque (eisque) concéde, ut profíciens (proficiéntes) aetáte, sapiéntia et grátia, tibi semper placére váleat (váleant): Qui vivis et regnas cum Deo Patre in unitáte Spírítus Sancti Deus, per ómnia sácula sæculorum. ℞. Amen.

**O**UR help is in the name of the Lord.

℞. Who hath made heaven and earth.

℣. Our God is merciful.

℞. The Lord who keepeth little children.

℣. O Lord, hear my prayer.

℞. And let my cry come unto Thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

**O**LORD Jesus Christ, Son of the living God, begotten before all ages, who didst wish however, to become a little infant, and loving the innocence of childhood didst tenderly draw to Thyself little children and embrace and bless them: direct this little infant in the blessing of Thy sweetness and grant, we beseech Thee, that its soul may escape the corrupting influence of wickedness; and that, advancing in age, and wisdom, and grace, it may always be most pleasing to Thee: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. ℞. Amen.

Then the Priest sprinkles the infant with holy water in the form of a cross, saying:

**P**AX et benedictio Dei omnipoténtis, Patris, et Fílii, ✠ et Spírítus Sancti, descéndat super te (vos), et máneat semper. ℞. Amen.

**M**AY the peace and blessing of Almighty God, the Father, and the Son, ✠ and the Holy Ghost descend upon thee and remain with Thee always. ℞. Amen.

## The Blessing of Automobiles

--STOLE – COLOR OF THE DAY--

The Priest vested in Surplice and Stole, says:

**A**DJUTORIUM nostrum in nómine Dómini.

℞. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

BLESSING OF A VEHICLE – BL. FOR ALL THINGS

Orémus.

**P**ROPITIÁRE Dómine Deus, supplicatióibus nostris, et béne ✠ dic currum istum dextera tua sancta: adjúnge ad ipsum sanctos Angelos tuos, ut omnes, qui in eo vehéntur, líberent et custódiant semper a periculis univérsis: et quemádmódum viro Æthiopi super currum suum sedénti et sacra elóquia legénti, per Levítam tuum Philíppum fidem et grátiam contulísti; ita fámulis tuis viam salútis osténde, qui tua grátia adjúti bonisque opéribus júgiter inténti, post omnes viæ et vitæ hujus varietátes, æténa gáudia cónsequi mereántur. Per Christum Dóminum nostrum.

℟. Amen.

The Priest sprinkles the vehicle with holy water.

Let us Pray.

**O** GOD, our Lord vouchsafe to hear our prayers, and bless ✠ this vehicle with Thy right hand; bid Thy holy Angels stand by it, to save and protect from every danger all those who tarvel in it, and, just as, through Thy levite Philip, Thou didst grant faith and grace to the Ethiopian who was sitting in his chariot and reading Thy sacred words, show likewise to Thy servants the way of salvation, that, helped by Thy grace and ever striving to do good works, they may, after all the vissitudes of their life and journey here below, rejoice forever. Through Christ our Lord.

℟. 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*.

**A**DJUTÓRIUM nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

**D**EUS, 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 actióne usus fúerit, per invocatiónem sanctíssimi nóminis tui, córporis sanitátem et ániniaé tutelam, te auctóre, percípiat. Per Christum Dóminum nostrum.

℟. Amen.

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

**O**UR 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.

## Blessings to be Performed by Bishops or by Others having Faculties

--STOLE – COLOR OF THE DAY--

### Blessing of Sacerdotal Vestments in General

**A**DJUTORIUM nostrum in nómine Dómini.

**R.** Qui fecit cælum et terram.

**V.** Dóminus vobíscum.

**R.** Et cum spírítu tuo.

Orémus.

**O**MNÍPOTENS, sempitérne Deus, qui per Móysen fámulum tuum pontificália, et sacerdotália, seu levítica vestiménta, ad expléndum in conspéctu tuo ministérium eórum, ad honórem et decórem nóminis tui fíeri decrevisti: adésto propítius invocatióibus nostris: ut hæc induménta sacerdotália (hoc induméntum sacerdotále), désuper irrigánte grátia tua, ingénti benedictiõe per nostræ humilitátis servítium puri ✠ ficáre, bene ✠ dícere, et conse ✠ cráre dignéris: ut divíni scúltibus et sacris mystériis apta et benedícta exsístant (aptum et benedíctum exsístat): his quoque sacris vestibus (hac quoque sacra veste) Pontífices, et Sacerdótes, seu Levítæ tui indúti, ab ómnibus impulsiónibus, seu tentatióibus malignórum spírítuum muníti et defénsi esse mereántur: tuísque mystériis apte et condígne servíre et inhærére, atque in his tibi plácite et devóte perseveráre tríbue. Per Christum Dóminum nostrum. **R.** Amen.

Orémus.

**D**EUS, invictæ virtútis triumphátor, et ómnium rerum créator ac sanctificátor: inténde propítius preces nostras; et hæc induménta (hoc induméntum) leviticæ, sacerdotális, et pontificális glóriæ, mínistris tuis fruénda (fruéndum), tuo ore próprio bene ✠ dícere, sancti ✠ ficáre, et conse ✠ cráre dignéris: omnésque eis (eo) uténtes, tuis mystériis aptos, et tibi in eis devóte ac laudabíliter serviéntes, gratos effícere dignéris. Per Christum Dóminum nostrum, **R.** Amen.

Orémus.

**D**ÓMINE Deus omnípotens, qui vestiménta Pontíficibus, Sacerdótibus, et Levítis in usum tabernáculi fœderis necessária, Móysen fámulum tuum ágere jussísti, eúmque spírítu sapiéntiæ ad id peragéndum replevísti: hæc vestiménta (hoc vestiméntum) in usum et cultum mystérii tui bene ✠ dícere, sancti ✠ ficáre, et conse ✠ cráre dignéris: atque mínistros altáris tui, qui ea (id) indúerint, septifórmis Spírítus grátia dignánte repléri, atque castitátis stola, beáta fácias cum bonórum fructu óperum ministérii congruéntis immortalitáte vestíri. Per Dóminum nostrum Jesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia sæcula sæculorum. **R.** Amen.

Then he sprinkles the vestments with holy water

## The Blessing of the Linens for the Altar

--STOLE—COLOR OF THE DAY--

ADJUTORIUM nostrum in nómine Dómini.

R. Qui fecit cælum et terram.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

EXÁUDI, Dómine, preces nostras: et hæc linteámina (hoc linteámen), sacri Altáris usui præparat (-um), bene ✠ dicere, et sancti ✠ ficáre dignéris. Per Christum Dóminum nostrum.

R. Amen.

Orémus.

DÓMINE Deus omnípotens, qui Móysen fámulum tuum ornaménta et linteámina fácere per quadragínta dies docuísti, quæ étiam María téxuit, et fecit in usum ministérii tabernáculi fœderis; bene ✠ dicere, sancti ✠ ficáre, et conse ✠ cráre dignéris hæc linteámina (hoc linteámen) ad tegéndum involvendúmque altáre gloriosíssimi Fílii tui Dómini nostri Jesu Christi: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia sæcula sæculórum. R. Amen.

Then he sprinkles them with holy water.

## The Blessing of Corporals and Palls\*

--STOLE—COLOR OF THE DAY--

ADJUTORIUM nostrum in nómine Dómini.

R. Qui fecit cælum et terram.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

CLEMENTÍSSIME Dómine, cujus inenarrábilis est virtus, cujus mystéria arcánis mirábilibus celebrántur: tríbe, quæsumus; ut hoc linteámen tuæ propitiatiónis bene ✠ dictione sanctificétur ad consecrándum super illud Corpus et Sánguinem Dei et Dómini nostri Jesu Christi Fílii tui: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia sæcula sæculórum. R. Amen.

Orémus.

OMNÍPOTENS sempitérne Deus, bene ✠ dicere, sancti ✠ ficáre, et conse ✠ cráre dignéris linteámen istud ad tegéndum involvendúmque Corpus et Sánguinem Dómini nostri Jesu Christi Fílii tui: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia sæcula sæculórum. R. Amen.

Orémus.

OMNÍPOTENS Deus, mánibus nostris opem tuæ benedictiόνis infúnde: ut per nostram bene ✠ dictionem hoc linteámen sanctificétur, et Córporis ac Sánguinis Redemptóris nostri novum sudárium, Spírítus Sancti grátia, efficiátur. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spírítus Sancti Deus, per ómnia sæcula sæculórum. R. Amen.

He then sprinkles them with holy water.

\* Palls should be blessed, together with Corporals, with one and the same blessing. Purificators had better be blessed: for this blessing, the formula of the blessing of Altar Linens is used, and the words calcis and calicem are used instead of Altaris and altare.



## The Blessing of a Tabernacle

That is the blessing of a Vessel for keeping the Holy Eucharist.

--STOLE--COLOR OF THE DAY--

Under this heading also come the Ciborium, the Pyx, and also the Lunula: all these should be blessed: the Ostensorium itself may be blessed.

**A**DJUTORIUM nostrum in nómine Dómini.

*R.* Qui fecit cælum et terram.

*V.* Dóminus vobíscum.

*R.* Et cum spírítu tuo.

Orémus.

**O**MNÍPOTENS sempitérne Deus, majestátem tuam súplices deprecámur: ut tabernáculum (*seu* vásculum) hoc pro Córpoře Fílii tui Dómini nostri Jesu Christi in eo condéndo fabricátum, bene ✠ dictionis tuæ grátia dicáre dignéris. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia sáecula sáeculórum. *R.* Amen.

He then sprinkles it with holy water.

For the blessing of the Ostensorium, the following formula may also be used:

**A**DJUTORIUM nostrum in nómine Dómini.

*R.* Qui fecit cælum et terram.

*V.* Dóminus vobíscum.

*R.* Et cum spírítu tuo.

Orémus.

**O**MNÍPOTENS sempitérne Deus, vásculum istud, pro Fílii tui Dómini nostri Jesu Christi Córpoře fidélium veneratióni exponéndo fabrefáctum, bene ✠ dícere, et sancti ✠ ficáre dignáre: ut omnes, qui eúndem Unigénitum in hoc sáeculo pio afféctu venerántur, et in futúro perpétuam pietátis suæ mercédem accipíant. Per eúndem Christum Dóminum nostrum. *R.* Amen.

The then sprinkles it with holy water.

## The Blessing of Oil Stocks

--STOLE--COLOR OF THE DAY--

**A**DJUTORIUM nostrum in nómine Dómini.

*R.* Qui fecit cælum et terram.

*V.* Dóminus vobíscum.

*R.* Et cum spírítu tuo.

Orémus.

**E**XÁUDI, Dómine, Pater clementíssime, preces nostras: et hęc purificánda vasa, Ecclésiæ tuæ sacri ministérii usui preparáta, bene ✠ dícere, et sancti ✠ ficáre dignéris. Per Christum Dóminum nostrum. *R.* Amen.

## BLESSING OF ROSES

Orémus.

OMNÍPOTENS sempitérne Deus, a quo ómnia immúnda purgántur, et in quo ómnia purgáta claréscunt: súpplices omnipoténtiam tuam invocámus; ut ab his vasis, quæ tibi ófferunt fámuli tui, omnis spíritus immúndus confúsus longe discédat, et per tuam bene ✠ dictionem ad usum et ministérium Ecclésiæ tuæ sanctificáta permáneant. Per Christum Dóminum nostrum. *R.* Amen.

*He then sprinkles it with holy water.*

### The Blessing of Roses in Honor of St. Theresa of Jesus— The Little Flower

(Proper to the Order of Carmelites)

--WHITE STOLE--

ADJUTÓRIUM nostrum in nómine Dómini.

*R.* Qui fecit cælum et terram.

*V.* Dómini exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dóminus vobíscum.

*R.* Et cum spíritu tuo.

DÓMINE Jesu Christe, respice propitius super has rosas, quas in honorem Sanctæ Teresiæ Virginis, Sponsæ tuæ, bene ✠ dicimus: et præsta, ut omnes, earum fragrantiam gustantes, in odorem unguentorum tuorum currant, et, eadem Sponsa tua interdente, tam animæ quam córporis sanitátem percipere mereántur: Qui vivis et regnam in sæcula sæculórum. *R.* Amen.

*The Priest then sprinkles the roses with holy water*

OUR help is in the name of the Lord.

*R.* Who hath made heaven and earth.

*V.* O Lord hear my prayer.

*R.* And let my cry come unto Thee.

*V.* The Lord be with you.

*R.* And with thy spirit.

LORD Jesus Christ, in Thy clemency look upon these roses which we bless in honor of Thy pure Spouse St. Teresa; and grant that all those who scent their fragrance, may run after the savor of Thy ointments, and, through her intercession, deserve to obtain the health both of soul and body: Who livest and reignest for ever and ever. *R.* Amen.

### A Short Form of Blessing Baptismal Water

--VIOLET STOLE--

#### The Blessing of the Font

*That is of Baptismal Water, outside of Holy Saturday and the Eve of Pentecost.*

*The Font should first be thoroughly cleansed and then filled with clear water, the Priest preceded by the Cross-bearer and two acolytes and the thurifer, goes to the Font and there recites the Litany of the Saints, either in the usual form or in the shorter form of Holy Saturday.*



## BLESSING OF BAPTISMAL WATER

Before the words UT NOS EXAUDIRE DIGNERIS, he makes the sign of the Cross over the water as he says twice:

UT Fontem istum ad regenerándam tibi novam prolem bene ✠ dícere, et conse ✠ cráre dignéris.

℟. Te rogámus, audi nos.

After the last Kyrie eléison, he says distinctively Pater noster, and Credo in Deum, etc., and then:

℣. Apud te, Dómine, est fons vitæ.

℟. Et in lúmine tuo vidébimus lumen.

℣. Dómine, exáudi oratióne meam.

℟. Et clamor meus ad te véniat.

℣. Dominus vobiscum.

℟. Et cum spírítu tuo.

Orémus.

OMNÍPOTENS sempitérne Deus, adésto magnæ pietátis tuæ mystériis, adésto sacraméntis: et ad recreándos novos pópulos, quos tibi fons Baptísmatis párturit, spírítum adoptiÓNis emítte; ut, quod nostræ humilitátis geréndum est ministério, virtútis tuæ impleátur efféctu. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia sácula sæculórum. ℟. Amen.

### Exorcism of the Water

EXORCÍZO te, creatúra aquæ, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum, qui te in princípío verbo separávit ab árida: cujus Spírítus super te ferebátur, qui te de paradíso manáre jussit.

The Priest here divides the water with his hand and sprinkles it towards the four parts of the world, and continues:

Et in quátuor flumínibus totam terram rigáre præcépit: qui te in desérto amáram per lignum, dulcem fecit atque potábilem; qui te de petra prodúxit, ut pópulum, quem ex Ægýpto liberáverat, siti fatigátum recreáret. Exorcízo te per Jesum Christum, Fíliu ejus únicum, Dóminum nostrum: qui te in Cana Galilææ signo admirábili sua poténtia convértit in vinum: qui super te pédibus ambulávit, et a Joánne in Jordáne in te baptizátus est. Qui te una cum ságuine de látere suo prodúxit: et discíplis suis jussit, ut credétes baptizárent in te, dicens: Ite, docéte omnes gentes, baptizátes eos in nómine Patris, et Fílii, et Spírítus Sancti; ut efficiáris aqua sancta, aqua benedícta, aqua, quæ lavat sordes, et mundat peccáta. Tibi ígitur præcípio, omnis Spírítus immúnde, omne phantásma, omne mendácium, eradicáre, et effugáre ab hac creatúra aquæ, ut qui in ipsa baptizándi erunt, fiat eis fons aquæ salíentis in vitam ætérnam, regénerans eos Deo Patri, et Fílio, et Spírítui Sancto, in nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem. ℟. Amen.

Orémus.

DÓMINE sancte, Pater omnípotens, ætérne Deus, aquárum spirituálium sanctificátor, te suppliciter deprecámur: ut ad hoc ministérium humilitátis nostræ respícere dignéris, et super has aquas, abluéndis et purificándis homínibus præparátas, Angelum sanctitátis emítas, quo, peccátis vitæ prióris ablútis, reatúque detérso, purum Sancto Spírítui habitáculum regeneráti éffici mereántur. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia sácula sæculórum. ℟. Amen.

He breathes thrice over the water in the form of the Greek Letter Ψ; then he puts incense in the thurible and incenses the Font.

He pours the Oil of the Catechumens (Oleum Sanctum) into the water in the form of a cross, saying distinctly:




Sanctificétur, et fecundétur fons iste Oleo salútis renascéntibus ex eo in vitam ætérnam, in nómine Pa ✠ tris, et Fí ✠ lii, et Spírítus ✠ Sancti. ℟. Amen.

## BLESSING OF BAPTISMAL WATER

He then pours the Chrism into the water in the form of a cross, saying:

Infúsió Chrísmatis Dómini nostri Jesu Christi, et Spíritus Sancti Parácliti, fiat in nómine sanctæ Trinitátis.  
℞. Amen.

He takes the Stocks containing the Holy Oil and the Chrism and pours from both at the same time, in the form of a cross, saying:

Commíxtio Chrísmatis sanctificatiónis, et Olei unctiόnis, et aquæ Baptísmatis páriter fiat in nómine Pa  tris, et Fí  lii, et Spíritus  Sancti.  
℞. Amen.

He then mixes the Holy Oil, the Chrism and the water together, stirring all around with the right hand extended. At the end, he cleans his hands with bread and washes them: the water in which he has washed them is poured into the sacrarium.

