

ROMAN RITUAL  
+  
CHRISTIAN BURIAL,  
EXORCISMS,  
RESERVED  
BLESSINGS, ETC.



# THE ROMAN RITUAL

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*In Latin and English*

*With Rubrics and Plainchant Notation*

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Translated and Edited

With Introduction and Notes by

THE REVEREND PHILIP T. WELLER

VOLUME II

CHRISTIAN BURIAL, EXORCISM,  
RESERVED BLESSINGS, ETC.

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## AUTHOR'S FOREWORD

With this volume of the Roman Ritual, the work of editing and translating the complete Ritual into English, published in three parts, is brought to a close. It has been preceded by Volume III, "The Blessings" (1946), and Volume I, "The Sacraments and Processions" (1950).

For the translations in verse of several hymns, I am indebted to the work of Dom Matthew Britt, O.S.B.: "The Hymns of the Breviary and Missal," with the author's generous permission. Translating of the psalms was done with an eye on the new Latin version of the Pontifical Biblical Institute, whereas the latest edition of the Ritual still retains the Vulgate text in the psalms. All other texts of Sacred Scripture are from the Douay-Rheims edition.

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## BY WAY OF INTRODUCTION

### Christian Burial

Precious in the sight of the Lord is the death of His saints  
(Ps. 115:15).

The burial of one who has fallen asleep in Christ is in a certain sense a counterpart of his baptism. On the day of baptism he was brought into the house of God, his body alive but his soul dead in sin. Now, before being laid to rest, he returns for a last visit to the church edifice, the earthly image of the heavenly Jerusalem, his body a corpse but his soul gloriously alive in Christ through the bond of sanctifying grace.

It is truly meet and right and conducive to salvation that at all times and in all places we give thanks to thee, O holy Lord, almighty Father, everlasting God, through Christ our Lord. For in the death of thy faithful life is merely changed not taken away, and when the shelter of this earthly sojourn falls asunder, an everlasting dwelling in heaven awaits them in reward.<sup>1</sup>

The fragile vessel which was the temple and organ of an immortal soul — the body consecrated and sanctified along with the soul through baptism and the other sacraments is worthy of honor and respect in death as it was in life. For its committal to the earth is nothing less than the planting of a seed from which shall come forth a glorified body on the day of resurrection. At the moment of its departure the soul wings its way into the presence of Him by Whom it was fashioned, either to share immediately in the splendor of the beatific vision, or to be detained for a while in a place of purification. However, a disembodied soul in the light of what constitutes human nature, is something incomplete, and it requires for eternal perfection

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<sup>1</sup> Preface of Requiem Mass.

and happiness an eventual reunion with its onetime earthly abode. Without faith in purgatory as the state of purification, without faith in man's everlasting transfiguration, without faith in a corruptible body being revived an incorruptible one, we could not understand the suffrages and ceremonies of the Catholic funeral service. The blessing of the corpse, the prayers, and the Requiem Mass must be seen for what they are—help to the departed Christian given by the Communion of Saints of which he is a member.

Christian burial—Office, Mass of Requiem, Absolution, and interment—is charged throughout in the highest degree with optimism and confidence. Such optimism and hope in the face of death can be appreciated only if one understands the mind of the Church in regard to the passing of her children. One of the finest treatises on the subject is Eugene Walter's: "Die Herrlichkeit des Christlichen Sterbens." Although no attempt can be made to summarize the work, we borrow here from its inspiring contents. Death is a summons from God, our almighty Sovereign, not when we but when He wills it. In the realization that death is under His dominion, faith begins to triumph and to break out into song: "O death, where is thy victory? O death, where is thy sting?"<sup>2</sup> It is true that death has come upon man as one of the penalties for sin: "For by a man came death, and by a man the resurrection of the dead."<sup>3</sup> Yet even this penalty can be viewed in our favor more as an opportunity for penance than as a punishment for sin. Adam's fall and our continued transgressions have their malice mainly in the fact that they are a turning away from God toward creatures, a preferment of the handiwork to the Creator. Death once again sets matters in the right order, since it is a complete separation from creature goods, but above all a return to God, which entails the forsaking of created things.

In dying man gives back obedience to God. Death affords

<sup>2</sup> 1 Cor. 15:55.

<sup>3</sup> *Ibid.*, 15:21.

man the greatest possibility of making satisfaction for his disobedience. Even in awaiting death there is an opportunity to show obedience to the Almighty's decrees, and the longer one must wait for the sentence to become effective, the more the merit of obedience. While he awaits the end of this life, confidence in Christ increases on the part of one who is baptized: "Neither death, nor life . . . nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."<sup>4</sup> Death becomes the complete attainment of his oneness with the divine Head. In dying we can imitate Christ in all things, so that after "we suffer with Him we may be also glorified with Him."<sup>5</sup> Homage is rendered to the death of our Lord in all the sacramental worship of the Church, particularly in the Eucharistic re-enactment of His sacrifice. Honor to the Cross is given, moreover, by the acceptance of our cross as it bears down its heavy weight upon us in the course of life. By these means we "put on Christ," we increase the stature of our "being in Christ." But we honor Him, we imitate Him best, we enter into full possession of Christ especially at the moment of death, when our union with Him through grace gives place to the glory of possessing Him wholly, of seeing Him face to face. The life of a Christian is an enduring sacrifice which is brought to its consummation only in death. In dying the member of Christ partakes of His atoning death, wherein are embraced all His faithful followers; therefore, death is more than a consoling thing — it is a holy thing. "Precious in the sight of the Lord is the death of His saints."<sup>6</sup> To follow Him unto death is to follow Him unto glory. "For the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality."<sup>7</sup>

This lofty view which the Church has of death is reflected in the service of laying to rest the bodies of her departed children.

<sup>4</sup> Rom. 8:38 ff.

<sup>5</sup> Rom. 8:17.

<sup>6</sup> Ps. 115:15.

<sup>7</sup> 1 Cor. 15:52-53.

From earliest times the Church was most energetic in her efforts "gradually to draw its adherents away from all those funeral customs which were incompatible with its own teaching on this matter."<sup>8</sup> In contrast to the pagan concept of death as the final and irrevocable episode of human existence, our Savior had proposed to the world a new concept of death. For the body it is a sleep, as Christ said of his friend, Lazarus<sup>9</sup>—a sleep while awaiting its final resurrection. "Death for Christians is not death," says St. Jerome, "but a slumber and a passing sleep."<sup>10</sup> We remember our beloved dead in Mass, referring to them "who have gone before us with the sign of faith and who sleep the sleep of peace."

For the soul death is not the end but a birth, a summons to a new existence. Thus St. Cyprian, in preaching about the mortality of man, found it necessary to admonish his people: "It has been made known to us again and again that we should not mourn over our brethren who have been delivered from this world by the summons of the Lord. For we ought to know that they are not lost to us but that they have been sent on ahead of us, that they have departed before us in order to live with God."<sup>11</sup> In respect of the last obsequies he is prompted to add: "Let us give no occasion to the gentiles, lest they deservedly and justly reprove us when we mourn as lost and obliterated those who we say are alive with Christ. For by such manifestation of the heart and the breast we deny the faith that we declare by word of mouth. In acting thus our hope and our faith become a sham, and our words seem to have the ring of pretense, insincerity, and counterfeit."<sup>12</sup>

The spirit of Christian faith, confidence, and joy in the face of death is immediately apparent in the burial rite of infants who have died in the state of baptismal innocence. At their

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<sup>8</sup> Cf. Alfred Rush, C.Ss.R.: "Death and Burial in Christian Antiquity," Cath. U. of America Press, Washington, 1941.

<sup>9</sup> John 11.

<sup>10</sup> "Epist. 75 ad Theodor.," *P.L.*, t. XXII, col. 685.

<sup>11</sup> "De Mortalitate," C. XX. *P.L.*, t. IV, col. 596.

<sup>12</sup> *Ibid.*, C. XX, *P.L.*, t. XXII, col. 878.

passing the ritual directs that the church bells should not be tolled, but should be rung in festive tone. Around their bodies are placed flowers or fragrant herbs or greens, in token of integrity and virginal purity. The psalms chosen for the rite are delightful songs of praise and thanksgiving, and the prayers speak only of the happiness and bliss which fall to their lot among the saints and the elect in the celestial kingdom. Provided the newborn babe or child of tender age and sinless life has received the purifying waters of baptism, it has accomplished the purpose for which it came into being — to be added to the number of God's adorers in heaven — and when its Maker calls home the soul, there can be naught but rejoicing over the fact that its eternal goal has been reached. Yet besides the glory of innocence there is the glory of combat, the glory of them who have borne the heat and the burden of living; albeit they have not emerged from the battle of life free from the wounds of sin. God, who is the lover and the rewarder of innocence, is at the same time the most merciful pardoner of guilt. He is the kind Father, desiring that none who believes and trusts in Him should perish.

We appreciate readily enough the manifestation of God's kindness when He forthwith bestows everlasting life on baptized children so soon as they leave this world, without any merit of their own. A corresponding mildness and utter generosity on His part in dealing with departed sinners is discernible in the burial rite for adults, although this is to some extent obscured by the grim character of certain prayers in the Requiem Mass and Office added in the course of the Middle Ages. The Church found it necessary as time went on to sound a somber note in the liturgy of the dead — notably by the addition of the "Dies Irae" and the legislation of black vestments — because men had grown too preoccupied with this life. Thus she used the occasion to rouse them from such spiritual sluggishness, and the grim aspects of death were brought into the foreground. She justified the new attitude, however, without giving up the joyful and

festive character of former ages.<sup>13</sup> Both tendencies persist in the funeral office as we have it today, yet it is to be feared that the more serious and threatening notes have captured the imagination of our people, rather than the ones which resound with joy, peace, and victory.<sup>14</sup>

It must be emphasized for our Catholic people that if, as they know and believe, the private suffrages of the faithful are of profit to the departed, how much more are the prayers of the Whole Christ, when the Church through her sacrifice and petitions comes to their assistance in the solemnity of her public worship. Christ and His entire Mystical Body, the Communion of Saints, the whole heavenly Jerusalem is present at the death of the baptized. In the sacrament of last anointing first of all, and then in the rite of the apostolic blessing at the hour of death and in the act of commending to God a departing soul,<sup>15</sup> the Sole-Begotten Son, with His saving suffering and death, stands by to heal the servants whom the true faith and Christian hope commend, graciously to grant pardon and remission of all sin, to act in the role of a merciful Judge to the soul at the hour of its departure, to cleanse it from every stain in His blood.

Depart, O Christian soul, out of this world, in the name of God the Father almighty who created thee; in the name of Jesus Christ, Son of the living God Who suffered for thee, in the name of the Holy Spirit Who sanctified thee; in the name of the glorious and blessed Virgin Mary, Mother of God; in the name of St. Joseph, her illustrious spouse; in the name of the Angels and Archangels; in the name of the Thrones and Dominations; in the name of the Principalities and Powers; in the name of the Cherubim and Seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins and all the holy men and women of God! May thy rest be in peace this day and thy abode in holy Sion.<sup>16</sup>

<sup>13</sup> Cf. "Die Betende Kirche," Abtei Maria Laach.

<sup>14</sup> Cf. "Das Officium Defunctorum in homilistischen Vorträgen erklärt," Erster Band von P. Ludwig Fritz, Regensburg, 1888.

<sup>15</sup> See Vol. I of Roman Ritual: "The Sacraments and Processions," Bruce, Milwaukee, 1950.

<sup>16</sup> *Ibid.*, p. 409.

I commend thee, dearest brother to the almighty God, and entrust thee to Him Whose creature thou art. And having repaid humanity's debt by surrendering thy soul, mayest thou return home to thy Maker Who formed thee from the slime of the earth. At thy soul's departure, may the radiant choir of angels hasten to meet thee, the court of apostles come forward to plead for thee, the triumphant army of white-robed martyrs receive thee, the lily bedecked host of illustrious confessors surround thee, the chorus of jubilant virgins escort thee. In the bosom of the patriarchs mayest thou be enveloped in blessed rest. May St. Joseph, most tender patron of the dying, sustain thee in wondrous hope. May the holy Virgin Mary, Mother of God, turn kindly gaze upon thee. Mild and festive may the countenance of Jesus Christ appear to thee, and may He reckon thee to be numbered for all time among them that swear fealty to Him. Mayest thou remain a stranger to the tremors of darkness, the hissing of flames, the agony of hell. The hideous Satan keep far from thee, together with his followers. Let him tremble at thy coming in the escort of angels, and be driven into the frightful nether-world of everlasting night. Let God rise up, let His enemies be scattered, let them who hate Him flee before Him. Let them vanish like smoke, or as wax before the fire; so let sinners perish in the sight of God. But let the just be glad and rejoice before God. Covered with confusion may hell's legions slink away hiding, and let Satan's cohorts not dare to impede thy journey. May Christ Who was crucified for thee deliver thee from torments. May Christ Who vouchsafed to die for thee deliver thee from everlasting death. May Christ, the Son of the living God, place thee in the ever verdant gardens of His Paradise, and may He, the true Shepherd, own thee for one of His flock. May He absolve thee from all thy sins, and appoint thee a place at His right hand, in the lot of His elect. Mayest thou see thy Redeemer face to face, be for all time in His presence, and behold in beatific vision, the divine Truth fully manifest. And thus being taken up into the ranks of the blessed, may it be thy sweet delight to contemplate God forever and evermore.<sup>17</sup>

By means of the last rites and the funeral liturgy, we learn that death, which before could be only a punishment, is turned into a sacrifice through its union with Calvary's: "It is consummated." In union with the Christ of Calvary, man, by surrendering his soul, helps to repay humanity's debt. After the soul is born aloft to the bosom of the patriarchs, the body of a Christian,

<sup>17</sup> *Ibid.*, p. 411.

like the body of Christ which in death remained hypostatically united to the divine Word, remains organically incorporated in the Mystical Body of the Savior, and contains in itself the seed of glory.<sup>18</sup> Wherefore, the liturgy refers to the faithful departed in living terminology: "repose in the sleep of peace," "rest in Christ,"<sup>19</sup> "the bodies of the saints are laid away in peace, and their names shall live forever."<sup>20</sup> In the Eucharist the body has received the seed of everlasting life. "He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day."<sup>21</sup>

When death has come the preparation of the body of the deceased ought to take place in a manner befitting so sacred a thing. All manner of worldly display should be absent, so that this corporal work of mercy can be carried out in a spirit of true piety. On whom should this duty devolve if not on the surviving members of the family themselves! Nobody is more suited to this last act of love than they. We might shrink today from imitating Christians of early times in certain practices which accompanied the laying out of the body: Catching the last breath with the mouth, bestowing the kiss of peace on the brow, placing the Eucharist in the mouth of the corpse (now absolutely forbidden), washing the body with milk, honey, and wine — all of which was at variance with the Jewish tradition that defilement resulted from contact with a dead body.<sup>22</sup>

Yet there are duties and ministrations to the treasured remains that ought to be accepted without reluctance by relatives and friends: closing the eyes and mouth, arranging the members in a fitting posture, fixing the hands in the form of a cross or placing a crucifix in the hands, washing the corpse and clothing it in its shroud,<sup>23</sup> arranging that the church bells be tolled to announce

<sup>18</sup> Cf. "Die Betende Kirche," referred to above.

<sup>19</sup> Canon of the Mass.

<sup>20</sup> Vespers of Several Martyrs.

<sup>21</sup> John 6:55.

<sup>22</sup> Alfred Rush, *op. cit.*

<sup>23</sup> During the Middle Ages special prayers and psalms were appointed to accompany this task.

the departure and to beg prayers of the neighboring community. Happily there still are groups, at least the clergy and religious orders, who regard this office as their own and fulfil it in a spirit of respect and obligation. Certainly it is not proper that it be given over entirely to morticians. A little more concern is in order as to what lengths this profession will be allowed to go. It is nothing if not grotesque to see a dead person painted and rouged, as though about to trip out before the footlights in a danse macabre; and how preposterous to equip a corpse with spectacles (even a lorgnette). While the body lies in state there ought to prevail an atmosphere breathing peace and joy, hope, and resurrection. Nearby should be a crucifix, lighted candles around the body as a reminder that in life he knew the light of Christ and is now to possess it in the beatific vision, and floral decorations in number and arrangement consonant with good taste.

During the time of the wake there should be concern above all about the departed soul, with the Office for the Dead recited either in its official form or in an abbreviated and simplified vernacular,<sup>24</sup> or suitable readings from Sacred Scripture and the rosary service.

From the third century onward there is testimony for the liturgical custom of chanting psalms when carrying the dead to burial, as well as for the offering of Mass on the day of demise or funeral, and on the third, seventh, and thirtieth days after death and on the anniversary.<sup>25</sup> The burial rite of today is found in its essentials in the fourth century,<sup>26</sup> consisting of: (1) the preparation of the corpse and the vigil of prayers while waking the body; (2) procession from the home to the church; (3) worship in church with the body present; (4) procession to the cemetery and interment. However, an organized Office for the Dead dates only from the eighth century; its texts and rubrics are given in

<sup>24</sup> See the booklet prepared by Father Charles Schmitt, Pio Decimo Press.

<sup>25</sup> Cf. Battifol: "History of the Roman Breviary," Longmans, Green & Co., 1912.

<sup>26</sup> Cf. Cabrol: "Dictionnaire d'Archéologie Chrétienne et de Liturgie," I, 202; V, 2706 ff.

an antiphony of St. Peter's and in the "Ordines Romani."<sup>27</sup> Because it was the teaching of some that the particular judgment takes place at once at the place where the person expires, the prayer which follows was said immediately: "Come in haste to assist him, ye saints of God! Come in haste to meet him, ye angels of the Lord! Receive his soul, and offer it in the sight of the Most High. May Christ receive thee Who has called thee, and may the angels lead thee unto Abraham's bosom." Thereupon, came the preparation for burial referred to above.

In the second part of the service, the priest, in the name of the Church, goes to the home to fetch the body to its true dwelling. Accompanying him should be other clergy or lesser ministrants, as well as confraternities of laymen. Previous to its removal, the priest sprinkles the corpse with holy water, in order that the body, which in life received so many blessings and acted as the organ for reception of grace through the sacraments, may be protected from desecration. Meanwhile is sung one of the finest songs in the entire psalter: "Out of the depths, I cry, O Lord, to thee," with the antiphon: "If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it." It is the diseased who makes this cry for clemency (the same holds true for the next psalm, the "Miserere"); we merely lend our voices for the purpose. The rubrics below give detailed instructions for the funeral procession from home to church: It is led by the cross; lighted candles and torches are ordered and ought never to be omitted; the laity and indeed the clergy are admonished to observe a devout demeanor, and the former are directed to pray in silence for the departed; special pallbearers are to be employed, of the same class as the deceased (priests for priests and bishops, etc.), and there is a tradition that women are not to act in this capacity. As the body is lifted up to be carried out and also along the way, Psalm 50 is recited with its antiphon: "The bones which thou hast crushed will rejoice in the Lord." The body is humbled in that a soul no longer lives

<sup>27</sup> Battifol, *op. cit.*, p. 150.

in it. Wending its way in the funeral cortege as the last journey through the world, it bids farewell to all earthly things. Despite the psalm's grave verses, it contains words of glad anticipation of the resurrection, when the bones once crushed are to put on immortality.

Battifol, when describing the transferal of the remains for the final obsequies, quotes from an ancient source how this was done in Rome:

The body of the departed is brought in the evening to the basilica of St. Peter. Amid the tolling of bells they cross the forecourt of the church, and stop at the threshold of that one of its five doors which is called the "Gate of Jerusalem," because it is the door of the dead. There they chant "Miserere" with these two antiphons: "Thou Who knowest the secrets of all hearts, cleanse thou me from sin. Grant me time to cry in penitence: 'Against thee have I sinned.' Bring him in, O Lord, to the mountain of their inheritance, even to the sanctuary which thine hands have prepared, O Lord." The door is opened, the body brought in, and the office begins. It is a vigil, and includes, as every vigil should, vespers, three nocturns, and lauds. It is the Roman Office in its purest state — no hymn, no short lesson.<sup>28</sup>

When the remains are brought into the church, the angels and saints are called on to assist at the passage of their brother from this vale of tears into eternal blessedness. Awaiting to conduct him to the heavenly Jerusalem is Christ in the company of the entire celestial court. In the same hymn which was used at the moment of departure: "Come in haste to assist him, ye saints of God," the Church celebrates by means of symbols the entrance of the soul into God's rest. The feet of the corpse are placed toward the altar, because in life they walked thither to receive divine grace and life. A priest's body is placed with the feet in an opposite position, since they were wont to walk from the altar toward the people, in order to dispense supernatural life to them. Candles are placed around the coffin as a mark of respect for the body and as a symbol of light for the soul.

Mass is preceded by the Office for the Dead, consisting ordi-

<sup>28</sup> *Ibid.*, p. 151.

narily of Matins and Lauds. There is a decided similarity between this office and the one for the last three days of Holy Week. Just as the Church on these sacred nights keeps a vigil of prayer and mourning in commemoration of the suffering, death, and burial of her Bridegroom, so now she stands at the bier of her child, keeping watch and praying with the departed soul the great night-prayer of its existence: "Unto the King for Whom all creation lives, let us hasten with our worship." In the song of Matins we are treated to a very sobering account of man's sojourn in the world, the nothingness of his days, the weariness of life, the suddenness of his end. We lend our voice so that the deceased brother can tell us in the psalms and lessons how wretched his sins have made him and how deserving he is of God's severest judgment. Yet there is never wanting a note of expectation, for soon God's mercy and the Church's entreaties will deliver the soul from the place of cleansing into the place of refreshment, light, and peace. A gradual crescendo of joyous longing and praise develops in the course of this devout song, until the heights are attained in Lauds with the Canticle of Zachary, when the Orient from on high is seen in the offing, coming with His redemption "to give light to them that sit in darkness and in the shadow of death, to direct our feet into the way of peace."

The burial service reaches its climax in the Mass of Requiem. In the sacrifice of Christ made present in the Eucharist, the redemptive mysteries are brought to the soul, endowing it with full salvation and transfiguration. Evidence of a funeral Mass exists as early as the second century. The texts of the Requiem are certainly very ancient, except for the "Dies Irae," and they have a joyful and festive character which is carried over into their musical settings. It is necessary to bear in mind that, just as on the feast days of the saints, the Church in the funeral Mass is commemorating the day of demise, in fact, the hour of the coming of the Lord. The coming of the Lord in the Eucharist-sacrifice is joined with His coming at the hour of death and His

coming on the last day. So infinite in power are the effects of the Mass, that when it is over the Church can envision the departed in full possession of eternal glory. Thus the procession to the grave is regarded as a festive entrance into Paradise, symbolized by the hymn that is sung when the body is carried out: "May the angelic host escort thee into Paradise. May the martyr throng receive thee at thy coming, and lead thee into the holy city, Jerusalem."<sup>29</sup>

The Absolution which immediately follows the Mass of Requiem is a prayer for deliverance from the punishment of sin. During the time it is chanted the body is sprinkled with holy water and then incensed. This is an outward sign of honor paid to the body which once was a temple of the Holy Spirit and which is destined one day to rise up from the tomb glorious and incorruptible. Accompanying this rite is a chant rather formidable in its wording: "I fear and quake with terror, awaiting the day of accounting and the wrath to come . . . that day, the day of anger, of calamity, of misery, a day so awful and so bitter, whilst thou shalt come to judge the world by fire." Nevertheless, the sting has been removed in a prayer that precedes it, filled with utmost confidence for him who while he lived was sealed in baptism and confirmation with the sign of the Blessed Trinity, and whose avowal of the Christian faith commends him to God's mercy and grace.

The final rite of Christian burial is the interment. The body is laid to rest in consecrated ground among the "saints" who are fallen asleep in Christ. Before it is given to the earth, the grave is blessed, provided the cemetery has not received consecration, or if the grave is not an excavation in the ground but a special tomb or mausoleum. In the course of this blessing God is besought to appoint one of His holy angels to stand watch over the grave, to guard it for all time against desecration. The service of entombment is brought to a beautiful conclusion in the sing-

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<sup>29</sup> Cf. "Die Betende Kirche," cited above.

ing of the "Benedictus," the morning-song of redemption uttered by Zachary at the birth of John the Baptist, in acknowledgment of the coming Redeemer. Here in an accommodated sense it proves to be a song of anticipation and longing for the Parousia, the Lord's second coming. At the same time the Church sings a canticle of solemn thanksgiving to God for all the rich graces granted the departed from the cradle to the grave, for the strength received to fight the enemies of salvation, along with an earnest supplication that he may enter into the peace and rest of everlasting glory. Like the rising sun in the east, the Lord appears in the distance in all power and majesty to bring light to him who sleeps in the shadow of the grave. Therefore, it is a tradition practically as old as the Church to bury the body with its feet pointing toward the east. In all confidence that the deceased has departed this life in the charity of Christ and that his body will arise transfigured on judgment day, the hymn concludes with the antiphon: "I am the Resurrection and the Life; he that believeth in me, although he be dead, shall live; and every one that liveth and believeth in me shall not die forever."

—Translator

## THE ROMAN RITUAL

## DE EXSEQUIIS

**S**ACRAS caeremonias ac ritus, quibus ex antiquissima traditione et Summorum Pontificum institutis sancta mater Ecclesia catholica in filiorum suorum exsequiis uti solet, tamquam vera religionis mysteria christianaque pietatis signa, et fidelium mortuorum saluberrima suffragia, Parochi summo studio servare debent, atque usu retinere.

2. His itaque praestandis, qua par est modestia ac devotione ita se habebunt, ut ad defunctorum salutem, simulque ad vivorum pietatem, quemadmodum vere sunt, non ad quaestum ejusmodi ritus sancti instituti esse videantur.

3. Nullum corpus sepeliatur, praesertim si mors repentina fuerit, nisi post congruum temporis intervallum, quod satis sit ad omnem prorsus de vero obitu dubitationem tollendam.

4. Nisi gravis causa obstet, cadavera fidelium, antequam tumultentur, transferenda sunt e loco in quo reperiuntur, in ecclesiam, ubi funus, idest totus ordo exsequiarum quae in probatis liturgicis libris describuntur, persolvatur.

5. Ecclesia in quam cadaver pro funere transferri debet, ex jure ordinario est ecclesia propriae defuncti paroeciae, nisi defunctus aliam funeris ecclesiam legitime elegerit, vel jure particulari aliter statuatur.

Si defunctus plures habuerit paroecias proprias, ecclesia funeris est ecclesia paroeciae in cujus territorio decessit.

6. In dubio de jure alius ecclesiae, jus propriae ecclesiae paroecialis semper praevalere debet.

7. Quod antiquissimi est instituti, illud, quantum fieri poterit, retineatur, ut Missa, praesente corpore defuncti, pro eo celebretur, antequam sepulturae tradatur.

8. Missa exsequialis pro defunctis celebrari poterit, etiamsi Festum duplex vel dies Dominica occurrerit; dummodo Missa conventualis vel paroecialis, et Officia divina non impediuntur, magnaue diei celebritas non obstet, juxta rubricas Missalis.

9. Districte prohibetur ne quis, sepulturae vel exsequiarum seu anniversarii mortuorum causa, quidquam exigat ultra id quod in dioecesano taxarum indice statuatur.

10. Cum autem antiquissimi ritus ecclesiastici sit, cereos accensos in exsequiis et funeribus deferre, caveant Parochi aliique Sacerdotes ne

## CHRISTIAN BURIAL

**T**HE sacred ceremonies and usages which Holy Mother Church is wont to follow in the burial of her children, coming down to us as they do from very ancient tradition and the enactments of the popes, must be observed and adhered to with all diligence by the pastors; for they are the bearers of true religious mysteries and signs of Christian piety, as well as most salutary intercessory prayers for the faithful departed.

2. Whenever priests perform this office, let them do so with proper demeanor and devotion, so that people may view these sacred rites for what they really are—introduced for the spiritual welfare of the departed and likewise for the edification of the living, and not as emolument for the clergy.

3. Nobody should be interred, especially in case of sudden demise, until a suitable time has elapsed, so as to preclude all doubt about death having really set in.

4. Except for a weighty reason, the bodies of the faithful, before they are interred, must be brought from where they lie in state into church, where the obsequies are to be held according to the full ritual of burial, as prescribed by the approved liturgical books.

5. The church to which the corpse should be taken for the funeral is, by ordinary right, the deceased's own parish church, unless he had chosen another for a valid reason or some extraordinary privilege determines otherwise. If the deceased had membership in more than one parish, the church for the funeral is to be reckoned as the one in whose confines he died.

6. Whenever there is a question about the right of some other church, the right to the funeral of the proper parish church must always prevail.

7. As established of old, whenever possible the practice must be retained of celebrating Mass for the deceased with the body present, before it is laid to rest.

8. The funeral Mass for the departed can be celebrated even on a feast of higher rank (duplex) or on a Sunday, so long as it does not interfere with the parochial or conventual Mass or the Divine Office, nor in any way impede some solemn celebration as prescribed by the rubrics of the Missal.

9. It is utterly forbidden on the occasion of final obsequies or interment or on the anniversary of the dead to exact more than the diocesan tax stipulates.

10. Since it is an ancient custom of the Church to carry lighted candles in funeral processions and during the exequies, let pastors and other priests take heed lest this practice be omitted, and at the

ejusmodi ritus omittatur, ac ne quid avare aut indigne in eo committatur.

11. Pauperes vero, quibus mortuis nihil, aut tam parum superest, ut consuetis impensis humari non possint, gratis omnino ac decenter funerentur et sepeliantur, cum exsequiis, secundum liturgicas leges et dioecesana statuta, praescriptis; ac debita lumina suis impensis, si opus sit, adhibeant Sacerdotes, ad quos defuncti cura pertinet, vel aliqua pia confraternitas, si sit, juxta loci consuetudinem.

12. Sacerdos, aut cujusvis ordinis Clericus defunctus, vestibus suis communibus, usque ad talarem vestem inclusive, tum desuper sacro vestitu sacerdotali, vel clericali, quem ordinis sui ratio deposcit, quantum fieri potest, induatur; unusquisque autem cum tonsura et bireto.

13. Sacerdos quidem super talarem vestem, amictu, alba, cingulo, manipulo, stola et casula seu planeta coloris violacei sit indutus.

14. Diaconus vero induatur amictu, alba, cingulo, manipulo, stola super humerum sinistrum, quae sub axilla dextera annectatur, et dalmatica violacei coloris.

15. Subdiaconus autem amictu, alba, cingulo, manipulo et tunicella coloris violacei.

16. Alii praeterea inferioris ordinis Clerici superpelliceo supra vestem talarem ornari debent.

17. Laici cadaver, generis aut dignitatis cujusvis ille fuerit, Clerici ne deferant.

18. Corpora defunctorum in ecclesia ponenda sunt pedibus versus Altare majus; vel si funerentur in oratoriis, aut capellis, ponantur cum pedibus versis ad illarum Altaria: quod etiam pro situ et loco fiat in sepulcro. Presbyteri vero habeant caput versus Altare.

19. Pallia, aut alia Altaris ornamenta, ad ornatum feretri vel tumbae ne adhibeantur.

20. Cadavera fidelium sepelienda sunt in coemeterio rite benedicto. Paroeciae autem suum quaeque coemeterium habeant, nisi unum pluribus commune ab Ordinario loci sit legitime constitutum.

21. Sepulcra Sacerdotum et Clericorum cujuscumque ordinis, ubi fieri potest, a sepulcris laicorum separata sint, ac decentiore loco sita; praeterea, ubi id commodum fuerit, alia pro Sacerdotibus, alia pro inferioris ordinis Ecclesiae ministris parentur.

22. In ecclesiis cadavera ne sepeliantur, nisi agatur de cadaveribus Episcoporum residentialium, Abbatum vel Praelatorum nullius in propria ecclesia sepeliendis, vel Romani Pontificis, regalium personarum aut S. R. E. Cardinalium.

same time be on their guard against anything that savors of avarice, as well as any other unseemliness in this connection.

11. The poor who at death are destitute or leave behind very little, so that they cannot be buried with the usual outlay, should be given a decent funeral and burial wholly gratis, with obsequies as prescribed by the liturgical rules and by diocesan statutes. If necessary, let the priests who have the care of the aforesaid provide out of their own pockets for the candles wont to be used, or let some pious confraternity do so if such exists, as local usage warrants.

12. A deceased priest or any cleric should, so far as possible, be clothed in his accustomed apparel, including the cassock, and over this the sacerdotal or clerical vestment proper to his rank; and everyone should wear the tonsure and biretta.

13. A priest especially, in addition to the cassock, should be vested in amice, alb, cincture, maniple, stole, and purple chasuble.

14. A deacon should be vested in amice, alb, cincture, maniple, stole (worn over the left shoulder and fastened below the right armpit), and purple dalmatic.

15. A subdeacon should be vested in amice, alb, cincture, maniple, and purple tunic.

16. All other clerics in lesser orders ought to be attired in surplice worn over the cassock.

17. Clerics should not act as pallbearers for a layman, no matter what his rank or dignity may have been.

18. The bodies of the dead are to be placed in church with the feet toward the main altar; or if the exequies are held in an oratory or chapel they are placed with the feet toward its altar. The same applies to entombment, insofar as place and location permit. The bodies of priests, however, are placed with head toward the altar.

19. Neither altar antependia nor other altar ornaments may be used to decorate the bier or catafalque.

20. The bodies of the faithful are to be interred in a cemetery properly blessed. Each parish ought to have its own cemetery, unless one in common for several parishes has been lawfully designated by the Ordinary.

21. Wherever it is possible, the graves of priests and other clerics should be separate from those of the laity, and located in some more prominent part of the cemetery. Moreover, if it can be arranged conveniently, there should be one lot for priests and another for the lesser ministers of the Church.

22. The bodies of the dead should not be interred in a church, except in the cases of resident bishops, abbots, or prelates nullius who are to be given burial in their own church, or likewise the Roman pontiff, royal personages, or cardinals.

23. Subtus altare nullum sit reconditum cadaver; cadavera autem quae prope altare sepulta forte sunt, distent ab eo saltem spatio unius metri; secus Missam in altari celebrare non licet, donec cadaver removeatur.

24. Ceterum nemo christianus in communione fidelium defunctus, extra ecclesiam, aut coemeterium rite benedictum sepeliri debet; sed si necessitas cogat ex aliquo eventu aliquando ad tempus aliter fieri, curetur, ut, quatenus fieri possit, corpus in locum sacrum quamprimum transferatur; et interim semper crux capiti illius apponi debet, ad significandum illum in Christo quievisse.

25. Nullum porro cadaver perpetuae sepulturae ecclesiasticae ubivis traditum exhumare licet, nisi de licentia Ordinarii.

### DE IIS QUIBUS NEGANDA EST ECCLESIASTICA SEPULTURA

1. Ignorare non debet Parochus, qui ab ecclesiastica sepultura ipso jure sunt excludendi, ne quemquam ad illam contra sacrorum Canonum decreta umquam admittat.

2. Ad sepulturam ecclesiasticam non sunt admittendi qui sine Baptismo decesserint.

Catechumeni, qui nulla sua culpa sine Baptismo moriantur, baptizatis accensendi sunt.

3. Ecclesiastica sepultura privantur, nisi ante mortem aliqua dederint poenitentiae signa:

1° Notorii apostatae a christiana fide, aut sectae haereticae vel schismaticae aut sectae massonicae aliisque ejusdem generis societatibus notorie addicti;

2° Excommunicati vel interdicti post sententiam condemnatoriam vel declaratoriam;

3° Qui se ipsi occiderint deliberato consilio;

4° Mortui in duello aut ex vulnere inde relato;

5° Qui mandaverint suum corpus cremationi tradi;

6° Alii peccatores publici et manifesti.

Occurrente praedictis in casibus aliquo dubio, consulatur, si tempus sinat, Ordinarius; permanente dubio, cadaver sepulturae ecclesiasticae tradatur, ita tamen ut removeatur scandalum.

4. Excluso ab ecclesiastica sepultura deneganda quoque sunt tum quaelibet Missa exsequialis, etiam anniversaria, tum alia publica officia funebria.

23. No corpse should be deposited below the altar. Bodies which are entombed near the altar must be at a distance of at least one meter (40 in.); otherwise it is not allowed to celebrate Mass at the altar until the corpse has been removed.

24. For the rest, no Christian who has died in communion with the faithful should be buried outside a church or a cemetery properly blessed. In some instances where necessity compels a temporary departure from this rule, care should be taken so soon as possible that the remains be transferred to consecrated ground, if this is at all feasible. Until this occurs, a cross should be erected at the head of the grave in every case, to show that the one here interred has fallen asleep in Christ.

25. Furthermore, it is not allowed to exhume a body which has been given permanent ecclesiastical interment in any place, except with the Ordinary's permission.

### DENIAL OF CHRISTIAN BURIAL

1. A pastor ought to know precisely who are to be excluded from Christian burial according to Church law, lest any such ever be admitted thereto contrary to the decrees of the sacred canons.

2. Persons who depart this life without baptism are not to be allowed Christian burial. Yet catechumens who die without baptism through no fault of their own are to be treated the same as the baptized.

3. The following are to be denied Christian burial, unless before death they manifested some sign of repentance:

a) Persons reckoned as notorious apostates from the Christian faith, and persons who were notorious for belonging to a heretical or schismatical sect, or to the Masonic sect, or to other societies of the same kind;

b) Persons excommunicated or interdicted after a declaratory or condemnatory sentence;

c) Those who committed suicide with full deliberation;

d) Those who died in a duel or from a wound received in a duel;

e) Those who ordered their body to be cremated;

f) Other public and overt sinners.

If any doubt exists in regard to the cases mentioned above, the Ordinary should be consulted if time permits; and if a doubt still remains, the body should be given ecclesiastical burial, yet so that all scandal is precluded.

4. Those who are deprived of ecclesiastical burial must also be denied the funeral Mass and even the Mass of anniversary, as well as other public obsequies.

## EXSEQUIARUM ORDO

1. Constituto tempore quo corpus ad ecclesiam deferendum est, convocetur Clerus, et alii qui funeri interesse debent, et in paroecialem vel in aliam ecclesiam, juxta loci consuetudinem, ordine conveniant; ac, datis certis campanae signis, eo modo et ritu quo in eo loco fieri solet, Parochus, indutus superpelliceo et stola nigra, vel etiam pluviali ejusdem coloris, clerico praeferente Crucem et alio aquam benedictam, ad domum defuncti una cum aliis procedit. Distribuuntur cerei et accenduntur intorticia.

Mox ordinatur processio, praecedentibus laicorum confraternitatibus, si adsint: tum sequitur Clerus regularis et saecularis per ordinem; binique procedunt, praelata Cruce, devote Psalmos, ut infra, decantantes, Parocho praecedente feretrum cum luminibus; inde sequuntur alii funus comitantes, et pro defuncto Deum rite deprecantes sub silentio.

2. Parochus vero, antequam cadaver efferatur, illud aspergit aqua benedicta; mox dicit sine cantu Antiphonam:

Si iniquitates.

### Psalmus 129

**D**E PROFUNDIS clamavi ad te, Dómine: \* Dómine, exáudi vocem meam:

Fiant aures tuae intendentes, \* in vocem deprecationis meae.

Si iniquitates 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 copiósá apud eum redemptio.

Et ipse rédimet Israël, \* ex ómnibus iniquitatibus ejus.

Réquiem aetérnam \* dona ei, Dómine.

Et lux perpétua \* lúceat ei.

## THE RITE OF BURIAL

1. At the time designated for taking the remains to church, the clergy are called together, as well as others who should take part in the obsequies. All assemble in the parish church or in another church, as local custom determines. As soon as the bells sound the signal in the wonted manner of the locality, the pastor, vested in surplice and black stole or, as the case may be, wearing also a cope of the same color, and preceded by a cleric carrying the cross and another the holy water, goes in company of the others to the home of the deceased. Here candles are distributed and the torches are lighted.

Meantime all is arranged for the procession. The lay confraternities (if such are present) go first, followed by the regular and secular clergy according to their rank. Led by the cross they walk two by two, chanting in devout manner the psalms given below. The pastor walks before the hearse with its burning torches. Behind the hearse come the rest of the participants, devoutly praying in silence for the departed.

2. Previous to removing the body, the pastor sprinkles it with holy water, then at once begins (without chant) the following:

**Antiphon:** If thou shouldst retain in memory our offenses.

### Psalm 129

**O**UT of the depths, I cry, O Lord, to thee; Lord, hearken to my plea! Let thine ears be attentive to my suppliant sigh. If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it?

But there is forgiveness with thee, in order that thou mayest be revered.

Yea, in God do I trust, and my soul hopeth in His word.  
My soul waits for the Lord, more than watchmen for the dawn.  
More than watchmen for the dawn, let Israel wait for the Lord.  
For with the Lord there is mercy, and the plenitude of redemption is with Him.

Yea, He shall redeem Israel from all his guilt.

Eternal rest grant unto him (her), O Lord.


And let perpetual light shine upon him (her).

Si Exsequiae fiant pro pluribus defunctis, in hoc versu, et in omnibus versiculis et Orationibus, pro singulari ponatur numerus pluralis, praeterquam in Oratione Non intres, ut infra, pag. 18.

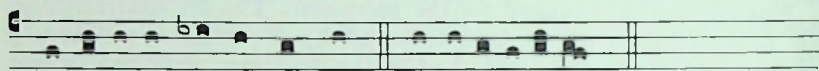
Deinde Parochus repetit Antiphonam totam:

Si iniquitates observáveris, Dómine: Dómine, quis sustinébit?

Tum cadaver effertur, Parochusque de domo procedens, statim gravi voce intonat Antiphonam:

**I f** 

Exsultábunt Dó-mi-no. **Cantores inchoant:**



Mi-se-ré-re me - i, De - us. E u o u a e.

Clero alternatim prosequente:

### Psalmus 50

**M**ISERERE mei, Deus, \* secúndum magnam misericórdiam tuam.

Et secúndum multitudínem miseratiónum tuárum, \* dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: \* et a peccáto meo munda me. Quóniam iniquitátem meam ego cognóscó: \* et peccátum meum contra me est semper.

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

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

Ecce enim veritátem dilexísti: \* incérta et occúlta sapiéntiae tuae manifestásti mihi.

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

Audítui meo dabis gáudium et laetítiam: \* et exsultábunt ossa humiliáta.

Should it happen that the exequies are performed for several deceased, in the last two verses given above, as well as in all versicles and orations except *Non intres* (see below, p. 19), the plural form is substituted.

Hereupon the pastor repeats the antiphon in its entirety:

If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it?

As the body is being carried out of the home, the pastor walking ahead intones in a clear voice the following antiphon:

**Antiphon:** They will rejoice in the Lord.

The chanters begin the following psalm which is carried on alternately by the clergy:

#### Psalm 50

**B**E MERCIFUL to me, O God, for great is thy goodness.  
And in the greatness of thy compassion blot out my transgressions.  
Wash me thoroughly from my guilt, and cleanse me from my sin.  
For I acknowledge my transgressions, and my sin is ever before me.  
Against thee alone have I sinned, and done what is evil in thy sight.  
My guilt I confess that thou mayest appear just and above reproach in thy judgment of me.  
Lo, iniquity was born with me! And in sin did my mother conceive me.  
Surely thou lovest my sincerity; therefore, givest thou me insight to thy wisdom.  
Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.  
Let me hear joy and gladness, that the bones which thou hast crushed may rejoice.

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

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

Ne projícias me a fácie tua: \* et spírítum sanctum tuum ne áuferas a me.

Redde mihi laetútiám salutáris tui: \* et spírítu principáli confirma me.

Docébo iníquos vias tuas: \* et ímpii ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salutis meae: \* et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: \* et os meum annuntiábit laudem tuam.

Quóniam si voluísseis sacrificium dedíssem útique: \* holocáustis non delectáberis.

Sacrificium Deo spírítus contribulátus: \* cor contrítum, et humiliátum, Deus, non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: \* ut aedificéntur muri Jerúsalem.

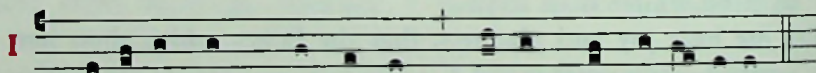
Tunc acceptábis sacrificium justítiae, oblatiónes, et holocáusta: \* tunc impónent super altáre tuum vítulos.

Réquiem aetérnam \* dona ei, Dómine.

Et lux perpétua \* lúceat ei.

*Ac si longitudo itineris postulaverit, dicantur Psalmi Graduales, Ad Dóminum cum tribulárer, pag. 40, etc., vel alii Psalmi ex Officio Defunctorum, et in fine cujuslibet Psalmi dicitur: Réquiem aetérnam dona ei, Dómine, etc.; qui Psalmi devote, distincte, gravique voce recitari debent usque ad ecclesiam.*

### 3. Ad ingressum ecclesiae repetitur Antiphona:



Exsultábunt Dó-mi-no os-sa hu-mi-li-á-ta.

*Deinde, ecclesiam ingressi, cantant Responsorium, Cantore incipiente et Clero alternatim respondente, videlicet:*

Turn away thy face from my sins, and blot out all my wrongdoing.

Create a clean heart in me, O God, and renew a right spirit within me.

Drive me not from thy presence, and take not from me the power of thy holy spirit.

Give me again the delight of thy grace, and let a noble spirit uphold me.

Then will I show the godless thy ways, and sinners shall be converted to thee.

Save me from bloody violence, my Helper and my God, that my tongue may praise thy justness.

O Lord, open thou my lips, and my mouth shall declare thy praise.

For thou hast no delight in sacrifice, and burnt-offerings thou wouldst refuse if I offered.

My sacrifice, O God, is a spirit which is penitent; my heart sorrowing and humbled, O Lord, do not despise!

Deal kindly, O Lord, and graciously with Sion, and let Jerusalem arise anew.

Then shalt thou be honored with true oblations; then shall they offer young bullocks upon thine altar.

Eternal rest grant unto him (her), O Lord.

And let perpetual light shine upon him (her).

If the length of the procession warrants, the Gradual psalms given on page 41 ff. may be added, or other psalms from the Office for the Dead, concluding each one with: Eternal rest grant unto him (her) O Lord, etc. These psalms are to be recited devoutly, intelligibly, and in a clear voice, until the cortege arrives at the church.

3. On entering the church the antiphon is repeated:

**Antiphon:** The bones which thou hast crushed will rejoice in the Lord.

Having come into the church the following responsory is sung, the cantors intoning it and the clergy alternating with them as indicated:

IV

Subve-ní-te, \* Sancti De-i, occúr-ri-te,

Ange-li Dómi-ni: \* Susci-pi-éntes á-nimam

e-jus: † Offe-réntes e-am in conspéc-tu

Al-tíssi-mi. †. Sus-cí-pi-at te Christus,

qui vo-cá-vit te: et in si-num Abrahae Ange-li

de-dú-cant te. \* Susci-pi-éntes á-ni-mam e-jus:

† Offe-rén-tes e-am in conspéc-tu Al-tíssi-mi.

†. Réqui-em ae-térnam dona e-i, Dómi-ne:

et lux perpé-tua lú-ce-at e-i. † Offe-rén-tes

e-am in conspéc-tu Al-tíssi-mi.

**Responsory**

Come in haste to assist him (her), ye saints of God!  
Come in haste to meet him (her), ye angels of the Lord!  
Receive his (her) soul, and offer it in the sight of the Most High.  
May Christ receive thee Who has called thee,  
And may the angels lead thee unto Abraham's bosom.  
Receive his (her) soul, and offer it in the sight of the Most High.  
Eternal rest grant unto him (her), O Lord,  
And let perpetual light shine upon him (her).  
And offer his (her) soul in the sight of the Most High.

4. Deposito feretro in medio ecclesiae, ita ut defuncti pedes, nisi fuerit Sacerdos, sint versus Altare majus, si vero fuerit Sacerdos, caput sit versus ipsum Altare, et cereis accensis circa corpus, statim, nisi quid impediatur, dicatur Officium Defunctorum, cum Invitatorio, tribus Nocturnis, et Laudibus, ut infra ponitur, et duplicentur Antiphonae.

Si vero, delato ad ecclesiam cadavere, statim persolvi non debeant Officium et Missa, quae serius vel die sequenti habeantur, tunc, cantato Responsorio Subveníte, dicatur: Kýrie, eléison, Christe, eléison, Kýrie eléison, Pater noster, etc., cum sequentibus Versiculis et Oratione, ut infra, num. 5, adhibita conclusione brevi Per Christum Dóminum nostrum. *R.* Amen. Deinde: *Ps.* Réquiem aetérnam dona ei, Dómine. *R.* Et lux perpétua lúceat ei. *Ps.* Requíescat in pace. *R.* Amen.

5. Ad finem Officii Defunctorum, post repetitam Antiphonam Cantici Benedictus Ego sum resurréctio, etc. (vel post Nocturnum vel Nocturnos, si Laudes omittantur), dicitur flexis genibus (cantando ut infra, pag. 24):

Pater noster secreto usque ad

*Ps.* Et ne nos indúcas in tentatiónem.

*R.* Sed líbera nos a malo.

*Ps.* A porta ínferi.

*R.* Erue, Dómine, ánimam ejus.

*Ps.* Requíescat in pace.

*R.* Amen.

*Ps.* Dómine, exáudi oratiónem meam.

*R.* Et clamor meus ad te véniat.

*Ps.* Dóminus vobíscum.

*R.* Et cum spírítu tuo.

Orémus.

Oratio

**A**BSÓLVE, quáesumus, Dómine, ánimam fámuli tui **N.** (fámulae tuae **N.**) ab omni vínculo delictórum; † ut in resurrecciónis glória \* inter Sanctos et eléctos tuos resuscitátus (-a) respíret. Per Dóminum nostrum Jesum Christum Fílium

4. The coffin is then set in the middle of the church, placed so that the feet (unless the deceased is a priest) of the corpse are toward the main altar; in the case of a priest, the head is placed toward the altar. Lighted candles are put around the body. If nothing hinders, the Office for the Dead follows immediately, with invitatory, three nocturns, and Lauds (see below), and the antiphons are said in full before and after the respective psalm.

However, if the Office for the Dead and the Mass of Requiem are not to take place immediately upon bringing the remains into church, but are to follow later in the day or on the morrow, then as soon as the responsory *Subvenite* has been sung, these prayers are added: Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father, etc., with versicles and oration as given below under No. 5, using the short conclusion *Through Christ our Lord. R. Amen*, and concluding with *Eternal rest grant unto him (her), O Lord. R. And let perpetual light shine upon him (her). V. May he (she) rest in peace. R. Amen.*

5. At the end of the Office for the Dead, having repeated the antiphon of the *Canticle of Zachary, I am the resurrection*, etc. (or if Lauds is omitted, after the nocturn or nocturns of Matins), all kneel while the following prayers are chanted (see p. 25):

Our Father inaudibly until

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gates of hell.

R. Deliver his (her) soul, O Lord.

V. May he (she) rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

**W**E BESEECH thee, O Lord, absolve the soul of thy servant, **N.** (thy handmaid, **N.**) from every bond of his (her) sins, so that in the glorious resurrection he (she) may be awakened to new life amid the company of thy saints and thine elect. Through our Lord, Jesus Christ, thy Son, who liveth and reigneth with

tuum: † Qui tecum vivit et regnat in unitate Spiritus Sancti Deus,  
\* per omnia saecula saeculorum. *R.* Amen.

Si defunctus fuerit Sacerdos, post nomen proprium addatur vox Sacerdotis.

Vel dicatur alia Oratio conveniens, ut infra, pag.52 et seqq.

Post orationem, si haec non dicitur immediate ante Exsequias vel Missam vel Absolutionem, adduntur *W*. Réquiem aeternam et Réquiescant, ut infra, pag.60.

Omnes Orationes in Exsequiis et in Officio Defunctorum cantantur in tono feriali, id est recto tono, vel in altero tono feriali ad libitum.

Conclusio longa Orationum adhibetur tantummodo in Missa et Officio, extra vero semper brevis.

6. Dum in Officio dicuntur Laudes, Sacerdos cum Ministris paratur ad celebrandam Missam solemnem pro defuncto, si tempus congruens sit, ut in die depositionis in Missali Romano.

#### Absolutio supra Defunctum

7. Finita Missa, Celebrans, depositis casula seu planeta et manipulo in plano ad cornu Epistolae, accipit pluviale nigri coloris, Diacono et Subdiacono paratis remanentibus, depositis tamen manipulis. Tum Subdiaconus accipit Crucem, et, praecedentibus duobus acolythis, uno cum thuribulo et navicula incensi, alio cum vase aquae benedictae et aspersorio, accedit ad feretrum et se sistit ad caput defuncti cum Cruce, medius inter duos acolythos seu ceroferarios cum candelabris et candelis accensis. Post eum omnes alii de Clero veniunt ordinatim in gradu suo cum candelis accensis, et stant in circuitu feretri: ultimo loco sequitur Celebrans cum Diacono a sinistris, et, facta prius reverentia Altari, sistit se contra Crucem ad pedes defuncti, retro astantibus ei a sinistris duobus acolythis, uno cum thuribulo et navicula incensi, altero cum vase aquae benedictae et aspersorio. Tunc, Diacono tenente librum, junctis manibus absolute dicit sequentem Orationem (nulla numeri aut generis facta mutatione, etiamsi pro pluribus aut pro femina dicatur):

**N**ON intres in iudicium cum servo tuo, Dómine, quia nullus apud te justificabitur homo, nisi per te ómnium peccatórum ei tribuátur remíssio. Non ergo eum, quaesumus, tua judiciális sententia premat, quem tibi vera supplicatio fidei christiánae comméndat: sed, grátia tua illi succurrénte, mereátur evádere

thee in the unity of the Holy Spirit, God, for ages and aye.  
R̄. Amen.

If the deceased is a priest, one adds the word **priest** after his name. Or another appropriate oration may be selected from among those given on page 53 ff. If this oration does not immediately precede the burial service or the Mass or the Absolution, then are added the versicles **Eternal Rest** and **May they rest** (see below, p. 61).

All orations during the exequies and Office for the Dead are chanted in the ferial tone, i.e., without inflections, or in another ferial tone ad libitum. The longer conclusion for the orations is used only in Mass and the Office; at all other times the shorter one.

6. During the chanting of Lauds, at the proper time, the priest together with the ministrants repairs to the sacristy to vest for the solemn celebration of Mass, which will be the one for the day of burial as found in the Missal.

### The Absolution

7. At the end of Mass, the celebrant lays aside the chasuble and maniple at the Epistle side of the altar, and puts on a black cope. The deacon and subdeacon retain their vestments, with the exception of the maniple. The subdeacon takes the cross and, preceded by two acolytes, one carrying the thurible and incense boat, the other the holy-water stoup with aspersory, he goes to the bier. He takes his place at the head of the corpse, between two acolytes or candle bearers who are holding candlesticks with lighted candles. The rest of the clergy follow him in the order of their rank, all holding lighted candles, and they arrange themselves in a circle around the bier. The celebrant comes last, accompanied by the deacon on his left, and, having made the reverence to the altar, he takes his place at the foot of the corpse, facing the cross. Behind him to the left are the two acolytes, the one with thurible and incense boat, the other with holy-water stoup and aspersory. Then as the deacon holds the book for him, the celebrant (hands folded) says the following prayer without any introductory word (no change of forms is made either for number or gender, even though the prayer is being said for several deceased or for a woman):

**E**NTER not into judgment, O Lord, with thy servant, for in thy sight no man shall be justified, except thou grant him remission of all his sins. Let not then, we implore thee, the sentence of thy judgment fall heavily upon him, whose avowal of the Christian faith commends him to thy mercy. But by the

judícium ultiónis, qui dum víveret, insignítus est signáculo sanctae Trinitátis: Qui vivis et regnas in saécula saeculórum. **℣.** Amen.

8. Deinde, Cantore incipiente, Clerus circumstans cantat sequens Responsorium:

**I**



Lí-be-ra me, Dó - mi-ne, \* de morte ae-tér - na,  
 in di-e il-la tre-mén - da: \* Quando cae-li  
 mo - véndi sunt et ter-ra: † Dum ve -  
 ne-ris ju-di-cá - re saé - cu-lum per ig - nem.

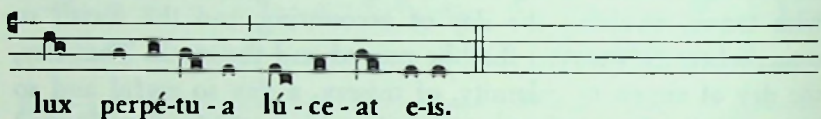
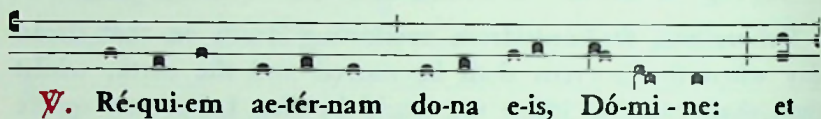
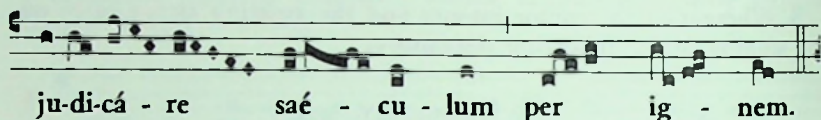
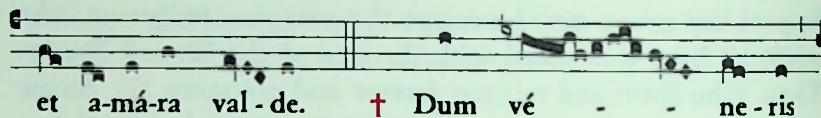
**℣.** Tremens factus sum ego, et tí - me - o, dum  
 discússi - o vé-ne-rit, at-que ventú-ra i-ra. \* Quando  
 cae-li mo - vén-di sunt et ter-ra. **℣.** Di-es il-la,  
 di-es i-rae, ca-la-mi-tá-tis et mi-sé-ri-ae, di-es magna

help of thy grace, may he escape the avenging judgment, who while he lived was sealed with the sign of the Blessed Trinity. Thou Who livest and reignest forever and evermore. *R̄*. Amen.

8. Whereupon the cantor intones and the assisting clergy carry on the singing of the following responsory:

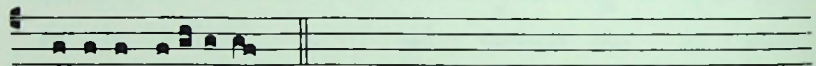
### Responsory

Deliver me, O Lord, from everlasting death on that dread day when the heavens shall be moved and the earth, whilst thou shalt come to judge the world by fire. I fear and quake with terror, awaiting the day of accounting and the wrath to come, when the heavens shall be moved and the earth. That day, the day of anger, of calamity, of misery, a day so awful and so bitter, whilst thou shalt come to judge the world by fire. Eternal rest grant unto them, O Lord, and let perpetual light shine upon



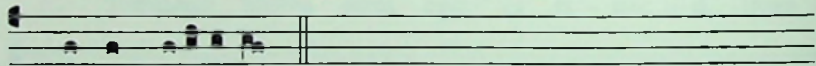
*Repetitur* Líbera me, Dómine, usque ad ∩. Tremens.

9. Dum repetitur praedictum Responsorium, Sacerdos, Diacono ministrante, accipit incensum de navicula et ponit in thuribulum, benedicens illud more solito. Finito Responsorio, Cantor cum primo Choro dicit:



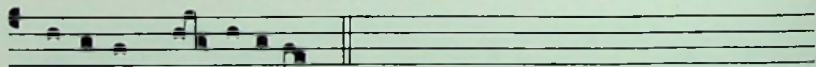
Ký-ri-e, e-lé-i-son.

*Et secundus Chorus respondet:*



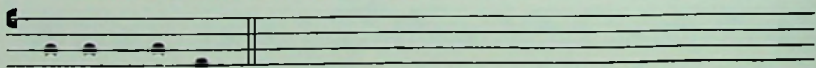
Christe, e-lé-i-son.

*Deinde omnes simul dicunt:*



Ký-ri-e, e - lé-i-son.

10. Mox Sacerdos dicit alta voce:



Pa-ter nos-ter.

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

9. While the first part of the responsory is being repeated, the celebrant assisted by the deacon takes incense from the boat and puts it into the thurible, blessing it in the usual way. At the end of the responsory, the first choir sings:

Lord, have mercy on us.

The second choir responds:

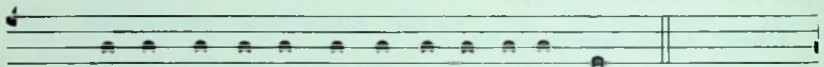
Christ, have mercy on us.

And all together sing:

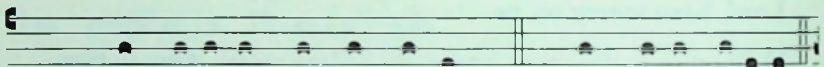
Lord, have mercy on us.

10. Thereupon the priest intones in a clear voice: Our Father.

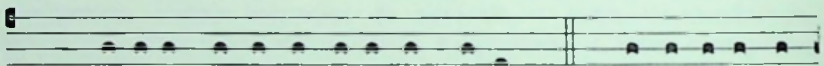
Et secreto continuatur ab omnibus. Ipse interim accipit de manu Diaconi aspersorium aquae benedictae, eodemque Diacono comitante a dexteris et anteriorem fimbriam pluvialis sublevante, circumiens feretrum, aspergit corpus defuncti aqua benedicta, ter a parte sinistra cadaveris et ter a dextera. Cum transit ante Altare et ante Crucem, quae est ex adverso, profunde se inclinat, Diacono genuflectente; si transit ante Sacramentum, genuflectit. Deinde, reversus ad locum suum, Diacono ministrante, accipit thuribulum, et eodem modo quo aspererat, circuit feretrum, et corpus incensat; postea, reddito thuribulo, stans in loco suo, Diacono librum apertum ante ipsum tenente, junctis manibus dicit:



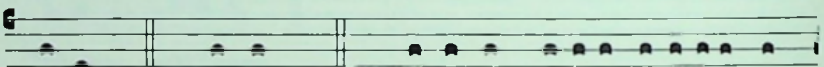
℣. Et ne nos in-dú-cas in ten-ta-ti-ó-nem.



℞. Sed lí-be-ra nos a ma-lo. ℣. A porta ínfe-ri.



℞. E-ru-e, Dómi-ne, á-nimam e-jus. ℣. Requi-éscat in



pa-ce. ℞. Amen. ℣. Dómi-ne, exáudi o-ra-ti-ó-nem



me-am. ℞. Et clamor me-us ad te vé-ni-at.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS, cui próprium est miseréti semper et párcere: te súp-  
plices exorámus pro ánima fámuli tui **N.** (fámulae tuae  
**N.**), quam hódie de hoc saéculo migráre jussísti, † ut non tradas  
eam in manus inimíci, neque obliviscáris in finem, sed júbeas  
eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci; \*

All continue to say it inaudibly. Meanwhile the priest receives the aspersory from the deacon, and goes around the coffin sprinkling it with holy water, thrice on the left and the same on the right, being assisted by the deacon who walks to his right, holding the front hem of the cope. In passing before the altar and the cross which is opposite him, he makes a profound bow, while the deacon genuflects; but if the Blessed Sacrament is present, he genuflects in passing the altar. Returning to his original position, he receives the thurible with the aid of the deacon, and in the same manner as before he goes around the coffin incensing the body. Then returning the thurible, he stands at his place, and with hands folded chants the following (the deacon holds the book open for him):

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gates of hell.

R. Deliver his (her) soul, O Lord.

V. May he (she) rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

**Prayer**

**O** GOD, Whose nature it is ever to have mercy and to spare, humbly we beseech thee on behalf of the soul of thy servant, N. (thy handmaid,     ), whom thou hast now called out of this world. Deliver not his (her) soul into the hands of the enemy, and forget him (her) not forever, but command that he (she) be received by the holy angels and taken into the heavenly fatherland. Thus let him (her) who believed in thee and hoped

ut, quia in te sperávit et crédidit, non poenas inférni sustíneat, sed gáudia actérna possídeat. Per Christum Dóminum nostrum. R̄. Amen.

Si defunctus fuerit Sacerdos, in Oratione dicatur:  
pro ánima fámuli tui N. Sacerdótis, quam, etc.

11. Finita Oratione, corpus defertur ad sepulcrum, si tunc deferendum sit; dum autem portatur, vel in eodem loco, si tunc non portetur, Clerici cantant Antiphonam:

VII



In pa-ra-dí-sum \* de-dú-cant te Ange-li: in tu-o  
advén-tu sus-cí-pi-ant te Már-ty-res, et per-dú-cant te  
in ci-vi-tá-tem sanc-tam Je-rú-sa-lem. Cho-rus Angelórum  
te sus-cí-pi-at, et cum Lá-za-ro quondam páu-pe-re  
ac-tér-nam há-be-as ré-qui-em.

12. Cum autem pervenerit ad sepulcrum, si non sit benedictum, Sacerdos illud benedicit, dicens hanc Orationem:

Orémus.

Oratio

**D**EUS, cujus miseratione ánimae fidélium requiésunt, hunc túmulum bene✠ dicere dignáre, eique Angelum tuum sanctum députa custódem: et quorum quarúmque córpora hic

in thee be spared the sufferings of hell's punishment, and come into possession of joys everlasting. Through Christ our Lord.  
**R.** Amen.

If the deceased is a priest, the following is said in the prayer above:  
the soul of thy servant, **N.**, thy priest.

11. Then the body is taken to the grave, if interment is to take place at this time. As the procession leaves the church, the clergy sing the antiphon which follows, or if transfer of the body is delayed, the antiphon is sung anyway here and now:

### Antiphon

May the angelic host escort thee into Paradise.  
May the martyr throng receive thee at thy coming,  
And lead thee into the holy city, Jerusalem.  
May a choir of angels receive thee.  
And mayest thou find eternal rest with Lazarus,  
The poor man of old.

12. On reaching the grave, the priest blesses it, if it is not yet blessed, saying:

Let us pray.

Prayer

**O** GOD, by Whose mercy the faithful find peace never ending, vouchsafe to bless<sup>+</sup> this grave, and appoint thy holy angel to stand watch over it. Absolve the souls of all whose bodies are

sepeliúntur, ánimas eórum ab ómnibus absólve vínculis delic-  
tórum, ut in te semper cum Sanctis tuis sine fine laeténtur. Per  
Christum Dóminum nostrum. *Ry.* Amen.

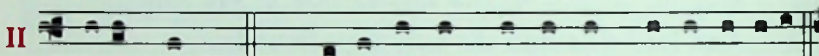
Si sepulcrum pro uno tantum inserviat, dicatur:

et cujus corpus hic sepelítur, ánimam ejus . . . laetétur.

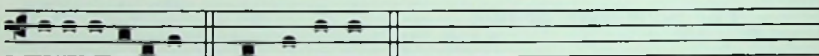
13. Dicta Oratione, Sacerdos aqua benedicta, aspergat, deinde in-  
censet corpus defuncti et tumulum.

Quod si sepulcrum jam sit benedictum, omittitur tum benedictio  
sepulcri, tum aspersio et incensatio corporis ac tumuli.

14. Deinde, etiamsi corpus tunc ad sepulturam delatum non fuerit,  
Sacerdos prosequatur Officium, ut infra, quod numquam omittitur;  
et intonet Antiphonam:



Ego sum. *Cant.* Be-ne-díc-tus Dó-mi-nus De-us Is-ra-el.



E u o u a e. Et e-ré-xit.

### Canticum Zachariae

Luc. 1, 68-79

**B**ENEDÍCTUS Dóminus, Deus Israël, \* quia visitávit, et fecit  
redemptiónem plebis suae:

Et eréxit cornu salutis nobis: \* in domo David, púeri sui.

Sicut locútus est per os sanctórum, \* qui a saéculo sunt, prophe-  
tárum ejus:

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

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

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

laid to rest in this place from every bond of sin, that, along with the company of all thy saints, they may rejoice in beholding thee for all eternity. Through Christ our Lord. *R.* Amen.

If the tomb serves for only one body, the following clause is inserted in the above prayer:

. . . the soul of him (her) whose body is laid . . . that . . . he (she), etc.

13. Then the priest sprinkles the corpse and the grave with holy water and incenses them. If the grave is already blessed, the blessing is omitted, as well as the sprinkling and incensation of the corpse and grave.

14. Even though the remains are not yet taken to the grave (see No. 11), nevertheless, the priest continues the service which follows, and it must never be omitted. He intones:

**Antiphon:** I am the Resurrection.

### Canticle of Zachary

(Luke 1:68-79)

**B**LESSED be the Lord God of Israel, for He hath visited and redeemed His people,  
And hath raised up a mighty Savior for us in the lineage of David His servant.  
Thus He foretold by the mouth of His holy prophets who have been from times ancient;  
That He might rescue us from our enemies — from the hand of all that hate us.  
Now is granted the mercy promised to our fathers, remembering His holy covenant;  
And the oath which He swore to Abraham our father that He would extend to us;

Ut sine timóre, de manu inimicórum nostrórum liberáti, \* serviámus illi.

In sanctitáte, et justítia coram ipso, \* ómnibus diébus nostris.

Et tu, puer, Prophéta Altíssimi vocáberis: \* praeíbis enim ante faciém Dómini paráre vias ejus:

Ad dandam sciéntiam salútis plebi ejus: \* in remissiónem peccatórum eórum:

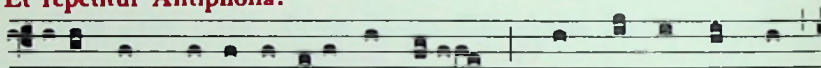
Per víscera misericórdiae Dei nostri: \* in quibus visitávit nos, óriens ex alto:

Illumináre his, qui in ténebris, et in umbra mortis sedent: \* ad dirigéndos pedes nostros in viam pacis.

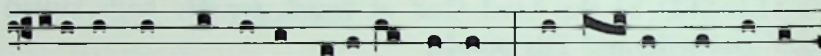
Réquiem aetérnam \* dona ei, Dómine.

Et lux perpétua \* lúceat ei.

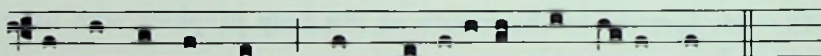
**Et repetitur Antiphona:**



Ego sum re-surréc-ti-o et vi-ta: qui cre-dit in me,



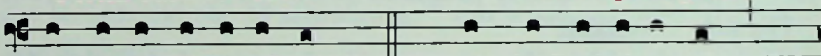
é-ti-am si mór-tu-us fú-e-rit, vi-vet: et om-nis qui vi-vit



et cre-dit in me, non mo-ri-é-tur in ae-tér-num.

**Postea Sacerdos dicit:**

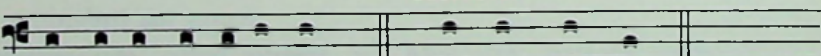
**Chorus proseguitur:**



Ký - ri - e, e - lé - i - son.

Chris - te, e - lé - i - son.

**Sacerdos:**



Ký - ri - e, e - lé - i - son.

Pa - ter nos - ter.

That we, delivered from the hand of our enemies, *might serve*  
Him without fear,  
Living in holiness and righteousness before Him *all our days.*  
And thou, child, shalt be called the prophet of the Highest, for  
thou shalt go before the face of the Lord to prepare His ways;  
To give knowledge of salvation to His people — the remission  
of their sins,  
Through the bounteous mercy of our God in which the Orient  
from on high hath visited us,  
To give light to them that sit in darkness and in the shadow of  
death, to direct our feet into the way of peace.  
Eternal rest grant unto him (her), O Lord.  
And let perpetual light shine upon him (her).

**The antiphon is repeated:**

I am the Resurrection and the Life; he that believeth in me,  
although he be dead, shall live; and every one that liveth and  
believeth in me shall not die forever.

**After this the priest sings:**

Lord, have mercy on us.

**The choir continues:**

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

**The priest, sprinkling the bier with holy water:**

Our Father **inaudibly until**

Interim corpus, quin circumeat, aspergit.

℣. Et ne nos indúcas in 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.

Orémus.

Oratio

**F**AC, quaésumus, Dómine, hanc cum servo tuo defúncto (ancílla tua defúncta) misericórdiam, ut factórum suórum in poenis non recípiat vicem, qui (quae) 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. ℞. Amen.

Deinde Celebrans, faciens crucem manu dextera super feretrum, dicit:

℣. Réquiem aetérnam dona ei, Dómine.

℞. Et lux perpétua lúceat ei.

℣. Requiéscat in pace. ℞. Amen.

℣. Anima ejus, et ánimae ómnium fidélium defunctorúm, per misericórdiam Dei requiéscant in pace. ℞. Amen.

15. Deinde cum a sepulcro in ecclesiam vel ab ecclesia in sacristiam, praecedente Cruce, revertuntur, Celebrans inchoat sine cantu Antiphonam Si iniquitátes, et cum Clero recitat Psalmum De Profúndis, etc., ut supra, pag. 8.

In fine Psalmi additur in numero plurali:

Réquiem aetérnam \* dona eis, Dómine.

Et lux perpétua \* lúceat eis.

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. From the gates of hell.

℞. Deliver his (her) soul, O Lord.

℣. May he (she) rest in peace.

℞. Amen.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

**W**E BESEECH thee, O Lord, deal mercifully with thy servant (handmaid) departed, that he (she) who aspired to do thy will may not receive punishment in recompense for his (her) deeds. For as here on earth the true faith joined him (her) in fellowship with the faithful, so in the life beyond let thy mercy unite him (her) with the choirs of angels. Through Christ our Lord. ℞. Amen.

Lastly the celebrant, making the sign of the cross over the bier, says:

℣. Eternal rest grant unto him (her), O Lord.

℞. And let perpetual light shine upon him (her).

℣. May he (she) rest in peace.

℞. Amen.

℣. May his (her) soul and the souls of all the faithful departed through the mercy of God rest in peace.

℞. Amen.

15. Led by the cross in returning from the grave to the church (or from the church into the sacristy, see No. 14), the celebrant begins (without chant) the antiphon: If thou shouldst retain in memory our offenses, and with the clergy he recites the psalm *Out of the depths*, as given above, p. 9.

In concluding the psalm he adds in the plural form:

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Et ab omnibus repetitur tota Antiphona:

Si iniquitates observáveris, Dómine: Dómine, quis sustinébit?

Deinde in sacristia Sacerdos, antequam paramentis exuatur, dicit sequentes Preces:

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

Pater noster *secreto usque ad*

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. A porta ínferi.

℞. Erue, Dómine, ánimas eórum.

℣. Requiéscant in pace.

℞. Amen.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**F** IDÉLIUM, Deus, ómnium cónditor et redémpitor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum: ut indulgéntiam, quam semper optavérunt, piis supplicatió nibus consequántur: Qui vivis et regnas in saécula saeculórum. *℞.* Amen.

℣. Réquiem aetérnam dona eis, Dómine.

℞. Et lux perpétua lúceat eis.

℣. Requiéscant in pace.

℞. Amen.

16. Si vero, ob rationabilem causam, ex. gr. ob temporis angustiam vel aliorum funerum instantem necessitatem, praedictum Officium Defunctorum cum tribus Nocturnis et Laudibus dici non possit; deponito in ecclesia feretro cum corpore, dicatur saltem primum Nocturnum cum Laudibus, vel etiam sine Laudibus, incipiendo ab Invitatorio

The antiphon is repeated by all:

If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it.

Back in the sacristy the priest says the following prayers before removing his vestments:

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

Our Father *inaudibly until*

*V.* And lead us not into temptation.

*R.* But deliver us from evil.

*V.* From the gates of hell.

*R.* Deliver their souls, O Lord.

*V.* May they rest in peace.

*R.* Amen.

*V.* O Lord, hear my prayer.

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

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

**Prayer**

**O** GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants and handmaids forgiveness of all their sins. And by our loving entreaties let them obtain the pardon they have ever longed for. Thou Who livest and reignest forever and evermore. *R.* Amen.

*V.* Eternal rest grant unto them, O Lord.

*R.* And let perpetual light shine upon them.

*V.* May they rest in peace.

*R.* Amen.

16. If for a valid reason (e.g., lack of time, or other funerals are to follow immediately) the aforesaid Office for the Dead with its three nocturns and Lauds cannot be said, then as soon as the catafalque with corpse has been brought into church, at least the first nocturn followed by Lauds (or also omitting Lauds) ought to be said, beginning with the invitatory the King for Whom all things live, etc.

Regem, cui ómnia vivunt. Et postea omnia alia dicantur, quae supra praescripta sunt dicenda post Officium Defunctorum et Missam.

17. Quod si ob rationabilem causam ne unum quidem Nocturnum sine Laudibus dici possit, aliae praedictae preces et suffragia numquam omittantur.

18. Missa vero, si hora sit congruens, ritu pro defunctis, ut in die obitus, praesente corpore, ne omittatur, nisi obstet magna diei solemnitas, aut aliqua necessitas aliter suadeat: et post Missam fiat ut supra.

19. Ritus superius descriptus servandus est pro defunctis adultis, tam Clericis quam laicis, etiam a Diacono Exsequias peragente de Ordinarii loci vel Parochi licentia, gravi de causa concedenda, quae in casu necessitatis legitime praesumitur.

## OFFICIUM DEFUNCTORUM

Dicitur in Choro in die depositionis et aliis diebus pro temporis oportunitate et ecclesiarum consuetudine. In die vero depositionis, in die post acceptum mortis nuntium, et tertio, septimo, trigesimo et anniversario, etiam late sumpto, et quoties solemniter celebratur Officium, duplicantur Antiphonae; et in fine omnium Psalmorum semper dicitur: Réquiem aetérnam \* dona eis, Dómine. Et lux perpétua \* luceat eis; etiam si pro uno tantum fiat Officium. (Psalmi incipiuntur ut infra notatur, etiam quando non duplicantur Antiphonae.)

## AD VESPERAS

Quoties Vesperae vel delationem cadaveris ad ecclesiam ac Responsorium Subveníte, vel Officium diei currentis immediate non sequantur, dicitur secreto Pater Noster et Ave, María; secus absolute incipitur a sequenti Antiphona:

III b

Placé-bo Dómi-no \* in re-gi-ó - ne vi-vó-rum.

The image shows two staves of musical notation. The first staff begins with a treble clef, a common time signature (C), and a key signature of one flat (B-flat). The melody consists of quarter and eighth notes. The second staff continues the melody, also in common time with a one-flat key signature. The lyrics 'Placé-bo Dómi-no \* in re-gi-ó - ne vi-vó-rum.' are written below the notes.

Ps. Di-lé-xi, quó-ni-am exáudi-et Dó-mi-nus. E u o u a e.

This will be followed by everything else which should be said in concluding the Office and Mass as prescribed above.

17. But if for a valid reason it is not possible to say even one nocturn without Lauds, nevertheless, the rest of the prayers and suffrages should never be omitted.

18. The Mass—provided the hour allows it—will properly be the Requiem listed in the Missal: On the Day of Decease or Burial, to be celebrated with the body present. It must never be omitted, unless some high feast day forbids it or some other emergency interferes. After Mass everything takes place as above.

19. The rite as described above holds for every funeral of an adult, whether clergy or laity, and is to be observed also when a deacon presides at the obsequies. A deacon may so act with the permission of the Ordinary or the pastor, granted for a serious reason. In case of necessity this may lawfully be presumed.

## THE OFFICE FOR THE DEAD

This office is solemnized in choir on the day of burial as well as other days, depending on circumstances of time and local custom and traditions. On the day of burial or on the day after receiving the death notice, on the third, seventh, and thirtieth days after death, on the anniversary understood also in a broad sense, in fact, whenever the office is sung in solemn manner, the antiphons will be sung in full, both before and after their respective psalms, and all psalms will be concluded with: *Eternal rest grant unto them, O Lord. And let perpetual light shine upon them.* The plural form will be used in this conclusion, even though the office is performed for a single deceased. The psalms will start as indicated below, even if it happens that the antiphons are not sung in full before the psalms.

## VESPERS

Whenever Vespers does not follow immediately, either upon bringing the body to church (with the singing of the responsory *Subvenite*), or right after the office of the current day—in this instance the *Our Father* and *Hail Mary* are said first, the whole inaudibly. Otherwise the office begins directly with the following antiphon:

**Antiphon:** I will walk before the Lord \* in the land of the living.

## Psalmus 114

**D**ILÉXI, quóniam exáudiet Dóminus \* vocem oratiónis meae.  
Quia inclinávit aurem suam mihi: \* et in diébus meis invocábo.

Circumdedérunt me dolóres mortis: \* et perícula inférni invenérunt me.

Tribulatiónem et dolórem invéni: \* et nomen Dómini invocávi.  
O Dómine, líbera ánimam meam: † miséricors Dóminus, et justus, \* et Deus noster miserétur.

Custódiens párvulos Dóminus: \* humiliátus sum, et liberávit me.  
Convértere, ánima mea, in réquiem tuam: \* quia Dóminus benefécit tibi.

Quia erípuit ánimam meam de morte: † óculos meos a lácrimis, \* pedes meos a lapsu.

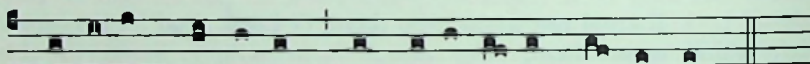
Placébo Dómino \* in regióne vivórum.

*In fine omnium Psalmorum dicitur:*

Réquiem aetérnam \* dona eis, Dómine.

Et lux perpétua \* lúceat eis.

## Antiphona

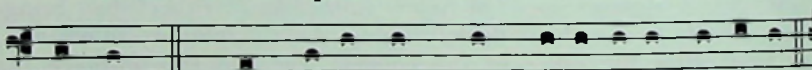


Pla-cé-bo Dó-mi-no in re-gi-ó-ne vi-vó-rum.

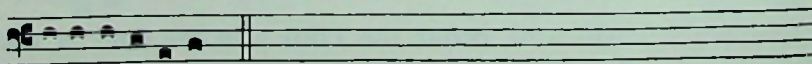
## 2 Antiphona



**II D** He - u me! \* qui - a in - co - lá - tus me - us pro - longá -



tus est. **Ps.** Ad Dómi-num cum tribu-lárer clamá-vi.



E u o u a e.

## Psalm 114

**I** LOVE the Lord because He hath heard my voice and supplication,

And hath bent toward me His ear on the day that I cried out to Him.

The fetters of death encompassed me and the snares of the netherworld gripped me, anguish and grief overtook me.

Then I called on the name of the Lord: "O Lord, save my life!"

The Lord is gracious and just, and compassionate is our God.

The Lord it is Who guards simple hearts; I was wretched, and He saved me.

Return then, my soul, unto thy peace, for the Lord hath dealt kindly with thee.

For he hath snatched my soul from death, banished my tears, kept my feet from stumbling.

I will walk before the Lord in the land of the living.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

**Antiphon:** I will walk before the Lord in the land of the living.

**2 Antiphon:** Woe is me \* that I am exiled in Mosoch!

## Psalmus 119

**A**D DÓMINUM cum tribulárer clamávi: \* et exaudívit me.  
Dómine, libera ánimam meam a lábiis iníquis, \* et a lingua dolósa.

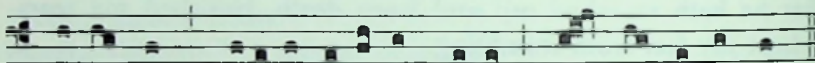
Quid detur tibi, aut quid apponátur tibi \* ad linguam dolósam?  
Sagíttae poténtis acútae, \* cum carbónibus desolatóriis.

Heu mihi, quia incolátus meus prolongátus est: † habitávi cum  
habitántibus Cedar: \* multum incola fuit ánima mea.

Cum his, qui odérunt pacem, eram pacíficus: \* cum loquébar  
illis, impugnábant me gratis.

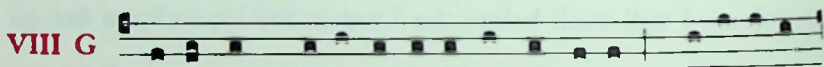
Requiem aetérnam.

## Antiphona

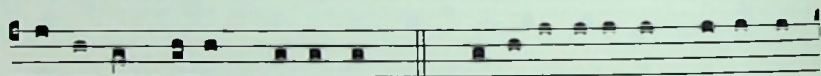


He - u me! qui - a in - co - lá - tus me - us pro - lon - gá - tus est.

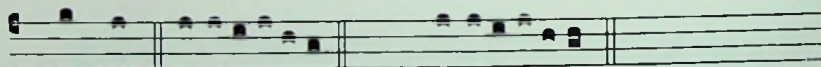
## 3 Antiphona



Dómi - nus \* custó - dit te ab om - ni ma - lo: custó - di - at



á - nimam tu - am Dómi - nus. Ps. Le - vá - vi ó - cu - los me - os in



mon - tes. E u o u a e. (Vel E u o u a e.)

## Psalmus 120

**L**EVÁVI óculos meos in montes, \* unde véniet auxiliúm mihi.  
Auxílium meum a Dómino, \* qui fecit caelum et terram.  
Non det in commotióne pedem tuum: \* neque dormítet qui  
custódit te.

Ecce non dormitábit neque dórmiet, \* qui custódit Israël.

## Psalm 119

**I**N MY distress I cried to the Lord, and He heard me.  
Deliver me, O Lord, from lying lips and from a treacherous tongue.

What shall become of thee, or punishment meted to thee, thou poisoned tongue?

Sharp arrows will pierce thee, and burning coals destroy thee.  
Woe is me that I am exiled in Mosoch, that I abide in Cedar's tents!

Too long am I banished with them that hate peace.

When I speak friendly their cry is for war.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

**Antiphon:** Woe is me that I am exiled in Mosoch!

**3 Antiphon:** The Lord \* will keep thee from all evil, He will preserve thy life.

## Psalm 120

**I**LIFT mine eyes to the hills; whence shall help come to me?  
My help is from the Lord Who made heaven and earth.

He will not suffer thy foot to stumble, He will not slumber Who keepeth thee.

He will never slumber nor sleep — the Keeper of Israel!

Dóminus custódit te, Dóminus prótectio tua, \* super manum  
déteram tuam.

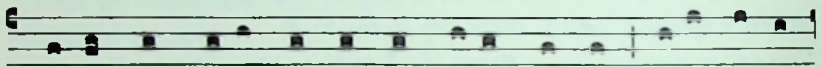
Per diem sol non uret te: \* neque luna per noctem.

Dóminus custódit te ab omni malo: \* custódiat ánimam tuam  
Dóminus.

Dóminus custódiat intróitum tuum, et éxitum tuum: \* ex hoc  
nunc, et usque in saéculum.

Réquiem aetérnam.

### Antiphona



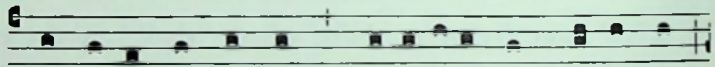
Dómi - nus custó - dit te ab omni ma - lo: custó - di - at



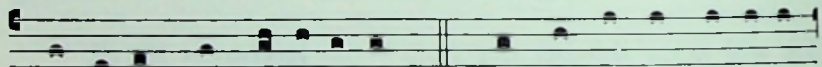
á - ni - mam tu - am Dómi - nus.

### 4 Antiphona

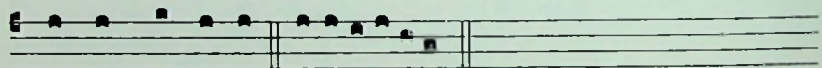
#### VIII G



Si in - i - qui - tá - tes \* observáve - ris, Dómi - ne:



Dó - mi - ne, quis sus - ti - né - bit? **Ps.** De pro - fún - dis clamá - vi



ad te, Dó - mi - ne. E u o u a e.

### Psalmus 129

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

Fiant aures tuae intendéntes, \* in vocem deprecatiónis meae.

Si iniquitátes observáveris, Dómine: \* Dómine, quis sustinébit?

The Lord guardeth thee; He is thy shelter at thy right hand.  
The sun shall not smite thee by day, nor the moon by night.  
The Lord will keep thee from all evil, He will preserve thy life.  
May the Lord guard thy coming and going, henceforth and  
forever.

Eternal rest grant unto them, O Lord.  
And let perpetual light shine upon them.

**Antiphon:** The Lord will keep thee from all evil, He will  
preserve thy life.

**4 Antiphon:** If thou shouldst retain \* in memory our offenses,  
O Lord, who would have strength to bear it?

### Psalm 129

**O**UT of the depths, I cry, O Lord, to thee; Lord, hearken to  
my plea!

Let thine ears be attentive to my suppliant sigh.

If thou shouldst retain in memory our offenses, O Lord, who  
would have strength to bear it?

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

Sustinuit ánima mea in verbo ejus: \* sperávit ánima mea in Dómino.

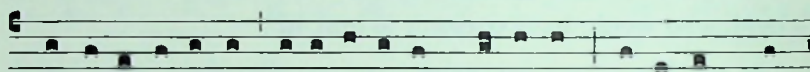
A custódia matutína usque ad noctem: \* speret Israël in Dómino.

Quia apud Dóminum misericórdia: \* et copiósa apud eum redemptio.

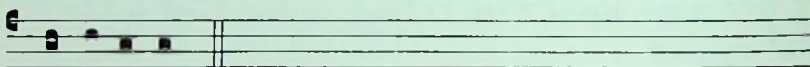
Et ipse rédimet Israël, \* ex ómnibus iniquitatibus ejus.

Réquiem aetérnam.

### Antiphona

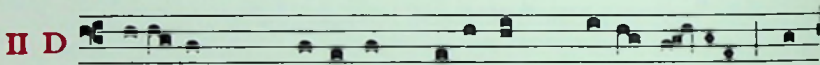


Si in-i-qui-tá-tes observá-ve-ris, Dómi-ne: Dómi-ne, quis



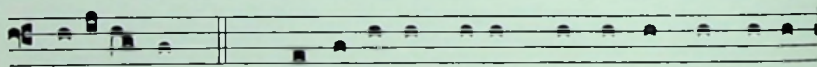
sus-ti-né-bit?

### 5 Antiphona

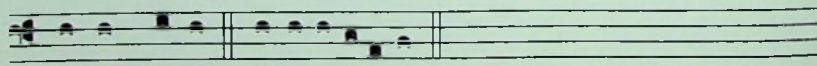


II D

O-pe-ra \* mánu-um tu-á-rum, Dómi-ne, ne



despí-ci-as. Ps. Con-fi-té-bor ti-bi, Dó-mi-ne, in to-to



cor-de me-o. E u o u a c.

### Psalmus 137

**C**ONFITÉBOR tibi, Dómine, in toto corde meo: \* quóniam audísti verba oris mei.

In conspéctu Angelórum psallam tibi: \* adorábo ad templum sanctum tuum, et confitébor nómini tuo.

But there is forgiveness with thee, in order that thou mayest be revered.

Yea, in God do I trust, and my soul hopeth in His word.

My soul waits for the Lord, more than watchmen for the dawn.

More than watchmen for the dawn, let Israel wait for the Lord.

For with the Lord there is mercy, and the plenitude of redemption is with Him.

Yea, He shall redeem Israel from all his guilt.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

**Antiphon:** If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it?

**5 Antiphon:** Forsake not, O Lord, \* the work of thy hands.

### Psalm 137

**I** WILL praise thee, O Lord, wholeheartedly, for thou hast heard my prayer.

I will sing thy praises in the sight of the angels, I will bow down in worship toward thy holy Temple,

And praise thy name because of thy goodness and thy fidelity.

Super misericórdia tua, et veritáte tua: \* quóniam magnificásti super omne, nomen sanctum tuum.

In quacúmque die invocávero te, exáudi me: \* multiplicábis in ánima mea virtútem.

Confiteántur tibi, Dómine, omnes reges terrae: \* quia audiérunt ómnia verba oris tui:

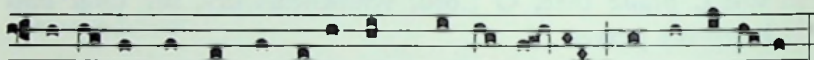
Et cantent in viis Dómini: \* quóniam magna est glória Dómini. Quóniam excélsus Dóminus, et humília réspicit: \* et alta a longe cognóscit.

Si ambulávero in médio tribulatiónis, vivificábis me: † et super iram inimicórum meórum extendísti manum tuam, \* et salvum me fecit délixtera tua.

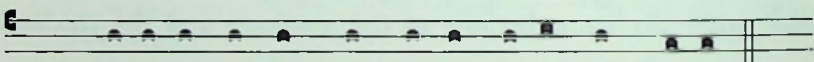
Dóminus, retríbuet pro me: † Dómine, misericórdia tua in saéculum: \* ópera mánuum tuárum ne despicias.

Réquiem aetérnam.

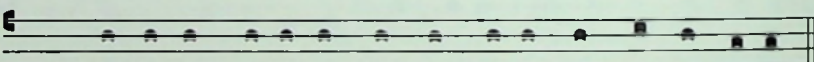
### Antiphona



O-pe - ra má-nu-um tu-á-rum, Dó-mi-ne, ne de-spí-ci-as.

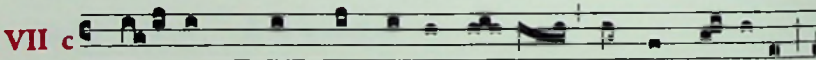


℣. Audí-vi vo-cem de cae-lo di-cén-tem mi-hi.

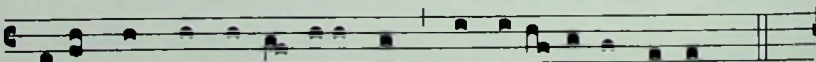


℞. Be-á-ti mórtu-i, qui in Dómi-no mo-ri-úntur.

### Ad Magnificat, Antiphona



Om-ne \* quod dat mi-hi Pa - ter, ad me vé-ni-et:



et e - um qui ve-nit ad me, non e-ji-ci-am fo-ras. **Cant.**

For thou hast exalted thy name above all through thy Word:  
When I called upon thee thou didst answer, and thou hast  
increased my soul's strength.

All the kings of the earth shall praise thee, O Lord, when they  
hear the promises thou hast uttered;

And they shall sing of the Lord's dealings: "In truth, the Lord's  
glory is great."

Verily, the Lord is high above us, yet He regards the lowly,  
but the proud get His gaze from afar.

Though I walk in the midst of trouble, thou dost quicken me,  
and against the wrath of my foe thou dost extend a hand;  
thy right hand saves me.

What I have begun the Lord will perfect. Thy kindness is for-  
ever, O Lord; forsake not the work of thy hands.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

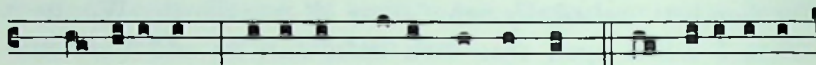
**Antiphon:** Forsake not, O Lord, the work of thy hands.

**V.** I heard a voice from heaven saying unto me.

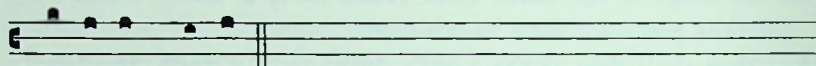
**R.** Blessed are the dead who die in the Lord.

### **Antiphon for the Magnificat**

All that the Father giveth \* to me shall come to me: and him  
that cometh to me I will not cast out.



Mag-ní-fi-cat \* á-ni-ma me-a Dó-mi-num. Et exsultá-vit



spí-ri-tus me-us.

### Canticum Beatae Mariae Virg.

Luc. 1, 46-55

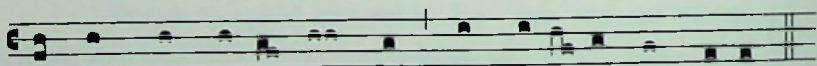
**M**AGNÍFICAT \* ánima mea Dóminum:

Et exsultávit spíritus meus \* in Deo, salutári meo.  
 Quia respéxit humilitátem ancíllae suae: \* ecce enim ex hoc  
 beátam me dicent omnes generatiónes.  
 Quia fecit mihi magna qui potens est: \* et sanctum nomen ejus.  
 Et misericórdia ejus a progénie in progénies \* tíméntibus eum.  
 Fecit poténtiam in bráchio suo: \* dispérsit supérbos mente  
 cordis sui.  
 Depósuit poténtes de sede, \* et exaltávit húmiles.  
 Esuriéntes implévit bonis: \* et dívites dimísit inánes.  
 Suscépit Israël, púerum suum, \* recordátus misericórdiae suae.  
 Sicut locútus est ad patres nostros, \* Abraham, et sémini ejus  
 in saécula.  
 Réquiem aetérnam.

### Antiphona



Omne quod dat mi-hi Pa-ter, ad me vé-ni-et: et



e-um qui ve-nit ad me, non e-jí-ci-am fo-ras.

Preces infrascriptae dicuntur flexis genibus, similiter et ad Laudes.

**Canticle of the Blessed Virgin Mary**

Luke 1:46-55

**M**Y SOUL doth magnify the Lord.

And my spirit doth rejoice in God my Savior.

For He hath regarded the low estate of His handmaid; lo,  
henceforth all generations shall call me blessed.For He that is mighty hath done great things for me, and holy  
is His name.And His mercy is from generation to generation to them that  
fear Him.He hath shown strength with His arms; He hath scattered the  
proud in the conceit of their hearts.He hath put down the mighty from their seats, and exalted them  
of low degree.The hungry He hath filled with good things; the rich He hath  
sent away empty.

He hath helped Israel, His servant, being mindful of His mercy.

As He hath promised our fathers, Abraham and his seed forever.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

**Antiphon:** All that the Father giveth to me shall come to me;  
and him that cometh to me I will not cast out.

The prayers which follow are said kneeling; the same holds true  
at Lauds.

Pater noster **secreto usque ad**

**℣.** Et ne nos indúcas in tentatiónem.

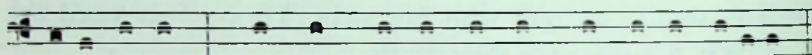
**℞.** Sed líbera nos a malo.

Sequens **Psalmus** *Lauda, ánima mea non dicitur in die obitus seu depositionis defuncti, neque aliis diebus quibus Officium recitatur ritu duplici.*

**Psalmus 145**



Lauda, á-nima me-a, Dó-minum: † laudábo Dóminum in



vi-ta me-a: \* psal-lam De-o me-o quámdi-u fú-e-ro.

Nolíte confídere in princípibus: \* in fíliis hóminum, in quibus non est salus.

Exíbit spíritus ejus, et revertétur in terram suam: \* in illa die períbunt omnes cogitatiónes eórum.

Beátus, cujus Deus Jacob adjútor ejus † spes ejus in Dómino Deo ipsíus: \* qui fecit caelum et terram, mare, et ómnia, quae in eis sunt.

Qui custódit veritátem in saéculum, † facit júdícium injúriam patiéntibus: \* dat escam esuriéntibus.

Dóminus solvit compeditos: \* Dóminus illúminat caecos.

Dóminus érigit elisos, \* Dóminus dfligit justos.

Dóminus custódit ádvenas, † pupíllum et víduam suscípiet: \* et vias peccatórum dispédet.

Regnábit Dóminus in saécula, Deus tuus, Sion, \* in generatiónem et generatiónem.

Réquiem aetérnam \* dona eis, Dómine.

Et lux perpétua \* lúceat eis.

**Deinde:**

**℣.** A porta ínferi.

**℞.** Erue, Dómine, ánimam ejus ( ánimas eórum) .

Our Father *inaudibly until*

*V.* And lead us not into temptation.

*R.* But deliver us from evil.

The following psalm Praise the Lord, O my soul is not said on the day of death or burial, nor on other days when the office is sung in solemn manner (*ritu duplici*).

### Psalm 145

**P**Raise the Lord, O my soul! my life long I will praise the Lord, I will sing to my God till my last breath.

Put not your trust in princes, in mere man with no power to save, His breath gone, he returns into dust; then all his projects perish. Happy he whose helper is the God of Jacob, whose hope is in the Lord, his God,

Who made heaven and earth and the sea and all therein, Who keeps faith forever, renders justice to the oppressed, gives bread to the hungry.

The Lord gives release to the captives, the Lord opens the eyes of the blind.

The Lord raises up them that are bowed down, the Lord loves the righteous.

The Lord watches over strangers, He supports the orphan and the widow, but He confounds the designs of the wicked.

The Lord shall reign forever; thy God, O Sion, reigns for ages and ages.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

*Then follows:*

*V.* From the gates of hell.

*R.* Deliver his (her) soul (their souls), O Lord.

- V̄. Requíescat (-ant) in pace.  
 R̄. Amen.  
 V̄. Dómine, exáudi oratióem meam.  
 R̄. Et clamor meus ad te véniat.  
 V̄. Dóminus vobíscum.  
 R̄. Et cum spírítu tuo.

## Orémus.

Dicitur Oratio conveniens ex iis, quae sequuntur; deinde V̄. Ré-  
 quem aetérnam cum reliquis, ut infra, pag. 60.

## In die depositionis defuncti

## Oratio

**A**BSÓLVE, quaesumus, Dómine, ánimam fámuli tui N. (fámulae tuae N.), ut defúnctus (-a) saéculo tibi vivat: †  
 et quae per fragilitátem carnis humana conversatióne commísit,  
 \* tu vénia misericordíssimae pietátis abstérge. Per Dóminum  
 nostrum Jesum Christum Fílium tuum: † qui tecum vivit et  
 regnat in unitáte Spírítus Sancti Deus, \* per ómnia saécula  
 saeculórum. R̄. Amen.

## Vel alia Oratio

**D**EUS, cui próprium est miseréri semper et párcere, te súp-  
 plices exorámus pro ánima fámuli tui N. (fámulae tuae  
 N.), quam hódie de hoc saéculo migráre jussísti: † ut non tradas  
 eam in manus inimíci, neque obliviscáris in finem, sed júbeas eam  
 a sanctis Angelis súscipi, et ad pátriam paradísi perdúci; \* ut,  
 quia in te sperávit et crédidit, non poenas inférni sustíneat, sed  
 gáudia aetérna possídeat. Per Dóminum nostrum.

## In die tertio, septimo et trigesimo depositionis defuncti

## Oratio

**Q**UAESUMUS, Dómine, ut ánimae fámuli tui N. (fámulae  
 tuae N.), cujus depositiónis diem tértium (vel séptimum,

℣. May he (she) (they) rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Here is said the proper prayer from among the following; then ℣. Eternal rest, etc., with the rest as below, p. 61.

### 1. Prayer on Day of Burial

**A**BSOLVE, O Lord, we entreat thee, the soul of thy servant, **N.** (thy handmaid, **N.**), that being dead to the world he (she) may live for thee. And by thine all merciful goodness blot out fully whatever sins he (she) committed in his (her) life through human frailty. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. ℟. Amen.

### 2. Alternate Prayer on Day of Burial

**O** GOD, Whose nature it is ever to have mercy and to spare, humbly we beseech thee on behalf of the soul of thy servant, **N.** (thy handmaid, **N.**), whom thou hast now called out of this world. Deliver not his (her) soul into the hands of the enemy, and forget him (her) not forever, but command that he (she) be received by the holy angels and taken into the heavenly fatherland. Thus let him (her) who believed in thee and hoped in thee be spared the sufferings of hell's punishment, and come into possession of joys everlasting. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. ℟. Amen.

### 3. Prayer on III, VII, XXX Day After Burial

**W**E BESEECH thee, O Lord, be gracious and grant that the soul of thy servant, **N.** (thy handmaid, **N.**), whose

vel trigésimum) commemorámus, † Sanctórum atque electórum tuórum largíri dignéris consórtium; \* et rorem misericórdiae tuae perénnem infúndas. Per Dóminum.

In Anniversario

Oratio

**D**EUS, indulgentiárum Dómine: † da ánimae fámuli tui **N.** (fámulae tuae **N.**, vel animábus famulórum famularúmque tuárum), cujus (quorum) anniversárium depositiónis diem commemorámus, \* refrigeríi sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

Pro defuncto Summo Pontifice

Oratio

**D**EUS, qui inter summos sacerdótes fámulum tuum **N.** ineffábili tua dispositióne connumerári voluísti: † praesta, quaésumus; ut, qui unigéniti Fílii tui vices in terris gerébat, \* sanctórum tuórum pontíficum consórtio perpétuo aggregétur. Per eúndem Dóminum.

Pro defuncto Episcopo

Oratio

**D**EUS, qui inter apostólicos sacerdótes fámulum tuum **N.** (fámulos tuos **N.** et **N.**) pontificáli fecísti dignitáte vigére: † praesta, quaésumus; \* ut eórum quoque perpétuo aggregé(n)-tur consórtio. Per Dóminum.

Pro Episcopo Cardinali defuncto dicatur: fámulum tuum **N.** Episcopum Cardinálem pontificáli fecísti dignitáte.

memory we keep on this third (or seventh or thirtieth) day after burial, may be admitted to the company of thy saints and thine elect; and do thou pour out upon him (her) the perennial dew of thy mercy. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. *R̄*. Amen.

#### 4. On the Anniversary

**O** LORD God, Who art ever ready to pardon! Grant to the soul of thy servant, *N.* (thy handmaid, *N.*) (or thy servants, *N.* and *N.*), whose anniversary we are keeping, a place of solace, the blessedness of rest, and the brightness of eternal light. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. *R̄*. Amen.

#### 5. For a Deceased Pope

**O** GOD, by Whose inscrutable dispensation thy servant, *N.*, was chosen to be numbered among the supreme pontiffs; grant, we pray thee, that he who was the vicar of thy Sole-Begotten Son on earth, may likewise be enrolled in the company of thy saintly pontiffs in heaven. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for ages and ages. *R̄*. Amen.

#### 6. For a Deceased Bishop

**O** GOD, in raising thy servant, *N.* (thy servants, *N.* and *N.*), to the dignity of a bishop, thou hast established him (them) in the ranks of the priesthood of thine apostles; thus grant, we pray thee, that he (they) may likewise be enrolled in their company in heaven. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. *R̄*. Amen.

If he was a cardinal bishop: thy servant, *N.*, to the dignity of cardinal bishop.

Pro Presbytero Cardinali, qui episcopali dignitate auctus fuerit: fámulum tuum **N.** Presbýterum Cardinálem pontificáli fecísti dignitáte.

Pro Presbytero Cardinali, qui episcopali dignitate auctus non fuerit: fámulum tuum **N.** Presbýterum Cardinálem sacerdotáli fecísti dignitáte.

Pro Diacono Cardinali, qui fuerit Sacerdos: fámulum tuum **N.** Díaconum Cardinálem sacerdotáli fecísti dignitáte.

Pro Diacono autem Cardinali, qui in ordine Presbyteratus non fuerit constitutus, dicatur Oratio Inclína, Dómine, quae habetur paulo infra, hoc modo: ut ánimam fámuli tui **N.** Díaconi Cardinális, quam de hoc saéculo, etc.

Pro defuncto Sacerdote

Oratio

**D**EUS, qui inter apostólicos sacerdotés fámulum tuum **N.** (fámulos tuos **N.** et **N.**) sacerdotáli fecísti dignitáte vigére: † praesta, quaésumus; \* ut eórum quoque perpétuo aggregé(n)tur consórtio. Per Dóminum.

Item alia Oratio

**P**RAESTA, quaésumus, Dómine: † ut ánimam fámuli tui **N.** Sacerdotís, quem, in hoc saéculo commorántem, sacris munéribus decorásti, \* in caelésti sede gloriósa semper exsúltet. Per Dóminum.

Pro uno Defuncto

Oratio

**I**NCLÍNA, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplícés deprecámur: † ut ánimam fámuli tui **N.**, quam de hoc saéculo migráre iussísti, in pacis ac lucis regióné constítuas, \* et Sanctórum tuórum júbeas esse consórtem. Per Dóminum.

If he was a cardinal priest with episcopal rank: thy servant, **N.**, to the dignity of a bishop and cardinal priest.

If he was a cardinal priest without episcopal rank: thy servant, **N.**, to the dignity of cardinal priest.

If he was a cardinal deacon with sacerdotal character: thy servant, **N.**, to the dignity of a priest and cardinal deacon.

If he was a cardinal deacon lacking the order of priesthood, the prayer No. 9 below is used with the phrase inserted thy servant, **N.**, a cardinal deacon, etc.

### 7. For a Deceased Priest

**O** GOD, in raising thy servant, **N.** (thy servants, **N.** and **N.**), to the dignity of a priest, thou hast established him (them) in the ranks of the priesthood of thine apostles; thus grant, we pray thee, that he (they) may likewise be enrolled in their company in heaven. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. **R̄.** Amen.

### 8. Alternate Prayer for a Deceased Priest

**G**RANT, we beseech thee, O Lord, that the soul of thy servant and priest, **N.**, whom in this world thou didst grace with sacred powers, may be gladdened forever with a place of glory in heaven. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. **R̄.** Amen.

### 9. For a Deceased Man

**B**OW down thine ear, O Lord, to our prayers wherein we humbly implore thy mercy; and consign the soul of thy servant, **N.**, whom thou hast called out of this world, to the region of peace and of light, and let him have part in the communion of thy saints. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. **R̄.** Amen.

## Pro una Defuncta

## Oratio

**Q**UAESUMUS, Dómine, pro tua pietáte miserére ánimae fámulae tuae **N.** : † et a contágiis mortalitátis exútam, \* in aetérnae salvatiónis partem restítue. Per Dóminum.

## Pro defunctis fratribus, propinquis et benefactoribus Oratio

**D**EUS, véniae largítor et humánae salútis amátor: † quaesumus cleméntiam tuam; ut nostrae congregatiónis fratres, propínquos et benefactóres, qui ex hoc saeculo transiérunt, \* beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuae beatitúdinis consórtium perveníre concédas. Per Dóminum.

## Pro patre et matre

## Oratio

**D**EUS, qui nos patrem et matrem honoráre praecepísti: † miserére cleménte animábus patris et matris meae, corúm-que peccáta dimítte; \* meque eos in aetérnae claritátis gáudio fac vidére. Per Dóminum.

Si **Officium fit pro pluribus patribus et matribus, dicatur** animábus paréntum nostrórum, **et ubi dicitur** meque, **dicatur** nosque.

Si **pro patre tantum, dicatur** ánimae patris mei, **vel** nostri.

Si **pro matre tantum, dicatur** ánimae matris meae, **vel** nostrae.

## In Officio pro defunctis in genere

## Oratio

**D**EUS, qui inter apostólicos sacerdótes fámulos tuos pontificáli seu sacerdotáli fecísti dignitáte vigére: † praesta, quaesumus; \* ut eórum quoque perpétuo aggregéntur consórtio.

## 10. For a Deceased Woman

**W**E ENTREAT thee, O Lord, that in thy clemency thou wouldst be merciful to the soul of thy handmaid, **N**; so that freed from the contagion of this world, thou mayest grant her a share in everlasting blessedness. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. **R**. Amen.

## 11. For Deceased Confreres, Relatives, and Benefactors

**O** GOD, great is thy willingness to pardon and dear to thy heart is the salvation of the human race. Wherefore, we appeal to thy clemency that, through the intercession of Blessed Mary ever Virgin and of all thy saints, thou wouldst admit the brethren, relatives, and benefactors of our Christian community, who have departed this life, to the eternal fellowship of the blessed in heaven. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. **R**. Amen.

## 12. For Departed Father and Mother

**O** GOD, Who hast commanded us to honor father and mother, graciously take pity on the souls of my father and mother, and forgive them their sins. And let me see them again in the the joy of everlasting transfiguration. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. **R**. Amen.

If the Office for the Dead is said for a number of fathers and mothers, the forms are changed to the plural, the souls of our parents. . . . And let us, etc.; if for one's father or mother alone the soul of my (our) father (mother).

## 13. For the Faithful Departed in General

**O** GOD, in raising thy servants to the dignity of a bishop or a priest, thou hast established them in the ranks of the priesthood of thine apostles; thus grant, we pray thee, that they may likewise be enrolled in their company in heaven.

**D**EUS, véniae largitor et humánae salutis amátor: † quaesumus cleméntiam tuam; ut nostrae congregatiónis fratres, propínquos et benefactóres, qui ex hoc saéculo transiérunt, \* beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuae beatitúdinis consórtium perveníre concédas.

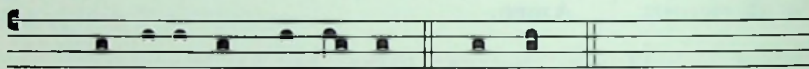
**F**IDÉLIUM, Deus, ómnium cónditor et redémptor, animábus famulórum famularúmque tuárum remissionem cunctórum tríbuere peccatórum: † ut indulgéntiam, quam semper optavérunt, \* piis supplicatióibus consequántur. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, \* per ómnia saécula saeculórum. *Ry.* Amen.

Post Orationem dicitur (semper plurali numero):

*Ps.* Réquiem aetérnam dona eis, Dómine.

*Ry.* Et lux perpétua lúceat eis.

Deinde Cantores:



*Ps.* Re-qui-é-scant in pa - ce. *Ry.* A-men.

## AD MATUTINUM

Quoties Matutinum vel delationem cadaveris ad ecclesiam ac Responsorium Subvenite, vel Matutinum et Laudes diei currentis immediate non sequatur, dicitur secreto Pater noster, Ave María et Credo; secus absolute incipitur ab Invitatorio, vel ab Antiphona Nocturni.

Sequens Invitatorium dicitur semper in Officio Defunctorum, quando persolvitur cum tribus Nocturnis, etiam sub ritu semiduplici, aut cum unico quidem Nocturno, sed sub ritu duplici. In reliquis vero casibus omittitur.

Nocturni enim inferius positi, praeterquam in die Commemorationis Omnium Fidelium Defunctorum, omnes dici possunt vel etiam unus tantum, ita tamen, ut extra diem depositionis, in qua semper dicitur primus Nocturnus, Dominica, Feria II et V dicatur primus, Feria III et VI secundus, et Feria IV et Sabbato tertius Nocturnus.

**O** GOD, great is thy willingness to pardon and dear to thy heart is the salvation of the human race. Wherefore, we appeal to thy clemency that, through the intercession of Blessed Mary ever Virgin and of all thy saints, thou wouldst admit the brethren, relatives, and benefactors of our Christian community, who have departed this life, to the eternal fellowship of the blessed in heaven.

**O** GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants and handmaids forgiveness of all their sins. And by our loving entreaties let them obtain the pardon they have ever longed for. Thou Who livest and reignest with God the Father in the unity of the Holy Spirit, God, forever and evermore. *R.* Amen.

After the proper prayer, the following versicles are said always in the plural:

*V.* Eternal rest grant unto them, O Lord.

*R.* And let perpetual light shine upon them.

Chanters:

*V.* May they rest in peace. *R.* Amen.

## MATINS

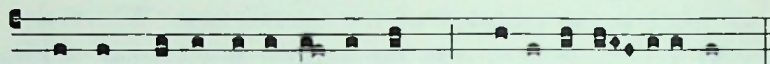
Whenever Matins does not follow immediately, either upon bringing the body to church (with the singing of the responsory *Subvenite*), or right after Matins and Lauds of the current day — in this instance the *Our Father*, *Hail Mary*, and *Creed* are said first, the whole inaudibly. Otherwise the office begins directly with the invitatory, or with the antiphon of the nocturn, provided the invitatory is omitted, as explained in the next rubric.

The invitatory given below is always used whenever the Office for the Dead is persolved with three nocturns (likewise in semidouble rite), or also with one nocturn said in double rite. Otherwise it is omitted.

The three nocturns as given below may be used not only on All Souls' Day but any day, or one nocturn only may be chosen: on the day of burial, the first nocturn; on Sunday, Monday, and Thursday, the first; on Tuesday and Friday, the second; on Wednesday and Saturday, the third.

## Invitatorium

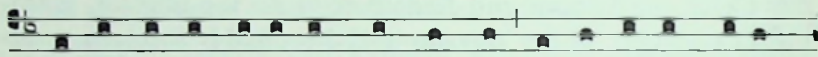
VI



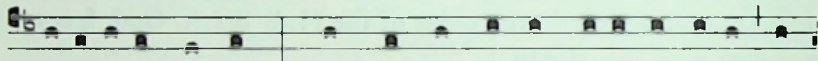
Regem, cu - i ómni - a vivunt, \* Ve - ní - te, ad - orémus.

**Chorus repetit:** Regem, cui ómnia vivunt, \* Veníte,  
adorémus.

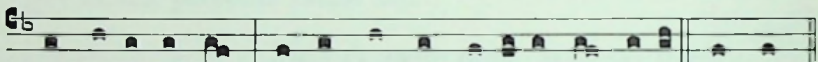
## Psalmus 94



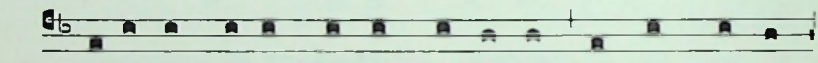
Ve - ní - te, ex - sultémus Dó - mi - no, ju - bi - lémus De - o,



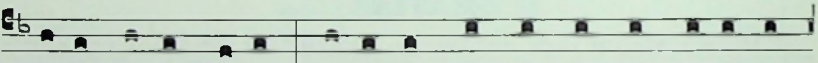
sa - lu - tá - ri nos - tro: prae - oc - cu - pémus fá - ci - em e - jus in



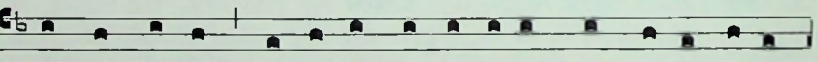
con - fes - si - ó - ne, et in psalmis ju - bi - lé - mus e - i. Re - gem.



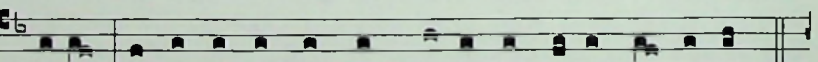
Quó - ni - am De - us magnus Dó - mi - nus, et Rex magnus



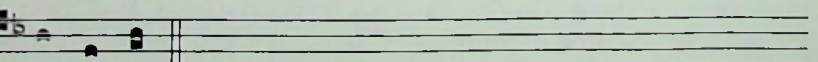
super omnes de - os: quóni - am non re - pél - let Dómi - nus



ple - bem su - am, qui - a in ma - nu e - jus sunt omnes fi - nes



terrae, et al - ti - tú - di - nes mónti - um ip - se cón - spi - cit. \*



Ve - ní - te.

**Invitatory****Cantors:**

Unto the King for Whom all creation lives, let us hasten with our worship.

**All:**

Unto the King for Whom all creation lives, let us hasten with our worship.

**Psalm 94**

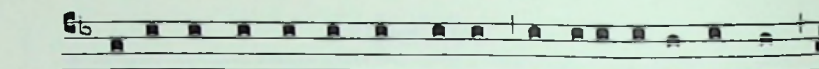
**O** COME, let us shout for joy to the Lord, let us acclaim the Rock of our salvation. Let us come into His presence praising Him and singing songs of joy before Him.

Unto the King for Whom, etc.

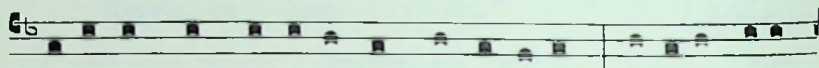
For the Lord is a great God and a great King above all gods. In

His hands are the depths of the earth and His are the mountain peaks.

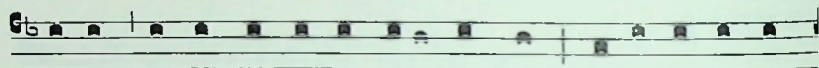
Let us hasten with our worship.



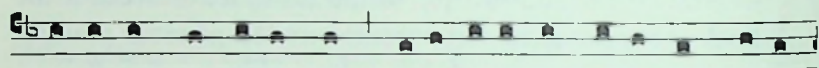
Quó-ni-am ip-sí-us est ma-re, et ipse fe-cit il-lud,



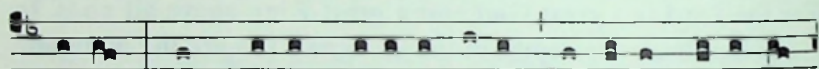
et á-ri-dam funda-vé-runt ma-nus e-jus: ve-ní-te, ad-o-



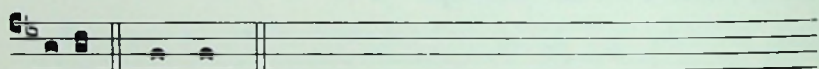
rémus, et pro-ci-dámus ante De-um: plo-rémus co-ram



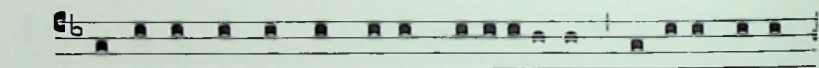
Dómi-no, qui fe-cit nos: qui-a ip-se est Dómi-nus, De-us



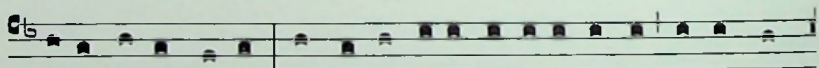
nos-ter; nos autem pópu-lus e-jus, et o-ves páscu-ae



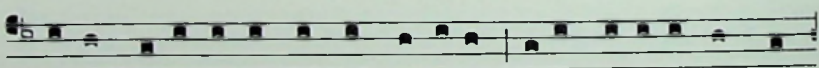
e-jus. Re-gem.



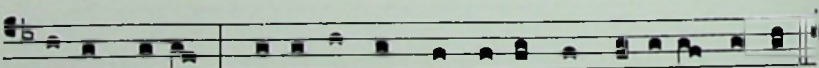
Hó-di-e, si vo-cem e-jus audi-é-ri-tis, no-lí-te obdu-



rá-re corda vestra, sic - ut in ex-a-cer-ba-ti-ó - ne se-cúndum



di-em tenta-ti-ó-nis in de-sérto: u-bi tenta-vé-runt me



patres véstri, proba-vé-runt et vi-dé-runt ó-pe-ra me-a.

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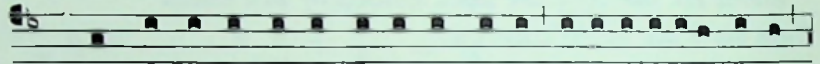
The sea is His, for He made it, and the dry land His hand did fashion. Come, let us bow down in worship, let us kneel before the Lord, our Maker, for He is our God, and we the people whom He pastures, the flock guided by His hand.

Unto the King for Whom, etc.

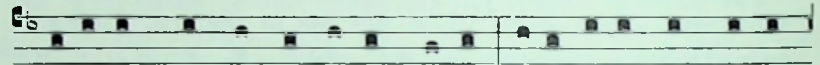
Would that this day ye might hearken to Him saying: "Harden not your hearts as in Meriba, as on the day at Massa in the wilderness, where your fathers put me to the test, daring to try me, though they had seen my works.



\* Ve - ní - te.



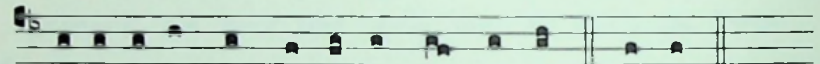
Quadra-gínta annis próxímus fu - i ge - nera - ti - óni hu - ic,



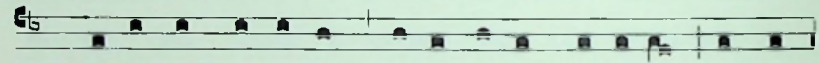
et di - xi: Sem - per hi errant corde; ipsi ve - ro non cogno -



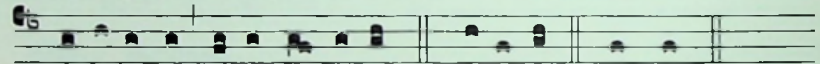
vé - runt vi - as me - as, qui - bus ju - rá - vi in i - ra me - a:



Si in - tro - i - bunt in ré - qui - em me - am. Re - gem.



Ré - qui - em ae - té - rnam do - na e - is, Dó - mi - ne: et lux



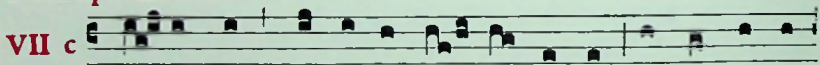
perpé - tu - a lú - ce - at e - is. \* Ve - ní - te. Re - gem.

In I Nocturno

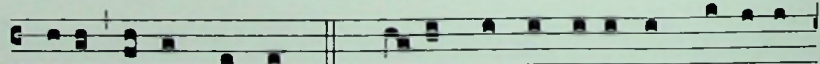
Pro Dominica, Feria II et V

I Antiphona

VII c



Dí - ri - ge, \* Dó - mi - ne De - us me - us, in conspéc - tu



tu - o vi - am me - am. Ps. Verba me - a áu - ri - bus pér - ci - pe,



Dó - mi - ne. E u o u a e.

Let us hasten with our worship.

Forty years long I loathed that race, and I said: 'They are a people of wayward heart who have not learned my ways.' Wherefore, I swore in my wrath: 'They shall not enter into my rest.'"

Unto the King for Whom, etc.

Eternal rest grant unto them, O Lord. And let perpetual light shine upon them.

Let us hasten with our worship.

Unto the King for Whom all creation lives, let us hasten with our worship.

1 Nocturn

Sunday, Monday, and Thursday

1 Antiphon: Guide my pathways \* in thy sight, my Lord and my God!

## Psalmus 5

**V**ERBA mea áuribus pécipe, Dómine, \* intéllige clamórem meum.

Inténde voci oratiónis meae, \* Rex meus et Deus meus.

Quóniam ad te orábo: \* Dómine, mane exáudies vocem meam.

Mane astábo tibi et vidébo: \* quóniam non Deus volens iniquitátem tu es.

Neque habitábit juxta te malignus: \* neque permanébunt injústi ante óculos tuos.

Odísti omnes, qui operántur iniquitátem: \* perdes omnes, qui loquúntur mendácium.

Virum sánguinum et dolósum ábominábitur Dóminus: \* ego autem in multítudine misericórdiae tuae.

Introíbo in domum tuam: \* adorábo ad templum sanctum tuum in timóre tuo.

Dómine, deduc me in justítia tua: \* propter inimícos meos dírige in conspéctu tuo viam meam.

Quóniam non est in ore eórum véritas: \* cor eórum vanum est. Sepúlcrum patens est guttur eórum, † linguis suis dolóse agébant, \* júdica illos, Deus.

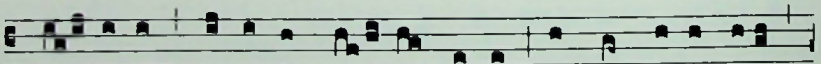
Décidant a cogitatióibus suis, † secúndum multítudinem impietátum eórum expélle eos, \* quóniam irritavérunt te, Dómine.

Et laeténtur omnes, qui sperant in te, \* in aetérnum exsultábunt: et habitábis in eis.

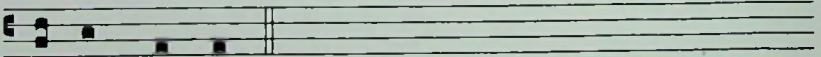
Et gloriabúntur in te omnes, qui díligunt nomen tuum, \* quóniam tu benedíces justo.

Dómine, ut scuto bonae voluntátis tuae \* coronásti nos.

Réquiem aetérnam.

**Antiphona**

Dí - ri - ge, Dómi - ne De - us me - us, in conspéctu tu - o



vi - am me - am.

## Psalm 5

**G**IVE ear to my words, O Lord, give heed to my groaning.  
Hearken to my suppliant voice, my King and my God!  
For unto thee I pray, O Lord. Thou hearest my voice in the  
morning; in the morning I set my appeal before thee, and I  
await thine answer.

For thou art not a God to delight in evil; no wicked man can  
be thy guest, nor the ungodly endure thy presence.

Thou hatest all wrong-doers, thou destroyest every liar.

The man of blood and of treachery the Lord abhors.

But I, by the abundance of thy mercy, do enter into thy house,

In fear of thee, O Lord, I will bow down before thy sanctuary.

Guide me in thy righteousness to save me from my foes, make  
straight thy path before me.

For in their mouth is no sincerity; their heart devises treachery.

Their throat is an open sepulchre; their tongues speak flattery.

Punish them, O God, let them fail in their plans;

Cast them out for their multiple crimes, because they rebel against  
thee.

But let all who take refuge in thee be glad; let them exult forever.

Do thou protect them, and let all delight in thee who love thy  
name.

For thou wilt bless the just man, O Lord, thou wilt encompass  
him with the shield of thy favor.


Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

**Antiphon:** Guide my pathways in thy sight, my Lord and  
my God!

## 2 Antiphona

VIII G



Convér - te-re, Dómi-ne,\* et é-ri-pe á-nimam me-am,  
 quó-ni-am non est in mor-te qui memor sit tu-i. Ps.  
 Dó-mi-ne, ne in fu-ró-re tu-o ár-gu-as me. E u o u a e.

## Psalmus 6

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

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

Et ánima mea turbáta est valde: \* sed tu, Dómine, úsquequo?  
 Convértere, Dómine, et éripe ánimam meam: \* salvum me fac  
 propter misericórdiam tuam.

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

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

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

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

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

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

Réquiem aetérnam.

**2 Antiphon:** Turn to me, Lord, \* and deliver my soul. For in death's realm no one is mindful of thee.

**Psalm 6**

**O** LORD! Reprove me not in thine anger; nor chastise me in thy fury.

Have pity on me, Lord, for I am weak and sick; heal me, for my bones are rotted.

And my soul is troubled exceedingly. But thou, O Lord—how long wilt thou look on?

Turn to me, Lord, and deliver my soul. Save me because of thy goodness.

For in death's realm no one is mindful of thee, and in infernal regions who shall praise thee?

I am wearied from moaning; each night I bedew my bed with weeping; my tears water my couch.

The lustre of mine eyes is become dim. I have grown old in the midst of my oppressors.

Depart from me, ye evildoers, for the Lord hath heard my piteous cry.

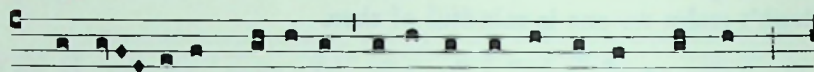
The Lord hath heard my supplication, the Lord hath accepted my prayer.

My foes shall be ashamed and exceedingly confused. Speedily will come their shame and consternation.

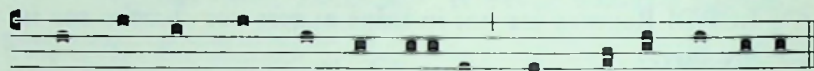
Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

## Antiphona



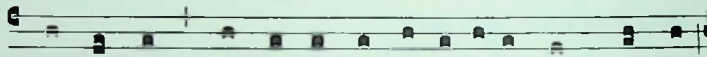
Convér-te-re, Dómi-ne, et é-ri-pe á-nimam me-am,



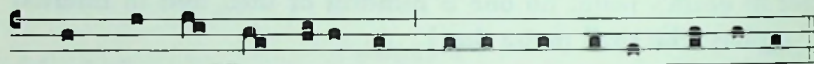
quó-ni-am non est in mor-te qui memor sit tu-i.

## 3 Antiphona

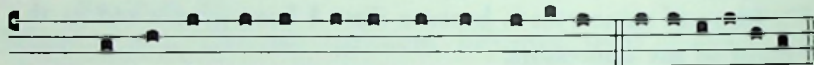
## VIII G



Nequándo \* rá-pi-at ut le-o á-ni-mam me-am,



dum non est qui réd-i-mat, neque qui salvum fá-ci-at.



Ps. Dó-mi-ne, De-us me-us, in te spe-rá-vi. E u o u a e.

## Psalmus 7

**D**ÓMINE, Deus meus, in te sperávi: \* salvum me fac ex ómnibus persequéntibus me, et líbera me.

Nequándo rápiat ut leo ánimam meam, \* dum non est qui rédimat, neque qui salvum fáciat:

Dómine, Deus meus, si feci istud, \* si est iníquitas in má-ni-bus meis:

Si réddidi retribuéntibus mihi mala, \* décidam mérito ab inimícis meis inánis.

Persequátur inimícus ánimam meam, † et comprehéndat, et concúlcet in terra vitam meam, \* et glóriam meam in púlverem dedúcat.

Exsúrge, Dómine, in ira tua: \* et exaltáre in fínibus inimicórum meórum.

**Antiphon:** Turn to me, Lord, and deliver my soul. For in death's realm no one is mindful of thee.

**3 Antiphon:** Lest anyone pounce on me like a lion, with none to rescue me.

### Psalm 7

**O** LORD, my God, with thee I take refuge; save me from all my pursuers and be my deliverer.

Lest anyone pounce on me like a lion, with none to rescue me.

O Lord, my God, if I have acted thus that there be sin on my hands,

If I have brought evil on my friend, if I have spared those who oppressed me without cause,

Then let the enemy pursue me and seize me, let him trample my life to the ground and level my glory to the dust.

Arise, O Lord, in thine anger, rise up against the madness of my foes, and stand up for me in the judgment thou hast ordered.

Et exsúrge, Dómine, Deus meus, in praecépto quod mandásti: \*  
et synagóga populórum circúmdabit te.

Et propter hanc in altum regrédere: \* Dóminus júdicat pópulos.  
Júdice me, Dómine, secúndum justítiam meam, \* et secúndum  
innocéntiam meam super me.

Consumétur nequítia peccatórum, et díriges justum, \* scrutans  
corda et renes, Deus.

Justum adjutórium meum a Dómino, \* qui salvos facit rectos  
corde.

Deus iudex justus, fortis, et pátiens: \* numquid iráscitur per  
singulos dies?

Nisi convérsi fuéritis, gládium suum vibrábit: \* arcum suum  
teténdit, et parávit illum.

Et in eo parávit vasa mortis: \* sagíttas suas ardéntibus effécit.

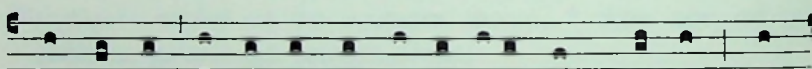
Ecce partúriit injustítiam: \* concépit dolórem, et péperit ini-  
quitátem.

Lacum apéruit, et effódit eum: \* et incidit in fóveam quam fecit.  
Convertétur dolor ejus in caput ejus: \* et in vérticem ipsíus  
iníquitas ejus descéndet.

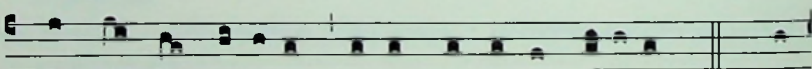
Confitébor Dómino secúndum justítiam ejus: \* et psallam nómini  
Dómini altíssimi.

Réquiem aetérnam.

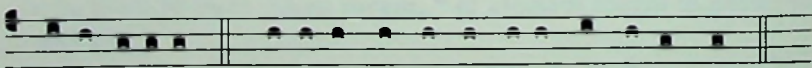
### Antiphona



Nequándo rá - pi - at ut le - o á - ni - mam me - am, dum



non est qui réd - imat, neque qui salvum fá - ci - at. **℣.** A



porta ínfe - ri. **℣.** E - ru - e, Dó - mi - ne, á - ni - mas e - ó - rum.

And let the assembly of nations surround thee, and be thou enthroned above them.

The Lord is judge over the nations; deal out justice to me, O Lord, according to my rectitude and mine innocence.

Let the malice of the wicked come to an end, but confirm thou the just man, O righteous God, Who dost search our minds and affections.

God is my shield, the Savior of the upright.

God is a just judge Who threatens every day.

Unless men be converted He will whet His sword, He will bend His bow and take His aim.

He will prepare death-dealing missiles and make fiery arrows. Behold, the sinner is pregnant with iniquity, in labor with malice, and gives birth to treachery.

He dug a pit and sunk it deep, but the plot has become his grave. His evil shall recoil on his own head and his violence return on his own pate.

But I will praise the Lord for His justice and sing to the Lord's name, the Most High.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

**Antiphon:** Lest anyone pounce on me like a lion, with none to rescue me.

**V.** From the gates of hell.

**R.** Deliver their souls, O Lord.

Pater noster **totum secreto.**

Lectiones leguntur sine Absolutione, Benedictionibus et Titulo.

Lectio i

Job 7, 16-21

**P**ARCE mihi, Dómine: nihil enim sunt dies mei. Quid est homo, quia magnificas eum? aut quid appónis erga eum cor tuum? Vísitas eum dilúculo, et súbito probas illum. Usquequo non parcis mihi, nec dimíttis me, ut glútiam salívam meam? Peccávi, quid fáciam tibi, o custos hóminum? Quare posuísti me contrárium tibi, et factus sum mihimetípsi gravis? Cur non tollis peccátum meum, et quare non auferis iniquitátem meam? Ecce nunc in púlvere dórmiam: et si mane me quaesíeris, non subsístam.

Lectiones terminantur sine Tu autem, vel alia conclusione.

**Resp.  
VIII**

Cre-do \* quod Red-emp-tor me-us

vi-vit, et in no-vís-simo di-e de terra

surrec-tú-rus sum: \* Et in car-ne me-a

vi-dé-bo De-um Salva-tó-rem

me-um. **∇**. Quem vi-sú-rus sum e-go

ip-se, et non á-li-us, et ó-cu-li me-i con-

Our Father *the whole inaudibly.*

The lessons are read without the absolution, blessing, or title.

Lesson I

Job 7:16-21

**S**PARE me, O Lord, for my days are nothing. What is a man that thou shouldst magnify him? Or why dost thou set thy heart upon him? Thou visitest him early in the morning, and thou provest him suddenly. How long wilt thou not spare me, nor suffer me to swallow down my spittle? I have sinned. What shall I do to thee, O keeper of men? Why hast thou set me opposite to thee, and I am become burdensome to myself? Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold now I shall sleep in the dust; and if thou seek me in the morning, I shall not be.

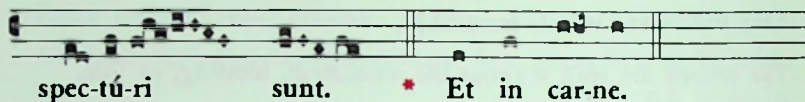
The lessons end without Tu autem or any other conclusion.

### Responsory

I believe that my Redeemer liveth, and that I shall stand up from the earth at the latter day, and in my flesh shall I see God, my Savior.

**V.** Whom I shall see for myself, and mine eyes shall behold, and not another.

**Ry.** And in my flesh shall I see God, my Savior.



## Lectio ii

Job 10, 1-7

**T**AEDET ánimam meam vitae meae, dimíttam advérsum me elóquium meum, loquar in amaritúdine ánimae meae. Dicam Deo: Noli me condemnáre: índica mihi cur me ita júdices. Numquid bonum tibi vidétur, si calumniéris me et ópprimas me, opus mánuum tuárum, et consílium impiórum ádjuves? Numquid óculi cárnei tibi sunt: aut sicut videt homo, et tu vidébis? Numquid sicut dies hóminis dies tui et anni tui sicut humana sunt témpora, ut quaeras iniquitátem meam, et peccátum meum scrutéris? Et scias quia nihil ímpium fécerim, cum sit nemo qui de manu tua possit erúere.

**Resp.**  
**IV**

Qui Lá - za - rum \* re - sus - ci - tás - ti a  
 mo - nu - mén - to foé - ti - dum: \* Tu e - is,  
 Dó - mi - ne, do - na ré - qui - em et lo - cum  
 indul - génti - ae. **Y.** Qui ventúrus es  
 ju - di - cá - re vi - vos et mórtu - os, et saé - cu - lum  
 per ig - nem. \* Tu e - is.

## Lesson II

Job 10:1-7

**M**Y SOUL is weary of my life, I will let go my speech against myself, I will speak in the bitterness of my soul. I will say to God: Do not condemn me; tell me why thou judgest me so. Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked? Hast thou eyes of flesh; or shalt thou see as man seeth? Are thy days as the days of man, and are thy years as the times of men that thou shouldst inquire after my iniquity, and search after my sin? And thou shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand.

## Responsory

Thou Who didst call up Lazarus from the grave after he had begun to stink — do thou, O Lord, grant them rest and a place of pardon.

**V.** Thou Who shalt come to judge the living and the dead and the world by fire.

**R.** Do thou, O Lord, grant them rest and a place of pardon.

## Lectio iii

Job 10, 8-12

**M**ANUS tuae fecerunt me, et plasmaverunt me totum in circúitu: et sic repente praecipitas me? Meménto, quaeso, quod sicut lutum féceris me, et in púlverem redúces me. Nonne sicut lac mulsísti me, et sicut cáseum me coagulásti? Pelle et cárnibus vestísti me: óssibus et nervis compegísti me. Vitam et misericórdiam tribuísti mihi, et visitátio tua custodívit spíritum meum.

**Resp. VIII**

Dómi - ne, \* quando vé - ne - ris ju - di -  
 cá - re ter - ram, u - bi me abscón - dam  
 a vul - tu i - rae tu - ae? \* Qui - a  
 pec - cá - vi ni - mis in vi - ta me - a.  
 ¶. Commís - sa me - a pa - vés - co, et ante  
 te e - ru - bés - co: dum vé - ne - ris ju - di - cá - re, no - li  
 me con - demná - re. \* Qui - a. ¶. Ré -

## Lesson III

## Job 10:8-12

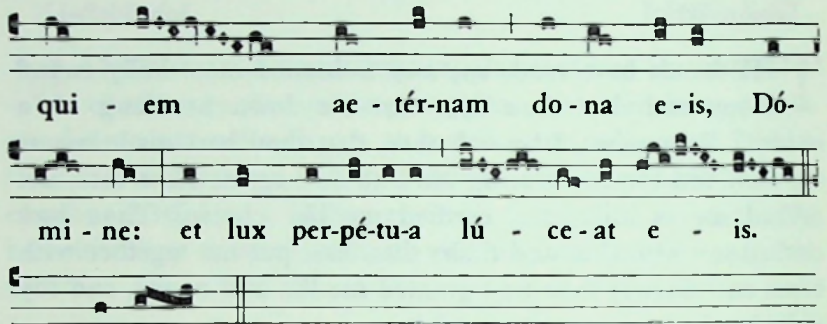
**T**HY hands have made me and fashioned me wholly round about, and dost thou thus cast me down headlong on a sudden? Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust again. Hast thou not milked me as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh; thou hast put me together with bones and sinews; thou hast granted me life and mercy, and thy visitation hath preserved my spirit.

## Responsory

O Lord, when thou shalt come to judge the world, where will I hide myself from the face of thy wrath? For I have sinned exceedingly in my life.

**V.** I have dread for my sins, I blush before thee; when thou shalt come, condemn me not.

**R.** For I have sinned exceedingly in my life.



qui - em ae - tér-nam do - na e - is, Dó-  
mi - ne: et lux per-pé-tu-a lú - ce - at e - is.

\* Qui - a.

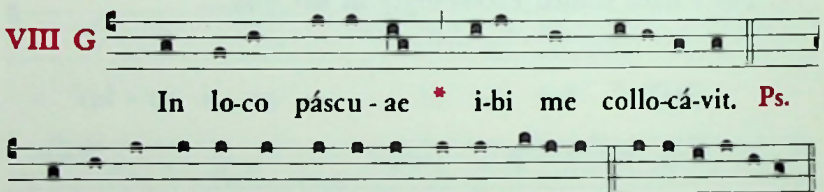
Postea ad Laudes, ut infra, pag. 116, quando dicitur unum tantum Nocturnum.

Si vero Laudes omnino omittantur, post III Responsorium dicuntur Pater noster et Preces, ut infra ad Laudes, pag. 132.

In II Nocturno  
Pro Feria III et VI

I Antiphona

VIII G



In lo-co páscu - ae \* i - bi me collo - cá - vit. Ps.

Dómi-nus re-git me, et ni-hil mi-hi dé-e-rit. E u o u a e.

Psalmus 22

**D**ÓMINUS regit me, et nihil mihi déerit: \* in loco páscuae  
ibi me collocávit.

Super aquam refectionis educávit me: \* ánimam meam convértit.  
Dedúxit me super sémitas justítiae, \* propter nomen suum.

Nam, et si ambulávero in médio umbrae mortis, non timébo  
mala: \* quóniam tu mecum es.

Virga tua, et báculo tuus: \* ipsa me consoláta sunt.

Parásti in conspéctu meo mensam, \* advérsus eos, qui tribu-  
lant me.

**V.** Eternal rest grant unto them, O Lord. And let perpetual light shine upon them.

**R.** For I have sinned exceedingly in my life.

If only one nocturn is said, Lauds follows as given below, p. 117. Or if Lauds is omitted altogether, immediately after the third responsory the Our Father and the rest of the prayers are said, as indicated below after Lauds, p. 133.

## II Nocturn

### Tuesday and Friday

**1 Antiphon:** He maketh me encamp \* in green pastures.

### Psalm 22

**T**HE Lord is my Shepherd, and I lack nothing; He maketh me encamp in green pastures.

He leadeth me to water beside which I can rest; He reneweth my spirits.

He guideth me on right paths for His name's sake.

Even though I enter a valley of shadows, I will fear no evil, for thou art with me.

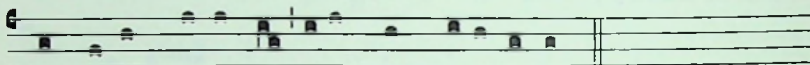
Thy rod and thy staff, they give me confidence.

Thou dost spread for me a banquet in sight of envious oppressors.

Impinguásti in óleo caput meum: \* et calix meus inébrians quam  
praeclárus est!

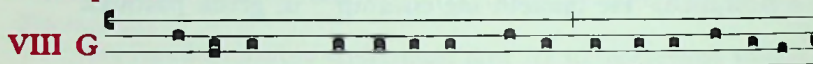
Et misericórdia tua subsequétur me \* ómnibus diébus vitae meae:  
Et ut inhábitem in domo Dómini, \* in longitúdinem diérum.  
Réquiem aetérnam.

### Antiphona

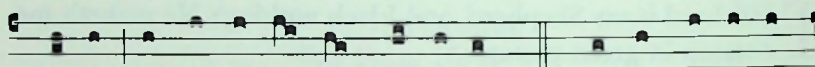


In lo-co páscu - ae i-bi me collo-cá-vit.

### 2 Antiphona



De-líc-ta \* ju-ventú-tis me-ae et ig-no-rán-ti-as



me-as ne me-mí-ne - ris, Dó-mi-ne. **Ps.** Ad te, Dó-mi-ne,



le-vá-vi á-ni-mam me-am. E u o u a e.

### Psalmus 24

**A**D TE, Dómine, levávi ánimam meam: \* Deus meus, in te  
confído non erubéscam.

Neque irrideant me inimíci mei: \* etenim univérsi, qui sústinent  
te, non confundéntur.

Confundántur omnes iníqua agéntes \* supervácue.

Vias tuas, Dómine, demónstra mihi: \* et sémitas tuas édoce me.

Dírige me in veritáte tua, et doce me: \* quia tu es, Deus, salvátor  
meus, et te sustínui tota die.

Reminíscere miseratiónum tuárum, Dómine, \* et misericordiárum  
tuárum, quae a saéculo sunt.

Delicta juventútis meae, \* et ignorántias meas ne memíneris.

Secúndum misericórdiam tuam meménto mei tu: \* propter boni-  
tátem tuam, Dómine.

Thou anointest my head with oil; my cup overflows.  
Goodness and favor shall follow me all the days of my life.  
And I will dwell in the house of the Lord for length of days.  
Eternal rest grant unto them, O Lord.  
And let perpetual light shine upon them.

**Antiphon:** He maketh me encamp in green pastures.

**2 Antiphon:** Remember not, O Lord, \* the frailties of my youth  
nor later offenses.

### Psalm 24

**T**O THEE, O Lord God, I lift up my soul,  
In thee I put my trust; let me not be confounded, let not  
mine enemies exult over me.  
Since none that hopes in thee shall be confounded; but they shall  
be foiled who lightly break faith with thee.  
Show me, O Lord, thy ways, and teach me thy paths.  
Guide me in thy truth and instruct me, for thou art the God of  
my salvation in Whom I trust always.  
Be mindful, O Lord, of thine acts of compassion and of thy  
mercies of long ago.  
Remember not the frailties of my youth nor my later offenses;  
but be mindful of me in thy kindness, for the sake of thy  
goodness, O Lord.

Dulcis et rectus Dóminus: \* propter hoc legem dabit delinquentibus in via.

Díriget mansuétos in iudício: \* docébit mites vias suas.

Univérsae viae Dómini, misericórdia et véritas, \* requiréntibus testaméntum ejus et testimónia ejus.

Propter nomen tuum, Dómine, propitiáberis peccáto meo: \* multum est enim.

Quis est homo qui tímet Dóminum? \* legem státuit ei in via, quam elégit.

Anima ejus in bonis demorábitur: \* et semen ejus hereditábit terram.

Firmaméntum est Dóminus tíméntibus eum: \* et testaméntum ipsíus ut manifestétur illis.

Oculi mei semper ad Dóminum: \* quóniam ipse evéllit de láqueo pedes meos.

Réspice in me, et miserére mei: \* quia únicus et pauper sum ego.

Tribulatiónes cordis mei multiplicátae sunt: \* de necessitatibus meis érué me.

Vide humilitátem meam, et labórem meum: \* et dimítte univérsa delícta mea.

Réspice inimícos meos quóniam multiplicáti sunt, \* et ódio iníquo odérunt me.

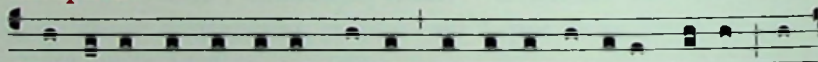
Custódi ánimam meam, et érué me: \* non erubéscam quóniam sperávi in te.

Innocéntes et recti adhaesérunt mihi: \* quia sustínui te.

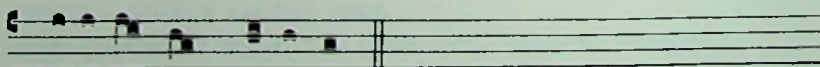
Líbera, Deus, Israél, \* ex ómnibus tribulatiónebus suis.

Réquiem aetérnam.

### Antiphona



De-líc-ta ju-ven-tú-tis me-ae et ig-no-rán-ti-as me-as ne



memí-ne - ris, Dómi-ne.

Kind and faithful is the Lord; therefore, He instructs sinners in the way they must follow.

He guides the lowly in righteousness, He teaches the meek His ways.

All the ways of the Lord are kindness and fidelity to them that keep His covenant and His precepts.

For thy name's sake, O Lord, forgive me my transgression, because it is grievous.

Who is the man that fears the Lord? The Lord teaches him the way he should choose.

Good fortune will be his; his seed will possess the land.

The Lord is friendly to them that fear Him; to them He makes known His covenant.

Mine eyes are ever on the Lord, for He will free my feet from the snare.

Look down upon me and have pity, for I am alone and in need.

Relieve the troubles of my heart, and set me free from my worries.

Behold my need and my pain, and forgive me all my sins.

See how many are my foes, with what bitterness they hate me.

Preserve thou my life and rescue me, lest I be confounded for seeking refuge in thee.

May innocence and honor be my safeguard, for I trust in thee,  
O Lord.

Set Israel free, O God, from all her troubles.

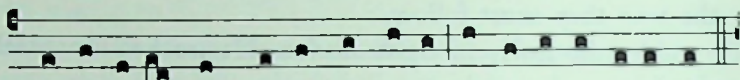
Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

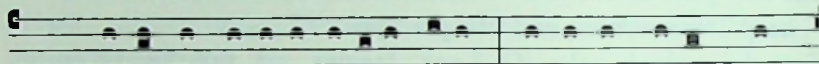
**Antiphon:** Remember not, O Lord, the frailties of my youth nor later offenses.

## 3 Antiphona

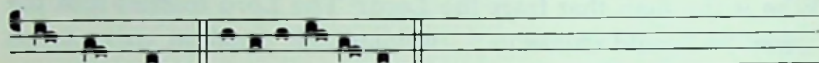
IV E



Credo vi-dé - re \* bo-na Dó-mi-ni in ter-ra vi-vénti-um.



Ps. Dómi-nus il-lumi-ná-ti-o me-a, \* et sa-lus me-a: quem



ti - mé - bo? E u o u a e.

## Psalmus 26

**D**ÓMINUS illuminatio mea, et salus mea, \* quem timébo?  
 Dóminus protéctor vitæ meæ, \* a quo trepidábo?  
 Dum appropíant super me nocéntes, \* ut edant carnes meas:  
 Qui tríbulant me inimíci mei, \* ipsi infirmáti sunt, et cecidérunt.  
 Si consístant advérsus me castra: \* non timébit cor meum.  
 Si exsúrgat advérsus me prælium, \* in hoc ego sperábo.  
 Unam pétii a Dómino, hanc requíram, \* ut inhábitem in domo  
 Dómini ómnibus diébus vitæ meæ:  
 Ut vídeam voluptátem Dómini, \* et vísitem templum ejus.  
 Quóniam abscondit me in tabernáculo suo: \* in die malórum  
 protéxit me in abscondito tabernáculi sui.  
 In petra exaltávit me: \* et nunc exaltávit caput meum super  
 inimícos meos.  
 Circuíví, et immolávi in tabernáculo ejus hóstiam vociferatiónis: \*  
 cantábo, et psalmum dicam Dómino.  
 Exáudi, Dómine, vocem meam, qua clamávi ad te: \* miserére  
 mei, et exáudi me.  
 Tibi dixit cor meum, exquisívit te fácies mea: \* fáciem tuam,  
 Dómine, requíram.  
 Ne avértas fáciem tuam a me: \* ne declínes in ira a servo tuo.  
 Adjútor meus esto: \* ne derelínquas me, neque despicias me,  
 Deus, salutáris meus.

**3 Antiphon:** I believe I shall see the good things of the Lord in the land of the living.

**Psalm 26**

**T**HE Lord is my light and my salvation. Whom shall I fear?  
The Lord is the guardian of my life. Whom shall I dread?  
When evildoers advance to devour my flesh, mine enemies and oppressors stumble and fall.  
If an army should encamp against me, my heart would not fear;  
if war should break out against me, even then would I trust.  
One thing I ask of the Lord, this do I seek — to dwell in the house of the Lord all the days of my life,  
To enjoy the Lord's love, and to contemplate His sanctuary.  
For He will hide me in His tent on the evil day, in the inmost recess of His dwelling; He will lift me onto a cliff.  
Even now my head rises high above mine enemies round about me.  
And I shall offer in His sanctuary jubilant sacrifices, with song and music to the Lord.  
Hear, O Lord, the cry of my voice; have pity on me and hear me.  
My heart speaks to thee, my glance seeks thee; thy countenance, O Lord, I seek.  
Hide not thy face from me, thrust not aside thy servant in anger.  
Thou art my helper; cast me not off; neither forsake me, O God, my Savior.

Quóniam pater meus, et mater mea dereliquerunt me: \* Dóminus autem assúpsit me.

Legem pone mihi, Dómine, in via tua: \* et dirige me in sémitam rectam propter inimícos meos.

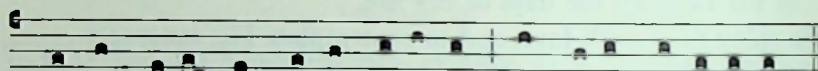
Ne tradéris me in ánimas tribulántium me: † quóniam insurrexérunt in me testes iníqui, \* et mentíta est iníquitas sibi.

Credo vidére bona Dómini \* in terra vivéntium.

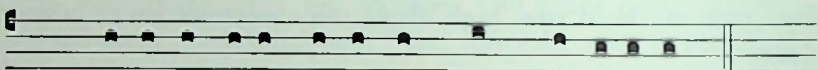
Expécta Dóminum, viríliter age: \* et confortétur cor tuum, et sústine Dóminum.

Réquiem aetérnam.

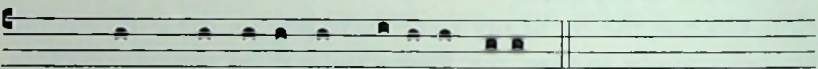
### Antiphona



Cre-do vi-dé-re bo-na Dómi-ni in terra vi-vénti-um.



℣. Cóllo-cet e-os Dómi-nus cum prin-cí-pi-bus.



℞. Cum prin-cí-pi-bus pópu-li su-i.

Pater noster **totum secreto.**

### Lectio iv

Job 13, 22–28

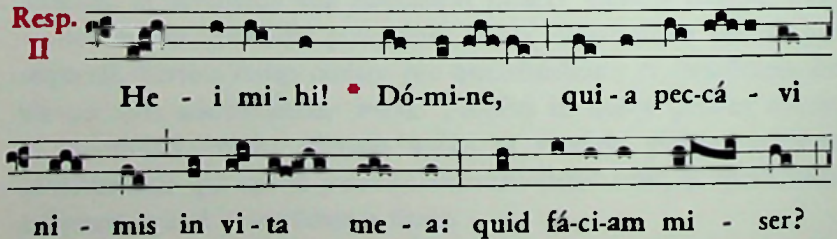
**R**ESPÓNDE mihi: quantas hábeo iniquitátes et peccáta, scélera mea et delícta osténde mihi. Cur fáciem tuam abscondis, et arbitráris me inimícum tuum? Contra fólium, quod vento rápitur, osténdis poténtiam tuam, et stípulam siccam persequeris. Scribis enim contra me amaritúdines, et consúmere me vis peccátis adolescéntiae meae. Posuísti in nervo pedem meum, et observásti omnes sémitas meas, et vestígia pedum meórum considerásti: qui quasi putrédo consuméndus sum, et quasi vestiméntum, quod coméditur a tinea.

**Resp.****II**


Meménto me - i, \* De - us, qui - a ven - tus  
 est vi - ta me - a: \* Nec aspí - ci - at me  
 vi - sus hómi - nis. **Y.** De pro - fún - dis cla - má - vi  
 ad te, Dó - mi - ne: Dó - mi - ne, ex - áu - di vo - cem  
 me - am. \* Nec.

**Lectio v****Job 14, 1-6**

**H**OMO, natus de muliere, brevi vivens tempore, replétur multis miseriis. Qui quasi flos egréditur et contéritur, et fugit velut umbra, et numquam in eódem statu pérmanet. Et dignum ducis super hujuscémodi aperíre óculos tuos, et addúcere eum tecum in iudícium? Quis potest fácere mundum de immúndo concéptum sémine? Nonne tu, qui solus es? Breves dies hóminis sunt, número ménsium ejus apud te est: constituísti términos ejus, qui praeteríri non póterunt. Recéde páululum ab eo, ut quiescat, donec optáta véniat, sicut mercenárii, dies ejus.

**Resp.****II**


He - i mi - hi! \* Dó - mi - ne, qui - a pec - cá - vi  
 ni - mis in vi - ta me - a: quid fá - ci - am mi - ser?

**Resp.****II**

Meménto me - i, \* De - us, qui - a ven - tus  
 est vi - ta me - a: \* Nec aspí - ci - at me  
 vi - sus hómi - nis. **¶** De pro - fún - dis cla - má - vi  
 ad te, Dó - mi - ne: Dó - mi - ne, ex - áu - di vo - cem  
 me - am. \* Nec.

**Lectio v****Job 14, 1-6**

**H**OMO, natus de muliere, brevi vivens tempore, replétur multis misériis. Qui quasi flos egréditur et contéritur, et fugit velut umbra, et numquam in eódem statu pérmanet. Et dignum ducis super hujuscémodi aperíre óculos tuos, et addúcere eum tecum in iudícium? Quis potest fácere mundum de immúndo concéptum sémine? Nonne tu, qui solus es? Breves dies hóminis sunt, número ménsium ejus apud te est: constituisti términos ejus, qui praeteríri non póterunt. Recéde páululum ab eo, ut quiéscat, donec optáta véniat, sicut mercenárii, dies ejus.

**Resp.****II**

He - i mi - hi! \* Dó - mi - ne, qui - a pec - cá - vi  
 ni - mis in vi - ta me - a: quid fá - ci - am mi - ser?

**Responsory**

Remember, O God, that my life is like a wind; no longer shall I be seen by men.

**Ps.** Out of the depths have I cried unto thee, O Lord. Lord, hear my suppliant plea.

**Ry.** No longer shall I be seen by men.

**Lesson V****Job 14:1-6**

**M**AN born of a woman, living for a short time, is filled with many miseries. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state. And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee? Who can make him clean that is conceived of unclean seed? Is it not thou who only art? The days of man are short, and the number of his months is with thee; thou hast appointed his bounds which cannot be passed. Depart a little from him, that he may rest, until his wished for day come, as that of the hireling.

**Responsory**

Woe is me, O Lord! For I have sinned exceedingly in my life. I, in my wretchedness, what shall I do? Whither shall I flee,

u - bi fú - gi - am, ni-si ad te, De-us me - us? \*

Mi-se - ré - re me - - i, dum vé - ne - ris in

no - ví - simo di - e. *∇*. A - nima me-a turbá - ta

est val - de, sed tu, Dómi-ne, suc - cúrrere e - i. \*

Mi-se - ré - re.

## Lectio vi

Job 14, 13-16

**Q**UIS mihi hoc tríbuat, ut in inférno prótegas me, et abscondas me, donec pertránseat furor tuus, et constítuas mihi tempus in quo recordéris mei? Putásne mórtuus homo rursum vivat? Cunctis diébus quibus nunc mílito, expécto donec véniat immutátio mea. Vocábis me, et ego respondébo tibi: óperi mánuum tuárum pórriges dexteram. Tu quidem gressus meos dinumerásti, sed parce peccátis meis.

**Resp. VI**

Ne re - cor - dé - ris \* pec - cá - ta me - a, Dó -

mi - ne, \* Dum vé - ne - ris ju - dí - cá - re

except to thee, my God? Be merciful unto me when thou comest on the last day.

*Ps.* My soul is sorely troubled; do thou sustain me, O Lord.

*R.* Be merciful unto me when thou comest on the last day.

### Lesson VI

Job 14:13-16

**W**HO will grant me this, that thou mayest protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me? Shall man that is dead, thinkest thou, live again? All the days in which I am now in warfare, I expect until my change come. Thou shalt call me, and I will answer thee; to the work of thy hands thou shalt reach out thy right hand. Thou indeed hast numbered my steps, but spare my sins.

### Responsory

Be not mindful, O Lord, of my sins, when thou shalt come to judge the world by fire.



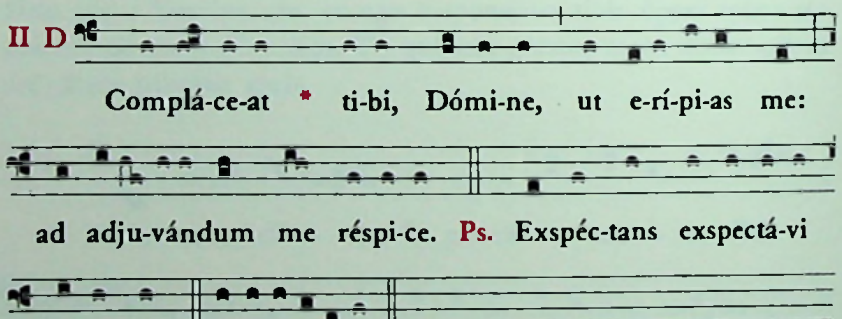
saé - cu-lum per ig - nem. *Ps.* Dí - ri-ge,  
 Dó - mi-ne De - us me - us, in conspéctu tu-o vi - am  
 me - am. \* Dum. *Ps.* Ré-qui - em ae-tér-nam  
 do-na e - is, Dó-mi - ne: et lux perpé-tua lú - ce - at  
 e - is. \* Dum vé-ne-ris.

Postea ad Laudes, ut infra, pag. 116, quando dicitur unum tantum Nocturnum.

Si vero Laudes omnino omittantur, post ultimum Responsorium dicuntur Pater noster et Preces, ut infra ad Laudes, pag. 132.

In III Nocturno  
 Pro Feria IV et Sabbato

I Antiphona



II D Complá-ce-at \* ti-bi, Dómi-ne, ut e-rí-pi-as me:  
 ad adju-vándum me réspi-ce. *Ps.* Expéc-tans expsectá-vi  
 Dómi-num. E u o u a e.

**Ps.** Guide my pathways in thy sight, my Lord and my God.

**R.** When thou shalt come to judge the world by fire.

**Ps.** Eternal rest grant unto them, O Lord. And let perpetual light shine upon them.

**R.** When thou shalt come to judge the world by fire.

If only one nocturn is said, Lauds follows as given below, p. 117. Or if Lauds is omitted altogether, immediately after the last responsory the Our Father and the rest of the prayers are said, as indicated below after Lauds, p. 133.

### III Nocturn

#### Wednesday and Saturday

**1 Antiphon:** May it please thee, \* O Lord, to rescue me; do thou hasten to help me.

## Psalmus 39

**E**XSPÉCTANS expectávi Dóminum, \* et inténdit mihi.  
 Et exaudívit preces meas: \* et edúxit me de lacu misériae,  
 et de luto faecis.

Et státuit super petram pedes meos: \* et diréxit gressus meos.  
 Et immísit in os meum cánticum novum, \* carmen Deo nostro.  
 Vidébunt multi, et tímebunt: \* et sperábunt in Dómino.  
 Beátus vir, cujus est nomen Dómini spes ejus: \* et non respéxit  
 in vanitátes et insánias falsas.

Multa fecísti tu, Dómine, Deus meus, mirábilia tua: \* et cogita-  
 tiónibus tuis non est qui símilis sit tibi.

Annuntiávi et locútus sum: \* multiplicáti sunt super númerum.  
 Sacrificium et oblatiónem noluísti: \* aures autem perfecísti mihi.  
 Holocáustum et pro peccáto non postulásti: \* tunc dixi: Ecce  
 vénio.

In cápite libri scriptum est de me ut fácerem voluntátem tuam: \*  
 Deus meus, vólui, et legem tuam in médio cordis mei.

Annuntiávi justítiam tuam in ecclésia magna, \* ecce lábia mea non  
 prohibébo: Dómine, tu scísti.

Justítiam tuam non abscondi in corde meo: \* veritátem tuam et  
 salutáre tuum dixi.

Non abscondi misericórdiam tuam et veritátem tuam \* a concílio  
 multo.

Tu autem, Dómine, ne longe fácias miseratiónes tuas a me: \*  
 misericórdia tua et véritas tua semper suscepérunt me.

Quóniam circumdedérunt me mala, quorum non est númerus: †  
 comprehendérunt me iniquitátes meae, \* et non pótui ut  
 vidérem.

Multiplicáti sunt super capíllos cápitis mei: \* et cor meum dere-  
 líquit me.

Compláceat tibi, Dómine, ut éruas me: \* Dómine, ad adjuván-  
 dum me respice.

Confundántur et reveréantur simul, qui quaerunt ánimam  
 meam, \* ut áuferant eam.

## Psalm 39

WITH confidence I hoped in the Lord, and He bent down to me and heard my cry.

And He drew me forth from the deadly pit, from the filthy mire; and He set my feet upon a rock, He made firm my steps.

And into my mouth He put a new canticle, a song to our God. Many shall see with awe, and put their trust in the Lord.

Happy the man whose trust is in the Lord, who neither follows idolaters nor the seekers after falsehood.

Many wondrous deeds hast thou done, O Lord, my God! No one else is like thee in thy plans on our behalf.

If I would attempt to proclaim them, they are beyond all numbering.

Sacrifice and offering thou didst not will, but ears thou hast fitted me for obeying.

Burnt-offering and sin-offering thou didst not ask; then said I: "Behold I come. At the head of the book is prescribed for me: I delight in doing thy will, O my God, and thy law is inscribed on my heart."

I have proclaimed thy just dealings before a great throng, not restraining my lips, as thou knowest, O Lord!

I did not hide thy just dealings within my heart; I declared thy fidelity and thy help.

Nor did I conceal thy kindness and fidelity from the great assembly of people.

Do not withhold, O Lord, thy pity from me; but let thy grace and thy fidelity guard me ever.

For evils without number beset me, my sins have overtaken me, I cannot see for grief.

They are more in number than the hairs on my head, so that my heart has failed me.

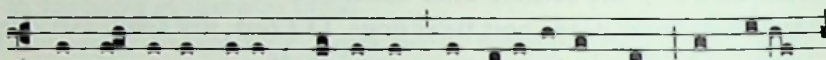
May it please thee, O Lord, to rescue me; do thou hasten, O Lord, to help me.

Let all be confounded and abashed who seek to take my life.

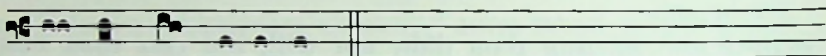
Convertántur retrórsu[m], et revereántur \* qui volunt mihi mala.  
Ferant conféstim confusió[n]em suam, \* qui dicunt mihi: Euge,  
euge.

Exsúltent et laeténtur super te omnes quaeréntes te: \* et dicant  
semper: Magnificétur Dóminus: qui dilígunt salutáre tuum.  
Ego autem mendícus sum et pauper: \* Dóminus sollicitus est mei.  
Adjútor meus, et protéctor meus tu es: \* Deus meus, ne tardáveris.  
Réquiem aetérnam.

### Antiphona

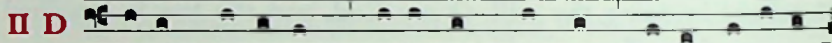


Complá-ce-at ti-bi, Dómi-ne, ut e-rí-pi-as me: ad adju-

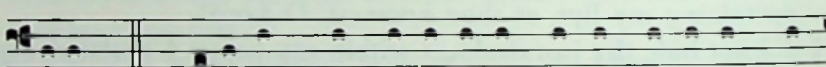


vándum me ré-spi-ce.

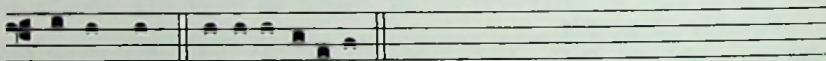
### 2 Antiphona



Sa-na, Dómi-ne, \* á-nimam me-am, qui-a peccá-vi



ti-bi. **Ps.** Be-á-tus qui in-tél-le-git su-per e-génum et



páu-pe-rem. E u o u a e.

### Psalmus 40

**B**EÁTUS qui intélligit super egénium, et páuperem: \* in die  
mala liberábit eum Dóminus.

Dóminus consérvet eum, et vivíficet eum, † et beátum fáciat  
eum in terra: \* et non tradat eum in ánimam inimicórum ejus.  
Dóminus opem ferat illi super lectum dolóris ejus: \* univérsum  
stratum ejus versásti in infirmitáte ejus.

Let them be turned back and covered with shame who delight  
in my misfortune.

Let them be struck dumb in their shame who say to me: "Aha,  
aha!"

Let all who seek thee exult and be glad in thee; and let all who  
desire thy help at all times say: "Praised be the Lord!"

But I myself am wretched and poor, yet the Lord takes care of me.  
Thou art my helper and my redeemer. Tarry not, O my God!  
Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

**Antiphon:** May it please thee, O Lord, to rescue me; do thou  
hasten to help me.

**2 Antiphon:** Heal my soul, \* O Lord, for I have sinned against  
thee.

### Psalm 40

**B**LESSED he who takes thought for the needy and poor; the  
Lord shall rescue him in time of trouble.

The Lord shall guard him and preserve him and give him  
happiness on earth, and shall not hand him over to the will of  
his foes.

The Lord shall sustain him on his bed of sickness, He shall relieve  
his infirmity when he lies ill.

Ego dixi: Dómine, miserére mei: \* sana ánimam meam, qui peccávi tibi.

Inimíci mei dixerunt mala mihi: \* Quando moriétur, et períbit nomen ejus?

Et si ingrediebátur ut vidéret, vana loquebátur: \* cor ejus congregávit iniquitátem sibi.

Egrediebátur foras, \* et loquebátur in idípsum.

Advérsus me susurrábant omnes inimíci mei: \* advérsus me cogitábant mala mihi.

Verbum iníquum constituérunt advérsus me: \* Numquid qui dormit non adjíciet ut resúrgat?

Etenim homo pacis meae, in quo sperávi: \* qui edébat panes meos, magnificávit super me supplantatiónem.

Tu autem, Dómine, miserére mei, et resúscita me: \* et retribuam eis.

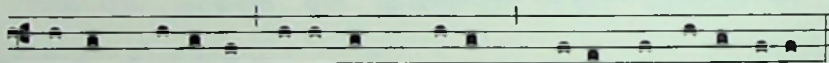
In hoc cognóvi quóniam voluísti me: \* quóniam non gaudébit inimícus meus super me.

Me autem propter innocéntiam suscepísti: \* et confirmásti me in conspéctu tuo in aetérnum.

Benedíctus Dóminus, Deus Israël, a saéculo et usque in saéculum: \* fiat, fiat.

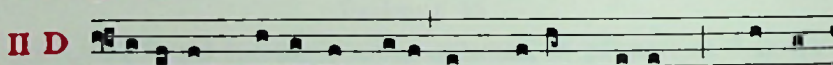
Réquiem aetérnam.

### Antiphona



Sa-na, Dómi-ne, á-nimam me-am, qui-a pec-cá-vi ti-bi.

### 3 Antiphona



II D

Si-tí-vit \* á-nima me-a ad De-um vi-vum: quando



vé-ni-am, et appa-ré - bo ante fá-ci-em Dómi-ni?

Wherefore I say: "Have pity on me, O Lord, and heal my soul!  
For I have sinned against thee."

Mine enemies speak evil of me: "When will he die and his  
name perish?"

And if one comes to see me his words are insincere; his heart is  
stored with malice, and he departs to spread the tale.

All who hate me whisper together against me; evil things they  
devise against me, as they say:

"A deadly malady is come over him; he who lies there will rise  
no more."

Even my close friend in whom I trusted and who ate my bread,  
even he has kicked me.

But do thou, O Lord, take pity and raise me up, that I may  
repay them.

Thus shall I know thou dost favor me, when my foe does not  
gloat over me.

But thou wilt support me against harm, and keep me in thy sight  
forever.

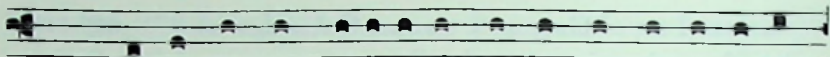
Praised be the Lord God of Israel forever and evermore. Amen!  
Amen!

Eternal rest grant unto them, O Lord.

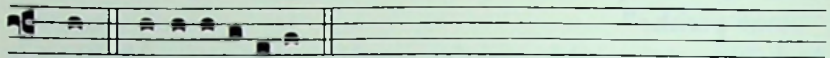
And let perpetual light shine upon them.

**Antiphon:** Heal my soul, O Lord, for I have sinned against thee.

**3 Antiphon:** My soul \* is athirst for the living God. O when  
shall I come again and behold the face of the Lord?



**Ps.** Quemádmódum de-sí-de-rat cer-vus ad fon-tes aquá-



rum. E u o u a e.

### Psalmus 41

**Q**UEMÁDMODUM desíderat cervus ad fontes aquárum: \*  
Qua desíderat ánima mea ad te, Deus.

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

Fuéerunt mihi lácrimae meae panes die ac nocte: \* dum díctur  
mihi quotidie: Ubi est Deus tuus?

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

In voce exsultatiónis, et confessiόνis: \* sonus epulántis.

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

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

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

Abýssus abýssum ínvocat, \* in voce cataractárum tuárum.

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

In die mandávit Dóminus misericórdiam suam: \* et nocte cán-  
ticum ejus.

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

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

Dum confringúntur ossa mea, \* exprobravérunt mihi qui tríbulant  
me inimíci mei.

Dum dicunt mihi per síngulos dies: Ubi est Deus tuus? \* quare  
tristis es, ánima mea? et quare contúrbas me?

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

Réquiem aetérnam.

## Psalm 41

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

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

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

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

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

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

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

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

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

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

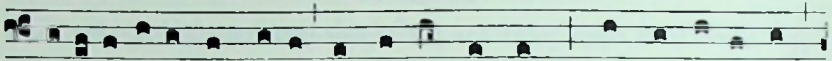
Crushing my bones mine adversaries taunt me, as they say to  
me daily: "Where is thy God?"

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

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

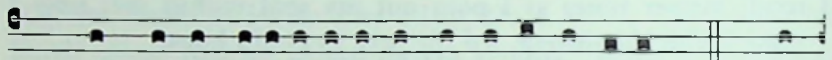
## Antiphona



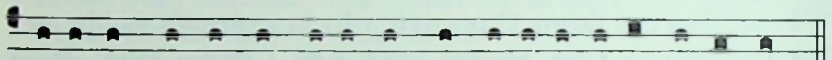
Si-tí-vit á-ni-ma me-a ad De-um vi-vum: quando vé-ni-am,



et appa-ré-bo an-te fá-ci-em Dó-mi-ni?



℣. Ne tradas bésti-is á-nimas confi-tén-tes ti-bi. ℞. Et



á-nimas páupe-rum tu-ó-rum ne ob-li-vis-cá-ris in fi-nem.

Pater noster, **totum secreto.**

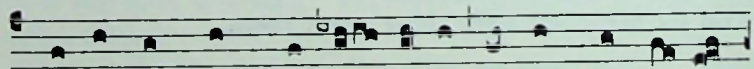
Lectio vii

Job 17, 1-3; 11-15

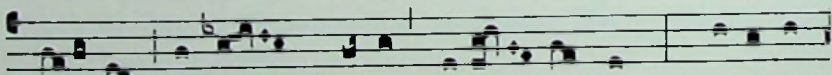
**S**PÍRITUS meus attenuábitur, dies mei breviabúntur, et solum mihi súperest sepúlcrum. Non peccávi, et in amaritudínibus morátur óculus meus. Líbera me, Dómine, et pone me juxta te, et cújusvis manus pugnet contra me. Dies mei transiérunt, cogitátiónes meae dissipátae sunt, torquéntes cor meum. Noctem ver-térunt in diem, et rursum post ténebras spero lucem. Si sustinúero, inférnus domus mea est, et in ténebris stravi léctulum meum. Putrédini dixi: Pater meus es; mater mea, et soror mea, vérmibus. Ubi est ergo nunc praestolátio mea, et patiéntiam meam quis considerat?

Resp.

I



Peccán-tem me \* co-tí-di-e, et non me pae-ni-



tén-tem, ti-mor mortis con-túr-bat me: \* Qui-a in

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

**V.** Deliver not unto beasts the souls of them who acknowledge thee.

**Rv.** And forget not the souls of thy poor forever.

Our Father **the whole inaudibly.**

### Lesson VII

**Job 17:1-3; 11-15**

**M**Y SPIRIT shall be wasted, my days shall be shortened and only the grave remaineth for me. I have not sinned, and my eye abideth in bitterness. Deliver me, O Lord, and set me beside thee, and let any man's hand fight against me. My days have passed away, my thoughts are dissipated, tormenting my heart. They have turned night into day, and after darkness I hope for light again. If I wait hell is my house, and I have made my bed in darkness. I have said to rottenness: Thou art my father; to worms, my mother and my sister. Where is now then my expectation, and who considereth my patience?

### Responsory

Because I sin daily and do not repent, the fear of death troubles me. O God, have mercy on me and save me, for in hell there is no redemption.



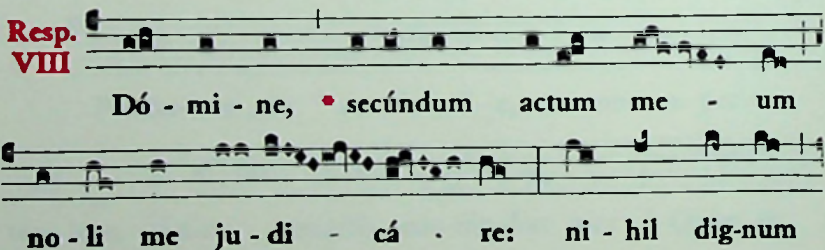
in-fér - no nulla est red-émp-ti-o, mi-se-ré-re  
 me - i, De-us, et sal - va me.  $\Psi$ . De - us, in nó-mi-ne  
 tu-o sal - vum me fac, et in vir-tú-te tu-a lí-be-ra  
 me. \* Qui-a.

## Lectio viii

Job 19, 20-27

**P**ELLI meae, consúptis cárnibus, adhaésit os meum, et derelicta sunt tantúmmodo lábia circa dentes meos. Misérémini mei, misérémini mei, saltem vos, amíci mei, quia manus Dómini tétigit me. Quare persequímini me sicut Deus, et cárnibus meis saturámini? Quis mihi tríbuat ut scribántur sermónes mei? quis mihi det ut exaréntur in libro stylo férreo, et plumbi lámína, vel celte sculpántur in sílice? Scio enim quod Redémptor meus vivit, et in novíssimo die de terra surrectúrus sum: et rursus circúmdabor pelle mea, et in carne mea vidébo Deum meum. Quem visúrus sum ego ipse, et óculi mei conspectúri sunt, et non álius: repósite est haec spes mea in sinu meo.

**Resp. VIII**



Dó - mi - ne, \* secúndum actum me - um  
 no - li me ju - di - cá - re: ni - hil dig-num

**V.** Save me, O God, by thy name, and judge me in thy strength.

**R.** O God, have mercy on me and save me, for in hell there is no redemption.

**Lesson VIII**

**Job 19:20-27**

**T**HE flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth. Have pity on me, have pity on me, at least you, my friends, because the hand of the Lord hath touched me. Why do you persecute me as God, and glut yourselves with my flesh? Who will grant me that my words may be written? Who will grant me that they may be marked down in a book? With an iron pen and in a plate of lead, or else be graven with an instrument in flint stone? For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another. This my hope is laid up in my bosom.

**Responsory**

Judge me not, O Lord, according to my works, for I have done

in conspéc-tu tu - o e - gi: íd - e - o  
 dé - pre - cor ma - jes - tá - tem tu - am, \*  
 Ut tu, De - us, dé - le - as in - iqui - tá -  
 tem me - am. ∇. Ampli - us la - va  
 me, Dó - mi - ne, ab in - jus - tí - ti - a me - a, et a  
 de - líc - to me - o munda me. \* Ut tu.

## Lectio ix

Job 10, 18-22

**Q**UARE de vulva eduxísti me? qui útinam consúmptus essem, ne óculus me vidéret! Fuissem quasi non essem, de útero translátus ad túmulum. Numquid non páucitas diérum meórum finiétur brevi? Dimítte ergo me, ut plangam páululum dolórem meum: ántequam vadam, et non revérta, ad terram tenebrósam et opértam mortis calígine: terram misériae et tenebrárum, ubi umbra mortis, et nullus ordo, sed sempitérnus horror inhábitat.

Sequens Responsorium tunc ponitur, quando dictus fuerit tertius Nocturnus tantum Defunctis.

**Resp.**  
**I**

Lí - be - ra me, \* Dó - mi - ne, de vi - is

nothing worthy in thy sight. Wherefore, I appeal to thy Majesty, that thou wouldst blot out my transgressions, O God.

℣. Wash me thoroughly, O Lord, from mine iniquity, and cleanse me from my sin.

℟. That thou wouldst blot out my transgressions, O God.

### Lesson IX

Job 10:18-22

**W**HY didst thou bring me forth out of the womb? O that I had been consumed that eye might not see me! I should have been as if I had not been, carried from the womb to the grave. Shall not the fewness of my days be ended shortly? Suffer me, therefore, that I may lament my sorrow a little. Before I go, and return no more to a land that is dark and covered with the mist of death; a land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth.

The following responsory is used if only the third nocturn has been said for the departed:

### Responsory I

From the pathways of hell, deliver me, O Lord, Who didst

in-fér-ni, qui por-tas aé-re - as confre -  
 gís - ti: et vi - si - tás - ti in-fér-num, et  
 de-dís-ti e - is lu - men, ut vi - dé - rent te: \*  
 Qui e - rant in poe - nis tenebrá - -  
 - - rum. **V.** Clamántes et di - cén - tes:  
 Adve - nís - ti, Red-émptor nos - ter. \* Qui  
 e - rant. **V.** Ré-qui-em ae-tér-nam do-na e - is,  
 Dó - mi - ne: et lux perpé - tu - a lú-ce-at e - is.  
 \* Qui e - rant.

Sequens Responsorium ponitur loco praecedentis, quando tres Nocturni dicti fuerint pro Defunctis.

break the gates of brass asunder, Who didst descend into limbo and grant the souls therein light, that they who were in affliction and darkness might behold thee.

**V.** They cried out, saying: Thou hast come, O our Redeemer!

**R.** They who were in affliction and in darkness.

**V.** Eternal rest grant unto them, O Lord. And let perpetual light shine upon them.

**R.** Who were in affliction and in darkness.

But the following responsory replaces the one above whenever three nocturns have been said for the departed:

**I**

Lí-be - ra me, Dó - mi - ne, \* de morte ae - tér - na,  
 in di - e il - la tre - mén - da: \* Quando cae - li  
 mo - véndi sunt et ter - ra: † Dum vé - -  
 ne - ris ju - di - cá - re saé - cu - lum per  
 ig - nem. **∇**. Tremens factus sum ego, et tí - me - o,  
 dum discússi - o vé - ne - rit, at - que ventú - ra i - ra. \*  
 Quando cae - li mo - vén - di sunt et ter - ra.  
**∇**. Di - es il - la, di - es i - rae, ca - la - mi - tá - tis et  
 mi - sé - ri - ae, di - es magna et a - má - ra val - de.  
 † Dum vé - - ne - ris ju - di - cá - re

**Responsory II**

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

**Ps.** I quake with fear and terror, awaiting the day of accounting and the wrath to come.

**Ry.** When the heavens shall be moved and the earth.

**Ps.** That day, the day of anger, of calamity, of misery, a day so awful and so bitter.

**Ry.** Whilst thou shalt come to judge the world by fire.

saé - cu - lum per ig - nem. **℣.** Ré-qui-em  
 ae-tér-nam do-na e - is, Dó - mi - ne: et lux perpé-  
 tu - a lú - ce - at e - is.

Repetitur *Libera me, Dómine, usque ad ℣. Tremens factus sum ego exclusive.*

Deinde, si Laudes omnino omitterentur, post ultimum Responsorium dicuntur *Pater noster et Preces, ut infra ad Laudes, pag. 132.*

Si vero Matutinum, cum unico vel tribus Nocturnis, a Laudibus separetur, post ultimum Responsorium subjungitur:

**℣.** Dóminus vobíscum.

**℞.** Et cum spírítu tuo.

Deinde dicitur *Oratio (seu dicuntur Orationes) ut supra in Vesperis, pag. 50, additis sequentibus:*

**℣.** Réquiem aetérnam dona eis, Dómine.

**℞.** Et lux perpétua lúceat eis.

**℣.** Requíescant in pace.

**℞.** Amen.

## AD LAUDES

Quoties Laudes a Matutino separentur, dicitur secreto *Pater noster et Ave, María; secus absolute incipitur a sequenti*

### 1 Antiphona

**I f** Exsultábunt Dómi-no \* ossa humi-li - á - ta. **Ps.**  
 Mi-se-ré-re me - i, De - us. E u o u a e.

℣. Eternal rest grant unto them, O Lord. And let perpetual light shine upon them.

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

Then if Lauds is omitted entirely, the Our Father is said, together with the rest of the prayers given below at the end of Lauds, p. 133.

However, if there will be an interval between Matins (whether one or three nocturns) and Lauds, after the last responsory one adds:

℣. The Lord be with you.

℟. And with thy spirit.

Then the oration (or several), given above in Vespers, p. 51, is said, concluding with:

℣. Eternal rest grant unto them, O Lord.

℟. And let perpetual light shine upon them.

℣. May they rest in peace.

℟. Amen.

## LAUDS

If there has been an interval between Matins and Lauds, the Our Father and Hail Mary are said first inaudibly; otherwise one begins at once with the following antiphon:

1 Antiphon: The bones which thou hast crushed \* will rejoice in the Lord.

## Psalmus 50

**M**ISERERE mei, Deus, \* secúndum magnam misericórdiam tuam.

Et secúndum multitudínem miseratiónum tuárum, \* dele iniquitátem meam.

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

Quóniam iniquitátem meam ego cognóscó: \* et peccátum meum contra me est semper.

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

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

Ecce enim veritátem dilexísti: \* incérta et occúlta sapiéntiae tuae manifestásti mihi.

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

Audítui meo dabis gáudium et laetítiam: \* et exsultábunt ossa humiliáta.

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

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

Ne projícias me a fácie tua: \* et spíritum sanctum tuum ne áuferas a me.

Redde mihi laetítiam salutáris tui: \* et spíritu principáli confírma me.

Docébo iníquos vias tuas: \* et ímpii ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salutis meae: \* et exsultábit língua mea justítiam tuam.

Dómine, lábia mea apéries: \* et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrificium, dedíssem útique: \* holocáustis non delectáberis.

## Psalm 50

**B**E MERCIFUL to me, O God, for great is thy goodness.  
And in the greatness of thy compassion blot out my transgressions.

Wash me thoroughly from my guilt, and cleanse me from my sin.  
For I acknowledge my transgressions, and my sin is ever before me.

Against thee alone have I sinned, and done what is evil in thy sight.

My guilt I confess that thou mayest appear just and above reproach in thy judgment of me.

Lo, iniquity was born with me! And in sin did my mother conceive me.

Surely thou lovest my sincerity; therefore, givest thou me insight to thy wisdom.

Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Let me hear joy and gladness, that the bones which thou hast crushed may rejoice.

Turn away thy face from my sins, and blot out all my wrongdoing.

Create a clean heart in me, O God, and renew a right spirit within me.

Drive me not from thy presence, and take not from me the power of thy holy spirit.

Give me again the delight of thy grace, and let a noble spirit uphold me.

Then will I show the godless thy ways, and sinners shall be converted to thee.

Save me from bloody violence, my Helper and my God, that my tongue may praise thy justness.

O Lord, open thou my lips, and my mouth shall declare thy praise.  
For thou hast no delight in sacrifice, and burnt-offerings thou wouldst refuse if I offered.


Sacrificium Deo spíritus contribulátus: \* cor contrítum, et humiliátum, Deus, non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: \* ut aedificéntur muri Jerúsalem.

Tunc acceptábis sacrificium justítiae, oblatiões, et holocáusta: \* tunc impónent super altáre tuum vítulos.

Réquiem aetérnam.


### Antiphona



Ex-sultábunt Dó-mi-no os - sa hu-mi - li - á - ta.

### 2 Antiphona

VIII G



Exáudi, Dómi-ne, \* o-ra-ti-ó-nem me-am: ad  
te omnis ca-ro vé-ni-et. Ps. Te de-cet hymnus, De-us,  
in Si-on. E u o u a c.

### Psalmus 64

**T**E DECET hymnus, Deus, in Sion: \* et tibi reddétur votum in Jerúsalem.

Exáudi oratióem meam: \* ad te omnis caro véniet.

Verba iniquórum praevaluérunt super nos: \* et impietátibus nostris tu propitiáberis.

Beátus, quem elegísti, et assumpsísti: \* inhabitábit in átriis tuis. Replébimur in bonis domus tuae: \* sanctum est templum tuum, mirábile in aequitáte.

Exáudi nos, Deus, salutáris noster, \* spes ómnium fínium terrae, et in mari longe.

My sacrifice, O God, is a spirit which is penitent; my heart  
sorrowing and humbled, O Lord, do not despise!

Deal kindly, O Lord, and graciously with Sion, and let Jerusalem  
arise anew.

Then shalt thou be honored with true oblations; then shall they  
offer young bullocks upon thine altar.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

**Antiphon:** The bones which thou hast crushed will rejoice in  
the Lord.

**2 Antiphon:** Hear, O Lord, \* my prayer; all flesh shall come  
unto thee.

#### Psalm 64

**P**RAISE, O God, is due thee in Sion, and to thee let a vow  
be paid, thou Who hearest prayer.

All flesh cometh unto thee laden with guilt.

Our transgressions weigh upon us; do thou purge them.

Blessed be the man whom thou dost elect and adopt, that he  
may dwell in thy courts.

May we be filled with the good things of thy house, with the  
holiness of thy Temple.

Faithfully thou hearest us with wondrous deeds, O God, our  
Savior,

The Confidence of all ends of the earth and the sea afar off.

Praeparans montes in virtute tua, accinctus potentia: \* qui conturbas profundum maris, sonum fluctuum ejus.

Turbabuntur Gentes, et timebunt qui habitant terminos a signis tuis: \* exitus matutini, et vespere delectabis.

Visitasti terram, et inebriasti eam: \* multiplicasti locupletare eam. Flumen Dei replatum est aquis, † parasti cibum illorum: \* quoniam ita est praeparatio ejus.

Rivos ejus inebria, multiplica genimina ejus: \* in stillicidiis ejus laetabitur germinans.

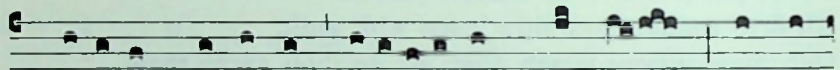
Benedices coronae anni benignitatis tuae: \* et campi tui replentur ubertate.

Pinguescunt speciosa deserti: \* et exultatione colles accingentur.

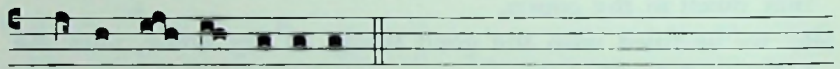
Induti sunt arietes ovium, † et valles abundabunt frumento: \* clamabunt, etenim hymnum dicent.

Requiem aeternam.

### Antiphona

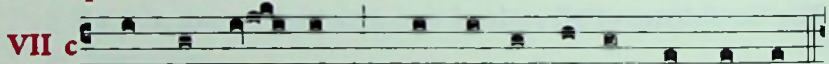


Ex-audi, Dó-mi-ne, o-ra-ti-ó-nem me-am: ad te



om-nis ca-ro vé-ni-et.

### 3 Antiphona



Me sus-cé-pit \* dex-te-ra tu-a, Dó-mi-ne.



**Ps.** De-us, De-us me-us. E u o u a e.

### Psalmus 62

**D**EUS, Deus meus, \* ad te de luce vígilo.  
Sítuít in te ánima mea, \* quam multipliciter tibi caro mea.

Girded with power, thou settest fast the mountains,  
Thou stillest the raging of the seas and of their waves, and the  
tumult of nations.

And they that dwell in uttermost parts are afraid of thy signs;  
To the limits of east and west thou spreadest joy.

Thou hast helped the land with plenteous rain, in many ways  
enriching it.

The river of God is full of water; thou hast provided their corn  
in so preparing the earth,

Drenching its furrows and loosening its clods,  
With gentle rain-drops thou hast gladdened the buds.

Thou hast crowned the year with thy bounty, and abundance  
follows thy footsteps.

The pastures of the wilderness drip verdure, and the hillsides  
are gay in their floral array.

Flocks cover the meadows, the vales abound with wheat. They  
shout for joy and sing a hymn of praise.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

**Antiphon:** Hear, O Lord, my prayer; all flesh shall come unto  
thee.

**3 Antiphon:** Thy right hand \* will receive me, O Lord.

### Psalm 62

**T**HOU, O God, art my God; earnestly I seek thee.

**T** My soul doth thirst for thee, my body doth long for thee,  
like an arid parched land without water.

In terra desérta, et ínvia, et inaquósa: † sic in sancto appáruí tibi, \*  
ut vidérem virtútem tuam, et glóriam tuam.

Quóniam mélior est misericórdia tua super vitas: \* lábia mea  
laudábunt te.

Sic benedicam te in vita mea: \* et in nómine tuo levábo manus  
meas.

Sicut ádipe et pinguédine repleátur ánima mea: \* et lábiis ex-  
sultatiónis laudábit os meum.

Si memor fui tui super stratum meum, † in matutínis meditábor  
in te: \* quia fuísti adjútor meus.

Et in velaménto alárum tuárum exsultábo, † adhaésit ánima mea  
post te: \* me suscepit délixtera tua.

Ipsi vero in vanum quaesiérunt ánimam meam, † introíbunt in  
inferióra terrae: \* tradéntur in manus gládii, partes vúlpium  
erunt.

Rex vero laetábitur in Deo, † laudabúntur omnes qui jurant in  
eo: \* quia obstrúctum est os loquéntium iníqua.

Réquiem aetérnam.

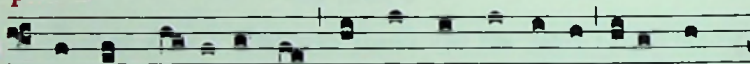
### Antiphona



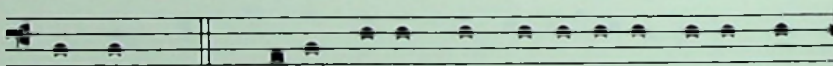
Me sus-cé - pit délix-te-ra tu-a, Dó-mi-ne.

### 4 Antiphona

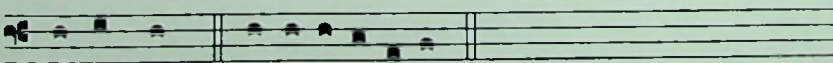
II D



A por - ta ín-fe - ri • é - ru - e, Dó-mi-ne, á-ni-mam



me - am. **Cant.** Ego di-xi: In di-mí-di - o di - é - rum



me - ó - rum. E u o u a e.

Thus I contemplate thee in the holy place, to look upon thy power and thy glory.

For thy favor is better than life; my lips shall praise thee.

Even so will I bless thee all my life, and lift up my hands in thy name.

My soul shall be sated as with marrow and fat, and my mouth shall praise thee with jubilant lips,

When I will be mindful of thee on my bed, and meditate on thee in the vigils of night.

For thou art become my helper, and I exult in the shadow of thy wings.

My soul cleaves to thee, thy right hand upholds me.

But they who seek after my life shall go down into the nether-world.

They shall be given over to the power of the sword, and be left unburied for the jackals.

But the king shall rejoice in God; whoever swears by him shall glory, for the mouth speaking evil shall be silenced.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

**Antiphon:** Thy right hand will receive me, O Lord.

**4 Antiphon:** From the gates of hell, \* deliver my soul, O Lord.

## Canticum Ezechiae

Isai. 38, 10–20

**E**GO dixi: In dimídio diérum meórum \* vadam ad portas inferi.

Quaesívi resíduum annórum meórum. \* Dixi: Non vidébo Dóminum Deum in terra vivéntium.

Non aspíciam hóminem ultra, \* et habitatórem quiétis.

Generátio mea abláta est, et convolúta est a me, \* quasi tabernáculum pastórum.

Praecísa est velut a texénte, vita mea: † dum adhuc ordírer, succídit me: \* de mane usque ad vésperam fínies me.

Sperábam usque ad mane, \* quasi leo sic contrívit ómnia ossa mea: De mane usque ad vésperam fínies me † sicut pullus hirúndinis sic clamábo, \* meditábor ut colúmba:

Attenuáti sunt óculi mei, \* suspiciéntes in excélsu:

Dómine, vim pátiar, respónde pro me. \* Quid dicam, aut quid respondébit mihi, cum ipse fécerit?

Recogitábo tibi omnes annos meos \* in amaritúdine ánimae meae.

Dómine, si sic vívitur, et in tálibus vita spíritus mei, † corrípies me, et vivificábis me. \* Ecce in pace amaritúdo mea amaríssima.

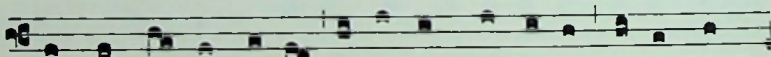
Tu autem eruísti ánimam meam ut non períret: projecísti post tergum tuum ómnia peccáta mea.

Quia non inférnus confitébitur tibi, † neque mors laudábit te: \* non exspectábunt qui descéndunt in lacum, veritátem tuam.

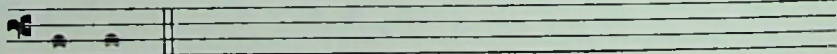
Vivens vivens ipse confitébitur tibi, sicut et ego hódie: \* pater filiis notam fáciat veritátem tuam.

Dómine, salvum me fac, \* et psalmos nostros cantábimus cunctis diébus vitae nostrae in domo Dómini.

Réquiem aetérnam.

**Ant.** 

A por - ta ín - fe - ri é - ru - e, Dó - mi - ne, á - ni - mam



me - am.

**Canticle of Ezechias****Isaias 38:10-20**

**I** SAID: "At the height of my days I shall wander to the gates of death's realm, robbed of the rest of my years."

So I said: "No longer shall I see the Lord in the land of the living, no longer see man among the dwellers of earth."

My dwelling will dissolve and be taken away from me like the shepherd's tent.

Like a weaver I roll up my life; He cuts me off from the thread; day and night thou dost torture me.

I shout aloud until morning; as a lion, He is crushing all my bones; day and night thou dost torture me.

My lament is like a swallow's chirping, my moan like a dove's cooing.

My eyes are weakened, looking upward; Lord, I suffer violence — stay by me!

What shall I say? For He spoke to me, and He Himself hath done it. Vanquishing bitterness of soul I shall complete my years.

They remain alive whom the Lord safeguards, and in their midst will I complete the life of my spirit; thou hast healed me and kept me alive.

See, my misery He has turned to my salvation; thou hast rescued my soul from the pit of destruction; all my sins thou hast cast behind thy back.

Surely, death's realm does not praise thee, nor does death glorify thee; they who sink into the pit do not trust in thy fidelity. Only the living, with his life spared, sings thy praise like I do today; the father tells his children about thy fidelity.

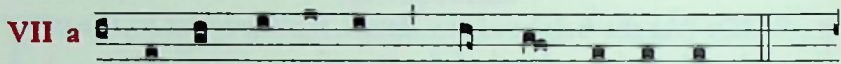
The Lord doth keep me; and our songs of jubilation shall resound in the Lord's house all the days of our life.

Eternal rest grant unto them, O Lord.

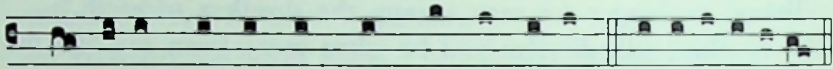
And let perpetual light shine upon them.

**Antiphon:** From the gates of hell, deliver my soul, O Lord.

## 5 Antiphona



Om-nis spí-ri-tus \* lau-det Dó-mi-num. Ps.



Lau-dá-te Dó-mi-num in sanc-tis e-jus. E u o u a e.

## Psalmus 150

**L**AUDÁTE Dóminum in sanctis ejus: \* laudáte eum in firmaménto virtútis ejus.

Laudáte eum in virtútibus ejus: \* laudáte eum secúndum multitudinem magnítudinis ejus.

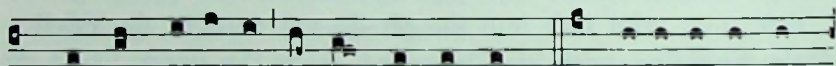
Laudáte eum in sono tubae: \* laudáte eum in psaltério, et cíthara. Laudáte eum in týmpano, et choro: \* laudáte eum in chordis, et órgano.

Laudáte eum in cýmbalis benesonántibus: † laudáte eum in cýmbalis jubilatiónis: \* omnis spíritus laudet Dóminum.

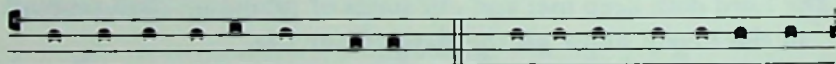
Réquiem aetérnam.

Et lux perpétua.

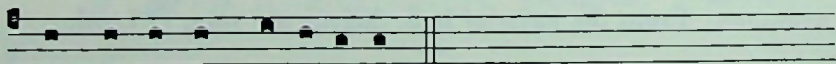
## Antiphona



Om-nis spí-ri-tus laudet Dó-mi-num. *Ps.* Audí-vi vo-cem



de cae-lo di-cén-tem mi-hi. *R.* Be-á-ti mór-tu-i qui



in Dó-mi-no mo-ri-ún-tur.

**5 Antiphon:** Let every living being \* praise the Lord.

**Psalm 150**

**P**RAISE the Lord in His sanctuary; praise Him in the surety  
of His heavenly fortress.

Praise Him because of His mighty deeds; praise Him because of  
His wonderful greatness.

Praise Him with the sound of trumpet; praise Him on harp  
and zither.

Praise Him with cymbal and dance; praise Him with strings  
and organ.

Praise Him with sweet-sounding cymbals; praise Him with  
crashing cymbals. Let every living being praise the Lord.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

**Antiphon:** Let every living being praise the Lord.

**V.** I heard a voice from heaven saying to me.

**R.** Blessed are the dead who die in the Lord.

## Ad Benedictus, Antiphona

II D

E-go sum \* re-sur-réc-ti-o et vi-ta: qui cre-dit  
 in me, é-ti-am si mór-tu-us fú-e-rit, vi-vet: et  
 om-nis qui vi-vit et cre-dit in me, non mo-ri-é-tur  
 in ae-tér-num. **Cant.** Be-ne-díc-tus Dó-mi-nus De-us  
 Is-ra-el. E u o u a e. Et e-ré-xit.

## Canticum Zachariae

Luc. 1, 68-79

**B**ENEDÍCTUS Dóminus, Deus Israël, \* quia visitávit, et  
 fecit redemptiónem plebis suae:

Et eréxit cornu salutis nobis: \* in domo David, púeri sui.

Sicut locúsus est per os sanctórum, \* qui a saéculo sunt, pro-  
 phetárum ejus:

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

Ad faciéndam misericórdiam cum pátribus nostris: \* et memo-  
 rári testaménti sui sancti.

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

Ut sine timóre, de manu inimicórum nostrórum liberáti, \* servi-  
 ámus illi.

**Antiphon to the Canticle of Zachary**

I am \* the Resurrection and the life; he that believeth in me, although he be dead, shall live; and every one that liveth and believeth in me shall not die forever.


**Canticle of Zachary**

Luke 1:68-79

**B**LESSED be the Lord God of Israel, for He hath visited and redeemed His people,  
And hath raised up a mighty Savior for us in the lineage of David His servant.  
Thus He foretold by the mouth of His holy prophets who have been from times ancient;  
That He might rescue us from our enemies — from the hand of all that hate us.  
Now is granted the mercy promised to our fathers, remembering His holy covenant;  
And the oath which He swore to Abraham our father that He would extend to us;  
That we, delivered from the hand of our enemies, might serve Him without fear,

In sanctitáte, et justítia coram ipso, \* ómnibus diébus nostris.  
 Et tu, puer, Prophéta Altíssimi vocáberis: \* praeíbis enim ante  
 fáciem Dómini paráre vias ejus:  
 Ad dandam sciéntiam salútis plebi ejus: \* in remissiónem  
 peccatórum eórum:  
 Per víscera misericórdiae Dei nostri: \* in quibus visitávit nos,  
 óriens ex alto:  
 Illumináre his, qui in ténebris, et in umbra mortis sedent: \* ad  
 dirigéndos pedes nostros in viam pacis.  
 Réquiem aetérnam.

### Antiphona



E-go sum re-sur-réc-ti-o et vi-ta: qui cre-dit in  
 me, é-ti-am si mór-tu-us fú-e-rit, vi-vet: et om-nis  
 qui vi-vit et cre-dit in me, non mo-ri-é-tur in  
 ae-tér-num.

Deinde flexis genibus:

Pater noster secreto usque ad

¶. Et ne nos indúcas in tentatiónem.

¶. Sed líbera nos a malo.

### Psalmus 129

Qui non dicitur in die obitus seu depositionis defuncti, neque aliis diebus quibus Officium recitatur ritu duplici.

Living in holiness and righteousness before Him all our days.  
And thou, child, shall be called the prophet of the Highest, for  
thou shalt go before the face of the Lord to prepare His ways;  
To give knowledge of salvation to His people — the remission  
of their sins,

Through the bounteous mercy of our God in which the Orient  
from on high hath visited us,

To give light to them that sit in darkness and in the shadow of  
death, to direct our feet into the way of peace.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

**Antiphon:** I am the Resurrection and the life; he that believeth  
in me, although he be dead, shall live; and every one that liveth  
and believeth in me shall not die forever.

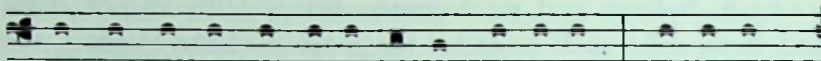
Hereupon all kneel for the prayers:

Our Father inaudibly until

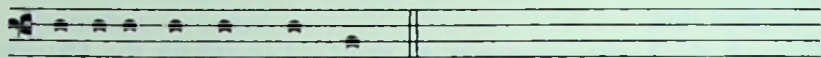
℣. And lead us not into temptation.

℞. But deliver us from evil.

The psalm which follows is not said on the day of death or burial,  
nor on other days when the office is recited in solemn manner (ritu  
duplici):



De pro-fún-dis cla-má-vi ad te, Dó-mi-ne: \* Dó-mi-ne,



ex-áudi vo-cem me-am:

Fiant aures tuae intendentes, \* in vocem deprecationis meae.  
 Si iniquitates observáveris, Dómine: \* Dómine, quis sustinébit?  
 Quia apud te propitiatio 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 copiósá apud eum  
 redéptio.  
 Et ipse rédimet Israël, \* ex ómnibus iniquitatibus ejus.  
 Réquiem aetérnam \* dona eis, Dómine.  
 Et lux perpétua \* lúceat eis.

Deinde dicuntur Preces et Oratio sive Orationes Officio congruentes,  
 ut supra in Vesperis, pag. 50.

In Exsequiis vero defuncti, praesente corpore, dicuntur in fine  
 Laudum Preces et Oratio ut supra, pag. 30.

## DE EXSEQUIIS ABSENTE DEFUNCTI CORPORE, SIVE IN DIE TERTIO, SEPTIMO, TRIGESIMO ET ANNIVERSARIO, SIVE IN ALIO DIE

I. Si faciendae sint Exsequiae absente corpore defuncti, in ecclesia dicitur pro temporis opportunitate Officium Defunctorum, cum uno vel tribus Nocturnis et Laudibus, aut etiam sine Laudibus. Deinde celebratur Missa solemnis de Requite, si juxta rubricas Missalis permittatur.

Post Missam, Celebrans deponit planetam et manipulum in plano ad cornu Epistolae, accipit pluviale nigri coloris, et, praecedentibus duobus acolythis, uno cum navicula incensi et thuribulo, altero cum vasculo aquae benedictae et aspersorio, post eos Subdiacono cum Cruce, et duobus ceroferariis cum luminaribus accensis, et Clero, accedit cum

## Psalm 129

**O**UT of the depths, I cry, O Lord, to thee; Lord, hearken to my plea!

Let thine ears be attentive to my suppliant sigh.

If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it?

But there is forgiveness with thee, in order that thou mayest be revered.

Yea, in God do I trust, and my soul hopeth in His word.

My soul waits for the Lord, more than watchmen for the dawn.

More than watchmen for the dawn, let Israel wait for the Lord.

For with the Lord there is mercy, and the plentitude of redemption is with Him.

Yea, He shall redeem Israel from all his guilt.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

Now are said the prayers and oration (or orations) which correspond to the nature of the office, as given above at Vespers, p. 51. But if the office forms part of the obsequies with the body present, at the end of Lauds the prayers and oration are those given above on p. 31.

## THE EXEQUIES WHEN THE BODY IS NOT PRESENT

(whether on the third, seventh, thirtieth, or anniversary day, or on some other day)

1. If the exequies take place when the body is not present, the Office for the Dead is held in church, in so far as time allows, either with one or three nocturns and Lauds, or even without Lauds. Then the solemn Requiem Mass is celebrated, provided it is permitted by the rubrics of the Missal.

After Mass the celebrant lays aside the chasuble and maniple at the Epistle side of the altar, and puts on a black cope. Preceded by two acolytes (one carrying the thurible and incense boat, the other the holy-water stoup with aspersory), by the subdeacon who carries the cross (and on either side of him two candle bearers with lighted candles), and by the rest of the clergy, the celebrant goes to the catafalque, being accompanied by the deacon on his left. The subdeacon with the cross takes his place at the end of the catafalque or funeral hearse which is farthest removed from the altar, standing between the afore-

Diacono a sinistris ad locum tumuli. Subdiaconus cum Cruce sistit se ad pedes tumuli seu lecticae mortuorum contra Altare, medius inter dictos acolythos tenentes luminaria; Celebrans vero ex alia parte in capite loci inter Altare et tumulum, aliquantulum versus cornu Epistolae, ita ut Crucem Subdiaconi respiciat; a sinistris ejus Diaconus, et prope eum alii duo acolythi deferentes thuribulum et vas aquae benedictae. Tunc, omissa Oratione Non intres, etc., a Clero circumstante cantatur *R̄*. Libera me, Dómine, etc., ut supra, pag. 20. Interim ministratur incensum, benedicitur, et imponitur in thuribulum.

2. Postea dicitur: Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Mox Sacerdos dicit: Pater noster, quod dum secreto continuatur, accipit aspersorium, et circuit tumulum aspergens, atque incensans eodem modo, ut supra dictum est.

Postea dicit:

*Ÿ*. Et ne nos indúcas in tentatiónem.

*R̄*. Sed libera nos a malo.

*Ÿ*. A porta ínferi.

*R̄*. Erue, Dómine, ánimam ejus (ánimas eórum)

*Ÿ*. Requiéscat (-ant) in pace.

*R̄*. Amen.

*Ÿ*. Dómine, exáudi oratiónem meam.

*R̄*. Et clamor meus ad te véniat.

*Ÿ*. Dóminus vobíscum.

*R̄*. Et cum spírítu tuo.

#### Pro uno vel una

Orémus.

Oratio

**A**BSÓLVE, quaésumus, Dómine, ánimam fámuli tui **N.** (fámulae tuae **N.**) ab omni vínculo delictórum: ut, in resurrectionis glória, inter Sanctos et eléctos tuos resuscitátus (-a) respíret. Per Christum Dóminum nostrum. *R̄*. Amen.

#### Pro pluribus

Orémus.

Oratio

**A**BSÓLVE, quaésumus, Dómine, ánimas famulórum tuórum (famulárum tuárum) **N.** et **N.** (vel famulórum famularúmque tuárum) ab omni vínculo delictórum: ut, in resurrectionis glória, inter Sanctos et eléctos tuos resuscitáti (-ae) respírent. Per Christum Dóminum nostrum. *R̄*. Amen.

said acolytes with their candles. The celebrant is at the other end, between the catafalque and the altar, standing somewhat on the Epistle side and facing the cross of the subdeacon. The deacon is to his left and next to him are the two acolytes, holding the thurible and the holy-water stoup. Omitting the prayer *Non intres, etc.*, the *Libera* is sung by the assisting clergy, as it is given above on p. 21. Meanwhile the incense is presented to the celebrant, who blesses it and puts it into the thurible.

2. Whereupon is sung *Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.*

Then the priest intones *Our Father*, and while it is continued inaudibly, he receives the aspersory, and goes around the catafalque sprinkling it, then incensing it in the same manner indicated above.

After this he says:

*V.* And lead us not into temptation.

*R.* But deliver us from evil.

*V.* From the gates of hell.

*R.* Deliver his (her) soul (their souls), O Lord.

*V.* May he (she) (they) 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.

#### For one

Let us pray.

Prayer

**W**E BESEECH thee, O Lord, absolve the soul of thy servant, *N.* (thy handmaid, *N.*), from every bond of his (her) sins, so that in the glorious resurrection he (she) may be awakened to new life amid the company of thy saints and thine elect. Through Christ our Lord. *R.* Amen.

#### For several

Let us pray.

Prayer

**W**E BESEECH thee, O Lord, absolve the souls of thy servants (thy handmaids) *N.* and *N.* from every bond of their sins, so that in the glorious resurrection they may be awakened to new life amid the company of thy saints and thine elect. Through Christ our Lord. *R.* Amen.

Si defunctus fuerit Sacerdos vel Episcopus, in Oratione exprimitur nomen dignitatis.

Loco praecedentis Orationis, Celebrans dicere potest Orationem, quae dicta est in Missa, vel aliam convenientem, ut in Missali, vel ut supra, pag. 52, adhibita tamen conclusione brevi.

Deinde Celebrans, faciens crucem manu dextera super tumulum, dicit:

℣. Réquiem aetérnam dona ei (eis), Dómine.

℞. Et lux perpétua lúceat ei (eis).

℣. Requiéscat (-ant) in pace.

℞. Amen.

℣. Anima ejus (Animae eórum) et ánimae ómnium fidélium defunctorum per misericórdiam Dei requiéscant in pace.

℞. Amen.

3. Deinde cum in sacristiam, praecedente Cruce, revertuntur, Celebrans inchoat sine cantu Antiphonam Si iniquitátes, et cum Clero recitat Psalmum De profúndis; postea ab omnibus repetitur Antiphona Si iniquitátes, et in sacristia dicuntur Preces, ut supra, pag. 34.

Quod si Absolutio facta fuerit pro omnibus fidelibus defunctis, Versus Animae eórum, Antiphona Si iniquitátes et Psalmus cum Precibus non dicuntur.

4. Praedictus autem ritus servatur pro defunctis adultis, tam Clericis quam laicis, quando Exsequiae fiunt absente defuncti corpore, sive in die tertio, septimo, trigesimo et anniversario ab obitu vel depositione defuncti, sive in alio die.

## DE EXSEQUIIS PARVULORUM

1. In primis curent Parochi, ut, juxta vetustam et laudabilem ecclesiarum consuetudinem, parvulorum corpuscula non sepeliantur in communibus et promiscuis coemeteriorum sepulturis; sed ut pro illis in paroecialibus coemeteriis, quatenus commode fieri potest, speciales et separatos ab aliis loculos et sepulturas habeant, in quibus non sepeliantur nisi infantes vel pueri, qui ante usum rationis obierint et baptizati fuerint.

2. In funere parvulorum campanae, si pulsantur, non sono lugubri sed potius festivo pulsari debent.

## ORDO SEPELIENDI PARVULOS

1. Cum infans vel puer baptizatus defunctus fuerit ante usum rationis, induitur juxta aetatem, et imponitur ei corona de floribus, seu

If the deceased is a priest or bishop, the title of his dignity is expressed in the oration. In place of the preceding oration, the celebrant may use the one said in Mass, or another suitable one among those found in the Missal or as given above, p. 53, using the short form in the conclusion.

The celebrant then makes the sign of the Cross over the bier, saying:

℣. Eternal rest grant unto him (her) (them), O Lord.

℟. And let perpetual light shine upon him (her) (them).

℣. May he (she) (they) rest in peace. ℟. Amen.

℣. May his (her) soul (their souls) and the souls of all the faithful departed through the mercy of God rest in peace.

℟. Amen.

As the ministers return to the sacristy, led by the crucifer, the celebrant begins the antiphon (without chant) *If thou, O Lord, etc.*, and recites with the clergy the psalm *Out of the depths*; at the end all repeat the antiphon, and the prayers given above, p. 35, are finished in the sacristy.

If the absolution for all the faithful departed has taken place, then the versicle *May their souls and the antiphon, psalm, and other prayers* are omitted.

4. The ceremony described above is used for deceased adults, whether clergy or laity, whenever the exequies are held without the body being present, be it on the third, seventh, thirtieth, or anniversary day of death or burial or on some other day.

## BURIAL OF CHILDREN

1. In the first place, let pastors be concerned that, in accordance with ancient and praiseworthy ecclesiastical practice, the little bodies of children are not interred in the part of the cemetery utilized for the general public. Rather, in so far as possible, they should have their own special and separate plot, where no others ought to be buried except baptized infants and children who die before attaining the use of reason.

2. At children's funerals the church bells, if rung, should not be tolled, but instead they should ring out in festive tone.

## THE RITE FOR BURIAL OF CHILDREN

1. When a baptized infant or child dies before the age of reason, the body is clothed as befits its age, and around it are put flowers or

de herbis aromaticis et odoriferis, in signum integritatis carnis et virginitatis; Parochus autem, superpelliceo et stola alba indutus, et alii de Clero, si adsint, praecedente Cruce, quae sine hasta deferitur, accedunt ad domum defuncti, cum clerico aspersorium deferente.

Sacerdos aspergit corpus, deinde dicit:

### Antiphona

II D

Sit no-men DÓ-mi-ni. Ps. Lau-dá-te, pú-c-ri,  
Dó-mi-num. E u o u a e.

### Psalmus 112

**L**AUDÁTE, púeri, Dóminum: \* laudáte nomen Dómini.

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

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

Excélsus super omnes Gentes Dóminus, \* et super caelos glória ejus.

Quis sicut Dóminus Deus noster, qui in altis hábitat, \* et humília respicit in caelo et in terra?

Súscitans a terra ínopem, \* et de stércore érigens páuperem:

Ut collocet eum cum princípibus, \* cum princípibus pópuli sui.

Qui habitáre facit stérilem in domo, \* matrem filiórum laetántem.

Glória Patri, et Fílio, \* et Spirítui Sancto.

Sicut erat in princípio, et nunc et semper, \* et in saécula saeculórum. Amen.

### Antiphona

Sit no-men DÓ-mi-ni be-ne-díc-tum, ex hoc nunc et  
usque in saé-cu-lum.

fragrant herbs or greens, in token of the infant's integrity and virginal purity. The pastor, vested in surplice and white stole, accompanied by other members of the clergy who may be available (one of whom carries the aspersion), goes to the home of the deceased. The procession is led by the crucifer who carries a cross that has no shaft.

The priest sprinkles the corpse, as he intones:

**Antiphon:** May the name of the Lord.

### Psalm 112

**Y**E CHILDREN, sing praise to the Lord; praise the name of the Lord.

May the name of the Lord be blessed, now and forever.

From the rising of the sun until its setting, let the Lord's name excel.

The Lord is high above all nations; His glory is above the heavens. Who is like unto the Lord our God Who dwelleth above, Who looketh down upon the insignificant of heaven and earth?

He lifteth the needy from the earth, and raiseth up the poor man from the dunghill;

That He might place him with nobles, with the princes of His people.

He causeth the barren woman of a household to be a joyful mother of children.

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

**Antiphon:** May the name of the Lord be blessed; now and forever.

2. **Dum portatur corpus ad ecclesiam, dicatur Ps. 118, Beáti immaculáti.**

### Psalmus 118, I

**B**EATI immaculáti in via: \* qui ámbulant in lege Dómini. Beáti, qui scrutántur testimónia ejus: \* in toto corde exquirunt eum.

Non enim qui operántur iniquitátem, \* in viis ejus ambulavérunt. Tu mandásti \* mandáta tua custodíri nimis.

Utinam dirigántur viae meae, \* ad custodiéndas justificatiónes tuas!

Tunc non confúndar, \* cum perspéxero in ómnibus mandátis tuis. Confitébor tibi in directi óne cordis: \* in eo quod dídici júdicia jústítiae tuae.

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

In quo córrigit adolescéntior viam suam? \* in custodiéndo sermónes tuos.

In toto corde meo exquisívi te: \* ne repéllas me a mandátis tuis.

In corde meo abscondi elóquia tua: \* ut non peccem tibi.

Benedíctus es, Dómine: \* doce me justificati ónes tuas.

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

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

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

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

Glória Patri.

### Psalmus 118, II

**R**ETRÍBUE servo tuo, vivífica me: \* et custódiam sermónes tuos.

Revéla óculos meos: \* et considerábo mirabília de lege tua.

Incola ego sum in terra: \* non abscondas a me mandáta tua.

Concupívit ánima mea desideráre justificati ónes tuas, \* in omni témpore.

2. While the body is being taken to church, Psalm 118 (first two sections) is said:

Psalm 118, I

**B**LESSED are they whose life is blameless, who walk in the law of the Lord.

Blessed are they who keep His precepts, who seek with all their heart,

Who do no evil, but walk in His way.

Thou hast given thy precepts to be observed most diligently.

O that my ways were established in the keeping of thy statutes!

Then should I not be ashamed when I consider all thy commandments.

With an upright heart I will praise thee, while I learn thy just ordinances.

I will keep thy statutes. Forsake me not utterly!

How shall a youth keep pure his ways? By taking heed of thy teaching.

With all my heart I seek thee; allow me not to stray from thy commandments.

In my heart I treasure thy saying, lest I sin against thee.

Blessed art thou, O Lord; teach me thy statutes.

With my lips I recount all ordinances of thy mouth.

I delight in the ways of thy revelations, as much as in all riches.

I will meditate on thy precepts, and will reflect on thy ways.

I will delight in thy statutes; I will not forget thy teachings.

Glory be to the Father.

Psalm 118, II

**D**EAL bountifully with thy servant that I may live, and I will follow thy teaching.

Open thou mine eyes that I may consider the wondrous things of thy law.

I am a sojourner here on earth; hide not thy commandments from me.

My soul becomes faint; longing at all times for thy ordinances.



Thou hast rebuked the proud; accursed be they who forsake thy precepts.

Remove shame from me and reproach, for I keep thy manifestations.

Though princes sit together and talk against me, yet thy servant is engrossed in thy statutes.

For thy revelations are my delight, thy statutes are my counselors. My soul doth cleave to the dust; revive me in accordance with thy word.

I did reveal my ways, and thou didst hear me; O teach me thy statutes.

Make me understand thy manifest ways, and I will meditate on thy wondrous works.

My spirit melts in tears with grief; lift me up according to thy word.

Hinder me from the path of error, and graciously bestow on me thy law.

I have chosen the way of truth, I have set before me thy decrees. I hold fast to thy revelations, O Lord, do not confound me.

I will run on the way of thy commandments, when thou hast added joy and strength to my heart.

Glory be to the Father.

*And if time remains, Psalm 148 (below, p. 149) may be added. Each psalm is to be concluded with Glory be to the Father, etc.*

*As soon as the procession has come into church, one says:*

**Antiphon:** This child shall receive.

### Psalm 23

**T**HE earth is the Lord's and the fulness thereof; the world and all that dwell therein.

Quia ipse super mária fundávit eum: \* et super flúmina praeparávit eum.

Quis ascéndet in montem Dómini? \* aut quis stabit in loco sancto ejus?

Innocens mánibus et mundo corde, † qui non accépit in vano ánimam suam, \* nec jurávit in dolo próximo suo.

Hic accípiet benedictiónem a Dómino: \* et misericórdiam a Deo, salutári suo.

Haec est generátio quaeréntium eum, \* quaeréntium fáciem Dei Jacob.

Attóllite portas, príncipes, vestras, † et elevámini, portae aeternáles: \* et introíbit Rex glóriæ.

Quis est iste Rex glóriæ? † Dóminus fortis et potens: \* Dóminus potens in praélio.

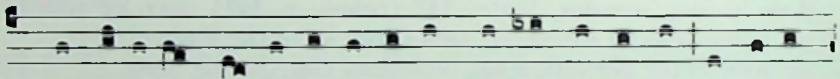
Attóllite portas, príncipes, vestras, † et elevámini, portae aeternáles: \* et introíbit Rex glóriæ.

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

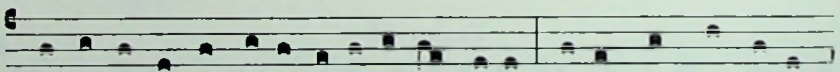
Glória Patri, et Fílio, \* et Spirítui Sancto.

Sicut erat in princípío, et nunc et semper: \* et in saécula saeculórum. Amen.

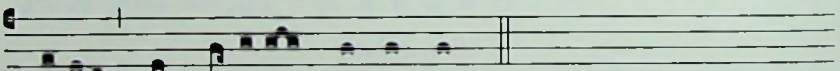
### Antiphona



Hic ac-cí-pi - et be-ne-dic-ti-ó-nem a Dó-mi-no, et mi-se-Haec



ri-cór-di-am a De-o sa-lu-tá-ri su-o: qui-a haec est gene-



rá-ti-o quae-rénti-um Dó-mi-num.

Postea Sacerdos dicit: Kýrie, eléison.

For He hath founded it upon the seas, and hath established it upon the waters.

Who shall ascend the mountain of the Lord? Or who shall stand in His holy place?

He of innocent actions and pure heart, who desireth not vain things, nor hath sworn deceitfully to his neighbor.

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

This is the people that seek Him, that seek the face of the God of Jacob.

Lift up your heads, O ye gates, open high and wide, ye everlasting doors, and the King of glory shall come in!

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates, open high and wide, ye everlasting doors, and the King of glory shall come in!

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

Glory be to the Father.

**Antiphon:** This child shall receive a blessing from the Lord and mercy from God, his (her) Savior, for he (she) is of the people who seek the Lord.

*After this the priest says:*

Lord, have mercy on us.

**Chorus prosequitur:** Christe, elíson. Kýrie, elíson (ut supra, pag. 30).

**Sacerdos:** Pater noster **secreto.**

**Interim corpus aspergit.**

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. Me autem propter innocéntiam suscepísti.

℞. Et confirmásti me in conspéctu tuo in aetérnum.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

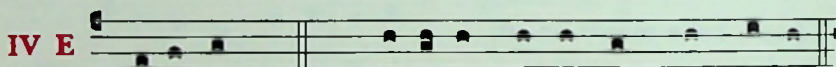
Orémus.

**Oratio**

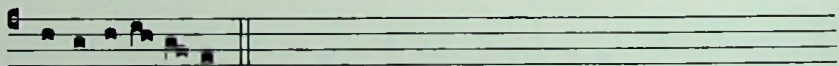
**O**MNÍPOTENS et mitíssime Deus, qui ómnibus párvulis renátis fonte baptísmatis, dum migrant a saéculo, sine ullis eórum méritis vitam íllico largíris aetérnam, sicut ánimae hujus párvuli (-lae) hódie crédimus te fecísse: † fac nos, quaésumus, Dómine, per intercessiónem beátae Maríae semper Vírginis et ómnium Sanctórum tuórum, hic purificátis tibi méntibus famulári, \* et in paradíso cum beátis párvulis perénniter sociári. Per Christum Dóminum nostrum. ℞. Amen.

Dum portatur ad tumulum, vel in eodem loco, si tunc non portetur, dicitur:

**Antiphona**



Jú-ve-nes. **Ps.** Laudá-te Dó-mi-num de cae-lis.



E u o u a e.

**Psalmus 148**

**L**AUDÁTE Dóminum de caelis: \* laudáte eum in excélsis. Laudáte eum, omnes Angeli ejus: \* laudáte eum, omnes virtútes ejus.

**The choir continues:**

Christ, have mercy on us. Lord, have mercy on us (as on p. 31).

**Priest:** Our Father inaudibly.

Meanwhile he sprinkles the body with holy water.

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

**℟.** But deliver us from evil.

**℣.** On account of mine innocence thou hast taken me unto thyself.

**℟.** And hast placed me in thy sight forever.

**℣.** The Lord be with you.

**℟.** And with thy spirit.

Let us pray.

**Prayer**

**G**OD of might and plenteous in mercy! Through no merit of their own thou dost forthwith bestow everlasting life on all children born anew in the font of baptism, so soon as they leave this world; which we believe in all confidence thou hast done now in the case of the soul of this child. Wherefore, we beseech thee, O Lord, through the intercession of the Blessed Mary ever Virgin and of all thy saints—help us to serve thee with pure hearts here on earth, that thus we may be united eternally with the blessed little ones in Paradise. Through Christ our Lord. **℟.** Amen.

While the body is borne to the grave, or if this is to be deferred, then in church is sung what follows:

**Antiphon:** Let young men praise.

**Psalm 148**

**P**RAISE ye the Lord from the heavens above; praise Him in the heights.

Praise Him, all ye His angels; praise Him, all ye His hosts.

Laudáte eum, sol et luna: \* laudáte eum, omnes stellae et lumen.  
Laudáte eum, caeli caelórum: \* et aquae omnes, quae super caelos  
sunt, laudent nomen Dómini.

Quia ipse dixit, et facta sunt: \* ipse mandávit, et creáta sunt.  
Státuit ea in aetérnum, et in saéculum saéculi: \* praecéptum  
pósuit, et non praeteríbit.

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

Ignis, grando, nix, glácies, spíritus procellárum: \* quae fáciunt  
verbum ejus:

Montes, et omnes colles: \* ligna fructífera, et omnes cedri.

Béstiae, et univérsa pécora: \* serpéntes, et vólucres pennátae:

Reges terrae, et omnes pópuli: \* príncipes, et omnes júdices terrae.

Júvenes, et vírgines: † senes cum junióribus laudent nomen  
Dómini: \* quia exaltátum est nomen ejus solús.

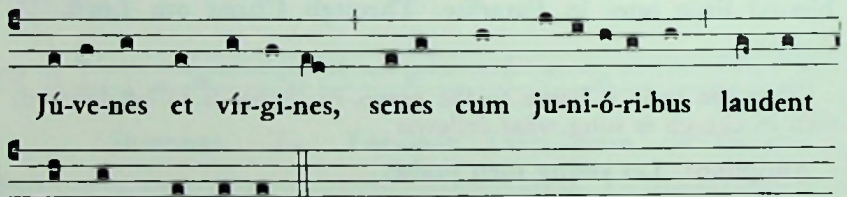
Conféssio ejus super caelum, et terram: \* et exaltávit cornu  
pópuli sui.

Hymnus ómnibus sanctis ejus: \* fíliis Israël, pópulo appropin-  
quánti sibi.

Glória Patri, et Fílio, \* et Spíritui Sancto.

Sicut erat in princípío, et nunc et semper: \* et in saécula saecu-  
lórum. Amen.

### Antiphona



no-men Dó-mi-ni.

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

Pater noster **secreto usque ad**

**V.** Et ne nos indúcas in tentatiónem.

**R.** Sed líbera nos a malo.

**V.** Sínite párvulos veníre ad me.

**R.** Tálíum est enim regnum caelórum.

Praise Him, sun and moon: praise Him, all ye shining stars.  
Praise Him, ye highest heavens, and ye waters above the heavens.  
Let them praise the name of the Lord, for He commanded and  
they were created.  
And He fixed their order forever and ever; He set up an un-  
changeable decree.  
Praise ye the Lord from the earth, ye sea monsters and all in the  
deep,  
Fire, hail, snow, fog, stormy winds that fulfil His will,  
Mountains and all ye hills, fruit trees and all ye cedars,  
All beasts, wild and tame, reptiles and winged birds,  
Kings of earth and all ye peoples, princes and all ye judges of  
the earth,  
Youths and maidens both, old men together with children,  
Let them praise the name of the Lord, for His name alone is  
exalted;  
His majesty prevails over heaven and earth; He hath raised up  
a horn for His people.  
A song of praise is due Him from His saints, from Israel's chil-  
dren, the people nigh to Him.  
Glory be to the Father, and to the Son, and to the Holy Spirit.  
As it was in the beginning, is now, and ever shall be, world  
without end. Amen.

**Antiphon:** Youths and maidens both, old men together with  
children, let them praise the name of the Lord.

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

Our Father **inaudibly until**

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

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

**V.** Suffer little children to come unto me.

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

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

**Oratio**

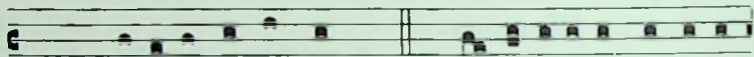
**O**MNÍPOTENS sempitérne Deus, sanctae puritátis amátor, qui ánimam hujus párvuli (-lae) ad caelórum regnum hódie misericórditer vocáre dignátus es: dignéris étiam, Dómine, ita nobíscum misericórditer ágere; † ut méritis tuae sanctíssimae pas-siónis, et intercessióne beátae Maríae semper Vírginis et ómnium Sanctórum tuórum, \* in eódem regno nos cum ómnibus Sanctis et eléctis tuis semper fácias congaudére: Qui vivis et regnas in saécula saeculórum. ℞. Amen.

3. Deinde Sacerdos corpus aspergat aqua benedicta, et thurificet, similiter et tumulum: postea corpus sepeliatur.

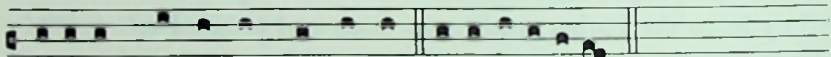
4. Cum autem revertuntur a sepulcro in ecclesiam, vel accedunt ad Altare, dicatur:

**Antiphona**

**VII a**



Be-ne-dí-ci-te Dó-mi-num. **Cant.** Be-ne-dí-ci-te, óm-ni-a



ó-pe-ra Dó-mi-ni, Dó-mi-no. E u o u a e.

**Canticum trium Puerorum**

Dan. 3, 57-88 et 56

**B**ENEDÍCITE, ómnia opera Dómini, Dómino: \* laudáte et superexaltáte eum in saécula.

Benedícite, Angeli Dómini, Dómino: \* benedícite, caeli, Dómino.

Benedícite, aquae omnes, quae super caelos sunt, Dómino: \* benedícite, omnes virtútes Dómini, Dómino.

Benedícite, sol et luna, Dómino: \* benedícite, stellae caeli, Dómino.

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

Benedícite, ignis et aestus, Dómino: \* benedícite, frigus et aestus, Dómino.

**V.** The Lord be with you.

**R.** And with thy spirit.

Let us pray.

### Prayer

**O** ALMIGHTY and everlasting God, Who art the lover of holy purity, thou hast now in thy great mercy called the soul of this child to the kingdom of heaven. Deign, likewise, O Lord, to dispense thy same mercy to us, so that, by the merits of thy most sacred Passion and by the intercession of the Blessed Mary ever Virgin and all thy saints, we too may come to possess happiness without end, along with thy saints and thine elect in the same celestial kingdom. Thou Who livest and reignest for ages and aye. **R.** Amen.

3. The body is then sprinkled with holy water and incensed, and at the same time the grave. After this the body is interred.

4. Returning from the cemetery to the church, or as the ministrants approach the altar, what follows should be said:

**Antiphon:** Bless ye the Lord.

### Canticle of the Three Youths

Daniel 3:5-88 and 56

**A**LL ye works of the Lord, bless the Lord; praise and exalt Him above all forever.

O ye angels of the Lord, bless the Lord; O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord; O all ye hosts of the Lord, bless the Lord.

O ye sun and moon, bless the Lord; O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord; O all ye winds, bless the Lord.

O ye fire and heat, bless the Lord; O ye chill and cold, bless the Lord.

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

Benedícite, glácies et nives, Dómino: \* benedícite, noctes et dies, Dómino.

Benedícite, lux et ténebrae, Dómino: \* benedícite, fúlgura et nubes, Dómino.

Benedícat terra Dóminum: \* laudet et superexáltet eum in saécula.

Benedícite, montes et colles, Dómino: \* benedícite, univérsa germi-  
nántia in terra, Dómino.

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

Benedícite, cete, et ómnia, quae movéntur in aquis Dómino: \* benedícite, omnes vólucres caeli, Dómino.

Benedícite, omnes béstiae et pécora, Dómino: \* benedícite, filii hóminum, Dómino.

Benedícat Israël Dóminum: \* laudet et superexáltet eum in saécula.

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

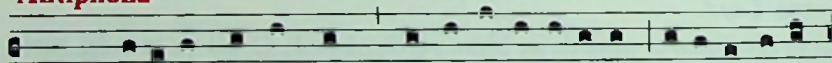
Benedícite, spíritus, et ánimae justórum, Dómino: \* benedícite, sancti, et húmiles corde, Dómino.

Benedícite, Ananía, Azaría, Mísaël, Dómino: \* laudáte et superexaltáte eum in saécula.

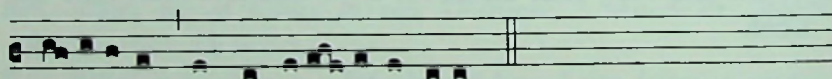
Benedicámus Patrem et Fílium cum Sancto Spíritu: \* laudémus et superexaltémus eum in saécula.

Benedíctus es, Dómine, in firmaménto caeli: \* et laudábilis et gloriósus, et superexaltátus in saécula.

### Antiphona



Be-ne-dí-ci-te Dó-mi-num, omnes e-léc-ti e-jus: á-gi-te di-es



lac-ú-ti-ac, et con-fi-té-mi-ni il-li.

O ye dews and rains, bless the Lord; O ye ice and frost, bless the Lord.

O ye hoar-frost and snow, bless the Lord; O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord; O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord; let it praise and exalt Him above all forever.

O ye mountains and hills, bless the Lord; O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord; O ye seas and rivers, bless the Lord.

O ye whales and all that move in the waters, bless the Lord; O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord; praise and exalt Him above all forever.

O ye sons of men, bless the Lord; O let Israel bless the Lord.

O ye priests of the Lord, bless the Lord; O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord; O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, and Misael, bless ye the Lord; praise and exalt Him above all forever.

Let us bless the Father and the Son with the Holy Spirit; let us praise and exalt Him above all forever.

Blessed art thou in the firmament of heaven; and worthy to be praised and glorified forever.

**Antiphon:** Bless ye the Lord, all ye His elect. Keep festival time of great gladness, and sing your praises to God.

Deinde ante Altare dicit Sacerdos:

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS, qui, miro órdine, Angelórum ministéria hominúmque dispénsas: † concéde propítius; ut, a quibus tibi ministrántibus in caelo semper assístitur, \* ab his in terra vita nostra muniátur. Per Christum Dóminum nostrum. ℞. Amen.

5. Ritus superius descriptus servandus est etiam a Diacono eandem functionem peragente de Ordinarii loci vel Parochi licentia, gravi de causa concedenda, quae in casu necessitatis legitime praesumitur.

The priest says the following prayer before the altar:

**℣.** The Lord be with you.

**℟.** And with thy spirit.

Let us pray.

**Prayer**

**O** GOD, Who in a marvellous way dost dispense the ministries of angels and of men, mercifully grant that our life on earth may be protected by those who minister to thee in heaven. Through Christ our Lord. **℟.** Amen.

5. The preceding rite must be followed also by a deacon who performs this function with the permission of the Ordinary or the pastor, granted for a serious reason; which in case of necessity may be lawfully presumed.



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## EXORCISM

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## EXORCISM

Man, above all the Christian, must reckon with the realm of the prince of darkness and his legions, not presuming that Satan has no existence outside the product of fable, superstition, or figment—an error endemic in materialists of any age—not minimizing his power over the human person or in human affairs, without on the other hand seeing him lurk in every nook and crevice, like some of the ancient desert fathers, or for that matter like certain exotic cults of the present day. There is a world of demons, as revealed religion teaches, and even if revelation were not so absolute, we could conjecture that the devil is a real person and that his sway is tremendous—a legitimate inference from the magnitude of evil to which our times, no less than past history, bear witness.

François Mauriac, referred to in somewhat supercilious fashion as one of the contemporary novelists of despair, sees the problem of evil as a burden too heavy to be borne by the shoulders of man alone. "Evil is Someone, Someone who is multiple and whose name is legion. . . . It is one thing to be in the realm of the demons, as we all are when we have lost the state of grace, and quite another to be held and surrounded, literally possessed by him."<sup>1</sup>

But God in Holy Writ long ago forestalled that the question be left to purely idle human speculation and experimentation, giving His inspired word on which the Church from the beginning has based her positive teaching regarding the evil spirits. The Old Testament dealt with demonology to some extent, but the subject was amplified considerably in the New.<sup>2</sup> "And there was a great battle in heaven: Michael and his angels fought

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<sup>1</sup> Mauriac, *St. Margaret of Cortona*.

<sup>2</sup> Cf. M. Hagen, S.J., "Die Lehre der Heiligen Schrift über den Teufel," *Stimmen aus Maria Laach*, Vol. 55, p. 368 ff.

with the dragon, and the dragon fought and his angels. . . . Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time. . . . And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs. For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth, to gather them to battle against the great day of the Almighty God."<sup>3</sup> And after hell is created for the angels fallen from heaven, the devil like a roaring lion roams about seeking whom he may devour;<sup>4</sup> so that through the sin of our first parents, who felt the sting of the ancient serpent, mankind is made subject to the domain of Satan, prince of this world.

Christ overcame Satan on the Cross, and the latter's kingdom is shaken. "For this purpose, the Son of God appeared, that He might destroy the works of the devil."<sup>5</sup> Man is delivered from the power of darkness and transferred into the kingdom of the Son.<sup>6</sup> Yet the devil is not completely vanquished nor trodden underfoot, and the warfare against him is carried on by Christ and His members until the end of time. "For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armour of God, that you may be able to resist in the evil day and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one."<sup>7</sup>

Against unclean spirits the Church uses prayers, blessings, holy water, and other sacramentals as weapons to combat the ordinary

<sup>3</sup> Apoc. 12:7, 12; 16:13-14.

<sup>6</sup> Cf. Col. 1:13.

<sup>4</sup> 1 Pet. 5:8-9.

<sup>7</sup> Eph. 6:12-16.

<sup>5</sup> 1 John 3:8.

influence which the former wield over humankind. But apart from the general power over men that Providence allows to the tempter, there is also a special and terrible Satanic influence. It is called possession — the domination by the demon over man's bodily organs and his lower spiritual faculties; or in later times a distinction is made between possession and obsession, the latter connoting a lesser grade of demonic disturbance.<sup>8</sup>

It is certain from the New Testament that Christ understood these things the same as the Church has understood them throughout her centuries. "And when it was evening, after sunset, they brought to Him all that were ill and that were possessed with devils. And all the city was gathered together at the door. And He healed many that were troubled with divers diseases; and He cast out many devils, and He suffered them not to speak, because they knew Him."<sup>9</sup> The Jews likewise acknowledged possession by the evil one, along with the possibility of exorcizing him. "And when they were gone out, behold they brought Him a dumb man, possessed with a devil. And after the devil was cast out, the dumb man spoke, and the multitudes wondered, saying: Never was the like seen in Israel. But the Pharisees said: By the prince of devils He casteth out devils. . . . [And Jesus said:] And if I by Beelzebub cast out devils, by whom do your children cast them out?"<sup>10</sup>

To be possessed can mean that Satan has gained mastery over the will so devastatingly that sinfulness passes beyond ordinary depravity of the world, and its cause must be sought in a power above the order of nature. Possibly this was true in the case of "Mary who is called Magdalen, out of whom seven devils were gone forth."<sup>11</sup> Or more certainly in Judas whom Jesus called a devil,<sup>12</sup> into whose heart Satan put the thought to betray the Master.<sup>13</sup> Or as St. Paul testifies: "And they may recover themselves from the snares of the devil, by whom they are held captive

<sup>8</sup> Thalhofer and Eisenhofer, *Handbuch der Katholischen Liturgik*, p. 506 ff.

<sup>9</sup> Mark 1:32-34.

<sup>10</sup> Matt. 9:32-34; 12:27.      <sup>12</sup> John 6:71.

<sup>11</sup> Luke 8:2.

<sup>13</sup> John 13:2.

at his will."<sup>14</sup> To be possessed can mean, at least in a broad sense, that Satan has beclouded the intellect, so that the light of faith cannot illuminate: "In whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, Who is the image of God, should not shine unto them."<sup>15</sup> To be possessed can mean that Satan has befuddled a person's reason, in fact, simple and superstitious folk have wrongly made lunacy synonymous with diabolical infestation. We have the account in St. Mark of a man coming to Jesus one day and saying: "Master, I have brought my son to thee, having a dumb spirit, who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away. . . . [And Jesus said:] Bring him unto me. And they brought him. And when He had seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming. And He asked his father: How long a time is it since this hath happened unto him? But he said: From his infancy: And oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do anything, help us, having compassion on us. And Jesus saith to him: If thou canst believe, all things are possible to him that believeth. . . . And Jesus threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him; and enter not any more into him. And crying out, and greatly tearing him, he went out of him."<sup>16</sup> There are many other instances of possession recounted in the New Testament to the effect that molestation by the enemy is manifest in various disturbances of the human body itself, the devil having gained control over sight, hearing, speech, or the physical organism in general. "And they came over the strait of the sea into the country of the Gerasens. And as He went out of the ship, immediately there met Him out of the monuments a man with

<sup>14</sup> 2 Tim. 2:26.

<sup>15</sup> 2 Cor. 4:4.

<sup>16</sup> Mark 9:13 ff.

an unclean spirit, who had his dwelling in the tombs; and no man now could bind him, not even with chains. For having been often bound with fetters and chains, he had burst the chains and broken the fetters in pieces, and no one could tame him. And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones. And seeing Jesus afar off, he ran and adored Him. And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not. For He said unto him: Go out of the man, thou unclean spirit. And He asked him: What is thy name? And he saith to Him: My name is Legion, for we are many. And he besought Him much, that He would not drive him away out of the country. And there was there near the mountain a great herd of swine, feeding. And the spirits besought Him, saying: Send us into the swine, that we may enter into them. And Jesus immediately gave them leave. And the unclean spirits going out entered into the swine. And the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea. . . . And they see him that was troubled with the devil, sitting, clothed, and well in his wits."<sup>17</sup>

The power which Christ exercised over demons He passed on to the Church. "And having called His twelve disciples together, He gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities."<sup>18</sup> The early Christians were deeply influenced by what they had learned of their Master's dealings with evil spirits, and there was on their part great activity in the use of charismatic gifts— healing the sick and driving out devils.<sup>19</sup> They had a lively realization that a follower of Christ must needs wage war against the powers of darkness. In fact, the Master had Himself given

<sup>17</sup> Mark 5:1 ff.

<sup>18</sup> Matt. 10:1.

<sup>19</sup> Cf. Adolph Franz, *Die Kirchlichen Benediktionen im Mittelalter*, Band II, *Die Besessenheit*.

them the example and a scheme to imitate in His own sojourn in the wilderness, where He submitted to the threefold temptation of the evil opponent — the presumptuous attempt to deter Him from following the will of God and the leading of the Holy Spirit, to play false to His vocation.<sup>20</sup> They saw the demon in the heathen gods and in heathen worship. They received most earnestly St. Paul's exhortation to put on the armor of God so as to be able to stand against the deceits of the devil.<sup>21</sup> And in their ready use of the power to drive out evil spirits, direct evidence for which is found in the ritual for baptism, dating from earliest times and containing manifold exorcisms and renunciations, they exhibited their credentials of being sent from God to bear witness of His Anointed.<sup>22</sup>

The prayers and forms used for exorcism in the first centuries have not come down to us, outside the ones in baptism. But exorcism became part of the baptismal rite somewhere around A.D. 200. Thus the ancient liturgical books which date from the third century, those which deal with baptism, give us the prevailing Christian doctrine about Satan and his intervention in the affairs of man. In the devil's hatred for God he turned on man, who is made in God's image. Following upon original sin, men are no longer temples of the Holy Spirit; rather they are now habitations for the demon. Not too much distinction is made between the possessed and the unbaptized. Isidore of Seville places both classes on the same level, when he tells us that exorcism is the ceremony of banishing the most wicked influence of the devil from catechumens and possessed alike.<sup>23</sup>

It is difficult to fix precisely the time of origin of a special rite for exorcism. The evidence would indicate that in the early Church it consisted mainly in the sign of the Cross, invoking the name of Jesus, references to the Incarnation, Passion, Resur-

<sup>20</sup> Matt. 4:1 ff.; Mark 1:12 ff.; Luke 4:1 ff.

<sup>21</sup> Eph. 6:12.

<sup>22</sup> Cf. Heinrich Bacht, S.J., in *Liturgie und Mönchtum*, 2 Folge, Heft VII, Abtei Maria Laach.

<sup>23</sup> *Dictionnaire D'Archeologie Chretienne et de Liturgie*, Vol. V, Pt. 1, 963 ff.

rection, and the Second Coming of Christ, along with renunciations of and adjurations and threats made against the demons. In the Greek Church the forms, given in the liturgy of St. Basil and that of St. John Chrysostom, are very brief.<sup>24</sup> In the Latin Church, on the contrary, we find a profusion of texts and rites, many of which derive from the highly imaginative Middle Ages. To this period we must attribute beliefs and practices which in some cases are superstitious to an extreme. Devils are believed to exist in the guise of certain material bodies. Demonic possession is confounded with epilepsy and other mental or psychic disorders. Rituals of this time prescribe that the subject remain in the presence of the exorcist throughout the period of exorcism, that he observe a strict fast and limit his diet to blessed water, salt, and vegetables, that he wear new clothes, that he abstain from the marital act. No less complicated are the injunctions for the exorcist. And by the time we come to the fourteenth century, magical practices have been introduced into the ceremonies.<sup>25</sup>

A great sobriety characterizes the rite of exorcism as given in the Roman Ritual today. Some minds might discern traces therein of a certain naïveté, yet at any rate it has been purged of the unfortunate accretions which crept into the texts during a period ruled much more by human credulity than by the unadulterated doctrine of the Church. No longer, for example, does the official text afford any grounds for the erroneous notion that diabolical possession is necessarily a divine retribution visited upon a grievous sinner. God allows this terrible evil in His wisdom and power, without the afflicted one being at fault. A better acquaintance with the Gospel should have intimated that sometimes demonic molestation afflicts an innocent person, as in the case of the boy troubled by an evil spirit since his infancy.<sup>26</sup> It is one thing to have fallen into the slavery of sin or to be

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<sup>24</sup> *Ibid.*

<sup>25</sup> Cf. Adolph Franz, *op. cit.*

<sup>26</sup> Mark 9:20.

afflicted with a bodily infirmity, and quite another story when a devil has literally entered into a demoniac and taken possession. Therefore, in the third rubric given below, the exorcist is enjoined "not to believe too readily that a person is possessed by an evil spirit, but to ascertain the signs by which a person possessed can be distinguished from one who is suffering from melancholy or some other illness."

The present rite also wisely provides that exorcism is not to be attempted by anyone indiscriminately. Although there is a special order of exorcists—one of the minor orders—it is allowed at present only to priests, who ordinarily are obliged to seek the authorization of the bishop before exorcism is resorted to. Moreover, the priest appointed for this undertaking "must be properly distinguished for his piety, prudence, and integrity of life; he ought to be of mature years, and revered not alone for his office but for his moral qualities."<sup>27</sup> He should prepare himself by imploring the divine assistance, above all through prayer and fasting, and induce others to do the same. In order to avoid a spectacle for idle curiosity, the possessed person should be led to church or to some other sacred and worthy place, where the exorcism will be held, away from the crowd. The subject, if in good mental and physical health, should be exhorted to implore God's help, to fast, and to fortify himself by frequent reception of penance and Holy Communion. During the exorcism the exorcist shall preferably employ words from Holy Writ, rather than forms of his own or of someone else. These recommendations in the present rite, along with many other instructions given in the text which follows, indicate that the Church has carefully guarded the extraordinary power over Satan committed to her by Christ, and that Catholic exorcism is poles removed from any form of dabbling in the spirit world which springs from human chicanery or malice, or even from the prompter of malice himself.

—Translator

<sup>27</sup> See rubrics below.

## DE EXORCIZANDIS OBSESSIS A DAEMONIO

**S**ACERDOS, de peculiari et expressa Ordinarii licentia, vexatos a daemone exorcizaturus, ea qua par est pietate, prudentia, ac vitae integritate praeditus esse debet: qui non sua, sed divina fretus virtute, ab omni rerum humanarum cupiditate alienus, tam pium opus ex caritate constanter et humiliter exsequatur. Hunc praeterea maturae aetatis esse decet, et non solum officio, sed etiam morum gravitate reverendum.

2. Ut igitur suo munere recte fungatur, cum alia multa sibi utilia documenta, quae brevitatis gratia hoc loco praetermittuntur, ex probatis auctoribus, et ex usu noscere studeat; tum haec pauca magis necessaria diligenter observabit.

3. In primis, ne facile credat, aliquem a daemonio obsessum esse, sed nota habeat ea signa, quibus obsessus dignoscitur ab iis, qui vel atra bile, vel morbo aliquo laborant. Signa autem obsidentis daemone sunt: ignota lingua loqui pluribus verbis, vel loquentem intelligere; distantia, et occulta patefacere; vires supra aetatis seu conditionis naturam ostendere; et id genus alia, quae cum plurima concurrunt, majora sunt indicia.

4. Haec autem ut magis cognoscat, post unum aut alterum exorcismum interroget obsessum, quid senserit in animo, vel in corpore, ut sciat etiam, ad quaenam verba magis diaboli conturbentur, ut ea deinceps magis inculcet ac repetat.

5. Advertat, quibus artibus ac deceptionibus utantur daemones ad Exorcistam decipiendum: solent enim ut plurimum fallaciter respondere, et difficile se manifestare, ut Exorcista diu defatigatus desistat; aut infirmus videatur non esse a daemonio vexatus.

6. Aliquando postquam sunt manifesti, abscondunt se, et relinquunt corpus quasi liberum ab omni molestia, ut infirmus putet se omnino esse liberatum: sed cessare non debet Exorcista, donec viderit signa liberationis.

7. Aliquando etiam daemones ponunt quaecumque possunt impedimenta, ne infirmus se subjiciat exorcismis, vel conantur persuadere infirmitatem esse naturalem; interdum, durante exorcismo, faciunt ut

## EXORCISM OF THE POSSESSED

**A** PRIEST — one who is expressly and in special wise authorized by the Ordinary — when he intends to perform an exorcism over persons tormented by the devil, must be properly distinguished for his piety, prudence, and integrity of life. He should fulfil this devout undertaking in all constancy and humility, being utterly immune to any striving for human aggrandizement, and relying, not on his own, but on the divine power. Moreover, he ought to be of mature years, and revered not alone for his office but for his moral qualities.

2. In order to exercise his ministry rightly, he should resort to a great deal more study of the matter (which has to be passed over here for the sake of brevity), by examining approved authors and cases from experience; on the other hand, let him carefully observe the few more important points enumerated here.

3. Especially, he should not believe too readily that a person is possessed by an evil spirit; but he ought to ascertain the signs by which a person possessed can be distinguished from one who is suffering from melancholy or some other illness. Signs of possession are the following: ability to speak with some facility in a strange tongue or to understand it when spoken by another; the faculty of divulging future and hidden events; display of powers which are beyond the subject's age and natural condition; and various other indications which, when taken together as a whole, pile up the evidence.

4. In order to understand these matters better, let him inquire of the person possessed, following upon one or the other act of exorcism, what the latter experienced in his body or soul while the exorcism was being performed, and to learn also what particular words in the form had a more intimidating effect upon the devil, so that hereafter these words may be employed with greater stress and frequency.

5. He will be on his guard against the arts and subterfuges which the evil spirits are wont to use in deceiving the exorcist. For oftentimes they give deceptive answers and make it difficult to understand them, so that the exorcist might tire and give up, or so it might appear that the afflicted one is in no wise possessed by the devil.

6. Once in a while, after they are already recognized, they conceal themselves and leave the body practically free from every molestation, so that the victim believes himself completely delivered. Yet the exorcist may not desist until he sees the signs of deliverance.

7. At times, moreover, the evil spirits place whatever obstacles they can in the way, so that the patient may not submit to exorcism,

dormiat infirmus, et ei visionem aliquam ostendunt, subtrahendo se, ut infirmus liberatus videatur.

8. Aliqui ostendunt factum maleficium, et a quibus sit factum, et modum ad illud dissipandum: sed caveat, ne ob hoc ad magos, vel ad sagas, vel ad alios, quam ad Ecclesiae ministros confugiat, aut ulla superstitione, aut alio modo illicito utatur.

9. Quandoque diabolus infirmum quiescere, et suscipere sanctissimam Eucharistiam permittit, ut discessisse videatur. Denique innumerabiles sunt artes et fraudes diaboli ad decipiendum hominem, quibus ne fallatur, Exorcista cautus esse debet.

10. Quare memor, Dominum nostrum dixisse, genus esse daemoniorum, quod non ejicitur nisi per orationem et jejunium (Matth. 17, 20), haec duo potissimum remedia ad impetrandum divinum auxilium, daemonesque pellendos, exemplo Sanctorum Patrum, quoad ejus fieri poterit, tum per se, tum per alios curet adhiberi.

11. In ecclesiam, si commode fieri potest, vel in alium religiosum et honestum locum seorsum a multitudine perductus energumenus exorcizetur; sed si sit aegrotus, vel alia honesta de causa, in domo privata exorcizari poterit.

12. Admoneatur obsessus, si mente et corpore valeat, ut pro se oret Deum, ac jejunet, et sacra confessione et communione saepius ad arbitrium Sacerdotis se munit; et dum exorcizatur, totum se colligat, et ad Deum convertat ac firma fide salutem ab eo deposcat cum omni humilitate. Et cum vehementius vexatur, patienter sustineat, nihil diffidens de auxilio Dei.

13. Habeat prae manibus, vel in conspectu Crucifixum. Reliquiae quoque Sanctorum, ubi haberi possint, decenter ac tuto colligatae, et coopertae, ad pectus, vel ad caput obsessi reverentur admoveantur; sed caveatur, ne res sacrae indigne tractentur, aut illis a daemone ulla fiat injuria. Sanctissima vero Eucharistia super caput obsessi, aut aliter ejus corpori ne admoveatur, ob irreverentiae periculum.

14. Exorcista ne vagetur in multiloquio, aut supervacaneis vel curiosis interrogationibus, praesertim de rebus futuris et occultis, ad suum

or they try to convince him that his affliction is a natural one. Meanwhile, during the exorcism they cause him to fall asleep, and dangle some illusion before him, while they seclude themselves, so that the afflicted one appears to be freed.

8. Some reveal a crime which has been committed and the perpetrators thereof, as well as the means of putting an end to it. Yet the afflicted person must beware of having recourse on this account to sorcerers or necromancers or to any parties except the ministers of the Church, or of making use of any superstition, nay any sort of forbidden practice.

9. Sometimes the devil will leave the possessed person in peace and even allow him to receive the Holy Eucharist, to make it appear that he has departed. In fact, the arts and frauds of the evil one for deceiving a man are innumerable. For this reason the exorcist must be on his guard, lest he fall into this trap.

10. Wherefore, he will be mindful of the words of our Lord (Matt. 17:20), to the effect that there is a certain type of evil spirit who cannot be driven out except by prayer and fasting. Therefore, let him avail himself of these two means above all for imploring the divine assistance in expelling demons, after the example of the holy fathers; and not only himself, but let him induce others, so far as possible, to do the same.

11. If it can be done conveniently, the possessed person should be led to church or to some other sacred and worthy place, where the exorcism will be held, away from the crowd. But if the person is ill, or for any valid reason, the exorcism may take place in a private home.

12. The subject, if in good mental and physical health, should be exhorted to implore God's help, to fast, and to fortify himself by frequent reception of penance and Holy Communion, at the discretion of the priest. And in the course of the exorcism he should be fully recollected, with his intention fixed on God, Whom he should entreat with firm faith and in all humility. And if he is all the more grievously tormented, he ought to bear this patiently, never doubting the divine assistance.

13. He ought to have a crucifix at hand or somewhere in sight. If relics of the saints are available, they are to be applied in a reverent way to the breast or the head of the person possessed (the relics must be properly and securely encased and covered). One will see to it that these sacred objects are not treated improperly or that no injury is done them by the evil spirit. However, one should not hold the Holy Eucharist over the head of the person nor in any way apply It to his body, owing to the danger of desecration.

14. The exorcist must not digress into senseless prattle nor ask superfluous questions or such as are prompted by curiosity, particu-

munus non pertinentibus; sed jubeat immundum spiritum tacere, et ad interrogata tantum respondere; neve ei credatur, si daemon simularet se esse animam alicujus Sancti, vel defuncti, vel Angelum bonum.

15. Necessariae vero interrogationes sunt, ex. gr. de numero et nomine spirituum obsidentium, de tempore quo ingressi sunt, de causa, et aliis hujusmodi. Ceteras autem daemonis nugas, risus, et ineptias Exorcista cohibeat, aut contemnat, et circumstantes, qui pauci esse debent, admoneat, ne haec curent, neque ipsi interrogent obsessum; sed potius humiliter et enixe Deum pro eo precentur.

16. Exorcismos vero faciat ac legat cum imperio, et auctoritate, magna fide, et humilitate, atque fervore; et cum viderit spiritum valde torqueri, tunc magis instet et urgeat. Et quoties viderit obsessum in aliqua corporis parte commoveri, aut pungi, aut tumorem alicubi apparere, ibi faciat signum crucis, et aqua benedicta aspergat, quam tunc in promptu habeat.

17. Observet etiam ad quae verba daemones magis contremiscant, et ea saepius repetat; et quando pervenerit ad comminationem, eam iterum et saepius proferat, semper poenam augendo; ac si videat se proficere, in ipsa perseveret per duas, tres, quatuor horas, et amplius prout poterit, donec victoriam consequatur.

18. Caveat proinde Exorcista, ne ullam medicinam infirmo obsesso praebet, aut suadeat; sed hanc curam medicis relinquat.

19. Mulierem exorcizans, semper secum habeat honestas personas, quae obsessam teneant, dum exagitur a daemonio; quae quidem personae sint patienti, si fieri potest, cognatione proximae; atque honestatis memor Exorcista caveat, ne quid dicat, vel faciat, quod sibi, aut aliis occasio esse possit pravae cogitationis.

20. Dum exorcizat, utatur sacrae Scripturae verbis potius, quam suis, aut alienis. Jubeatque daemonem dicere, an detineatur in illo corpore ob aliquam operam magicam, aut malefica signa, vel instrumenta, quae si obsessus ore sumpserit, evomat; vel si alibi extra corpus fuerint, ea revelet; et inventa comburantur. Moneatur etiam obsessus, ut tentationes suas omnes Exorcistae patefaciat.

larly if they pertain to future and hidden matters, all of which have nothing to do with his office. Instead, he will bid the unclean spirit keep silence and answer only when asked. Neither ought he to give any credence to the devil if the latter maintains that he is the spirit of some saint or of a deceased party, or even claims to be a good angel.

15. But necessary questions are, for example: about the number and name of the spirits inhabiting the patient, about the time when they entered into him, the cause thereof, and such like. As for all jesting, laughing, and nonsense on the part of the evil spirit—the exorcist should prevent it or condemn it, and he will exhort the bystanders (whose number must be very limited) to pay no attention to such goings on; neither are they to put any question to the subject. Rather they should intercede for him to God in all humility and urgency.

16. Let the priest pronounce the exorcisms in a commanding and authoritative voice, and at the same time with great confidence, humility, and fervor; and when he sees that the spirit is sorely vexed, then he oppresses and threatens all the more. If he notices that the person afflicted is experiencing a disturbance in some part of his body or an acute pain or a swelling appears in some part, he traces the sign of the Cross over that place and sprinkles it with holy water, which he must have at hand for this purpose.

17. He will pay attention as to what words in particular cause the evil spirits to tremble, repeating them the more frequently. And when he comes to a threatening expression, he recurs to it again and again, always increasing the punishment. If he perceives that he is making progress, let him persist for two, three, four hours, and longer if he can, until victory is attained.

18. The exorcist should guard against giving or recommending any medicine to the patient, but should leave this care to physicians.

19. While performing the exorcism over a woman, he ought always to have assisting him several women of good repute, who will hold on to the person when she is harassed by the evil spirit. These assistants ought if possible to be close relatives of the subject, and for the sake of decency the exorcist will avoid saying or doing anything which might prove an occasion of evil thoughts to himself or to the others.

20. During the exorcism he shall preferably employ words from Holy Writ, rather than forms of his own or of someone else. He shall, moreover, command the devil to tell whether he is detained in that body by necromancy, by evil signs or amulets; and if the one possessed has taken the latter by mouth, he should be made to vomit them; if he has them concealed on his person, he should expose them; and when discovered they must be burned. Moreover, the person should be exhorted to reveal all his temptations to the exorcist.

21. Si vero obsessus liberatus fuerit, moneatur, ut diligenter sibi caveat a peccatis, ne occasionem daemioni praebet in ipsum revertendi, ne fiant novissima hominis illius pejora prioribus.

### RITUS EXORCIZANDI OBSESSOS A DAEMONIO

1. Sacerdos ab Ordinario delegatus, rite confessus, aut saltem corde peccata sua detestans, peracto, si commode fieri possit, Sanctissimo Missae sacrificio, divinoque auxilio piis precibus implorato, superpelliceo et stola violacea indutus, et coram se habens obsessum ligatum, si sit periculum, eum, se, et astantes communiat signo crucis, et aspergat aqua benedicta, et genibus flexis, aliis respondentibus, dicat Litanias ordinarias (pag. 452) usque ad Preces exclusive. Postea dicat:

**Ant.** Ne reminiscáris, Dómine, delícta nostra, vel paréntum nostrórum: neque vindíctam sumas de peccátis nostris.

Pater noster **secreto usque ad**

**℣.** Et ne nos indúcas in tentatiónem.

**℞.** Sed líbera nos a malo.

#### Psalmus 53

**D**EUS, in nómine tuo salvum me fac: \* et in virtúte tua júdica me.

Deus, exáudi oratiónem meam: \* áuribus pèrcipe verba oris mei. Quóniam aliéni insurrexérunt advérsum me, et fortes quaesiérunt ánimam meam: \* et non proposuérunt Deum ante conspéctum suum.

Ecce enim Deus ádjuvat me: \* et Dóminus suscéptor est ánimae meae.

Avérte mala inimícis meis: \* et in veritáte tua dispérde illos.

Voluntárie sacrificábo tibi, \* et confitébor nómini tuo, Dómine: quóniam bonum est:

Quóniam ex omni tribulatióne eripuísti me: \* et super inimícos meos despéxit óculus meus.

Glória Patri.

Sicut erat.

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

**℞.** Deus meus, sperántem in te.

21. Finally, after the possessed one has been freed, let him be admonished to guard himself carefully against falling into sin, so as to afford no opportunity to the evil spirit of returning, lest the last state of that man become worse than the former.

### THE RITE OF EXORCISM

1. The priest delegated by the Ordinary to perform this office shall have gone to confession, or at least elicited an act of contrition, and offered the holy Sacrifice of the Mass, if it was convenient to do so; he ought, moreover, to have implored God's help in devout prayer. Vested in surplice and purple stole, and having before him the person possessed (in fetters if there is any danger), he traces the sign of the Cross over him, over himself, and the bystanders, then sprinkles them with holy water. Kneeling down he prays the Litany of the Saints (p. 453), exclusive of the prayers which follow it, with the others making the responses. Thereupon he says:

**Antiphon:** Remember not, O Lord, our offenses, nor those of our parents: neither take retribution on our sins.

Our Father **inaudibly until**

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

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

### Psalm 53

**S**AVE me, O God, by thy name, and further my cause by thy power.

O God, hear my prayer; give ear to the words of my mouth.

For proud men have risen against me, and men of violence have sought my life; they have not set God before their eyes.

But see — God is my helper; the Lord supporteth my life.

Let the evil recoil upon my foes, and cut them off in thy faithfulness.

Gladly will I sacrifice unto thee. I will praise thy name, O Lord, for it is good.

In every need He hath delivered me, and mine eye hath seen the confusion of my foe.

Glory be to the Father.

**V.** Preserve thy servant (handmaid).

**R.** Who places his (her) trust in thee, my God.

- ℣.** Esto ei, Dómine, turris fortitúdinis.  
**℞.** A fácie inimíci.  
**℣.** Nihil proficiat inimícus in eo (ea).  
**℞.** Et fílius iniquitátis non appónat nocére ei.  
**℣.** Mitte ei, Dómine, auxiliúm de sancto.  
**℞.** Et de Sion tuére eum (eam).  
**℣.** Dómine, exáudi oratióem meam.  
**℞.** Et clamor meus ad te véniat.  
**℣.** Dóminus vobíscum.  
**℞.** Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS, cui próprium est miseréri semper et párcere: súscipe deprecationém nostram; ut hunc fámulum tuum, quem (hanc fámulam tuam, quam) delictórum caténa constríngit, miserátio tuae pietátis cleménter absólvat.

**D**ÓMINE sancte, Pater omnípotens, aetérne Deus, Pater Dómini nostri Jesu Christi, qui illum réfugam tyránnum et apóstatam gehénnae ígnibus deputásti, quique Unigénitum tuum in hunc mundum misísti, ut illum rugiéntem contéret: velóciter atténde, accélera, ut erípias hóminem ad imáginem et similitúdinem tuam creatum, a ruína, et daemónio meridiano. Da, Dómine, terrórem tuum super béstiam, quae extérminat véneam tuam. Da fidúciam servis tuis contra nequíssimum draconem pugnáre fortíssime, ne contémnat sperántes in te, et ne dicat, sicut in Pharaóne, qui jam dixit: Deum non novi, nec Israél dimítto. Urgeat illum dextera tua potens discédere a fámulo tuo **N.** (a fámula tua **N.**), † ne diútius praesúmat captívum tenére, quem tu ad imáginem tuam fácere dignátus es, et in Fílio tuo redemísti: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. **℞.** Amen.

2. Deinde praecipiat daemoni hunc in modum:

- V. Be unto him (her), O Lord, a fortress of strength.  
 R. In the face of the enemy.  
 V. Let the enemy have no power over him (her).  
 R. And the son of evil do nothing to harm him (her).  
 V. Send him (her), Lord, aid from on high.  
 R. And from Sion watch over him (her).  
 V. O Lord, hear my prayer.  
 R. And let my cry come unto thee.  
 V. The Lord be with you.  
 R. And with thy spirit.

Let us pray.

Prayer

**O** GOD, Whose nature it is ever to show mercy and to spare, receive our petition, that this thy servant (handmaid), bound by the fetters of sin, may by thy sweet forgiveness be pardoned.

**O** HOLY Lord, almighty Father, eternal God and Father of our Lord Jesus Christ, Who didst one time consign that fugitive and fallen tyrant to everlasting hell fire, Who didst send thy Sole-Begotten into the world to crush that spirit of evil with his bellowing, do thou speedily give heed and hasten to snatch from ruination and from the noonday demon a human being, created in thine image and likeness. Strike terror, O Lord, into the beast that lays waste thy vineyard. Grant confidence to thy servants to fight most manfully against that reprobate dragon, lest he dare despise them who put their trust in thee, and lest he say with Pharaoh who once declared: "I know not God, neither will I let Israel go!" Let thy powerful right hand prevail upon him to depart from thy servant, **N.** (thy handmaid, **N.**), **+** so that he may no longer hold captive him (her) whom it has pleased thee to make in thine image and to redeem through thy Son. Thou Who livest and reignest in the unity of the Holy Spirit, God, forever and forevermore. **R.** Amen.

2. Then he gives the command to the evil spirit, as follows:

**P**RAECÍPIO tibi, quicumque es, spíritus immúnde, et ómni-  
bus sóciis tuis hunc Dei fámulum (hanc Dei fámulam)  
obsidéntibus: ut per mystéria incarnationis, passiónis, resurrec-  
tiónis, et ascensiónis Dómini nostri Jesu Christi, per missiónem  
Spíritus Sancti, et per advéntum ejusdem Dómini nostri ad  
judícium, dicas mihi nomen tuum, diem, et horam éxitus tui,  
cum áliquo signo: et ut mihi Dei ministro licet indigno, prorsus  
in ómnibus obédias: neque hanc creatúram Dei, vel circumstántes,  
aut eórum bona ullo modo offéndas.

3. *Deinde legantur super obsessum haec Evangelia, vel saltem unum.*

Léctio sancti Exangélii secúndum Joánnem

Joan. 1, 1-14

*Haec dicens, signat se et obsessum in fronte, ore et pectore.*

**I**N PRINCÍPIO erat Verbum, et Verbum erat apud Deum, et  
Deus erat Verbum. Hoc erat in principio apud Deum. Omnia  
per ipsum facta sunt: et sine ipso factum est nihil, quod factum  
est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris  
lucet, et ténebrae eam non comprehendérunt. Fuit homo missus  
a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut  
testimónium perhibéret de lumine, ut omnes créderent per illum.  
Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat  
lux vera, quae illúminat omnem hóminem veniéntem in hunc  
mundum. In mundo erat, et mundus per ipsum factus est, et  
mundus eum non cognóvit. In própria venit, et sui eum non  
recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem  
fílios Dei fieri, his, qui credunt in nómine ejus: qui non ex  
sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri,  
sed ex Deo nati sunt (*hic genuflectitur*). Et Verbum caro factum

**I** COMMAND thee, unclean spirit, whosoever thou art, along with all thine associates who have taken possession of this servant (handmaid) of God, that, by the mysteries of the Incarnation, Passion, Resurrection, and Ascension of our Lord Jesus Christ, by the descent of the Holy Spirit, by the coming of our Lord unto judgment, thou shalt tell me by some sign or other thy name and the day and the hour of thy departure. I command thee, moreover, to obey me to the letter, I who, though unworthy, am a minister of God; neither shalt thou be emboldened to harm in any way this creature of God, nor the bystanders, nor any of their possessions.

3. Next he reads over the possessed person these selections from the Gospel, or at least one of them.

A Reading From the Holy Gospel According to St. John

John 1:1-14

Saying this, he signs himself and the possessed on the brow, lips, and breast.

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

est, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a patre, plenum grátiae et veritátis. *R̄.* Deo grátias.

Léctio sancti Evangélii secúndum Marcum

*Marc. 16, 15-18*

**I**N ILLO témpore: Dixit Jesus discíplulis suis: Eúntes in mundum univérsum, praedicáte Evangélium omni creatúrae. Qui credíderit, et baptizátus fúerit, salvus erit: qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, haec sequéntur: In nómine meo daemónia ejíciant: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid bíberint, non nocébit: super aegros manus impónent, et bene habébunt.

Léctio sancti Evangélii secúndum Lucam

*Luc. 10, 17-20*

**I**N ILLO témpore: Révési sunt septuagínta duo cum gáudio, dicéntes ad Jesum: Dómine, étiam daemónia subjiciúntur nobis in nómine tuo. Et ait illis: Vidébam sátanam sicut fulgur de caelo cadéntem. Ecce dedi vobis potestátem calcánda supra serpéntes, et scorpíones, et super omnem virtútem inimíci: et nihil vobis nocébit. Verúmtamen in hoc nolíte gaudére, quia spíritus vobis subjiciúntur: gaudéte autem, quod nómina vestra scripta sunt in caelis.

Léctio sancti Evangélii secúndum Lucam

*Luc. 11, 14-22*

**I**N ILLO témpore: Erat Jesus ejícians daemónium, et illud erat mutum. Et cum eiecísset daemónium, locútus est mutus, et admirátae sunt turbae. Quidam autem ex eis dixérunt: In Beélzebub príncipe daemoniórum éjicit daemónia. Et álíi tentántes, signum de caelo quaerébant ab eo. Ipse autem ut vidit cogitatíones eórum, dixit eis: Omne regnum in seípsum divisum desolábitur, et domus supra domum cadet. Si autem et sátanas in seípsum

glory as it were of the Only-Begotten of the Father, full of grace and truth. *R.* Thanks be to God.

A Reading From the Holy Gospel According to St. Mark

*Mark 16:15-18*

**A**ND He said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues. They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

A Reading From the Holy Gospel According to St. Luke

*Luke 10:17-20*

**A**ND the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. And He said to them: I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven.

A Reading From the Holy Gospel According to St. Luke

*Luke 11:14-22*

**A**ND He was casting out a devil, and the same was dumb; and when He had cast out the devil, the dumb spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of Him a sign from heaven. But He seeing their thoughts said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? Because you say that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your

divísus est, quómodo stabit regnum ejus? quia dicitis, in Beélzebub me eíicere daemónia. Si autem ego in Beélzebub eíicio daemónia, filii vestri in quo eíiciunt? Ideo ipsi júdices vestri erunt. Porro si in dígito Dei eíicio daemónia: profécto pervénit in vos regnum Dei. Cum fortis armátus custódit átrium suum, in pace sunt ea, quae póssidet. Si autem fórtior eo supervéniens vicerit eum, univérsa arma ejus áuferet, in quibus confidébat, et spólia ejus distribuet.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℞. Et cum spírítu tuo.

Orémus.

Oratio

**O**MNÍPOTENS Dómine, Verbum Dei Patris, Christe Jesu, Deus et Dóminus univérsae creatúrae; qui sanctis Apóstolis tuis dedísti potestátem calcánda super serpétes et scorpíones: qui inter cétera mirabílium tuórum praecépta dignátus es dícere: Daémones effugáte: cujus virtúte motus tamquam fulgur de caelo sátanas cécidit: tuum sanctum nomen cum timóre et tremóre supplicíter déprecor, ut indigníssimo mihi servo tuo, data vénia ómnium delictórum meórum, constántem fidem, et potestátem donáre dignéris, ut hunc crudélem daémone[m], bráchii tui sancti munítus poténtia, fidénter et secúrus aggrédiar: per te, Jesu Christe, Dómine Deus noster, qui ventúrus es judicáre vivos et mórtuos, et saéculum per ignem. ℞. Amen.

4. Deinde muniat se et obsessum signo crucis, imponat extremam partem stolae collo ejus, et, dextera manu sua capiti ejus imposita, constanter et magna cum fide dicat ea quae sequuntur:

℣. Ecce Crucem Dómini, fúgite, partes advérsae.

℞. Vicit leo de tribu Juda, radix David.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℞. Et cum spírítu tuo.

children cast them out? Therefore, they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils.

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

**Rs.** And let my cry come unto thee.

**Ps.** The Lord be with you. **Rs.** And with thy spirit.

Let us pray.

**Prayer**

**O** ALMIGHTY Lord, Word of God the Father, Christ Jesus, God and Lord of all creation! Who didst give to thine apostles the power to tramp underfoot serpents and scorpions; Who along with the other mandates to work miracles hast deigned to say: "You shall drive out evil spirits!" Whose mighty command caused Satan to fall like lightning from heaven. Wherefore, in fear and trembling I suppliantly call upon thy holy name: grant unto me, thy most unworthy servant, pardon for all my sins; bestow on me steadfast faith and the power to attack this cruel demon with assurance and fearlessness, fortified by the might of thy holy arm. Through thee, Jesus Christ, our Lord and God, Who shalt come to judge the living and the dead and the world by fire. **Rs.** Amen.

4. Then he fortifies himself and the one possessed with the sign of the Cross, he places the end of the stole on the neck of the latter and, with his right hand laid on the person's head, he says what follows with constancy and firm faith:

**Ps.** Behold the Cross of the Lord; begone ye hostile powers!

**Rs.** The Lion of Juda's tribe hath conquered, He Who is the rod of David.

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

**Rs.** And let my cry come unto thee.

**Ps.** The Lord be with you. **Rs.** And with thy spirit.

Orémus.

Oratio

**D**EUS, et Pater Dómini nostri Jesu Christi, ínvoco nomen sanctum tuum, et cleméntiam tuam supplex expóscó: ut advérsus hunc, et omnem immúndum spíritum, qui vexat hoc plasma tuum, mihi auxílium praestáre dignéris. Per eúndem Dóminum. **R̄.** Amen.

## Exorcismus

**E**XORCÍZO, te, immundíssime spíritus, omnis incúrsio adversárii, omne phantásma, omnis légio, in nómine Dómini nostri Jesu **✠** Christi eradicáre, et effugáre ab hoc plásmate Dei. **✠** Ipse tibi ímperat, qui te de supérnis caelórum in inferióra terrae demérgi praecépit. Ipse tibi ímperat, qui mari, ventis, et tempestátibus imperávit. Audi ergo, et time, sátana, inimíce fidei, hostis géneris humáni, mortis addúctor, vitae raptor, justítiae declinátor, malórum radix, fomes vitiórum, sedúctor hóminum, próditor géntium, incitátor invidiae, orígo avarítiae, causa discórdiae, excitátor dolórum: quid stas, et resístis, cum scias, Christum Dóminum vias tuas pérdere? Illum métue, qui in Isaac immolátus est, in Joseph venúmdatus, in agno occísus, in hómine crucifixus, deínde inférni triumphátor fuit. **Sequentes cruces fiant in fronte obsessi.** Recéde ergo in nómine Pa **✠** tris, et Fí **✠** lii, et Spíritus **✠** Sancti: da locum Spíritui Sancto, per hoc signum sanctae **✠** Crucis Jesu Christi Dómini nostri: Qui cum Patre et eódem Spíritu Sancto vivit et regnat Deus, per ómnia saécula saeculórum. **R̄.** Amen.

**V̄.** Dómine, exáudi oratiónem meam.

**R̄.** Et clamor meus ad te véniat.

Let us pray.

**Prayer**

**O** GOD and Father of our Lord Jesus Christ, I call upon thy holy name and humbly entreat thy clemency, that thou wouldst graciously assist me in the assault against this as well as every other unclean spirit who now torments the creature fashioned by thy hands. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for endless ages. *Ry.* Amen.

**Exorcism**

**I** CAST thee out, thou unclean spirit, along with the least encroachment of the wicked enemy, and every phantom and diabolical legion. In the name of our Lord Jesus **+** Christ, depart and vanish from this creature of God. **+** For it is He Who commands thee, He Who ordered thee cast down from the heights of heaven into the nethermost pit of the earth. He it is Who commands thee, Who once ordered the sea and the wind and the storm to obey. Hence, pay heed, Satan, and tremble, thou enemy of the faith, thou foe of the human race! For thou art the carrier of death and the robber of life; thou art the shirker of justice and the root of all evil, the fomenter of vice, the seducer of men, the traitor of the nations, the instigator of envy, the font of avarice, the source of discord, the exciter of sorrows! Why tarriest thou resisting, when thou knowest that Christ the Lord doth bring thy plans to naught? Him shalt thou fear, Who in Israel was sacrificed, in Joseph was sold, in the lamb was slain, was crucified as man, and finally triumphed over hell. *(The three signs of the Cross which follow are traced on the brow of the one possessed.)*

Wherefore, get thee gone in the name of the Father, **+** and of the Son, **+** and of the Holy **+** Spirit. Make way for God the Holy Spirit through this sign of the holy **+** Cross of our Lord Jesus Christ. Who liveth and reigneth with the Father and the selfsame Holy Spirit, God, forever and ever. *Ry.* Amen.

*Y.* O Lord, hear my prayer.

*Ry.* And let my cry come unto thee.

☩. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS, cónditor et defénsor géneris humáni, qui hóminem ad imáginem tuam formásti: réspice super hunc fámulum tuum **N.**, qui (hanc fámulam tuam **N.**, quae) dolis immúndi spírítus appetitur, quem vetus adversáriuS, antíquus hostis terrae, formídinis horróre circúmvolat, et sensum mentis humánae stupóre defígit, terróre contúrbat, et metu trépidi timóris exágitat. Repéllé, Dómine, virtútem diáboli, fallacésque ejus insídias ámove: procul ímpius tentátor aufúgiat: sit nóminis tui signo✠ (in fronte) fámulus tuus múnitus (fámula tua múnita) et in ánimo tutus (-a) et córpore. (Tres cruces sequentes fiant in pectore daemóniaci.) Tu péctoris✠ hujus intérna custódiás. Tu víscera✠ regas. Tu✠ cor confírmes. In ánima adversatrícis potestátis tentaménta evanéscant. Da, Dómine, ad hanc invocatiónem sanctíssimi nóminis tui grátiam, ut, qui hucúsque terrébat, térritus aufúgiat, et victus abscédát, tibíque possit hic fámulus tuus (haec fámula tua) et corde firmátus (-a) et mente sincéruS (-a), débitum praebére famulátum. Per Dóminum. ℞. Amen.

### Exorcismus

**A**DJURO te, serpens antíque, per júdicem vivórum et mortuórum, per factórem tuum, per factórem mundi, per eum, qui habet potestátem mitténdi te in gehénnam, ut ab hoc fámulo Dei **N.**, qui (ab hac fámula Dei **N.**, quae) ad Ecclesiáe sinum recúrrit, cum metu, et exércitu furóris tui festínus discédas. Adjuro te íterum✠ (in fronte) non mea infirmitáte, sed virtúte

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

### Prayer

**O** GOD, Creator and Defender of the human race, Who hast formed man in thine image, look down with pity upon this thy servant, **N.** (thy handmaid, **N.**), for he (she) has fallen a prey to the craftiness of an evil spirit. The ancient adversary, the archenemy of the earth enshrouds him (her) in shuddering fear. He renders his (her) mental faculties befuddled; he keeps him (her) bewildered by making him (her) sore afraid; he holds him (her) in a state of perturbation, as he strikes terror within him (her). Drive out, O Lord, the power of the devil, and banish his artifices and frauds. Let him, the wicked tempter, be routed afar. By the sign ✠ (on the brow) of thy name let thy servant (handmaid) be protected and safeguarded in both body and soul. (The three Crosses which follow are traced on the breast of the subject.) Keep watch over his (her) ✠ reason, rule thou over his (her) ✠ emotions, bring cheer into his (her) ✠ heart. Let there vanish from his (her) soul the temptations of the mighty adversary. O Lord, as we call upon thy holy name, graciously grant that the evil spirit, who hitherto terrorized over us, may now himself fly terror-stricken and may he depart vanquished. Thus let this servant (handmaid) of thine offer thee with steadfast heart and sincere mind the meed that is thy due. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God for all ages. ℞. Amen.

### Exorcism

**I** ADJURE thee, thou ancient serpent, by the Judge of the living and the dead, by thy own Creator, by the Creator of the world, by Him Who has the power to consign thee to hell, that thou speedily depart in trembling, along with thy raving followers, from this servant (handmaid) of God, **N.**, who seeks refuge in the bosom of the Church. I adjure thee once more ✠

Spíritus Sancti, ut éxeas ab hoc fámulo Dei **N.**, quem ( ab hac fámula Dei **N.**, quam) omnípotens Deus ad imáginem suam fecit. Cede ígitur, cede non mihi, sed minístro Christi. Illíus enim te urget potéstas, qui te Cruci suae subjugávit. Illíus bráchium contremísce, qui devíctis gemítibus inférni, ánimas ad lucem perdúxit. Sit tibi terror corpus hóminis✠ (in pectore), sit tibi formído imágo Dei✠ (in fronte). Non resístas, nec moréris discédere ab hómine isto, quóniam complácuit Christo in hómine habitáre. Et ne contemnéndum putes, dum me peccatórem nimis esse cognóscis. Imperat tibi Deus.✠ Imperat tibi majéstas Christi.✠ Imperat tibi Deus Pater,✠ ímperat tibi Deus Fílius,✠ ímperat tibi Deus Spíritus Sanctus.✠ Imperat tibi sacraméntum crucis.✠ Imperat tibi fides sanctórum Apostolórum Petri et Pauli, et ceterórum Sanctórum.✠ Imperat tibi Mártyrum sanguis.✠ Imperat tibi continéntia Confessórum.✠ Imperat tibi pia Sanctórum et Sanctárum ómnium intercésio.✠ Imperat tibi cristiánae fidei mysteriórum virtus.✠ Exi ergo, transgréssor. Exi, sedúctor, plene omni dolo et fallácia, virtútis inimíce, innocéntium persecútor. Da locum, diríssime, da locum, impiíssime, da locum Christo, in quo nihil invenísti de opéribus tuis: qui te spoliávit, qui regnum tuum destrúxit, qui te victum ligávit, et vasa tua dirípuit: qui te projécit in ténébras exterióres, ubi tibi cum minístris tuis erit praeparátus intéritus. Sed quid truculente reníteris? quid temerárie detréctas? Reus es omnipoténti Deo, cujus statúta transgréssus es. Reus es Fílio ejus Jesu Christo Dómino nostro, quem

(on the brow) , not by my own weakness but by the might of the Holy Spirit, begone from this servant (handmaid) of God, **N.** , whom the Almighty has made in His image. Yield, therefore, yield, not to myself but to the minister of Christ! For it is the power of Christ that compels thee, Who brought thee under the subjection of His Cross. Quake before His arm, for it is He Who silenced the groans of hell, and brought forth the souls unto light. Be afraid of the body of man † (on the breast) , be in dread of the image of God † (on the brow) . Make no resistance, neither delay in leaving this person, for it has pleased Christ to take up His dwelling in man. Let it not occur to thee to despise my command, because thou dost recognize in me a poor sinner. It is God Himself Who commands † thee! The majesty of Christ commands † thee! God the Father commands † thee, God the Son commands † thee, God the Holy Spirit commands † thee! The mystery of the Cross commands † thee! The faith of the holy apostles Peter and Paul and the other saints commands † thee! The blood of the martyrs commands † thee! The constancy of the confessors commands † thee! The devout intercession of all holy men and women commands † thee! The power of the mysteries of Christian faith commands † thee! Go out, then, thou transgressor, go out, thou seducer full of deceit and perfidy, thou enemy of virtue and persecutor of the innocent. Make way, thou horrible creature, make way, thou monster, make way for Christ, in whom thou hast found nothing of thy works. For He has stripped thee of thy might and laid waste thy kingdom; He has overcome thee and put thee in chains, and has blown up thy war materials. He has cast thee out into exterior darkness, where ruination is being made ready for thee and thine abettors. But to what purpose dost thou resist in thy insolence? To what purpose dost thou brazenly refuse? Thou art guilty before the almighty God, Whose laws thou hast transgressed. Thou art guilty before His Son, our Lord Jesus Christ, Whom thou didst presume to tempt, Whom thou wast emboldened to nail to the Cross. Thou

tentáre ausus es, et cruciffigere praesumpsísti. Reus es humano géneri, cui tuis persuasióibus mortis venénium propinásti.

Adjúro ergo te, draco nequíssime, in nómine Agni ✠ immaculáti, qui ambulávit super áspidem et basilíscum, qui conculcávit leónem et dracónem, ut discédas ab hoc hómine ✠ (*fiat signum crucis in fronte*), discédas ab Ecclésia Dei ✠ (*fiat signum crucis super circumstantes*): contremísce, et éffuge, invocáto nómine Dómini illíus, quem ínferi tremunt: cui Virtútes caelórum, et Potestátes, et Dominatiónes subjéctae sunt: quem Chérubim et Séraphim indeféssis vóciibus laudant, dicéntes: Sanctus, sanctus, sanctus Dóminus Deus Sábaoth. Imperat tibi Verbum ✠ caro factum. Imperat tibi natus ✠ ex Vírgine. Imperat tibi Jesus ✠ Nazarénus, qui te, cum discípulos ejus contémneres, elísium atque prostrátum exíre praecépit ab hómine: quo praesénte, cum te ab hómine separásset, nec porcórum gregem íngredi praesumébas. Recéde ergo nunc adjurátus in nómine ejus ✠ ab hómine, quem ipse plasmávit. Durum est tibi velle resístere. ✠ Durum est tibi contra stímulum calcitráre. ✠ Quia quanto tárdius exis, tanto magis tibi supplícium crescit, quia non hómines contémnis, sed illum, qui dominátur vivórum et mortuórum, qui ventúrus est judicáre vivos et mórtuos, et saeculum per ignem. *R̄.* Amen.

*Ps̄.* Dómine, exáudi oratiónem meam.

*R̄.* Et clamor meus ad te véniat.

*Ps̄.* Dóminus vobíscum.

*R̄.* Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS caeli, Deus terrae, Deus Angelórum, Deus Archangelórum, Deus Prophetárum, Deus Apostolórum, Deus Mártyrum, Deus Vírginum, Deus, qui potestátem habes donáre vitam post mortem, réquiem post labórem: quia non est álius Deus praeter te, nec esse póterit verus, nisi tu, Creátor caeli et

art guilty before the human race, for through thy blandishments thou didst proffer it the poisoned cup of death.

I adjure thee, therefore, thou profligate dragon, in the name of the spotless † Lamb, Who walked upon the asp and the basilisk and tread underfoot the lion and the dragon, depart from this man † (on the brow), depart from the Church of God † (signing the bystanders). Quake and fly afar, as we call upon the name of the Lord, before Whom hell trembles, to Whom the heavenly Virtues and Powers and Dominations are subject, Whom the Cherubim and Seraphim praise with unending voice as they sing: Holy, holy, holy, Lord God of Sabaoth! The Word made flesh commands † thee. He Who was born of a Virgin commands † thee. Jesus † of Nazareth commands thee. For when thou didst mock at His disciples, He did shatter and humble thy pride, and did order thee out of a certain man; and when He had cast thee forth, thou didst not even dare except by His leave to enter into a herd of swine. And now as I adjure thee in His † name, vanish from this man whom He has created. It is hard for thee to want to resist. † It is hard for thee to kick against the goad. † For the longer thou dost delay thy departure, the heavier thy punishment shall be; since it is not men thou dost contemn, but rather Him, the Ruler over the living and the dead, Who shall come to judge the living and the dead and the world by fire. *Ry.* Amen.

*Y.* O Lord, hear my prayer.

*Ry.* And let my cry come unto thee.

*Y.* The Lord be with you.

*Ry.* And with thy spirit.

Let us pray.

**Prayer**

**O** GOD of heaven and God of earth, God of the angels and God of the archangels, God of the prophets and God of the apostles, God of martyrs and God of virgins, thou hast the power to bestow life after death and rest after toil; for there is no other God beside thee, nor could there be a true God apart from thee, the Creator of heaven and earth, Who art truly the

terrae, qui verus Rex es, et cujus regni non erit finis; humíliter majestáti glóriæ tuæ súpplico, ut hunc fámulum tuum (hanc fámulam tuam) de immúndis spíritibus liberáre dignéris. Per Christum Dóminum nostrum. **Ry.** Amen.

### Exorcismus

**A**DJURO ergo te, omnis immundíssime spíritus, omne phantásma, omnis incúrsio sátanae, in nómine Jesu Christi✠ Nazaréni, qui post lavácrum Joánnis in desértum ductus est, et te in tuis sédibus vicit: ut, quem ille de limo terrae ad honórem glóriæ suae formávit, tu désinas impugnáre: et in hómine miserábili non humánam fragilitátem, sed imáginem omnipoténtis Dei contremíscas. Cede ergo Deo✠ qui te, et malítiam tuam in Pharaóne, et in exércitu ejus per Móysen servum suum in abýssum demérsit. Cede Deo✠ qui te per fidelíssimum servum suum David de rege Saule spirituálibus cánticis pulsum fugávit. Cede Deo✠ qui te in Juda Iscarióte proditóre damnávit. Ille enim te divínis✠ verbéribus tangit, in cujus conspéctu cum tuis legiónibus tremens et clamans dixísti: Quid nobis et tibi, Jesu, Fili Dei altíssimi? Venísti huc ante tempus torquére nos? Ille te perpétuis flammis urget, qui in fine témporum dictúrus est ímpiis: Discédite a me, maledícti, in ignem aetérnum, qui parátus est diábolo et ángelis ejus. Tibi enim, ímpie, et ángelis tuis vermes erunt, qui numquam moriéntur. Tibi, et ángelis tuis inextinguíbile prae-parátur incéndium: quia tu es princeps maledícti homicídii, tu auctor incéstus, tu sacrilegórú caput, tu actiónum pessimárum magíster, tu haeticórú doctor, tu totíus obscoenitátis invéntor. Exi ergo, ✠ ímpie, exi, ✠ sceleráte, exi cum omni fallácia tua: quia hóminem templum suum esse vóluit Deus. Sed quid diútius moráris hic? Da honórem Deo Patri✠ omnipoténti, cui omne genu fléctitur. Da locum Dómino Jesu✠ Christo, qui pro hómine

King of Whose kingdom there shall be no end. Hence I humbly implore thy sublime Majesty, that thou wouldst vouchsafe to deliver this thy servant (handmaid) from the unclean spirits. Through Christ our Lord. **R̄.** Amen.

### Exorcism

**I** CAST thee out, every unclean spirit, every phantom, every encroachment of Satan, in the name of Jesus Christ **✝** of Nazareth, Who, after John baptized Him, was led into the desert and vanquished thee in thy citadel. Cease thy attack on man, whom He has made for His honor and glory out of the slime of the earth. Tremble before wretched man, not in the condition of human frailty but in the likeness of almighty God. Yield then to God, **✝** for it is He Who in Pharaoh and his army did drown thee and thy malice through His servant, Moses, in the depths of the sea. Yield to God, **✝** Who, by the singing of holy canticles on the part of David, His faithful servant, banished thee from the heart of King Saul. Yield to God, **✝** Who condemned thee in the traitor, Judas Iscariot. For He menaces thee with a divine **✝** scourge, before Whose countenance thou didst tremble and cry out, saying: "What have we to do with thee, Jesus, Son of the Most High? Hast thou come hither before the time to torture us?" He threatens thee with everlasting fire, Who at the end of time will say to the wicked: "Depart from me, ye cursed, into everlasting fire which has been prepared for the devil and his angels." For thee, O evil one, and for thy followers there will be worms which never perish. For thee and for thine angels is made ready an unquenchable fire, because thou art the prince of accursed murder, thou the author of lechery, thou the leader in sacrilege, thou the model of vileness, thou the teacher of heretics, thou the inventor of every obscenity. Depart then, **✝** O evil one, depart, **✝** accursed one, depart with all thy falsity, for God has desired that man be His temple. But why dost thou linger here yet longer? Give honor to God the Father **✝** Almighty, before Whom every knee bows. Give place to the Lord Jesus **✝** Christ,

sánguinem suum sacratíssimum fudit. Da locum Spíritui † Sancto, qui per beátum Apóstolum suum Petrum te manifesté stravit in Simóne mago; qui falláciam tuam in Ananía et Saphíra condemnávit; qui te in Heróde rege honórem Deo non dante percússit; qui te in mago Elyma per Apóstolum suum Paulum caecitátis calígine pérdidit, et per eúmdem de Pythoníssa verbo ímperans exíre praecépit. Discéde ergo nunc, † discéde, † sedúctor. Tibi erémus sedes est. Tibi habitátio serpens est: humiliáre, et prostérnere. Jam non est differéndi tempus. Ecce enim dominátor Dóminus próximat cito, et ignis ardébit ante ipsum, et praecédet, et inflammábit in circúitu inimícos ejus. Si enim hómínem fefélleris, Deum non póteris irridére. Ille te éjicit, cujus óculis nihil occúltum est. Ille te expéllit, cujus virtúti univérsa subjécta sunt. Ille te exclúdit, qui tibi, et ángelis tuis praeparávit aetérnam gehénnam; de cujus ore exíbit gládus acútus: qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. *R.* Amen.

5. *Praedicta omnia, quatenus opus sit, repeti possunt, donec obsessus sit omnino liberatus.*

6. *Juvabit praeterea plurimum super obsessum saepe repetere Pater noster, Ave María et Credo, atque haec, quae infra notantur, devotè dicere.*

7. *Canticum Magnificat, ut supra (pag. 48); in fine Glória Patri. Canticum Benedictus, ut supra (pag. 130); in fine Glória Patri.*

### Symbolum Athanasianum

**Q**UICÚMQUE vult salvus esse, \* ante ómnia opus est, ut téneat cathólicam fidem:

Quam nisi quisque íntegram inviolatámque serváverit, \* absque dúbio in aetérnum períbit.

Fides autem cathólica haec est: \* ut unum Deum in Trinitáte, et Trinitátem in unitáte venerémur.

Neque confundéntes persónas, \* neque substántiam separántes. Alia est enim persóna Patris, ália Fílii, \* ália Spíritus Sancti:

Who shed for men His most precious blood. Give place to the Holy ✠ Spirit, Who, through His holy apostle, Peter, struck thee down openly in Simon; Who afflicted thee in King Herod, because he had not given the honor to God; Who smote thee with the night of blindness in Elymas, the magician, at the word of thine apostle, Paul, and at his command bade thee likewise to go out of Pythonissa, the soothsayer. Begone, ✠ now! Begone, ✠ thou seducer! Thy place is in solitude; thy dwelling in the serpent. Humble thyself, and fall prostrate! This matter brooks no delay. For behold, the Lord, the Ruler comes quickly, and fire will burn before Him, and it will go on ahead and set flames round about His enemies. Man thou canst betray, but God thou canst not mock. It is He that drives thee out, from Whose eyes nothing is hidden. By Him art thou cast forth, to Whose might all things are subject. By Him art thou expelled, Who hath prepared unending hell for thee and thine angels, from Whose mouth there shall come forth a pointed sword, Who shall come to judge the living and the dead and the world by fire. *Ry.* Amen.

5. All that precedes can be repeated as needs be until the possessed one is fully liberated.

6. In addition, it will be very helpful to say devoutly over and over again the Our Father, Hail Mary, and the Creed, as well as all that follows.

7. The canticles Magnificat (see p. 49) and Benedictus (p. 131), concluding with Glory be to the Father.

### The Athanasian Creed

**W**HOSOEVER wills to be saved must before all else hold true to the Catholic faith.

And unless everyone keeps this faith whole and undefiled, without doubt he will perish forever.

Now the Catholic faith is as follows: That we worship one God in Trinity, and Trinity in unity,

Neither confusing the Persons nor dividing the substance.

For the Father is one Person, the Son another, and the Holy Spirit yet another.

Sed Patris, et Fílii, et Spíritus Sancti una est divínitas, \* aequális glória, coaetérna majéstas.

Qualis Pater, talis Fílius, \* talis Spíritus Sanctus.

Increátus Pater, increátus Fílius, \* increátus Spíritus Sanctus.

Imménsus Pater, imménsus Fílius, \* imménsus Spíritus Sanctus.

Aetérnus Pater, aetérnus Fílius, \* aetérnus Spíritus Sanctus.

Et tamen non tres aetérni, \* sed unus aetérnus.

Sicut non tres increáti, nec tres imménsi, \* sed unus increátus, et unus imménsus.

Simíliter omnípotens Pater, omnípotens Fílius, \* omnípotens Spíritus Sanctus.

Et tamen non tres omnípoténtes, \* sed unus omnípotens.

Ita Deus Pater, Deus Fílius, \* Deus Spíritus Sanctus.

Et tamen non tres Dii, \* sed unus est Deus.

Ita Dóminus Pater, Dóminus Fílius, \* Dóminus Spíritus Sanctus.

Et tamen non tres Dómini: \* sed unus est Dóminus.

Quia, sicut singillátim, unamquámque persónam Deum ac Dóminum confitéri christiána veritáte compéllimur: \* ita tres Deos aut Dóminos dícere cathólica religióne prohibémur.

Pater a nullo est factus: \* nec creátus, nec génius.

Fílius a Patre solo est: \* non factus, nec creátus, sed génius.

Spíritus Sanctus a Patre et Fílio: \* non factus, nec creátus, nec génius, sed procedens.

Unus ergo Pater, non tres Patres: unus Fílius, non tres Fílii: \* unus Spíritus Sanctus, non tres Spíritus Sancti.

Et in hac Trinitáte nihil prius aut postérius, nihil majus aut minus: \* sed totae tres persónae coaetérnae sibi sunt et coaequáles.

Ita ut per ómnia, sicut jam supra dictum est, \* et únitás in Trinitáte, et Trínitas in unitáte veneránda sit.

But the Godhead of the Father, of the Son, and of the Holy Spirit is one, their glory is equal, their majesty co-eternal.

As the Father is, so is the Son, and so likewise the Holy Spirit. Uncreated is the Father, uncreated the Son, uncreated the Holy Spirit;

Infinite the Father, infinite the Son, infinite the Holy Spirit;

Eternal is the Father, eternal the Son, eternal the Holy Spirit.

Yet they are not three eternals, but one eternal;

As also they are not three uncreated nor three infinities, but one uncreated and one infinite.

Likewise the Father is almighty, the Son is almighty, and the Holy Spirit is almighty;

Yet they are not three almighties, but they are the one Almighty.

Thus the Father is God, the Son is God, and the Holy Spirit is God;

Yet they are not three gods, but one God.

Thus the Father is Lord, the Son is Lord, and the Holy Spirit is Lord;

Yet they are not three lords, but one Lord.

For as Christian truth demands that we acknowledge each Person in Himself to be God and Lord, so does the Catholic religion forbid us to say that there are three gods or three lords.

The Father is made by none, neither created nor begotten.

The Son is of the Father alone, neither made nor created, but begotten.

The Holy Spirit is of the Father and of the Son; not made, nor created, nor begotten, but He proceeds from them.

Thus there is one Father, not three; one Son, not three; one Holy Spirit, not three.

And in this Trinity one Person is not earlier or later, nor is one greater or less, but all three Persons are co-eternal together and co-equal.

Thus in all things, as aforesaid, the unity in Trinity and the Trinity in unity is to be worshipped.

Qui vult ergo salvus esse, \* ita de Trinitate sentiat.

Sed necessarium est ad aeternam salutem, \* ut Incarnationem quoque Domini nostri Jesu Christi fideliter credat.

Est ergo fides recta, ut credamus et confiteamur, \* quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est.

Deus est ex substantia Patris ante saecula genitus: \* et homo est ex substantia matris in saeculo natus.

Perfectus Deus, perfectus homo: \* ex anima rationali et humana carne subsistens.

Aequalis Patri secundum divinitatem: \* minor Patre secundum humanitatem.

Qui, licet Deus sit et homo, \* non duo tamen, sed unus est Christus.

Unus autem non conversione divinitatis in carnem; \* sed assumptione humanitatis in Deum.

Unus omnino, non confusione substantiae, \* sed unitate personae. Nam sicut anima rationalis et caro unus est homo: \* ita Deus et homo unus est Christus.

Qui passus est pro salute nostra: descendit ad inferos: \* tertia die resurrexit a mortuis.

Ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis: \* inde venturus est iudicare vivos et mortuos.

Ad cuius adventum omnes homines resurgere habent cum corporibus suis: \* et reddituri sunt de factis propriis rationem.

Et qui bona egerunt, ibunt in vitam aeternam: \* qui vero mala, in ignem aeternum.

Haec est fides catholica, \* quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.

Glória Patri.

Who, therefore, wills to be saved—let him think thus of the Trinity.

But it is necessary for eternal salvation that one also believe with firm faith in the Incarnation of our Lord Jesus Christ.

Right faith, consequently, demands that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of the Father, begotten before the world; and man of the substance of His mother, born in the course of time.

He is perfect God and perfect man, having a rational soul and human flesh.

He is equal to the Father in whatever pertains to His divinity; but less than the Father in the things pertaining to His humanity apart.

And though He is God and man, yet He is not two but one Christ; One, however, not by conversion of divinity into flesh, but by the fact of God assuming humanity unto Himself.

He is one only, not through a mixture of substance, but through the unity of Person.

For as a reasoning soul along with flesh comprise one man, so the one Christ is both God and man;

Who suffered for our salvation, Who descended into hell, Who arose again the third day from the dead;

Who ascended into heaven and sitteth at the right hand of God, the Father Almighty, from thence He shall come to judge the living and the dead;

At Whose coming all men shall rise again in their bodies, and shall give an account of their works.

They that have done good shall go into everlasting life, but they that have done evil into everlasting fire.

All this is Catholic faith which every man must believe faithfully and firmly, else he cannot be saved.

Glory be to the Father.

## Psalmus 90

**Q**UI hábitat in adjutório Altíssimi, \* in protectióne Dei caeli commorábitur.

Dicet Dómino: Suscéptor meus es tu, et refúgium meum: \* Deus meus sperábo in eum.

Quóniam ipse liberávit me de láqueo venántium, \* et a verbo áspero.

Scápolis suis obumbrábit tibi: \* et sub pennis ejus sperábis.

Scuto circúmdabit te véritas ejus: \* non timébis a timóre noctúrno.

A sagítta volánte in die, a negotio perambulánte in ténebris: \* ab incúrsu, et daemónio meridiáno.

Cadent a látere tuo mille, et decem míllia a dextris tuis: \* ad te autem non appropinquábit.

Verúmtamen óculis tuis considerábis: \* et retributióne peccatórum vidébis.

Quóniam tu es, Dómine, spes mea: \* Altíssimum posuísti refúgium tuum.

Non accédet ad te malum \* et flagéllum non appropinquábit tabernáculo tuo.

Quóniam Angelis suis mandávit de te: \* ut custódiant te in ómnibus viis tuis.

In mánibus portábunt te: \* ne forte offéndas ad lápidem pedem tuum.

Super áspidem, et basilíscum ambulábis: \* et conculcábis leónem et draconem.

Quóniam in me sperávit, liberábo eum: \* prótegam eum, quóniam cognóvit nomen meum.

Clamábit ad me, et ego exáudiam eum: \* cum ipso sum in tribulatióne: erípiam eum, et glorificábo eum.

Longitúdine diérum replébo eum: \* et osténdam illi salutáre meum.

Glória Patri.

## Psalm 90

**T**HOU that dwellest beneath the shelter of the Most High,  
abiding under the shadow of the Almighty,  
Say to the Lord: "My refuge art thou and my stronghold, my  
God, in Whom I do trust."  
For He shall deliver thee from the snare of the fowler and from  
the destroying pestilence.  
With His feathers He shall cover thee; under His wings thou  
shalt take refuge; His faithful care is a shield and a buckler.  
Thou shalt fear neither the terrors of night nor the arrow that  
flies by daylight;  
Neither the plague that prowls in the darkness, nor the attack  
that proves deadly at midday.  
Though a thousand fall at thy side, ten thousand at thy right  
hand, naught shall come nigh unto thee.  
But with thine eyes thou shalt look about, and behold the  
recompense of the wicked.  
For the Lord is my refuge; thou hast chosen the Most High as  
thy defense.  
No evil shall befall thee, no plague shall draw nigh to thy  
dwelling.  
For He hath given His angels charge over thee, to guard thee  
in all thy journeyings.  
In their hands they shall bear thee up, lest thou strike thy foot  
against a stone.  
Thou shalt tread upon the asp and the viper, trample lion and  
dragon under foot.  
Because he hath cleaved to me, I will deliver him; I will protect  
him, for he hath acknowledged my name.  
He shall call upon me and I will answer him; I will be with  
him in trouble, I will rescue him and glorify him.  
With fulness of days I will satisfy him, and I will show him my  
salvation.  
Glory be to the Father.

## Psalmus 67

**E**XSÚRGAT Deus, et dissipéntur inimíci ejus, \* et fúgiant qui odérunt eum, a fácie ejus.

Sicut déficit fumus, defícient: \* sicut fluit cera a fácie ignis, sic péreant peccatóres a fácie Dei.

Et justí epuléntur, et exsúltent in conspéctu Dei: \* et delecténtur in laetítia.

Cantáte Deo, psalmum dícite nómini ejus: \* iter fácite ei, qui ascéndit super occásum: Dóminus nomen illi.

Exsultáte in conspéctu ejus: \* turbabúntur a fácie ejus, patris orphanórum, et júdicis viduárum.

Deus in loco sancto suo: \* Deus qui inhabitáre facit unús moris in domo:

Qui edúcit vinctos in fortitúdone, \* simíliter eos, qui exásperant, qui hábitant in sepúlcris.

Deus, cum egredererís in conspéctu pópuli tui, \* cum pertransíres in desérto:

Terra mota est, étenim caeli distillavérunt a fácie Dei Sínai, \* a fácie Dei Israël.

Plúviam voluntáriam segregábis, Deus, hereditáti tuae: \* et infirmáta est, tu vero perfecísti eam.

Animália tua habitábunt in ea: \* parásti in dulcédine tua páuperi, Deus.

Dóminus dabit verbum evangelizántibus, \* virtúte multa.

Rex virtútum dilécti dilécti: \* et speciéi domus dividere spólia.

Si dormiátis inter médios cleros, pennae colúmbae deargentátae, \* et posterióra dorsi ejus in pallóre auri.

Dum discérnit caeléstis reges super eam, nive dealbabúntur in Selmon: \* mons Dei, mons pinguis.

Mons coagulátus, mons pinguis: \* ut quid suspicámini montes coagulátos?

Mons, in quo beneplácitum est Deo habitáre in eo: \* étenim Dóminus habitábit in finem.

## Psalm 67

**G**OD need only bestir Himself, then His enemies are scattered, and those who hate Him flee from His presence.

As smoke is driven away, so do they vanish; as wax is melted before the fire, so do sinners perish before God.

But the just rejoice, they exult at the sight of God with exceeding gladness.

Sing unto God, chant praises to His name, make a path for Him Who is borne through the desert.

The Lord is His name; exult before Him.

God from His sanctuary is a father to orphans and a defender of widows.

God makes a home for the lonely, He brings forth captives unto prosperity; only rebels abide in arid land.

O God, when thou didst march forth at the head of thy people, when thou didst move on through the wilderness,

The earth shook and the heavens poured down rain before God, even Sinai trembled before God, the God of Israel.

Plenteous rain, O God, thou didst shed on thy possession, and when it became parched, thou didst refresh it.

Thy flock took up abode therein; in thy goodness, O God, thou didst prepare it for the needy.

The Lord gives the word; the bearers of good tidings are a mighty throng:

“The kings of armies flee, they are routed; the people at home divide the spoils.

Whilst thou took rest among the sheepfolds, it was like a dove’s wings shining like silver and its pinions like shimmering gold.

When the Almighty scattered kings in the land, snow fell on Selmon.”

Lofty are the mountains, the mountains of Basan; many-peaked the mountains, the mountains of Basan.

Why gaze with envy, ye many-peaked mountains, at the hill where it pleased God to make His dwelling; yea! God will abide there forever.

Currus Dei decem millibus múltiplex, millia laetántium: \* Dóminus in eis in Sina in sancto.

Ascendísti in altum, cepísti captivitátem: \* accepísti dona in homínibus:

Etenim non credéntes, \* inhabitáre Dóminum Deum.

Benedíctus Dóminus die quotidie: \* prósperum iter fáciat nobis Deus salutárium nostrórum.

Deus noster, Deus salvos faciéndi: \* et Dómini Dómini éxitus mortis.

Verúmtamen Deus confrínget cápita inimicórum suórum: \* vérticem capílli perambulántium in delictis suis.

Dixit Dóminus: Ex Basan convértam, \* convértam in profúndum maris:

Ut intingátur pes tuus in sánguine: \* lingua canum tuórum ex inimícis, ab ipso.

Vidérunt ingressus tuos, Deus, \* ingressus Dei mei: regis mei qui est in sancto.

Praevenérunt príncipes conjúcti psalléntibus, \* in médio juveniculárum tympanistriárum.

In ecclésiis benedícite Deo Dómino, \* de fóntibus Israëli.

Ibi Bénéjamin adolescéntulus, \* in mentis excéssu.

Príncipes Juda, duces eórum: \* príncipes Zábulon, príncipes Néphtali.

Manda, Deus, virtúti tuae: \* confírma hoc, Deus, quod operátus es in nobis.

A templo tuo in Jerúsalem, \* tibi ófferent reges múnera.

Increpa feras arúndinis, congregátio taurórum in vaccis populórum: \* ut exclúdent eos, qui probáti sunt argéto.

Díssipa Gentes, quae bella volunt: vénient legáti ex Aegýpto: \* Aethiópia praeveniet manus ejus Deo.

Regna terrae, cantáte Deo: \* psállite Dómino.

Psállite Deo, qui ascéndit super caelum caeli, \* ad Oriéntem.

The chariots of God are in myriads, thousands upon thousands;  
the Lord comes from Sinai into the sanctuary.

Thou hast ascended on high, leading the captives. Thou hast  
received men as tribute, even those unwilling to dwell with  
the Lord God.

Our God is a God of help; the Lord God gives escape from death.  
Blessed be the Lord day by day! God, our deliverer bears our  
burdens.

Truly God crushes the heads of His enemies, the hairy scalp of  
him that lives in his sins.

The Lord said: "I will bring them back from Basan, I will bring  
them back from the depths of the sea,

That thy foot may be dipped in blood, that the tongues of thy  
dogs may have their share of the foe."

Men see thy procession, O God, the procession of my God, of  
my King, into the sanctuary.

The singers go before him, the zither players follow, in the midst  
the maidens beating the tambours.

"Bless ye God in this festive assembly, praise ye the Lord, ye  
offspring of Israel."

There is Benjamin, the youngest, leading the way, the princes  
of Juda with their companies, the princes of Zabulon, the  
princes of Nephthali.

Show thy might, O God, thy strength, O God, who dost triumph  
for us!

For the sake of thy temple over in Jerusalem, let kings offer  
thee gifts.

Threaten the wild beast of the marsh (Egypt), the leaders like  
bulls, the people like calves following after.

Let them fall prostrate with offerings of silver; scatter the nations  
whose delight is in war.

Let legates come from Egypt, let Ethiopia stretch forth her  
hands to God.

Ye kingdoms of earth, sing unto God, sing a hymn to the  
Lord Who traverses the heavens which are of old.



Lo, He gives forth His voice, a mighty voice: "Acknowledge the strength of God!"

His majesty is over Israel, His strength is in the clouds.

God is awesome in His sanctuary, the God of Israel. He gives might and strength to His people. Blessed be God.

Glory be to the Father.

### Psalm 69

**A**TTEND, O God, to my defense; make haste, O Lord, to help me.

Let them be ashamed and tremble, that seek after my life.

Let them be turned back blushing, that desire my ruin.

May confusion be their reward that say to me: "'Tis so, 'tis so!"

But let them rejoice and be glad that seek after thee; may they that love thy grace say without ceasing: "Magnify the Lord!"

But I am poor and miserable. Help me, O God!

My helper art thou and my savior; tarry not, O Lord!

Glory be to the Father.

*Psalm 53 (p. 175).*

### Psalm 117

**G**IVE thanks to the Lord, for He is good, for His love endures forever.

Let the house of Israel say: "Yea, He is great, for His love endures forever."

Let the house of Aaron say: "Yea! For His love endures forever."

Let them who fear Yahweh say: "For His love endures forever."

When I was in straits I called upon the Lord; the Lord heard me and made me free.

The Lord is my helper, I need not fear; what can mere man do to me?

The Lord stands by me as my helper, and I shall see my foes confused.

Better to take refuge in the Lord than to trust in man.

Better to take refuge in the Lord than to rely on princes.

Omnes gentes circuiérunt me: \* et in nómine Dómini quia ultus sum in eos.

Circumdántes circumdedérunt me: \* et in nómine Dómini quia ultus sum in eos.

Circumdedérunt me sicut apes, et exarsérunt sicut ignis in spinis: \* et in nómine Dómini quia ultus sum in eos.

Impúlsus eversus sum ut cáderem: \* et Dóminus suscepit me. Fortitúdo mea, et laus mea Dóminus: \* et factus est mihi in salútem.

Vox exsultatiónis, et salútis \* in tabernáculis justórum.

Déxtera Dómini fecit virtútem: déxtera Dómini exaltávit me, \* déxtera Dómini fecit virtútem.

Non móriar, sed vivam: \* et narrábo ópera Dómini.

Castigans castigávit me Dóminus: \* et morti non trádidit me.

Aperíte mihi portas justítiae, ingressus in eas confitébor Dómino: \* haec porta Dómini, iusti intrábunt in eam.

Confitébor tibi quóniam exaudísti me: \* et factus es mihi in salútem.

Lápidem, quem reprobavérunt aedificántes: \* hic factus est in caput ánguli.

A Dómino factum est istud: \* et est mirábile in óculis nostris.

Haec est dies, quam fecit Dóminus: \* exsultémus, et laetémur in ea.

O Dómine, salvum me fac, o Dómine, bene prosperáre: \* benedíctus qui venit in nómine Dómini.

Benedíximus vobis de domo Dómini: \* Deus Dóminus, et illúxit nobis.

Constitúite diem solénnem in condénsis, \* usque ad cornu altáris.

Deus meus es tu, et confitébor tibi: \* Deus meus es tu, et exaltábo te.

Confitébor tibi quóniam exaudísti me: \* et factus es mihi in salútem.

Confitémini Dómino quóniam bonus: \* quóniam in saéculum misericórdia ejus.

Glória Patri.

All peoples encompassed me; but I crushed them in the name of my Lord.

From all sides they surrounded me — I cut through them in the name of my Lord.

They swarmed about me like bees, they flared like fire among thorns; but I destroyed them in the name of my Lord.

I was thrust upon to make me fall, but the Lord supported me. The Lord is my strength and my renown; He has been salvation to me.

There is a shout of joy and victory in the tents of the righteous. The right hand of the Lord wrought mightily, the right hand of the Lord exalted me, the right hand of the Lord wrought mightily.

I shall not die, but live, and tell of Jehovah's deeds.

The Lord hath chastised me sorely, yet delivered me not unto death.

Open to me the gates of righteousness, and entering thereby I shall render thanks to my Lord.

This is the gate of the Lord; the just shall enter therein.

I shall thank thee, for thou hast heard me; thou art become my savior.

The stone which the builders rejected itself is become the cornerstone.

This is the Lord's doings; it is marvelous in our eyes.

This is the day which the Lord hath made; let us be glad and rejoice thereon.

O Lord, save me! O Lord, prosper me!

Blessed he that enters in the name of the Lord. From the Lord's house we bless you.

The Lord is God, and hath shone upon us. Appoint a procession with garlands of foliage even to the horns of the altar.

Thou art my God, wherefore I thank thee, my God, praising I exalt thee.

Render thanks to the Lord, for He is good, for His love endures forever.

Glory be to the Father.

## Psalmus 34

**J**ÚDICA, Dómine, nocéntes me, \* expúgna impugnántes me.  
 Apprehénde arma et scutum: \* et exsúrge in adjutórium mihi.  
 Effúnde frámeam, et conclúde advérsus eos, qui persequúntur me:  
 \* dic ánimae meae: Salus tua ego sum.  
 Confundántur et reveréantur, \* quaeréntes ánimam meam.  
 Avertántur retrórsum, et confundántur \* cogitántes mihi mala.  
 Fiant tamquam pulvis ante fáciem venti: \* et Angelus Dómini  
 coárctans eos.  
 Fiat via illórum ténebrae et lúbricum: \* et Angelus Dómini  
 pérsequens eos.  
 Quóniam gratis abscondérunt mihi intéritum láquei sui: \* super-  
 vácué exprobravérunt ánimam meam.  
 Véniat illi láqueus, quem ignórat: et cáptio, quam abscondit,  
 apprehéndat eum: \* et in láqueum cadat in ipsum.  
 Anima autem mea exsultábit in Dómino: \* et delectábitur super  
 salutári suo.  
 Omnia ossa mea dicent: \* Dómine, quis símilis tibi?  
 Erípiens ínopem de manu fortiórum ejus: \* egénum et páuperem  
 a diripiéntibus eum.  
 Surgéntes testes iníqui, \* quae ignorábam interrogábant me.  
 Retribuébant mihi mala pro bonis: \* sterilitátem ánimae meae.  
 Ego autem cum mihi moléstí essent, \* induébar cilício.  
 Humiliábam in jejúnio ánimam meam: \* et orátio mea in sinu  
 meo convertétur.  
 Quasi próximum, et quasi fratrem nostrum, sic complacébam: \*  
 quasi lugens et contristátus, sic humiliábar.  
 Et advérsus me laetáti sunt, et convenérunt: \* congregáta sunt  
 super me flagélla, et ignorávi.  
 Dissipáti sunt, nec compúncti, tentavérunt me, subsannavérunt me  
 subsannatióne: \* frenduérunt super me déntibus suis.  
 Dómine, quando respícies? \* restítue ánimam meam a maligni-  
 táte eórum, a leónibus únicam meam.  
 Confitébor tibi in ecclésia magna, \* in pópulo gravi laudábo te.

## Psalm 34

**T**AKE up the strife, O Lord, against all who strive against me; fight the enemies who make war on me.

Seize buckler and shield, and rise up to help me.

Draw the spear and bar the way of my pursuers; say to my soul:

“I am thy salvation.”

Let them be abashed and ashamed who seek my life, let them fall back disgraced who devise my harm.

Let them be as chaff before the wind, while the angel of the Lord hurls them back.

Let their path be dark and slippery, while the angel of the Lord pursues them.

For without cause they have laid their snare for me and dug a pit for my life.

Let doom overtake them unawares, let the snare they set entrap them, let them fall into the pit they made.

But my soul will rejoice in the Lord and be glad in His aid.

My whole being shall exclaim: “O Lord, who is like unto thee, Who dost rescue the helpless from one too powerful, the needy and the poor from his despoiler.”

False witnesses have come forward; they examined me on matters whereof I know naught.

They repay me evil for good, to my soul’s desolation.

But I, when they were sick, I put on sackcloth, I chastened my soul with fasting, I prayed earnestly within me.

I sorrowed as for a friend or a brother; I was bowed down in grief as one who mourns his mother.

Yet while I tottered, they gathered gleefully; they came against me, smiting me — why? I know not.

They reviled me without ceasing; they baited me, mocked me, they gnashed their teeth at me.

O Lord, how long wilt thou look on? Rescue my being from roaring lions.

Then will I thank thee in the great assembly and praise thee amid the throng of people.

Non supergáudeant mihi qui adversántur mihi iníque: \* qui odérunt me gratis et ánnuunt óculis.

Quóniam mihi quidem pacífice loquebántur: \* et in iracúndia terrae loquéntes, dolos cogitábant.

Et dilatavérunt super me os suum: \* dixérunt: Euge, euge, vidérunt óculi nostri.

Vidísti, Dómine, ne síleas: \* Dómine, ne discédas a me.

Exsúrge et inténde júdicio meo: \* Deus meus, et Dóminus meus in causam meam.

Júdica me secúndum justítiam tuam, Dómine, Deus meus, \* et non supergáudeant mihi.

Non dicant in córdibus suis: Euge, euge, ánimae nostrae: \* nec dicant: Devorávimus eum.

Erubéscant et revearéantur simul, \* qui gratulántur malis meis. Induántur confusióne et reveréntia \* qui magna loquúntur super me.

Exsúltent et laeténtur qui volunt justítiam meam: \* et dicant semper: Magnificétur Dóminus, qui volunt pacem servi ejus.

Et lingua mea meditábitur justítiam tuam, \* tota die laudem tuam.

Glória Patri.

### Psalmus 30

**I**N TE, Dómine, sperávi, non confúndar in aetérnum: \* in justítia tua libera me.

Inclína ad me aurem tuam, \* accélera ut éruas me.

Esto mihi in Deum protectórem: et in domum refúgii, \* ut salvum me fácias.

Quóniam fortitúdo mea, et refúgium meum es tu: \* et propter nomen tuum dedúces me, et enútries me.

Edúces me de láqueo hoc, quem abscondérunt mihi: \* quóniam tu es protéctor meus.

Let them not triumph over me who are wrongfully mine enemies,  
nor wink the eye who hate me without reason.

For they speak not of peace; they devise treachery against the  
quiet in the land.

And they open wide their mouth at me, saying: "Ha! Ha! We  
have seen with our own eyes!"

Thou hast seen this, O Lord, be not silent; be not far from me,  
O Lord!

Bestir thee and keep watch in my defense, for my cause, O my  
God and my Lord!

Judge me, O Lord, in accordance with thy justice; let them not  
gloat over me, my God!

Let them not say to themselves: "Aha, our desire is granted!"  
Nor let them say: "We have swallowed him up!"

Let them all together be confounded with blushes who delight  
in my woes.

Let them be covered with shame and dishonor who lord it  
over me.

Let them exult and be glad who favor my cause, and let them  
say always:

"The Lord be praised, Who delights in His servant's welfare!"  
So shall my tongue proclaim thy righteousness and sing thy  
praise forever and ever.

Glory be to the Father.

### Psalm 30

**I**N THEE, O Lord, I take refuge; let me nevermore be con-  
founded; because of thy justice deliver me.

Bow down thine ear to me, make haste to rescue me.

Be unto me a rock of protection, a fortified stronghold, to  
save me.

For thou art my rock and my fortress, and for thy name's  
sake thou wilt lead me and guide me.

Thou wilt loose me from the snare they have hidden for me,  
for thou art my protection.

- In manus tuas comméndo spíritum meum: \* redemísti me, Dómine, Deus veritátis.
- Odísti observántes vanitátes, \* supervácue.
- Ego autem in Dómino sperávi: \* exsultábo, et laetábor in misericórdia tua.
- Quóniam respexísti humilitátem meam, \* salvásti de necessitátibus ánimam meam.
- Nec conclusísti me in mánibus inimíci: \* statuísti in loco spatióso pedes meos.
- Miserére mei, Dómine, quóniam tríbulor: \* conturbátus est in ira óculus meus, ánima mea, et venter meus:
- Quóniam defécit in dolóre vita mea: \* et anni mei in gemítibus.
- Infirmáta est in paupertáte virtus mea: \* et ossa mea conturbáta sunt.
- Super omnes inimícos meos factus sum oppróbrium et vicínis meis valde: \* et timor notis meis.
- Qui vidébant me, foras fugérunt a me: \* oblivióni datus sum, tamquam mórtuus a corde.
- Factus sum tamquam vas pérditum: \* quóniam audívi vituperatióne multórum commorántium in circúitu.
- In eo dum convenírent simul advérsus me, \* accíperere ánimam meam consiliáti sunt.
- Ego autem in te sperávi, Dómine: \* dixi: Deus meus es tu: in mánibus tuis sortes meae.
- Eripe me de manu inimicórum meórum, \* et a persecuéntibus me.
- Illústra fáciem tuam super servum tuum, salvum me fac in misericórdia tua: \* Dómine, non confúndar, quóniam invocávi te.
- Erubéscant ímpii, et deducántur in inférnum: \* muta fiant lábia dolósa.
- Quae loquúntur advérsus justum iniquitátem, \* in supérbia, et in abusióne.
- Quam magna multitúdo dulcédinis tuae, Dómine, \* quam abscondísti timéntibus te.
- Perfecísti eis, qui sperant in te, \* in conspéctu filiórum hóminum.

Into thy hands I commend my spirit, thou wilt rescue me, Lord,  
O faithful God.

Thou hatest them who worship vain idols; but as for me, I put  
my trust in the Lord.

I will exult and be glad in thy loving kindness, for thou hast  
regarded my misery and helped my soul in distress.

Thou hast not surrendered me to the enemy's power, but hast  
set my feet in open places.

Have mercy on me, O Lord, for I am distressed; mine eye wastes  
away in grief, and so my soul and my body.

For my life is consumed with pain and my years with sighing.

My strength has failed through affliction and my bones are  
decaying.

I am become a reproach for all mine enemies, a laughing-stock  
to my neighbors, a terror to my friends; they who see me  
in public flee from me.

I am forgotten like a dead man, I am become as a broken vessel.  
For I heard the crowd hissing their contempt—terror on every  
side. When they gathered together against me, they planned  
to take my life.

But I put my trust in thee, O Lord. I say: "Thou art my God!"  
In thy hand is my fate; snatch me from the power of my foes  
and persecutors.

Let thy face shine upon thy servant; in thy kindness save me.  
O Lord, let me not be put to shame, for I called upon thee; let  
the wicked be confounded and silenced and driven into the pit.  
Let lying lips be struck dumb, which in pride and scorn speak  
arrogantly against the just.

How great is thy goodness, O Lord, stored up for them who  
fear thee,

Which thou dost show them who take refuge in thee in the  
sight of men.

Thou dost shield them with thy protecting countenance from the  
plotting of men,

Thou dost hide them in thy tent from the strife of tongues.

Abscóndes eos in abscóndito faciéi tuae: \* a conturbatióne hóminum.

Próteges eos in tabernáculo tuo \* a contradicióne linguárum.  
Benedíctus Dóminus: \* quóniam mirificávit misericórdiam suam mihi in civitaté munita.

Ego autem dixi in excéssu mentis meae: \* Projéctus sum a fácie oculórum tuórum.

Ideo exaudísti vocem oratiónis meae, \* dum clamárem ad te.  
Dilígite Dóminum, omnes sancti ejus: \* quóniam veritátem requíret Dóminus, et retríbuet abundánte faciéntibus supérbiam.  
Viríliter ágite, et confortétur cor vestrum, \* omnes, qui sperátis in Dómino.

Glória Patri.

### Psalmus 21

**D**EUS, Deus meus, réspice in me: quare me dereliquísti? \*  
longe a salúte mea verba delictórum meórum.

Deus meus, clamábo per diem, et non exáudies: \* et nocte, et non ad insipiéntiam mihi.

Tu autem in sancto hábitas, \* laus Israël.

In te speravérunt patres nostri: \* speravérunt, et liberásti eos.

Ad te clamavérunt, et salvi facti sunt: \* in te speravérunt, et non sunt confúsi.

Ego autem sum vermis, et non homo: \* oppróbrium hóminum, et abjéctio plebis.

Omnes vidéntes me, derisérunt me: \* locúti sunt lábiis, et movérunt caput.

Sperávit in Dómino, erípiat eum: \* salvum fáciat eum, quóniam vult eum.

Quóniam tu es, qui extraxísti me de ventre: \* spes mea ab ubéribus matris meae. In te projéctus sum ex útero:

De ventre matris meae Deus meus es tu, \* ne discésseris a me:

Quóniam tribulatio próxima est: \* quóniam non est qui ádjuvet.

Circumdedérunt me vítuli multi: \* tauri pingues obsederunt me.

Aperuérunt super me os suum, \* sicut leo rápiens et rúgiens.

Sicut aqua effúsus sum: \* et dispérsa sunt ómnia ossa mea.

Blessed be the Lord! For He hath shown me His wondrous kindness in a city besieged.

For I said in my dismay: "I am cast out from thy sight."

Yet thou didst hear the voice of my pleading when I cried unto thee.

Love the Lord, all ye His worshippers! The Lord doth guard the faithful,

But He doth fully requite the arrogant.

Take courage and be of strong heart, all ye who trust in the Lord.

Glory be to the Father.

### Psalm 21

**M**Y GOD, my God, why hast thou forsaken me? Thou art distant to my prayer and my pleading.

My God, I call by day, and thou dost not answer, and by night, but thou payest no heed.

Yet thou dwellest in heaven upon Israel's praise.

In thee did our fathers trust; they trusted in thee, and thou didst deliver them.

To thee they cried, and they were saved, they trusted in thee, and were not confounded.

But I am a worm and no man, the scorn of men and the outcast of the people.

All they who see me laugh me to scorn; they curl their lips, they wag their heads, saying:

"He trusts in the Lord — let Him deliver Him, let Him set Him free if He loves Him."

Thou, indeed, didst take me from the womb; thou gavest me confidence on my mother's breasts.

From birth have I been entrusted to thee; from my mother's womb thou hast been my God.

Be not far from me, for I am troubled; be thou nearby, for there is none to help me.

Many bulls encompass me, wild bulls of Basan hem me in.

They open their mouth at me, like a rending and roaring lion.

Factum est cor meum tamquam cera liquescens \* in medio ventris mei.

Aruit tamquam testa virtus mea, et lingua mea adhaesit faucibus meis: \* et in pulverem mortis deduxisti me.

Quoniam circumdederunt me canes multi: \* concilium malignantium obsedit me.

Foderunt manus meas et pedes meos: \* dinumeraverunt omnia ossa mea.

Ipsi vero consideraverunt et inspexerunt me: \* dividerunt sibi vestimenta mea, et super vestem meam miserunt sortem.

Tu autem Domine, ne elongaveris auxilium tuum a me: \* ad defensionem meam conspice.

Erue a frumina, Deus, animam meam: \* et de manu canis unicam meam:

Salva me ex ore leonis: \* et a cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis: \* in medio ecclesiae laudabo te.

Qui timetis Dominum, laudate eum: \* universum semen Jacob, glorificate eum.

Timent eum omne semen Israel: \* quoniam non sprevit, neque despexit deprecationem pauperis:

Nec avertit faciem suam a me: \* et cum clamarem ad eum, exaudivit me.

Apud te laus mea in ecclesia magna: \* vota mea reddam in conspectu timentium eum.

Edent pauperes, et saturabuntur: et laudabunt Dominum qui requirunt eum: \* vivent corda eorum in saeculum saeculi.

Remiscantur et convertentur ad Dominum \* universi fines terrae:

Et adorabunt in conspectu ejus \* universae familiae Gentium.

Quoniam Domini est regnum: \* et ipse dominabitur Gentium.

Manducaverunt et adoraverunt omnes pingues terrae: \* in conspectu ejus cadent omnes qui descendunt in terram.

Et anima mea illi vivet: \* et semen meum serviet ipsi.

I am poured out like water, and all my bones are disjointed,  
My heart is become like wax, melting in my breast.  
My throat is dried up like a potsherd, my tongue cleaves to my  
jaws; thou hast reduced me to the dust of death.  
For many dogs encircle me, a pack of evildoers hem me in.  
They dig into my hands and feet, I can count all my bones.  
They examine me, and at the sight they rejoice; they divide my  
garments among them, and for my tunic they cast lots.  
But thou, O Lord, be not far from me. O thou my support,  
hasten to my help.  
Deliver my soul from the sword, my life from the power of dogs.  
Save me from the lion's mouth — my poor life from the horns  
of wild oxen.  
I will proclaim thy name to my brethren, in the midst of the  
assembly I will praise thee, saying:  
"All ye who fear the Lord, praise Him; all ye the seed of Jacob,  
glorify Him; all ye seed of Israel, reverence Him!  
For He hath neither despised nor shrunk from the misery of  
the needy; He hath not hidden His face from him, but when  
he cried to Him, He heard him."  
Thou art the reason for my praise in the great assembly; I will  
pay my vow of thanks in the sight of them who fear Him.  
The poor shall eat and have their fill; they who seek the Lord  
shall praise Him: "May your hearts live forever!"  
All the ends of the earth shall remember and be converted to  
the Lord.  
All the families of nations shall worship before Him.  
For the kingdom is the Lord's, and He rules over nations.  
All who sleep in the earth shall adore Him only, before Him shall  
bow all who go down to the grave.  
And I myself will live for Him, and my seed shall serve Him.  
They shall tell of the Lord to the coming generation, they shall  
proclaim His righteousness to a people to be born: "Thus hath  
the Lord done."  
Glory be to the Father.

Annuntiábitur Dómino generátio ventúra: \* et annuntiábunt caeli justítiam ejus pópulo qui nascétur, quem fecit Dóminus. Glória Patri.

**Psalmus 3**

**D**ÓMINE, quid multiplicáti sunt qui tríbulant me? \* multi insúrgunt advérsum me.

Multi dicunt ánimae meae: \* Non est salus ipsi in Deo ejus. Tu autem, Dómine, suscéptor meus es, \* glória mea, et exáltans caput meum.

Voce mea ad Dóminum clamávi: \* et exaudivit me de monte sancto suo.

Ego dormívi, et soporátus sum: \* et exsurrexi, quia Dóminus suscepit me.

Non timébo míllia pópuli circumdántis me: \* exsúrge, Dómine, salvum me fac, Deus meus.

Quóniam tu percussísti omnes adversántes mihi sine causa: \* dentes peccatórum contrivísti.

Dómini est salus: \* et super pópulum tuum benedíctio tua. Glória Patri.

**Psalmus 10**

**I**N DÓMINO confído: quómo do dícitis ánimae meae: \* Tráns-migra in montem sicut passer?

Quóniam ecce peccatóres intendérunt arcum, paravérunt sagíttas suas in pháretra, \* ut sagíttent in obscúro rectos corde.

Quóniam quae perfecísti, destruxérunt: \* justus autem quid fecit? Dóminus in templo sancto suo, \* Dóminus in caelo sedes ejus.

Oculi ejus in páuperem respíciunt: \* pálpebrae ejus intérogant filios hóminum.

Dóminus intérogat justum et ímpium: \* qui autem díligit iniquitátem, odit ánimam suam.

Pluet super peccatóres láqueos: \* ignis, et sulphur, et spíritus procellárum pars cálicis eórum.

Quóniam justus Dóminus, et justítias diléxit: \* aequitátem vidit vultus ejus.

Glória Patri.

## Psalm 3

**H**OW numerous are my foe, O God, what numbers risen up opposed to me!

How many say of me: "For him there is no help, even with his God."

However, Lord, thou my shield, my glory; 'tis thou Who dost sustain my head.

I cried aloud to God, and He did hear me from His holy hill. I laid me down and fell in deep repose; arose refreshed, for the Lord upholds me.

I shall not fear the myriads that beset me.

Arise and save me, Lord; thou art my God!

For all that strive against me thou hast smitten on the cheek, thou hast smashed the teeth of sinners.

In the Lord lies salvation. Thy blessing upon thy people!

Glory be to the Father.

## Psalm 10

**I** TAKE refuge with the Lord; how can you say to me: "Fly like a bird to the mountain."

See, the wicked bend the bow and fit the arrow on the string, to shoot in the darkness at the upright of heart.

For the foundations are being overthrown; what can the just man do?

The Lord is in His holy temple; the Lord, Whose throne is in heaven.

His eyes behold, His eyelids search the children of men.

The Lord tests the just man and the sinner; He hates the one who loves wickedness.

He shall rain fire and brimstone upon the wicked; a scorching blast shall be the portion of their cup.

For the Lord is just and loves just deeds; upright men shall behold His face.

Glory be to the Father.

## Psalmus 12

**U**SQUEQUO, Dómine, obliviscéris me in finem? \* Usquequo avértis fáciem tuam a me?

Quám diu ponam consília in ánima mea, \* dolórem in corde meo per diem?

Usquequo exaltábitur inimícus meus super me? \* réspice, et exáudi me, Dómine, Deus meus.

Illúmina óculos meos ne umquam obdórmiam in morte: \* nequándo dicat inimícus meus: Praeválui advérsus eum.

Qui tríbulant me, exultábunt si motus fúero: \* ego autem in misericórdia tua sperávi.

Exsultábit cor meum in salutári tuo: cantábo Dómino qui bona tríbuit mihi: \* et psallam nómini Dómini altíssimi.

Glória Patri.

## Oratio post Liberationem

**O**RÁMUS te, Deus omnípotens, ut spíritus iniquitátis ámplius non hábeat potestátem in hoc fámulo tuo **N.** ( hac fámula tua **N.** ), sed ut fúgiat, et non revertátur: ingrediátur in eum (eam), Dómine, te jubénte, bónitas et pax Dómini nostri Jesu Christi, per quem redépti sumus, et ab omni malo non timeámus, quia Dóminus nobíscum est: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saecula saeculórum. **Ry.** Amen.

EXORCISMUS IN SATANAM  
ET ANGELOS APOSTATICOS

Sequens exorcismus recitari potest ab Episcopis, nec non a Sacerdotibus, qui ab Ordinariis suis ad id auctoritatem habeant.

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

## Psalm 12

**H**OW long, O Lord, wilt thou forget me completely? How long wilt thou hide thy face from me? How long must I ponder the sorrows of my soul and continual grief in my heart? How long shall my foe triumph over me? O look, and hear me, O Lord, my God! Give back lustre to mine eyes, lest I sleep in death, lest my foe should say: "I have vanquished him." Lest mine enemies gloat when I have fallen, since I trusted in thy mercy. Let my heart rejoice in thy saving help; let me sing to the Lord for His bounty to me. Glory be to the Father.

## Prayer Following Deliverance

**W**E BESEECH thee, O almighty God, that the spirit of iniquity may no longer have any power over thy servant, **N.** (thy handmaid, **N.**), but rather that he may depart afar and nevermore return. At thy command, O Lord, let there enter into this man (woman) a disposition to goodness and the peace of our Lord Jesus Christ, by Whom we have been redeemed, and let us fear no evil, because the Lord is with us. Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for endless ages. **R.** Amen.

EXORCISM AGAINST SATAN  
AND THE FALLEN ANGELS\*

The following exorcism can be used by bishops, as well as by priests who have this authorization from their Ordinary.

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

\* Whereas the preceding rite of exorcism is designated for a particular person, the form given here is meant especially to be employed to expel the devil's sway over a locality (parish, city, etc.). — *Trans.*

## Ad S. Michaëlem Archangelum Precatio

**P**RINCEPS gloriosissime caelëstis militiæ, sancte Michaël Archàngele, defēde nos in præliò advērsus príncipes et potestátes, advērsus mundi rectóres tenebrárum harum, contra spirituália nequítiae, in caelëstibus. Veni in auxiliùm hóminum; quos Deus ad imáginem similitúdinis suae fecit, et a tyránnide diáboli emit prætio magno. Te custódem et patrónum sancta venerátur Ecclësia; tibi trádidit Dóminus ánimas redemptórum in supérna felicitáte locándas. Deprecáre Deum pacis, ut cónterat sátanam sub pédibus nostris, ne ultra váleat captívos tenére hómines, et Ecclësiae nocére. Offer nostras preces in conspéctu Altíssimi, ut cito anticipent nos misericórdiae Dómini, et apprehéndas draconem, serpéntem antíquum, qui est diábolus et sátanas, et ligátum mittas in abyssum, ut non sedúcat ámplius gentes.

## Exorcismus

**I**N NÓMINE Jesu Christi Dei et Dómini nostri, intercedente Immaculáta Vírgine Dei Genitríce María, beáto Michaële Archàngelo, beátis Apóstolis Petro et Paulo et ómnibus Sanctis, et sacra ministérii nostri auctoritáte confísi, ad infestationes diabólicae fraudis repelléndas secúri aggrédimur.

## Psalmus 67

**E**XSURGAT Deus, et dissipéntur inimíci ejus, et fúgiant qui odérunt eum, a fácie ejus.

Sicut déficit fumus, deficiant: sicut fluit cera a fácie ignis, sic péreant peccatóres a fácie Dei.

℣. Ecce Crucem Dómini, fúgite, partes advērsae.

℞. Vicit Leo de tribu Juda, radix David.

℣. Fiat misericórdia tua, Dómine, super nos.

℞. Quemádmódum sperávimus in te.

### Prayer to St. Michael the Archangel

**O** MOST illustrious prince of the heavenly hosts, holy Michael the Archangel, from thy heavenly throne defend us in the battle against the princes and powers, against the rulers of this world's darkness. Come to the assistance of humankind, whom God has created in His own image and likeness, and whom He has purchased at a great price from Satan's tyranny. Thee the holy Church does venerate as her patron and guardian. To thee the Lord has entrusted the service of leading the souls of the redeemed into heavenly blessedness. Intercede for us to the God of peace, that He would crush Satan under our feet, lest he any longer have power to hold men captive and do harm to the Church. Present our prayers at the throne of the Most High, so that He may all the more speedily favor us with His mercy. Lay hold of the dragon, the ancient serpent, no other than the demon, Satan, and cast him bound into the abyss, so that he may no longer seduce mankind.

### Exorcism

**I**N THE name of Jesus Christ, our Lord and God, with confidence in the intercession of the Virgin Mary, Mother of God, of blessed Michael the Archangel, of the holy apostles Peter and Paul, and all the saints, and with assurance in the sacred power of our ministry, we steadfastly proceed with the task of expelling the molestations of the devil's frauds.

### Psalm 67

**G**OD need only bestir Himself, then His enemies are scattered, and those who hate Him flee from His presence. As smoke is driven away, so do they vanish; as wax is melted before the fire, so do sinners perish before God.

**V.** Behold the Cross of the Lord, begone, ye hostile powers!

**R.** The Lion of Juda's tribe hath conquered, He Who is the rod of Jesse.

**V.** Let thy mercy, O Lord, be upon us.

**R.** Even as we have trusted in thee.

**E**XORCIZAMUS te, omnis immúnde spíritus, omnis satánica potéstas, omnis incúrsio infernális adversárii, omnis légio, omnis congregátio et secta diabólica, in nómine et virtúte Dómini nostri Jesu✠ Christi, eradicáre et effugáre a Dei Ecclésia, ab animábus ad imáginem Dei cónditis ac pretiósio divíni Agni sánguine redémpsis. ✠ Non ultra áudeas, serpens callidíssime, decípere humánum genus, Dei Ecclésiam pérsequi, ac Dei eléctos excútere et cribráre sicut tríticum. ✠ Imperat tibi Deus altíssimus, ✠ cui in magna tua supérbia te símilem habéri adhuc praesúmís; qui omnes hómínes vult salvos fieri, et ad agnitióem veritátis veníre. Imperat tibi Deus Pater; ✠ ímperat tibi Deus Fílius; ✠ ímperat tibi Deus Spíritus Sanctus. ✠ Imperat tibi Christus, aetérnum Dei Verbum caro factum, ✠ qui pro salúte géneris nostri tua invidia pérditi, humiliávit semetípsum factus obédiens usque ad mortem; qui Ecclésiam suam aedificávit supra firmam petram et portas ínferi advérsus eam numquam esse praevalitúras edíxit, cum ea ipse permansúrus ómnibus diébus usque ad consummationém saeculi. Imperat tibi sacraméntum Crucis, ✠ omniúmque cristiánae fidei Mysteriórum virtus. ✠ Imperat tibi excélsa Dei Génitrix Virgo María, ✠ quae superbíssimum caput tuum a primo instánti immaculatae Conceptionis in sua humilitáte contrívit. Imperat tibi fides sanctórum Apostolórum Petri et Pauli ceterorúmque Apostolórum. ✠ Imperat tibi Mártyrum sanguis, ac pia Sanctórum et Sanctárum ómnium intercéssio. ✠

Ergo, draco maledícite et omnis légio diabólica, adjurámus te per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum, qui sic diléxit mundum, ut Fílium suum unigénitum daret, ut omnis, qui credit in eum, non péreat, sed hábeat vitam aetérnam: cessa decípere humánas creatúras, eisque aetérnae perditionis venénum propináre: désine Ecclésiae nocére et ejus libertáti láqueos injícere. Vade, sátana, invéntor et magíster

**W**E CAST thee out, every unclean spirit, every devilish power, every assault of the infernal adversary, every legion, every diabolical group and sect, by the name and power of our Lord Jesus † Christ, and command thee to fly far from the Church of God and from all who are made to the image of God and redeemed by the Precious Blood of the Divine Lamb. † Presume never again, thou cunning serpent, to deceive the human race, to persecute the Church of God, nor to strike the chosen of God and sift them as wheat. † For the Most High God commands thee, † He to Whom thou didst hitherto in thy great pride presume thyself equal; He Who desireth that all men might be saved, and come to the knowledge of truth. God the Father † commandeth thee! God the Son † commandeth thee! God the Holy † Spirit commandeth thee! The majesty of Christ commands thee, the Eternal Word of God made flesh, † Who for the salvation of our race, lost through thine envy, humbled Himself and was made obedient even unto death; Who built His Church upon a solid rock, and proclaimed that the gates of hell should never prevail against her, and that He would remain with her all days, even to the end of the world! The sacred mystery of the Cross † commands thee, as well as the power of all mysteries of Christian faith! † The most excellent Virgin Mary, Mother of God † commands thee, who in her lowliness crushed thy proud head from the first moment of her Immaculate Conception! The faith of the holy apostles Peter and Paul and the other apostles † commands thee! The blood of the martyrs commands thee, as well as the pious intercession † of holy men and women!

Therefore, accursed dragon and every diabolical legion, we adjure thee by the living † God, by the true † God, by the holy † God, by the God Who so loved the world that He gave His Sole-Begotten Son, that whosoever believeth in Him shall not perish, but shall have life everlasting — cease thy deception of men and thy giving them to drink of the poison of eternal damnation; desist from harming the Church and fettering her freedom! Get thee gone, Satan, founder and master of all falsity,

omnis falláciae, hostis humanae salutis. Da locum Christo, in quo nihil invenisti de operibus tuis: da locum Ecclesiae uni, sanctae, catholicae, et Apostolicae, quam Christus ipse acquisivit sanguine suo. Humiliare sub potenti manu Dei; contremisce et effuge, invocato a nobis sancto et terribili Nómine Jesu, quem inferi tremunt, cui Virtutes caelorum et Potestates et Dominationes subiectae sunt; quem Cherubim et Seraphim indefessis vocibus laudant, dicentes: Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.

℣. Dómine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

℣. Dóminus vobiscum.

℞. Et cum spiritu tuo.

Orémus.

Oratio

**D**EUS caeli, Deus terrae, Deus Angelorum, Deus Archangelorum, Deus Patriarcharum, Deus Prophetarum, Deus Apostolorum, Deus Martyrum, Deus Confessorum, Deus Virginum, Deus qui potestatem habes donare vitam post mortem, requiem post laborem: quia non est Deus praeter te, nec esse potest nisi tu, creator omnium visibilium et invisibilium, cujus regni non erit finis: humiliter majestati gloriae tuae supplicamus, ut ab omni infernalium spirituum potestate, laqueo, deceptione et nequitia nos potenter liberare, et incolumes custodire digneris. Per Christum Dóminum nostrum. ℞. Amen.

Ab insidiis diaboli, libera nos, Dómine.

Ut Ecclesiam tuam secúra tibi facias libertate servire, te rogámus, audi nos.

Ut inimicos sanctae Ecclesiae humiliare digneris, te rogámus, audi nos.

Et aspergatur locus aqua benedicta.

enemy of mankind! Give place to Christ in Whom thou didst find none of thy works; give place to the one, holy, catholic, and apostolic Church which Christ Himself bought with His blood! Be thou brought low under God's mighty hand; tremble and flee as we call upon the holy and awesome name of Jesus, before Whom hell trembles, and to Whom the Virtues, Powers, and Dominations are subject; Whom the Cherubim and Seraphim praise with unfailing voices, saying: Holy, holy, holy, the Lord God of Hosts!

*V.* O Lord, hear my prayer.

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

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

*Prayer*

**O** God of heaven and God of earth, God of the angels and God of the archangels, God of the patriarchs and God of the prophets, God of the apostles and God of martyrs, God of confessors and God of virgins! O God, Who hast the power to bestow life after death and rest after toil; for there is no other God beside thee, nor could there be a true God apart from thee, the creator of all things visible and invisible, of Whose kingdom there shall be no end. Hence we humbly appeal to thy sublime Majesty, that thou wouldst graciously vouchsafe to deliver us by thy might from every power of the accursed spirits, from their bondage and from their deception, and to preserve us from all harm. Through Christ our Lord. *R.* Amen.

From the snares of the devil, deliver us, O Lord.

That thou wouldst assist thy Church to serve thee in all security and freedom, we beseech thee, hear us.

That thou wouldst vouchsafe to humble the enemies of holy Church, we beseech thee, hear us.

*The surroundings are sprinkled with holy water.*

The first of these is the fact that the United States is a young nation. It has only a few decades of history behind it, and its institutions are still in the process of being formed. This is in contrast to the European nations, which have a long and varied history, and whose institutions are well established and have a long tradition behind them.

1. The fact that the United States is a young nation.
2. The fact that the United States is a large nation.
3. The fact that the United States is a diverse nation.
4. The fact that the United States is a free nation.

The second of these is the fact that the United States is a large nation. It is the third largest nation in the world, and its population is growing rapidly. This is in contrast to the European nations, which are generally smaller and have a declining population. This large size gives the United States a great advantage in terms of resources and power.

The third of these is the fact that the United States is a diverse nation. It is made up of many different ethnic groups, and it has a long history of immigration. This diversity has been one of the strengths of the United States, as it has allowed it to draw on the talents and skills of many different peoples.

The fourth of these is the fact that the United States is a free nation. It has a long tradition of freedom and democracy, and it is one of the few nations in the world that has maintained these principles for so long. This freedom has been one of the reasons why the United States has become a world leader.

The conclusion is that the United States is a young, large, diverse, and free nation. These are the factors that have allowed it to become a world power.

RESERVED BLESSINGS

RESERVED BLESSINGS

RESERVED BLESSINGS

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**RESERVED BLESSINGS**

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## BENEDICTIONES PROPRIAE

### I

#### NONNULLORUM ORDINUM REGULARIUM SEU CONGREGATIONUM RELIGIOSARUM A SACERDOTIBUS APOSTOLICUM INDULTUM HABENTIBUS ADHIBENDAE

### 1

Ritus Erigendi Stationes Viae Crucis  
(Proprius Ordinis Minorum)

Vide Vol. III, pag. 268

### 2

Ritus Erigendi Stationes Viae Matris  
Dolorosae Seu in Honorem  
Septem Dolorum B. Mariae Virg.  
(Proprius Ordinis Servorum B. M. V.)

(Approbatus a S. R. C. die 10 Martii 1883)

Sacerdos, superpelliceo et stola violacei coloris indutus, comitantibus Clericis, vel aliis Ministris, cum vasculo aquae benedictae, et aspersorio, necnon thuribulo ac navicula incensi, ascendit Altare, ibique, habito ad populum brevi sermone super excellentia et utilitate pii exercitii Viae Matris Dolorosae, genuflexus in infimo gradu intonat Hymnum Veni, Créator Spíritus, quem chorus prosequitur:

### Hymnus

### VIII

Veni, Cré-á-tor Spí-ri-tus, Mentés tu-ó-rum ví-si-ta:  
Imple su-pér-na grá-ti-a Quae tu cré-á-sti péc-tora. 2. Qui

## RESERVED BLESSINGS

### I

#### BLESSINGS WHICH ARE THE SPECIAL RIGHT OF CERTAIN RELIGIOUS ORDERS OR CONGREGATIONS

For the use of priests so empowered by the Holy See

#### 1

Blessing and Erecting Stations of the Cross

(Reserved to the Order of Friars Minor)

This is contained in Volume III, page 269.

#### 2

Blessing and Erecting Stations of the Sorrowful Mother  
in Honor of Our Lady of the Seven Dolors

(Reserved to the Order of Servites)

(Approved by the Congregation of Sacred Rites on March 10, 1883)

The priest who has this faculty vests in surplice and purple stole. He should be assisted by the clergy or other ministrants who carry the holy-water stoup and aspensory, as well as the thurible and incense boat. From the altar predella he addresses the people briefly on the excellence and value of this pious devotion of the Stations of the Sorrowful Mother. Then kneeling on the lowest step, he intones the *Veni Creator* which is continued by the choir.

#### Hymn

Creator-Spirit, all-Divine  
Come, visit every soul of thine,  
And fill with thy celestial flame  
The hearts which thou thyself didst frame.

dí- ce- ris Pa- rá- cli- tus, Altí-ssi- mi do- num De- i, Fons vi-  
 ignis, cá- ri- tas, Et spi- ri- tá- lis ún-cti- o. 3. Tu septi- fó- rmi- s  
 múnere, Dí- gi- tus pa- té- rnae dé- xte- rae, Tu ri- te pro- mí- ssum  
 Patris, Ser- mó- ne di- tan- s gú- ttu- ra. 4. Accé- nde lu- men sé- nsí- bus,  
 In- fún- de a- mó- rem có- rdi- bus, In- fír- ma no- stri có- rpo- ris Vir- tú- te  
 fir- mans pé- rpe- ti. 5. Ho- stem re- pé- llas lón- gi- us, Pa- cém- que  
 dones pró- ti- nus: Duc- to- re sic te praé- vi- o, Vi- té- mus om- ne  
 nó- xi- um. 6. Per te sciá- mus da Pa- trem, No- scá- mus at- que  
 Fí- li- um, Te- que utri- ús- que Spí- ri- tum Cre- dá- mus om- ni  
 té- mpo- re. 7. De- o Pa- tri sit gló- ri- a, Et Fí- li- o, qui a mó- rtu- is  
 Sur- ré- xit, ac Pa- rá- cli- to, In sae- cu- ló- rum saé- cu- la. A- men.

**Hymno finito, dicitur:**

**V.** Emítte Spíritum tuum et creabúntur.

**Rv.** Et renovábis fáciem terrae.

O gift of God, thine is the sweet  
Consoling name of Paraclete —  
And spring of life and fire and love  
And unction flowing from above.

The mystic sevenfold gifts are thine,  
Finger of God's right hand divine;  
The Father's promise sent to teach  
The tongue a rich and heavenly speech.

Kindle with fire brought from above  
Each sense, and fill our hearts with love;  
And grant our flesh, so weak and frail,  
The strength of thine which cannot fail.

Drive far away our deadly foe,  
And grant us thy true peace to know;  
So we, led by thy guidance still,  
May safely pass through every ill.

To us, through thee, the grace be shown  
To know the Father and the Son;  
And Spirit of them both, may we  
Forever rest our faith in thee.

To Sire and Son be praises meet,  
And to the Holy Paraclete;  
And may Christ send us from above  
That Holy Spirit's gift of love. Amen.

Following the hymn, he sings:

℣. Send forth thy Spirit, and the world shall arise as new.

℞. And the countenance of the earth shall be renewed.

Orémus.

Oratio

**D**EUS, qui corda fidélium Sancti Spíritus illustratióne docuisti: da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére.

**D**EFÉNDE, quaesumus, Dómine, beáta María semper Vírgine intercedénte, istum (-am) ab omni adversitate pópulum (vel civitátem, vel famíliam) et toto corde tibi prostrátum (-am) ab hóstium propítius tuére cleménte insídiis.

**A**CTIÓNES nostras, quaesumus, Dómine, aspirádo praevéní, et adjuvándo proséquere: ut cuncta nostra orátio et operátio, a te semper incípiat, et per te coepta finiátur. Per Christum Dóminum nostrum. *R.* Amen.

*Deinde fit benedictio tabularum pictarum seu imaginum Stationum.*

*V.* Adjutórium nostrum in nómine Dómini.

*R.* Qui fecit caelum et terram.

*V.* Dóminus vobíscum.

*R.* Et cum spíritu tuo.

Orémus.

Oratio

**O**MNÍPOTENS sempitérne Deus, qui sanctorum tuorum imágines sculpi aut pingi non réprobas, ut, quóties illas óculis córporis intuémur, tóties eórum actus et sanctitátem ad imitándum memóriam óculis meditémur: has, quaesumus, imágines in honórem et memóriam perdoléntis Vírginis Deíparae adaptátas bene † dícere et sancti † ficáre dignéris: et praesta; ut, quicúmque coram illis dolóres, quos beáta Virgo María in vita, passióne, et morte unigéniti Fílii sui Dómini nostri Jesu Christi sustínuit, recólere et venerári studúerit, illíus méritis et intercessióne a te grátiam in praesénti, et aetérnam glóriam obtíneat in futúrum. Per eúndem Christum Dóminum nostrum. *R.* Amen.

Let us pray.

**Prayer**

**O** GOD, Who didst teach the hearts of the faithful by the enlightening of the Holy Spirit, grant us by the same Spirit ever to choose wisely and to rejoice in His comfort.

**P**ROTECT thy people, we beseech thee, O Lord, from every adversity, Mary ever Virgin interceding on their behalf; and as they fervently prostrate themselves before thee, mercifully guard them from Satan's cunning.

**W**E BESEECH thee, Lord, inspire and guide our works in their beginning, and accompany them unto fruition, that our every prayer and work may ever begin with thee, and through thee be accomplished. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, for all eternity. **R/**. Amen.

Then follows the blessing of the images or paintings which are a part of the stations:

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

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

**V/**. The Lord be with you.

**R/**. And with thy spirit.

Let us pray.

**Prayer**

**A**.MIGHTY, everlasting God! Thou dost approve of the sculptured or painted images of thy saints, so that when we behold them, we may be led to contemplate and imitate their lives and holiness. Wherefore, we thy suppliants pray that thou wouldst bless † and sanctify † these likenesses wrought to the memory and honor of the Sorrowful Virgin and Mother of God. And grant that whosoever, through the inspiration of these images, strives to honor and venerate the sorrows which the Blessed Virgin Mary endured throughout the life, suffering, and death of her Sole-Begotten Son, our Lord Jesus Christ, may by her merits and intercession obtain grace in this life and eternal glory in the next. Through the selfsame Christ our Lord. **R/**. Amen.

Mox Sacerdos ponit incensum in thuribulo, illud benedicens; quo facto, accepto aspersorio, aspergit imagines seu tabulas dicens Antiphonam:

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

Deinde accepto thuribulo, eas thurificat nihil dicens. In Oratorio privato omitti potest incensatio.

Completa benedictione imaginum seu tabularum, Sacerdos, praecedentibus Clericis cum Cruce et duobus intorticiis vel candelis accensis, processionaliter pergit ad locum primae Stationis, deosculatur primam tabulam, et vel per se vel per Clericum collocat eam in loco praeparato; deinde legit meditationem et preces huic Stationi respondentes. Idem ritus servabitur in collocatione reliquarum Stationum. Quibus collocatis, pergit ad aram vel ante imaginem perdolentis Virginis Mariae, interim decantans Hymnum sequentem:

## VI

## Hymnus



Stabat Mater dolo- rósa Juxta crucem lacrimó-sa, Dum  
 pendébat Fí-li-us. 2. Cujus ánimam gemén-tem, Contri-stá-  
 tam et do-léntem Pertransí-vit glá-di-us. 3. O quam tristis  
 et afflícta Fu-it illa benedícta Mater Uni-géni-ti! 4. Quae  
 maerébat et do-lébat, Pi-a Ma-ter, dum vidébat Nati poenas  
 ínclý-ti. 5. Quis est homo qui non fleret, Matrem Christi si  
 vidéret In tanto supplí-ci-o? 6. Quis non posset contristá-ri,

Hereupon the priest puts incense into the thurible and blesses it. And receiving the aspersory, he sprinkles the images with holy water, saying the antiphon:

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

Then receiving the thurible, he incenses them, without saying anything. In a private oratory the incensation may be omitted.

After the blessing of the images, the priest, accompanied by the clergy and led by the crucifer (who walks between two acolytes carrying lighted candles), goes in procession to the place where the first station is to be erected. Here he kisses the first image, and hangs it in place with his own hands or with the aid of another cleric. He then reads the meditation and prayers proper to this station. The same is done in the case of each station. When this is finished, he proceeds to the shrine or the image of the Sorrowful Mother, chanting the hymn which follows:

### Hymn

At the Cross her station keeping,  
Stood the mournful Mother weeping,  
Close to Jesus to the last:  
Through her heart, His sorrows sharing,  
All His bitter anguish bearing,  
Now at length the sword had passed.

Oh, how sad and sore distressed  
Was that Mother highly blest  
Of the Sole-Begotten One!  
Christ above in torment hangs;  
She beneath beholds the pangs  
Of her dying glorious Son.



Christi Matrem contemplári Doléntem cum Fí-li-o? **7.** Pro  
 peccá-tis su-ae gentis, Vidit Jesum in tor-méntis, Et flagéllis  
 súbditum. **8.** Vidit su-um dul-cem natum Mori-éndo deso-  
 látum, Dum emísit spí-ri-tum. **9.** E-ja Ma-ter, fons amóris,  
 Me sentíre vim doló-ris Fac, ut tecum lúge-am. **10.** Fac, ut  
 ár-de-at cor me-um In amándo Christum De-um, Ut si-bi  
 compláce-am. A- men.

**V.** Ora pro nobis, Virgo dolorosíssima.

**R.** Ut digni efficiámur promissionibus Christi.


Orémus.

**Oratio**

**D**EUS, in cujus passióne, secúndum Simeónis prophetíam, dulcíssimam ánimam gloriósae Vírginis et Matris Mariæ dolóris gládius pertransívit: concéde propítius; ut, qui dolórum ejus memóriam recólimus, passiónis tuæ efféctum felícem consequámur: Qui vivis et regnas in saécula saeculórum. **R.** Amen.

Deinde cantatur

**Hymnus**



Te Dé-um laudámus: \* te Dóminum confi-témur. Te aetér-

Is there one who would not weep,  
 Whelmed in miseries so deep  
 Christ's dear Mother to behold?  
 Can the human heart refrain  
 From partaking in her pain,  
 In that Mother's pain untold?

Bruised, derided, cursed, defiled,  
 She beheld her tender Child  
 All with bloody scourges rent;  
 For the sins of His own nation,  
 Saw Him hang in desolation,  
 Till His Spirit forth He sent.

O thou Mother! fount of love!  
 Touch my spirit from above,  
 Make my heart with thine accord:  
 Make me feel as thou hast felt;  
 Make my soul to glow and melt  
 With the love of Christ my Lord. Amen.

**V.** Pray for us, O Virgin of many sorrows.

**R.** That we may be made worthy of the promises of Christ.

Let us pray.

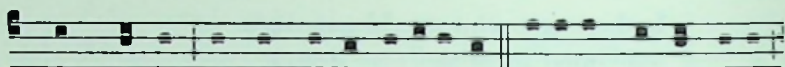
**Prayer**

**O** GOD, during Whose Passion, as Simeon had foretold, a sword of sorrow pierced the tender soul of the glorious Virgin and Mother, Mary; mercifully grant that we, who meditate on her suffering, may come to experience the blessed effect of thy Passion. Thou Who livest and reignest forever and forevermore. **R.** Amen.

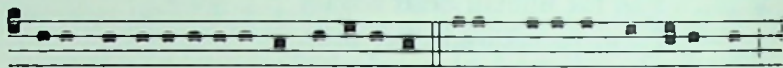
Next the Te Deum is sung:

**Hymn**

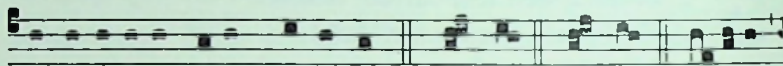
**W**E PRAISE thee, O God: we acknowledge thee to be the Lord.



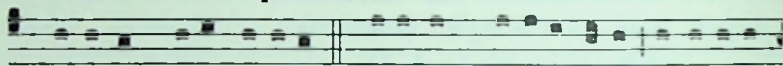
num Pátrém ómnis térra venerá-tur. Tíbi ómnes Ange-li,



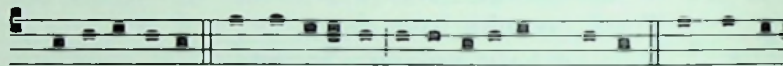
tíbi Caé-li et univérsae Potestá-tes. Tíbi Chérubim et Séraphim



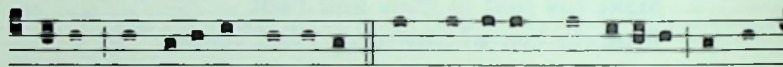
incessábi-li vóce proclámant: Sánctus: Sánctus: Sánctus



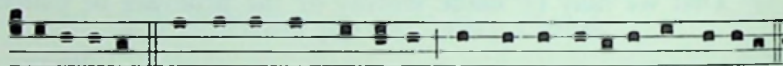
Dóminus Dé-us Sába-oth. Pléni sunt caéli et térra ma-jestá-tis



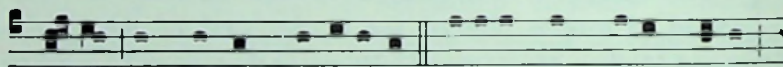
gló-ri-ae tú-ae. Te glo-ri-ó-sus Apostolórum chó-rus: Te prophe-



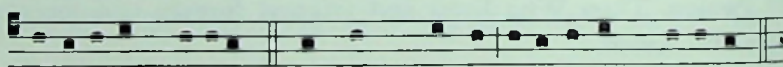
tárum laudábi-lis númerus: Te Mártyrum candidátus láudat



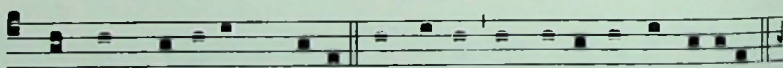
exérci-tus. Te per órbe[m] terrárum sáncta confi-tétur Ecclé-si-a:



Pátrém imménsae ma-jestá-tis: Venerándum tú-um vérum



et únicum Fí-li-um: Sánctum quoque Parácli-tum Spí-ri-tum.



Tu Rex gló-ri-ae, Chríste. Tu Pátris sempitérnus es Fí-li-us.

All the earth doth worship thee, the Father everlasting.  
To thee all angels, to thee the heavens, and all the powers therein:  
To thee the Cherubim and Seraphim with unceasing voice  
proclaim:

“Holy, holy, holy, Lord God of Sabaoth!

Heaven and the earth are full of the majesty of thy glory.”

Thee, the glorious choir of the apostles,

Thee, the admirable company of the prophets,

Thee, the white-robed army of martyrs praise.

Thee, the holy Church throughout the world doth acknowledge:

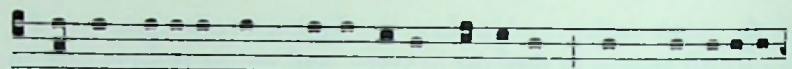
The Father of infinite majesty,

Thine adorable, true, and only Son,

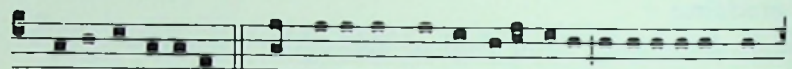
Also the Holy Spirit, the Comforter.

Thou, O Christ, art the King of glory.

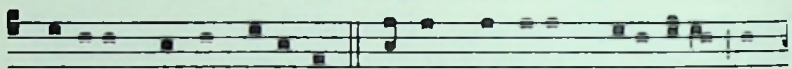
Thou art the everlasting Son of the Father.



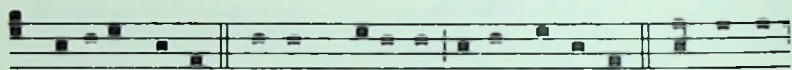
Tu ad liberandum suscepturus hominem, non horruisti



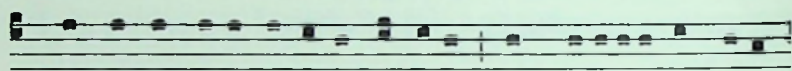
Virginis uterum. Tu devicto mortis aculeo, aperuisti cre-



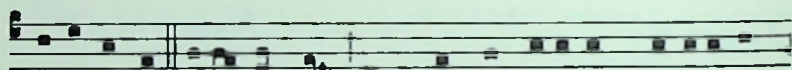
dentibus regna caelorum. Tu ad dexteram Dei sedes, in



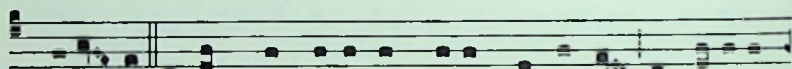
gloria Patris. Iudex crederis esse venturus. Te ergo



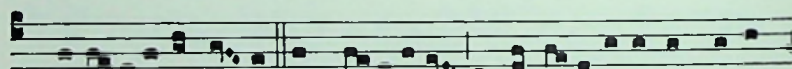
quaesumus, tuus famulis subveni, quos pretioso sanguine



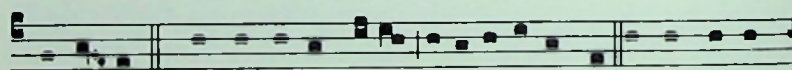
redemisti. Aeterna fac cum Sanctis tuis in gloria nu-



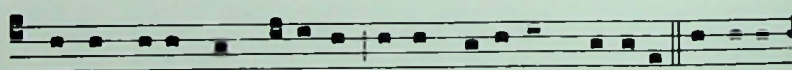
merari. Salvum fac populum tuum Domine, et benedic



haereditati tuae. Et rege eos, et extolle illos usque in

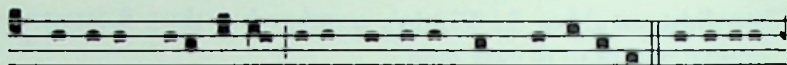


aeternum. Per singulos dies, benedicimus te. Et laudamus

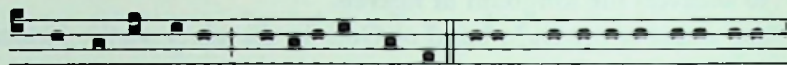


nomen tuum in saeculum, et in saeculum saeculi. Dignare

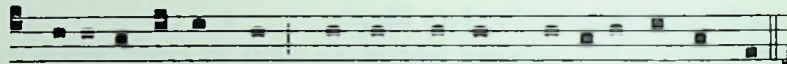
Thou didst not abhor the Virgin's womb, when thou didst assume  
human nature to deliver man.  
When thou hadst overcome the sting of death, thou didst open  
to believers the kingdom of heaven.  
Thou sittest at the right hand of God, in the glory of the Father.  
We believe that thou art the Judge to come.  
We beseech thee, therefore, help thy servants whom thou hast  
redeemed with thy Precious Blood.  
Make them to be numbered among thy saints, in glory everlasting.  
Save thy people, Lord, and bless thine inheritance.  
And rule them, and exalt them forever.  
Day by day, we laud thee,  
And we praise thy name forever; yea, forever and ever.



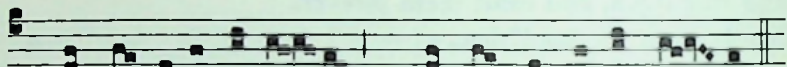
Dómine dí-e ísto, sine peccáto nos custodí-re. Mi-serére



nóstri Dómine, mi-serére nóstri. Fí-at mi-se-ri-córdi-a tú-a



Dómine su-per nos, quem-ád-mo-dum spe-rá-vi-mus in te.



In te Dó-mi-ne spe-rá - vi: non con-fún-dar in ae - tér - num.

*V.* Benedicámus Patrem, et Fílium, cum Sancto Spírítu.

*R.* Laudémus et superexaltémus eum in saécula.

Orémus.

Oratio

**D**EUS, cujus misericórdiae non est númerus et bonitátis in-fínítus est thesáurus: piússimae majestáti tuae pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes; ut, qui peténtibus postuláta concédís, eósdem non déserens, ad praémia futúra dispónas. Per Christum Dóminum nostrum.

*R.* Amen.

Demum Sacerdos genuflexus ter invocet patrocínium dolorosae Matris dicens:

Virgo dolorosíssima, ora pro nobis, populo idem respondente; postea ascendit altare, et conversus ad populum, illum benedicit, dicens:

Nos cum prole pia, benedícat dolorósa Virgo María.

Vouchsafe, O Lord, this day, to keep us without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, Lord, be upon us, even as we have hoped in thee.

O Lord, in thee have I trusted: let me not be confounded forever.

*V.* Let us bless the Father and the Son, together with the Holy Spirit.

*R.* Let us praise Him and mightily extol Him forever.

Let us pray.

*Prayer*

**O** GOD, Whose mercy is without limits and Whose goodness is a boundless treasury! We thank thy loving Sublimity for bountiful favors, and perseveringly appeal to thy clemency. Desert us not, thou Who hearest thy suppliants, but speed us to final victory. Through Christ our Lord. *R.* Amen.

In conclusion the priest kneels and thrice invokes the patronage of the Sorrowful Mother, saying:

Virgin, most sorrowful, pray for us, which the people repeat.

And last of all he goes up to the altar predella, and turning toward the people, he blesses them, saying:

Together with her beloved Son, may Mary, Virgin most sorrowful, bless us.

## 3

Benedictio et Impositio Scapularis  
Sanctissimae Trinitatis(Propria Ordinis Ssmae Trinitatis  
Redemptionis Captivorum)Susceptorus Scapulare genuflectit; et Sacerdos, indutus superpelliceo  
et stola albi coloris, dicit:

P̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit caelum et terram.

P̄. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

## Pro uno vel una

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui  
tégumen nostrae mortali-  
tátis indúere dignátus es:  
obsecrámus imménsam tuae  
largitátis abundántiam; ut hoc  
genus vestiménti, quod sancti  
patres ad innocéntiae et humili-  
tátis indicium abrenuntiántes  
saéculo ferre sanxérunt, tu ita  
bene † dícere dignéris, ut hic  
fámulus tuus N., qui (haec  
fámula tua N., quae) hoc indú-  
tus (-a) fúerit vestiménto, te  
quoque indúere mereátur: Qui  
vivid et regnas per ómnia  
saécula saeculórum. R̄. Amen.

## Pro pluribus

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui  
tégumen nostrae mortali-  
tátis indúere dignátus es:  
obsecrámus imménsam tuae  
largitátis abundántiam; ut hoc  
genus vestiménti, quod sancti  
patres ad innocéntiae et humili-  
tátis indicium abrenuntiántes  
saéculo ferre sanxérunt, tu ita  
bene † dícere dignéris, ut hi  
fámuli tui N. et N., qui (haec  
fámulae tuae N. et N., quae)  
hoc indúti (-ae) fúerint vesti-  
ménto, te quoque indúere mere-  
ántur: Qui vivid et regnas per  
ómnia saécula saeculórum. R̄.  
Amen.

Mox aspergit Scapulare aqua benedicta.  
Deinde subjungit:

## 3

## Blessing and Investiture With Scapular of Blessed Trinity

(Reserved to the Order of the Holy Trinity  
for the Ransoming of Captives)

The one who is to receive the scapular is kneeling. The priest, vested in surplice and white stole, says:

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

## For one

Let us pray.

Prayer

**O** LORD Jesus Christ, Who hast condescended to clothe thyself with our wounded nature, we beg thee of thine immeasurable goodness to bless † this garment which the holy fathers have sanctioned for those who renounce the world, as a token of the innocence and humility which should be theirs. May this thy servant, **N.** (thy handmaid, **N.**), wear the scapular, and in so doing may he (she) likewise put on thee. Thou Who livest and reignest throughout the endless ages. **R.** Amen.

## For several

Let us pray.

Prayer

**O** LORD Jesus Christ, Who hast condescended to clothe thyself with our wounded nature, we beg thee of thine immeasurable goodness to bless † these garments which the holy fathers have sanctioned for those who renounce the world, as a token of the innocence and humility which should be theirs. May these thy servants, **N.** and **N.** (thy handmaids, **N.** and **N.**), wear the scapular, and in so doing may they likewise put on thee. Thou Who livest and reignest throughout the endless ages. **R.** Amen.

He sprinkles the scapular with holy water; then continues:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

**A**DÉSTO, Dómine, supplicatiónibus nostris: ut hunc fámulum tuum (hanc fámulam tuam), cui in tuo nómine hábitum Religiónis sanctíssimae Trinitátis impónimus, tu ita bene † dicere dignéris; ut te largiénte devótus (-a) persístat, et vitam cónsequi mereátur aetérnam. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℞. Amen.

Pro pluribus

Orémus.

Oratio

**A**DÉSTO, Dómine, supplicatiónibus nostris: ut hos fámulos tuos (has fámulas tuas), quibus in tuo nómine hábitum Religiónis sanctíssimae Trinitátis impónimus, tu ita bene † dicere dignéris; ut te largiénte devóti (-ac) persístant, et vitam cónsequi mereántur aetérnam. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℞. Amen.

Nunc imponit Scapulare, dicens:

Accipe hábitum sanctíssimae Trinitátis, in augméntum fidei, spei, et caritátis: in nómine Patris, et Fílii, † et Spíritus Sancti. ℞. Amen.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

**O**MNIPOTENS sempitérne Deus, qui dedísti fámulo (fámulae tuae) in confes-

Pro pluribus

Orémus.

Oratio

**O**MNIPOTENS sempitérne Deus, qui dedísti fámulis tuis (famulábus tuis) in confes-

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

**For one**

Let us pray.

**Prayer**

**T**AKE heed, O Lord, of our humble entreaties, and deign to bless this thy servant (handmaid), whom we invest in thy name with the religious garb of the Most Holy Trinity. May he (she), by thy bounty, persevere in piety, and deserve to attain life everlasting. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for all eternity. **R.** Amen.

**For several**

Let us pray.

**Prayer**

**T**AKE heed, O Lord, of our humble entreaties, and deign to bless these thy servants (handmaids), whom we invest in thy name with the religious garb of the Most Holy Trinity. May they, by thy bounty, persevere in piety, and deserve to attain life everlasting. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for all eternity. **R.** Amen.

**Here follows the investiture with the scapular, as the priest says:**

Receive the garb of the Most Holy Trinity, unto an increase of faith, hope, and charity. In the name of the Father, and of the Son, **+** and of the Holy Spirit. **R.** Amen.

**V.** The Lord be with you.

**R.** And with thy spirit.

**For one**

Let us pray.

**Prayer**

**O** ALMIGHTY, everlasting God, Who dost assist thy servant (handmaid) in confessing the true faith to acclaim the

**For several**

Let us pray.

**Prayer**

**O** ALMIGHTY, everlasting God, Who dost assist thy servants (handmaids) in confessing the true faith to acclaim

sione verae fidei aeternae Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem: quaesumus; ut ejusdem fidei firmitate ab omnibus semper muniatur adversis.

**D**EUS, qui per sanctos Joannem et Felicem Ordinem sanctissimae Trinitatis, ad redimendum de potestate Saracenorum captivos, caelitus instituire dignatus es: praesta, quaesumus; ut eorum suffragantibus meritis a captivitate corporis et animae, te adjuvante, liberetur hic famulus tuus (haec famula tua). Per Christum Dominum nostrum. *R̄.* Amen.

sione verae fidei aeternae Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem: quaesumus; ut ejusdem fidei firmitate ab omnibus semper muniantur adversis.

**D**EUS, qui per sanctos Joannem et Felicem Ordinem sanctissimae Trinitatis, ad redimendum de potestate Saracenorum captivos, caelitus instituire dignatus es: praesta, quaesumus; ut eorum suffragantibus meritis a captivitate corporis et animae, te adjuvante, liberentur hi famuli tui (haec famulae tuae). Per Christum Dominum nostrum. *R̄.* Amen.

**S**USCIPIAT te (vos) sanctissima Trinitas in numerum confratrum, consoriorumque Confraternitatis nostrae: et licet te (vos) indigne suscipimus, in orationibus tamen nostris precamur, ut tibi (vobis) sanctissima Trinitas concedat tempus bene vivendi, constantiam perseverandi; et sicut nos hodie fraternae caritas spiritualmente jungit in terris, ita divina pietas, quae dilectionis est auctrix, et amatrix, nos cum fidelibus suis conjungere dignetur in caelis. Per Christum Dominum nostrum. *R̄.* Amen.

**Datur benedictio, dicendo:** Pax et benedictio Dei omnipotentis, Patris, et Filii,  $\text{✠}$  et Spiritus Sancti descendat super te (vos), et maneat semper. *R̄.* Amen.

glory of thy eternal Trinity and to adore thy divine unity in its majestic power; grant, we pray thee, that, through steadfastness in the same faith, he (she) may enjoy constant protection from all adversity.

**O** GOD, Whom it has pleased to found, through thy saints John and Felix, the Order of the Most Holy Trinity for ransoming captives from the power of the Saracens; grant we beseech thee, that by their merits and intercession and with thine aid, this thy servant (handmaid) may be delivered from captivity both of body and soul. Through Christ our Lord. *R.* Amen.

the glory of thy eternal Trinity and to adore thy divine unity in its majestic power; grant, we pray thee, that, through steadfastness in the same faith, they may enjoy constant protection from all adversity.

**O** GOD, Whom it has pleased to found, through thy saints John and Felix, the Order of the Most Holy Trinity for ransoming captives from the power of the Saracens; grant we beseech thee, that by their merits and intercession and with thine aid, these thy servants (handmaids) may be delivered from captivity both of body and soul. Through Christ our Lord. *R.* Amen.

**M**AY the Blessed Trinity enroll thee (you) in the number of brethren and fellow-sisters of our confraternity. And though we are unworthy of admitting thee (you), yet we fervently pray that the Most Holy Trinity may help thee (you) to spend the time in right living and to persevere in your resolution. And as today brotherly love joins us in a spiritual bond here on earth, so may the divine goodness, in Whom all love has its origin and its growth, deign to unite us with His faithful ones in heaven. Through Christ our Lord. *R.* Amen.

**The blessing:** May the peace and blessing of almighty God, Father, Son, ✠ and Holy Spirit come upon thee (you) and remain forever. *R.* Amen.

## 4

Benedictio  
Coronarum Seu Trisagiorum  
Ssmae Trinitatis

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**O**MNIPOTENS et miséricors Deus, qui per Fílium tuum unigénitum, ac per Prophétas et Apóstolos tuos, sanctíssimae Trinitátis mystérium reveláre dignátus es, ut sanctórum Angelórum choro imitántes in terris, dignas et devótas tibi laudes referámus: tuam obsecrámus cleméntiam; ut haec triságia, quae (hoc triságium, quod) in honórem et laudem ejúsdem sanctíssimae Trinitátis ab Ecclésia fidéli dicáta sunt (dicátum est), bene † dicas, et sanctú † fices, eisque (eíque) tantam infúndas Spírítus † Sancti virtútem, ut, quicúmque horum quólibet portáverit, atque in domo sua reverénter serváverit, seu devóte recitáverit, tua divína virtúte ab ómnibus ánimae et córporis perículis eruátur; sitque consors et párticeps gratiárum ómnium, privilegiórum et indulgentiárum, quae ab Apostólica Sede concéssa fuérunt; atque in éxitu suo a sanctis Angelis tuis in conspéctu divínae majestátis praesentári mereátur. Per eúmdem Dóminum . . . in unitáte ejúsdem Spírítus. ℞. Amen.

Et aspergantur vel aspergatur aqua benedicta.

## 5

Benedictio et Impositio Scapularis Nigri  
SS. Crucis et Passionis D. N. J. C.

(Propria Congr. Clericorum Regularium  
Ssmae Crucis et Passionis D. N. J. C.)

Sacerdos indutus superpelliceo et stola rubea, eo genuflexo, cui Scapulare est imponendum, dicere potest:

## 4

Blessing of the Rosary  
(Trisagion) of the Most Holy Trinity

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

Let us pray.

## Prayer

**A**LMIGHTY and merciful God! Thou hast deigned to reveal the mystery of the Blessed Trinity through thy Sole-Begotten Son and through the prophets and apostles, so that we on earth, imitating the choirs of holy angels, might offer devout and worthy praise to thee. Wherefore, we appeal to thy clemency, that thou wouldst bless † and sanctify † these Trinitarian rosaries (this Trinitarian rosary), which the Church has sanctioned for the honor and praise of the Most Holy Trinity. Endow them (it) with such power of the Holy † Spirit, that, whosoever carries one of these on his person or keeps it reverently in his home or devoutly recites it, may be protected by the divine power from every peril to body and soul. Let such person share in all the graces, privileges, and indulgences granted by the Holy See; and in the hour of death, let him deserve to be presented by thy holy angels at the throne of thy divine majesty. Through the selfsame Lord Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the same Holy Spirit, God, for ages and ages. **R.** Amen.

They (it) are (is) sprinkled with holy water.

## 5

Blessing and Investiture With Black Scapular  
of Our Lord's Sacred Cross and Passion  
(Reserved to the Congregation of Passionists)

The candidate is kneeling. The priest, vested in surplice and red stole, says:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Pro uno vel una

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui pro redemptione mundi voluisti nasci, circumcidi, a Judaéis reprobári, a Juda traditóre ósculo tradi, vínculis alligári, sicut agnus innocens ad víctimam duci, atque conspéctibus Annae, Cáiphae, Piláti et Heródis indecénter offérri, a falsis téstibus accusári, flagéllis et oppróbriis vexári, sputis cónspui, spinis coronári, cólaphis caedi, arúndine pércuti, fácie velári, véstibus éxui, Cruci clavis affígi et láncea vulnerári: tu, Dómine, per has sanctíssimas poenas tuas, et sanctam Crucem et mortem tuam, hujus fámuli tui (fámulae tuae) intelléctum illúmina, afféctum inflámma, ut caritátis tuae dulcédine perfúsus (a) lácrimas compunctiónis

Pro pluribus

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui pro redemptione mundi voluisti nasci, circumcidi, a Judaéis reprobári, a Juda traditóre ósculo tradi, vínculis alligári, sicut agnus innocens ad víctimam duci, atque conspéctibus Annae, Cáiphae, Piláti et Heródis indecénter offérri, a falsis téstibus accusári, flagéllis et oppróbriis vexári, sputis cónspui, spinis coronári, cólaphis caedi, arúndine pércuti, fácie velári, véstibus éxui, Cruci clavis affígi et láncea vulnerári: tu, Dómine, per has sanctíssimas poenas tuas, et sanctam Crucem et mortem tuam, horum famulórum tuórum (harum famulárum tuárum) intelléctum illúmina, afféctum inflámma, ut caritátis tuae dulcédine perfúsus

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. The Lord be with you.

℞. And with thy spirit.

For one

Let us pray.

Prayer

**O** LORD Jesus Christ! In order to redeem the world, thou didst will to be born of a woman, submit to circumcision, to be rejected by the Jews and betrayed with a kiss by the traitor, Judas; then bound in chains, and led as an innocent lamb to the slaughter; thou wast shamefully made a spectacle of in the sight of Annas and Caiphaz, Pilate and Herod; accused by false witnesses, tormented with scourges and indignities; spit upon, crowned with thorns, struck on the cheek, buffeted with a reed, blindfolded, stripped of thy garments, nailed to the Cross, and pierced with a lance. Do thou, O Lord, by these thy sacred sufferings and by thy holy Cross and death, enlighten the mind of thy servant (handmaid) and inflame his (her) heart, so that, imbued with thy sweet charity, he (she) may ever shed tears of compunction,

For several

Let us pray.

Prayer

**O** LORD Jesus Christ! In order to redeem the world, thou didst will to be born of a woman, submit to circumcision, to be rejected by the Jews and betrayed with a kiss by the traitor, Judas; then bound in chains, and led as an innocent lamb to the slaughter; thou wast shamefully made a spectacle of in the sight of Annas and Caiphaz, Pilate and Herod; accused by false witnesses, tormented with scourges and indignities; spit upon, crowned with thorns, struck on the cheek, buffeted with a reed, blindfolded, stripped of thy garments, nailed to the Cross, and pierced with a lance. Do thou, O Lord, by these thy sacred sufferings and by thy holy Cross and death, enlighten the mind of thy servants (handmaids) and inflame their hearts, so that, imbued with thy sweet charity, they may ever shed tears of compunction, love thee

júgiter effúndat, totáque virtúte te díligat, et quae tibi plácita sunt, tota dilectióne perfíciat: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

(-ae) lácrimas compunctiónis júgiter effúndant, totáque virtúte te díligant, et quae tibi plácita sunt, tota dilectióne perfíciant: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

*Praedictae tamen preces omitti possunt ad libitum. Deinde dicit:*

*V̄.* Adjutórium nostrum in nómine Dómini.

*R̄.* Qui fecit caelum et terram.

*V̄.* Sit nomen Dómini benedíctum.

*R̄.* Ex hoc nunc et usque in saeculum.

*V̄.* Dómine, exáudi oratióne meam.

*R̄.* Et clamor meus ad te véniat.

*V̄.* Dóminus vobíscum.

*R̄.* Et cum spírítu tuo.

### Pro uno vel una

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui tégumen mortalitátis nostrae assúmere dignátus es: te humíliter deprecámur; ut hoc indumentum, quod in memóriam tuae sanctíssimae passiónis et mortis institútum fuit, bene † dicere, et sancti † ficáre dignéris; ut hic fámulus tuus, qui (haec fámula tua, quae) ipsum gestáverit, ejúsdem Passiónis párticeps efféctus (-a), aetérnam glóriam tuam cónsequi mereátur: Qui vivis et

### Pro pluribus

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui tégumen mortalitátis nostrae assúmere dignátus es: te humíliter deprecámur; ut hoc indumentum, quod in memóriam tuae sanctíssimae passiónis et mortis institútum fuit, bene † dicere, et sancti † ficáre dignéris; ut hi fámuli tui, qui (hae fámulae tuae, quae) ipsum gestáverint, ejúsdem Passiónis párticipes effécti (-ae), aetérnam glóriam tuam cónsequi mereántur: Qui vivis et regnas in

love thee with his (her) whole being, and give himself (herself) completely to what is pleasing to thee. Who livest and reignest with God the Father, in the unity of the Holy Spirit, God, for endless ages.

**R.** Amen.

with their whole being, and give themselves completely to what is pleasing to thee. Who livest and reignest with God the Father, in the unity of the Holy Spirit, God, for endless ages. **R.** Amen.

The foregoing prayers may be omitted at will. Hereupon the priest says:

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

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

**V.** May the name of the Lord be blessed.

**R.** Henceforth and forever.

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

**For one**

Let us pray.

**Prayer**

**O** LORD Jesus Christ, Who hast condescended to assume our wounded nature, humbly we beg thee to bless † and sanctify † this garment, designed as a reminder of thy sacred Passion and death. Let this thy servant (handmaid) who is to wear it have a part in thy suffering, and thus deserve to attain the glory of heaven. Thou Who livest and reignest forever and evermore.

**R.** Amen.

**For several**

Let us pray.

**Prayer**

**O** LORD Jesus Christ, Who hast condescended to assume our wounded nature, humbly we beg thee to bless † and sanctify † this garment, designed as a reminder of thy sacred Passion and death. Let these thy servants (handmaids) who are to wear it have a part in thy suffering, and thus deserve to attain the glory of heaven. Thou Who livest and reignest forever and evermore.

**R.** Amen.

regnas in saécula saeculórum. | saécula saeculórum. *R̄. Amen.*  
*R̄. Amen.*

*Mox Sacerdos sacrum Scapulare aspergit aqua benedicta, et illud imponit, dicens:*

Induat te Dóminus novum  
 hóminem, ut hac lúgubri poeni-  
 téntiae téssera munítus (-a)  
 júgiter aspicias ad Jesum, quem  
 manus impiórum confixerunt,  
 et dóleas super eum, ut doléri  
 solet in morte primogéniti.  
*R̄. Amen.*

Induat vos Dóminus novum  
 hóminem, ut hac lúgubri poeni-  
 téntiae téssera muníti (-ae)  
 júgiter aspiciátis ad Jesum,  
 quem manus impiórum confix-  
 érunt, et doleátis super eum,  
 ut doléri solet in morte primo-  
 géniti. *R̄. Amen.*

*Deinde subjungit:*

Et ego ex facultáte mihi concéssa recípio te (vos) ad participa-  
 tiónem ómnium bonórum spirituálium, quibus ex Apostólico  
 privilégio gaudet Congregátio Sanctíssimae Crucis et Passiónis  
 Dómini nostri Jesu Christi. In nómine Patris, et Fílii, † et Spíritus  
 Sancti. *R̄. Amen.*

*In fine tandem dicitur:*

Pássio Dómini nostri Jesu Christi sit semper in córdibus nostris.  
*Amen.*

## 6

Benedictio et Impositio Scapularis Rubri Passionis et  
 Sacratissimi Cordis D. N. J. C. Atque Cordis  
 Amantissimi et Compatientis B. Mariae  
 Virg. Immaculatae

(Propria Congregationis Missionis)

(Approbata a S. R. C. die 25 Junii 1847)

*Genuflexo eo, qui suscepturus est Scapulare, Sacerdos, superpelliceo  
 et stola rubra indutus, dicit:*

*V̄. Adjutórium nostrum in nómine Dómini.*

*R̄. Qui fecit caelum et terram.*

Next the priest sprinkles the scapular with holy water, and invests the candidate with it, using the form:

May the Lord invest thee as the new man, so that, equipped with this insignia of a sorrowing penitent, thou mayest keep thine eyes fixed on Jesus Who was crucified at the hands of wicked men, and sorrow over Him with a grief befitting the death of God's firstborn Son.  
**R.** Amen.

May the Lord invest you as the new man, so that, equipped with this insignia of a sorrowing penitent, you may keep your eyes fixed on Jesus Who was crucified at the hands of wicked men, and sorrow over Him with a grief befitting the death of God's firstborn Son.  
**R.** Amen.

And he continues:

And I, by the faculties granted to me, enroll thee (you) as a partaker of all the spiritual benefits which the Congregation of Passionists enjoys by privilege of the Holy See. In the name of the Father, and of the Son, **✠** and of the Holy Spirit. **R.** Amen.

In conclusion he adds:

May the Passion of our Lord Jesus Christ be ever in our hearts. Amen.

6

Blessing and Investiture With the Red Scapular  
of Our Lord's Passion and Sacred Heart and of  
the Immaculate Virgin's Loving and  
Compassionate Heart

(Reserved to the Congregation of the Missions [Vincentians])

(Approved by the Congregation of Sacred Rites on June 25, 1847)

The candidate for investiture is kneeling. The priest, vested in surplice and red stole, says:

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui tégumen nostrae mortalitátis indúere dignátus, temetípsum exinanivísti, formam servi accípiens, et factus obédiens usque ad mortem Crucis: tuae largitátis cleméntiam humíliter implorámus, ut hoc genus vestiménti, quod in honórem et memóriam dolorosíssimae Passiónis tuae, tuíque sacratíssimi Cordis, necnon et Cordis amantíssimi ac compatiéntis immaculátae Matris tuae institútum fuit, atque ut illo indúti haec mystéria devótius récolant, bene† dícere dignéris; ut hic fámulus tuus, qui (haec fámula tua, quae) ipsum gestáverit, te quoque, per tua mérita et intercessiónem beatíssimae Vírginis Maríae, indúere mereátur: Qui vivis et regnas in saécula saeculórum. ℞. Amen.

Mox Sacerdos sacrum Scapulare aqua benedicta aspergit, et illud imponit, dicens:

Accipe, caríssime frater (caríssima soror), hunc hábitum benedíctum, ut véterem hóminem exútus (-a) novúmque

Pro pluribus

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui tégumen nostrae mortalitátis indúere dignátus, temetípsum exinanivísti, formam servi accípiens, et factus obédiens usque ad mortem Crucis: tuae largitátis cleméntiam humíliter implorámus, ut hoc genus vestiménti, quod in honórem et memóriam dolorosíssimae Passiónis tuae, tuíque sacratíssimi Cordis, necnon et Cordis amantíssimi ac compatiéntis immaculátae Matris tuae institútum fuit, atque ut illo indúti haec mystéria devótius récolant, bene† dícere dignéris; ut hi fámuli tui, qui (haec fámulae tuae, quae) ipsum gestáverint, te quoque, per tua mérita et intercessiónem beatíssimae Vírginis Maríae, indúere mereántur: Qui vivis et regnas in saécula saeculórum. ℞. Amen.

Accípíte, caríssimi fratres (caríssimae soróres), hunc hábitum benedíctum, ut véterem hóminem exúti (-ae) novúmque in-

For one

Let us pray.

Prayer

**O** LORD Jesus Christ! Thou didst condescend to clothe thyself with our wounded nature, thou didst despoil thyself, taking the form of a servant, and becoming obedient unto the death of the Cross. Wherefore we humbly beg thee of thine immeasurable goodness to bless † this garment, designed as a reminder of thy most bitter Passion and of thy Sacred Heart, as likewise of the loving and compassionate heart of thine immaculate Mother, so that he (she) who is invested with it may all the more devoutly contemplate these mysteries. Thus may this thy servant (handmaid) who wears it, by the merits and intercession of the Blessed Virgin Mary, likewise put on thee. Who livest and reignest forever and ever.

Ry. Amen.

For several

Let us pray.

Prayer

**O** LORD Jesus Christ! Thou didst condescend to clothe thyself with our wounded nature, thou didst despoil thyself, taking the form of a servant, and becoming obedient unto the death of the Cross. Wherefore we humbly beg thee of thine immeasurable goodness to bless † this garment, designed as a reminder of thy most bitter Passion and of thy Sacred Heart, as likewise of the loving and compassionate heart of thine immaculate Mother, so that they who are invested with it may all the more devoutly contemplate these mysteries. Thus may these thy servants (handmaids) who wear it, by the merits and intercession of the Blessed Virgin Mary, likewise put on thee. Who livest and reignest forever and ever.

Ry. Amen.

Then the priest sprinkles the scapular with holy water, and invests the candidate with it, as he says:

Receive, beloved brother (sister), this sacred garb, so that divesting thyself of the old man, thou canst put on the new. Mayest thou wear it with honor

Receive, beloved brothers (sisters), this sacred garb, so that divesting yourselves of the old man, you can put on the new. May you wear it with honor

indútus (-a) ipsum digne pér-  
feras, et ad vitam pervénias  
sempitérnam. Per Christum Dó-  
minum nostrum. *R̄.* Amen.

dúti (-ae) ipsum digne per-  
ferátis, et ad vitam perveniátis  
sempitérnam. Per Christum  
Dóminum nostrum. *R̄.* Amen.

*Deinde subjungit:*

Et ego, ex facultáte mihi concéssa, recípio te (vos) ad participa-  
tiónem ómnium bonórum spirituálium, quae per Sanctae Sedis  
Apostólicae privilégium huic sancto scapulári, in grátiam Congre-  
gatiónis Missiónis, concéssa sunt. In nómine Patris, et Filii, †  
et Spíritus Sancti. *R̄.* Amen.

*Denique dicitur trina vice versiculus sequens:*

Te ergo quaesumus, tuis fámulis súbveni, quos pretiósó sáanguine  
redemísti.

## 7

Benedictio et Impositio Scapularis Caerulei  
B. Mariae Virg. Immaculatae

(Propria Cler. Regul. Theatinorum)

*Qui suscepturus est Scapulare, genuflectit, et Sacerdos superpelliceo  
et stola alba indutus dicit:*

*℣.* Adjutórium nostrum in nómine Dómini.

*R̄.* Qui fecit caelum et terram.

*℣.* Dóminus vobíscum.

*R̄.* Et cum spírítu tuo.

*Pro uno vel una*

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui  
tégumen nostrae morta-  
litátis indúere dignátus es, tuae  
largitátis cleméntiam humíliter  
implorámus: ut hoc genus vesti-  
ménti, quod in honórem et  
memóriam Conceptionis beátae

*Pro pluribus*

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui  
tégumen nostrae morta-  
litátis indúere dignátus es, tuae  
largitátis cleméntiam humíliter  
implorámus: ut hoc genus vesti-  
ménti, quod in honórem et  
memóriam Conceptionis beátae

and come to possess life everlasting. Through Christ our Lord. *R.* Amen.

and come to possess life everlasting. Through Christ our Lord. *R.* Amen.

*And he continues:*

And I, by the faculties granted to me, enroll thee (you) as a partaker of all the spiritual benefits with which this holy scapular is endowed by privilege of the Holy See, in favor of the Congregation of the Missions. In the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

*In conclusion, the following versicle is said thrice:*

We beseech thee, therefore, help thy servants whom thou hast redeemed with thy Precious Blood.

7

Blessing and Investiture With Blue Scapular  
of the Immaculate Virgin Mary

(Reserved to the Theatines, Clerks Regular)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

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

*R.* Who made heaven and earth.

*V.* The Lord be with you.

*R.* And with thy spirit.

For one

Let us pray. *Prayer*

**O** LORD Jesus Christ Who didst condescend to clothe thyself with our wounded nature, we humbly beg thee of thine immeasurable goodness to bless † this garment, designed in honor and in memory

For several

Let us pray. *Prayer*

**O** LORD Jesus Christ Who didst condescend to clothe thyself with our wounded nature, we humbly beg thee of thine immeasurable goodness to bless † this garment, designed in honor and in memory

Maríae Vírginis immaculátae, nec non ut illo indúti exórent in hóminum pravórum morum reformatiónem, institútum fuit, bene † dicere dignéris; ut hic fámulus tuus qui eo usus fúerit (vel haec fámula tua, quae eo usa fúerit), eádem beáta María Vírgine intercedénte, te quoque indúere mereátur: Qui vivis et regnas in saécula saeculórum. *R̄. Amen.*

Maríae Vírginis immaculátae, nec non ut illo indúti exórent in hóminum pravórum morum reformatiónem, institútum fuit, bene † dicere dignéris; ut hi fámuli tui, qui eo usi fúerint, (vel hae fámulae tuae, quae eo usae fúerint), eádem beáta María Vírgine intercedénte, te quoque indúere mereántur: Qui vivis et regnas in saécula saeculórum. *R̄. Amen.*

*Postea Sacerdos nihil dicendo aspergit Scapulare (vel Scapularia) aqua benedicta: deinde illud (vel illa) imponit, cuilibet dicens:*

Accipe, frater (soror), Scapuláre Conceptionis beátae Maríae Vírginis immaculátae: ut, ea intercedénte, véterem hóminem exútus (-a) et ab omni peccatórum inquinaménto mundátus (-a), ipsum pérferas sine mácula, et ad vitam pervénias sempitérnam. Per Christum Dóminum nostrum. *R̄. Amen.*

*Postea subjungit:*

Et ego, ex facultáte mihi concéssa, recípio te (vos) ad participatiónem bonórum ómnium spirituálium, quae in Clericórum Regulárium Congregatióné ex grátia Dei fiunt, et quae per Sanctae Sedis Apostólicae privilégium concéssa sunt.

In nómine Patris, et Fílii, † et Spíritus Sancti. *R̄. Amen.*

*Deinde dicat trina vice, flexis genibus, Orationem sequentem vulgari sermone una cum adscripto (vel adscriptis):*

Laudes ac grátiae sint omni moménto sanctíssimo ac diviníssimo Sacraménto.

Et benedícta sit sancta et immaculáta Concéptio beatíssimae Vírginis Maríae, Matris Dei.

*Hortetur fideles ut haec elogia saepe saepius repetant ad Indulgentias iis adnexas consequendas. (Decr. Pii VII, die 30 Junii 1818, Breve Leonis XIII, die 10 Sept. 1878, Decr. Pii X, die 10 Apr. 1913.)*

of the Immaculate Conception of the Blessed Virgin Mary. It is meant that all who wear it will pray for the conversion of sinners. And let thy servant (handmaid) thus invested, through the intercession of the Blessed Virgin Mary, also deserve to put on thee. Who livest and reignest forever and ever.

**R.** Amen.

of the Immaculate Conception of the Blessed Virgin Mary. It is meant that all who wear it will pray for the conversion of sinners. And let thy servants (handmaids) thus invested, through the intercession of the Blessed Virgin Mary, also deserve to put on thee. Who livest and reignest forever and ever.

**R.** Amen.

Then the priest (without saying anything) sprinkles the scapular (or scapulars) with holy water, and invests the candidate, saying:

Receive, beloved brother (sister), the scapular of the Immaculate Conception of the Blessed Virgin Mary, so that through her intercession thou canst strip thyself of the old man and be cleansed from every defilement of sin. Mayest thou wear it without stain and come to possess life everlasting. Through Christ our Lord. **R.** Amen.

And he continues:

And I, by the faculties granted to me, enroll thee (you) as a partaker of all the spiritual benefits which, by the grace of God and the privilege of the Holy See accrue to the Congregation of Clerks Regular. In the name of the Father, and of the Son, **+** and of the Holy Spirit. **R.** Amen.

In conclusion, he kneels down, and together with the person(s) just enrolled he says the following prayer three times in the vernacular:

O Sacrament most holy, O Sacrament divine! All praise and all thanksgiving be every moment thine.

Blessed be the holy and immaculate conception of the Blessed Virgin Mary, Mother of God!

The faithful should be urged to repeat these ejaculations over and over, in order to gain the indulgences attached thereto. (Decree of Pius VII, June 30, 1818; Brief of Leo XIII, Sept. 10, 1878; Decree of Pius X, April 10, 1913.)

## 8

Benedictio et Impositio Scapularis Nigri  
Septem Dolorum B. Mariae Virg.

(Propria Ordinis Servorum B. M. V.)

Suscepturus Habitum genuflectit; et Sacerdos, superpelliceo ac stola alba indutus, dicit:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum. ℞. Et cum spíritu tuo.

## Pro uno vel una

Orémus.

Oratio

**O**MNIPOTENS sempitérne Deus, qui morte Unigéniti tui mundum collápsum restauráre dignátus es, ut nos a morte aetérna liberáres, et ad gáudia regni caeléstis perdúceres: réspice, quaesumus, super hanc famíliam servórum tuórum, in nómine beatíssimae Vírginis Septem Dolóribus sáuciae congregátam, de cujus grémio hic fámulus tuus (haec fámula tua) esse cupit; ut augeátur número tibi fidéliter serviéntium, et ómnibus saéculi et carnis perturbationíbus liberátus (-a) et a láqueis diabóli secúrus (-a) intercessióne ejúsdem beátae

## Pro pluribus

Orémus.

Oratio

**O**MNIPOTENS sempitérne Deus, qui morte Unigéniti tui mundum collápsum restauráre dignátus es, ut nos a morte aetérna liberáres, et ad gáudia regni caeléstis perdúceres: réspice, quaesumus, super hanc famíliam servórum tuórum, in nómine beatíssimae Vírginis Septem Dolóribus sáuciae congregátam, de cujus grémio hi fámuli tui (hae fámulae tuae) esse cúpiunt; ut augeátur número tibi fidéliter serviéntium, et ómnibus saéculi et carnis perturbationíbus liberáti (-ae) et a láqueis diabóli secúri (-ae) intercessióne ejúsdem beátae Ma-

Blessing and Investiture With Black Scapular  
of Our Lady of Sorrows

(Reserved to the Order of Servites)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

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

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

**V.** The Lord be with you. **R.** And with thy spirit.

For one

Let us pray.

Prayer

**A**LMIGHTY and everlasting God! Thou didst deign to lift up a fallen world by the death of thy Sole-Begotten Son, in order to deliver us from eternal condemnation, and to lead us to the joys of the heavenly kingdom. Look down, we beseech thee, on this family of thy clients, congregated in the name of the Blessed Virgin of the Seven Sorrows, in whose bosom this servant (handmaid) of thine seeks refuge. Thus may the number of them who faithfully serve thee be increased. And let this candidate be delivered from all vexations of the world and of the flesh, let him (her) be safeguarded against the snares of the devil, and through the intercession of the

For several

Let us pray.

Prayer

**A**LMIGHTY and everlasting God! Thou didst deign to lift up a fallen world by the death of thy Sole-Begotten Son, in order to deliver us from eternal condemnation, and to lead us to the joys of the heavenly kingdom. Look down, we beseech thee, on this family of thy clients, congregated in the name of the Blessed Virgin of the Seven Sorrows, in whose bosom these servants (handmaids) of thine seek refuge. Thus may the number of them who faithfully serve thee be increased. And let these candidates be delivered from all vexations of the world and of the flesh, let them be safeguarded against the snares of the devil, and through the intercession of

Maríae Vírginis, beatórum Augustíni et Philíppi ac septem nostrórum beatórum Patrum Ordinis Fundatórum, vera gáudia possídeat. Per eúmdem Christum Dóminum nostrum.  
**R̄.** Amen.

ríae Vírginis, beatórum Augustíni et Philíppi ac septem nostrórum beatórum Patrum Ordinis Fundatórum, vera gáudia possídeant. Per eúmdem Christum Dóminum nostrum.  
**R̄.** Amen.

**Conversus ad Habitum super Altare positum, Sacerdos dicit:**

**Pro uno vel una**

**Orémus.**

**Oratio**

**D**ÓMINE Jesu Christe, qui tégumen nostrae mortalitátis indúere dignátus es, obsecrámus imménsam largitátis tuae abundántiam: ut hoc genus vestimentórum, quod sancti Patris nostri, ad innocéntiae humilitátisque indícium, in memóriam Septem Dolórum beátae Vírginis Maríae nos ferre sanxérunt, ita bene † dícere dignéris; ut, qui (quae) illis fúerit indútus (indúta), córpore páriter et ánimo índuat te Salvatórem nostrum: Qui vivis et regnas in saécula saeculórum.  
**R̄.** Amen.

**Pro pluribus**

**Orémus.**

**Oratio**

**D**ÓMINE Jesu Christe, qui tégumen nostrae mortalitátis indúere dignátus es, obsecrámus imménsam largitátis tuae abundántiam: ut hoc genus vestimentórum, quod sancti Patris nostri, ad innocéntiae humilitátisque indícium, in memóriam Septem Dolórum beátae Vírginis Maríae nos ferre sanxérunt, ita bene † dícere dignéris; ut, qui (quae) illis fúerint indúti (-ae), córpore páriter et ánimo índuant te Salvatórem nostrum: Qui vivis et regnas in saécula saeculórum.  
**R̄.** Amen.

**Aspergit Habitum aqua benedicta, dicens:**

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

**Deinde benedicit coronam Septem Dolorum B. Mariae Virg., dicens:**  
**Orémus.** Omnípotens et miséricors Deus, etc., ut *infra*, pag. 274 et coronam aspergit aqua benedicta.

Blessed Virgin Mary, of St. Augustine and St. Philip and our holy fathers, the seven founders of our Order, may he (she) come to the inheritance of true joy. Through the selfsame Christ our Lord. *Ry.* Amen.

the Blessed Virgin Mary, of St. Augustine and St. Philip and our holy fathers, the seven founders of our Order, may they come to the inheritance of true joy. Through the selfsame Christ our Lord. *Ry.* Amen.

Turning toward the habit which is placed on the altar, the priest says:

For one

Let us pray.

Prayer

**O** LORD Jesus Christ, Who didst condescend to clothe thyself with our wounded nature, we humbly beg thee of thine immeasurable goodness to bless ✠ this garment, which our holy fathers have sanctioned to be worn by us in token of innocence and lowliness, and in memory of the Seven Sorrows of the Blessed Virgin Mary. So let this servant (handmaid) who wears it be invested in soul and body with thee, our Savior. Thou Who livest and reignest for endless ages. *Ry.* Amen.

For several

Let us pray.

Prayer

**O** LORD Jesus Christ, Who didst condescend to clothe thyself with our wounded nature, we humbly beg thee of thine immeasurable goodness to bless ✠ this garment, which our holy fathers have sanctioned to be worn by us in token of innocence and lowliness, and in memory of the Seven Sorrows of the Blessed Virgin Mary. So let these servants (handmaids) who wear it be invested in soul and body with thee, our Savior. Thou Who livest and reignest for endless ages. *Ry.* Amen.

He sprinkles the scapular with holy water, saying:

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me and I shall be whiter than snow.

Then he blesses the rosary of the Seven Dolors, using the prayer Almighty and merciful God given below (p. 275), and sprinkling the rosary with holy water.

Mox Sacerdos imponit Habitum cuilibet coram se genuflexo, dicens:

**Pro uno vel una**

Accipe, caríssime frater (caríssima soror), hábitum beátae Maríae Vírginis, singuláre signum servórum suórum, in memóriam Septem Dolórum, quos ipsa in vita et morte Unigéniti Fílii sui sustínuit; ut ita indútus (-a), sub ejus patrocínio, perpétuo vivas. *R̄.* Amen.

**Pro pluribus**

Accípíte, caríssimi fratres (caríssimae soróres), hábitum beátae Maríae Vírginis, singuláre signum servórum suórum, in memóriam Septem Dolórum, quos ipsa in vita et morte Unigéniti Fílii sui sustínuit; ut ita indúti (-ae), sub ejus patrocínio, perpétuo vivátis. *R̄.* Amen.

Postea coronam porrigit, dicens:

Accipe coronam beátae Maríae Vírginis in memóriam Septem Dolórum suórum contéxtam, ut, dum eam ore laudáveris, ejus poenas toto corde compatiáris. *R̄.* Amen.

Accípíte coronam beátae Maríae Vírginis in memóriam Septem Dolórum suórum contéxtam, ut, dum eam ore laudáveritis, ejus poenas toto corde compatiámini. *R̄.* Amen.

Deinde personam (personas) benedicit, dicens:

Benedíctio Dei omnipoténtis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super te (vos), et máneat semper. *R̄.* Amen.

9

Benedictio Coronae Septem Dolorum  
B. Mariae Virg.

(Propria ejusdem Ordinis)

Sacerdos, superpelliceo ac stola alba indutus, dicit:

*V̄.* Adjutórium nostrum in nómine Dómini.

*R̄.* Qui fecit caelum et terram.

The priest invests the candidate (who is kneeling) with the scapular, saying the words:

**For one**

Receive, beloved brother (sister), the habit of the Blessed Virgin Mary, the special badge of her servants, as a reminder of the Seven Sorrows which she endured during the life and death of her Sole-Begotten Son. And having been invested with it, mayest thou, through her intercession, live forever and ever. **R̄. Amen.**

**For several**

Receive, beloved brothers (sisters), the habit of the Blessed Virgin Mary, the special badge of her servants, as a reminder of the Seven Sorrows which she endured during the life and death of her Sole-Begotten Son. And having been invested with it, may you, through her intercession, live forever and ever. **R̄. Amen.**

Then he hands the rosary to the person, saying:

Receive the rosary of the Blessed Virgin Mary, designed to commemorate her Seven Sorrows, so that whilst thy lips utter her praises, thy heart may fully commiserate with her in her sufferings. **R̄. Amen.**

Receive the rosary of the Blessed Virgin Mary, designed to commemorate her Seven Sorrows, so that whilst your lips utter her praises, your heart may fully commiserate with her in her sufferings. **R̄. Amen.**

Lastly he blesses the person(s) with the words:

May the blessing of almighty God, Father, Son, **✠** and Holy Spirit come upon thee (you) and remain for all time. **R̄. Amen.**

9

Blessing of the Rosary of the Seven Dolors

(Reserved to the Order of Servites)

The priest, vested in surplice and white stole, says:

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

**R̄.** Who made heaven and earth.

*Ps.* Dóminus vobíscum.

*Rp.* Et cum spírítu tuo.

Orémus.

Oratio

**O**MNÍPOTENS et miséricors Deus, qui propter nímiám caritátem, qua dilexísti nos, Fílium tuum unigénitum, Dóminum nostrum Jesum Christum, pro redemptióne nostra de caelis ad terram descéndere, carnem suscípere, et crucis torméntum subíre voluísti: obsecrámus imménsam cleméntiam tuam; ut hanc corónam, in memóriam septem dolórum Genitrícis Fílii tui ab Ecclésia tua fidéli dicátam, bene † dicas, et sancti † fices, et ei tantam Spírítus † Sancti virtútem infúndas, ut, quicumque eam recitáverit, ac secum portáverit, atque in domo sua reveréter tenúerit, ab omni hoste visíbili et invisíbili, semper et ubique in hoc saéculo liberétur, et in éxitu suo a beatíssima Vírgine María tibi, bonis opéribus coronátus, praesentári mereátur. Per eúndem Christum Dóminum nostrum. *Rp.* Amen.

Deinde Sacerdos aspergit coronam aqua benedicta.

## 10

### Formula Brevior Benedicendi Coronam Septem Dolorum B. Mariae Virg.

(Propria ejusdem Ordinis)

(Approbata a S. R. C. die 11 Febr. 1925)

Haec formula tantummodo privatim adhiberi potest, si quando, ratione circumstantiarum, valde incommodum sit longiorem adhibere.

**A**D LAUDEM et glóriam Deíparae Vírginis Maríae, in memóriam Dolórum quos ipsa in vita et morte ejúsdem Fílii sui Dómini nostri Jesu Christi sustínuit, bene † dicátur et sancti † ficétur haec coróna: in nómine Patris, et Fílii, † et Spírítus Sancti. *Rp.* Amen.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

**A**LMIGHTY and merciful God! On account of thy boundless love for us, thou hast willed that thy Sole-Begotten Son, our Lord Jesus Christ, should come upon earth for our salvation, should assume flesh and undergo the torment of the Cross. Wherefore, we humbly beg thee of thine immeasurable goodness to bless † and sanctify † this rosary, which thy faithful Church has consecrated to the memory of the Seven Sorrows of the Mother of thy Son. And let it be endowed with such power of the Holy † Spirit, that, whosoever recites it or carries it on his person or treasures it with reverence in his home, may at all times and in all places be delivered from every foe, visible and invisible, during this life, and at the hour of death attain the grace of being presented to thee by the Blessed Virgin Mary, crowned with the aureole of good works. Through the selfsame Christ our Lord. ℟. Amen.

The priest sprinkles the rosary with holy water.

10

Short Form for Blessing the Rosary of the Seven Dolors

(Reserved to the Order of Servites)

(Approved by the Congregation of Sacred Rites on Feb. 11, 1925)

This form may be employed only in a private manner, whenever through force of circumstances it would be very inconvenient to use the longer form.

**M**AY this rosary be blessed † and sanctified, † to the praise and glory of the Virgin Mary, Mother of God, and in remembrance of the sorrows which she endured during the life and death of her Son, our Lord Jesus Christ. In the name of the Father, and of the Son, † and of the Holy Spirit. ℟. Amen.

## 11

Benedictio et Impositio Scapularis  
B. Mariae Virg. de Monte Carmelo

(Propria Ordinis Carmelitarum Discalceatorum)

Persona recipienda ad Habitum genuflexa, Sacerdos superpelliceo et stola alba indutus dicat:

**Ant.** Suscépimus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, sic et laus tua in fines terrae, justítia plena est délixtera tua.

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

**Pater noster secreto usque ad**

**℣.** Et ne nos indúcas in tentatiónem.

**℞.** Sed líbera nos a malo.

**Pro uno vel una**

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

**℞.** Deus meus, sperántem in te.

**℣.** Mitte ei, Dómine, auxiliúm de sancto.

**℞.** Et de Sion tuére eum (eam).

**℣.** Nihil proficiat inimícus in eo (ea).

**℞.** Et fílius iniquitátis non appónat nocére ei.

**℣.** Dómine, exáudi oratiómem meam.

**℞.** Et clamor meus ad te véniat.

**℣.** Dóminus vobíscum.

**℞.** Et cum spírítu tuo.

**Pro pluribus**

**℣.** Salvos (-as) fac servos tuos (ancíllas tuas).

**℞.** Deus meus, sperántes in te.

**℣.** Mitte eis, Dómine, auxiliúm de sancto.

**℞.** Et de Sion tuére eos (eas).

**℣.** Nihil proficiat inimícus in eis.

**℞.** Et fílius iniquitátis non appónat nocére eis.

11

Blessing and Investiture With Scapular  
of Our Lady of Mount Carmel

(Reserved to the Order of Discalced Carmelites)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

**Antiphon:** Gratefully we think of thy kindness, O God, in the midst of thy temple. Like thy name, O God, so does thy praise reach to the ends of the earth. Thy right hand is full of justice.

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

Our Father **inaudibly** until

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

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

For one

**V.** Save thy servant (handmaid).

**R.** Who places his (her) confidence in thee, my God.

**V.** Send him (her) aid, O Lord, from on high.

**R.** And from Sion watch over him (her).

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

**R.** And the son of iniquity do nothing to harm him (her).

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

For several

**V.** Save thy servants (handmaids).

**R.** Who place their confidence in thee, my God.

**V.** Send them aid, O Lord, from on high.

**R.** And from Sion watch over them.

**V.** Let the enemy have no power over them.

**R.** And the son of iniquity do nothing to harm them.

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

Orémus.

Oratio

**S**USCÍPIAT te (vos) Christus in número fidélium suórum, et nos, licet indígni, te (vos) suscípimus in oratióibus nostris. Concédát tibi (vobis) Deus per Unigénitum suum, mediatórem Dei et hóminum, tempus bene vivéndi, locum bene agéndi, constantiam bene perseveránda, et ad aetérnae vitae hereditátem feliciter perveniénda: et sicut nos hódie fratérna caritas spirituáliter jungit in terris, ita divína pietas, quae dilectiÓNis est auctrix et amátrix, nos cum fidélibus suis conjúgere dignétur in caelis. Per eúmdem Christum Dóminum nostrum. **R̄.** Amen.

**℣.** Adjutórium nostrum in nómine Dómini.

**R̄.** Qui fecit caelum et terram.

**℣.** Sit nomen Dómini benedíctum.

**R̄.** Ex hoc nunc, et usque in saéculum.

**℣.** Dómine, exáudi oratióem meam.

**R̄.** Et clamor meus ad te véniat.

**℣.** Dóminus vobíscum.

**R̄.** Et cum spírítu tuo.

Orémus.

Oratio

**A**ETÉRNE Pater et omnípotens Deus, qui Unigénitum tuum vestem nostrae mortalitátis indúere voluísti: obsecrámus, imménsam tuae largitátis bene **†** dictionem in hoc genus effluere vestiméti, quod sancti Patres ad innocéntiae et humilitátis indícium a renuntiántibus saéculo gestári sanxérunt; et sic ipsum bene **†** dicere dignéris, ut, quicúmque eo usus fúerit, indúere mereátur ipsum Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. **R̄.** Amen.

Let us pray.

Prayer

**M**AY Christ receive thee (you) among the number of His faithful, and we, in spite of our unworthiness, include thee (you) in our prayers. May God, through His Sole-Begotten Son, the Mediator of God and of men, grant thee (you) help in using the time for right living, opportunity for doing good, constancy and perseverance in virtue, and finally the happiness of inheriting life never ending. And as today brotherly love joins us by a spiritual bond here on earth, so may the divine goodness, in Whom all love has its origin and its growth, deign to unite us with His faithful ones in heaven. Through the selfsame Christ our Lord. *R.* Amen.

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

*R.* Who made heaven and earth.

*V.* May the name of the Lord be blessed.

*R.* Henceforth and forever.

*V.* O Lord, hear my prayer.

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

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

Prayer

**O** ETERNAL Father, almighty God, Who didst will that thy Sole-Begotten Son should be clothed in our corruptible nature, we humbly beg thee of thine immeasurable kindness to pour forth thy blessing† upon this garb, which our holy forefathers sanctioned to be worn as a badge of innocence and lowliness by them who have renounced the world. Let it please thee to endow it with such blessing† that whosoever uses it may likewise deserve to put on our Lord Himself, Jesus Christ, thy Son. Who liveth and reigneth with thee, in the unity of the Holy Spirit, God, for all eternity. *R.* Amen.

## Pro uno vel una

Orémus.

Oratio

**S**UPLÍCITER te, Dómine, rogámus, ut super hunc hábitum servo tuo (ancíllae tuae) imponéndum bene † dicitio tua benígna descéndat, ut sit bene † dicitus, atque dívina virtúte procul pellántur hóstium nostrórum visibílium et invisibílium tela nequíssima. *R̄. Amen.*

Aspergat Habitum aqua benedicta.

Si autem Habitus solum sit benedicendus, incipit a *℣*. Adjutórium nostrum, usque ad Orationem Suppliciter, inclusive.

Imponens ei Habitum, dicat:

## Pro uno vel una

Accípe, vir devóte (múlier devóta), hunc hábitum benedíctum: precans sanctíssimam Vírginem, ut ejus méritis illum pérferas sine mácula, et te ab omni adversitáte deféndat, atque ad vitam perdúcat aetérnam. *R̄. Amen.*

Adésto, Dómine, supplicatiónibus nostris: et hunc fámulum tuum, quem (hanc fámulam tuam, quam) Sodalitáti sanctae Religiónis Carmelitárum sociámus, perpétua tríbue firmitáte corroborári, ut, per-

## Pro pluribus

Orémus.

Oratio

**S**UPLÍCITER te, Dómine, rogámus, ut super hunc hábitum servis tuis (ancíllis tuis) imponéndum bene † dicitio tua benígna descéndat, ut sit bene † dicitus, atque dívina virtúte procul pellántur hóstium nostrórum visibílium et invisibílium tela nequíssima. *R̄. Amen.*

## Pro pluribus

Accípíte viri devóti (mulleres devótae), hunc hábitum benedíctum: precántes sanctíssimam Vírginem, ut ejus méritis illum pérferátis sine mácula, et vos ab omni adversitáte deféndat, atque ad vitam perdúcat aetérnam. *R̄. Amen.*

Adésto, Dómine, supplicatiónibus nostris: et hos fámulos tuos, quos (has fámulas tuas, quas) Sodalitáti sanctae Religiónis Carmelitárum sociámus, perpétua tríbue firmitáte corroborári, ut, perseveránti pro-

**For one**

Let us pray. **Prayer**

**W**E EARNESTLY beg thee, O Lord, that thou wouldst allow thy gracious blessing † to come down upon this garment in which thy servant (handmaid) is to be clothed. May it be blessed † and divinely empowered to drive afar all vicious assaults of our visible and invisible enemies. **Rv. Amen.**

**For several**

Let us pray. **Prayer**

**W**E EARNESTLY beg thee, O Lord, that thou wouldst allow thy gracious blessing † to come down upon this garment in which thy servants (handmaids) are to be clothed. May it be blessed † and divinely empowered to drive afar all vicious assaults of our visible and invisible enemies. **Rv. Amen.**

The priest sprinkles the scapular with holy water.

Should it happen that there takes place merely the blessing of the scapular, then one begins at the versicle Our help is in the name of the Lord and continues through the foregoing prayer.

At the investiture the priest says:

**For one**

Receive, devout sir (lady), this blessed garment, and intercede to the most holy Virgin, that by her merits thou mayest wear it without stain, and be protected by her from all adversity and brought unto life everlasting. **Rv. Amen.**

Give heed, O Lord, to our supplications, and grant that this thy servant (handmaid), whom we enroll in the holy sodality of the Carmelites, may be imbued with unfailing steadfastness, and remaining true to

**For several**

Receive, devout sirs (ladies), this blessed garment, and intercede to the most holy Virgin, that by her merits you may wear it without stain, and be protected by her from all adversity and brought unto life everlasting. **Rv. Amen.**

Give heed, O Lord, to our supplications, and grant that these thy servants (handmaids), whom we enroll in the holy sodality of the Carmelites, may be imbued with unfailing steadfastness, and remaining true to

severánti propósito, in omni sanctitáte tibi váleat famulári.

Prótege, Dómine, fámulum tuum (fámulam tuam) subsidiis pacis, et beátae Maríae semper Vírginis patrocíniis confidéntem, a cunctis hóstibus redde secúrum (-am).

Bene † dícat te Córditor caeli et terrae, Deus omnípotens, qui te elígere dignátus est ad beatíssimae Vírginis Maríae de Monte Carmélo Societátem et Confraternitátem: quam precámur, ut in hora óbitus tui cónterat caput serpéntis, qui tibi est adversárius, et tandem tamquam victor (victrix) palmam, et corónam sempitérnae hereditátis consequáris. Per Christum Dóminum nostrum. *R̄.* Amen.

pósito, in omni sanctitáte tibi váleant famulári.

Prótege, Dómine, fámulos tuos (fámulas tuas) subsidiis pacis, et beátae Maríae semper Vírginis patrocíniis confidéntes, a cunctis hóstibus redde secúros (-as)

Bene † dícat vos Córditor caeli et terrae, Deus omnípotens, qui vos elígere dignátus est ad beatíssimae Vírginis Maríae de Monte Carmélo Societátem et Confraternitátem: quam precámur, ut in hora óbitus vestri cónterat caput serpéntis, qui vobis est adversárius, et tandem tamquam victóres (victríces) palmam, et corónam sempitérnae hereditátis consequámini. Per Christum Dóminum nostrum. *R̄.* Amen.

*Deinde aspergat Confratrem (-es) aqua benedicta, et subjungat:*

Ego auctoritáte, qua fungor, et mihi concéssa, recípio te (vos) ad Confraternitátem sacrae Religiónis Carmelitárum, et invéstio, ac partícipem (-s) te (vos) fácio ómnium bonórum spirituálium ejúsdem Ordinis. In nómine Patris, et Filii, † et Spíritus Sancti. *R̄.* Amen.

*Hic expletis, Sacerdos Confratrem paucis sed efficacioribus verbis adhortetur ad caute, pie, sancteque vivendum, ad onera omnia adim-*

his (her) proposal, merit to serve thee in all holiness.

Protect thy servant (hand-maid), O Lord, with the saving grace of peace, and as he (she) confides himself (herself) to the patronage of Blessed Mary ever a Virgin, let him (her) be made secure against all manner of adversaries.

May God Almighty, Maker of heaven and earth, who has deigned to elect thee a member of the society and confraternity of Our Lady of Mount Carmel — may He bless † thee. And we beseech our Lady that, in the hour of thy death, she would crush the head of the serpent who is thine enemy, in order that thou mayest finally as a victor attain the palm, as well as the crown of everlasting inheritance. Through Christ our Lord. *R.* Amen.

their proposal, merit to serve thee in all holiness.

Protect thy servants (hand-maids), O Lord, with the saving grace of peace, and as they confide themselves to the patronage of Blessed Mary ever a Virgin, let them be made secure against all manner of adversaries.

May God Almighty, Maker of heaven and earth, Who has deigned to elect you as members of the society and confraternity of Our Lady of Mount Carmel — may He bless † you. And we beseech our Lady that, in the hour of your death, she would crush the head of the serpent who is your enemy, in order that you may finally as victors attain the palm, as well as the crown of everlasting inheritance. Through Christ our Lord. *R.* Amen.

Lastly he sprinkles the tertiary (tertiaries) with holy water, and adds the words:

Exercizing the power which has been granted me, I receive thee (you) into the confraternity of Carmelites, and make thee (you) a partaker of all the spiritual benefits of this order. In the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

In conclusion the priest addresses a few but effectual words of admonition to the newly enrolled member, to the effect that he may

plenda tum generalia pro omnibus Confratribus, tum specialia pro iis, qui gaudere volunt privilegio, vulgo nuncupato "Sabbatino" (circa quae eundem sufficienter instruat), atque ad Virginem Deiparam in posterum peculiaribus devotionis obsequiis assidue colendam, eamque veluti singularem ac dulcissimam Matrem filiali et sincero affectu prosequendam.

## 12

Alia Benedictio et Impositio Scapularis  
B. Mariae Virg. de Monte Carmelo

(Propria Ordinis Carmelitarum Calceatorum)

Persona recipienda ad Habitum genuflexa, Sacerdos superpelliceo et stola alba indutus dicat:

Ant. Suscépimus, Deus.

## Psalmus 47

**M**AGNUS Dóminus, et laudábilis nimis \* in civitáte Dei nostri, in monte sancto ejus.

Fundátur exsultatióne univérsae terrae mons Sion, \* látera Aquilónis, civitas Regis magni.

Deus in dómibus ejus cognoscétur, \* cum suscépriet eam.

Quóniam ecce reges terrae congregáti sunt: \* convenérunt in unum.

Ipsi vidéntes sic admiráti sunt, conturbáti sunt, commóti sunt: \* tremor apprehéndit eos.

Ibi dolóres ut parturiéntis: \* in spíritu veheménti cónteres naves Tharsis.

Sicut audívimus, sic vídimus in civitáte Dómini virtútum, in civitáte Dei nostri: \* Deus fundávit eam in aetérnum.

Suscépimus, Deus, misericórdiam tuam, \* in médio templi tui.

Secúndum nomen tuum, Deus, sic et laus tua in fines terrae: \* justítia plena est délixtera tua.

order his life wisely and piously, and fulfil all the obligations, both those laid down in general for all tertiaries, as well as the special ones for members who desire to enjoy the so-called "Sabbatine" privilege (concerning which he should fully enlighten the party); moreover, that in future he be assiduous in honoring the Virgin Mother of God with devotions of a special nature, and dedicate himself in filial and sincere affection to her whom he regards in a particular way as a most tender Mother.

12

Another Form of Blessing and Investiture With Scapular  
of Our Lady of Mount Carmel

(Reserved to the Order of Discalced Carmelites)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

**Antiphon:** Gratefully we think of thy kindness, O God.

Psalm 47

**G**REAT is the Lord and highly to be praised, in the city of  
our God.

His holy mountain, a lovely hill, is the whole earth's joy;  
Mount Sion, on the northern slope, is the great King's city.

In her citadels God showed Himself a sure defense.

Lo, the kings assembled, they strove together.

They had barely seen it, and were dismayed; seized with panic  
they dispersed.

Fear took hold of them there, pangs as of a woman in labor,  
Like the east wind wrecking the ships of Tarsis.

What we had heard, so now we have seen in the city of the  
Lord of hosts,

In the city of our God; He makes it firm for everlasting.

Gratefully we think of thy kindness, O God, in the midst of  
thy temple.

Like thy name, O God, so does thy praise reach to the ends of  
the earth.

Laetétur mons Sion, et exsúltent filiae Judae, \* propter júdicia tua, Dómine.

Circúmdate Sion, et complectímini eam: \* narráte in túrribus ejus. Pónite corda vestra in virtúte ejus; \* et distribúite domos ejus, ut enarrétis in progénie áltera.

Quóniam hic est Deus, Deus noster in aetérnum, et in saéculum saéculi: \* ipse reget nos in saécula.

Glória Patri.

### Psalmus 132

**E**CCE quam bonum, et quam jucúndum \* habitáre fratres in unum:

Sicut unguéntum in cápite, \* quod descéndit in barbam, barbam Aaron,

Quod descéndit in oram vestiménti ejus: \* sicut ros Hermon, qui descéndit in montem Sion.

Quóniam illic mandávit Dóminus benedictiónem, \* et vitam usque in saéculum.

Glória Patri.

**Ant.** Suscépimus, Deus, misericórdiam tuam, in médio templi tui: secúndum nomen tuum, Deus, sic et laus tua in fines terrae: justítia plena est délixtera tua.

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

Pater noster **secreto usque ad**

**℣.** Et ne nos indúcas in tentatiónem.

**℞.** Sed libera nos a malo.

#### Pro uno vel una

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

**℞.** Deus meus, sperántem in te.

**℣.** Mitte ei, Dómine, auxiliúm de sancto.

**℞.** Et de Sion tuére eum (eam).

#### Pro pluribus

**℣.** Salvos (-as) fac servos tuos (ancíllas tuas).

**℞.** Deus meus, sperántes in te.

**℣.** Mitte eis, Dómine, auxiliúm de sancto.

**℞.** Et de Sion tuére eos (eas).

Thy right hand is full of justice; let Mount Sion be glad,  
 And the cities of Juda rejoice because of thy just decrees.  
 Make the rounds of Sion, encircle it and count its towers,  
 Mark well its ramparts, measure off its strongholds,  
 That you may tell generations to come: Such is God,  
 Our God forever and anon; He Himself will lead us.  
 Glory be to the Father.

Psalm 132

**S**EE, how good it is and how pleasant for brethren to live  
 in unity!

'Tis like the precious oil poured on the head, dripping to the  
 beard, Aaron's beard, reaching the collar of his robe;  
 Like the dew of Hermon coming down on Mount Sion.  
 For there the Lord bestows His blessing, life forevermore.  
 Glory be to the Father.

**Antiphon:** Gratefully we think of thy kindness, O God, in the  
 midst of thy temple. Like thy name, O God, so does thy praise  
 reach to the ends of the earth. Thy right hand is full of justice.

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

Our Father **inaudibly until**

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

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

For one

**V.** Save thy servant (hand-  
 maid).

**R.** Who places his (her)  
 confidence in thee, my God.

**V.** Send him (her) aid, O  
 Lord, from on high.

**R.** And from Sion watch  
 over him (her).

For several

**V.** Save thy servants (hand-  
 maids).

**R.** Who place their confi-  
 dence in thee, my God.

**V.** Send them aid, O Lord,  
 from on high.

**R.** And from Sion watch  
 over them.

**V.** Nihil proficiat inimicus  
in eo (ea).

**R.** Et filius iniquitatis non  
appónat nocére ei.

**V.** Dómine, exáudi oratióem meam.

**R.** Et clamor meus ad te véniat.

**V.** Dóminus vobíscum.

**R.** Et cum spírítu tuo.

**V.** Nihil proficiat inimicus  
in eis.

**R.** Et filius iniquitatis non  
appónat nocére eis.

Orémus.

Oratio

**S**USCÍPIAT te (vos) Christus in número fidélium suórum, et nos, licet indigni te (vos) suscípimus in oratióibus nostris. Concédát tibi (vobis) Deus per Unigénitum suum, mediatórem Dei et hóminum, tempus bene vivéndi, locum bene agéndi, constantiam bene perseveránda, et ad aetérnae vitae hereditátem feliciter perveniénda. Et sicut nos hódie fratérna caritas spirituáliter jungit in terris, ita divína píetas, quae dilectiónis est auctrix et amátrix, nos cum fidélibus suis conjúgere dignétur in caelis. Per eúdem Christum Dóminum nostrum. **R.** Amen.

Pro uno vel una

Orémus.

Oratio

**A**DÉSTO, Dómine, supplicatióibus nostris et hunc fámulum tuum, quem (hanc fámulam tuam, quam) in tuo sancto nómine ad participatióem ómnium bonórum spirituálium, et fraternitátem recípimus hujus sacrae Religiónis, beátae Genitríci tuae Vírgini et Matri Maríae speciáliter dedi-

Pro pluribus

Orémus.

Oratio

**A**DÉSTO, Dómine, supplicatióibus nostris et hos fámulos tuos, quos (has fámulas tuas, quas) in tuo sancto nómine ad participatióem ómnium bonórum spirituálium, et fraternitátem recípimus hujus sacrae Religiónis, beátae Genitríci tuae Vírgini et Matri Maríae speciáliter dedicátae,

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

**R.** And the son of iniquity do nothing to harm him (her).

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

**V.** Let the enemy have no power over them.

**R.** And the son of iniquity do nothing to harm them.

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

Let us pray.

**Prayer**

**M**AY Christ receive thee (you) among the number of His faithful, and we, in spite of our unworthiness, include thee (you) in our prayers. May God, through His Sole-Begotten Son, the Mediator of God and of men, grant thee (you) help in using the time for right living, opportunity for doing good, constancy and perseverance in virtue, and finally the happiness of inheriting life never ending. And as today brotherly love joins us by a spiritual bond here on earth, so may the divine goodness, in Whom all love has its origin and its growth, deign to unite us with His faithful ones in heaven. Through the selfsame Christ our Lord. **R.** Amen.

**For one**

Let us pray.

**Prayer**

**T**AKE heed, O Lord, of our humble entreaties, and deign to bless this thy servant (handmaid), whom we receive in thy name as a member and as a partaker of all the spiritual benefits of this holy order, dedicated in special wise to the Blessed Virgin Mary, Mother of

**For several**

Let us pray.

**Prayer**

**T**AKE heed, O Lord, of our humble entreaties, and deign to bless these thy servants (handmaids), whom we receive in thy name as members and as partakers of all the spiritual benefits of this holy order, dedicated in special wise to the Blessed Virgin Mary, Mother of

cátae, bene † dicere dignéris: et praesta; ut te largiénte devótus (-a) in Ecclésia persístere váleat cum augménto virtútum: atque suffrágiis hujúsmodi sacri Ordinis adjútus (-a) vitam percípere mereátur aetérnam: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

bene † dicere dignéris: et praesta; ut te largiénte devóti (-ae) in Ecclésia persístere váleant cum augménto virtútum: atque suffrágiis hujúsmodi sacri Ordinis adjúti (-ae) vitam percípere mereántur aetérnam: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

*Deinde conversus ad Habitum dicat:*

*V̄.* Osténde nobis, Dómine, misericórdiam tuam.

*R̄.* Et salutáre tuum da nobis.

*V̄.* Dómine, Deus virtútum, convérte nos.

*R̄.* Et osténde fáciem tuam, et salvi érimus.

*V̄.* Dómine, exáudi oratióem meam.

*R̄.* Et clamor meus ad te véniat.

*V̄.* Dóminus vobíscum.

*R̄.* Et cum spírítu tuo.

*Pro uno vel una*

*Orémus.*

*Oratio*

**S**UPPLÍCITER te, Dómine, rogámus, ut super hunc hábitum servo tuo (ancíllae tuae) imponéndum bene † díctio tua benígna descéndat, ut sit bene † díctus, atque divína virtúte procul pellántur hóstium nostrórum visibílium et invisibílium tela nequíssima. *R̄.* Amen.

*Pro pluribus*

*Orémus.*

*Oratio*

**S**UPPLÍCITER te, Dómine, rogámus, ut super hunc hábitum servis tuis (ancíllis tuis) imponéndum bene † díctio tua benígna descéndat, ut sit bene † díctus, atque divína virtúte procul pellántur hóstium nostrórum visibílium et invisibílium tela nequíssima. *R̄.* Amen.

thy Sole-Begotten Son. Grant  
 † in thy bounty that he (she)  
 persevere with devotion in the  
 bosom of the Church, and ever  
 make progress in virtue. And  
 being assisted by the prayers  
 of our holy order, may he (she)  
 deserve to attain life everlasting.  
 Who livest and reignest forever  
 and evermore. *R.* Amen.

thy Sole-Begotten Son. Grant  
 † in thy bounty that they per-  
 severe with devotion in the  
 bosom of the Church, and ever  
 make progress in virtue. And  
 being assisted by the prayers  
 of our holy order, may they  
 deserve to attain life everlasting.  
 Who livest and reignest forever  
 and evermore. *R.* Amen.

Turning toward the habit, he says:

*V.* Show us, O Lord, thy mercy.

*R.* And grant us thy salvation.

*V.* O Lord God of hosts, preside over our destiny.

*R.* Show unto us thy countenance, and our salvation is secure.

*V.* O Lord, hear my prayer.

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

*V.* The Lord be with you.

*R.* And with thy spirit.

For one

Let us pray. *Prayer*

**W**E EARNESTLY beg  
 thee, O Lord, that thou  
 wouldst allow thy gracious  
 blessing † to come down upon  
 this garment in which thy serv-  
 vant (handmaid) is to be  
 clothed. May it be blessed †  
 and divinely empowered to  
 drive afar all vicious assaults of  
 our visible and invisible ene-  
 mies. *R.* Amen.

For several

Let us pray. *Prayer*

**W**E EARNESTLY beg  
 thee, O Lord, that thou  
 wouldst allow thy gracious  
 blessing † to come down upon  
 this garment in which thy serv-  
 ants (handmaids) are to be  
 clothed. May it be blessed †  
 and divinely empowered to  
 drive afar all vicious assaults of  
 our visible and invisible ene-  
 mies. *R.* Amen.

Orémus.

Oratio

**C**APUT ómnium fidélium Deus, et humáni géneris Salvátor, hunc hábitum, quem propter tuum, tuaéque Genitrícis Vírginis Maríae de Monte Carmélo amórem, atque devotíonem servus tuus est delatúrus (ancílla tua est delatúra), dextera tua sanctí ✠ fica; et hoc, quod per illud mýstice datur intélligi, tua semper custódia, córpore et ánimo servétur: et ad remuneratíonem perpétuam cum Sanctis ómnibus felicíssime perducátur: Qui vivis et regnas in saécula saeculórum. *R̄. Amen.*

Orémus.

Oratio

**C**REÁTOR, Conservátor, et Salvátor ómnium, largítor humánae salutis Deus, et dator grátiae spirituális, bene ✠ dicitíonem tuam super hunc hábitum immítte: ut, qui (quae) eum gestáverit, caelésti virtúte munítus (-a) fidem íntegram, spem firmam, et caritatém desiderátam téneat, et a te numquam separári permítas: Qui vivis et regnas in saécula saeculórum. *R̄. Amen.*

Orémus.

Oratio

**C**APUT ómnium fidélium Deus, et humáni géneris Salvátor, hunc hábitum, quem propter tuum, tuaéque Genitrícis Vírginis Maríae de Monte Carmélo amórem, atque devotíonem servi tui sunt delatúri (ancíllae tuae sunt delatúrae), dextera tua sanctí ✠ fica; et hoc, quod per illud mýstice datur intélligi tua semper custódia, córpore et ánimo servétur: et ad remuneratíonem perpétuam cum Sanctis ómnibus felicíssime perducátur: Qui vivis et regnas in saécula saeculórum. *R̄. Amen.*

Orémus.

Oratio

**C**REÁTOR, Conservátor, et Salvátor ómnium, largítor humánae salutis Deus, et dator grátiae spirituális, bene ✠ dicitíonem tuam super hunc hábitum immítte: ut, qui (quae) eum gestáverint, caelésti virtúte muníti (-ae) fidem íntegram, spem firmam, et caritatém desiderátam téneant, et a te numquam separári permítas: Qui vivis et regnas in saécula saeculórum. *R̄. Amen.*

Deinde aspergat Habitum aqua benedicta, et postea ipsum imponat personae recipiendae (cuilibet separatim) dicens:

Let us pray.

Prayer

**O** GOD, Head over all the faithful and Savior of the human race, sanctify † by thy right hand this habit to be worn by thy servant (handmaid) out of love and devotion to thee and thy blessed Mother, our Lady of Mount Carmel. Let its mystical significance be realized both in the body and the soul of him (her) who is vested therewith, and may he (she) happily attain, along with all the saints, the everlasting reward. Who livest and reignest for all eternity. *R.* Amen.

Let us pray.

Prayer

**C**REATOR, Preserver, and Savior of all! O God, Who in thy bounty dost procure man's well-being, bestowing on him all spiritual goods; pour out thy blessing † upon this habit, that he (she) who is to wear it, aided from on high, may be steadfast in undivided faith, firm hope, and desired charity and let him (her) never be separated from thee. Who livest and reignest for ages of ages. *R.* Amen.

Let us pray.

Prayer

**O** GOD, Head over all the faithful and Savior of the human race, sanctify † by thy right hand this habit to be worn by thy servants (handmaids) out of love and devotion to thee and thy blessed Mother, our Lady of Mount Carmel. Let its mystical significance be realized both in the body and the soul of them who are vested therewith, and may they happily attain, along with all the saints, the everlasting reward. Who livest and reignest for all eternity. *R.* Amen.

Let us pray.

Prayer

**C**REATOR, Preserver, and Savior of all! O God, Who in thy bounty dost procure man's well-being, bestowing on him all spiritual goods; pour out thy blessing † upon this habit, that they who are to wear it, aided from on high, may be steadfast in undivided faith, firm hope, and desired charity, and let them never be separated from thee. Who livest and reignest for ages of ages. *R.* Amen.

Here he sprinkles the garment with holy water, and invests the candidate, saying to each one:

Accipe, vir devôte (múlier devóta), hunc hábitum benedictum: precans sanctíssimam Vírginem, ut ejus méritis illum pérferas sine mácula, et te ab omni adversitaté deféndat, atque ad vitam perdúcat aetérnam. **R̄.** Amen.

Accípite, viri devóti (mulieres devótae), hunc hábitum benedictum: precántes sanctíssimam Vírginem, ut ejus méritis illum perferátis sine mácula, et vos ab omni adversitaté deféndat, atque ad vitam perdúcat aetérnam. **R̄.** Amen.

**Deinde dicat:**

Ego ex potestáte mihi trádita, et concéssa, suscípío ac recípío te (vos) ad participatióem ómnium oratiónum, disciplinárum, precum, suffragiórum, eleemosynárum, jejuniórum, vigiliárum, Missárum, Horárum canonicárum ac ceterórum bonórum spiri-  
tuálium, quae passim die, noctúque, cooperánte misericórdia Jesu Christi, a Religiósis totíus nostrae sacrae Religiónis peragúntur. In nómine Patris, et Fílii, † et Spíritus Sancti. **R̄.** Amen.

**Postea signo crucis benedicens personam receptam dicat:**

**Pro uno vel una**

Bene † dícat te Cónditor caeli et terrae, Deus omnípotens, qui te elígere dignátus est ad beatíssimae Vírginis Maríae de Monte Carmélo Societátem et Confraternitátem: quam precámur, ut in hora óbitus tui cónterat caput serpéntis, qui tibi est adversárius, et tandem tamquam victor (victrix) palmam, et corónam sempitérnae hereditátis consequáris. Per Christum Dóminum nostrum. **R̄.** Amen.

**Pro pluribus**

Bene † dícat vos Cónditor caeli et terrae, Deus omnípotens, qui vos elígere dignátus est ad beatíssimae Vírginis Maríae de Monte Carmélo Societátem et Confraternitátem: quam precámur, ut in hora óbitus vestri cónterat caput serpéntis, qui vobis est adversárius, et tandem tamquam victóres (victrices) palmam, et corónam sempitérnae hereditátis consequámini. Per Christum Dóminum nostrum. **R̄.** Amen.

Receive, devout sir ( lady ) , this blessed garment, and call upon the most holy Virgin, that by her merits thou mayest wear it without stain, and be protected by her from all adversity and brought unto life everlasting. *R.* Amen.

Receive, devout sirs ( ladies ) , this blessed garment, and call upon the most holy Virgin, that by her merits you may wear it without stain, and be protected by her from all adversity and brought unto life everlasting. *R.* Amen.

*He continues:*

By the power delegated and conceded to me, I receive thee (you) and enroll thee (you) as a partaker of all the prayers, exercises, suffrages, almsdeeds, fasts, vigils, Masses, canonical hours, as well as all other spiritual favors which, by the merciful help of Jesus Christ, are performed day and night in divers places by the members of our entire order. In the name of the Father, and of the Son, *†* and of the Holy Spirit. *R.* Amen.

*Then he blesses the new member with the sign of the Cross, saying:*

*For one*

May almighty God, Maker of heaven and earth, bless *†* thee — He Who has deigned to choose thee for the society and confraternity of Our Lady of Mount Carmel. And we intercede with our Lady that, in the hour of thy death, she will crush the head of thine adversary, the ancient serpent, so that thou canst finally come as a victor into the possession of the palm and crown of the eternal inheritance. Through Christ our Lord. *R.* Amen.

*For several*

May almighty God, Maker of heaven and earth, bless *†* you — He Who has deigned to choose you for the society and confraternity of Our Lady of Mount Carmel. And we intercede with our Lady that, in the hour of your death, she will crush the head of your adversary, the ancient serpent, so that you can finally come as victors into the possession of the palm and crown of the eternal inheritance. Through Christ our Lord. *R.* Amen.

Deinde aspergatur persona aqua benedicta.

Si plures simul recipiendi sint, mutetur numerus.

Quando **Habitus** solummodo benedicendus erit, tunc benedictio incipit a **Ÿ**. **Osténde nobis, Dómine, et concluditur cum Oratione Creátor, etc.**

Omnibus expletis, Sacerdos Confratrem paucis sed efficacioribus verbis adhortetur ad caute, pie sancteque vivendum, ad onera omnia adimplenda tum generalia pro omnibus Confratribus, tum specialia pro iis, qui gaudere volunt privilegio, vulgo nuncupato "Sabbatino" (circa quae eundem sufficienter instruat), atque ad Virginem Deiparam in posterum peculiaribus devotionis obsequiis assidue colendam, eamque veluti singularem ac dulcissimam Matrem filiali et sincero affectu prosequendam.

## 13

Formula Brevior Benedicendi et Imponendi Scapulare  
B. M. V. de Monte Carmelo

(Quae adhiberi potest, praesertim in privatis receptionibus,  
vel occasione magni concursus, ad majorem  
Sacerdotis recipientis commoditatem)

(Approbata a S. R. C. die 24 Julii 1888)

Persona recipienda ad **Habitus** genuflexa, Sacerdos superpelliceo et stola albi coloris, aut saltem stola indutus, dicat:

**Ÿ**. **Osténde nobis, Dómine, misericórdiam tuam.**

**Rŷ**. **Et salutáre tuum da nobis.**

**Ÿ**. **Dómine, exáudi oratiónem meam.**

**Rŷ**. **Et clamor meus ad te véniat.**

**Ÿ**. **Dóminus vobíscum.**

**Rŷ**. **Et cum spírítu tuo.**

## Pro uno vel una

Orémus.

Oratio

**D**ÓMINE Jesu Christe, hu-  
máni géneris Salvátor,  
hunc hábitum, quem propter

## Pro pluribus

Orémus.

Oratio

**D**ÓMINE Jesu Christe, hu-  
máni géneris Salvátor,  
hunc hábitum, quem propter

Finally he sprinkles the person with holy water.

Whenever several are being received, plural forms are used.

If only the habit is to be blessed, the blessing begins with the versicle *Show unto us, O Lord*, and concludes with the prayer *Creator*, etc.

In conclusion the priest addresses a few but effectual words of admonition to the newly enrolled member, to the effect that he may order his life wisely and piously, and fulfil all the obligations, both those laid down in general for all tertiaries, as well as the special ones for members who desire to enjoy the so-called "Sabbatine" privilege (concerning which he should fully enlighten the party); moreover, that in future he be assiduous in honoring the Virgin Mother of God with devotions of a special nature, and dedicate himself in filial and sincere affection to her whom he regards in a particular way as a most tender Mother.

13

The Short Form for Blessing and Investiture  
With Scapular of Our Lady of Mount Carmel

(Which can be used more conveniently by the officiating priest, especially in a private investiture or when large numbers are being received)

(Approved by the Congregation of Sacred Rites on July 24, 1888)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole or at least the latter, says:

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

For one

Let us pray. Prayer

**O** LORD Jesus Christ, Saviour of mankind, sanctify †by thy right hand this habit,

For several

Let us pray. Prayer

**O** LORD Jesus Christ, Saviour of mankind, sanctify †by thy right hand this habit,

tuum tuaeque Genitrícis Vírginis Maríae de Monte Carmélo amórem servus tuus (ancilla tua) devóte est delatúrus (-a) dēxtera tua sancti ✠ fica, ut eádem Genitríce tua intercedente, ab hoste malígnō defénsus (-a) in tua grátia usque ad mortem perseveret: Qui vivis et regnas in saécula saeculórum. **R̄. Amen.**

tuum tuaeque Genitrícis Vírginis Maríae de Monte Carmélo amórem servi tui (ancillae tuae) devóte sunt delatúri (-ae) dēxtera tua sancti ✠ fica, ut eádem Genitríce tua intercedente, ab hoste malígnō defénsi (-ae) in tua grátia usque ad mortem perseverent: Qui vivis et regnas in saécula saeculórum. **R̄. Amen.**

Deinde aspergat Habitum aqua benedicta, et postea illum imponat personae, vel personis (cuilibet separatim) dicens:

Accipe (Accípite) hunc hábitum benedíctum precans (pre-cántes) sanctíssimam Vírginem, ut ejus méritis illum pérferas (perferátis) sine mácula, et te (vos) ab omni adversitatē deféndat, atque ad vitam perdúcat aetérnam. **R̄. Amen.**

Postea subjungat:

Ego, ex potestáte mihi concéssa, recípio te (vos) ad participatíonem ómnium bonórum spirituálium, quae, cooperánte misericórdia Jesu Christi, a Religiósīs de Monte Carmélo peragúntur. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. **R̄. Amen.**

Bene ✠ dícat te (vos) Cónditor caeli et terrae, Deus omnípotens, qui te (vos) cooptáre dignátus est in Confraternitatē beatae Maríae Vírginis de Monte Carmélo: quam exorámus, ut in hora óbitus tui (vestri) cónterat caput serpéntis antíqui, atque palmam et corónam sempitérnae hereditátis tandem consequáris (consequámini). Per Christum Dóminum nostrum. **R̄. Amen.**

Aspergatur persona aqua benedicta. Si plures simul recipiendi sint, mutetur numerus.

Si Habitum solummodo benedicendus sit, tunc benedictio incipit a **Ψ**. Osténde, et concluditur cum Oratione Dómine Jesu Christe.

to be worn with devotion by thy servant (handmaid) out of love for thee and thy blessed Mother, our Lady of Mount Carmel. Through her intercession, may he (she) be defended from the hostile foe and persevere in thy grace until death. Who livest and reignest forever and ever. **R̄. Amen.**

to be worn with devotion by thy servants (handmaids) out of love for thee and thy blessed Mother, our Lady of Mount Carmel. Through her intercession, may they be defended from the hostile foe and persevere in thy grace until death. Who livest and reignest forever and ever. **R̄. Amen.**

Then he sprinkles the garment with holy water, and invests the candidate, saying to each one:

Receive this blessed habit, and call upon the most holy Virgin, that by her merits thou (you) mayest (may) wear it without stain, and be protected by her from all adversity and brought unto life everlasting. **R̄. Amen.**

He continues:

By the power granted to me, I receive thee as a partaker of all the spiritual favors which, by the merciful help of Jesus Christ, are acquired by the religious of the Order of Carmelites. In the name of the Father, and of the Son, † and of the Holy Spirit. **R̄. Amen.**

May almighty God, Maker of heaven and earth, bless † thee (you) — He Who has deigned to choose thee (you) for the confraternity of Our Lady of Mount Carmel. And we intercede with our Lady that, in the hour of thy (your) death, she will crush the head of the ancient serpent, so that thou canst (you can) finally come into the possession of the crown and palm of the eternal inheritance. Through Christ our Lord. **R̄. Amen.**

He sprinkles the person with holy water. Whenever several are being received, plural forms are used.

If only the habit is to be blessed, the blessing begins with the versicle Show unto us, O Lord, and concludes with the prayer O Lord Jesus Christ.

## 14

Formula Brevior Benedicendi et Imponendi  
Quinque Scapularia:

sanctissimae Trinitatis, Passionis D. N. J. C., beatae  
Mariae Virginis sub respectivo titulo immaculatae  
Conceptionis, Septem Dolorum et Montis Carmeli

Suscepturi Scapularia genuflectunt; et Sacerdos, superpelliceo ac  
stola alba indutus, dicit:

*V.* Adjutórium nostrum in nómine Dómini.

*R.* Qui fecit caelum et terram.

*V.* Dóminus vobíscum.

*R.* Et cum spíritu tuo.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, ómnium caput fidélium, et humáni  
géneris Salvátor, qui tégumen nostrae mortalitátis indúere  
dignátus es: obsecrámus imménsam largitátis tuae abundántiam,  
ut induménta haec in obséquium sanctíssimae Trinitátis institúta,  
nec non in honórem et memóriam dolorosíssimae Passiónis tuae,  
in honórem beatíssimae Vírginis Matris tuae sub título immacu-  
látae Conceptionis, Septem Dolórum et Montis Carméli, ita bene-  
†dicere et sancti †ficáre dignéris; ut, qui (quae) ea assúmpse-  
rint, eádem Genitríce tua intercedénte, te quoque salutáre  
nostrum, córpore et ánima indúere mereántur: Qui vivis et regnas  
in saécula saeculórum. *R.* Amen.

Et aspergantur aqua benedicta.

Mox Sacerdos omnibus scapularia singillatim imponat, ac deinde  
formulam proferat supra omnes simul:

1. Accípite hábitum Ordinis sanctíssimae Trinitátis in fidei,  
spei, et caritátis augméntum, ut induátis novum hóminem, qui  
secúndum Deum creátus est in justítia et sanctitáte.

## 14

The Short Form for Blessing and Investiture for  
the Five Following Scapulars:

Blessed Trinity, Our Lord's Sacred Passion,  
the Immaculate Virgin Mary, Our Lady of  
Sorrows, Our Lady of Mount Carmel

The candidates for the scapulars are kneeling. The priest, vested in surplice and white stole, says:

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

*R.* Who made heaven and earth.

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

Prayer

**O** LORD Jesus Christ, Head over all the faithful and Savior of the human race, Who hast condescended to clothe thyself with our wounded nature, we beg thee of thine immeasurable goodness to bless† and sanctify† these garments, designed in homage to the Most Blessed Trinity, as well as in honor and memory of thy most bitter Passion, and in honor of the Virgin Mother of God, under the title of the Immaculate Conception, our Lady of Sorrows, and our Lady of Mount Carmel. Grant that they who are to be invested therewith may deserve, through the intercession of thy blessed Mother, likewise to clothe themselves in body and soul with thee, our salvation. Who livest and reignest for endless ages. *R.* Amen.

They are sprinkled with holy water.

Then the priest invests each one singly with the scapulars, but saying the respective form once for all in common:

1. Receive the habit of the Order of the Most Holy Trinity unto an increase of faith, hope, and charity, that you may put on the new man, created in the likeness of God in holiness and righteousness.

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

3. Accípite scapuláre devotórum beatússimae Maríae Vírginis sine labe concéptae, ut ejus intercessióne ab omni inquinaménto mundáti, ad vitam perveniátis aetérnam.

4. Accípite hábitum Servórum beatússimae Maríae Vírginis septem Dolóres ejus devóte recoléntium, ut dolóres ipsos assidue recogitátes, Passiónem Dómini nostri Jesu Christi in corde et córpore vestro impréssam júgiter teneátis.

5. Accípite hábitum Societátis et Confraternitátis Beátae Maríae Vírginis de Monte Carmélo, precántes eámdem sanctíssimam Vírginem, ut ejus méritis illum perferátis sine mácula et vos ab omni adversitáte deféndat atque ad vitam perdúcat aetérnam.

Ego ex facultáte Apostólica mihi delegáta, recípio vos in participatióne bonórum spirituálium horum Ordinum seu Congregatiónum et indulgentiárum, quae per Sanctae Sedis privilegia praedíctis scapuláribus concéssae sunt. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti. *R.* Amen.

*V.* Salvos fac servos tuos.

*R.* Deus meus, sperántes in te.

*V.* Mitte eis, Dómine, auxiliúm de sancto.

*R.* Et de Sion tuére eos.

*V.* Esto eis, Dómine, turris fortitúdinis.

*R.* A fácie inimíci.

*V.* Nihil profíciat inimícus in eis.

*R.* Et filius iniquitátis non appónat nocére eis.

*V.* Dómine, exáudi oratióne meam.

*R.* Et clamor meus ad te véniat.

*V.* Dóminus vobíscum.

*R.* Et cum spíritu tuo.

2. Receive the scapular of the Passion of our Lord Jesus Christ, so that, having laid aside the old man and put on the new, you may wear it worthily and come to life everlasting.

3. Receive the scapular of the devoted clients of the Blessed Virgin Mary conceived without sin, that by her intercession you may be cleansed from every defilement and attain life everlasting.

4. Receive the scapular of the devoted Servants of Our Lady of the Seven Dolors, so that, through diligent meditation on her sorrows, you may be imbued in heart and body with the Passion of our Lord Jesus Christ, and always remain steadfast in your devotion.

5. Receive the habit of the Society and Confraternity of Our Lady of Mount Carmel, beseeching the most holy Virgin, that through her merits you may wear it without stain, and be protected by her from all adversity and brought to the joys of life everlasting.

By the faculty delegated to me by the Holy See, I receive you as partakers of all the spiritual favors of these orders and congregations, as well as the indulgences granted by privilege of the Holy See to the aforesaid scapulars. In the name of the Father, † and of the Son, † and of the Holy † Spirit. *R.* Amen.

*V.* Preserve thy servants.

*R.* Who trust in thee, my God.

*V.* Send them aid, Lord, from on high.

*R.* And from Sion watch over them.

*V.* Be thou unto them a mighty fortress.

*R.* In the face of the enemy.

*V.* Let the enemy be powerless against them.

*R.* And the son of iniquity do nothing to harm them.

*V.* O Lord, hear my prayer.

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

*V.* The Lord be with you.

*R.* And with thy spirit.

Orémus.

Oratio

**A**DÉSTO, Dómine, supplicatióibus nostris, et quibus in tuo nómine sacros hábitus imposúimus, ita bene † dicere dignéris, ut tuae grátiae cooperántes, vitam cónsequi mereántur aetérnam. Per Christum Dóminum nostrum. *R̄.* Amen.

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

Formula recitetur numero singulari, si uni tantum personae sint scapularia imponenda.

## 15

## Benedictio Scapularis Pretiosi Sanguinis

Scapulare fieri solet ex lana rubei coloris cum imagine Ss̄mi Crucifixi, vel Ss̄mi Cordis D. N. J. C. Sanguinem manantis super Calicem.

Susceptor Scapulare genuflectit; et Sacerdos, superpelliceo ac stola rubea indutus, dicit:

*℣.* Adjutórium nostrum in nómine Dómini.

*R̄.* Qui fecit caelum et terram.

*℣.* Redemísti nos, Dómine, in Ságuine tuo.

*R̄.* Et fecísti nos Deo nostro regnum.

*℣.* Te ergo quaésumus, tuis fámulis súbveni.

*R̄.* Quos pretiósó Ságuine redemísti.

*℣.* Dómine, exáudi oratióem meam.

*R̄.* Et clamor meus ad te véniat.

*℣.* Dóminus vobíscum.

*R̄.* Et cum spírítu tuo.

Orémus.

Oratio

**A**ETÉRNE Pater, et omnípotens Deus, qui Unigénitum tuum vestem nostrae mortalitátis indúere, et Ságuinem suum pretiósus pro mundi salúte effúndere voluísti: obsecrámus cleméntiam tuam, ut hoc genus vestiménti quod in signum devotiónis fidélium erga salútis nostrae pretium institútum est,

Let us pray.

Prayer

**B**OW down, O Lord, to our supplications, and deign to bless† them on whom we have conferred the sacred habits in thy name. May they co-operate with thy grace, and thus deserve to attain life everlasting. Through Christ our Lord. *Ry.* Amen.

May the blessing of almighty God, Father, Son,† and Holy Spirit come upon you and remain for all time. *Ry.* Amen.

The singular form is used whenever the scapulars are conferred on one person only.

15

Blessing of the Scapular of the Precious Blood

This scapular should be made of wool dyed red, bearing either an image depicting the crucifixion or an image of our Lord's Sacred Heart with blood flowing into a chalice.

The candidate for the scapular is kneeling. The priest, vested in surplice and red stole, says:

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

*Ry.* Who made heaven and earth.

*V.* Thou hast redeemed us, O Lord, in thy Blood.

*Ry.* And hast won us as a kingdom for our God.

*V.* We beseech thee, therefore, help thy servants.

*Ry.* Whom thou hast redeemed with thy Precious Blood.

*V.* O Lord, hear my prayer.

*Ry.* And let my cry come unto thee.

*V.* The Lord be with you.

*Ry.* And with thy spirit.

Let us pray.

Prayer

**O** EVERLASTING Father, almighty God! Thou didst will that thy Sole-Begotten Son should be clothed in the apparel of our mortal nature and shed His Precious Blood for the salvation of the world. Wherefore, we appeal to thy clemency, that thou wouldst bless† and sanctify† this garment, designed

bene ✠ dícere, et sancti ✠ ficáre dignéris; ut, quicúmque eo usus fúerit, indúere mereátur eúndem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

*Et aspergatur aqua benedicta.*

## 16

Benedictio Funiculorum et Vittarum  
Pretiosi Sanguinis

*Vittae fiunt ex lana rubei coloris, quae, si exterius a mulieribus ferantur, a sinistro latere pendent. Funiculi pariter ex lana rubea conficiuntur.*

*℣.* Adjutórium nostrum in nómine Dómini.

*R̄.* Qui fecit caelum et terram.

*℣.* Redemísti nos, Dómine, in Sáanguine tuo.

*R̄.* Et fecísti nos Deo nostro regnum.

*℣.* Te ergo quaésumus, tuis fámulis súbveni.

*R̄.* Quos pretióso Sáanguine redemísti.

*℣.* Dómine, exáudi oratiónem meam.

*R̄.* Et clamor meus ad te véniat.

*℣.* Dóminus vobíscum.

*R̄.* Et cum spírítu tuo.

Orémus.

Oratio

**O**MNIPOTENS sempitérne Deus, qui Unigénitum Fílium tuum constituísti humáni géneris Redemptórem, ac ejus Sáanguine placári voluísti: da nobis tuae dilectiónis augméntum, et super hos funículos (*vel* super has vittas) bene ✠ dictionem tuam infúndere dignáre; ut, quicumque eis cinctus fúerit, suórum delictórum contritiónem in terris habére mereátur, et ab omni carnis labe, cunctísque perículis mentis et córporis liberátus, ad vitam pervéniat aetérnam. Per eúndem Christum Dóminum nostrum. *R̄.* Amen.

*Et aspergantur aqua benedicta.*

in token of the faithful's devotion to the price of our redemption. Let whosoever is to wear it merit to put on the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in the unity of the Holy Spirit, God, forever and ever. *R̄.* Amen.

*It is sprinkled with holy water.*

16

Blessing of Cords and Sashes of the Precious Blood

The sashes are of wool dyed red; and if they are worn outwardly by women, they ought to hang on the left. The cords too are made of red-colored wool.

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

*R̄.* Who made heaven and earth.

*V̄.* Thou hast redeemed us, O Lord, in thy Blood.

*R̄.* And hast won us as a kingdom for our God.

*V̄.* We beseech thee, therefore, help thy servants.

*R̄.* Whom thou hast redeemed with thy Precious Blood.

*V̄.* O Lord, hear my prayer.

*R̄.* And let my cry come unto thee.

*V̄.* The Lord be with you.

*R̄.* And with thy spirit.

Let us pray.

*Prayer*

**O** ALMIGHTY, everlasting God, Who hast appointed thy Sole-Begotten Son Redeemer of the human race, and didst will to be appeased by His Blood, grant us an increase of thy love. And may it please thee to pour out thy blessing **†** on these cords (or these sashes), in order that whosoever will be girt therewith may in this life have the grace of sorrow for his (her) sins, and freed from every blemish of the flesh, as well as every peril to body or soul, come to possess life everlasting. Through the selfsame Christ our Lord. *R̄.* Amen.

*They are sprinkled with holy water.*

## 17

## Benedictio Vestis Votivae Pretiosi Sanguinis

*Vestis votiva nigra adhibetur.*

- ℣.* Adjutórium nostrum in nómine Dómini.  
*℞.* Qui fecit caelum et terram.  
*℣.* Redemísti nos, Dómine, in Sáanguine tuo.  
*℞.* Et fecísti nos Deo nostro regnum.  
*℣.* Te ergo quaésumus, tuis fámulis súbveni.  
*℞.* Quos pretiósso Sáanguine redemísti.  
*℣.* Dómine, exáudi oratióem meam.  
*℞.* Et clamor meus ad te véniat.  
*℣.* Dóminus vobíscum.  
*℞.* Et cum spíritu tuo.

Orémus.

Oratio

**D**ÓMINE sancte, Pater omnípotens, aetérne Deus, a quo descéndit omne bonum, et omne donum: tibi grátias reférimus pro suscéptis votis, et per mérita pretiosíssimi Sáanguinis dilécti Fílii tui Dómini nostri Jesu Christi, ac per intercessióem beatíssimae Vírginis Maríae praesta fámulae tuae, quae hanc vestem indúerit, salútem mentis et córporis; ut te Creatórem ómnium recta fide colat, et in Fílium tuum Unigénitum, Redemptórem mundi, spem suam confírmet, teque summum bonum super ómnia díligat, ac sanctis mandátis tuis semper obédiat, donec ad aetérnam glóriam feliciter perducátur. Per eúmdem Christum Dóminum nostrum. *℞.* Amen.

*Et aspergatur aqua benedicta.*

## 17

## Blessing of a Votive Garb of the Precious Blood

The garb is black in color.

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

*R.* Who made heaven and earth.

*V.* Thou hast redeemed us, O Lord, in thy Blood.

*R.* And hast won us as a kingdom for our God.

*V.* We beseech thee, therefore, help thy servants.

*R.* Whom thou hast redeemed with thy Precious Blood.

*V.* O Lord, hear my prayer.

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

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

**Prayer**

**O** HOLY Lord, almighty Father, eternal God, from Whom proceeds every good and every gift! To thee we offer our meed of thanks for the gracious way in which thou has accepted our prayers. Through the merits of the most Precious Blood of thy beloved Son, our Lord Jesus Christ, and through the intercession of the Blessed Virgin Mary, bestow on thy handmaid who will wear this garb health in body and soul. Thus may she with a right faith worship thee as the Creator of all things, confirm her hope in thy Sole-Begotten Son as the Redeemer of the world, love thee above all else as the supreme Good, and ever obey thy holy commandments, until it becomes her happy lot to attain everlasting glory. Through the selfsame Christ our Lord. *R.* Amen.

It is sprinkled with holy water.

Benedictio et Impositio Scapularis Sacri Cordis Jesu  
(Approbata a S. R. C. die 4 Aprilis 1900)

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo et stola alba indutus, dicit:

- V. Adjutórium nostrum in nómine Dómini.  
 R. Qui fecit caelum et terram.  
 V. Osténde nobis, Dómine, misericórdiam tuam.  
 R. Et salutáre tuum da nobis.  
 V. Dómine, exáudi oratióem meam.  
 R. Et clamor meus ad te véniat.  
 V. Dóminus vobíscum.  
 R. Et cum spírítu tuo.

Orémus.

Oratio

**D**ÓMINE Jesu, qui ineffábiles Cordis tui divítias Ecclesiae sponsae tuae singulári dilectiόνis beneficio aperuísti: hoc Scapuláre ejúsdem Cordis tui emblémate decorátum bene † dicere dignéris; ut, quicúmque illud devóte gestáverit, intercedénte beáta et clementíssima Genitríce tua María, virtútibus et donis caeléstibus ditári mereátur: Qui vivis et regnas in saécula saeculórum.  
**R.** Amen.

Postea Sacerdos Scapulare aspergat aqua benedicta, illudque imponat, dicens:

Pro uno vel una

Accipe, frater (soror), hoc Scapuláre sacri Cordis Jesu, quo ornátus (-a) in honórem et memóriam amóris et passióis ejus, per intercessiόνem beátae

Pro pluribus

Accípite, fratres (soróres), hoc Scapuláre sacri Cordis Jesu, quo ornáti (-ae) in honórem et memóriam amóris et passióis ejus, per intercessiόνem beátae

## 18

Blessing and Investiture With the Scapular of  
the Sacred Heart of Jesus

(Approved by the Congregation of Sacred Rites on April 4, 1900)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

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

R. Who made heaven and earth.

V. Show unto us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

**L**ORD Jesus, Who in a singular outpouring of love hast opened to thy spouse, the Church, thy heart's ineffable treasures, deign to bless † this scapular, decorated with the emblem of thy heart. And grant that whoever will wear it with devotion, by the intercession of Mary, thy most gracious and blessed Mother, may deserve to be enriched with gifts and powers from above. Thou Who livest and reignest for ages and aye. R. Amen.

Next the priest sprinkles the scapular with holy water and confers it on the candidate, saying:

## For one

Receive, brother (sister), this scapular of the Sacred Heart of Jesus, and thus adorned in honor and in memory of His love and sacred Passion, mayest thou deserve, by the intercession of the Blessed Virgin

## For several

Receive, brothers (sisters), this scapular of the Sacred Heart of Jesus, and thus adorned in honor and in memory of His love and sacred Passion, may you deserve, by the intercession of the Blessed Vir-

Maríae Vírginis, Matris misericórdiae, divínae grátiae largitátem et aetérnae glóriæ fructum cónsequi mereáris. Per eúmdem Christum Dóminum nostrum.  
**R̄.** Amen.

Maríae Vírginis Matris misericórdiae, divínae grátiae largitátem et aetérnae glóriæ fructum cónsequi mereámini. Per eúmdem Christum Dóminum nostrum. **R̄.** Amen.

Si Scapulare pluribus imponatur, omnia plurali numero dicantur. Deinde una vice cum adscripto dicat sive latino sive vernaculo idiomate sequentes preces jaculatorias:

Jesu, mitis et húmilis corde, fac cor nostrum sicut cor tuum.

María, Mater grátiae, Mater misericórdiae, tu nos ab hoste prótege, et mortis hora súscipe.

## 19

Benedictio et Impositio  
 Scapularis Immaculati Cordis B.M.V.

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo et stola coloris albi indutus, dicit:

**Ant.** Suscépimus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, sic et laus tua in fines terrae: justítia plena est délixtera tua.

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

Pater noster **secreto usque ad**

**Ψ.** Et ne nos indúcas in tentatiónem.

**R̄.** Sed líbera nos a malo.

**Pro uno vel una**

**Ψ.** Salvum (-am) fac servum tuum (ancíllam tuam).

**R̄.** Deus meus, sperántem in te.

**Pro pluribus**

**Ψ.** Salvos (-as) fac servos tuos (ancíllas tuas).

**R̄.** Deus meus, sperántes in te.

Mary, Mother of mercy, to possess the fulness of divine grace and the reward of never ending glory. Through the selfsame Christ our Lord. **R̄.** Amen.

gin Mary, Mother of mercy, to possess the fulness of divine grace and the reward of never ending glory. Through the selfsame Christ our Lord. **R̄.** Amen.

If the scapular is conferred on several, the forms are said in the plural.

Lastly he says only once, either in Latin or the vernacular, the following ejaculations, and the newly enrolled join in:

Jesus, meek and humble of heart, make my heart like unto thine.

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

19

Blessing and Investiture With Scapular of  
Immaculate Heart of Mary

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

**Antiphon:** Gratefully we think of thy kindness, O God, in the midst of thy temple. Like thy name, O God, so does thy praise reach to the ends of the earth. Thy right hand is full of justice.

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

Our Father **inaudibly until**

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

**R̄.** But deliver us from evil.

**For one**

**℣.** Preserve thy servant  
(handmaid).

**R̄.** Who places his (her)  
confidence in thee, my God.

**For several**

**℣.** Preserve thy servants  
(handmaids).

**R̄.** Who place their confi-  
dence in thee, my God.

℣. Mitte ei, Dómine, auxili-  
lium de sancto.

℞. Et de Sion tuére eum  
(eam).

℣. Nihil proficiat inimicus  
in eo (ea).

℞. Et filius iniquitátis non  
appónat nocére ei.

℣. Mitte eis, Dómine, auxili-  
lium de sancto.

℞. Et de Sion tuére eos  
(eas).

℣. Nihil proficiat inimicus  
in eis.

℞. Et filius iniquitátis non  
appónat nocére eis.

℣. Dómine, exáudi oratió-  
nem meam.

℞. Et clamor meus ad te  
véniat.

℣. Dóminus vobíscum. ℞. Et cum  
spíritu tuo.

Orémus.

Oratio

**S**USCÍPIAT te (vos) Christus in número fidélium suórum, et nos, licet indigni, te (vos) suscipimus in oratió-  
nibus nostris. Concédát tibi (vobis) Deus, per Unigénitum suum, mediatórem Dei et hóminum, tempus bene vivé-  
ndi, locum bene agé-  
ndi, constántiam bene perseverá-  
ndi, et ad actérnae vitae hereditátem feliciter pervenié-  
ndi. Et sicut nos hódie fratérna caritas spiritúa-  
liter jungit in terris, ita divína píetas, quae dilecti-  
ónis est auctrix, nos cum fidélibus suis conjúgere dignétur in caelis: Per eúdem Christum Dóminum nostrum. ℞. Amen.

Postea benedicit Scapulare dicens:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

**D**EUS, cujus verbo sanctificántur ómnia, bene † dictionem tuam effúnde super hábitum istum (hábitus istos): et praesta; ut, qui eo (eis) secúndum legem et voluntátem tuam cum gratiárum acti-  
óne usus fúerit (usi fúerint), per invocati-  
ó-  
nem

**V.** Send him (her) aid, O Lord, from on high.

**R.** And from Sion watch over him (her).

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

**R.** And the son of iniquity do nothing to harm him (her).

**V.** Send them aid, O Lord, from on high.

**R.** And from Sion watch over them.

**V.** Let the enemy have no power over them.

**R.** And the son of iniquity do nothing to harm them.

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

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

**V.** The Lord be with you. **R.** And with thy spirit.

Let us pray.

**Prayer**

**M**AY Christ receive thee (you) among the number of His faithful, and I, though unworthy, include thee (you) in our prayers. May God, through His Sole-Begotten Son, Mediator of God and men, afford thee (you) time for a life well-spent, opportunity for doing good, constancy and perseverance in righteousness, and the happiness of attaining an everlasting inheritance. And as this day the bond of the spirit unites us in brotherly love, so let the divine mercy, from which love has its origin, join us finally with the faithful in heaven. Through the selfsame Christ our Lord. **R.** Amen.

**Then the priest blesses the scapular, saying:**

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

Let us pray.

**Prayer**

**O** GOD, by Whose word all things are sanctified, pour out thy blessing† on this habit (these habits). And grant that whosoever will use it in accord with thy will and thy law and with gratitude to thee may, by thy dispensation and by calling

sanctíssimi nóminis tui, córporis sanitátem et ánimae tutélam, te auctóre, percípiat. Per Christum Dóminum nostrum. **R.** Amen.

Deinde aspergit aqua benedicta Scapulare, et singulis petentibus illud imponit, dicens:

**Pro uno vel una**

Accipe, frater (soror), hunc hábitum benedíctum, precans sanctíssimam Vírginem, ut ejus méritis illum pérferas sine mácula, teque ab omni adversitaté deféndat, et ad vitam perdúcat aetérnam. **R.** Amen.

**Pro pluribus**

Accípite, fratres (soróres), hunc hábitum benedíctum, precántes sanctíssimam Vírginem, ut ejus méritis illum perferátis sine mácula, vosque ab omni adversitaté deféndat, et ad vitam perdúcat aetérnam. **R.** Amen.

20

Benedictio et Impositio Scapularis Sacrorum  
Cordium Jesu et Mariae

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo et stola alba indutus, dicit:

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

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

**V.** Osténde nobis, Dómine, misericórdiam tuam.

**R.** Et salutáre tuum da nobis.

**V.** Dómine, exáudi oratiómem meam.

**R.** Et clamor meus ad te véniat.

**V.** Dóminus vobíscum. **R.** Et cum spírítu tuo.

**Pro uno vel una**

Orémus.

**Oratio**

**C**LEMENTÍSSIME Deus,  
qui ad peccatórum salútem  
et miserórum perfúgium Cor

**Pro pluribus**

Orémus.

**Oratio**

**C**LEMENTÍSSIME Deus,  
qui ad peccatórum salútem  
et miserórum perfúgium Cor

on thy holy name, be rewarded with health in body and safeguard in soul. Through Christ our Lord. *Ry.* Amen.

Lastly he sprinkles the scapular with holy water, and invests each person, saying:

**For one**

Receive, brother (sister), this blessed habit, beseeching the most holy Virgin that, through her merits, thou mayest wear it without blemish, and by her be protected from all adversity and brought to life everlasting. *Ry.* Amen.

**For several**

Receive, brothers (sisters), this blessed habit, beseeching the most holy Virgin that, through her merits, you may wear it without blemish, and by her be protected from all adversity and brought to life everlasting. *Ry.* Amen.

20

Blessing and Investiture With Scapular of  
the Sacred Hearts of Jesus and Mary

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

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

*Ry.* Who made heaven and earth.

*V.* Show us, O Lord, thy mercy.

*Ry.* And grant us thy salvation.

*V.* O Lord, hear my prayer.

*Ry.* And let my cry come unto thee.

*V.* The Lord be with you. *Ry.* And with thy spirit.

**For one**

Let us pray.

**Prayer**

**O** MERCIFUL God! For the salvation of sinners and as a refuge for the afflicted, thou didst will that the heart of

**For several**

Let us pray.

**Prayer**

**O** MERCIFUL God! For the salvation of sinners and as a refuge for the afflicted, thou didst will that the heart

Fílii tui Jesu Christi caritáte et misericórdia plenum et Cor beátae Maríae Vírginis eídem simíllimum esse voluísti; hoc Scapuláre in honórem et memóriam eorúndem sacrórum Córdium gestándum bene † dícere dignéris, ut hic fámulus tuus indútus (haec fámula tua indúta), méritis et intercessióne ipsíus Deíparae Vírginis, secúndum Cor Jesu inveníri mereátur. Per eúndem Christum Dóminum nostrum. *R̄.* Amen.

Fílii tui Jesu Christi caritáte et misericórdia plenum et Cor beátae Maríae Vírginis eídem simíllimum esse voluísti; hoc Scapuláre in honórem et memóriam eorúndem sacrórum Córdium gestándum bene † dícere dignéris, ut hi fámuli tui indúti (hae fámulae tuae indútae), méritis et intercessióne ipsíus Deíparae Vírginis, secúndum Cor Jesu inveníri mereántur. Per eúndem Christum Dóminum nostrum. *R̄.* Amen.

Postea Sacerdos Scapulare aspergat aqua benedicta, illudque imponat, dicens:

#### Pro uno vel una

Accipe, frater (soror), Scapuláre sacrórum Córdium Jesu et Maríae, ut sub ejus protectióne et custódia, utriúsque sacratíssimi Cordis virtútes recoléndo et imitándo, resurrecciónis glóriae dignus (-a) efficiáris. Per eúndem Christum Dóminum nostrum. *R̄.* Amen.

#### Pro pluribus

Accípíte, fratres (soróres), Scapuláre sacrórum Córdium Jesu et Maríae, ut sub ejus protectióne et custódia, utriúsque sacratíssimi Cordis virtútes recoléndo et imitándo, resurrecciónis glóriae digni (-ae) efficiámini. Per eúndem Christum Dóminum nostrum. *R̄.* Amen.

Si Scapulare pluribus imponatur, omnia plurali numero dicantur. Deinde una vice cum adscripto dicat sive latino sive vernaculo idiomate sequentes preces jaculatorias:

thy Son, Jesus Christ be full of love and mercy, and so likewise the heart of the Blessed Virgin Mary. Wherefore, may it please thee to bless † this scapular which is to be worn in honor and in memory of the Sacred Hearts of Jesus and Mary. And may this thy servant (handmaid) thus invested, through the merits and intercession of God's holy Mother, come to resemble the Heart of Jesus. Through the selfsame Christ our Lord. *Ry.* Amen.

of thy Son, Jesus Christ be full of love and mercy, and so likewise the heart of the Blessed Virgin Mary. Wherefore, may it please thee to bless † this scapular which is to be worn in honor and in memory of the Sacred Hearts of Jesus and Mary. And may these thy servants (handmaids) thus invested, through the merits and intercession of God's holy Mother, come to resemble the Heart of Jesus. Through the selfsame Christ our Lord. *Ry.* Amen.

Next the priest sprinkles the scapular with holy water. Then he invests the person, saying:

#### For one

Receive, brother (sister), the scapular of the Sacred Hearts of Jesus and Mary. Let it be to thee a safeguard and protection, so that, by meditating on the virtues of their hearts and seeking to imitate them, thou mayest be made worthy of the glorious resurrection. Through the selfsame Christ our Lord. *Ry.* Amen.

#### For several

Receive, brothers (sisters), the scapular of the Sacred Hearts of Jesus and Mary. Let it be to you a safeguard and protection, so that, by meditating on the virtues of their hearts and seeking to imitate them, you may be made worthy of the glorious resurrection. Through the selfsame Christ our Lord. *Ry.* Amen.

If the scapular is conferred on several, the forms are said in the plural.

Lastly he says only once, either in Latin or the vernacular, the following ejaculations, and the newly enrolled join in:

Cor Jesu sacratíssimum, miserére nobis.

Cor Mariæ immaculátum, ora pro nobis.

## 21

## Benedictio et Impositio Scapularis

## B. Mariæ Virg. de Mercede

(Propria Ord. B. M. V. de Mercede Redempt. Captivorum)

Suscepturus Scapulare genuflectit; et Sacerdos, superpellico et stola albi coloris indutus, dicit:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Osténde nobis, Dómine, misericórdiam tuam.

℞. Et salutáre tuum da nobis.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui tégumen nostrae mortalitátis induere dignátus es: obsecrámus imménsae largitátis tuae abundantiam; ut hunc hábitum, quem sancti Patres ad innocentiae et sanctitátis indícium ferre sanxérunt, ita bene † dicere dignéris, ut, qui eo usus fúerit, te induere mereátur: Qui vivis et regnas per ómnia saécula saeculórum. ℞. Amen.

Deinde aspergat habitum aqua benedicta, et eo postulantem induat, dicens:

Ego auctoritáte Dómini nostri Jesu Christi, et Apostolórum Petri et Pauli, et mihi commíssa, do tibi (vobis) hábitum Religiónis beatae Mariæ de Mercéde, propter devotiónem, quam geris (gérítis) ad sacratíssimam et immaculátam Matrem Dei Mariám, et Ordinem ejus sub nómine fundátum: cum quo in praesénti grátiam Spírítus Sancti adipísci váleas (valeátis), et in

Most Sacred Heart of Jesus, have mercy on us.  
 Immaculate Heart of Mary, pray for us.

21

Blessing and Investiture With Scapular of  
 Our Lady of Ransom

(Reserved to the Order of Our Lady of Mercy for  
 Ransoming Captives)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. Show us, O Lord, thy mercy.

℞. And grant us thy salvation.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

**O** LORD Jesus Christ, Who didst condescend to clothe thyself with our wounded nature, we beg thee of thine immeasurable goodness to bless † this garment which our holy fathers sanctioned to be worn in token of innocence and holiness. And may he (she) who is invested with this habit deserve to put on thee, Who livest and reignest for ages without end. ℞. Amen.

He sprinkles the habit with holy water, and invests the candidate with it, as he says:

And I, by the power of our Lord Jesus Christ and the apostles Peter and Paul which has been granted to me, bestow on thee (you) the religious garb of Our Lady of Ransom. This is done in recognition of thy (your) devout loyalty to the most holy and immaculate Mary, Mother of God, as well as to the order founded in her name. And after being so enrolled, may it be thy (your) good fortune to come to possess the grace of the Holy Spirit in

futúro saéculo glóriam aetérnam, quae praémium est electórum. In nómine Patris, et Fílii, † et Spíritus Sancti. **R̄.** Amen.

**Postea dicatur Hymnus** Veni, Creátor Spíritus, etc., *ut supra, pag. 232.*

**V̄.** Emítte Spíritum tuum, et creabúntur.

**R̄.** Et renovábis fáciem terrae.

**Pro uno vel una**

**V̄.** Salvum (-am) fac servum tuum (ancíllam tuam).

**R̄.** Deus meus, sperántem in te.

**V̄.** Dóminus vobíscum.

**R̄.** Et cum spírítu tuo.

Orémus.

**Oratio**

**A**DÉSTO, Dómine, supplicatiónibus nostris: et hunc fámulum tuum (hanc fámulam tuam) bene † dícere dignéris, cui in tuo sancto nómine hábitum sanctae Religiónis beátae Maríae de Mercéde impónimus, quem ex devotióné cupit portáre, dum vitam dúxerit in humánis; ut, te largiénte, et devótus (-a) in Ecclesia persístere, et vitam percípere mereátur aetérnam. Per Christum Dóminum nostrum. **R̄.** Amen.

**Pro pluribus**

**V̄.** Salvos (-as) fac servos tuos (ancíllas tuas).

**R̄.** Deus meus, sperántes in te.

Orémus.

**Oratio**

**A**DÉSTO, Dómine, supplicatiónibus nostris: et hos fámulos tuos (has fámulas tuas) bene † dícere dignéris, quibus in tuo sancto nómine hábitum sanctae Religiónis beátae Maríae de Mercéde impónimus, quem ex devotióné cúpiunt portáre, dum vitam dúxerint in humánis; ut, te largiénte, et devóti (-ae) in Ecclesia persístere, et vitam percípere mereántur aetérnam. Per Christum Dóminum nostrum. **R̄.** Amen.

this life and in the life to come glory everlasting, which is the reward of the elect. In the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

Next is said the hymn, Come, Holy Spirit, p. 233.

*Ps.* Send forth thy Spirit, and the world shall arise as new.

*R.* And the countenance of the earth shall be renewed.

#### For one

*Ps.* Preserve thy servant (handmaid).

*R.* Who places his (her) confidence in thee, my God.

*Ps.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

**Prayer**

**G**IVE heed, O Lord, to our supplications, and bestow thy blessing † on this thy servant (handmaid), whom we invest in thy holy name with the scapular of Our Lady of Ransom. For reasons of piety, he (she) desires to wear it as long as he (she) lives on earth; so that, by thy bountiful assistance, he (she) may deserve to adhere in all devotion to the Church, and to attain life everlasting. Through Christ our Lord. *R.* Amen.

#### For several

*Ps.* Preserve thy servants (handmaids).

*R.* Who place their confidence in thee, my God.

*Ps.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

**Prayer**

**G**IVE heed, O Lord, to our supplications, and bestow thy blessing † on these thy servants (handmaids), whom we invest in thy holy name with the scapular of Our Lady of Ransom. For reasons of piety, they desire to wear it as long as they live on earth; so that, by thy bountiful assistance, they may deserve to adhere in all devotion to the Church, and to attain life everlasting. Through Christ our Lord. *R.* Amen.

## 22

## Benedictio Ejusdem Scapularis Sine Impositione

(Propria ejusdem Ordinis)

**Sacerdos, superpelliceo et stola albi coloris indutus, dicit:****℣.** Adjutórium nostrum in nómine Dómini.**℞.** Qui fecit caelum et terram.**℣.** Osténde nobis, Dómine, misericórdiam tuam.**℞.** Et salutáre tuum da nobis.**℣.** Dómine, exáudi oratióem meam.**℞.** Et clamor meus ad te véniat.**℣.** Dóminus vobíscum.**℞.** Et cum spírítu tuo

Orémus.

**Oratio**

**D**ÓMINE Jesu Christe, qui tégumen nostrae mortalitátis inducere dignátus es: obsecrámus imménsae largitátis tuae abundántiam; ut hoc genus vestimentórum, quod sancti Patres ad innocéntiae et sanctitátis indícium ferre sanxérunt, ita bene † dícere dignéris, ut, qui eo usus fúerit, te inducere mereátur: Qui vivis et regnas in saécula saeculórum. **℞.** Amen.

Orémus.

**Oratio**

**P**ATER misericordiárum et Deus totíus consolatiónis, qui te máxime mirábilem et laudábilem praebes in gloriosíssima Vírgine María, unigéniti Fílii tui matre, qui nobis eam in misericórdiae matrem donásti, captivorúmque redemptrícem effecísti, in ipsáque gloriificári cómplaces: tuam súpplices exorámus cleméntiam; ut super hoc signum scapuláre seu vestiméntum, pro ipsíus sanctíssimae Vírginis veneratióne adaptátum, et super quámlibet ipsíus partem, sacram tuam bene † dictionem benígus effúndas; et praestes, ut, qui eam devóte colúerit, potentíssimum redemptrícis supérnae experiátur auxiliúm, tuámque misericórdiam piíssimam in praesénti et in futúro saéculo. Per eúmdem Christum Dóminum nostrum. **℞.** Amen.

Blessing of the Aforesaid Scapular Without the Investiture

(Reserved to the same Order)

The priest, vested in surplice and white stole, says:

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

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

**V.** Show us, O Lord, thy mercy.

**R.** And grant us thy salvation.

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

Let us pray.

**Prayer**

**O** LORD Jesus Christ, Who hast condescended to clothe thyself with our wounded nature, we beg thee of thine immeasurable goodness to bless† this garment which the holy fathers have sanctioned to be worn in token of innocence and holiness. May whosoever uses it deserve likewise to put on thee. Who livest and reignest throughout the endless ages. **R.** Amen.

Let us pray.

**Prayer**

**O** FATHER of mercy and God of all consolation! Thou dost in special wise manifest, in the most holy Virgin Mary, Mother of thy Sole-Begotten Son, how wonderful thou art and how worthy of all praise. For thou hast given her unto us as a mother of mercy, raising her up to be the deliverer of captives, and thus thou art pleased to be glorified in her. Wherefore, we humbly appeal to thy clemency that thou wouldst graciously pour out thy holy blessing† upon each part of this scapular or garment, designed in veneration of God's holy Mother. And do thou grant that whosoever uses it devoutly may experience the powerful assistance of the Mother of the Redeemer, along with thy gracious mercy in the present and in the life to come. Through the selfsame Christ our Lord. **R.** Amen.

Orémus.

Oratio

**C**LEMENTÍSSIME Dómine Deus, qui beatíssimam Vírginem Mariám, Fílii tui felicíssimam matrem, býssino splendénti et cándido in aetérnum fulgére fecísti: bene ✠ dícere, quaésumus, velis album istud operiméntum, in ejúsdem Vírginis Matris, captívorum auxiliatrícis, honórem consecrátum; ut, qui venerétur devóte, a malis ómnibus sit liber, et supérno býssino in caelis vestúri mereátur. Per eúmdem Christum Dóminum nostrum. **R̄.** Amen.

**Et aspergatur aqua benedicta.**

23

Benedictio et Impositio Scapularis B. M. V.  
Sub Tit. Salus Infirmorum

(Propria Clericorum Regularium infirmis Ministrantium)

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo ac stola albi coloris indutus, dicit:

**Ps̄.** Adjutórium nostrum in nómine Dómini.

**R̄.** Qui fecit caelum et terram.

**Ps̄.** Dóminus vobíscum.

**R̄.** Et cum spírítu tuo.

Orémus.

Oratio

**B**ÉNE ✠ DIC, Dómine, quaésumus, induméntum hoc: et praesta; ut, quicúmque illud in honórem Mariáe Deíparae Salútis infirmórum sumpserint, mentis et córporis sanitate gaudeant, et in hora éxitus sui ad vitam perducántur aetérnam. Per eúmdem Christum Dóminum nostrum. **R̄.** Amen.

**Et aspergatur aqua benedicta.**

**Deinde benedicuntur parvae cruces rubri coloris, Scapularibus adnectendae.**

Let us pray.

Prayer

**O** LORD God of clemency! Thou hast caused the Blessed Virgin Mary, the nobly endowed Mother of thy Son, to shine forth forever in white-robed splendor and glorious array. Hence we pray that it may please thee to bless † this white garment, dedicated to the same Virgin Mother, under the title of Help of Captives. And may he (she) who uses it devoutly be delivered from all evil, and deserve finally to be robed with the garment of heavenly glory. Through the selfsame Christ our Lord. *R̄*. Amen.

It is sprinkled with holy water.

23

Blessing and Investiture With Scapular of  
Our Lady, Health of the Sick

(Reserved to the Clerks Regular for the Care of the Sick)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

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

*R̄*. Who made heaven and earth.

*V̄*. The Lord be with you.

*R̄*. And with thy spirit.

Let us pray.

Prayer

**W**E BESEECH thee, O Lord, bless † this garment, and grant that all who will wear it in honor of Mary, God's holy Mother, who is the health of the sick, may enjoy well-being in body and soul, and in the hour of death may be brought to life everlasting. Through the selfsame Christ our Lord. *R̄*. Amen.

It is sprinkled with holy water.

Next are blessed the little red crosses which are to be attached to the scapulars.

℣. Adjutorium nostrum in nomine Domini.

℞. Qui fecit caelum et terram.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

Orémus.

Oratio

**B**ÉNE ✠ DIC, Domine, cruces istas, ut sint remedium salutáre fídelibus: et praesta per invocatióem sancti nóminis tui; ut, quicumque eas portáverint, córporis sanitátem, et ánimae tutelám accípiant. Per Christum Dóminum nostrum. ℞. Amen.

Orémus.

Oratio

**O**MNIPOTENS sempitérne Deus, qui Crucis signum pretiósó Fílii tui Sáanguine consecrásti, per eámdem sanctíssimam Crucem et mortem ipsíus Fílii tui Jesu Christi, mundum redímere voluísti, ac per ejúsdem venerábilis Crucis virtútem hóminum genus ab antíqui hostis tyránnide liberásti: te suppliciter exorámus, ut tua pietáte has cruces bene ✠ dícere dignéris, et caeléstem ejus virtútem et grátiam impertíri; ut, quicumque eas super se gestáverit, caeléstis grátiae plenitúdinem recípere, et Christum contra omnes diabólicas versútias defensórem habére mereátur: Qui tecum, et cum Spíritu Sancto vivit et regnat, per ómnia saécula saeculórum. ℞. Amen.

Et aspergantur aqua benedicta.

Postea benedicitur corona Domini pro agonizantibus.

℣. Adjutorium nostrum in nomine Domini.

℞. Qui fecit caelum et terram.

℣. Benedices corónae anni benignitátis tuae.

℞. Et campi tui replebúntur ubertáte.

℣. Domine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

**B**LESS, † O Lord, these crosses, that they may prove a saving remedy for the faithful. And grant that, by invoking thy holy name, all who wear them may experience health in body and protection in soul. Through Christ our Lord. ℞. Amen.

Let us pray.

**O** ALMIGHTY, everlasting God, Who didst consecrate the emblem of the Cross with the Precious Blood of thy Son, Who didst will to redeem the world by the same holy Cross and the death of thy selfsame Son, Jesus Christ, Who didst deliver the human race from the tyranny of the ancient foe through the power of the same holy Cross! We thy suppliants pray that of thy goodness thou wouldst deign to bless † these crosses, endowing them with heavenly grace and power. May he (she) who carries them about his (her) person deserve to receive the fulness of heavenly grace, and to have Christ as a defender against all artifices of the devil. Who liveth and reigneth with thee and with the Holy Spirit forever and evermore. ℞. Amen.

*They are sprinkled with holy water.*

*Hereupon the rosary of the dying is blessed.*

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. Thou hast crowned the year with thy bounty.

℞. And thy pastures drip verdure.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui in similitúdinem hóminum factus, et in mundo conversátus, tam multa pati pro hóminum salute et in Cruce mortem subíre voluísti: dignáre, quaésumus, hanc bene† dicere et sancti† ficáre corónam; ut, qui eam pie gestáverit, et devóte recitáverit, múltiplici grátiae et indulgéntiae tuae dono ditátus, aetérnam in caelo corónam obtinére mereátur: et fidéles étiam toto orbe terrárum in extrémis laborántes, misericórdia tua adjúti, de agóne ad perpétuam tuae claritátis glóriam pertúngere váleant. Per te, Jesu Christe, Salvátor mundi: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

*Et aspergatur aqua benedicta.*

*Deinde fidelis huic Societati adscribitur, dicendo:*

*℣. Adjutórium nostrum in nómine Dómini.*

*R̄. Qui fecit caelum et terram.*

*℣. Dóminus vobíscum.*

*R̄. Et cum spíritu tuo.*

Orémus.

Oratio

**O**MNÍPOTENS et miséricors Deus, te humíliter deprecámur: ut, qui piaé huic Societáti nomen déderint, beatíssimam Vírginem Mariám infirmórum Salútem exorántes, et córporum medélam obtíneant, et ánimaé sanitátem. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

**D**EUS, qui ineffábili providéntia beátum Joseph sanctíssimae Genitrícis tuae Sponsum elígere dignátus es, eíque moriénti una cum ipsa immaculáta Vírgine adstitísti: concéde; ut, eo intercedénte, in hora éxitus nostri sanctíssimum tuum et Mariáe

Let us pray.

Prayer

**O** LORD Jesus Christ, Who wast made in the image of man and didst sojourn in the world, thou hast willed, for the salvation of mankind, to suffer so much and to undergo the death of the Cross. Hence we pray that it may please thee to bless **+** and sanctify **+** this rosary. May he (she) who devoutly carries it about his (her) person and faithfully recites it be enriched with thy many graces and mercies, and deserve to obtain an everlasting crown in heaven. And may all the faithful the wide world over, who are suffering the last agony, be strengthened by thy compassion, and thereby come unto the attainment of thy everlasting glory and splendor. Through thee, Jesus Christ, Savior of the world, Who livest and reignest with God the Father, in unity of the Holy Spirit, God, for endless ages. **R.** Amen.

It is sprinkled with holy water.

Next he receives the faithful into this pious confraternity, as he says:

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

Let us pray.

Prayer

**A**LMIGHTY and merciful God, humbly we implore that all who have become members of this pious sodality may obtain health of body and soul, as often as they invoke the aid of the Blessed Virgin Mary, Health of the Sick. Through Christ our Lord. **R.** Amen.

Let us pray.

Prayer

**O** GOD, Who in thine ineffable Providence hast chosen to elect St. Joseph as spouse of thy most holy Mother, and hast appointed him, along with the immaculate Virgin, a patron of the dying; grant that by his intercession we may, at the hour

nomen invocemus, atque aeternam ingredi requiem valeamus:  
Qui vivis et regnas in saecula saeculorum. *R̄.* Amen.

Orémus.

Oratio

**D**EUS, qui sanctum Camillum singulari caritatis praerogativa decorasti, ac novae prolis ad infirmorum subsidium effecisti patrem: ejus meritis et intercessione concede; ut, qui aegrotando laborant, ad animae salutem proficiant sempiternam. Per Christum Dominum nostrum. *R̄.* Amen.

*Postea Scapulare porrigitur, cuilibet dicendo:*

Accipe, frater (soror), habitum hunc, singulare signum pie Societatis sub titulo sanctissimae Virginis de Salute, ac sanctorum Joseph et Camilli, ut ita indutus (-a), sub eorum patrocinio, perpetuo vivas. *R̄.* Amen.

*Postremo corona porrigitur, cuilibet dicendo:*

Accipe coronam Domini nostri Jesu Christi, in memoriam passionis ejus contexam: ut, cum eum ore laudaveris, omnes in agone constituti patienter dolores sustineant, et ad vitam perveniant sempiternam. Per eundem Christum Dominum nostrum. *R̄.* Amen.

Pax et benedictio Dei omnipotentis, Patris, et Filii, † et Spiritus Sancti, descendat super te (vos), et maneat semper. *R̄.* Amen.

of our death, call upon thy holy name and the name of Mary, and thus merit admittance into eternal rest. Who livest and reignest forever and ever. **Ry.** Amen.

Let us pray.

**Prayer**

**O** GOD, Who didst endow Saint Camillus with the gift of extraordinary charity, willing him to be the father of a new progeny for the help of the sick; by his merits and intercession, grant that all who suffer from bodily illness may speedily make progress toward attaining health of the soul. Through Christ our Lord. **Ry.** Amen.

**Hereupon he presents the scapular, saying to each one:**

Receive, brother (sister), this garment, the special emblem of the pious sodality with title of Our Lady, Health of the Sick, and of St. Joseph and St. Camillus, that being invested therewith thou mayest live forever under their patronage. **Ry.** Amen.

**Lastly he presents the rosary, saying to each one:**

Receive the rosary of our Lord Jesus Christ which has been woven as a memorial of His Passion. And as often as thou shalt utter His praises, may all who are in their last agony bear their sufferings patiently and come finally to the life that is never ending. Through the selfsame Christ our Lord. **Ry.** Amen.

May the peace and blessing of almighty God, Father, Son, **+** and Holy Spirit come upon thee (you) and remain for all time. **Ry.** Amen.

## 24

Benedictio et Impositio Scapularis\*

B. Mariae V. De Bono Consilio

(Propria Ord. Eremitarum S. Augustini)

(Approbata a S. R. C. die 21 Dec. 1893)

Susceptor Scapulare genuflectit, ac Sacerdos superpelliceo et stola alba indutus dicit:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum in terram.

℣. Osténde nobis, Dómine, misericórdiam tuam.

℞. Et salutáre tuum da nobis.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui Magni Consílii Angelus, et Admirábilis Consiliárius homínibus per Incarnatióem tuam adfuísti: hoc Scapuláre beátae Mariáe Matris tuae a Bono Consílio bene ✠ dicere dignéris, ut haec insígnia gestántes per grátiam tuam recta consília secúti bonis pérfrui mereántur aetérnis: Qui vivis et regnas in saécula saeculórum. ℞. Amen.

Postea aspergit Scapulare aqua benedicta, atque illud imponens dicit:

Accipe, frater (soror), haec insígnia beátae Mariáe Vírginis, Matris Boni Consílii; ut, ea inspiránte, quae Deo plácita sunt,

\* Scapulare istud conficiatur ex binis de more partibus laneis albi coloris simul conjunctis per duplicem chordulam seu vittam. Altera pars habeat superimpositam impressam, in serica vel simili materie, Imaginem B. Mariae, quae colitur in Sanctuario Genestani cum verbis inscriptis: MATER BONI CONSILII. Pars vero altera referat applicitum stemma pontificale, videlicet trinam coronam cum clavibus et verba inscripta latine seu vernacule: "Fili, acquiesce consiliis ejus" (Leo XIII).

Blessing and Investiture With Scapular\* of  
Our Lady of Good Counsel

(Reserved to the Hermits of St. Augustine)

(Approved by the Congregation of Sacred Rites on December 21, 1893)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

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

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

**V.** Show unto us, O Lord, thy mercy.

**R.** And grant us thy salvation.

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

Let us pray.

**Prayer**

**O** LORD Jesus Christ! Through thine Incarnation thou didst dwell among men as the "Angel of Great Counsel" and the "Wonderful Counsellor." May it please thee to bless **†** this scapular of Our Lady of Good Counsel, so that all who wear this emblem may by thy grace follow rightful admonitions, and thus deserve to enjoy the good things of eternity. Who livest and reignest forever and ever. **R.** Amen.

He then sprinkles the scapular with holy water, and invests the candidate, saying:

Receive, brother (sister), this emblem of the Blessed Virgin Mary, Mother of Good Counsel, that by her inspiration thou mayest always accomplish whatever is pleasing to God, and thus

\* This scapular is made in the usual way of two pieces of white wool which are joined together by double cords or bands. One part bears an impression made on silk or similar material of the Image of the Blessed Virgin, with the inscription: "Mater Boni Consilii (Mother of Good Counsel)," as venerated at the shrine of Genazza. The other part has the papal arms, namely, the tiara with the keys, and the inscription in Latin or the vernacular: "Son, follow her counsel" (Leo XIII).

digne semper perficias, et cum electis suis consociari merearis.  
Per Christum Dominum nostrum. **R.** Amen.

**Tunc prosequitur:**

**Ps.** Ora pro nobis, Mater Boni Consilii.

**R.** Ut digni efficiamur promissionibus Christi.

Orémus.

Oratio

**D**EUS, qui Genitricem dilecti Filii tui matrem nobis dedisti, ejusque speciosam imaginem mira apparitione clarificare dignatus es: concede, quaesumus; ut ejusdem monitis jugiter inhaerentes, secundum cor tuum vivere, et ad caelestem patriam feliciter pervenire valeamus. Per eundem Christum Dominum nostrum. **R.** Amen.

25

Benedictio et Impositio Scapularis  
Sancti Joseph Sponsi B. M. V.  
Protectoris Ecclesiae Universalis

(Propria Ord. Min. S. Franc. Capuccin.)

(Approbata a S. R. C. die 18 April. 1893)

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo et stola alba indutus, dicit:

**Ps.** Adjutorium nostrum in nomine Domini.

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

**Ps.** Dominus vobiscum.

**R.** Et cum spiritu tuo.

Pro uno vel una

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui custodiae sancti Joseph, Sponsi immaculatae Genitricis tuae Mariae, committi voluisti:

Pro pluribus

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui custodiae sancti Joseph, Sponsi immaculatae Genitricis tuae Mariae, committi voluisti:

merit to be numbered among His elect. Through Christ our Lord. *R.* Amen.

*He continues:*

*Ps.* Pray for us, O Mother of Good Counsel.

*R.* That we may be made worthy of the promises of Christ.

Let us pray.

*Prayer*

**O** GOD, Who hast given the Virgin Mother of thy Son to be our mother, and didst glorify her lovely image by a wondrous apparition; grant, we pray, that we may constantly follow her admonitions, and thus be disposed to pass our lives in accord with thy divine heart, and merit the happiness of reaching the heavenly fatherland. Through the selfsame Christ our Lord. *R.* Amen.

25

Blessing and Investiture With  
Scapular of St. Joseph, Spouse of Mary  
and Patron of the Universal Church

(Reserved to the Order of Friars Minor Capuchin)

(Approved by the Congregation of Sacred Rites on April 18, 1893)

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

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

*R.* Who made heaven and earth.

*Ps.* The Lord be with you.

*R.* And with thy spirit.

*For one*

*For several*

Let us pray.

*Prayer*

**O** LORD Jesus Christ, Who didst will to be given over to the custody of St. Joseph, spouse of Mary, thine immacu-

Let us pray.

*Prayer*

**O** LORD Jesus Christ, Who didst will to be given over to the custody of St. Joseph, spouse of Mary, thine immacu-

hoc vestiménti genus ad Ecclé-  
siae tuae fidélium tutámen insti-  
tútum bene ✠ dícere dignéris;  
ut hic fámulus tuus (haec fá-  
mula tua) sub ejúsdem sancti  
Joseph protectióne pie et tute  
tibi servíre váleat: Qui vivis et  
regnas in saécula saeculórum.  
**R̄.** Amen.

hoc vestiménti genus ad Ecclé-  
siae tuae fidélium tutámen insti-  
tútum bene ✠ dícere dignéris;  
ut hi fámuli tui (hae fámulae  
tuae) sub ejúsdem sancti Joseph  
protectióne pie et tute tibi  
servíre váleant: Qui vivis et  
regnas in saécula saeculórum.  
**R̄.** Amen.

**Postea Sacerdos Scapulare aspergat aqua benedicta, illudque im-  
ponat dicens:**

Accipe, frater (soror), Scapuláre sancti Joseph Sponsi beátae  
Maríae Vírginis, ut eo protectóre et custóde, contra diáboli  
nequítias defénsus (-a), ad vitam pervénias sempitérnam. Per  
Christum Dóminum nostrum. **R̄.** Amen.

**Deinde, flexis genibus, trina vice, una cum adscripto, dicat vernaculo  
idiomate:**

Sancte Joseph, Protéctor noster, ora pro nobis.

## 26

Benedictio et Impositio Cincturae  
In Honorem B. Mariae Virginis

(Propria Ord. Eremitarum S. Augustini)

**Sacerdos superpelliceo ac stola alba indutus, dicat:**

**V̄.** Adjutórium nostrum in nómine Dómini.

**R̄.** Qui fecit caelum et terram.

**V̄.** Dóminus vobíscum.

**R̄.** Et cum spírítu tuo.

late Mother, may it please thee to bless † this garment, designed as a safeguard for the faithful of thy Church. And grant that this servant (handmaid) of thine, placed under the patronage of the same Blessed Joseph, may be assisted in serving thee steadfastly and devoutly. Thou Who livest and reignest forever and evermore.  
**R.** Amen.

*late Mother, may it please thee to bless † this garment, designed as a safeguard for the faithful of thy Church. And grant that these servants (handmaids) of thine, placed under the patronage of the same Blessed Joseph, may be assisted in serving thee steadfastly and devoutly. Thou Who livest and reignest forever and evermore.*  
**R.** Amen.

Then the priest sprinkles the scapular with holy water, and *inveses* the candidate with it, the while he says:

Receive, brother (sister), the scapular of St. Joseph, spouse of the Blessed Virgin Mary, that, having him as a guardian and protector, thou mayest be defended from the wickedness of the devil and enter at last into the joys of life never ending. Through Christ our Lord. **R.** Amen.

Lastly, the priest kneels down, and together with the newly *enrolled* he says three times in the vernacular:

St. Joseph, our guardian, pray for us!

26

Blessing and Investiture With  
 the Cincture in Honor of the Blessed Virgin Mary

(Reserved to the Hermits of St. Augustine)

The priest, vested in surplice and white stole, says:

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

Orémus.

Oratio

**O**MNÍPOTENS et miséricors Deus, qui peccatóribus, pietátis tuae misericórdiam quaeréntibus, véniam et misericórdiam tribuis: orámus cleméntiam tuam; ut hanc corrígiam bene† dicere, et sancti† ficáre dignéris, ut omnis persóna, quae pro peccátis suis illa praecíncta fúerit, atque eam portáverit, gratam tibi continéntiam, mandatorúmque tuórum obediéntiam servet, et intercedéntibus beáta María semper Vírgine, ac sanctis Augústino et Mónica, véniam peccatórum suórum obtíneat, et vitam consequátur aetérnam. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

**P**RECÁMUR te, Dómine sancte, Pater omnípotens, aetérne Deus: ut hanc corrígiam in signum puritátis bene† dicas, ad restringéndos lumbos et renes, et voluntátem sub tua lege compriméndam; ut, quicúmque illam devotiónis stúdio semper portáverit, et misericórdiam tuam imploráverit, véniam, et indulgéntiam tuae sanctíssimae misericórdiae consequátur. Per Christum Dóminum nostrum. *R̄.* Amen.

Et aspergatur aqua benedicta.

Deinde benedicitur corona.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui discipulos tuos oráre docuísti: súscipe, quaésumus, bene† dicéndo oratiónes famulórum, famularúmque tuárum; ut illórum orátio a te semper incípiat, et per te coepta finiátur: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

Et corona aspergatur aqua benedicta.

Postea benedicitur persona.

Pro uno vel una

Pro pluribus

Orémus.

Oratio

Orémus.

Oratio

**A**DÉSTO, Dómine, supplicatióibus nostris: ut hic

**A**DÉSTO, Dómine, supplicatióibus nostris: ut hi fá-

Let us pray.

**Prayer**

**A**LMIGHTY and merciful God, Who dost bestow mercy and pardon on sinners who seek thy tender forgiveness, we appeal to thy clemency that thou wouldst deign to bless † and sanctify † this cord. Let every person, who on account of his sins will be girt therewith and wear it, keep inviolate continence which is so pleasing to thee, as well as obedience to all thy commandments. And by the intercession of Blessed Mary ever a Virgin and St. Augustine and St. Monica, may he obtain pardon for his sins and life everlasting. Through Christ our Lord. *R.* Amen.

Let us pray.

**Prayer**

**W**E BESEECH thee, holy Lord, almighty Father, eternal God to bless † this cord which is an emblem of purity, so that it may help to restrain evil desires and make the will subject to thy law. Let everyone who faithfully wears it out of devotion, whenever he appeals to thy kindness, obtain pardon and remission, because of thy willingness to show mercy. Through Christ our Lord. *R.* Amen.

It is sprinkled with holy water.

Next he blesses the rosary.

Let us pray.

**Prayer**

**O**LORD Jesus Christ, Who hast taught thy disciples to pray, we implore thee to accept with a blessing † the prayers of thy servants and handmaids. And let their prayer ever begin with thee and through thee be accomplished Who livest and reignest for endless ages. *R.* Amen.

The rosary is sprinkled with holy water.

Then he blesses the person.

For one

Let us pray.

**Prayer**

**G**IVE heed, O Lord, to our entreaties, so that this

For several

Let us pray.

**Prayer**

**G**IVE heed, O Lord, to our entreaties, so that these

fámulus tuus (haec fámula tua),  
cui in tuo sanctíssimo nómine  
hanc corrígiam impónimus, te  
largiénte semper devóte in  
sancta religióne persístat. Per  
Christum Dóminum nostrum.  
*R̄. Amen.*

muli tui (hae fámulae tuae)  
quibus in tuo sanctíssimo nó-  
mine hanc corrígiam impóni-  
mus, te largiénte semper devóte  
in sancta religióne persístant.  
Per Christum Dóminum no-  
strum. *R̄. Amen.*

*Mox Sacerdos ipsam aspergat aqua benedicta.  
Postea, eam cingens corrigia, dicat:*

Accipe corrígiam super lumbos tuos: ut sint lumbi tui praeci-  
nti, in signum temperántiae et castitátis. In nómine Patris, et  
Fílii, † et Spíritus Sancti. *R̄. Amen.*

*Deinde Sacerdos dicat:*

Dóminus qui coepit in te (vobis) opus bonum, et ipse perficiat:  
et augméntum grátiae et glóriae, méritis beátae Maríae semper  
Víriginis, et sancti Augustíni, ejúsque devotíssimae matris Mónicae,  
tibi (vobis) concédatur. *R̄. Amen.*

Et ego auctoritáte, qua fungor, indultóque Apostólico mihi  
commísso, te (vos) recípio atque accépto: et partícipem (par-  
tícipes) ómnium bonórum, quae fiunt per totum Ordinem sancti  
Augustíni, constítuo.

Benedictio Dei omnipoténtis, Patris, et Fílii, † et Spíritus  
Sancti, descéndat super te (vos), et máneat semper. *R̄. Amen.*

## 27

Benedictio et Impositio Chordae  
in Honorem S. Francisci Assisiensis

(Propria Ord. Minorum Conventualium)

*Sacerdos indutus superpelliceo ac stola alba, dicat:*

*℣. Adjutórium nostrum in nómine Dómini.*

*℞. Qui fecit caelum et terram.*

*℣. Ora pro nobis, beáte Pater Francíscce.*

servant (handmaid) of thine, whom we invest in thy name with this cincture, may by thy bounty persevere steadfastly and piously in holy religion. Through Christ our Lord.  
**R.** Amen.

servants (handmaids) of thine, whom we invest in thy name with this cincture, may by thy bounty persevere steadfastly and piously in holy religion. Through Christ our Lord.  
**R.** Amen.

The priest sprinkles the person with holy water.  
 He then invests the candidate with the cincture, as he says:

Receive this cord about thy loins, so that they may be girt in token of moderation and chastity. In the name of the Father, and of the Son, **+** and of the Holy Spirit. **R.** Amen.

Lastly the priest says:

May the Lord Who has begun a good work in thee (you) also bring it to completion; and by the merits of Blessed Mary ever a Virgin, and of St. Augustine and his devoted mother, Monica, may He grant thee (you) an increase of grace and glory.  
**R.** Amen.

By the authority which I enjoy and which has been committed to me in virtue of an Apostolic indult, I receive thee (you) into the Order of St. Augustine, and make thee (you) a partaker of all the spiritual good which accrues to our entire order.

May the blessing of almighty God, Father, Son, **+** and Holy Spirit come upon thee (you) and remain for all time. **R.** Amen.

## 27

### Blessing and Investiture With Cord in Honor of St. Francis of Assisi

(Reserved to the Orders of Friars Minor Conventual)

The priest, vested in surplice and white stole, says:

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

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

**V.** Pray for us, O holy Father Francis.

**R.** Ut digni efficiámur promissionibus Christi.

**V.** Dómine, exáudi orationem meam.

**R.** Et clamor meus ad te véniat.

**V.** Dóminus vobíscum.

**R.** Et cum spírítu tuo.

Pro uno vel una

Orémus.

Oratio

**D**EUS, qui, ut servum redímeres, Fílium tuum per manus impiórum ligári voluísti: béne † dic, quaésumus, funem istum, et praesta; ut fámulus tuus, qui (fámula tua, quae) eo velut ligámine poenitentiáli sui córporis cingétur, vinculórum ejúsdem Dómini nostri Jesu Christi memor exsístat, et in órdine, quem assúpsit, peréniter persevéret, tuisque cum afféctu semper obséquii se alligátum (-am) esse cognóscat. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum.

**R.** Amen.

Orémus.

Oratio

**O**MNÍPOTENS sempitérne Deus, qui ómnibus pecca-

Pro pluribus

Orémus.

Oratio

**D**EUS, qui, ut servum redímeres, Fílium tuum per manus impiórum ligári voluísti: béne † dic, quaésumus, funes istos, et praesta; ut fámuli tui, qui (fámulae tuae, quae) eis velut ligámine poenitentiáli sui córporis cingétur, vinculórum ejúsdem Dómini nostri Jesu Christi mémores exsístant, et in órdine, quem assúpsérunt, peréniter persevérent, tuisque cum afféctu semper obséquii se alligátos (-as) esse cognóscant. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum.

**R.** Amen.

Orémus.

Oratio

**O**MNÍPOTENS sempitérne Deus, qui ómnibus pecca-

**R.** That we may be made worthy of the promises of Christ.

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

For one

Let us pray.

Prayer

**O** GOD, in order to redeem thy bondsmen, thou didst will that thy Son should be put in fetters by the hands of wicked men. Wherefore, we beg thee to bless † this cord, and grant that thy servant (handmaid) may be girt in his (her) body as with the chains of a penitent, that he (she) may ever keep in mind the chains of our Lord Jesus Christ, may always persevere in the order to which he (she) has consecrated himself (herself), and forever acknowledge himself (herself) bound in affection to thy mandates. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the Holy Spirit, God, throughout all eternity. **R.** Amen.

Let us pray.

Prayer

**A**LMIGHTY, everlasting God, in thy loving kind-

For several

Let us pray.

Prayer

**O** GOD, in order to redeem thy bondsmen, thou didst will that thy Son should be put in fetters by the hands of wicked men. Wherefore, we beg thee to bless † this cord, and grant that thy servants (handmaids) may be girt in their bodies as with the chains of a penitent, that they may ever keep in mind the chains of our Lord Jesus Christ, may always persevere in the order to which they have consecrated themselves, and forever acknowledge themselves bound in affection to thy mandates. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the Holy Spirit, God, throughout all eternity. **R.** Amen.

Let us pray.

Prayer

**A**LMIGHTY, everlasting God, in thy loving kind-

tóribus, quaeréntibus véniam et misericórdiam, quaesíta et optáta misericórditer tribuísti: orámus imménsam cleméntiam tuam; ut hanc chordam bene † dícere, et sancti † ficáre dignéris; ut, quicúmque ea pro peccátis suis cinctus fúerit, et cleméntiam tuam imploráverit, méritis et intercessióne beatíssimi servi tui Francísci, véniam et indulgéntiam suórum peccatórum fructúmque tuae sanctae misericórdiae consequátur. Per Christum Dóminum nostrum. **Ry.** Amen.

tóribus, quaeréntibus véniam et misericórdiam, quaesíta et optáta misericórditer tribuísti: orámus imménsam cleméntiam tuam; ut has chordas bene † dícere, et sancti † ficáre dignéris; ut, quicúmque iis pro peccátis suis cincti fúerint, et cleméntiam tuam imploráverint, méritis et intercessióne beatíssimi servi tui Francísci, véniam et indulgéntiam suórum peccatórum, fructúmque tuae sanctae misericórdiae consequántur. Per Christum Dóminum nostrum. **Ry.** Amen.

Deinde asperga(n)tur aqua benedicta; mox Sacerdos cingendo postulantem chorda, dicat:

Accipe chordam super lumbos tuos: ut sint lumbi tui praecincti in signum castitátis. In nómine Patris, et Filii, † et Spíritus Sancti. **Ry.** Amen.

## 28

Benedictio et Impositio Cinguli Lanei  
in Honorem S. Francisci de Paula

(Propria Ordinis Minimorum)

Sacerdos superpelliceo et stola albi coloris indutus, signans se signo crucis, dicit:

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

**Ry.** Qui fecit caelum et terram.

**V.** Dóminus vobíscum.

**Ry.** Et cum spíritu tuo.

ness thou hast granted pardon and shown mercy to all sinners who long and seek for it. We appeal to thine immeasurable goodness that thou wouldst bless † and sanctify † this cord. Let every person who on account of his sins will be girt therewith, whenever he implores thy clemency, through the merits and intercession of thy blessed servant, Francis, obtain pardon and remission of his sins, along with the other effects of thy sacred mercy. Through Christ our Lord. **R.** Amen.

ness thou hast granted pardon and shown mercy to all sinners who long and seek for it. We appeal to thine immeasurable goodness that thou wouldst bless † and sanctify † these cords. Let all who on account of their sins will be girt therewith, whenever they implore thy clemency, through the merits and intercession of thy blessed servant, Francis, obtain pardon and remission of their sins, along with the other effects of thy sacred mercy. Through Christ our Lord. **R.** Amen.

The priest sprinkles it with holy water, and confers it on the candidate, the while he says:

Receive this cord about thy loins, so that they may be girt in token of chastity. In the name of the Father, and of the Son, † and of the Holy Spirit. **R.** Amen.

## 28

### Blessing and Investiture With Wool Cincture in Honor of St. Francis of Paula

(Reserved to the Order of Minims)

The priest, vested in surplice and white stole, says as he signs himself:

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

Orémus.

Oratio

**O**MNÍPOTENS, sempitérne et miséricors Deus, qui pietátis tuae indulgéntiam peccatóribus, quacréntibus véniam et misericórdiam, tribuísti: orámus imménsam cleméntiam tuam, ut hoc cingulum láneum (haec cingula lánea) bene † dícere et sancti † ficáre dignéris; ut, quicúmque pro peccátis suis cincti fúerint, et misericórdiam tuam imploráverint, intercedénte beáto Francíscó, véniam et indulgéntiam tuae sanctae misericórdiae consequántur. Per Christum Dóminum nostrum. *Ry.* Amen.

*Aspergit cingulum aqua benedicta; deinde illud porrigit, dicens:*

Accipe cingulum super lumbos tuos: ut sint lumbi tui praecincti in signum castitátis et temperántiae. In nómine Patris, et Fílii, † et Spíritus Sancti. *Ry.* Amen.

29

Benedictio Cingulorum in Honorem  
S. Thomae Aquinatis  
ad servandam castitatem

(Propria Ordinis Praedicatorum)

*Sacerdos, superpelliceo et stola albi coloris indutus, dicit:*

*V.* Adjutórium nostrum in nómine Dómini.

*Ry.* Qui fecit caelum et terram.

*V.* Dóminus vobíscum.

*Ry.* Et cum spíritu tuo.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, Fili Dei vivi, puritátis amátor et custos, obsecrámus imménsam cleméntiam tuam: ut, sicut ministério Angelórum sanctum Thomam Aquinátem cingulo castitátis cingere, et a labe córporis ac ánimae praeserváre fecísti: ita ad honórem et glóriam ejus bene † dícere, et sancti † ficáre dignéris cingula ista; ut, quicúmque ipsa circa renes reverénter portáverit

Let us pray.

Prayer

**A**LMIGHTY, eternal, and merciful God, Who in thy goodness hast granted pardon and mercy to sinners seeking for it, we appeal to thy boundless clemency that thou wouldst bless † and sanctify † this cord. Let all who on account of their sins will be girt therewith and who will implore thy mercy, through the intercession of Blessed Francis, obtain the pardon and remission which come from thy sacred mercy. Through Christ our Lord. *R.* Amen.

*He sprinkles it with holy water and confers it, saying:*

Receive this cord about thy loins, so that they may be girt in token of moderation and chastity. In the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

29

Blessing of Cinctures in Honor of St. Thomas Aquinas  
for Preservation of Chastity

(Reserved to the Order of Preachers)

*The priest, vested in surplice and white stole, says:*

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

*R.* Who made heaven and earth.

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

Prayer

**O**LORD Jesus Christ, Son of the living God, lover and guardian of purity! Thou didst cause St. Thomas Aquinas to be girt with the cincture of chastity through the ministry of angels, and didst keep him free from every stain of body and soul. Wherefore, we appeal to thy boundless clemency that thou wouldst vouchsafe to bless † and sanctify † these cinctures in his honor and to his renown. Let all who reverently wear them and keep them bound about their loins be cleansed from every

ac tenúerit, ab omni immundítia mentis et córporis purificétur, atque in éxitu suo per manus sanctórum Angelórum tibi digne praesentári mereátur: Qui cum Patre et Spírítu Sancto vivis et regnas in saécula saeculórum. *R̄.* Amen.

Et aspergantur aqua benedicta.

## 30

Benedictio et Impositio  
Sacri Numismatis B. Mariae V. Immac.  
vulgo *Médaille miraculeuse*

(Propria Congr. Missionis)

(Approbata a S. R. C. die 19 Aprilis 1895)

Sacerdos benedicturus sacrum Numisma immaculatae Virginis Mariae Conceptionis, superpelliceo et stola alba indutus, dicit:

*Ps̄.* Adjutórium nostrum in nómine Dómini.

*R̄.* Qui fecit caelum et terram.

*Ps̄.* Dóminus vobíscum.

*R̄.* Et cum spírítu tuo.

Orémus.

Oratio

**O**MNÍPOTENS et miséricors Deus, qui per múltiplices immaculatae Mariae Virginitatis apparitiones in terris mirabilia júgiter pro animárum salute operári dignátus es: super hoc numismatis signum, tuam bene† dictionem benígnus infúnde; ut pie hoc recoléntes ac devóte gestántes et illíus patrocínium séntiant et tuam misericórdiam consequántur. Per Christum Dóminum nostrum. *R̄.* Amen.

Deinde Numisma aspergit aqua benedicta, et ipsum postea imponens dicit:

Pro uno vel una

Accipe sanctum Numísma,  
gesta fidéliter, et digna venera-

Pro pluribus

Accípíte sanctum Numísma,  
gestáte fidéliter, et digna vene-

defilement of soul and body, and deserve to be presented to thee at the hour of death by the hands of the holy angels. Who livest and reignest with the Father and the Holy Spirit forever and evermore. *Ry.* Amen.

They are sprinkled with holy water.

## 30

Blessing and Investiture With  
Sacred Medal of Mary Immaculate  
Commonly Known as the "Miraculous Medal"

(Reserved to the Congregation of the Missions)

(Approved by the Congregation of Sacred Rites on April 19, 1895)

The priest who is to bless the sacred medal of the Immaculate Conception, vested in surplice and white stole, says:

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

*Ry.* Who made heaven and earth.

*V.* The Lord be with you.

*Ry.* And with thy spirit.

Let us pray.

## Prayer

**A**LMIGHTY and merciful God! In virtue of the many apparitions on earth of the Immaculate Virgin Mary, it has pleased thee to work miracles again and again for the salvation of souls. Be thou gracious and pour out thy blessing † upon this medal, so that all who piously reverence it and devoutly wear it may experience the patronage of Mary Immaculate and obtain mercy from thee. Through Christ our Lord. *Ry.* Amen.

Then he sprinkles the medal with holy water and presents it to the candidate, saying:

## For one

Receive the holy medal, wear it with faith, and handle it with

## For several

Receive the holy medal, wear it with faith, and handle it with

tiónē prosēquere: ut piūssima et immaculāta caelōrum Dōmina te prōtegat atque defēdat; et pietātis suae prodīgia rēnovans, quae a Deo suppliciter postulāveris, tibi misericōrditer impetret, ut vivens ac moriens in matēno ejus amplēxu feliciter requiēscas. Amen.

ratiōne prosequimini: ut piūssima et immaculāta caelōrum Dōmina vos prōtegat atque defēdat; et pietātis suae prodīgia rēnovans, quae a Deo suppliciter postulāveritis, vobis misericōrditer impetret, ut vivētes ac moriētes in matēno ejus amplēxu feliciter requiescātis. Amen.

**Inde prosequitur:**

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

Pater noster **secreto usque ad**

**V.** Et ne nos indūcas in tentatiōnem.

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

**V.** Regína sine labe origináli concēpta.

**R.** Ora pro nobis.

**V.** Dōmine, exāudi oratiōnem meam.

**R.** Et clamor meus ad te véniat.

**V.** Dōminus vobiscum.

**R.** Et cum spíritu tuo.

Orémus.

**Oratio**

**D**ÓMINE Jesu Christe, qui beatíssimam Vírginem Mariam matrem tuam ab orígine immaculātam innúmeris miráculis clarēscere voluísti: concēde; ut ejúsdem patrocínium semper implorāntes, gáudia consequámur aetérna: Qui vivis et regnas in saécula saeculōrum. **R.** Amen.

becoming devotion, so that the most holy and immaculate queen of heaven may protect and defend thee. And as she is ever ready to renew her wondrous acts of kindness, may she obtain for thee in her mercy whatsoever thou dost humbly ask of God, so that both in life and in death thou canst rest securely in her motherly embrace. Amen.

becoming devotion, so that the most holy and immaculate queen of heaven may protect and defend you. And as she is ever ready to renew her wondrous acts of kindness, may she obtain for you in her mercy whatsoever you humbly ask of God, so that both in life and in death you can rest securely in her motherly embrace. Amen.

**He continues:**

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

Our Father **inaudibly until**

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

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

**V.** O Queen conceived without original sin.

**R.** Pray for us.

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

Let us pray.

**Prayer**

**O** LORD Jesus Christ, Who hast willed that thy Mother, the Blessed Virgin Mary conceived without sin should be made illustrious through countless miracles, do thou grant that we who constantly invoke her patronage may come to possess everlasting joys. Who livest and reignest throughout the endless ages. **R.** Amen.

## Benedictio Numismatum S. Benedicti

(Propria Ordinis S. Benedicti)

Sacerdos benedicturus numismata sancti Benedicti, dicit:

V. Adjutorium 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 judicare vivos et mortuos, et saeculum per ignem. R. Amen.

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

Pater noster *secreto usque ad*

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.

## 31

## Blessing of Medals of St. Benedict

(Reserved to the Order of St. Benedict)

The priest who is to bless the medals of St. Benedict says:

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

**I** PURGE you medals of evil by God † the Father Almighty, Creator of heaven and earth and of the sea and of all that they contain. O every power of the adversary, every cohort of the devil, every attack and appearance of Satan — get thee out of these medals and fly afar! And may they become for all who will use them a help for body and soul, in the name of the Father † Almighty, in the name of Jesus † Christ, His Son, our Lord, in the name of the Holy † Spirit, the Paraclete, and in the love of the selfsame Lord Jesus Christ, Who shall come to judge the living and the dead and the world by fire. ℣. Amen.

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

Our Father **inaudibly until**

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Preserve thy servants.

℟. Who trust in thee, my God.

℣. Be unto us, O Lord, a tower of strength.

℟. In the face of the enemy.

℣. The Lord will grant strength to His people.

℟. The Lord will bless His people with peace.

℣. Send us, Lord, aid from on high.

℟. And from Sion watch over us.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Orémus.

Oratio

**D**EUS omnipotens, bonórum ómnium largítor, súpplícés te rogámus, ut per intercessiónem sancti Benedícti, his sacris numismátibus, lítteris ac caractéribus a te designátis, tuam bene † dictionem infúndas: ut omnes, qui ea gestáverint ac bonis opéribus inténti fúerint, sanitátem mentis et córporis, et grátiam sanctificatiónis, atque indulgéntias (nobis) concessas cónsequi mereántur; omnésque diáboli insídias et fraudes, per auxiliúm misericórdiae tuae, effúgere váleant, et in conspéctu tuo sancti et immaculáti appáreant. Per Christum Dóminum nostrum. **R̄.** Amen.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui voluísti pro totíus mundi redemptiõe de Vírgine nasci, circumcídí, a Judaéis reprobári, Judae ósculo tradi, vínculis alligári, spinis coronári, clavis perforári, inter latrónes crucifígi, láncea vulnerári, et tandem in Cruce mori: per hanc tuam sanctíssimam passiónem humíliter exóro; ut omnes diabólicas insídias et fraudes expéllas ab eo, qui nomen sanctum tuum, his lítteris ac caractéribus a te designátis, devóte invocáverit, et eum ad salutis portum perducere dignéris: Qui vivis et regnas in saécula saeculórum. **R̄.** Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spíritus Sancti, descéndat super haec numísmata, ac ea gestántes, et máneat semper. **R̄.** Amen.

Deinde Sacerdos aspergit numismata aqua benedicta.

Let us pray.

Prayer

**A**Lmighty God, lavish Dispenser of every good, we thy suppliants pray that, by the intercession of St. Benedict, thou wouldst pour out thy blessing † on these sacred medals inscribed with letters and symbols appointed by thee. Let all who will wear them with minds intent on good works deserve to obtain health of body and spirit, the grace of making progress in holiness, as well as the indulgences which have been granted (to us). And may they escape by thy merciful help every onslaught and fraud of the devil, and finally stand before thee sinless and holy. Through Christ our Lord. *R̄*. Amen.

Let us pray.

Prayer

**O**LORD Jesus Christ, thou didst will, in order to redeem the entire world, to be born of a Virgin and to submit to circumcision; to be repudiated by the Jews and betrayed with a kiss by Judas; to be bound in chains, crowned with thorns, thy hands and feet pierced with nails, to be crucified between robbers, thy side pierced with a lance, and to die at last on the Cross! Through this thy sacred Passion, I humbly appeal to thee to drive afar all snares and deceits of the devil from him who devoutly calls upon thy holy name, using these words and symbols appointed by thee, and may it please thee to escort him unto the port of salvation. Who livest and reignest throughout all eternity. *R̄*. Amen.

May the blessing of almighty God, Father, Son, † and Holy Spirit come upon these medals and all who wear them, and remain for all time. *R̄*. Amen.

The priest sprinkles the medals with holy water.

## 32

## Formula Brevior Benedicendi Numismata S. Benedicti

(Propria ejusdem Ordinis)

(Approbata a S. R. C. die 13 Dec. 1922)

**℣.** Adjutórium nostrum in nómine Dómini.**℞.** Qui fecit caelum et terram.Exorcízo vos, numismata, etc., **ut supra, pag. 354 usque ad**  
Kýrie, eléison **exclusive.****℣.** Dómine, exáudi oratióem meam.**℞.** Et clamor meus ad te véniat.**℣.** Dóminus vobíscum.**℞.** Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS omnípotens, bonórum ómnium largítor, súplices te  
rogámus, ut per intercessióem sancti Benedicti his sacris  
numismátibus tuam bene **✠** dictionem infúndas, ut omnes qui  
ea gestáverint ac bonis opéribus inténti fúerint, sanitátem mentis  
et córporis, et grátiam sanctificatióis, atque indulgéntias (nobis)  
concessas cónsequi mereántur, omnésque diaboli insídias et  
fraudes, per auxiliúm misericórdiae tuae, stúdeant devitáre et in  
conspéctu tuo sancti et immaculáti váleant apparére. Per Christum  
Dóminum nostrum. **℞.** Amen.

**Et aspergantur aqua benedicta.**

## 33

## Benedictio Coronae Domini

(Propria Ordinis Camaldulensium)

**℣.** Adjutórium nostrum in nómine Dómini.**℞.** Qui fecit caelum et terram.**℣.** Benedíces corónae anni benignitátis tuae.**℞.** Et campi tui replebúntur ubertáte.

## 32

## Short Form for Blessing Medals of St. Benedict

(Reserved to the same Order)

(Approved by the Congregation of Sacred Rites on December 13, 1922)

**Ps.** Our help is in the name of the Lord.**R.** Who made heaven and earth.I purge you medals, etc., **as above on p. 355, up to and exclusive of** Lord, have mercy on us.**Ps.** O Lord, hear my prayer.**R.** And let my cry come unto thee.**Ps.** The Lord be with you.**R.** And with thy spirit.

Let us pray.

**Prayer**

**A**LMIGHTY God, lavish Dispenser of every good, we thy suppliants pray that, by the intercession of St. Benedict, thou wouldst pour out thy blessing **†** on these sacred medals. Let all who will wear them with minds intent on good works deserve to obtain health of body and spirit, the grace of making progress in holiness, as well as the indulgences which have been granted (to us). And may they seek to avoid by thy merciful help every onslaught and fraud of the devil, and finally stand before thee sinless and holy. Through Christ our Lord. **R.** Amen.

**They are sprinkled with holy water.**

## 33

## Blessing of Rosary of Our Lord

(Reserved to the Order of Camaldulense)

**Ps.** Our help is in the name of the Lord.**R.** Who made heaven and earth.**Ps.** Thou hast crowned the year with thy bounty.**R.** And thy pastures drip verdure.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui in similitúdinem hóminum factus, trigínta et tribus annis es conversátus in mundo, et multa passus pro hóminum salúte, in Cruce demum mori voluísti: dignáre, quaesumus, hanc (has) bene † dícere et sancti † ficáre corónam, quam (corónas, quas) beáto Michaéli Eremítæ Camaldulénsi ad vitam, passióem et mortem tuam recoléndam institúere jussísti; ut, qui eam (eas) pie gestáverit (gestáverint) et devóte recitáverit (recitáverint), múltiplici gratiárum et indulgentiárum consecutióne corónas in caelo aetérnas obtinére mereátur (mereántur). Per te, Jesu Christe, Salvátor mundi: Qui vivis et regnas cum Deo Patre in unitáte Spírítus Sancti Deus, per ómnia saecula saeculórum. ℞. Amen.

Et aspergatur (aspergantur) aqua benedicta.

34

Benedictio Coronarum Pretiosissimi Sanguinis

(Propria Congregationis Missionariorum  
Pretiosissimi Sanguinis)

Constat corona precatoria triginta tribus granulis, in septem distinctis partes, quarum quaeque quinque habet granulos, septima parte excepta quae tantum tres numerat; ut ita honorentur septem Sanguinis Christi praecipuae effusiones recitatione triginta trium Pater et septem Glória.

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Redemísti nos, Dómine, in Sáanguine tuo.

℞. Et fecísti nos Deo nostro regnum.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

**O** LORD Jesus Christ, Who wast made in the image of man and didst sojourn in the world for thirty-three years, thou hast willed, for the salvation of mankind, to suffer so much and to undergo finally the death of the Cross. Hence we pray that it may please thee to bless **+** and sanctify **+** this rosary (these rosaries) which thou didst direct Blessed Michel, the Camaldulose hermit to introduce for the purpose of venerating thy life, Passion, and death. May he (they) who devoutly carries it (carry them) about his (their) person and faithfully recites it (recite them) be enriched with thy many graces and mercies, and deserve to obtain an everlasting crown in heaven. Through thee, Jesus Christ, Savior of the World, Who livest and reignest with God the Father, in unity of the Holy Spirit, God, forever and ever.  
℞. Amen.

It is sprinkled with holy water.

34

Blessing of Rosaries of the Precious Blood

(Reserved to the Congregation of Missionaries  
of the Precious Blood)

The rosary is made up of thirty-three beads divided into seven different parts, six of which have five beads each, and the seventh having only three. In this way the seven principal sheddings of Christ's blood are honored by the recitation of thirty-three **Patens** and seven **Glory** be to the Fathers.

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. Thou hast redeemed us, O Lord, in thy Blood.

℞. And hast won us as a kingdom for our God.

℣. Te ergo quaesumus, tuis famulis subveni.

℞. Quos pretioso Sanguine redemisti.

℣. Domine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

℣. Dominus vobiscum. ℞. Et cum spiritu tuo.

Orémus.

Oratio

**O**MNÍPOTENS et miséricors Deus, qui propter exímiam caritátem tuam, qua dilexisti nos, Fílium tuum unigénitum, Dóminum nostrum Jesum Christum, de caelis in terram descéndere, et de beatíssimae Vírginis Maríaе Dóminae nostrae útero sacratíssimo, Angelo nuntiánte, carnem suscípere voluisti, ut nos eríperes de potestáte diáboli: obsecrámus imménsam cleméntiam tuam; ut has corónas in honórem, et laudem pretiósí Sanguinis ejúsdem Fílii tui ab Ecclésia tua fidéli dicátas bene † dicás, et sancti † fices, eisque tantam infúndas virtútem Spíritus † Sancti, ut, quicumque harum quámlibet secum portáverit, aut in domo sua reveréter tenúerit, ab omni hoste visíbili et invisíbili semper et ubique in hoc saéculo liberétur, et post éxítum suum, méritis ipsíus pretiosíssimi Sanguinis, ad aetérnam beatitúdinem feliciter pervéniat. Per eúndem Christum Dóminum nostrum. ℞. Amen.

Et aspergantur aqua benedicta.

35

Benedictio Coronarum Sacratissimi Rosarii B. M. V.

(Propria Ordinis Praedicatorum)

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dominus vobiscum. ℞. Et cum spiritu tuo.

Orémus.

Oratio

**O**MNÍPOTENS et miséricors Deus, qui propter exímiam caritátem tuam, qua dilexisti nos, Fílium tuum unigénitum,

**V.** We beseech thee, therefore, help thy servants.

**R.** Whom thou hast redeemed by thy Precious Blood.

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

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

**V.** The Lord be with you. **R.** And with thy spirit.

Let us pray.

**Prayer**

**A**LMIGHTY and merciful God! On account of thy boundless love for us, thou hast willed that thy Sole-Begotten Son, our Lord Jesus Christ, should come down from heaven upon earth, taking flesh at the angel's message in the sacred womb of the Blessed Virgin Mary, our queen, in order to snatch us from Satan's tyranny. Wherefore, we humbly beg thee of thine immeasurable goodness to bless † and sanctify † these rosaries, which thy faithful Church has consecrated in honor and praise of the Precious Blood of thy Son. And let them be endowed with such power of the Holy † Spirit, that whosoever recites this rosary or carries it on his person or treasures it with reverence in his home, may at all times and in all places be delivered from every foe, visible and invisible, during this life, and after his death, through the merits of the same Precious Blood, attain the grace of eternal blessedness. Through the selfsame Christ our Lord. **R.** Amen.

*They are sprinkled with holy water.*

35

Blessing of Rosaries of Our Lady

(Reserved to the Order of Preachers)

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

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

**V.** The Lord be with you. **R.** And with thy spirit.

Let us pray.

**Prayer**

**A**LMIGHTY and merciful God! On account of thy boundless love for us, thou hast willed that thy Sole-Begotten Son,

Dóminum nostrum Jesum Christum, de caelis in terram descéndere, et de beatíssimae Vírginis Maríae Dóminae nostrae útero sacratíssimo, Angelo nuntiánte, carnem suscípere, crucémque ac mortem subíre, et tértia die glorióse a mórtuis resúrgerere voluísti, ut nos eríperes de potestáte diáboli: obsecrámus imménsam cleméntiam tuam; ut haec signa Rosárii, in honórem et laudem ejúsdem Genitrícis Fílii tui ab Ecclésia tua fidéli dicáta, bene † dicas, et sancti † fices, eisque tantam infúndas virtútem Spíritus † Sancti, ut, quicúmque horum quódlibet secum portáverit, atque in domo sua reverénter tenúerit, et in eis ad te, secúndum hujus sanctae Societátis institúta, divína contemplándo mystéria devóte oráverit, salúbri et perseveránti devotióne abúndet, sitque consors et párticeps ómnium gratiárum, privilegiórum, et indulgentiárum, quae eidem Societáti per sanctam Sedem Apostólicam concéssa fuérunt, ab omni hoste visíbili et invisíbili semper et ubique in hoc saéculo liberétur, et in éxitu suo ab ipsa beatíssima Vírgine María Dei Genitríce tibi plenus bonis opéribus praesentári mereátur. Per eúmdem Dóminum . . . in unitáte ejúsdem Spíritus. *R̄.* Amen.

*Et aspergantur aqua benedicta.*

## 36

Formula Brevior Benedicendi  
Coronam Sacratissimi Rosarii B. M. V.

(Propria ejusdem Ordinis)

(Approbata a S. R. C. die 23 Nov. 1918)

**A** LAUDEM et glóriam Deíparae Vírginis Maríae, in memóriam mysteriórum vitae, mortis et resurrecciónis ejúsdem Dómini nostri Jesu Christi, bene † dicátur et sancti † ficétur haec sacratíssimi Rosárii coróna: in nómine Patris, et Fílii, † et Spíritus Sancti. *R̄.* Amen.

our Lord Jesus Christ, should come down from heaven upon earth, taking flesh at the angel's message in the sacred womb of the Blessed Virgin Mary, our queen, submitting to death on the Cross, and on the third day rising gloriously from the dead, in order that He might snatch us from Satan's tyranny. Wherefore, we humbly beg thee of thine immeasurable goodness to bless✠ and sanctify ✠ these rosaries, which thy faithful Church has consecrated in honor and praise of the Mother of thy Son. And let them be endowed with such power of the Holy ✠ Spirit, that whosoever carries one on his person or treasures it with reverence in his home or uses it for pious prayer, the while he meditates on the divine mysteries, according to the rules of this holy society, may be imbued with salutary and abiding devotion. May he, moreover, fully participate in all the graces, privileges, and indulgences which the Holy See has granted to this society; may he be delivered from all enemies, visible and invisible, in all places and at all times in this world, and at the hour of his death may it be his happiness to be presented to thee by the same Blessed Virgin Mary, Mother of God, laden with good works. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the same Holy Spirit, God, throughout the endless ages. *Ry.* Amen.

*They are sprinkled with holy water.*

## 36

## Short Form for Blessing Rosaries of Our Lady

(Reserved to the same Order)

(Approved by the Congregation of Sacred Rites on November 23, 1918)

**T**O THE honor and glory of the Virgin Mary, Mother of God, and in memory of the mysteries of the life, death, and Resurrection of our Lord Jesus Christ may these rosaries be blessed✠ and sanctified.✠ In the name of the Father, and of the Son,✠ and of the Holy Spirit. *Ry.* Amen.

## 37

## Benedictio Rosarum Societatis Sacratissimi Rosarii

(Propria ejusdem Ordinis)

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS, creátor et conservátor géneris humáni, dator grátiae spirituális, et largítor aetérnae salútis, benedictióne tua sancta béne † dic has rosas, quas pro grátiis tibi exsolvéndis cum devotíone ac veneratíone beátae sempérque Vírginis Maríae, ejúsque Rosárii, hódie tibi praesentámus et pétimus benedíci: et infúnde eis per virtútem sanctae Cru † cis benedictíonem caeléstem, qui eas ad odóris suavítatem, et repelléndas infirmitátes humáno úsui tribuísti; talémque signáculo sanctae Cru † cis benedictíonem accípiant, ut, quibuscúmque in infirmitátibus appósitae fúerint, seu qui eas in dómibus suis portáverint, ab infirmitate sanéntur: discédant diáboli, contremíscant et fúgiant pávidi cum suis mínístris de habitatióne illis, nec ámplius tibi serviéntes inquietáre praesúmant. Per Christum Dóminum nostrum. R. Amen.

Et aspergantur aqua benedicta.

## 38

## Benedictio Candelarum Societatis Sacratissimi Rosarii

(Propria ejusdem Ordinis)

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit caelum et terram.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

## 37

## Blessing of Roses for the Society of the Rosary

(Reserved to the same Order)

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

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

**O** GOD, the Creator and Preserver of the human race, Giver of heavenly grace and lavish Dispenser of eternal salvation! With thy holy benediction, bless ✠ these roses which today we present to thee in gratitude and in devotion and veneration to Blessed Mary ever a Virgin and to her rosary, as we implore thy blessing. By the power of the holy ✠ Cross, pour out thy heavenly benediction on these roses which thou hast given for mankind's use for the sake of their fragrance and for alleviating the suffering of illness. Let them be endowed, by the sign of the holy ✠ Cross, with such blessing that the sick, to whom they are brought or in whose homes they are kept, may be cured of their infirmities. And may evil spirits withdraw from them — may they fly from their homes in fear and trembling along with their followers, and nevermore let them presume to molest thy servants. Through Christ our Lord. R. Amen.

They are sprinkled with holy water.

## 38

## Blessing of Candles for the Rosary Society

(Reserved to the same Order)

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

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, lux vera, qui illúminas omnem hóminem veniéntem in hunc mundum: effúnde per intercessiónem beátae Vírginis Maríae matris tuae, et per quíndecim ejus Rosárii mystéria, bene ✠ dictionem tuam super hos céreos et candélas, et sanctí ✠ fica eas lúmine tuae grátiae; et concéde propítius, ut, sicut haec luminária igne visibili accénsa noctúrnas depéllunt ténebras, ita corda nostra, invisibili igne ac Spíritus ✠ Sancti splendóre illustráta, ómnium vitiórum caecitate cáreant: ut puro mentis óculo cérnere semper possímus, quae tibi sunt plácita et nostrae salúti utilia, quátenus post hujus saéculi caliginósa discrímína, ad lucem indeficiéntem perveníre mereámur: Qui vivis et regnas per ómnia saécula saeculórum. **R̄.** Amen.

**Et aspergantur aqua benedicta.**

39

## Benedictio Coronarum S. Birgittae

(Propria Ordinis Ssmi Salvatoris)

**Ps̄.** Adjutórium nostrum in nómine Dómini.

**R̄.** Qui fecit caelum et terram.

**Ps̄.** Dóminus vobíscum.

**R̄.** Et cum spírítu tuo.

Orémus.

Oratio

**O**MNÍPOTENS et miséricors Deus, qui propter nímiám caritátem tuam, qua dilexísti nos, Fílium tuum Dóminum nostrum Jesum Christum pro redemptione nostra de caelis in terram descéndere, et de beatíssimae Vírginis útero, Angelo nuntiánte, carnem suscípere voluísti, ut nos eríperes de potestáte diaboli: obsecrámus imménsam cleméntiam tuam, ut has corónas in honórem et laudem Genitrícis Fílii tui ab Ecclesia tua fidéli dicátas bene ✠ dícas, et sanctí ✠ fices, eisque tantam infúndas

Let us pray.

Prayer

**O** LORD Jesus Christ, thou art the true light that enlightens every man who comes into the world. Through the intercession of the Blessed Virgin Mary, thy Mother, and through the fifteen mysteries of her rosary, pour forth thy blessing † upon these tapers and candles, and sanctify † them by the light of thy grace. And be thou gracious and grant that as these lights, lit with a visible fire, dispel nocturnal darkness, so may our hearts, enlightened with an invisible fire and with the splendor of the Holy † Spirit, be free from the blindness of all vices. Thus may we always discern with the pure eye of the spirit the things that are pleasing to thee and helpful to our salvation, so that after the darkness and the pitfalls of this world, we may deserve to arrive at the light which never fails. Who livest and reignest forever and ever. *R̄.* Amen.

*They are sprinkled with holy water.*

39

### Blessing of Rosaries of St. Bridget

(Reserved to the Order of St. Savior)

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

*R̄.* Who made heaven and earth.

*V.* The Lord be with you.

*R̄.* And with thy spirit.

Let us pray.

Prayer

**A**LMIGHTY and merciful God! On account of thy boundless love for us, thou hast willed that thy Sole-Begotten Son, our Lord Jesus Christ, should come down from heaven upon earth for our redemption, taking flesh at the angel's message in the womb of the Blessed Virgin, in order to snatch us from Satan's tyranny. Wherefore, we beg thee of thine immeasurable goodness to bless † and sanctify † these rosaries, which thy faithful Church has consecrated in honor and praise of thy

virtútem Spíritus ✠ Sancti; ut, quicúmque eas portáverit, vel recitáverit, aut domi reverénter tenúerit, ab omni hoste et adversitáte semper et ubíque liberétur, indulgéntias lucrári possit juxta mandátum sanctae Románae Ecclésiae, et in éxitu mortis suae a beatíssima Vírgine tibi plenus méritis praesentári mereátur. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus. *Ry.* Amen.

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

*Et aspergantur aqua benedicta.*

## 40

## Benedictio Coronae S. Joseph

(Propria Ordinis Carmelitarum)

*Ps.* Adjutórium nostrum in nómine Dómini.

*Ry.* Qui fecit caelum et terram.

*Ps.* Dóminus vobíscum.

*Ry.* Et cum spírítu tuo.

Orémus.

*Oratio*

**O**MNIPOTENS et miséricors Deus, qui propter nímiám caritátem, qua dilexísti nos, Fílium tuum unigénitum Dóminum nostrum Jesum Christum pro redemptióne nostra de caelis in terram descéndere, et de beatíssimae Vírginis Maríae útero, Angelo nuntiánte, carnem suscípere voluísti, ut nos de potestáte inimíci eríperes: obsecrámus cleméntiam tuam, ut hanc corónam in honórem, et laudem ejúsdem Genitrícis Fílii tui, ac perdilécti ejus Sponsi Joseph, conféctam, et dicátam, bene ✠ dícas, eíque tantam Sancti ✠ Spíritus virtútem infúndas; ut, quicúmque hanc

Son's holy Mother. And let them be endowed with such power of the Holy ✝ Spirit, that whosoever recites this rosary or carries it on his person or treasures it with reverence in his home, may at all times and in all places be delivered from every adversity and every foe, gain the indulgences laid down by the holy Roman Church, and in the hour of his death may it be his happiness to be presented to thee by the Blessed Virgin, laden with good works. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the same Holy Spirit, God, throughout the endless ages. *R.* Amen.

May the blessing of almighty God, Father, Son, ✝ and Holy Spirit come upon you and remain for all time. *R.* Amen.

*They are sprinkled with holy water.*

## 40

## Blessing of St. Joseph Rosary

(Reserved to the Order of Carmelites)

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

*R.* Who made heaven and earth.

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

## Prayer

**A**Lmighty and merciful God! On account of thy boundless love for us, thou hast willed that thy Sole-Begotten Son, our Lord Jesus Christ, should come down from heaven upon earth for our redemption, taking flesh at the angel's message in the womb of the Blessed Virgin Mary, in order to snatch us from the enemy's tyranny. Wherefore, we appeal to thy clemency that thou wouldst bless ✝ this rosary, which has been made and dedicated to the honor and praise of thy Son's holy Mother and her most beloved spouse, St. Joseph. And let it be endowed with such power of the Holy ✝ Spirit, that whosoever carries it on his

secum portáverit, atque in domo sua reverénter tenúerit, ab omni hoste visíbili et invisíbili, semper et ubíque in hoc saéculo liberétur, et in éxitu suo, a beatíssimis illis Sponsis, plenus bonis opéribus tibi praesentári mereátur. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus. *Ry.* Amen.

*Et aspergatur aqua benedicta.*

## 41

## Benedictio Anuli S. Joseph

(Propria ejusdem Ordinis)

*V.* Adjutórium nostrum in nómine Dómini.

*Ry.* Qui fecit caelum et terram.

*V.* Dóminus vobíscum.

*Ry.* Et cum spíritu tuo.

Orémus.

*Oratio*

**D**EUS, cujus verbo sanctificántur ómnia, quae percípimus: effúnde, quaésumus, bene† dictionem tuam super nos et super hunc ánulum; ut per intercessiónem beátae Maríae semper Vírginis, ac ejus Sponsi Joseph, quaecúmque praeséntis vitae necessità póstulat, misericórditer cum gratiárum actióne assequámur. Per Christum Dóminum nostrum. *Ry.* Amen.

*Et aspergatur aqua benedicta.*

## 42

Benedictio Infirmorum Cum Ligno Sanctissimae  
Crucis D. N. J. C. Seu Signum S. Mauri Abbatis

(Propria Ordinis S. Benedicti)

Antea rite exponatur Reliquia verae Crucis Dominicae, duabus saltem candelis accensis. Excitetur deinde in infirmo actus contritionis, et firma fiducia, ut adjutus meritis S. P. Benedicti et S. Mauri, ipsis

person or treasures it with reverence in his home, may at all times and in all places during this life be delivered from every visible and invisible enemy, and at his death may it be his happiness to be presented to thee by these blessed spouses, laden with good works. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the same Holy Spirit, God, throughout the endless ages. **R̄. Amen.**

It is sprinkled with holy water.

## 41

## Blessing of St. Joseph Ring

(Reserved to the same Order)

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

**R̄.** Who made heaven and earth.

**V.** The Lord be with you.

**R̄.** And with thy spirit.

Let us pray.

**Prayer**

**O** GOD, Whose word sanctifies all things that we receive, pour forth thy blessing, †we beseech thee, upon us and upon this ring; so that, through the intercession of the Blessed Mary ever a Virgin and her spouse, St. Joseph, we may obtain with gratitude for thy kindness whatsoever is necessary for us in the present life. Through Christ our Lord. **R̄. Amen.**

It is sprinkled with holy water.

## 42

Blessing of the Sick With Relic of True Cross  
or the Sign of St. Maurus the Abbot

(Reserved to the Order of St. Benedict)

Beforehand a relic of the true Cross is ceremonially exposed, with at least two lighted candles left beside it. Then the sick person is encouraged to make an act of contrition, as well as an act of firm faith that, by the merits and intercession of St. Benedict and St. Maurus,

intercedentibus, si Deo placeat, sanitatem obtineat. Recitentur tres Pater totidemque Ave María et Glória in honorem Sanctissimae Trinitatis: tum Sacerdos, indutus superpelliceo et stola rubri coloris, manu dextera tenens elevatam Reliquiam sanctae Crucis coram infirmo, dicit:

℣. Benedíctio et cláritas et sapiéntia et gratiárum áctio, honor, virtus et fortitúdo Deo nostro in saécula saeculórum. ℞. Amen.

℣. Pes meus stetit in dirécto.

℞. In ecclésiis benedícam te, Dómine.

### Invocatio

**P**ER sanctíssimum nomen Dómini invocátum, optátam tibi donet sanitátem illa fides, qua sanctus Maurus per sequéntia verba aegrótos sanávit, et in qua ego, licet indignus peccátor, eásdem preces super te humíliter prófero:

In nómine sanctíssimae et indivíduae Trinitátis, adjútus méritis sanctíssimi Patris Benedícti, sta sanus (-a), o **N**, et incólumis super pedes tuos rectus (-a). In nómine Patris, et Fílii, † et Spíritus Sancti. ℞. Amen.

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

℣. Qui propitiátur iniquitátibus hóminum.

℞. Ipse sanet infirmitátes tuas.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírиту tuo.

Orémus.

Oratio

**D**EUS, ómnium cónditor creaturárum, qui ad restauratióem húmáni géneris únicum Fílium tuum, cooperánte Spírítu Sancto, ex María Vírgine incarnári constituísti, et per sacrosánc-tum ac gloriósum vivíficae Crucis lignum vulneribus et languóri-bus animárum nostrárum, nos rediméndo, subveníre dignátus

he will be restored to health, if God so wills. Three Our Fathers, Hail Marys, and Glory be to the Fathers are said in honor of the Most Holy Trinity. Following this the priest, vested in surplice and red stole, holds the relic in his right hand before the sick person, and says:

℣. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and strength to our God forever and ever.

℟. Amen.

℣. When my foot is placed on the right path.

℟. I will praise thee, O Lord, before the assemblies.

### Invocation

**A** WE call upon the holy name of our Lord, mayest thou have the desired good health restored by that faith with which St. Maurus healed the sick, speaking the following words; and I, although an unworthy sinner, with a similar faith humbly say this prayer over thee:

In the name of the most holy and undivided Trinity, and aided by the merits of our holy father, St. Benedict, arise, **N.**, and being fully healed, stand firmly on thy feet. In the name of the Father, and of the Son, **+** and of the Holy Spirit. **℟.** Amen.

**Antiphon:** Truly He hath borne our grief and hath carried our sorrows, and by His stripes we are healed.

℣. He Who mercifully regards the evildoing of man.

℟. He will heal thy infirmities.

℣. 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, Creator of all, thou didst ordain that thy Sole-Begotten Son, by the co-operation of the Holy Spirit, should take flesh of the Virgin Mary, in order to lift up the human race. Moreover, it has pleased thee in redeeming us to come to the aid of our spiritual wounds and afflictions by means of the all-

es: ipse hunc fámulum tuum **N.** (hanc fámulam tuam **N.**) per vitális hujus signi virtútem ad prístinam redúcere dignéris sanitátem. Per eúndem Christum Dóminum nostrum. **R̄.** 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 intercessiónem cunctos ab hoc fámulo tuo (ab hac fámula tua) languóres repéllere dignáre; ut sanitáte percépta, gratiárum actiónem réferat nómini sancto tuo: Qui cum Patre et Spírítu Sancto vivis et regnas in saécula saeculórum. **R̄.** Amen.

Signum

**P**ER invocatióem immaculátae Dei Matris et semper Vírginis Maríae, et per intercessiónem sanctórum Benedícti et Mauri, Poténtia † Dei Patris, Sapiéntia † Dei Fílii, Virtus † Spírítus Sancti liberet te ab ista infirmitáte. Amen.

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

Ultimo benedicit infirmo Reliquia S. Crucis, dicens:

Benedíctio Dei omnipoténtis, Patris, et Fílii, † et Spírítus Sancti, descéndat super te, et máneat semper. **R̄.** Amen.

Et porrigit ad osculum.

Hoc signum, si opus sit, repetitur per tres vices, sive diversis diebus, sive eadem die, juxta necessitatem. Tres etiam Missae votivae, si lubet, nempe de Passione, de S. Mauro Abbate, et pro defunctis celebrandae erunt: alioquin beatíssimae Virgínis Maríae Rosarium in tres partes distributum juxta praefatam intentionem infirmus, si potest, recitabit vel recitare faciet.

holy and glorious wood of the life-bearing Cross. Thus grant that this thy servant, **N.** (thy handmaid, **N.**), may be restored to former good health by the power of this life-giving sign. Through the selfsame Christ our Lord. **Ry.** Amen.

Let us pray.

**Prayer**

**O** LORD Jesus Christ, thou hast granted to Blessed Benedict, my master, the power to achieve whatever he would ask in thy name. Wherefore, by his intercession, graciously expel all suffering from this servant (handmaid) of thine, so that being restored in health he (she) may render thanksgiving to thy holy name. Thou Who livest and reignest with the Father and the Holy Spirit throughout the endless ages. **Ry.** Amen.

#### The Sign

**T**HROUGH the invocation of Mary Immaculate, Mother of God, ever a Virgin, and through the intercession of St. Benedict and St. Maurus, may the power of God † the Father, the wisdom of God † the Son, and the strength of the Holy † Spirit deliver thee from this infirmity. Amen.

As it pleases God, so be it, and so let it be unto thee, just like thy requests and thy desires are in praise and in honor of the most holy Cross of our Lord Jesus Christ!

Lastly he blesses the sick person with the relic of the holy Cross, saying:

May the blessing of almighty God, Father, Son, † and Holy Spirit come upon thee and remain for all time. **Ry.** Amen.

He presents the relic to be kissed.

This "sign," if necessary, may be repeated three times, either on different days or on the same day, according to the necessity. Also, if desired, three Votive Masses may be celebrated, namely, of the Passion, of St. Maurus Abbot, and of the Dead. Otherwise the sick person, if he is able will recite or will have recited the rosary of the Blessed Virgin Mary, distributed in three parts, and for the aforesaid intention.

Benedictio Aquae In Honorem B.M.V. et  
S. Torelli Conf. Pro Infirmis

(Breve 16 Decembris 1628)

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS, qui miseratióne tua caelésti homínibus nóxia súbtrahis, et benigna concédís, quique mota per Angelum tuum aqua languórem in probática piscína eripiéndó valetúdinem contulísti: infúnde in aqua ista tuae bene **†** dictionís rorem; ut de ea suméntes, méritis et précibus beatíssimae Maríae Vírginis, ac sancti Torélli Confessóris, sanitátem consequántur infírmi, paritérque fecundátae mulíeres a malis ingruéntibus salvae, partúsque suos ad sacrosánci Baptísmi grátiam feliciter perdúcant. Per Christum Dóminum nostrum. **℞.** Amen.

Et aspergatur aqua benedicta.

Benedictio Aquae Cum Reliquiis S. Petri Mart.

(Propria Ordinis Praedicatorum)

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

Blessing of Water for the Sick  
in Honor of the B.V.M. and St. Torellus\*

(By a Brief dated December 16, 1628)

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

Let us pray.

Prayer

**O** GOD, thou dost in heavenly mercy ward off harmful things from man and give him only things which are for his good. At the pool of Probatca thou didst move the waters by the hand of thine angel, thus not only removing suffering but granting complete recovery. Do thou likewise infuse into this water the dew of thy blessing, †so that all the sick who drink thereof may, by the merits and intercession of the Blessed Virgin Mary and the holy confessor, Torellus, regain their health; and may women who are with child, strengthened against every misfortune that threatens them, have the happiness of bringing their offspring to the grace of holy baptism. Through Christ our Lord.  
**R.** Amen.

It is sprinkled with holy water.

Blessing of Water With the Relics  
of St. Peter the Martyr\*\*

(Reserved to the Order of Preachers)

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

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

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\*Legend has it that St. Torellus (†1282) restored life to two boys who were dying, after they took a swallow of water blessed by him.

\*\* This blessing became widespread in Germanic countries through the efforts of the Dominicans. St. Peter was murdered in 1252. At Piacenza, where a finger of his was preserved, this relic was plunged into the water in the course of the blessing. The faithful drank the blessed water as a remedy against worms and many another illness.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS, qui ad salutem humáni géneris máxima quaeque sacraménta in aquárum substántia condidísti, adésto propítius invocatióibus nostris, et eleménto huic aquae, quod beáti Petri Mártyris tui virtúte consignámus, virtútem tuae bene† dictionis infúnde: ut per intervéntum ejúsdem Mártyris tui, sit fidélibus tuis in remédiu salutáre, daémones ab eis ejiéens, morbos ac infirmitátes córporis et ánimae repéllens, et praesta; ut, quicúmque cam sumpserint, vel ea aspérsi fúerint, ab omni adversitaté ánimae et córporis liberéntur, et utriúsque hóminis recípiant sanitátem. Per Christum Dóminum nostrum. ℞. Amen.

Orémus.

Oratio

**I**MMÉNSAM cleméntiam tuam, omnípotens aetérne Deus, humíliter implorámus: ut hos fidéles tuos, ad reliquias beáti Petri Mártyris devóte accedéntes, et ejus suffrágia postulántes, tua ineffábili virtúte bene† dícere dignéris; ut per intervéntum ejúsdem Mártyris tui, ab omni aegritúdine mentis et córporis liberáti, tuáque hic et ubíque misericórdia custodíti, et grátia salváti, post hujus quoque viae ac vitae cursum, ad aetérna mereántur gáudia perveníre. Per Christum Dóminum nostrum. ℞. Amen.

45

Benedictio Palmarum vel Aliorum Ramorum  
in Festo S. Petri Martyris

(Propria ejusdem Ordinis)

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

**O** GOD, Who for man's salvation dost dispense wondrous mysteries with the efficacious sign of water, hearken to our prayer — pouring forth the power of thy benediction † upon this element of water which we accredit in virtue of the holiness of Blessed Peter the Martyr. By his intervention let it prove a salutary remedy for thy faithful, driving out evil spirits and warding off illness and suffering of body and spirit; and may all who drink thereof or who are sprinkled with it be freed from every affliction of both body and soul and regain health in their total being. Through Christ our Lord. ℞. Amen.

Let us pray.

Prayer

**H**UMBLY we appeal to thy boundless clemency, almighty and everlasting God, that thou wouldst deign to bless † by thine ineffable might thy faithful people, who come with devotion to the remains of Blessed Peter the Martyr, begging his intercession. And having been freed by his intervention from every affliction of body and spirit, and here and in all places put under thy merciful protection and saved by thy grace, may they deserve, after this life has run its course, to attain the joys which last forever. Through Christ our Lord. ℞. Amen.

45

Blessing of Palms or Other Foliage  
on the Feast of St. Peter the Martyr

(Reserved to the same Order)

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. The Lord be with you.

℞. And with thy spirit.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, Fili Dei vivi, béne✠ dic hos árborum ramos supplicatióibus nostris: et infúnde eis, Dómine, per virtútem sanctae Cru✠ cis et per intercessiÓNem beáti Petri Mártiris, benedictiÓNem caeléstem, qui triumpháturus de hoste géneris humáni per manus puerórum palmas et árborum ramos in honórem tuum adhibére voluísti, talémque benedictiÓNem signáculo sanctae Cru✠ cis accípiant: ut, in quibuscúmque locis áliquíd ex eis pósito fúerit, discédant príncipes tenebrárum et contremíscant et fúgiant pávidi cum ómnibus minístris suis de locis vel habitatiÓNibus illis. Non ibi nóceant fúlmina et tempestátes, non fructus terrae consúmat aut depérdat ulla intempéries eleméti, nihilque inquietet aut moléstet serviétes tibi omnipoténti Deo: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

*Et aspergantur aqua benedicta.*

46

Benedictio Aquae in Honorem  
S. Vincentii Ferrerii pro Infirmis

(Propria ejusdem Ordinis)

- Ps̄.* Adjutórium nostrum in nómine Dómini.  
*R̄.* Qui fecit caelum et terram.  
*Ps̄.* Sit nomen Dómini benedíctum.  
*R̄.* Ex hoc nunc, et usque in saéculum.  
*Ps̄.* Dómine, exáudi oratiÓNem meam.  
*R̄.* Et clamor meus ad te véniat.  
*Ps̄.* Dóminus vobíscum.  
*R̄.* Et cum spírítu tuo.

Orémus.

Oratio

**M**AJESTÁTEM tuam, Dómine, súpplíces exorámus, ut, qui in desérto erémi petram benedixísti, ut bis a virga Móysi

Let us pray.

Prayer

**L**ORD Jesus Christ, Son of the living God, bless † at our supplication these branches of trees, endowing them, O Lord, with a heavenly benediction by the power of the holy † Cross and by the intercession of Blessed Peter the Martyr. For when thou didst onetime go forth to triumph over the enemy of mankind, it was thy will that honor be paid thee by children with palms and tree branches in their hands. Wherefore, let these branches be so endowed with blessing through the sign of the holy † Cross that, in whatsoever place a particle of them is preserved, the princes of darkness, along with their followers, may depart and fly in trembling from such homes and places. There let no damage result from lightning and storm, no inclement weather consume or destroy the fruits of the earth, nothing disturb or molest them who serve thee, almighty God, Who livest and reignest throughout the endless ages. *R̄.* Amen.

They are sprinkled with holy water.

46

Blessing of Water for the Sick  
in Honor of St. Vincent Ferrer

(Reserved to the same Order)

- V.* Our help is in the name of the Lord.  
*R̄.* Who made heaven and earth.  
*V.* May the name of the Lord be blessed.  
*R̄.* Henceforth and forever.  
*V.* O Lord, hear my prayer.  
*R̄.* And let my cry come unto thee.  
*V.* The Lord be with you.  
*R̄.* And with thy spirit.

Let us pray.

Prayer

**W**E THY suppliants beseech thy majesty, O Lord — as thou didst onetime bless the rock in the desert, so that, when

percússa, aquae ex ea largíssime egrederéntur, et géminam illam percussiónem sacraméntum Passiónis, et duo ligna Crucis significáre voluísti; tua quoque benignitáte et cleméntia per ejúsdem sanctae Crucis mystérium, aquam istam larga bene † dictione sanctífices, ut omnis infirmus, qui de ea bíberit, vel ex ea aspérsus fuerit, séntiat statim salutárem tuae benedictiónis efféctum. Per Christum Dóminum nostrum. *R̄y.* Amen.

**B**ENEDÍCO hanc aquam in nómine Dei † Patris omnipotentis, qui hoc ad usum humánum gratum creávit eleméntum, ut sit sórdium lavácrum córporis et ánimae, mira omnipotentia elevátum; potum sitiéntibus tríbuat, refrigerium sit aestuántibus, via et sémita navigántibus; et qui in aqua et per aquam in mundi univérsti submersióné sacraméntum novae legis praesignávit, cum octo ánimas salvávit in arca super eam ambulánte, apértis cataráctis caeli plúere fecit eam quadragínta díebus et quadragínta nóctibus super terram, hanc aquam bene † dícat, et sancti † ficet, ut ad sui sancti nóminis et sancti Vincéntii invocatióne aegrótum sanet, consolidet infirmum, dejéctum érigat, immúndum puríficet ac peténti ab eo salutem poténter restítuat. In nómine Patris, et Fílii, † et Spíritus Sancti. *R̄y.* Amen.

*Sacerdos tangens vas aquae Reliquia vel Imagine S. Vincentii, dicat:*

Orémus.

Oratio

**A**DÉSTO, Dómine, supplicatióne nostris, et eleménto huic aquae méritis sancti Vincénti, cujus Reliquia (vel ImáGINE) tángitur, virtútem tuae iterátae benedictiónis infúnde, ut bibénti fiat potus ad salutem. *R̄y.* Amen.

Moses struck it twice with his rod, a copious flow of water gushed forth, signifying by this double stroke both the mystery of thy Passion and the two wooden beams of the Cross — so likewise, in thy goodness and clemency and through the mystery of the same holy Cross, mayest thou sanctify this water with a bountiful blessing. † And may every sick person who drinks thereof or who is sprinkled therewith experience at once the healing effect of thy blessing. Through Christ our Lord. *Ry.* Amen.

**B**LESS this water in the name of God † the Father Almighty, Who created this element for mankind's good pleasure. For by His wondrous omnipotence, it has been ennobled to wash away the stains of body and soul, to be drink for the thirsty, a cooling refreshment for those suffering the heat of the day, a way and a course to seafarers. It was through water and in water, at the universal deluge, when God opened the cataracts of heaven, causing it to rain for forty days and forty nights, yet sparing the eight lives of them who were within the ark, that He prefigured the sacrament of the New Covenant. Thus may it please Him to bless † and sanctify † this water, so that, whenever we call upon His holy name and St. Vincent, it be empowered to heal the sick, to give strength to the weak, to raise up the fallen, to purify the unclean, and to restore health to those who ask it of Him. In the name of the Father, and of the Son, † and of the Holy Spirit. *Ry.* Amen.

The priest, as he touches the container of water with a relic or image of St. Vincent, says:

Let us pray.

Prayer

**G**IVE ear, O Lord, to our prayers, and by the merits of St. Vincent whose relic (or image) we apply to it, do thou pour out the power of thy repeated blessing upon this element of water, that it be a healthful potion to all who drink thereof. *Ry.* Amen.

In nómine Patris, et Filii, ✠ et Spíritus Sancti. *R̄.* Amen.

*Crux praesignata fieri debet cum Reliquia vel Imagine. Deinde Sacerdos dicat:*

*Ant.* Adsit nobis propítius in hujus vitae véspere, ad Christum nos Vincéntius tuto ferens itínere.

*℣.* Ora pro nobis, beáte Vincénti.

*R̄.* Ut digni efficiámur promissionibus Christi.

Orémus.

Oratio

**D**EUS, qui géntium multitudínem, mira beáti Vincéntii Confessóris tui praedicatione, ad agnitióem tui nóminis venire tribuísti: praesta, quaesumus; ut, quem ventúrum júdicem nuntiávit in terris, praemiatórem habére mereámur in caelis. Per Christum Dóminum nostrum. *R̄.* Amen.

47

Benedictio Aquae in Honorem  
S. Raymundi Nonnati Pro Infirmis

(Propria Ordinis B. M. V. de Mercede)

*℣.* Adjutórium nostrum in nómine Dómini.

*R̄.* Qui fecit caelum et terram.

*℣.* Dóminus vobíscum.

*R̄.* Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS, fidélium ómnium fortitúdo et salus, qui socrum beáti Petri Apóstoli tui fébribus magnis deténtam, piae rogatiónis intúitu perfécte sanásti: sancti ✠ ficáre, et bene ✠ dícere dignéris creatúram hanc aquae in tuo sanctíssimo nómine, et Confessóris tui Raymúndi, quem, spreto saéculo, ad almae Genitrícis Vírginis Maríae religionem vocáre dignátus es, concéde, quaesumus, ejus

In the name of the Father, and of the Son, † and of the Holy Spirit. **Ry.** Amen.

This sign of the Cross should be traced with the relic or image. Next the priest says:

**Antiphon:** May St. Vincent be at our side at the twilight of this life, to lead us on the safe path to Christ.

**V.** Pray for us, O blessed Vincent.

**Ry.** That we may be made worthy of the promises of Christ.

Let us pray.

**Prayer**

**O** GOD, whose dispensation it is that a multitude of people be brought to acknowledge thy name through the singular preaching of thy confessor, Vincent; grant, we beseech thee, that we may deserve to have Him as the dispenser of the heavenly reward Whom he announced on earth as the Judge that is to come. Through Christ our Lord. **Ry.** Amen.

47

Blessing of Water for the Sick  
in Honor of St. Raymond Nonnatus

(Reserved to the Order of Our Lady of Ransom)

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

**Ry.** Who made heaven and earth.

**V.** The Lord be with you.

**Ry.** And with thy spirit.

Let us pray.

**Prayer**

**O** GOD, the health and strength of all the faithful, thou didst one time, in view of her devout petition, grant complete recovery to the mother-in-law of the holy apostle, Peter, as she was afflicted with a high fever. May it please thee likewise to sanctify † and bless † this creature of water in thy own most sacred name and in the name of thy confessor, Raymond, whom thou didst call upon to despise the world and to enter the order

gloriosis méritis, et intercessióne; ut, quicumque fébrum vexatíone gravántur, per hujus lotíonem, aspersionem vel potióne aquae, a cunctis ánimae et córporis infirmitátibus liberéntur, atque Ecclesiáe tuae incólumes repraesentári mereántur, gratiárum tibi actiões in ea júgiter referétes: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

Orémus.

Oratio

**B**ÉNE †DIC, Dómine, méritis beáti Raymúndi creatúram hanc aquae, qui glorióso tuo córpore benedixísti aquas Jordánis: et praesta; ut omnes gustántes ex ea, vel eam attingétes, tam córporis, quam ánimae recípiant sanitátem: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

*Ant.* O Raymúnde, norma mundítiae, puritátis, et continéntiae! Ora Matrem misericórdiae, ut in hac valle misériae nos defendat a pravo scélere, atque exúti a mortáli córpore perfruámur aetérna réquie.

Orémus.

Oratio

**C**ONCÉDE, quaésumus, omnipotens Deus, ut per virtútem benedictiões hujus aquae, et per mérita passióis Dómini nostri Jesu Christi, per intercessióne beátae Mariáe Vírginis, et beáti Raymúndi, et ómnium Sanctórum, omnes fidéles, qui pie et devóte aquam istam gustáverint, vel attúgerint, ánimae et córporis sanitátem váleant recípere, et in tuo sancto servítio permanére. Per eúndem Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

**O**MNIPOTENS sempitérne Deus, qui dedísti fámulis tuis in confessióne verae fidei, aetérnae Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem: quaésumus; ut ejúsdem fidei firmitáte, ab ómnibus semper muniámur advérsis. Per Christum Dóminum nostrum. *R̄.* Amen.

of the august Virgin Mary, Mother of God. And grant, we implore thee, that by her glorious merits and intercession all who are suffering from a fever may be delivered from every infirmity of body and soul, whenever they bathe in this water or drink it or are sprinkled with it, and thus deserve to be restored unscathed to thy Church, there to render thee thanksgiving for all time. Thou Who livest and reignest forever and evermore. *Ry.* Amen.

Let us pray.

**Prayer**

**T**HROUGH the merits of St. Raymond, bless, **+** O Lord, this creature of water, as thou didst consecrate with thy sacred body the waters of the Jordan, and grant that all who taste of it or touch it may regain health in body and soul. Who livest and reignest for all eternity. *Ry.* Amen.

**Antiphon:** O Blessed Raymond, model of purity, chastity, continency! Intercede with the Mother of mercy, that she may defend us from evildoing during this vale of misery and, having laid aside this mortal frame, may we come to the joy of eternal rest.

Let us pray.

**Prayer**

**G**RANT, we beseech thee, O almighty God, that, by the power of this blessed water, through the meritorious Passion of our Lord Jesus Christ, through the intercession of the Blessed Virgin Mary, St. Raymond, and all the saints, all of the faithful who reverently and devoutly drink of this water or touch it may regain health in body and spirit and may persevere in thy holy service. Through the selfsame Christ our Lord. *Ry.* Amen.

Let us pray.

**Prayer**

**O** ALMIGHTY, everlasting God, Who dost assist thy servants in confessing the true faith to acclaim the glory of thy eternal Trinity and to adore thy divine Unity in its majestic power, grant us, through steadfastness in the same faith, constant protection from all adversity. Through Christ our Lord. *Ry.* Amen.

Orémus.

Oratio

**C**ONCEDE nos fámulos tuos, quaésumus, Dómine Deus, perpétua mentis et córporis sanitate gaudére: et gloriósa beátae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

**D**EUS, qui in liberándis fidélibus tuis ab impiórum captivitate beátum Raymúndum Confessórem tuum mirábilem effecisti: ejus nobis intercessióne concéde; ut a peccatórum vínculis absolúti, quae tibi sunt plácita, liberis méntibus exsequámur. Per Christum Dóminum nostrum. *R̄.* Amen.

Benedictio Dei omnipoténtis, Patris, et Filii, **+** et Spíritus Sancti, descéndat super has aquas, et máneat semper. *R̄.* Amen.

*Et aspergatur aqua benedicta.*

48

Benedictio Candelarum in Honorem  
S. Raymundi Nonnati  
quae praesertim pro felici partu accendi solent

(Propria ejusdem Ordinis)

*Ps̄.* Adjutórium nostrum in nómine Dómini.

*R̄.* Qui fecit caelum et terram.

*Ps̄.* Dóminus vobíscum.

*R̄.* Et cum spírítu tuo.

Orémus.

Oratio

**D**OMINE Jesu Christe, Fili Dei vivi, aetérnae vitae lumen, qui candelárum usus ad repelléndas ténebras tribuísti: béne **+** dic candélas istas méritis beáti Raymúndi Confessóris supplicatióibus nostris inclinátus, et infúnde eis per virtútem

Let us pray.

Prayer

**G**RANT us, thy servants, O Lord God, we implore, the joy of continual health in body and mind, and by the glorious intercession of the Blessed Mary ever Virgin, free us from present sadness, and establish us in everlasting gladness. Through Christ our Lord. **R.** Amen.

Let us pray.

Prayer

**O** GOD, Who didst onetime endow Blessed Raymond, thy confessor, with wondrous powers in delivering thy faithful from captivity under impious men; grant us by his intercession, that, absolved from the bonds of our sins, we may accomplish with tranquillity of spirit those things that are pleasing to thee. Through Christ our Lord. **R.** Amen.

May the blessing of almighty God, Father, Son, **+**and Holy Spirit come upon this water and remain for all time. **R.** Amen.

It is sprinkled with holy water.

48

Blessing of Candles  
in Honor of St. Raymond Nonnatus  
(meant especially to be lit for a safe delivery)

(Reserved to the same Order)

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

Let us pray.

Prayer

**O**LORD Jesus Christ, Son of the living God, Light of life everlasting, thou didst give us candles for use in dispelling the gloom. Wherefore, at our humble bidding, may it please thee to bless **+**these candles through the merits of Blessed Raymond,

sanctae Crucis tuam bene✠ dictionem caelestem, talémque benedictionem signáculo sanctae Cru✠ cis accípiant; ut, quibuscúmque locis accénsae, sive pósitoae fúerint, discédant príncipes tenebrárum, et contremíscent, et fúgiant pávidi cum ómnibus ministris suis ab habitatióibus illis, nec praesúmant ámplius inquietáre, nec molestáre serviéntes tibi omnipoténti Deo: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

*Dicto Orémus, adduntur tres Orationes, Omnipotens, Concède, Deus, qui in liberándis, ut in praecedenti benedictione aquae, pag. 388, 390. Deinde dicitur:*

Benedíctio Dei omnipoténtis, Patris, et Fílii,✠ et Spíritus Sancti, descéndat super has candélas, et máneat semper. Amen.

*Et aspergantur aqua benedicta.*

## 49

## Benedictio Olei in Honorem S. Serapionis Mart.

(Propria ejusdem Ordinis)

*Ps̄.* Adjutórium nostrum in nómine Dómini.

*R̄.* Qui fecit caelum et terram.

*Ps̄.* Dóminus vobíscum.

*R̄.* Et cum spírítu tuo.

Orémus.

*Oratio*

**O**MNIPOTENS sempitérne Deus, totíus humáni géneris phármacum et levámen: sancti ✠ ficáre dignéris ólei creatúram hanc, quam bene ✠ dícimus in nómine tuo, strenuíquē tui athlétae Serapiónis almi; ut ulcéríbus, fractúris atque omnígeni dolóris gravámíne decumbéntes, hoc sancto óleo perúnti, ejus qui in cruciátu tot fuit truces perpéssus dolóres, interveniéntibus précibus et juvámíne, temporálem séntiant opem, et salútem adipiscántur aetérnam. Per Christum Dóminum nostrum. *R̄.* Amen.

*Ant.* Serápion, athléta nóbilis, Mariánae milítiae sígnifer, Vír-

thy confessor. By the power of the holy Cross, bestow a heavenly ✠ blessing on them. Empowered with the seal of thy holy ✠ Cross, let the spirits of darkness depart trembling and fly in fear from all places where their light shines, and nevermore disturb nor molest those who serve thee, the almighty God, Who livest and reignest for all ages. *R̄.* Amen.

The three orations of the preceding blessing of water O almighty. Grant us, and O God, Who didst are now added, pp. 389, 391, prefixing them with Let us pray. Lastly is said:

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit come upon these candles and remain for all time. Amen.

They are sprinkled with holy water.

## 49

Blessing of Oil  
in Honor of St. Serapion Martyr

(Reserved to the same Order)

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

*R̄.* Who made heaven and earth.

*V̄.* The Lord be with you.

*R̄.* And with thy spirit.

Let us pray.

**Prayer**

**O** ALMIGHTY, everlasting God, the healer and solace of all mankind, may it please thee to sanctify ✠ this creature oil, which we bless ✠ in thy name and in the name of the illustrious and valiant athlete of Christ, Serapion. Let all who are laid low with sores, fractures, or any other painful disease, through the anointing with this holy oil and the help and intercession of the saint who had to endure such intense and excruciating torment at his martyrdom, experience alleviation in this life, and come to possess everlasting health. Through Christ our Lord. *R̄.* Amen.

**Antiphon:** O blessed Serapion, thou noble warrior and standard-

gini matri diléctus, passióne praeclárus, intercède pro nobis ad Dóminum, qui in tot dolórum strépitu, virtútem tibi cóntulit et constántiam.

Orémus.

Oratio

**C**ORDA nostra tui amóris igne, Jesu Redémptor, inflámma: ut, sicut beátus Serápion pro fidélibus rediméndis actus in crucem te secútus occúbuit; ita pia ejus intercessióne nullis frangámur advérsis, et tuae Crucis semper inhae réamus ampléxi-bus: Qui vivis et regnas in saécula saeculórum. *R̄.* Amen.

Orémus.

Oratio

**M**ISERÁTOR et miséricors Dómine, béne † dic egrégiis méritis acerbíssimae passiónis neotérici legis grátiae Machabaéi, sancti Serapiónis Mártyris tui, et per virtútem tuae bene † dictionis sanctúfica óleum istud: et praesta; ut, quicúmque quovis dolóris genere vexéntur, et in honórem Mártyris tui devóte sint perúnci, te adjuvánte, córporis nanciscántur solámen, ac mentis medélam, te opitulánte, recípiant, ut tandem réddita sibi sanitáte gratiárum tibi in Ecclésia réferant actiónes. Per Christum Dóminum nostrum. *R̄.* Amen.

Benedictio Dei omnipoténtis, Patris, et Filii, † et Spíritus Sancti descéndat super hoc óleum, et máneat semper. *R̄.* Amen.

*Et aspergatur aqua benedicta.*

50

Benedictio Aquae in Honorem S. Alberti Conf.

(Propria Ord. Carmelit. Excalc.)

Sacerdos indutus superpelliceo et stola, vel saltem stola, ministro cum accensa candela comitante, accedens ad locum, ubi Reliquiae

bearer in Mary's legion, beloved of the Virgin Mother, illustrious through thy martyrdom; intercede for us to the Lord, Who made thee strong and unshakable in the crucible of thy sufferings.

Let us pray.

*Prayer*

**O** JESUS Redeemer, inflame our hearts with the fire of thy love. And as Blessed Serapion followed thee even to dying on a cross, in order to ransom the faithful, so by his intercession may our determination never be broken by any manner of adversities, and may we ever persevere in embracing thy Cross. Who livest and reignest for all eternity. *R.* Amen.

Let us pray.

*Prayer*

**O** GOD of mercy and of clemency, through the glorious merits of the bitter suffering of thy martyr, Serapion, one of the Machabees of the New Covenant, do thou bless † this oil, sanctifying it by the power of thy benediction. † And grant that all who are afflicted with any kind of pain, if they are devoutly anointed with this oil in honor of thy martyr, may experience by thy help comfort in body and receive by thy grace healing in spirit, so that, restored finally to good health, they may render thee thanksgiving in thy Church. Through Christ our Lord. *R.* Amen.

May the blessing of almighty God, Father, Son, † and Holy Spirit come upon this oil and remain for all time. *R.* Amen.

*It is sprinkled with holy water.*

50

Blessing of Water  
in Honor of St. Albert the Confessor\*

(Reserved to the Order of Discalced Carmelites)

*The priest is vested in surplice and stole, or at least with a stole. Accompanied by a server who carries a lighted candle, he goes to the*

\* St. Albert († 1306) was a Carmelite of Sicily. His aid was invoked by women in peril at childbirth, as well as by persons who were sick with fever.

sancti Alberti sunt repositae, extrahit illas reverenter, et, aqua benedicenda in vase decenti praeparata, dicit:

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

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

**V.** Sit nomen Dómini benedíctum.

**R.** Ex hoc nunc et usque in saeculum.

**V.** Dóminus vobíscum.

**R.** Et cum spírítu tuo.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, fidélium ómnium fortitúdo et salus, qui socrum beáti Petri Apóstoli tui fébribus magnis deténtam perfécte sanásti, sancti ✠ ficáre et bene ✠ dícere dignéris creatúram hanc aquae: ut, intercedénte beáto Albérto Confessóre tuo, quem, spreto saeculo, ad almae Genitrícis tuae Vírginis Maríae religiónem vocáre dignátus es, quicúmque fébrum vexatíone gravántur, per hujus aquae húmílem sumptiónem a cunctis ánimae et córporis languóribus liberéntur, atque Ecclésiiae tuae incólumes repraesentári mereántur, gratiárum tibi actiónes in ea júgiter referétes: Qui vivis et regnas in saecula saeculórum.  
**R.** Amen.

Deinde accipiens reverenter Reliquias, immergit eas in aquam in modum crucis, simul dicens:

**B**ÉNE ✠ DIC, Dómine, méritis sancti Albérti creatúram hanc aquae, qui glorióso tuo córpore benedixísti aquas Jordánis: et praesta; ut omnes gustántes ex ea tam córporis quam ánimae recipiant sanitátem: Qui vivis et regnas in saecula saeculórum.  
**R.** Amen.

Deinde dicitur:

**Ant.** O Albérte, norma mundítiae, puritátis et continéntiae, ora

place where the relics of St. Albert are reserved, and reverently exposes them. The water to be blessed is at hand, contained in a fitting vessel. The priest says:

- V. Our help is in the name of the Lord.  
 R. Who made heaven and earth.  
 V. May the name of the Lord be blessed.  
 R. Henceforth and forever.  
 V. The Lord be with you.  
 R. And with thy spirit.

Let us pray.

*Prayer*

**O** LORD Jesus Christ, health and strength of all the faithful, Who didst restore complete well-being to the mother-in-law of Blessed Peter, the apostle, as she lay afflicted with a high fever, may it please thee to bless † and sanctify † this creature of water. Through the intercession of St. Albert, thy confessor, whom thou didst inspire to forsake the world and to enter the order of thy gracious Mother and Virgin Mary, let all who are suffering from fever be delivered from every illness of body and spirit, as often as they humbly drink of this water, and may it be their good fortune to be restored unscathed to thy Church, there to render thee an unceasing act of thanksgiving. Who livest and reignest forever and ever. *R.* Amen.

Then he reverently takes the relics and immerses them in the water in the form of a cross, saying at the same time:

**B**LESS, † O Lord, this creature of water through the merits of St. Albert, thou Who didst bless the waters of the Jordan through contact with thy sacred body; and let all who drink thereof recover both their corporal and spiritual health. Who livest and reignest for ages and aye. *V.* Amen.

Next he adds:

*Antiphon:* O Blessed Albert, model of purity, chastity, continency! Intercede with the Mother of mercy, that she may defend us from wrongdoing during this vale of misery, and

Matrem misericórdiae, ut in hac valle misériae nos deféndat ab omni labe, et, exúto mortáli corpore, perfruámur aetérna réquie.

℣. Ora pro nobis, beáte Albérte.

℞. Ut digni efficiámur promissionibus Christi.

Orémus.

Oratio

**C**ONCÉDE, quaesumus, omnípotens et miséricors Deus: ut, intercedente beáto Albérto Confessóre tuo, omnes fidéles, qui pie et devóte aquam istam gustáverint, ánimae et corpóris sanitátem recíperere et in tuo sancto servítio permanére váleant. Per Christum Dóminum nostrum. ℞. Amen.

51

Benedictio Aquae in Honorem S. Ignatii Conf.

(Propria Societatis Jesu)

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Sit nomen Dómini benedíctum.

℞. Ex hoc nunc, et usque in saéculum.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**D**OMINE sancte, Pater omnípotens, aetérne Deus, qui benedictiónis tuae grátiam aegris infundéndo corpóribus, factúram tuam múltiplici pietáte custódis, ad invocatióem nóminis tui benígnus assíste, ut intercedente beáto Ignátio Confessóre tuo, fámulos tuos ab aegritúdine liberátos et sanitáte donátos, dextera tua érigas, virtúte confírmes, potestáte tueáris atque Ecclésiae tuae

having laid aside this mortal frame, may we come to the joy of eternal rest.

℣. Pray for us, O Blessed Vincent.

℞. That we may be made worthy of the promises of Christ.

Let us pray.

Prayer

**G**RANT, we beseech thee, O almighty and merciful God, that, through the intercession of Blessed Albert, thy confessor, all the faithful who piously and devoutly drink of this water may regain health in body and spirit, and may it be their lot to persevere in thy holy service. Through Christ our Lord. ℞. Amen.

51

Blessing of Water  
in Honor of St. Ignatius the Confessor

(Reserved to the Society of Jesus)

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

℣. May the name of the Lord be blessed.

℞. Henceforth and forever.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

**O**HOLY Lord, Father almighty, eternal God! In pouring forth thy plenteous grace upon our ailing bodies, thou dost encompass thy creature with abounding love. Wherefore, graciously hearken as we call upon thy holy name, and by the intercession of Blessed Ignatius, thy confessor, do thou raise up thy servants—freed from sickness and restored in health—by thy right hand, strengthen them by thy might, protect them by

sanctae cum omni prosperitate restituas. Per Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. *R.* Amen.

*Immergitur in aquam numisma seu Reliquiarium sancti Ignatii, et immersum tenetur usque ad finem sequentis Orationis:*

**B**ENE † DIC, Domine, hanc aquam, ut sit remedium salutare generi humano, et per intercessionem beati Ignatii, cujus numisma (vel reliquiae) in eam immergitur (immerguntur), praesta; ut, quicumque ex ea sumpserint, corporis sanitatem et animae tutelam percipiant. Per Christum Dominum nostrum. *R.* Amen.

*Educitur ex aqua numisma seu Reliquiarium.*

Orémus.

Oratio

**D**EUS, qui ad majorem tui nominis gloriam propagandam, novo per beatum Ignatium subsidio militentem Ecclesiam roborasti: concede; ut ejus auxilio et imitatione certantes in terris, coronari cum ipso mereamur in caelis. Per Dominum. *R.* Amen.

52

Benedictio Aquae in Honorem  
S. Vincentii a Paulo pro Infirmis

(Propria Congr. Missionis)

(Approbata a S. R. C. die 16 Martii 1882)

*Ps.* Adjutorium nostrum in nomine Domini.

*R.* Qui fecit caelum et terram.

*Ps.* Sit nomen Domini benedictum.

*R.* Ex hoc nunc et usque in saeculum.

*Ps.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*Ps.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

thy power, and give them back in full vigor to thy holy Church. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God eternally. *R̄. Amen.*

Hereupon one dips a medal or a reliquary of St. Ignatius into the water, and holds it immersed until the following prayer is concluded.

**B**LESS, †O Lord, this water, that it be a saving remedy for mankind, and grant that, through the intercession of Blessed Ignatius whose medal (or relics) is (are) immersed therein, all who partake of this water may come to possess health of body and protection in soul. Through Christ our Lord. *R̄. Amen.*

The medal or reliquary is extracted from the water.

Let us pray.

Prayer

**O** GOD, in order to increase and extend the glory of thy name, thou didst reinforce the Church militant with new reserves by means of Blessed Ignatius. Wherefore, grant that we, who do battle here on earth with his help and after his example, may deserve like him to receive the crown of heaven. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God eternally. *R̄. Amen.*

52

Blessing of Water for the Sick in  
Honor of St. Vincent de Paul

(Reserved to the Congregation of the Missions)

(Approved by the Congregation of Sacred Rites on March 16, 1882)

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

*R̄.* Who made heaven and earth.

*V̄.* May the name of the Lord be blessed.

*R̄.* Henceforth and forever.

*V̄.* O Lord, hear my prayer.

*R̄.* And let my cry come unto thee.

*V̄.* The Lord be with you.

*R̄.* And with thy spirit.

Orémus.

Oratio

**D**ÓMINE sancte, Pater omnípotens, aetérne Deus, qui benedictiónis tuae grátiam aegris infundéndo corpóribus, factúram tuam múltiplici pietáte custódis, ad invocatióem sanctússimi nóminis tui benígnus assíste; ut, intercedénte beáto Vincéntio Confessóre tuo, fámulos tuos ab aegritúdine liberátos et sanitáte donátos, délixera tua érigas, virtúte confirmes, potestáte tueáris, atque Ecclésiae tuae sanctae cum omni prosperitáte restítuas. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

*Immergitur in aquam Reliquarium vel numisma S. Vincentii a Paulo, et immersum tenetur usque ad finem sequentis Orationis:*

**B**ÉNE ✠ DIC, Dómine, hanc aquam, ut sit remédiu salutáre géneri humáno, et per intercessiÓem beáti Vincéntii Confessóris tui, cujus reliquiae (*vel numisma*) in eam immergúntur (*immérgitur*), praesta; ut, quicúmque ex ea sumpserint, córporis sanitátem, et ánimae tutelam percípiant. Per Christum Dóminum nostrum. *R̄.* Amen.

*Educitur ex aqua Reliquarium vel numisma.*

*Ant.* Páuperes Sion saturábo pánibus, sacerdótes ejus índuam salutári, et sancti ejus exsultatiÓe exsultábunt.

*℣.* Parásti in dulcédine tua páuperi, Deus.

*R̄.* Dóminus dabit verbum evangelizántibus virtúte multa.

Orémus.

Oratio

**D**EUS, qui ad salutem páuperum et cleri disciplínam novam in Ecclésia tua per beátum Vincéntium famíliam congregásti: da, quaesumus; ut eódem nos quoque spírítu fervétes, et amémus quod amávit, et quod dócuit operémur. Per Christum Dóminum nostrum. *R̄.* Amen.

Let us pray.

*Prayer*

**O** HOLY Lord, almighty Father, eternal God! In pouring forth thy plenteous grace upon our ailing bodies, thou dost encompass thy creature with abounding love. Wherefore, graciously hearken as we call upon thy holy name, and by the intercession of Blessed Vincent, thy confessor, do thou raise up thy servants — freed from sickness and restored in health — by thy right hand, strengthen them by thy might, protect them by thy power, and give them back in full vigor to thy holy Church. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God eternally. *Ry.* Amen.

Hereupon one dips a medal or a reliquary of St. Ignatius into the water, and holds it immersed until the following prayer is concluded.

**B**LESS, † O Lord, this water, that it be a saving remedy for mankind, and grant that, through the intercession of Blessed Vincent, thy confessor, whose relics (or medal) are (is) immersed therein, all who partake of this water may come to possess health of body and protection in soul. Through Christ our Lord. *Ry.* Amen.

The reliquary or medal is extracted from the water.

**Antiphon:** The poor of Sion I will sate with bread, and I will let my blessing overflow upon her priests, and her saints will exult in jubilation.

*V.* In thy goodness, O God, thou hast laden the table of the poor.

*Ry.* The Lord gives orders to his messengers with great authority.

*Prayer*

Let us pray.

**O** GOD, Who hast founded through Blessed Vincent a new community in thy Church to help the poor and to train the clergy, grant, we implore thee, that we may be imbued with this same fervor, so as to love what he loved and to carry out what he inculcated. Through Christ our Lord. *Ry.* Amen.

## II

### BENEDICTIONES APPROBATAE PRO ALIQUIBUS LOCIS

a Sacerdotibus Apostolicum indultum  
habentibus adhibendae

#### 1

#### Benedictio et Impositio Scapularis Sancti Michaelis Archangeli

Pro archisodalitio sub hoc titulo in perinsigni ecclesia Sancti Angeli  
in Foro Piscium Romae erecto, et pro aliis huiusmodi  
sodalitatibus extra Urbem eidem rite aggregatis

Notandum quod benedictio et impositio Scapularis fieri debet a  
Sacerdote, qui praeest Consilio directivo, aut ab alio Sacerdote ab eo  
legitime delegato.

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo ac stola  
alba indutus, dicit:

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

**O**MNIPOTENS sempitérne Deus, qui Ecclesiám tuam contra  
diabólicas nequítias per sanctum Michaélem Archángelum  
deféndere dignáris: te súpplices exorámus; ut hoc signum ad  
excitándam et fovéndam inter fidéles tuos in tantum Patrónum  
devotiónem institútum, bene † dicas et sanctí † fices; et iis, qui  
illud gestáverint, ejúsdem sancti Archángeli auxílio roborátis,  
inimícos ánimae et córporis in vita et in morte superáre concédas.  
Per Christum Dóminum nostrum. ℞. Amen.

Aspergit Scapulare aqua benedicta, ac deinde illud imponit, dicens:

## II

### BLESSINGS APPROVED FOR CERTAIN PLACES

To be used by priests who have the Apostolic indult

#### 1

#### Blessing and Investiture With Scapular of St. Michael the Archangel

For the archconfraternity established under this title in the illustrious church of Sancti Angeli in Foro Piscium, and for other sodalities of this kind outside of Rome which are properly affiliated to it

Note that the blessing and investiture with the scapular must be done by the priest who acts as moderator of the directive council, or by another priest lawfully delegated by him.

The candidate for the scapular is kneeling. The priest, vested in surplice and white stole, says:

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

**O** ALMIGHTY, everlasting God, Who dost graciously defend thy Church from the wiles of the devil through St. Michael the Archangel, we suppliantly implore thee to bless † and sanctify † this token introduced for arousing and fostering devotion among thy faithful toward this great protector. And do thou grant that all who wear it may be strengthened by the same holy archangel, so as to vanquish the enemies of body and soul, both in this life and at the hour of death. Through Christ our Lord. ℟. Amen.

He sprinkles the scapular with holy water, and then bestows it, saying:

Accipe, frater (soror), scapuláre sancti Michaélis Archángeli, ut, eo júgiter interveniénte, vitam sanctam dúcere váleas. *R̄.* Amen.

Orémus.

Oratio

**P**RECES nostras, quaésumus, Dómine, benígnus exáudi et hunc fámulum tuum (hanc fámulam tuam) speciáli patrocinio sancti Michaélis Archángeli commíssum (-am) bene **+** dícere dignéris; ut, per ejus intercessiónem, quámliquet offénsam tuam evitándo et impediéndo, in tuo famulátu próprium aliorúmque sanctificatióem cónsequi mereátur. Per Christum Dóminum nostrum. *R̄.* Amen.

2

Benedictio et Impositio Scapularis  
S. Joseph Sponsi B. M. V.

Pro sodalitate sub ejus titulo canonice erecta in  
ecclesia sancti Nicolai civitatis Veronensis

(Approbata a S. R. C. die 23 Aug. 1883)

Suscepturus Scapulare genuflectit; et Sacerdos, superpelliceo et stola alba indutus, dicit:

*Ps̄.* Adjutórium nostrum in nómine Dómini.

*R̄.* Qui fecit caelum et terram.

*Ps̄.* Dóminus vobíscum.

*R̄.* Et cum spírítu tuo.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui fidéles tuos índuis vestiméntis salutis, et induménto justítiae circúmdas: dignáre, quaésumus, bene **+** dícere et sancti **+** ficáre hoc genus vestimentórum suméndum in honórem et sub protectiÓne sancti Joseph, tuae immaculátae et semper Vírginis Genitrícis castíssimi Sponsi et Ecclesiáe Patróni: et praesta, per invocatiÓnem sancti tui nóminis; ut, qui hoc vestiménto indúti fúerint, ejúsdem beatíssimi Patróni auxílio suffúlti, vestem nuptiálem caritátis semper hábeant, atque

Receive, brother (sister), the scapular of St. Michael the Archangel, so that by his constant intercession thou mayest be disposed to lead a holy life. *R.* Amen.

Let us pray.

*Prayer*

**W**E APPEAL to thy goodness, O Lord, that thou wouldst hear our prayers and graciously bless † this servant (handmaid) of thine, who has been placed under the special patronage of St. Michael the Archangel. Through his intercession may he (she) avoid and guard against whatever is displeasing to thee, and thus merit in serving thee to accomplish his (her) own sanctification and that of others. Through Christ our Lord. *R.* Amen.

2

Blessing and Investiture With Scapular of  
St. Joseph, Spouse of Mary

For the sodality canonically erected under this title in  
the church of St. Nicholas in the city of Verona

*(Approved by the Congregation of Sacred Rites on Aug. 23, 1883)*

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

*R.* Who made heaven and earth.

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

*Prayer*

**O** LORD Jesus Christ, Who dost clothe thy faithful with the garment of salvation and dost envelop them in the vesture of righteousness, deign, we beseech thee, to bless † and sanctify † this garment, destined to be worn in honor and under the patronage of St. Joseph, patron of the universal Church and chaste spouse of thine immaculate Mother, ever a Virgin. Grant that, by invoking thy holy name and by the supporting hand of this blessed patron, all who will wear this scapular may be vested in the nuptial garment of charity, and being preserved from the

ab ingruentibus malis praeservati, corporis sanitatem et animae tutelam percipiant: Qui vivis et regnas cum Deo Patre et Spiritu Sancto in saecula saeculorum. *R̄*. Amen.

Deinde aspergat Scapulare aqua benedicta, et illud imponat novo sodali.

## 3

Benedictio Cinguli in Honorem  
S. Philumenae Virg. et Mart.

Pro sodalitate sub ejus titulo Parisiis canonice erecta  
(Approbata a S. R. C. die 20 Dec. 1883)

Sacerdos, superpelliceo et stola rubea indutus, dicit:

*Ps̄*. Adjutorium nostrum in nomine Domini.

*R̄*. Qui fecit caelum et terram.

*Ps̄*. Dominus vobiscum.

*R̄*. Et cum spiritu tuo.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, béne †dic, quaesumus, hoc cingulum, et praesta: ut, qui (quae) illud gestaverit, sanctae Philumenae Virginis et Mártiris protectione munitus (-a), ab omnibus periculis defendi, atque animae et corporis sanitatem percipere mereatur: Qui vivis et regnas Deus in saecula saeculorum. *R̄*. Amen.

Et aspergatur aqua benedicta.

## 4

Benedictio Aquae in Festo Sacr. Lanceae  
et Clavorum Domini

(Approbata a S. R. C. pro Archidioecesi Coloniensi)

*Ps̄*. Adjutorium nostrum in nomine Domini.

*R̄*. Qui fecit caelum et terram.

*Ps̄*. Dominus vobiscum.

*R̄*. Et cum spiritu tuo.

evils which threaten them, may experience health in body and protection in spirit. Thou Who livest and reignest with God the Father and the Holy Spirit for endless ages. *Ry.* Amen.

Then he sprinkles the scapular with holy water and puts it on the new sodalist.

## 3

Blessing of Cincture in  
Honor of St. Philomena, Virgin and Martyr

For the sodality canonically erected under this title in Paris

(Approved by the Congregation of Sacred Rites on Dec. 20, 1883)

The priest, vested in surplice and red stole, says:

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

*Ry.* Who made heaven and earth.

*Ps.* The Lord be with you.

*Ry.* And with thy spirit.

Let us pray.

Prayer

**O** LORD Jesus Christ, we beseech thee to bless  $\dagger$  this cincture, and grant that he (she) who wears it may, by the protection of St. Philomena, Virgin and Martyr, be shielded from every danger, and obtain health of body and soul. Who livest and reignest forever. *Ry.* Amen.

It is sprinkled with holy water.

## 4

Blessing of Water on the Feast of the Sacred Lance  
and Nails of Our Lord

(Approved by the Congregation of Sacred Rites for the  
Archdiocese of Cologne)

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

*Ry.* Who made heaven and earth.

*Ps.* The Lord be with you.

*Ry.* And with thy spirit.

Orémus.

Oratio

**D**ÓMINE Jesu Christe, qui pro salute mundi passus es de corde tuo aquam et sanguinem per lanceam militis emanare: concede propitius; ut praesens aqua hujus sacrae Lanceae tactu bene † dicatur ac sancti † ficetur, ut sit omnibus summentibus salus animae et corporis, et ubicumque fuerit aspersa, per sanctissimae passionis tuae invocationem omnis infestatio immundi spiritus abigatur infirmitasque procul pellatur, sanitas mentis ac corporis tribuatur per te, Salvator mundi: Qui vivis et regnas Deus per omnia saecula saeculorum. *R̄.* Amen.

*Imponitur Reliquia S. Lanceae in aquam dicendo:*

In nomine Patris, et Filii, † et Spiritus Sancti. Amen.

*Interim cum Reliquia S. Lanceae efformatur crux per aquam.*

## 5

Benedictio Personae in Honorem et cum  
Invocatione B. Mariae Virginis  
Sub Titulo Auxilium Christianorum

*(Approbata a S. R. C. pro Archidioecesi Taurinensi)*

*Sacerdos superpelliceo ac stola alba indutus dicit:*

*℣.* Adjutorium nostrum in nomine Domini.

*℞.* Qui fecit caelum et terram.

*Ave, María, etc.*

*Ant.* Sub tuum praesidium confugimus, sancta Dei Genitrix: nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

*℣.* María, Auxilium Christianorum.

*℞.* Ora pro nobis.

Let us pray.

Prayer

**O** LORD Jesus Christ, for the world's salvation thou didst suffer that water and blood should flow from thy heart, as it was pierced by the soldier's lance. Hence may it please thee to bless † and sanctify † this water at the touch of the holy lance, so that it may be for all who drink thereof health for body and soul. Through devotion to thy holy Passion, may all influence of the unclean spirit be warded off and sickness driven afar wherever this water is sprinkled, and good health be the portion of thy faithful, through thee, Savior of the world, Who livest and reignest forever and evermore. *R/. Amen.*

*The relic of the sacred lance is dipped into the water, the while the priest says:*

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

*Lastly the sign of the Cross is traced in the water with the relic of the sacred lance.*

5

Blessing of Persons in Honor and  
Through the Intercession of Our Lady Help of Christians

*(Approved by the Congregation of Sacred Rites for the  
Archdiocese of Turin)*

*The priest, vested in surplice and white stole, says:*

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

*℞. Who made heaven and earth.*

*Hail Mary, full of grace, etc.*

**Antiphon:** We fly to thy patronage, O holy Mother of God. Despise not our petitions when we are in need, but deliver us from all dangers, O glorious and blessed Virgin.

*℣. Mary, help of Christians.*

*℞. Pray for us.*

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**O**MNIPOTENS sempitérne Deus, qui gloriósae Vírginis Matris Maríae corpus et ánimam, ut dignum Fílii tui habitáculum éffici mererétur, Spírítu Sancto cooperánte, praeparásti: da, ut, cujus commemoratióne laetámur, ejus pia intercessióne ab instántibus malis et a morte perpétua liberémur. Per eúmdem Christum Dóminum nostrum. ℞. Amen.

Et personam benedicendam aspergat aqua benedicta.

Benedictio Dei omnipoténtis, Patris, et Fílii, † et Spírítus Sancti, descéndat super te ( vos ), et máneat semper. ℞. Amen.

6

Benedictio Aquae in Honorem S. Willibrordi Ep.

(Approbata a S. R. C. pro Archidioecesi Coloniensi)

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

Exorcismus aquae

**E**XORCÍZO te, creatúra aquae, per Deum † vivum, per Deum † verum, per Deum † sanctum, ut fieri váleas remédium salutis ánimae et córporis per eum, qui ventúrus est judicáre vivos et mórtuos et saéculum per ignem. ℞. Amen.

Orémus.

Oratio

**B**ÉNE † DIC, Dómine, hanc aquam advérsus humáni géneris inimícum et super eam Spírítum Sanctum tuum mitte, ut

℣. 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

**A**LMIGHTY and everlasting God, Who through the co-operation of the Holy Spirit didst make ready the body and soul of the glorious virgin and mother Mary to be a fit dwelling for thy Son, grant that we, who revere her memory with joy, may be freed from present ills and from eternal death by her prayers. Through the selfsame Christ our Lord. ℞. Amen.

He sprinkles the person receiving the blessing with holy water.

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit descend upon thee (you) and remain for all time. ℞. Amen.

6

Blessing of Water in Honor of St. Willibrord, Bishop\*

(Approved by the Congregation of Sacred Rites for the  
Archdiocese of Cologne)

℣. Our help is in the name of the Lord.

℞. Who made heaven and earth.

Exorcism of Water

**T**HOU creature of water, I purge thee of evil by the living ✠ God, by the true ✠ God, by the holy ✠ God, that thou mayest become a saving remedy for body and soul, through Him Who shall come to judge the living and the dead and the world by fire. ℞. Amen.

Let us pray.

Prayer

**B**LESS, ✠ O Lord, this water as a remedy for repulsing the foe of mankind, and send down on it thy Holy Spirit, so

\* St. Willibrord († 738) freed a home haunted by an evil spirit through the use of water blessed by him.

armáta caelésti virtúte gravíssimum persecuátur inimícum vel morbum et cunctis suméntibus proficiat ad salutem. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus

Oratio

**B**ÉNE † DIC, Dómine omnípotens, has aquas, quas ad usum géneris humáni, ad abluéndum ómnium peccatórum crímina praestítisti, ut invocáto super eas nómine sancto tuo, ubicúmque aspérsae fúerint vel potátae, salutáris tui munus inviolábile per has aquas tribuátur, et omne, quod sórdidum est, effugétur, et tuae pietátis beneficio in ómnibus praestétur sánitas córporis et ánimae per eum, qui ventúrus est iudicáre vivos et mórtuos et saéculum per ignem. *R̄.* Amen.

Orémus.

Oratio

**B**ÉNE † DIC, Dómine sancte Pater, hanc creatúram aquae, ut sit remédium humáno géneri ad ómnia mala córporis et ánimae tollénda et ómnia nóxia inimíci expellénda, et praesta in ea per invocatiónem sanctíssimi nóminis tui tutélam mentis et córporis. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

**D**EUS, qui in diversárum natiónum pópulis praecláros verae fídei constituísti propagatóres: concéde, quaesumus; ut omnes, qui ad sanctíssimi Doctóris nostri Willibrórdi patrocínia confúgiunt, praeséntis incolumitátis prosperitatísque gáudium et futúrae beatitúdinis glóriam consequántur. Per Dóminum. *R̄.* Amen.

Benedictio Dei omnipoténtis, Patris, et Filii, † et Spíritus Sancti, descéndat super hanc aquam, et máneat semper. *R̄.* Amen.

*Et aspergatur aqua benedicta.*

that empowered by heaven it may drive out both sickness and the worst enemy of all, and be a source of health to all who drink thereof. Through Christ our Lord. *Rv.* Amen.

Let us pray.

Prayer

**O** LORD Almighty! Bless *✝* this water which thou hast granted for mankind's use in washing away all guilt of sin, so that, through invoking upon it thy holy name, it may prove an unailing and divine remedy wherever it is sprinkled or used for drink. Let this water serve to wash away every impurity, and to bestow by thy beneficence health of body and soul upon all who use it, through Him Who shall come to judge the living and the dead and the world by fire. *Rv.* Amen.

Let us pray.

Prayer

**O** LORD, the Father Almighty! Bless *✝* this creature of water that it become a saving means for humankind in removing all evil of body and soul and in expelling all harmful influence of the enemy. And grant that, through invoking thy holy name, we may possess in it a safeguard for our corporal and spiritual well-being. Through Christ our Lord. *Rv.* Amen.

Let us pray.

Prayer

**O** GOD, Who hast appointed illustrious promoters of the true faith for the various nations; grant, we beseech thee, that all who come seeking the intercession of our holy teacher, St. Willibrord, may experience the joy of good health here on earth and prosperity and the glory of beatitude in the life to come. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forevermore. *Rv.* Amen.

May the blessing of almighty God, Father, Son, *✝* and Holy Spirit come upon this water and remain for all time. *Rv.* Amen.

*It is sprinkled with holy water.*

## 7

Benedictio Aquae, Salis et Panis  
in Honorem S. Huberti Ep.  
contra morsum rabidi canis

(Approbata a S. R. C. pro Archidioecesi Coloniensi)

Haec benedictio fieri solet tam pro hominibus quam pro jumentis in Sacello S. Huberti coram Reliquiis ejusdem S. Episcopi.

Petentes benedictionem conferunt "panem et aquam," et Sacerdos, superpelliceo ac stola alba indutus, haec benedicit coram expositis Reliquiis, ut infra sequitur: dein benedicuntur et ipsi petentes, prout etiam inferius sequitur. Tum insinuatur, ut de pane et aqua benedicta sumant per novem dies, ter in die, scilicet mane jejuni, ante prandium et ante coenam; deinde orent singulis his diebus dicendo "semel Credo et novies Pater et Ave," et his novem diebus suscipiant interea Ss. Sacramenta Poenitentiae et Eucharistiae, et singulis annis festum S. Huberti venerentur ut praeceptum, offerant ad altare, osculentur sacras Reliquias, et sic abeant in pace.

Exorcismus aquae

℣. Adjutórium nostrum in nómine Dómini.

℞. Qui fecit caelum et terram.

**E**XORCÍZO te, creatúra aquae, in nómine Dei † Patris omnipoténtis, et in nómine Jesu † Christi Fílli ejus, et in nómine Spíritus † Sancti, ut omne virus rabiéi et omnis spíritus immúndus et incúrsio sátae superétur et expellátur, et ut fias aqua exorcizáta ad expelléndam et effugándam rábiem et venénium ejus, et omnem morbum tam hóminum quam pécorum et invídiam malórum spírituum atque omne phantásma inimíci, et ut ipsum virus rabiéi et stablíter ipsum inimícum eradicáre váleas, per virtútem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos et saéculum per ignem. ℞. Amen.

## 7

Blessing of Water, Salt, and Bread in  
Honor of St. Hubert, Bishop\*  
as a remedy against the bite of a mad dog

(Approved by the Congregation of Sacred Rites for the  
Archdiocese of Cologne)

This blessing is to be employed both for humans as well as for beasts of burden in the Chapel of St. Hubert, in the presence of the relics of this bishop.

All who desire this blessing are to bring the bread and water along with them. The priest, vested in surplice and white stole, blesses these objects before the exposed relics as indicated below. Then he blesses the people themselves as prescribed in what follows. It should be suggested that they partake of the blessed bread and water for nine days, and three times a day, namely, at breakfast and before dinner and supper. In addition they ought to pray the Creed once on each of these days and the Our Father and Hail Mary nine times, receive the sacraments of penance and Eucharist in the course of these nine days, and annually keep St. Hubert's feast as a holyday, offering at the altar, kissing the sacred relics, and thus departing in peace.

Exorcism of Water

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

**Ry.** Who made heaven and earth.

**T**HOU creature of water, I purge thee of evil in the name of God † the Father almighty, in the name of Jesus † Christ, His Son, and in the name of the Holy † Spirit, so that all poison of rabies and every unclean spirit and all influence of Satan may be overcome and driven out. Mayest thou be water purified to expel and banish afar rabies and its poison, as well as all sickness in men or beasts, the envy of wicked spirits, and likewise every delusion of the foe. Be thou endowed to root out the virus of rabies, and above all the evil one himself once and for all, through the power of our Lord, Jesus Christ, Who shall come to judge the living and the dead and the world by fire. **Ry.** Amen.

\* St. Hubert of Lüttich († 727).

## Exorcismus salis

**E**XORCÍZO te, creatúra salis, per Deum † vivum, per Deum † verum, per Deum † sanctum, per Deum totíus creatúrae, ut efficiáris sal exorcizátum ad evacuándam et expelléndam rábiem et omne virus ejus, inimicúmque et omnem virtútem ejus atque étiam omnem morbum tam hóminum quam pécorum, quae necessitátibus humánis dignátus es donáre, ut possint salva ad usus necessariós proficere, et hómines salváti mente et corpore cóngruam tibi exhibeant servitútem per virtútem Dómini nostri Jesu Christi, per quem creáta sunt ómnia et perficiúntur univérsa: Qui ventúrus est judicáre vivos et mórtuos et saéculum per ignem. *Ry.* Amen.

## Benedictio panis

Orémus.

Oratio

**D**ÓMINE sancte, Pater omnípotens, aetérne Deus, bene † dícere dignéris hunc panem tua sancta spirituáli benedictione, ut sit ómnibus suméntibus salus mentis et corpóris, atque contra omnes morbos et univérsas inimicórum insídias tutámen. Per Dóminum nostrum Jesum Christum, panem vivum, qui de caelo descéndit, et dat vitam et salútem mundo: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. *Ry.* Amen.

*Aspergatur aqua benedicta: deinde fiat commixtio salis et aquae per modum crucis, dicendo:*

Haec commíxtio salis et aquae páriter fiat in nómine Pa † tris, et Fí † líi, et Spíritus † Sancti, ut prosit tam homínibus quam animálibus ad sanitátem.

Vox Dómini super aquas, Deus majestátis intónuit, Dóminus super aquas multas; hómines et juménta salvábis, Dómine, quem-

## Exorcism of Salt

**T**HOU creature of salt, I purge thee of evil by the living† God, by the true† God, by the holy† God, by the God of all creatures. Be thou a purified salt to cast out and banish rabies and every last trace of its infection, along with the evil foe and all his power. Be thou a purified salt to cure sickness in men and in the beasts thou hast deigned to give for his needs, so that these animals may be spared for their proper use, and that men, likewise protected from illness, may render thee a fitting service with body and soul, through the power of our Lord, Jesus Christ, by Whom all things were created and through Whom all will be brought to completion, Who shall come to judge the living and the dead and the world by fire. *R̄.* Amen.

## Blessing of Bread

Let us pray.

Prayer

**O** HOLY Lord, almighty Father, eternal God! May it please thee to bless† this bread with thy sacred benediction from on high, and let it become for all who partake of it a help for body and soul, as well as a safeguard against all manner of illness and onslaught of our enemies. Through our Lord, Jesus Christ, the living Bread which came down from heaven and gives life and salvation to the world. Who liveth and reigneth with thee in unity of the Holy Spirit, God, for ages without end. *R̄.* Amen.

It is sprinkled with holy water, and afterward the salt is mixed with the water in the form of a cross, while the priest says:

May this salt and water be mixed together, in the name of the Father,† and of the Son,† and of the Holy† Spirit, so that it be a healthful remedy both for men and beasts.

The voice of the Lord booms over the waters, the God of majesty hath thundered, the Lord rules over tempestuous waters. Thou dost save men and beasts, O Lord, because thy mercy is

ádmódum multiplicásti misericórdiam tuam, Deus: áperis tu manum tuam, et imple omne ánimál benedictióne.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS invisíbilis et insuperábilis impérii Rex, imménsam pietátem et misericórdiam tuam per sanctum et treméndum nomen Fílii tui súpplíces deprecámur, ut super has creatúras panis et aquae bene † dictionem tuam per poténtiam invisíbilis operatiónis infúndas, et hómínes páriter et juménta, quae in usum et cómmodum hómínium cóndere dignátus es, cum ex eísdem acceperint vel gustáverint, haec bene † dictio et sancti † ficatio salvet, et a rábie et ab omni noxa et incúrsu maligno, te protegénte, custódiat. Per eúmdem Christum Dóminum nostrum. ℞. Amen.

Orémus.

Oratio

**P**RAESTA, Dómine, bene † dictionem copiósam super has creatúras panis et aquae, ut fiant salúbre remédium tum homínibus tum béstiis advérsus rábiem omnésque maligni hostis insídias, et laesis ad recuperatiónem sanitátis, íntegris vero sanisque ad conservatiónem poténter et efficáciter proficiant. Per Christum Dóminum nostrum. ℞. Amen.

Orémus.

Oratio

**D**ÓMINE Deus, Pater omnípotens, per quem disponúntur ómnia, quae ad usum vitae possidémus, béne † dic étiam has creatúras panis et aquae ad effugándum inimícum arcendámque rábiem ab homínibus vel juméntis, et per virtútem gloriosísimi nóminis Jesu Christi Fílii tui, quod cunctis malignis spírítibus est treméndum atque terríbile, hujus panis et aquae usum ómnibus suméntibus salúbrem fac esse medicínam. Per eúmdem Christum Dóminum nostrum. ℞. Amen.

dealt out with prodigality. When thou dost open thy hand, every living creature is filled with thy blessing.

**V.** The Lord be with you.

**R.** And with thy spirit.

Let us pray.

**Prayer**

**O** GOD, the invisible and unconquerable King of the world, in the holy and awesome name of thy Son, we suppliantly beseech thee to bestow in the might of thy hidden operation, thy blessing † upon these creatures of bread and water. Let men as well as the beasts, which thou wast good enough to create for the service and convenience of humankind, be preserved in health through this blessing † and sanctification, † as often as they receive and partake thereof, and under thy protecting hand be safeguarded from rabies and from all manner of injury. Through the selfsame Christ our Lord. **R.** Amen.

Let us pray.

**Prayer**

**B**ESTOW, O Lord, blessing † in abundance upon these creatures of bread and water, so that they become an efficacious remedy for men and beasts against rabies and all kind of assaults of the evil spirit. If they are afflicted, let them recover by the use of these blessed objects, and if they are strong and well, let their well-being be mightily and effectively furthered. Through Christ our Lord. **R.** Amen.

Let us pray.

**Prayer**

**O** LORD God, almighty Father, Who dost order all things that we possess for life's needs, do thou also bless † these creatures of bread and water as a means for expelling the devil and warding off rabies from men and beasts. And by the power of the glorious name of our Lord, Jesus Christ, before Whom all evil spirits tremble in awe, grant that the use of this bread and water may prove a healing medicine to all who partake thereof. Through the selfsame Christ our Lord. **R.** Amen.

Orémus.

Oratio

**D**EUS, qui labóribus hóminum étiam ex mutis animálibus solátia praebuísti: súpplices te rogámus; ut, sine quibus non álitur húmana condítio, nostris fácias úsibus non períre. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

**O**MNÍPOTENS sempitérne Deus, qui beáti et gloriósi Confessoris Hubéрти Pontíficis et Patróni nostri méritis diversos saepe languóres morbósque depulísti: concéde propítius; ut cuncti, qui ejus implórant auxiliúm, ab infestatione daémónum, a subítanea et improvísá morte, a rábie et ab omni malo ac perículo ánimae et córporis júgiter liberéntur. Per Christum Dóminum nostrum. *R̄.* Amen.

Orémus.

Oratio

**A**VÉRTE, quaésumus, Dómine, a fidélibus tuis cunctos miserá-tus erróres, et saeviéntis morbi (rabiéi) qui grassátur in animália, depélle perníciam, ut, quos suo mérito flagéllas dévios, fóveas tua miseratióne compúnctos. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus, per ómnia saécula saeculórum. *R̄.* Amen.

Deinde benedictio super hominem pronuntiatur. (Si plures sint, omnia dicuntur numero plurali). Sacerdos versus hominem genuflexum dicit:

## Pro uno vel una

*Ps̄.* Adjutórium nostrum in nómine Dómini.

*R̄.* Qui fecit caelum et terram.

*Ps̄.* Salvum (-am) fac servum tuum (ancíllam tuam).

*R̄.* Deus meus, sperántem in te.

## Pro pluribus

*Ps̄.* Adjutórium nostrum in nómine Dómini.

*R̄.* Qui fecit caelum et terram.

*Ps̄.* Salvos (-as) fac servos tuos (ancíllas tuas).

*R̄.* Deus meus, sperántes in te.

Let us pray.

Prayer

**O** GOD, Who hast provided help and solace to man in his necessities, even by supplying him with dumb beasts, humbly we pray thee not to deprive us of the use of these animals, without which we could not subsist. Through Christ our Lord. *R.* Amen.

Let us pray.

Prayer

**O** ALMIGHTY and everlasting God! Through the merits of the holy and illustrious confessor and bishop, St. Hubert, our patron, thou hast again and again warded off all manner of suffering and illness. Do thou mercifully grant that all who implore his aid may at all times be delivered from the molestation of demons, from a sudden and unprovided death, from rabies, and from every evil and peril to body or soul. Through Christ our Lord. *R.* Amen.

Let us pray.

Prayer

**W**E BESEECH thee, O Lord, mercifully turn away from thy faithful all kind of misfortune, and drive out the horrible pestilence of rabies which afflicts the animals. And as thou dost justly chastise us for our sins, so mayest thou deal mercifully with us as we now are filled with compunction for them. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the Holy Spirit, God, for all eternity. *R.* Amen.

Next the people themselves are blessed (if more than one, the forms are changed into the plural). As the person kneels before him, the priest says:

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

*R.* Who made heaven and earth.

*V.* Save thy servant (handmaid).

*R.* Who places his (her) trust in thee, my God.

℣. Mitte ei auxiliū de sancto.

℞. Et de Sion tuere eum (eam).

℣. Dómine, exáudi oratió-  
em meam.

℞. Et clamor meus ad te  
véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS, infirmitátis humánae praesídium, auxilií tui super hunc fámulum tuum (hanc fámulam tuam) osténde virtútem, ut, ope misericórdiae tuae adjútus (-a), Ecclésiae tuae sanus (-a) et a rábie incólumis repraesentári mereátur. Per Christum Dóminum nostrum.  
℞. Amen.

℣. Amávit eum Dóminus et ornávit eum.

℞. Stolam glóriae índuit eum.

Orémus.

Oratio

**D**EUS, qui ánimae sancti Hubéрти Confessóris tui atque Pontíficis perénnem glóriam contulísti: concéde propítius; ut cuncti, qui ipsíus implórant auxiliū, petitiónis suae salutárem consequántur efféctum. Per Christum Dóminum nostrum. ℞. Amen.

Mox imponatur stola capiti ipsius hominis; si sint plures, binis et binis imponatur.

Per intercessiÓNem sancti Hubéрти Pontíficis et Patróni nostri líberet te (vos) Deus a rábie et ab omni malo córporis et ánimaе,

℣. Mitte eis auxiliū de sancto.

℞. Et de Sion tuere eos (eas).

℣. Dómine, exáudi oratió-  
em meam.

℞. Et clamor meus ad te  
véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

Oratio

**D**EUS, infirmitátis humánae praesídium, auxilií tui super hos fámulos tuos (has fámulas tuas) osténde virtútem, ut, ope misericórdiae tuae adjúti (-ae), Ecclésiae tuae sani (-ae) et a rábie incólumes repraesentári mereántur. Per Christum Dóminum nostrum.  
℞. Amen.

- ℣. Send him (her) aid from on high.  
℞. And from Sion watch over him (her).  
℣. O Lord, hear my prayer.  
℞. And let my cry come unto thee.  
℣. The Lord be with you.  
℞. And with thy spirit.

Let us pray.

Prayer

**O** GOD, the only help for human infirmity, show forth the power of thine aid upon this servant (handmaid) of thine, that, assisted by an act of thy mercy, he (she) may deserve to be restored unto thy Church in perfect health, unscathed by the disease of rabies. Through Christ our Lord. ℞. Amen.

℣. The Lord hath held him dear and in great honor.

℞. He hath clothed him in the vesture of glory.

Let us pray.

Prayer

**O** GOD, Who hast taken into everlasting glory the soul of St. Hubert, thy confessor and bishop, graciously grant that all who implore his help may obtain the answer to their prayers. Through Christ our Lord. ℞. Amen.

Hereupon the priest places the stole on the head of the person; if there are many he takes them two by two.

Through the intercession of St. Hubert, our patron and bishop, may God deliver thee (you) from the affliction of rabies and

et perdúcat te (vos) in vitam aetérnam. In nómine Patris, et Filii, † et Spíritus Sancti. *R̄*. Amen.

Formula inscribendi in album confraternitatis

S. Huberti Patroni

si quis velit inscribi, quod tamen necesse non est.

Ante inscriptionem Sacerdos stola indutus dicit:

*Ÿ*. Adjutórium nostrum in nómine Dómini.

*R̄*. Qui fecit caelum et terram.

Orémus.

Oratio

**A**CTIÓNES nostras, quaesumus, Dómine, aspirándo praeveni et adjuvándo proséquere, ut cuncta nostra orátio et operátio a te semper incípiat, et per te coepta finiátur. Per Christum Dóminum nostrum. *R̄*. Amen.

Post inscriptionem Sacerdos dicit:

Orémus.

Oratio

**O**MNÍPOTENS sempitérne Deus, qui beáti et gloriósi Confessoris Hubéрти Pontíficis et Patróni nostri méritis diversos saepe languóres morbósque depulisti: concéde propítius; ut cuncti, qui ejus implórant auxílium, ab infestatióne, daémonum, a subitánea et improvísá morte, a rábie et ab omni malo ac perículo ánimae et córporis júgiter liberéntur. Per Christum Dóminum nostrum. *R̄*. Amen.

**O**RADIÓSA lampas supra candelábrum pósita, o méritis praecipuis ínclyte Hubérte! per tua suffrágia, languéntium suscípíens vota, confer cunctis tibi devótis vitae subsídia, et per tua mérita evádere váleant insánias, morbos et cuncta perícula ánimae et córporis. *R̄*. Amen.

Benedíctio Dei omnipoténtis, Patris, et Filii, † et Spíritus Sancti, descéndat super te (vos), et máneat semper. *R̄*. Amen.

from every evil in body or soul, and lead thee (you) unto life everlasting. In the name of the Father, and of the Son, † and of the Holy Spirit. *R.* Amen.

### Form of Inscription

in the register of the confraternity of the holy patron, St. Hubert, if one wishes to be inscribed, although it is not necessary.

Before making the inscription, the priest, vested in stole, says:

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

*R.* Who made heaven and earth.

Let us pray.

Prayer

**W**E BESEECH thee, Lord, inspire and guide our works in their beginning, and accompany them unto fruition, that our every prayer and work may ever begin with thee, and through thee be accomplished. Through Christ our Lord. *R.* Amen.

After the inscription the priest adds:

Let us pray.

Prayer

**O** ALMIGHTY and everlasting God! Through the merits of the holy and illustrious confessor and bishop, St. Hubert, our patron, thou hast again and again warded off all manner of suffering and illness. Do thou mercifully grant that all who implore his aid may at all times be delivered from the molestation of demons, from a sudden and unprovided death, from rabies, and from every evil and peril to body or soul. Through Christ our Lord. *R.* Amen.

**O** RADIANT light placed upon a candlestick, O Blessed Hubert, illustrious in thy singular endowments! Hear the prayers of the suffering, bestow assistance in life's needs to all who have devotion to thee, and by thy merits may they deserve to escape sickness and disease and all manner of peril to body and soul. *R.* Amen.

May the blessing of almighty God, Father, Son, † and Holy Spirit, come upon thee (you), and remain for all time. *R.* Amen.

## 8

Benedictio Panis et Aquae in  
Honorem S. Machuti Ep.

(Approbata a S. R. C. pro Dioecesi Buscoducensi)

- V̄. Adjutórium nostrum in nómine Dómini.  
 R̄. Qui fecit caelum et terram.  
 V̄. Sit nomen Dómini benedíctum.  
 R̄. Ex hoc nunc et usque in saéculum.  
 V̄. Dómine, exáudi oratiónem meam.  
 R̄. Et clamor meus ad te véniat.  
 V̄. Dóminus vobíscum. R̄. Et cum spírítu tuo.

Orémus.

Oratio

**O**MNÍPOTENS sempitérne Deus, qui solo verbo omnia creásti, et per Fílium tuum hómínem pérditum redemísti, ac Spírítum Sanctum tuum fidélium córdibus infudísti, sanctaéque Trinitátis fidem per Apóstolos tuos eorúmque successóres in toto mundo praedicáre fecísti, pro cujus fidei propagatióne gloriósus Conféssor tuus Machútus plúrimos sustínuit labóres, quos tibi gratos fuisse multis miráculis declaráre dignátus es; fámulos tuos ad ejus patrocínia fugiéntes cleménter exáudi, et hanc creatúram panis et aquae caelésti bene † dictione sanctífica, tuámque virtútem désuper infúnde: et praesta; ut, qui fide íntegra illis usi fúerint, ab omni illusióne diabólica et univérsis malis, languóribus et infirmitátibus, ejus intercessióne liberéntur, et in sanctis tuis, per quos mirabília operáris, majestátem tuam colláudent, et in Ecclésia tua gratiárum tibi réferant actiões. Per éundem Christum Dóminum nostrum. R̄. Amen.

## 8

Blessing of Bread and Water in Honor of  
St. Machutus, Bishop

(Approved by the Congregation of Sacred Rites for the  
Diocese of 's-Hertogenbosch\*)

- ℣. Our help is in the name of the Lord.  
℞. Who made heaven and earth.  
℣. May the name of the Lord be blessed.  
℞. Henceforth and forever.  
℣. O Lord, hear my prayer.  
℞. And let my cry come unto thee.  
℣. The Lord be with you. ℞. And with thy spirit.

Let us pray.

Prayer

**O** ALMIGHTY and everlasting God, Who by thy word alone didst create all things, Who through thy Son didst redeem fallen man, Who didst pour forth thy Holy Spirit into the hearts of thy faithful, and Who didst cause faith in the Blessed Trinity to be preached throughout the world by thine apostles and their successors! It was for the propagation of this faith that thy glorious confessor, Machutus, endured many trials, for which thou didst deign to manifest thy pleasure by working numerous miracles. Do thou in thy clemency hear thy servants who place their refuge in him, and sanctify these creatures of bread and water with a blessing † from above, endowing them with thy power. And grant that, whosoever will make use of them with complete faith, may through his intercession be delivered from every diabolical deceit, as well as from all manner of evil, sickness, and infirmity; and in thy saints, through whom thou dost work such great wonders, let them give praise to thy majesty and render thee due thanks in thy sight of thy congregation. Through the selfsame Christ our Lord. ℞. Amen.

\* In Holland.

Benedictio Dei omnipotentis, Patris, et Filii, † et Spiritus Sancti descendat super hanc substantiam panis et aquae, ut ad effugandos daemones, morbósque pellendos, divinae gratiae sumat effectum, sitque omnibus eam sumentibus adiutorium et remedium. *R̄*. Amen.

Orémus.

Oratio

**D**EUS, cujus Unigenitus Jesus Christus Dominus noster Apóstolis suis dixit: Qui credit in me, ópera, quae ego fácio, et ipse fáciat, et majóra horum fáciat; quique beátum Machútum Confessórem tuum atque Pontíficem dono curatiónis mirábiliter ornásti: quaesumus; ut ipsíus deprecatione haec múnera suscipias, eisque uténtibus salutária esse concédas. Per eúmdem Christum Dóminum nostrum. *R̄*. Amen.

Per mérita sancti Machúti benedicántur haec múnera in nómine Patris, et Filii, † et Spiritus Sancti. *R̄*. Amen.

*Crux in hac Oratione praesignata fieri debet cum Reliquia vel Imagine S. Machuti.*

9

Benedictio Panis et Aquae in Honorem  
S. Adelhaidis Virg.

(Approbata a S. R. C. pro Archidioecesi Coloniensi)

*V̄*. Adjutorium nostrum in nómine Dómini.

*R̄*. Qui fecit caelum et terram.

*V̄*. Sit nomen Dómini benedictum.

*R̄*. Ex hoc nunc et usque in saeculum.

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit come upon this substance of bread and water, so that it may be endowed with divine power to drive away evil spirits and be a help and a remedy to all who partake thereof. *Ry.* Amen.

Let us pray.

*Prayer*

**O** GOD, Whose Sole-Begotten Son, our Lord, Jesus Christ, has said to His apostles: "He that believeth in me, the works that I do, he also shall do, and greater than these shall he do";\* Who didst in wondrous wise endow St. Machutus, thy confessor and bishop with the gift of working cures, we pray that thou wouldst accept these offerings through his intercession, and grant that they may be most salutary to all who partake of them. Through the selfsame Christ our Lord. *Ry.* Amen.

Through the merits of St. Machutus may these gifts be blessed in the name of the Father, and of the Son, ✠ and of the Holy Spirit. *Ry.* Amen.

The sign of the Cross prescribed in the foregoing prayer should be traced with a relic or an image of St. Machutus.

9

Blessing of Bread and Water in Honor  
of St. Adelheid, Virgin\*\*

(Approved by the Congregation of Sacred Rites for the  
Archdiocese of Cologne)

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

*Ry.* Who made heaven and earth.

*V.* May the name of the Lord be blessed.

*Ry.* Henceforth and forever.

\* John 14:12.

\*\* St. Adelheid († 1015) was abbess of Villich near Bonn. This blessing has its origin in the legend that St. Adelheid caused a fountain of water to spring up in the arid region thereabout. This miraculous fountain was credited especially with the power of curing fever.

**V.** Dóminus vobíscum.

**R.** Et cum spíritu tuo.

Orémus.

Oratio

**F**IDÉLIUM Deus ómnium fortitúdo, et salus, qui socrum beáti Petri Apóstoli tui magnis fébribus deténtam, pio motus rogatiónis afféctu sanásti: sancti ✠ fica et béne ✠ dic creatúras has panis et aquae tuo sanctíssimo nómine, et méritis sanctae Adelháidis Vírginis, quam, spreto saéculo, servítio tuo glorióse mancipáre dignátus es: praesta, ejúsdem intercedéntibus méritis, ut quicúmque morbórum vexatióibus gravántur, per hujus panis et aquae sumptiónem húmitem a cunctis ánimae et córporis languóribus liberéntur, atque incólumes Ecclésiae tuae repraesentári mereántur, ut gratiárum in ea tibi júgiter réferant actiões: Qui vivis et regnas in saécula saeculórum. **R.** Amen.

Orémus.

Oratio

**B**ÉNE ✠ DIC, Dómine, méritis sanctae Adelháidis creatúras has panis et aquae, qui glorióso córpore tuo benedixísti aquas Jordánis et panes in desérto, ac praesta, ut omnes gustántes ex eis tam córporis quam ánimae recípiant sanitátem: Qui vivis et regnas in saécula saeculórum. **R.** Amen.

**V.** Oro pro nobis, sancta Adelháidis.

**R.** Ut digni efficiámur promissionibus Christi.

Orémus.

Oratio

**C**ONCÉDE, quaesumus, omnípotens et miséricors Deus, ut per virtútem benedictiónis hujus aquae et panis, et per méritum passiónis Dómini nostri Jesu Christi et per intercessiónem beatae Vírginis Maríae ac sanctae Adelháidis et ómnium Sanctórum, omnes fidéles, qui pie ac devóte aquam istam gustá-

**V.** The Lord be with you.

**R.** And with thy spirit.

Let us pray.

**Prayer**

**O** GOD, the strength and salvation of all the faithful! Being touched by her fervent petition, thou didst cure the mother-in-law of Blessed Peter, the apostle, as she lay afflicted with a high fever. Do thou likewise sanctify † and bless † these creatures of bread and water through the power of thy holy name and through the merits of St. Adelheid, the virgin, whom thou didst deign, through her renunciation of the world, to free for thy glorious service. And grant by her intercession that all who suffer the pains of illness may be delivered from every affliction in body or spirit, so often as they humbly partake of this bread and water, and thus deserve to be restored fully recovered in the sight of thy congregation, there to render thee an unceasing act of thanksgiving. Who livest and reignest forever and evermore. **R.** Amen.

Let us pray.

**Prayer**

**T**HROUGH the merits of St. Adelheid, bless, † O Lord, these creatures of bread and water, as thou didst bless bread in the desert and also the waters of the Jordan by contact with thy glorious body. And grant that all who partake thereof may obtain health both in body and soul. Who livest and reignest throughout the ages. **R.** Amen.

**V.** Pray for us, St. Adelheid.

**R.** That we may be made worthy of the promises of Christ.

Let us pray.

**Prayer**

**G**RANT, we beseech thee, O almighty and merciful God, that, by the power of this blessed bread and water, through the meritorious Passion of our Lord Jesus Christ, through the intercession of the Blessed Virgin Mary, St. Adelheid, and all the saints, all of the faithful who reverently and devoutly drink of this water may regain health in body and spirit and may ever

verint, ánimae et córporis sanitátem recíperé váleant, ac in tuo servítio semper permanére. Per eúndem Dóminum. **R̄.** Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, **✠** et Spíritus Sancti, descéndat super hanc aquam, et máneat semper. **R̄.** Amen.

**Et aspergatur aqua benedicta.**

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persevere in thy holy service. Through the selfsame Christ our Lord. **R̄.** Amen.

May the blessing of almighty God, Father, Son, † and Holy Spirit come upon this water and remain for all time. **R̄.** Amen.

It is sprinkled with holy water.



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LITANIES

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## LITANIAE

### LITANIAE SANCTISSIMI NOMINIS JESU

<b>K</b> ÝRIE, eléison.	Jesu obedientíssime, miserére.
Christe, eléison.	Jesu, mitis et húmilis corde,
Kýrie, eléison.	miserére.
Jesu, audi nos.	Jesu, amátor castitátis,
Jesu, exáudi nos.	miserére.
Pater de caelis, Deus,	Jesu, amátor noster, miserére.
miserére nobis.	Jesu, Deus pacis, miserére.
Fili, Redémptor mundi, Deus,	Jesu, auctor vitae, miserére.
miserére.	Jesu, exémplar virtútum,
Spíritus Sancte, Deus,	miserére.
miserére.	Jesu, zelátor animárum,
Sancta Trínitas, unus Deus,	miserére.
miserére.	Jesu, Deus noster, miserére.
Jesu, Fili Dei vivi, miserére.	Jesu, refúgium nostrum,
Jesu, splendor Patris, miserére.	miserére.
Jesu, candor lucis aetérnae,	Jesu, pater páuperum,
miserére.	miserére.
Jesu, rex glóriae, miserére.	Jesu, thesáure fidélium,
Jesu, sol justítiae, miserére.	miserére.
Jesu, Fili Maríae Vírginis,	Jesu, bone pastor, miserére.
miserére.	Jesu, lux vera, miserére.
Jesu amábilis, miserére.	Jesu, sapiéntia aetérna,
Jesu admirábilis, miserére.	miserére.
Jesu, Deus fortis, miserére.	Jesu, bónitas infínita, miserére.
Jesu, pater futúri saéculi,	Jesu, via et vita nostra,
miserére.	miserére.
Jesu, magni consílii ángele,	Jesu, gáudium Angelórum,
miserére.	miserére.
Jesu potentíssime, miserére.	Jesu, rex Patriarchárum,
Jesu patientíssime, miserére.	miserére.

## LITANIES

### LITANY OF THE HOLY NAME OF JESUS

<b>L</b> ORD, have mercy on us.	Jesus, the angel of great
Christ, have mercy on us.	counsel,
Lord, have mercy on us.	Jesus, most powerful,
Jesus, hear us.	Jesus, most patient,
Jesus, graciously hear us.	Jesus, most obedient,
God the Father of heaven, have	Jesus, meek and humble of
mercy on us.*	heart,
God the Son, Redeemer of the	Jesus, lover of chastity,
world,	Jesus, lover of us,
God the Holy Spirit,	Jesus, God of peace,
Holy Trinity, one God,	Jesus, author of life,
Jesus, Son of the living God,	Jesus, model of virtue,
Jesus, splendor of the Father,	Jesus, zealous for souls,
Jesus, brightness of eternal	Jesus, our God,
light,	Jesus, our refuge,
Jesus, king of glory,	Jesus, father of the poor,
Jesus, sun of justice,	Jesus, treasure of the faithful,
Jesus, Son of the Virgin	Jesus, good shepherd,
Mary,	Jesus, true light,
Jesus, most amiable,	Jesus, eternal wisdom,
Jesus, most admirable,	Jesus, infinite goodness,
Jesus, God of power,	Jesus, our way and our life,
Jesus, father of the world to	Jesus, joy of angels,
come,	Jesus, king of patriarchs,

\* After each invocation: "Have mercy on us."



Jesus, master of the apostles,  
 Jesus, teacher of the evangelists,  
 Jesus, strength of martyrs,  
 Jesus, light of confessors,  
 Jesus, purity of virgins,  
 Jesus, crown of all saints,  
 Be merciful, spare us, O Jesus.  
 Be merciful, graciously hear us, O Jesus.  
 From all evil, deliver us, O Jesus.\*  
 From all sin,  
 From thy wrath,  
 From the snares of the devil,  
 From the spirit of fornication,  
 From eternal death,  
 From the neglect of thy inspirations,  
 Through the mystery of thy holy incarnation,  
 Through thy nativity,  
 Through thy infancy,

Through thy truly divine life,  
 Through thy labors,  
 Through thine agony and Passion,  
 Through thy Cross and dereliction,  
 Through thy sufferings,  
 Through thy death and burial,  
 Through thy Resurrection,  
 Through thine Ascension,  
 Through thy joys,  
 Through thy glory,  
 Lamb of God, Who takest away the sins of the world, spare us, O Jesus.  
 Lamb of God, Who takest away the sins of the world, graciously hear us, O Jesus.  
 Lamb of God, Who takest away the sins of the world, have mercy on us, O Jesus.  
 V. Jesus, hear us.  
 R. Jesus, graciously hear us.

Let us pray.

**Prayer**

**O** LORD Jesus Christ, Who hast said: "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you." We beseech thee to attend to our supplications, and to grant us the gift of thy divine charity, that we may ever love thee with our whole heart and word and deed, and never desist from thy praise.

\* After each invocation: "Deliver us, O Jesus."

**S**ANCTI Nominis tui, Dómine, timórem páriter et amórem fac nos habére perpétuum: quia numquam tua gubernatióne destútuisti, quos in soliditate tuae dilecti6nis instútuisti: Qui vivis et regnas in saécula saecul6rum. **R.** Amen.

## LITANIAE DE SACRO CORDE JESU

**K**YRIE, eléison.  
Christe, eléison.

Kýrie, eléison.

Christe, audi nos.

Christe, exáudi nos.

Pater de caelis, Deus,  
miserére nobis.

Fili, Redemptor mundi,  
Deus, miserére.

Spíritus Sancte, Deus, miserére.

Sancta Trínitas, unus  
Deus, miserére.

Cor Jesu, Fílii Patris  
aetérni, miserére.

Cor Jesu, in sinu Vírginis Ma-  
tris a Spíritu Sancto formá-  
tum, miserére.

Cor Jesu, Verbo Dei substan-  
tíaliter unítum, miserére.

Cor Jesu, majestátis  
infínitae, miserére.

Cor Jesu, templum Dei  
sanctum, miserére.

Cor Jesu, tabernáculum  
Altíssimi, miserére.

Cor Jesu, domus Dei et porta  
caeli, miserére.

Cor Jesu, fornax ardens  
caritátis, miserére.

Cor Jesu, justítiae et amóris  
receptáculum, miserére.

Cor Jesu, bonitate et amóre  
plenum, miserére.

Cor Jesu, virtútum ómnium  
abýssus, miserére.

Cor Jesu, omni laude dignís-  
simum, miserére.

Cor Jesu, rex et centrum óm-  
nium córdium, miserére.

Cor Jesu, in quo sunt omnes  
thesáuri sapiéntiae et scién-  
tiae, miserére.

Cor Jesu, in quo hábitat omnis  
plenitúdo divinitátis,  
miserére.

Cor Jesu, in quo Pater sibi bene  
complácuit, miserére.

Cor Jesu, de cujus plenitúdine  
omnes nos accévimus,  
miserére.

Cor Jesu, desidérium cóllium  
aeternórum, miserére.

Cor Jesu, pátiens et multae  
misericórdiae, miserére.

**G**IVE us, O Lord, a continual love along with a proper fear of thy holy name, for thou dost never cease thy direction over those whom thou hast firmly established in thy love. Who livest and reignest for all eternity. *R.* Amen.

## LITANY OF THE SACRED HEART OF JESUS

<p><b>L</b>ORD, have mercy on us.          Christ, have mercy on us.          Lord, have mercy on us.          Christ, hear us.          Christ, graciously hear us.          God the Father of heaven, have mercy on us.*          God the Son, Redeemer of the world,          God the Holy Spirit,          Holy Trinity, one God,          Heart of Jesus, Son of the eternal Father,          Heart of Jesus, formed by the Holy Spirit in the womb of the Virgin Mother,          Heart of Jesus, substantially united to the Word of God,          Heart of Jesus, infinite in majesty,          Heart of Jesus, sacred temple of God,          Heart of Jesus, tabernacle of the Most High,          Heart of Jesus, house of God and gate of heaven,</p>	<p>Heart of Jesus, burning furnace of charity,          Heart of Jesus, abode of justice and love,          Heart of Jesus, full of goodness and love,          Heart of Jesus, abyss of all virtues,          Heart of Jesus, most worthy of all praise,          Heart of Jesus, king and center of all hearts,          Heart of Jesus, in Whom are all the treasures of wisdom and knowledge,          Heart of Jesus, in Whom dwells the fulness of divinity,          Heart of Jesus, in Whom the Father was well pleased,          Heart of Jesus, of Whose fulness we have all received,          Heart of Jesus, desire of the everlasting hills,          Heart of Jesus, patient and most merciful,</p>
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\* After each invocation: "Have mercy on us."

Cor Jesu, dives in omnes qui invocant te, miserére.	nostra, miserére.
Cor Jesu, fons vitae et sancti- tátis, miserére.	Cor Jesu, pax et reconciliáti- nostra, miserére.
Cor Jesu, propitiátió pro peccá- tis nostris, miserére.	Cor Jesu, víctima peccatórum, miserére.
Cor Jesu, saturátum oppróbriis, miserére.	Cor Jesu, salus in te sperán- tium, miserére.
Cor Jesu, attrítum propter scé- lera nostra, miserére.	Cor Jesu, spes in te morién- tium, miserére.
Cor Jesu, usque ad mortem obédiens factum, miserére.	Cor Jesu, delíciæ Sanctórum ómniúm, miserére.
Cor Jesu, láncea perforátum, miserére.	Agnus Dei, qui tollis peccáta mundi, parce nobis, Dómine.
Cor Jesu, fons totús consola- tiónis, miserére.	Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.
Cor Jesu, vita et resurrectió	Agnus Dei, qui tollis peccáta mundi, miserére nobis.

℣. Jesu, mitis et húmilis Corde.

℞. Fac cor nostrum secúndum Cor tuum.

Orémus.

**Oratio**

**O**MNIPOTENS sempitérne Deus, réspice in Cor dilectíssimi  
Fílii tui, et in laudes et satisfactiónes, quas in nómine pecca-  
tórum tibi persólvit, iisque misericórdiam tuam peténtibus tu  
véniám concéde placátus, in nómine ejúsdem Fílii tui Jesu Christi:  
Qui tecum vivit et regnat in saécula saeculórum. ℞. Amen.

#### LITANIAE LAURETANAЕ B. MARIAE VIRG.

**K**ÝRIE, eléison.  
Christe, eléison.  
Kýrie, eléison.  
Christe, audi nos.  
Christe, exáudi nos.

Pater de caelis, Deus,  
  miserére nobis.  
Fili, Redémptor mundi,  
  Deus, miserére.

Heart of Jesus, enriching all  
 who call upon thee,  
 Heart of Jesus, fountain of life  
 and holiness,  
 Heart of Jesus, atonement for  
 our sins,  
 Heart of Jesus, loaded down  
 with opprobrium,  
 Heart of Jesus, bruised for our  
 offences,  
 Heart of Jesus, obedient unto  
 death,  
 Heart of Jesus, pierced with a  
 lance,  
 Heart of Jesus, source of all  
 consolation,  
 Heart of Jesus, our life and  
 resurrection,

Heart of Jesus, our peace and  
 reconciliation,  
 Heart of Jesus, victim for sin,  
 Heart of Jesus, salvation of  
 those who trust in thee,  
 Heart of Jesus, hope of those  
 who die in thee,  
 Heart of Jesus, delight of all  
 the saints,  
 Lamb of God, Who takest  
 away the sins of the world,  
 spare us, O Lord.  
 Lamb of God, Who takest  
 away the sins of the world,  
 graciously hear us, O Lord.  
 Lamb of God, Who takest  
 away the sins of the world,  
 have mercy on us.

**V.** Jesus, meek and humble of heart.

**R.** Make our hearts like unto thine.

Let us pray.

**Prayer**

**A**LMIGHTY and everlasting God, look upon the heart of thy  
 dearly beloved Son, and upon the praise and satisfaction He  
 offers thee in the name of sinners and for those who seek thy  
 mercy. Be thou appeased, and grant us pardon in the name of  
 the selfsame Jesus Christ, thy Son, Who liveth and reigneth  
 with thee forever and evermore. **R.** Amen.

LITANY OF THE BLESSED VIRGIN MARY

**L**ORD, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.  
 Christ, hear us.  
 Christ, graciously hear us.

God the Father of heaven, have  
 mercy on us.  
 God the Son, Redeemer of  
 the world, have mercy on  
 us.

Spiritus Sancte, Deus,		Turris eburnea,	ora.
	miserere.	Domus aurea,	ora.
Sancta Trinitas, unus Deus,		Foederis arca,	ora.
	miserere.	Janua caeli,	ora.
Sancta Maria, ora pro nobis.		Stella matutina,	ora.
Sancta Dei Genitrix,	ora.	Salus infirmorum,	ora.
Sancta Virgo virginum,	ora.	Refugium peccatorum,	ora.
Mater Christi,	ora.	Consolatrix afflictorum,	ora.
Mater divinae gratiae,	ora.	Auxilium Christianorum,	ora.
Mater purissima,	ora.	Regina Angelorum,	ora.
Mater castissima,	ora.	Regina Patriarcharum,	ora.
Mater inviolata,	ora.	Regina Prophetarum,	ora.
Mater intemerata,	ora.	Regina Apostolorum,	ora.
Mater amabilis,	ora.	Regina Martyrum,	ora.
Mater admirabilis,	ora.	Regina Confessorum,	ora.
Mater boni consilii,	ora.	Regina Virginum,	ora.
Mater Creatoris,	ora.	Regina Sanctorum	
Mater Salvatoris,	ora.	omnium,	ora.
Virgo prudentissima,	ora.	Regina sine labe originali	
Virgo veneranda,	ora.	concepta,	ora.
Virgo praedicanda,	ora.	Regina in caelum assumpta,	
Virgo potens,	ora.		ora.
Virgo clemens,	ora.	Regina sacratissimi	
Virgo fidelis,	ora.	Rosarii,	ora.
Speculum justitiae,	ora.	Regina pacis,	ora.
Sedes sapientiae,	ora.	Agnus Dei, qui tollis peccata	
Causa nostrae laetitiae,	ora.	mundi, parce nobis, Domine.	
Vas spirituale,	ora.	Agnus Dei, qui tollis peccata	
Vas honorabile,	ora.	mundi, exaudi nos, Domine.	
Vas insigne devotionis,	ora.	Agnus Dei, qui tollis peccata	
Rosa mystica,	ora.	mundi, miserere nobis.	
Turris Davidica,	ora.		

Pro temporis diversitate haec addi possunt:

God the Holy Spirit, have mercy on us.	Tower of ivory,
Holy Trinity, one God, have mercy on us.	House of gold,
Holy Mary, pray for us.*	Ark of the covenant,
Holy Mother of God,	Gate of heaven,
Holy Virgin of virgins,	Morning star,
Mother of Christ,	Health of the sick,
Mother of divine grace,	Refuge of sinners,
Mother most pure,	Comforter of the afflicted,
Mother most chaste,	Help of Christians,
Mother inviolate,	Queen of angels,
Mother undefiled,	Queen of patriarchs,
Mother most amiable,	Queen of prophets,
Mother most admirable,	Queen of apostles,
Mother of good counsel,	Queen of martyrs,
Mother of our Creator,	Queen of confessors,
Mother of our Savior,	Queen of virgins,
Virgin most prudent,	Queen of all saints,
Virgin most venerable,	Queen conceived without ori- ginal sin,
Virgin most renowned,	Queen taken into heaven,
Virgin most powerful,	Queen of the most holy rosary,
Virgin most merciful,	Queen of peace,
Virgin most faithful,	Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Mirror of justice,	Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Seat of wisdom,	Lamb of God, Who takest away the sins of the world, have mercy on us.
Cause of our joy,	
Spiritual vessel,	
Vessel of honor,	
Singular vessel of devotion,	
Mystical rose,	
Tower of David,	

The following prayers are added, in accordance with the season of the church year:

\* After each invocation: "Pray for us."

**Ab Adventu usque ad Nativitatem Domini:****℣.** Angelus Dómini nuntiávit Maríae.**℟.** Et concépit de Spíritu Sancto.

Orémus.

**Oratio**

**D**EUS, qui de beátae Maríae Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: praesta supplicibus tuis; ut, qui vere eam Genitricem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúndem Christum Dóminum nostrum. **℟.** Amen.

**A Nativitate Domini usque ad Purificationem B. M. V.:****℣.** Post partum, Virgo, invioláta permansísti.**℟.** Dei Génitrix, intercède pro nobis.

Orémus.

**Oratio**

**D**EUS, qui salutis aetérnae, beátae Maríae virginitáte fecúnda, humano géneri praémia praestitústi: tríbue, quaesumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus auctórem vitae suscípere, Dóminum nostrum Jesum Christum Fílium tuum. **℟.** Amen.

**A Purificatione usque ad Pascha et post Tempus Paschale usque ad Adventum Domini:****℣.** Ora pro nobis, sancta Dei Génitrix.**℟.** Ut digni efficiámur promissionibus Christi.

Orémus.

**Oratio**

**C**ONCÉDE nos fámulos tuos, quaesumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudere: et gloriósa beátae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia et aetérna pérfrui laetítia. Per Christum Dóminum nostrum. **℟.** Amen.

**Tempore Paschali:****℣.** Gaude et laetáre, Virgo María, allelúja.**℟.** Quia surréxit Dóminus vere, allelúja.

From the first Sunday in Advent until Christmas:

℣. The angel of the Lord declared unto Mary.

℟. And she conceived of the Holy Spirit.

Let us pray.

Prayer

**O** GOD! Thou didst will that at the message of the angel thy Word should take flesh in the womb of the Blessed Virgin Mary. So grant that we thy humble suppliants, who believe her to be God's mother indeed, may have her as an advocate at thy heavenly throne. Through the selfsame Christ our Lord. ℟. Amen.

From Christmas until Candlemas:

℣. After childbirth thou didst remain a virgin inviolate.

℟. Mother of God, make intercession for us.

Let us pray.

Prayer

**O** GOD, Who through the fruitful virginity of Blessed Mary didst ensure eternal salvation to the human race, grant, we pray thee, that we may experience the intercessory power of her through whom we have been privileged to receive the Author of life, Jesus Christ, thy Son, our Lord. ℟. Amen.

From Candlemas until Easter and from the end of Paschaltide until Advent:

℣. Pray for us, God's holy mother.

℟. That we may be made worthy of Christ's promise.

Let us pray.

Prayer

**G**RANT us, thy servants, O Lord God, we implore, the joy of continual health in body and mind, and by the glorious intercession of the Blessed Mary ever Virgin, free us from present sadness, and establish us in everlasting gladness. Through Christ our Lord. ℟. Amen.

During Paschaltide:

℣. Be glad and be joyful, O Virgin Mary, Alleluia!

℟. For the Lord is risen verily, Alleluia!

Orémus.

Oratio

**D**EUS, qui per resurrectionem Filii tui Dómini nostri Jesu Christi mundum laetificáre dignátus es: praesta, quaesumus; ut, per ejus Genitrícem Vírginem Mariám, perpétuae capiamus gáudia vitae. Per eúmdem Christum Dóminum nostrum. **Ry.** Amen.

## LITANIAE DE S. JOSEPH

<b>K</b> ÝRIE, eléison.	Joseph castíssime,	ora.
Christe, eléison.	Joseph prudentíssime,	ora.
Kýrie, eléison.	Joseph fortíssime,	ora.
Christe, audi nos.	Joseph obedientíssime,	ora.
Christe, exáudi nos.	Joseph fidelíssime,	ora.
Pater de caelis, Deus,	Spéculum patiéntiae,	ora.
miserére nobis.	Amátor paupertátis,	ora.
Fili, Redémptor mundi,	Exémplar opíficum,	ora.
Deus,	Domésticae vitae decus,	ora.
miserére.	Custos vírginum,	ora.
Spiritus Sancte, Deus,	Familiárum cólumen,	ora.
miserére.	Solátium miserórum,	ora.
Sancta Trínitas, unus Deus,	Spes aegrotántium,	ora.
miserére.	Patrónem moriéntium,	ora.
Sancta María, ora pro nobis.	Terror daémonum,	ora.
Sancte Joseph,	Protéctor sanctae Ecclésiae,	ora.
Proles David ínclita,	Agnus Dei, qui tollis peccáta	
Lumen Patriarchárum,	mundi, parce nobis, Dómine.	
Dei Genitrícis sponse,	Agnus Dei, qui tollis peccáta	
Custos pudíce Vírginis,	mundi, exáudi nos, Dómine.	
Fílii Dei nutricie,	Agnus Dei, qui tollis peccáta	
Christi defénsor sédula,	mundi, miserére nobis.	
Almae Famíliæ praeses,		
Joseph justíssime,		

Let us pray.

Prayer

**O** GOD, Who through the Resurrection of thy Son, Christ Jesus, our Lord, didst deign to bring joy into the world, grant, we implore thee, that through His Virgin Mother, Mary, we may take possession of the bliss of life never ending. Through the same Christ our Lord. *R.* Amen.

### LITANY OF ST. JOSEPH

**L**ORD, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.  
 Christ, hear us.  
 Christ, graciously hear us.  
 God the Father of heaven, have mercy on us.  
 God the Son, Redeemer of the world, have mercy on us.  
 God the Holy Spirit, have mercy on us.  
 Holy Trinity, one God, have mercy on us.  
 Holy Mary, pray for us.\*  
 St. Joseph,  
 Illustrious son of David,  
 Splendor of patriarchs,  
 Spouse of God's Mother,  
 Chaste guardian of the Virgin,  
 Foster-father of the Son of God,  
 Watchful defender of Christ,  
 Head of the Holy Family,  
 Joseph most just,  
 Joseph most pure,

Joseph most prudent,  
 Joseph most courageous,  
 Joseph most obedient,  
 Joseph most faithful,  
 Mirror of patience,  
 Lover of poverty,  
 Model of laborers,  
 Glory of family life,  
 Protector of virgins,  
 Mainstay of families,  
 Solace of the afflicted,  
 Hope of the sick,  
 Patron of the dying,  
 Terror of demons,  
 Protector of holy Church,  
 Lamb of God, Who takest away the sins of the world, spare us, O Lord.  
 Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.  
 Lamb of God, Who takest away the sins of the world, have mercy on us.

\* After each invocation: "Pray for us."

℣. Constituit eum dōminum domus suae.

℞. Et príncipem omnis possessionis suae.

Orémus.

Oratio

**D**EUS, qui ineffábili providéntia beátum Joseph sanctíssimae Genitrícis tuae sponsum elígere dignátus es: praesta, quaésumus; ut, quem protectórem venerámur in terris, intercessórem habére mereámur in caelis: Qui vivis et regnas in saécula saeculórum. ℞. Amen.

### LITANIAE SANCTORUM

<b>K</b> ÝRIE, eléison.	Sancte Joseph,	ora.
Christe, eléison.	Omnes sancti Patriárchae et	
Kýrie, eléison.	Prophétae,	oráte.
Christe, audi nos.	Sancte Petre,	ora.
Christe, exáudi nos.	Sancte Paule,	ora.
Pater de caelis, Deus,	Sancte Andréa,	ora.
miserére nobis.	Sancte Jacóbe,	ora.
Fili, Redémptor mundi,	Sancte Joánnes,	ora.
Deus, miserére.	Sancte Thoma,	ora.
Spirítus Sancte, Deus, miserére.	Sancte Jacóbe,	ora.
Sancta Trínitas, unus Deus,	Sancte Philíppe,	ora.
miserére nobis.	Sancte Bartholomaée,	ora.
Sancta Maria, ora pro nobis.	Sancte Matthaée,	ora.
Sancta Dei Génatrix, ora.	Sancte Simon,	ora.
Sancta Virgo víginum, ora.	Sancte Thaddaée,	ora.
Sancte Míchael, ora.	Sancte Matthía,	ora.
Sancte Gábriel, ora.	Sancte Bárnaba,	ora.
Sancte Ráphael, ora.	Sancte Luca,	ora.
Omnes sancti Angeli et Arch-	Sancte Marce,	ora.
ángeli, oráte pro nobis.	Omnes sancti Apóstoli et	
Omnes sancti beatórum Spirí-	Evangelístae,	oráte.
tuum órdenes, oráte.	Omnes sancti Discípuli	
Sancte Joánnes Baptísta, ora.	Dómini,	oráte.

**V.** He hath made him master of His household.

**R.** And ruler of all His possessions.

Let us pray.

**Prayer**

**O** GOD, Who in thine ineffable providence hast deigned to elect St. Joseph to be the spouse of thy most holy Mother, grant, we beseech thee, that we may deserve to have him for our intercessor in heaven, whom we venerate as our defender on earth. Who livest and reignest forever and ever. **R.** Amen.

LITANY OF THE SAINTS

**L**ORD, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.  
 Christ, hear us.  
 Christ, graciously hear us.  
 God, the Father of heaven,  
 have mercy on us.  
 God the Son, Redeemer of the  
 world, have mercy on us.  
 God, the Holy Spirit, have  
 mercy on us.  
 Holy Trinity, one God, have  
 mercy on us.  
 Holy Mary, pray for us.\*  
 Holy Mother of God,  
 Holy Virgin of virgins,  
 St. Michael,  
 St. Gabriel,  
 St. Raphael,  
 All ye holy angels and arch-  
 angels,  
 All ye holy order of blessed  
 spirits,

St. John the Baptist,  
 St. Joseph,  
 All ye holy patriarchs and  
 prophets,  
 St. Peter,  
 St. Paul,  
 St. Andrew,  
 St. James,  
 St. John,  
 St. Thomas,  
 St. James,  
 St. Philip,  
 St. Bartholomew,  
 St. Matthew,  
 St. Simon,  
 St. Thaddeus,  
 St. Matthias,  
 St. Barnabas,  
 St. Luke,  
 St. Mark,  
 All ye holy apostles and evan-  
 gelists,  
 All ye holy disciples of the  
 Lord,

\* After each invocation: "Pray for us."

Omnes sancti Innocéntes,		Sancta Caecília,	ora.
	oráte.	Sancta Catharína,	ora.
Sancte Stéphané,	ora.	Sancta Anastásia,	ora.
Sancte Laurénti,	ora.	Omnes Sanctae Vírgines et	
Sancte Vincénti,	ora.	Víduae,	oráte.
Sancti Fabiáne et Sebastiáne,		Omnes Sancti et Sanctae	
	oráte.	Dei, intercédite pro nobis.	
Sancti Joánnes et Paule,	oráte.	Propítius esto, parce nobis,	
Sancti Cosma et Damiáne,		Dómine.	
	oráte.	Propítius esto, exáudi nos,	
Sancti Gervási et Protási,	oráte.	Dómine.	
Omnes sancti Mártyres,	oráte.	Ab omni malo, líbera nos,	
Sancte Silvester,	ora.	Dómine.	
Sancte Gregóri,	ora.	Ab omni peccáto, líbera.	
Sancte Ambrósi,	ora.	Ab ira tua, líbera.	
Sancte Augustíne,	ora.	A subitánea et improvísá	
Sancte Hierónyme,	ora.	morte, líbera.	
Sancte Martíne,	ora.	Ab insídiis diabóli, líbera.	
Sancte Nicoláe,	ora.	Ab ira, et odio, et omni mala	
Omnes sancti Pontífices et		voluntáte, líbera.	
Confessóres,	oráte.	A spírítu fornicatiónis, líbera.	
Omnes sancti Doctóres,	oráte.	A fúlgure et tempestáte, líbera.	
Sancte Antóni,	ora.	A flagélló terraemótu, líbera.	
Sancte Benedícite,	ora.	A peste, fame et bello líbera.	
Sancte Bernárde,	ora.	A morte perpétua, líbera.	
Sancte Domínice,	ora.	Per mystérium sanctae Incarna-	
Sancte Francísce,	ora.	tiónis tuae, líbera.	
Omnes sancti Sacerdótes et		Per advéntum tuum, líbera.	
Levítae,	oráte.	Per nativitátem tuam, líbera.	
Omnes sancti Mónachi et		Per baptísmum et sanctum je-	
Eremítae,	oráte.	júnium tuum, líbera.	
Sancta María Magdaléna,	ora.	Per crucem et passiónem	
Sancta Agatha,	ora.	tuum, líbera.	
Sancta Lúcia,	ora.	Per mortem et sepultúram	
Sancta Agnes,	ora.	tuum, líbera.	

All ye holy Innocents,  
 St. Stephen,  
 St. Lawrence,  
 St. Vincent,  
 SS. Fabian and Sebastian,  
 SS. John and Paul,  
 SS. Cosmas and Damian,  
 SS. Gervase and Protase,  
 All ye holy martyrs,  
 St. Sylvester,  
 St. Gregory,  
 St. Ambrose,  
 St. Augustine,  
 St. Jerome,  
 St. Martin,  
 St. Nicholas,  
 All ye holy bishops and con-  
 fessors,  
 All ye holy doctors,  
 St. Anthony,  
 St. Benedict,  
 St. Bernard,  
 St. Dominic,  
 St. Francis,  
 All ye holy priests and levites,  
 All ye holy monks and hermits,  
 St. Mary Magdalen,  
 St. Agatha,  
 St. Lucy,  
 St. Agnes,  
 St. Cecilia,  
 St. Catherine,  
 St. Anastasia,

All ye holy virgins and widows,  
 pray for us.  
 All ye holy saints of God, make  
 intercession for us.  
 Be merciful, spare us, O Lord.  
 Be merciful, graciously hear us,  
 O Lord.  
 From all evil, O Lord, deliver  
 us.\*  
 From all sin,  
 From thy wrath,  
 From sudden and unprovided  
 death,  
 From the snares of the devil,  
 From anger, and hatred, and  
 every evil will,  
 From the spirit of fornication,  
 From lightning and tempest,  
 From the scourge of earth-  
 quakes,  
 From plague, famine, and war,  
 From everlasting death,  
 Through the mystery of thy  
 holy Incarnation,  
 Through thy coming,  
 Through thy Nativity,  
 Through thy baptism and holy  
 fasting,  
 Through thy Cross and Pas-  
 sion,  
 Through thy death and burial,  
 Through thy holy Resurrec-  
 tion,

\* After each invocation: "O Lord, deliver us."

Per sanctam resurrectionem  
 tuam, libera.  
 Per admirabilem ascensionem  
 tuam, libera.  
 Per adventum Spíritus Sancti  
 Parácliti, libera.  
 In die iudicii, libera.  
 Peccatóres, te rogámus,  
 audi nos.  
 Ut nobis parcas, te rogámus.  
 Ut nobis indúlgeas, te rogámus.  
 Ut ad veram paeniténtiam nos  
 perducere dignéris,  
 te rogámus.  
 Ut Ecclésiám tuam sanctam ré-  
 gere et conserváre dignéris,  
 te rogámus.  
 Ut Domnum Apostólicum et  
 omnes ecclesiásticos órdenes  
 in sancta religióne conserváre  
 dignéris, te rogámus.  
 Ut inimícos sanctae Ecclésiæ  
 humiliáre dignéris,  
 te rogámus.  
 Ut régibus et princípibus chris-  
 tiánis pacem et veram concór-  
 diam donáre dignéris,  
 te rogámus.  
 Ut cuncto pópulo christiáno  
 pacem et unitátem largíri  
 dignéris, te rogámus.  
 Ut omnes errántes ad unitátem  
 Ecclésiæ revocáre, et infidéles  
 univérsos ad Evangélii lumen

perducere dignéris,  
 te rogámus.  
 Ut nosmetípsos in tuo sancto  
 servítio confortáre et conser-  
 váre dignéris, te rogámus.  
 Ut mentes nostras ad caeléstia  
 desidéria érigas, te rogámus.  
 Ut ómnibus benefactóribus nos-  
 tris sempitérna bona retrí-  
 buas, te rogámus.  
 Ut animas nostras, fratrum,  
 propinquórum et benefac-  
 tórum nostrórum ab aetérna  
 damnatióne cripias,  
 te rogámus.  
 Ut fructus terrae dare et con-  
 serváre dignéris, te rogámus.  
 Ut ómnibus fidélibus defúntis  
 réquiem aetérnam donáre  
 dignéris, te rogámus.  
 Ut nos exaudíre dignéris,  
 te rogámus.  
 Fili Dei, te rogámus.  
 Agnus Dei, qui tollis peccáta  
 mundi, parce nobis, Dómine.  
 Agnus Dei, qui tollis peccáta  
 mundi, exáudi nos, Dómine.  
 Agnus Dei, qui tollis peccáta  
 mundi, miserére nobis.  
 Christe, audi nos.  
 Christe, exáudi nos.  
 Kýrie, eléison.  
 Christe, eléison.  
 Kýrie, eléison.

<p>Through thine admirable Ascension,          Through the coming of the Holy Spirit, the Paraclete,          In the day of judgment,          We sinners, beseech thee, hear us.</p> <p>That thou wouldst spare us, we beseech thee, hear us.*</p> <p>That thou wouldst pardon us,          That thou wouldst bring us to true penance,          That thou wouldst vouchsafe to preserve our Apostolic Prelate and all orders of the Church in holy religion,          That thou wouldst vouchsafe to humble the enemies of holy Church,          That thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,          That thou wouldst vouchsafe to grant peace and unity to the whole Christian world,          That thou wouldst restore to the unity of the Church all who have strayed from the truth, and lead all unbelievers to the light of the Gospel,          That thou wouldst vouchsafe to confirm and preserve us in thy holy service,</p>	<p>That thou wouldst lift up our minds to heavenly desires,          That thou wouldst render eternal blessings to all our benefactors,          That thou wouldst deliver our souls and the souls of our brethren, relatives, and benefactors from eternal damnation,          That thou wouldst vouchsafe to give and preserve the fruits of the earth,          That thou wouldst vouchsafe to grant eternal rest to all the faithful departed,          That thou wouldst vouchsafe graciously to hear us,          Son of God,          Lamb of God, Who takest away the sins of the world, spare us, O Lord.          Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.          Lamb of God, Who takest away the sins of the world, have mercy on us.          Christ, hear us. Christ, graciously hear us.          Lord, have mercy on us.          Christ, have mercy on us.          Lord, have mercy on us.</p>
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\* After each invocation: "We beseech thee, hear us."



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## REGISTERS TO BE KEPT BY PASTORS

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## DE LIBRIS HABENDIS APUD PAROCHOS

**H**ABEAT Parochus libros paroeciales, idest librum baptizatorum, confirmatorum, matrimoniorum, defunctorum; etiam librum de statu animarum accurate conficere pro viribus curet; et omnes hos libros, secundum usum ab Ecclesia probatum vel a proprio Ordinario praescriptum, conscribat ac diligenter asservet.

2. In libro baptizatorum adnotetur quoque si baptizatus confirmationem receperit, matrimonium contraxerit, aut sacrum subdiaconatus ordinem susceperit, vel professionem solemnem emiseric, eaeque adnotationes in documenta accepti baptismatis semper referantur.

3. Matrimonium conscientiae non est adnotandum in consueto matrimoniorum ac baptizatorum libro, sed in peculiari libro servando in secreto Curiae archivo.

4. Advertat autem Parochus, ut in libris tam baptizatorum et confirmatorum, quam matrimoniorum et defunctorum exprimat semper non solum nomen personarum, quae ibi nominantur, sed etiam cognomen seu familiam.

### I

#### Forma Describendi Baptizatos

##### in primo libro

Anno Domini . . . , die . . . mensis . . . , ego **N.** Parochus hujus ecclesiae **S. N.**, civitatis **vel loci N.**, in ecclesia **S. N.** baptizavi infantem natum **vel** natam die . . . ex **N.** et **N.** conjugibus hujus paroeciae **vel** paroeciae **S. N.**, civitatis **vel loci N.**; cui impositum est nomen **N.** Patrini fuerunt **N.**, filius **N.** ex paroecia seu loco **N.**, et **N.**, conjux **N.**, filia **N.** ex paroecia seu loco **N.**

In quorum fidem testimonium hoc mea manu subscripsi.

(Locus Sigilli)

**N. N.** Parochus.

Ubi vero de illegitimis filiis agatur, matris nomen est inserendum, si publice ejus maternitas constet, vel ipsa sponte sua scripto vel coram duobus testibus id petat; item nomen patris, dummodo ipse sponte sua a Parocho vel scripto vel coram duobus testibus id requirat, vel ex

## THE REGISTERS TO BE KEPT BY PASTORS

**A** PASTOR must keep on file the parish registers, namely, a book of baptisms, confirmations, marriages, and deaths; moreover, it must be his concern to keep as accurately as he can a record of the souls confided to his care. He should keep all these books in the manner approved by the Church or as prescribed by his own Ordinary, and store them in a safe place.

2. The baptismal register should also indicate whether the person baptized has received confirmation, has contracted marriage, or has received the order of subdiaconate, or has made solemn profession, and these annotations are always to be made on a certificate of baptism.

3. A marriage of conscience (secret marriage) should not be recorded in the ordinary register of marriages or baptisms, but should be kept in a special book and preserved in the secret archives of the diocese.

4. Let the pastor see to it that in all the aforesaid registers he writes, not only the first name of the parties, but the last or family name as well.

### I

#### BAPTISMAL REGISTER — FORM OF ENTRY

In the year of our Lord, ..... on the ..... day of the month of  
....., I, **N.** ..... Pastor of the Church of  
**N.** ..... in the city of **N.** ..... (or in  
the Church of **N.** ..... at **N.** .....),  
baptized a child of the ..... gender, born in holy wedlock  
on ..... , father **N.** ..... , mother **N.** .....  
members of this parish (or of the parish of **S.** ..... at  
**N.** ..... ). Name of the baptized .....  
The sponsors were **N.** ..... , son of **N.** .....  
of the parish of **N.** ..... (or place **N.** ..... ),  
and **N.** ..... , daughter of **N.** ..... of the  
parish of **N.** ..... (or place **N.** ..... ).

In witness whereof I have hereunto set my hand:

(Parish Seal)

**N. N.** ..... Pastor

In the case of illegitimate children, the name of the mother is recorded, provided the maternity is common knowledge or if she herself freely requests it in writing or in the presence of two witnesses; likewise the name of the father, provided he freely acknowledges the paternity to the pastor, or in writing, or in the presence of two witnesses, or if the knowledge is had from an authentic official document.

publico authentico documento sit notus; in ceteris casibus inscribatur natus tamquam filius patris ignoti ignotorum parentum.

Si expositus sit infans, exprimatur quo die, ubi, et a quo repertus, et quot dierum verisimiliter sit.

Si infans domi ob imminens mortis periculum baptizatus sit, tunc ita scribatur:

Anno . . . die . . . mensis . . . natus est N., filius N. et N. conjugum, etc. ut supra quem ob imminens mortis periculum, in domo rite baptizavit N. obstetrix probata, vel N. filius N., ut mihi retulit N.

Si supervixerit infans, et ei adhibitae sint in ecclesia sacrae caeremoniae, ita addatur:

Die . . . ejusdem mensis ad ecclesiam portatus est infans praedictus, ipsique ego Parochus sacras caeremonias et preces adhibui, et N. nomen imposui.

Si alius, loco Parochi, infantem baptizaverit, id exprimatur.

Si infans fuerit baptizatus sub conditione, id pariter exprimatur.

## II

### Forma Describendi Confirmatos

#### in secundo libro

Anno Domini . . . , die . . . mensis . . . (in hebdomada Pentecostes), N., filius N. et N. conjugum vel N. filia N. et N. conjugum (et, si fuerit nupta, addatur uxor N.), Sacramentum Confirmationis accepit a Reverendissimo D. N., Episcopo N., in ecclesia S. N., civitatis vel loci N. Patrinus fuit N., filius N., paroeciae S. N., civitatis vel loci N.

In quorum fidem testimonium hoc mea manu subscripsi.

(Locus Sigilli)

N. N. Parochus.

Si non constet, an confirmatus ex legitimo matrimonio genitus sit, vel ejus parentes ignorentur, servetur quod in libro baptizatorum praescriptum est.

## III

### Forma Describendi Conjugatos

#### in tertio libro

Anno Domini . . . , die . . . mensis . . . , publicationibus praemissis

In all other cases the entry indicates that the child was born of an unknown father or of unknown parents.

If the child is a foundling, the record should indicate on what day the infant was found, where it was found, and by whom, and what its apparent age is.

If the child was baptized at home, on account of imminent peril of its life, the entry is made as follows:

In the year of our Lord, ..... on the ..... day of the month of ....., was born in holy wedlock N., child of N. and N. (see above). On account of imminent danger of death, the child was properly baptized at home by N., an approved midwife (or by N., child of N.), as I have been notified by N.

If the infant survives, and later the ceremonies are supplied in church, the following addition is made to the entry:

On the ..... day of the same month, the aforesaid child was brought to church and I, the pastor, supplied the sacred ceremonies and prayers, and gave the name N.

If another priest than the pastor baptized the child, this should be mentioned.

If the child was baptized conditionally, this likewise should be noted.

## II

### CONFIRMATION REGISTER — FORM OF ENTRY

In the year of our Lord ..... on the ..... day of the month of ....., (in Pentecost week), N., son of N. and N., married couple, or N., daughter of N. and N., married couple (and if the one confirmed is a married woman, one adds wife of N.), received the sacrament of confirmation from the Most Reverend N., Bishop of N., in the church of N., in the city (or place) of N. The sponsor was N., son (daughter) of N., of the parish of N., in the city (or place) of N.

In witness whereof I have hereunto set my hand:  
(Parish Seal) N. N. .... Pastor

If it is not certain that the one confirmed was born of a lawful marriage, or if the parents are unknown, one follows the form prescribed in the register of baptism.

## III

### MARRIAGE REGISTER — FORM OF ENTRY

In the year of our Lord ..... on the ..... day of the month

tribus continuis diebus festivis, quarum prima die . . . , secunda die . . . , tertia die . . . , inter Missarum solemnia habita est, nulloque canonico impedimento detecto, ego **N.**, Parochus hujus ecclesiae **S. N.**, civitatis **vel loci N.**, **N.**, filium **N.**, annorum . . . , paroeciae **S. N.**, et **N.**, filiam **N. seu** relictam quondam **N. (si fuerit vidua)**, annorum . . . , paroeciae **S. N.**, in ecclesia **S. N.**, interrogavi, eorumque mutuo consensu habita solemniter per verba de praesenti in Matrimonium conjunxi praesentibus testibus notis **N.**, filio **N.**, qui habitat in paroecia **S. N.**, et **N.**, filio **N.**, etc., et **N.**, filio **N.**, etc. Postea eis ex ritu **S. Matris Ecclesiae (si tamen nuptias benedixerit)** in Missae celebratione benedixi.

In quorum fidem testimonium hoc mea manu subscripsi.

(Locus Sigilli)

**N. N.** Parochus.

**Si unus ex iis, qui Matrimonium contrahere velint, sit alterius paroeciae, antequam admittatur, Parochus, in cujus ecclesia Matrimonium celebrari debet, publicationum in ejus paroecia rite factarum fidem scriptam habeat, quae asservetur, et res tota exprimat in ipsomet libro matrimoniorum hac ratione:**

Publicationes ejus Matrimonii factae sunt etiam a **R. D. N.**, Parocho ecclesiae **S. N.**, sub cujus cura dictus **N. (vel dicta N.)** habitat, ut ex ipsius Parochi scripto, servato apud me, apparet. Publicationum autem prima facta est die . . . , secunda die . . . , tertia die . . . , inter Missarum solemnia, nullumque impedimentum canonicum detectum est.

**Ubi vero Ordinarii concessu (quod scripto constare debet) publicationes aliquae omittendae interdum sint, ita notetur:**

Anno Domini . . . , die . . . , mensis . . . , publicationum una die festo rite facta, reliquis vero omissis, ex facultate scripto concessa a Reverendissimo **D. Episcopo N. (vel ejus Vicario N.)**, sub die . . . datis, etc., infrascripti tenoris, quam penes me servo cum aliis hujusmodi facultatibus, nulloque canonico impedimento allato, ego, etc., **ut supra.**

**Si autem publicationes omnes omittendae sint, ita scribatur:**

Anno Domini . . . , die . . . mensis . . . , publicationibus omnibus omissis, ex facultate, etc., **ut supra.**

of ....., following the publishing of **banns** on three consecutive feast days, the first of which was on ....., the second on ....., the third on ....., in the course of holy Mass, and no canonical impediment having been discovered, I, **N.**, pastor of this church of **N.**, in the city (or place) of **N.**, united in holy matrimony **N.**, son of **N.**, ..... years of age, of the parish of **N.**, and **N.**, daughter of (or widow of) **N.**, ..... years of age, of the parish of **N.**, having put the question to them and solemnly received their mutual consent expressed verbally, in the presence of the recognized witnesses, **N.**, son of **N.**, who lives in the parish of **N.**, and **N.**, daughter of **N.**, who lives in the parish of **N.** Following the marriage vows, I conferred on them the nuptial blessing (if the nuptial blessing was given) during the celebration of Mass, according to the rite prescribed by Holy Mother Church.

In witness whereof I have hereunto set my hand:  
 (Parish Seal)                      **N. N.** ..... Pastor

If one of the parties to the marriage is from another parish, the pastor in whose parish the marriage ceremony is to be performed, before he allows it to take place, should receive a written notice that the banns have been published in the parish of this person. This document is to be preserved, and the whole matter to be recorded in the register of marriage as follows:

The banns for this marriage have also been published by the Reverend **N.**, pastor of the church of **N.**, in whose confines the aforesaid **N.** has domicile, as appears from the pastor's notification which is preserved in my keeping. The banns were published the first time on ....., the second time on ....., and the third time on ....., in the course of holy Mass, and no canonical impediment was revealed.

Whenever one or the other publication of banns has been omitted, with permission of the Ordinary (which must be given in writing), the following entry is made:

In the year of our Lord ..... on the ..... day of the month of ....., following the publishing of banns on a single feast day, omitting the others, as was done lawfully through a faculty granted in writing by the Most Reverend Bishop **N.** (or his vicar **N.**) under date of ....., which authorization is kept on file with other faculties of this nature, and no canonical impediment having been discovered, I, etc., as above.

If the banns are to be omitted altogether, the following entry is made:

Ceterum si alteri Presbytero ab Ordinario vel a Parocho ipso facultas facta sit coniungendi aliquos, id in libro proprii Parochi sic adnotetur:

N. Presbyter vel Capellanus ecclesiae S. N., de licentia Reverendissimi D. Episcopi N. (seu ejus Vicarii N.), aut mea, quae penes me exstat, N., filium N., et N., filiam N., etc., in Matrimonium coniunxit, etc., ut supra. Et ego N., Parochus hujus ecclesiae S. N., testor, rem ita se habere, et mea manu subscripsi.

Quod si ex publicationibus compertum sit, conjuges aliquo consanguinitatis aut affinitatis gradu conjunctos esse, et nihilominus ad contrahendum fuerit cum ipsis Apostolica auctoritate dispensatum, annotetur gradus consanguinitatis vel affinitatis dispensatae, et compendium decreti super ea relati cum die et anno, ac Notarii de illo rogati nomine, hoc modo:

Anno Domini . . . , die . . . mensis . . . , praemissis publicationibus, ac comperto impedimento secundi (vel tertii) gradus consanguinitatis (vel affinitatis, seu alio quovis impedimento), inter N. et N., etc., obtentoque per eos Apostolicae Sedis mandato de dispensando, et cum eis per Reverendissimum D. Episcopum N., auctoritate dispensato sub die . . . mensis . . . , anno . . . , ut constat ex Actis Notarii Officii praedicti Episcopi, eos in Matrimonium coniunxi, etc., ut in praedicta formula.

Publicationes autem factae in diversis paroeciis, sponsi videlicet et sponsae, ab utroque Parocho in libro notari debent, etiamsi Matrimonium non sequatur. Quo in casu ita scribetur:

Anno Domini . . . , tribus continuis diebus festis, nempe diebus . . . , mensis . . . , ego N., Parochus ecclesiae S. N., inter Missarum solemnias habui Matrimonii contrahendi inter N., filium N., paroeciae S. N., et N., filiam N., paroeciae S. N.; nullumque canonicum impedimentum ab aliquo allatum est. In quorum fidem, etc.

In the year of our Lord ..... on the ..... day of the month of ....., omitting all publication of banns by a faculty, etc., as above.

If another priest assisted at the marriage, with faculties given by the Ordinary or by the pastor himself, an annotation to this effect should be made in the marriage register of this same pastor:

N., priest or curate of the church of N., with permission of the Most Reverend Bishop N. (or his vicar, N.) or with my permission given in writing and kept in my possession, united in holy matrimony N., son of N., and N., daughter of N., etc., as above. And I, N., testify to this in my own handwriting.

If it is revealed from the banns that there is some degree of relationship, either of consanguinity or affinity, between the bridal pair, yet nevertheless they have received a dispensation for this from the Holy See in order to be married, in this case an annotation of the degree of relationship, together with a summary of the respective decree, giving the date and the year and the name of the notary who was asked about it. This entry is made as follows:

In the year of our Lord ..... on the ..... day of the month of ....., following the publishing of banns as a result of which it was discovered that there existed a relationship of second (or third) degree of consanguinity (or affinity or any other kind of impediment) between N. and N., etc., who sought and obtained a dispensation from the Holy See through the offices of the Most Reverend Bishop N., which dispensation was issued on the ..... day of the month of ..... in the year ....., as indicated from the acts of the notary of the chancery of the aforesaid bishop, I united in holy matrimony, etc., as given in the form above.

The fact that the publication of banns was made in both the parish of the bride as well as the groom must be entered in the register by each pastor, even though the marriage does not follow. In this case the following entry is made:

In the year of our Lord ..... on three consecutive festival days, namely the following days ..... of the month of ....., I, N., pastor of the church of N., published the banns of matrimony in the course of holy Mass, for N., son of N., of the parish of N., and N., daughter of N., of the parish of N. No canonical impediment was reported by anyone.

In witness whereof, etc.

## IV

## Forma Describendi Defunctos

in quarto libro

Describatur quis, et quando, et quae Sacramenta ministraverit, quando quis mortuus fuerit, et ubi sepultus, quod hoc pacto fieri poterit:

Anno Domini . . . , die . . . mensis . . . , N., filius vel filia N. et N. (vel conjux N.), annorum . . . , in via vel platea N., in domo N., in communione S. Matris Ecclesiae animam Deo reddidit; cujus corpus die . . . sepultum est in coemeterio ecclesiae S. N.; mihi N., vel N. Confessario probato, confessus die . . . , sanctissimoque Viatico reffectus die . . . , et sacri Olei unctione roboratus die . . . per me, etc.

In quorum fidem testimonium hoc mea manu subscripsi.

(Locus Sigilli)

N. N. Parochus.

## V

## Forma Describendi Statum Animarum

in quinto libro

Familia quaeque distincte in libro notetur, intervallo relicto ab unaquaque ad alteram subsequentem, in quo singillatim scribantur nomen, cognomen, aetas singulorum, qui ex familia sunt, vel tamquam advenae in ea vivunt.

Qui vero ad sacram Communionem admissi sunt, hoc signum in margine e contra habeant: C.

Qui Sacramento Confirmationis sunt muniti, hoc signum habeant: Chr.

Si qui ad alium locum habitandum accesserint, id adnotetur.

Hac igitur ratione fiat, videlicet:

Anno Domini . . . , die . . . mensis . . . , in via vel platea N., in domo N., habitant:

C. Chr. Paulus N., filius Petri, annorum . . .

C. Chr. Apollonia ejus uxor, filia Jacobi N., annorum . . .

C. Dominicus eorum filius, annorum . . .

C. Lucia eorum filia, annorum . . .

C. Chr. Antonius, filius N., famulus, annorum . . .

C. Chr. Catharina N., filia N., ancilla, annorum . . .

Martinus, filius N., annorum . . .

## IV

## REGISTER OF DEATHS—FORM OF ENTRY

When someone dies a record should be made of the person, the time of death, what sacraments were administered to the party, and where burial took place, somewhat as follows:

In the year of our Lord ..... on the ..... day of the month of ....., N., son or daughter of N. and N. (or husband or wife), ..... years of age, at the address ....., departed this life in communion with Holy Mother Church. Interment was made on ..... in the cemetery of the church of ..... The deceased went to confession to me, N. (or his [her] confessor) on ....., received Holy Viaticum on ....., and received extreme unction from me on ....., etc.

In witness whereof I have hereunto set my hand:

(Parish Seal)

N. N. .... Pastor

## V

## THE CENSUS AND RECORD OF PARISHIONERS

Each family should be listed separately in this register, and enough space left between one another for recording the name, the Christian names, and the age of the various members of the family, as well as of outsiders who live with them.

The ones who have received Holy Communion should have this indicated in the margin by the letter C. The ones who have been confirmed should be marked with the letters Chr.

If a member of the family has changed residence, this fact should be noted.

The entries might be made in the following way:

In the year of our Lord ..... on the ..... day of the month of ....., the following live at the address ..... :

C. Chr. Paul N., son of Peter, ..... years of age.

C. Chr. Appolonia, his wife, daughter of James N., ..... years of age.

C. Dominic, their son, ..... years of age.

C. Lucy, their daughter, ..... years of age.

C. Chr. Anthony, son of N., a servant, ..... years of age.

C. Chr. Catherine, daughter of N., a maid, ..... years of age,  
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