ROMAN RITUAL

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SACRAMENTS AND PROCESSIONS

THE ROMAN RITUAL

In Latin and English

With Rubrics and Plainchant Notation

Translated and Edited
With Introduction and Notes by

THE REVEREND PHILIP T. WELLER

VOLUME I

THE SACRAMENTS AND PROCESSIONS

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AUTHOR'S FOREWORD

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

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

I acknowledge with gratitude the critical reading of the typescript by Dom Rembert Sorg, O.S.B.

CONTENTS

BY WAY OF INTRODUCTION

The Holy Sacraments

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

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

[1] Hebr. 10: 5–7, Knox version.
[2] Ephes. 1: 22–23, Knox.
[3] Col. 1: 18.
[4] Vespers of Circumcision.
[5] Preface of Mass on Nativity.

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

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

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

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[6] John 14: 18–20; 15: 5; 16: 13–14.

[7] Ephes. 5: 14.

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

[9] John 6: 57.

[10] John 19: 34.

[11] Psalm 92: 1.

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

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

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

[13] 1 Cor. 12: 13–14, 27.
[14] Preface to Session VII.

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

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

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

[16] Homily 14 on Hebrews 7: 1–2, *ibid.*, Vol. XIV.

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

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

[17] 4 Kings 5: 1–14.
[18] Luke 6: 19.

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

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

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

[24] "De Mysteriis," Florilegium Patristicum, Fasc. VII, Pars III, Bonn, 1936.

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

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

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

[25] *S. Th.*, III P., q. 60, art. 3.
[26] Hebr. 10: 21.
[27] Rom. 8: 33–35.
[28] Hebr. 10: 22.

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

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

[30] Matt. 26: 39.

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

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

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

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

[33] Rite of Ordination.

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

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

[34] Hebr. 11:6.

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

in heaven. Christ's redemptive sacrifice glorifies the Father in two ways: first, by faithfully fulfilling His Father's will; second, by raising man to a state in which he can participate with the divine Head in giving glory to God. "Glorify thy Son, that thy Son may glorify thee, even as thou hast given Him power over all flesh, in order that to all thou hast given Him He may give everlasting life."[36] It was principally as a priest, the High Priest according to the order of Melchisedech, that Christ brought about the rapprochement between His Father and outcast humankind. And since we have been incorporated in Him, we must in all things be like unto Him, also to the extent of sharing in His priesthood.

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

— Translator.

[36] John 17: 2.

THE ROMAN RITUAL

DECRETUM
VATICANAM RITUALIS ROMANI EDITIONEM APPROBANS

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

Contrariis non obstantibus quibuscumque.

Die 10 Junii 1925.

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

L. † S.

Alexander Verde, Secretarius

PAULI PAPAE V
CONSTITUTIO APOSTOLICA
de Ritualis Romani Editione

PAULUS PAPA V
ad Perpetuam Rei Memoriam

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

DECREE
APPROVING THE VATICAN EDITION OF THE ROMAN RITUAL

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

June 10, 1925

† A. Cardinal Vico
Bishop of Porto and S. Rufina
Prefect of Cong. of Sacred Rites

L. † S. Alexander Verde, Secretary

THE APOSTOLIC CONSTITUTION OF POPE PAUL V
on the Roman Ritual

POPE PAUL V
as a Perpetual Memorial

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

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

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

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

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

RITUALE ROMANUM

DE IIS QUAE IN ADMINISTRATIONE SACRAMENTORUM GENERALITER SERVANDA SUNT

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

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

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

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

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

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

7. In omni Sacramentorum administratione superpelliceo sit indutus,

THE ROMAN RITUAL

GENERAL RULES FOR THE ADMINISTRATION OF THE SACRAMENTS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SACRAMENT OF BAPTISM

BAPTISM

"Unless the grain of wheat fall into the ground and die, it remains alone. But if it die, it brings forth much fruit."[1] By the Paschal mysteries of death and resurrection, Christ made an end of the deserved condemnation to everlasting and universal death brought by Adam upon his seed, and simultaneously raised up to new life His own posterity, heirs according to the promise. By the Paschal sacrament of baptism, our own death and resurrection with Christ is signified and effected in sacramental mystery.

We are born anew in baptism through water and the Holy Spirit. Cognizant of this truth, the Church has always looked upon Easter and Pentecost as the ideal time to illustrate it, as well as to actualize it. In fact, there is still a rubric (No. 41) in the rite which follows — to the effect that the solemn administration of the sacrament to adults ought, if convenient, to be reserved for these days. For at Easter the newly consecrated fountain of living water becomes the tomb into which the soul descends in death and burial with Christ, so as to rise through Him and with Him to the new life of sons of God; and at Pentecost the baptism of fire descending upon the Apostles represents the sacrament of baptism (as well as its complement, confirmation), sealing the soul with the mark of the Holy Spirit and filling it with an infusion of His divine life. "Know you not that all we, who are baptized in Christ Jesus, are baptized into His death? For we are buried together with Him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we had been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."[2] "Buried with Him in baptism, in Whom also you are risen again by the faith of the operation of God, Who hath raised Him up from the dead."[3]

Again and again in the Gospel our Lord reiterates the necessity of dying in a moral sense, of losing one's life in order to regain it. But here St. Paul speaks of baptism as a mystical or sacramental dying of the old man through participation in the death of Christ, in order to become a new creation through a like sacramental participation in His resurrection. This Pauline conception, in all its profundity, is truly

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[1] John 12: 24.
[2] Rom. 6: 3–5.
[3] Col. 2: 12.

fundamental to a worthy understanding of the essence of baptism. Through the archetypal sacrament of Incarnation and Redemption, the human race as a whole was implanted in the root of Jesse. "As in Adam all die, so in Christ shall all be made alive."[4] Mankind is already taken up into the Mystic Christ in a general way, owing to the fact that the Son of God has united the human nature which is common to us all with His own divine nature. Yet by a positive decree of the God-Man: "Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God,"[5] ordinarily the individual can be incorporated really into Christ's Mystic Body by way of sacramental regeneration alone. Before a new life can begin the old life must die, "having died to that by which we were held down, so that we may serve in newness of spirit and not in oldness of letter."[6] Before the Savior's human body would become glorified and immortal, it would first submit to death and burial. As the Head, so the members. The waters of baptism must swallow us up so that we can be implanted in His death. This was understood much better from the ancient manner of administering baptism by immersion and from the construction of the ancient baptismal font. The font being sunk below the floor level of the baptistery — the candidate had to make a descent into it as into a tomb; and the complete immersion of the body in the water clearly signified death and burial. The Passion of Christ destroyed sin. Because we are buried in the waters of baptism, we participate in His Passion, and thus sin is destroyed in us. The resurrection of Christ meant new and glorious life for Him and for all men, since all are summed up in Him. Because we come forth from the waters of baptism, we participate likewise in His resurrection, and thus His new and glorious life becomes ours. Baptism is an act of God in which the Sole-Begotten implants us in His death and engrafts us onto Himself, so completely that His life overflows into ours, and incorporated in Him we share likewise in the divine life of the Father and the Holy Spirit. We are baptized in the triune God. "I in you, and you in me . . . and we will come to Him and make our abode with Him."[7]

To baptize means to implant, but it also means to wash or to purify, and the act of pouring the water signifies a cleansing of the soul from sin, and hence its restoration to the life of grace which sin had destroyed. Yet neither this meaning nor its symbolism has the force of St. Paul's interpretation. For by seeing in baptism a cleansing and an adornment, we need understand no more than the effects of the

[4] 1 Cor. 15: 22.
[5] John 3: 5.
[6] Rom. 7: 6.
[7] John 14: 21–23.

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

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

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

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

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

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

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

[10] Mark 16: 16.

[11] Acts 3: 22–23.

as thyself. On these two commandments dependeth the whole law and the prophets. And faith demands that thou adore only one God in the Trinity and the Trinity in Unity, neither confusing the Persons nor dividing the Substance. For the Father is a distinct Person, so also the Son, so also the Holy Spirit; but only one is the Substance of these Three and there is only one Divinity."[12] For although the sacraments as instruments of God are His objective operation, they are ever the respecter of the subject's dignity as a person and of his personal responsibility. Then, only after he makes the assent of faith and turns in repentance from sin to embrace the commandments, will the sacrament elevate him to union with the Deity. During the period of preparation, when grace is illuminating the intellect to see Christ's revelation in a favorable light and is inclining the will to surrender to its attraction, the Church stands by both as mystagogue to explain the mystery of Christian initiation and as sanctifier to come to the assistance of the candidate by administering efficacious sacramentals. Along with her preaching or catechizing, she lifts up her voice in manifold supplications to God for the sake of her chosen one; she performs her exorcisms to drive afar Satan with his apostate legions; signs the bodily senses with the power of the holy Cross; conserves and nourishes with the blessed salt; opens the ears to hear the good news of the Christian Gospel and looses the tongue[13] to proclaim its glorious salvation; imparts strength and litheness through anointing with Oil of Catechumens. It would require much space to do justice to these richly symbolic and impressive ceremonies; moreover, they must be considered in their historical setting before any attempt at an adequate exposition can be achieved. Yet we perceive, in this cursory reference to the preparatory acts which precede the actual conferring of baptism, that even here the work of Christ and His Church is primary — man's part secondary.

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

[12] Rite for baptism of adults.

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

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

— Translator

De Forma Baptismi

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

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

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

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

De Ministro Baptismi

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

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

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

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

The Form for Baptism

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

9. A priest of the Latin rite must always use the Latin form. Since baptism may positively never be repeated, if one is to be baptized conditionally see below , the condition is expressed in these words: Si non es baptizátus, ego te baptízo in nómine Patris, etc. (If thou art not baptized, I baptize thee in the name of the Father, etc.) This conditional form should not be chosen lightly or without consideration, but the decision must be made prudently, and only in a case where, after careful investigation, a reasonable doubt exists as to whether the sacrament of baptism had been truly or validly administered.

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

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

The Minister of Baptism

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

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

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

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

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

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

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

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

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

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

De Baptizandis Parvulis

19. Cum agitur de Baptismo:

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

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

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

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

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

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

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

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

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

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

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

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

Baptism of Children

19. With regard to baptism:

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

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

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

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

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

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

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

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

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

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

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

De Ritibus et Caeremoniis Baptismi

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

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

27. Proles ritu parentum baptizari debet.

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

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

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

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

Caeremoniae autem quae in Baptismi collatione praetermissae quavis

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

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

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

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

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

The Rites and Ceremonies of Baptism

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

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

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

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

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

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

De Patrinis

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

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

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

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

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

34. Ut quis sit patrinus, oportet:

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

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

3° Nec sit pater vel mater vel conjux baptizandi;

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

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

35. Ut autem quis licite patrinus admittatur, oportet:

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

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

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

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

The Sponsors

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

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

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

34. To validly act as sponsor it is required:

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

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

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

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

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

35. To lawfully act as sponsor it is required:

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

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

3° Fidei rudimenta noverit;

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

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

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

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

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

De Tempore et Loco Baptismi Conferendi

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

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

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

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

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

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

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

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

c) that he knows the rudiments of the faith;

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

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

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

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

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

The Time and Place for Administering Baptism

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

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

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

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

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

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

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

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

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

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

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

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

De Sacris Oleis, et Aliis Requisitis

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

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

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

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

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

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

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

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

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

The Holy Oils and Other Requisites

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

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

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

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

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

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

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

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

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

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

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

57. Vascula sacri Olei Catechumenorum, et Chrismatis.

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

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

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

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

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

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

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

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

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

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

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

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

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

57. The vessels containing Oil of Catechumens and Chrism.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ORDO BAPTISMI PARVULORUM

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

N., quid petis ab Ecclésia Dei?

Patrinus respondet: Fidem.

Sacerdos: Fides, quid tibi praestat?

Patrinus respondet: Vitam aetérnam.

2. Sacerdos (etiam singulariter singulis):

Si ígitur vis ad vitam íngredi, serva mandáta. Díliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex tota mente tua, et próximum tuum sicut te ipsum.

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

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

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

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

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

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

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

THE RITE FOR THE BAPTISM OF INFANTS

At the Threshold of the Church

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

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

The sponsor replies: Faith.

Priest: What does faith bestow on thee?

The sponsor replies: Life everlasting.

2. Priest (again to each one singly):

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

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

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

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

Accipe signum Crucis tam in fron✠te, quam in cor✠de, sume fidem caeléstium praeceptórum: et talis esto móribus, ut templum Dei jam esse possis.

Pro uno vel una

Orémus. Oratio

PRECES nostras, quaésumus, Dómine, cleménter exáudi: et hunc eléctum tuum N. (hanc eléctam tuam N.) crucis Domínicae impressióne signátum (signátam) perpétua virtúte custódi: ut magnitúdinis glóriae tuae rudiménta servans, per custódiam mandatórum tuórum ad regeneratiónis glóriam pervenire mereátur. Per Christum Dóminum nostrum. ℟. Amen.

Pro pluribus

Orémus. Oratio

PRECES nostras, quaésumus, Dómine, cleménter exáudi: et hos eléctos tuos (si feminae tantum adsint has eléctas tuas) N. et N. crucis Domínicae impressióne signátos (signátas) perpétua virtúte custódi: ut magnitúdinis glóriae tuae rudiménta servántes, per custódiam mandatórum tuórum ad regeneratiónis glóriam pervenire mereántur. Per Christum Dóminum nostrum. ℟. Amen.

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

Pro uno vel una

Orémus. Oratio

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

Pro pluribus

Orémus. Oratio

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

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

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

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

For one infant

Let us pray. Prayer

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

For several

Let us pray. Prayer

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

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

For one

Let us pray. Prayer

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

For several

Let us pray. Prayer

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

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

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

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

Benedictio salis

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

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

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

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

Blessing of Salt

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

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

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

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

Sacerdos: Pax tecum. ℟. Et cum spíritu tuo.

Pro uno vel una

Orémus. Oratio

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

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

Pro pluribus

Orémus. Oratio

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

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

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

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

Priest: Peace be with thee. ℟. And with thy spirit.

For one

Let us pray. Prayer

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

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

For several

Let us pray. Prayer

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

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

super mare ambulávit, et Petro mergénti déxteram porréxit.

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

super mare ambulávit, et Petro mergénti déxteram porréxit.

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

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

Et hoc signum sanctae Cru✠cis, quod nos fronti ejus damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

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

Pro uno vel una

Orémus. Oratio

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

Pro pluribus

Orémus. Oratio

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

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

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

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

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

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

For one

Let us pray. Prayer

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

For several

Let us pray. Prayer

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

(eam) et sanctífica: da ei sciéntiam veram, ut dignus (digna) grátia Baptísmi tui efféctus (effécta), téneat firmam spem, consílium rectum, doctrínam sanctam. Per Christum Dóminum nostrum. ℟. Amen.

(eas), et sanctífica: da eis sciéntiam veram, ut digni (dignae) grátia Baptísmi tui effécti (efféctae), téneant firmam spem, consílium rectum, doctrínam sanctam. Per Christum Dóminum nostrum. ℟. Amen.

10. Postea Sacerdos imponit extremam partem stolae pendentem a suo humero sinistro super primum infantem, et introducit eum (quem sequuntur ceteri) in ecclesiam, dicens:

Pro uno vel una

N., ingrédere in templum Dei, ut hábeas partem cum Christo in vitam aetérnam. ℟. Amen.

Pro pluribus

N. et N., ingredímini in templum Dei, ut habeátis partem cum Christo in vitam aetérnam. ℟. Amen.

11. Cum fuerint ecclesiam ingressi, Sacerdos procedens ad Fontem, cum susceptoribus conjunctim clara voce dicit:

CREDO in Deum, Patrem omnipoténtem, Creatórem caeli et terrae. Et in Jesum Christum, Fílium ejus únicum, Dóminum nostrum: qui concéptus est de Spíritu Sancto, natus ex María Vírgine, passus sub Póntio Piláto, crucifíxus, mórtuus, et sepúltus: descéndit ad ínferos; tértia die resurréxit a mórtuis; ascéndit ad caelos; sedet ad déxteram Dei Patris omnipoténtis: inde ventúrus est judicáre vivos et mórtuos. Credo in Spíritum Sanctum, sanctam Ecclésiam cathólicam, Sanctórum communiónem, remissiónem peccatórum, carnis resurrectiónem, vitam aetérnam. Amen.

PATER NOSTER, qui es in caelis, sanctificétur nomen tuum. Advéniat regnum tuum. Fíat volúntas tua, sicut in caelo, et in terra. Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem: sed libera nós a malo. Amen.

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

Exorcism

For one

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

For several

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

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

Ephpheta, which means: Be thou opened!

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

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

14. Now he questions the candidate by name:

N., dost thou renounce Satan?

Sponsor: I do renounce him.

Priest: And all his works?

Sponsor: I do renounce them.

Sacerdos: Et ómnibus pompis ejus?

Patrinus: Abrenúntio.

Unctio Olei

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

Ego te línio ✠óleo salútis in Christo Jesu Dómino nostro, ut hábeas vitam aetérnam. ℟. Amen.

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

In Baptisterio

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

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

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

℟. Credo.

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

℟. Credo.

Credis et in Spíritum Sanctum, sanctam Ecclésiam cathólicam, Sanctórum communiónem, remissiónem peccatórum, carnis resurrectiónem, et vitam aetérnam?

℟. Credo.

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

N. vis baptizári?

Respondet patrinus: Volo.

Baptismus

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

sanctify him (her). Endow him (her) with true knowledge, so that he (she) may be made worthy of the grace of thy baptism, and thus remain steadfast in firm hope, right purpose, and holy doctrine. Through Christ our Lord. ℟. Amen.

Cleanse and sanctify them. Endow them with true knowledge, so that they may be made worthy of the grace of thy baptism, and thus remain steadfast in firm hope, right purpose, and holy doctrine. Through Christ our Lord. ℟. Amen.

10. The priest places the end of the stole which hangs from his left shoulder upon the child (only the first if there are more than one), and leads him (the others following) into the church, the while he says:

For one

N., enter into the temple of God, that thou mayest have part with Christ unto life everlasting. ℟. Amen.

For several

N. and N., enter into the temple of God, that you may have part with Christ unto life everlasting. ℟. Amen.

11. After they have come into church, the priest leads the way to the font, praying aloud together with the sponsors:

I BELIEVE in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell, the third day He arose again from the dead. He ascended into heaven, and sitteth at the right hand of God the Father almighty, from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

OUR Father, Who art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

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

Exorcismus

Pro uno vel una

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

Pro pluribus

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

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

Ephpheta, quod est, Adaperire.

Deinde tangit nares dicens:

In odórem suavitátis. Tu autem effugáre, diábole: appropinquábit enim judícium Dei.

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

N., abrenúntias sátanae?

Respondet patrinus: Abrenúntio.

Sacerdos: Et ómnibus opéribus ejus?

Patrinus: Abrenúntio.

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

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

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

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

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

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

The Anointing With Chrism, etc.

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

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

Priest: Peace be unto thee. ℟. And with thy spirit.

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

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

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

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

26. Postremo dicit:

Pro uno vel una	Pro pluribus
N., vade in pace, et Dóminus sit tecum. ℟. Amen.	N. et N., ite in pace, et Dóminus sit vobíscum. ℟. Amen.

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

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

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

29. Si infans, vel adultus aegrotus adeo graviter laboret, ut periculum immineat, ne pereat antequam Baptismus perficiatur, Sacerdos, omissis quae Baptismum praecedunt, eum baptizet, ter, vel etiam semel infundens aquam super caput ejus in modum crucis, dicens: Ego te baptízo in nómine Patris, etc., ut supra, pag. 52.

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

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

Priest: And all his allurements?

Sponsor: I do renounce them.

Anointing With Oil of Catechumens

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

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

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

Within the Baptistery

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

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

Sponsor: I do believe.

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

Sponsor: I do believe.

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

Sponsor: I do believe.

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

N., wilt thou be baptized?

Sponsor: I will.

The Baptism

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

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

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

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

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

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

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

Unctio Chrismatis, etc.

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

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

Sacerdos: Pax tibi. ℟. Et cum spíritu tuo.

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

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

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

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

26. In conclusion he says:

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

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

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

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

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

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

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

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

Si supervixerit, suppleantur alii ritus omissi.

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

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

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

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

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

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

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

DE BAPTISMO ADULTORUM

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

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

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

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

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

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

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

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

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

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

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

BAPTISM OF ADULTS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

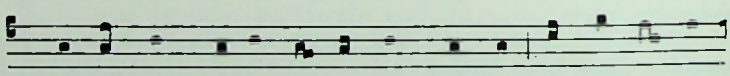
ORDO BAPTISMI ADULTORUM

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

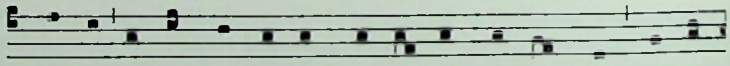
℣. Deus, in adjutórium meum inténde.
℟. Dómine, ad adjuvándum me festína.
℣. Glória Patri.
℟. Sicut erat.

2. Postea incipit, prosequentibus Clericis, Antiphonam:

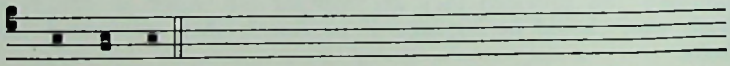
VIII G



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



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



Dó - mi - nus.

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

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

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

THE RITE FOR BAPTISM OF ADULTS

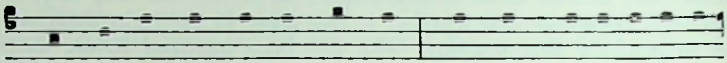
1. So soon as everything is in readiness, as mentioned above in administering the sacrament of baptism to children, the priest, vested in surplice and purple stole (he may also wear a purple cope), proceeds with his attendants to the foot of the altar. Here he kneels and prays silently to God for grace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

℣. Attend, O God, to my defense.
℟. Make haste, O Lord, to help me.
℣. Glory be to the Father, etc.
℟. As it was in the beginning, etc.

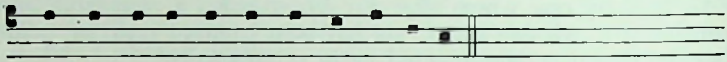
2. Next he intones the antiphon which the assistants continue:

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

Psalmus 8



Dó - mi - ne, Dó - mi - nus no - ster, * quam ad - mi - rá-bi-le est



no-men tu - um in u - ni - vér-sa ter-ra!

Quóniam eleváta est magnificéntia tua, * super caelos.

Ex ore infántium et lacténtium perfecísti laudem propter inimícos tuos, * ut déstruas inimícum et ultórem.

Quóniam vidébo caelos tuos, ópera digitórum tuórum: * lunam et stellas, quae tu fundásti.

Quid est homo, quod memor es ejus? * aut fílius hóminis, quóniam vísitas eum?

Minuísti eum paulo minus ab Angelis, glória et honóre coronásti eum: * et constituísti eum super ópera mánuum tuárum.

Omnia subjecísti sub pédibus ejus, * oves et boves univérsas: insuper et pécora campi.

Vólucres caeli, et pisces maris, * qui perámbulant sémitas maris.

Dómine, Dóminus noster, * quam admirábile est nomen tuum in univérsa terra!

Glória Patri.

Psalmus 28

AFFÉRTE Dómino, fílii Dei: afférte Dómino fílios aríetum. Afférte Dómino glóriam et honórem, afférte Dómino glóriam nómini ejus: * adoráte Dóminum in átrio sancto ejus.

Vox Dómini super aquas, Deus majestátis intónuit: * Dóminus super aquas multas.

Vox Dómini in virtúte: * vox Dómini in magnificéntia.

Vox Dómini confringéntis cedros: * et confrínget Dóminus cedros Líbani:

Et commínuet eas tamquam vítulum Líbani: * et diléctus quemádmodum fílius unicórnium.

Psalm 8

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

Thy glory is exalted above the heavens.

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

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

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

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

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

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

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

Glory be to the Father.

Psalm 28

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

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

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

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

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

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

Vox Dómini intercidéntis flammam ignis: * vox Dómini concutiéntis desértum: et commovébit Dóminus desértum Cades.
Vox Dómini praeparántis cervos, et revelábit condénsa: * et in templo ejus omnes dicent glóriam.
Dóminus dilúvium inhabitáre facit: * et sedébit Dóminus rex in aetérnum.
Dóminus virtútem pópulo suo dabit: * Dóminus benedícet pópulo suo in pace.
Glória Patri.
Sicut erat.

Psalmus 41

QUEMÁDMODUM desíderat cervus ad fontes aquárum: * ita desíderat ánima mea ad te, Deus.
Sitívit ánima mea ad Deum fortem vivum: * quando véniam, et apparébo ante fáciem Dei?
Fuérunt mihi lácrimae meae panes die ac nocte: * dum dícitur mihi quotídie: Ubi est Deus tuus?
Haec recordátus sum, et effúdi in me ánimam meam: * quóniam transíbo in locum tabernáculi admirábilis, usque ad domum Dei.
In voce exsultatiónis, et confessiónis: * 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 módico.
Abýssus abýssum ínvocat, * in voce cataractárum tuárum.
Omnia excélsa tua, et fluctus tui * super me transiérunt.
In die mandávit Dóminus misericórdiam suam: * et nocte cánticum ejus.
Apud me orátio Deo vitae meae, * dicam Deo: Suscéptor meus es.
Quare oblítus es mei? * et quare contristátus incédo, dum affligit me inimícus?

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

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

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

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

Glory be to the Father.

As it was in the beginning.

Psalm 41

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

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

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

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

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

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

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

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

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

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

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

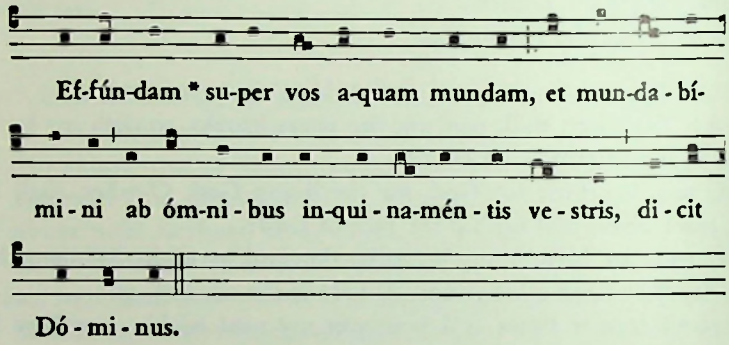
Dum confringúntur ossa mea, * exprobravérunt mihi, qui tríbulant me inimíci mei.

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.

Glória Patri.

Et repetitur Antiphona:



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

℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus. Oratio

OMNÍPOTENS, sempitérne Deus, qui dedísti fámulis tuis in confessióne verae fídei, aetérnae Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem: quaésumus; ut, ejúsdem fídei firmitáte, ab ómnibus semper muniámur advérsis.

Crushing my bones mine adversaries taunt me, as they say to me daily: "Where is thy God?"
Why art thou cast down, O my soul, why in a turmoil within me?
Put thy trust in God, for yet again will I praise Him; He a solace to mine eyes, my God!
Glory be to the Father.

Repeat antiphon:

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

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

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray. Prayer

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

Oratio

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

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

Pro uno vel una
Oratio

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

Pro pluribus
Oratio

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

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

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

Quo nómine vocáris?

Catechumenus respondet: N.

Sacerdos: N., quid petis ab Ecclésia Dei?

℟. Fidem.

Sacerdos: Fides, quid tibi praestat?

℟. Vitam aetérnam.

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

Prayer

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

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

Prayer

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

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

The priest questions each one:

What is thy name?

The catechumen: N.

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

Answer: Faith.

Priest: What does faith bestow on thee?

Answer: Life everlasting.

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

6. Et rursus interrogat: N, abrenúntias sátanae?

℟. Abrenúntio.

Interrogat: Et ómnibus opéribus ejus?

℟. Abrenúntio.

Interrogat: Et ómnibus pompis ejus?

℟. Abrenúntio.

7. Deinde Sacerdos interrogat de Symbolo Fidei, dicens:

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

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

℟. Credo.

Interrogat: Credis et in Spíritum Sanctum, sanctam Ecclésiam Cathólicam, Sanctórum communiónem, remissiónem peccatórum, carnis resurrectiónem, et vitam aetérnam?

℟. Credo.

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

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

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

N., accipe Spíritum bonum per istam insufflatiónem, et Dei bene ✠ dictiónem. Pax tibi.

℟. Et cum spíritu tuo.

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

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

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

Answer: I do renounce him.

Priest: And all his works?

Answer: I do renounce them.

Priest: And all his allurements?

Answer: I do renounce them.

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

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

Answer: I do believe.

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

Answer: I do believe.

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

Answer: I do believe.

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

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

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

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

Answer: And with thy spirit.

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

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

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

Horrésce idóla, réspue simulácra.

Si ex Hebraeis, dicat:

Horrésce Judáicam perfídiam, réspue Hebráicam superstitiónem.

Si ex Mahumetanis, dicat:

Horrésce Mahuméticam perfídiam, réspue pravam sectam infidelitátis.

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

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

Inde prosequitur:

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

Pro uno vel una

Orémus. Oratio

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

Pro pluribus

Orémus. Oratio

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

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

Abhor idols and reject their images.

If from Judaism:

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

If from Mohammedanism:

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

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

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

The priest continues:

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

For one

Let us pray. Prayer

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

For several

Let us pray. Prayer

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

in futúro saéculo percípere mereátur. Per Christum Dóminum nostrum. ℟. Amen.

jus confessiónis fructum, et hic, et in futúro saéculo percípere mereántur. Per Christum Dóminum nostrum. ℟. Amen.

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

Signo tibi fron ✠tem, ut suscípias Crucem Dómini.

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

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

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

In ore: Signo tibi os ✠, ut loquáris verba vitae.

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

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

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

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

Pro uno vel una

Orémus. Oratio

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

Pro pluribus

Orémus. Oratio

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

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

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

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

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

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

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

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

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

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

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

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

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

For one

Let us pray. Prayer

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

For several

Let us pray. Prayer

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

tum (-am), perpétua virtúte custódi: ut, magnitúdinis glóriae tuae rudiménta servans, per custódiam mandatórum tuórum ad regeneratiónis glóriam perveníre mereátur. Per Christum Dóminum nostrum. ℟. Amen.

signátos (-as), perpétua virtúte custódi: ut, magnitúdinis glóriae tuae rudiménta servántes, per custódiam mandatórum tuórum ad regeneratiónis glóriam perveníre mereántur. Per Christum Dóminum nostrum. ℟. Amen.

Orémus. Oratio

DEUS, qui humáni géneris ita es cónditor, ut sis etiam reformátor, propitiáre pópulis adoptívis, et novo testaménto sóbolem novae prolis adscribe: ut fílii promissiónis, quod non potuérunt ássequi per natúram, gáudeant suscepísse per grátiam. Per Christum Dóminum nostrum. ℟. Amen.

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

Pro uno vel una

Orémus. Oratio

OMNÍPOTENS, sempitérne Deus, Pater Dómini nostri Jesu Christi, respícere dignáre super hunc fámulum tuum N., quem (hanc fámulam tuam N., quam) ad rudiménta fídei vocáre dignátus es: omnem caecitátem cordis ab eo (ea) expélle: disrúmpe omnes láqueos sátanae, quibus fúerat colligátus (-a): áperi ei, Dómine, jánuam pietátis tuae, ut, signo sapiéntiae tuae

Pro pluribus

Orémus. Oratio

OMNÍPOTENS, sempitérne Deus, Pater Dómini nostri Jesu Christi, respícere dignáre super hos fámulos tuos N. et N., quos (nas fámulas tuas N. et N., quas) ad rudiménta fídei vocáre dignátus es: omnem caecitátem cordis ab eis expélle: disrúmpe omnes láqueos sátanae, quibus fúerant colligáti (-ae): áperi eis, Dómine, jánuam pietátis tuae, ut, signo sapi-

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

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

Let us pray. Prayer

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

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

For one

Let us pray. Prayer

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

For several

Let us pray. Prayer

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

imbútus (-a) ómnium cupiditátum foetóribus cáreat, et ad suávem odórem praeceptórum tuórum laetus (-a) tibi in Ecclésia tua desérviat, et proficiat de die in diem, ut idóneus (-a) efficiátur accédere ad grátiam Baptísmi tui, percépta medicína. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

éntiae tuae imbúti (-ae) ómnium cupiditátum foetóribus cáreant, et ad suávem odórem praeceptórum tuórum laeti (-ae) tibi in Ecclésia tua desérviant, et proficiant de die in diem, ut idónei (-ae) efficiántur accédere ad grátiam Baptísmi tui, percépta medicína. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

13. Deinde Sacerdos benedicit sal.

Benedictio salis

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

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

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

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

13. The priest blesses salt.

Blessing of Salt

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

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

Pro uno vel una

Orémus. Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, qui es, qui eras, et qui pérmanes usque in finem, cujus orígo nescítur, nec finis comprehéndi potest: te súpplices invocámus super hunc fámulum tuum N., quem (hanc fámulam tuam N., quam) liberásti de erróre gentílium, et conversatióne turpissima: dignáre exaudíre eum, qui (eam, quae) tibi cervíces suas humíliat ad lavácri fontem, ut, renátus (-a) ex aqua et Spíritu Sancto, exspoliátus (-a) véterem hóminem, índuat novum, qui secúndum te creátus est; accípiat vestem incorrúptam, et immaculátam, tibíque Deo nostro servíre mereátur. Per Christum Dóminum nostrum. ℟. Amen.

Pro pluribus

Orémus. Oratio

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

15. Tunc pollice et indice accipit de ipso sale, et immittit in os Catechumeni, dicens (singulariter singulis):

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

Sacerdos: Pax tibi. ℟. Et cum spíritu tuo.

Pro uno vel una

Orémus. Oratio

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

Pro pluribus

Orémus. Oratio

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

For one

Let us pray. Prayer

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

For several

Let us pray. Prayer

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

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

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

Priest: Peace be unto thee. ℟. And with thy spirit.

For one

Let us pray. Prayer

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

For several

Let us pray. Prayer

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

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

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

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

Pro uno masculo

16. Deinde Sacerdos dicit super masculum stantem:

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

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

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

Et ille surgens respondet: Amen.

Sacerdos dicit patrino: Signa eum.

Pro pluribus masculis

16. Deinde Sacerdos dicit super masculos stantes:

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

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

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

Et illi surgentes respondent: Amen.

Sacerdos dicit patrinis: Signáte eos.

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

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

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

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

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

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

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

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign him!

Deinde Electo: Accéde.

Et patrinus pollice signat eum in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

Orémus. Oratio

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

Deínde Electis: Accédite.

Et patrini pollice signant Electos suos in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

Orémus. Oratio

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

Exorcismus

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu

Then to the candidate: Draw nigh!

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

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

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

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

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

Let us pray.

Prayer

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

Exorcism

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

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

18. Sacerdos iterum dicit Electo:

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

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

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

Et ille surgens respondet: Amen.

Sacerdos dicit patrino: Signa eum.

Deinde Electo: Accéde.

Et patrinus pollice signat eum in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

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

18. Sacerdos iterum dicit Electis:

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

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

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

Et illi surgentes respondent: Amen.

Sacerdos dicit patrinis: Signáte eos.

Deinde Electis: Accédite.

Et patrini pollice signant Electos suos in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

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

18. Again the priest says to the candidate:

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

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

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

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign him!

Then to the candidate: Draw nigh!

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

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

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

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

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

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

Orémus. Oratio

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

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

Orémus. Oratio

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

Exorcismus

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

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

For one

Let us pray. **Prayer**

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

For several

Let us pray. **Prayer**

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

Exorcism

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

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

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

20. Sacerdos tertio dicit Electo:

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

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

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

Et ille surgens respondet: Amen.

Sacerdos dicit patrino: Signa eum.

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

20. Sacerdos tertio dicit Electis:

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

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

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

Et illi surgentes respondent: Amen.

Sacerdos dicit patrinis: Signáte eos.

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

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

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

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

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

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

The candidate stands up and says: Amen.

Deinde Electo: Accéde.

Et patrinus pollice signat eum in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

Deinde Electis: Accédite.

Et patrini pollice signant Electos suos in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

Exorcismus

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

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

Exorcismus

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

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

The priest says to the sponsor: Sign him!

Then to the candidate: Draw nigh!

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

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

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

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

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

Exorcism

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

Exorcism

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

cru ✠ cis (signat eum), quod nos fronti ejus damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

cru ✠ cis (signat singulos), quod nos fronti eórum damus, tu, maledícte diábole, numquam áudeas violáre. Per éumdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

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

Pro una femina

22. Sacerdos dicit super Electam stantem:

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

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

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

Et illa surgens respondet: Amen.

Sacerdos dicit patrino vel matrinae: Signa eam.

Deinde Electae: Accéde.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

Pro pluribus feminis

22. Sacerdos dicit super Electas stantes:

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

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

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

Et illae surgentes respondent: Amen.

Sacerdos dicit patrinis vel matrinis: Signáte eas.

Deinde Electis: Accédite.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

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

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

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

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

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

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

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign her!

Then to the candidate: Draw nigh!

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

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

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

Orémus. Oratio

DEUS caeli, Deus terrae, Deus Angelórum, Deus Archangelórum, Deus Patriarchárum, Deus Prophetárum, Deus Apostolórum, Deus Mártyrum, Deus Confessórum, Deus Vírginum, Deus ómnium bene vivéntium, Deus, cui omnis lingua confitétur, et omne genu fléctitur, caeléstium, terréstrium, et infernórum: te ínvoco, Dómine, super hanc fámulam tuam N., ut eam custodíre, et perdúcere dignéris ad grátiam Baptísmi tui. Per Christum Dóminum nostrum. ℟. Amen.

In nómine Patris, et Fílii, et Spíritus Sancti.

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

Orémus. Oratio

DEUS caeli, Deus terrae, Deus Angelórum, Deus Archangelórum, Deus Patriarchárum, Deus Prophetárum, Deus Apostolórum, Deus Mártyrum, Deus Confessórum, Deus Vírginum, Deus ómnium bene vivéntium, Deus, cui omnis lingua confitétur, et omne genu fléctitur, caeléstium, terréstrium, et infernórum: te ínvoco, Dómine, super has fámulas tuas N. et N., ut eas custodíre, et perdúcere dignéris ad grátiam Baptísmi tui. Per Christum Dóminum nostrum. ℟. Amen.

Exorcismus

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

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

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

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

Let us pray.

Prayer

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

Exorcism

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

tae cru ✠ cis (signat eam), quod nos fronti ejus damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos et saéculum per ignem. ℟. Amen.

24. Sacerdos iterum dicit Electae: Ora, Elécta, flecte génua, et dic: Pater noster.

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

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

Et illa surgens respondet: Amen.

Sacerdos dicit patrino vel matrinae: Signa eam.

Deinde Electae: Accéde.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

24. Sacerdos iterum dicit Electis: Oráte, Eléctae, fléctite génua, et dícite: Pater noster.

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

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

Et illae surgentes respondent: Amen.

Sacerdos dicit patrinis vel matrinis: Signáte eas.

Deinde Electis: Accédite.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

24. Again the priest says to the candidate:

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

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

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

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign her!

Then to the candidate: Draw nigh!

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

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

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

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

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

Orémus. Oratio

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

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

Orémus. Oratio

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

Exorcismus

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

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

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

Let us pray.

Prayer

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

Exorcism

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

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

26. Sacerdos tertio dicit Electae:

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

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

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

Et illa surgens respondet: Amen.

Sacerdos dicit patrino vel matrinae: Signa eam.

Deinde Electae: Accéde.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

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

26. Sacerdos tertio dicit Electis:

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

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

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

Et illae surgentes respondent: Amen.

Sacerdos dicit patrinis vel matrinis: Signáte eas.

Deinde Electis: Accédite.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

In nómine Patris, et Fílii, et Spíritus Sancti.

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

Christ our Lord, Who shall come to judge the living and the dead and the world by fire. ℟. Amen.

26. A third time the priest says to the candidate:

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

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

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

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign her!

Then to the candidate: Draw nigh!

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

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

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

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

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

Exorcismus

EXORCÍZO te, immúnde spíritus, per Pa ✠ trem, et Fí ✠ lium, et Spíritum ✠ Sanctum, ut éxeas, et recédas ab hac fámula Dei N.: Ipse enim tibi ímperat, maledícte damnáte, qui caeco nato óculos apéruit, et quatriduánum Lázarum de monuménto suscitávit.

EXORCÍZO te, immúnde spíritus, per Pa ✠ trem, et Fí ✠ lium, et Spíritum ✠ Sanctum, ut éxeas, et recédas ab his famulábus Dei N. et N.: Ipse enim tibi ímperat, maledícte damnáte, qui caeco nato óculos apéruit, et quatriduánum Lázarum de monuménto suscitávit.

Exorcismus

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui sancto, et recéde ab hac fámula Dei N. quia istam sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru ✠ cis (signat eam), quod nos fronti ejus damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui sancto, et recéde ab his famulábus Dei N. et N. quia istas sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru ✠ cis (signat singulas), quod nos fronti eárum damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

Pro omnibus

Postmodum accedunt iterum masculi, qui se retraxerant, et ipsi ad dexteram, feminae vero ad sinistram Sacerdotis, ut in principio, disponuntur.

Exorcism

I CAST thee out, unclean Spirit, in the name of the Father✠, and of the Son✠, and of the Holy✠ Spirit. Depart and vanish from this handmaid (these handmaids) of God, N. For it is He Who commands thee, thou doomed and accursed one, He Who opened the eyes of the man born blind, Who raised from the tomb Lazarus who had been four days dead.

Exorcism

WHEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son and to the Holy Spirit, and keep far from this handmaid (these handmaids) of God, N. For Jesus Christ, our Lord and God has graciously called her (them) to His holy grace and blessing and to the fountain of baptism. And this sign of the holy✠ Cross which we trace on her brow (signing each one), do thou, accursed demon, never dare to violate. Through the selfsame Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. ℟. Amen.

For all, both men and women

Here the men again come forward and stand to the priest's right, with the women to his left, as at the beginning.

28. Tum Sacerdos imponit manum super Electum, vel, si sint plures, super singulos, tam masculos quam feminas, et postea manum extensam tenens dicit (in plurali pro pluribus, tam masculis quam feminis):

Pro uno vel una

Orémus. Oratio

AETÉRNAM ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, aetérne Deus, auctor lúminis et veritátis super hunc fámulum tuum N. (hanc fámulam tuam N.), ut dignéris eum (eam) illumináre lúmine intelligéntiae tuae: munda eum (eam), et sanctífica: da ei sciéntiam veram, ut dignus (-a) efficiátur accédere ad grátiam Baptísmi tui, téneat firmam spem, consílium rectum, doctrínam sanctam, ut aptus (-a) sit ad percipiéndam grátiam tuam. Per Christum Dóminum nostrum. ℟. Amen.

Pro pluribus

Orémus. Oratio

AETÉRNAM ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, aetérne Deus, auctor lúminis et veritátis, super hos fámulos tuos N. et N. (has fámulas tuas N. et N.), ut dignéris eos (eas) illumináre lúmine intelligéntiae tuae: munda eos (eas) et sanctífica: da eis sciéntiam veram, ut digni (-ae) efficiántur accédere ad grátiam Baptísmi tui, téneant firmam spem, consílium rectum, doctrínam sanctam, ut apti (-ae) sint ad percipiéndam grátiam tuam. Per Christum Dóminum nostrum. ℟. Amen.

29. His peractis, Sacerdos sinistra manu apprehendens dexteram Electi prope brachium, vel ei porrigens extremam partem stolae, ex humero sinistro pendentem, introducit eum in ecclesiam; et si Electi sint plures, primus sinistra manu trahit secundum, et secundus tertium, etc.

Dum autem Sacerdos illum vel illos introducit, dicit (in plurali pro pluribus):

Pro uno vel una

N., ingrédere in sanctam ecclésiam Dei, ut accípias benedictiónem caeléstem a Dómino

Pro pluribus

N. et N., ingredímini in sanctam ecclésiam Dei, ut accipiátis benedictiónem caeléstem a Dó-

28. The priest then puts his hand upon the head of each candidate, whereupon he holds his hand extended, while he says:

For one

Let us pray. Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat for this thy servant, N. (handmaid, N.), thine unfailing and righteous mercy. May it please thee to enlighten him (her) with the light of thine understanding. Cleanse and sanctify him (her). Endow him (her) with true knowledge, so that he (she) may be made worthy to come to the grace of thy baptism. And let him (her) remain steadfast in firm hope, right purpose, and holy doctrine, and so be fit to receive thy grace. Through Christ our Lord. ℟. Amen.

For several

Let us pray. Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat for these thy servants, N. and N. (handmaids, N. and N.), thine unfailing and righteous mercy. May it please thee to enlighten them with the light of thine understanding. Cleanse and sanctify them. Endow them with true knowledge, so that they may be made worthy to come to the grace of thy baptism. And let them remain steadfast in firm hope, right purpose, and holy doctrine, and so be fit to receive thy grace. Through Christ our Lord. ℟. Amen.

29. Now the priest with his left hand takes hold of one candidate by the right wrist, or else lets him take hold of that end of the stole which hangs from his left shoulder, and in this manner leads him into church. If several are being baptized, the first with his left hand takes hold of the second one's hand, the second of the third, etc.

As they are going in the priest says:

N., enter into the holy church of God, that thou (you) mayest

Jesu Christo, et hábeas partem cum illo et Sanctis ejus. ℟. Amen.

mino Jesu Christo, et habeátis partem cum illo et Sanctis ejus. ℟. Amen.

30. Et ingressus Electus procumbit, seu prosternit se in pavimento, et adorat (si plures, omnes simul).

31. Deinde surgit (si plures, omnes simul), et Sacerdos imponit manum super caput ejus (singulorum, si plures), et Electus cum eo recitat Symbolum Apostolorum, et Orationem Dominicam.

32. Ita etiam si plures sint, omnes simul recitant:

CREDO in Deum, Patrem omnipoténtem, Creatórem caeli et terrae. Et in Jesum Christum, Fílium ejus únicum, Dóminum nostrum: qui concéptus est de Spíritu Sancto, natus ex María Vírgine, passus sub Póntio Piláto, crucifíxus, mórtuus, et sepúltus: descéndit ad ínferos; tértia die resurréxit a mórtuis; ascéndit ad caelos; sedet ad déxteram Dei Patris omnipoténtis: inde ventúrus est judicáre vivos et mórtuos. Credo in Spíritum Sanctum, sanctam Ecclésiam cathólicam, Sanctórum communiónem, remissiónem peccatórum, carnis resurrectiónem, vitam aetérnam. Amen.

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

33. Tunc Sacerdos, versis renibus ostio cancellorum Baptisterii, rursus imponit manum super caput Electi (singulorum Electorum), et postea manum extensam tenens dicit:

Exorcismus

Pro uno vel una

NEC te latet, sátana, imminére tibi poenas, imminére tibi torménta, imminére tibi diem judícii, diem supplícii

Pro pluribus

NEC te latet, sátana, imminére tibi poenas, imminére tibi torménta, imminére tibi diem judícii, diem supplícii

(may) receive the heavenly blessing from Christ Jesus, the Lord, and mayest (may) have part with Him and His saints. ℟. Amen.

30. Having entered the church, the candidate falls prostrate upon the floor in silent adoration (if there are several, all do so simultaneously).*

31. They rise shortly, and the priest puts his hand on the head of each, and then prays together with them the Apostles' Creed and the Lord's Prayer.

32. All together:

I BELIEVE in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell, the third day He arose again from the dead. He ascended into heaven, and sitteth at the right hand of God the Father almighty, from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

OUR Father, Who art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

33. With his back to the gates of the baptistery, the priest again puts his hand on the head of each; then holding his hand extended, he says:

Exorcism

For one

THIS no secret to thee, Satan, that punishment is thy lot, torments thy portion, that the day of judgment menaces thee, that day of never ending torture which shall come like a

For several

THIS no secret to thee, Satan, that punishment is thy lot, torments thy portion, that the day of judgment menaces thee, that day of never ending torture which shall come like a

*A carpet may be spread on the floor for this purpose. — *Trans.*

sempitérni; diem, qui ventúrus est velut clíbanus ardens, in quo tibi, atque universis ángelis tuis praeparátus sempitérnus erit intéritus. Proínde damnáte, atque damnánde, da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, da honórem Spirítui Sancto Paráclito, in cujus nómine atque virtúte praecípio tibi, quicúmque es, spíritus immúnde, ut éxeas, et recédas ab hoc fámulo Dei N., quem (hac fámula Dei N., quam) hódie idem Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam et benedictiónem, fontémque Baptísmatis dono vocáre dignátus est: ut fiat ejus templum per aquam regeneratiónis in remissiónem ómnium peccatórum. In nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos et saéculum per ignem. ℟. Amen.

sempitérni; diem, qui ventúrus est velut clíbanus ardens, in quo tibi, atque univérsis ángelis tuis praeparátus sempitérnus erit intéritus. Proínde damnáte, atque damnánde, da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, da honórem Spirítui Sancto Paráclito, in cujus nómine atque virtúte praecípio tibi, quicúmque es, spíritus immúnde, ut éxeas, et recédas ab his fámulis Dei N. et N., quos (his famulábus Dei N. et N., quas) hódie idem Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam et benedictiónem, fontémque Baptísmatis dono vocáre dignátus est: ut fiant ejus templum per aquam regenerationis in remissiónem ómnium peccatórum. In nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos et saéculum per ignem. ℟. Amen.

34. Postea Sacerdos pollice accipit de saliva oris sui (quod omittitur quotiescumque rationabilis adest causa munditiei tuendae aut periculum morbi contrahendi vel propagandi), et tangit aures et nares Electi (singulorum Electorum);

Tangendo vero aurem dexteram et sinistram, dicit:

Ephpheta, quod est, Adaperíre.

Deinde, tangendo nares, dicit:

flaming furnace, in midst of which everlasting perdition is to be prepared for thee and all who serve thee. Wherefore, accursed one, deservedly doomed, pay honor to the living and true God, pay honor to Jesus Christ, His Son, pay honor to the Holy Spirit, the Consoler. In His name and power, I command thee, O unclean spirit, whoever thou art — get thee gone and fly far from this servant (handmaid) of God, N., whom this day our God and Lord, Jesus Christ, has graciously called to His holy grace and blessing, even to the font of baptism. May he (she) become a temple of God through the water of regeneration, unto full remission of sin. In the name of the selfsame Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. ℟. Amen.

flaming furnace, in midst of which everlasting perdition is to be prepared for thee and all who serve thee. Wherefore, accursed one, deservedly doomed, pay honor to the living and true God, pay honor to Jesus Christ, His Son, pay honor to the Holy Spirit, the Consoler. In His name and power, I command thee, O unclean spirit, whoever thou art — get thee gone and fly far from these servants (handmaids) of God, N. and N., whom this day our God and Lord, Jesus Christ has graciously called to His holy grace and blessing, even to the font of baptism. May they become a temple of God through the water of regeneration, unto full remission of sin. In the name of the selfsame Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. ℟. Amen.

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

Ephpheta, which means: Be thou opened!

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

In odórem suavitátis. Tu autem effugáre, diábole; appropinquábit enim judícium Dei.

35. Deinde interrogat Electum (singulos, si plures):

Quis vocáris? Et ipse respondet: N.

Interrogat: N., abrenúntias sátanae?

℟. Abrenúntio.

Interrogat: Et ómnibus opéribus ejus?

℟. Abrenúntio.

Interrogat: Et ómnibus pompis ejus?

℟. Abrenúntio.

Unctio Olei

36. Tunc Sacerdos intingit pollicem dexterae manus in Oleo sancto Catechumenorum, et inungit Electum (singulos Electos) primum in pectore, deinde inter scapulas in modum crucis, dicens (singulariter singulis):

Ego te línio ✠ óleo salútis in Christo Jesu Dómino nostro in vitam aetérnam. ℟. Amen.

℣. Pax tibi. ℟. Et cum spíritu tuo.

37. Mox bombacio, vel re simili, tergit pollicem et loca inuncta, et subjungit, dicens (singulis, si plures):

Exi, immúnde spíritus, et da honórem Deo vivo et vero. Fuge, immúnde spíritus, et da locum Jesu Christo Fílio ejus. Recéde, immúnde spíritus, et da locum Spirítui Sancto Paráclito.

Stans ibidem extra cancellos, Sacerdos deponit pluviale ac stolam coloris violacei, et sumit stolam ac pluviale albi coloris.

Tunc dicitur Electus ad Baptisterium: ubi si ob aliquam causam non habeatur, sive praeparata non fuerit aqua baptismalis, fiat benedictio Fontis, ut infra ponitur, pag. 186.

In Baptisterio

Et cum fuerit prope Fontem, Sacerdos interrogat Electum (singulos, si plures):

Quis vocáris?

Respondet: N.

38. Interrogat (singulos, si plures): N., credis in Deum Patrem omnipoténtem, creatórem caeli et terrae?

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

35. He questions each candidate:

What is thy name?

Answer: N.

Priest: N., dost thou renounce Satan?

Answer: I do renounce him.

Priest: And all his works?

Answer: I do renounce them.

Priest: And all his allurements?

Answer: I do renounce them.

Anointing With Oil of Catechumens

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

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

℣. Peace be with thee. ℟. And with thy spirit.

37. Thereupon he wipes his thumb and the places anointed with cotton or similar material. And he continues, saying to each one:

Get thee gone, unclean spirit, and pay honor to the living and true God. Depart, thou unclean spirit, and give place to Jesus Christ, His Son. Get thee afar back, unclean spirit, and make way for the Holy Spirit, the Consoler.

Remaining in the same place outside the baptistery gates, he exchanges the purple stole and cope for white ones. Then he leads the candidates into the baptistery. If for some reason there is no baptistery, and no baptismal water at hand, the blessing of the font takes place now (see p. 187).

Within the Baptistery

When they have come to the font, the priest questions each one:

Priest: What is thy name?

Answer: N.

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

℟. Credo.

Interrogat (singulos, si plures): Credis in Jesum Christum, Fílium ejus únicum, Dóminum nostrum, natum, et passum?

℟. Credo.

Interrogat (singulos, si plures): Credis et in Spíritum Sanctum, sanctam Ecclésiam cathólicam, Sanctórum communiónem, remissiónem peccatórum, carnis resurrectiónem, et vitam aetérnam?

℟. Credo.

Iterum interrogat (singulos, si plures): N. Quid petis?

Respondet: Baptísmum.

Interrogat (singulos, si plures): Vis baptizari?

Respondet: Volo.

Baptismus

39. Tunc patrino, vel matrina, vel utroque (si ambo admittantur), admota manu, tenente seu tangente Electum, vel Electam, aperto capite, et laxatis a collo vestibus, inclinatum, Sacerdos vasculo vel urceolo haurit aquam baptismalem de Fonte, et cum ea sub trina supra caput in modum crucis infusione baptizat Electum, seu Electam, in nomine Ssm̃e Trinitatis, sic dicens:

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

40. Si aqua, quae ex capite baptizati defluit, non dilabatur in sacrarium Baptisterii, recipiatur in subjecta aliqua pelvi, et in illud postmodum projiciatur.

Cum plures sunt Electi, singillatim singuli interrogantur et baptizantur, ut supra. Si sint mares et feminae, primum mares, deinde feminae.

Verum si probabiliter dubitetur, an Electus fuerit alias baptizatus, dicat Sacerdos:

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

Unctio Chrismatis, etc.

41. Deinde Sacerdos intingit pollicem dexterum in sacro Chrismate, et perungit verticem Electi (singulorum Electorum) in modum crucis, dicens:

Answer: I do believe.

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

Answer: I do believe.

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

Answer: I do believe.

Priest: What is it you request?

Answer: Baptism.

Priest: Wilt thou be baptized?

Answer: I will.

The Baptism

39. The godfather or godmother (or both if two have been selected) holds the candidate by the shoulder. The candidate (head uncovered and clothing loosened at the neck) inclines his head over the font. The priest takes baptismal water with the ladle, pours it thrice in the form of a cross upon the candidate's head, in the name of the Most Holy Trinity, and simultaneously pronounces the following words:

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

40. Should it happen that the water falling from the head of the one baptized will not flow conveniently into the sacrarium of the font, a basin may be arranged to receive it, and the water poured later into the sacrarium.

When several are baptized, each one is interrogated and baptized in the manner given above, the men first, then the women.

But if there should be a reasonable doubt as to whether the candidate has been validly baptized before, the priest says:

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

The Anointing With Chrism, etc.

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

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

℣. Pax tecum. ℟. Et cum spíritu tuo.

42. Tunc bombacio vel re simili pollicem tergit, et imponit capiti Electi chrismale, seu candidum linteolum, et dat illi vestem candidam, dicens (singulis, si plures):

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

43. Et Electus deponit priores vestes, et induitur novis albi coloris, vel saltem exteriore candida, quam a Sacerdote accepit.

Postea dat ei Sacerdos cereum, seu candelam accensam in manu dextera, dicens (singulis, si plures):

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

44. Ipse vero Neophytus eumdem cereum accensum manu tenet usque in finem, praeterquam dum confirmatur.

45. In ecclesiis autem, ubi Baptismus fit per immersionem, sive totius corporis, sive capitis tantum, Sacerdos accipit Electum per brachia prope humeros, et superiore parte corporis nudatum, reliqua honeste contectum, ter illum, vel caput ejus immergendo, et toties elevando, baptizat sub trina immersione, sanctam Trinitatem semel tantum sic invocando: N. Ego te baptízo in nómine Pa ✠ tris, immerget primo, et Fí ✠ lii, immerget iterum, et Spíritus ✠ Sancti, immergit tertio; patrino, vel matrina, vel utroque eum tenente, vel tangente.

46. Et cum Electus surrexerit de Fonte, patrinus vel matrina cum linteo in manibus suscipit eum de manu Sacerdotis: et Sacerdos, intincto pollice dextero in sacro Chrismate, illum in vertice in modum crucis perungit, dicens: Deus omnípotens, etc., ut supra.

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

Priest: Peace be unto thee. ℟. And with thy spirit.

42. He wipes his thumb with cotton or similar material. Then he places on the neophyte's head a chrisom or a white linen cloth, and presents him with a white garment, saying:

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

43. The neophyte exchanges the clothes worn up to the present for a white garment, or at least wears as an outside garment the one which he has received from the priest.

The priest places in the right hand of each neophyte a lighted candle, saying:

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

44. The neophyte holds the lighted candle in his hand until the conclusion of the ceremony, but not while he is being confirmed.

45. In those churches where baptism is administered by immersion — either of the entire body or of the head only — the priest takes hold of the candidate (who is stripped to the waist but otherwise properly covered) by the arms near the shoulders, and baptizes in the name of the Most Holy Trinity by immersing the body (or only the head) three times, saying: N., I baptize thee in the name of the Father✠ (first immersion), and of the Son✠ (second immersion), and of the Holy✠ Spirit (third immersion). During the act of baptizing the godfather or godmother or both will hold onto or at least touch the godchild.

46. On coming out of the font, the neophyte is taken from the priest by the godfather or godmother who holds a linen towel to wrap around him. The priest dips his thumb in the holy Chrism, and anoints, etc., as above.

47. Deinde Sacerdos imponit capiti ejus linteolum, seu chrismale, et dat ei vestem candidam, dicens: Accipe vestem cándidam, etc., pag. 116.

48. Et statim praedicto linteo abstergitur, et in loco semoto vestitur novis et albis vestibus, et exteriore candida, quam accepit.

49. Postea dat ei Sacerdos candelam accensam in dextera manu, dicens: Accipe lámpadem, etc., ut supra, pag. 116.

Eodem modo, si plures sint, fit pro singulis.

50. Postea Sacerdos dicit:

Pro uno vel una	Pro pluribus
N., vade in pace, et Dóminus sit tecum. ℟. Amen.	N. et N., ite in pace, et Dóminus sit vobíscum. ℟. Amen.

51. Ritus superius descriptus servandus est etiam a Diacono Baptismum solemnem ministrante, qui tamen sale et aqua utetur a Sacerdote ad hunc usum rite prius benedictis.

52. Si adsit Episcopus, qui id legitime praestare possit, ab eo Neophyti Sacramento Confirmationis initiantur.

Deinde si hora sit congruens, celebratur Missa, cui Neophyti intersunt, et Sanctissimam Eucharistiam devote suscipiunt.

53. Si vero ob baptizandorum multitudinem, ut quandoque contingit, in singulorum Baptismo praescripti ritus ad Baptismi essentiam non pertinentes adhiberi non possint, tunc vel pluribus simul adhibeantur, vel urgente necessitate omittantur.

ORDO SUPPLENDI OMISSA SUPER INFANTEM BAPTIZATUM

1. Cum, urgente mortis periculo, vel alia cogente necessitate, parvulus, sacris precibus ac caeremoniis praetermissis, fuerit baptizatus, ubi convaluerit, vel cessaverit periculum, et ad ecclesiam delatus fuerit, omissa omnia suppleantur.

2. Sacerdos itaque, lotis manibus, superpelliceo et stola violacea indutus, accedat: Clericum unum, seu plures, si potest, secum adhibeat, superpelliceo pariter indutos, qui sibi ministrent.

3. Ita paratus accedat ad limen ecclesiae, extra quam exspectant, qui infantem (vel infantes) detulerunt. Tum illum proprio nomine eidem imposito appellat, et dicit (si plures sint, singulariter singulis):

4. N., quid petis ab Ecclésia Dei?

Patrinus respondet: Fidem.

Sacerdos: Fides, quid tibi praestat?

Patrinus respondet: Vitam aetérnam.

5. Sacerdos (etiam singulariter singulis):

47. Then the priest places on the neophyte's head a chrisom or a white linen cloth, and presents him with a white garment, etc., as above.

48. The newly baptized is now dried with the aforesaid towel, then goes to a separate room to change his clothes (see No. 43).

49. The priest places in the right hand of the neophyte a lighted candle, etc., as above.

50. In conclusion he says:

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

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

52. If a bishop is present who can lawfully do so, he should forthwith confer the sacrament of confirmation on the newly baptized.

Then if the hour be suitable, Mass is celebrated, at which the neophytes assist and devoutly receive the Holy Eucharist.

53. As sometimes happens, on account of the great number to be baptized, time does not allow that all the preceding ceremonies be observed. In this case the ones which are prescribed for each person, but are not essential to the sacrament, may be applied only once for all in common; and in case of urgent necessity they may be omitted altogether.

THE RITE OF SUPPLYING THE CEREMONIES OMITTED IN BAPTISM OF AN INFANT

1. In the case where because of danger of death or another urgent cause, a child has been baptized in simple manner, with omission of the usual prayers and ceremonies, if the child will have recovered and the danger no longer persists, it must be brought to church, and everything that had been omitted must be supplied.

2. The priest washes his hands and, vested in surplice and purple stole, proceeds with the ceremony, assisted if possible by one or more clerics likewise wearing a surplice.

3. Thus he goes to the threshold of the church, where outside the door he is awaited by the ones who have brought the infant. He addresses the child by the name it has been called, saying (to each if there are several):

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

The sponsor replies: Faith.

Priest: What does faith bestow on thee?

The sponsor replies: Life everlasting.

5. Priest (again to each one singly):

SI ÍGITUR vis ad vitam íngredi, serva mandáta. Díliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex tota mente tua, et próximum tuum sicut te ipsum.

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

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

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

Accipe signum Crucis tam in fron ✠ te, quam in cor ✠ de, sume fidem caeléstium praeceptórum, et talis esto móribus, ut templum Dei jam esse possis.

Pro uno vel una

Orémus. Oratio

PRECES nostras, quaésumus, Dómine, cleménter exáudi, et hunc Eléctum tuum N. (hanc Eléctam tuam N.) Crucis Domínicae impressióne signátum (-am) perpétua virtúte custódi: ut, magnitúdinis glóriae tuae rudiménta servans, per custódiam mandatórum tuórum ad regeneratiónis glóriam perveníre mereátur. Per Christum Dóminum nostrum. ℟. Amen.

8. Deinde imponit manum super caput infantis, et postea manum extensam tenens dicit:

Orémus. Oratio

OMNÍPOTENS sempitérne Deus, Pater Dómini nostri

Pro pluribus

Orémus. Oratio

PRECES nostras, quaésumus, Dómine, cleménter exáudi, et hos Eléctos tuos N. et N. (has Eléctas tuas N. et N.) Crucis Domínicae impressióne signátos (-as) perpétua virtúte custódi: ut, magnitúdinis glóriae tuae rudiménta servántes, per custódiam mandatórum tuórum ad regeneratiónis glóriam perveníre mereántur. Per Christum Dóminum nostrum. ℟. Amen.

8. Deinde imponit manum super caput singulorum infantium, et postea manum extensam tenens dicit:

Orémus. Oratio

OMNÍPOTENS sempitérne Deus, Pater Dómini nostri

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

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

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

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

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

For one

Let us pray Prayer

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

For several

Let us pray. Prayer

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

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

Let us pray. Prayer

ALMIGHTY, everlasting God, Father of our Lord,

Let us pray. Prayer

ALMIGHTY, everlasting God, Father of our Lord,

Jesu Christi, respícere dignáre super hunc fámulum tuum N., quem (hanc fámulum tuam N., quam) dudum ad rudiménta fídei vocáre dignátus es: omnem caecitátem cordis ab eo (ea) expélle: disrúmpe omnes láqueos sátanae, quibus fúerat colligátus (-a): áperi, ei, Dómine, jánuam pietátis tuae, ut, signo sapiéntiae tuae imbútus (-a), ómnium cupiditátum foetóribus cáreat, et ad suávem odórem praeceptórum tuórum laetus (-a) tibi in Ecclésia tua desérviat, et proficiat de die in diem, ut idóneus (-a) sit frui grátia Baptísmi tui, quem suscépit, salis percépta medicína. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

Jesu Christi, respícere dignáre super hos fámulos tuos N. et N., quos (has fámulas tuas N. et N., quas) dudum ad rudiménta fídei vocáre dignátus es: omnem caecitátem cordis ab eis expélle: disrúmpe omnes láqueos sátanae, quibus fúerant colligáti (-ae): áperi eis, Dómine, jánuam pietátis tuae, ut, signo sapiéntiae tuae imbúti (-ae), ómnium cupiditátum foetóribus cáreant, et ad suávem odórem praeceptórum tuórum laeti (-ae) tibi in Ecclésia tua desérviant, et proficiant de die in diem, ut idónei (-ae) sint frui grátia Baptísmi tui, quem suscepérunt, salis percépta medicína. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

9. Deinde Sacerdos benedicit sal, quod semel benedictum, alias ad eumdem usum deservire potest.

Benedictio salis

EXORCÍZO te, creatúra salis, in nómine Dei ✠ Patris omnipoténtis, et in caritáte Dómini nostri Jesu ✠ Christi, et in virtúte Spíritus ✠ Sancti. Exorcízo te per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum ✠, qui te ad tutélam humáni géneris procreávit, et pópulo veniénti ad credulitátem per servos suos consecrári praecépit, ut in nómine sanctae Trinitátis efficiáris salutáre sacraméntum ad effugándum inimícum. Proínde rogámus te, Dómine Deus noster, ut hanc creatúram salis sanctificando sanctí ✠ fices, et benedicéndo bene ✠ dícas, ut fiat ómnibus accipiéntibus perfécta medicína, pérmanens in

Jesus Christ! Deign to regard with favor thy servant, N. (thy handmaid, N.), whom it has pleased thee to have called to the beginnings of faith. Drive out from him (her) all blindness of heart. Sunder all snares of Satan which hitherto bound him (her); open to him (her) the gate of thy fatherly love, that dedicated with the seal of thy wisdom, he (she) may remain unsullied from every evil desire. And inspired by the loveliness of thy precepts, may he (she) serve thee with glad heart in thy Church, advancing in perfection from day to day. And let him (her) be fit to enjoy the grace of thy baptism which he (she) has received, once he (she) has tasted the medicinal property of salt. Through the selfsame Christ our Lord. ℟. Amen.

Jesus Christ! Deign to regard with favor thy servants N. and N. (if females only thy handmaids N. and N.), whom it has pleased thee to have called to the beginnings of faith. Drive out from them all blindness of heart. Sunder all snares of Satan which hitherto bound them; open to them the gate of thy fatherly love, that dedicated with the seal of thy wisdom, they may remain unsullied from every evil desire. And inspired by the loveliness of thy precepts, may they serve thee with glad heart in thy Church, advancing in perfection from day to day. And let them be fit to enjoy the grace of thy baptism which they have received, once they have tasted the medicinal property of salt. Through the selfsame Christ our Lord. ℟. Amen.

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

Blessing of Salt

I PURGE thee of evil, thou creature of salt, in the name of God ✠, the Father almighty, and in the love of Jesus ✠ Christ, our Lord, and by the power of the Holy ✠ Spirit. I exorcise thee by the living ✠ God, by the true ✠ God, by the holy ✠ God, by the God ✠ Who did provide thee in preservation of human needs, and did command that thou be consecrated by His servants for the people coming unto Faith, that in the name of the Blessed

viscéribus eórum, in nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

10. Deinde immittit modicum salis benedicti in os infantis, dicens (singulariter singulis):

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

Sacerdos: Pax tecum. ℟. Et cum spíritu tuo.

Pro uno vel una

Orémus. Oratio

DEUS patrum nostrórum, Deus univérsae cónditor veritátis, te súpplices exorámus, ut hunc fámulum tuum N. (hanc fámulam tuam N.) respícere dignéris propítius, et hoc pábulum salis gustántem, non diútius esuríre permíttas, quo minus cibo expleátur caelésti, quátenus sit semper spíritu fervens, spe gaudens, tuo semper nómini sérviens: et quem (quam) ad novae regeneratiónis lavácrum perduxísti, quaésumus, Dómine, ut cum fidélibus tuis promissiónum tuárum aetérna praémia cónsequi mereátur. Per Christum Dóminum nostrum. ℟. Amen.

Pro pluribus

Orémus. Oratio

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

Trinity thou mayest become an outward sign of salvation, repulsing the enemy. Wherefore, we beseech thee, O Lord, our God, to sanctify with thy sanctifying power, to bless ✠ with thy benediction this creature of salt, that it may be for all who receive it a sure remedy, ever enduring within them; in the name of the selfsame Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. ℟. Amen.

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

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

Priest: Peace be with thee. ℟. And with thy spirit.

For one

Let us pray. Prayer

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

For several

Let us pray. Prayer

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

Exorcízo te, immúnde spíritus, in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti, ut éxeas, et recédas ab hoc fámulo (hac fámula) Dei N.: Ipse enim tibi ímperat, maledícte damnáte, qui pédibus super mare ambulávit, et Petro mergénti déxteram porréxit.

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

Exorcízo te, immúnde spíritus, in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti, ut éxeas, et recédas ab his fámulis (famulábus) Dei N. et N.: Ipse enim tibi ímperat, maledícte damnáte, qui pédibus super mare ambulávit, et Petro mergénti déxteram porréxit.

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

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

Et hoc signum sanctae Cru ✠ cis, quod nos fronti ejus damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

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

which thou hast promised. Through Christ our Lord. ℟. Amen.

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

hast promised. Through Christ our Lord. ℟. Amen.

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

11. Here he signs with this thumb the forehead of the child, saying:

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

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

Pro uno vel una

Orémus. Oratio

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

13. Postea Sacerdos imponit extremam partem stolae pendentem a suo humero sinistro super infantem, et introducit eum in ecclesiam dicens:

N, ingrédere in templum Dei, ut hábeas partem cum Christo in vitam aetérnam. ℟. Amen.

Pro pluribus

Orémus. Oratio

AETÉRNAM, ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, aetérne Deus, auctor lúminis et veritátis, super hos fámulos tuos N. et N. (has fámulas tuas N. et N.), ut dignéris eos (eas) illumináre lúmine intelligéntiae tuae: munda eos (eas) et sanctifica: da eis sciéntiam veram, ut digni (-ae) sint frui grátia Baptísmi tui quem suscepérunt: téneant firmam spem, consílium rectum, doctrínam sanctam, ut apti (-ae) sint ad retinéndam grátiam Baptísmi tui. Per Christum Dóminum nostrum. ℟. Amen.

13. Postea Sacerdos imponit extremam partem stolae pendentem a suo humero sinistro super primum infantem, et introducit eum (quem sequuntur ceteri) in ecclesiam, dicens:

N. et N, ingredímini in templum Dei, ut habeátis partem cum Christo in vitam aetérnam. ℟. Amen.

14. Cum fuerint ecclesiam ingressi, Sacerdos procedens ad Fontem, cum susceptoribus conjunctim clara voce dicit:

CREDO in Deum, Patrem omnipoténtem, Creatórem caeli et terrae. Et in Jesum Christum, Fílium ejus únicum, Dómi-

For one

Let us pray. Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat for this thy servant, N. (handmaid, N.), thine unfailing and righteous mercy. May it please thee to enlighten him (her) with the light of thine understanding. Cleanse and sanctify him (her). Endow him (her) with true knowledge, so that he (she) may be worthy to enjoy the grace of thy baptism which he (she) has received. Let him (her) remain steadfast in firm hope, right purpose, and holy doctrine, that he (she) may become fit to retain the grace of thy baptism. Through Christ our Lord. ℟. Amen.

For several

Let us pray. Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat for these thy servants, N. and N. (handmaids, N. and N.), thine unfailing and righteous mercy. May it please thee to enlighten them with the light of thine understanding. Cleanse and sanctify them. Endow them with true knowledge, so that they may be worthy to enjoy the grace of thy baptism which they have received. Let them remain steadfast in firm hope, right purpose, and holy doctrine, that they may become fit to retain the grace of thy baptism. Through Christ our Lord. ℟. Amen.

13. The priest places the end of the stole which hangs from his left shoulder upon the child, and leads him into the church, the while he says:

For one

N., enter into the temple of God, that thou mayest have part with Christ unto life everlasting. ℟. Amen.

For several

N. and N., enter into the temple of God, that you may have part with Christ unto life everlasting. ℟. Amen.

14. After they have come into church, the priest leads the way to the font, praying aloud together with the sponsors:

I BELIEVE in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord, Who

num nostrum: qui concéptus est de Spíritu Sancto, natus ex María Vírgine, passus sub Póntio Piláto, crucifíxus, mórtuus, et sepúltus: descéndit ad ínferos; tértia die resurréxit a mórtuis; ascéndit ad caelos; sedet ad déxteram Dei Patris omnipoténtis: inde ventúrus est judicáre vivos et mórtuos. Credo in Spíritum Sanctum, sanctam Ecclésiam cathólicam, Sanctórum communiónem, remissiónem peccatórum, carnis resurrectiónem, vitam aetérnam. Amen.

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

15. Ac deinde, antequam accedat ad Baptisterium, versis renibus ostio cancellorum Baptisterii, dicit (in plurali pro pluribus):

Exorcismus

Pro uno vel una

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

Pro pluribus

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

was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell, the third day He arose again from the dead. He ascended into heaven, and sitteth at the right hand of God the Father almighty, from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

OUR Father, Who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

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

Exorcism

For one

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

For several

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

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

Ephpheta, quod est Adaperíre,

Deinde tangit nares, dicens:

In odórem suavitátis. Tu autem effugáre, diábole, appropinquábit enim judícium Dei.

17. Postea interrogat baptizatum nominatim, dicens (singulariter singulis):

N., abrenúntias sátanae?

Respondet patrinus: **Abrenúntio.**

Sacerdos: **Et ómnibus opéribus ejus?**

Patrinus: **Abrenúntio.**

Sacerdos: **Et ómnibus pompis ejus?**

Patrinus: **Abrenúntio.**

Unctio Olei

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

Ego te línio ✠ óleo salútis in Christo Jesu Dómino nostro, ut hábeas vitam aetérnam. ℟. **Amen.**

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

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

In Baptisterio

Sacerdos ad Fontem interrogat, expresso nomine, baptizatum (singulos baptizatos), patrino respondente:

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

℟. **Credo.**

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

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

Ephpheta, which means: Be thou opened!

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

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

17. Now he questions the candidate by name:

N, dost thou renounce Satan?

Sponsor: I do renounce him.

Priest: And all his works?

Sponsor: I do renounce them.

Priest: And all his allurements?

Sponsor: I do renounce them.

Anointing With Oil of Catechumens

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

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

19. He thereupon wipes his thumb and the places anointed with cotton or similar material.

20. Remaining in the same place outside the baptistery gates, he exchanges the purple stole for a white one. Then he enters the baptistery, followed by the sponsor with the child.

Within the Baptistery

At the baptismal font he interrogates the candidate by name, with the sponsor giving the answer:

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

Sponsor: I do believe.

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

℟. Credo.

Credis et in Spíritum Sanctum, sanctam Ecclésiam Cathólicam, Sanctórum communiónem, remissiónem peccatórum, carnis resurrectiónem, et vitam aetérnam?

℟. Credo.

Unctio Chrismatis

21. Sacerdos intingit pollicem in sacro Chrismate, et ungit infantem (quem patrinus vel matrina, vel uterque simul tenet) in summitate capitis in modum crucis, dicens (singulariter singulis):

DEUS omnípotens, Pater Dómini nostri Jesu Christi, qui te regenerávit ex aqua et Spíritu Sancto, quique dedit tibi remissiónem ómnium peccatórum (hic inungit), ipse te líniat ✠ Chrísmate salútis in eódem Christo Jesu Dómino nostro in vitam aetérnam. ℟. Amen.

Sacerdos: Pax tibi. ℟. Et cum spíritu tuo.

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

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

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

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

24. Postremo dicit:

Pro uno vel una	Pro pluribus
N., vade in pace, et Dóminus sit tecum.	N. et N., ite in pace, et Dóminus sit vobíscum.
℟. Amen.	℟. Amen.

25. Ritus superius descriptus servandus est etiam a Diacono Baptismi caeremonias supplente, qui tamen sale utetur a Sacerdote ad hunc usum rite prius benedicto.

Sponsor: I do believe.

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

Sponsor: I do believe.

The Anointing With Chrism

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

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

Priest: Peace be unto thee. ℟. And with thy spirit.

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

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

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

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

24. In conclusion he says:

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

25. The rite described above must be observed also by a deacon who supplies the ceremonies of baptism; however, he uses salt and water blessed previously for this purpose by a priest.

26. Si vero sint plures infantes, masculi seu feminae, in catechismo masculi statuantur ad dexteram, feminae vero ad sinistram; et omnia pariter dicantur, ut supra, in proprio genere, et numero plurali. Verum prima nominis interrogatio, exsufflatio, crucis impressio, seu signatio, tactus aurium et narium cum saliva, abrenuntiationis interrogatio. unctio Olei Catechumenorum, interrogatio de Fide, seu Symbolo. inunctio Chrismatis, candidae vestis impositio, atque candelae accensae traditio singulariter singulis, et primum masculis, deinde feminis fieri debent.

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

ORDO SUPPLENDI OMISSA SUPER ADULTUM BAPTIZATUM

1. In primis Sacerdos, indutus superpelliceo et stola, vel etiam pluviali violacei coloris, cum suis Clericis accedit ad gradus Altaris, et genibus flexis, pias mente ad Deum preces effundit, ut sacram actionem digne valeat explere; et ad implorandum divinum auxilium surgens se signat, et si temporis ratio ferat, dicit ℣. Deus, in adjutórum, etc., cum Antiphona, Psalmis, Versiculis et Orationibus, ut supra in Baptismo adultorum notatur, pag. 60.

2. Deinde Sacerdos procedit ad fores ecclesiae, et stat in limine. catechizandus vero extra limen. Et si sint plures, mares et feminae, illi ad dexteram Sacerdotis, hae vero ad sinistram statuantur. Tum Sacerdos interrogat Electum (singulariter singulos, si plures, usque ad Orationem Te déprecor exclusive, pag. 72).

Quo nómine vocáris?

Electus respondet: N.

Sacerdos: N., quid petis ab Ecclésia Dei?

℟. Fidem.

Sacerdos: Fides, quid tibi praestat?

℟. Vitam aetérnam.

26. When children of both sexes are brought for these ceremonies, during the interrogations the male infants are placed to the right, the female infants to the left; and everything is said as above, using the proper gender and plural number. However, the first interrogation by name, the insufflation, the signing with the Cross, the touching of the ears and nostrils with spittle, the interrogation concerning the renunciations, the anointing with Oil of Catechumens, the interrogations on the chief articles of the Creed, the anointing with Chrism, the conferring of the white garment, and the presentation of the lighted candle — each one of these ceremonies must be applied separately to each individual, beginning always with the males and finishing with the females.

To make it more convenient, these matters are noted in their proper place by rubrics contained in parentheses. Thus when the term "singulariter singulis" ("separately to each person") occurs in a given rubric, it is to be understood that the words are to be said or the action performed separately for each person until the next rubric, beginning with the males and finishing with the females, using the proper terminology of gender as stated above. But if in a similar rubric the term "in plurali pro pluribus" ("for all in common") occurs, it is to be understood that the words should be employed only once for all in common until the next rubric, changing only the terminology of gender if all are females.

THE RITE OF SUPPLYING THE CEREMONIES OMITTED IN BAPTISM OF AN ADULT

1. To begin with, the priest, vested in surplice and purple stole (he may also wear a purple cope), proceeds with his attendants to the foot of the altar. Here he kneels and prays silently to God for grace to dispense worthily this great sacrament. Then he rises, and if time allows implores the divine assistance, saying as he makes the sign of the Cross: ℣. Attend, O God, to my defense, etc., along with the antiphon, psalms, versicles, and prayers, as noted above in the baptism of adults, p. 61.

2. Thereupon the priest goes to the entrance of the church and stands at the threshold while the candidate waits outside. If there are several, the men range themselves to the priest's right, the women to the left.

The priest questions each one:

Priest: N, what dost thou ask of the Church of God?

Answer: Faith.

Priest: What does faith bestow on thee?

Answer: Life everlasting.

Sacerdos: Si vis habére vitam aetérnam, serva mandáta. Díliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex tota mente tua, et próximum tuum sicut te ipsum. In his duóbus mandátis tota Lex pendet, et Prophétae. Fides autem est, ut unum Deum in Trinitáte, et Trinitátem in unitáte veneréris, neque confundéndo persónas, neque substántiam separándo. Alia est enim persóna Patris, ália Fílii, ália Spíritus Sancti; sed horum trium una est substántia, et nónnisi una Divínitas.

3. Et rursus interrogat: N., abrenúntias sátanae?

Respondet Electus: Abrenúntio.

Interrogat: Et ómnibus opéribus ejus?

Respondet: Abrenúntio.

Interrogat: Et ómnibus pompis ejus?

Respondet: Abrenúntio.

4. Deinde Sacerdos interrogat de Symbolo Fidei, dicens:

Credis in Deum Patrem omnipoténtem, creatórem caeli et terrae? ℟. Credo.

Interrogat: Credis in Jesum Christum, Fílium ejus únicum. Dóminum nostrum, natum, et passum?

℟. Credo.

Interrogat: Credis et in Spíritum Sanctum, sanctam Ecclésiam Cathólicam, Sanctórum communiónem, remissiónem peccatórum, carnis resurrectiónem, et vitam aetérnam. ℟. Credo.

5. Tunc Sacérdos exsufflat ter in faciem ejus, et dicit semel:

Exi ab eo (ea), spíritus immúnde, et da locum Spirítui Sancto Paráclito.

6. Hic in modum crucis halat in faciem ipsius, et dicit:

N., accipe Spíritum bonum per istam insufflatiónem, et Dei bene ✠ dictiónem.

Pax tibi. ℟. Et cum spíritu tuo.

Priest: If then thou wilt enter into life, keep the commandments: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And faith demands that thou adore one only God in the Trinity and the Trinity in Unity, neither confusing the Persons nor dividing the Substance. For the Father is a distinct Person, so also the Son, so also the Holy Spirit; but only one is the Substance of these Three and there is only one Divinity.

3. He continues the interrogation: N., dost thou renounce Satan?

Answer: I do renounce him.

Priest: And all his works?

Answer: I do renounce them.

Priest: And all his allurements?

Answer: I do renounce them.

4. Now follow the questions on the symbol of Faith:

Priest: Dost thou believe in God, the Father almighty, Creator of heaven and earth?

Answer: I do believe.

Priest: Dost thou believe in Jesus Christ, His Sole-Begotten Son, our Lord, Who was born unto us and Who suffered for us?

Answer: I do believe.

Priest: Dost thou believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Answer: I do believe.

5. The priest blows thrice on the face of the candidate, and says:

Go out from him (her), thou unclean spirit, and make way for the Holy Spirit, the Consoler.

6. Here he breathes on the person's face in the form of a cross, as he says:

N., receive the good Spirit by this aspiration, together with God's blessing ✠. Peace be unto thee.

Answer: And with thy spirit.

7. Deinde pollice facit crucem in ejus fronte, et in pectore, dicens:

N, accipe signum Crucis tam in fron ✠te, quam in cor ✠de: sume fidem caeléstium praeceptórum. Talis esto móribus, ut templum Dei jam esse possis: ingressúsque (ingréssaque) ecclésiam Dei, evasísse te láqueos mortis, laetus (-a) agnósce.

Et si Electus venerit de gentilitatis errore, sive de ethnicis et idololatris, Sacerdos dicat:

Horrésce idóla, réspue simulácra.

Si ex Hebraeis, dicat:

Horrésce Judáicam perfídiam, réspue Hebráicam superstitiónem.

Si ex Mahumetanis, dicat:

Horrésce Mahuméticam perfídiam, réspue pravam sectam infidelitátis.

Si ex Haereticis, et in ejus Baptismo debita forma servata non sit, dicat:

Horrésce haeréticam pravitátem, réspue nefárias sectas impiórum N. exprimens proprio nomine sectam, de qua venit.

Inde prosequitur:

Cole Deum Patrem omnipoténtem, et Jesum Christum, Fílium ejus únicum, Dóminum nostrum, qui ventúrus est judicáre vivos, et mórtuos, et saéculum per ignem. ℟. Amen.

Pro uno vel una

Orémus. Oratio

TE DÉPRECOR, Dómine sancte, Pater omnípotens, aetérne Deus: ut huic fámulo tuo N., qui (fámulae tuae N., quae) in hujus saéculi nocte vagátur incértus (-a) ac dúbius

Pro pluribus

Orémus. Oratio

TE DÉPRECOR, Dómine sancte, Pater omnípotens, aetérne Deus: ut his fámulis tuis N. et N., qui (famulábus tuis N. et N., quae) in hujus saéculi nocte vagántur incérti

7. With his thumb he makes the sign of the Cross both upon the forehead and breast of the person, saying:

Receive the sign of the Cross upon thy brow ✠ and upon thy heart ✠. Enter into the service of the heavenly commandments, and be thou such in thy conduct that thou mayest deserve henceforth to be known as God's temple. And after thou hast entered the Church of God, acknowledge with joy that thou hast escaped the clutches of death.

If the candidate is a convert from paganism, the priest adds:

Abhor idols and their images.

If from Judaism:

Abhor Jewish infidelity, renounce the false belief of the Hebrews.

If from Mohammedanism:

Abhor Islam's infidelity, renounce this evil and faithless sect.

If the candidate belonged to a Protestant sect, and the validity of previous baptism is in question, he says:

Abhor the evil of heresy, renounce the infamous sect of N. (mentioning the name of the sect).

The priest continues:

Worship God, the Father almighty, and Jesus Christ, His Sole-Begotten Son, our Lord, Who shall come to judge the living and the dead and the world by fire. ℟. Amen.

For one

Let us pray. Prayer

THEE do I implore, O holy Lord, Father almighty, eternal God! Help this thy servant, N. (this thy handmaid, N.), who wanders in uncertainty and doubt through the night of this world, that he (she)

For several

Let us pray. Prayer

THEE do I implore, O holy Lord, Father almighty, eternal God! Help these thy servants, N. and N. (these thy handmaids, N. and N.), who wander in uncertainty and doubt through the night of this

(-a), viam veritátis et agnitiónis tuae júbeas demonstrári: quátenus, reserátis óculis cordis sui, te unum Deum Patrem in Fílio, et Fílium in Patre cum Spíritu Sancto recognóscat, atque hujus confessiónis fructum, et hic, et in futúro saéculo percípere mereátur. Per Christum Dóminum nostrum.

℟. Amen.

(-ae) ac dúbii (-ae), viam veritátis et agnitiónis tuae júbeas demonstrári: quátenus, reserátis óculis cordis sui, te unum Deum Patrem in Fílio, et Fílium in Patre cum Spíritu Sancto recognóscant, atque hujus confessiónis fructum, et hic, et in futúro saéculo percípere mereántur. Per Christum Dóminum nostrum. ℟. Amen.

8. Deinde pollice signat Electum (singulos Electos) signo crucis in fronte, dicens (singulariter singulis):

Signo tibi fron ✠ tem, ut suscípias Crucem Dómini.

In auribus: Signo tibi au ✠ res, ut áudias dívina praecépta.

In oculis: Signo tibi ócu ✠ los, ut vídeas claritátem Dei.

In naribus: Signo tibi na ✠ res, ut odórem suavitátis Christi séntias.

In ore: Signo tibi os ✠, ut loquáris verba vitae.

In pectore: Signo tibi pe ✠ ctus, ut credas in Deum.

In scapulis: Signo tibi scá ✠ pulas, ut suscípias jugum servitútis ejus.

In toto corpore, illud non tangens, manu producit signum crucis, et dicit:

Signo te totum in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti, ut hábeas vitam aetérnam, et vivas in saécula saeculórum. ℟. Amen.

may be shown the way of truth and the knowledge of thee. Open unto him (her) the eyes of his (her) heart, the better to acknowledge thee as the one God, the Father in the Son and the Son in the Father together with the Holy Spirit. And may he (she) deserve to enjoy the fruit of this avowal now and forever. Through Christ our Lord. ℟. Amen.

world, that they may be shown the way of truth and the knowledge of thee. Open unto them the eyes of their hearts, the better to acknowledge thee as the one God, the Father in the Son and the Son in the Father together with the Holy Spirit. And may they deserve to enjoy the fruit of this avowal now and forever. Through Christ our Lord. ℟. Amen.

8. With his thumb the priest traces the sign of the Cross on the brow of each, saying:

I sign thee on the brow ✠ that thou mayest accept the Cross of the Lord.

Signing each ear: I sign thee on the ears ✠ that thou mayest hearken to the divine precepts.

Signing each eye: I sign thee on the eyes ✠ that thou mayest see the grandeur of God.

Signing each nostril: I sign thee on the nostrils ✠ that thou mayest perceive the sweet fragrance of Christ.

Signing the mouth: I sign thee on the mouth ✠ that thou mayest utter the words of life.

Signing the breast: I sign thee on the breast ✠ that thou mayest believe in God.

Signing each shoulder: I sign thee on the shoulders ✠ that thou mayest take upon thee the yoke of His service.

He then traces the sign of the Cross before the entire body, without touching it, saying:

I sign thee in thy total being, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit, that thou mayest have life everlasting and mayest live forever and ever. ℟. Amen.

Pro uno vel una

Orémus. Oratio

PRECES nostras, quaésumus, Dómine, cleménter exáudi, et hunc Eléctum tuum N. (hanc Eléctam tuam N.), Crucis Domínicae impressióne signátum (-am), perpétua virtúte custódi: ut, magnitúdinis glóriae tuae rudiménta servans, per custódiam mandatórum tuórum ad regeneratiónis glóriam perveníre mereátur. Per Christum Dóminum nostrum.

℟. Amen.

Pro pluribus

Orémus. Oratio

PRECES nostras, quaésumus, Dómine, cleménter exáudi, et hos Eléctos tuos N. et N. (has Eléctas tuas N. et N.), Crucis Domínicae impressióne signátos (-as), perpétua virtúte custódi: ut, magnitúdinis glóriae tuae rudiménta servántes, per custódiam mandatórum tuórum ad regeneratiónis glóriam perveníre mereántur. Per Christum Dóminum nostrum.

℟. Amen.

Orémus. Oratio

DEUS, qui humáni géneris ita es cónditor, ut sis étiam reformátor, propitiáre pópulis adoptívis, et novo testaménto sóbolem novae prolis adscríbe: ut, fílii promissiónis, quod non potuérunt ássequi per natúram, gáudeant se recepísse per grátiam. Per Christum Dóminum nostrum. ℟. Amen.

9. Tunc imponit manum super caput Electi (singulorum Electorum), et postea manum extensam tenens dicit:

Pro uno vel una

Orémus. Oratio

OMNÍPOTENS sempitérne Deus, Pater Dómini nostri Jesu Christi, respícere dignéris super hunc fámulum tuum N., quem (hanc fámulam tuam N.,

Pro pluribus

Orémus. Oratio

OMNÍPOTENS sempitérne Deus, Pater Dómini nostri Jesu Christi, respícere dignéris super hos fámulos tuos N. et N., quos (has fámulas tuas N.

For one

Let us pray. Prayer

GRACIOUSLY hear our prayers, O Lord, we beseech thee, and with thine unfailing might guard thy chosen one, N., now signed with the seal of our Lord's holy Cross. Help him (her) to hold fast to this first acquaintance with thy majestic glory, that in keeping thy commandments he (she) may merit to attain the everlasting bliss destined for them who are born anew. Through Christ our Lord. ℟. Amen.

For several

Let us pray. Prayer

GRACIOUSLY hear our prayers, O Lord, we beseech thee, and with thine unfailing might guard thy chosen ones, N. and N., now signed with the seal of our Lord's holy Cross. Help them to hold fast to this first acquaintance with thy majestic glory, that in keeping thy commandments they may merit to attain the everlasting bliss destined for them who are born anew. Through Christ our Lord. ℟. Amen.

Let us pray. Prayer

O GOD, as thou art the Creator of the human race, so it behooves thee also to be its Renovator! Wherefore, take pity upon the people who are not yet thy children, and by virtue of the New Covenant, engraft them onto the vine of the new progeny. Thus may they as children of promise take delight in having become by grace what they could not have aspired to by nature. Through Christ our Lord. ℟. Amen.

9. He thereupon lays his hand upon the head of each candidate, after which, holding his hand extended, he says:

For one

Let us pray. Prayer

ALMIGHTY, everlasting God, Father of our Lord, Jesus Christ! Deign to regard with favor thy servant, N. (thy handmaid, N.), whom it has pleased thee to call to the be-

For several

Let us pray. Prayer

ALMIGHTY, everlasting God, Father of our Lord, Jesus Christ! Deign to regard with favor thy servants, N. and N. (thy handmaids, N. and N.), whom it has pleased thee to

quam), dudum ad rudiménta fídei vocáre dignátus es: omnem caecitátem cordis ab eo (ea) expélle: disrúmpe omnes láqueos sátanae, quibus fúerat colligátus (-a): áperi ei, Dómine, jánuam pietátis tuae, ut, signo sapiéntiae tuae imbútus (-a), ómnium cupiditátum foetóribus cáreat, et ad suávem odórem praeceptórum tuórum laetus (-a) tibi in Ecclésia tua desérviat, et proficiat de die in diem, ut idóneus (-a) sit frui grátia Baptísmi tui, quem suscépit, salis percépta medicína. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

et N., quas), dudum ad rudiménta fídei vocáre dignátus es: omnem caecitátem cordis ab eis expélle: disrúmpe omnes láqueos sátanae, quibus fúerant colligáti (-ae): áperi eis, Dómine, jánuam pietátis tuae, ut, signo sapiéntiae tuae imbúti (-ae), ómnium cupiditátum foetóribus cáreant, et ad suávem odórem praeceptórum tuórum laeti (-ae) tibi in Ecclésia tua desérviant, et proficiant de die in diem, ut idónei (-ae) sint frui grátia Baptísmi tui, quem suscepérunt, salis percépta medicína. Per eúmdem Christum Dóminum nostrum.

℟. Amen.

10. **Deinde Sacerdos benedicit sal.**

Benedictio Salis

EXORCÍZO te, creatúra salis, in nómine Dei ✠Patris omnipoténtis, et in caritáte Dómini nostri Jesu ✠Christi, et in virtúte Spíritus ✠Sancti. Exorcízo te per Deum ✠vivum, per Deum ✠verum, per Deum ✠sanctum, per Deum ✠, qui te ad tutelam humáni géneris procreávit, et pópulo veniénti ad credulitátem per servos suos consecrári praecépit, ut in nómine sanctae Trinitátis efficiáris salutáre sacraméntum ad effugándum inimícum. Proínde rogámus te, Dómine, Deus noster, ut hanc creatúram salis sanctificándo sanctí ✠fices, et benedicéndo bene ✠dícas, ut fiat ómnibus accipiéntibus perfécta medicína, pérmanens in

ginnings of faith. Drive out from him (l) all blindness of heart. Sunder all snares of Satan which hitherto bound him (her). Open to him (her) the gate of thy fatherly love, that dedicated with the seal of thy wisdom, he (she) may remain unsullied from every evil desire. And inspired by the loveliness of thy precepts, may he (she) serve thee with glad heart in thy Church, advancing in perfection from day to day. And let him (her) be fit to enjoy the grace of thy baptism which he (she) has received, once he (she) has tasted the medicinal property of salt. Through the selfsame Christ our Lord. ℟. Amen.

call to the beginnings of faith. Drive out from them all blindness of heart. Sunder all snares of Satan which hitherto bound them. Open to them the gate of thy fatherly love, that dedicated with the seal of thy wisdom, they may remain unsullied from every evil desire. And inspired by the loveliness of thy precepts, may they serve thee with glad heart in thy Church, advancing in perfection from day to day. And let them be fit to enjoy the grace of thy baptism, which they have received, once they have tasted the medicinal property of salt. Through the selfsame Christ our Lord. ℟. Amen.

10. The priest blesses salt.

Blessing of Salt

I PURGE thee of evil, thou creature of salt, in the name of God ✠, the Father almighty, and in the love of Jesus ✠Christ, our Lord, and by the power of the Holy ✠Spirit. I exorcise thee by the living ✠God, by the true ✠God, by the holy ✠God, by the God ✠Who did provide thee in preservation of human needs, and did command that thou be consecrated by His servants for the people coming unto Faith, that in the name of the Blessed Trinity thou mayest become an outward sign of salvation, repulsing the enemy. Wherefore, we beseech thee, O Lord, our God, to sanctify with thy sanctifying power, to bless ✠with thy benediction this creature of salt, that it may be for all who receive it

viscéribus eórum, in nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

Pro gentilibus et idololatris

11. Quod si Electus fuerit gentilis, seu ex idololatris venerit ad fidem, benedicto sale, antequam ejus medicinam gustet, Sacerdos addat sequentem Orationem, quae tamen pro vertentibus ex Hebraeis vel aliis, ut supra, non dicitur:

Pro uno vel una

Orémus. Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, qui es, et qui eras, et qui pérmanes usque in finem, cujus orígo nescítur, nec finis comprehéndi potest: te súpplices invocámus super hunc fámulum tuum N., quem (hanc fámulam tuam N., quam) liberásti de erróre gentílium et conversatióne turpíssima: dignáre exaudíre eum, qui (eam, quae) tibi cervíces suas humíliat ad lavácri fontem, ut, renátus (-a) ex aqua et Spíritu Sancto, exspolíatus (-a) véterem hóminem, índuat novum, qui secúndum te creátus est; accípiat vestem incorrúptam, et immaculátam, tibíque Deo nostro servíre mereátur. Per Christum Dóminum nostrum. ℟. Amen.

Pro pluribus

Orémus. Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, qui es, et qui eras, et qui pérmanes usque in finem, cujus orígo nescítur, nec finis comprehéndi potest: te súpplices invocámus super hos fámulos tuos N. et N., quos (has fámulas tuas N. et N., quas) liberásti de erróre gentílium et conversatióne turpíssima: dignáre exaudíre eos, qui (eas, quae) tibi cervíces suas humíliant ad lavácri fontem, ut, renáti (-ae) ex aqua et Spíritu Sancto, exspoliáti (-ae) véterem hóminem, induant novum, qui secúndum te creátus est; accípiant vestem incorrúptam, et immaculátam, tibíque Deo nostro servíre mereántur. Per Christum Dóminum nostrum. ℟. Amen.

12. Tunc pollice et indice accipit de ipso sale benedicto, et immittit in os Electi, dicens (singulariter singulis):

a sure remedy, ever enduring within them; in the name of the selfsame Jesus Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. ℟. Amen.

For pagans and idolators

11. If the candidate is a convert from paganism, the following prayer is added to the blessed salt, before he is permitted to taste its medicinal property. This prayer is not used for the other converts referred to above.

For one

Let us pray. Prayer

O HOLY Lord, almighty Father, eternal God, Who is, Who was, Who will remain forever; yet none knows of thy beginning, and none can conceive of thy ending! Humbly we implore thee on behalf of this thy servant, N. (thy handmaid, N.), whom thou hast freed from idolatry's error and its base manner of life. Graciously hear him (her) who stoops before thee at the cleansing font, so that being born anew of water and the Holy Spirit, he (she) may put off the old man and put on the new, created in thine image. Let him (her) thus receive the pure and spotless robe, and be made worthy to serve thee, our God. Through Christ our Lord. ℟. Amen.

For several

Let us pray. Prayer

O HOLY Lord, almighty Father, eternal God, Who is, Who was, Who will remain forever; yet none knows of thy beginning, and none can conceive of thy ending! Humbly we implore thee on behalf of these thy servants, N. and N. (thy handmaids, N. and N.), whom thou hast freed from idolatry's error and its base manner of life. Graciously hear them who stoop before thee at the cleansing font, so that being born anew of water and the Holy Spirit, they may put off the old man and put on the new, created in thine image. Let them thus receive the pure and spotless robe, and be made worthy to serve thee, our God. Through Christ our Lord. ℟. Amen.

12. Taking a bit of the salt between his thumb and index finger, he puts it in the mouth of each candidate, saying:

N., accipe sal sapiéntiae: propitiátio sit tibi in vitam aetérnam. ℟. Amen.

Sacerdos: Pax tibi. ℟. Et cum spíritu tuo.

Pro uno vel una

Orémus. **Oratio**

DEUS patrum nostrórum, Deus univérsae cónditor veritátis, te súpplices exorámus, ut hunc fámulum tuum N. (hanc fámulam tuam N.) respícere dignéris propítius, et hoc pábulum salis gustántem, non diútius esuríre permíttas, quo minus cibo expleátur caelésti, quátenus sit semper spíritu fervens, spe gaudens, tuo semper nómini sérviens: et quem (quam) ad novae regeneratiónis lavácrum perduxísti, quaésumus, Dómine, ut cum fidélibus tuis promissiónum tuárum aetérna praémia cónsequi mereátur. Per Christum Dóminum nostrum. ℟. Amen.

Pro pluribus

Orémus. **Oratio**

DEUS patrum nostrórum, Deus univérsae cónditor veritátis, te súpplices exorámus, ut hos fámulos tuos N. et N. (has fámulas tuas N. et N.) respícere dignéris propítius, et hoc pábulum salis gustántes, non diútius esuríre permíttas, quo minus cibo expleátur caelésti, quátenus sint semper spíritu ferventes, spe gaudéntes, tuo semper nómini serviéntes: et quos (quas) ad novae regeneratiónis lavácrum perduxísti, quaésumus, Dómine, ut cum fidélibus tuis promissiónum tuárum aetérna praémia cónsequi mereántur. Per Christum Dóminum nostrum. ℟. Amen.

13. Si inter Electos adsint feminae, recedant ipsae in partem, quoadusque dictus fuerit pro masculis uterque Exorcismus, ut infra sub n. 21, pag. 94.

Pro uno masculo

14. Deinde Sacerdos dicit super masculum stantem:

Ora, Elécte, flecte génua, et dic: Pater noster.

Pro pluribus masculis

14. Deinde Sacerdos dicit super masculos stantes:

Oráte, Elécti, fléctite génua, et dícite: Pater noster.

N., receive the salt of wisdom; may it be unto thee a sign of reconciliation unto life everlasting. ℟. Amen.

Priest: Peace be unto thee. ℟. And with thy spirit.

For one

Let us pray. **Prayer**

O GOD of our fathers, O God, thou Source of all truth, humbly we implore thee to look with mercy upon this thy servant, N. (thy handmaid, N.), and no more let him (her) hunger who now tastes this first nourishment of salt. But let him (her) be enriched with heavenly food, so that he (she) may ever be inflamed with zeal, joyous in hope, constant in serving thee. We bid thee, Lord, lead him (her) to the bath where one is born anew, that in the company of thy faithful he (she) may deserve to win the everlasting reward which thou hast promised. Through Christ our Lord. ℟. Amen.

For several

Let us pray. **Prayer**

O GOD of our fathers, O God, thou Source of all truth, humbly we implore thee to look with mercy upon these thy servants, N. and N. (thy handmaids, N. and N.), and no more let them hunger who now taste this first nourishment of salt. But let them be enriched with heavenly food, so that they may ever be inflamed with zeal, joyous in hope, constant in serving thee. We bid thee, Lord, lead them to the bath where one is born anew, that in the company of thy faithful they may deserve to win the everlasting reward which thou hast promised. Through Christ our Lord. ℟. Amen.

13. If there are women among the candidates, they now withdraw to one side, until the following two exorcisms have been performed over the men.

14. The priest then addresses the man who stands before him (plural forms for several):

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

Et Electus, genu flexo, orat, et dicit: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leva, comple oratiónem tuam et dic: Amen.

Et ille surgens respondet: Amen.

Sacerdos dicit patrino: Signa eum.

Deinde Electo: Accéde.

Et patrinus pollice signat eum in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

15. Tum Sacerdos quoque facit crucem in fronte ejus dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super eum, et postea manum extensam tenens dicit:

Orémus. Oratio

DEUS Abraham, Deus Isaac, Deus Jacob, Deus, qui Móysi fámulo tuo in monte Sínai apparuísti, et fílios Israël de terra Aegýpti eduxísti, députans eis Angelum pietátis tuae, qui custodíret eos die ac nocte: te quaésumus, Dómine; ut míttere dignéris sanctum Angelum tu-

Et Electi, genu flexo, orant, et dicunt: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leváte, compléte oratiónem vestram et dícite: Amen.

Et illi surgentes respondent: Amen.

Sacerdos dicit patrinis: Signáte eos.

Deinde Electis: Accédite.

Et patrini pollice signant Electos suos in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

15. Tum Sacerdos quoque facit crucem in fronte singulorum, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super singulos, et postea manum extensam tenens dicit:

Orémus. Oratio

DEUS Abraham, Deus Isaac, Deus Jacob, Deus, qui Móysi fámulo tuo in monte Sínai apparuísti, et fílios Israël de terra Aegýpti eduxísti, députans eis Angelum pietátis tuae, qui custodíret eos die ac nocte: te quaésumus, Dómine; ut míttere dignéris sanctum Angelum tu-

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign him!

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon his brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

15. The priest also signs the candidate's brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Let us pray. Prayer

O GOD of Abraham, God of Isaac, God of Jacob, O God Who didst appear to Moses, thy servant on Mt. Sinai, and didst deliver the children of Israel out of the land of Egypt, appointing unto them thy loving angel to guard them by day and by night; we pray thee, O Lord — deign to send thy holy

um de caelis, qui simíliter custódiat et hunc fámulum tuum N., et perdúcat eum ad grátiam Baptísmi tui. Per Christum Dóminum nostrum. ℟. Amen.

um de caelis, qui simíliter custódiat et hos fámulos tuos N. et N., et perdúcat eos ad grátiam Baptísmi tui. Per Christum Dóminum nostrum. ℟. Amen.

Exorcismus

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab hoc fámulo Dei N., quia istum sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru✠cis (signat eum), quod nos fronti ejus damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

16. Sacerdos iterum dicit Electo:

Ora, Elécte, flecte génua, et dic: Pater noster.

Et Electus, genu flexo, orat, et dicit: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leva,

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab his fámulis Dei N. et N., quia istos sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru✠cis (signat singulos), quod nos fronti eórum damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

16. Sacerdos iterum dicit Electis:

Oráte, Elécti, fléctite génua, et dícite: Pater noster.

Et Electi, genu flexo, orant, et dicunt: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leváte,

angel from heaven to guard in like manner this thy servant, N. (these thy servants, N. and N.), and to lead him (them) to the grace of baptism. Through Christ our Lord. ℟. Amen.

Exorcism

THEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from this servant (these servants) of God, N. For Jesus Christ, our Lord and God has graciously called him (them) to His holy grace and to the fountain of baptism. And this sign of the holy ✠ Cross (here he signs each one) which we trace on his brow, do thou, accursed demon, never dare to violate. Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. ℟. Amen.

16. Again the priest says to the candidate:

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

comple oratiónem tuam et dic: Amen.

Et ille surgens respondet: Amen.

Sacerdos dicit patrino: Signa eum.

Deinde Electo: Accéde.

Et patrinus pollice signat eum in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

17. Tum Sacerdos quoque facit crucem in fronte ejus, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super eum, et postea manum extensam tenens dicit:

Pro uno vel una

Orémus. Oratio

DEUS, immortále praesídium ómnium postulántium, liberátio súpplicum, pax rogántium, vita credéntium, resurréctio mortuórum: te ínvoco super hunc fámulum tuum N., qui, Baptísmi tui donum petens, aetérnam cónsequi grátiam spirituáli regeneratióne desíderat: áccipe eum, Dómine, et quia dignátus es dícere: Pétite, et accipiétis; quaérite, et inveniétis; pulsáte, et aperiétur vobis:

compléte oratiónem vestram et dícite: Amen.

Et illi surgentes respondent: Amen.

Sacerdos dicit patrinis: Signáte eos.

Deinde Electis: Accédite.

Et patrini pollice signant Electos suos in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

17. Tum Sacerdos quoque facit crucem in fronte singulorum, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super singulos, et postea manum extensam tenens dicit:

Pro pluribus

Orémus. Oratio

DEUS, immortále praesídium ómnium postulántium, liberátio súpplicum, pax rogántium, vita credéntium, resurréctio mortuórum: te invoco super hos fámulos tuos N. et N., qui, Baptísmi tui donum peténtes, aetérnam cónsequi grátiam spirituáli regeneratióne desíderant: áccipe eos, Dómine, et quia dignátus es dícere: Pétite, et accipiétis; quaérite, et inveniétis; pulsáte, et aperiétur

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign him!

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon his brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

17. The priest also signs the candidate's brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

For one

Let us pray. Prayer

O GOD, the unfailing support of all who seek thy aid, the liberator of all who entreat thee, the peace of all who implore thee, life to believers, and resurrection to the dead! I invoke thee on behalf of this thy servant N, who begs the gift of baptism, and longs to attain everlasting grace by being reborn spiritually. Take him to thyself, O Lord, and since thou hast mercifully promised: "Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you," reach out the reward to him who asks, open wide the door to him who knocks. So may he gain the

For several

Let us pray. Prayer

O GOD, the unfailing support of all who seek thy aid, the liberator of all who entreat thee, the peace of all who implore thee, life to believers, and resurrection to the dead! I invoke thee on behalf of these thy servants, N. and N, who beg the gift of baptism, and long to attain everlasting grace by being reborn spiritually. Take them to thyself, O Lord, and since thou hast mercifully promised: "Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you," reach out the reward to them who ask, open wide the door to them who knock. So may they gain the

peténti praémium pórrige, et jánuam pande pulsánti, ut, aetérnam caeléstis lavácri benedictiónem consecútus, promíssa tui múneris regna percípiat: Qui cum Patre, et Spíritu Sancto vivis et regnas Deus, in saécula saeculórum. ℟. Amen.

vobis: peténtibus praémium pórrige, et jánuam pande pulsántibus, ut, aetérnam caeléstis lavácri benedictiónem consecúti, promíssa tui múneris regna percípiant: Qui cum Patre, et Spíritu Sancto vivis et regnas Deus, in saécula saeculórum. ℟. Amen.

Exorcismus

AUDI, maledícte sátana, adjurátus per nomen aetérni Dei, et Salvatóris nostri Jesu Christi Fílii ejus, cum tua victus invídia, tremens, geménsque discéde: nihil tibi sit commúne cum servo Dei N. jam caeléstia cogitánte, renuntiatúro tibi et saéculo tuo, et beátae immortalitáti victúro. Da ígitur honórem adveniénti Spirítui Sancto, qui, ex summa caeli arce descéndens, proturbátis fráudibus tuis, divíno fonte purgátum pectus, sanctificátum Deo templum et habitáculum perfécit: ut, ab ómnibus pénitus nóxiis praeteritórum críminum liberátus, servus Dei grátias pe-

AUDI, maledícte sátana, adjurátus per nomen aetérni Dei, et Salvatóris nostri Jesu Christi Fílii ejus, cum tua victus invídia, tremens, geménsque discéde: nihil tibi sit commúne cum servis Dei N. et N. jam caeléstia cogitántibus, renuntiatúris tibi et saéculo tuo, et beátae immortalitáti victúris. Da ígitur honórem adveniénti Spirítui Sancto, qui, ex summa caeli arce descéndens, proturbátis fráudibus tuis, divíno fonte purgáta péctora, sanctificáta Deo templa et habitácula perfécit: ut, ab ómnibus pénitus nóxiis praeteritórum críminum liberáti, servi Dei grátias

never failing blessing of the heavenly bath, and possess the kingdom which in thy bounty thou hast promised. Thou Who livest and reignest with the Father and the Holy Spirit, God, forevermore. ℟. Amen.

never failing blessing of the heavenly bath, and possess the kingdom which in thy bounty thou hast promised. Thou Who livest and reignest with the Father and the Holy Spirit, God, forevermore. ℟. Amen.

Exorcism

HEAR, accursed Satan! For I adjure thee in the name of the everlasting God and His Son, our Savior, Jesus Christ to depart trembling and groaning, for thou art now vanquished along with thy envy. Let there be nothing in common between thee and this servant of God, N., whose thoughts are already of heaven, and who is resolved to renounce both thee and thy kingdom and to gain the mastery over thee and win a blessed immortality. Wherefore, give honor to the Holy Spirit, Who now approaches from heaven's high citadel to frustrate thy false designs, and to perfect this heart, when once it is purged in the divine font, for a sanctified dwelling and temple unto God. So may this servant of the Most High, fully freed from the guilt of his past crimes, render un-

HEAR, accursed Satan! For I adjure thee in the name of the everlasting God and His Son, our Savior, Jesus Christ to depart trembling and groaning, for thou art now vanquished along with thy envy. Let there be nothing in common between thee and these servants of God, N. and N. whose thoughts are already of heaven, and who are resolved to renounce both thee and thy kingdom and to gain the mastery over thee and win a blessed immortality. Wherefore, give honor to the Holy Spirit, Who now approaches from heaven's high citadel to frustrate thy false designs, and to perfect these hearts, when once they are purged in the divine font, for a sanctified dwelling and temple unto God. So may these servants of the Most High, fully freed from the guilt of their

rénni Deo réferat semper, et benedícat nomen sanctum ejus in saécula saeculórum. ℟. Amen.

18. Sacerdos tertio dicit Electo:

Ora, Elécte, flecte génua, et dic: Pater noster.

Et Electus, genu flexo, orat, et dicit: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leva, comple oratiónem tuam, et dic: Amen.

Et ille surgens respondet: Amen.

Sacerdos dicit patrino: Signa eum.

Deinde Electo: Accéde.

Et patrinus pollice signat eum in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

19. Tum Sacerdos quoque facit crucem in fronte ejus, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super eum, et postea manum extensam tenens dicit:

perénni Deo réferant semper, et benedícant nomen sanctum ejus in saécula saeculórum. ℟. Amen.

18. Sacerdos tertio dicit Electis:

Oráte, Elécti, fléctite génua, et dícite: Pater noster.

Et Electi, genu flexo, orant, et dicunt: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leváte, compléte oratiónem vestram, et dícite: Amen.

Et illi surgentes respondent: Amen.

Sacerdos dicit patrinis: Signáte eos.

Deinde Electis: Accédite.

Et patrini pollice signant Electos suos in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

19. Tum Sacerdos quoque facit crucem in fronte singulorum, dicens:

In nómine Patris, et Fíliis, et Spíritus Sancti.

Deinde imponit manum super singulos, et postea manum extensam tenens dicit:

Exorcismus

EXORCIZO te, immúnde spíritus, in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠

EXORCÍZO te, immúnde spíritus, in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠

dying thanks to the everlasting God, and laud His holy name forever and evermore. ℟. Amen.

past crimes, render undying thanks to the everlasting God, and laud His holy name forever and evermore. ℟. Amen.

18. For the third time the priest bids the candidate:

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign him!

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon his brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

19. The priest also signs the candidate's brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Exorcism

I CAST thee out, unclean Spirit, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit. Depart and van-

Sancti, ut éxeas, et recédas ab hoc fámulo Dei N. : Ipse enim tibi ímperat, maledícte damnáte, qui pédibus super mare ambulávit, et Petro mergénti déxteram porréxit.

Sancti, ut éxeas, et recédas ab his fámulis Dei N. et N. : Ipse enim tibi ímperat, maledícte damnáte, qui pédibus super mare ambulávit, et Petro mergénti dexteram porréxit.

Exorcismus

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab hoc fámulo Dei N., quia istum sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru✠cis (signat eum), quod nos fronti ejus damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab his fámulis Dei N. et N., quia istos sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru✠cis (signat singulos) quod nos fronti eórum damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

Si inter Electos adsint feminae, retrahunt se masculi in partem, et accedunt feminae.

Pro una femina

20. Sacerdos dicit super Electam stantem:

Ora, Elécta, flecte, génua, et dic: Pater noster.

Et Electa, genu flexo, orat,

Pro pluribus feminis

20. Sacerdos dicit super Electas stantes:

Oráte, Eléctae, fléctite génua, et dícite: Pater noster.

Et Electae, genu flexo, orant,

ish from this servant (these servants) of God, N. For it is He Who commands thee, thou doomed and accursed one, He Whose feet trod the waves, Who reached out His saving hand to Peter when he began to sink.

Exorcism

WHEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from this servant (these servants) of God, N. For Jesus Christ, our Lord and God has graciously called him (them) to His holy grace and blessing, and to the fountain of baptism. And this sign of the holy ✠ Cross which we trace on his brow (signing each one), do thou, accursed demon, never dare to violate. Through the selfsame Christ, our Lord, Who shall come to judge the living and the dead and the world by fire. ℟. Amen.

If there are women among the candidates, the men now withdraw to one side, and the women come forward.

20. The priest then addresses the woman who stands before him (plural forms for several):

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

et dicit: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leva, comple oratiónem tuam, et dic: Amen.

Et illa surgens respondet: Amen.

Sacerdos dicit patrino vel matrinae: Signa eam.

Deinde Electae: Accéde.

Et patrinus vel matrina pollice signat eam in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

21. Tum Sacerdos quoque facit crucem in fronte ejus, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super eam, et postea manum extensam tenens dicit:

Orémus. Oratio

DEUS caeli, Deus terrae, Deus Angelórum, Deus Archangelórum, Deus Patriarchárum, Deus Prophetárum, Deus Apostolórum, Deus Mártyrum, Deus Confessórum, Deus Vírginum, Deus ómnium bene vivéntium, Deus, cui omnis lingua confitétur, et omne genu fléctitur, caeléstium, terréstrium,

et dicunt: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leváte, compléte oratiónem vestram, et dícite: Amen.

Et illae surgentes respondent: Amen.

Sacerdos dicit patrinis vel matrinis: Signáte eas.

Deinde Electis: Accédite.

Et patrini vel matrinae pollice signant Electas suas in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

21. Tum Sacerdos quoque facit crucem in fronte singularum, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super singulas, et postea manum extensam tenens dicit:

Orémus. Oratio

DEUS caeli, Deus terrae, Deus Angelórum, Deus Archangelórum, Deus Patriarchárum, Deus Prophetárum, Deus Apostolórum, Deus Mártyrum, Deus Confessórum, Deus Vírginum, Deus ómnium bene vivéntium, Deus, cui omnis lingua confitétur, et omne genu fléctitur, caeléstium, terréstrium,

Priest: Arise and finish thy (your) prayer by saying: Amen!
The candidate stands up and says: Amen!
The priest says to the sponsor: Sign her!
Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon her brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

21. The priest also signs the candidate's brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Let us pray.

Prayer

O GOD of heaven, God of earth, God of the angels, God of the archangels, God of the patriarchs, God of the prophets, God of the apostles, God of the martyrs, God of the confessors, God of the virgins, God of all the devout! O God Whom every tongue praises and to Whom all bend the knee, in heaven, on earth, and under the earth, I call upon thee on behalf of this thy

et infernórum: te ínvoco, Dómine, super hanc fámulam tuam N., ut eam custodíre, et perdúcere dignéris ad grátiam Baptísmi tui. Per Christum Dóminum nostrum. ℟. Amen.

et infernórum: te ínvoco, Dómine, super has fámulas tuas N. et N., ut eas custodíre, et perdúcere dignéris ad grátiam Baptísmi tui. Per Christum Dóminum nostrum. ℟. Amen.

Exorcismus

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab hac fámula Dei N., quia istam sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru ✠cis (signat eam), quod nos fronti ejus damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

22. Sacerdos iterum dicit Electae:

Ora, Elécta, flecte génua, et dic: Pater noster.

Et Electa, genu flexo, orat, et dicit: Pater noster, usque ad Sed líbera nos a malo, inclusive.

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab his famulábus Dei N. et N. quia istas sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru ✠cis (signat singulas), quod nos fronti eárum damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

22. Sacerdos iterum dicit Electis:

Oráte, Eléctae, fléctite génua, et dícite: Pater noster.

Et Electae, genu flexo, orant, et dicunt: Pater noster, usque ad Sed líbera nos a malo, inclusive.

handmaid, N. (these thy handmaids, N. and N.), that thou wouldst deign to guard her (them), and lead her (them) to the grace of thy baptism. Through Christ our Lord. ℟. Amen.

Exorcism

WHEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from this handmaid (these handmaids) of God, N. For Jesus Christ, our Lord and God, has graciously called her (them) to His holy grace and to the fountain of baptism. And this sign of the holy ✠ Cross (here he signs each one) which we trace on her brow, do thou, accursed demon, never dare to violate. Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. ℟. Amen.

22. Again the priest says to the candidate:

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

Sacerdos subjungit: Leva, comple oratiónem tuam et dic: Amen.

Et illa surgens respondet: Amen.

Sacerdos dicit patrino vel matrinae: Signa eam.

Deinde Electae: Accéde.

Et patrinus vel matrina pollice signat eum in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

23. Tum Sacerdos quoque facit crucem in fronte ejus, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super eam, et postea manum extensam tenens dicit:

Orémus. Oratio

DEUS Abraham, Deus Isaac, Deus Jacob, Deus, qui Móysi fámulo tuo in monte Sínai apparuísti, et fílios Israël de terra Aegýpti eduxísti, députans eis Angelum pietátis tuae, qui custodíret eos die ac nocte: te quaésumus Dómine; ut míttere dignéris sanctum Angelum tuum de caelis, qui simíliter custódiat et hanc fámulam tuam N., et perdúcat eam ad grátiam Baptísmi tui. Per Christum Dóminum nostrum. ℟. Amen.

Sacerdos subjungit: Leváte, compléte oratiónem vestram et dícite: Amen.

Et illae surgentes respondent: Amen.

Sacerdos dicit patrinis vel matrinis: Signáte eas.

Deinde Electis: Accédite.

Et patrini vel matrinae pollice signant Electas suas in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

23. Tum Sacerdos quoque facit crucem in fronte singularum, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super singulas, et postea manum extensam tenens dicit:

Orémus. Oratio

DEUS Abraham, Deus Isaac, Deus Jacob, Deus, qui Móysi fámulo tuo in monte Sínai apparuísti, et fílios Israël de terra Aegýpti eduxísti, députans eis Angelum pietátis tuae, qui custodíret eos die ac nocte: te quaésumus, Dómine; ut míttere dignéris sanctum Angelum de caelis, qui simíliter custódiat et has fámulas tuas N. et N., et perdúcat eas ad grátiam Baptísmi tui. Per Christum Dóminum nostrum. ℟. Amen.

Priest: Arise and finish thy (your) prayer by saying: Amen!
The candidate stands up and says: Amen!
The priest says to the sponsor: Sign her!
Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon her brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

23. The priest also signs the candidate's brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Let us pray. **Prayer**

O GOD of Abraham, God of Isaac, God of Jacob, O God Who didst appear to Moses, thy servant on Mt. Sinai, and didst deliver the children of Israel out of the land of Egypt, appointing unto them thy loving angel to guard them by day and by night; we pray thee, O Lord — deign to send thy holy angel from heaven to guard in like manner this thy handmaid, N. (these thy handmaids, N. and N.), and to lead her (them) to the grace of baptism. Through Christ our Lord. ℟. Amen.

Exorcismus

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab hac fámula Dei N., quia istam sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru ✠cis (signat eam), quod nos fronti ejus damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟ Amen.

24. Sacerdos tertio dicit Electae:

Ora, Elécta, flecte génua, et dic: Pater noster.

Et Electa, genu flexo, orat, et dicit: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leva, comple oratiónem tuam et dic: Amen.

Et illa surgens respondet: Amen.

Sacerdos dicit patrino vel matrinae Signa eam.

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab his famulábus Dei N. et N., quia istas sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru ✠cis (signat singulas), quod nos fronti cárum damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟ Amen.

24. Sacerdos tertio dicit Electis:

Oráte, Eléctae, fléctite génua, et dícite: Pater noster.

Et Electae, genu flexo, orant, et dicunt: Pater noster, usque ad Sed líbera nos a malo, inclusive.

Sacerdos subjungit: Leváte, compléte oratiónem vestram et dícite: Amen.

Et illae surgentes respondent: Amen.

Sacerdos dicit patrinis vel matrinis: Signáte eas.

Exorcism

WHEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from this handmaid (these handmaids) of God, N. For Jesus Christ, our Lord and God, has graciously called her (them) to His holy grace and to the fountain of baptism. And this sign of the holy ✠ Cross (here he signs each one) which we trace on her brow, do thou, accursed demon, never dare to violate. Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. ℟. Amen.

24. A third time the priest says to the candidate:

Pray, thou chosen one (ye chosen ones), kneel and say the Our Father!

The candidate kneels and says the Our Father up to the word evil inclusive.

Priest: Arise and finish thy (your) prayer by saying: Amen!

The candidate stands up and says: Amen.

The priest says to the sponsor: Sign her!

Deinde Electae: Accéde.

Et patrinus vel matrina pollice signat eam in fronte, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

25. Tum Sacerdos quoque facit crucem in fronte ejus, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super eam, et postea manum extensam tenens dicit:

Deinde Electis: Accédite.

Et patrini vel matrinae pollice signant Electas suas in fronte, dicentes:

In nómine Patris, et Fílii, et Spíritus Sancti.

25. Tum Sacerdos quoque facit crucem in fronte singularum, dicens:

In nómine Patris, et Fílii, et Spíritus Sancti.

Deinde imponit manum super singulas, et postea manum extensam tenens dicit:

Exorcismus

EXORCÍZO te, immúnde spíritus, per Pa ✠ trem, et Fí ✠ lium, et Spíritum ✠ Sanctum, ut éxeas, et recédas ab hac fámula Dei N.: Ipse enim tibi ímperat, maledícte damnáte, qui caeco nato óculos apéruit, et quatriduánum Lázarum de monuménto suscitávit.

EXORCIZO te, immúnde spíritus, per Pa ✠ trem, et Fí ✠ lium, et Spíritum ✠ Sanctum, ut éxeas, et recédas ab his famulábus Dei N. et N.: Ipse enim tibi ímperat, maledícte damnáte, qui caeco nato óculos apéruit, et quatriduánum Lázarum de monuménto suscitávit.

Exorcismus

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab hac fámula Dei N, quia istam sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam, fon-

ERGO, maledícte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spirítui Sancto, et recéde ab his famulábus Dei N. et N, quia istas sibi Deus et Dóminus noster Jesus Christus ad suam sanctam grá-

Then to the candidate: Draw nigh!

And the sponsor makes the sign of the Cross with the thumb upon her brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

25. The priest also signs the candidate's brow, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

Then he places his hand on the head of each candidate, after which he holds his hand extended, and says:

Exorcism

I CAST thee out, unclean Spirit, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit. Depart and vanish from this handmaid (these handmaids) of God, N. For it is He Who commands thee, thou doomed and accursed one, He Who opened the eyes of the man born blind, Who raised from the tomb Lazarus who had been four days dead.

Exorcism

WHEREFORE, accursed demon, admit thy doom, and pay honor to the true and living God, pay honor to Jesus Christ, His Son, and to the Holy Spirit, and keep far from this handmaid (these handmaids) of God, N. For Jesus Christ, our Lord and God, has graciously called her (them) to His holy grace and

témque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru ✠ cis (signat eam), quod nos fronti, ejus damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

tiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctae cru ✠ cis (signat singulas), quod nos fronti eárum damus, tu, maledícte diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

Pro omnibus

Postmodum accedunt iterum masculi, qui se retraxerant, et ipsi ad dexteram, feminae vero ad sinistram Sacerdotis, ut in principio, disponuntur.

26. Tum Sacerdos imponit manum super Electum, vel, si sint plures, super singulos tam masculos quam feminas, et postea manum extensam tenens dicit (in plurali pro pluribus tam masculis, quam feminis):

Pro uno vel una

Orémus. Oratio

AETÉRNAM ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, aetérne Deus, auctor lúminis et veritátis, super hunc fámulum tuum N. (hanc fámulam tuam N.), ut dignéris eum (eam) illumináre lúmine intelligéntiae tuae: munda eum (eam), et sanctífica: da ei sciéntiam veram, ut dignus (-a) sit frui grátia Baptísmi tui, quem suscépit; téneat firmam spem, consílium rectum, doctrínam sanctam, ut aptus (-a) sit ad retinéndam grátiam Bap-

Pro pluribus

Orémus. Oratio

AETÉRNAM ac justíssimam pietátem tuam déprecor, Dómine sancte, Pater omnípotens, aetérne Deus, auctor lúminis et veritátis, super hos fámulos tuos N. et N. (has fámulas tuas N. et N.), ut dignéris eos (eas) illumináre lúmine intelligéntiae tuae: munda eos (eas), et sanctífica: da eis sciéntiam veram, ut digni (-ae) sint frui grátia Baptísmi tui, quem suscepérunt; tenéant firmam spem, consílium rectum, doctrínam sanctam, ut apti (-ae) sint ad retinéndam grátiam Baptísmi

blessing, and to the fountain of baptism. And this sign of the holy ✠ Cross which we trace on her brow (signing each one), do thou, accursed demon, never dare to violate. Through the selfsame Christ our Lord, Who shall come to judge the living and the dead and the world by fire. ℟. Amen.

For all, both men and women

Here the men again come forward and stand to the priest's right, with the women to his left, as at the beginning.

26. The priest then puts his hand upon the head of each candidate, whereupon he holds his hand extended, while he says:

For one

Let us pray. Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat for this thy servant, N. (handmaid, N.), thine unfailing and righteous mercy. May it please thee to enlighten him (her) with the light of thine understanding. Cleanse and sanctify him (her). Endow him (her) with true knowledge, so that he (she) may be worthy to enjoy the grace of thy baptism which he (she) has received. Let him (her) remain steadfast in firm hope, right purpose, and holy doctrine, that he (she) may become fit to retain the grace of thy baptism.

For several

Let us pray. Prayer

O HOLY Lord, almighty Father, eternal God, Author of light and truth, I entreat thee for these thy servants, N. and N. (handmaids, N. and N.), thine unfailing and righteous mercy. May it please thee to enlighten them with the light of thine understanding. Cleanse and sanctify them. Endow them with true knowledge, so that they may be worthy to enjoy the grace of thy baptism which they have received. Let them remain steadfast in firm hope, right purpose, and holy doctrine, that they may become fit to retain the grace of thy baptism. Through

tísmi tui. Per Christum Dóminum nostrum. ℟. Amen.

tui. Per Christum Dóminum nostrum. ℟. Amen.

27. His peractis, Sacerdos sinistra manu apprehendens dexteram Electi prope brachium, vel ei porrigens extremam partem stolae, ex humero sinistro pendentem, introducit eum in ecclesiam; et si Electi sint plures, primus sinistra manu trahit secundum, et secundus tertium, etc.

Dum autem Sacerdos illum vel illos introducit, dicit:

Pro uno vel una

N., ingrédere in sanctam ecclésiam Dei, ut accípias benedictiónem caeléstem a Dómino Jesu Christo, et hábeas partem cum illo et Sanctis ejus.

℟. Amen.

Pro pluribus

N. et N., ingredímini in sanctam ecclésiam Dei, ut accipiátis benedictiónem caeléstem a Dómino Jesu Christo, et habeátis partem cum illo et Sanctis ejus.

℟. Amen.

28. Et ingressus Electus procumbit, seu prosternit se in pavimento, et adorat (si plures, omnes simul).

29. Deinde surgit (si plures, omnes simul), et Sacerdos imponit manum super caput ejus (singulorum, si plures), et Electus cum eo recitat Symbolum Apostolorum, et Orationem Dominicam.

30. Ita etiam si plures sint, omnes simul recitant:

CREDO in Deum, Patrem omnipoténtem, Creatórem caeli et terrae. Et in Jesum Christum, Fílium ejus únicum, Dóminum nostrum: qui concéptus est de Spíritu Sancto, natus ex María Vírgine, passus sub Póntio Piláto, crucifíxus, mórtuus, et sepúltus: descéndit ad ínferos; tértia die resurréxit a mórtuis; ascéndit ad caelos; sedet ad déxteram Dei Patris omnipoténtis: inde ventúrus est judicáre vivos, et mórtuos. Credo in Spíritum Sanctum, sanctam Ecclésiam cathólicam, Sanctórum communiónem, remissionem peccatórum, carnis resurrectiónem, vitam aetérnam. Amen.

PATER noster, qui es in caelis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in caelo, et in terra. Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem: sed líbera nos a malo. Amen.

Through Christ our Lord. ℟. Amen.

Christ our Lord. ℟. Amen.

27. Now the priest with his left hand takes hold of one candidate by the right wrist, or else lets him take hold of that end of the stole which hangs from his left shoulder, and in this manner leads him into church. If several are being baptized, the first with his left hand takes hold of the second one's hand, the second of the third, etc.

As they are going in the priest says:

N. enter into the holy Church of God, that thou (you) mayest (may) receive the heavenly blessing from Christ Jesus, the Lord, and mayest (may) have part with Him and His saints. ℟. Amen.

28. Having entered the church, the candidate falls prostrate upon the floor in silent adoration (if there are several, all do so simultaneously).

29. They rise shortly and the priest puts his hand on the head of each, and then prays together with them the Apostles' Creed and the Lord's Prayer.

30. All together:

I BELIEVE in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell, the third day He arose again from the dead. He ascended into heaven, and sitteth at the right hand of God the Father almighty, from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

OUR Father, Who art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

31. Tunc Sacerdos, versis renibus ostio cancellorum Baptisterii, rursus imponit manum super caput Electi (singulorum Electorum), et postea manum extensam tenens dicit:

Exorcismus

Pro uno vel una

NEC te latet, sátana, imminére tibi poenas, imminére tibi torménta, imminére tibi diem judícii, diem supplícii sempitérni; diem qui ventúrus est velut clíbanus ardens, in quo tibi, atque univérsis ángelis tuis praeparátus sempitérnus erit intéritus. Proínde, damnáte, atque damnánde, da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, da honórem Spirítui Sancto Paráclito, in cujus nómine atque virtúte praecípio tibi, quicúmque es, spíritus immúnde, ut éxeas, et recédas ab hoc fámulo Dei N., quem (hac fámula Dei N., quam) hódie idem Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam et benedictiónem, fontémque Baptísmatis dono vocáre dignátus est: ut fíeret ejus templum per aquam regeneratiónis in remissiónem ómnium peccatórum. In nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus

Pro pluribus

NEC te latet, sátana, imminére tibi poenas, imminére tibi torménta, imminére tibi diem judícii, diem supplícii sempitérni; diem qui ventúrus est velut clíbanus ardens, in quo tibi, atque univérsis ángelis tuis praeparátus sempitérnus erit intéritus. Proínde, damnáte, atque damnánde, da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, da honórem Spirítui Sancto Paráclito, in cujus nómine atque virtúte praecípio tibi, quicúmque es, spíritus immúnde, ut éxeas, et recédas ab hoc fámulo Dei N. et N., quos (famulábus Dei N. et N., quas) hódie idem Deus et Dóminus noster Jesus Christus ad suam sanctam grátiam et benedictiónem, fontémque Baptísmatis dono vocáre dignátus est: ut fíerent ejus templum per aquam regeneratiónis in remissiónem ómnium peccatórum. In nómine ejúsdem Dómini nostri Jesu

31. With his back to the gates of the baptistery, the priest again puts his hand on the head of each; then holding his hand extended, he says:

Exorcism

For one

THIS no secret to thee, Satan, that punishment is thy lot, torments thy portion, that the day of judgment menaces thee, that day of never ending torture which shall come like a flaming furnace, in midst of which everlasting perdition is to be prepared for thee and all spirits who serve thee. Wherefore, accursed one, deservedly doomed, pay honor to the living and true God, pay honor to Jesus Christ, His Son, pay honor to the Holy Spirit, the Consoler. In His name and power, I command thee, O unclean spirit, whoever thou art — get thee gone and fly far from this servant (handmaid) of God, N., whom this day our God and Lord, Jesus Christ has graciously called to His holy grace and blessing, even to the font of baptism. May he (she) remain a temple of God through the water of regeneration, unto full remission of sin. In the name of the selfsame Jesus Christ, our Lord, Who

For several

THIS no secret to thee, Satan, that punishment is thy lot, torments thy portion, that the day of judgment menaces thee, that day of never ending torture which shall come like a flaming furnace, in midst of which everlasting perdition is to be prepared for thee and all spirits who serve thee. Wherefore, accursed one, deservedly doomed, pay honor to the living and true God, pay honor to Jesus Christ, His Son, pay honor to the Holy Spirit, the Consoler. In His name and power, I command thee, O unclean spirit, whoever thou art — get thee gone and fly far from these servants (handmaids) of God, N. and N., whom this day our God and Lord, Jesus Christ has graciously called to His holy grace and blessing, even to the font of baptism. May they remain a temple of God through the water of regeneration, unto full remission of sin. In the name of the selfsame Jesus Christ, our Lord,

est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

Christi, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

32. Postea Sacerdos pollice accipit de saliva oris sui (quod omittitur quotiescumque rationabilis adest causa munditiei tuendae aut periculum morbi contrahendi vel propagandi), et tangit aures et nares Electi (singulorum Electorum);

Tangendo vero aurem dexteram et sinistram, dicit:

Ephpheta, quod est, Adaperíre,

Deinde tangendo nares, dicit:

In odórem suavitátis. Tu autem effugáre, diábole; appropinquábit enim judícium Dei.

33. Deinde interrogat Electum (singulos, si plures):

Quis vocáris?

Et ipse respondet: N.

Interrogat: N., abrenúntias sátanae?

R. Abrenúntio.

Interrogat: Et ómnibus opéribus ejus?

R. Abrenúntio.

Interrogat: Et ómnibus pompis ejus?

R. Abrenúntio.

Unctio Olei

34. Tunc Sacerdos intingit pollicem dexterae manus in Oleo sancto Catechumenorum, et inungit Electum (singulos Electos) primum in pectore, deinde inter scapulas in modum crucis, dicens (singulariter singulis):

Ego te línio✠ óleo salútis in Christo Jesu Dómino nostro in vitam aetérnam. ℟. Amen.

℣. Pax tibi. ℟. Et cum spíritu tuo.

35. Mox bombacio, vel re simili, tergit pollicem et loca inuncta, et subjungit, dicens (singulis, si plures):

Exi, immúnde spíritus, et da honórem Deo vivo et vero. Fuge, immúnde spíritus, et da locum Jesu Christo Fílio ejus. Recéde, immúnde spíritus, et da locum Spirítui Sancto Paráclito.

shall come to judge the living and the dead and the world by fire. ℟. Amen.

Who shall come to judge the living and the dead and the world by fire. ℟. Amen.

32. The priest moistens his thumb with his saliva (this part of the rite may be omitted whenever there is a reasonable objection on the score of its being unsanitary or where there is danger of contracting or communicating disease), and touches the ears and nostrils of the candidate.

He touches the right ear, then the left, saying only once:

Ephpheta, which means: Be thou opened!

Then he touches the nostrils, one after the other, adding:

Unto the odor of sweetness. But thou, evil spirit, begone, for the judgment of God draws nigh!

33. He questions each candidate:

What is thy name?

Answer: N.

Priest: N., dost thou renounce Satan?

Answer: I do renounce him.

Priest: And all his works?

Answer: I do renounce them.

Priest: And all his allurements?

Answer: I do renounce them.

Anointing With Oil of Catechumens

34. The priest dips his thumb in the Oil of Catechumens, and in the form of a cross anoints each one on the breast and between the shoulders on the back, saying only once for the two anointings:

I anoint thee ✠ with the oil of salvation in Christ Jesus, our Lord, that thou mayest have life everlasting. ℟. Amen.

℣. Peace be with thee. ℟. And with thy spirit.

35. Thereupon he wipes his thumb and the places anointed with cotton or similar material. And he continues, saying to each one:

Get thee gone, unclean spirit, and pay honor to the living and true God. Depart, thou unclean spirit, and give place to Jesus Christ, His Son. Get thee afar back, unclean spirit, and make way for the Holy Spirit, the Consoler.

36. Stans ibidem extra cancellos, Sacerdos deponit pluviale ac stolam coloris violacei, et sumit stolam ac pluviale albi coloris.

In Baptisterio

37. Tunc ducitur Electus ad Baptisterium, ubi Sacerdos interrogat Electum (singulos, si plures):

Quis vocáris? Respondet: N.

38. Interrogat (singulos, si plures):

N., credis in Deum Patrem omnipoténtem, creatórem caeli et terrae?

℟. Credo.

Interrogat (singulos, si plures):

Credis in Jesum Christum, Fílium ejus únicum, Dóminum nostrum, natum, et passum?

℟. Credo.

Interrogat (singulos, si plures):

Credis et in Spíritum Sanctum, sanctam Ecclésiam Cathólicam, Sanctórum communiónem, remissiónem peccatórum, carnis resurrectiónem, et vitam aetérnam?

℟. Credo.

Unctio Chrismatis

39. Deinde Sacerdos intingit pollicem dexterum in sacro Chrismate, et perungit verticem Electi (singulorum Electorum) in modum crucis, dicens:

DEUS omnípotens, Pater Dómini nostri Jesu Christi, qui te regenerávit ex aqua et Spíritu Sancto, quique dedit tibi remissiónem ómnium peccatórum (hic inungit), ipse te líniat ✠ Chrísmate salútis in eódem Christo Jesu Dómino nostro in vitam aetérnam. ℟. Amen.

℣. Pax tecum. ℟. Et cum spíritu tuo.

40. Tunc bombacio vel re simili pollicem tergit, et imponit capiti Electi chrismale, seu candidum linteolum, et dat illi vestem candidam, dicens (singulis, si plures):

Accipe vestem cándidam, quam pérferas immaculátam ante

36. Remaining in the same place outside the baptistery gates, he exchanges the purple stole and cope for white ones. Then he leads the candidates into the baptistery. If for some reason there is no baptistery, and no baptismal water at hand, the blessing of the font takes place now (see p. 187).

Within the Baptistery

37. When they have come to the font, the priest questions each one:

Priest: What is thy name?

Answer: N.

38. He continues to put the questions to each one separately:

N, dost thou believe in God, the Father almighty, Creator of heaven and earth?

Answer: I do believe.

Priest: Dost thou believe in Jesus Christ, His Sole-Begotten Son, our Lord, Who was born unto us and Who suffered for us?

Answer: I do believe.

Priest: Dost thou believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Answer: I do believe.

The Anointing With Chrism

39. Then the priest dips his right thumb in the holy Chrism, and in the form of a cross anoints the neophyte on the crown of the head, saying:

MAY God almighty, Father of our Lord, Jesus Christ, Who has caused thee to be born anew by water and the Holy Spirit, and granted thee remission of all sins (here he anoints) may He anoint thee ✠ with the Chrism of salvation in the selfsame Christ Jesus, our Lord, unto life everlasting. ℟. Amen.

Priest: Peace be unto thee. ℟. And with thy spirit.

40. He wipes his thumb with cotton or similar material. Then he places on the neophyte's head a chrisom or a white linen cloth, and presents him with a white garment, saying:

Receive this white garment, and carry it unsullied unto the

tribúnal Dómini nostri Jesu Christi, ut hábeas vitam aetérnam. ℟. Amen.

41. Et Electus deponit priores vestes, et induitur novis albi coloris, vel saltem exteriore candida, quam a Sacerdote accepit.

Postea dat ei Sacerdos cereum, seu candelam accensam in manu dextera, dicens (singulis, si plures):

Accipe lámpadem ardéntem, et irreprehensíbilis custódi Baptísmum tuum: serva Dei mandáta, ut, cum Dóminus vénerit ad núptias, possis occurrere ei una cum ómnibus Sanctus in aula caelésti et vivas in saécula saeculórum. ℟. Amen.

42. Ipse vero Neophytus eumdem cereum accensum manu tenet usque in finem, praeterquam dum confirmatur.

43. Postea Sacerdos dicit:

Pro uno vel una	Pro pluribus
N. vade in pace, et Dóminus sit tecum. ℟. Amen.	N. et N., ite in pace, et Dóminus sit vobíscum. ℟. Amen.

44. Ritus superius descriptus servandus est etiam a Diacono Baptismi caeremonias supplente, qui tamen sale utetur a Sacerdote ad hunc usum rite prius benedicto.

45. Si adsit Episcopus, qui id legitime praestare possit, ab eo Neophyti, si sint confirmandi, praemissa, si opus sit, sacramentali confessione, Sacramento Confirmationis initiantur.

Deinde si hora sit congruens, celebratur Missa, cui Neophyti intersunt, et Sanctissimam Eucharistiam devote suscipiunt.

RITUS SERVANDUS CUM EPISCOPUS BAPTIZAT

1. Si Episcopus, vel S. R. E. Cardinalis parvulos vel adultos baptizare voluerit, parantur et servantur omnia, ut superius de ordine Baptismi dictum est, atque praeterea haec, quae infra notantur.

2. Adsint Capellani, vel alii Presbyteri, et Clerici superpelliceis induti, qui ei assistant, ac ministrent.

3. Ipse vero super rochettum accipiat amictum, albam, cingulum, stolam, et pluviale violacei coloris, ac mitram auriphrygiatam, atque, ita paratus, cum ministris procedat ad Baptismi ministerium. Et dum interrogat: N., quid petis ab Ecclésia Dei? ac dum facit reliquas interrogationes, sedet cum mitra: cum vero exsufflat, dicendo: Exi ab eo, immúnde spíritus, surgit cum mitra. Rursus sedet, cum signat Cate-

judgment seat of our Lord, Jesus Christ, that thou mayest have life everlasting. ℟. Amen.

41. The neophyte exchanges the clothes worn up to the present for a white garment, or at least wears as an outside garment the one which he has received from the priest.

The priest places in the right hand of each neophyte a lighted candle, saying:

Receive this burning light. Safeguard thy baptism by a blameless life. Keep the commandments of God, that when our Lord shall come for the heavenly nuptials thou mayest meet Him together with all the saints in the court of heaven, and live forever and ever. ℟. Amen.

42. The neophyte holds the lighted candle in his hand until the conclusion of the ceremony, but not while he is being confirmed.

43. In conclusion he says:

N., go in peace, and the Lord be with thee (you). ℟. Amen.

44. The ceremony described above must be observed also by a deacon who administers solemn baptism; however, he uses salt and water blessed previously for this purpose by a priest.

45. If a bishop is present who can lawfully do so, he should forthwith confer the sacrament of confirmation on the newly baptized.

Then if the hour be suitable, Mass is celebrated, at which the neophytes assist and devoutly receive the Holy Eucharist.

THE RITE OF BAPTISM ADMINISTERED BY A BISHOP

1. If a bishop or a cardinal wishes to confer baptism, whether on children or adults, the same preparation is made and the same order is followed as ordained above, but with the following additions.

2. There should be chaplains in attendance, or other priests and clerics vested in surplice who will assist him and act as ministers of the book, miter, etc.

3. The bishop wearing the rochet vests in amice, alb, cincture, purple stole and cope, and uses the gold miter. Thus vested he proceeds with his assistants to the administration of the sacrament. During the interrogations he is seated, and wears the miter. But at the ceremony of breathing he stands, still using the miter. Then he sits down again,

chumenum signo crucis in fronte, et in pectore, vel dicit: Accipe signum Crucis, etc. Et cum dicit Orationes, quae praecedunt, vel sequuntur benedictionem salis, surgit deposita mitra; similiter cum ipsum sal benedicit. Cum autem sal benedictum immittit in os baptizandi, mitram accipit, et sedet. Cum vero legit Exorcismos, et dum, saliva aures et nares Catechumeni tangens, dicit: Ephpheta, ac dum introducit eum in ecclesiam, stat cum mitra. Cum autem dicit: Credo in Deum Patrem, etc., et Pater noster, super Catechumenum, stat sine mitra. Sed cum nomen quaerit, et interrogat: N., abrenúntias sátanae, etc., et baptizandum Oleo sacro in pectore et inter scapulas inungit, sedet cum mitra; quo facto accipit stolam et pluviale album. Et cum rursus interrogat de fide: Credis in Deum Patrem, etc. Vis baptizári, etc., et cum baptizat per infusionem, sedet cum mitra. Si vero baptizet per immersionem, mitram retinens stare debet.

4. Cum demum Chrismate verticem baptizati linit, et dat ei vestem candidam, et candelam accensam, ac dicit: Vade in pace, etc., sedet cum mitra.

5. Si autem Pontifex quempiam, a Presbytero jam catechizatum, tantum baptizare voluerit, sic paratus vestibus albis incipiat, postquam ad Baptisterium deventum fuerit, dicens: Quo nómine vocáris? ℟. N. Episcopus interrogat: N., credis in Deum Patrem omnipoténtem, etc., et prosequitur usque in finem juxta ordinem Baptismi, ut supra.

BENEDICTIO
FONTIS SEU AQUAE BAPTISMALIS
extra pervigilium Paschae et Pentecostes, cum aqua consecrata non habetur

1. Primum lavatur, et mundatur vas Baptisterii, deinde limpida aqua repletur. Tum Sacerdos cum suis Clericis, vel etiam aliis Presbyteris, cruce et duobus cereis praecedentibus, ac thuribulo et incenso, et cum vasculis Chrismatis, et Olei Catechumenorum accedit ad Fontem, et ibi, vel ante Altare Baptisterii, dicit Litanias ordinarias, prout habentur infra (pag. 360), post septem Psalmos Poenitentiales.

2. Potest etiam dicere Litanias breviores, ut in Missali in Sabbato Sancto.

3. Sed ante ℣. Ut nos exaudíre dignéris, dicat et secundo repetat sequentem versum:

Ut Fontem istum ad regenerándam tibi novam prolem bene✠ dícere, et conse✠ cráre dignéris. ℟. Te rogámus, audi nos.

4. Dicto autem ultimo Kýrie, eléison, Sacerdos dicit: Pater noster et Credo in Deum, etc. (pag. 176), omnia clara voce: quibus finitis dicit:

while he signs the candidate with the sign of the Cross on the brow and on the breast. He stands (without miter) during the prayers which precede and follow the blessing of salt, and the same while he blesses the salt; however, he is seated (with miter) at the time he puts the blessed salt into the mouth of the candidate. Again he stands (with miter) for the exorcisms, the touchings with spittle, and for the solemn entrance into the church. He remains standing for the Apostles' Creed and the Lord's Prayer (without miter). When he interrogates: Dost thou believe in God . . . and: Wilt thou be baptized? and if he baptizes by infusion, he is seated (with miter). However, if he baptizes by immersion he is standing (retaining miter).

4. At the conclusion, when he anoints with Chrism and when he confers the white garment and the lighted candle, as well as when he says: Go in peace . . . he is seated (with miter).

5. In the case where the bishop wishes only to perform the act of baptizing — a priest having previously carried out all the other ceremonies — he comes to the baptistery (vested in white), and commences with: What is thy name? . . . Then continues: Dost thou believe in God . . . unto the conclusion of the ceremony as given above.

BLESSING OF THE BAPTISMAL FONT

Outside of the Vigils of Easter and Pentecost if there is no baptismal water at hand

1. The font should be thoroughly cleansed, then filled with fresh water. The priest goes to the font preceded by the crucifer and acolytes, the thurifer, the bearers of the sacred Oils of Chrism and Catechumens, and accompanied by other assistants or priests. Arriving there, the Litany of the Saints is said as given on page 361, after the seven Penitential Psalms.

2. Or the shorter Litany as given in the Missal for Holy Saturday may be used.

3. Before the verse: That thou wouldst graciously hear us, the following verse is said twice:

That thou wouldst bless ✠ and sanctify ✠ this font unto the rebirth of new children for thee. ℟. We beseech thee, hear us.

4. After the Litany, the Lord's Prayer and Apostles' Creed are prayed aloud. Then:

℣. Apud te, Dómine, est fons vitae.
℟. Et in lúmine tuo vidébimus lumen.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

Oratio

OMNÍPOTENS sempitérne Deus, adésto magnae pietátis tuae mystériis, adésto sacraméntis: et ad recreándos novos pópulos quos tibi fons Baptísmatis párturit, spíritum adoptiónis emítte; ut, quod nostrae humilitátis geréndum est ministério, virtútis tuae impleátur efféctu. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit, et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℟. Amen.

Exorcismus aquae

EXORCÍZO te, creatúra aquae, per Deum✠ vivum, per Deum✠ verum, per Deum✠ sanctum, per Deum, qui te in princípio verbo separávit ab árida: cujus Spíritus super te ferebátur, qui te de paradíso manáre jussit.

5. Hic manu aquam dividit, et deinde effundit eam extra marginem Fontis, versus quatuor mundi partes, prosequens:

Et in quatuor flumínibus totam terram rigáre praecépit: qui te in deserto amáram per lignum, dulcem fecit atque potábilem; qui te de petra prodúxit, ut pópulum, quem ex Aegýpto liberáverat, siti fatigátum recreáret. Exorcízo te per Jesum Christum, Fílium ejus únicum, Dóminum nostrum: qui te in Cana Galilaéae signo admirábili sua poténtia convértit in vinum: qui super te pédibus ambulávit, et a Joánne in Jordáne in te baptizátus est. Qui te una cum sánguine de látere suo prodúxit: et discípulis suis jussit, ut credéntes baptizárent in te, dicens: Ite, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti: ut efficiáris aqua sancta, aqua benedícta, aqua, quae lavat sordes, et

℣. Thou, O Lord, art the fountain of life.
℟. And by thy splendor we will see the light.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray. Prayer

ALMIGHTY and everlasting God, assist at these mysteries of thy great mercy, assist at these sacraments, and send forth the spirit of adoption to beget new life in them that are born unto thee in this font of baptism; that what we do by our humble ministry, thou mayest effect by thy power. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in unity of the Holy Spirit, God, eternally. ℟. Amen.

Exorcism of water

THOU creature of water, I purge thee of evil by the living ✠ God, by the true ✠ God, by the holy ✠ God, by the God Who in the beginning separated thee by His word from the dry land, Whose Spirit moved over thee, Who made thee flow from Paradise.

5. He divides the water with his hand, and sprinkles it outside of the font toward the four quarters of the earth, and continues:

And He commanded thee to water the whole earth with thy four rivers; Who by the wood cast into thee did change thy bitterness in the desert, making thee sweet and fit to drink; Who produced thee out of a rock to quench the thirst of the languishing people whom He had delivered out of Egypt. I purge thee by Jesus Christ, His Sole-Begotten Son, our Lord, Who in Cana of Galilee changed thee into wine by a wondrous miracle, Who walked upon the waves, and was baptized in thee by John in the Jordan. Who let thee flow out of His side together with His blood, and commanded His disciples to baptize with thee them that believe, saying: "Go teach all nations, baptizing them in the

mundat peccáta. Tibi ígitur praecípio, omnis spíritus immúnde, omne phantásma, omne mendácium, eradicáre, et effugáre ab hac creatúra aquae, ut qui in ipsa baptizándi erunt, fiat eis fons aquae saliéntis in vitam aetérnam, regénerans eos Deo Patri, et Fílio, et Spirítui Sancto, in nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

Orémus. Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, aquárum spirituálium sanctificátor, te supplíciter deprecámur: ut ad hoc ministérium humilitátis nostrae respícere dignéris, et super has aquas, abluéndis et purificándis homínibus praeparátas, Angelum sanctitátis emíttas, quo, peccátis vitae prióris ablútis, reatúque detérso, purum Sancto Spirítui habitáculum regeneráti éffici mereántur. Per Dóminum nostrum. ℟. Amen.

6. Tunc sufflat ter in aquam versus tres partes secundum hanc figuram Ψ; deinde imponit incensum in thuribulo, et Fontem incensat. Postea infundens de Oleo Catechumenorum in aquam in modum crucis, clara voce dicit:

Sanctificétur, et foecundétur fons iste óleo salútis renascéntibus ex eo in vitam aetérnam, in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti. ℟. Amen.

7. Deinde infundit de Chrismate, modo quo supra, dicens:

Infúsio Chrísmatis Dómini nostri Jesu Christi, et Spíritus Sancti Parácliti, fiat in nómine sanctae Trinitátis. ℟. Amen.

8. Postea accipit ambas ampullas dicti Olei sancti et Christmatis, et de utroque simul in modum crucis infundendo, dicit:

Commixtio Chrísmatis sanctificatiónis, et Olei unctiónis, et

name of the Father, and of the Son, and of the Holy Spirit." Mayest thou become a water which is holy, a water which is blessed, a water which washes away filth and cleanses from sin. Wherefore, I command thee — every unclean spirit, every phantasm, every falsehood, leave, and vanish from this creature of water, that it may be unto all that will be baptized with it a fountain of water gushing forth unto life everlasting, regenerating them in God the Father, and in the Son, and in the Holy Spirit; in the name of the selfsame Jesus Christ, our Lord, Who shall come to judge the living, and the dead, and the world by fire. ℟. Amen.

Let us pray. Prayer

HOLY Lord, almighty Father, eternal God, we earnestly beseech thee, thou Sanctifier of spiritual waters, look with favor upon our lowly ministry, and send thy messenger of holiness upon these waters which we make ready to cleanse and purify mankind. Wash them from the sins of their former state, so that their guilt being blotted out, they may be reborn unto a pure dwelling for thy Holy Spirit. Through Christ our Lord. ℟. Amen.

6. He breathes thrice upon the water in the form of the Greek letter Ψ; then incenses the font. After this he pours the Oil of Catechumens into the water in the form of a cross, saying:

May this font be sanctified and made fruitful by the oil of salvation for them that are born anew herein unto life everlasting, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠Spirit. ℟. Amen.

7. Then he pours in Chrism in the same manner, saying:

May this infusion of the Chrism of our Lord Jesus Christ and of the Holy Spirit, the Consoler, be made in the name of the Holy Trinity. ℟. Amen.

8. After this he takes the two phials of holy oils, and pours both together into the water in the form of a cross, saying:

May this mingling of the Chrism of salvation with the oil of

aquae Baptísmatis páriter fiat in nómine Pa✠tris, et Fí✠lii, et Spíritus✠ Sancti. ℟. Amen.

9. Tum, depositis ampullis, dextera manu Oleum sanctum, et Chrisma infusum miscet cum aqua et spargit per totum Fontem. Deinde medulla panis manum tergit; et si quis baptizandus sit, eum baptizat, ut supra. Quod si neminem baptizet, statim manus abluat, et ablutio effundatur in sacrarium.

BENEDICTIO FONTIS SEU AQUAE BAPTISMALIS

Haec formula brevior pro benedictione Fontis seu aquae baptismalis, a Paulo Papa III Missionariis Peruanis apud Indos olim concessa, nonnisi in iis locis adhiberi potest, ad quae speciali Apostolicae Sedis indulto extensa fuit.

Exorcismus aquae

EXORCÍZO te, creatúra aquae, in nómine Dei ✠ Patris omnipoténtis, et in nómine Jesu✠ Christi Fílii ejus Dómini nostri, et in virtúte Spíritus✠ Sancti. Exorcízo te, omnis virtus adversárii diáboli: ut omnis phantásia eradicétur, ac effugétur ab hac creatúra aquae, et fiat fons aquae saliéntis in vitam aetérnam: ut, qui ex ea baptizáti fúerint, fiant templum Dei vivi, et Spíritus Sanctus hábitet in eis, in remissiónem peccatórum: in nómine Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. ℟. Amen.

Orémus. Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, aquárum spirituálium sanctificátor, te supplíciter deprecámur: ut hoc ministérium humilitátis nostrae respícere dignéris, et super has aquas, abluéndis et vivificándis homínibus praeparátas, Angelum sanctitátis emíttas; ut peccátis prióris vitae ablútis, reatúque detérso, purum sacráto Spirítui habitáculum regeneratiónibus procúret. Per Christum Dóminum nostrum. ℟. Amen.

Sacerdos deinceps infundat Oleum Catechumenorum in aquam, in modum crucis, dicens:

anointing and the water of baptism be made in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit. ℟. Amen.

9. He mixes the oils and water with his hand, and sprinkles it over the font. Then he cleanses the oil from his hand with a piece of bread. If there are any to be baptized, he baptizes in the ordinary way. Otherwise he washes his hands, and the ablution is poured into the sacrarium.

THE SHORT FORM FOR BLESSING THE BAPTISMAL FONT

This shorter blessing which Pope Paul III allowed by concession to the missionaries among the Indians of Peru may be used only where the indult has been extended by the Holy See.

Exorcism

THOU creature of water, I purge thee of evil in the name of God ✠, the Father almighty, in the name of Jesus ✠ Christ, His Son, our Lord, and in the power of the Holy ✠ Spirit. I cast thee forth, thou power of diabolical enmity, that every wicked phantasm may be dispelled and put to flight from this creature of water, that it be a fountain springing forth unto life everlasting. May they who will be baptized herein become temples of the living God, and may the Holy Spirit dwell in them unto the forgiveness of sins, in the name of our Lord Jesus Christ, Who shall come to judge the living and the dead, and the world by fire. ℟. Amen.

Let us pray.

Prayer

HOLY Lord, almighty Father, eternal God, we earnestly beseech thee, thou Sanctifier of spiritual waters, look with favor upon our lowly ministry, and send thy messenger of holiness upon these waters which we make ready to cleanse and purify mankind. Wash them from the sins of their former state, so that their guilt being blotted out, they may be reborn unto a pure dwelling for thy Holy Spirit. Through Christ our Lord. ℟. Amen.

The priest pours the Oil of Catechumens into the water in the form of a cross, saying:

Conjúnctio Olei unctiónis, et aquae Baptísmatis sanctificétur, et fecundétur. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti. ℟. Amen.

Deinde infundat Chrisma in aquam, in modum crucis, dicens:

Conjúnctio Chrísmatis sanctificatiónis et Olei unctiónis et aquae Baptísmatis sanctificétur, et fecundétur. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti. ℟ Amen.

FORMULA BREVIS CONFICIENDAE AQUAE BAPTISMALIS

praescripta a Concilio Baltimorensi Provinciali primo, et a Pio Papa VIII approbata

ad usum Missionariorum Americae Septentrionalis.

Haec benedictio eadem est ac in Appendice Ritualis Romani, adjecta in fine sequente rubrica et forma:

Denique dicat Sacerdos, benedicens ipsam aquam:

Sanctificétur et foecundétur Fons iste, et ex eo renascéntes. In nómine Patris ✠, et Fílii ✠, et Spíritus ✠ Sancti. ℟ Amen.

May this union of the oil of anointing with the water of baptism be sanctified and made fruitful. In the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit. ℟. Amen.

Then he pours in Chrism in the same manner, saying:

May this union of the Chrism of salvation and the oil of anointing with the water of baptism be sanctified and made fruitful. In the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit. ℟. Amen.

THE SHORT FORM FOR BLESSING BAPTISMAL WATER

Prescribed by the First Provincial Council of Baltimore, and approved by Pope Pius VIII

For the use of Missionaries in North America

This blessing is the same as the one given directly above, except for the following rubric and words added at the very end:

Finally the priest says as he blesses the water itself:

May this font be sanctified and made fruitful, along with them who will be reborn in it, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit. ℟. Amen.

CONFIRMATION

Christ our Lord has instituted confirmation as the sacrament which complements, perfects, or strengthens the divine life implanted in us through baptism. Indeed, the significance of confirmation would be missed entirely were it ever to be considered apart from the act of Christian regeneration, of which it is the noble fulfilment. It is no less great in dignity precisely because its purpose is to augment and bring to completion our entrance into the Mystery which is Christ. Along with the Eucharist it is a continuation of the process by which the soul becomes fully made one with the divine Head and His mystic Bride, the Church. And since, like baptism, it imprints a character,[1] it is the second step, the second "ordination" by which the soul is configured to the High Priest, Jesus Christ, imparting a higher consecration to the universal priesthood of the Christian body, along with fuller life and activity in this body and greater responsibility toward it.

When it was the practice to administer confirmation immediately after baptism, the relation between the two could more easily be perceived; so much so, in fact, that associating them thus closely in point of time led some to the erroneous conclusion that the act of baptizing and the consequent consignation or sealing with the Holy Spirit comprised but parts of one sacrament. It is still allowed to confirm right after baptism in the Oriental rites and in some localities of the Latin Church. However, in the main the discipline is to separate confirmation from infant baptism by a considerable interval, for the practical purpose of making it possible to instruct the candidate in the chief tenets of faith, that thus he derive fuller benefits from this sacrament. Yet it is the expressed mind of the Church that confirmation should not be deferred unduly, even in the case of children and despite the reasons for her present discipline. And so in her official pronouncements the Church indicates the age of discretion, approximately the seventh year, as the time when confirmation ought to be given, in order to bring down the Holy Spirit in increased strength upon the soul that is already His habitation through the sacrament of rebirth. She states, moreover, that the ideal is attained when confirmation precedes even admittance to the banquet table of the Holy Eucharist. This is the ideal because it is the logical order: baptism plants the seed of divine life; confirmation matures and perfects it; Holy Eucharist is the nourishment which sustains it.

[1] See introduction to the sacraments in general.

Baptism effects in the soul the indwelling of the Holy Spirit with His sevenfold gifts, yet in imperfect manner. "And it shall come to pass after this that I will pour out my Spirit upon all flesh."[2] For God in bounty and love has ordained that confirmation make perfect what is imperfect, that the Person of the Holy Spirit, to Whom especially is attributed the work of sanctifying, be poured out in fullest measure upon a Christian, so as to raise him to adult age in the spiritual life. Accordingly, in the order of dignity, confirmation is more excellent than baptism, not because it confers any new powers, but rather because it invigorates and ennobles the ones which are already existent. In baptism the Blessed Trinity comes to inhabit the soul; in confirmation the Father and the Son send unto it the Holy Spirit in Pentecostal mission to consecrate the edifice which the first sacrament has established. The one is the sacrament of rebirth; the other the sacrament of man's estate. Baptism incorporates man in Christ and His Church; confirmation elevates his being in Christ through the anointing which brings more abundant grace. The former fashions; the latter strengthens. The former initiates; the latter seals.

Isaias foretold that the Christ, Jehovah's Anointed, Who stands for an ensign of the people, would have the sevenfold gift of the Spirit in Him. "And the Spirit of the Lord shall rest upon Him: the Spirit of wisdom, and of understanding, the Spirit of counsel, and of fortitude, the Spirit of knowledge and of godliness. And He shall be filled with the Spirit of the fear of the Lord."[3] The same Spirit flows from the Head onto the members. Since we are Christ's brethren, by a second sacrament which He gave us the same wonderful outpouring of the sevenfold gift descends as an anointing from heaven upon us, that we might be a finished product in the supernatural order, perfectly molded in His image. Among these gifts conferred, fortitude, as the Church has always insisted, is in a particular way predominant, since it is the one required above all others to seal the virtue of faith infused in baptism and to make it better operative in Christian living, even to the point of absolute heroism.

Our catechism has taught us that confirmation enlists us as soldiers or knights of Jesus Christ. Our Lord Himself had a better word for it. He spoke of our being a "witness," which word in Greek is "martyr." "But you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth."[4] A witness of Christ should be ever ready to confess Him, by an unreserved acceptance in mind of the complete deposit of faith that He reveals to His Church,

[2] Joel 2:28.
[3] Isa. 11:2–3.
[4] Acts 1:8.

by profession in word for all to hear of the faith that is in him, by keeping without stint the commandments that He has authorized, by suffering himself to be mocked, despised, reviled, persecuted, and even if necessary to run the gamut — becoming a blood witness of Him, a martyr in the strict sense. The consecration to martyrdom, so conspicuously evidenced in the early Christians, is an effect of confirmation residing in potency, and an attendant obligation which the confirmed must be prepared to assume if called upon.

Confirmation produces in the baptized a higher ontological union with Christ through the sacramental character it imprints. And since the character is the foundation of union and elevation, it is likewise the consecration to a more intensive mode of sharing in His priesthood. This general priesthood of the laity, first conferred by the character of baptism, is now given greater extension in confirmation, whose essential outward sign is the anointing with Chrism along with the words: "I seal thee with the sign of the Cross, and I confirm thee with the Chrism of salvation. In the name of the Father, and of the Son, and of the Holy Spirit." An anointing has always been associated with the conferring of priestly power and dignity; and on Maundy Thursday when sacred Chrism is consecrated by the bishop, the consecratory preface tells that "Chrism, which has its name from the holy name of Christ, is destined to be poured out in regal, sacerdotal, and prophetical honor upon the faithful, and to envelop them with the garment of incorruptible grace."

We must assert with Scheeben that "confirmation itself does not confer any new power for the performance of external acts or for participation in them, but it does corroborate the existing qualification and obligation for carrying out external and internal acts of worship."[5] Baptism through its sacramental seal and confirmation more nobly through its seal constitute the laity in priestly relation to Christ the High Priest. From their union with Him and as sharers in the priesthood of their Head, they obtain power to participate in the worship of God according to the Christian dispensation. This power is not alone passive but active as well. The Church's worship is found primarily in her entire sacramental system, but above all in the central rite of the Christian religion — the Eucharist. Through the Church's sacraments the work of Redemption is made present, with Christ in the person of the minister being the principal agent, and with His faithful people participating and receiving the life-giving effects of the mystery reenactment. But in the Eucharist, the Christian, configured to Christ by the priestly character, has more than a passive share, because this sacrament is at the same time a sacrifice — the Sacrifice of the Whole Christ in whose offering every member has the privilege and the

[5] Scheeben, "The Mysteries of Christianity," p. 586.

obligation to take part actively; for according to the New Covenant dispensation, it is the chief means for all members of the Mystic Body to offer praise and thanksgiving and satisfaction and impetration to God, by presenting to Him, through the mediation of the priest of holy orders, the immolated Body and Blood of His divine Son. To offer the Eucharist is essentially the active priestly power implied in the characters of baptism and confirmation, and it is a power that is real and truly sacramental. When it is a question of other external activities, such as the various works in the apostolate of Catholic action, their source and inspiration can be sought in confirmation too, but they are also a special deputation from the hierarchy to the laity, and flow only indirectly from the priestly consecration of sacramental character. There can be no doubt, of course, that confirmation is in a singular way the sacrament from which the laity derive grace for exercising works of the Catholic apostolate, in accordance with their capacity and under the supervision of their spiritual leaders. For the closer they become identified with Christ, the greater is their dignity and mission as His disciples to let their "light shine before men, in order that they may see your good works and give glory to your Father in heaven."[6]

So excellent a sacrament as confirmation, the Church has decided, must normally be conferred by a bishop, who alone enjoys the plenitude of the priestly unction of Jesus Christ, and who can add much to the external magnificence and solemnity when he himself administers it, rather than an ordinary priest. Or should it happen that the latter does administer it on occasion, by special delegation of the Holy See, even in this instance the element of Chrism must have been consecrated by a bishop. Chrism is composed of olive oil and fragrant balsam. The olive tree which is always green is a symbol of life, fruitfulness, peace. St. Paul tells us that we, as wild olives, have been grafted on and have become a partaker of the stem and fatness of the olive tree that is Christ.[7] Balsam which is aromatic and preserving is a symbol of the fragrance and incorruption of the grace of the Holy Spirit. Holy chrism, says St. Cyril of Jerusalem, is no longer mere oil; but just as the element of bread becomes by the Epiclesis the Body of Christ, so likewise by the invocation of the Holy Spirit this oil becomes "Christ's charism productive of the Holy Spirit, through the presence of His Divinity." He is in the chrism as He is in the baptismal water. "It contains Him, and constitutes the element under which He exercises and conceals His action."[8]

— Translator

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[6] Matt. 5: 16.

[7] Rom. 11: 17.

[8] St. Cyril, Catechesis XXI, in Tixeront, "History of Dogmas," Vol. II, p. 169.

DE CONFIRMATIONE

Instructio a S. C. Sacr. edita die 24 Maji 1934 pro simplici Sacerdote Sacramentum Confirmationis ex Sedis Apostolicae delegatione administrante

I

Novae Instructionis necessitas post promulgatum Codicem J. C. et post quasdam editas resolutiones quoad Confirmationis Ministrum et confirmandorum aetatem.

Sacramenti Confirmationis disciplina, notabiliter jam per Codicem juris canonici innovata (can. 780–800), post ipsum Codicem promulgatum, luculentius est nonnullis locis explanata, quibusdam proditis resolutionibus ad dubia interdum delata Pontificiae Commissioni ad Codicis canones authentice interpretandos, aut quaestionibus propositis Sacrae Congregationi de disciplina Sacramentorum, prout cujusque Coetus postulabat ambitus et competentia. Cum igitur expediens foret integram ad rem prae oculis perspectam atque enucleatam habere disciplinam hujusce Sacramenti moderatricem, praesertim cum ipsum confertur per simplicem Sacerdotem, ex Sedis Apostolicae deputatione, opportunum visum est novam conficere atque edere Instructionem, quatenus fieri contingat, absolutam, quae nempe omnia scitu et factu necessaria complectatur, tum quod ad ministrum, tum quod ad subjectum, tum etiam quod ad ipsum ritum attinet, ut hoc Sacramentum quo, tamquam baptismi complemento, Spiritus Sancti plenitudo confertur, graviter, rite ac religiose, prout ipsius sanctitatem decet, administretur.

Duplex hucusque, postremis nostris hisce temporibus, praefatae necessitati prospiciebat Instructio, quarum altera, jussu edita Supremae S. C. Romanae et Universalis Inquisitionis anno 1888, inde a promulgato Codice J. C. magna ex parte obsolevit; altera vero, quamvis recentior, in appendice relata Ritualis Romani, auctoritate Ssmi D. N. Pii Papae XI ad normam Codicis J. C. accommodati, additamentis opportunis, processu temporis invectis, equidem et ipsa indigere comperta est.

THE SACRAMENT OF CONFIRMATION

Instruction of the Sacred Congregation of the Sacraments
Published on May 24, 1934
For the Administration of the Sacrament of Confirmation
By an Ordinary Priest
By Delegation of the Holy See

I

The necessity of a new instruction following the promulgation of the Code of Canon Law and after certain published replies regarding the minister of confirmation and the age of those to be confirmed.

Disciplinary matters pertaining to the sacrament of confirmation have been notably altered by the new Code of Canon Law (canons 780–800). And since the promulgation of the Code, this discipline has been more clearly explained in several places — from the responses issued in answer to difficulties submitted from time to time to the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, or to questions proposed to the Sacred Congregation of the Sacraments, depending on which body's sphere and competence was required. Since it will be advantageous to have for reference a complete and lucid guide for the discipline governing this sacrament, particularly when conferred by an ordinary priest deputed by the Holy See, it has seemed opportune to draw up and publish a new Instruction, one which will be as definitive as possible. Thus this new Instruction embraces everything necessary to be known and to be done, whether it applies to the minister, to the subject, or to the ceremony itself, so that this sacrament in which the fulness of the Holy Spirit is conferred, as a complement to baptism, may be administered correctly, decorously, and devoutly as befits its very sanctity.

Thus far, in recent times, two Instructions have dealt with the aforesaid matter, one of which, published by order of the Supreme Holy Roman Catholic and Universal Inquisition in the year 1888, has largely become obsolete by the promulgation of the Code of Canon Law; the other, while more recent, inserted in the appendix of the Roman Ritual by authority of His Holiness, Pope Pius XI, although accommodated to the norm of the new Code, was itself found to require timely additions in the course of years.

De nova igitur hac Instructione conficienda ac vulganda, seu de quibusdam addendis vel demendis duabus memoratis Instructionibus et in unicam conflandis, mature disceptatum est in Plenario Coetu EE. PP. hujus Sacrae Congregationis de disciplina Sacramentorum habito die 21 Decembris 1928 in Palatio Apostolico Vaticano, praehabito unanimi voto EE. Patrum Inquisitorum Supremae S. C. S. Officii tum super necessitate ejusdem instructionis noviter edendae, tum super competentia in hujusmodi expediendo negotio ad hanc S. Congregationem de Sacramentis spectante: immutationes vero inducendae ab iisdem EE. Patribus statutae, ministrum Sacramenti et subjectorum aetatem respicientes, quasque Ssm̃us ratas habuit ac confirmavit die 31 Decembris 1928, in praesenti Instructione singillatim digestae perhibentur.

2 Quod ad ministrum prae primis attinet Sacramenti Confirmationis, dogmaticam definitionem Concilii Tridentini mutuatus Codex J. C., canone 782 ordinarium hujus Sacramenti ministrum solum Episcopum edicit, extraordinarium vero ministrum presbyterum, cui vel jure communi vel peculiari Sedis Apostolicae indulto facultas hujusmodi concessa sit. Ob eorum praecellentiam hac facultate ipso jure reapse fruuntur, praeter S. R. E. Cardinales (can. 239, § 1, n° 23), Abbas vel Praelatus "nullius," Vicarius et Praefectus Apostolicus, licet charactere episcopali carentes, qui tamen ea valide uti nequeunt, nisi intra fines sui territorii et durante munere tantum (can. 782, §§ 1, 2, 3), dummodo episcopali dignitate etiam insigniti non sint.

At praeter memoratos Praelatos jure communi tali privilegio fruentes, non semel accidit ut in aliquibus omnino extraordinariis locorum et temporum adjunctis quarumdam regionum Americae Latinae, in quibus ordinarii seu nativi ministri, nempe Episcopi, copia forte non suppetit, gravi ideo et urgente exstante causa, Sancta Sedes quodammodo compellatur etiam ad simplicem Sacerdotem deputandum, tamquam Sacramenti confirmationis extraordinarium ministrum, ut illud scilicet ex apostolico indulto christifidelibus conferat. Hisce tamen casibus, admodum singularibus, semper fuit Ecclesiae mens et sedula cura, ut hic veluti suffectus ordinario Confirmationis administer, quatenus fieri posset, in aliqua esset ecclesiastica dignitate constitutus, atque in propriae territorio dioecesis, ita ut v. g., usu Pontificalium frueretur ceterisque honorificis gauderet privilegiis atque insignibus, quae competere solent Protonotariis Apostolicis. Hujus praescriptionis ratio est materna Ecclesiae sollicitudo, qua jugiter cavet ne quid detrimenti

Wherefore, when this new Instruction was to be drawn up and promulgated, in other words, when certain additions to or deletions from the two mentioned Instructions were to be made and the two were to be combined into one, the matter was given mature consideration in the full assembly of the Eminent Fathers of the Sacred Congregation of the Sacraments, held on December 21, 1928, in the Vatican, after the Eminent Fathers of the Supreme Sacred Congregation of the Holy Office had given an unanimous vote — both on the necessity of re-editing this Instruction, and on the competence of the Sacred Congregation of the Sacraments in expediting a matter of this kind. The changes to be made regarding the minister of the sacrament and the age of the subject were determined by the same Eminent Fathers, then ratified and confirmed by His Holiness on December 31, 1928, and they are set forth in the present Instruction and treated individually.

2. First, in regard to the minister of the sacrament of confirmation, the Code of Canon Law (canon 782), restating the dogmatic definition of the Council of Trent, says that the ordinary minister of this sacrament is a bishop only, but the extraordinary minister is a priest to whom this power has been granted either by common law or by a special indult of the Holy See. In addition to the cardinals of Holy Church (canon 239, § 1, no. 23), the following by reason of their position enjoy this faculty: Abbots or Prelates Nullius, Vicars and Prefects Apostolic, even though they are not bishops. But these, so long as they are not endowed with the episcopal dignity, cannot validly use this power save within their own territory and only during their tenure of office (canon 782, §§ 1, 2, 3).

But apart from the aforesaid prelates who enjoy such privilege by common law, it happens more than once in some regions of Latin America, owing to very extraordinary circumstances of time and place, that there is not a sufficient number of ordinary ministers or bishops. And so with this grave and urgent cause existing, the Holy See is in a certain sense compelled to depute an ordinary priest to act as extraordinary minister of the sacrament of confirmation, in order that he by apostolic indult can administer the sacrament to the faithful. Nevertheless, even in these cases, unusual enough, it has always been the mind of the Church and her zealous care, that the substitute for the ordinary minister of confirmation be constituted, so far as possible, in some ecclesiastical dignity and that he belong to the diocese, so that for example, he could enjoy the use of the pontifical vestments and appurtenances, as also the other honors and privileges and distinctions which customarily belong to Protonotary Apostolics. The reason for this prescription is the Church's maternal concern that the reverence due the sacrament will in no wise be lacking, that the

capiat reverentia Sacramento debita et offensionis pia christianae plebis exspectatio Episcopi persona orbatae, atque ut confirmationis administratio, quatenus sinit substituti ministri persona, conspicuo splendore ac praeclara solemnitate fiat.

Re autem vera huic Sanctae Sedis agendi rationi consonat facultas, quae sub n. 3 recensetur in Litteris Apostolicis Pii Papae XI, diei XXX Aprilis anni MDCCCCXXIX, quibus Ordinariis, Sacerdotibus et christifidelibus dioecesium ac ditionum Americae Latinae privilegia ac facultates ad decennium conceduntur, et quae hisce exprimitur verbis:

". . . Ordinarii locorum deputare possunt ad Sacramentum Confirmationis administrandum Sacerdotes, quantum fieri potest, in aliqua dignitate ecclesiastica constitutos, vel munere Vicarii Foranei fungentes; numquam vero simplices Sacerdotes, commorantes illis in locis, in quibus praedictum Sacramentum administrandum erit: servata nova S. Congregationis de disciplina Sacramentorum 'Instructione' pro simplici sacerdote ex Sedis Apostolicae delegatione Sacramentum Confirmationis administrante."

Huc etiam redit praxis ab hac S. Congregatione servata in Apostolicis indultis concedendis Sacerdotibus simplicibus, ut Confirmationem conferre valeant quibusdam in casibus reapse singularibus: semper enim eadem S. Congregatio cavit, prout adjuncta ipsa sinebant, ut hi vel Protonotarii Apostolici dignitate praefulgerent, vel ut ad hujusmodi munus dignius explendum tales renuntiarentur.

Suae tuendae praxi tum quoad extraordinarii ministri requisitam dignitatem, tum quoad memorata loca Americae Meridionalis (Latinae), quibus veluti privative indulta Apostolica ad rem largiebatur, omnem ad haec usque tempora adhibuit curam S. Congregatio de Sacramentis. Attamen aliquot abhinc annis pluries RR. locorum Ordinarii requisierunt an praefatae praxi derogare opportunum censeret, etiam ad Europae regiones nonnullas idem extendendo privilegium Americae Meridionali concessum sub similibus adjunctis; et haec eadem S. Congregatio in una "Namurcen. et aliarum" diei 25 Januarii 1924, sequens proposuit Plenario EE. PP. Conventui dubium diluendum: "An praxis deputandi sacerdotes episcopali charactere carentes ad Sacramentum Confirmationis administrandum, etiam in posterum servanda sit intra limites hactenus praefinitos, vel potius, instantibus gravibus et urgentibus causis, extendenda sit ad alias regiones etiam in Europa in casibus particularibus", et responsio prodiit: "'affirmative' ad I partem, 'negative' ad II et ad mentem". Mens vero EE. PP. fuit "quod nihil esset immutandum in disciplina Ecclesiae, quam hactenus servavit et vetuit immutari haec S. Congregatio factis tantummodo nonnullis exceptionibus pro aliquibus regionibus in America Meridionali, ubi servari non potest jus commune ob extraordinaria rerum et personarum adjuncta. Equidem simplex sacerdos est minister extraor-

devout hopes of the Christian people will suffer no disappointment over the absence of a bishop, and that confirmation, in as much as it allows a substitute of ministrant, will be conferred with outstanding splendor and distinguished solemnity.

This faculty is in full agreement with the method of procedure of the Holy See, mentioned under No. 3 in the Apostolic Letters of Pope Pius XI, April 30, 1929, which grant to the Ordinaries, priests, and faithful of the dioceses and regions of Latin America privileges and faculties for ten years, as expressed in these words: "For the administration of the sacrament of confirmation, Ordinaries can depute priests who, so far as possible, shall be already constituted in some ecclesiastical dignity, or functioning in the capacity of Vicar Forane; but never ordinary priests who already reside in the places where the sacrament of confirmation is to be administered who are minus such dignities. And they must follow the new Instruction of the Sacred Congregation of the Sacraments regarding an ordinary priest who administers the sacrament of confirmation by delegation of the Holy See."

This goes back to the practice already followed by this Sacred Congregation in the indults granting to ordinary priests the power to confer confirmation in certain unusual instances. For this same Congregation has always seen to it, according as circumstances permitted, that these priests would either already be honored with the distinction of Protonotary Apostolic, or that they be elevated to such, so as to carry out their function with greater dignity.

The Sacred Congregation of the Sacraments until now has employed every care for safeguarding this practice, both with regard to the necessary dignity of the extraordinary minister, and with regard to the aforesaid places of Latin America to which the Apostolic Indult in this matter was exclusively granted. Nonetheless, some years ago, several Most Reverend Ordinaries inquired whether it would be considered opportune to modify the aforesaid practice, by extending the same privilege to some parts of Europe as granted to Latin America under similar circumstances. And this same Sacred Congregation, in considering the question (submitted by the bishop of Namur, Belgium, together with some neighboring bishops), on January 25, 1924, proposed it to the full assembly of Eminent Fathers for solution: "Whether the practice of deputing for the administration of the sacrament of confirmation priests who have not the episcopal character is to be confined in future to the limits so far established, or is it to be extended for grave and urgent reasons to other countries also, even to Europe in particular cases." The reply issued was: "Yes to the first part; no to the second part — in accord with the Church's mind." The Eminent Fathers were of the mind "that no change is to be made in the discipline of the Church which this Sacred Congregation has

dinarius Sacramenti Confirmationis per deputationem Sedis Apostolicae. Quodsi ex aliis regionibus exhibeantur hujusmodi petitiones, S. Congregatio suadeat Episcopus oratoribus ut recurrant ad S. Sedem pro obtinendo Episcopo Auxiliari seu Coadjutore, vel opem petant, pro hujusmodi Sacramento administrando, ab Episcopis finitimarum dioecesium". Quod quidem responsum a Ssmo in Audientia diei 26 Januarii 1924 fuit confirmatum.

3 Duplex altera quaestio post Codicis promulgationem proposita, respiciebat mensuram aetatis confirmandorum, atque utraque fuit nuper per competentia S. Sedis organa resoluta.

Haec enim praecipit canon 788 in subjecta materia: "Licet Sacramenti Confirmationis administratio convenienter in Ecclesia Latina differatur ad septimum circiter aetatis annum, nihilominus etiam antea conferri potest, si infans in mortis periculo sit constitutus, vel ministro id expedire, ob justas et graves causas, videatur". Hinc quaesitum fuit a Pontificia Commissione ad Codicis canones authentice interpretandos utrum relatus canon constituat tantum normam directivam, an potius vere praeceptivam: et EE. PP. ejusdem Pontificiae Commissionis in Plenario Coetu diei 7 Junii 1931, proposito dubio: "An Canon 788 ita intelligendus sit ut Sacramentum Confirmationis in Ecclesia Latina ante septimum circiter aetatis annum conferri non possit nisi in casibus, de quibus in eodem canone", responderi mandarunt: "Affirmative."

Quoniam vero in Hispania et alicubi, praesertim in America Meridionali, viget consuetudo administrandi Sacramentum Confirmationis pueris ante usum rationis, etiam immediate post collatum baptismum, a Sacra Congregatione de disciplina Sacramentorum, edita supradicta responsione, quaesitum fuit an talis consuetudo adhuc servari possit.

In Plenario itaque Coetu EE. Patrum hujus Sacrae Congregationis, habito die 27 Februarii 1932, re mature discussa, proposito sequenti dubio: "An consuetudo antiquissima in Hispania et alicubi vigens ministrandi Sacramentum Confirmationis infantibus ante usum rationis servari possit, EE. Patres responderunt: 'Affirmative et ad mentem.'" "Mens est ut, ubi Sacramenti Confirmationis administratio differri potest ad septimum circiter aetatis annum, quin obstent graves et justae causae ad normam can. 788, contrariam consuetudinem inducentes, fideles sedulo edocendi sunt de lege communi Ecclesiae

up to now preserved and forbidden to be altered, some exceptions having been made for certain countries in Latin America where, owing to extraordinary circumstances, the common law cannot be observed. An ordinary priest is indeed the extraordinary minister of the sacrament of confirmation by deputation of the Holy See. But when petitions of this kind are presented from other countries, the Sacred Congregation would urge the petitioning bishops to apply to the Holy See for an auxiliary bishop or a coadjutor, or ask help from the bishops of the neighboring dioceses for administering a sacrament of this kind." And this reply was confirmed by His Holiness in an audience held on January 26, 1924.

3. Two other questions, proposed after the promulgation of the Code, regard the age of those to be confirmed, and both were recently answered through the competent agencies of the Holy See. These are the things canon 788 prescribes in the matter under discussion: "Although the administration of the sacrament of confirmation in the Latin Church is fittingly deferred until about the seventh year of age, nevertheless, it may be conferred before that, if the child is in danger of death or if the minister thinks it advisable for good and weighty reasons." Hence the Pontifical Commission for the Authentic Interpretation of the Canons of the Code was asked whether the said canon constituted a directive norm only, or rather a mandatory one. And the Eminent Fathers of the same Pontifical Commission in full assembly on June 7, 1931, to the proposed question: "Whether canon 788 is to be understood thus, that the sacrament of confirmation in the Latin Church cannot be conferred before the seventh year of age approximately, except in the cases cited in that canon," answered in the affirmative.

But since in Spain and elsewhere, especially in Latin America, the custom exists of administering the sacrament of confirmation to children before they attain the use of reason, even immediately after the administration of baptism, the Sacred Congregation of the Sacraments was asked, after the above-mentioned response had been published, whether that custom could still be continued.

And so in the full assembly of the Eminent Fathers of this Sacred Congregation held on February 27, 1932, the matter having been thoroughly discussed — to the following proposed question: "Whether the very ancient custom existing in Spain and elsewhere of administering the sacrament of confirmation to children before they reach the use of reason could be retained," the Eminent Fathers answered affirmatively, in accord with the Church's mind. "It is the mind of the Church that where confirmation can be deferred to about the seventh year of age, unless the grave and just reasons of canon 788 induce a contrary custom, the faithful should be carefully taught that according

Latinae, praemissa Sacrae Confirmationis administrationi illa catechesis instructione, quae tantum juvat ad animos puerorum excolendos et in doctrina catholica solidandos, prout experientia docet."

In Audientia diei 2 Martii ejusdem anni, referente Secretario ejusdem S. C., Ssmus Dnus Noster Pius Papa XI responsionem ratam habere et confirmare dignatus est.

Ne autem ex hac resolutione aliquis error irrepat aut non recta intelligentia de sacrorum canonum intentione et praecepto circa aetatem admittendorum ad primam Communionem Eucharisticam, declaravit eadem S. Congregatio, equidem opportunum esse et conformius naturae et effectibus Sacramenti Confirmationis, pueros ad sacram mensam prima vice non accedere nisi post receptum Confirmationis Sacramentum, quod est velut complementum baptismatis, et in quo datur plenitudo Spiritus Sancti (S. Thomas, p. III, quaest. 72, art. 2); non tamen iidem censendi sunt prohiberi quominus ad eamdem mensam prius admittantur, si ad annos discretionis pervenerint, quamvis Confirmationis Sacramentum antea accipere non potuerunt.

Si agitur proinde de puero, qui gravi morbo laboret, adeo ut constitutus dicatur in mortis periculo, non solum prohibitum non est illi ante septennium Sacrum Chrisma administrare, sed expedit, ut id fiat, unde ex hac vita demigrans majorem gloriam, juxta S. Thomae doctrinam (p. III, quaest. 73, art. 8 ad 4), in caelis consequatur. Aliae insuper juxta probatam plurium Theologorum sententiam esse possunt legitimae causae, praeter consuetudinem jam memoratam, antevertendi septennium in collatione hujus Sacramenti, et praesertim cum praevidetur futura diutina absentia Episcopi vel Presbyteri, cui facta sit facultas illud administrandi, vel alia urget necessitas seu justa et gravis causa.

II

Disciplina per Codicem J. C. inducta quoad Confirmationis administrationem a simplici Sacerdote peragendam.

Sacerdos, cui facultas haec concessa fuerit, probe sciat Sacramentum Confirmationis conferri debere per manus impositionem cum unctione Chrismatis in fronte et per verba in pontificalibus libris ab Ecclesia probatis praescripta (can. 780).

2 Hoc Sacramentum, quod characterem imprimit, iterari nequit; si vero prudens dubium exsistat, num revera vel num valide collatum fuerit, sub conditione iterum conferatur (can. 732).

to the common law of the Latin Church catechetical instruction should precede confirmation. Experience shows that this helps so much in cultivating the minds of children and in strengthening them in Catholic doctrine."

In an audience held on March 2 of the same year, His Holiness, Pope Pius XI, deigned to ratify and confirm the response referred to him by the secretary of the same Sacred Congregation.

Lest from this response there should arise any error or false understanding of the intention and precept of the sacred canons regarding the age of those to be admitted to first Holy Communion, the same Sacred Congregation declared it to be indeed appropriate and more in conformity with the nature and effects of confirmation that children do not receive first Holy Communion until they have received confirmation, which is the complement of baptism, and in which the fulness of the Holy Spirit is given (St. Thomas, III P., q. 72, a. 2). Yet it is not to be understood that children are forbidden to receive first Holy Communion, after reaching the years of discretion, because they were not able to be confirmed beforehand.

If, therefore, there is a question of a child so seriously ill that he be in danger of death, not only is it not forbidden to administer holy Chrism to him before the age of seven, but it ought to be done, in order that on departing this life he may, according to the teaching of St. Thomas (III P., q. 73, a. 8, ad 4), have greater glory in heaven. In addition to the aforesaid practice, there may be other legitimate reasons for administering this sacrament to children before they reach their seventh year, according to the approved opinion of many theologians. Especially would this be true whenever it is foreseen that the bishop or the priest (to whom the faculty of confirming has been granted) would be unable to return for confirmation for a long period of time. Or the same might be urged because of some other necessity or just and weighty reason.

II

The new discipline introduced by the Code of Canon Law regarding the administration of confirmation when performed by an ordinary priest.

The priest to whom this faculty has been granted should clearly understand that the sacrament of confirmation must be conferred by imposition of hands, and anointing the brow with Chrism, and saying the words prescribed in the Pontifical approved by the Church (canon 780).

2. This sacrament imprints a character, and for this reason cannot be received more than once. But in the case where a reasonable doubt exists as to whether it has been given validly or at all, it should be conferred conditionally (canon 732).

3 Chrisma, quod huic Sacramento administrando, etiam per presbyterum simplicem, inservit, debet esse ab Episcopo, cum Apostolica Sede communionem habente, consecratum feria quinta in Coena Domini proxima superiore; neque adhibeatur vetus, nisi necessitas urgeat. Mox, deficienti oleo benedicto aliud oleum de olivis non benedictum adjiciatur, etiam iterato, minore tamen copia (can. 734, 781). Numquam vero licet sine Chrismate Confirmationem administrare vel illud ad Episcopus haereticis aut schismaticis accipere. Unctio autem ne fiat aliquo instrumento sed ipsa ministri manu capiti confirmandi rite imposita (can. 781, § 2).

4 Presbyter latini ritus cui, vi indulti, haec facultas competat, Confirmationem valide confert solis fidelibus sui ritus, nisi in indulto aliud expresse cautum fuerit. Nefas est Presbyteris ritus orientalis, qui facultate vel privilegio gaudent, Confirmationem una cum Baptismo infantibus sui ritus conferendi, eamdem ministrare infantibus latini ritus (can. 782, §§ 4–5).

5 Presbytero licet, si Apostolico locali privilegio sit munitus, in designato sibi territorio confirmare etiam extraneos, nisi id ipsorum Ordinarii expresse vetuerint (can. 784).

6 Presbyter, privilegio Apostolico donatus, obligatione tenetur Sacramentum hoc illis, quorum in favorem est concessa facultas, rite et rationabiliter petentibus conferendi (can. 785, §§ 1–2).

7 Aquis Baptismi non ablutus valide confirmari nequit; praeterea, ut quis licite et fructuose confirmetur, debet esse in statu gratiae constitutus et, si usu rationis polleat, sufficienter instructus (can. 786), scilicet, pro suo captu, de natura, dignitate, effectibus ac dispositionibus ad digne Sacramentum hujusmodi recipiendum. Juxta veterem Ecclesiae usum confirmandi deberent esse jejuni, idque optandum propterea esset ut in praesenti etiam servaretur.

8 Quamquam hoc Sacramentum non est de necessitate medii ad salutem, nemini tamen licet, oblata occasione, illud negligere; imo Parochi curent ut fideles ad illud opportuno tempore accedant (can. 787).

9 Quod vero ad aetatem confirmandorum attinet (can. 788) recolenda sunt quae fuse diximus sub I n. 3.

10 Caveant confirmandi ne sordida fronte, capillisque impexis ad hoc Sacramentum accedant, vestibus tamen sint induti, quemadmodum

3. The Oil of Chrism to be used in administering this sacrament, even when the minister is a priest, must have been consecrated by a bishop in communion with the Holy See on the preceding Maundy Thursday; and one may not use the old oil except in an emergency. So soon as the consecrated oil has diminished to a small quantity, non-consecrated olive oil should be added to it, but in a lesser amount than the consecrated each time this happens (canons 734, 781). It is never allowed to administer confirmation without Chrism, nor to receive it from a heretical or schismatic bishop. The anointing is not to be performed with some kind of instrument but by the minister's hand, properly placed on the head of the subject who is being confirmed (canons 781–782).

4. A priest belonging to the Latin rite, who possesses this faculty by virtue of indult, can confer confirmation validly only on the faithful of his own rite, unless the indult expressly provides otherwise. Priests of the Oriental rite have the power and the privilege of administering confirmation along with baptism to infants who belong to their own rite; yet it is gravely unlawful for them to administer it to infants of the Latin rite (canon 782, 4–5).

5. The priest who is empowered by an Apostolic local privilege may licitly confirm, within the territory designated to him, even people from outside his province, provided their Ordinaries have not expressly forbidden it (canon 784).

6. A priest endowed with an Apostolic privilege is in duty bound to administer this sacrament to them in whose favor the faculty was granted, whenever they request it within reason and in the proper way (canon 785, 1–2).

7. One who is not yet baptized cannot be confirmed validly. Besides, one must be in the state of grace in order to receive confirmation licitly and with spiritual profit. If the subject has attained the use of reason, he should be properly instructed (canon 786), in accord with his mental capacity, concerning the nature, dignity, dispositions, and effects of this sacrament, so that he may receive it worthily. Since it was the custom in the early Church to be fasting when receiving confirmation, it is to be desired that the same practice be retained today.

8. Although this sacrament is not absolutely necessary unto salvation, no one is allowed to neglect it who is afforded an opportunity to receive it. On the contrary, let every pastor see to it that the faithful approach it at the proper time (canon 787).

9. Regarding the age of subjects for confirmation (canon 788) — it should be recalled what we have said at length under I, 3 above.

10. The candidates for confirmation should take care that they approach this sacrament with clean countenance and hair properly combed. They as well as the sponsors should be dressed modestly and

et patrini, simplicibus, et ad modestiam compositis. Mulieres vero illud suscepturae et quae matrinarum officium exercebunt, in ecclesiam ne accedant vanis indutae ornamentis aut fucata facie, sed cum omni modestia et reverentia.

11 Confirmandi, si plures sint, adsint primae manuum impositioni seu extensioni, nec nisi expleto ritu discedant (can. 789).

12 Hoc Sacramentum quovis tempore conferri potest: maxime autem decet illud administrare in hebdomada Pentecostes (can. 790).

13 Licet proprius Confirmationis administrandae locus ecclesia sit, ex causa tamen quam Minister justam ac rationabilem judicaverit, potest hoc Sacramentum in quolibet alio decenti loco conferri (can. 791).

14 Ex vetustissimo Ecclesiae more, ut in Baptismo, ita etiam in Confirmatione adhibendus est patrinus, si haberi possit (can. 793).

15 Patrinus unum tantum confirmandum aut duos praesentet, nisi aliud justa de causa Ministro videatur; unus quoque pro singulis confirmandis sit patrinus (can. 794).

16 Ut quis sit patrinus, oportet:

1° Sit ipse quoque confirmatus, rationis usum assecutus et intentionem habeat id munus gerendi;

2° Nulli haereticae aut schismaticae sectae sit adscriptus, nec sententia condemnatoria vel declaratoria sit excommunicatus, aut infamis infamia juris, aut exclusus ab actibus legitimis, nec sit clericus depositus vel degradatus;

3° Non sit pater, mater, conjux confirmandi;

4° A confirmando ejusve parentibus vel tutoribus vel, hi si desint aut renuant, a Ministro vel a Parocho sit designatus;

5° Confirmandum in ipso Confirmationis actu per se vel per procuratorem physice tangat (can. 795).

17 Ut quis licite ad patrini munus admittatur, oportet:

1° Sit alius a patrino Baptismi, nisi rationabilis causa, judicio Ministri, aliud suadeat, aut statim post Baptismum legitime Confirmatio conferatur:

2° Sit ejusdem sexus ac confirmandus, nisi aliud Ministro in casibus particularibus ex rationabili causa videatur (can. 796).

3° Decimum quartum suae aetatis annum attigerit, nisi aliud justa de causa Ministro videatur.

4° Non sit propter notorium delictum excommunicatus vel exclusus ab actibus legitimis vel infamis infamia juris, quin tamen sententia intercesserit, nec sit interdictus aut alias publice criminosus vel infamis infamia facti;

5° Fidei rudimenta noverit;

simply. The female candidates especially and their sponsors should not come to church decked out with ornaments of vanity or rouged faces; instead they should be modest and reverent in attire and appearance.

11. If more than one are to be confirmed, all should be present at the first imposition or extension of hands, and should not leave until the whole ceremony is completed (canon 789).

12. This sacrament may be conferred at any time, but it is most fittingly administered within Pentecost week (canon 790).

13. Although the church is the proper place for administering confirmation, it may also be conferred in any other becoming place, provided the minister has a just and reasonable motive for doing so (canon 791).

14. As at baptism, so also at confirmation a sponsor must be employed if possible, in accord with most ancient ecclesiastical custom (canon 793).

15. Each sponsor acts as such for only one or two candidates, unless the minister deems otherwise for a just cause. And each candidate has only one sponsor (canon 794).

16. To serve in the capacity of sponsor it is required:

a) that one is confirmed, has attained the use of reason, and has the intention of acting in this capacity;

b) that he does not belong to a heretical or schismatic sect, is not excommunicated whether by condemnatory or declaratory sentence, nor legally infamous, debarred from legal acts, nor a deposed or degraded cleric;

c) nor is the father, mother, or spouse of the one confirmed;

d) that he is chosen by the one confirmed, or by the parents, guardians, or if these are wanting or decline, by the minister;

e) that during the act of confirming the sponsor (or his proxy) physically touch the one confirmed (canon 795).

17. To lawfully act as sponsor it is required:

a) that the person is not the same as the sponsor for baptism, unless confirmation is conferred immediately following baptism, or the minister decides in favor of it for a good reason;

b) that the person is of the same sex as the one confirmed, unless the minister decides otherwise in a particular case for a good reason;

c) that he has reached the age of fourteen, unless the minister sees fit to admit a younger person for some valid reason (canon 796);

d) that he is not excommunicated for a notorious crime, nor excluded from legal acts, nor legally infamous (even though no sentence has been issued to that effect), nor interdicted, nor a public criminal, nor infamous in fact;

e) that he knows the rudiments of faith;

6° In nulla religione sit novitius vel professus, nisi necessitas urgeat et expressa habeatur venia Superioris saltem localis;

7° In sacris ordinibus non sit constitutus, nisi accedat expressa Ordinarii proprii licentia (can. 766).

18 Ex valida Confirmatione oritur inter confirmatum et patrinum cognatio spiritualis, ex qua patrinus obligatione tenetur confirmatum perpetuo sibi commendatum habendi ejusque christianam educationem curandi (can. 797). Ex hac tamen cognatione spirituali jam non oritur impedimentum ad matrimonium (can. 1079).

19 Nomina Ministri, confirmatorum, parentum et patrinorum, diem ad locum Confirmationis Parochus inscribat in peculiari libro, praeter adnotationem in libro baptizatorum (can. 798).

20 Si proprius confirmati Parochus praesens non fuerit, de collata Confirmatione Minister vel per se ipse, vel per alium quamprimum eumdem certiorem faciat (can. 799).

21 Ad collatam Confirmationem probandam, modo nemini fiat praejudicium, satis est unus testis omni exceptione major, vel ipsius confirmati jusjurandum, nisi confirmatus fuerit in infantili aetate (can. 800).

III

Ritus servandus a simplici sacerdote Sacramentum Confirmationis conferente, juxta Rituale Romanum Ssmi D. N. Pii Papae XI ad normam Codicis juris canonici accommodatum.

Cum tempus advenerit, quo Sacerdos, utens facultate sibi ab Apostolica Sede, ut supra, tributa, administrare Confirmationem intendit, superpelliceo et stola, vel etiam pluviali albi coloris indutus, stans ante Altare versus ad populum hinc inde dispositum (masculis a dexteris, feminis vero a sinistris), circumstantes admoneat, quod nullus alius, nisi Episcopus, Confirmationis ordinarius Minister est; se vero collaturum esse illam jure per S. Sedem delegato.

Mox, si hujusmodi delegatio per indultum facta fuerit, delegationis Decretum lingua vernacula legatur alta et intelligibili voce; deinde Sacerdos moneat astantes, quod nullus confirmatus discedat, nisi benedictione accepta, quam ipse post omnium Confirmationem dabit. Item, quod infantes, si quos in prima aetate justa de causa (juxta superius dicta I, n. 3) confirmandos existimaverit, per patrinos teneantur in brachiis dexteris, et quod adulti ponant pedem suum super pedem dexterum patrini sui; vel patrinus ponat manum suam dexteram super humerum dexterum confirmandi, sive infantis sive adulti.

f) that he is neither a novice in religion nor a professed religious, unless necessity urges it and the sponsor has the express permission from at least the local superior;

g) that he is not in sacred orders, unless he has the express permission of the local Ordinary (canon 766).

18. A spiritual affinity between the sponsor and the confirmed results from a valid confirmation, by force of which the sponsor is obligated ever to regard his godchild as a personal charge, and to see to his Christian upbringing (canon 797). However, this spiritual relationship does not constitute an impediment to matrimony (canon 1079).

19. The pastor should enter the names of the minister, the ones confirmed, their parents and sponsors, and the date and place of confirmation in a special register, in addition to the annotation made in the baptismal register (canon 798).

20. If the pastor of the person confirmed was not present, the minister directly or through another must notify him of the confirmation without delay (canon 799).

21. To prove that confirmation has been conferred, the testimony of one trustworthy witness or the oath of the confirmed person himself if he was confirmed in adult age is sufficient, unless the rights of another party are prejudiced thereby (canon 800).

III

The rite to be observed when a priest confers the sacrament of confirmation, according to the Roman Ritual accommodated to the norm of the Code of Canon Law, by authority of His Holiness, Pope Pius XI.

At the time a priest endowed with the faculty granted by the Holy See (see above) purposes to administer confirmation, he vests in surplice and stole or also white cope, and takes his place standing before the altar and facing the people (they are arranged males to the right and females to the left). He reminds them that a bishop alone is the ordinary minister of confirmation, and that he himself is going to confer it only by delegation of the Holy See.

Hereupon, if the delegation was granted by indult, the respective decree is read loudly and intelligibly in the vernacular. Then the priest admonishes the bystanders that no one, after he is confirmed, shall leave until he has received the blessing which the minister will impart after all have been confirmed. Moreover, he explains that the infants, if he has decided for a good reason (as explained above in I, 3) that such are to be admitted to confirmation, should be held in the right arm of the sponsors, and that the adult candidates should place one foot on the right foot of the sponsor; or that the sponsor should place his right hand on the right shoulder of the subject, whether child or adult.

Hac altera monitione completa, pariter stans versa facie ad confirmandos, junctis ante pectus manibus, confirmandis vero genua flectentibus et manus ante pectus junctas tenentibus, dicit:

℣. Spíritus Sanctus supervéniat in vos, et virtus Altíssimi custódiat vos a peccátis. ℟. Amen.

Deinde signans se a fronte ad pectus signo crucis, dicit:

℣. Adjutórium nostrum in nómine Dómini.

℟. Qui fecit caelum et terram.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Tunc extensis versus confirmandos manibus, dicit:

Orémus. Oratio

OMNÍPOTENS sempitérne Deus, qui regeneráre dignátus es hos fámulos tuos ex aqua, et Spíritu Sancto, quique dedísti eis remissiónem ómnium peccatórum: emítte in eos septifórmem Spíritum tuum Sanctum Paráclitum de caelis. ℟. Amen.

℣. Spíritum sapiéntiae, et intelléctus. ℟. Amen.

℣. Spíritum consílii, et fortitúdinis. ℟. Amen.

℣. Spíritum sciéntiae, et pietátis. ℟. Amen.

Adímple eos Spíritu timóris tui, et consígna eos signo Cru✠cis Christi, in vitam propitiátus aetérnam. Per eúmdem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti Deus, per ómnia saécula saeculórum. ℟. Amen.

Postea Sacerdos confirmat illos per ordinem genuflexos, primo mares, secundo feminas. Uno ordine confirmato, illi surgunt, et alii genuflectunt, et confirmantur, et sic usque in finem. Inquirit autem singillatim de nomine cujuslibet confirmandi, sibi per patrinum vel matrinam flexis genibus praesentati, et summitate pollicis dexterae manus Chrismate intincta, confirmat eum dicens:

N., signo te signo Cru✠cis quod dum dicit, imposita manu dextera super caput confirmandi, producit pollice signum crucis

After this second admonition, he remains standing and facing the candidates, having his hands joined; the candidates kneel and also have their hands folded. Then the priest says:

℣. May the Holy Spirit come down upon you, and may the power of the Most High keep you from sin. ℟. Amen.

Then signing himself with large sign of the Cross he says:

℣. Our help is in the name of the Lord.
℟. Who made heaven and earth.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Then with hands extended over the ones being confirmed, he says:

Let us pray. Prayer

ALMIGHTY, everlasting God, Who hast deigned to beget new life in these thy servants by water and the Holy Spirit, and hast granted them remission of all their sins, send forth from heaven upon them thy Holy Spirit, the Consoler with His sevenfold gifts. ℟. Amen.

℣. The Spirit of wisdom and of understanding. ℟. Amen.
℣. The Spirit of counsel and of fortitude. ℟. Amen.
℣. The Spirit of knowledge and of piety. ℟. Amen.

Fill them with the Spirit of fear of the Lord, and seal them with the sign of Christ's ✠ Cross, plenteous in mercy unto life everlasting. Through the selfsame Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with thee in the unity of the same Holy Spirit, God eternally. ℟. Amen.

Then the priest confirms them as they kneel in line, first the males, then the females. When one row has been confirmed all rise, and others kneel in place, and so on until the end. As he comes to each candidate who is kneeling and presented by the sponsor, he inquires for the name. And dipping the tip of his thumb in the holy Chrism, he confirms the person as he says:

N., I seal thee with the sign of the Cross ✠, during these words he has his right hand resting on the head of the subject, while

in fronte illius. deinde prosequitur: et confírmo te Chrísmate salútis. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

℟. Amen. Et leviter eum in maxilla caedit, dicens: Pax tecum.

Ligantur mox vittis lineis recenter confirmatorum frontes. Quod sicubi hujusmodi vittae non adhibeantur, Sacerdos, postquam frontes confirmandorum, linierit sacro Chrismate, eas gossypio, postea comburendo, diligenter abstergat.

Omnibus confirmatis, Sacerdos tergit cum mica panis, et lavat pollicem et manus super pelvim; deinde aqua lotionis cum pane fundatur in piscinam sacrarii, in qua reponi debent etiam supradictorum gossypiorum cineres.

Interim dum lavat manus, si adsint ministri, cantatur, vel legitur ab iis sequens Antiphona; alias post lotionem ab ipso Sacerdote dicitur:

Confírma hoc, Deus, quod operátus es in nobis, a templo sancto tuo, quod est in Jerúsalem. ℣. Glória Patri, et Fílio, et Spirítui Sancto: Sicut erat in princípio, et nunc, et semper, et in saécula saeculórum. ℟. Amen.

Et repetitur Antiphona: Confírma hoc, etc.

Qua repetita, Sacerdos stans versus ad Altare, junctis ante pectus manibus dicit:

℣. Osténde nobis, Dómine, misericórdiam tuam.
℟. Et salutáre tuum da nobis.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Junctis vero adhuc ante pectus manibus, et omnibus confirmatis devote genua flectentibus, dicit:

Orémus — Oratio

DEUS, qui Apóstolis tuis Sanctum dedísti Spíritum, et per eos eorúmque successóres céteris fidélibus tradéndum esse voluísti: réspice propítius ad humilitátis nostrae famulátum, et praesta; ut eórum corda, quorum frontes sacro Chrísmate delinívimus, et signo sanctae Crucis signávimus, idem Spíritus Sanctus in eis supervéniens, templum glóriae suae dignánter

with his thumb he traces the sign of the Cross on his brow, then continues: And I confirm thee with the Chrism of salvation. In the name of the Father ✠ and of the Son ✠ and of the Holy ✠Spirit. ℟. Amen. And he lightly strikes the confirmed upon the cheek, saying: Peace be with thee.

Hereupon a linen band is fastened around the forehead of the newly confirmed. But if this practice is not observed, the priest carefully wipes the brow with cotton as soon as he has anointed them. This cotton is later burned.

After all have been confirmed, the priest cleanses his fingers with bread and washes them over a bowl. The water together with the bread is poured into the sacrarium, and the same is done with the ashes of the burnt cotton.

During the washing of hands the assisting clergy sing or recite the following antiphon; or if there are no assistants the priest himself says it later:

Strengthen, O God, what thou hast wrought in us, from out thy holy temple which is in Jerusalem. ℣. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning is now and ever shall be, world without end. ℟. Amen.

The antiphon is repeated. And then the priest, standing with hands joined and facing the altar, says:

℣. Show unto us thy mercy, O Lord.
℟. And grant us thy salvation.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Keeping his hands joined, the while the newly confirmed are devoutly kneeling, the priest continues:

Let us pray.

Prayer

O GOD, thou didst give the Holy Spirit to thine apostles, and didst will that He should be handed down through them and their successors upon the rest of the faithful. So now behold with favor our lowly ministration, and grant that the same Holy Spirit may come and abide in the hearts of them whose brow we

inhabitándo perfíciat: Qui cum Patre, et eódem Spíritu Sancto vivis et regnas Deus, in saécula saeculórum. ℟. Amen.

Deinde dicit: Ecce sic benedicétur omnis homo, qui timet Dóminum.

Et vertens se ad confirmatos, ac faciens super eos signum crucis, dicit:

Bene ✠ dícat vos Dóminus ex Sion, ut videátis bona Jerúsalem ómnibus diébus vitae vestrae, et habeátis vitam aetérnam. ℟. Amen.

Absoluta hoc modo Confirmatione, Sacerdos sedens patrinos et matrinas monet, quod instruant filios suos bonis moribus, ut fugiant mala, et faciant bona: et doceant eos Credo in Deum, et Pater noster, et Ave Maria, quoniam ad hoc sunt obligati.

Hoc Sacramentum potest conferri minus solemniter, et praesertim tunc, cum in privatis domibus, vel extra ecclesiam seu oratorium, pueris aegrotantibus conferendum est, vel etiam adultis, qui ad ecclesiam quacumque ex causa, legitima tamen, accedere nequeunt. In iis casibus Sacerdos ne omittat uti saltem stola, si superpelliceum habere non possit. Cavere etiam debet, ne coram haereticis, aut schismaticis, et multo minus eis ministrantibus, confirmet.

DECRETUM a S. C. SACR. EDITUM DIE 14 SEPT. 1946 DE CONFIRMATIONE ADMINISTRANDA IIS, QUI EX GRAVI MORBO IN MORTIS PERICULO SUNT CONSTITUTI.

I

Spiritus Sancti munera sacramento Confirmationis conferri catholica doctrina proclamat. Hinc impensa Ecclesiae cura ut pueri, aquis baptismi abluti, tali reficiantur sacramento, quo superni Paraclyti charismata adipiscantur ad robur susceptae baptismo fidei adjiciendum, ut gratiae amplitudine perfusi Christique militis charactere insigniti ad omne opus bonum instructi evadant ac renuntientur.

have anointed with holy Chrism and sealed with the sign of the holy Cross. And by His indwelling, may He graciously cause them to become a perfect temple for His divine majesty. Thou Who livest and reignest together with the Father and the selfsame Holy Spirit, God, forever and ever. ℟. Amen.

He then adds: Behold, thus shall every man be blessed that lives in the fear of the Lord.

And turning toward the confirmed, he says as he makes the sign of the Cross over them:

From Sion hence may the Lord send you His blessing ✠, so that all your days you may gaze upon the prosperity of Jerusalem, and may come to possess life everlasting. ℟. Amen.

In conclusion the priest is seated, and he counsels the sponsors to foster within their godchildren right living, that they may shun evil and do good; moreover, he instructs the sponsors to teach their godchildren the Apostles' Creed, the Lord's Prayer, and the Hail Mary, since such is their obligation.

This sacrament may be conferred with less solemnity, especially when administered in a private home or outside a church or oratory to sick children or even adults, who for some legitimate reason cannot come to church. In such a case the priest may not omit to use at least a stole, even though a surplice is not available. And let him take heed not to administer confirmation in the presence of heretics or schismatics; much less should the latter act in capacity of assistants.

Decree of the Sacred Congregation of the Sacraments on the Administration of Confirmation to Persons Whose Lives Are Seriously Endangered by Illness; Published September 14, 1946.

I

Catholic doctrine teaches that the gifts of the Holy Spirit are conferred by the sacrament of confirmation. Hence arises the solicitude of the Church that children, cleansed in the waters of baptism, be refreshed with this sacrament in which they obtain the spiritual gifts of the heavenly Paraclete to add strength to the faith received in baptism. And being thus imbued with an abundance of grace and sealed with the character of a soldier of Christ, they are the better prepared and proclaimed ready for every good work.

Licet explorati juris sit Confirmationem ad animarum salutem de necessitate medii haud requiri (can. 787 Codicis J. C.), ob ejus tamen praecellentiam et ampla quae secumfert praeclara dona, omni ope est adnitendum parochis ceterisque pastoribus ut christianorum nemo, data occasione, tam excellens salutiferae Redemptionis mysterium negligat; quum admirabili sit adjumento ad acriter decertandum contra diaboli nequitiam, mundi et carnis illecebras; ad gratiae virtutumque omnium in terris, gloriaeque majus incrementum assequendum in coelis (S. Thomas, p. III, quaest. 72, art. 8 ad 4).

Quamquam nihil intentatum relinquunt vigiles animarum rectores ut, quantum fieri potest, baptizati omnes hoc sacramento rite muniantur et quidem vix cum ad aetatem rationis participem pervenerint, scilicet circa septennium: quod profecto septennium antevertere licet, prout expresse cavetur canone 788, " 'si infans' in mortis periculo sit constitutus, vel ministro id expedire ob justas et graves causas 'videatur' "; permultos nihilominus ex habitis hac de re rationariis constant pueros, utpote morti magis obnoxios, etiam multo antequam aetatem ratione utentem attigerint, ex hac vita sacro chrismate non delibutos decedere, praesertim hisce nostris temporibus post dirissimum belli flagitium; quod et de adultis non paucis, qui in puerili aetate variis de causis confirmari non potuerunt, cotidiana experientia testatur.

Hoc quidem incommodum praecavetur in Ecclesia Orientali, ubi mos est infantes, statim post receptum baptismum, confirmandi. Eadem disciplina in usu quidem erat primis Ecclesiae saeculis etiam apud Latinos, et adhuc servatur ex legitima consuetudine penes quasdam nationes: communis tamen lex Ecclesiae Latinae, in citato can. 788 recepta, statuit ut hujus sacramenti administratio differatur ad septimum circiter aetatis annum, quo, aequa praemissa catechesis instructione, pueri uberiores sacramenti sortiantur effectus. (Cfr. Instructio S.C. de Sacr. edita die Pentecostes 20 maji 1934, pro simplici sacerdote sacr. Confirmationis ex Sedis Apostolicae delegatione administrante [A.A.S. vol. XXVII, p. 11 seq.]; Instructio S.C. de Prop. Fide 4 maji 1774; Instructio S. Officii m. julii 1888.)

Porro ratio praecipua cur tam immodicus christicolarum numerus sine susceptione hujus sacramenti de hac vita demigret, in eo est reponenda, quod iisdem in vitae discrimine constitutis ob Episcopi absentiam opportunitas non exhibetur hoc sacramentum suscipiendi.

Definitae doctrinae est solum Episcopum esse "ordinarium" confirmationis ministrum [Conc. Trident., sess. VII, "De confirmatione," can. 3] (can. 782, 1): proindeque Apostolica Sedes jugiter sedulo studuit, ut

Although it is well established that confirmation is by no means necessary for salvation through necessity of means (canon 787), yet on account of its excellence and the many admirable gifts annexed to it, parish priests and others in charge of souls must make every effort that no Christian, given the opportunity, shall neglect so lofty a sacrament of health-bringing redemption. For confirmation is a wonderful help in resisting courageously the devil's wickedness and the allurements of the world and of the flesh, and in gaining an increase of grace and all virtues in this life and glory in heaven (St. Thomas, III P., q. 72, art. 8, 4).

The watchful guardians of souls leave nothing undone in order that all the baptized, so far as possible, may be duly fortified with this sacrament, in fact as soon as they reach the age of discretion, which is approximately the seventh year. But this age may certainly be anticipated, as expressly provided for in canon 788: "If an infant is in danger of death, or it seems advisable to the minister for just and weighty reasons." Nevertheless, it is evident from statistics that very many children, because of their high mortality rate and long before attaining the use of reason, depart this life without having been anointed with holy Chrism, particularly in these days following upon the most dreadful scourge of war. And daily experience testifies that the same holds true for many adults who for various reasons could not be confirmed in childhood.

Now this misfortune is precluded in the Eastern Church, where it is custom to confirm infants immediately after their baptism. The same procedure was the rule in the first centuries of the Church even among the Latins, and still holds true through lawful custom in certain countries. Yet the common law of the Latin Church, as incorporated in canon 788 cited above, decrees that the administration of this sacrament is to be deferred until the seventh year of age approximately, at which time children, having been given proper catechetical instruction, may derive fuller benefits from the sacrament. (Cf. Instruction of the Sacred Congregation of the Sacraments, published on Pentecost, May 20, 1934, for an ordinary priest who administers confirmation by delegation of the Holy See in "Acta Ap. Sedis," XXVII, p. 11 ff; Instruction of the Sacred Congregation for Propagating the Faith, May 4, 1774; Instruction of the Holy Office, July, 1888.)

Hence the main reason why such an excessive number of Christians depart this life without having received this sacrament, must be ascribed to the fact that the opportunity for receiving it is denied them when they are in danger of death, owing to the absence of a bishop.

It is the Church's defined doctrine that a bishop alone is the ordinary minister of confirmation (Council of Trent, session VII, "On Confirmation," canon 3, Code, canon 782, 1). Therefore, the Holy

hujus sacramenti collatio Episcopo, tamquam jus et officium ipsi proprium, quantum fieri potuisset, reservaretur. Haec vero S. Congregatio semper religiose cavit, ne detrimentum pateretur reverentia huic sacramento debita et offensionem piae plebis exspectatio ob privationem personae Episcopi, neve illius administrationis conspicuus obfuscaretur splendor ac sollemnis, qui decet, minueretur apparatus.

Ast, necessitate bonoque fidelium id flagitante, non semel Apostolica Sedes passim indulgere compulsa est, ut Episcopo, qui in certis rerum et personarum adjunctis haberi non posset, simplex sacerdos in aliqua ecclesiastica dignitate constitutus sufficeretur, tamquam administer "extraordinarius" hujus sacramenti (can. 782, 2); qui congrua pompa ejus administrationem perageret, praemonitis semper fidelibus Episcopum esse exclusivum ordinarium ministrum hujusce sacramenti illudque ab eo sacerdote conferri ex Apostolicae Sedis facultate (cfr. cit. Instr. S.C. de Sacr., III.) prout complura pontificia indulta luculenter ostendunt. (Cfr. cit. Instr. S.C. de Sacr., I, n. 2; cit. Instr. S.C. de Prop. Fide; cit. Instr. S. Officii; Formulae S.C. de Prop. Fide.)

Ut igitur prospiciatur etiam spirituali conditioni tot infantium, puerorumque atque adultorum fidelium, qui ob gravem morbum in vitae discrimen adducantur, et certo certius mortem oppetant, quin sacra chrismate linantur, si observantia juris communis quod ordinarium ministrum adamussim urgeatur; necessarium visum est huic S. Congregationi remedium aliquod exquirere ac suppeditare hac gravissima de causa, ut tam notabili fidelium numero offeratur occasio Confirmationis suscipiendae.

Hujus negotii momentum perpendens Ssmus D. N., Pius Papa XII, animarum saluti plenius consulere studens, prae maxima, quam gerit, sollicitudine universalis Ecclesiae, committere dignatus est huic S. Congregationi, pro sua potestate in hac solvenda quaestione, ut rem diligenter et impense expenderet in plenariis Comitiis, et resolutionem, quae opportuna sibi visa esset, Ipsi proponeret.

Sacra vero haec Congregatio, praehabitis votis plurium consultorum, doctrina prudentiaque praestantium, et ad trutinam revocatis insuper omnibus documentis et actis antea super disciplinam Confirmationis comparatis, totam rem sedulo examini subjecti Purpuratorum Patrum in pluribus Conventibus plenariis.

Mature autem perspecta, quae inde prodiit, sententia idem Summus Pontifex, in audientia Excmo hujus Sacrae Congregationis Secretario

See has always striven sedulously to reserve its administration to a bishop, as his proper duty and right. And this Sacred Congregation has ever been zealously cautious, lest the reverence due this sacrament be impaired and the hopes of the faithful be disappointed through being deprived of a bishop's presence, or lest the brilliance and magnificence and due solemnity of its administration be lessened.

Yet whenever necessity and the welfare of the faithful demanded, the Holy See has more than once been compelled to allow an ordinary priest, constituted in some ecclesiastical dignity, to supply — as extraordinary minister of the sacrament — for a bishop, when the latter was not available, owing to certain circumstances (canon 782, 2). A priest so empowered would discharge his ministration with befitting pomp, but always having first reminded the faithful that a bishop exclusively is the ordinary minister of this sacrament, and that he himself as a priest would confer it in virtue of a faculty granted by the Holy See (cf. Instruction of the Sacred Congregation of the Sacraments, III, cited above), as very many Pontifical indults clearly state. (Cf. Instruction of the Sacred Congregation of the Sacraments, I, no. 2, cited above; the above-mentioned Instruction of the Sacred Congregation for Propagating the Faith; the above-mentioned Instruction of the Holy Office; Formulae of the Sacred Congregation for Propagating the Faith.)

Consequently, in order to take into account the spiritual condition of so many infants, children, and adult faithful whose lives are seriously endangered by illness and most certainly would die without having been anointed with the sacred Chrism, if the observance of the common law regarding the ordinary minister were strictly adhered to — this Sacred Congregation has deemed it necessary to find and provide a remedy for such a very serious situation, so that an opportunity for receiving confirmation may be afforded this considerable group of the faithful.

Weighing the importance of this matter and desirous of providing more fully for the salvation of souls, His Holiness, Pope Pius XII, in utmost solicitude for the universal Church, has deigned to entrust this Sacred Congregation, because of its authority to solve the question, with the task of inquiring into the matter thoroughly in plenary committees and reporting to him the solution it would find suitable.

After obtaining the opinions of many consultors noted for their learning and sagacity and especially after reviewing again all previous documents and decisions which pertain to the discipline of confirmation, this Sacred Congregation submitted the entire question to the cardinals for their careful deliberation in several plenary assemblies.

Then upon mature consideration of the cardinals' decision, the Sovereign Pontiff, in an audience granted to the Most Excellent Secre-

die 6 Maji 1946 concessa, huic sacro Dicasterio mandavit ut decretum ederet quod disciplinam de Confirmatione administranda in peculiaribus adjunctis supra expositis digereret juxta leges ab Ipso certa scientia et matura deliberatione probatas atque benigne declaratas.

Apostolico mandato ideo fideliter obsecundans haec Sacra Congregatio de Disciplina Sacramentorum praesentibus litteris, quae infra recensentur, statuenda decrevit:

1 Ex generali Apostolicae Sedis indulto, tamquam ministris extraordinariis (can. 782, 2) facultas tribuitur conferendi sacramentum Confirmationis, in casibus tantum et sub conditionibus infra enumeratis, sequentibus presbyteris, iisdemque dumtaxat:

a. parochis proprio territorio gaudentibus, exclusis igitur parochis personalibus vel familiaribus, nisi et ipsi proprio, licet cumulativo, fruantur territorio;

b. vicariis, de quibus in canone 471, atque vicariis oeconomis;

c. sacerdotibus, quibus exclusive et stabiliter commissa sit in certo territorio et cum determinata ecclesia plena animarum cura cum omnibus parochorum juribus et officiis.

2 Praefati ministri Confirmationem valide et licite conferre valent per se ipsi, personaliter, fidelibus tantummodo in proprio territorio degentibus, personis non exceptis in locis commorantibus a paroeciali jurisdictione subductis; non exclusis igitur seminariis, hospitiis, valetudinariis, aliisque omne genus institutis etiam religiosis quoquo modo exemptis (cf. can. 792); dummodo hi fideles "ex gravi morbo in vero mortis periculo sint constituti, ex quo decessuri praevideantur."

Si hujusmodi mandati limites iidem ministri praetergrediantur, probe sciant se perperam agere et sacramentum nullum conficere, incolumi praeterea manente statuto canonis 2365.

3 Hac facultate uti possunt tum in ipsa episcopali urbe tum extra ipsam, sive sedes plena sit sive vacans, dummodo Episcopus dioecesanus haberi non possit vel legitime impediatur quominus Confirmationem per se ipse valeat conferre, nec alius praesto sit Episcopus communionem habens cum Apostolica Sede, licet titularis tantum, qui sine gravi incommodo ipsi suffici queat.

4 Confirmatio conferatur servata disciplina per Codicem J.C. inducta et ad rem accommodata, nec non ritu adhibito ex Rituali Romano excerpto, quae fuse et ex integro infra transcribuntur: "gratis vero quovis titulo est conferenda."

tary of this Sacred Congregation on May 6, 1946, ordered this reverend spokesman to draw up a decree which would embody in summary form the rules for administering confirmation in the special circumstances explained above, in accord with the laws approved and graciously proclaimed by His Holiness with certain knowledge and mature deliberation.

Wherefore, this Sacred Congregation of the Sacraments, in faithful obedience to the Apostolic mandate, by this present document decrees for observance the following:

1. By a general indult of the Holy See, the faculty for conferring the sacrament of confirmation in the capacity of extraordinary ministers (canon 782, 2) is granted to the following priests and to them alone, and only in the cases and under the conditions herein enumerated:

a) pastors who have their own proper territory, thereby excluding pastors of private persons or families, unless they too have their own proper territory though held cumulatively;

b) vicars spoken of in canon 471 (i.e., priests in charge of parishes which are pleno jure united to a religious community, a chapter church, or another moral person) and administrators of parishes;

c) priests to whom the complete care of souls, together with all the rights and duties of pastors, is exclusively and permanently assigned in a definite territory with a determined church.

2. The aforesaid ministers may personally confer confirmation validly and lawfully on the faithful who live or are staying in the formers' territory, not excepting persons who live in institutions withdrawn from the jurisdiction of the parish, i.e., not excluding seminaries, hospices, hospitals, and every other kind of institution, even though such belong to religious orders whether or not exempt (cf. canon 792); provided that these persons are in danger of death by reason of critical illness leaving no hope for recovery.

If the same ministers exceed the limits of this mandate, let them clearly understand that they act wrongly and perform an invalid ministration; moreover, the statute of canon 2365 retains its full force in their case.

3. They may use this faculty within the episcopal city itself and outside it, whether the see is filled or vacant, provided the bishop of the diocese is not available or is legitimately prevented from conferring confirmation himself, and no other bishop (even a titular bishop) in communion with the Holy See could substitute for him without serious inconvenience.

4. Confirmation is to be conferred in keeping with the rule enjoined by the Code of Canon Law, adapted to the situation as well as to the rite taken from the Roman Ritual, both of which are reproduced below in full. It is to be conferred without any kind of compensation.

5 Si confirmandi rationis usum sint assecuti, praeter statum gratiae, aliqua dispositio atque instructio requiritur ut fructuose hoc sacramentum valeant suscipere. Ministri igitur est pro singulorum aegrotorum captu eos edocere de his, quae scitu sunt necessaria, intentionem aliquam suscitando percipiendi hoc sacramentum ad robur animae conferendum. Curari autem debet ab his, ad quos spectat, ut si dein convaluerint, opportunis institutionibus circa fidei mysteria, naturam atque effectum hujus sacramenti diligenter instruantur [Cfr. S. Off., 10 apr. 1861 in Collect. S.C. de Prop. Fide, edit. a. MCMVII, vol. I, p. 663, n. 1213; Catechismus Romanus, "De Confirmatione"]. (Cfr. can. 786.)

6 Ad normam can. 798, collati sacramenti adnotationem minister extraordinarius in paroeciali confirmatorum libro peragat, ibidem inscribendo nomen suum ac nomina confirmati (et si ejus subditus non sit, etiam illius dioecesis et paroeciae), parentum et patrini, diem et locum, adjectis demum verbis: "confirmatio collata est ex Apostolico indulto, urgente mortis periculo ob gravem confirmati morbum." Adnotatio facienda est etiam in libro baptizatorum ad normam can. 470, 2.

Si confirmatus sit alienae paroeciae, quamprimum minister ipse de collato sacramento parochum confirmati proprium certiorem reddat per authenticum documentum, quod omnes notitias complectatur, de quibus supra.

7 Ministri extraordinarii tenentur praeterea singulis vicibus statim ad Ordinarium dioecesanum proprium authenticum nuntium mittere collatae a se Confirmationis, additis adjunctis omnibus in casu concurrentibus.

8 Ordinarii loci est ministros extraordinarios, de quibus supra, hujus decreti praescriptiones meliore, quem censuerit, modo edocere, iisdemque singillatim explanare ut pares omnino inveniantur tam gravi negotio obeundo.

9 Ejusdem Ordinarii loci officium est quolibet anno, sub initio anni proxime insequentis, "relationem" mittere ad hanc S. Congregationem de numero confirmatorum, necnon de ratione a ministris extraordinariis suae dicionis in tam praeclaro munere perfungendo adhibita.

SSmus Dominus Noster Pius divina Providentia Pp. XII, in Audientia Excmo Secretario hujus Sacrae Congregationis die 20 Augusti 1946 concessa, decretum de quo supra approbare et Apostolica Auctoritate munire dignatus est, contrariis quibuslibet, etiam speciali mentione dignis, minime obstantibus, mandavitque ut idem decretum, in

5. If the recipients of the sacrament have reached the age of discretion, in addition to the state of grace a certain degree of disposition and instruction is required of them, in order that they may receive it profitably. The minister, therefore, must instruct each of the sick according to the latter's capacity in the truths essential to be known, arousing in him some intention of receiving this sacrament which imparts strength to the soul. However, if the persons recover, they whose duty it is must see to it that the former are given adequate instruction on the mysteries of faith and the nature and effects of this sacrament. (Cf. Holy Office, April 10, 1861, in Collect. of the Sacred Congregation for Propagating the Faith [1907], Vol. I, p. 663, n. 1213; Roman Catechism, "Confirmation"; canon 786.)

6. According to the norm given in canon 798, the extraordinary minister shall enter a record of confirmation in the parochial register, indicating his own name, the names of the one confirmed (and if the latter is not his parishioner, also his diocese and parish), names of the parents and sponsor, date and place, and adding at the end these words: "Confirmatio collata est ex Apostolico indulto, urgente mortis periculo ob gravem confirmati morbum" ("Confirmation was conferred by Apostolic indult, owing to danger of death by reason of serious illness of the party confirmed"). An annotation is to be made also in the register of baptism, in accord with the norm of canon 470, 2.

If the recipient belongs to another parish, the minister personally must as soon as possible inform the proper pastor of the party that this sacrament has been conferred. He will do so by means of an official document containing all the data mentioned above.

7. Moreover, the extraordinary ministers are bound on each occasion to forward at once an official notice of the confirmation conferred by them to their own Ordinary, including all circumstances of the case.

8. The Ordinary has the duty to instruct more fully the extraordinary ministers referred to above regarding the precepts of this decree, in the manner he deems best, explaining each point to them, so that they will be prepared to discharge so important an office.

9. It is the obligation of the same Ordinary to send to this Sacred Congregation annually, at the beginning of the subsequent year, a report of the number confirmed and the procedure followed by the extraordinary ministers of his jurisdiction in performing so distinguished a function.

His Holiness, Pius XII, by divine Providence, pope, in an audience granted to the Most Excellent Secretary of this Sacred Congregation on August 20, 1946, deigned to approve the foregoing decree and to confirm it with his Apostolic authority, all things to the contrary notwithstanding, even those worthy of special mention. Moreover, he enjoined that this decree be published in the official journal of the

"Actorum Apostolicae Sedis commentario officiali" edendum, vim legis habere incipiat a die la Januarii 1947.

II

Disciplina Codicis J.C. servanda in Confirmatione conferenda vi hujus apostolici indulti

1 Sacerdos, cui facultas haec concessa fuerit, probe sciat sacramentum Confirmationis conferri debere per manus impositionem cum unctione chrismatis in fronte et per verba in pontificalibus libris ab Ecclesia probatis praescripta (can. 780).

2 Hoc sacramentum, quod characterem imprimit, iterari nequit: si vero prudens dubium existat, num revera vel num valide collatum fuerit, sub conditione iterum conferatur (can. 732).

3 Chrisma, quod huic sacramento administrando, etiamsi per presbyterum simplicem, inservit, debet esse ab Episcopo, cum Apostolica Sede communionem habente, consecratum feria V "in Coena Domini" proxima superiore; neque adhibeatur vetus, nisi necessitas urgeat. Mox deficienti oleo benedicto aliud oleum de olivis non benedictum adjiciatur, etiam iterato, minore tamen copia (can. 734, 781). Numquam vero licet sine chrismate Confirmationem administrare vel illud ab Episcopis haereticis aut schismaticis accipere. Unctio autem ne fiat aliquo instrumento, sed ipsa ministri manu capiti confirmandi rite imposita (can. 781, 2).

4 Presbyter latini ritus cui, vi indulti, haec facultas competat, Confirmationem valide confert solis fidelibus sui ritus, nisi in indulto aliud expresse cautum fuerit. Nefas est presbyteris ritus orientalis, qui facultate vel privilegio gaudent Confirmationem una cum baptismo infantibus sui ritus conferendi, eandem ministrare infantibus latini ritus (can. 782, 4 et 5).

5 Presbyter privilegio Apostolico donatus, obligatione tenetur sacramentum hoc illis, quorum in favorem est concessa facultas, rite et rationabiliter petentibus conferendi (can. 785, 1 et 2).

Holy See, the "Acta Apostolicae Sedis," and that it have the force of law beginning with January 1, 1947.

II

Rules of the Code of Canon Law to Be Observed in Conferring Confirmation by Virtue of This Apostolic Indult

1. A priest to whom this faculty is granted should understand clearly that the sacrament of confirmation must be conferred by imposition of hands and anointing the brow with Chrism, and saying the words prescribed in the Pontifical approved by the Church (canon 780).

2. This sacrament imprints a character, and for this reason cannot be received more than once. But in the case where a reasonable doubt exists as to whether it has been given validly or at all, it should be conferred conditionally (canon 732).

3. The Oil of Chrism to be used in administering this sacrament, even when the minister is a priest, must have been consecrated by a bishop in communion with the Holy See on the preceding Maundy Thursday; and one may not use the old oil except in an emergency. So soon as the consecrated oil has diminished to a small quantity, non-consecrated olive oil should be added to it, but in a lesser amount than the consecrated each time this happens (canons 734, 781). It is never allowed to administer confirmation without Chrism, nor to receive it from a heretical or schismatic bishop. The anointing is not to be performed with some kind of instrument but by the minister's hand, properly placed on the head of the subject who is being confirmed (canon 781, 2).

4. A priest belonging to the Latin rite, who possesses this faculty by virtue of an indult, can confer confirmation only on the faithful of his own rite, unless the indult expressly provides otherwise.* Priests of the Oriental rite have the power and the privilege of administering confirmation along with baptism to infants who belong to their own rite; yet it is gravely unlawful for them to administer it to infants of the Latin rite (canon 782, 4–5).

5. A priest endowed with an Apostolic privilege is in duty bound to administer this sacrament to them in whose favor the faculty was granted, whenever they request it within reason and in the proper way (canon 785, 1–2).

* "The sacrament of confirmation may be administered by priests of the Latin rite to members of Oriental rite committed to their charge in the same cases in which they may administer it to their charges who are members of the Latin rite. This concession was made by a decree of the Sacred Congregation for the Oriental church, dated May 1, 1948. It reminds the minister that he must ascertain that the member of the Oriental rite was not confirmed, as is customary, immediately after the administration of the sacrament of baptism." *Am. Eccles. Review*, Feb., 1949, p. 142.

6 Can. 787, ut supra, pag. 212. 7 Can. 793, ut supra, pag. 214. 8 Can. 794, ut supra, pag. 214.

9 et 10 Ut quis sit patrinus, oportet etc., vide canones 795, 796, 766, ut supra, pag. 214.

11 Ex valida Confirmatione oritur inter confirmatum et patrinum cognatio spiritualis, ex qua patrinus obligatione tenetur confirmatum perpetuo sibi commendatum habendi ejusque christianam educationem curandi (can. 797). Ex hac tamen cognatione spirituali non amplius oritur impedimentum ad matrimonium (can. 1079).

12 Ad collatam Confirmationem probandam, modo nemini fiat praejudicium, satis est unus testis omni exceptione major, vel ipsius confirmati jusjurandum, nisi confirmatus fuerit in infantili aetate (can. 800).

13 Presbyter qui nec a jure nec ex Romani Pontificis concessione facultatem habens, sacramentum confirmationis ministrare ausus fuerit, suspendatur; si vero facultatis sibi factae limites praetergredi praesumpserit, eadem facultate eo ipso privatus exsistat (can. 2365).

III

Ritus servandus a sacerdote vi hujus apostolici indulti confirmationem conferente.

"Cum tempus" advenerit, quo sacerdos, utens facultate sibi ab Apostolica Sede, ut supra, tributa, administrare Confirmationem aegrotanti in periculo mortis constituto intendit, saltem stola, si superpelliceum habere non possit, indutus, circumstantes admoneat, quod nullus alius, nisi Episcopus, Confirmationis ordinarius minister est; se vero collaturum esse illam jure per S. Sedem delegato. Cavere debet ne coram haereticis aut schismaticis, et multo minus eis ministrantibus, confirmet.

Dein moneat patrinum (vel matrinam) ut ponat manum suam dexteram super humerum dexterum confirmandi, sive infantis, sive adulti.

Stans igitur versa facie ad confirmandum, junctis ante pectus manibus, dicit:

℣. Spíritus Sanctus supervéniat in te et virtus Altíssimi custódiat te a peccátis. ℟. Amen.

Deinde, signans se a fronte ad pectus signo crucis, dicit:

℣. Adjutórium nostrum in nómine Dómini.

℟. Qui fecit caelum et terram.

℣. Dómine exáudi oratiónem meam.

6. See canon 787 as cited above, p. 213.
7. See canon 793 as cited above, p. 215.
8. See canon 794 as cited above, p. 215.
9 and 10. To serve in the capacity of sponsor it is required, etc., see canons 795, 796, 766, as cited above, p. 215.
11. A spiritual affinity between the sponsor and the confirmed results from a valid confirmation, by force of which the sponsor is obligated ever to regard his godchild as a personal charge, and to see to his Christian upbringing (canon 797). However, this spiritual relationship does not constitute an impediment to matrimony (canon 1079).
12. To prove that confirmation has been conferred, the testimony of one trustworthy witness or the oath of the confirmed person himself if he was confirmed in adult age is sufficient, unless the rights of another party are prejudiced thereby (canon 800).
13. A priest who would dare to administer the sacrament of confirmation, without possessing the faculty either by law or by concession from the Roman pontiff, is to be suspended. Should he presume to exceed the limits of the faculty granted him, by that very fact he becomes deprived of it (canon 2365).

III

The rite to be observed when a priest confers the sacrament of confirmation by virtue of this Apostolic indult.

At the time a priest, using the faculty granted to him by the Holy See (see above), purposes to administer confirmation to a person in danger of death by reason of serious illness, he wears at least a stole if a surplice is not available. He reminds the bystanders that no one other than a bishop is the ordinary minister of confirmation, and that he himself is going to confer it only by delegation of the Holy See. Let him take heed not to administer confirmation in the presence of heretics or schismatics; much less should the latter act in capacity of assistants.

Then he explains that the sponsor should place his right hand on the right shoulder of the subject, whether child or adult.

As he stands facing the one to be confirmed and having his hands joined, he says:

℣. May the Holy Spirit come down upon thee, and may the power of the Most High keep thee from sin. ℟. Amen.

Then signing himself with large sign of the Cross, he says:

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. O Lord, hear my prayer.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Tunc, extensis versus confirmandum manibus, dicit:

Orémus. Oratio

OMNÍPOTENS sempitérne Deus, qui regeneráre dignatus es hunc fámulum tuum (hanc fámulam tuam) ex aqua et Spíritu Sancto, quique dedísti ei remissiónem ómnium peccatórum: emítte in eum (eam) septifórmem Spíritum Sanctum Paráclitum de caelis. ℟. Amen.

℣. Spíritum sapiéntiae et intelléctus. ℟. Amen.

℣. Spíritum consílii et fortitúdinis. ℟. Amen.

℣. Spíritum sciéntiae et pietátis. ℟. Amen.

Adímple eum (eam) Spíritu timóris tui, et consígna eum (eam) signo Cru ✠ cis Christi, in vitam propitiátus aetérnam. Per eúmdem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti Deus, per ómnia saécula saeculórum. ℟. Amen.

Postea sacerdos inquirit de nomine confirmandi, et, summitate pollicis dexterae manus Chrismate intincta, confirmat eum dicens:

N., signo te signo Cru ✠ cis, quod dum dicit, imposita manu dextera super caput confirmandi, producit pollice signum crucis in fronte illius, deinde prosequitur: et confírmo te Chrísmate salútis. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

℟. Amen. Et leviter eum in maxilla caedit, dicens: Pax tecum.

Sacerdos, postquam frontem confirmandi linierit sacro Chrismate, eam gossypio diligenter abstergat.

Tergit postea cum mica panis, et lavat pollicem et manus super pelvim; deinde aquam lotionis cum pane et gossypio in vase mundo reponat et ad ecclesiam postea deferat, comburat, cineresque projiciat in sacrarium.

℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Then with hands extended over the person being confirmed, he says:

Let us pray. Prayer

ALMIGHTY, everlasting God, Who hast deigned to beget new life in this thy servant (handmaid) by water and the Holy Spirit, and hast granted him (her) remission of all his (her) sins, send forth from heaven upon him (her) thy Holy Spirit, the Consoler with His sevenfold gifts. ℟. Amen.

℣. The Spirit of wisdom and of understanding. ℟. Amen.
℣. The Spirit of counsel and of fortitude. ℟. Amen.
℣. The Spirit of knowledge and of piety. ℟. Amen.

Fill him (her) with the Spirit of fear of the Lord, and seal him (her) with the sign of Christ's ✠ Cross, plenteous in mercy unto life everlasting. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the same Holy Spirit, God eternally. ℟. Amen.

Next he inquires about the confirmation name of the candidate, and dipping the tip of his thumb in the holy Chrism, he confirms the person as he says:

N., I seal thee with the sign of the Cross ✠ during these words he has his right hand resting on the head of the subject, while with his thumb he traces the sign of the Cross on his brow, then continues: And I confirm thee with the Chrism of salvation. In the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit. ℟. Amen. And he lightly strikes the confirmed upon the cheek, saying: Peace be with thee.

The priest, after anointing the person with holy Chrism, carefully wipes the brow with cotton.

Then he cleanses his fingers with bread and washes them over a bowl. The water used for this purpose, together with the bread and cotton, he puts into a clean receptacle, and later, taking it back to church, he burns the bread and cotton and pours the ashes with the water into the sacrarium.

Post lotionem ab ipso sacerdote dicitur:

Confirma hoc, Deus, quod operátus es in nobis, a templo sancto tuo, quod est in Jerúsalem. ℣. Glória Patri, et Fílio et Spirítui Sancto. Sicut erat in princípio et nunc et semper et in saécula saeculórum. ℟. Amen.

Et repetitur antiphona: Confírma hoc, Deus, etc.

Qua repetita, sacerdos stans versus infirmum, junctis ante pectus manibus, dicit:

℣. Osténde nobis, Dómine, misericórdiam tuam.
℟. Et salutáre tuum da nobis.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Junctis vero adhuc ante pectus manibus, dicit:

Orémus. Oratio

DEUS, qui Apóstolis tuis Sanctum dedísti Spíritum, et per eos eorúmque successóres céteris fidélibus tradéndum esse voluísti; réspice propítius ad humilitátis nostrae famulátum, et praesta, ut ejus cor, cujus frontem sacro Chrísmate delinívimus, et signo Sanctae Crucis signávimus, idem Spíritus Sanctus in eo supervéniens, templum glóriae suae dignánter inhabitándo perfíciat: Qui cum Patre et eódem Spíritu Sancto vivis et regnas Deus, in saécula saeculórum.
℟. Amen.

Deinde dicit: Ecce sic benedicétur homo, qui timet Dóminum.

Et vertens se ad confirmatum, ac faciens super eum signum Crucis, dicit:

Bene ✠ dícat te Dóminus ex Sion, ut vídeas bona Jerúsalem ómnibus diébus vitae tuae, et hábeas vitam aetérnam. ℟. Amen.

Having washed his hands, the priest himself says the following antiphon:

Strengthen, O God, what thou hast wrought in us, from out thy holy temple which is in Jerusalem. ℣. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. ℟. Amen.

The antiphon is repeated. And then the priest, standing with hands joined and facing the sick person, says:

℣. Show us thy mercy, O Lord.
℟. And grant us thy salvation.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Keeping his hands joined he continues:

Let us pray. **Prayer**

O GOD, thou didst give the Holy Spirit to thine Apostles, and didst will that He should be handed down through them and their successors upon the rest of the faithful. So now behold with favor our lowly ministration, and grant that the same Holy Spirit may come and abide in the heart of him (her) whose brow we have anointed with holy Chrism and sealed with the sign of the holy Cross. And by His indwelling, may He graciously cause him (her) to become a perfect temple for His divine majesty. Thou Who livest and reignest together with the Father and the selfsame Holy Spirit, God, forever and ever. ℟. Amen.

He then adds: Behold, thus shall every man be blessed that lives in the fear of the Lord.

And turning toward the confirmed, he says as he makes the sign of the Cross over the person:

From Sion hence may the Lord send thee His blessing ✠, so that all thy days thou mayest gaze upon the prosperity of Jerusalem, and mayest come to possess life everlasting. ℟. Amen.

THE SACRAMENT OF THE HOLY EUCHARIST

HOLY EUCHARIST

"The chalice of benediction which we bless, is it not the Communion of the Blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body, all that partake of one bread."[1] These words of St. Paul show how their author penetrates the heart of the Eucharistic sacrament, by perceiving Its essential function as the "aedificatio," the building up of the Mystery which is Christ and His Church. All seven sacraments have this same purpose, but it is true of the Sacrament of the Altar in the most eminent degree. Following our initiation into the Mystic Christ through baptism and the intensified consolidation resulting from confirmation, it remains for the Eucharist to deepen, in fact, to consummate our identification with the divine Head and our union with one another in the body of the faithful. "O sacrament of God's love, O sign of unity, O bond of charity"[2] — so exclaims St. Augustine as he considers that the real purpose of the sacrament is to further and complete the bond existing between Christ and His Church, between Him and the individual, and between all members in loving reciprocity. The Eucharist continues and perfects the purpose of the Incarnation — to bring all things to a head in Christ — "Through Him to reconcile all things unto Himself, making peace through the blood of His cross, both as to the things that are on earth and the things that are in heaven."[3] Guitmand of Aversa (1095) sees the Incarnation's extension in the Eucharist symbolized in one of Its elements, bread. "Like the Eucharistic bread which is compounded of many grains, so the Church, comprised of many people and nations, is ground by the mill-stones of the Old Covenant and the New, and kneaded by the water of baptism and forged by the fire of the Holy Spirit in an indissoluble unity."[4]

Scheeben, when he considers the Eucharist's function of bringing us into the most intimate union possible in this life with the Mystic Christ, maintains that by comparison all other means of union, be it the general union inaugurated between the God-man and human

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[1] 1 Cor. 10: 16–17.

[2] Serm. de Tempore.

[3] Col. 1: 20.

[4] Translated from German text given in Holböck, "Der Eucharistische und der Mystische Leib Christi," p. 14.

beings by the Incarnation or the union of faith and baptism, "almost seem to be no more than a preparation for it."[5] And he adds: "The true body of Christ is reproduced at the Consecration, that He may unite Himself with individual men in Communion and become one body with them, so that the Logos may, as it were, become man anew in each man, by taking the human nature of each into union with His own."[6] According to the generality of Fathers and Scholastics,[7] it is certainly true that baptism is the foundation of ontological union with Christ and consequent embodiment in the Church, even though some of them appear to attribute the whole work exclusively to the Eucharist. Nevertheless, they are practically unanimous in regarding the incorporation brought about by baptism as something imperfect or at least incomplete, and insisting that the Eucharist is required to make incorporation perfect. To support their view, they find an analogy in the Old Testament, in that they liken baptism to the passage of the Israelites through the Red Sea, whereby they secured their deliverance from Egyptian bondage, and became once more free to pursue their mission as God's chosen people. Yet while they were making their course to the Promised Land, they would have died of hunger and left the desert strewn with rotting skeletons, had not Jehovah in provident largesse supplied them with food for the journey. Hence the Eucharist is compared to the miraculous Manna which fell from the heavens each day, providing sustenance and strength until they would reach the destined country flowing with milk and honey.

Our Lord, during His public ministry, had spoken to the Apostles about the Eucharist and had made references to a vital and real union of Himself with them; but it is at the Last Supper that He ties the two facts together in their unmistakable relationship. On the night before He died, having anticipated in sacramental manner the sacrifice of Redemption and having communicated the Apostles with His "Body broken" and His "Blood shed," He goes on to address them in the famous farewell discourse: "I am the vine, you the branches; he that abideth in me, and I in him, the same beareth much fruit, for without me you can do nothing. . . . As the Father hath loved me, I also have loved you. Abide in my love."[8] Despite their lack of erudition, they must have grasped the point — that the Eucharist in which they had just participated was the consummating bond between the Master and themselves and the linking with one another. A few moments later, when Jesus lifted His eyes to heaven in prayer for His disciples, they were to hear a truth equally marvelous — that not only had they

[5] "The Mysteries of Christianity," p. 485.
[6] *Ibid.*, p. 486.
[7] See the study made by Holböck, referred to in note 4.
[8] John 15: 5–9.

been united to His own Person, but owing to His substantial relationship to God, they had been made one with the Father. "I pray for them — I pray not for the world, but for them whom thou hast given me, because they are thine. . . . Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we are one — I in them, and thou in me — that they may be perfected in unity . . . that the love wherewith thou hast loved me may be in them, and I in them."[9] Vivification had come to them from the Communion of the Body and Blood of the Mediator, Jesus Christ. What was theirs is ours as well. Baptism has made us sons of God, brethren of Jesus, and temples of the Holy Spirit. But when the sacrament of water and the Holy Spirit is followed by the most august Sacrament of the Body and the Blood, then are verified in all excellence, the words of the psalmist: "Thou hast made man a little less than God, crowning him with glory and honor."[10] And how does the Eucharist effect our unity in the Father and in the Son and in the Holy Spirit? The principle of operation is the Holy Spirit Himself, Who brought about the hypostatic unity of the two natures in Christ at the Incarnation, and Who, in His role of sanctifier, vivifier, and unifier within the Mystical Body, causes us to be one body and one heart in the Holy Trinity. It is the Spirit of Christ working in the Body of Christ. "There are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, Who worketh in all."[11]

The outward signs of the Eucharist signify ecclesiastical unity. In the very elements employed, as many of the Fathers like to dwell on, we have symbols which clearly demonstrate that the Sacrament of the Altar has the pre-eminent purpose of solidifying the organic oneness of Christ and the Church. First, the elements of bread and wine point to the inner content as possessing the quality of spiritual food. The Eucharist is our daily supersubstantial Bread which we must eat, in order that we may be sated with Its divine nourishment, and made to be of one heart in the affection of our heavenly Father. It bears analogy to ordinary food, with this exception — whereas the food of nature is assimilated into the being of the one that eats thereof, the food of the altar transforms the partaker into the likeness of Itself, that we, "being many, are one bread, one body, all that partake of one bread." A second demonstrative sign is found in the many grains of wheat from which the bread is compounded and in the many grapes from which the wine is pressed. These signify the "res" of the sacrament, the special sacramental grace, whose function is to effect the unity of all com-

[9] *Ibid.*, 17: 9–26.
[10] Ps. 8: 6.
[11] 1 Cor. 12: 4–6.

municants with the Person of Him Who is received. We are like the many kernels ground into one loaf and the many grapes pressed into one chalice, divinized and unified in Christ when the Sanctifier, almighty and everlasting God, descends in consecratory operation upon the bread and wine under which we are represented. A final symbol, of which ecclesiastical writers never tire, is the admixture of a small quantity of water with the larger portion of wine in the chalice during the Sacrifice — the water being a figure of our humanity commingled with and absorbed by the wine that represents Christ's divinity. In a similar way are we assimilated to Him when the wine is transubstantiated into Him, and later given to us as the Communion of His Blood — the price of reconciliation, the sign of unity, the bond of charity. The sacramental signs signify the unity of the Mystic Christ, and the Presence contained under the signs effects such unity, the incomparable exchange of supernatural love and fellowship between the incarnate God and us, as well as among ourselves.

From what has been said thus far, an impression may have been given that it is principally in Holy Communion by itself that we have the effectual symbol ("signum efficax") for the upbuilding of the Mystical Body. But this would not be consonant with sound doctrine. And even though the Ritual is directly concerned with the aspect of the Eucharist as the Church's divine banquet (the Missal is the vehicle for dealing with the Holy Sacrifice), it is impossible to present a proper treatise on Communion without placing it in its rightful setting within the structure of the Eucharistic Sacrifice. Moreover, we must maintain that the marvel of union with God in the banquet is inseparably related to the still greater wonder of fellowship with Him in self-immolation. It is when He is lifted up, He said, that He draws all things to Himself. And Holy Communion is at best the climax of participation in His Eucharistic oblation. The Sole-Begotten's offering of Himself on Calvary, of which the Mass is at once the sacramental renewal and application, is a greater act of love than the gift of Himself as sacramental food considered alone. To regard Communion simply as any kind of spiritual food is to lose sight of its essential dependence on the Sacrifice. It is more than a bread giving life to the soul; it is the Body that was broken and the Blood of the New Covenant that was shed; it is Christ our Pasch Who was immolated. And right here is a good place to introduce parenthetically reference to a confusing distinction often made in treating of the Eucharist, for we observe in our reading that the fault persists, even in the latest works and textbooks on the subject. We refer to the unfortunate tendency to divide into two separate realities "the Sacrifice" and "the Sacrament," as though the former were something that lies outside of the concept of sacrament. There is perhaps no one who has done us a better service

in clearing away the fog than Abbot Vonier, in his work: "Key to the Doctrine of the Eucharist," and he is only restating the correct thought and terminology of St. Thomas. Wherefore, we quote: "Even St. Thomas, with his great hold of the oneness of the Eucharistic sacrament, uses this duality of expression (i.e., 'sacrifice' and 'sacrament') when necessary, and distinguishes within the sacrament between sacrifice and sacrament. But let it be clear at once that this is merely a necessity of language, which has nothing in common with the much more drastic divisions of sacrifice and sacrament which were introduced at a later date. But it would be truly disastrous if at any time we came to look upon the Eucharist in its sacrificial aspect as something less sacramental or even non-sacramental, leaving the sacramental denomination exclusively to the reception of Christ's Body and Blood. This would at once remove the Eucharistic sacrifice from the sacramental theory of the Church; it would make of it something for which there are no provisions in our general theology. . . . The sacrifice of the Church, Mass, is truly the sacrament at its best and fullest; and the sacrifice of the Mass, if it have any human explanation, must be explained in sacramental concepts."[12] To sum up the matter — the sacrament of Holy Eucharist is accomplished in the sacrificial oblation, and this is followed by the use of the sacrament through sacrificial Communion.

Out of the oblation of the Son of God on Calvary is born the Church, the mystic bride of the divine Victim. For the sake of His Church — so that the Whole Christ can continue until the end of time to put itself in contact, not only with the fruits of Calvary but with the very action itself, the Eucharist has been instituted; or as the Council of Trent says: "in order that Christ might bequeath to His beloved bride, the Church, a visible sacrifice,"[13] that is, a sacrifice which would repeat in the mode of sacrament the one which could be offered up only once in the order of nature. Our Eucharist, therefore, is the unbloody renewal, or better, the sacramental making present of the sacrifice of the Cross; at which we are not placed at a distance from what is transpiring upon the Christian altar, but in which we are actively participating in the highest degree of unity and supernatural charity as members of the Church. How is this stupendous thing made possible? Because the Son of God has likewise left behind for His Church the sacramental priesthood of holy orders, whose members are empowered to offer in His stead. Standing at the altar of the divine liturgy, the priest is sacrificant in a dual role, at one time acting in the Person of Christ, at another as the personification of the entire ecclesiastical body. Through him we have the sacrificial oblation of the Eucharist placed

[12] *Op. cit.*, p. 57 f.
[13] Sess. XXII, ch. 1.

in our hands, so that we, united in the love of our Lord, may worship the Father with a Sacrament which renders Him all honor and glory, and draws down upon us every grace and blessing — nay more, it bears us aloft as one Christ to the altar on high, in the sign of the divine Majesty, dedicating and consecrating us to God, since we form one sacrificial victim with the Lamb that was slain.

In the general introduction to the sacraments and in the foreword to confirmation, we have touched on the question of how all the faithful are empowered to offer the Sacrifice along with Christ through the representation of the priest; and have seen that the power derives from our configuration to Christ as High Priest produced by the sacramental character of baptism and confirmation, so that every Mass is in all truth the offering of the entire ecclesiastical body with its High Priest. In what sense, however, can we speak of our self-immolation in the Mass? Or how are we offered along with the divine Victim? It seems to us that the question has to be resolved by distinguishing between what is effected strictly by power of sacrament ("vi sacramenti") and that which follows from concomitance. In the strict concept of sacrament, the Victim offered is the Body and Blood of Christ in an immolated state, as signified by the words of Consecration; not the Person of Christ as He is now the Head of the Mystic Body in glory. Therefore, we cannot appeal to our incorporation as a basis for our being co-victims in the immolation signified and effected sacramentally by the Consecration. But by concomitance the Person of Christ in His present state as Head of the Church is present really, not in a mere moral sense, along with the Body and the Blood, and thus, in union with Christ we become a real sacrifice, and can speak of a real self-immolation on our part. In addition we are victims in a moral sense, dependent on the intensity of dispositions of faith, supernatural charity, the spirit of self-sacrifice, and the degree of our participation. It is clear and certain, consequently, that the Eucharist as sacrifice alone, prescinding from the Communion which may or may not follow, is of immense benefit to all members of the Church, both living and dead (and indirectly to the generality of human society), and that it is an effectual sign of building up the Mystery which is Christ and His Church.

Yet there would be always something incomplete and unfulfilled, if the Sacrament of the Altar accomplished in the sacrificial part were not followed by the use of the sacrament through Holy Communion. Partaking of the Victim that has been offered is the apex of participation and the supreme realization of the Life that the Eucharist is meant to impart. "Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life,

and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him."[14] The sacred banquet is the consummation of what has preceded. Communion is for us the pledge that the Eucharistic renewal of the Cross sets forth continually our reconciliation and fellowship with God. "O taste and see that the Lord is our delight; happy is the man that buildeth on Him."[15] Nowhere in the Mass so much as at the festive table do we have the striking exemplification of our being the beloved of Christ and the elect of God.

— Translator

[14] John 6: 54–57.
[15] Ps. 33: 8.

DE SANCTISSIMO EUCHARISTIAE SACRAMENTO

OMNIBUS quidem Ecclesiae catholicae Sacramentis religiose, sancteque tractandis, magna ac diligens cura adhibenda est: sed praecipue in administrando, ac suscipiendo sanctissimo Eucharistiae Sacramento, quo nihil dignius, nihil sanctius et admirabilius habet Ecclesia Dei; cum in eo contineatur praecipuum et maximum Dei donum, et ipsemet omnis gratiae et sanctitatis fons, auctorque Christus Dominus.

2. Parochus igitur summum studium in eo ponat, ut cum ipse venerabile hoc Sacramentum, qua decet reverentia, debitoque cultu tractet, custodiat, et administret; tum etiam populus sibi commissus religiose colat, sancte frequenterque suscipiat, praesertim in majoribus anni solemnitatibus.

3. Ideo populum saepius admonebit, qua praeparatione, et quanta animi religione ac pietate, et humili etiam corporis habitu ad tam divinum Sacramentum debeat accedere: ut, praemissa sacramentali confessione, omnes saltem a media nocte jejuni, et utroque genu flexo Sacramentum humiliter adorent, ac reverenter suscipiant, viri, quantum fieri potest, a mulieribus separati.

4. Moneantur praeterea communicantes, ut, sumpto Sacramento, non statim ab ecclesia discedant, aut colloquantur, nec statim vagis oculis circumspiciant, aut exspuant, neque de libro statim orationes recitent, ne Sacramenti species de ore decidant: sed, qua par est devotione, aliquantisper in oratione permaneant, gratias agentes Deo de tam singulari beneficio, atque etiam de sanctissima passione dominica, in cujus memoriam hoc mysterium celebratur et sumitur.

5. Curare porro debet, ut particulae consecratae, eo numero qui infirmorum et aliorum fidelium communioni satis esse possit, perpetuo conserventur in pyxide ex solida decentique materia, eaque munda, et suo operculo bene clausa, cooperta albo velo serico, et, quantum res feret, ornato in tabernaculo inamovibili in media parte altaris posito et clave obserato.

6. Hoc autem tabernaculum conopaeo decenter opertum, atque ab omni alia re vacuum, in Altari majori vel in alio, quod venerationi et cultui tanti Sacramenti commodius ac decentius videatur, sit col-

THE MOST HOLY EUCHARIST

THE greatest solicitude is to be observed so that all sacraments of the Catholic Church will be dispensed with reverence and exactitude. Particularly is this true of the administration and reception of the most holy sacrament of the Eucharist, than which there is nothing more sublime, nothing holier, nothing more wonderful in the Church of God. For in It is contained the highest of God's gifts, Christ, the Lord Himself, Author and Source of all grace and holiness.

2. Therefore, let every pastor attach the greatest significance thereto, that not only he himself handle, watch over, and dispense this adorable sacrament with becoming reverence and fitting worship, but also that the people committed to his care will devoutly adore It, and receive It worthily and frequently, especially on the higher feast days.

3. Hence he will frequently remind the people with what preparation and what fervor and piety, as well as outward humility they should approach this divine sacrament; likewise, that having received the sacrament of penance, all must observe the fast at least from midnight, and at the moment of Communion kneel on both knees, receiving It in humble adoration and with reverence, the men separate if possible from the women.

4. Moreover, the communicants should be warned not to leave church right after receiving, not to engage in idle conversation nor to violate custody of the eyes, and neither to begin at once the reading of prayers from a book nor to expectorate, lest the Sacred Species fall from the mouth. Rather, as befits devotion they should spend some time in mental prayer, thanking God for this singular favor and at the same time for the Savior's sacred Passion, in memory of which this mystery is celebrated and consumed.

5. The priest will see to it that a sufficient number of consecrated particles, for Communion of the sick or other faithful, will at all times be reserved in a ciborium of solid and suitable material, kept clean, with tight-fitting lid, and covered with white silk; and so far as circumstances allow, the ciborium is to be reserved under lock in an ornate tabernacle which is immovable and located in the middle of the altar.

6. The tabernacle ought properly to be covered with a canopy, and nothing else kept therein. It should be placed on the main altar or on another where it can be viewed readily, so that due worship may be

locatum; ita ut nullum aliis sacris functionibus, aut ecclesiasticis officiis impedimentum afferatur. Coram eo una saltem lampas diu noctuque continenter luceat, nutrienda oleo olivarum vel cera apum; ubi vero oleum olivarum haberi nequeat, Ordinarii loci prudentiae permittitur ut aliis oleis commutetur, quantum fieri potest, vegetabilibus; curabitque Parochus, ut omnia ad ipsius Sacramenti cultum ordinata, integra, mundaque sint, et conserventur.

7. Sanctissimae Eucharistiae particulas frequenter renovabit. Hostiae vero seu particulae consecrandae sint recentes; et ubi eas consecraverit, veteres primo distribuat, vel sumat.

8. Fideles omnes ad sacram communionem admittendi sunt, exceptis iis, qui justa ratione prohibentur. Arcendi autem sunt publice indigni, quales sunt excommunicati, interdicti, manifestoque infames, nisi de eorum poenitentia et emendatione constet, et publico scandalo prius satisfecerint.

9. Occultos vero peccatores, si occulte petant et eos non emendatos agnoverit, minister repellat; non autem, si publice petant et sine scandalo ipsos praterire nequeat.

10. Amentibus praeterea, seu phreneticis communicare non licet; licebit tamen, si quando habeant lucida intervalla, et devotionem ostendant, dum in eo statu manent, si nullum indignitatis periculum adsit.

11. Pueris, qui propter aetatis imbecillitatem nondum hujus Sacramenti cognitionem et gustum habent, Eucharistia ne ministretur.

12. Minister ordinarius sacrae communionis est solus Sacerdos.

Extraordinarius est Diaconus, de Ordinarii loci vel Parochi licentia, gravi de causa concedenda, quae in casu necessitatis legitime praesumitur.

13. Quilibet Sacerdos intra Missam et, si privatim celebrat, etiam proxime ante et statim post, sacram communionem ministrare potest, salvo praescripto rubricae n. 18.

Etiam extra Missam quilibet Sacerdos eadem facultate pollet ex licentia saltem praesumpta Rectoris ecclesiae, si sit extraneus.

14. Sacerdos sacram communionem distribuat azymo pane vel fermentato, secundum proprium ritum.

Ubi vero necessitas urgeat nec Sacerdos diversi ritus adsit, licet Sacerdoti orientali, qui fermentato utitur, ministrare Eucharistiam in

rendered this great sacrament, yet so that it in no way interferes with other ecclesiastical offices and solemn ceremonies. At least one lamp must be kept burning before it day and night, which is to be fed with olive oil or beeswax. In places where olive oil is not obtainable, it is left to the judgment of the Ordinary to substitute other vegetable oils as circumstances allow. The pastor shall see to it that all appurtenances ordained for the cult of this sacrament are kept clean and in good repair.

7. The Sacred Species are to be renewed frequently. The hosts to be consecrated should be fresh, and after they are consecrated the older Species should be distributed first or else consumed.

8. All the faithful must be allowed to receive Holy Communion, except those excluded for a valid reason. Prohibited in particular are they who are known publicly to be unworthy, such as the excommunicate, those under interdict, and the notoriously infamous, unless there be evidence of their repentance and amendment, yet not until they have first made satisfaction for scandal publicly given.

9. Occult sinners who secretly request Holy Communion must be refused by the minister, when he knows for certain that they have not amended; but he may not do so whenever they request It in public, if it is impossible to avoid scandal by refusing them.

10. The feeble-minded or the insane are not permitted to communicate. However, if they at times have lucid intervals and manifest the proper piety, they may be allowed to receive while in this state, provided no danger of irreverence is at stake.

11. Holy Eucharist is not to be administered to children who have not yet reached the age of reason, and who have neither understanding nor appreciation of the sacrament.

12. The ordinary minister of Holy Communion is a priest exclusively. The extraordinary minister is a deacon to whom this privilege may be granted by the Ordinary or the pastor, but only for a good reason. In case of necessity the permission can lawfully be presumed.

13. Every priest may distribute Holy Communion during Mass; and when celebrating a private Mass, also immediately before or after, yet subject to the rule contained in rubric No. 18 below. Even apart from Mass, every priest who is a stranger in a place enjoys the same authority, provided he has at least the presumed permission of the rector of the church.

14. A priest may administer Holy Communion either in the form of unleavened bread or leavened bread, according to the rite of which he is a member. But if an emergency arises where no priest of another rite is available, a priest belonging to an Oriental rite (which makes use of leavened bread) is permitted to administer the Eucharist in unleavened form; and similarly a priest belonging to the Latin rite,

azymo, vicissim latino aut orientali qui utitur azymo, ministrare in fermentato; at suum quisque ritum ministrandi servare debet.

15. Omnibus fidelibus cujusvis ritus datur facultas ut, pietatis causa, sacramentum Eucharisticum quolibet ritu confectum suscipiant.

Suadendum tamen ut suo quisque ritu fideles praecepto communionis paschalis satisfaciant.

Sanctum Viaticum moribundis ritu proprio accipiendum est; sed, urgente necessitate, fas esto quolibet ritu illud accipere.

16. Omnibus diebus licet sanctissimam Eucharistiam distribuere.

Feria tamen VI majoris hebdomadae solum licet sacrum Viaticum ad infirmos deferre.

In Sabbato Sancto sacra communio nequit fidelibus ministrari nisi inter Missarum solemnia vel continuo ac statim ab iis expletis.

Sacra communio iis tantum horis distribuatur, quibus Missae sacrificium offerri potest, nisi aliud rationabilis causa suadeat.

Sacrum tamen Viaticum quacumque diei aut noctis hora ministrari potest.

17. Sacerdoti celebranti non licet Eucharistiam intra Missam distribuere fidelibus adeo distantibus ut ipse altare e conspectu amittat.

18. Sacra communio distribui potest ubicumque Missam celebrare licet, etiam in oratorio privato, nisi loci Ordinarius, justis de causis, in casibus particularibus id prohibuerit.

ORDO ADMINISTRANDI SACRAM COMMUNIONEM

1. Sacerdos sanctissimam Eucharistiam extra Missam ministraturus, hostiis seu particulis pro populi multitudine consecratis, vasculoque uno vel pluribus, decenti et commodo loco, expositis, cum vino et aqua ad purificationem eorum, qui communionem sumpserint, et ante eos linteo mundo extenso, lotis prius manibus, et superpelliceo indutus, ac desuper stola coloris semper albi vel Officio illius diei convenientis (mutato tamen colore nigro in violaceum die Commemorationis Omnium Fidelium Defunctorum), praecedente Clerico, seu alio ministro, procedit ad Altare manibus junctis vel bursam cum corporali ante pectus deferens, et, accensis cereis, facta prius genuflexione in plano, tabernaculum aperit, genuflectit, extrahit pyxidem, et illam super corporale depositam discooperit. Minister genibus flexis nomine populi ad cornu Epistolae facit confessionem generalem, dicens: Confiteor Deo, etc.

or to one of the Oriental rites which makes use of unleavened bread, is permitted to administer the Eucharist in leavened form. Yet each one must follow the ceremonies of his own rite during the actual administration.

15. All the faithful, no matter which rite they belong to, are allowed to receive the Eucharist in any rite whatsoever as an exercise of piety. But all should be persuaded to fulfil the Easter duty each in his own rite. Holy Viaticum should be received by the dying in their own rite, but whenever urgent it is lawful to receive It in any rite.

16. The Holy Eucharist may be distributed on any day, except on Good Friday when it is allowed only to give Viaticum to the sick. On Holy Saturday Communion may not be distributed to the faithful except during the solemn services of the Mass, or immediately after the conclusion of this solemnity. Holy Communion should be distributed only during the hours when Mass may be offered, unless there is a valid reason for doing otherwise. But Holy Viaticum may be administered any time of the day or night.

17. During Mass the priest who is celebrant is not permitted to distribute Communion to any of the faithful who are so far away that he himself would lose sight of the altar.

18. Holy Communion may be distributed in every place where Mass is allowed, even in a private oratory, unless the Ordinary forbids it in a particular case for a good reason.

THE RITE FOR ADMINISTERING HOLY COMMUNION

1. When a priest is about to administer the Holy Eucharist outside of Mass, he will have on hand a sufficient number of consecrated particles for all who are to communicate. In addition there should be in readiness at a convenient place one or more vessels containing wine and water for the purification of the communicants,* and a clean linen cloth should be extended before them. The candles on the altar are lighted. Having washed his hands, the priest vests in surplice and a stole which should be either white or the color suited to the day's office (on All Souls' a purple stole is used instead of black). Preceded by a cleric or another assistant, the priest goes to the altar with hands folded, or he carries before his breast the burse containing the corporal. He genuflects, ascends to the predella, opens the tabernacle, genuflects, takes out the ciborium which he places on the corporal, and uncovers it. The assistant kneels on the epistle side, and says the Confiteor in the name of the people.

* This rubric is still observed in the Mass of ordination, but in general (except for a few places) it has fallen into disuse. — *Trans.*

2. Tum Sacerdos iterum genuflectit, et, manibus junctis ante pectus, vertit se ad populum (advertens ne terga vertat Sacramento), et in cornu Evangelii dicit:

Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam aetérnam. ℟. Amen.

Et addit: Indulgéntiam, absolutiónem, ✠ et remissiónem peccatórum vestrórum tríbuat vobis omnípotens, et miséricors Dóminus. ℟. Amen.

Dicens: Indulgéntiam, etc., manu dextera in formam crucis signat communicandos.

3. Deinde ad Altare se convertit, genuflectit, manu sinistra pyxidem prehendit; dextera vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super pyxidem: conversusque ad populum in medio Altaris dicit clara voce:

Ecce Agnus Dei, ecce qui tollit peccáta mundi. Mox subdit: Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea; quod iterum, ac tertio repetit: qua formula etiam utendum est, cum feminae communio administratur.

4. Postea ad communicandum accedit, incipiens ab iis qui sunt ad partem Epistolae; sed primo, si Sacerdotibus, vel aliis ex Clero danda sit communio, iis ad gradus Altaris genuflexis praebeatur, vel, si commode fieri possit, intra sepimentum Altaris sint a laicis distincti. Sacerdotes vero et Diaconi communicantes utantur stola coloris albi vel ejusdem coloris ac Sacerdos qui ministrat.*

5. Sacerdos unicuique porrigens Sacramentum, et faciens cum eo signum crucis super pyxidem, simul dicit:

Corpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam aetérnam. Amen.

6. Ubi vero omnes communicaverint, Sacerdos, reversus ad Altare, pyxidem super corporale deponit, genuflectit, ac deinde dicit:

O sacrum convívium, in quo Christus súmitur, recólitur memória passiónis ejus, mens implétur grátia, et futúrae glóriae nobis pignus datur. Tempore Paschali et per Octavam Corporis Christi additur: Allelúja.

* Qui communicandi sunt, dum Sacerdos eis porrigit Sacramentum, patenam ipsi subter suum mentum apponunt (S. C. S. Instructio diei 26 Martii 1929).

2. Then the priest genuflects again, with hands joined turns to the people, taking care that he does not have his back turned to the Blessed Sacrament, and standing a little toward the gospel side, he says:

May the almighty God have mercy on you, forgive you your sins, and lead you unto life everlasting. ℟. Amen.

May the almighty and merciful Lord grant you pardon, absolution, ✠ and remission of your sins. ℟. Amen.

As he says these words, he makes with his right hand the sign of the Cross over the communicants.

3. Then turning back toward the altar, he genuflects, takes the ciborium in his left hand and with his right removes a host which he holds between the thumb and index finger a little above the ciborium. He turns again to the people, and standing in the middle of the predella, says in a loud voice:

Behold the Lamb of God, behold Him Who taketh away the sins of the world! O Lord, I am not worthy that thou shouldst enter under my roof, but say only the word, and my soul shall be healed. The latter is said thrice, using the same Latin endings even when Communion is given to women.

4. If he gives Holy Communion to priests or other members of the clergy, they receive first, kneeling at the altar steps, or if more convenient, on the floor of the sanctuary, separate from the laics. (Priests and deacons who receive wear a white stole or one of the same color worn by the ministrant.) He then proceeds to the faithful and begins the distribution at the epistle side.*

5. In giving the Sacred Host he makes with It the sign of the Cross over the ciborium in the case of each person, saying simultaneously:

May the Body of our Lord, Jesus Christ keep thy soul unto life everlasting. Amen.

6. When all have communicated, the priest returns to the altar, places the ciborium on the corporal, genuflects, and then says:

O sacred banquet in which Christ becomes our food, the memory of His Passion is renewed, the soul is filled with grace. and a pledge of future glory is bestowed! (T.P. and during Octave of Corpus Christi: Alleluia.)

* At the moment the priest gives the communicants the Sacrament, they hold the paten below their chin (Instruction of S. C. S., dated March 26, 1929).

℣. Panem de caelo praestitísti eis. Tempore Paschali et per Octavam Corporis Christi additur: Allelúja.

Minister respondet: Omne delectaméntum in se habéntem. Tempore Paschali et per Octavam Corporis Christi additur: Allelúja.

7. Mox Sacerdos dicit:

℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus. Oratio

DEUS, qui nobis, sub Sacraménto mirábili, passiónis tuae memóriam reliquísti: tríbue, quaésumus; ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptiónis tuae fructum in nobis júgiter sentiámus: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℟. Amen.

Tempore Paschali dicitur Oratio:

SPÍRITUM nobis, Dómine, tuae caritátis infúnde: ut quos Sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte ejúsdem Spíritus, etc. ℟. Amen.

8. Interim, antequam reponat Sacramentum, diligenter advertat, ut, si aliquod fragmentum digitis adhaeserit, illud in pyxidem deponat, et subinde in vase cum aqua parato eosdem digitos, quibus tetigit Sacramentum, abluat, et abstergat purificatorio: aqua vero ablutionis suo tempore mittatur in sacrarium, vel, si hoc desit, in ignem. Postea reponit pyxidem in tabernaculo, genuflectit, et ipsius tabernaculi ostiolum clave obserat.

9. Deinde, elevatis oculis, extendens, elevans et jungens manus caputque Cruci inclinans dicit:

Benedíctio Dei omnipoténtis, et versus ad populum semel tantum benedicens prosequitur, Patris, et Fílii ✠; et Spíritus Sancti, descéndat super vos, et máneat semper. ℟. Amen.

℣. Bread from heaven thou didst grant them (T.P. and during Octave of Corpus Christi: Alleluia).

℟. Having all sweetness within it (T.P. and during Octave of Corpus Christi: Alleluia).

7. Whereupon he adds:

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray. Prayer

O GOD, Who didst leave with us in this wondrous Sacrament a memorial of thy Passion — grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever experience within ourselves the fruit of thy redemption. Thou Who livest and reignest with God the Father in the unity of the Holy Spirit, God, forever and evermore. ℟. Amen.

In Paschal Time the following prayer is said:

POUR forth in us, O Lord, the Spirit of thy love, that we whom thou hast sated with the Paschal Sacraments may be made to be of one heart in thine affection. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the selfsame Holy Spirit, God, forevermore. ℟. Amen.

8. Meanwhile the priest, before he replaces the Sacrament, takes special care that if any fragment of host adhere to his fingers he deposit it in the ciborium; and then he purifies in the finger bowl the fingers which have touched the Sacrament, and wipes them with a purificator. The water used in purifying his fingers is later thrown into the sacrarium, or into the fire if there is no sacrarium. Finally, he replaces the ciborium in the tabernacle, genuflects, and locks the tabernacle.

9. Then lifting his eyes, extending, elevating, and joining his hands, and bowing his head to the Cross he says:

May the blessing of almighty God, he turns here toward the people and blessing them once he continues: Father, Son, and Holy ✠ Spirit descend upon you and remain for all time. ℟. Amen.

Et ita eis, qui communicarunt, benedicit Sacerdos tam extra Missam, quam proxime ante vel statim post ipsam.

10. Ritus superius descriptus servandus est etiam a Diacono sacram communionem ministrante. Episcopus autem, post sacram communionem distributam extra Missam, benedicit more solito, dicens Sit nomen Dómini benedíctum, etc., et ter signum crucis facit.

11 Intra Missam autem communio populi statim post communionem Sacerdotis celebrantis fieri debet (nisi quandoque ex rationabili causa proxime ante aut statim post Missam privatam sit facienda), cum Orationes, quae in Missa post communionem dicuntur, non solum ad Sacerdotem, sed etiam ad alios communicantes spectent.

12. Itaque, si qui sunt communicandi intra Missam, Sacerdos, sumpto sacratissimo Sanguine, antequam se purificet, facta genuflexione, ponat particulas consecratas in pyxide, vel, si pauci sint communicandi, super patenam, nisi a principio positae fuerint in pyxide seu alio calice. Interim minister ante eos extendit linteum seu velum album, et pro eis facit confessionem, dicens Confíteor Deo, etc. Tum Sacerdos iterum genuflectit, et manibus junctis conversus ad populum in cornu Evangelii dicit: Misereátur vestri, etc. et, eo quo supra dictum est modo, porrigit communicandis Eucharistiam, incipiens a ministris Altaris, si velint communicare. Finita communione, revertitur ad Altare, nihil dicens, neque dat eis benedictionem, quia illam dabit in fine Missae. Deinde dicit secreto: Quod ore súmpsimus, etc., ut in Missali, se purificat, et Missam absolvit.

13. Quod si contingat, proxime ante aut statim post Missam privatam, aliquos interdum communicare, tunc Sacerdos, planeta indutus, sacram communionem ministrabit eo modo quo fit extra Missam, ut supra dictum est; omissis tamen semper Allelúja et benedictione in fine, si paramenta nigri coloris adhibeantur.

DE COMMUNIONE PASCHALI

1. Curet Parochus, ut in Quadragesima per se, vel per alios concionatores populo oportune denuntientur canones 906 et 859, §1, Codicis Juris Canonici, quibus declaratur:

"Omnis utriusque sexus fidelis, postquam ad annos discretionis, idest ad rationis usum, pervenerit, tenetur omnia peccata sua saltem semel in anno fideliter confiteri, et debet semel in anno, saltem in Paschate, Eucharistiae Sacramentum recipere, nisi forte de consilio proprii Sacerdotis, ob aliquam rationabilem causam, ad tempus ab ejus perceptione duxerit abstinendum."

2. Paschalis communio fiat a dominica Palmarum ad dominicam in

This blessing of the communicants takes place only when they receive outside of Mass, either immediately before or after.

10. The rite described above is observed when a deacon gives Holy Communion. Whenever a bishop distributes Communion outside of Mass, he blesses in the usual way, saying: May the name of the Lord be blessed, etc., and makes the threefold sign of the Cross.

11. During Mass Communion of the people ought to follow immediately after that of the celebrant (although for a valid reason it may happen occasionally at a private Mass that it be distributed right before or after Mass), since the prayers which follow the Communion in Mass are not intended for the priest alone but apply to the other communicants as well.

12. Wherefore, if some are to communicate during Mass, the priest, having consumed the Precious Blood and before taking the final ablutions, genuflects, places the consecrated particles in the ciborium, or on the paten when only a few will communicate, unless they have been in the ciborium or another chalice from the beginning. In the meantime the assistant extends the communion cloth before the communicants, and says the Confiteor for them. The priest genuflects again, with hands joined turns to the people, and standing a little toward the gospel side says the Misereatur, etc., as explained above. He then gives the Eucharist to the communicants, beginning with the ministrants at the altar if they wish to receive. When the distribution is finished, he returns to the altar, without saying anything, neither does he give the blessing because he will confer it at the end of Mass. Lastly he says the prayers of ablution as given in the missal, consumes the final ablutions, and concludes the Mass.

13. Should it happen that some occasionally communicate immediately before or after a private Mass, then the priest will administer Holy Communion vested in the Mass vestments, in the same manner as is done outside of Mass as explained above; yet always omitting the Alleluia and the blessing at the end if black vestments are worn.

THE PASCHAL COMMUNION

1. It is the pastor's duty to promulgate to the people during Lent, either he directly or through other preachers, canons 906 and 859, 1, of the Code of Canon Law which declare: "Everyone of the faithful of either sex, who has attained the years of discretion, in other words the use of reason, is bound to confess sincerely all his sins at least once a year, and must receive the sacrament of Eucharist once a year, at least during Paschaltide, unless perhaps on the counsel of one's pastor or confessor one is discouraged from receiving It for a while because of some valid reason."

2. The time within which the Easter Communion must be received

albis; sed locorum Ordinariis fas est, si ita personarum ac locorum adjuncta exigant, hoc tempus etiam pro omnibus suis fidelibus anticipare, non tamen ante quartam diem dominicam Quadragesimae, vel prorogare, non tamen ultra festum sanctissimae Trinitatis.

Suadendum fidelibus ut huic praecepto satisfaciant in sua quisque paroecia; et qui in aliena paroecia satisfecerint, curent proprium Parochum de adimpleto praecepto certiorem facere.

Praeceptum paschalis communionis adhuc urget, si quis illud praescripto tempore, quavis de causa, non impleverit.

3. Obligatio praecepti communionis sumendae, quae impuberes gravat, in eos quoque ac praecipue recidit, qui ipsorum curam habere debent, idest in parentes, tutores, confessarium, institutores et Parochum.

4. Dabit quoque operam Parochus, quoad ejus fieri potest, ut in ipso die sanctissimo Paschae fideles communicent; quo die ipse per se, nisi legitime impediatur, paroeciae suae fidelibus hoc Sacramentum ministrabit. In ceteris vero servabit ea, quae in libro de statu animarum, ut infra, praescribuntur.

5. Aegrotis quoque paroecialibus, etiamsi communionem extra praescriptos paschales dies sumpserint, in paschalibus diebus illam deferet, ac ministrabit.

DE COMMUNIONE INFIRMORUM

1. In periculo mortis, quavis ex causa procedat, fideles sacrae communionis recipiendae praecepto tenentur.

Etiamsi eadem die sacra communione fuerint refecti, valde tamen suadendum, ut in vitae discrimen adducti denuo communicent.

Perdurante mortis periculo, sanctum Viaticum, secundum prudens confessarii consilium, pluries, distinctis diebus, administrari et licet et decet.

2. Sanctum Viaticum infirmis ne nimium differatur; et qui animarum curam gerunt, sedulo advigilent ut eo infirmi plene sui compotes reficiantur.

Cavendum autem in primis est, ne ad indignos cum aliorum scandalo deferatur, nisi sese prius sacra confessione purgaverint, et publicae offensioni, prout de jure, satisfecerint.

3. Hortetur Parochus infirmum, ut sacram communionem sumat, etiam si graviter non aegrotet, aut mortis periculum non immineat, maxime si festi alicujus celebritas id suadeat, neque ipse illam ministrare recusabit.

4. Potest quidem Viaticum brevi morituris dari non jejunis; id tamen diligenter curandum est, ne iis tribuatur, a quibus ob phrenesim, sive ob assiduam tussim, aliumve similem morbum, aliqua indecentia cum injuria tanti Sacramenti timeri potest. Ceteris autem infirmis,

commences on Palm Sunday and terminates on Low Sunday.* But it is the right of the local Ordinary, if circumstances of persons or place demand, to extend this time for all the faithful, however, not earlier than the fourth Sunday in Lent nor later than Trinity Sunday. The faithful should be persuaded to fulfil this obligation, everyone in his own parish church. Whoever fulfils it in another church must see to it that he inform his own pastor of the fact. The precept of Easter Communion still continues to be binding, so long as one has neglected it during the time prescribed, no matter for what reason.

3. The obligation to ensure that children fulfil the precept of Easter Communion devolves on them especially charged with their welfare, namely, parents, teachers, confessors, tutors, and pastors.

4. The pastor should also exert his influence so that the people will communicate on Easter itself, and on this day he himself will administer the Sacrament to his parishioners, unless prevented by some valid excuse. As to the rest, he shall observe whatever is prescribed below in the section on the care of souls.

5. He shall also take Communion to the sick members of his parish during Paschaltide, even though they have received It at other times.

COMMUNION OF THE SICK

1. The faithful are bound by precept to receive Holy Communion when in danger of death from any cause. And even though they may have communicated on that very day, nevertheless, it is strongly recommended that they receive a second time when at the point of death. So long as this danger continues, they are allowed and should receive Holy Viaticum more than once (but only once a day), if the confessor so advises.

2. Holy Viaticum for the sick should never be deferred unduly, and those having the care of souls should be most vigilant that the sick receive It while fully conscious. Yet care is to be taken above all lest It be brought to the unworthy — whereby others could be scandalized — unless they first have confessed and have made the necessary reparation for scandal publicly given.

3. The pastor should exhort a sick person to receive Holy Communion even when not grievously ill nor in imminent danger of death, particularly on the occasion of a high feast; and let him never decline to administer It.

4. Viaticum may be given to the dying even though they are not fasting. But great care is to be exercised lest It be administered in a case where there might be fear of some irreverence to this sublime Sacrament, such as delirium, incessant coughing, or the like. To all others who communicate out of piety during illness, the Eucharist

* In the United States, from the first Sunday in Lent till Trinity Sunday. — *Trans.*

qui ob devotionem in aegritudine communicant, danda est Eucharistia ante omnem cibum et potum, non aliter ac ceteris fidelibus, quibus nec etiam per modum medicinae ante aliquid sumere licet.

Infirmi tamen qui jam a mense decumbunt sine certa spe ut cito convalescant, de prudenti confessarii consilio sanctissimam Eucharistiam sumere possunt semel aut bis in hebdomada, etsi aliquam medicinam vel aliquid per modum potus antea sumpserint.

5. Sed alicui ad adorandum solum, vel, devotionis seu cujusvis rei praetextu, ad ostendendum ne deferatur.

6. Deferri autem debet hoc sanctum Sacramentum ab ecclesia ad privatas aegrotantium domos decenti habitu, superposito mundo velamine, publice atque honorifice, ante pectus cum reverentia et timore, semper lumine praecedente.

Privatim vero seu occulte ad infirmos sacra communio ne deferatur, nisi justa et rationabilis causa aliud suadeat.

7. Ius et officium sacram communionem publice ad infirmos etiam non paroecianos extra ecclesiam deferendi, pertinet ad Parochum intra suum territorium.

Ceteri Sacerdotes id possunt in casu tantum necessitatis aut de licentia saltem praesumpta ejusdem Parochi vel Ordinarii.

8. Communionem privatim ad infirmos quilibet Sacerdos deferre potest, de venia saltem praesumpta Sacerdotis, cui custodia sanctissimi Sacramenti commissa est.

Quando privatim sacra communio infirmis ministratur, reverentiae ac decentiae tanto Sacramento debitae sedulo consulatur.

9. Sacram communionem per modum Viatici sive publice sive privatim ad infirmos deferre, pertinet ad Parochum loci, in quo degunt infirmi.

10. Parochus igitur processurus ad communicandum infirmum, aliquot campanae ictibus jubeat convocari parochianos, seu confraternitatem Ssmi Sacramenti (ubi fuerit instituta) seu alios pios Christifideles, qui sacram Eucharistiam cum cereis, seu intorticiis comitentur, et umbellam, seu baldachinum, ubi haberi potest, deferant. Praemoneat, ut aegri cubiculum mundetur, et in eo paretur mensa linteo mundo cooperta, in quo Sanctissimum Sacramentum decenter deponatur.

11. Parentur luminaria, ac duo vascula, alterum cum vino, alterum cum aqua. Praeterea linteum mundum ante pectus communicandi ponatur, atque alia ad ornatum loci, pro cujusque facultate.

may be given only if they have abstained from food and drink, the same as the other faithful, nor is it even allowed them to take anything by way of medicine. However, an invalid who has been ill for a month without hopes for a speedy recovery may, at the discretion of the confessor, receive the Holy Eucharist once or twice a week, even if he has taken beforehand medicine or some liquid.

5. Yet no one is to have the Blessed Sacrament brought to him solely for the purpose of adoring It or having It in his presence, whether out of devotion or under any other pretext.

6. The bearing of this holy Sacrament from the church to the home of the sick must be done with proper decorum. The priest who carries It will have It covered with a clean veil, he will go in procession (publicly) with becoming reverence, holding the Sacred Host before his breast in devotion and awe, and being preceded by a torchbearer. Holy Communion should never be carried to the sick in a wholly private manner, except for a just and reasonable cause.

7. The right and duty of carrying Holy Communion publicly from the church to the sick, even to non-parishioners, belongs to the pastor of the given territory. Other priests may do so only in case of necessity, having at least the presumed permission of the respective pastor or the Ordinary.

8. Any priest may carry Communion to the sick in a private manner, provided he has permission — at least presumed — from the priest who is charged with the custody of the Blessed Sacrament. Whenever Holy Communion is to be administered privately to the sick, special attention is to be paid to the reverence and dignity owing to this great Sacrament.

9. The administration of Holy Communion as Viaticum, whether done publicly or privately, devolves on the pastor in whose territory the sick reside.

10. As the pastor proceeds to take Communion to one who is sick, he shall by ringing the church bells assemble some of his parishioners, either the Confraternity of the Blessed Sacrament (where this organization is in existence) or some other pious faithful, so that they can accompany the Holy Eucharist carrying candles or torches, as well as the umbella or canopy if such is available. He shall have given notice beforehand that the sickroom be in order, and that there be prepared therein a table covered with clean linen on which the most holy Sacrament can be placed with propriety.

11. The following articles should be in readiness in the sickroom: lighted candles, two vessels — one containing water, the other wine, a linen cloth to be placed under the chin of the communicant, and whatever else will befittingly enhance the room, depending on the peoples' circumstances.

12. Ubi vero convenerint qui Eucharistiam comitaturi sunt, Sacerdos indutus superpelliceo et stola, vel etiam pluviali albi coloris, acolythis, seu Clericis, aut etiam Presbyteris (si locus feret) superpelliceo pariter indutis comitatus, decenter, et de more acceptas aliquot particulas consecratas, vel unam tantum (si longius aut difficilius iter sit faciendum) ponat in pyxide, seu parva custodia, quam proprio suo operculo cooperit, et velum sericum superimponit: ipse vero Sacerdos, imposito sibi prius ab utroque humero oblongo velo decenti, utraque manu accipiat vas cum Sacramento, et deinde umbellam, seu baldachinum subeat, nudo capite processurus.

13. Praecedat semper acolythus, vel alius minister deferens laternam (noctu autem hoc Sacramentum deferri non debet, nisi necessitas urgeat); sequantur duo Clerici, vel qui illorum vices suppleant; quorum alter aquam benedictam cum aspersorio, et bursam cum corporali, quod supponendum erit vasculo Ssmi Sacramenti super mensa in cubiculo infirmi, et cum linteolo purificatorio ad digitos Sacerdotis abstergendos; alter hunc librum Ritualem deferat, et campanulam jugiter pulset. Succedant deinde deferentes intorticia. Postremo Sacerdos Sacramentum gestans elevatum ante pectus sub umbella, dicens Psalmum Miserére, et alios Psalmos, et Cantica. Quod si longius, aut difficilius iter obeundum sit, et fortasse etiam equitandum, necesse erit vas, in quo Sacramentum defertur, bursa decenter ornata, et ad collum appensa, apte includere, et ita ad pectus alligare, atque obstringere, ut neque decidere, neque pyxide excuti Sacramentum queat.

14. Ingrediens vero locum, ubi jacet infirmus, dicit:

℣. Pax huic dómui.

℟. Et ómnibus habitántibus in ea.

15. Tum depositum Sacramentum super mensa, supposito corporali, genuflexus adorat, omnibus in genua procumbentibus, et velum humerale dimittit; mox accepta aqua benedicta, aspergit infirmum, et cubiculum, dicens Antiphonam:

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor; et primum versum Psalmi Miserére, cum Glória Patri, etc., Sicut erat, etc.

Deinde repetitur Antiphona:

Postea dicit:

℣. Adjutórium nostrum in nómine Dómini.

℟. Qui fecit caelum et terram.

12. So soon as the escort for the Blessed Sacrament is assembled, the priest vests in surplice and stole, or even in white cope; and likewise vested in surplice are the acolytes or clerics or priests (if they customarily assist) who will accompany him. Then with due reverence he takes some particles (only one, if he is to travel by a long or difficult route) from the ciborium and puts them in a pyx or small receptacle which he closes firmly and covers with a silk veil. Having received the humeral veil over his shoulders, he now takes in both hands the receptacle with the Sacrament, and proceeds on the way, walking bareheaded below the umbella or canopy.

13. At the head of the procession there should always be an acolyte or other server who carries the lantern (the Sacrament may not be carried thus at night, except in case of necessity). Following next are two clerics or their substitutes, one of whom carries the holy water with aspersory, the burse containing the corporal to be used in covering the table upon which the Blessed Sacrament will be placed in the sickroom, and the linen purificator for wiping the priest's fingers; the other carries the Ritual and the little bell which he rings continually. Then follow the torchbearers; and lastly the priest, holding the Sacrament elevated before his breast and reciting the Miserere or other psalms and canticles. Should the journey be long or difficult, and even perhaps made on horseback, it will be necessary that the receptacle with the Sacrament be securely encased in a beautifully made burse, and this fastened to the neck and secured at the breast, so as to prevent the Sacrament from falling or being shaken out of the pyx.

14. Upon entering the sickroom the priest says:

℣. Peace be unto this home.

℟. And unto all that dwell herein.

15. Having spread the corporal, he places the Sacrament upon the table, adores It with a genuflection, and lays aside the humeral veil, the while all present kneel. Taking holy water he sprinkles the sick person and the room, saying the antiphon:

Sprinkle me with hyssop, O Lord, and I shall be clean; wash me, and I shall be whiter than snow. Ps. 50. Be merciful to me, O God, for great is thy goodness. Glory be to the Father, and to the Son, and to the Holy Spirit, etc.

The antiphon Sprinkle me is repeated.

Then he continues:

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus. Oratio

EXÁUDI nos, Dómine sancte, Pater omnípotens, aetérne Deus: et míttere dignéris sanctum Angelum tuum de caelis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. ℟. Amen.

16. His dictis, accedit ad infirmum, ut cognoscat, num sit bene dispositus ad suscipiendum sacrum Viaticum, et utrum velit aliqua peccata confiteri; et illum audiat, atque absolvat: quamvis prius deberet esse rite confessus, nisi necessitas aliter urgeat.

17. Postea facta de more confessione generali, sive ab infirmo, sive ejus nomine ab alio, Sacerdos dicit in singulari:

Misereátur tui, etc. Indulgéntiam . . . tuórum tríbuat tibi, etc.

Si pluribus simul infirmis in eodem cubiculo vel loco Sacramentum administretur. Sacerdos dicat in plurali: Misereátur vestri, etc., Indulgéntiam . . . vestrórum tríbuat vobis, etc.

18. Deinde, facta genuflexione, accipit Sacramentum de vasculo, atque illud elevans ostendit infirmo, dicens:

Ecce Agnus Dei, ecce qui tollit peccáta mundi, et more solito ter dicit: Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.

19. Et infirmus, simul cum Sacerdote, dicit eadem verba, saltem semel, submissa voce. Tum Sacerdos dans infirmo Eucharistiam, dicit:

Accipe, frater (soror), Viáticum Córporis Dómini nostri Jesu Christi, qui te custódiat ab hoste malígno, et perdúcat in vitam aetérnam. Amen.

20. Si vero communio non datur per modum Viatici, dicat more ordinario:

℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray. **Prayer**

HEAR us, holy Lord, almighty Father, eternal God! And deign to send thy holy angel from heaven to guard, cherish, protect, visit, and defend all who dwell in this home. Through Christ our Lord. ℟. Amen.

16. Thereupon he approaches the sick person, ascertaining whether he is properly disposed to receive Holy Viaticum, or whether he wishes to confess any sins. If the latter so desires, the priest hears his confession and absolves him, although the person should have gone to confession beforehand, unless necessity dictates otherwise.

17. After the Confiteor has been recited either by the sick person or by one who does it for him, the priest adds in the singular:

May the almighty God have mercy on thee, forgive thee thy sins, and lead thee unto life everlasting. ℟. Amen.

May the almighty and merciful Lord grant thee pardon, absolution, ✠ and remission of thy sins. ℟. Amen.

If the Sacrament is to be administered to several in the same room or building, the priest says the above prayers in the plural.

18. Having genuflected he removes the Sacrament from the pyx, and raising It toward the patient, he says:

Behold the Lamb of God, behold Him Who taketh away the sins of the world, and as usual he adds thrice: O Lord, I am not worthy that thou shouldst enter under my roof, but say only the word, and my soul shall be healed.

19. The sick person says these last words in a subdued tone together with the priest, at least once. As the priest gives him the Eucharist he says:

Receive, brother (sister), the Viaticum of the Body of our Lord, Jesus Christ. May He protect thee from the hostile foe, and lead thee into life everlasting. Amen.

20. If Holy Communion is not given as Viaticum, he says the usual words:

Corpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam aetérnam. Amen.

21. Quod si mors immineat, et periculum sit in mora, tunc dicto Misereátur, etc., praedictis precibus omnibus, vel ex parte, omissis, ei statim Viaticum praebeatur.

22. Postea Sacerdos abluit digitos in vase cum aqua parato, nihil dicens, et abstergit purificatorio; aqua vero ablutionis suo tempore mittitur in sacrarium, vel, si hoc desit, in ignem. Deinde dicit:

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus. Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, te fidéliter deprecámur, ut accipiénti fratri nostro (sorori nostrae) sacrosánctum Corpus Dómini nostri Jesu Christi Fílii tui, tam córpori, quam ánimae prosit ad remédium sempitérnum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℟. Amen.

Si pluribus simul infirmis in eodem cubiculo vel loco Eucharistia praebeatur, Sacerdos dicat in plurali: Dómine sancte, . . . ut accipiéntibus frátribus (soróribus) nostris, etc.

23. His expletis, si altera particula Sacramenti superfuerit (superesse autem semper debet, praeterquam in casu jam dicto), velum humerale reassumit, genuflectit, surgit, et cum Sacramento in pyxide velo humerali cooperta facit signum crucis super infirmum nihil dicens. Tunc reverenter illud deferens, ordine quo venerat, revertitur ad ecclesiam, dicendo Psalmum Laudáte Dóminum de caelis, etc., et alios Psalmos et Hymnos, prout tempus feret.

24. Cum pervenerit ad ecclesiam, ponit Sacramentum super Altare, genuflectit, ac deinde dicit:

℣. Panem de caelo praestitísti eis. Tempore Paschali et per Octavam Corporis Christi additur: Allelúja.

℟. Omne delectaméntum in se habéntem. Tempore Paschali et per Octavam Corporis Christi additur: Allelúja.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

May the Body of our Lord, Jesus Christ keep thy soul unto life everlasting. Amen.

21. If death is imminent and there is danger in delay, the priest omits the first prayers in whole or in part, and beginning with the Misereatur gives Viaticum at once.

22. The priest cleanses his fingers in the vessel prepared for this purpose, and wipes them with the purificator, without saying anything. The water used for this ablution is later poured into the sacrarium of the church, or into the fire (in the house of the sick person), if the church has no sacrarium. The priest adds:

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray. Prayer

O HOLY Lord, almighty Father, everlasting God, full of trust we beseech thee that the most holy Body of our Lord, Jesus Christ, thy Son, which our brother (sister) hath now received, may be unto him (her) an eternal remedy both in soul and body. Who livest and reignest with thee in the unity of the Holy Spirit, God, forever and ever. ℟. Amen.

The priest says the above prayer in the plural, if he administers the Eucharist to several in the same room.

23. If the priest has brought with him another consecrated particle (and this should always be true except in the case already referred to), he puts on the humeral veil, genuflects, and, taking the Sacrament in the pyx, covers It with the humeral veil, and makes with It the sign of the Cross over the sick person, without saying anything. He carries It away, proceeding in reverent manner to the church in the same order as he came, saying meanwhile Psalm 148, Praise ye the Lord from the heavens, as well as other psalms and hymns as time permits.

24. Having returned to the church, he places the Sacrament on the altar, genuflects, and says:

℣. Bread from heaven thou didst grant them (T.P. and during Octave of Corpus Christi: Alleluia).

℟. Having all sweetness within it (T.P. and during Octave of Corpus Christi: Alleluia).

℣. The Lord be with you. ℟. And with thy spirit.

Orémus. Oratio

DEUS, qui nobis sub Sacraménto mirábili passiónis tuae memóriam reliquísti: tríbue, quaésumus; ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptiónis tuae fructum in nobis júgiter sentiámus: Qui vivis et regnas in saécula saeculórum. ℟. Amen.

25. Deinde annuntiat Indulgentias a Summis Pontificibus concessas Ssm̃um Sacramentum comitantibus.

26. Postea cum Sacramento in pyxide velo humerali cooperta facit signum crucis super populum, nihil dicens. Postremo illud in loco suo reponit.

27. Quod si, ob difficultatem aut longitudinem itineris, vel quia, ea qua decet veneratione, Sacramentum ad ecclesiam commode reportari non posset, sumpta fuerit una tantum particula consecrata, ut dictum est, tunc ea infirmo administrata, Sacerdos, praedictis precibus recitatis, eum manu benedicit dicens more solito: Benedíctio Dei omnipoténtis... descéndat super te (vel vos, si plures infirmos communicaverit), etc., et una cum aliis privato habitu, exstinctis luminibus, umbella demissa, latente pyxide, ad ecclesiam, vel domum quisque suam revertitur.

28. Ritus superius descriptus servandus est etiam a Diacono sacram communionem ministrante.

29. Quando, ex justa et rationabili causa, privatim sacra communio ad infirmos defertur, Sacerdos saltem stolam semper habeat propriis coopertam vestibus; in sacculo seu bursa pyxidem recondat, quam per funiculos collo appensam in sinu reponat; et numquam solus procedat, sed uno saltem fideli, in defectu Clerici, associetur. Cum autem ad infirmi cubiculum pervenerit, Sacerdos superpelliceum quoque induat cum stola, si illud antea non induerit.

INSTRUCTIO a S. R. C. EDITA DIE 9 JANUARII 1929 DE COMMUNIONE PLURIUM INFIRMORUM

Quando sacra Communio distribuitur pluribus infirmis, qui in eadem domo vel in eodem hospitali, sed in distinctis cubiculis degant, Sacerdos vel Diaconus ministrans, in primo tantum cubiculo recitet plurali numero omnes preces ante infirmorum Communionem dicendas juxta Rituale Romanum, tit. IV, cap. 4; in aliis autem cubiculis dicat tantummodo preces: Misereátur tui, etc., Indulgéntiam etc., Ecce Agnus

Let us pray. Prayer

O GOD, Who didst leave with us in this wondrous Sacrament a memorial of thy Passion — grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever experience within ourselves the fruit of thy redemption. Who livest and reignest forever and evermore. ℟. Amen.

25. He now announces the indulgence which the holy pontiffs have granted to them that act as an escort to the Blessed Sacrament.

26. Lastly, he again covers the pyx with the humeral veil, and with the Sacrament makes the sign of the Cross over the people, without saying anything, and replaces It in the tabernacle.

27. If only one consecrated particle was taken along, owing to the length or difficulty of the journey or because of the inconvenience of returning the Sacrament to the church with the reverence demanded (see above), in that case, following the aforesaid prayers and administration of Holy Communion, the priest gives the blessing simply with his hand in the ordinary way, saying: May the blessing of almighty God . . . come upon thee (you), etc. And having extinguished the lights, lowered the umbella, and concealed the pyx in its covering, the priest and his assistants remove their vestments, and return to the church or to their respective homes.

28. The rite described above is observed also when a deacon is the ministrant.

29. Whenever for a just and reasonable cause Holy Communion is brought to the sick in private manner, the priest wears at least the stole under his ordinary outdoor dress. The pyx is encased in a burse suspended from the neck on a string and secured at the breast. He should never go alone but should be accompanied by at least one cleric or one of the faithful. And upon arriving at the sickroom, he also puts on the surplice together with the stole, if it was not worn before.

INSTRUCTION ON ADMINISTERING COMMUNION TO SEVERAL SICK PEOPLE ISSUED BY THE S. R. C. ON JANUARY 9, 1929

When Holy Communion is distributed to a number of sick people confined in the same home or hospital but in separate rooms, the priest or deacon who acts as ministrant should recite all prayers before Communion — as prescribed in the Roman Ritual, Tit. IV, ch. 4 — only in the first room and in the plural form. In the other rooms, however, he says only the following: The Misereatur and Indulgentiam, etc., Behold the Lamb of God, etc., O Lord, I am not worthy, etc., only

Dei etc., semel Dómine, non sum dignus etc., Accipe, frater (soror) etc., vel Corpus Dómini nostri Jesu Christi etc., et in ultimo cubiculo addat Versum Dominus vobiscum, cum suo Responsorio et cum sequente Oratione plurali numero dicenda Domine sancte, etc., ibique, si qua particula consecrata superfuerit, benedictionem eucharisticam impartiatur, ac tandem reliquas preces praescriptas in ecclesia de more persolvat.

INSTRUCTIO a S. R. C. EDITA DIE 11 MARTII 1858 PRO SACERDOTE FACULTATEM HABENTE BIS MISSAM EADEM DIE CELEBRANDI

Quando Sacerdos eadem die duas Missas dissitis in locis celebrare debet, in prima, dum divinum Sanguinem sumit, eum diligentissime sorbeat. Exinde super corporale ponat Calicem et palla tegat, ac junctis manibus in medio Altari dicat: Quod ore súmpsimus, etc., et subinde admoto aquae vasculo digitos lavet dicens: Corpus tuum, etc., et abstergat.

Hisce peractis Calicem, super corporale manentem adhuc, deducta palla cooperiat, ceu mos est, scilicet primum purificatorio linteo, deinde patena ac palla, et demum velo.

Post haec Missam prosequatur, et completo ultimo Evangelio, rursus stet in medio Altaris, et detecto Calice, inspiciat, an aliquid divini Sanguinis nec ne ad imum se receperit, quod plerumque contingit. Quamvis enim sacrae species primum sedulo sorptae sint, tamen, dum sumuntur, cum particulae, quae circum sunt, undequaque sursum deferantur, nonnisi deposito Calice ad imum redeunt. Si itaque divini Sanguinis gutta quaedam supersit adhuc, ea rursus ac diligenter sorbeatur, et quidem ex eadem Calicis parte, qua ille primum est sumptus. Quod nullimode omittendum est, quia Sacrificium moraliter durat, et superexstantibus adhuc vini speciebus, ex divino praecepto compleri debet.

Postmodum Sacerdos in ipsum Calicem tantum saltem aquae fundat, quantum prius vini posuerat, eamque circumactam, ex eadem parte, qua Sacrum Sanguinem biberat, in paratum vas demittat. Calicem subinde ipsum purificatorio linteo abstergat, ac demum cooperiat, uti alias fit, atque ab Altari discedat.

Depositis sacris vestibus, et gratiarum actione completa, aqua e Calice demissa, pro rerum adjunctis, vel ad diem crastinum servetur

once, Receive, brother (sister) etc. or May the Body of our Lord, Jesus Christ, etc., and in the last room he adds the versicle: The Lord be with you, etc., together with its response and the following prayer in the plural form: O holy Lord, etc. In the last room, if any consecrated Particles remain, he imparts the blessing with the Eucharist, and in conclusion repeats the rest of the prescribed prayers in church in the usual way.

INSTRUCTION FOR A PRIEST HAVING THE FACULTY OF CELEBRATING MASS TWICE ON THE SAME DAY ISSUED BY THE S. R. C. ON MARCH 11, 1858

Whenever a priest is obliged to celebrate two Masses in different places on the same day, he shall, in consuming the Precious Blood at the first Mass, drain the chalice thoroughly. He then places the chalice on the corporal, and covers it with the pall. With hands joined and standing in the middle of the predella he says: What we have taken with our mouth, etc., and then moving the ablution cup toward him, he cleanses his fingers and wipes them, saying: May the Body, etc.

After this he removes the pall from the chalice (which in the meantime has remained on the corporal), and covers it as usual with the linen purificator, paten, pall, and veil.

After this he continues the Mass and, having finished the last Gospel, comes again to the middle of the altar and uncovers the chalice to see whether or not any of the Precious Blood is collected at the bottom, as usually happens. For no matter how carefully the Sacred Species may have been consumed before, in spite of this the drops which adhere round about the sides of the cup will be forced upward when the chalice is drunk, and will settle at the bottom only after the chalice has been set down. Therefore, should one or the other drops of the Precious Blood still remain, the priest will again carefully drain the chalice, touching his lips to the same spot as before. This may never be omitted under any circumstances, for otherwise the Holy Sacrifice morally continues, whereas it must be completed by divine precept with the partaking of this Species of wine which still remains.

Thereupon the priest pours water into the chalice, at least in the amount equal to the wine which he had poured in before, moves the chalice so that the water encircles the inside of the cup, and pours the water into a container provided for this purpose, pouring it so that it flows from the side from which he drank the Precious Blood. He wipes the chalice with the linen purificator, covers it as usual, and returning to the sacristy removes the sacred vestments and makes his thanksgiving. The water which was used to purify the chalice should, depending on circumstances, either be kept until the Mass of the follow-

(si nempe eo rursus Sacerdos redeat, Missam habiturus), et in exsequenda purificatione in Calicem demittatur, vel gossypio aut stuppa absorpta comburatur, vel in sacrario, si sit, exsiccanda relinquatur, vel demittatur in piscinam.

Cum autem Calix, quo Sacerdos primum est usus, purificatus jam sit, si illo ipso pro Missa altera indigeat, eum secum deferat: secus vero in altera Missa diverso Calice uti poterit.

¶ Quando vero Sacerdos eadem die duas Missas in eadem ecclesia offerre debet, se gerat uti supra dictum est, sed absoluta Missa quin Calicem purificet, si in ecclesia non sit sacristia, eum eodem modo super Altare relinquet; secus vero in sacristiam deferet, ibique super corporale vel pallam in aliquo loco decenti et clauso collocabit usque ad secundam Missam, in qua, cum eodem Calice uti debeat, illum rursus cum hostia consecranda secum deferet ad Altare, ac super corporale extensum reponet.

Cum autem in secunda Missa Sacerdos ad Offertorium devenerit, ablato velo de Calice, hunc parumper versus cornu Epistolae collocabit, sed non extra corporale; factaque hostiae oblatione, non absterget Calicem purificatorio, sed eum intra corporale relinquens leviter elevabit, vinumque et aquam eidem caute infundet, ipsumque Calicem nullatenus ab intus abstersum more solito offeret.

INSTRUCTIO a S. R. C. EDITA DIE 12 JANUARII 1921 PRO SACERDOTE CAECUTIENTE CIRCA MISSARUM CELEBRATIONEM

EIDEM EX INDULTO APOSTOLICO CONCESSAM

1. Praenotanda

1. Sacerdos caecutiens seu tali visivae potentiae debilitate, sive accidentaliter sive habitualiter, laborans, ut legere possit nonnisi typos valde crassos, a Summo Pontifice seu Sacra Rituum Congregatione, nisi Episcopus Apostolica facultate fuerit munitus, dispensationem obtinere potest celebrandi, juxta normas inferius accuratius exponendas, aut Missam votivam de beata Maria Virg. aut Missam, quam vocant, quotidianam Defunctorum.

2. Conditiones vero in hujusmodi privilegii instrumento appositae, non sunt merae ritualitatis et styli, sed obligatoriae in conscientia.

3. Si in privilegio dicatur Dummodo Orator non sit omnino caecus, et interea plane caecus evadat, tunc a celebrando Missam abstinere debet, donec novum indultum impetraverit; eoque obtento, sub gravi tenetur assistentia uti alterius Sacerdotis, quamvis forte haec obligatio in indulto non expresse fuerit apposita.

ing day, when it will be used at the purification of the chalice (that is, if the priest will return again for Mass), or absorbed with cotton, or hemp and then burned, or poured into the sacrarium if one is at hand, or left to evaporate, or poured into the piscina. Since the chalice used at the first Mass is already purified, the priest may carry it with him if he requires it for the second Mass; otherwise he may use another for the second Mass.

But whenever a priest must offer two Masses in the same church on the same day, he does as prescribed above, except that he will not purify the chalice at the end of Mass. If the church has no sacristy, he leaves the chalice on the altar; but if there is a sacristy, he carries it thither, placing it on a corporal or pall in a fitting place which can be locked, leaving it there until the second Mass. When it is time for the second Mass, since he must use this same chalice, he takes it again (together with the host to be consecrated) to the altar, and deposits it on the corporal. At the time of the offertory, uncovering the chalice the priest moves it slightly toward the epistle side, yet not off the corporal; and having offered the host, he does not wipe the chalice with the purificator, but lifts it a little above the corporal while he carefully pours in wine and water. He omits wiping the inside of the chalice, and offers it in the usual way.

INSTRUCTION REGARDING THE CELEBRATION OF MASS BY A BLIND PRIEST IN VIRTUE OF AN APOSTOLIC INDULT

ISSUED BY THE S. R. C. ON JANUARY 12, 1921

I. Preliminary

1. A priest who is blind, or one who suffers temporarily or permanently from such defective vision that he can read only extraordinarily large type, can obtain from the Holy Father or from the Congregation of Sacred Rites (unless his own bishop has this faculty from the Holy See) a dispensation to celebrate either the votive Mass of the Blessed Virgin Mary or the daily Mass for the Dead, in compliance with the norms explained more fully below.

2. The conditions attached to the grant of this privilege are not mere formality or convention but are obligatory in conscience.

3. If the privilege contains the following clause: "As long as the petitioner is not totally blind," and in the course of time he should go totally blind, then he must refrain from celebrating Mass until he has sought a new indult. And when he has obtained it, he is bound "sub gravi" to use the assistance of another priest, even though this obligation possibly is not expressly included in the indult.

2. Regulae circa Missam votivam de B. M. V.

I. — Quae Missa votiva de beata Maria Virgine sit dicenda

1. Caecutiens dispensatus dicat Missam inter votivas de beata Maria Virg. assignatas quintam, quovis anni tempore.

2. Si vero tantae adhuc est potentiae visivae ut legere possit etiam alias quatuor Missas votivas de beata Maria Virg. in Missali caecutientium pro diversitate Temporum exstantes, facultas ei sit, easdem celebrare juxta Temporum diversitatem.

II. — Quando Missa votiva de beata Maria Virgine sit dicenda

1. Missa votiva de beata Maria Virg. dici potest quovis anni tempore; dici vero debet omnibus et singulis diebus, in quibus non permittantur Missae quotidianae Defunctorum juxta Kalendarium ecclesiae in qua Sacerdos caecutiens celebrat; salvis tamen privilegiis ulterioribus circa Missas Defunctorum infra num. 3 expositis.

2. In Triduo sacro Majoris Hebdomadae Sacerdos caecutiens omnino a celebrando abstinebit.

3. In Festo Nativitatis Domini tres dicere potest Missas.

III. — Quo ritu sit celebranda

1. Si Missa votiva de beata Maria Virg. celebretur pro re gravi et publica simul causa, a Sacerdote caecutiente semper dicuntur unica Oratio, Glória in excélsis, Credo, Praefatio in tono solemni, Ite. Missa est, et ultimum Evangelium S. Joannis In princípio, etsi a Sacerdotibus non privilegiatis facienda esset illa die commemoratio, vel dicenda Collecta ab Ordinario imperata, vel dicendum in fine Evangelium Officii commemorati, juxta Rubricas.

2. In omnibus aliis casibus

a) Dicitur Glória in excélsis:

I. — Quandocumque dicendum est in Missa diei currentis, juxta Kalendarium ecclesiae in qua Missa celebratur:

II. — in jubilaeo propriae ordinationis sacerdotalis:

III. — infra Octavas, etiam simplices, beatae Mariae Virginis, juxta Kalendarium ecclesiae in qua Missa celebratur.

IV. — in sabbato.

b) Ad Orationes quod attinet, haec observanda sunt:

I. — Secunda et tertia Oratio non adduntur, quandocumque Orationes de Tempore excluduntur a ritu Missae diei currentis, juxta Kalendarium ecclesiae in qua Missa celebratur:

II. Rules Concerning the Votive Mass of the B. V. M.

1. Which of the votive Masses of the Blessed Virgin is to be used?

a) The blind priest who has this dispensation shall use the fifth Mass assigned among the votive Masses of the B. V. M., in all seasons of the church year;

b) Should he, however, have sufficient eyesight left to be able to read from the Missal for the Blind also the other four votive Masses of the B. V. M. prescribed for the various seasons, then he has permission to use these, according to the different seasons.

2. When is the votive Mass of the B. V. M. to be used?

a) The votive Mass of the B. V. M. may be used at any time of the year; but it must be used on every single day when the daily Mass for the Dead is not allowed, following the calendar of the church where the blind priest celebrates Mass — however, with due respect to the more extensive privileges explained below in No. 3 concerning Masses for the Dead;

b) A blind priest shall, on the last three days of Holy Week, refrain altogether from celebrating Mass;

c) On Christmas day he may say three Masses.

3. The ceremonies to be observed:

a) Whenever a blind priest celebrates a votive Mass of the B. V. M. for a cause both important and public, the following are said: only the one collect, the Gloria, Credo, solemn preface, Ite, Missa Est, and the usual last Gospel; and this despite the fact that on such occasion priests who do not have the privilege in question are obliged by the rubrics to say the proper commemorations, or the collect ordered by the Ordinary, or as a last Gospel the one of the feast which is being commemorated;

b) In all other cases:

i. the Gloria is said:

(a) whenever it is said in the Mass of the day, in compliance with the calendar of the church in which the Mass is celebrated;

(b) on the anniversary of the celebrant's ordination;

(c) during octaves (even of simple rank) of the B. V. M., according to the calendar of the church in which the Mass is celebrated;

(d) on Saturdays;

ii. in regard to the collects the following rules are observed:

(a) the second and third collects are omitted whenever the seasonal collects are excluded from the Mass of the day, in accordance with the calendar of the church in which the Mass is celebrated;

II. — Secus tres dicantur Orationes, et quidem secunda de Spiritu Sancto, tertia contra persecutores Ecclesiae vel pro Papa.

c) Dicitur Credo :

I. — Quandocumque dicendum est in Missa diei occurrentis, juxta Kalendarium ecclesiae in qua Missa celebratur:

II. — In jubilaeo propriae ordinationis sacerdotalis.

d) In Praefatione dicitur et te in veneratióne, praeterquam in Festis et per Octavas, etiam simplices, beatae Mariae Virg., in quibus Praefatio dicitur perinde ac si Missa de Festo vel de Octava celebraretur.

e) Ultimum Evangelium semper est S. Joannis In princípio.

f) In oratoriis privatis, Kalendarium proprium Celebrantis tenet locum Kalendarii ecclesiae in qua Missa celebratur; idque etiam circa Missam Defunctorum servabitur.

3. Regulae circa Missam Defunctorum

1. Loco Missae votivae de beata Maria Virg. Sacerdos caecutiens celebrare potest Missam quotidianam Defunctorum, cum vel sine cantu, ad normam Rubricarum de Missis Defunctorum, juxta Kalendarium Ecclesiae in qua celebrat.

2. Hanc Missam celebrat etiam (et quidem ter, si placuerit) in Commemoratione Omnium Fidelium Defunctorum, in qua tamen unam tantum Orationem dicet, nempe Fidélium ; servata (si bis vel ter hac die celebret) Constitutione Benedicti Papae XV "Incruentum Altaris sacrificium", cujus vigore unam tantummodo Missam cuicumque maluerit applicare et pro ea stipem percipere valeat: alias vero Missas, nulla stipe percepta, pro omnibus fidelibus defunctis et ad mentem Summi Pontificis, prout ceteri Sacerdotes, applicet.

3. Unica Oratio in hac Missa dicitur, quandocumque haec Missa quotidiana locum teneat Missae in qua unica tantum Oratio, juxta Rubricas, dici debeat. Secus tres saltem Orationes dicantur: prima tamen et secunda Oratio variari poterunt, juxta peculiarem intentionem applicationem Missae.

4. Ad Sequentiam Dies irae Sacerdos caecutiens numquam tenetur. Attamen si Missam cantet, licet ipse Sequentiam non legat, Chorus eam cantare ne omittat.

(b) otherwise three collects are said, the second one being that of the Holy Spirit, the third the collect against the persecutors of the Church or the one for the pope;

iii. the Credo is said:

(a) whenever it is said in the Mass of the day, according to the calendar of the church in which the Mass is celebrated;

(b) on the anniversary of the celebrant's ordination;

iv. in the preface are inserted the words: et te in veneratione, unless it is a feast day or octave (even of simple rank) of the B. V. M., and in these instances the preface to be used will be the one proper to the feast or octave;

v. the last Gospel is always that of St. John;

vi. in a private oratory the special calendar of the celebrant will be the rule, even in regard to Masses for the Dead.

III. Rules Applying to Masses for the Dead

1. In place of a votive Mass of the B. V. M., a blind priest may celebrate the daily Mass for the Dead, whether a sung Mass or Low Mass, in accordance with rubrical prescriptions regarding Masses for the Dead as well as the calendar of the church where he celebrates Mass.

2. He reads this Mass likewise on All Souls', even for all three Masses if it is his wish to offer three, saying only the one collect: Fidelium. If on this day he celebrates two Masses or three, he shall comply with the Constitution of Benedict XV: "Incruentum Altaris Sacrificium," by force of which only one Mass can be applied to a particular person and a stipend accepted for it; whereas the other two Masses, as holds true for every priest, must be applied the second for all the faithful departed and the third for the intention of the Holy Father, and no stipend can be accepted for these.

3. In this Mass only the one collect is said, provided the Mass is substituted for one that has only one collect prescribed. Otherwise at least three collects are said, and the first and second may vary, according to the intention and application of the Mass.

4. A blind priest is never obliged to say the sequence Dies Irae ; yet if the Mass is sung, even though he may not need to read the sequence, the choir may not neglect to sing it.

LITANIAE, PRECES ET ORATIONES

quae dici debent in expositione XL Horarum in alma Urbe

KÝRIE, eléison.
Christe, eléison.
Kýrie, eléison.
Christe, audi nos.
Christe, exáudi nos.
Pater de caelis, Deus, miserére nobis.
Fili, Redémptor mundi, Deus, miserére.
Spíritus Sancte, Deus, miserére.
Sancta Trínitas, unus Deus, miserére.
Sancta María, ora pro nobis.
Sancta Dei Génitrix, ora.
Sancta Virgo vírginum, ora.
Sancte Míchaël, ora.
Sancte Gábriel, ora.
Sancte Ráphaël, ora.
Omnes sancti Angeli et Archángeli, oráte pro nobis.
Omnes sancti beatórum Spirituum órdines, orate.
Sancte Joánnes Baptísta, ora.
Sancte Joseph, ora.
Omnes sancti Patriárchae et Prophétae, oráte.
Sancte Petre, ora.
Sancte Paule, ora.
Sancte Andréa, ora.
Sancte Jacóbe, ora.
Sancte Joánnes, ora.
Sancte Thoma, ora.
Sancte Jacóbe, ora.
Sancte Philíppe, ora.
Sancte Bartholomaée, ora.
Sancte Matthaée, ora.
Sancte Simon, ora.
Sancte Thaddaée, ora.
Sancte Matthía, ora.
Sancte Bárnaba, ora.
Sancte Luca, ora.
Sancte Marce, ora.
Omnes sancti Apóstoli et Evangelístae, oráte.
Omnes sancti Discípuli Dómini, oráte.
Omnes sancti Innocéntes, oráte.
Sancte Stéphane, ora.
Sancte Laurénti, ora.
Sancte Vincénti, ora.
Sancti Fabiáne et Sebastiáne, oráte.
Sancti Joánnes et Paule, oráte.
Sancti Cosma et Damiáne, oráte.
Sancti Gervási et Protási, oráte.
Omnes sancti Mártyres, oráte.
Sancte Silvéster, ora.
Sancte Gregóri, ora.

FORTY HOURS' ADORATION

Litany, Prayers, and Suffrages

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, have mercy on us.
God, the Son, Redeemer of the world, have mercy on us.
God, the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
Holy Mother of God,*
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy angels and archangels,
All ye holy orders of blessed spirits,
St. John the Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,
All ye holy apostles and evangelists,
All ye holy disciples of the Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy martyrs,
St. Sylvester,
St. Gregory,

* After each invocation: "Pray for us."

Sancte Ambrósi, ora.
Sancte Augustíne, ora.
Sancte Hierónyme, ora.
Sancte Martíne, ora.
Sancte Nicoláe, ora.
Omnes sancti Pontífices et Confessóres, oráte.
Omnes sancti Doctóres, oráte.
Sancte Antóni, ora.
Sancte Benedícte, ora.
Sancte Bernárde, ora.
Sancte Domínice, ora.
Sancte Francísce, ora.
Omnes sancti Sacerdótes et Levítae, oráte.
Omnes sancti Mónachi et Eremítae, oráte.
Sancta María Magdaléna, ora.
Sancta Agatha, ora.
Sancta Lúcia, ora.
Sancta Agnes, ora.
Sancta Caecília, ora.
Sancta Catharína, ora.
Sancta Anastásia, ora.
Omnes sanctae Vírgines et Víduae, oráte.
Omnes Sancti et Sanctae Dei, intercédite pro nobis.
Propítius esto, parce nobis, Dómine.
Propítius esto, exáudi nos, Dómine.
Ab omni malo, líbera nos, Dómine.
Ab omni peccáto, líbera.
Ab ira tua, líbera.
Ab imminéntibus periculis, líbera.
A flagéllo terraemótus, líbera.
A peste, fame, et bello, líbera.
A subitánea et improvísa morte, líbera.
Ab insídiis diáboli, líbera.
Ab ira, et ódio, et omni mala voluntáte, líbera.
A spíritu fornicatiónis, líbera.
A fúlgure et tempestáte, líbera.
A morte perpétua, líbera.
Per mystérium sanctae Incarnatiónis tuae, líbera.
Per Advéntum tuum, líbera.
Per Nativitátem tuam, líbera.
Per Baptísmum et sanctum Jejúnium tuum, líbera.
Per Crucem et Passiónem tuam, líbera.
Per Mortem et Sepultúram tuam, líbera.
Per sanctam Resurrectiónem tuam, líbera.
Per admirábilem Ascensiónem tuam, líbera.
Per advéntum Spíritus Sancti Parácliti, líbera.
In die judícii, líbera nos, Dómine.
Peccatóres, te rogámus, audi nos.
Ut nobis parcas, te rogámus.
Ut nobis indúlgeas, te rogámus.

St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy bishops and confessors,
All ye holy doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy priests and levites,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,
All ye holy virgins and widows,
All ye holy saints of God,
make intercession for us.
Be merciful, spare us, O Lord,
Be merciful, graciously hear us, O Lord.
From all evil, O Lord, deliver us.*
From all sin,
From thy wrath,
From dangers that threaten,
From the scourge of earthquakes,
From plague, famine, and war,
From sudden and unprovided death,
From the snares of the devil,
From anger, and hatred, and all ill will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Through the mystery of thy holy Incarnation,
Through thy coming,
Through thy Nativity,
Through thy baptism and holy fasting,
Through thy Cross and Passion,
Through thy death and burial,
Through thy holy Resurrection,
Through thine admirable Ascension,
Through the coming of the Holy Spirit, the Paraclete,
In the day of judgment,
We sinners, we beseech thee, hear us.
That thou wouldst spare us,**
That thou wouldst pardon us,

* After each invocation: "O Lord, deliver us."
** "We beseech thee, hear us."

Ut ad veram poeniténtiam nos perdúcere dignéris, te rogámus.
Ut Ecclésiam tuam sanctam régere, et conserváre dignéris, te rogámus.
Ut Domnum Apostólicum, et omnes ecclesiásticos órdines in sancta religióne conserváre dignéris, te rogámus.
Ut inimícos sanctae Ecclésiae humiliáre dignéris, te rogámus.
Ut régibus et princípibus christiánis pacem et veram concórdiam donáre dignéris, te rogámus.
Ut cuncto pópulo christiáno pacem et unitátem largíri dignéris, te rogámus.
Ut omnes errántes ad unitátem Ecclésiae revocáre, et infidéles univérsos ad Evangélii lumen perdúcere dignéris, te rogámus.
Ut nosmetípsos in tuo sancto servítio confortáre et conserváre dignéris, te rogámus.
Ut mentes nostras ad caeléstia desidéria érigas, te rogámus.
Ut ómnibus benefactóribus nostris sempitérna bona retríbuas, te rogámus.
Ut ánimas nostras, fratrum, propinquórum, et benefactórum nostrórum ab aetérna damnatióne erípias, te rogámus.
Ut fructus terrae dare, et conserváre dignéris, te rogámus.
Ut ómnibus fidélibus defúnctis 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.

Pater noster secreto usque ad
℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.

That thou wouldst bring us to true penance,
That thou wouldst vouchsafe to govern and preserve thy holy Church,
That thou wouldst vouchsafe to preserve our Apostolic Prelate and all orders of the Church in holy religion,
That thou wouldst vouchsafe to humble the enemies of holy Church,
That thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
That thou wouldst vouchsafe to grant peace and unity to the whole Christian world,
That thou wouldst restore to the unity of the Church all who have strayed from the truth, and lead all unbelievers to the light of the Gospel,
That thou wouldst vouchsafe to confirm and preserve us in thy holy service,
That thou wouldst lift up our minds to heavenly desires,
That thou wouldst reward all our benefactors with eternal blessings,
That thou wouldst deliver our souls and the souls of our brethren, relatives, and benefactors from eternal damnation,
That thou wouldst vouchsafe to give and preserve the fruits of the earth,
That thou wouldst vouchsafe to grant eternal rest to all the faithful departed,
That thou wouldst vouchsafe graciously to hear us,
Son of God,

Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us,
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Our Father inaudibly until
℣. And lead us not into temptation.
℟. But deliver us from evil.

Psalmus 69

DEUS, in adjutórium meum inténde: * Dómine, ad adjuvándum me festína.
Confundántur et revereántur, * qui quaerunt ánimam meam.
Avertántur retrórsum, et erubéscant, * qui volunt mihi mala.
Avertántur statim erubescéntes, * qui dicunt mihi: Euge, euge.
Exsúltent et laeténtur in te omnes qui quaerunt te, * et dicant semper: Magnificétur Dóminus: qui díligunt salutáre tuum.
Ego vero egénus, et pauper sum: * Deus, ádjuva me.
Adjútor meus, et liberátor meus es tu: * Dómine, ne moréris.
Glória Patri.

℣. Salvos fac servos tuos.
℟. Deus meus, sperántes in te.
℣. Esto nobis, Dómine, turris fortitúdinis.
℟. A fácie inimíci.
℣. Nihil proficiat inimícus in nobis.
℟. Et fílius iniquitátis non appónat nocére nobis.
℣. Dómine, non secúndum peccáta nostra fácias nobis.
℟. Neque secúndum iniquitátes nostras retríbuas nobis.
℣. Orémus pro Pontífice nostro N.
℟. Dóminus consérvet eum, et vivíficet eum, et beátum fáciat eum in terra, et non tradat eum in ánimam inimicórum ejus.
℣. Orémus pro benefactóribus nostris.
℟. Retribúere dignáre, Dómine, ómnibus nobis bona faciéntibus propter nomen tuum vitam aetérnam. Amen.
℣. Orémus pro fidélibus defúnctis.
℟. Réquiem aetérnam dona eis, Dómine, et lux perpétua lúceat eis.
℣. Requiéscant in pace. ℟. Amen.
℣. Pro frátribus nostris abséntibus.

Psalm 69

BE PLEASED, O God, to set me free; make haste, O Lord, to help me.

Let them be confounded and ashamed that seek my life.

Let them be turned back and covered with dishonor that delight in my misfortune.

Let them be turned back abashed that say to me: "Aha, aha!"

Let all that seek thee exult and be glad in thee.

And let them that seek thy help say continually: "God be magnified."

But I am poor and destitute; O God, succor me!

Thou art my helper and my deliverer, O Lord, tarry not.

Glory be to the Father.

℣. Preserve thy servants.

℟. Who trust in thee, my God.

℣. Be unto us, O Lord, a tower of strength.

℟. In the face of the enemy.

℣. Let the enemy do nothing to harm us.

℟. And the son of iniquity have no power over us.

℣. O Lord, deal not with us according to our sins.

℟. Nor take retribution on us because of our transgressions.

℣. Let us pray for our Sovereign Pontiff, N.

℟. The Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies.

℣. Let us pray for our benefactors.

℟. Vouchsafe for thy name's sake, O Lord, to reward with eternal life all them who do us good. Amen.

℣. Let us pray for the faithful departed.

℟. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

℣. May they rest in peace.

℟. Amen.

℣. For our absent brethren.

℟. Salvos fac servos tuos, Deus meus, sperántes in te.
℣. Mitte eis, Dómine, auxílium de sancto.
℟. Et de Sion tuére eos.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus. Oratio

DEUS, qui nobis sub Sacraménto mirábili passiónis tuae memóriam reliquísti: tríbue, quaésumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári; ut redemptiónis tuae fructum in nobis júgiter sentiámus.

Ab Adventu usque ad Nativitatem Domini:

DEUS, qui de beátae Maríae Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: praesta supplícibus tuis; ut, qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur.

A Nativitate usque ad Purificationem:

DEUS, qui salútis aetérnae, beátae Maríae virginitáte fecúnda, humáno géneri praémia praestitísti: tríbue, quaésumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus auctórem vitae suscípere, Dóminum nostrum Jesum Christum Fílium tuum.

A Purificatione usque ad Pascha et post Tempus Paschale usque ad Adventum Domini:

CONCÉDE, nos fámulos tuos, quaésumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et gloriósa beátae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia, et aetérna pérfrui laetítia.

Tempore Paschali:

DEUS, qui per resurrectiónem Fílii tui, Dómini nostri Jesu Christi, mundum laetificáre dignátus es: praesta, quaésu-

℟. Preserve thy servants who trust in thee, O my God.
℣. Send them, Lord, aid from on high.
℟. And from Sion watch over them.
℣. O Lord, hear by prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray. **Prayer**

O GOD, Who didst leave with us in this wondrous Sacrament a memorial of thy Passion — grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever experience within ourselves the fruit of thy redemption.

From Advent until the Nativity:

O GOD! Thou didst will that at the message of the angel thy Word should take flesh from the womb of the Blessed Virgin Mary. So grant that we thy humble suppliants, who believe her to be God's mother indeed, may have her as an advocate at thy heavenly throne.

From the Nativity until Candlemas:

O GOD, Who through the fruitful virginity of Blessed Mary didst ensure eternal salvation to the human race, grant, we pray thee, that we may experience the intercessory power of her through whom we have been privileged to receive the Author of life, Jesus Christ, thy Son, our Lord.

From Candlemas until Easter — and from Trinity until Advent:

GRANT us, thy servants, O Lord God, we implore, the joy of continual health in body and mind, and by the glorious intercession of the Blessed Mary ever Virgin free us from present sadness, and establish us in everlasting gladness.

During Paschaltide:

O GOD, Who through the Resurrection of thy Son, Christ Jesus, our Lord, didst deign to bring joy into the world,

mus; ut, per ejus Genitrícem Vírginem Maríam, perpétuae capiámus gáudia vitae.

OMNÍPOTENS, sempitérne Deus, miserére fámulo tuo Pontífici nostro N., et dírige eum secúndum tuam cleméntiam in viam salútis aetérnae: ut, te donánte, tibi plácita cúpiat, et tota virtúte perfíciat.

DEUS, refúgium nostrum, et virtus: adésto piis Ecclésiae tuae précibus, auctor ipse pietátis, et praesta; ut, quod fidéliter pétimus, efficáciter consequámur.

OMNÍPOTENS, sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse praenóscis, te súpplices exorámus; ut, pro quibus effúndere preces decrévimus, quosque vel praesens saéculum adhuc in carne rétinet, vel futúram jam exútos córpore suscépit, intercedéntibus ómnibus Sanctis tuis, pietátis tuae cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℟. Amen.

℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Exáudiat nos omnípotens et miséricors Dóminus.
℟. Et custódiat nos semper. Amen.
℣. Fidélium ánimae per misericórdiam Dei requiéscant in pace.
℟. Amen.

Vacante Apostolica Sede, loco invocationis Ut Domnum Apostólicum et omnes ecclesiásticos órdines, etc., dicatur: Ut omnes ecclesiásticos órdines, etc.; Versus autem Orémus pro Pontífice nostro N., cum suo Responsorio, et Oratio pro eodem Pontifice omittuntur.

grant, we implore thee, that through His Virgin Mother, Mary, we may take possession of the bliss of life never ending.

ALMIGHTY, everlasting God, have mercy on thy servant, N., our Sovereign Pontiff, and direct him according to thy clemency on the way to eternal salvation, that by thy grace he may both desire the things that please thee, and strive with his whole might to execute them.

O GOD, our refuge and our strength, give ear to the entreaties of thy Church, thou Source of mercy, and grant that what we seek with faith, we may receive in fact.

ALMIGHTY, everlasting God, Who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we, thy suppliants pray, that they for whom we propose to pour forth our petitions, whether this present world still detain them in the flesh, or the world to come hath already received their souls, may by thy benign goodness and through the intercession of thy saints, obtain pardon for all their sins. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and ever. ℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. May the almighty and merciful Lord graciously hear us.

℟. And may He watch over us at all time. Amen.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

If the papacy is vacant, in place of the invocation, That thou wouldst vouchsafe to preserve our Apostolic Prelate and all orders of the Church, etc., the invocation will be That thou wouldst vouchsafe to preserve all orders of the Church, etc. And the verse, let us pray for our Sovereign Pontiff, N., together with its response and prayer, is omitted.

THE SACRAMENT OF PENANCE

PENANCE

When the Fathers of the Church aver that penance is a second plank of salvation for all who have suffered supernatural shipwreck after baptism, it is implied that they conceive of a real dependence of the former upon the latter. And we understand from the development of doctrine that this dependence rests absolutely on baptismal character, which is the basis in the subject for reconciliation and renewed friendship with God, if such is to be accomplished by sacramental means. For character, the indelible seal of our organic union with Christ, is not destroyed by sin, no matter how heinous. Even the crime of unbelief, which alone severs all communion with Christ in His Body, the Church, does not destroy sacramental character. Tragic though it be, the culprit's soul retains the mark of the divine Lamb — to its condemnation, it is true; yet in this case also rehabilitation or reincorporation in Christ will be founded on the same basis. It is owing to the ineffaceability of character that baptism can never be repeated, and that there must be in the dispensation of Providence another sacrament of reconciliation, similar to baptism, but still distinct in its purpose and to certain defined limits in its effects. For baptism is a new creation, the sacrament of regeneration and incorporation in the Mystic Body, the bestowal of the pristine robe of sanctifying grace, which entails a total obliteration of both sin and its punishment in time and in eternity. Penance, on the other hand, is the sacrament of reanimation and healing of an unhappily fallen member of Christ, bruised and broken and dead in sin — the sacrament of restoration to friendship with God and renewed union with Christ, the Vine. It also brings full pardon of sin, with full remission of eternal punishment, but a part of the debt remains to be persolved. This is the temporal punishment, which even sacramental absolution does not cancel entirely. Only by exercising the virtue of penance as an integral part of the sacrament can full satisfaction be rendered to God in this world and all debts canceled by Him. It is from this necessity — that the recipient approach in a penitential spirit and laden with the fruits of penitential works, whether they anticipate or more generally follow the actual pronouncement of absolution — that the sacrament has its very name.

"Thou hast redeemed us, O Lord, in thy Blood."[1] Through the

[1] Apoc. 5: 9.

Sacramental mystery of penance, the Passion of Jesus comes down to us anew; and His saving Blood flows anew as a purifying stream over the filth of our wickedness. We have been made a new creature by death and resurrection with Christ in baptism, and have received from the Church the admonition to carry our new life without stain unto the judgment seat of our Lord. But Christ knew what is in man; wherefore, on the day He arose from the dead, He instituted the sacrament which would again and again, so often as we should have need of it, put us in contact with the Paschal mystery of redemption, in order that we might renew in ourselves His new and glorious and immortal life. It is the risen Savior Himself Who lifts us up when we are prostrate in sin, albeit the operation takes place through the instrumentality of a priest. Yet He left no doubt that the minister of penance acts in the name of God, when He prefaced the granting of power to absolve with the words: "As the Father hath sent me, I also send you. When He had said this, He breathed on them, and He said to them: 'Receive the Holy Spirit. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.' "[2] True, the priest, in the capacity of minister of penance, is a physician in the sense that he makes a spiritual diagnosis and prescribes a remedy, and judge in that he decides whether or not the subject is properly disposed; but he becomes in one act physician, judge, and mediator when he dispenses this grace-laden mystery through the rite of absolving. The most essential act, therefore, in the whole process of this sacrament is absolution, under which sign divine grace is infallibly conveyed (providing no obstacle is placed in the way), and under which operation Christ is present as priest, physician, and judge. Other external acts like declaration of sins and satisfaction sometimes may be dispensed with — absolution never, for it is unconditionally of the essence of the sacrament. By this sacramental act the Passion of Christ belongs to us verily as though we ourselves had suffered it. Much can be said for the psychological and therapeutic value of confession, but apart from sacramental absolution about the same results can be obtained in a psychiatrist's office. And the peace of soul, which we desire and obtain when we receive penance, is a concomitant of our real supernatural resuscitation through being absolved, much more than it is a moral consequence of merely revealing our inner wretchedness.

It is in virtue of the sacrament itself, rather than owing to any other accompanying and accidental advantages, that devotional confession, so dear to the heart of our sovereign pontiff now gloriously reigning,[3] is so earnestly to be recommended. Penance, like all sacraments,

[2] John 20: 21–23.

[3] Cf. Encyclical, *"Mystici Corporis."*

has a medicinal character and effect, and as such it was instituted immediately for the healing of a soul afflicted with grievous sin. However, the sacramental principle must be retained and applied in each case, making no exception for penance — that sacraments have a consecratory (or reconsecratory) and an elevating function, and besides they are the chief means by which we tender worship to God as members of His Son and of His Church. It is this latter function of transfiguration which is chiefly operative and which must be emphasized in the practice of devotional confession, because the penitent in such confession, guilty of only venial sin or entirely free from sin, does not require the healing of penance — venial sin may be expiated in other ways — but he is seeking in penance its secondary effects: blotting out of venial sins, increase of divine life, remission of temporal punishment, divine assistance in future combat against the powers of darkness, and last but not least the glory of God.

We are going to consider below how the subjective dispositions of the recipient play a more significant part in penance than they do in the other sacraments. Nonetheless, it may not be overlooked that here, as in all intercourse between Creator and creature, God's operation in us through grace is paramount. "Convert us, O Lord, to thee, and we shall be converted; renew our days as from the beginning."[4] Christ goes out to seek the sinner. The sinner does not stand abandoned in his misery, nor does he attempt on his own initiative, no matter how strong the personal effort, to struggle up to the heights from whence he has plunged. God calls the sinner back to Himself, by instilling confidence in His tender forgiveness or fear of His just retribution. And if the lost sheep heeds the call, he appears before God, not in isolation and loneliness, but in the unity and faithfulness of Christ and succored by the compassionate tears and prayers of the Church. He is led back in repentance by One Who is not only the divine Transcendence but also the humanly immanent One — by the God-man, the Mediator, Who as man is not insensible to the penitent's lapses, and Who as God is capable of absolving, of binding up his wounds and pouring in oil and wine. In like manner, when it comes to satisfaction for sin, the Church prays in the rite for confession: "May the Passion of our Lord, Jesus Christ, the merits of the Blessed Virgin Mary and all the saints, the good thou hast done, and the ill thou hast endured profit thee unto the remission of sin, increase in grace, and reward in eternity."[5] Herein lies a wealth of teaching and a world of consolation. Christ our Head has made satisfaction for all our iniquity by His atoning sacrifice. Left to ourselves we would be powerless to do anything of the kind. Therefore, every penance that we per-

[4] Lam. 5:21.

[5] See below.

form by way of expiation and every cross we endure — all are meritorious only because they receive consecration from being drawn into the all-redeeming and all-satisfying, yea, the superabundant sacrament of God's condescension to us. And more — Christ and the penitent are supported in the expiatory act rendered to the Almighty by the entire communion of saints, the merits won for the penitent by the Mother of the Redeemer and all His faithful members triumphant in heaven, militant on earth, and suffering in purgatory.

What does the sacrament of penance demand from the recipient? We indicated above that his personal contribution to the validity and efficacy of penance is of greater moment here than happens to be true in the case of the other sacraments. The dispositions required of the subject can best be summed up in the Greek word "metanoia," a transformation, a conversion of mind and will. The act of "going to confession," consequently, is infinitely more than a revealing of one's miserable plight, in the manner of unloading a heap of refuse without further ado. Too much emphasis can be laid on the declaration of faults, to the neglect of the far greater importance of genuine conversion which includes, above all, sorrow, and sorrow contains implicitly permanence of resolve and the will to atone. "Be converted and do penance for all your iniquities, and iniquity shall not be your ruin. Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart and a new spirit; and why will you die, O house of Israel?"[6] Grace presupposed, "metanoia," conversion is an act of the mind in apprehending the havoc of sin as an offense against God with detriment to the soul, along with the knowledge obtained from positive divine law that transgressions must be confessed. Conversion is a movement of the affections in experiencing sorrow for sinful actions, either because they have offended God's love and holiness, or, falling short of this, at least because of the reprobation they deserve. Conversion is an act of the will — first, in that it contains the resolve of permanent repudiation of past conduct and a wholehearted turning to God; secondly, in that it is a willingness to exercise works of penance as satisfaction for the injury done to the divine Majesty. Penitence results from enduring sorrow and expresses itself in outward acts of atonement, of which prayer, fasting, and almsdeeds are the most approved and salutary. In her present discipline, the Church sees fit not to impose as strict obligation the rigorous penances of former times, wisely cognizant that her members are not made of the same stern stuff like in the days of enthusiastic Christian fervor. Nevertheless, her mind in this regard is not altered to the extent that the penance which is of obligation should be merely a token. As the Roman Ritual still has it: "He (the minister) shall

[6] Ezech. 18: 30–31.

impose a suitable and salutary satisfaction, as wisdom and prudence will dictate, keeping in mind the status of the penitents and various considerations such as their sex, age, and disposition. But let him take heed lest he impose too light a penance for grievous sins, and by such possible connivance become a party in another's sins. The confessor must bear in mind that satisfaction is not intended merely as a means for betterment and a remedy for weakness, but also as a chastisement for past sins."[7] Whatever happens in actual practice, the subject of the sacrament of penance should know that he is acting in full accord with the true Christian spirit if he goes beyond fulfilment of a token penance, if such is prescribed, and by taking upon himself works of supererogation, derives benefits in a measure pressed down and running over. Equally explicit is the Ritual regarding the type of penances to be enjoined. They should be "practices which are opposed to the sins confessed, for example, almsgiving in the case of the avaricious, fasting or other mortifications of the flesh for the dissolute, acts of humility for the proud, exercises of piety for the lax."[8] May all earnest members of Christ's Mystic Body, sincerely desirous of advancing in perfection through this most personal of the sacramental mysteries, attach utmost importance to the prescriptions given above, so that the heavenly Mediator may come to them unimpeded in His redeeming might, to heal His sheep and to set them back in the pasture of refreshment, to ennoble and prepare them for eternal peace and light.

— Translator

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[7] Rubric No. 19, below.
[8] Rubric No. 20, below.

DE SACRAMENTO POENITENTIAE

SANCTUM Poenitentiae Sacramentum, ad eos, qui post Baptismum lapsi sunt, in gratiam Dei restituendos a Christo Domino institutum, eo diligentius administrandum est, quo frequentior est ejus usus, et quo plura requiruntur ad illud recte digneque tractandum ac suscipiendum. Cum autem ad illud constituendum tria concurrant, materia, forma, et minister: illius quidem remota materia sunt peccata, proxima vero sunt actus poenitentis, nempe contritio, confessio, et satisfactio. Forma autem, illa absolutionis verba: Ego te absólvo, etc. Minister denique est Sacerdos habens potestatem absolvendi vel ordinariam vel delegatam. Sed in periculo mortis omnes Sacerdotes, licet ad confessiones non approbati, valide et licite absolvunt quoslibet poenitentes a quibusvis peccatis aut censuris, quantumvis reservatis et notoriis, etiamsi praesens sit Sacerdos approbatus. In ejus ministro requiritur etiam bonitas, scientia, atque prudentia, cum sigillo secretae confessionis sub exacto, perpetuoque silentio. Quibus et aliis ad id opportunis ut optime sint instructi, omni studio curare debent Confessarii.

2. In primis meminerit Confessarius, se judicis pariter et medici personam sustinere, ac divinae justitiae simul et misericordiae ministrum a Deo constitutum esse, ut tamquam arbiter inter Deum et homines, honori divino et animarum saluti consulat.

3. Ut ergo recte judicare queat, discernens inter lepram et lepram, et tamquam peritus medicus animarum morbos prudenter curare, et apta cuique remedia applicare sciat, quantam potest maximam ad id scientiam atque prudentiam, tum assiduis ad Deum precibus, tum ex probatis auctoribus, praesertim e Catechismo Romano, et prudenti consilio peritorum studeat sibi comparare.

4. Sciat casus et censuras Sedi Apostolicae, et Ordinario suo reservatas, et suae cujusque Ecclesiae constitutiones, easque diligenter observet.

5. Denique hujus Sacramenti doctrinam omnem recte nosse stude-

SACRAMENT OF PENANCE

THE holy sacrament of penance was instituted by Christ the Lord so that the faithful who have fallen back into sin after baptism may be restored to God's grace. This sacrament must be dispensed all the more carefully where it is approached with greater frequency, thus demanding so much for its worthy and proper administration and reception. The three things required essentially are matter, form, and minister. Its remote matter are the sins in question, its proximate matter the acts of the penitent, namely, contrition, confession, and satisfaction. The form consists in the actual words of absolution: I absolve thee, etc. The minister is a priest who possesses either ordinary or delegated power to absolve. Yet when there is danger of death any priest, whether approved for hearing confessions or not, can validly and licitly absolve any penitent from whatever sins or censures, no matter in what way reserved or how notorious; and this even when an approved priest is available. Required in the minister of this sacrament are goodness, knowledge, and prudence; moreover, he is obligated by the seal of a secret confession to strictest perpetual silence regarding it. Confessors must conscientiously see to it that they are well grounded in these and other requisite qualifications.

2. A confessor should keep in mind above all that he holds the office of both judge and physician, and that he has been constituted by God a dispenser equally of divine justice and mercy, so that like an arbiter between God and men he may advance the cause of God's honor and souls' salvation.

3. So that he may be competent to judge rightly, discerning between one leper and another leper, and like a skilled physician understand how wisely to heal the diseases of souls and know how to apply a suitable remedy to each case, let him strive to the utmost — by means of assiduous intercession before God, judicious counsel from men of experience, and consultation with experienced authors, especially the Roman Catechism — to acquire consummate knowledge and prudence for his office.

4. He should know which cases and censures are reserved to the Holy See or which ones to his bishop, as well as the regulations of his particular diocese, and carefully observe them.

5. Lastly, he shall be studious in learning the full doctrine of this sacrament, together with any other matters necessary to its correct

bit, et alia ad ejus rectam administrationem necessaria. Atque in hoc ministerio ita procedat, ut infra praescribitur.

Ordo Ministrandi Sacramentum Poenitentiae

6. Sacerdos ad audiendam confessionem vocatus, promptum facilemque se praebeat: ac priusquam ad audiendum accedat, si tempus suppetat, ad hoc ministerium recte, sancteque obeundum, divinum auxilium piis precibus implorabit.

7. Sacramentalis confessionis proprius locus est ecclesia vel oratorium publicum aut semi-publicum.

8. Sedes confessionalis ad audiendas mulierum confessiones semper collocetur in loco patenti et conspicuo, et generatim in ecclesia vel oratorio publico aut semi-publico mulieribus destinato.

Sedes confessionalis crate fixa ac tenuiter perforata inter poenitentem et confessarium sit instructa.

9. Feminarum confessiones extra sedem confessionalem ne audiantur, nisi ex causa infirmitatis aliave verae necessitatis et adhibitis cautelis quas Ordinarius loci opportunas judicaverit.

Confessiones virorum etiam in aedibus privatis excipere licet.

10. Superpelliceo, et stola violacei coloris utatur, prout tempus, vel locorum feret consuetudo.

11. Poenitens, si opus sit, admoneatur, ut qua decet humilitate mentis et habitus accedat, et flexis genibus signo crucis se muniat.

12. Mox Confessarius inquirat de illius statu (nisi aliter notus sit) et quampridem sit confessus, et an impositam poenitentiam adimpleverit; num rite atque integre alias confessus fuerit; num conscientiam suam, ut debet, prius diligenter discusserit.

13. Quod si poenitens aliqua censura, vel casu reservato sit ligatus, a quo ipse non possit absolvere, ne absolvat, nisi prius obtenta facultate a Superiore.

14. Si vero Confessarius, pro personarum qualitate, cognoverit poenitentem ignorare christianae fidei rudimenta, si tempus suppetat, eum breviter instruat de articulis fidei, et aliis ad salutem cognitu necessariis, et ignorantiam ejus corripiat, illumque admoneat, ut ea postmodum diligentius addiscat.

15. Tum poenitens confessionem generalem latina, vel vulgari lingua dicat, scilicet Confíteor, etc. saltem utatur his verbis: Confíteor Deo omnipoténti, et tibi, pater. Peccata sua exinde confiteatur, adju-

administration; and in exercising this ministry he should follow the rite as given below.

The Rite for Administering the Sacrament of Penance

6. A priest who is called upon to hear confessions should do so promptly, and make himself easily accessible. Before he enters the confessional, he shall, if time allows, earnestly implore God's help, so that he may rightly and devoutly fulfil this ministry.

7. The proper place for sacramental confession is a church or a public or semipublic oratory.

8. The confessional for female penitents should always be located in an open and conspicuous place, generally in a church or otherwise in a public or semipublic oratory designated for women. The confessional should be built so that there is a stationary perforated grating between confessor and penitent.

9. Confessions of female penitents should never be heard outside of a confessional, except in the case of illness or some other real necessity, and observing then such precautionary measures as the local Ordinary deems opportune. Confessions of men, however, may be heard even in a private home.

10. A surplice and purple stole should be worn by the priest, as occasion and place warrant.

11. The penitent, when necessary, should be instructed to approach this sacrament with becoming humility of soul and demeanor, to kneel upon entering the confessional, and to sign himself with the sign of the Cross.

12. After which the confessor shall inquire about the penitent's state of life (unless he already is aware of it), how long since his last confession, whether he has fulfilled the penance imposed, whether his past confessions have been made properly and completely, and whether he has examined his conscience as he ought.

13. If the penitent is involved in some reserved case or is under a censure from which the confessor himself cannot absolve, the latter must delay absolution until he has obtained faculties from his superior.

14. Whenever the confessor perceives that the penitent (depending on the individual's capability) does not know the rudiments of Christian faith, he should briefly instruct him if time allows, explaining the articles of faith and other matters which must be known in order to be saved. In fine, he should reprove the penitent for his lack of knowledge, and admonish him to familiarize himself thoroughly with these things in the future.

15. The penitent says the Confiteor, either in Latin or in the vernacular, or at least the following words: I confess to almighty God and to you, father. Next he confesses his sins in detail, being aided

vante, quotiescumque opus erit, Sacerdote: qui confitentem non reprehendet nisi finita, ut dicetur, confessione; neque interpellabit, nisi opus sit aliquid melius intelligere; proinde fiduciam ei praebeat, et humaniter suggerat, ut omnia peccata sua rite et integre confiteatur, remota stulta illa quorumdam verecundia, qua praepediti, suadente diabolo, peccata confiteri non audent.

16. Si poenitens numerum, et species, et circumstantias peccatorum explicatu necessarias non expresserit, eum Sacerdos prudenter interroget.

17. Sed caveat, ne curiosis, aut inutilibus interrogationibus quemquam detineat, praesertim imprudenter interrogans juniores utriusque sexus, vel alios, de eo, quod ignorant, ne scandalum patiantur, indeque peccare discant.

18. Demum, audita confessione, perpendens peccatorum, quae ille admisit, magnitudinem, ac multitudinem, pro eorum gravitate, ac poenitentis conditione, opportunas correptiones ac monitiones, prout opus esse viderit, paterna caritate adhibebit, et ad dolorem et contritionem efficacibus verbis adducere conabitur, atque ad vitam emendandam ac melius instituendam inducet, remediaque peccatorum tradet.

19. Postremo salutarem et convenientem satisfactionem, quantum spiritus et prudentia suggesserint, injungat, habita ratione status, conditionis, sexus, et aetatis et item dispositionis poenitentium. Videatque, ne pro peccatis gravibus levissimas poenitentias imponat, ne si forte peccatis conniveat, alienorum peccatorum particeps efficiatur. Id vero ante oculos habeat, ut satisfactio non sit tantum ad novae vitae remedium, et infirmitatis medicamentum, sed etiam ad praeteritorum peccatorum castigationem.

20. Quare curet, quantum fieri potest, ut contrarias peccatis poenitentias injungat, veluti avaris eleemosynas, libidinosis jejunia, vel alias carnis afflictiones, superbis humilitatis officia, desidiosis devotionis studia. Rarius autem vel serius confitentibus vel in peccata facile recidentibus, utilissimum erit consulere, ut saepe, puta semel in mense, vel certis diebus solemnibus, confiteantur, et si expediat, communicent.

21. Poenitentias pecuniarias sibi ipsis Confessarii ne applicent, neve a poenitentibus quidquam tamquam ministerii sui praemium petant, vel accipiant.

22. Pro peccatis occultis, quantumvis gravibus, manifestam poenitentiam ne imponant.

whenever necessary by the priest. The latter is not to reprove the one confessing until the enumeration of sins is completed (see below), nor is he to interrupt with questions, unless this becomes necessary for fuller understanding. Accordingly he will instill confidence in the penitent, kindly encouraging him to acknowledge all sins honestly and in their entirety, undaunted by that false shame which hinders some, at the devil's prompting, from courageously confessing their sins.

16. If the penitent does not mention the number, species, and circumstances of sins which require such explanation, the priest shall prudently question him.

17. But he must take heed lest he discourage anyone by curious or useless questions; let him especially avoid imprudent questioning of young boys or girls (or others) concerning matters with which they are unacquainted, lest they be scandalized and learn thereby to commit certain sins.

18. Only after he is finished hearing the confessions does he weigh the gravity and number of the sins acknowledged by the penitent, and administer with fatherly consideration the rebuke and admonition that he deems necessary, in keeping with the individual's condition in life and the gravity of his sins. Moreover, he will attempt in moving words to inspire the penitent with contrition, induce him to amend his life, and suggest remedies against sin.

19. Finally, he shall impose a suitable and salutary satisfaction, as wisdom and prudence will dictate, keeping in mind the status of the penitents and various considerations such as their sex, age, and disposition. But let him take heed lest he impose too light a penance for grievous sins, and by such possible connivance become a party in another's sins. The confessor must bear in mind that satisfaction is not intended merely as a means for betterment and a remedy for weakness, but also as a chastisement for past sins.

20. Wherefore, he should strive so far as possible to enjoin as penances practices which are opposed to the sins confessed, for example, almsgiving in the case of the avaricious, fasting or other mortifications of the flesh for the dissolute, acts of humility for the proud, exercises of piety for the lax. In the case of persons who come to confession irregularly or very seldom, as well as such who fall back readily into sin, it will be most advantageous to counsel frequent confession, about once a month or on occasions of special feast days. Likewise he will advise them to communicate that often, if this is practicable.

21. A confessor must not enjoin a penance which would be remunerative to himself, neither may he exact nor accept anything at all from the penitents in return for his services.

22. He must not impose a public penance for sins that are secret, no matter what their enormity.

23. Videat autem diligenter Sacerdos, quando, et quibus conferenda, vel deneganda, vel differenda sit absolutio, ne absolvat eos, qui talis beneficii sunt incapaces: quales sunt qui nulla dant signa doloris; qui odia et inimicitias deponere, aut aliena, si possunt, restituere, aut proximam peccandi occasionem deserere, aut alio modo peccata derelinquere, et vitam in melius emendare nolunt: aut qui publicum scandalum dederunt, nisi publice satisfaciant, et scandalum tollant: neve etiam eos absolvat, quorum peccata sunt Superioribus reservata.

24. Si vero quis confiteatur in periculo mortis constitutus, absolvendus est ab omnibus peccatis et censuris, quantumvis reservatis (cessat enim tunc omnis reservatio): sed prius, si potest, cui debet, satisfaciat: ac si periculum evaserit, et aliqua ratione Superiori, a quo alias esset absolvendus, se sistere teneatur; cum primum poterit, coram eo se sistat, quidquid debet praestiturus.

25. Quod si inter confitendum, vel etiam antequam incipiat confiteri, vox et loquela aegro deficiant, nutibus et signis conetur, quoad ejus fieri poterit, peccata poenitentis cognoscere, quibus utcumque vel in genere, vel in specie cognitis, vel etiam si confitendi desiderium sive per se, sive per alios ostenderit, absolvendus est.

26. Meminerit porro Sacerdos, aegris non esse injungendam gravem, aut laboriosam poenitentiam; sed indicendam tantum illam, quam, si convaluerint, opportuno tempore peragant. Interim juxta gravitatem morbi, aliqua oratione, aut levi satisfactione imposita, et acceptata, absolvantur, prout opus erit.

ABSOLUTIONIS FORMA COMMUNIS

1. Cum Sacerdos poenitentem absolvere velit, injuncta ei prius, et ab eo acceptata salutari poenitentia, primo dicit:

Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam aetérnam. Amen.

2. Deinde dextera versus poenitentem elevata, dicit:

Indulgéntiam, absolutiónem, et remissiónem peccatórum tuórum tríbuat tibi omnípotens, et miséricors Dóminus. Amen.

Dóminus noster Jesus Christus te absólvat: et ego auctoritáte

23. The priest must take great pains to decide in which instances absolution should be given, denied, or deferred, lest he absolve such as are indisposed for this benefit — persons, for example, who give no indication of contrition, who refuse to put an end to hatred and enmity, to make restitution when they are able, to give up an approximate occasion of sin, or in any other way refuse to forsake their sins and amend their life. To this class belong also such persons who have given public scandal, unless they make public satisfaction and remove the scandal. Moreover, he cannot absolve any whose sins are reserved to higher authorities.

24. But if anyone who is in danger of death goes to confession, he must be absolved from all sins and censures, regardless of how they are reserved, for in this case every instance of reserved sin becomes void. Yet whenever possible he should first make satisfaction, if any is required of him. And if later he recovers, and there is any reason why he would normally have had to seek absolution from higher authority, he must have recourse to this authority as soon as possible, and be ready to do whatever is required.

25. If a sick person while he is confessing or even before he begins should happen to lose the power of speech, the priest should endeavor to ascertain the penitent's sins by means of nods and signs, in so far as he is able. And having ascertained them either in a general way or in detail, the party is to be absolved, whether he gave evidence directly or through another that he was desirous of confessing.

26. Furthermore, the priest should remember that one may not impose a heavy or onerous penance on the sick. At most he may simply indicate the type of penance which they could fulfil at an opportune time, should they get well. In the meantime, the priest may enjoin a type of prayer or light satisfaction suitable to the condition of the sick person, and after the latter has accepted it he should be absolved, as the case requires.

THE COMMON FORM OF ABSOLUTION

1. Whenever the priest intends to absolve a penitent — having first enjoined a salutary penance on him and the latter having accepted it — he begins by saying:

May the almighty God have mercy on thee, forgive thee thy sins, and lead thee unto life everlasting. Amen.

2. Next he raises the right hand toward the penitent, and says:

May the almighty and merciful Lord grant thee pardon, absolution, ✠ and remission of thy sins. Amen.

May our Lord, Jesus Christ, absolve thee, and by His very

ipsíus te absólvo ab omni vínculo excommunicatiónis, suspensiónis, et interdícti, in quantum possum, et tu índiges. Deínde ego te absólvo a peccátis tuis, in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

3. Si poenitens sit laicus, omittitur verbum, suspensiónis. Episcopus autem in absolvendis fidelibus ter signum crucis facit.

Pássio Dómini nostri Jesu Christi, mérita beátae Maríae Vírginis, et ómnium Sanctórum, quidquid boni féceris, et mali sustinúeris, sint tibi in remissiónem peccatórum, augméntum grátiae, et praémium vitae aetérnae. Amen.

4. Justa de causa omitti potest Misereátur, etc., et satis est dicere: Dóminus noster Jesus Christus, etc., ut supra, usque ad illud: Pássio Dómini nostri, etc.

5. Urgente vero aliqua gravi necessitate in periculo mortis, Sacerdos breviter dicere poterit:

Ego te absólvo ab ómnibus censúris, et peccátis, in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

DE MODO ABSOLVENDI AB EXCOMMUNICATIONE EXTRA SACRAMENTALEM CONFESSIONEM

1. Si potestas absolvendi ab excommunicationis sententia Sacerdoti commissa fuerit a Superiore, et in mandato certa forma sit praescripta, illa omnino servanda est: si vero in mandato seu commissione dicatur: "In forma Ecclesiae consueta absolvat"; haec servanda sunt.

2. Primo, ut excommunicatus ei, ob cujus offensam in excommunicationem incurrit, prius, si potest, satisfaciat. Quod si tunc non possit, sufficientem cautionem praebeat, aut saltem, si eam praestare nequeat, juret se, cum primum poterit, satisfacturum.

3. Secundo, si crimen, ob quod in excommunicationem incidit, sit grave, juramentum ab eo exigatur de parendo mandatis Ecclesiae, quae illi fient pro tali causa: ac praecipue ne deinceps delinquat contra illum Canonem, vel Decretum, contra quod faciendo censuram incurrit.

4. Denique hunc absolvendi ritum observabit.

Poenitentem coram se utroque genu flexo, in humero (si vir sit) usque ad camisiam exclusive denudato, virga aut funiculis sedens leviter percutit, dicendo:

authority do I absolve thee from every bond of excommunication, suspension, and interdict, in so far as lies within my power and thou hast need of it. Furthermore, I absolve thee from thy sins in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

3. When the penitent is a laic the word suspension is omitted. A bishop in absolving the faithful makes the threefold sign of the Cross.

May the Passion of our Lord, Jesus Christ, the merits of the Blessed Virgin Mary and all the saints, the good thou hast done, and the ill thou hast endured profit thee unto the remission of sin, increase in grace, and reward in eternity. Amen.

4. For a good reason it suffices to say the prayer: May our Lord, Jesus Christ absolve thee, etc., and the other prayers given above can be omitted.

5. In case of some urgent necessity such as danger of death, the priest may use the short form:

I absolve thee from all censures and from thy sins, in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

THE RITE FOR ABSOLVING FROM EXCOMMUNICATION OUTSIDE OF SACRAMENTAL CONFESSION

1. If a priest is empowered by his superior to absolve from the sentence of excommunication, and, if the delegation prescribes a specified form, this form is to be observed in every instance. However, if the document of delegation states: "Let him absolve according to the usual form of the Church," then the following is to be observed:

2. In the first place the excommunicate should if possible make satisfaction beforehand for the offense for which he incurred excommunication. If this is not possible for the time being, he must give sufficient guarantee that he will make satisfaction at first opportunity, or if this too is out of the question, he must take an oath that he will do so.

3. Secondly, if the offense for which he incurred excommunication is a grievous one, an oath must be exacted from him that he will obey the Church's laws applicable to him in this matter, especially that he will not offend henceforth against the canon or decree, the violation of which was responsible for the excommunication.

4. Lastly, the following ceremony must be observed in absolving him:

The penitent kneels before the priest, and, if a male, his shoulders are uncovered down to his shirt. The priest, who is seated, lightly strikes the penitent with a rod or cord, reciting the following psalm:

Psalmus 50

MISERÉRE mei, Deus, * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum 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 salútis meae: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrifícium dedíssem útique: * holocáustis non delectáberis.

Psalm 50

BE MERCIFUL to me, O God, for great is thy goodness.
And in the greatness of thy compassion blot out my transgressions.
Wash me thoroughly from my guilt, and cleanse me from my sin.
For I acknowledge my transgressions, and my sin is ever before me.
Against thee alone have I sinned, and done what is evil in thy sight. My guilt I confess that thou mayest appear just and above reproach in thy judgment of me.
Lo, iniquity was born with me! And in sin did my mother conceive me.
Surely thou lovest my sincerity; therefore, givest thou me insight to thy wisdom.
Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
Let me hear joy and gladness, that the bones which thou hast crushed may rejoice.
Turn away thy face from my sins, and blot out all my wrongdoing.
Create a clean heart in me, O God, and renew a right spirit within me.
Drive me not from thy presence, and take not from me the power of thy holy spirit.
Give me again the delight of thy grace, and let a noble spirit uphold me.
Then will I show the godless thy ways, and sinners shall be converted to thee.
Save me from bloody violence, my Helper and my God, that my tongue may praise thy justness.
O Lord, open thou my lips, and my mouth shall declare thy praise.
For thou hast no delight in sacrifice, and burnt offerings thou wouldst refuse if I offered.
My sacrifice, O God, is a spirit which is penitent; my heart sorrowing and humbled, O Lord, do not despise!

Sacrifícium Deo spíritus contribulátus: * cor contrítum, et humiliátum, Deus, non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: * ut aedificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiae, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Glória Patri.

5. Deinde surgit, et aperto capite dicit:

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Salvum (-am) fac servum tuum (ancíllam tuam), Dómine.

℟. Deus meus, sperántem in te.

℣. Nihil proficiat inimícus in eo (ea).

℟. Et fílius iniquitátis non appónat nocére ei.

℣. Esto ei, Dómine, turris fortitúdinis.

℟. A fácie inimíci.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus. Oratio

DEUS, cui próprium est miseréri semper, et párcere: súscipe deprecatiónem nostram, ut hunc fámulum tuum, quem (hanc fámulam tuam, quam) excommunicatiónis senténtia constríngit, miserátio tuae pietátis cleménter absólvat. Per Christum Dóminum nostrum. ℟. Amen.

6. Mox sedet, et cooperto capite dicit:

Dóminus noster Jesus Christus te absólvat: et ego auctoritáte ipsíus, et sanctíssimi Dómini nostri Papae (vel reverendíssimi Epíscopi, N. vel talis Superióris) mihi commíssa, absólvo te a

Deal kindly, O Lord, and graciously with Sion, and let Jerusalem arise anew.
Then shalt thou be honored with true oblations; then shall they offer young bullocks upon thine altar.
Glory be to the Father.

5. The priest rises and with head uncovered says:

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father inaudibly until

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. Save, O Lord, thy servant (handmaid)
℟. Who places his (her) confidence in thee, my God.
℣. Let the enemy have no power over him (her)
℟. And the son of iniquity do nothing to harm him (her)
℣. Be unto him (her), O Lord, a tower of strength.
℟. In the face of the enemy.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray. Prayer

O GOD, Whose nature it is ever to show mercy and to spare, receive our petition, that we and this thy servant (handmaid) who is bound by the sentence of excommunication may by thy sweet forgiveness be pardoned. Through Christ our Lord. ℟. Amen.

6. Then he sits down, and with head covered he says:

May our Lord, Jesus Christ, absolve thee, and I by His very authority and that of the Holy Father (or that of the Most Reverend Bishop, N., or of the respective superior) granted to me, absolve thee from the bond of excommunication which thou hast

vínculo excommunicatiónis, in quam incurrísti (vel incurrísse declarátus [-a] es), propter tale factum (vel talem causam, etc.); et restítuo te communióni et unitáti fidélium, et sanctis Sacraméntis Ecclésiae, in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

7. Quod si Sacerdoti nulla sit a Superiore praescripta forma, nec sibi mandatum, ut in forma Ecclesiae communi, vel consueta absolvat; tunc nihilominus pro rei gravitate praedictam caeremoniam et preces adhibeat; at vero si res non fuerit adeo gravis, absolvere poterit, dicens:

Dóminus noster Jesus Christus te absólvat: et ego auctoritáte ipsíus, et sanctíssimi Dómini nostri Papae (si a Papa fuerit delegatus), (vel reverendíssimi Epíscopi, N., vel talis Superióris) mihi concéssa, absólvo te, etc., ut supra.

8. In foro autem sacramentali, Confessarius habens facultatem absolvendi excommunicatum, absolvat juxta formam communem supra praescriptam in sacramentali absolutione.

RITUS ABSOLVENDI EXCOMMUNICATUM JAM MORTUUM

1. Si quis excommunicatus ex hac vita decedens dederit signum contritionis, ne ecclesiastica careat sepultura, sed Ecclesiae suffragiis, quatenus fieri potest, adjuvetur, absolvi potest hoc modo.

2. Si corpus nondum sepultum fuerit, verberetur, at absolvatur, ut infra; deinde absolutum, in loco sacro sepeliatur.

3. Si vero fuerit sepultum in loco profano, si commode fieri poterit, exhumabitur, et eodem modo verberabitur, et post absolutionem in loco sacro sepelietur; sed si commode exhumari non potest, locus sepulturae verberetur, postea absolvatur.

4. Quod si in loco sacro sit sepultum, non exhumabitur, sed verberabitur sepulcrum.

Dum autem corpus sive sepulturam verberat, Sacerdos dicit Antiphonam:

Exsultábunt Dómino ossa humiliáta.

Ps. 50. Miserére, pag. 312.

incurred (or which has been pronounced against thee) on account of . . . (the offense or reason is mentioned); and I restore thee to communion and union with the faithful, as well as to the holy sacraments of the Church, in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

7. In case the priest has had no specified form prescribed by his superior, nor is ordered to absolve according to the general and customary form of the Church, he shall observe, nevertheless, the ceremony and prayers given above, provided the offense has been of a serious nature. But if the case is not especially serious, he may absolve with the following words:

May our Lord, Jesus Christ, absolve thee, and I by His very authority and that of the Holy Father (or that of the Most Reverend Bishop, N., or of the respective superior) granted to me, absolve thee, etc., as above.

8. In a sacramental confession, the confessor who has the faculty to absolve an excommunicate does so, using the common form prescribed above for sacramental absolution.

THE RITE FOR ABSOLVING AN EXCOMMUNICATE AFTER DEATH

1. If an excommunicate gave evidence of contrition while he was dying, then he can be absolved after death, so that he need not be deprived of Catholic burial, but rather assisted so far as possible by the Church's suffrage.

2. If the body is not yet interred, then it is scourged and absolved in the manner described above; and after the absolution it is given burial in consecrated ground.

3. But if it has already been buried in unhallowed ground, the body should be exhumed if this can be done conveniently, scourged as indicated before, and, following the absolution, buried in consecrated ground. If, however, the exhumation cannot take place without difficulty, then the grave itself is scourged, and afterward the absolution is imparted.

4. If interment has been made in consecrated ground, the body is not exhumed, but the grave itself is scourged.

While the priest is scourging the body or the grave, he says the antiphon:

My bones which thou hast crushed shall rejoice in the Lord.

Ps. 50. Be merciful, p. 313.

Quo facto, absolvitur, dicendo:

Auctoritáte mihi concéssa, ego te absólvo a vínculo excommunicatiónis, quam incurrísti (vel incurrísse declarátus [-a] es) propter tale factum, et restítuo te communióni fidélium, in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

5. Deinde dicatur Psalmus De profúndis (pag. 358), et in fine:

℣. Réquiem aetérnam dona ei, Dómine.
℟. Et lux perpétua lúceat ei.
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, ánimam ejus.
℣. Requiéscat in pace.
℟. Amen.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus. Oratio

DA, QUAÉSUMUS, Dómine, ánimae fámuli tui, quem (fámulae tuae, quam) excommunicatiónis senténtia constrínxerat, refrigérii sedem, quiétis beatitúdinem, et supérni lúminis claritátem. Per Christum Dóminum nostrum. ℟. Amen.

After which the absolution follows:

By the authority granted me, I absolve thee from the bond of excommunication which thou hast incurred (or which has been pronounced against thee) on account of . . . (the offense or reason is mentioned); and I restore thee to communion with the faithful, in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

5. Next the psalm De profúndis (see page 359) is said; and in conclusion:

℣. Eternal rest grant unto him (her), O Lord.
℟. And let perpetual light shine upon him (her).

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father inaudibly until

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. From the gates of hell.
℟. Deliver his (her) soul, O Lord.
℣. May he (she) rest in peace.
℟. Amen.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray. **Prayer**

WE BESEECH thee, O Lord, grant to the soul of thy servant (handmaid) who was held in fetters by the sentence of excommunication, that place of consolation, the blessedness of peace, and the brightness of light everlasting. Through Christ our Lord. ℟. Amen.

DE MODO ABSOLVENDI A SUSPENSIONE VEL AB INTERDICTO EXTRA SACRAMENTALEM CONFESSIONEM ET DISPENSANDI SUPER IRREGULARITATE

1. Si Sacerdoti sit commissa facultas absolvendi aliquem a suspensione, vel interdicto, quamvis nulla verba sint praecipue determinata, uti poterit hac formula:

Poenitens dicit: Confíteor Deo omnipoténti, etc.

Sacerdos: Misereátur tui, etc., Indulgéntiam, etc.

Auctoritáte mihi ab N. trádita, ego absólvo te a vínculo suspensiónis (vel interdícti), quam (vel quod) propter tale factum (vel talem causam, etc.) incurrísti (seu incurrísse declarátus [-a] es), in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

2. Si vero Confessario, sive in foro sacramentali sive extra, data sit potestas dispensandi super irregularitate, tunc, postquam absolverit a peccatis, addat consequenter:

Et eádem auctoritáte dispénso tecum super irregularitáte (irregularitátibus, si sint plures) in quam (in quas) ob talem causam (tales causas, eas exprimendo) incurrísti: et hábilem reddo, et restítuo te exsecutióni Ordinum, et officiórum tuórum, in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

3. Si nullum habeat Ordinem, dicatur:

Hábilem reddo te ad omnes Ordines suscipiéndos, vel etiam ad alia, juxta tenorem mandati.

4. Quod si necesse sit titulum beneficii restituere, et fructus male perceptos condonare, subjungat:

Et restítuo tibi títulum (títulos) Benefícii (Beneficiórum), et condóno tibi fructus male percéptos, in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

5. Advertat autem Sacerdos, ne ullo modo in iis facultatis suae terminos excedat.

ABSOLUTION FROM SUSPENSION OR INTERDICT OUTSIDE OF SACRAMENTAL CONFESSION; AND DISPENSATION FROM IRREGULARITY

1. Whenever the faculty to absolve a person from suspension or interdict is committed to a priest, and no special form is determined, he may use the following:

The penitent says the Confiteor.

Then the priest adds the Misereatur and Indulgentiam, and continues:

By the authority conferred upon me by N., I absolve thee from the bond of suspension (or interdict) which thou hast incurred (or which has been pronounced against thee) on account of . . . (the offense or reason is mentioned), in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

2. But if the confessor has been empowered to release a penitent from an irregularity, whether in sacramental confession or outside of it, in that case following the absolution of sins, he adds:

And by the same authority I release thee from the irregularity (or irregularities if more than one) which thou hast incurred on account of . . . (the reason is mentioned), and I render thee worthy for and restore thee to the fulfilment of thy sacred powers and duties, in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

3. If the person is not in sacred orders, the priest says:

I render thee worthy to receive all orders, or similarly for other offices, according to the contents of the delegation.

4. Should it be necessary to restore a right of benefice and condone any revenues therefrom accepted unlawfully, he adds:

And I restore to thee the title (titles) of benefice (benefices), and award to thee the revenues which thou hast received unlawfully, in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

5. The priest must take care that he never in any way exceeds the limits of the faculties delegated to him.

THE SACRAMENT OF LAST ANOINTING

LAST ANOINTING

The Roman Ritual seems to presuppose almost ideal or at least normal conditions under which to carry out its manifold prescriptions with dignity, edification, and full effect — witness, for example, the rubrics for processions, for the burial service, for Communion taken to the sick, for the administration of extreme unction. Yet how often even the best intentioned in these matters are frustrated by enfeebled faith on the part of today's people, by adverse circumstances of weather, of the time element, of inadequate facilities as to place, equipment, or persons who should assist. Nowhere, perhaps, is this so much in evidence as when it is a question of conferring the sacrament of Christian consolation upon one who is in danger of dying. How often in our day, when negligence or violence or accidents or sudden seizure with fatal sickness are by no means the exception, is it rendered impossible that extreme unction be given at all, or that it be administered only in greatest haste and with curtailment of everything but the essential anointing, thereby losing for the recipient as well as the bystanders so much of its signification as the Christ-mystery which heals, soothes, strengthens, purifies, consecrates, and ushers the Christian soul into the joys of everlasting beatitude. The very name chosen for the sacrament is somewhat formidable, scarcely an aid to a sympathetic understanding of its real purpose within the scheme of life-giving mysteries bequeathed by the divine Mediator for the building up of His Mystic Body.

Thus it becomes all the more necessary for priests and people in this antipathetic age to recapture the consoling meaning and purpose of the final sacrament of Christian life — to view it as Christ intended and as the Church has traditionally understood it. Although it has about it a certain ring of finality, it is not exactly a last resort when everything else fails; it is not a substitute for any other sacrament, penance, for example; but it has a purpose all its own and a mystery all its own. It is not a substitute for the sacrament of penance, as some today mistakenly see it, for the reception of penance is normally a prerequisite. Rather, it is a complement of penance, for it accomplishes what penance leaves undone. Penance can heal us of our sins, but not infrequently the scars of sin remain. Whereas extreme unction wipes away all scars or remains of sin, and heals the soul so perfectly, that

St. Thomas can conceive of it as an immediate anointing for glory,[1] a carte blanche admittance to the beatific vision.

As indicated by the name, last anointing, there must be some connection between this sacrament and baptism and confirmation. Baptism is the initiation into the mystery of Christ and His Church, the mystical death and resurrection of the soul whereby it participates in the Savior's Passion and triumph, and receives for the first time the consecration of the Holy Spirit, as symbolized by the oil and the anointing. Confirmation, as we have seen, is the complement or furtherance of the Spirit's indwelling with the pleroma of His power and activity. All the sacraments assimilate us to the triumphant death of our divine Head, and all of them are pledges which reveal His abiding solicitude for His members, His love, and His ineffable mercy. In extreme unction God's mercy is announced in the most singular degree. Here the oil and the anointing signify our Lord's coming with His Holy Spirit, Who will soothe, heal, console, strengthen, and consecrate for the last time one who has been constituted a temple of the living God through baptism. This anointing of the heavenly Consoler, therefore, is an anointing unto perfection, an anointing which restores the integrity of baptism, and brings the Christian in his last hour into full harmony, unity, and life with the Church and with her Spouse. Extreme unction, consequently, can be regarded as a complement both of baptism and confirmation. In relation to the former it is a gratuitous restoration to the innocence of Christian rebirth. In relation to the latter it strengthens the member of Christ for the final and decisive battle against the infernal powers. For as the Council of Trent declares: "Extreme unction was regarded by the Fathers as being the finishing process not of penance alone but also of the whole Christian life."[2] The Parousia of the Lord is anticipated for the benefit of the departing soul, in which advent the Son of God appears as judge, it is true; however, in virtue of the sacrament He comes above all as the Redeemer plenteous in mercy, "Who shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. . . . 'Behold, I make all things new.' "[3] In the day of the Lord's final coming, which for the individual member of the Church is anticipated in the day of his falling asleep in the Lord, Christ is present at the last anointing much more as an advocate or protector than as an absolute retributor. Anointed and consecrated with the holy Oil of the Sick, the subject can approach the divine judgment seat confident that his personal merits and demerits have been swal-

[1] *S. Theol.*, q. XXIX, a. 1, p. 2.

[2] Denzinger, Sess. XIV, *"Doctrina de sacramento extremae unctionis."*

[3] Apoc. 21: 4–5.

lowed up in the infinite satisfaction which the Savior has sacramentally communicated to him.

The element used in extreme unction, consecrated olive oil, bespeaks the primary effect of the sacrament. While preaching his ninth homily on the Canticle of Canticles, St. Gregory of Nyssa explained that oil "is a substance which gives light, imparts new vigor where there has been languor, eases the struggle, gives cheer to the mind, and proves auxiliary in the contest to them who put up a valiant fight."[4] The main purpose, then, of last anointing, as the outward sign demonstrates, is to put the soul in such perfect condition that it may wing its way into the arms of its Maker immediately upon shaking free the shackles of earthly existence; unless, as theologians add, God should see fit that by this sacramental anointing the subject be restored rather to bodily health. Such is the healing virtue of this supernatural anointing, that full integrity of spirit is restored to the member of Christ, like to the condition he enjoyed after being baptized, so that, not only with sin destroyed but even the remains of sin effaced, he may be found fortified and steadfast when the adversary, the devil, would seek to hinder entrance into Paradise and eternal victory with Christ. Although most eminent theologians like St. Thomas and St. Bonaventure affirm that extreme unction procures for the recipient immediate heavenly glory after death, the rite for the sacrament as found in the Roman Ritual of today, is not, unfortunately, so explicit. But Dom Martene, in his research on Christian antiquities, has found a prayer used at one time in the last anointing which reads: "May the Lord fill thee with the Holy Spirit. And may the very Lord sanctify thee unto perfection in every respect, so that thy spirit, thy soul and thy body may be preserved wholly without fault for the coming of Jesus Christ."[5] It is precisely this consecration for heavenly glory which marks the sacrament of last anointing with its own distinguishing character, emphasizing its departure in similarity from the sacrament of penance, whose primary purpose is the more negative one of blotting out sin. And it must not be overlooked that not the soul alone is consecrated for the beatific vision, but that the anointings consecrate the body as well for the glorified existence it is to arrive at following its final resurrection.

"Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him."[6] These words of the apostle, viewed in their context, have rightfully prompted theologians to conclude that the purpose of

[4] MPG 44, 963A.

[5] *De Antiquis Ecclesiae Ritibus*, I, p. 865.

[6] James 5: 14–15.

extreme unction is the perfect healing and invigoration of the soul to the end of its immediate entry into eternal blessedness, unless it should happen that the restoration to bodily health is more expedient for the individual recipient. In support of this exegesis we have the enlightening statement of the Council of Trent: "For the thing signified is the grace of the Holy Spirit, Whose anointing blots out sins if any remain to be expiated, and also the remains of sin, and raises up and strengthens the soul of the sick person by exciting in him great confidence in the divine mercy, sustained by which he bears more lightly the troubles and pains of his illness, and resists more easily the temptations of the devil who lies in wait for his heel; and sometimes when expedient for the welfare of his soul restores bodily health."[1] Thus, along with the positive consecration or healing of the soul for its immediate flight to heaven and the consecration of the body for future glorification, the anointing of this sacrament cleanses the soul of all sin, wipes out the debt of sin, and alleviates physical suffering. The last effect is a natural consequence of the supernatural effect of spiritual alleviation. There is nothing miraculous about it. And recent advances in psychosomatic medicine corroborate what the Church has taught for centuries in this regard. The effect of the sacrament on corporal health can be so great that at times a complete recovery is obtained. It must be understood, of course, that restoration of bodily health is conditional, resulting alone when Wisdom foresees in His omniscience that recovery will be of spiritual advantage to the person.

Last anointing is the sacrament of Christian consolation, wherein a member of Christ is made ready to share mystically by his bodily death in the sacrificial death of the Head of the human race. It is the sacrament of consolation for the subject directly concerned and for his brethren in the unity of the Mystical Body. The note of consolation is so marked a feature that any illness which could prove fatal warrants its administration, long before the death rattle announces that the end is at hand. As the rubric below directs: "It must be received if possible while the sick person is still conscious and rational, so that the recipient himself, in order to receive the sacrament more fruitfully, may assist with faith and devout intention while he is being anointed with the holy oil." Wherefore, so utterly reprehensible the practice, encountered all too frequently today, of delaying the sacred anointings until the last agony has begun. Rather than delay until the final moments, the rubrics provide that, should there be any doubt about the illness being critical, the sacrament may be administered conditionally. Better too early than too late! Moreover, the last sacraments are three. Penance and Holy Eucharist ought ordinarily to precede extreme unction. And instead of the sorry and unbecoming spectacle of the priest racing with

[1] Denzinger, Sess. XIV, "*Doctrina de sacramento extremae unctionis.*"

death to the bedside of the sick, the Church prescribes (see below) a devout and dignified procession from church to home, with the minister assisted by clergy and acolytes and accompanied by pious layfolk, all of whom are to assist in imparting the consoling mysteries to the one afflicted on his bed of pain, and by their prayerful attendance give comfort and encouragement to him in the loneliness of the final combat.

On the other hand, the Church feels that it is hardly too late, unless rigor mortis has set in, to come with her saving compassion to a stricken child of hers, even when all hope is abandoned by human reckoning. For if the dying person is no longer "sui compos," no longer conscious or rational, her last sacrament is endowed by Christ with so much power that it does extraordinarily what sacramental absolution does normally — cleansing the soul even of grievous sin, provided the subject has remained merely habitually attrite. Suarez does not hesitate to maintain "that extreme unction administered to a dying person deprived of his sense is a means of salvation by far more secure than even sacramental absolution."[8] Or if the subject to all appearances is dead, but there can be, nevertheless, some slight doubt, the rubrics direct that he be anointed conditionally. In the discipline regarding extreme unction, every advantage is to the benefit of the departing Christian, for in her sacramental mysteries the Church is always conscious of herself in the role of a solicitous mother and Christ as the Hound of Heaven, watching over us from the cradle and pursuing us to the grave.

— Translator

[8] Quoted from William Feld, S.J., *Eccles. Review*, Vol. 84, p. 489.

DE SACRAMENTO EXTREMAE UNCTIONIS

EXTREMAE UNCTIONIS Sacramentum a Christo Domino institutum tamquam caelestis medicina, non animae solum, sed etiam corpori salutaris, quamvis per se non sit de necessitate medii ad salutem, nemini tamen licet negligere, et omni studio ac diligentia periculose aegrotantibus adhibendum est, et eo quidem tempore, si fieri possit, cum illis adhuc integra mens et ratio viget, ut ad uberiorem Sacramenti gratiam percipiendam, ipsi etiam suam fidem, ac piam animi voluntatem conferre possint, dum sacro liniuntur Oleo.

2. In quo illud in primis ex generali Ecclesiae consuetudine observandum est, ut, si tempus, et infirmi conditio permittat, ante Extremam Unctionem, Poenitentiae et Eucharistiae Sacramenta infirmis praebeantur.

3. Habeat igitur Parochus in ecclesia loco nitido et decenter ornato, in vase argenteo seu stanneo, sub clavi diligenter custoditum sacrum Oleum infirmorum, quod singulis annis, Feria V in Coena Domini ab Episcopo benedictum, veteri combusto, renovandum est; neque adhibeatur vetus, nisi necessitas urgeat. Mox deficienti Oleo benedicto aliud oleum de olivis non benedictum adjiciatur, etiam iterato, minore tamen copia.

4. Parochus Oleum sacrum a suo Ordinario petere debet; nec illud domi detineat, nisi propter necessitatem aliamve rationabilem causam, accedente Ordinarii licentia.

5. Oleum porro ipsum vel per se solum, vel in bombacio seu re simili servari potest; sed ad evitandum effusionis periculum multo commodius ad infirmos defertur in bombacio.

6. Hoc sacramentum valide administrat omnis et solus Sacerdos.

Minister ordinarius est Parochus loci, in quo degit infirmus; in casu autem necessitatis, vel de licentia saltem rationabiliter praesumpta ejusdem Parochi vel Ordinarii loci, alius quilibet Sacerdos hoc sacramentum ministrare potest.

7. Minister ordinarius ex justitia tenetur hoc sacramentum per se ipse vel per alium administrare, et in casu necessitatis ex caritate quilibet Sacerdos.

8. Extrema Unctio praeberi non potest nisi fideli, qui, post adeptum

SACRAMENT OF LAST ANOINTING

THE sacrament of extreme unction was instituted by Christ our Lord as a heavenly remedy, not only for the soul but likewise for the body's well-being. Although it is not per se required for salvation by necessity of means, nevertheless, no one may neglect to receive it, and it must be employed with all care and zeal in cases of critical illness. In fact, it must be received if possible while the sick person is still conscious and rational, so that the recipient himself, in order to receive the sacrament more fruitfully, may assist with faith and devout intention while he is being anointed with the holy oil.

2. According to the general practice of the Church, this above all must be observed — if there is time and the condition of the sick person permits, the sacraments of penance and Holy Eucharist are to be administered to him before he is anointed.

3. The pastor must provide that the Holy Oil of the Sick be reserved in church in a silver or pewter vessel, guarded under lock and key in an ambry which is neat and suitably ornamented. This oil, consecrated by the bishop on Maundy Thursday, must be renewed each year, and the old oil burned. Nor may one use the old oil unless some necessity warrants. If the consecrated oil does not suffice, then other non-consecrated olive oil is added, but in lesser quantity than the consecrated each time this happens.

4. A pastor must obtain the holy oil from his own Ordinary. He may not keep it in the rectory, save by reason of necessity or some other reasonable cause and with sanction of the Ordinary.

5. The oil can be reserved either in its fluid state or absorbed in cotton or similar material. Yet to avoid spilling it while carrying it on a sick call, it is more practical to reserve it in the latter state.

6. This sacrament can be administered validly by any priest and by a priest only. The ordinary minister is the pastor of the place where the sick person is confined. However, in an emergency or with permission of the pastor or also of the Ordinary (which permission can at least be presumed for a worthy reason), any priest available can administer this sacrament.

7. The ordinary minister is in justice bound to administer this sacrament personally or by his substitute, and in a case of necessity every priest is bound out of charity to do so.

8. Extreme unction can be given only to one of the faithful — one

usum rationis, ob infirmitatem vel senium in periculo mortis versetur.

In eadem infirmitate hoc sacramentum iterari non potest, nisi infirmus post susceptam Unctionem convaluerit et in aliud vitae discrimen inciderit.

9. Quando dubitatur num infirmus usum rationis attigerit, num in periculo mortis reipsa versetur vel num mortuus sit, hoc sacramentum ministretur sub conditione.

10. Hoc sacramentum non est conferendum illis qui impoenitentes in manifesto peccato mortali contumaciter perseverant; quod si hoc dubium fuerit, conferatur sub conditione.

11. Infirmis autem qui, cum suae mentis compotes essent, illud saltem implicite petierunt aut verisimiliter petiissent, etiamsi deinde sensus vel usum rationis amiserint, nihilominus absolute praebeatur.

12. Si quis autem laboret in extremis, et periculum immineat, ne decedat antequam finiantur Unctiones, cito ungatur, incipiendo ab eo loco: Per istam sanctam Unctiónem, etc., ut infra: deinde, si adhuc supervivat, dicantur Orationes praetermissae, suo loco positae.

13. Si vero dum inungitur infirmus decedat, Presbyter ultra non procedat, et praedictas Orationes omittat.

14. Quod si dubitet an vivat adhuc, Unctionem prosequatur, sub conditione pronuntiando formam, dicens: Si vivis, per istam sanctam Unctiónem, etc, ut infra.

15. Si autem acciderit, infirmum post peccatorum suorum confessionem ad exitum vitae properare, tunc cum sacro Viatico poterit et Oleum infirmorum ad eum deferri per ipsum Sacerdotem, qui defert sacram Eucharistiam: si tamen alius Presbyter, vel Diaconus, qui Oleum sanctum deferat, haberi possit, per ipsum deferatur, qui superpelliceo indutus cum Oleo sacro occulte delato sequatur Sacerdotem Viaticum portantem; et postquam infirmus Viaticum sumpserit, inungatur a Sacerdote.

16. Quinque vero corporis partes praecipue ungi debent, quas veluti sensuum instrumenta homini natura tribuit, nempe oculi, aures, nares, os et manus: attamen pedes etiam ungendi sunt; sed pedum unctio ex qualibet rationabili causa omitti potest. Unctiones autem, extra casum gravis necessitatis, ipsa ministri manu nulloque adhibito instrumento fiant.

17. Manus vero, quae reliquis infirmis interius ungi debent, Presbyteris exterius ungantur.

18. Dum oculos, aures, et alia corporis membra, quae paria sunt, Sacerdos ungit, caveat, ne alterum ipsorum inungendo, Sacramenti formam prius absolvat, quam ambo hujusmodi paria membra perunxerit.

who has attained the age of reason and who is in danger of death by reason of illness or old age. The sacrament may not be given more than once during the same illness, unless after receiving the sacrament, the sick person has recovered from the danger and then has a critical relapse.

9. Whenever there is a doubt as to whether the sick person has attained the age of discretion, or is really in danger of death, or is already dead this sacrament must be administered conditionally.

10. The sacrament is not to be conferred on the impenitent who obstinately persevere in manifest mortal sin. Yet if there is a doubt about this, it may be administered conditionally.

11. Nonetheless, it must be administered absolutely to the sick who while they were rational did request it at least implicitly, or to all appearances would have requested it, yet afterward lose consciousness or their rational faculties.

12. If one is at the point of death and there is danger of expiring before the anointings can be performed, he should be anointed at once, the minister beginning at the place: Through this holy anointing, etc., as given below. Later, if he is still alive, the prayers which were omitted should be said.

13. If the person dies during the anointing, the priest proceeds no further, and the aforesaid prayers are omitted.

14. If there is doubt whether the person is still alive, the anointing takes place with the conditional form: If thou art still alive, through this holy anointing, etc., see below.

15. Should it happen that a sick person, after making a confession of his sins, is approaching the end, then the same priest who brings Viaticum can also carry with him the Oil of the Sick. Yet if another priest or a deacon is available, the holy oil should be carried by him. Vested in surplice and carrying the holy oil concealed, he accompanies the priest who bears the Holy Viaticum. And after the sick person has received Viaticum he is anointed by the priest.

16. Five parts of the body chiefly must be anointed, the ones with which man is endowed by nature as the organs of sensation, namely, eyes, ears, nose, mouth, and hands. Yet the feet likewise are to be anointed, although this anointing may be omitted for any good reason. The unctions, save for some serious cause, must be made directly by the hand of the minister and not applied with some instrument.

17. Whereas the hands of the laity must be anointed on the palms, a priest's hands are anointed on the back.

18. At the anointing of the eyes, ears, and the other organs which are double, the priest must take care lest, while anointing one of these parts, he should happen to complete the form of the sacrament before he has anointed both organs.

19. Si quis autem sit aliquo membro mutilatus, pars loco illi proxima inungatur, eadem verborum forma.

20. Hujus Sacramenti forma, qua sancta Romana Ecclesia utitur, solemnis illa precatio est, quam Sacerdos ad singulas unctiones adhibet, cum ait:

Per istam sanctam Unctiónem, et suam piíssimam misericórdiam, indúlgeat tibi Dóminus quidquid per visum, sive per audítum, etc., deliquísti. Amen.

21. In casu autem necessitatis sufficit unica unctio in uno sensu, seu rectius in fronte, cum hac forma breviori:

Per istam sanctam Unctiónem indúlgeat tibi Dóminus quidquid deliquísti. Amen.

Salva tamen manet obligatio singulas unctiones supplendi, ut supra (n. 12), cessante periculo.

22. Quando pluribus simul infirmis hoc Sacramentum ministratur, Sacerdos singulis aegrotis crucem pie deosculandam porrigat, omnes preces quae unctiones praecedunt, plurali numero semel recitet, unctiones cum respectivis formis super singulos aegrotos efficiat, omnes vero preces, quae unctiones subsequuntur, plurali numero semel dicat.

ORDO MINISTRANDI SACRAMENTUM EXTREMAE UNCTIONIS

1. Sacerdos Sacramentum Extremae Unctionis ministraturus, quatenus fieri poterit, parari curet apud infirmum mensam mappa candida coopertam, itemque vas, in quo sit bombacium, seu quid simile in sex globulos distinctum, ad abstergendas partes inunctas; medullam panis ad detergendos digitos; et aquam ad abluendas Sacerdotis manus; ceream item candelam, quae deinde accensa ipsi ungenti lumen praebeat. Denique operam dabit, ut quanta poterit munditia ac nitore hoc Sacramentum ministretur.

2. Deinde convocatis Clericis seu ministris, vel saltem uno Clerico, qui crucem sine hasta, aquam benedictam cum aspersorio, et librum Ritualem deferat, ipse Parochus decenter accipit vas sacri Olei infirmorum sacculo serico violacei coloris inclusum, illudque caute deferat, ne effundi possit. Quod si longius iter peragendum, aut etiam equitandum sit, vel alias adsit, periculum effusionis, vas Olei sacculo, aut

19. If a person is lacking one of these bodily members, the part nearest to it is to be anointed, using the same form.

20. The form of this sacrament used by the holy Church of Rome is the solemn deprecation which the priest employs at each unction, as he says:

Through this holy anointing and through His tender mercy may the Lord forgive thee whatever sins thou hast committed by the sense of sight or hearing, etc. Amen.

21. In an emergency one only anointing suffices of one of the senses or more correctly on the forehead, together with the shorter form:

Through this holy anointing may the Lord forgive thee whatever sins thou hast committed. Amen.

But the obligation of supplying all anointings remains (see no. 12) when the danger later ceases.

22. Whenever this sacrament is administered to several sick persons at the same time, the priest presents the crucifix to each one to be kissed, recites once in the plural form all prayers which precede the unctions, anoints each individually with the respective forms, and subsequently says only once all the prayers which follow the unctions, using the plural number.

THE RITE FOR ADMINISTERING THE SACRAMENT OF LAST ANOINTING

1. The priest who is about to confer the sacrament of extreme unction should see to it, so far as possible, that the following preparations are made: in the chamber of the sick person there should be a table covered with a white cloth. Placed thereon should be a container with cotton or similar material made into six separate pellets to be used in wiping the parts anointed; a small piece of bread for cleansing the priest's fingers, and a bowl of water for washing his hands; a wax candle to be ignited later to give light to the priest as he performs the anointings. In fine, it shall be his concern that everything is as clean and orderly as possible for the administration of this sacrament.

2. Thereupon the clerics or servers are summoned, or at least one cleric who will carry the cross (one without a staff — not the processional cross), holy water and aspersory, and the Ritual. The priest himself reverently takes the vessel containing the Oil of the Sick (encased in a silken sack of purple color), and bears it carefully so that it cannot spill. If the route to be traveled is long or is even to be made riding, or if there is any danger of spilling the holy oil, the vessel enclosed in the sack or burse as already stated should be

bursa inclusum, ut dictum est, ad collum appendat, ut commodius et securius perferat. Procedat autem sine sonitu campanulae.

3. Cum perventum fuerit ad locum, ubi jacet infirmus, Sacerdos intrans cubiculum, dicit:

℣. Pax huic dómui.

℟. Et ómnibus habitántibus in ea.

4. Deinde deposito Oleo super mensam, superpelliceo, stolaque violacea indutus, aegroto crucem pie deosculandam porrigit; mox in modum crucis aqua benedicta eum, et cubiculum, et circumstantes aspergit, dicens Antiphonam: Aspérges me, Dómine, etc. Quod si aegrotus velit confiteri, audiat illum, et absolvat. Deinde piis verbis illum consoletur, et de hujus Sacramenti vi, atque efficacia, si tempus ferat, breviter admoneat: et quantum opus sit, ejus animam confirmet, et in spem erigat vitae aeternae.

5. Postea dicit:

℣. Adjutórum nostrum in nómine Dómini.

℟. Qui fecit caelum et terram.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus. Oratio

INTRÓEAT, Dómine Jesu Christe, domum hanc sub nostrae humilitátis ingréssu, aetérna felícitas, divína prospéritas, seréna laetítia, cáritas fructuósa, sánitas sempitérna: effúgiat ex hoc loco accéssus daémonum: adsint Angeli pacis, domúmque hanc déserat omnis malígna discórdia. Magnífica, Dómine, super nos nomen sanctum tuum; et béne✠dic nostrae conversatióni: sanctífica nostrae humilitátis ingréssum, qui sanctus et qui pius es, et pérmanes cum Patre et Spíritu Sancto in saécula saeculórum. ℟. Amen.

Orémus, et deprecémur Dóminum nostrum Jesum Christum, ut benedicéndo bene✠dícat hoc tabernáculum, et omnes habitántes in eo, et det eis Angelum bonum custódem, et fáciat eos sibi servíre ad considerándum mirabília de lege sua: avértat ab

suspended from the neck, so that it can be borne with greater convenience and security. No bells are rung in the course of the journey.

3. Arriving at the place where the sick person is confined, the priest as he enters the room says:

℣. Peace be unto this home.
℟. And unto all who dwell herein.

4. He then places the oil upon the table, and vested in surplice and purple stole, presents the crucifix to be devoutly kissed by the sick person. Thereafter he sprinkles with holy water in the form of a Cross the patient, the room, and the bystanders, saying the antiphon: Sprinkle me with hyssop, O Lord, etc. If the patient wishes to go to confession, he hears his confession and absolves him. Then he addresses to him some pious words of consolation, and if time permits briefly explains the power and efficacy of this sacrament. When necessary he adds words of encouragement, and directs the person's mind to hope of everlasting life.

5. Next he says:

℣. 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**

ALONG with our lowly coming, O Lord Jesus Christ, let there enter into this home unending happiness, divine blessing, untroubled joy, charity which is fruitful, continual health. Drive forth from this place the spirits of evil, let thine angel of peace come hither, and banish all harmful dissension from this house. O Lord, extol thy holy name in our esteem, and bless ✠ what we are about to do. Sanctify the coming of thine unworthy servant, for thou art holy, thou art kind, thou art abiding with the Father and the Holy Spirit through all eternity. ℟. Amen.

Let us pray to our Lord, Jesus Christ, and beseech Him to bless ✠ with His abundant benediction this home and all who dwell herein. May He appoint over them a good angel as a guardian, and assist them to serve Him, to contemplate the grandeur of His law. May He turn away all powers that would

eis omnes contrárias potestátes: erípiat eos ab omni formídine, et ab omni perturbatióne, ac sanos in hoc tabernáculo custodíre dignétur: Qui cum Patre et Spíritu Sancto vivit et regnat Deus in saécula saeculórum. ℟. Amen.

Orémus. Oratio

EXÁUDI nos, Dómine sancte, Pater omnípotens, aetérne Deus: et míttere dignéris sanctum Angelum tuum de caelis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. ℟. Amen.

6. Quae Orationes, si tempus non patiatur, ex parte, vel in totum poterunt omitti. Tunc de more facta confessione generali, latino vel vulgari sermone, Sacerdos dicit in singulari numero: Misereátur tui, etc., Indulgéntiam . . . tuórum tríbuat tibi, etc.

7. Antequam Parochus incipiat ungere infirmum, moneat astantes, ut pro illo orent, et, ubi commodum sit, pro loco et tempore, et astantium numero, vel qualitate, recitent septem Psalmos Poenitentiales cum Litaniis Sanctorum, vel alias preces, dum ipse Unctionis Sacramentum administrat. Mox, extensa manu dextera super caput infirmi, dicit:

IN NÓMINE Pa✠tris, et Fí✠lii, et Spíritus✠ Sancti, exstinguátur in te omnis virtus diáboli per impositiónem mánuum nostrárum, et per invocatiónem gloriósae et sanctae Dei Genitrícis Vírginis Maríae, ejúsque ínclyti Sponsi Joseph, et ómnium sanctórum Angelórum, Archangelórum, Patriarchárum, Prophetárum, Apostolórum, Mártyrum, Confessórum, Vírginum, atque ómnium simul Sanctórum. Amen.

8. Deinde, intincto pollice in Oleo sancto, in modum crucis ungit infirmum in partibus hic subscriptis, aptando proprio loco verba formae in hunc modum:

Ad oculos

Per istam sanctam Unctió✠nem, et suam piíssimam miseri-

harm them, free them from all anxiety and distress, and keep them in well-being within their home. Thou Who livest and reignest with the Father and the Holy Spirit, God, for all eternity. ℟. Amen.

Let us pray. **Prayer**

HEAR us, O holy Lord, Father almighty, eternal God! And deign to send thy holy angel from heaven to guard, cherish, protect, abide with, and defend all who dwell in this home. Through Christ our Lord. ℟. Amen.

6. If time does not permit, the above prayers may be omitted in whole or in part. Here follows in the usual manner the general confession of sins (Confiteor), in Latin or in the vernacular, after which the priest says in the singular: Misereatur tui, etc. . . . Indulgentiam . . . tuorum, etc.

7. Before the priest begins to anoint the sick person, he invites all present to pray for him. And if circumstances of time and place are favorable, as well as the number and capability of the bystanders, they should recite the Seven Penitential Psalms and the Litany of the Saints or other prayers while the priest is administering the last anointing. First he extends his right hand above the head of the sick person, and says:

IN THE name of the Father ✠, and of the Son ✠, and of the Holy ✠ Spirit! May all power of the devil become extinct in thee through the laying on of my hand and through the invocation of the glorious and blessed Virgin Mary, Mother of God, of St. Joseph, her illustrious spouse, and of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the other saints. Amen.

8. Next he dips his thumb in the holy oil, and anoints the sick person in the form of a Cross on all members indicated below, pronouncing in each case the respective form as follows:*

Anointing the Eyes (on the Eyelids)

Through this holy anointing ✠ and through His tender mercy

*In the case of bodily members which are double, the right organ is anointed at the place indicated in the form by the ✠, and the left organ before the remaining words are completed. — *Trans.*

córdiam, indúlgeat tibi Dóminus quidquid per visum deliquísti. Amen.

9. Minister vero, si est in Sacris, vel ipsemet Sacerdos, post quamlibet Unctionem, tergat loca inuncta novo globulo bombacii, vel rei similis, eumque in vase mundo reponat, et ad ecclesiam postea deferat, comburat, cineresque projiciat in sacrarium.

Ad aures

Per istam sanctam Unctió ✠ nem, et suam piíssimam misericórdiam, indúlgeat tibi Dóminus quidquid per audítum deliquísti. Amen.

Ad nares

Per istam sanctam Unctió ✠ nem, et suam piíssimam misericórdiam, indúlgeat tibi Dóminus quidquid per odorátum deliquísti. Amen.

Ad os, compressis labiis

Per istam sanctam Unctió ✠ nem, et suam piíssimam misericórdiam, indúlgeat tibi Dóminus quidquid per gustum et locutiónem deliquísti. Amen.

Ad manus

Per istam sanctam Unctió ✠ nem, et suam piíssimam misericórdiam, indúlgeat tibi Dóminus quidquid per tactum deliquísti. Amen.

10. Ed adverte, quod Sacerdotibus, ut dictum est, manus non inunguntur interius, sed exterius.

Ad pedes

Per istam sanctam Unctió ✠ nem, et suam piíssimam misericórdiam, indúlgeat tibi Dóminus quidquid per gressum deliquísti. Amen.

11. Haec autem unctio ad pedes, ut dictum est, ex qualibet rationabili causa omitti potest.

12. Quibus omnibus peractis, Sacerdos pollicem fricat cum medulla panis, manus lavat linteoque abstergit; aqua vero lotionis cum pane,

may the Lord forgive thee whatever sins thou hast committed by the sense of sight. Amen.

9. After every unction the assistant, provided he is in holy orders, otherwise the priest himself wipes the part anointed with a fresh pellet of cotton or similar material. These pellets are dropped in some clean receptacle, and later taken to the church where they are burned and the ashes thrown into the sacrarium.

Anointing the Ears (on the Lobes)

Through this holy anointing ✠ and through His tender mercy may the Lord forgive thee whatever sins thou hast committed by the sense of hearing. Amen.

Anointing the Nose (on Each Nostril)

Through this holy anointing ✠ and through His tender mercy may the Lord forgive thee whatever sins thou hast committed by the sense of smell. Amen.

Anointing the Mouth (on Closed Lips)

Through this holy anointing ✠ and through His tender mercy may the Lord forgive thee whatever sins thou hast committed by the sense of taste and the power of speech. Amen.

Anointing the Hands (on the Palms)

Through this holy anointing ✠ and through His tender mercy may the Lord forgive thee whatever sins thou hast committed by the sense of touch. Amen.

10. Note that as said above priests are anointed on the back of the hands, not on the palms.

Anointing the Feet (Either on the Instep or Sole)

Through this holy anointing ✠ and through His tender mercy may the Lord forgive thee whatever sins thou hast committed by the power of walking. Amen.

11. The anointing of feet, as has been said, may be omitted for any good reason.

12. When the priest has finished the anointings, he rubs his thumb with particles of bread, then washes his hands and wipes them with a towel. The water used for this purpose together with the bread

suo tempore, mittatur in sacrarium, vel, si hoc desit, in ignem. Deinde dicit:

Kýrie eléison. Christe, eléison. Kýrie, eléison.
Pater noster secreto usque ad
℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.
℣. Salvum (-am) fac servum tuum (ancíllam tuam).
℟. Deus meus, sperántem in te.
℣. Mitte ei, Dómine, auxílium de sancto.
℟. Et de Sion tuére eum (eam).
℣. Esto ei, Dómine, turris fortitúdinis.
℟. A fácie inimíci.
℣. Nihil profíciat inimícus in eo (ea).
℟. Et fílius iniquitátis non appónat nocére ei.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus. Oratio

DÓMINE Deus, qui per Apóstolum tuum Jacóbum locútus es: Infirmátur quis in vobis? indúcat presbýteros Ecclésiae et orent super eum, ungéntes eum óleo in nómine Dómini: et orátio fídei salvábit infírmum, et alleviábit eum Dóminus: et si in peccátis sit, remitténtur ei; cura, quaésumus, Redémptor noster, grátia Sancti Spíritus languóres istíus infírmi (infírmae), ejúsque sana vúlnera, et dimítte peccáta, atque dolóres cunctos mentis et córporis ab eo (ea) expélle, plenámque intérius et extérius sanitátem misericórditer redde, ut, ope misericórdiae tuae restitútus (-a), ad prístina reparétur offícia: Qui cum Patre et eódem Spíritu Sancto vivis et regnas Deus, in saécula saeculórum. ℟. Amen.

is later thrown into the sacrarium, or for lack of such, into the fire. Afterward the priest says:

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father inaudibly until

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. Save thy servant (handmaid).
℟. Who places his (her) confidence in thee, my God.
℣. Send him (her), Lord, aid from on high.
℟. And from Sion protect him (her).
℣. Be unto him (her), O Lord, a tower of strength.
℟. In the face of the enemy.
℣. Let the enemy have no power over him (her).
℟. And the son of iniquity do nothing to harm him (her).
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray. **Prayer**

LORD God, Who didst say through thine apostle, James: "Is any man sick among you? Let him call in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord will raise him up; and if he be in sins they shall be forgiven him." Cure, we beseech thee, O our Redeemer, by the grace of the Holy Spirit, the ailments of this sick man (woman), heal his (her) wounds, and forgive his (her) sins. Deliver him (her) from all miseries of body and mind, and mercifully restore him (her) to perfect health inwardly and outwardly, that having recovered by an act of thy kindness, he (she) be able to take up anew his (her) former duties. Thou Who with the Father and the selfsame Holy Spirit livest and reignest, God, forevermore. ℟. Amen.

Orémus. Oratio

RÉSPICE, quaésumus, Dómine fámulum tuum, N. (fámulam tuam N.), in infirmitáte sui córporis fatiscéntem, et ánimam réfove, quam creásti: ut, castigatiónibus emendátus (-a), se tua séntiat medicína salvátum (-am). Per Christum Dóminum nostrum. ℟. Amen.

Orémus. Oratio

DÓMINE sancte, Pater omnipotens, aetérne Deus, qui benedictiónis tuae grátiam aegris infundéndo corpóribus, factúram tuam multíplici pietáte custódis: ad invocatiónem tui nóminis benígnus assíste; ut fámulum tuum (fámulam tuam) ab aegritúdine liberátum (-am), et sanitáte donátum (-am), déxtera tua érigas, virtúte confírmes, potestáte tueáris, atque Ecclésiae tuae sanctae, cum omni desideráta prosperitáte, restítuas. Per Christum Dóminum nostrum. ℟. Amen.

13. Ad extremum, pro personae qualitate, salutaria monita breviter praebere poterit, quibus infirmus ad moriendum in Domino confirmetur et ad fugandas daemonum tentationes roboretur.

14. Denique aquam benedictam, et crucem nisi aliam habeat, coram eo relinquat, ut illam frequenter aspiciat, et pro sua devotione osculetur et amplectatur.

15. Admoneat etiam domesticos et ministros infirmi, ut, si morbus ingravescat, vel infirmus incipiat agonizare, statim ipsum Parochum accersant, ut morientem adjuvet, ejusque animam Deo commendet: sed si mors immineat, priusquam discedat, Sacerdos animam Deo rite commendabit.

16. Quae autem pertinent ad visitationem, curamque infirmorum, et ad juvandos morientes, ad commendationem animae, et ad exsequias, infra suis locis praescribuntur.

SEPTEM PSALMI POENITENTIALES CUM LITANIIS SANCTORUM

Pro infirmis, dum sacro liniuntur Oleo, seu pro alia necessitate dicuntur flexis genibus.

Let us pray. **Prayer**

LOOK down with favor, O Lord, we beseech thee, upon thy servant (handmaid), N., failing from bodily weakness, and revive the soul which thou hast created, that reformed by thy chastisement, he (she) may acknowledge himself (herself) saved by thy healing. Through Christ our Lord. ℟. Amen.

Let us pray. **Prayer**

O HOLY Lord, Father almighty, eternal God! In pouring forth thy plenteous grace upon our ailing bodies, thou dost encompass thy creature with abounding love. Wherefore, graciously hearken as we call upon thy holy name, and do thou raise him (her) up — freed from sickness and restored in health — by thy right hand, strengthen him (her) by thy might, protect him (her) by thy power, and give him (her) back in all desired vigor to thy holy Church. Through Christ our Lord. ℟. Amen.

13. At the end the priest may add briefly some salutary words of admonition (depending on the patient's condition), whereby the sick person might be strengthened to resist the temptations of the devil and to expire peacefully in the Lord.

14. Finally, he should leave some holy water for the use of the sick, as well as a crucifix, unless there is one in the house, so that the patient may often glance at it and also kiss and embrace it for sake of devotion.

15. He should likewise instruct the family or the nurse to notify the pastor immediately, in case the sick person gets worse or approaches the last agony, so that the priest may be present to assist the dying, and commend his soul to God. But if death is imminent, the priest should recite the prayers: Commendation of a Departing Soul before he leaves the house.

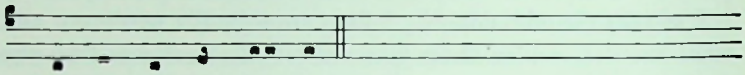
16. All that pertains to the care and visitation of the sick, the prayers for the dying, the commendation of a departing soul, and the burial rites are found below in their proper place.

SEVEN PENITENTIAL PSALMS AND LITANY OF THE SAINTS

These psalms and the litany, used during the Last Anointing and on other occasions, are to be said kneeling.

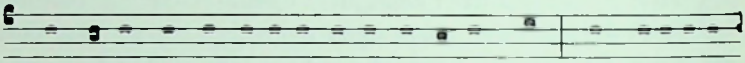
IV E

Antiphona

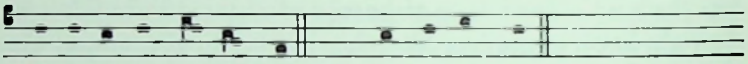


Ne re - mi - ni - scá - ris.

Psalmus 6



Dó-mi-ne, ne in furó-re tu - o árgu - as me, * ne-que in i-ra



tu - a cor-rí - pi - as me. Vel: ár-gu - as me.

Miserére mei, Dómine, quóniam infírmus sum: * sana me, Dómine, quóniam conturbáta sunt ossa mea.

Et ánima mea turbáta est valde: * sed tu, Dómine, úsquequo?

Convértere, Dómine, et éripe ánimam meam: * salvum me fac propter misericórdiam tuam.

Quóniam non est in morte qui memor sit tui: * in inférno autem quis confitébitur tibi?

Laborávi in gémitu meo, lavábo per síngulas noctes lectum meum: * lácrimis meis stratum meum rigábo.

Turbátus est a furóre óculus meus: * inveterávi inter omnes inimícos meos.

Discédite a me, omnes, qui operámini iniquitátem: * quóniam exaudívit Dóminus vocem fletus mei.

Exaudívit Dóminus deprecatiónem meam, * Dóminus oratiónem meam suscépit.

Erubéscant, et conturbéntur veheménter omnes inimíci mei: * convertántur et erubéscant valde velóciter.

Glória Patri.

Antiphon: Remember not.

Psalm 6

O LORD! Reprove me not in thine anger; nor chastise me in thy fury.

Have pity on me, Lord, for I am weak and sick; heal me, for my bones are rotted.

And my soul is troubled exceedingly. But thou, O Lord — how long wilt thou look on?

Turn to me, Lord, and deliver my soul. Save me because of thy goodness.

For in death's realm no one is mindful of thee, and in infernal regions who shall praise thee?

I am wearied from moaning; each night I bedew my bed with weeping; my tears water my couch.

The luster of mine eyes is become dim. I have grown old in the midst of my oppressors.

Depart from me, ye evildoers, for the Lord hath heard my piteous cry.

The Lord hath heard my supplication, the Lord hath accepted my prayer.

My foes shall be ashamed and exceedingly confused. Speedily will come their shame and consternation.

Glory be to the Father.

Psalmus 31

BEÁTI, quorum remíssae sunt iniquitátes: * et quorum tecta sunt peccáta.

Beátus vir, cui non imputávit Dóminus peccátum, * nec est in spíritu ejus dolus.

Quóniam tácui, inveteravérunt ossa mea, * dum clamárem tota die.

Quóniam die ac nocte graváta est super me manus tua: * convérsus sum in aerúmna mea, dum confígitur spina.

Delíctum meum cógnitum tibi feci: * et injustítiam meam non abscóndi.

Dixi: Confitébor advérsum me injustítiam meam Dómino: * et tu remisísti impietátem peccáti mei.

Pro hac orábit ad te omnis sanctus, * in témpore opportúno.

Verúmtamen in dilúvio aquárum multárum, * ad eum non approximábunt.

Tu es refúgium meum a tribulatióne, quae circúmdedit me: * exsultátio mea, érue me a circumdántibus me.

Intelléctum tibi dabo, et ínstruam te in via hac, qua gradiéris: * firmábo super te óculos meos.

Nolíte fíeri sicut equus et mulus, * quibus non est intelléctus.

In camo et fraeno maxíllas eórum constrínge, * qui non appróximant ad te.

Multa flagélla peccatóris, * sperántem autem in Dómino misericórdia circúmdabit.

Laetámini in Dómino et exsultáte, justi, * et gloriámini, omnes recti corde.

Glória Patri.

Psalmus 37

DÓMINE, ne in furóre tuo árguas me, * neque in ira tua corrípias me.

Quóniam sagíttae tuae infíxae sunt mihi: * et confirmásti super me manum tuam.

Psalm 31

HAPPY is he whose guilt is pardoned; whose sins are fully forgiven.

Happy is that man to whom the Lord imputes no sin, and in whose heart there is no guile.

As long as I kept silence about my guilt my bones wasted away amid my constant moaning.

For day and night thy hand lay heavy upon me; my strength was burned up as by the droughts of summer.

But at last I acknowledged to thee my sin, and hid no longer my iniquity.

I said to myself: "I will accuse myself before the Lord of my wrongdoing": and thou didst pardon my guilt.

Wherefore, every devout man should pray to thee in time of need.

And when the flood reaches high proportions, it shall not touch him.

For thou art my hiding-place, thou wilt keep me from distress; thou wilt encompass me with joy of my deliverance.

I will direct thee, I will trace for thee the way thou shouldst pursue. I will counsel thee, keeping mine eyes upon thee.

Be not like the horse nor the mule which have no understanding.

Whose spirit must be curbed with bit and bridle, else they will not approach thee.

The sinner requireth many scourges; but kindness envelops him who trusteth in the Lord.

Wherefore, rejoice in the Lord, ye pious ones, and be glad and exult, ye just!

Glory be to the Father.

Psalm 37

O LORD! Reprove me not in thine anger; nor chastise me in thy fury.

For thy arrows are fastened in me, and thy hand hath laid heavy upon me.

Non est sánitas in carne mea a fácie irae tuae: * non est pax óssibus meis a fácie peccatórum meórum.

Quóniam iniquitátes meae supergréssae sunt caput meum: * et sicut onus grave gravátae sunt super me.

Putruérunt et corrúptae sunt cicatríces meae, * a fácie insipiéntiae meae.

Miser factus sum, et curvátus sum usque in finem: * tota die contristátus ingrediébar.

Quóniam lumbi mei impléti sunt illusiónibus: * et non est sánitas in carne mea.

Afflíctus sum, et humiliátus sum nimis: * rugiébam a gémitu cordis mei.

Dómine, ante te omne desidérium meum: * et gémitus meus a te non est abscónditus.

Cor meum conturbátum est, derelíquit me virtus mea: * et lumen oculórum meórum, et ipsum non est mecum.

Amíci mei, et próximi mei * advérsum me appropinquavérunt, et stetérunt.

Et qui juxta me erant, de longe stetérunt: * et vim faciébant qui quaerébant ánimam meam.

Et qui inquirébant mala mihi, locúti sunt vanitátes: * et dolos tota die meditabántur.

Ego autem tamquam surdus non audiébam: * et sicut mutus non apériens os suum.

Et factus sum sicut homo non áudiens: * et non habens in ore suo redargutiónes.

Quóniam in te, Dómine, sperávi: * tu exáudies me, Dómine, Deus meus.

Quia dixi: Nequándo supergáudeant mihi inimíci mei: * et dum commovéntur pedes mei, super me magna locúti sunt.

Quóniam ego in flagélla parátus sum: * et dolor meus in conspéctu meo semper.

Quóniam iniquitátem meam annuntiábo: * et cogitábo pro peccáto meo.

There is no health in my flesh because of thy wrath; there is no peace in my bones because of my sins.

For my evildoing rises as a billow over my head, and weighs down my shoulders with its load.

My sores are stinking and festering — which my folly engendered.

I am beaten and bowed down completely; I drag out my day in mourning.

My whole body burns with fever; there is no healthy spot in my flesh.

I am benumbed and bruised completely; I roar with the groaning of my heart.

My longing, O Lord, is apparent to thee, and my groaning is not hidden from thee.

My heart throbs, my strength has left me, and the light of mine eyes fails me.

My friends and my companions stay aloof from my misfortune, my kinsmen shun me.

And they that seek my life lay snares about me.

They that wish evil to me threaten me with ruin, and devise treachery night and day.

But I, as a deaf man, hear not; and open not my mouth, as though I were dumb.

I am become like a deaf man, with no retort in his mouth.

For thou, O Lord, art my hope; thou shalt hear me, O Lord, my God!

Wherefore, I pray: "Let them not triumph over me; nor gloat when my feet totter slightly."

Truly I am ready to stumble; my sorrow is ever before me.

Therefore, I confess my guilt, and am concerned about my sins.

Inimíci autem mei vivunt, et confirmáti sunt super me: * et multiplicáti sunt qui odérunt me iníque.

Qui retríbuunt mala pro bonis, detrahébant mihi: * quóniam sequébar bonitátem.

Ne derelínquas me, Dómine, Deus meus: * ne discésseris a me.

Inténde in adjutórium meum: * Dómine, Deus salútis meae.

Glória Patri.

Psalmus 50

MISERÉRE mei, Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum 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.

Yet mine enemies without cause — they are stronger than I; and multiple are they that hate me unjustly.
And they that repay evil for good, they are intent on destroying me, for I seek after the good.
Forsake me not, O Lord, my God! Be not far from me.
Hasten to my defense, O Lord — my God and my Salvation!
Glory be to the Father.

Psalm 50

BE MERCIFUL to me, O God, for great is thy goodness. And in the greatness of thy compassion blot out my transgressions.
Wash me thoroughly from my guilt, and cleanse me from my sin.
For I acknowledge my transgressions, and my sin is ever before me.
Against thee alone have I sinned, and done what is evil in thy sight.
My guilt I confess that thou mayest appear just and above reproach in thy judgment of me.
Lo, iniquity was born with me! And in sin did my mother conceive me.
Surely thou lovest my sincerity; therefore, givest thou me insight to thy wisdom.
Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
Let me hear joy and gladness, that the bones which thou hast crushed may rejoice.
Turn away thy face from my sins, and blot out all my wrongdoing.
Create a clean heart in me, O God, and renew a right spirit within me.
Drive me not from thy presence, and take not from me the power of thy holy spirit.
Give me again the delight of thy grace, and let a noble spirit uphold me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.
Líbera me de sanguínibus, Deus, Deus salútis meae: * et exsultábit lingua mea justítiam tuam.
Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.
Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.
Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum, Deus, non despícies.
Benígne fac, Dómine, in bona voluntáte tua Sion: * ut aedificéntur muri Jerúsalem.
Tunc acceptábis sacrifícium justítiae, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.
Glória Patri.

Psalmus 101

DÓMINE, exáudi oratiónem meam: * et clamor meus ad te véniat.
Non avértas fáciem tuam a me: * in quacúmque die tríbulor, inclína ad me aurem tuam.
In quacúmque die invocávero te, * velóciter exáudi me.
Quia defecérunt sicut fumus dies mei: * et ossa mea sicut crémium aruérunt.
Percússus sum ut foenum, et áruit cor meum: * quia oblítus sum comédere panem meum.
A voce gémitus mei * adhaésit os meum carni meae.
Símilis factus sum pellicáno solitúdinis: * factus sum sicut nyctícorax in domicílio.
Vigilávi, * et factus sum sicut passer solitárius in tecto.
Tota die exprobrábant mihi inimíci mei: * et qui laudábant me, advérsum me jurábant.
Quia cínerem tamquam panem manducábam, * et potum meum cum fletu miscébam.

Then will I show the godless thy ways, and sinners shall be converted to thee.

Save me from bloody violence, my Helper and my God, that my tongue may praise thy justness.

O Lord, open thou my lips, and my mouth shall declare thy praise.

For thou hast no delight in sacrifice, and burnt offerings thou wouldst refuse if I offered.

My sacrifice, O God, is a spirit which is penitent; my heart sorrowing and humbled, O Lord, do not despise!

Deal kindly, O Lord, and graciously with Sion, and let Jerusalem arise anew.

Then shalt thou be honored with true oblations; then shall they offer young bullocks upon thine altar.

Glory be to the Father.

Psalm 101

O LORD, hear my prayer; and let my cry come unto thee. Hide not thy face from me in the day of my distress.

Bend down thine ear to me; when I call upon thee, hear me without delay.

For my days vanish like smoke, and my bones burn like firewood.

My heart withers like grass that is scorched, so that I forget to eat my bread.

By reason of the violence of my groaning, my bones cleave to my skin.

I am like a pelican in the wilderness; and like an owl in some ruined dwelling.

Sleep forsaketh my mournful state; I am become like a bird, lonely on the housetop.

Still mine enemies keep taunting me; in their rage they use my name in imprecation.

For I eat ashes like bread, and mingle my drink with tears.

Because of thine anger and indignation, thou didst whirl me up and cast me down.

A fácie irae et indignatiónis tuae: * quia élevans allisísti me.
Dies mei sicut umbra declinavérunt: * et ego sicut foenum árui.
Tu autem, Dómine, in aetérnum pérmanes: * et memoriále tuum in generatiónem et generatiónem.
Tu exsúrgens miseréberis Sion: * quia tempus miseréndi ejus, quia venit tempus.
Quóniam placuérunt servis tuis lápides ejus: * et terrae ejus miserebúntur.
Et timébunt Gentes nomen tuum, Dómine, * et omnes reges terrae glóriam tuam.
Quia aedificávit Dóminus Sion: * et vidébitur in glória sua.
Respéxit in oratiónem humílium: * et non sprevit precem eórum.
Scribántur haec in generatióne áltera: * et pópulus, qui creábitur, laudábit Dóminum:
Quia prospéxit de excélso sancto suo: * Dóminus de caelo in terram aspéxit:
Ut audíret gémitus compeditórum: * ut sólveret fílios interemptórum:
Ut annúntient in Sion nomen Dómini: * et laudem ejus in Jerúsalem.
In conveniéndo pópulos in unum, * et reges ut sérviant Dómino.
Respóndit ei in via virtútis suae: * Paucitátem diérum meórum núntia mihi.
Ne révoces me in dimídio diérum meórum: * in generatiónem et generatiónem anni tui.
Inítio tu, Dómine, terram fundásti: * et ópera mánuum tuárum sunt caeli.
Ipsi períbunt, tu autem pérmanes: * et omnes sicut vestiméntum veteráscent.
Et sicut opertórium mutábis eos, et mutabúntur: * tu autem idem ipse es, et anni tui non defícient.
Fílii servórum tuórum habitábunt: * et semen eórum in saéculum dirigétur.
Glória Patri.

My days decline like shadows, and I wither as grass.
But thou, O Lord, endurest forever, and thy renown lasteth from generation to generation.
Rise up and have mercy on Sion, for the time of grace is come; it is long here.
For the stones thereof have pleased thy servants, who feel pity even for her dust.
And then shall the heathen fear thy name, O Lord, and the kings of the earth thy glory.
When the Lord will build Sion anew, and manifest His glory.
When He shall have had regard for the entreaties of the lowly, and shall not have ignored their prayer.
Let it be recorded for future ages that the people who shall be renewed shall praise the Lord.
From His holy throne the Lord looked down; He looked from heaven on the earth.
To hear the groans of them in fetters; to set free the children of death;
That men might proclaim His name in Sion, and His praise in Jerusalem.
When the people assemble there, and kings to serve the Lord.
He hath weakened my strength on my journey, and hath cut short my days.
I cry out: "Call me not away, O my God, in the middle of my life, for thy days endure forever!"
In the beginning, O Lord, thou didst establish the earth, and the heavens are the work of thy hands.
They shall perish, but thou shalt endure; and all things shall grow old like a garment;
Like a vesture thou shalt change them, and they shall be changed.
But thou art always the selfsame, and thy years shall not fail.
The children of thy servants shall dwell in peace, and their seed be established before thee.
Glory be to the Father.

Psalmus 129

DE PROFÚNDIS clamávi ad te, Dómine: * Dómine, exáudi vocem meam.

Fiant aures tuae intendéntes, * in vocem deprecatiónis meae.

Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?

Quia apud te propitiátio est: * et propter legem tuam sustínui te, Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem, * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósa apud eum redémptio.

Et ipse rédimet Israël, * ex ómnibus iniquitátibus ejus.

Glória Patri.

Psalmus 142

DÓMINE, exáudi oratiónem meam: áuribus pércipe obsecratiónem meam in veritáte tua: * exáudi me in tua justítia.

Et non intres in judícium cum servo tuo: * quia non justificábitur in conspéctu tuo omnis vivens.

Quia persecútus est inimícus ánimam meam: * humiliávit in terra vitam meam.

Collocávit me in obscúris sicut mórtuos saéculi: * et anxiátus est super me spíritus meus, in me turbátum est cor meum.

Memor fui diérum antiquórum, meditátus sum in ómnibus opéribus tuis: * in factis mánuum tuárum meditábar.

Expándi manus meas ad te: * ánima mea sicut terra sine aqua tibi.

Velóciter exáudi me, Dómine: * defécit spíritus meus.

Non avértas fáciem tuam a me: * et símilis ero descendéntibus in lacum.

Audítam fac mihi mane misericórdiam tuam: * quia in te sperávi.

Notam fac mihi viam, in qua ámbulem: * quia ad te levávi ánimam meam.

Psalm 129

OUT of the depths I cry, O Lord, to thee; Lord, hearken to my plea!

Let thine ears be attentive to my suppliant sigh.

If thou shouldst retain in memory our offenses, O Lord, who would have strength to bear it?

But there is forgiveness with thee, in order that thou mayest be revered.

Yea, in God do I trust, and my soul hopeth in His word.

My soul waits for the Lord, more than watchmen for the dawn.

More than watchmen for the dawn let Israel wait for the Lord.

For with the Lord there is mercy, and the plenitude of redemption is with Him.

Yea He shall redeem Israel from all his guilt.

Glory be to the Father.

Psalm 142

HEAR, O Lord, my prayer, in thy fidelity give ear to my entreaty; in thy justice hear me!

And enter not into judgment with thy servant; for in thy sight no mortal is justified.

For the enemy doth strive against my soul; he hath crushed down my life to the ground.

He doth cast me out into darkness, among those who are long dead.

And fear doth grip my soul; my heart is in anguish.

I reflect on days of old; I meditate on thy deeds, and I muse on the works of thy hands.

I extend my hands to thee; my soul thirsts for thee as parched land for rain.

Hear me speedily, Lord, for my spirit fainteth!

Turn not thy face from me, lest I be like unto them that go down into the pit.

Let me feel thy mercy speedily, for in thee do I trust.

Reveal to me the way I must traverse; to thee do I lift up my soul.

Eripe me de inimícis meis, Dómine, ad te confúgi: * doce me fácere voluntátem tuam, quia Deus meus es tu.

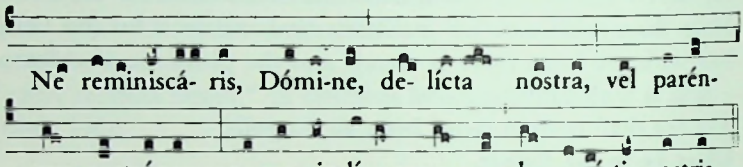
Spíritus tuus bonus dedúcet me in terram rectam: * propter nomen tuum, Dómine, vivificábis me, in aequitáte tua.

Edúces de tribulatióne ánimam meam: * et in misericórdia tua dispérdes inimícos meos.

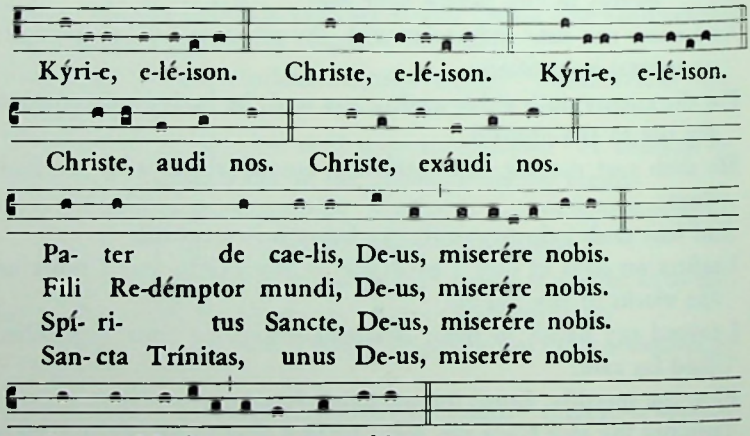
Et perdes omnes, qui tríbulant ánimam meam: * quóniam ego servus tuus sum.

Glória Patri.

In fine Psalmorum repetitur Antiphona:



LITANIAE SANCTORUM



Sancta Dei Génitrix, ora.
Sancta Virgo vírginum, ora.
Sancte Míchaël, ora.
Sancte Gábriel, ora.

Deliver me from my foes, O Lord, for I seek refuge with thee. Teach me to do thy will, for thou art my God.
Thy spirit is good; let it conduct me on smooth paths.
For thy name's sake, O Lord, grant me life; in thy mercy bring forth my soul out of distress.
And in thy benignity destroy mine oppressors, and destroy all them that afflict my soul, for I am thy servant.
Glory be to the Father.

At the end of the psalms, the antiphon is repeated.

Remember not, O Lord, our offenses, nor those of our parents: neither take retribution on our sins.

LITANY OF THE SAINTS

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, have mercy on us.
God, the Son, Redeemer of the world, have mercy on us.
God, the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us,*
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy angels and archangels,
All ye holy orders of blessed spirits,
St. John the Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,

* After each invocation: "Pray for us."

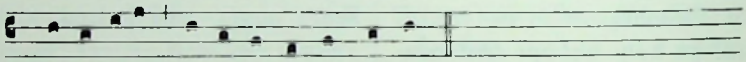
Sancte Ráphaël, ora.
Omnes sancti Angeli et Archángeli, oráte.
Omnes sancti beatórum Spirítuum órdines, oráte.
Sancte Joánnes Baptísta, ora.
Sancte Joseph, ora.
Omnes sancti Patriárchae et Prophétae, oráte.
Sancte Petre, ora.
Sancte Paule, ora.
Sancte Andréa, ora.
Sancte Jacóbe, ora.
Sancte Joánnes, ora.
Sancte Thoma, ora.
Sancte Jacóbe, ora.
Sancte Philíppe, ora.
Sancte Bartholomaée, ora.
Sancte Matthaée, ora.
Sancte Simon, ora.
Sancte Thaddaée, ora.
Sancte Matthía, ora.
Sancte Bárnaba, ora.
Sancte Luca, ora.
Sancte Marce, ora.
Omnes sancti Apóstoli et Evangelístae, oráte.
Omnes sancti Discípuli Dómini, oráte.
Omnes sancti Innocéntes, oráte.
Sancte Stéphane, ora.
Sancte Laurénti, ora.
Sancte Vincénti, ora.
Sancti Fabiáne et Sebastiáne, oráte.
Sancti Joánnes et Paule, oráte.
Sancti Cosma et Damiáne, oráte.
Sancti Gervási et Protási, oráte.
Omnes sancti Mártyres, oráte.
Sancte Silvéster, ora.
Sancte Gregóri, ora.
Sancte Ambrósi, ora.
Sancte Augustíne, ora.
Sancte Hierónyme, ora.
Sancte Martíne, ora.
Sancte Nicoláe, ora.
Omnes sancti Pontífices et Confessóres, oráte.
Omnes sancti Doctóres, oráte.
Sancte Antóni, ora.
Sancte Benedícte, ora.
Sancte Bernárde, ora.
Sancte Domínice, ora.
Sancte Francísce, ora.
Omnes sancti Sacerdótes et Levítae, oráte.
Omnes sancti Mónachi et Eremítae oráte.
Sancta María Magdaléna, ora.
Sancta Agatha, ora.
Sancta Lúcia, ora.
Sancta Agnes, ora.
Sancta Caecília, ora.
Sancta Catharína, ora.
Sancta Anastásia, ora.
Omnes sanctae Vírgines et Víduae, oráte.
Omnes Sancti et Sanctae Dei, intercédite pro nobis.

St. Mark,
All ye holy apostles and evangelists,
All ye holy disciples of the Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy bishops and confessors,
All ye holy doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy priests and levites,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,
All ye holy virgins and widows, pray for us,
All ye holy saints of God, make intercession for us.
Be merciful, spare us, O Lord.
Be merciful, graciously hear us, O Lord.
From all evil, O Lord, deliver us.*
From all sin,
From thy wrath,
From sudden and unprovided death,
From the snares of the devil,
From anger, and hatred, and every evil will,
From the spirit of fornication,
From lightning and tempest,[1]
From the scourge of earthquakes,
From plague, famine, and war,[2]
From everlasting death,
Through the mystery of thy holy Incarnation,
Through thy coming,
Through thy Nativity,

* After each invocation: "O Lord, deliver us."
[1] In the procession for averting tempest, this invocation is said twice.
[2] In the procession in time of death and plague, this invocation is said twice.

Propí-ti- us esto, parce no-bis, Dómine.
Propí-ti- us esto, ex-áu-di nos, Dómine.
Ab omni malo, lí-be- ra nos, Dómine.

Ab omni peccáto, líbera.
Ab ira tua, líbera.
A subitánea et improvísa morte, líbera.
Ab insídiis diáboli, líbera.
Ab ira, et ódio, et omni mala voluntáte, líbera.
A spíritu fornicatiónis, líbera.
A fúlgure et tempestáte, líbera.[1]
A flagéllo terraemótus, líbera.
A peste, fame, et bello, líbera.[2]
A morte perpétua, líbera.
Per mystérium sanctae Incarnatiónis tuae, líbera.
Per Advéntum tuum, líbera.
Per Nativitátem tuam, líbera.
Per Baptísmum et sanctum Jejúnium tuum, líbera.
Per Crucem et Passiónem tuam, líbera.
Per Mortem et sepultúram tuam, líbera.
Per sanctam Resurrectiónem tuam, líbera.
Per admirábilem Ascensiónem tuam, líbera.
Per advéntum Spíritus Sancti Parácliti, líbera.
In die judícii, líbera.



Pecca-tóres, te rogámus, audi nos.

Ut nobis parcas, te rogámus.
Ut nobis indúlgeas, te rogámus.
Ut ad veram poeniténtiam nos perdúcere dignéris, te rogámus.
Ut Ecclésiam tuam sanctam régere, et conserváre dignéris, te rogámus.
Ut Domnum Apostólicum, et omnes ecclesiásticos órdines in sancta religióne conserváre dignéris, te rogámus.
Ut inimícos sanctae Ecclésiae humiliáre dignéris, te rogámus.
Ut régibus et princípibus christiánis pacem et veram concórdiam donáre dignéris, te rogámus.
Ut cuncto pópulo christiáno pacem et unitátem largíri dignéris, te rogámus.

1 In processione ad repellandum tempestatem, bis dicitur.
2 In processione tempore mortalitatis et pestis, bis dicitur.

Through thy baptism and holy fasting,
Through thy Cross and Passion,
Through thy death and burial,
Through thy holy Resurrection,
Through thine admirable Ascension,
Through the coming of the Holy Spirit, the Paraclete,
In the day of judgment,
We sinners, beseech thee, hear us.
That thou wouldst spare us, we beseech thee, hear us.*
That thou wouldst pardon us,
That thou wouldst bring us to true penance,
That thou wouldst vouchsafe to govern and preserve thy holy Church,
That thou wouldst vouchsafe to preserve our Apostolic Prelate and all orders of the Church in holy religion,
That thou wouldst vouchsafe to humble the enemies of holy Church,
That thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
That thou wouldst vouchsafe to grant peace and unity to the whole Christian world,
That thou wouldst restore to the unity of the Church all who have strayed from the truth, and lead all unbelievers to the light of the Gospel,
That thou wouldst vouchsafe to confirm and preserve us in thy holy service,
That thou wouldst lift up our minds to heavenly desires,
That thou wouldst render eternal blessings to all our benefactors,
That thou wouldst deliver our souls and the souls of our brethren, relatives, and benefactors from eternal damnation,
That thou wouldst vouchsafe to give and preserve the fruits of the earth,[1]

* After each invocation: "We beseech thee, hear us."

[1] In the procession in time of famine and want, this invocation is said twice.

Ut omnes errántes ad unitátem Ecclésiae revocáre, et infidéles univérsos ad Evangélii lumen perdúcere dignéris, te rogámus.

Ut nosmetípsos in tuo sancto servítio confortáre, et conserváre dignéris, te rogámus.

Ut mentes nostras ad caeléstia desidéria érigas, te rogámus.

Ut ómnibus benefactóribus nostris sempitérna bona retríbuas, te rogámus.

Ut ánimas nostras, fratrum, propinquórum, et benefactórum nostrórum ab aetérna damnatióne erípias, te rogámus.

Ut fructus terrae dare, et conserváre dignéris, te rogámus.[1]

Ut ómnibus fidélibus defúnctis réquiem aetérnam donáre dignéris.* te rogámus.

Ut nos exaudíre dignéris, te rogámus.

Fili Dei, te rogámus.

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* In benedictione novae ecclesiae, surgit Sacerdos et intelligibili voce dicit, producens manu signum crucis:

Ut hanc ecclésiam, et altáre hoc, ad honórem tuum, et nomen Sancti tui N., purgáre, et bene ✠ dícere dignéris. ℟. Te rogámus, audi nos.

In reconciliatione ecclesiae violatae:
Ut hanc ecclésiam, et altáre hoc, (ac coeméterium) purgáre, et reconci ✠ liáre dignéris. ℟. Te rogámus, audi nos.

In benedictione coemetérii:
Ut hoc coemetérium purgáre, et bene ✠ dícere dignéris.
℟. Te rogámus, audi nos.

In reconciliatione coemeterii violati:
Ut hoc coemetérium recon ✠ ciliáre et sancti ✠ ficáre dignéris.
℟. Te rogámus, audi nos.

In processione ad petendam pluviam, bis dicitur:
Ut congruéntem plúviam fidélibus tuis concédere dignéris.
℟. Te rogámus, audi nos.

Ad postulandam serenitatem, bis dicitur:
Ut fidélibus tuis áëris serenitátem concédere dignéris.
℟. Te rogámus, audi nos.

Tempore mortalitatis et pestis, bis dicitur:
Ut a pestiléntiae flagéllo nos liberáre dignéris.
℟. Te rogámus, audi nos.

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[1] In processione tempore penuriae et famis, bis dicitur.

That thou wouldst vouchsafe to grant eternal rest to all the faithful departed,*

That thou wouldst vouchsafe graciously to hear us,

Son of God,

* In the blessing of a new church, the priest rises, and making the sign of the Cross, says in an audible voice:

That thou wouldst vouchsafe to purify and bless ✠ this church and this altar to thy honor and to the name of thy saint, N. ℟. We beseech thee, hear us.

In the reconciliation of a profaned church:

That thou wouldst vouchsafe to purify and reconcile ✠ this church and this altar (and cemetery). ℟. We beseech thee, hear us.

In the blessing of a cemetery:

That thou wouldst vouchsafe to purify and bless ✠ this cemetery. ℟. We beseech thee, hear us.

In the reconciliation of a profaned cemetery:

That thou wouldst vouchsafe to reconcile ✠ and sanctify ✠ this cemetery. ℟. We beseech thee, hear us.

In the procession of petition for rain, the following is said twice:

That thou wouldst vouchsafe to send upon thy faithful the much needed rainfalls. ℟. We beseech thee, hear us.

In the petition for calm weather, the following is said twice:

That thou wouldst vouchsafe to send upon thy faithful calm weather. ℟. We beseech thee, hear us.

In the time of death and plague, the following is said twice:

That thou wouldst vouchsafe to deliver us from the scourge of plague. ℟. We beseech thee, hear us.

Lamb of God, Who takest away the sins of the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord

Lamb of God, Who takest away the sins of the world, have mercy on us.

Christ, hear us. Christ, graciously hear us.

Lord, have mercy on us.

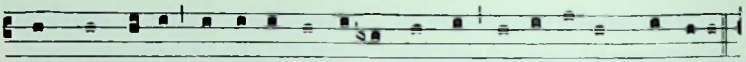
Christ, have mercy on us.

Lord, have mercy on us.

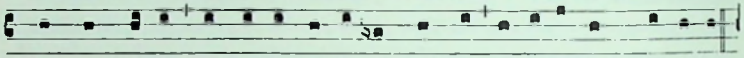
Our Father inaudibly until

℣. And lead us not into temptation.

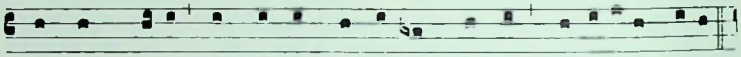
℟. But deliver us from evil.



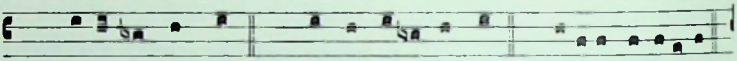
Agnus De-i, qui tollis peccá-ta mundi, parce no-bis, Dómine.



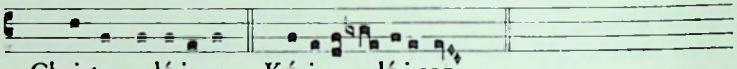
Agnus De-i, qui tollis peccá-ta mundi, exáudi nos, Dómine.



Agnus De-i, qui tollis peccá-ta mundi, mi-serére nobis.



Christe, audi nos. Christe, exáudi nos. Kýri-e, e-léison.



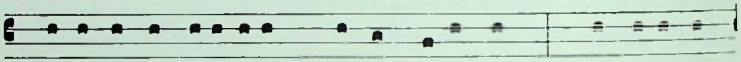
Christe, e-lé-i-son. Kýri-e, e-lé-i-son.

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

Psalmus 69



De-us in adjutó-ri-um me-um inténde : * Dó-mine, ad

adjuvándum me festina.

Confundántur, et revereántur, * qui quaerunt ánimam meam.
Avertántur retrórsum, et erubéscant, * qui volunt mihi mala.
Avertántur statim erubescéntes, * qui dicunt mihi: Euge, euge.
Exsúltent et laeténtur in te omnes qui quaerunt te, * et dicant semper: Magnificétur Dóminus: qui díligunt salutáre tuum.
Ego vero egénus, et pauper sum: * Deus, ádjuva me.
Adjútor meus, et liberátor meus es tu: * Dómine, ne moréris.
Glória Patri.

℣. Salvos fac servos tuos. ℟. Deus meus, sperántes in te.

℣. Esto nobis, Dómine, turris fortitúdinis. ℟. A fácie inimíci.

Psalm 69

Be pleased, O God, to set me free; make haste, O Lord, to help me.

Let them be confounded and ashamed that seek my life.

Let them be turned back and covered with dishonor that delight in my misfortune.

Let them be turned back abashed that say to me: "Aha, aha!"

Let all that seek thee exult and be glad in thee.

And let them that seek thy help say continually: "God be magnified."

But I am poor and destitute; O God, succor me!

Thou art my helper and my deliverer, O Lord, tarry not.

Glory be to the Father.

℣. Preserve thy servants. ℟. Who trust in thee, my God.

℣. Be unto us, O Lord, a tower of strength.

℟. In the face of the enemy.

℣. Let the enemy do nothing to harm us.

℟. And the son of iniquity have no power over us.

℣. O Lord, deal not with us according to our sins.

℟. Nor take retribution on us because of our transgressions.

℣. Let us pray for our Sovereign Pontiff, N.

℟. The Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies.

℣. Let us pray for our benefactors.

℟. Vouchsafe for thy name's sake, O Lord, to reward with eternal life all them who do us good. Amen.

℣. Let us pray for the faithful departed.

℟. Eternal rest give them, O Lord, and let perpetual light shine upon them.

℣. May they rest in peace. ℟. Amen.

℣. For our absent brethren.

℟. Preserve thy servants who trust in thee, O my God.

℣. Nihil proficiat inimícus in nobis.
℟. Et fílius iniquitátis non appónat nocére nobis.
℣. Dómine, non secúndum peccáta nostra fácias nobis.
℟. Neque secúndum iniquitátes nostras retríbuas nobis.
℣. Orémus pro Pontífice nostro N.
℟. Dóminus consérvet eum, et vivíficet eum, et beátum fáciat eum in terra, et non tradat eum in ánimam inimicórum ejus.
℣. Orémus pro benefactóribus nostris.
℟. Retribúere dignáre, Dómine, ómnibus nobis bona faciéntibus propter nomen tuum vitam aetérnam. Amen.
℣. Orémus pro fidélibus defúnctis.
℟. Réquiem aetérnam dona eis, Dómine, et lux perpétua lúceat eis.
℣. Requiéscant in pace. ℟. Amen.
℣. Pro frátribus nostris abséntibus.
℟. Salvos fac servos tuos, Deus meus, sperántes in te.
℣. Mitte eis, Dómine, auxílium de sancto.
℟. Et de Sion tuére eos.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus. Oratio

DEUS, cui próprium est miseréri semper et párcere: súscipe deprecatiónem nostram; ut nos, et omnes fámulos tuos, quos delictórum caténa constríngit, miserátio tuae pietátis cleménter absólvat.

EXÁUDI, quaésumus, Dómine, súpplicum preces, et confiténtium tibi parce peccátis: ut páriter nobis indulgéntiam tríbuas benígnus, et pacem.

INEFFÁBILEM nobis, Dómine, misericórdiam tuam cleménter osténde: ut simul nos et a peccátis ómnibus éxuas, et a poenis, quas pro his merémur, erípias.

DEUS, qui culpa offénderis, poeniténtia placáris, preces pópuli tui supplicántis propítius réspice: et flagélla tuae iracúndiae, quae pro peccátis nostris merémur avérte.

℣. Send them, Lord, aid from on high.
℟. And from Sion watch over them.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you. ℟. And with thy spirit.

Let us pray. **Prayer**

O GOD, Whose nature it is ever to show mercy and to spare, receive our petition, that we and all thy servants bound by the fetters of sin may by thy sweet forgiveness be pardoned.

WE BESEECH thee, O Lord, hear the plea of thy suppliants, and pardon the sins of thy penitents; and deign to grant us thy tender forgiveness together with thy peace.

SHOW us, O Lord, thine unutterable mercy, that blotting out our transgressions, thou wouldst vouchsafe to snatch us from the condemnation they deserve.

O GOD, our sins offend thee, but our penance placates thine anger! Regard graciously the entreaties of thy people, and turn away the stripes which our transgressions justly deserve.

ALMIGHTY and eternal God, have mercy on thy servant, N., our Sovereign Pontiff, and direct him according to thy clemency on the way to eternal salvation, that by thy grace he may both desire the things that please thee, and strive with his whole might to execute them.

O GOD, from Whom proceed all holy desires, good counsels, and just works, give to thy servants that peace which the world cannot give; so that our hearts may be dedicated to the keeping of thy law, and the fear of our enemies being removed, we can by thy protection live our days in peace.

INFLAME, O Lord, our affections and our hearts with the fire of the Holy Spirit, that we may serve thee with chaste body, and please thee with clean heart.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed remission of all sins;

OMNÍPOTENS sempitérne Deus, miserére fámulo tuo Pontífici nostro N., et dírige eum secúndum tuam cleméntiam in viam salútis aetérnae: ut, te donánte, tibi plácita cúpiat, et tota virtúte perfíciat.

DEUS, a quo sancta desidéria, recta consília, et justa sunt ópera, da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandátis tuis dédita, et hóstium subláta formídine, témpora sint tua protectióne tranquílla.

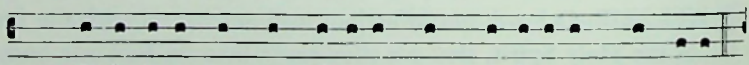
URE igne Sancti Spíritus renes nostros, et cor nostrum, Dómine: ut tibi casto córpore serviámus, et mundo corde placeámus.

FIDÉLIUM, Deus, ómnium cónditor et redémptor, animábus famulórum, famularúmque tuárum remissiónem cunctórum tríbue peccatórum: ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur.

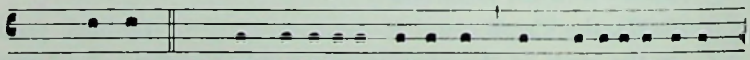
ACTIÓNES nostras, quaésumus, Dómine, aspirándo praéveni, et adjuvándo proséquere: ut cuncta nostra orátio, et operátio a te semper incípiat, et per te coepta finiátur.

OMNÍPOTENS sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse praenóscis: te súpplices exorámus; ut, pro quibus effúndere preces decrévimus, quosque vel praesens saéculum adhuc in carne rétinet, vel futúram jam exútos córpore suscépit, intercedéntibus ómnibus Sanctis tuis, pietátis tuae cleméntia, ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℟. Amen.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.



℣. Exáudi-at nos omnípotens et mi-sé-ricors Dó-minus.



℟. Amen. ℣. Et fidé-li-um ánimae per miseri-córdi-am

that by our fervent prayers they may obtain the pardon they have always desired.

WE BESEECH thee, Lord, inspire and guide our works in their beginning, and accompany them unto fruition, that our every prayer and work may ever begin with thee, and through thee be accomplished.

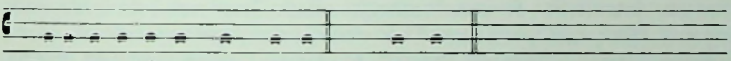
ALMIGHTY, everlasting God, Who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we, thy suppliants, pray that they for whom we propose to pour forth our petitions, whether this present world still detain them in the flesh, or the world to come hath already received their souls, may by thy benign goodness and through the intercession of thy saints, obtain pardon for all their sins. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and ever. ℟. Amen.

℣. The Lord be with you. ℟. And with thy spirit.

℣. May the almighty and merciful Lord graciously hear us. ℟. Amen.

℣. And may the souls of the faithful departed, through the mercy of God, rest in peace. ℟. Amen.

If the papacy is vacant, in place of the invocation That thou wouldst vouchsafe to preserve our Apostolic Prelate and all orders of the Church, etc., the invocation will be That thou wouldst vouchsafe to preserve all orders of the Church, etc. And the verse Let us pray for our Sovereign Pontiff, N., together with its response and prayer, is omitted.



De-i requi-éscant in pace. ℟. Amen.

Vacante Apostolica Sede, loco invocationis Ut Domnum Apostólicum et omnes ecclesiásticos órdines, etc., dicatur: Ut omnes ecclesiásticos órdines, etc., Versus autem Orémus pro Pontífice nostro N. cum suo Responsorio, et Oratio pro eodem Pontifice omittuntur.

DE VISITATIONE ET CURA INFIRMORUM

1. Parochus in primis meminisse debet, non postremas esse muneris sui partes, aegrotantium curam habere. Quare cum primum noverit, quempiam ex fidelibus in sua paroecia aegrotare, non exspectabit, ut ad eum vocetur, sed ultro ad illum accedat: idque non semel tantum, sed saepius, quatenus opus sit; horteturque paroecianos suos, ut ipsum admoneant, cum aliquem in paroecia sua aegrotare contigerit, praecipue si morbus gravior sit.

2. Ad hoc juvabit, praesertim in amplis paroeciis, aegrotorum notam seu catalogum habere, et cujusque statum et conditionem cognoscat, eorumque memoriam facilius retinere, et illis opportune subvenire possit.

3. Quod si Parochus, legitime impeditus, infirmorum, ut quando plures sunt, visitationi interdum vacare non possit: id praestandum curabit per alios Sacerdotes, si quos habeat in paroecia sua, aut saltem per laicos homines pios et christiana caritate praeditos.

4. Aegrotos visitans, ea, qua Sacerdotes Domini decet, honestate et gravitate se habeat, ut non aegris solum, sed sibi et domesticis verbo et exemplo prosit ad salutem.

5. Eorum vero praecipuam curam geret, qui, humanis auxiliis destituti, benigni ac providi Pastoris caritatem et operam requirunt. Quibus si non possit ipse succurrere de suo, et eleemosynas illis, prout debet, si facultas suppetat, erogare, quantum fieri potest, sive per caritatis, vel alterius nominis confraternitatem, si in ea civitate vel loco sit, sive per privatas, sive per publicas collectas et eleemosynas, illorum necessitatibus succurrendum curabit.

6. In primis autem spiritualem aegrotantium curam suscipiat, omnemque diligentiam in eo ponat, ut in viam salutis eos dirigat, atque a diabolicis insidiis salutarium adjumentorum praesidio defendat, ac tueatur.

7. Accedat autem ad aegrotum ita paratus, ut in promptu habeat argumenta ad persuadendum apta, ac praesertim Sanctorum exempla, quae plurimum valent: quibus eum in Domino consoletur, excitet, ac recreet. Horteturque, ut omnem spem suam in Deo ponat, peccatorum suorum poeniteat, divinam misericordiam imploret, et infirmitatis poenas, tamquam paternam Dei visitationem, patienter ferat, et ad salutem suam provenisse credat, ut vitam, moresque suos melius instituat.

8. Deinde, qua par est prudentia et caritate, infirmum ad sacram confessionem inducat, et confitentem audiat, etiamsi velit totius vitae peccata confiteri.

9. Illud praeterea diligenter servari curabit, ne quis pro corporali

VISITATION AND CARE OF THE SICK

1. A pastor must remember above all that the care of the sick is among the most important duties of his ministry. Immediately upon learning that one of his parishioners is ill, without waiting to be summoned, he ought to visit him of his own accord; and this not only once but frequently throughout the duration of the illness. Moreover, he shall request his parishioners to inform him when one of them takes sick, especially if the case is serious.

2. It will be helpful, particularly if the parish is a large one, to have a list of the sick, so that he can keep posted on their condition and readily keep them in mind, in order to be of proper assistance to them.

3. If the pastor himself is legitimately prevented at times from visiting his sick parishioners, for instance if they are numerous, he will arrange to have other priests perform this ministry in his stead, provided he has such assistants in the parish; at least this could be done by some of the devout laity, persons filled with a spirit of Christian charity.

4. When he visits the sick his demeanor should be sincere and dignified, as becoming a priest of the Lord, so that he will edify by word and example, not the sick alone, but the relatives and others among his people as well.

5. Let him give special attention to them that are destitute, who require the charity and help of a kind and providing shepherd. If he is unable to provide such needs for them out of his own resources, let him turn for alms to his fellow men, either to some charitable organization or society, if there is such in the community, or to private sources.

6. But more than anything else, he should undertake the spiritual ministration of the sick, giving all diligence to it, so that he may direct them along the way of eternal salvation, and protect them with weapons of the spirit against the onslaughts of the evil one.

7. Let him be so well prepared when he makes a sick call, that he will always be enabled to speak to the person in convincing terms, using especially examples from the lives of the saints, a practice which proves most beneficial. Moreover, he will admonish the sick to place all confidence in God, to repent of sin, to implore the divine mercy, to bear patiently the pains of illness, believing them to be a fatherly visitation from God and conducive to salvation, a means for reforming his life.

8. Then he ought with becoming prudence and charity to induce the sick person to go to confession, and hear his confession, even if it is the latter's wish to make a general confession.

9. Besides, the priest should manifest real concern that nothing be

salute aliquid aegroto suadeat, vel adhibeat, quod in detrimentum animae convertatur.

10. Ubi vero periculum immineat, Parochus monebit aegrotum, ne daemonum astutia, neque medicorum pollicitationibus, neque propinquorum, aut amicorum blanditiis se ullo modo decipi sinat, quo minus ea, quae ad animae salutem pertinent, opportune procuret, et, qua par est devotione et celeritate, sancta Sacramenta, dum sana mens est, integrique sensus, religiose suscipiat, citra fallacem illam ac perniciosam procrastinationem, quae plurimos ad aeterna supplicia perduxit, in diesque, fallente diabolo, perducit.

11. Quod si aeger aliquis hortationibus ac monitis Sacerdotum, vel amicorum et domesticorum consiliis adduci non possit, ut velit peccata sua confiteri, tunc non omnino desperanda res est, sed quamdiu ille vivit, repetendae sunt frequentes variae et efficaces Sacerdotum, et aliorum piorum hominum exhortationes; proponendaque aeternae salutis damna, et sempiternae mortis supplicia; ostendendaque immensa Dei misericordia, eum ad poenitentiam provocantis, ad ignoscendum paratissimi. Adhibendae sunt etiam tum privatae tum publicae ad Deum preces, ad divinam gratiam impetrandam pro salute miseri decumbentis.

12. Videbit denique Sacerdos, quibus potissimum tentationibus, aut pravis opinionibus aeger sit subjectus, eique, prout opus erit, apta remedia prudenter adhibebit.

13. Sacras imagines Christi Domini crucifixi, beatae Mariae Virginis, et Sancti, quem aeger praecipue veneratur, ob oculos ejus apponi curabit. Vasculum item adsit aquae benedictae, qua frequentur aspergatur.

14. Proponet etiam aegrotanti, prout ejus conditio feret, aliquas breves orationes, et pias mentis ad Deum excitationes: praesertim versiculos e Psalmorum libro, vel Orationem Dominicam, et Salutationem Angelicam, Symbolum fidei, vel passionis Domini nostri meditationem, et Sanctorum martyria et exempla, ac caelestis gloriae beatitudinem. Haec tamen opportune et discrete suggerantur, ne aegroto molestia, sed levamen afferatur.

15. Consoletur infirmum, dicens, se pro eo in Missae sacrificio, et aliis precibus oraturum, curaturumque ut alii itidem pro eo faciant, idque re ipsa praestabit.

16. Si morbus gravior, vel cum periculo sit, aegroto suadeat, ut dum integra mente est, rem suam omnem recte constituat et testamentum

employed or prescribed as a bodily remedy to the sick which would be detrimental to spiritual well-being.

10. Whenever the condition of the sick person becomes critical, the pastor should warn him not to be deceived in any way, whether by the devil's wiles, or by the insincere assurances of the physician or false encouragement of relatives and friends, so as to delay the timely concern for his soul's welfare. On the contrary, he should be urged to receive with due speed and devotion the holy sacraments, while his mind is still sound and his senses intact, casting aside that false and pernicious procrastination which has already brought many to everlasting punishment and daily continues to do so through the illusions of the devil.

11. Should it happen that one who is sick cannot be induced to confess his sins, neither through the encouragement and admonition of the clergy nor the advice of relatives and friends, still there is no reason for totally despairing. But as long as he remains alive, various effectual exhortations should be repeated to him, both by priests and other pious folk, pointing out for his reflection the perils to his eternal salvation and the horrors of everlasting death, but stressing at the same time the unfathomable mercy of God, Who invites him to repentance and Who is ever ready to forgive. Likewise, both private and public prayer should be resorted to, in order to implore divine grace for the salvation of this pitiable individual.

12. Moreover, the priest shall be on the lookout for any particular temptations or false attitudes that might beset the sick person, and wisely counteract them with suitable remedies as the case requires.

13. He shall see to it that there are placed within sight of the patient a crucifix, an image of the Blessed Virgin Mary, and that of a saint for whom he has a special devotion. Then too there should be at hand a vessel with holy water to be used for frequent sprinklings of the sick person.

14. And let the priest recite for him, as his condition allows, some short prayers and pious affections, particularly verses of the psalms, or the Lord's Prayer, the Hail Mary, the Creed. Or the priest may give a meditation on our Lord's Passion, or he may dwell on the sufferings of the martyrs and the example of the saints, or portray the joy of eternal blessedness. This, however, should be done discreetly and only if opportune, so as to prove consoling and not aggravating to the person.

15. He should console the sick person by assuring him of a remembrance in Mass and in his other prayers, mentioning that others will do likewise, and then really fulfil the promise.

16. If the illness is serious and even critical, the priest should advise the patient while he is still fully rational to put all his affairs in good

faciat; si quid habeat alienum, restituat, et ad remedium animae suae pro facultatibus, quod in Domino ei placuerit, disponat: sed haec suggerendo, omnis avaritiae nota caveatur.

17. Hortetur denique, ut si convaluerit, ante omnia ad ecclesiam veniat, ubi Deo gratias agat de restituta valetudine, et sacram communionem pie suscipiat; ac deinceps meliorem vitae disciplinam teneat.

18. Sequentes preces omnes, vel ex parte, prout tempus, et aegrotorum conditio feret, pro arbitrio Sacerdotis dici, vel omitti possunt.

19. Sacerdos igitur infirmi cubiculum ingressus, primum dicit:

℣. Pax huic dómui.
℟. Et ómnibus habitántibus in ea.

20. Mox infirmum, et lectum ejus, et cubiculum aspergit aqua benedicta, dicens Antiphonam:

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Deinde erga infirmum officium suum praestet, ut supra dictum est. Quo praestito, vel antequam discedat, dicere poterit supra infirmum aliquem Psalmum ex quatuor prioribus Poenitentialibus (pag. 340, vel Psalmum Qui hábitat, etc. (pag. 392), cum Glória Patri, in fine. Postea dicit:

Kýrie, eléison. Christe, eléison. Kýrie, eléison.
Pater noster secreto usque ad
℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.
℣. Salvum (-am) fac servum tuum (ancillam tuam).
℟. Deus meus, sperántem in te.
℣. Mitte ei, Dómine, auxílium de sancto.
℟. Et de Sion tuére eum (eam).
℣. Nihil proficiat inimícus in eo (ea).
℟. Et fílius iniquitátis non appónat nocére ei.
℣. Esto ei, Dómine, turris fortitúdinis.
℟. A fácie inimíci.

order and to make a will. Should it happen that he has in his possession anything that belongs to another, he should be induced to restore it. And for the good of his soul he ought to be persuaded to bequeath some part of his substance for charitable purposes; yet in suggesting this the priest should guard against any indication of self-seeking.

17. Lastly, the priest should admonish him that if he recovers he ought before all else to betake himself to church, there to give thanks to God for being restored in health and to receive Holy Communion. As a final word let him be exhorted to lead a better life in the future.

18. The priest is at liberty to say or to omit the following prayers, either in whole or in part, depending on the time at disposal or on the condition of the patient.

19. Upon entering the sickroom the priest says first:

℣. Peace be unto this home.
℟. And unto all who dwell herein.

20. Next he sprinkles with holy water the sick person, the bed, and the room, the while he says the antiphon:

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

Thereupon he exercises his ministry on behalf of the sick person, according to the directions given above. After this has been done or before he departs, he may pray one of the first four of the penitential psalms (p. 347) or psalm 90 (p. 393), adding in conclusion Glory be to the Father. Then he continues:

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father inaudibly until

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. Preserve thy servant (handmaid).
℟. Who places his (her) trust in thee, my God.
℣. Send him (her), Lord, aid from on high.
℟. And from Sion watch over him (her).
℣. Let the enemy have no power over him (her).
℟. And the son of evil do nothing to harm him (her).
℣. Be unto him (her) a fortress of strength.
℟. In the face of the enemy.

℣. Dóminus opem ferat illi.
℟. Super lectum dolóris ejus.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus. Oratio

DEUS, cui próprium est miseréri semper et párcere: súscipe deprecatiónem nostram; ut nos, et hunc fámulum tuum (hanc fámulam tuam), quos delictórum caténa constríngit, miserátio tuae pietátis clemènter absólvat.

DEUS, infirmitátis humánae singuláre praesídium: auxílii tui super infírmum fámulum tuum (infírmam fámulam tuam) osténde virtútem; ut, ope misericórdiae tuae adjútus (-a), Ecclésiae tuae sanctae incólumis repraesentári mereátur.

CONCÈDE hunc fámulum tuum (hanc fámulam tuam), quaésumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et gloriósa beátae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Christum Dóminum nostrum. ℟. Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super te, et máneat semper. ℟. Amen.

Deinde aspergit eum aqua benedicta.

21. Qui sequuntur Psalmi, et Evangelia, cum Precibus, pro temporis etiam opportunitate, et aegrotantium pio desiderio, Sacerdotis arbitrio dici poterunt.

Ps. 6, Dómine, ne in furóre tuo (pag. 346), in fine Glória Patri.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.
℣. Sequéntia sancti Evangélii secúndum Matthaéum. ℟. Glória tibi, Dómine.

22. Dum Sacerdos dicit Sequéntia, etc., faciat signum crucis de more

℣. May the Lord succor him (her).
℟. Upon his (her) bed of suffering.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray. Prayer

O GOD, Whose nature it is ever to show mercy and to spare, receive our petition, that we and this thy servant (handmaid) bound by the fetters of sin may by thy sweet forgiveness be pardoned.

O GOD, the only help for human infirmity! Show forth the power of thine assistance to this thy servant (handmaid) who is afflicted with illness, that aided by thy tender mercy, he (she) may again appear in perfect health before the members of thy holy Church.

GRANT to this thy servant (handmaid), O Lord God, we implore, the joy of continual health in body and mind, and by the glorious intercession of the Blessed Mary ever Virgin, free him (her) from present sadness, and establish him (her) in everlasting gladness. Through Christ our Lord. ℟. Amen.

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit descend upon thee and remain for all time. ℟. Amen.

He sprinkles him (her) with holy water.

21. The priest is at liberty to add the following psalms, selections from the Gospel, and other prayers, depending on circumstances as well as the devout wishes of the sick person.

Ps. 6, O Lord, rebuke me not (p. 347), adding Glory be to the Father at the end.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Continuation of the holy Gospel according to St. Matthew.
℟. Glory be to thee, O Lord.

22. As the priest says Continuation of the holy Gospel, etc., he signs himself on the forehead, mouth, and breast in the usual way; and

super se in fronte, ore et pectore, similiter super infirmum, si sit masculus, et is ob infirmitatem non possit se signare.

23. Si autem sit femina, dum Sacerdos se signat, illa per semetipsam in locis praedictis, se signet, si possit: si vero non possit, alia mulier eam signet: et hoc idem in sequentibus Evangeliis servetur.

Matth. 8, 5-13

IN ILLO témpore: Cum introísset Jesus Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens: Dómine, puer meus jacet in domo paralýticus, et male torquétur. Et ait illi Jesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic: Vade, et vadit; et álii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Jesus, mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israël. Dico autem vobis, quod multi ab oriénte, et occidénte vénient, et recúmbent cum Abraham, et Isaac, et Jacob in regno caelórum; fílii autem regni ejiciéntur in ténebras exterióres; ibi erit fletus, et stridor déntium. Et dixit Jesus centurióni: Vade, et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

Orémus. Oratio

OMNÍPOTENS sempitérne Deus, salus aetérna credéntium: exáudi nos pro infírmo fámulo tuo, N. (infírma fámula tua, N.), pro quo (qua) misericórdiae tuae implorámus auxílium; ut, réddita sibi sanitáte, gratiárum tibi in Ecclésia tua réferat actiónes. Per Christum Dóminum nostrum. ℟. Amen.

signs the sick person, if a male, in the same way, if the person cannot do so himself.

23. If the patient is a woman, then as the priest signs himself, she should if possible make the prescribed signs of the Cross in the aforementioned places. If she is unable to, another woman should do so for her. And this applies too in the other readings from the Gospel which follow.

Matthew 8: 5–13

AT THAT time, when Jesus had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus hearing this, marveled; and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Let us pray. **Prayer**

O ALMIGHTY and eternal God, everlasting salvation to them that believe in thee! Graciously hear us on behalf of thy sick servant (handmaid), N., for whom we entreat thy merciful assistance. And being recovered in health may he (she) render thee thanksgiving in the sight of thy congregation. Through Christ our Lord. ℟. Amen.

Psalmus 15

CONSÉRVA me, Dómine, quóniam sperávi in te. * Dixi Dómino: Deus meus es tu, quóniam bonórum meórum non eges.

Sanctis, qui sunt in terra ejus, * mirificávit omnes voluntátes meas in eis.

Multiplicátae sunt infirmitátes eórum: * póstea acceleravérunt.

Non congregábo conventícula eórum de sanguínibus: * nec memor ero nóminum eórum per lábia mea.

Dóminus pars hereditátis meae, et cálicis mei: * tu es, qui restítues hereditátem meam mihi.

Funes cecidérunt mihi in praecláris: * étenim heréditas mea praeclára est mihi.

Benedícam Dóminum, qui tríbuit mihi intelléctum: * insuper et usque ad noctem increpuérunt me renes mei.

Providébam Dóminum in conspéctu meo semper: * quóniam a dextris est mihi, ne commóvear.

Propter hoc laetátum est cor meum, et exsultávit lingua mea: * ínsuper et caro mea requiéscet in spe.

Quóniam non derelínques ánimam meam in inférno: * nec dabis sanctum tuum vidére corruptiónem.

Notas mihi fecísti vias vitae, adimplébis me laetítia cum vultu tuo: * delectatiónes in déxtera tua usque in finem.

Glória Patri.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

℣. Sequéntia sancti Evangélii secúndum Marcum.

℟. Glória tibi, Dómine.

Marc. 16, 14–18

IN ILLO témpore: Recumbéntibus úndecim discípulis, appáruit illis Jesus, et exprobrávit incredulitátem eórum, et durítiam cordis; quia iis, qui víderant eum resurrexísse, non credidérunt. Et dixit eis: Eúntes in mundum univérsum, praedicáte Evangé-

Psalm 15

KEEP me, O God, for I take refuge in thee. I say to the Lord: "Thou art my Lord, my welfare rests with thee alone!"
As for the pious souls who dwell in His land — what wondrous delight He has given me among them!
Their woes are multiplied who follow after strange gods.
Their drink offerings of blood I will not join in, nor so much as utter their names on my lips.
The Lord is mine allotted inheritance and the portion of my cup; it is thou Who dost maintain my lot.
The measuring lines have fallen to my favor; mine inheritance gives me exceeding delight.
I bless the Lord Who hath counseled me as to the path I should follow; even in the night my heart does exhort me.
I keep the Lord at all times within sight; no fear of danger when He is at my right.
So there is rejoicing in my heart and gladness in my soul; even my flesh shall rest securely.
For thou wilt not abandon my soul to the abode of the dead, nor wilt thou suffer thy holy one to see corruption.
Thou wilt show me the way of life, the fulness of joy in thy presence; delights are in thy right hand forever and evermore.
Glory be to the Father.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Continuation of the holy Gospel according to St. Mark.
℟. Glory be to thee, O Lord.

Mark 16:14–18

AT THAT time Jesus appeared to the eleven as they were at table: and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them: Go ye into the whole world, and preach the Gospel to every creature.

lium omni creatúrae. Qui credíderit, et baptizátus fúerit, salvus erit: qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, haec sequéntur: In nómine meo daemónia ejícient: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid bíberint, non eis nocébit: super aegros manus impónent, et bene habébunt.

Orémus. Oratio

VIRTÚTUM caeléstium Deus, qui ab humánis corpóribus omnem languórem, et omnem infirmitátem praecépti tui potestáte depéllis: adésto propítius huic fámulo tuo N. (fámulae tuae N.); ut, fugátis infirmitátibus, et víribus recéptis, nomen sanctum tuum, instauráta prótinus sanitáte, benedícat. Per Christum Dóminum nostrum. ℟. Amen.

Psalmus 19

EXÁUDIAT te Dóminus in die tribulatiónis: * prótegat te nomen Dei Jacob.

Mittat tibi auxílium de sancto: * et de Sion tueátur te.

Memor sit omnis sacrifícii tui: * et holocáustum tuum pingue fiat.

Tríbuat tibi secúndum cor tuum: * et omne consílium tuum confírmet.

Laetábimur in salutári tuo: * et in nómine Dei nostri magnificábimur.

Impleat Dóminus omnes petitiónes tuas: * nunc cognóvi quóniam salvum fecit Dóminus Christum suum.

Exáudiet illum de caelo sancto suo: * in potentátibus salus déxterae ejus.

Hi in cúrribus, et hi in equis: * nos autem in nómine Dómini Dei nostri invocábimus.

Ipsi obligáti sunt, et cecidérunt: * nos autem surréximus et erécti sumus.

Dómine, salvum fac regem: * et exáudi nos in die, qua invocavérimus te.

Glória Patri.

He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues. They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

Let us pray. **Prayer**

O GOD of the celestial powers, thou canst dispel from the human body by thy commanding might all weakness and infirmity. May it please thee also to bend down in pity unto this thy servant (handmaid), N, liberating him (her) from illness and giving back his (her) strength; so that having been restored to former good health, he (she) may give praise to thy holy name. Through Christ our Lord. ℟. Amen.

Psalm 19

THE Lord hear thee in the day of distress; the power of Israel's God defend thee.

May He send thee help from His holy place, and from Sion uphold thee.

May He be mindful of all thy offerings, and be pleased with thy sacrifice.

May He grant thee all thy heart's desires, and fulfil all thy hopes.

Let us rejoice in thy victory, and raise banners in the name of our God. The Lord grant all thy requests.

Now I know that the Lord hath given victory to His anointed—that He hath heard him from out His holy heaven with the saving strength of His right hand.

Some trust in chariots, others in steeds, but we seek refuge in the name of the Lord our God.

They have stumbled and fallen, while we stand fast and survive.

O Lord, grant victory to the king, and hear us in the day when we call upon thee.

Glory be to the Father.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.
℣. Sequéntia sancti Evangélii secúndum Lucam.
℟. Glória tibi, Dómine.

Luc. 4, 38–40

IN ILLO témpore: Surgens Jesus de synagóga, introívit in domum Simónis. Socrus autem Simónis tenebátur magnis fébribus: et rogavérunt illum pro ea. Et stans super illam, imperávit febri: et dimísit illam. Et contínuo surgens ministrábat illis. Cum autem sol occidísset, omnes, qui habébant infírmos váriis languóribus, ducébant illos ad eum. At ille síngulis manus impónens, curábat eos.

Orémus. Oratio

DÓMINE sancte, Pater omnípotens, aetérne Deus, qui fragilitátem humánae conditiónis, infúsa virtútis tuae dignatióne, confírmas, ut salutáribus remédiis pietátis tuae córpora nostra et mentes vegeténtur: super hunc fámulum tuum (hanc fámulam tuam) propítius inténde; ut, omni necessitáte corpóreae infirmitátis exclúsa, grátia in eo (ea) prístinae sanitátis perfécte reparétur. Per Christum Dóminum nostrum. ℟. Amen.

Psalmus 85

INCLÍNA, Dómine, aurem tuam, et exáudi me: * quóniam inops, et pauper sum ego.

Custódi ánimam meam, quóniam sanctus sum: * salvum fac servum tuum, Deus meus, sperántem in te.

Miserére mei, Dómine, quóniam ad te clamávi tota die: * laetífica ánimam servi tui, quóniam ad te, Dómine, ánimam meam levávi.

Quóniam tu, Dómine, suávis, et mitis: * et multae misericórdiae ómnibus invocántibus te.

℣. The Lord be with you. ℟. And with thy spirit.
℣. Continuation of the holy Gospel according to St. Luke.
℟. Glory be to thee, O Lord.

Luke 4:38–40

AT THAT time: Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to Him. But He laying His hands on everyone of them, healed them.

Let us pray.

Prayer

O HOLY Lord, almighty Father, everlasting God! By the gracious pouring out of thy power thou dost strengthen the frailty of human nature, so that body and spirit are made whole through the healing measures of thy goodness. Be thou in like manner mercifully disposed to this servant (handmaid) of thine, that delivered from all anxiety of bodily suffering, he (she) may experience once again the blessing of complete well-being. Through Christ our Lord. ℟. Amen.

Psalm 85

BEND down thine ear, O Lord, and hear me, for I am poor and wretched.
Protect me because of my devotion to thee; save thy servant who places his confidence in thee.
Thou art my God; pity me, O Lord, for I cry to thee at all times.
Gladden the soul of thy servant, for my longing is directed to thee.
Thou, O Lord, art kind and loving, and quick to forgive thy suppliants.
Hearken to my prayer, O Lord, and attend to my entreaty.

Auribus pércipe, Dómine, oratiónem meam: * et inténde voci deprecatiónis meae.

In die tribulatiónis meae clamávi ad te: * quia exaudísti me.

Non est símilis tui in diis, Dómine: * et non est secúndum ópera tua.

Omnes Gentes quascúmque fecísti, vénient, ad adorábunt coram te, Dómine: * et glorificábunt nomen tuum.

Quóniam magnus es tu, et fáciens mirabília: * tu es Deus solus.

Deduc me, Dómine, in via tua, et ingrédiar in veritáte tua: * laetétur cor meum, ut tímeat nomen tuum.

Confitébor tibi, Dómine, Deus meus, in toto corde meo, * et glorificábo nomen tuum in aetérnum.

Quia misericórdia tua magna est super me: * et eruísti ánimam meam ex inférno inferiori.

Deus, iníqui insurrexérunt super me, et synagóga poténtium quaesiérunt ánimam meam: * et non proposuérunt te in conspéctu suo.

Et tu, Dómine, Deus miserátor et miséricors, * pátiens, et multae misericórdiae, et verax.

Réspice in me, et miserére mei, * da impérium tuum púero tuo: et salvum fac fílium ancíllae tuae.

Fac mecum signum in bonum, ut vídeant qui odérunt me, et confundántur: * quóniam tu, Dómine, adjuvísti me, et consolátus es me.

Glória Patri.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

℣. Sequéntia sancti Evangélii secúndum Joannem. ℟. Glória tibi, Dómine.

Joann. 5, 1–14

IN ILLO témpore: Erat dies festus Judaeórum, et ascéndit Jesus Jerosólymam. Est autem Jerosólymis Probática piscína, quae cognominátur hebráice Bethsáida, quinque pórticus habens. In his jacébat multitúdo magna languéntium, caecórum, claudórum, aridórum exspectántium aquae motum. Angelus autem Dómini

In the day of my misfortune I call upon thee, for thou wilt hear me.

There is none among the gods like thee, O Lord, and nothing comparable to thy works.

All peoples thou hast made shall come, O Lord, to worship and to praise thee.

Truly thou art great, a doer of wonderful deeds. Thou alone art God!

Teach me, O Lord, thy way, and I will walk aright; dispose my heart to reverence thy name.

I will praise thee, O Lord, my God with my whole heart; I will glorify thee forevermore.

For great has been thy graciousness toward me; thou hast delivered my soul from deepest hell.

Proud men have risen against me, O God; an assembly of mighty ones seek after my life; and none thinks of thee.

But thou, O Lord, art gracious and merciful, patient, true, and compassionate.

Look on me, and be merciful; give strength to thy servant, and help thy slave.

Show me a token of thy favor, so they that hate me may stare in confusion; because thou, O Lord, hast helped me and consoled me.

Glory be to the Father.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Continuation of the holy Gospel, according to St. John.

℟. Glory be to thee, O Lord.

John 5:1–14

AT THAT time: it was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water. And an

descendébat secúndum tempus in piscínam, et movebátur aqua. Et qui prior descendísset in piscínam post motiónem aquae, sanus fiébat a quacúmque detinebátur infirmitáte. Erat autem quidam homo ibi, trigínta et octo annos habens in infirmitáte sua. Hunc cum vidísset Jesus jacéntem, et cognovísset quia jam multum tempus habéret, dicit ei: Vis sanus fíeri? Respóndit ei lánguidus: Dómine, hóminem non hábeo, ut cum turbáta fúerit aqua, mittat me in piscínam: dum vénio enim ego, álius ante me descéndit. Dicit ei Jesus: Surge, tolle grabátum tuum, et ámbula. Et statim sanus factus est homo ille: et sústulit grabátum suum, et ambulábat. Erat autem sábbatum in die illo. Dicébant ergo Judaéi illi. qui sanátus fúerat: Sábbatum est, non licet tibi tóllere grabátum tuum. Respóndit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabátum tuum, et ámbula. Interrogavérunt ergo eum: Quis est ille homo, qui dixit tibi: Tolle grabátum tuum, et ámbula? Is autem, qui sanus fúerat efféctus, nesciébat quis esset. Jesus enim declinávit a turba constitúta in loco. Póstea invénit eum Jesus in templo, et dixit illi: Ecce sanus factus es: jam noli peccáre, ne detérius tibi áliquid contíngat.

Orémus. Oratio

RÉSPICE, Dómine, fámulum tuum (fámulam tuam) in infirmitáte sui córporis laborántem, et ánimam réfove, quam creásti: ut, castigatiónibus emendátus (-a), contínuo se séntiat tua medicína salvátum (-am). Per Christum Dóminum nostrum.

℟. Amen.

Psalmus 90

QUI hábitat in adjutório Altíssimi, * in protectióne Dei caeli commorábitur.

Dicet Dómino: Suscéptor meus es tu, et refúgium meum: * Deus meus sperábo in eum.

Quóniam ipse liberávit me de láqueo venántium, * et a verbo áspero.

angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water was made whole, of whatsoever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, He saith to him: Wilt thou be made whole? The infirm man answered Him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me. Jesus saith to him: Arise, take up thy bed, and walk. And immediately the man was made whole: and he took up his bed, and walked. And it was the sabbath that day. The Jews therefore said to him that was healed: It is the sabbath; it is not lawful for thee to take up thy bed. He answered them: He that made me whole, He said to me, Take up thy bed, and walk. They asked him therefore: Who is that man who said to thee, Take up thy bed, and walk? But he who was healed, knew not who it was; for Jesus went aside from the multitude standing in the place. And afterward, Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee.

Let us pray. **Prayer**

CONSIDER, O Lord, thy faithful one, suffering from bodily affliction, and refresh the life which thou hast created; that being bettered by chastisement, he (she) may ever be conscious of thy healing which saved him (her). Through Christ our Lord.

℟. Amen.

Psalm 90

THOU that dwellest beneath the shelter of the Most High, abiding under the shadow of the Almighty,

Say to the Lord: "My refuge art thou and my stronghold, my God, in Whom I do trust."

For He shall deliver thee from the snare of the fowler and from the destroying pestilence.

Scápulis suis obumbrábit tibi: * et sub pennis ejus sperábis.
Scuto circúmdabit te véritas ejus: * non timébis a timóre noctúrno.
A saggítta volánte in die, a negótio perambulánte in ténebris: * ab incúrsu, et daemónio meridiáno.
Cadent a látere tuo mille, et decem míllia a dextris tuis: * ad te autem non appropinquábit.
Verúmtamen óculis tuis considerábis: * et retributiónem 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 dracónem.
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.

Orémus. Oratio

OMNÍPOTENS, sempitérne Deus, infirmitátem fámuli tui (fámulae tuae) propítius réspice: atque ad protegéndum eum (eam) déxteram tuae majestátis exténde. Per Christum Dóminum nostrum.

℟. Amen.

24. Completa Oratione ultima, Sacerdos imponit dexteram manum super caput infirmi, et dicit:

With His feathers He shall cover thee; under His wings thou shalt take refuge; His faithful care is a shield and a buckler.

Thou shalt fear neither the terrors of night nor the arrow that flies by daylight;

Neither the plague that prowls in the darkness, nor the attack that proves deadly at midday.

Though a thousand fall at thy side, ten thousand at thy right hand, naught shall come nigh unto thee.

But with thine eyes thou shalt look about, and behold the recompense of the wicked.

For the Lord is my refuge; thou hast chosen the Most High as thy defense.

No evil shall befall thee, no plague shall draw nigh to thy dwelling.

For He hath given His angels charge over thee, to guard thee in all thy journeyings.

In their hands they shall bear thee up, lest thou strike thy foot against a stone.

Thou shalt tread upon the asp and the viper, trample lion and dragon under foot.

Because he hath cleaved to me, I will deliver him; I will protect him, for he hath acknowledged my name.

He shall call upon me and I will answer him; I will be with him in trouble, I will rescue him and glorify him.

With fulness of days I will satisfy him, and I will show him my salvation.

Glory be to the Father.

Let us pray. **Prayer**

O ALMIGHTY and everlasting God, look down in mercy upon the infirmity of thy servant (handmaid), and reach out thy majestic right hand to protect him (her). Through Christ our Lord. ℟. Amen.

24. Having finished the last prayer, the priest places his hand on the head of the sick person and says:

Super aegros manus impónent, et bene habébunt. Jesus Maríae Fílius, mundi salus, et Dóminus, méritis et intercessióne sanctórum Apostolórum suórum Petri et Pauli, et ómnium Sanctórum, sit tibi clemens et propítius. Amen.

Postea dicit:

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.
℣. Inítium sancti Evangélii secúndum Joánnem.
℟. Glória tibi, Dómine.

Joann. 1, 1–14

IN PRINCÍPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebrae eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, 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 fíeri, his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt (hic genuflectitur). Et Verbum caro factum est, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a patre, plenum grátiae et veritátis.

℟. Deo grátias.

25. Postea benedicens infirmum subjungit, dicens:

Benedíctio Dei omnipótentis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super te, et máneat semper. ℟. Amen.

They shall lay their hands upon the sick, and all will be well with them. May Jesus, Son of Mary, Lord and Savior of the world, through the merits and intercession of His holy Apostles Peter and Paul and all His saints, show thee favor and mercy. Amen.

Then he adds:

℣. The Lord be with you.
℟. And with thy spirit.
℣. The beginning of the holy Gospel according to St. John.
℟. Glory be to thee, O Lord.

John 1:1–14

IN THE beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (genuflect). And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as it were of the only begotten of the Father, full of grace and truth. ℟. Thanks be to God.

25. Lastly he blesses the patient, saying:

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit come upon thee and remain for all time. ℟. Amen.

Deinde aspergit eum aqua benedicta.

26. Si sint plures infirmi in eodem cubiculo, vel loco, Preces et Orationes praedictae dicuntur super eos in numero plurali. Quae omnia etiam poterunt, arbitrio Sacerdotis, breviora fieri.

MODUS JUVANDI MORIENTES

1. Ingravescente morbo, Parochus infirmum frequentius visitabit, et ad salutem diligenter juvare non desinet: monebitque instante periculo se confestim vocari, ut in tempore praesto sit morienti, sumptoque sanctissimo Viatico, et sacra Unctione adhibita, si periculum immineat, statim commendationis animae officium praestabit, de quo infra. Sed si tempus suppetat, sequentia pietatis officia praestare poterit, si ita expedire judacaverit, pro conditione personae.

2. Ac primo, ut aegrotus Indulgentiam legitima auctoritate concessam consequi possit, eam illi reducat ad mentem, proponatque, quid ad eam consequendam agi debeat: praesertim, ut contrito corde sanctissimum nomen Jesu semel, vel saepius invocet.

3. Deinde hortetur infirmum, et excitet, ut dum mente viget, eliciat actus fidei, spei, et caritatis, aliarumque virtutum, nempe:

Ut firmiter credat omnes articulos fidei, et quidquid sancta Romana Ecclesia catholica et apostolica credit, et docet.

Ut speret, Christum Dominum nostrum pro sua immensa clementia sibi fore propitium; et merito ejus sanctissimae passionis, et per intercessionem beatae Mariae et omnium Sanctorum, se vitam aeternam consecuturum.

Ut toto corde diligat et maxime diligere cupiat Dominum Deum ea dilectione, qua illum diligunt Beati Sanctique omnes.

Ut ob amorem Dei doleat ex corde de omni offensa, qualitercumque contra Dominum Deum et proximum commissa.

Ut ex corde ob amorem Dei parcat omnibus, qui sibi quoquo modo fuerint molesti aut inimici.

Ut ab iis veniam postulet, quos aliquando dictis aut factis offendit.

Ut quem patitur dolorem et morbi molestiam, propter Deum in poenitentiam peccatorum suorum patienter toleret.

Ut si Dominus sibi salutem corporis praestare dignabitur, proponat de cetero pro viribus suis a peccatis cavere, et ejus mandata servare.

4. Hortetur praeterea, ut, eo modo quo potest, saltem ex corde, ita per intervalla precetur:

Miserére mei, Deus, secúndum magnam misericórdiam tuam.

Then he sprinkles the person with holy water.

26. If several patients are confined in the same room or place, he says the foregoing prayers in the plural. All the preceding may be abbreviated at the discretion of the priest.

SPIRITUAL ASSISTANCE TO THE DYING

1. As the illness becomes more critical, the pastor will make his visits to the sick person more frequent, being incessantly solicitous for his eternal salvation. He will advise especially that he be called at once when danger threatens, in order that he may be of assistance to the dying at the opportune moment. Having administered Holy Viaticum and extreme unction, if death is imminent he will immediately begin the prayers of commending a departing soul, as explained below. But when time permits, he may first render the following pious service, if he judges it expedient and the condition of the patient warrants.

2. First, in order that the sick person may gain the indulgence granted by lawful ecclesiastical authority, the priest reminds him of this, and explains the conditions for gaining it — above all that he invoke with contrite heart the all-holy name of Jesus, once or repeatedly.

3. Then he recommends and encourages him to elicit, as long as he remains conscious, the acts of faith, hope, and charity, and arouses in him other virtuous dispositions, namely:

That he firmly believe all articles of faith, and all that the holy Roman Catholic and Apostolic Church believes and teaches;

That he have confidence that our Lord, Jesus Christ, in His boundless clemency will be merciful unto him, and that through the merits of His sacred Passion and the intercession of Blessed Mary and all the saints, he will come to possess life everlasting;

That he love the Lord God with his whole heart, and strive to love Him with the same intensity of the saints and blessed;

That for the love of God he have heartfelt sorrow for every offense committed against God and neighbor;

That for the love of God he charitably forgive all who have offended or been inimical to him;

That he ask pardon of all whom he has offended in word or deed;

That in resignation to God's will and as penance for his sins he bear patiently all suffering and the burden of sickness;

That if the Lord be gracious enough to restore his health, he purpose in future to guard against sin with all his faculties, and keep the commandments of God.

4. He shall encourage him, moreover, to pray as well as he can the following ejaculations from time to time, at least mentally:

Have mercy on me, O God, according to thy great kindness.

In te, Dómine, sperávi: non confúndar in aetérnum.

In manus tuas, Dómine, comméndo spíritum meum: redemísti me, Dómine, Deus veritátis.

Deus, in adjutórium meum inténde: Dómine, ad adjuvándum me festína.

Esto mihi, Dómine, in Deum protectórem.

Deus, propítius esto mihi peccatóri.

Dulcíssime Dómine Jesu Christe, per virtútem sanctíssimae passiónis tuae, récipe me in númerum electórum tuórum.

Dómine Jesu Christe, súscipe spíritum meum.

María, mater grátiae, mater misericórdiae, tu me ab hoste prótege, et hora mortis súscipe.

Sancte Angele Dei, mihi custos assíste.

Omnes sancti Angeli et omnes Sancti, intercédite pro me et mihi succúrrite.

5. Haec, et his similia poterit prudens Sacerdos vulgari, vel latino sermone, pro personae captu, morienti suggerere.

RITUS BENEDICTIONIS APOSTOLICAE CUM INDULGENTIA PLENARIA IN ARTICULO MORTIS

1. Benedictio Apostolica cum indulgentia plenaria in articulo mortis cum soleat impertiri post Sacramenta Poenitentiae, Eucharistiae et Extremae Unctionis illis infirmis, qui vel illam petierint, dum sana mente et integris sensibus erant, seu verisimiliter petiissent, vel dederint signa contritionis; impertienda iisdem est, etiam si postea linguae, ceterorumque sensuum usu sint destituti, aut in delirium vel amentiam inciderint. Excommunicatis vero, impoenitentibus, et qui in manifesto peccato mortali moriuntur, est omnino deneganda.

2. Parochus aliusve Sacerdos qui infirmo assistat, superpelliceo et stola violacea indutus, ingrediendo cubiculum, ubi jacet infirmus, dicat: Pax huic dómui, etc., ac deinde aegrotum, cubiculum et circumstantes aspergat aqua benedicta, dicendo Antiphonam Aspérges me, etc.

3. Quod si aegrotus velit confiteri, audiat illum, et absolvat. Si confessionem non petat, excitet illum ad eliciendum actum contritionis; de hujus Benedictionis efficacia ac virtute, si tempus ferat, breviter admoneat; tum instruat, atque hortetur, ut sanctissimum nomen Jesu, corde saltem, invocet, morbi incommoda ac dolores in anteactae vitae

In thee, O Lord, have I trusted; let me not be confounded forever.

Into thy hands, O Lord, I commend my spirit; thou hast redeemed me, O Lord, God ever faithful.

Be pleased, O God, to set me free; make haste, O Lord, to help me.

Be unto me, O Lord, a divine protector.

O God, be merciful to me a sinner.

O most loving Lord, Jesus Christ, by the power of thy sacred Passion, receive me into the company of thine elect.

O Lord, Jesus Christ, receive my spirit.

O Mary, mother of God, mother of mercy, defend me from the evil foe, and receive me in the hour of my death.

O holy angel of God, be unto me a guardian.

O all ye holy angels and saints, intercede for me and hasten to help me.

5. These and like words can be spoken to the dying person by the sympathetic priest, either in Latin or the vernacular, and depending upon the person's ability to understand.

THE RITE OF THE APOSTOLIC BLESSING WITH PLENARY INDULGENCE AT THE HOUR OF DEATH

1. The Apostolic Blessing with Plenary Indulgence at the hour of death should be imparted following the reception of the Last Sacraments, to those who desire it while they are still rational and conscious. It may likewise be granted to anyone who has given any indication of such desire, or who has shown himself contrite before becoming delirious or irrational. But it absolutely must be denied the excommunicated, the impenitent, such as patently die in mortal sin.

2. The pastor or another priest, vested in surplice and purple stole, enters the room where the sick person lies, and says: **Peace be unto** this home, etc. Next he sprinkles the sick person, the room, and the bystanders with holy water, saying the antiphon: **Asperges, etc.**

3. If the sick person wishes to confess, the priest hears his confession and absolves him. If not, he bids him make an act of contrition, and if time permits, briefly instructs him on the power and efficacy of this blessing. He then exhorts him to invoke the holy name of

expiationem libenter perferat. Deoque sese paratum offerat ad ultro acceptandum, quidquid ei placuerit, et mortem ipsam patienter obeundam in satisfactionem poenarum, quas peccando promeruit.

4. Tum piis ipsum verbis consoletur, in spem erigens, fore, ut ex divinae munificentiae largitate eam poenarum remissionem, et vitam sit consecuturus aeternam.

5. Postea dicat:

℣. Adjutórium nostrum in nómine Dómini. ℟. Qui fecit caelum et terram.

Antiphona. Ne reminiscáris, Dómine, delícta fámuli tui (fámulae tuae): neque vindíctam sumas de peccátis ejus.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Salvum (-am) fac servum tuum (ancíllam tuam).

℟. Deus meus, sperántem in te.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus. Oratio

CLEMENTÍSSIME Deus, Pater misericordiárum, et Deus totíus consolatiónis, qui néminem vis períre in te credéntem, atque sperántem: secundum multitúdinem miseratiónum tuárum réspice propítius fámulum tuum N., quem (fámulam tuam N., quam) tibi vera fides, et spes christiána comméndant. Vísita eum (eam) in salutári tuo, et per Unigéniti tui passiónem et mortem, ómnium ei delictórum suórum remissiónem, et véniam cleménter indúlge: ut ejus ánima in hora éxitus sui te júdicem propitiátum invéniat, et in sánguine ejúsdem Fílii tui ab omni mácula ablúta, transíre ad vitam mereátur perpétuam. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

Jesus patiently to bear his sufferings in expiation for past sins, to resign himself totally to God's holy will, even to the extent of accepting death resignedly in satisfaction for punishment due to sin.

4. The priest consoles him, instilling confidence that by divine munificence he shall receive remission of temporal punishment and everlasting life.

5. Then he says:

℣. Our help is in the name of the Lord.
℟. Who made heaven and earth.

Antiphon: Remember not, O Lord, the offenses of thy servant (handmaid), neither take retribution on his (her) sins.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father inaudibly until

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. Preserve thy servant (handmaid).
℟. Who places his (her) confidence in thee, my God.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

Prayer

MOST merciful God, kind Father, our sole Comfort, Who desirest that none who believes and trusts in thee should perish; according to the magnitude of thy mercy look kindly upon thy servant (handmaid), N., whom the true faith and Christian hope commend to thee. Visit him (her) with thy saving power, and through the suffering and death of thy Sole-Begotten Son, graciously grant him (her) pardon and remission of all sin. Let his (her) soul at the hour of its departure find in thee a merciful Judge, and cleansed from every stain in the blood of thy Son, let him (her) be worthy to pass into everlasting life. Through the selfsame Christ our Lord. ℟. Amen.

6. Tunc, dicto ab uno e Clericis astantibus Confíteor, Sacerdos dicat: Misereátur et Indulgéntiam, ac deinde:

DÓMINUS noster Jesus Christus, Fílius Dei vivi, qui beáto Petro Apóstolo suo dedit potestátem ligándi, atque solvéndi, per suam piíssimam misericórdiam recípiat confessiónem tuam, et restítuat tibi stolam primam, quam in Baptísmate recepísti: et ego facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissiónem ómnium peccatórum tibi concédo. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. ℟. Amen.

Per sacrosáncta humánae reparatiónis mystéria remíttat tibi omnípotens Deus omnes praeséntis et futúrae vitae poenas, paradísi portas apériat, et ad gáudia sempitérna perdúcat. ℟. Amen.

Benedícat te omnípotens Deus, Pater, et Fílius, ✠ et Spíritus Sanctus. ℟. Amen.

7. Si vero infirmus sit adeo morti proximus, ut neque confessionis generalis faciendae, neque praemissarum precum recitandarum suppetat tempus, statim Sacerdos Benedictionem ei impertiatur, dicendo:

EGO, facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissiónem ómnium peccatórum tibi concédo. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. ℟. Amen.

Per sacrosáncta, etc., ut supra.
Benedícat te, etc., ut supra.

In casu vero necessitatis sufficit dicere:

EGO, facultáte mihi ab Apostólica Sede tribúta, indulgéntiam plenáriam et remissiónem ómnium peccatórum tibi concédo, et benedíco te. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. ℟. Amen.

8. Quando hujusmodi Benedictio Apostolica pluribus simul infirmis impertitur, omnia dicuntur semel ut supra, singulari tantum numero in pluralem immutato.

9. Deinde Sacerdos sequentes preces, quanta poterit majori devotione, dicat, admoneatque domesticos et circumstantes, ut simul orent pro moriente.

6. The Confiteor having been said by one of the assistants, the priest says Misereatur and Indulgentiam. Then he continues:

MAY our Lord, Jesus Christ, Son of the living God, Who hath given to His blessed Apostle Peter the power of binding and loosing, mercifully receive thy confession, and restore unto thee the pristine robe of baptism. And I, by the power given to me by the Apostolic See, grant thee a Plenary Indulgence and remission of all sins. In the name of the Father, and of the Son, ✠ and of the Holy Spirit. ℟. Amen.

Through the most sacred Mysteries of mankind's restoration, may the almighty God remit unto thee the punishment of the present and of eternity, open to thee the gates of Paradise, and lead thee to everlasting happiness. ℟. Amen.

May almighty God, the Father, Son, ✠ and Holy Spirit bless thee. ℟. Amen.

7. But if the dying person is so near death that time does not permit the Confiteor nor the foregoing prayers, the priest imparts the blessing immediately, saying:

THROUGH the power given me by the Holy See, I grant thee a plenary indulgence and the remission of all thy sins. In the name of the Father, and of the Son, ✠ and of the Holy Spirit. ℟. Amen.

Through the most sacred Mysteries, etc., as above.
May almighty God, etc.. as above.
In case of necessity it suffices to say:

THROUGH the power given me by the Holy See, I grant thee a plenary indulgence and the remission of all thy sins, and I bless thee. In the name of the Father, and of the Son, ✠ and of the Holy Spirit. ℟. Amen.

8. If this blessing is given to more than one, all is said as above, except that singular forms are converted into plural.

9. With all possible fervor, the priest should add those prayers from the rite of commending a departing soul which follow, and he should exhort the bystanders to pray for the dying person.

ORDO COMMENDATIONIS ANIMAE

1. Parochus, ad decedentis animae commendationem accedens, Clericum saltem unum, si possit, secum habeat, qui deferat vasculum aquae benedictae, superpelliceum, et stolam violaceam, quibus ipse Sacerdos ante infirmi cubiculum indutus, locum ingrediens, dicit:

℣. Pax huic dómui.
℟. Et ómnibus habitántibus in ea.

Deinde aspergit aegrotum, lectum, et circumstantes aqua benedicta, dicens:

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

2. Postea Salvatoris nostri crucifixi imaginem aegroto osculandam praebet, verbis efficacibus eum ad spem aeternae salutis erigens, ipsamque imaginem coram eo ponit, ut illam aspiciens, salutis suae spem sumat.

3. Deinde, accensa candela, genibus flexis, cum omnibus circumstantibus breves Litanias devote recitat, in hunc modum:

KYRIE, eléison.
Christe, eléison.
Kýrie eléison.
Sancta María, ora pro eo (ea).
Omnes sancti Angeli et Archángeli, oráte pro eo (ea).
Sancte Abel, ora.
Omnis chorus Justórum, ora.
Sancte Abraham, ora.
Sancte Joánnes Baptísta, ora.
Sancte Joseph, ora.
Omnes sancti Patriárchae et Prophétae, oráte.
Sancte Petre, ora.
Sancte Paule, ora.
Sancte Andréa, ora.
Sancte Joánnes, ora.
Omnes sancti Apóstoli et Evangelístae, oráte.
Omnes sancti Discípuli Dómini, oráte.
Omnes sancti Innocéntes, oráte.
Sancte Stéphane, ora.
Sancte Laurénti, ora.
Omnes sancti Mártyres, oráte.
Sancte Silvéster, ora.
Sancte Gregóri, ora.
Sancte Augustíne, ora.
Omnes sancti Pontífices et Confessóres, oráte.
Sancte Benedícte, ora.
Sancte Francísce, ora.
Sancte Camílle, ora.
Sancte Joánnes de Deo, ora.

COMMENDING A DEPARTING SOUL UNTO GOD

1. Whenever a pastor betakes himself to carry out the ceremony of commending a departing soul, he should if possible be assisted by at least another cleric. The latter will carry the vessel with holy water, a surplice, and a purple stole. Arriving at the sickroom, the priest puts on the surplice and stole, and then entering the room says:

℣. Peace be unto this home.
℟. And unto all who dwell herein.

Next he sprinkles the sick person, the room, and the bystanders with holy water, saying the antiphon:

Sprinkle me with hyssop, O Lord, and I shall be clean: wash me, and I shall be whiter than snow.

2. Then he presents a crucifix to the dying person to be kissed, and at the same time addresses a few words to him which will have the effect of inspiring him with hope of eternal salvation. Moreover, he places the crucifix within sight of the patient, so that gazing upon it he may take comfort from the hope which it symbolizes.

3. Thereupon a candle is lighted. The priest and all the bystanders kneel and pray the short litany as follows:

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Holy Mary, pray for him (her).
All ye holy angels and archangels, pray, etc.
Holy Abel,
All ye choirs of the just,
Holy Abraham,
St. John the Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy apostles and evangelists,
All ye holy disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,
All ye holy bishops and confessors,
St. Benedict,
St. Francis,
St. Camillus,
St. John of God,

Omnes sancti Mónachi et Eremítae, oráte.
Sancta María Magdaléna, ora.
Sancta Lúcia, ora.
Omnes sanctae Vírgines et Víduae, oráte.
Omnes Sancti et Sanctae Dei, intercédite pro eo (ea).
Propítius esto, parce ei, Dómine.
Propítius esto, líbera eum (eam), Dómine.
Propítius esto, líbera.
Ab ira tua, líbera.
A perículo mortis, líbera.
A mala morte, líbera.
A poenis inférni, líbera.
Ab omni malo, líbera.
A potestáte diáboli, líbera.
Per nativitátem tuam, líbera.
Per crucem et passiónem tuam, líbera.
Per mortem et sepultúram tuam, líbera.
Per gloriósam resurrectiónem tuam, líbera.
Per admirábilem ascensiónem tuam, líbera.
Per grátiam Spíritus Sancti Paráclíti, líbera.
In die judícii, líbera.
Peccatóres, te rogámus, audi nos.
Ut ei parcas, te rogámus.
Kýrie, eléison. Christe, eléison. Kýrie, eléison.

4. Deinde cum in agone sui exitus anima anxiatur, dicuntur sequentes Orationes.

Oratio

PROFICÍSCERE, ánima christiána, de hoc mundo, in nómine Dei Patris omnipoténtis, qui te creávit: in nómine Jesu Christi Fílii Dei vivi, qui pro te passus est: in nómine Spíritus Sancti, qui in te effúsus est: in nómine gloriósae et sanctae Dei Genitrícis Vírginis Maríae: in nómine beáti Joseph, ínclyti ejúsdem Vírginis Sponsi: in nómine Angelórum et Archangelórum: in nómine Thronórum et Dominatiónum: in nómine Principátuum et Potestátum: in nómine Chérubim et Séraphim: in nómine Patriarchárum et Prophetárum: in nómine sanctórum Apostolórum et Evangelistárum: in nómine sanctórum Mártyrum et Confessórum: in nómine sanctórum Monachórum et Eremitárum: in nómine sanctárum Vírginum, et ómnium Sanctórum et Sanctárum Dei. Hódie sit in pace locus tuus, et habitátio tua in sancta Sion. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

St. Mary Magdalen,
St. Lucy,
All ye holy monks and hermits,
All ye holy virgins and widows,
All ye holy men and women, saints of God, make intercession for him (her).
Be merciful, spare him (her), O Lord.
Be merciful, deliver him (her), O Lord.
Be merciful, deliver, etc.
From thy wrath,
From the peril of death,
From an evil end,
From the pains of hell,
Through thy Nativity,
Through thy Cross and Passion,
Through thy death and burial,
Through thy glorious Resurrection,
Through thine admirable Ascension,
Through the grace of the Holy Spirit, the Consoler,
On the day of judgment,
We sinners, we beseech thee, hear us.
That thou wouldst spare him (her), we beseech thee, hear us.
Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

4. And as the soul struggles in its death agony, the following prayers are recited:

Prayer

DEPART, O Christian soul, out of this world, in the name of God the Father almighty Who created thee; in the name of Jesus Christ, Son of the living God Who suffered for thee; in the name of the Holy Spirit Who sanctified thee; in the name of the glorious and blessed Virgin Mary, Mother of God; in the name of St. Joseph, her illustrious spouse; in the name of the Angels and Archangels; in the name of the Thrones and Dominations; in the name of the Principalities and Powers; in the name of the Cherubim and Seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins and all the holy men and women of God! May thy rest be in peace this day and thy abode in holy Sion. Through the selfsame Christ our Lord. ℟. Amen.

Oratio

DEUS misérico̅rs, Deus clemens, Deus, qui secúndum multitúdinem miseratiónum tuárum peccáta poeniténtium deles, et praeteritórum críminum culpas vénia remissiónis evácuas: réspice propítius super hunc fámulum tuum N. (hanc fámulam tuam N.), et remissiónem ómnium peccatórum suórum, tota cordis confessióne poscéntem, deprecátus exáudi. Rénova in eo (ea), piíssime Pater, quidquid terréna fragilitáte corrúptum, vel quidquid diabólica fraude violátum est: et unitáti córporis Ecclésiae membrum redemptiónis annécte. Miserére, Dómine, gemítuum, miserére lacrimárum ejus: et non habéntem fidúciam, nisi in tua misericórdia, ad tuae Sacraméntum reconciliatiónis admítte. Per Christum Dóminum nostrum. ℟. Amen.

COMMÉNDO te omnipoténti Deo, caríssime frater (caríssima soror), et ei, cujus es creatúra, commítto: ut, cum humanitátis débitum morte interveniénte persólveris, ad auctórem tuum, qui te de limo terrae formáverat, revertáris. Egrediénti ítaque ánimae tuae de córpore spléndidus Angelórum coetus occúrrat: judex Apostolórum tibi senátus advéniat: candidatórum tibi Mártyrum triumphátor exércitus óbviet: liliáta rutilántium te Confessórum turma circúmdet: jubilántium te Vírginum chorus excípiat: et beátae quiétis in sinu Patriarchárum te compléxus astríngat: sanctus Joseph, moriéntium Patrónus dulcíssimus, in magnam spem te érigat: sancta Dei Génitrix Virgo María suos benígna óculos ad te convértat: mitis, atque festívus Christi Jesu tibi aspéctus appáreat, qui te inter assisténtes sibi júgiter interésse decérnat. Ignóres omne, quod horret in ténebris, quod stridet in flammis, quod crúciat in torméntis. Cedat tibi tetérrimus sátanas

Prayer

O GOD of mercy, God of mildness! O God, in the magnitude of thy forgiveness thou dost blot out the sins of the penitent, and dost cancel the debt of past misdeeds through thy gracious pardon. May it please thee to look down in mercy upon this thy servant (handmaid) N, who pleads for the remission of all his (her) sins which he sincerely acknowledges, and be thou moved to hear him (her) Renew in him (her) O most gracious Father, whatsoever has been made corrupt through earthly frailty or become depraved through the devil's treachery, and bind him (her) fast as a member of redemption in union with Christ's Body, the Church. Have compassion, O Lord, because of his (her) sighs, have mercy because of his (her) tears, and since he (she) puts confidence in thy forgiveness alone, let him (her) come to the grace of being reconciled with thee. Through Christ our Lord. ℟. Amen.

I COMMEND thee, dearest brother (sister) to the almighty God, and entrust thee to Him Whose creature thou art. And having repaid humanity's debt by surrendering thy soul, mayest thou return home to thy Maker Who formed thee from the slime of the earth. At thy soul's departure, may the radiant choir of angels hasten to meet thee, the court of the apostles come forward to plead for thee, the triumphant army of white-robed martyrs receive thee, the lily bedecked host of illustrious confessors surround thee, the chorus of jubilant virgins escort thee. In the bosom of the patriarchs mayest thou be enveloped in blessed rest. May St. Joseph, most tender patron of the dying, sustain thee in wondrous hope. May the holy Virgin Mary, Mother of God, turn kindly gaze upon thee. Mild and festive may the countenance of Jesus Christ appear to thee, and may He reckon thee to be numbered for all time among them that swear fealty to Him. Mayest thou remain a stranger to the tremors of darkness, the hissing of flames, the agony of hell. The hideous Satan keep far from thee, together with his followers. Let him tremble at thy coming in

cum satellítibus suis: in advéntu tuo te comitántibus Angelis contremíscat, atque in aetérnae noctis chaos immáne diffúgiat. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant qui odérunt eum, a fácie ejus. Sicut déficit fumus, defíciant: sicut fluit cera a fácie ignis, sic péreant peccatóres a fácie Dei: et justi epuléntur, et exsúltent in conspéctu Dei. Confundántur ígitur et erubéscant omnes tartáreae legiónes, et minístri sátanae iter tuum impedíre non áudeant. Líberet te a cruciátu Christus, qui pro te crucifíxus est. Líberet te ab aetérna morte Christus, qui pro te mori dignátus est. Constítuat te Christus Fílius Dei vivi intra paradísi sui semper amoéna viréntia, et inter oves suas te verus ille Pastor agnóscat. Ille ab ómnibus peccátis tuis te absólvat, atque ad déxteram suam in electórum suórum te sorte constítuat. Redemptórem tuum fácie ad fáciem vídeas, et praesens semper assístens, manifestíssimam beátis óculis aspícias veritátem. Constitútus (-a) ígitur inter ágmina beatórum contemplatiónis divínae dulcédine potiáris in saécula saeculórum. ℟. Amen.

Oratio

SÚSCIPE, Dómine, servum tuum (ancíllam tuam) in locum sperándae sibi salvatiónis a misericórdia tua. ℟. Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae) ex ómnibus perículis inférni, et de láqueis poenárum, et ex ómnibus tribulatiónibus. ℟. Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Henoch et Elíam de commúni morte mundi. ℟. Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Noë de dilúvio. ℟. Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Abraham de Ur Chaldaeórum. ℟. Amen.

the escort of angels, and be driven into the frightful nether-world of everlasting night. Let God rise up, let His enemies be scattered, let them who hate Him flee before Him. Let them vanish like smoke, or as wax before the fire; so let sinners perish in the sight of God. But let the just be glad and rejoice before God. Covered with confusion may hell's legions slink away hiding, and let Satan's cohorts not dare to impede thy journey. May Christ Who was crucified for thee deliver thee from torments. May Christ Who vouchsafed to die for thee deliver thee from everlasting death. May Christ, the Son of the living God, place thee in the ever verdant gardens of His Paradise, and may He, the true Shepherd, own thee for one of His flock. May He absolve thee from all thy sins, and appoint thee a place at His right hand, in the lot of His elect. Mayest thou see thy Redeemer face to face, be for all time in His presence, and behold in beatific vision the divine Truth fully manifest. And thus being taken up into the ranks of the blessed, may it be thy sweet delight to contemplate God forever and evermore. ℟. Amen.

Prayer

RECEIVE thy servant (handmaid), O Lord, into the place of salvation, for which he (she) does hope because of thy mercy. ℟. Amen.

Deliver, O Lord, the soul of thy servant (handmaid) from the perils of hell, and from the bonds of punishment, and from every tribulation. ℟. Amen.

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Henoch and Elias from the usual death of humankind. ℟. Amen.

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Noe from the flood. ℟. Amen.

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Abraham out of Ur in the land of the Chaldeans. ℟. Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Job de passiónibus suis. ℟. Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Isaac de hóstia, et de manu patris sui Abrahae. ℟. Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Lot de Sódomis, et de flamma ignis. ℟. Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Móysen de manu Pharaónis regis Aegyptiórum. ℟. Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Daniélem de lacu leónum. ℟. Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti tres púeros de camíno ignis ardéntis, et de manu regis iníqui. ℟. Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Susánnam de falso crímine. ℟. Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti David de manu Regis Saul, et de manu Golíae. ℟. Amen.

Líbera, Dómine, ánimam servi tui (ancíllae tuae), sicut liberásti Petrum et Paulum de carcéribus. ℟. Amen.

Et sicut beatíssimam Theclam Vírginem et Mártyrem tuam de tribus atrocíssimis torméntis liberásti, sic liberáre dignéris ánimam hujus servi tui (ancíllae tuae), et tecum fácias in bonis congaudére caeléstibus. ℟. Amen.

Oratio

COMMENDÁMUS tibi, Dómine, ánimam fámuli tui N. (fámulae tuae N.), precamúrque te, Dómine Jesu Christe, Salvátor mundi, ut, propter quam ad terram misericórditer descendísti, Patriarchárum tuórum sínibus insinuáre non rénuas. Agnósce, Dómine, creatúram tuam, non a diis aliénis creátam, sed a te solo Deo vivo et vero: quia non est álius Deus praeter te, et

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Job from his sufferings. ℟. Amen.

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Isaac from being sacrificed at the hand of his father, Abraham. ℟. Amen.

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Lot from Sodom and the flames of fire. ℟. Amen.

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Moses from the hand of Pharaoh, king of Egypt. ℟. Amen.

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Daniel from the den of lions. ℟. Amen.

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver the three youths from the fiery furnace and from the hands of the wicked king. ℟. Amen.

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Susanna from the false accusation. ℟. Amen.

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver David from the hands of King Saul and Goliath. ℟. Amen.

Deliver, O Lord, the soul of thy servant (handmaid) as thou didst deliver Peter and Paul out of prison. ℟. Amen.

And as thou didst deliver that holy virgin and martyr, Thecla, from a thrice frightful torment, so vouchsafe to deliver the soul of this servant (handmaid) of thine, and grant him (her) to rejoice with thee in the blessedness of heaven. ℟. Amen.

Prayer

WE COMMEND to thee, O Lord, the soul of thy servant (handmaid), N, and beseech thee, O Lord Jesus Christ, Savior of the world, that thou wouldst not disdain to bear aloft to the bosom of the Patriarchs this soul for whom thou didst in thy mercy come upon earth. Acknowledge him (her), Lord, as thy creature, not made by strange gods but by thee, the only true and living God. For there is no other God but thee, and

non est secúndum ópera tua. Laetífica, Dómine, ánimam ejus in conspéctu tuo, et ne memíneris iniquitátem ejus antiquárum, et ebrietátum, quas suscitávit furor, sive fervor mali desidérii. Licet enim peccáverit, tamen Patrem, et Fílium, et Spíritum Sanctum non negávit, sed crédidit, et zelum Dei in se hábuit, et Deum, qui fecit ómnia, fidéliter adorávit.

Oratio

DELÍCTA juventútis, et ignoréntias, ejus, quaésumus, ne memíneris, Dómine: sed secúndum magnam misericórdiam tuam memor esto illíus in glória claritátis tuae. Aperiántur ei caeli, collaeténtur illi Angeli. In regnum tuum, Dómine, servum tuum (ancíllam tuam) súscipe. Suscípiat eum (eam) sanctus Míchaël Archángelus Dei, qui milítiae caeléstis méruit principátum. Véniant illi óbviam sancti Angeli Dei, et perdúcant eum (eam) in civitátem caeléstem Jerúsalem. Suscípiat eum (eam) beátus Petrus Apóstolus, cui a Deo claves regni caeléstis tráditae sunt. Adjuvet eum (eam) sanctus Paulus Apóstolus, qui dignus fuit esse vas electiónis. Intercédat pro eo (ea) sanctus Joánnes eléctus Dei Apóstolus, cui reveláta sunt secréta caeléstia. Orent pro eo (ea) omnes sancti Apóstoli, quibus a Dómino data est potéstas ligándi, atque solvéndi. Intercédant pro eo (ea) omnes Sancti et Elécti Dei, qui pro Christi nómine torménta in hoc saéculo sustinuérunt: ut, vínculis carnis exútus (-a), pervenire mereátur ad glóriam regni caeléstis, praestánte Dómino nostro Jesu Christo: Qui cum Patre et Spíritu Sancto vivit et regnat in saécula saeculórum. ℟. Amen.

Oratio

CLEMENTÍSSIMA Virgo Dei Génitrix María, maeréntium piíssima consolátrix, fámuli N. (fámulae N.) spíritum Fílio suo comméndet, ut, hoc matérno intervéntu, terróres mortis non

nothing to compare with thy works. O Lord, let his (her) soul find joy in beholding thee. Be not mindful of his (her) former transgressions and excesses which passion and desire did engender. For although he (she) has sinned, yet he (she) has never denied the Father, Son, and Holy Spirit, but has kept the faith, and has had zeal for God's honor and did faithfully worship Him Who created all things.

Prayer

WE BESEECH thee, O Lord, remember not the sins of his (her) youth nor his (her) errors, but in thy great mercy be mindful of him (her) in the splendor of thy majesty. Let the heavens be opened to him (her), and the angels rejoice with him (her). Receive thy servant (handmaid), O Lord, into thy kingdom. Let him (her) be welcomed by St. Michael, the archangel of God who has deserved to hold first place among the heavenly host. May the holy angels of God come to meet him (her) and lead him (her) into the heavenly city, Jerusalem. May he (she) be received by the blessed apostle, Peter, to whom God has entrusted the keys to the kingdom of heaven. May he (she) be helped by St. Paul, the apostle who was worthy of being made a vessel of election. May he (she) find an intercessor in St. John, the beloved disciple of God to whom were revealed celestial mysteries. Let all the holy apostles whom our Lord gave the power of binding and loosing pray for him (her). Let all the saints and elect of God, they who in this world endured agony for the sake of Christ, make intercession for him (her). Thus may he (she), freed from the fetters of this body, merit to attain the glory of the kingdom of heaven, through the grace of our Lord, Jesus Christ, Who liveth and reigneth with the Father and the Holy Spirit for all eternity. ℟. Amen.

Prayer

MAY the most benign Virgin Mary, Mother of God, loving consoler of the afflicted, commend to her Son the soul of N.; her servant, that by her maternal intervention he (she) shall

tímeat; sed desiderátam caeléstis pátriae mansiónem, ea cómite, laetus (-a) ádeat. ℟. Amen.

Oratio

AD TE confúgio, sancte Joseph, Patróne moriéntium, tibíque, in cujus beáto tránsitu vígiles adstitérunt Jesus et María, per hoc utrúmque caríssimum pignus, ánimam hujus fámuli N. (fámulae N.), in extrémo agóne laborántem, eníxe comméndo, ut ab insídiis diáboli, et a morte perpétua, te protegénte, liberétur, et ad gáudia aetérna perveníre mereátur. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

5. Si vero diutius laboret anima, poterit legi super aegrotum hoc Evangelium S. Joannis:

Joann. 17, 1–26

SUBLEVÁTIS óculis in caelum, Jesus dixit: Pater, venit hora, clarífica Fílium tuum, ut Fílius tuus clarificet te: sicut dedísti ei potestátem omnis carnis, ut omne, quod dedísti ei, det eis vitam aetérnam. Haec est autem vita aetérna: ut cognóscant te, solum Deum verum, et quem misísti Jesum Christum. Ego te clarificávi super terram: opus consummávi, quod dedísti mihi, ut fáciam, et nunc clarífica me tu, Pater, apud temetípsum, claritáte, quam hábui, priúsquam mundus esset, apud te. Manifestávi nomen tuum homínibus, quos dedísti mihi de mundo: tui erant, et mihi eos dedísti: et sermónem tuum servavérunt. Nunc cognovérunt, quia ómnia, quae dedísti mihi, abs te sunt: quia verba, quae dedísti mihi, dedi eis: et ipsi accepérunt, et cognovérunt vere quia a te exívi, et credidérunt quia tu me misísti. Ego pro eis rogo, non pro mundo rogo, sed pro his, quos dedísti mihi: quia tui sunt: et mea ómnia tua sunt, et tua mea sunt: et clarificátus sum in eis. Et jam non sum in mundo, et hi in mundo sunt, et ego ad te

not fear the terrors of death, but shall in her company enter with joy the desired mansions of our heavenly fatherland. ℟. Amen.

Prayer

TO THEE do I have recourse, O Blessed Joseph, patron of the dying, at whose holy passing Jesus and Mary stood watch. By the love which they pledged at thy departure, I earnestly commend to thee the soul of this servant (handmaid), N., suffering the throes of his (her) last agony, that under thy protecting care he (she) may be delivered from the wiles of the devil and from eternal death, and may deserve to attain everlasting happiness. Through the selfsame Christ our Lord. ℟. Amen.

5. If the death struggle continues for a longer time, the priest may read over the dying person the following Gospel according to St. John:

John 17: 1–26

THESE things Jesus spoke, and lifting up His eyes to heaven, He said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee. As thou hast given Him power over all flesh, that He may give eternal life to all whom thou hast given Him. Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, Whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee. I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them; and they have kept thy word. Now they have known, that all things which thou hast given me, are from thee. Because the words which thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them whom thou hast given me, because they are thine. And all my things are thine, and thine are mine; and I am glorified in them. And now I am not in the world, and these are in the world, and I come to

vénio. Pater sancte, serva eos in nómine tuo, quos dedísti mihi: ut sint unum, sicut et nos. Cum essem cum eis, ego servábam eos in nómine tuo. Quos dedísti mihi, custodívi: et nemo ex eis périit, nisi fílius perditiónis, ut Scriptúra impleátur. Nunc autem ad te vénio: et haec loquor in mundo, ut hábeant gáudium meum implétum in semetípsis. Ego dedi eis sermónem tuum, et mundus eos ódio hábuit quia non sunt de mundo, sicut et ego non sum de mundo. Non rogo, ut tollas eos de mundo, sed ut serves eos a malo. De mundo non sunt, sicut et ego non sum de mundo. Sanctífica eos in veritáte. Sermo tuus véritas est. Sicut tu me misísti in mundum, et ego misi eos in mundum. Et pro eis ego sanctífico meípsum: ut sint et ipsi sanctificáti in veritáte. Non pro eis autem rogo tantum, sed et pro eis, qui creditúri sunt per verbum eórum in me: ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint: ut credat mundus, quia tu me misísti. Et ego claritátem, quam dedísti mihi, dedi eis: ut sint unum, sicut et nos unum sumus. Ego in eis, et tu in me: ut sint consummáti in unum: et cognóscat mundus, quia tu me misísti, et dilexísti eos, sicut et me dilexísti. Pater, quos dedísti mihi, volo, ut ubi sum ego, et illi sint mecum: ut vídeant claritátem meam, quam dedísti mihi: quia dilexísti me ante constitutiónem mundi. Pater juste, mundus te non cognóvit: ego autem te cognóvi, et hi cognovérunt, quia tu me misísti. Et notum feci eis nomen tuum, et notum fáciam: ut diléctio, qua dilexísti me, in ipsis sit, et ego in ipsis.

Pássio Dómini nostri Jesu Christi
secúndum Joánnem
Joann. 18 et 19

IN ILLO témpore: Egréssus est Jesus cum discípulis suis trans torréntem Cedron, ubi erat hortus, in quem introívit ipse, et

thee. Holy Father, keep them in thy name whom thou hast given me; that they may be one, as we also are. While I was with them, I kept them in thy name. Those whom thou gavest me have I kept; and none of them is lost, but the son of perdition, that the scripture may be fulfilled. And now I come to thee; and these things I speak in the world, that they may have my joy filled in themselves. I have given them thy word, and the world hath hated them, because they are not of the world; as I also am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them; that they may be one, as we also are one; I in them, and thou in me; that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me. Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. Just Father, the world hath not known thee; but I have known thee: and these have known that thou hast sent me. And I have made known thy name to them, and will make it known; that the love wherewith thou hast loved me, may be in them, and I in them.

The Passion of our Lord, Jesus Christ, According to St. John

John 18 and 19

AT THAT time: He went forth with His disciples over the brook Cedron, where there was a garden, into which He

discípuli ejus. Sciébat autem et Judas, qui tradébat eum, locum: quia frequénter Jesus convénerat illuc cum discípulis suis. Judas ergo cum accepísset cohórtem, et a pontifícibus et pharisaéis minístros, venit illuc cum latérnis, et fácibus, et armis. Jesus ítaque sciens ómnia, quae ventúra erant super eum, procéssit, et dixit eis: Quem quaéritis. Respondérunt ei: Jesum Nazarénum. Dicit eis Jesus: Ego sum. Stabat autem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogávit eos: Quem quaéritis. Illi autem dixérunt: Jesum Nazarénum. Respóndit Jesus: Dixi vobis, quia ego sum: si ergo me quaéritis, sínite hos abíre. Ut implerétur sermo, quem dixit: Quia quos dedísti mihi, non pérdidi ex eis quemquam. Simon ergo Petrus habens gládium edúxit eum: et percússit pontíficis servum: et abscídit aurículam ejus déxteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: Mitte gládium tuum in vagínam. Cálicem, quem dedit mihi Pater, non bibam illum? Cohors ego, et tribúnas, et minístri Judaeórum comprehendérunt Jesum, et ligavérunt eum: et adduxérunt eum ad Annam primum; erat enim socer Cáiphae, qui erat póntifex anni illíus. Erat autem Cáiphas, qui consílium déderat Judaéis: Quia éxpedit, unum hóminem mori pro pópulo. Sequebátur autem Jesum Simon Petrus, et álius discípulus. Discípulus autem ille erat notus pontífici, et introívit cum Jesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontífici, et dixit ostiáriae: et introdúxit Petrum. Dicit ergo Petro ancílla ostiária: Numquid et tu ex discípulis es hóminis istíus? Dicit ille: Non sum. Stabant autem servi, et minístri ad prunas: quia frigus erat, et calefaciébant se; erat autem cum eis et Petrus stans, et calefáciens se. Póntifex ergo interrogávit Jesum de discípulis suis, et de doctrína

entered with His disciples. And Judas also, who betrayed Him, knew the place; because Jesus had often resorted thither together with His disciples. Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth, and said to them: Whom seek ye? They answered Him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them: I am He, they went backward, and fell to the ground. Again therefore He asked them: Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He. If therefore you seek me, let these go their way. That the word might be fulfilled which He said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it? Then the band and the tribune, and the servants of the Jews, took Jesus, and bound Him. And they led Him away to Annas first, for he was father in law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out, and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also, standing and warming himself. The high priest therefore asked Jesus of His disciples,

ejus. Respóndit ei Jesus: Ego palam locútus sum mundo: ego semper dócui in synagóga, et in templo, quo omnes Judaéi convéniunt: et in occúlto locútus sum nihil. Quid me intérrogas? intérroga eos, qui audiérunt quid locútus sim ipsis: ecce hi sciunt quae díxerim ego. Haec autem cum dixísset, unus assístens ministrórum dedit álapam Jesu, dicens: Sic respóndes pontífici? Respóndit ei Jesus: Si male locútus sum, testimónium pérhibe de malo: si autem bene, quid me caedis? Et misit eum Annas ligátum ad Cáipham pontíficem. Erat autem Simon Petrus stans, et calefáciens se. Dixérunt ergo ei: Numquid et tu ex discípulis ejus es? Negávit ille, et dixit: Non sum. Dicit ei unus ex servis pontíficis, cognátus ejus, cujus abscídit Petrus aurículam: Nonne ego te vidi in horto cum illo? Iterum ergo negávit Petrus: et statim gallus cantávit. Addúcunt ergo Jesum in Cáipha in praetórium. Erat autem mane: et ipsi non introiérunt in praetórium, ut non contaminaréntur, sed ut manducárent pascha. Exívit ergo Pilátus ad eos foras, et dixit: Quam accusatiónem affértis advérsus hóminem hunc? Respondérunt, et dixérunt ei: Si non esset hic malefáctor, non tibi tradidissémus eum. Dixit ergo eis Pilátus: Accípite eum vos, et secúndum legem vestram judicáte eum. Dixérunt ergo ei Judaéi: Nobis non licet interfícere quemquam. Ut sermo Jesu implerétur, quem dixit, significans qua morte esset moritúrus. Introívit ergo íterum in praetórium Pilátus, et vocávit Jesum, et dixit ei: Tu es rex Judaeórum? Respóndit Jesus: A temetípso hoc dicis, an álii dixérunt tibi de me? Respóndit Pilátus: Numquid ego Judaéus sum? Gens tua, et pontífices tradidérunt te mihi: quid fecísti? Respóndit Jesus: Regnum meum non est de hoc mundo: si ex hoc mundo esset regnum meum, minístri mei útique decertárent, ut non tráderer Judaéis: nunc autem regnum meum non est hinc. Dixit ítaque ei Pilátus: Ergo rex es tu? Respóndit Jesus: Tu dicis, quia rex sum ego. Ego in hoc natus

and of His doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? Ask them who have heard what I have spoken unto them: behold they know what things I have said. And when He had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou me? And Annas sent Him bound to Caiphas the high priest. And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of His disciples? He denied it, and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with Him? Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered, and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate therefore said to them: Take Him you, and judge Him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death; that the word of Jesus might be fulfilled, which He said, signifying what death He should die. Pilate therefore went into the hall again, and called Jesus, and said to Him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but my kingdom is not from hence. Pilate therefore said to Him: Art thou a king then? Jesus answered: Thou

sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti: omnis, qui est ex veritáte, audit vocem meam. Dicit ei Pilátus: Quid est véritas? Et cum hoc dixísset, íterum exívit ad Judaéos, et dicit eis: Ego nullam invénio in eo causam. Est autem consuetúdo vobis, ut unum dimíttam vobis in Pascha: vultis ergo dimíttam vobis regem Judaeórum? Clamavérunt ergo rursum omnes, dicéntes: Non hunc, sed Barábbam. Erat autem Barábbas latro. Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et mílites plecténte corónam de spinis, imposuérunt cápiti ejus: et veste purpúrea circumdedérunt eum. Et veniébant ad eum, et dicébant: Ave, Rex Judaeórum: et dabant ei álapas. Exívit ergo íterum Pilátus foras, et dicit eis: Ecce addúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam. (Exívit ergo Jesus portans corónam spíneam, et purpúreum vestiméntum.) Et dicit eis: Ecce homo. Cum ergo vidíssent eum pontífices, et minístri, clamábant, dicéntes: Crucifíge, crucifíge eum. Dicit eis Pilátus: Accípite eum vos, et crucifígite: ego enim non invénio in eo causam. Respondérunt ei Judaéi: Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit. Cum ergo audísset Pilátus hunc sermónem, magis tímuit. Et ingréssus est praetórium íterum: et dixit ad Jesum: Unde es tu? Jesus autem respónsum non dedit ei. Dicit ergo ei Pilátus: Mihi non lóqueris? nescis, quia potestátem hábeo crucifígere te, et potestátem hábeo dimíttere te? Respóndit Jesus: Non habéres potestátem advérsum me ullam, nisi tibi datum esset désuper. Proptérea qui me trádidit tibi, majus peccátum habet. Et exínde quaerébat Pilátus dimíttere eum. Judaéi autem clamábant dicéntes: Si hunc dimíttis, non es amícus Caésaris. Omnis enim qui se regem facit, contradícit Caésari. Pilátus autem cum audísset hos sermónes, addúxit foras Jesum, et sedit pro tribunáli, in loco, qui dícitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Paschae, hora

sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Everyone that is of the truth, heareth my voice. Pilate saith to Him: What is truth? And when he said this, he went out again to the Jews, and saith to them: I find no cause in Him. But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then therefore, Pilate took Jesus, and scourged Him. And the soldiers platting a crown of thorns, put it upon His head; and they put on Him a purple garment. And they came to Him and said: Hail, king of the Jews; and they gave Him blows. Pilate therefore went forth again, and saith to them: Behold, I bring Him forth unto you, that you may know that I find no cause in Him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man. When the chief priests, therefore, and the servants, had seen Him, they cried out, saying: Crucify Him, crucify Him. Pilate saith to them: Take Him you, and crucify Him: for I find no cause in Him. The Jews answered him: We have a law; and according to the law He ought to die, because He made Himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore saith to Him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin. And from henceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.

quasi sexta, et dicit Judaéis: Ecce Rex vester. Illi autem clamábant: Tolle, tolle, crucifíge eum. Dicit eis Pilátus: Regem vestrum crucifígam? Respondérunt pontífices: Non habémus regem, nisi Caésarem. Tunc ergo trádidit eis illum, ut crucifigerétur. Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem, exívit in eum, qui dícitur Calváriae, locum, hebráice autem Gólgotha; ubi crucifixérunt eum, et cum eo álios duos, hinc et hinc, médium autem Jesum. Scripsit autem et títulum Pilátus: et pósuit super crucem. Erat autem scriptum: Jesus Nazarénus, Rex Judaeórum. Hunc ergo títulum multi Judaeórum legérunt: quia prope civitátem erat locus, ubi crucifíxus est Jesus. Et erat scriptum hebráice, graece et latíne. Dicébant ergo Piláto pontífices Judaeórum: Noli scríbere, Rex Judaeórum, sed quia ipse dixit: Rex sum Judaeórum. Respóndit Pilátus: Quod scripsi, scripsi. Mílites ergo cum crucifixíssent eum, accepérunt vestiménta ejus (et fecérunt quátuor partes: unicuíque míliti partem), et túnicam. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ínvicem: Non scindámus eam, sed sortiámur de illa cujus sit. Ut Scriptúra implerétur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam miserunt sortem. Et mílites quidem haec fecérunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus, María Cléophae, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suae: Múlier, ecce fílius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua. Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: Sítio. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori ejus. Cum ergo accepísset Jesus acétum, dixit: Consummátum est. Et inclináto cápite trádidit spíritum. Judaéi ergo (quóniam Parascéve

And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with Him; away with Him; crucify Him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. Then therefore he delivered Him to them to be crucified. And they took Jesus, and led Him forth. And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew Golgotha; where they crucified Him, and with Him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was, Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that He said, I am the King of the Jews. Pilate answered: What I have written, I have written. The soldiers therefore, when they had crucified Him, took His garments (and they made four parts, to every soldier a part), and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have cast lot. And the soldiers indeed did these things. Now there stood by the cross of Jesus, His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing whom He loved, He saith to His mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own. Afterward, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: It is consummated. And bowing His

erat) ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis, et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus. Et ille scit, quia vera dicit: ut et vos credátis. Facta sunt enim haec, ut Scriptúra implerétur: Os non comminuétis ex eo. Et íterum ália Scriptúra dicit: Vidébunt in quem transfixérunt. Post haec autem rogávit Pilátum Joseph ab Arimathaéa (eo quod esset discípulus Jesu, occúltus autem propter metum Judaeórum), ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad Jesum nocte primum, ferens mixtúram myrrhae, et áloës, quasi libras centum. Accepérunt ergo corpus Jesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Judaéis sepelíre. Erat autem in loco, ubi crucifíxus est, hortus: et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Judaeórum, quia juxta erat monuméntum, posuérunt Jesum.

6. Oratio ad Dominum Jesum Christum de singulis articulis passionis ejus, dicenda a moriente vel ab alio pro eo.

℣. Adorámus te, Christe, et benedícimus tibi.

℟. Quia per sanctam crucem tuam redemísti mundum.

DEUS, qui pro redemptióne mundi voluísti nasci, circumcídi, a Judaéis reprobári, a Juda traditóre ósculo tradi, vínculis alligári, sicut agnus ínnocens ad víctimam duci, atque conspécti-

head, He gave up the ghost. Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it, hath given testimony; and his testimony is true. And he knoweth that he saith true; that you also may believe. For these things were done, that the scripture might be fulfilled: You shall not break a bone of Him. And again another scripture saith: They shall look on Him whom they pierced. And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus also came (he who at the first came to Jesus by night), bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of Jesus, and bound It in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where He was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

6. Prayer to our Lord, Jesus Christ, contemplating the various events of His Passion — to be said by the dying person or by another acting in his stead.

℣. We adore thee, O Christ, and we bless thee.

℟. For by the holy Cross thou hast redeemed the world.

O GOD, thou didst will, in order to redeem the world, to be born of a woman and to submit to circumcision; to be repudiated by the Jews and betrayed with a kiss by the traitor,

bus Annae, Cáiphae, Piláti, et Heródis indecénter offérri, a falsis téstibus accusári, flagéllis et oppróbriis vexári, sputis cónspui, spinis coronári, cólaphis caedi, arúndine pércuti, fácie velári, véstibus éxui, cruci clavis affígi, in cruce levári, inter latrónes deputári, felle et acéto potári, et láncea vulnerári: tu, Dómine, per has sanctíssimas poenas tuas, quas ego indígnus récolo, et per sanctam crucem et mortem tuam, líbera me (vel, si alius dicit pro eo vel ea, líbera fámulum tuum N. vel fámulam tuam N.) a poenis inférni, et perdúcere dignéris, quo perduxísti latrónem tecum crucifíxum: Qui cum Patre et Spíritu Sancto vivis et regnas in saécula saeculórum. ℟. Amen.

Dici praeterea possunt sequentes Psalmi.

Psalmus 117

CONFITÉMINI Dómino quóniam bonus: * quóniam in saéculum misericórdia ejus.

Dicat nunc Israël quóniam bonus: * quóniam in saéculum misericórdia ejus.

Dicat nunc domus Aaron: * quóniam in saéculum misericórdia ejus.

Dicant nunc qui timent Dóminum: * quóniam in saéculum misericórdia ejus.

De tribulatióne invocávi Dóminum: * et exaudívit me in latitúdine Dóminus.

Dóminus mihi adjútor: * non timébo quid fáciat mihi homo.

Dóminus mihi adjútor: * et ego despíciam inimícos meos.

Bonum est confídere in Dómino, * quam confídere in hómine:

Bonum est speráre in Dómino, * quam speráre in princípibus.

Omnes gentes circuiérunt me: * et in nómine Dómini quia ultus sum in eos.

Judas; to be bound in chains and led like an innocent lamb to the slaughter; to be shamefully made a spectacle of in the sight of Annas, Caiphas, Pilate, Herod; to be accused by false witnesses, tortured by scourging and mockery, spat upon, crowned with thorns, whipped, and struck with a reed, blindfolded, stripped of thy garments, nailed to the Cross and lifted up on it, reckoned among robbers, thy thirst slaked with vinegar and gall, thy side pierced with a lance! O Lord, by thy sacred sufferings which I, unworthy as I am, recall to mind, and by thy holy Cross and death — do thou deliver me (or if another says the prayer for the dying person: do thou deliver thy servant [handmaid] N.) from the pains of hell, and lead me (him, her) to that place whither thou didst lead the good thief who was crucified with thee. Thou Who livest and reignest with the Father and the Holy Spirit for all eternity. ℟. Amen.

The following psalms may be added:

Psalm 117

GIVE thanks to the Lord, for He is good, for His love endures forever.

Let the house of Israel say: "Yea, He is great, for His love endures forever."

Let the house of Aaron say: "Yea! For His love endures forever."

Let them who fear Yahweh say: "For His love endures forever."

When I was in straits I called upon the Lord; the Lord heard me and made me free.

The Lord is my helper, I need not fear; what can mere man do to me?

The Lord stands by me as my helper, and I shall see my foes confused.

Better to take refuge in the Lord than to trust in man.

Better to take refuge in the Lord than to rely on princes.

All peoples encompassed me; but I crushed them in the name of my Lord.

Circumdántes circumdedérunt me: * et in nómine Dómini quia ultus sum in eos.

Circumdedérunt me sicut apes, et exarsérunt sicut ignis in spinis: * et in nómine Dómini quia ultus sum in eos.

Impúlsus evérsus sum ut cáderem: * et Dóminus suscépit 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, ingréssus in eas confitébor Dómino: * haec porta Dómini, justi intrábunt in eam.

Confitébor tibi quóniam exaudísti me: * et factus es mihi in salútem.

Lápidem, quem reprobavérunt aedificántes: * hic factus est in caput ánguli.

A Dómino factum est istud: * et est mirábile in óculis nostris.

Haec est dies, quam fecit Dóminus: * exsultémus, et laetémur in ea.

O Dómine, salvum me fac, o Dómine, bene prosperáre: * benedíctus qui venit in nómine Dómini.

Benedíximus vobis de domo Dómini: * Deus Dóminus, et illúxit nobis.

Constitúite diem solémnem in condénsis, * usque ad cornu altáris.

Deus meus es tu, et confitébor tibi: * Deus meus es tu, et exaltábo te.

Confitébor tibi quóniam exaudísti me: * et factus es mihi in salútem.

Confitémini Dómino quóniam bonus: * quóniam in saéculum misericórdia ejus.

Glória Patri.

From all sides they surrounded me — I cut through them in the name of my Lord.

They swarmed about me like bees, they flared like fire among thorns; but I destroyed them in the name of my Lord.

I was thrust upon to make me fall, but the Lord supported me.

The Lord is my strength and my renown; He has been salvation to me.

There is a shout of joy and victory in the tents of the righteous.

The right hand of the Lord wrought mightily, the right hand of the Lord exalted me, the right hand of the Lord wrought mightily.

I shall not die, but live, and tell of Jehovah's deeds.

The Lord hath chastised me sorely, yet delivered me not unto death.

Open to me the gates of righteousness, and entering thereby I shall render thanks to my Lord.

This is the gate of the Lord; the just shall enter therein.

I shall thank thee, for thou hast heard me; thou art become my savior.

The stone which the builders rejected itself is become the cornerstone.

This is the Lord's doings; it is marvelous in our eyes.

This is the day which the Lord hath made; let us be glad and rejoice thereon,

O Lord, save me! O Lord, prosper me!

Blessed he that enters in the name of the Lord. From the Lord's house we bless you.

The Lord is God, and hath shone upon us. Appoint a procession with garlands of foliage even to the horns of the altar.

Thou art my God, wherefore I thank thee, my God, praising I exalt thee.

Render thanks to the Lord, for He is good, for His love endureth forever.

Glory be to the Father.

Psalmus 118 j

BEÁTI immaculáti in via: * qui ámbulant in lege Dómini.
Beáti, qui scrutántur testimónia ejus: * in toto corde exquírunt 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 directióne cordis: * in eo quod dídici judícia justítiae tuae.
Justificatiónes 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 abscóndi elóquia tua: * ut non peccem tibi.
Benedíctus es, Dómine: * doce me justificatiónes tuas.
In lábiis meis, * pronuntiávi ómnia judícia oris tui.
In via testimoniórum tuórum delectátus sum, * sicut in ómnibus divítiis.
In mandátis tuis exercébor: * et considerábo vias tuas.
In justificatiónibus tuis meditábor: * non oblivíscar sermónes tuos.
Glória Patri.

Psalmus 118 ij

RETRÍBUE servo tuo, vivífica me: et custódiam sermónes tuos.
Revéla óculos meos: * et considerábo mirabília de lege tua.
Incola ego sum in terra: * non abscóndas a me mandáta tua.
Concupívit ánima mea desideráre justificatiónes tuas, * in omni témpore.
Increpásti supérbos: * maledícti qui declínant a mandátis tuis.
Aufer a me oppróbrium, et contémptum: * quia testimónia tua exquisívi.

Psalm 118, I

BLESSED are they whose life is blameless, who walk in the law of the Lord.

Blessed are they who keep His precepts, who seek Him with all their heart,

Who do no evil, but walk in His way.

Thou hast given thy precepts to be observed most diligently.

O that my ways were established in the keeping of thy statutes!

Then should I not be ashamed when I consider all thy commandments.

With an upright heart I will praise thee, while I learn thy just ordinances.

I will keep thy statutes. Forsake me not utterly!

How shall a youth keep pure his ways? By taking heed of thy teaching.

With all my heart I seek thee; allow me not to stray from thy commandments.

In my heart I treasure thy saying, lest I sin against thee.

Blessed art thou, O Lord; teach me thy statutes.

With my lips I recount all ordinances of thy mouth.

I delight in the ways of thy revelations, as much as in all riches.

I will meditate on thy precepts, and will reflect on thy ways.

I will delight in thy statutes; I will not forget thy teachings.

Glory be to the Father.

Psalm 118, II

DEAL bountifully with thy servant that I may live, and I will follow thy teaching.

Open thou mine eyes that I may consider the wondrous things of thy law.

I am a sojourner here on earth; hide not thy commandments from me.

My soul becomes faint; longing at all times for thy ordinances.

Thou hast rebuked the proud; accursed are forsakers of thy precepts.

Etenim sedérunt príncipes, et advérsum me loquebántur: * servus autem tuus exercebátur in justificatiónibus tuis.

Nam et testimónia tua meditátio mea est: * et consílium meum justificatiónes tuae.

Adhaésit paviménto ánima mea: * vivífica me secúndum verbum tuum.

Vias meas enuntiávi, et exaudísti me: * doce me justificatiónes tuas.

Viam justificatiónum tuárum ínstrue me: * et exercébor in mirabílibus tuis.

Dormitávit ánima mea prae taédio: * confírma me in verbis tuis.

Viam iniquitátis ámove a me: * et de lege tua miserére mei.

Viam veritátis elégi: * judícia tua non sum oblítus.

Adhaési testimóniis tuis, Dómine: * noli me confúndere.

Viam mandatórum tuórum cucúrri, * cum dilatásti cor meum.

Glória Patri.

7. Tres piae et utiles morientibus Orationes, cum tribus Pater noster, et tribus Ave, María, in agone mortis recitandae.

Primo dicitur: Kýrie, eléison. Christe, eléison. Kýrie, eléison. Pater noster. Ave María.

Oratio

DÓMINE Jesu Christe, per tuam sanctíssimam agoníam, et oratiónem, qua orásti pro nobis in monte Olivéti, quando factus est sudor tuus sicut guttae sánguinis decurréntis in terram: óbsecro te, ut multitúdinem sudóris tui sanguínei, quem prae timóris angústia copiosíssime pro nobis effudísti, offérre et osténdere dignéris Deo Patri omnipoténti contra multitúdinem ómnium peccatórum hujus fámuli tui N. (fámulae tuae N.), et líbera eum (eam) in hac hora mortis suae ab ómnibus poenis et angústiis, quas pro peccátis suis se timet meruísse: Qui cum eódem

Remove shame from me and reproach, for I do keep thy manifestations.

Though princes sit together and talk against me, yet thy servant is engrossed in thy statutes.

For thy revelations are my delight, thy statutes are my counselors.

My soul doth cleave to the dust; revive me in accordance with thy word.

I did reveal my ways, and thou didst hear me; O teach me thy statutes.

Make me understand thy manifest ways, and I will meditate on thy wondrous works.

My spirit melts in tears with grief; lift me up according to thy word.

Hinder me from the path of error, and graciously bestow on me thy law.

I have chosen the way of truth, I have set before me thy decrees.

I hold fast to thy revelations, O Lord, do not confound me.

I will run on the way of thy commandments, when thou hast added joy and strength to my heart.

Glory be to the Father.

7. Three devout and helpful prayers for the dying, together with the Our Father and Hail Mary, to be said during the last agony:

First is said: Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father. Hail Mary.

Prayer

O LORD, Jesus Christ, by thy sacred agony and by thy prayer for us on the Mount of Olives, when thy sweat became as drops of blood falling to earth, I beseech thee, that thou wouldst deign to offer and present to God, the Father almighty, this bloody sweat which thou didst in anguish and fear shed so prodigally on our behalf. May God accept thy offering in atonement for the many sins of this thy servant (handmaid), N., and may He deliver him (her) at the hour of death from the punishment and torment he (she) fears in retribution. Thou Who livest

Patre et Spíritu Sancto vivis et regnas Deus in saécula saeculórum. ℟. Amen.

Secundo dicitur: Kýrie, eléison. Christe, eléison. Kýrie, eléison. Pater noster. Ave María.

Oratio

DÓMINE Jesu Christe, qui pro nobis mori dignátus es in cruce, óbsecro te, ut omnes amaritúdines passiónum, et poenárum tuárum, quas pro nobis míseris peccatóribus sustinuísti in cruce, máxime in illa hora, quando sanctíssima ánima tua egréssa est de sanctíssimo córpore tuo, offérre et osténdere dignéris Deo Patri omnipoténti pro ánima hujus fámuli tui N. (fámulae tuae N.), et líbera eum (eam) in hac hora mortis ab ómnibus poenis et passiónibus, quas pro peccátis suis se timet meruísse: Qui cum eódem Patre et Spíritu Sancto vivis et regnas Deus in saécula saeculórum. ℟. Amen.

Tertio dicitur: Kýrie, eléison. Christe, eléison. Kýrie, eléison. Pater noster. Ave María.

Oratio

DÓMINE Jesu Christe, qui per os Prophétae dixísti: In caritáte perpétua diléxi te, ídeo attráxi te míserans; óbsecro te, ut eámdem caritátem tuam, quae te de caelis in terram ad tolerándas ómnium passiónum tuárum amaritúdines attráxit, offérre et osténdere dignéris Deo Patri omnipoténti pro ánima hujus fámuli tui N. (fámulae tuae N.), et líbera eum (eam) ab ómnibus passiónibus et poenis, quas pro peccátis suis timet se meruísse. Et salva ánimam ejus in hac hora éxitus sui. Aperi ei jánuam vitae, et fac eum (eam) gaudére cum Sanctis tuis in glória aetérna. Et tu, piíssime Dómine Jesu Christe, qui redemísti nos pretiosíssimo

and reignest with the selfsame Father and Holy Spirit, God, for all eternity. ℟. Amen.

A second time: Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father. Hail Mary.

Prayer

O LORD, Jesus Christ, Who for our sake didst deign to die on the Cross, I beseech thee, that thou wouldst offer and present to God, the Father almighty, all the bitterness of the suffering and torment thou didst endure in being crucified, above all at the moment when thy most holy soul took leave of thy sacred body. May God accept thy offering on behalf of the soul of this thy servant (handmaid), N., and may He deliver him (her) at the hour of death from the punishment and suffering he (she) fears in retribution for his (her) sins. Thou Who livest and reignest with the selfsame Father and Holy Spirit, God, forever and ever. ℟. Amen.

A third time: Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father. Hail Mary.

Prayer

O LORD, Jesus Christ, thou didst say by the mouth of the prophet: "With an everlasting love I have mercifully drawn thee to myself." Wherefore, I beseech thee, that thou wouldst deign to offer and present unto God, the Father almighty, that same love which brought thee down to earth from heaven, in order to endure all thy bitter suffering. May God accept thy offering on behalf of the soul of this thy servant (handmaid) N., and may He deliver him (her) from the punishment and suffering he (she) fears in retribution for his (her) sins. Grant unto him (her) thy salvation at the moment of death. Open unto him (her) the gate of life, and let him (her) rejoice with thy saints in glory everlasting. O dear Lord, Jesus Christ, Who didst redeem us by thy most precious blood, have mercy on the soul of this thy servant (handmaid), N. Graciously lead him (her) to

Sánguine tuo, miserére ánimae hujus fámuli tui (fámulae tuae), et eam introdúcere dignéris ad semper viréntia et amoéna loca paradísi, ut vivat tibi amóre indivisíbili, qui a te, et ab eléctis tuis numquam separári potest: Qui cum eódem Patre et Spíritu Sancto vivis et regnas Deus in Saécula saeculórum. ℟. Amen.

1. Cum tempus exspirandi institerit, tunc maxime ab omnibus circumstantibus, flexis genibus, vehementer orationi instandum est. Ipse vero moriens, si potest, dicat; vel, si non potest, assistens sive Sacerdos pro eo clara voce pronuntiet: JESU, JESU, JESU. Quod et ea quae sequuntur, ad illius aures, si videbitur, etiam saepius repetat:

In manus tuas, Dómine, comméndo spíritum meum.

Dómine Jesu Christe, súscipe spíritum meum.

Sancta María, ora pro me.

María, mater grátiae, mater misericórdiae, tu me ab hoste prótege, et hora mortis súscipe.

Sancte Joseph, ora pro me.

Sancte Joseph, cum beáta Vírgine Sponsa tua, áperi mihi divínae misericórdiae sinum.

Jesu, María, Joseph, vobis cor et ánimam meam dono.

Jesu, María, Joseph, adstáte mihi in extrémo agóne.

Jesu, María, Joseph, in pace vobíscum dórmiam et requiéscam.

2. Tunc, ubi viget pia consuetudo, pulsetur campana paroecialis ecclesiae aliquibus ictibus, ad significandum fidelibus instantem mortem exspirantis aegroti, ut pro eo Deum rogare possint.

3. Egressa anima de corpore, statim dicatur:

℟. Subveníte, Sancti Dei, occúrrite, Angeli Dómini, * Suscipiéntes ánimam ejus, * Offeréntes eam in conspéctu Altíssimi.

℣. Suscípiat te Christus, qui vocávit te, et in sinum Abrahae Angeli dedúcant te.

℟. Suscipiéntes ánimam ejus, * Offeréntes eam in conspéctu Altíssimi.

℣. Réquiem aetérnam dona ei, Dómine, et lux perpétua lúceat ei. * Offeréntes eam in conspéctu Altíssimi.

the ever verdant loveliness of Paradise, that he (she) may live for thee in undivided charity, never to be separated from thee and thine elect. Thou Who livest and reignest with the selfsame Father and Holy Spirit, God, forevermore. ℟. Amen.

THE SOUL'S DEPARTURE

1. At the moment a person is departing this life, then especially should all who are present kneel down and devote themselves to most fervent prayer. The dying person himself should say if he can (otherwise the priest or anyone present pronounces for him distinctly) the words: Jesus, Jesus, Jesus! This and the following aspirations may be whispered in his ear from time to time, if it seems advisable:

Into thy hands, O Lord, I commend my spirit.

O Lord, Jesus Christ, receive my soul.

Holy Mary, pray for me.

O Mary, Mother of grace, Mother of mercy, shield me from the enemy, and receive me at the hour of my death.

St. Joseph, pray for me.

O holy Joseph, together with the Blessed Virgin, thy spouse, open unto me the innermost depths of divine mercy.

Jesus, Mary, Joseph — to you I present my heart and my soul.

Jesus, Mary, Joseph — assist me in my last agony.

Jesus, Mary, Joseph — with you in peace will I sleep and take my rest.

2. Wherever it is custom, the bell of the parish church should be tolled to announce to the faithful that someone is dying, so that they can pray for the person.

3. When the soul has departed, the following is said immediately:

℟. Come to his (her) assistance, ye saints of God; hasten, ye angels of the Lord to receive his (her) soul, and bear it into the presence of the Most High.

℣. May Christ Who has called thee, receive thee, and may the angels escort thee to Abraham's bosom.

℟. Receive his (her) soul, and bear it into the presence of the Most High.

℣. Eternal rest grant unto him (her), O Lord, and let per-

Kýrie, eléison. Christe, eléison. Kýrie, eléison.
Pater noster secreto usque ad
℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.
℣. Réquiem aetérnam dona ei, Dómine.
℟. Et lux perpétua lúceat ei.
℣. 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 spíritu tuo.

Orémus. Oratio

TIBI, Dómine, commendámus ánimam fámuli tui N. (fámulae tuae N.), ut defúnctus (-a) saéculo tibi vivat: et quae per fragilitátem humánae conversatiónis peccáta commísit, tu vénia misericordíssimae pietátis abstérge. Per Christum Dóminum nostrum. ℟. Amen.

Si defunctus fuerit Sacerdos, post nomen proprium addatur vox Sacerdótis.

4. Interim detur compana signum transitus defuncti, pro loci consuetudine, ut audientes pro ejus anima Deum precentur. Deinde corpus, de more honeste compositum, loco decenti cum lumine collocetur: ac parva crux super pectus inter manus defuncti ponatur, aut, ubi crux desit, manus in modum crucis componantur, interdumque aspergatur aqua benedicta, et interim, donec efferatur, qui adsunt, sive Sacerdotes, sive alii, orabunt pro defuncto.

petual light shine upon him (her). And bear his (her) soul into the presence of the Most High.

Lord, have 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.

℣. Eternal rest grant unto him (her), O Lord.

℟. And let perpetual light shine upon him (her).

℣. From the gate of hell.

℟. Deliver his (her) soul, O Lord.

℣. May he (she) rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you. ℟. And with thy spirit.

Let us pray. **Prayer**

TO THEE, O Lord, we commend the soul of thy servant (handmaid), N., that he (she) who has departed this life may eternally live for thee. In thy all merciful and loving forgiveness, do thou blot out the sins which he (she) has committed through human weakness. Through Christ our Lord. ℟. Amen.

If the deceased was a priest, the title priest is added after his name.

4. In the meantime the church bell should be tolled, if such is the custom, so that those who hear it may pray for the departed. The body should be laid out with due respect in a becoming place, and lights placed about it. A small crucifix should be fixed in the hands of the corpse, with the hands resting on the breast; or if a crucifix is not available, the hands should be arranged in the form of a cross. The corpse is to be sprinkled with holy water, and, until it is removed for burial, prayers are to be said for its soul's welfare by those who are present, whether they are clergy or laity.

THE SACRAMENT OF MATRIMONY

MATRIMONY

Whatever regard Christian people have for marriage in this age and whatever it proves to be in actual experience among the married, holy matrimony in its very essence is part and parcel of the "new creation" resulting from the espousal of God's eternal Son with His human creatures. For the members of Christ it is above all else a sacrament, and somewhat like the consecratory sacraments which imprint a character, matrimony constitutes a Christian couple in a new relationship to Christ and to His bride, the Church. An appreciation of the meaning of this new relationship was never so imperative in Christendom as now, in order that this state of life, so utterly sublime and sacred in its total being, may be entered into with worthy dispositions by the faithful, and once embraced, that their minds may be imbued with a right concept of the sacramental actuality of the archetype: Christ and the Church, and their wills intent on achieving its noble purposes.

To extol Christian matrimony by no means entails a disparagement of the mystical marriage of celibates and consecrated virgins. The two estates are complementary; each is vitally necessary to the life of the Mystical Body, hence each is essentially good. In the Body of Christ which is the Church, there is no place for Manichean dualism or its attendant schools of thought, which, because they clove an unnatural and un-Christian dichotomy between soul and body, considered it their service and duty to denounce marriage as something impure. St. Augustine set out to condemn their heresy, as well as to correct some of the more orthodox among the Fathers who had held opinions closely related to their pernicious error. Whether he succeeded completely can be questioned. Read his tracts "On the Good of Marriage" and "On Virginity" — does he not appear much too apologetic about the married state? For a good Christian synthesis on the vocations to virginity and marriage we shall have to look elsewhere, if yet it has been composed. (Certainly, nothing of the kind can be attempted here.) That virginity has the primacy is incontestable from the utterances of Christ,[1] St. Paul,[2] and the Council of Trent.[3] Yet virginity should not be exalted at the expense of its complementary. Both are holy

[1] Matt. 19: 11–12.

[2] 1 Cor. 7.

[3] Denzinger, Sess. XXIV, Can. 10.

because both are ways of loving and serving God and of attaining to the heavenly nuptials of eternity with Him.

Our Lord, when elevating matrimony to the dignity of a sacrament, did not take hold of something mundane and lift it out of a thoroughly unhallowed position, for He was dealing with an institution that was intrinsically holy in its origin. As Leo XIII said: "Marriage had God for its author, and has been even from the beginning a foreshadowing of the Incarnation of the Word of God."[4] Moreover, even after the Fall, marriage remained "endowed with that blessing which alone was never taken away, neither in punishment for original sin nor by the sentence of the flood."[5] But after Adam's sin, man had made marriage a thing more and more profane; hence, Christ had to restore it to its original purity, as it was when "God created man to His own image; to the image of God He created him; male and female He created them. And God blessed them, saying: 'Increase and multiply, and fill the earth, and subdue it.'"[6] He restored marriage to its onetime unity and indissolubility which had been violated, even by the chosen people, and annexed to it supernatural graces over and above the inherent goodness it had always retained. Yet He did not stop here. He raised it infinitely, transfiguring it in its whole being by making it the sacrament of His sacred nuptials between Himself and the Church. Now as a sacrament Christian matrimony is the concrete actualization, the offshoot of the mystical organism of the Whole Christ, an "ecclesiola," the Mystical Body in miniature.

When St. Paul declares that "marriage is a great sacrament — I speak as pointing to Christ and to the Church,"[7] he does not mean that it is a simple image of the divine espousal, but a visible and effectual sign, a replica which really participates in what it demonstrates. Sacraments effect what they signify! Since the day the conjugal union was raised to a sacrament, it is the Mystical Body itself, in the sense of being its primary and simple basis. It is "Christ loving Himself." It is the sacramental microcosm in imitation of the mystical macrocosm, the man (as Christ), the woman (as the Church) in loving communion mutually fostering and enriching themselves and begetting new offspring for the kingdom of heaven. Marriage is a sacrament not merely because it is a symbol of, but especially because it is a real participation in, the sacramental nuptials of the incarnate God with His mystic bride.

If we seek for the meaning of marriage, nothing comes closer to explaining it than to view it as a communion of love. Not, however,

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[4] Encyclical, *Arcanum Divinae Sapientiae,* Feb. 10, 1880.

[5] Nuptial Blessing in Roman Missal.

[6] Gen. 1: 27–28.

[7] Ephes. 5: 32.

love in any such trivial or loose or even vile sense as oftentimes it is bandied about. Let us recall that when St. John wished to tell the first Christians about God, he could find no better way to describe Him than to say that: "God is love (caritas); and whoso abideth in love abideth in God, and God in him."[8] Love is at the basis of the community of life which goes on between the Persons of the triune God. The Father's love begets the Son, and from their mutual love proceeds the Holy Spirit. Love is at the root of the Incarnation: "God hath first loved us, and sent His Son to be a propitiation for our sins."[9] The love of Christ is communicated to that extension of Himself, the Church: "Christ also loved the Church, and delivered Himself up for it; that He might sanctify it, cleansing it by the laver of water in the word of life."[10] And matrimony is a community of love: "So also ought men to love their wives as their own bodies; he that loveth his wife loveth himself."[11]

Conjugal love before the coming of the Savior could in nowise be a symbol of the love within the Trinitarian community, nor could it be an exemplar of the love of the Word Incarnate for mankind. But when He appeared in the flesh, and once He had made conjugal love into a sacrament of the New Covenant — thus did love in natural marriage, now supernaturalized and divinized, become a concrete duplicate of that divine charity which begot the Son of Mary and espoused Him to His creatures. Marriage as a sacrament is not only a sacred thing but it is a sanctifying thing, for as an effective sign it has entered into a special union with Christ and with His life of grace. The sanctifying process in Christian matrimony goes on and on, taking into its orbit the spiritual and physical union, the mutual giving and surrender, all the ecstasies and heartaches, the recompenses and sacrifices. "To this purpose we may well ponder over the words of the saintly Robert Cardinal Bellarmine, who along with other eminent theologians gives expression to the devout conviction: 'The sacrament of matrimony can be regarded in two ways, first in the making, and then in its permanent state.' For it is a sacrament similar to the Eucharist, which is a sacrament not only when it is being effected, but also so long as it endures. For so long as the married parties are alive, so long is their union a sacrament of Christ and the Church."[12]

The marriage union has a supernatural and sanctifying character because it is rooted in the mystical union of Christ and the Church. In other words, the parties who contract the union, the Christian man

[8] 1 John 4: 16.
[9] 1 John 4: 10.
[10] Ephes. 5: 25–26.
[11] Ephes. 5: 28.
[12] Pius XI, Encyclical, *Casti Connubii,* Dec. 31, 1930.

and woman who administer the sacrament to each other, have already been assimilated into the sacred nuptials of Christ and His mystic bride, through their oneness with Him produced by the seal of baptism. And now, upon the basis of identity with the Mystical Body through baptism, they will reproduce Christ's marriage through entering into another sacramental alliance, by which the man takes the place of Christ, the woman the place of the Church, and the two made one form a new branch for extending the nature and the ends of that godly root from which it has sprung. Objectively, whatever functions the bridal pair henceforth performs, in so far as these functions pertain to the matrimonial state, he does so in the name of Christ and in His stead, she does so in the name of the Church and in her stead. Would that they might be at all times conscious of this vicarious position! But consciously or not, such is the objective reality brought about by the sacrament. The love and devotion of their union in nature are submerged in the love and devotion of the supernatural wedding of Christ with the Church, and the grace of the latter union flows into and permeates the former, both as to its being as well as to its end. God's life enters into the married pair in a very special manner, and His sustaining grace is with the trust reposed in them.

God wills that the love of husband and wife be a fruitful one, even as He wills that the love-union of His Sole-Begotten Son with His Body the Church be fruitful. In the latter nuptials there is in progress a continual interchange of love, devotion, and enrichment between the new Adam and the new Eve, so that He with a divine ravishment ever seeks to endow her with His personal treasures, to make her a bride without blemish or wrinkle; and she in her subjection to Him is solicitous only about adorning herself with all supernatural beauty as a bride for the celestial Bridegroom — engrossed in bringing all things under His gentle dominion. Their union is rendered fruitful with many offspring, when through the font of baptism, the womb of holy Mother Church, Christ sends forth the Holy Spirit to re-create what nature has produced, and thus a countless progeny is reborn into the bosom of God's household. True to its prototype the love-union of Christian husband and wife has for its end their mutual animation, a heightening of their whole personalities through the interchange of complementary gifts. "It is not good for man to be alone; let us make him a help like unto himself."[13] Their union is in first place of a spiritual nature, the knitting together of two persons whose very fibers differ in consequence of being male and female, the divergence based not merely on bodily distinctions, but resting more notably in a difference of psychological properties. Marriage is above all a copulation of souls, two in one spirit, as well as two in one flesh. In the beloved

[13] Gen. 2: 18.

the other sees and loves Christ, and all the giving and surrender that goes on between them has for its purpose the solidifying and advancement of each other in all that appertains to their happiness in this life and their welfare in the life to come.

Hand in hand with mutual enrichment, holy matrimony is destined by its Author for human fertility, that by the physical consummation of the love-union, husband and wife can be co-creators with the Almighty of new life upon earth and potential citizens for heaven. In fact, it is in the physical consummation of marriage that the communion of love reaches its perfect expression, for two reasons: first, because it is one of the chief goods of marriage and, second, because hereby the human race is perpetuated. In this connection St. Cyril of Alexandria says: "Christ was invited to the wedding feast with His disciples, not merely to take part in the rejoicing, but in order to work a miracle, and to sanctify the act of human generation in its very source; so that henceforth it is something other than a mere carnal union."[14] Just as it is a serious crime against nature and against God to regard the conjugal act as an end solely to sensual gratification, it is likewise a serious distortion to recognize it exclusively as a vehicle for procreation. To state, moreover, that it is a legitimate means for satisfying concupiscence, is putting it in a very negative way, indeed; besides, it is at best an expression of a half-truth. Matrimony within the Christian economy does not have its characteristic qualities separated into sacred and profane, for Christ has sanctified and sacramentalized it through and through. God has allotted the physical element in marriage to the purpose of consolidating the love which exists in the nobler realm of the spirit, and to the end of begetting offspring, in which fruitfulness the union realizes its most profound significance. Under the influence of grace, carnal knowledge in matrimony is one of its goods — a good which is pleasurable, a good which is productive, a good which is sanctifying. Let us hold tight to the truth that matrimony is a sacrament, and it is so, as Pius XI stated in the quotation given above, not only when it is being effected, that is, when the contract is ratified, but so long as it endures. Therefore, its consummation especially is part of its sacramentality, because it completes the signification of the intimate bond and total surrender between Christ and the Church, and whatever is a sign of grace becomes an effectual instrument of grace. All this, of course, provided it is consummated in Christ (in the state of grace) and in the stead of Christ and the Church (in a manner befitting Christians and unto a holy purpose).

Matrimony like all the sacraments has as its work the elevation of the human race to a new and higher order of being in Christ. Super-

[14] *Commentarium in Johannem*, II, 1; quoted from Kothen: *Marriage the Great Mystery*, p. 8.

naturally consecrated and transfigured by grace, it has become the high vocation to which a majority of Christ's members are called. If at times some are found who view it as an "embarrassing sacrament," the fault lies in a woeful misconception of the divine scheme of creation and redemption, as it now unfolds itself under the Church's authorization and with the seal of her sacramental powers. An attempt has been made here to show the people of God what they are in consequence of receiving the sacrament of matrimony. If married Christians will realize what they are, the serious responsibilities of their vocation ought to be plain to them.

— Translator

DE SACRAMENTO MATRIMONII

PAROCHUS, admonitus de aliquo Matrimonio in sua paroecia contrahendo, primum cognoscat ex iis ad quos spectat, qui et quales sint, qui Matrimonium contrahere volunt: an inter eos sit aliquod canonicum impedimentum: utrum sponte, libere et secundum honestatem Sacramenti velint contrahere: utrum sint in aetate legitima, et vir saltem sexdecim, mulier quatuordecim annos expleverit; et an in doctrina christiana sufficienter instructi sint.

2. Noverit, ex Codice Juris Canonici, quae sint impedimenta Matrimonii, sive impedientia sive dirimentia; et qui sint gradus consanguinitatis et affinitatis.

3. Habeat in primis ipse bene cognita praecepta illa omnia, quae in Matrimoniis rite conficiendis servari oportet juxta sacros Canones: dabitque operam, ut illa in paroecia sua accurate exacteque serventur.

4. Praesertim vero meminerit, Matrimonia inter virum raptorem et mulierem, intuitu Matrimonii raptam, quamdiu ipsa in raptoris potestate manserit, inita, et generatim Matrimonia, quae aliter quam coram Parocho, vel loci Ordinario, vel Sacerdote ab alterutro delegato, et duobus saltem testibus contrahuntur, ex ipsis sacris Canonibus irrita omnino ac nulla esse.

5. Quamvis autem Parochus et loci Ordinarius, intra fines sui territorii, Matrimoniis nedum suorum subditorum, sed etiam non subditorum valide assistant, pro regula tamen habeatur, ut, ad normam juris, Matrimonium coram sponsae Parocho celebretur, nisi justa causa excuset, quo in casu coram sponsi Parocho celebrabitur. Matrimonia autem catholicorum mixti ritus, nisi aliud particulari jure cautum sit, in ritu viri et coram ejusdem Parocho sunt celebranda.

6. Antequam Matrimonium contrahatur, a proprio contrahentium Parocho publice denuntietur, inter quosnam Matrimonium sit contrahendum. Quae publicationes fiant tribus continuis diebus dominicis aliisque festis de praecepto, in ecclesia inter Missarum solemnia, aut inter alia divina Officia, ad quae populus frequens accedat. Potest

THE SACRAMENT OF MATRIMONY

WHEN a pastor gets notice that a marriage is to be contracted in his parish, he will first of all ascertain from the parties concerned the names and condition in life of the persons who intend to marry — whether any canonical impediment exists in their case; whether they are taking the step freely and willingly and with honest intentions; whether they are of proper age, the man at least sixteen and the woman at least fourteen; and whether they are sufficiently instructed in Christian doctrine.

2. The pastor must know from Canon Law the impediments to matrimony — those which render it illicit and those which render it null, and know how to reckon the various degrees of consanguinity and affinity.

3. It is his duty to be well versed in all the laws which, according to Canon Law, are to be observed for the proper celebration of marriage, and will endeavor to have them fully carried out in his parish.

4. The pastor will bear in mind especially that a marriage ceremony performed between a man and a woman whom he has forcibly abducted with intent to marry her is wholly null and void according to Canon Law, so long as the victim remains in the power of her abductor. The same holds true generally of marriages contracted without the presence of the parish priest or the Ordinary or a priest delegated by either of the aforesaid, and without at least two witnesses.

5. Although either a pastor or the local Ordinary, within the confines of his territory, may assist validly at marriages not only of his own subjects but also of them who are not subjects, nevertheless, the Code lays down that as a rule the marriage is to be contracted in the presence of the bride's pastor, unless a just cause excuses therefrom; in which case it is to take place in the presence of the bridegroom's pastor. A marriage between Catholics who belong to different rites is to be celebrated in the rite to which the bridegroom belongs and in presence of his parish priest, unless some special law provides otherwise.

6. Before a marriage is contracted the banns of matrimony must be published by the pastor of each party concerned. The banns are to be published on three successive Sundays or other feasts of precept, in church and during the parochial Mass or other sacred functions at which there is a large attendance of the faithful. However, the Ordi-

autem loci Ordinarius pro suo territorio publicationibus substituere publicam, ad valvas ecclesiae paroecialis, aliusve ecclesiae, affixionem nominum contrahentium per spatium saltem octo dierum, ita tamen ut, hoc spatio, duo dies festi de praecepto comprehendantur.

7. Si vero vir et mulier paroeciae sint diversae, in utraque paroecia fiant publicationes.

8. Publicationes autem fiant hoc modo. Inter Missarum solemnia, aut inter alia divina Officia, ut supra, Parochus populum admoneat in hanc sententiam vulgari sermone:

"Notum sit omnibus hic praesentibus, quod N., filius N., familiae N., paroeciae S. N., et N. filia N., familiae N., paroeciae S. N., intendunt inter se contrahere Matrimonium. Proinde admonemus omnes et singulos, ut si quis noverit aliquod consanguinitatis, vel affinitatis, vel cognationis spiritualis, vel quodvis aliud impedimentum inter eos esse, quod Matrimonium contrahendum invicem impediat, illud quamprimum Parocho aut loci Ordinario revelare debeat; et hoc admonemus primo (si sit prima), vel secundo (si sit secunda), vel tertio (si sit tertia publicatio)."

9. Loci Ordinarius proprius pro suo prudenti judicio potest ex legitima causa a publicationibus etiam in aliena dioecesi faciendis dispensare.

Si plures sint Ordinarii proprii, ille jus habet dispensandi, in cujus dioecesi Matrimonium celebratur; quod si Matrimonium extra proprias ineatur dioeceses, quilibet Ordinarius proprius dispensare potest.

10. Si alius Parochus investigationem aut publicationes peregerit, de harum exitu statim per authenticum documentum certiorem reddat Parochum, qui Matrimonio assistere debet.

11. Peractis investigationibus et publicationibus, Parochus Matrimonio ne assistat, antequam omnia documenta necessaria receperit, et praeterea, nisi rationabilis causa aliud postulet, tres dies decurrerint ab ultima publicatione.

Si intra sex menses Matrimonium contractum non fuerit, publicationes repetantur, nisi aliud loci Ordinario videatur.

12. Si nullum detectum fuerit impedimentum, nec dubium nec certum, Parochus, expletis publicationibus, ad Matrimonii celebrationem partes admittat.

13. Matrimonio vagorum, eorum videlicet qui nullibi domicilium

nary may substitute in place of the usual banns a public notice affixed to the door of the parochial or another church. This notice will give the names of the contracting parties, and is to remain there for a period of at least eight days, including two on which the people are obliged to assist at Mass.

7. If the man and woman belong to different parishes, the banns must be published in each parish church.

8. The banns should be published in the following way. During the parochial Mass or at some other sacred function, as explained above, the parish priest makes the announcement to the people, using the vernacular form:

"Be it known to all here present that N., son of N., of the parish of N., and N., daughter of N., of the parish of N., intend to be united in holy matrimony. Wherefore, we hereby admonish each and all that, if anyone of you has knowledge of an impediment existing which would prevent their marrying, whether it be an impediment of blood relationship, relationship through marriage, spiritual relationship, or of any other kind, you are bound to make it known to the pastor or the bishop so soon as possible. This is the first (or second, or third) publication of the banns."

9. The proper local Ordinary of the parties concerned at his discretion may dispense from the publication of the banns for a legitimate reason, even if they were to have been published in another diocese.

If there is more than one bishop considered as "Ordinary," dispensation from banns must be granted by the one in whose diocese the marriage will take place, but if the marriage is to take place outside of the regular diocese, anyone of the proper Ordinaries can grant the dispensation.

10. If some other pastor has tended to the inquiry about the freedom to marry or to the publication of banns, he must at once send an authentic notice of the results to the pastor who is supposed to assist at the marriage.

11. Even after the investigation as to the status of freedom has been made and the banns published, the pastor should not assist at the marriage until he has received all necessary documents. Nor should he do so before three days have elapsed since the final banns, unless a sufficient reason prompts otherwise.

If the marriage does not take place within six months after the publication of banns, the latter must be repeated, unless the Ordinary deems otherwise.

12. Provided no impediment, whether doubtful or certain, has been discovered, the pastor is to admit the parties to the solemnization of marriage following the proclamation of banns.

13. Except in case of necessity, a pastor should never assist at the

habeant vel quasi-domicilium, Parochus, excepto casu necessitatis, numquam assistat, nisi, re ad loci Ordinarium vel ad Sacerdotem ab eo delegatum delata, licentiam assistendi obtinuerit.

14. Ne omittat Parochus, secundum diversam personarum conditionem, sponsos docere sanctitatem Sacramenti Matrimonii, mutuas conjugum obligationes et obligationes parentum erga prolem; eosdemque vehementer adhortetur, ut ante Matrimonii celebrationem sua peccata diligenter confiteantur et Sanctissimam Eucharistiam pie recipiant.

Catholici vero qui Sacramentum Confirmationis nondum receperunt, illud, antequam ad Matrimonium admittantur, recipiant, si id possint sine gravi incommodo.

15. Parochus graviter filiosfamilias minores hortetur ne nuptias ineant, insciis aut rationabiliter invitis parentibus; quod si abnuerint, eorum Matrimonio ne assistat, nisi consulto prius loci Ordinario.

16. Parochus curet ut sponsi, celebrato Matrimonio, benedictionem solemnem accipiant, quae dari eis potest etiam postquam diu vixerint in Matrimonio, sed solum in Missa, servata speciali rubrica et excepto tempore feriato.

Solemnem benedictionem ille tantum Sacerdos per se ipse vel per alium dare potest, qui valide et licite Matrimonio potest assistere.

17. Nihilominus Parochus conjuges admoneat, maxime si neophyti sint, vel ante conversionem ab haeresi valide Matrimonium contraxerint, benedictionem ipsam ad ritum et solemnitatem, non vero ad substantiam et validitatem pertinere conjugii.

18. Caveat autem Parochus, ne, quando conjuges in primis nuptiis benedictionem acceperint, eos in secundis benedicat, sive mulier sive etiam vir ad secundas nuptias transeat. Sed ubi ea viget consuetudo, ut, si hanc benedictionem vir tantum alias obtinuerit, nuptiae benedicantur, ea servanda est; mulier vero vidua, cui semel benedictio solemnis data sit, nequit in subsequentibus nuptiis eam iterum accipere, etiamsi ejus vir numquam uxorem duxerit.

19. Matrimonium quolibet anni tempore contrahi potest.

Solemnis tantum nuptiarum benedictio vetatur a prima Dominica Adventus usque ad diem Nativitatis Domini inclusive, et a feria IV Cinerum usque ad Dominicam Paschatis inclusive.

Ordinarii tamen locorum possunt, salvis legibus liturgicis, etiam praedictis temporibus eam permittere ex justa causa, monitis sponsis ut a nimia pompa abstineant.

marriage of strangers, that is, such as have no established domicile or quasi-domicile anywhere, without first having referred the case to the Ordinary or his delegate and received permission.

14. The pastor should not neglect to instruct the bridal couple, as circumstances will demand, on the sanctity of this sacrament, their mutual marital obligations, and the duties of parents toward their offspring. And he will earnestly admonish them that they ought to receive the sacraments of penance and Holy Eucharist before their marriage.

A Catholic who is not yet confirmed ought to receive confirmation before entering the state of marriage, if this is possible without too great inconvenience.

15. The parish priest will caution young people not to contract marriage without the knowledge or against the reasonable wishes of their parents. And if they will not accede in this, he is not allowed to assist at their marriage until he has consulted the Ordinary.

16. The pastor should see to it that the bridal couple, after the nuptials, receive the solemn nuptial blessing. This can be imparted even after they have lived in the married state for some time. But the nuptial blessing can be given only during Mass, observing the special rubric in celebrating the Mass; and it is not to be given during the forbidden time (i.e., Advent and Lent).

Only the priest whose right it is to assist validly and licitly at the marriage may impart this solemn blessing, whether personally or through his delegate.

17. Nevertheless, the pastor should explain to the couple that the nuptial blessing is simply a part of the ritual and solemnity of marriage, and in no way belongs to its essence or validity. Such explanation will be in order particularly in the case of converts, or if the parties had been validly married before their conversion.

18. The pastor should take care that the nuptial blessing is not given in a second marriage, if either party has received it in a previous marriage. Yet where the custom exists of imparting this blessing if only the man has received it before, the custom may still be retained. A widow, however, in marrying again may not receive this blessing if she had received it in a previous marriage, even though her spouse has not been married before.

19. Marriage may take place at any time of the year. Only the solemn nuptial blessing is forbidden from the first Sunday in Advent till the Nativity inclusive, and from Ash Wednesday till Easter inclusive. However, the Ordinary of a diocese may for a valid reason allow this blessing, subject to the liturgical laws, even during the aforesaid forbidden times. Yet in this case the bridal couple is to be warned to refrain from undue pomp in the celebration of the marriage.

20. Matrimonium inter catholicos celebretur in ecclesia paroeciali; in alia autem ecclesia vel oratorio sive publico sive semi-publico, nonnisi de licentia Ordinarii loci vel Parochi celebrari poterit.

Matrimonium in aedibus privatis celebrari Ordinarii locorum in extraordinario tantum aliquo casu et accedente semper justa ac rationabili causa permittere possunt: sed in ecclesiis vel oratoriis sive Seminarii sive religiosarum, Ordinarii id ne permittant, nisi urgente necessitate, ac opportunis adhibitis cautelis.

Matrimonia vero inter partem catholicam et partem acatholicam extra ecclesiam celebrentur; quod si Ordinarius prudenter judicet id servari non posse quin graviora oriantur mala, prudenti ejus arbitrio committitur hac super re dispensare.

RITUS CELEBRANDI MATRIMONII SACRAMENTUM

1. Parochus Matrimonio adfuturus, publicationibus factis ut dictum est, si nullum obstet legitimum impedimentum in ecclesia, superpelliceo et stola alba indutus, adhibito uno saltem Clerico superpelliceo pariter induto, qui librum et vas aquae benedictae cum aspersorio deferat, coram duobus saltem testibus, virum et mulierem ante altare genuflexos, quos parentum vel propinquorum suorum praesentia cohonestari decet, de consensu in Matrimonium interroget, utrumque singillatim in hunc modum vulgari sermone:

Et primo quidem sponsum interroget:

N, vis accípere N. hic praeséntem in tuam legítimam uxórem juxta ritum sanctae matris Ecclésiae?

Respondeat sponsus: Volo.

2. Mox Sacerdos sponsam interroget:

N, vis accípere N. hic praeséntem in tuum legítimum marítum juxta ritum sanctae matris Ecclésiae?

Respondeat sponsa: Volo.

Nec sufficit consensus unius, sed debet esse amborum, et expressus verbis, si loqui possint, aut secus aequipollentibus signis, sive fiat per se, sive per procuratorem.

20. A marriage of two Catholics should be celebrated in the parish church, and only if the Ordinary or the pastor gives permission may it be celebrated in another church or in a public or semipublic oratory. The Ordinary may allow a marriage to be celebrated in a private home only in some extraordinary case, and then there must always be a just and reasonable cause for granting the permission. But he should not permit it in a church or oratory of a seminary or convent of women except in an urgent case, and then with due precautions. Mixed marriages must not take place in church. But if in the prudent judgment of the Ordinary this rule cannot be observed without giving rise to greater evils, it is left to his discretion to grant a dispensation in the matter.

THE MARRIAGE CEREMONY

NOTE: See Appendix for exhortations or allocutions, ceremony at mixed marriage, silver and golden wedding, etc.

1. When all has been complied with as prescribed above, and there is no legitimate impediment to hinder it, the ceremony of marriage proceeds as follows. In church are assembled the bridal couple, attended by at least two witnesses, together with the parents or other relatives who should honor the occasion with their presence. The priest who presides is vested in surplice and white stole, and should be assisted by at least another cleric or server (also vested in surplice) who holds the Ritual and the vessel of holy water with aspersory. As the man and woman kneel before him at the altar, the priest interrogates each one in the vernacular as to their consent to the marriage contract.

First he puts the following question to the bridegroom:

N., wilt thou take N. here present for thy lawful wife, according to the rite of Holy Mother the Church?

Response: I will.

Then he asks the bride:

N., wilt thou take N. here present for thy lawful husband, according to the rite of Holy Mother the Church?

Response: I will.

The consent of one party does not suffice, but it must be given by both, verbally expressed if they are capable of speech, or through equivalent signs, whether personally or by means of an interpreter or a proxy.

Mutuo autem contrahentium consensu intellecto, Sacerdos jubeat eos invicem jungere dexteras, et dicat:

Ego conjúngo vos in matrimónium. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen. Vel aliis utatur verbis juxta receptum uniuscujusque loci ritum.

Postea eos aspergat aqua benedicta.

Mox benedicat anulum, dicens:

℣. Adjutórium nostrum in nómine Dómini.
℟. Qui fecit caelum et terram.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus. Oratio

BÉNE ✠DIC, Dómine, ánulum hunc, quem nos in tuo nómine bene ✠dícimus: ut, quae eum gestáverit, fidelitátem íntegram suo sponso tenens, in pace et voluntáte tua permáneat, atque in mútua caritáte semper vivat. Per Christum Dóminum nostrum. ℟. Amen.

3. Deinde Sacerdos aspergat anulum aqua benedicta; et sponsus acceptum anulum de manu Sacerdotis imponat in digito anulari sinistrae manus sponsae, Sacerdote dicente:

Having witnessed their mutual consent, the priest bids them join their right hands.

Where the custom prevails, the bridal couple may pledge themselves to each other in the following words, repeating them after the priest; the man:

I, N., take thee, N., for my lawful wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, until death do us part.

The woman: I, N., take thee, N., for my lawful husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, until death do us part. — Trans.

The priest adds: I join you together in sacred wedlock. In the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen. Or instead he may use any other form sanctioned by local usage.

Next he sprinkles them with holy water and then blesses the ring, saying:

℣. Our help is in the name of the Lord.
℟. Who made heaven and earth.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you. ℟. And with thy spirit.
Let us pray.

Prayer

BLESS ✠ thou, O Lord, this ring which we bless ✠ in thy name, that she who is to wear it may render to her husband unbroken fidelity. Let her abide in thy peace, and be obedient to thy will, and may they live together in constant mutual love. Through Christ our Lord. ℟. Amen.

3. Following the prayer the priest sprinkles the ring with holy water. The bridegroom receives the ring from the priest and places it on the ring finger of the bride's left hand, the while the priest says:

The man may say the following words as he places the ring on the bride's finger:

In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

Mox Sacerdos subjungat:

℣. Confírma hoc, Deus, quod operátus es in nobis.

℟. A templo sancto tuo, quod est in Jerúsalem.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Salvos fac servos tuos.

℟. Deus meus, sperántes in te.

℣. Mitte eis, Dómine, auxílium de sancto.

℟. Et de Sion tuére eos.

℣. Esto eis, Dómine, turris fortitúdinis.

℟. A fácie inimíci.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus. Oratio

RÉSPICE, quaésumus, Dómine, super hos fámulos tuos: et institútis tuis, quibus propagatiónem humáni géneris ordinásti, benígnus assíste; ut qui te auctóre jungúntur, te auxiliánte servénter. Per Christum Dóminum nostrum. ℟. Amen.

4. His expletis, si benedicendae sint nuptiae, Parochus Missam pro Sponso et Sponsa, ut in Missali Romano, celebret, servatis omnibus quae ibi praescribuntur.

5. Quando plures simul copulantur, accepto primum singulorum consensu, et rite celebratis singulis Matrimoniis, dictoque pro singulis a Parocho Ego conjúngo vos in matrimónium, etc., benedictiones anulorum et reliquae benedictiones plurali numero semel fiunt.

6. Ceterum, sicubi aliae laudabiles consuetudines et caeremoniae in

With this ring I thee wed, and I promise unto thee my fidelity.—Trans.

Priest: In the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

℣. Strengthen, O God, what thou hast wrought in us.

℟. From out thy holy temple which is in Jerusalem.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father inaudibly until

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Preserve thy servants.

℟. Who place their confidence in thee, my God.

℣. Send them, Lord, aid from on high.

℟. And from Sion watch over them.

℣. Be unto them, O Lord, a tower of strength.

℟. In the face of the enemy.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you. ℟. And with thy spirit.

Let us pray. Prayer

LOOK down, we beseech thee, O Lord, upon these servants of thine, and graciously assist with thy care the institution thou didst ordain for the propagation of the human race; so that they who are bound together by thy authority may attain to perfection by thy help. Through Christ our Lord. ℟. Amen.

4. Following this, if the nuptials are to be completed with the solemn blessing, the priest celebrates the Nuptial Mass as given in the Roman Missal, observing all therein prescribed.

5. When several couples are married at the same time, the consent of each couple is received and the marriage contracted separately, the priest adding in each case: I join you together in sacred wedlock, etc. But the blessing of the rings, together with the subsequent blessings are pronounced only once in the plural form.

6. Let it be observed that wherever it is the practice to employ

celebrando Matrimonii Sacramento adhibentur, eas convenit retineri.

7. Celebrato Matrimonio, Parochus vel qui ejus vices gerit, quamprimum describat in libro Matrimoniorum nomina conjugum ac testium, locum et diem celebrati Matrimonii, atque alia juxta formulam praescriptam; idque licet alius Sacerdos vel a se vel ab Ordinario delegatus Matrimonio adstiterit.

Praeterea Parochus in libro quoque Baptizatorum adnotet conjugem tali die in sua paroecia Matrimonium contraxisse. Quod si conjux alibi baptizatus fuerit, Matrimonii Parochus notitiam initi contractus ad Parochum Baptismi sive per se sive per Curiam episcopalem transmittat, ut Matrimonium in Baptizatorum librum referatur.

BENEDICTIO NUPTIALIS

ex Missali Romano

Dicto Pater noster, sacerdos antequam dicat Líbera nos, quaésumus, Dómine, stans in cornu Epistolae versus Sponsum et Sponsam ante Altare genuflexos, dicit super eos sequentes Orationes:

Orémus. Oratio

PROPITIÁRE, Dómine, supplicatiónibus nostris, et institútis tuis, quibus propagatiónem humáni generis ordinásti, benígnus assíste: ut, quod te auctóre júngitur, te auxiliánte servétur. Per Dóminum nostrum, etc.

Orémus. Oratio

DEUS, qui potestáte virtútis tuae de níhilo cuncta fecísti: qui dispósitis universitátis exórdiis, hómini, ad imáginem Dei facto, ídeo inseparábile mulíeris adjutórium condidísti, ut femíneo córpori de viríle dares carne princípium, docens, quod ex uno

other laudable customs and ceremonies at marriage, it is fitting that these be retained.

7. After the marriage ceremony, the pastor or the priest who is left in charge should without delay enter in the matrimonial register the names of the bridal pair and the witnesses, the place and date of marriage, and all other data provided for in the given formulary. This holds true even when another priest delegated by the pastor or the Ordinary has assisted at the marriage.

In addition, the pastor will make an annotation in the baptismal register, after the name of the person, to the effect that the party contracted marriage in his parish on such a day. If either party was baptized elsewhere, a notice of the marriage is to be forwarded either directly or through the chancery office to the pastor of the place of baptism, so that the latter too may make the proper entry in the baptismal register of his church.

NUPTIAL BLESSING

From the Roman Missal

After the Pater Noster, the priest, standing at the epistle side and facing the married couple who kneel at the altar step, pronounces the following blessing upon them:

Let us pray. Prayer

BE THOU favorably disposed, O Lord, to our suppliant prayer, and may it please thee to assist with thy grace the institution of marriage which thou hast established for propagating the human race. Thus may they who are joined together by thy hand be held together by thy support. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God forevermore. ℟. Amen.

Prayer

O GOD, by thy mighty power thou hast made all things out of nothing, and set in order the foundations of the universe. After which thou didst make man in thine own likeness, and appoint to him woman to be his inseparable helpmate, in such wise that the woman's body had its beginning from the rib of the man, thereby teaching that what thou wast pleased to institute from one principle might never lawfully be put asunder. O God, thou hast consecrated the marriage union, making it a sacrament

placuísset instítui, numquam licére disjúngi: Deus, qui tam excellénti mystério conjugálem cópulam consecrásti, ut Christi et Ecclésiae sacraméntum praesignáres in foédere nuptiárum: Deus, per quem múlier júngitur viro, et socíetas principáliter ordináta ea benedictióne donátur, quae sola nec per originális peccáti poenam nec per dilúvii est abláta senténtiam: réspice propítius super hanc fámulam tuam, quae, maritáli jungénda consórtio, tua se éxpetit protectióne muníri: sit in ea jugum dilectiónis et pacis: fidélis et casta nubat in Christo, imitatríxque sanctárum permáneat feminárum: sit amábilis viro suo, ut Rachel: sápiens, ut Rebécca: longaéva et fidélis, ut Sara: nihil in ea ex áctibus suis ille auctor praevaricatiónis usúrpet: nexa fídei mandatísque permáneat: uni thoro juncta, contáctus illícitos fúgiat: múniat infirmitátem suam róbore disciplínae: sit verecúndia gravis, pudóre venerábilis, doctrínis caeléstibus erudíta: sit fecúnda in sóbole, sit probáta et ínnocens: et ad Beatórum réquiem atque ad caeléstia regna pervéniat: et vídeant ambo fílios filiórum suórum, usque in tértiam et quartam generatiónem, et ad optátam pervéniant senectútem. Per eúmdem Dóminum nostrum. ℟. Amen.

Dicto Benedicámus Dómino, vel si Missae illius diei conveniat, Ite, Missa est, sacerdos antequam populo benedicat, conversus ad Sponsum et Sponsam, dicat:

DEUS Abraham, Deus Isaac et Deus Jacob sit vobíscum: et ipse adímpleat benedictiónem suam in vobis: ut videátis fílios filiórum vestrórum usque ad tértiam et quartam generatiónem, et póstea vitam aetérnam habeátis sine fine: adjuvánte Dómino nostro Jesu Christo, qui cum Patre et Spíritu Sancto vivit et regnat Deus, per ómnia saécula saeculórum. ℟. Amen.

so sublime that the nuptial bond has become an image of the mystical union of Christ with the Church. O God, by Whom woman is joined to man, on which fellowship society mainly depends and is endowed with that blessing which alone was never taken away, neither in punishment for original sin nor by the sentence of the flood, mayest thou regard thy handmaid here present with bounteous kindness. For she is to be united to her husband in lifelong communion, and hence entreats thee for strength and protection. May holy matrimony become for her a yoke of peace and of love. Faithful and chaste let her marry in Christ. Let her ever follow the model of holy women — dear to her husband like Rachel, wise like Rebecca, long-lived and faithful like Sarah. May the author of man's downfall obtain no sway over her in any part of her conduct, but let her ever remain bound by the faith and by thy laws. Plighted to one husband, may she fly from forbidden intimacies, fortifying any weakness by stern discipline. Reserved and earnest let her appear in demeanor and respected for her modesty. May she be well taught in heavenly doctrine. May she be fruitful in offspring. And after a life that has been tested and found blameless, let her come finally to the rest of the blessed in the kingdom of heaven. May they both see their children's children unto the third and fourth generation, thus reaching the old age which they desire. Through the selfsame Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for ages of ages. ℟. Amen.

Before the last blessing of the congregation, the priest turns to the bridal couple and says:

MAY the God of Abraham, the God of Isaac, the God of Jacob be with you, and may His blessing produce its full effects in you; with the result that you may see your children's children unto the third and fourth generation, and come at last to everlasting life by the grace of our Lord, Jesus Christ, Who with the Father and the Holy Spirit liveth and reigneth, God, for all eternity. ℟. Amen.

BENEDICTIO NUPTIALIS EXTRA MISSAM DANDA EX APOSTOLICO INDULTO QUANDO MISSA NON DICITUR

(Approbata a S. R. C. die 11 Martii 1914)

Expleto ritu celebrandi Matrimonii sacramentum (Ritual. Rom., tit. VII, cap. II), post Orationem Réspice, etc., si permittatur benedictio nuptialis, sed non dicatur Missa, Sacerdos qui speciale indultum a Sancta Sede obtinuerit, ad neo-conjugatos conversus, dicit Psalmum sequentem:

Psalmus 127

BEÁTI omnes, qui timent Dóminum, * qui ámbulant in viis ejus.

Labóres mánuum tuárum quia manducábis: * beátus es, et bene tibi erit.

Uxor tua sicut vitis abúndans, * in latéribus domus tuae.

Fílii tui sicut novéllae olivárum, * in circúitu mensae tuae.

Ecce sic benedicétur homo, * qui timet Dóminum.

Benedícat tibi Dóminus ex Sion: * et vídeas bona Jerúsalem ómnibus diébus vitae tuae.

Et vídeas fílios filiórum tuórum * pacem super Israël.

Glória Patri.

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Dómine exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus. Oratio

BÉNE ✠ DIC, Dómine, et réspice de caelis super hanc conjunctiónem: et sicut misísti sanctum Angelum tuum Raphaélem pacíficum ad Tobíam et Saram, fíliam Raguélis; ita dignéris,

THE NUPTIAL BLESSING OUTSIDE OF MASS PERMITTED BY APOSTOLIC INDULT WHEN MASS IS NOT CELEBRATED

(Approved by the Congregation of Sacred Rites, March 11, 1914)

After the administration of the sacrament of matrimony (see above) when Mass does not follow, this nuptial blessing may be given by a priest having special indult from the Holy See. The priest facing the bridal pair says the following psalm:

Psalm 127

BLESSED is the man who fears the Lord, who walks in His ways.

For thou shalt eat the labor of thy hands; happy art thou, and all shall be well with thee.

Thy wife shall be like the fruitful vine on the walls of thy dwelling;

Thy children like young olive plants round about thy table.

Behold, thus shall he be blessed who fears the Lord.

May the Lord bless thee from Sion, and mayest thou see the prosperity of Jerusalem all the days of thy life.

And mayest thou see thy children's children. Peace be unto Israel!

Glory be to the Father.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father inaudibly until

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you. ℟. And with thy spirit.

Let us pray. Prayer

LOOK down from heaven with favor, Lord, upon this union, and bestow thy ✠ blessing. And as thou didst send thy Angel Raphael as a harbinger of peace to Tobias and Sara, the

Dómine, míttere benedictiónem tuam super hos cónjuges, ut in tua benedictióne permáneant, in tua voluntáte persístant, et in tuo amóre vivant. Per Christum Dóminum nostrum. ℟. Amen.

Deinde elevatis manibus et extensis super capita eorum, ministro librum tenente, dicit:

Dóminus Deus omnípotens benedícat vos, impleátque benedictiónem in vobis, et videátis fílios filiórum vestrórum usque in tértiam et quartam generatiónem et progéniem, et ad optátam perveniátis senectútem. Per Christum Dóminum nostrum. ℟. Amen.

II. PRECES RECITANDAE EXTRA MISSAM SUPER CONJUGES EX APOSTOLICAE SEDIS INDULTO QUANDO BENEDICTIO NUPTIALIS NON PERMITTITUR

(Approbatae a S. R. C. die 11 Martii 1914)

Si sponsa sit vidua jam in primis nuptiis benedicta, vel etiam si prima vice nubat, sed tempore clauso, expleto ritu celebrandi Matrimonii sacramentum (Rit. Rom., tit. VII, cap. II), post Orationem Réspice, etc., Sacerdos, qui speciale indultum a S. Sede obtinuerit, ad neo-conjugatos conversus, dicit Psalmum 127 Beáti omnes, cum ℣℣. et ℟℟., ut supra (pag. 470), sed cum Oratione sequenti:

daughter of Raguel, so too graciously bless, O Lord, this husband and wife, that they may abide in thy blessing, persist in thy will, and live in thy love. Through Christ our Lord. ℟. Amen.

He then extends his hands over their heads, while the assistant holds the Ritual, and says:

May the Lord God Almighty bless you most abundantly, and may you see your children's children unto the third and fourth generation, and may you reach a longed-for old age. Through Christ our Lord. ℟. Amen.

II. PRAYERS AT A MARRIAGE WHICH TAKES PLACE OUTSIDE OF MASS PERMITTED BY APOSTOLIC INDULT WHEN THE NUPTIAL BLESSING IS PROHIBITED

(Approved by the Congregation of Sacred Rites, March 11, 1914)

If the bride is a widow who has previously received the nuptial blessing, or if the marriage takes place during the forbidden time (see above), a priest having the special indult from the Holy See may add the following prayers after the administration of the sacrament:

Psalm 127

BLESSED the man who fears the Lord, who walks in His ways.

For thou shalt eat the labor of thy hands; happy art thou, and all shall be well with thee.

Thy wife shall be like the fruitful vine on the walls of thy dwelling;

Thy children like young olive plants round about thy table.

Behold, thus shall he be blessed who fears the Lord.

May the Lord bless thee from Sion, and mayest thou see the prosperity of Jerusalem all the days of thy life.

And mayest thou see thy children's children. Peace be unto Israel!

Glory be to the Father.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father inaudibly until

Orémus. Oratio

PRAETÉNDE, quaésumus, Dómine, fidélibus tuis déxteram caeléstis auxílii, ut te toto corde perquírant, et quae digne póstulant, assequántur. Per Christum Dóminum nostrum ℟. Amen.

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

Prayer

EXTEND over thy servants, we beseech thee, Lord, thy protecting hand, that they may seek thee wholeheartedly, and obtain whatever they rightfully ask for. Through Christ our Lord. ℟. Amen.

LITURGICAL PROCESSIONS

LITURGICAL PROCESSIONS

THE total man, body and spirit, with all his faculties is bound to render homage to God. And true worship, unless it is hindered by an unwarranted and unnatural repression, will normally express itself in some outward manifestation, like bowing and kneeling, folding the hands, and striking the breast. For the ministrants about the altar it must be palpable enough that stately and dignified and graceful carriage is also part of exterior devotion, but to the faithful at large, owing to a prevalent lassitude, or more directly to the relative inactivity consigned to them in our present worship, it is no longer so evident that walking in procession, and doing so decorously, can be an incitement to piety as well as an expression of religious fervor.

It is regrettable that today processions of the Church have been supplanted in the main by state and military parades, or similar demonstrations under the sponsorship of civic, school, and fraternal organizations. Churchmen have been remiss in employing this vehicle which our fathers of the faith and our progenitors of ancient biblical times (Josue 6; 2 Kings 6; 2 Esdras) have always recognized as a means of honoring God and edifying men. It is one small part of the liturgical apostolate of our times to stir up an interest in the ordinary and extraordinary processions dealt with in this section of the Roman Ritual, and even to give a judicious reminder to them whose ministry it is that certain ones are of strict obligation.

Precisely because the world openly flaunts its indifference and incredulity, the true followers of Christ should accept the challenge and seize the opportunity of holding public processions, so as to avow their unflinching stand. If these proceed from the heart, if they are carried out in a spirit of earnest prayer, deep reverence, and faith, characterized by penitence, gratitude, and Christian joy, the grace they procure and the edification they give will be inestimable. When a ruthless and greedy government parades its man power in threat for or incitement to war, the Church can counteract with a calm and confident procession for peace. When the downtrodden are driven angrily to demand bread of their overlords, the Church instead has a procession for the time of famine. When the worldings curse and despair in their powerlessness against the acts of God and His visitations, the people of God have recourse to the ritual prayers and processions for the time of plague, drought, flood, or tempest. In place

of revelry and gross ebullition to celebrate a victory or a bountiful harvest, Christ's Mystic Body can celebrate with a procession of thanksgiving. While the world honors its dubious heroes with fanfare and confetti, the Church pays homage and respect to the bones of the glorious company of martyrs, confessors, and virgins. To atone for the heresiarchs' blasphemy in rejecting our Lord's gift of His Body and Blood, Catholics venerate and adore It in streets and fields on Corpus Christi. As an aid to enhance and explain the mystery re-enacted in the Mass of Candlemas and Palm Sunday, there is a preliminary procession with lighted candles or palms. A procession of the faithful is an image of the Church, the Bride of Jesus, going to meet her divine Spouse.

Apart from the smaller and less spectacular processions which by the nature of things found their way into the structure of the Eucharistic sacrifice (Introit, Gospel, Offertory, Communion) and the ceremonial for the other sacraments, we know that popular processions in Christian times owe their origin to the pilgrims who very early visited the Holy Land. Before there was anything like the organized and sober ritual of Rome, a spontaneous para-liturgical celebration took place in Jerusalem around the hallowed shrines, especially on Palm Sunday, Good Friday, and Easter. In Rome itself, the stational procession was possibly the earliest, in which the Roman pontiff with the retinue of his clergy and people walked in solemn manner from the place of assembly to the church appointed that day for the performance of the official liturgy. This is the normal pattern: first the procession with prayers and canticles, starting and ending at a sacred place, followed by Mass and Holy Communion; except on Corpus Christi when the order is reversed to accentuate the proper Eucharistic hierarchy in a declining scale: sacrifice, communion, abiding Presence.

Among the most ancient now included in this section of the Ritual, is the Rogation procession, believed to have been inaugurated by Bishop Mamertus of Vienne, c. A.D. 450, during a period of great calamities. In 816 Leo III introduced it at Rome. The processions for time of pestilence, famine, war, and earthquake are attributed to St. Gregory the Great. The Greater Litany on the feast of St. Mark substituted for the pagan Robigalia, the festival celebrated annually on April 25 to honor the deity Robigo, whom the Romans invoked to preserve their grain from mildew. Although some authors hold that the procession on Candlemas was instituted to replace another pagan merrymaking, it is more likely that it, like the procession on Palm Sunday, was inspired by a desire to commemorate an event out of the life of our Lord, and reached Rome by way of Jerusalem. Urban IV appointed the procession of Corpus Christi in A.D. 1261 as a solemn protest against the heretics who had attacked the real Presence.

— Translator

DE PROCESSIONIBUS

PUBLICAE, sacraeque Processiones, seu Supplicationes, quibus ex antiquissimo Sanctorum Patrum instituto catholica Ecclesia vel ad excitandam fidelium pietatem, vel ad commemoranda Dei beneficia, eique gratias agendas, vel ad divinum auxilium implorandum uti consuevit, qua par est religione celebrari debent: continent enim magna ac divina mysteria, et salutares christianae pietatis fructus eas pie exsequentes a Deo consequuntur: de quibus fideles praemonere et erudire, quo tempore magis opportunum sit, Parochorum officium est.

2. Videant in primis Sacerdotes, aliique ecclesiastici ordinis, ut in his Processionibus ea modestia ac reverentia tum ab ipsis, tum ab aliis adhibeatur, quae piis et religiosis hujusmodi actionibus maxime debetur.

3. Omnes decenti habitu, superpelliceis, vel aliis sacris vestibus, sine galeris, nisi pluvia cogente, induti, graviter, modeste ac devote, bini suo loco procedentes, sacris precibus ita sint intenti, ut, remoto risu, mutuoque colloquio, et vago oculorum aspectu, populum etiam ad pie, devoteque precandum invitent.

4. Laici a Clericis, feminae a viris separatae, orantes prosequantur.

5. Praeferatur Crux, et, ubi viget consuetudo, vexillum sacris imaginibus insignitum, non tamen factum militari seu triangulari forma.

6. Edendi ac bibendi abusum, secumve esculenta et poculenta deferendi in sacris Processionibus, agrisque lustrandis, et suburbanis ecclesiis visitandis, tollere Parochi studeant; ac fideles, praesertim die Dominica, quae proxime Rogationes antecedit, quantum haec dedeceat corruptela, saepius admoneant.

7. Processiones prius fieri debent, deinde Missa solemniter celebrari: nisi aliter ob gravem causam interdum Ordinario vel Clero videatur.

8. Processiones autem quaedam sunt ordinariae, quae fiunt certis diebus per annum, ut in festo Purificationis Beatae Mariae Virginis, et in Dominica Palmarum, et in Litaniis majoribus in festo S. Marci

PROCESSIONS

THE sacred public processions and solemn rites of petition used in the Catholic Church have their origin in the very ancient institution by our holy forefathers. Their purpose is to arouse the faithful's devotion, to commemorate God's benefactions and render Him thanksgiving, or to implore the divine assistance; hence they ought to be solemnized with due attention and fervor. For they are the bearers of sublime and godly mysteries, and all who devoutly participate in them receive from God the salutary fruits of Christian piety. It is the duty of pastors to give explanation and instruction to the faithful on these processions, as occasion will demand.

2. Priests above all, as well as others in ecclesiastical orders, should see to it that during these processions such decorum and reverence as especially befits these devout exercises will be adhered to, both on the part of themselves and the rest who participate.

3. All members of the clergy who are going to participate, heedful of their outward appearance, and vested in surplice or in other sacred vestments (no hats should be worn unless rain threatens) will proceed to their respective places two by two, bearing themselves with gravity, reserve, and piety. Talking, laughing, and gazing about should be conspicuously absent — rather they should be so intent on prayer that they will invite the people too to join in fervent supplications.

4. All who march in the procession should be praying. The men should be separate from the women, and the laity separated from the clergy.

5. A cross is carried at the head of the procession, and where it is custom also a banner depicting sacred images, but not one which has a military character or a triangular form.

6. Let pastors be sedulous in abolishing the abuse of eating and drinking, as well as carrying along food and beverage during any of the sacred processions or on the occasions when the fields are blessed or when a pilgrimage is made to a church lying outside the city. And the faithful should often be warned, especially on the Sunday which precedes the Rogation Days, how unseemly this abuse is.

7. The processions should take place antecedent to the solemn celebration of Mass, unless occasionally the Ordinary or the clergy decide otherwise for some good reason.

8. There are certain processions which are of regular occurrence, specified for certain days of the year, as on Candlemas, Palm Sunday, the Greater Litany on the Feast of St. Mark the Evangelist, the Lesser

Evangelistae, et in minoribus triduo Rogationum ante Ascensionem Domini, et in festo Ssmi Corporis Christi, vel aliis diebus pro consuetudine Ecclesiarum.

9. Quaedam vero sunt extraordinariae, ut quae aliis publicis de causis in alios dies indicuntur.

DE PROCESSIONE IN FESTO PURIFICATIONIS B. M. V.

1. Completa benedictione, et distributione candelarum, ut in Missali Romano praescribitur, fit Processio. Et primo Celebrans imponit incensum in thuribulum; postea Diaconus vertens se ad populum, dicit:

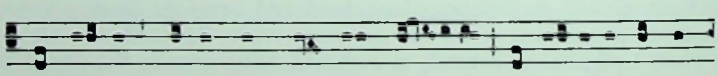
Pro - ce - dá-mus in pa - ce.

Et Chorus respondet:

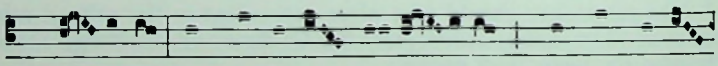
In nó-mi-ne Chris-ti. A-men.

2. Praecedit thuriferarius cum thuribulo fumigante, deinde Subdiaconus paratus, deferens Crucem, medius inter duos acolythos cum candelabris et candelis accensis: sequitur Clerus per ordinem, ultimo Celebrans cum Diacono a sinistris, omnes cum candelis accensis in manibus: et cantantur Antiphonae sequentes:

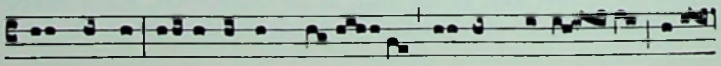
Ant. VI



Ad-ór-na * thá-la-mum tu - um, Si - on, et sús-ci-pe Re-gem



Chris - tum: ampléc-te-re Ma - ri - am, quae est cae-lés -



tis por-ta: ip-sa e-nim por - tat Re-gem gló-ri - ae no-vi

Litanies on the three Rogation Days before Ascension, Corpus Christi, as well as on other days according to the usage of various churches.

9. Some processions are of extraordinary occurrence — those which are ordained for other public causes at special times.

CANDLEMAS PROCESSION

1. Following the blessing and distribution of candles, as prescribed in the Roman Missal, the procession takes place. In the first place the celebrant puts incense into the thurible, and then the deacon, turned toward the people, says:

Let us go forth in peace.

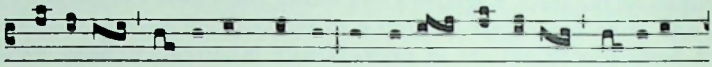
And the choir answers:

In Christ's name. Amen.

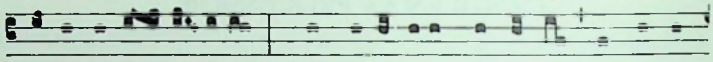
2. The thurifer carrying the thurible with burning incense goes first; then the subdeacon vested, bearing the cross, and on either side of him the two acolytes with lighted candles esconced on candlesticks; followed by the clergy in order of their rank, and last of all the celebrant with the deacon at his left — all carrying lighted candles. During the procession the following antiphons are sung:

Antiphon I

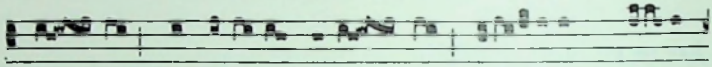
Make beauteous, O Sion, thy nuptial chamber,
To receive therein Christ the King.
Greet in loving embrace Mary, heaven's portal,
Who bears aloft the King of Glory,
Christ, new Light of the World.
The Virgin's footsteps halt,



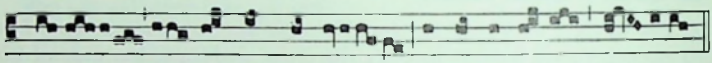
lúmi-nis: sub-sí-stit Vir-go, addú-cens má-ni-bus Fí - li - um



ante lu-cí - fe - rum: quem accí-pi-ens Sí-me - on in ul-nas

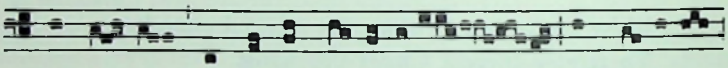


su - as, prae-di-cá-vit pó-pu - lis Dó - mi-num e - um

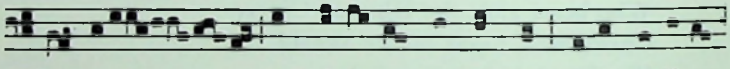


es-se vi - tae et mor-tis, et Sal-va-tó-rem mun - di.

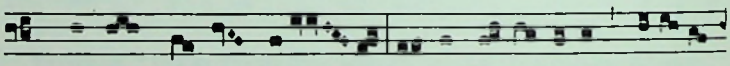
Alia Ant. II



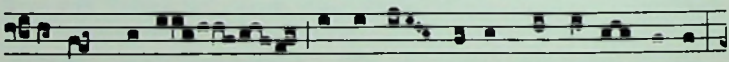
Re-spón-sum * ac-cé-pit Sí-me - on a Spí - ri - tu



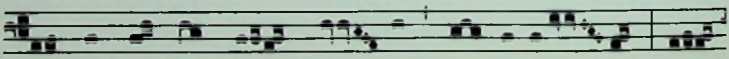
Sancto, non vi-sú-rum se mor-tem, ni-si vi-dé-ret



Chris-tum Dó-mi - ni: et cum in-dú-ce-rent pú-e-rum



in tem-plum, ac-cé-pit e - um in ulnas su - as,

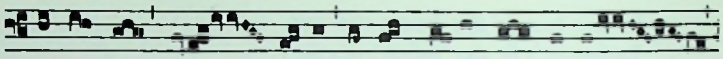


et be - ne - dí - xit De - um, et di-xit: Nunc

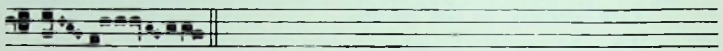
In her hands she bears the Son
Begotten ere the morning-star.
Him Simeon receives on outstretched arms,
Proclaiming to the people
That He is the Lord,
The Lord over life and death,
The Savior of the world.

Antiphon II

Simeon had knowledge of the Holy Spirit
He would not see death,
Ere first he behold the Lord's Anointed.
And when the Child was brought to the Temple,
He took Him in his arms
Praising God and saying:

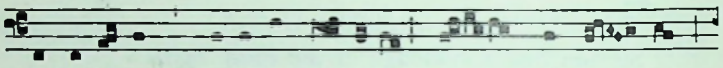


dimít - tis, Dó - mi-ne, servum tu-um in pa-ce.

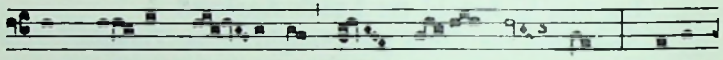


Et ingrediendo ecclesiam, cantatur:

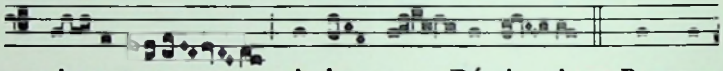
Resp. II



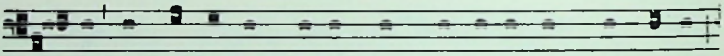
Obtu-lé-runt * pro e - o Dó-mi-no par túr-tu - rum,



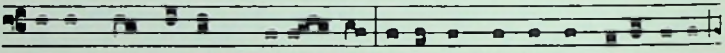
aut du - os pul - los co - lum - bá - rum: * Sic-ut



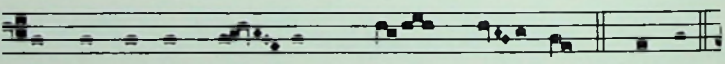
scrip-tum est in le - ge Dómi - ni. ℣. Postquam



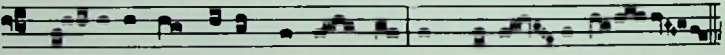
au - tem implé - ti sunt di - es pur - ga - ti - ó - nis Ma - rí - ae,



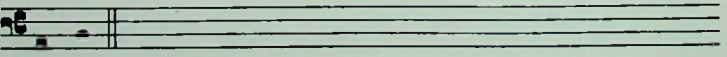
se-cún-dum le-gem Mó-y - si, tu-lé-runt Je-sum in Je-rú-sa-lem,



ut sí - ste - rent e - um Dó - mi - no. * Sic - ut.



Gló - ri - a Pa - tri, et Fí - li - o, et Spi-rí - tu - i Sanc-to.



* Sic - ut.

"Now let thy servant depart, O Lord, in peace!"

As the procession re-enters the church the following responsory is sung:

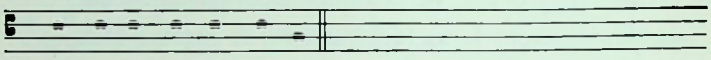
Responsory

As an offering for Him, they brought to the Lord a pair of turtle-doves, or else two young pigeons:
* As it is written in the law of the Lord.
℣. And when the days of Mary's purification, according to the law of Moses, were accomplished, they brought Jesus to Jerusalem, to present Him to the Lord.
* As it is written in the law of the Lord.
Glory be to the Father, and to the Son, and to the Holy Spirit.
* As it is written in the law of the Lord.

3. Finita Processione, Celebrans et Ministri, depositis violaceis, accipiunt paramenta alba pro Missa. Et candelae tenentur in manibus accensae, dum legitur Evangelium, et iterum ab incepto Canone usque ad expletam Communionem.

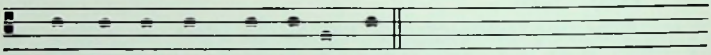
DE PROCESSIONE IN DIE PALMARUM

1. In Dominica Palmarum, facta benedictione, et distributione palmarum seu olivarum, post ultimam Orationem Omnípotens, etc., fit Processio; ac primo Celebrans imponit incensum in thuribulum, et Diaconus vertens se ad populum, dicit:



Pro - ce-dá-mus in pa - ce.

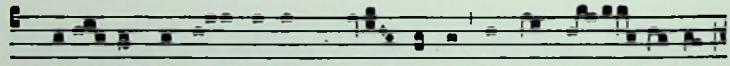
Et Chorus respondet:



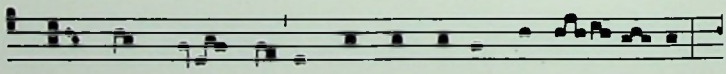
In nó-mi - ne Chris - ti. A-men.

2. Praecedit thuriferarius cum thuribulo fumigante; deinde Subdiaconus paratus, deferens Crucem, medius inter duos acolythos cum candelabris et candelis accensis: sequitur Clerus per ordinem, ultimo Celebrans cum Diacono a sinistris, omnes cum ramis in manibus: et cantantur sequentes Antiphonae, vel omnes, vel aliquae, quousque durat Processio.

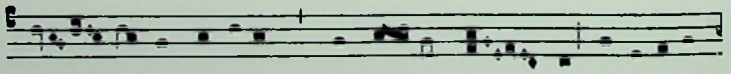
Ant. VII



Cum appro-pin-quá-ret * Dó - mi-nus Je - ro - só - ly-mam,



mi - sit du - os ex dis - cí - pu - lis su - is, di - cens:



I - te in castéllum, quod est contra vos: et inveni-

3. At the end of the procession, the celebrant and the ministers remove the purple vestments and vest in white for Mass. Lighted candles are held during the chanting of the Gospel, and again from the beginning of the Canon until the end of the Communion of the priest.

PROCESSION ON PALM SUNDAY

1. On Palm Sunday, after the blessing and distribution of the palms or olive branches, the procession takes place immediately following the concluding prayer: Almighty, etc. But first the celebrant puts incense into the thurible, and thereupon the deacon, turned toward the people, says:

Let us go forth in peace.

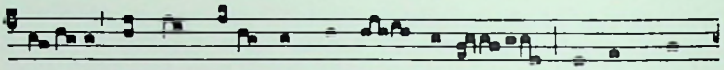
And the choir answers:

In Christ's name. Amen.

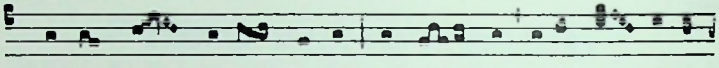
2. The thurifer carrying the thurible with burning incense goes first; then the subdeacon vested, bearing the cross, and on either side of him the two acolytes with lighted candles esconced on candlesticks; followed by the clergy in order of rank, and last of all the celebrant with the deacon at his left — all carrying palms. The following antiphons, either some or all of them, are sung throughout the procession's duration.

Antiphon I

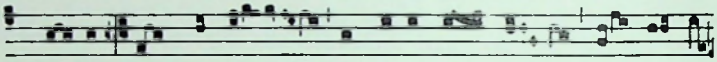
When our Lord drew nigh to Jerusalem, He sent two of His disciples, saying: "Go ye into the village that is over against you, and you shall find an ass's colt tied, on which no man



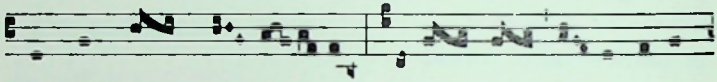
é - tis pul-lum á-si-nae al - li - gá-tum, su-per quem



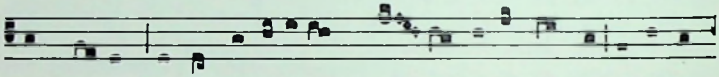
nul-lus hó - mi-num se-dit: sól-vi - te, et addú - ci - te



mi - hi. Si quis vos in-ter-ro-gá - ve - rit, di - ci - te:

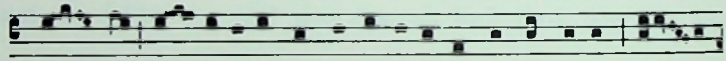


O - pus Dó - mi - no est. Solvén - tes ad-du-xé-runt

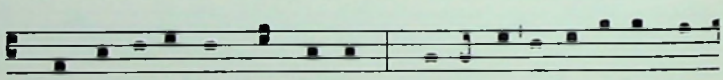


ad Je-sum: et impo-su-é-runt il - li ve-sti-mén-ta, et se-dit

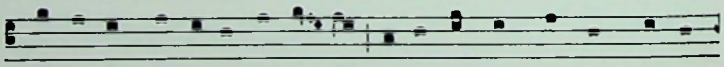
su-per e - um: á-li - i expandébant ve-stiménta su-a in



vi - a: á - li - i ramos de arbó-ri-bus exsternébant: et

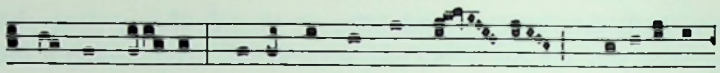


qui seque-bán-tur, cla-má-bant: Ho-sánna, be-ne-díc-tus qui

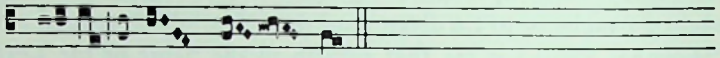


ve-nit in nó-mi-ne Dómi - ni: be-ne-díc-tum regnum pa-tris

ever hath sat; loose it, and bring it to me. If any man shall question you, say ye: 'The Lord wanteth it.' " And loosing it they brought it to Jesus. And they laid their garments upon it and He sat thereon. Many spread their garments in the way, and others strewed boughs from the trees. And they that followed cried out: "Hosanna! Blessed is He that cometh in the name of the Lord. Blessed be the kingdom of our father, David. Hosanna in the highest! Have mercy on us, O Son of David!"

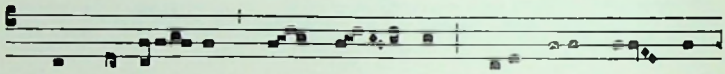


nos-tri Da - vid: Ho-sánna in ex-cél - sis: mi-se-ré-re

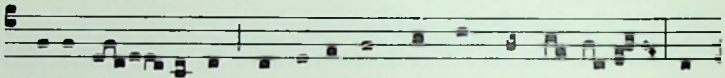


no-bis, fi - li Da - vid.

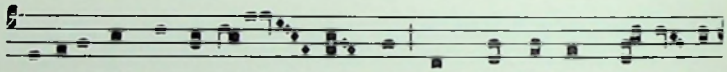
Alia Ant. V



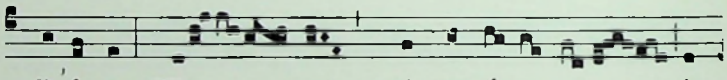
Cum audís - set * pó - pu - lus, qui-a Jesus ve - nit



Je-ro-só - lymam, ac-ce-pé-runt ra-mos pal-má-rum: et

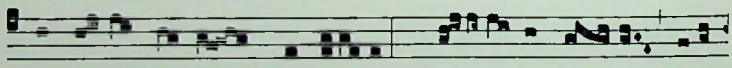


ex-i-é-runt e - i ób - vi - am, et cla-má-bant pú - e - ri,

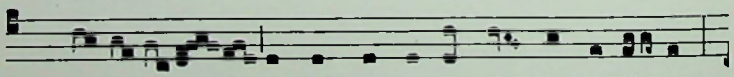


di-cén-tes: Hic est, qui ven-tú-rus est in

sa-lú - tem pó-pu - li. Hic est sa-lus nostra,



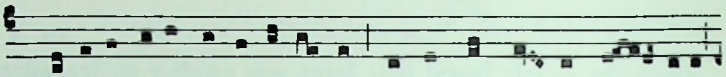
et red-émpti - o Is-ra - el. Quan-tus est is - te, cu-i



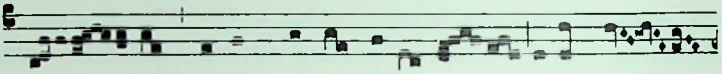
Thro-ni et Dó - mi - na - ti - ó - nes oc-cúr-runt!

Antiphon II

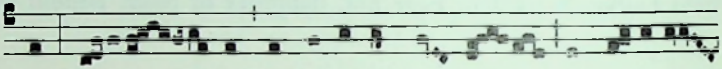
When the people heard that Jesus was coming to Jerusalem, they took palm branches, and went out to meet Him. And the children cried out, saying: "This is He Who is come for the salvation of the people. He is our salvation and the redemption of Israel. How great is He Whom the thrones and dominations hasten to receive! Fear not, daughter of Sion! Behold thy



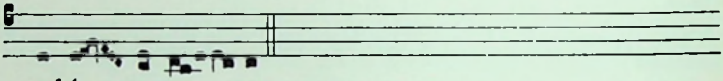
No-li ti-mé-re, fí - li - a Si - on: ec-ce, Rex tu - us ve-nit ti-bi,



se - dens su-per pul-lum á-si - nae, sic-ut scrip - tum

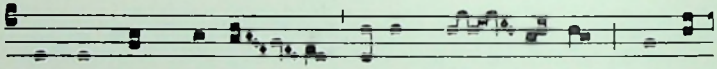


est. Sal - ve, Rex, fa-bri-cá-tor mun-di, qui ve-nís-ti

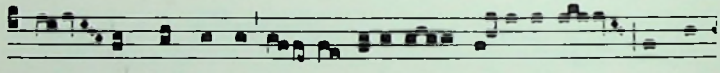


red-í - me-re nos.

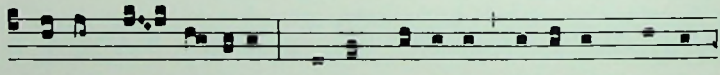
Alia Ant. VIII



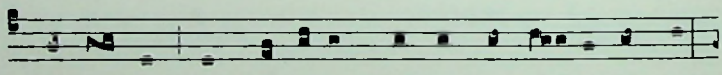
An-te sex di - es * sol-lém-nis Paschae, quando



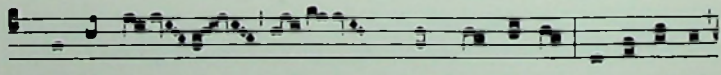
ve - nit Dó-mi-nus in ci - vi-tá-tem Je-rú-sa-lem, oc-cur-



ré-runt e - i pú - e-ri: et in má-ni-bus por-tá-bant ra-mos



palmá - rum, et clamábant vo - ce magna, di - cén - tes:

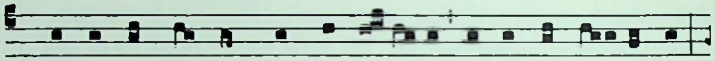


Ho-sán-na in ex-cél-sis: be-ne-díc-tus

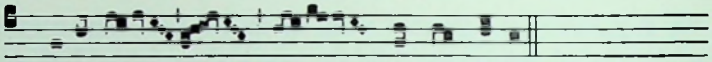
King cometh to thee, sitting on an ass's colt, as it is written. Hail, O King, creator of the world, Who art come to redeem us!"

Antiphon III

Six days before the Paschal feast, when the Lord was coming into the city of Jerusalem, children hastened to meet Him, and they carried palm branches in their hands, and they cried out in

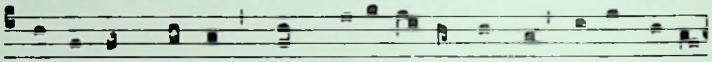


qui ve - nís - ti in mul - ti - tú-di-ne mi - se - ri - cór - di - ae:

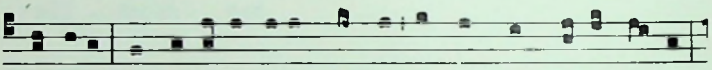


Hosánna in ex-cél-sis.

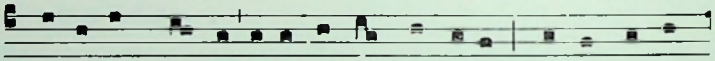
Alia Ant. VIII



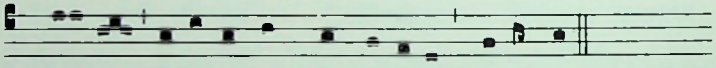
Occúrrunt turbae * cum fló-ri-bus et pal-mis Redemptó-ri



óbvi-am: et vic-tó-ri tri-umphán-ti dig-na dant obsé-qui - a:

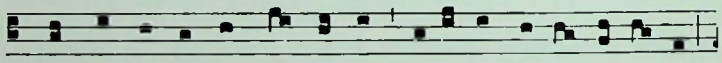


Fí - li - um De - i o-re gen-tes praé-di-cant: et in laudem

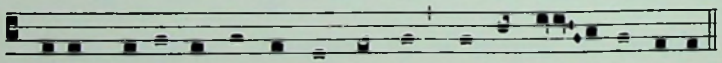


Chris-ti vo-ces to-nant per nú-bi-la: Ho-sánna!

Alia Ant. VII



Cum Ange - lis et pú - e - ris * fi-dé-les in-ve - ni - á-mur,



tri-umpha-tó - ri mor-tis cla-mán-tes: Ho-sán-na in ex-cél-sis.

a loud voice, saying: "Hosanna in the highest! Blessed thou Who art come in the fulness of thy mercy. Hosanna in the highest!"

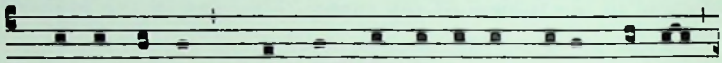
Antiphon IV

With flowers and palms the crowds hasten to meet the Redeemer, and at His triumphant entry pay homage to the Conqueror. Nations proclaim the Son of God. And in praise of Christ their shouts re-echo through the clouds: "Hosanna!"

Antiphon V

Like the angels and the little children let us prove ourselves

Alia Ant. IV



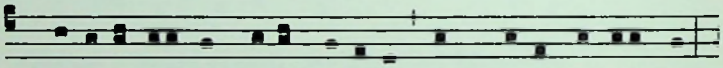
Turba mul-ta, * quae con - vé - ne - rat ad di - em fes-tum,

cla-mábat Dó-mi-no: Be-ne-díc-tus qui ve-nit in nó-mi-ne

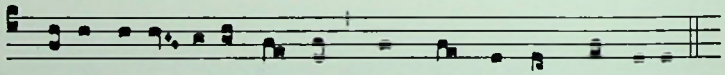
Dó-mi-ni: Ho - sán - na in ex-cél-sis.

3. In reversione Processionis, duo vel quatuor cantores intrant in ecclesiam, et clauso ostio, stantes versa facie ad Processionem, incipiunt ℣. Glória, laus, etc., et decantant duos primos Versus, Sacerdos vero, cum aliis extra ecclesiam, repetit eosdem. Deinde qui sunt intus, cantant alios Versus sequentes, vel omnes, vel partem, prout videbitur: et qui sunt extra, ad quoslibet duos Versus respondent: Glória, laus, etc., sicut a principio.

I



Gló-ri - a, laus, et ho-nor, ti-bi sit, Rex Christe Red-émp-tor:



Cu - i pu - e - rí - le de - cus prompsit Ho - sán - na pi - um.

℟. Glória, laus.

faithful, and join in the greetings to the Conqueror over death: "Hosanna in the highest!"

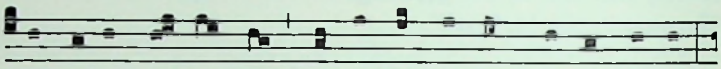
Antiphon VI

The great concourse of people which had assembled for the festival cried out to the Lord: "Blessed is He Who cometh in the name of the Lord. Hosanna in the highest!"

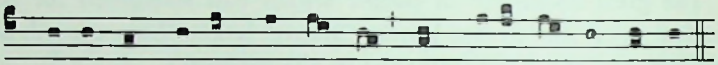
3. As the procession returns to the church, two or four cantors enter the edifice, close the door, and facing outward begin the versicle: Glory, laud and honor, etc. singing the first distich, which the priest and the others outside the church repeat. Thereupon, those who are within sing the other verses which follow, either all or part of them, as seems suitable. After each distich, Glory, laud and honor, etc., is repeated by those outside.

℣. Glory, laud and honor to thee, O Christ, Redeemer King, for Whom a glorious band of youth made glad hosannas peal.
℟. Glory, laud and honor, etc.

1



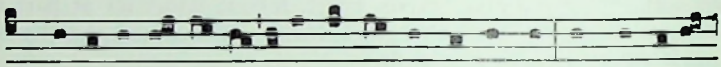
Is - ra - el es tu Rex, Da - vi - dis et in - cli - ta pro - les:



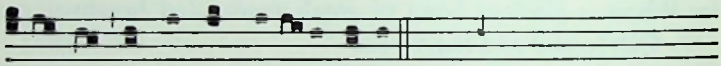
Nómi - ne qui in Dó - mi - ni, Rex bene - díc - te, ve - nis.

℟. Glória, laus.

2

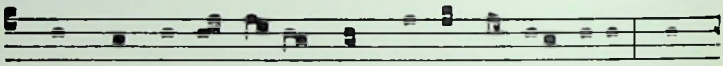


Coe-tus in ex-cél-sis te laudat caé - li - cus omnis, Et mor-tá-lis

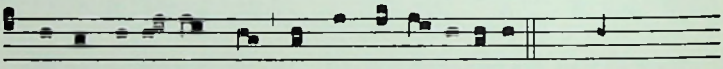


ho-mo, et cuncta cre-á-ta simul. ℟. Glória, laus

3

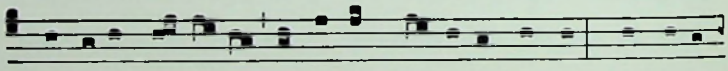


Plebs Hebraé - a ti - bi cum palmis ób-vi-a ve-nit: Cum

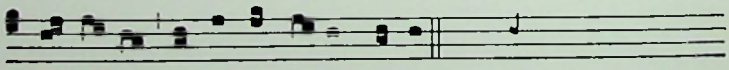


pre-ce, vo-to, hym-nis, ád-su-mus ec-ce ti-bi. ℟. Glória, laus.

4



Hi ti-bi pas-sú - ro sol-vé-bant mú-ni - a lau-dis: Nos ti-bi



reg-nán-ti pángi-mus ec-ce me-los. ℟. Glória, laus.

1. King of Israel art thou, and David's illustrious seed, Who dost come to us, O blest King, in the name of the Lord.

℟. Glory, laud and honor, etc.

2. The angelic hosts in heaven thy praises sing; so too does mortal man, and all creation with him.

℟. Glory, laud and honor, etc.

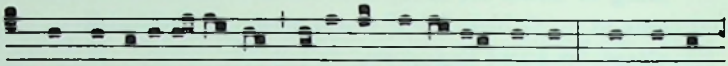
3. The Hebrew folk with palms in hand went forth to meet thee. Now we with prayer and jubilation come out to greet thee.

℟. Glory, laud and honor, etc.

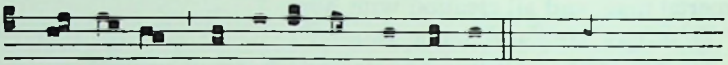
4. They tendered praises due to thee on the eve of thy Passion. And now as thou dost reign on high we send aloft our melodies.

℟. Glory, laud and honor, etc.

5



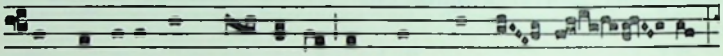
Hi pla-cu-é-re ti - bi, plá-ce - at de-vó-ti-o nostra: Rex bo-ne,



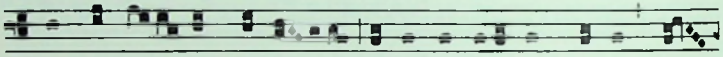
Rex cle-mens, cui bo-na cunc-ta pla-cent. ℟. Glória, laus.

4. Postea Subdiaconus hastili Crucis percutit portam: qua statim aperta, Processio intrat ecclesiam, cantando:

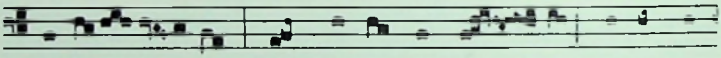
Resp. II



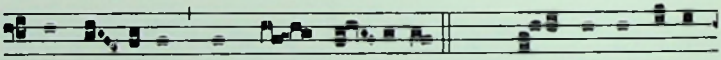
In-gre-di-én-te * Dó-mi-no in sanc-tam ci - vi - tá - tem,



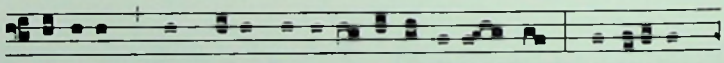
He-brae - ó - rum pú - e - ri, re-sur-rec-ti-ó-nem vi-tae pro -



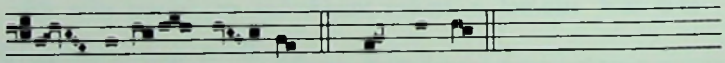
nun-ti án - tes, * Cum ra-mis pal-má - rum Ho-sán-na



cla-má - bant in ex - cél - sis ℣. Cumque audísset



pópu-lus, quod Jesus ve-ní-ret Je-ro-só-ly - mam, ex-i-é-runt



ób - vi - am e - i. * Cum ra-mis.

Et non dicitur Glória Patri.

5. Deinde celebratur Missa: et rami tenentur in manibus, dum cantantur Passio et Evangelium tantum.

5. As thou wast pleased with them, take thou delight in our devotion, O King so gracious and mild, Who delightest in everything good.

℟. Glory, laud and honor, etc.

4. After this the subdeacon knocks on the door with the staff of the cross. The door is immediately opened, and the procession enters the church singing the following responsory:

Responsory

As the Lord entered the holy city, the Hebrew children announced the resurrection of life, * bearing palm branches in their hands and crying: "Hosanna in the highest!" ℣. When the people heard that Jesus was coming to Jerusalem, they went forth to meet Him. * Bearing palm branches in their hands and crying: "Hosanna in the highest!"

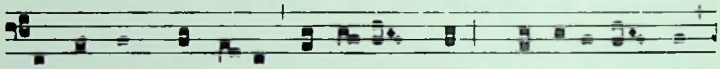
The Gloria Patri is not added.

5. Celebration of Mass follows, at which the people hold their palms only during the Passion.

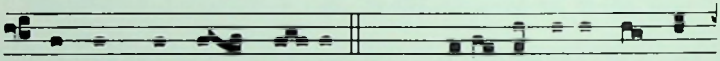
DE PROCESSIONE IN LITANIIS MAJORIBUS IN FESTO S. MARCI EVANGELISTAE ET IN MINORIBUS TRIDUO ROGATIONUM ANTE ASCENSIONEM DOMINI

1. Clerus et populus, hora statuta mane in ecclesia congregati, omnes contrito et humili corde Deum flexis genibus paulisper precentur. Sacerdos amictu, alba, cingulo, stola, et pluviali cum Ministris, vel saltem superpelliceo et stola violacei coloris sit indutus; cujus coloris habitu in reliquis Processionibus semper utatur, praeterquam in Processionibus Corporis Christi, et quae fiunt solemnibus diebus, vel in gratiarum actionem; quibus diebus utitur colore propriae solemnitati congruente. Ceteri vero Sácerdotes et Clerici superpelliceis induti, sequentem Antiphonam stantes concinant.

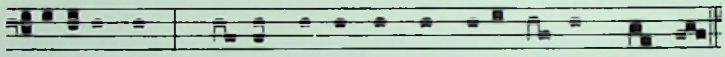
Ant. II



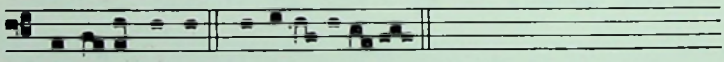
Ex-súr-ge, Dó-mi-ne, * ád-ju-va nos, et lí-be-ra nos



prop-ter no-men tu - um. Ps. De-us, áu-ri-bus nos-tris



au-dí-vi-mus: * pa-tres nostri an-nun-ti - a - vé-runt no - bis.



Gló-ri - a Pa-tri. E u o u a e.

Et repetitur: Exsúrge, Domine.

2. Deinde genuflectant omnes: et duo Clerici ante Altare majus genuflexi, devote Litaniae Sanctorum (pag. 360) cantare incipiant, ceteris idem simul repetentibus.

3. Cum autem cantatum erit:

PROCESSION
ON THE FEAST OF ST. MARK THE EVANGELIST AND ON THE THREE ROGATION DAYS BEFORE ASCENSION

1. The clergy and people congregate in church at the appointed hour of the morning, where they kneel and devote a few moments to humble and contrite prayer. The celebrant and his ministers are vested in amice, alb, and cincture, and the celebrant wears a stole and cope, or at least a surplice and a purple stole. This same color is always used in the other processions except on Corpus Christi, on solemn feast days, or for the procession of thanksgiving, on which days the color proper to the occurring solemnity is used. The rest of the priests and clerics wear a surplice. All stand as the following antiphon is sung:

Antiphon

Rise up, O Lord, and come to our assistance, and deliver us for thy name's sake.

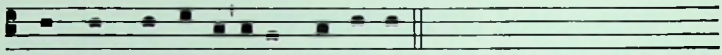
℣. We have heard, O God, with our own ears the things which our forefathers have told us.

Glory be to the Father, etc.

Rise up, O Lord, and come to our assistance, and deliver us for thy name's sake.

2. Then all kneel down, and two clerics who are kneeling before the altar begin to chant devoutly the Litany of the Saints (p. 361), each invocation being repeated by the others.

3. As soon as the invocation: Holy Mary, pray for us has been sung,



Sanc-ta Ma - rí - a, o-ra pro no-bis,

surgunt omnes, et ordinatim procedunt, egredientes, Litaniasque prosequentes, praecedente Cruce, et sequente Clero, ultimo loco Sacerdos paratus, ut supra dictum est, cum Ministris, prout res vel locus postulat, sacris vestibus indutis.

4. Si Processio sit longior, vel repetantur Litaniae, vel Litaniis absolutis usque ad Preces exclusive, dicantur aliqui Psalmi ex Poenitentialibus, seu Gradualibus. Hymni vero, vel cantica laetitiae in iis, aut aliis poenitentiae causa institutis Processionibus, ne dicantur.

5. Si ad unam vel plures ecclesias in via sit divertendum, ingressis ecclesiam, intermissisque Litaniis vel Psalmis, cantatur Antiphona cum Versu et Oratione sancti Patroni illius ecclesiae. Deinde egredientes, resumptis Litaniis vel Psalmis, eodem ordine procedunt usque ad ecclesiam, ubi cum Precibus et Orationibus omnibus terminatur, ut in fine Litaniarum Sanctorum (pag. 368) post septem Psalmos Poenitentiales.

6. Si contingat transferri Festum S. Marci Evangelistae, non tamen transfertur Processio, nisi quando praedictum Festum occurrat in die Paschae: tunc enim in Feriam III sequentem transferatur.

DE PROCESSIONE IN FESTO SSMI CORPORIS CHRISTI

1. Decenter ornentur ecclesiae et parietes viarum, per quas est transeundum, tapetibus et aulaeis, et sacris imaginibus, non autem profanis aut vanis figuris, seu indignis ornamentis.

2. Sacerdos primum Missam celebret, in qua duas hostias consecret, et sumpta una, alteram in tabernaculum in Processione deferendum ita reponat, ut per vitrum seu crystallum, quo ipsum tabernaculum circumseptum esse debet, exterius adorantibus appareat.

Peracto autem Sacrificio, et Processione jam inchoata, ordine, quo jam supra dictum est in Litaniis majoribus, Sacerdos pluviali albo indutus, ter incenset Sacramentum genuflexus.

3. Deinde unus e Clericis oblongum ac decens velum circumponit scapulis Sacerdotis, qui parte veli ante pectus pendente, utraque manu cooperta, ostensorium seu tabernaculum a Diacono sibi porrectum reverenter suscipit: mox Sacramentum ante faciem tenens, vertit se ad populum; inde procedit sub umbellam comitantibus Ministris, et duo acolythi vel Clerici cum thuribulis fumantibus praecedunt.

4. Omnes procedunt nudo capite, accensos cereos gestantes, et sequentes Hymnos pro longitudine Processionis devote concinentes. Dum vero Sacerdos discedit ab Altari, Clerus, vel Sacerdos cantare incipit sequentem Hymnum:

all rise, and continuing the chant of the litany they march out in the proper order. The cross is borne at the head of the procession; then come the faithful followed by the clergy, and last of all the priest vested as explained above, and accompanied by his assistants who are clothed in sacred vestments, as circumstances dictate.

4. If the procession takes a long time, the litany can be repeated, or else after the last Kyrie of the litany (excluding the orations), some of the penitential or the gradual psalms can be added. Hymns, however, or sacred songs of a joyous character should not be sung during the Rogation processions or those which have penitential purpose.

5. If en route the procession deviates from its course to visit one or more churches, then having entered the church, the litany or the psalms are interrupted, and the antiphon of the patron of that church is sung together with the versicle and oration. Upon leaving, the chanting of the litany or psalms is resumed, and the procession continues in the same order as before until it has re-entered the church from which it started. Here the service is terminated with the final prayers and orations prescribed for the conclusion of the Litany of the Saints, as indicated after the section on the Penitential Psalms (p.369).

6. If it happens that the Feast of St. Mark the Evangelist is transferred, nevertheless, the procession is not transferred, unless the feast falls on Easter Sunday. In that case the procession is transferred to Easter Tuesday.

CORPUS CHRISTI PROCESSION

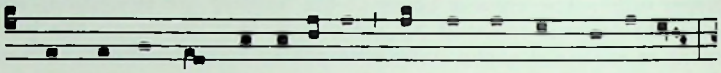
1. The church edifice as well as the streets through which the procession will pass may fittingly be decorated with tapestry and drapery and with sacred images; not, however, with profane or meaningless images or unworthy ornamentation.

2. The priest first celebrates Mass, during which he consecrates two hosts. After he has consumed the one, he mounts the other in the monstrance which will be carried in the procession. The part of the monstrance which holds the host should be encircled with glass, so that the host is visible to the worshipers.

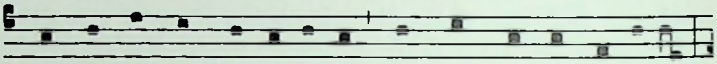
When Mass is over, and the procession has already started (in the same order mentioned above in the Rogation procession), the priest, vested in white cope, will incense the Blessed Sacrament with threefold incensation, the while he kneels.

3. Then one of the assisting clergy places a suitable humeral veil over the priest's shoulders. The latter, covering both hands with the ends of the veil, reverently receives the monstrance which is handed to him by the deacon. Holding the Blessed Sacrament before his face, he turns toward the people and joins the procession, walking beneath

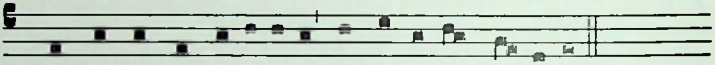
Hymn. III



Pan-ge, lingua, glo - ri - ó - si Cór-po - ris mys - té - ri - um,



Sangui - nísque pre - ti - ó - si, Quem in mundi pré - ti - um



Fruc-tus ventris gene-ró-si Rex ef-fú-dit gén-ti - um.

Nobis datus, nobis natus
Ex intácta Vírgine,
Et in mundo conversátus,
Sparso verbi sémine,
Sui moras incolátus
Miro clausit órdine.

In suprémae nocte coenae,
Recúmbens cum frátribus,
Observáta lege plene
Cibis in legálibus,
Cibum turbae duodénae
Se dat suis mánibus.

Verbum caro, panem verum
Verbo carnem éfficit:
Fitque sanguis Christi merum,
Et si sensus déficit,
Ad firmándum cor sincérum
Sola fides súfficit.

Tantum ergo Sacraméntum
Venerémur cérnui:
Et antíquum documéntum

the canopy with his ministers escorting him. Before him walk two acolytes or clerics carrying thuribles with burning incense.

4. All march with bared heads, holding lighted candles, and devoutly singing the hymns which follow, as the length of the procession will permit. As soon as the priest leaves the altar, either he himself or the clergy intone the following hymn:

Hymn I

Sing, my tongue, the Savior's glory,
Of His Flesh the mystery sing;
Of the Blood, all price exceeding,
Shed by our immortal King,
Destined, for the world's redemption,
From a noble womb to spring.

Of a pure and spotless Virgin
Born for us on earth below,
He, as Man, with man conversing,
Stayed, the seeds of truth to sow;
Then He closed in solemn order
Wondrously His life of woe.

On the night of that Last Supper
Seated with His chosen band,
He, the Paschal victim eating,
First fulfils the Law's command:
Then as Food to all His brethren
Gives Himself with His own hand.

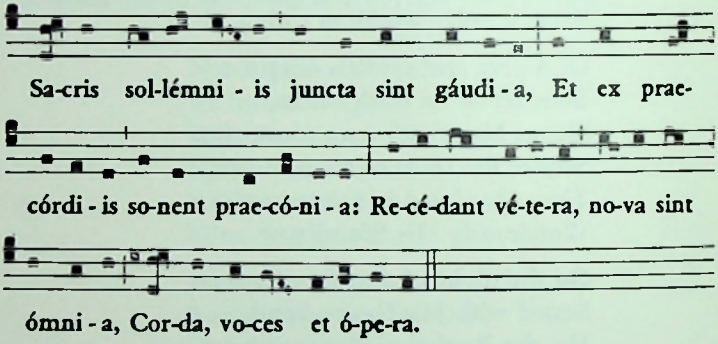
Word made Flesh, the bread of nature
By His word to Flesh He turns;
Wine into His Blood He changes:
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,

Novo cedat rítui:
Praestet fides suppleméntum
Sénsuum defféctui.

Genitóri, Genitóque
Laus et jubilátio,
Salus, honor, virtus quoque
Sit et benedíctio:
Procedénti ab utróque
Compar sit laudátio. Amen.

Hymn. IV



Noctis recólitur coena novíssima,
Qua Christus créditur agnum et ázyma
Dedísse frátribus, juxta legítima
Priscis indúlta pátribus.

Post agnum týpicum, explétis épulis,
Corpus Domínicum datum discípulis,
Sic totum ómnibus, quod totum síngulis,
Ejus fatémur mánibus.

Dedit fragílibus córporis férculum,
Dedit et trístibus sánguinis póculum,
Dicens: Accípite quod trado vásculum,
Omnes ex eo bíbite.

Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from Each eternally,
Be salvation, honor, blessing.
Might, and endless majesty. Amen.

Hymn II

At this our solemn Feast,
Let holy joys abound,
And from the inmost breast
Let songs of praise resound;
Let ancient rites depart,
And all be new around,
In ev'ry act and voice and heart.

Remember we that eve,
When, the Last Supper spread,
Christ, as we all believe,
The lamb, with leavenless bread,
Among His brethren shared,
And thus the Law obeyed,
Of old unto their sires declared.

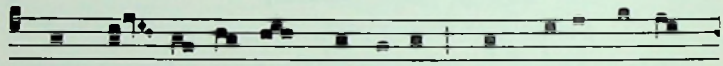
The typic lamb consumed,
The legal feast complete,
The Lord unto the Twelve
His Body gave to eat;
The whole to all, no less
The whole to each, did mete
With His own hands, as we confess.

Sic sacrifícium istud instítuit,
Cujus offícium commítti vóluit
Solis presbýteris, quibus sic cóngruit,
Ut sumant, et dent céteris.

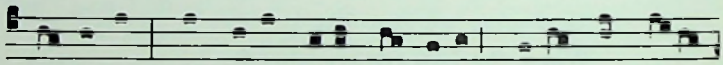
Panis angélicus fit panis hóminum;
Dat panis caélicus figúris términum:
O res mirábilis! mandúcat Dóminum
Pauper servus et húmilis.

Te, trina Déitas únaque, póscimus,
Sic nos tu vísita, sicut te cólimus:
Per tuas sémitas duc nos quo téndimus,
Ad lucem, quam inhábitas. Amen.

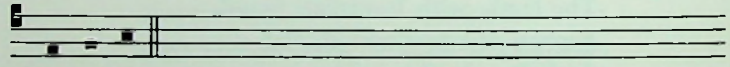
Hymn. VIII



Ver - bum su - pérnum pród - i - ens, Nec Patris linquens



déx-te-ram, Ad o-pus su-um éx - i - ens, Ve-nit ad vi-tae



vés-pe-ram.

In mortem a discípulo
Suis tradéndus aémulis,
Prius in vitae férculo
Se trádidit discípulis.

Quibus sub bina spécie
Carnem dedit et sánguinem:
Ut dúplicis substántiae
Totum cibáret hóminem.

He gave them, weak and frail,
His Flesh, their food to be;
On them, downcast and sad,
His Blood bestowèd He;
And thus to them He spake,
"Receive this Cup from Me,
And all of you of this partake."

So He this Sacrifice
To institute did will,
And charged His priests alone
That office to fulfil:
In them He did confide:
To whom pertaineth still
To take, and to the rest divide.

Thus Angels' Bread is made
The Bread of man today:
The Living Bread from Heaven
With figures doth away:
O wondrous gift indeed!
The poor and lowly may
Upon their Lord and Master feed.

O Triune Deity,
To thee we meekly pray,
So mayst thou visit us,
As we our homage pay;
And in thy footsteps bright
Conduct us on our way
To where thou dwell'st in cloudless light. Amen.

Hymn III

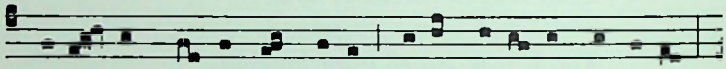
The Heav'nly Word proceeding forth,
Yet leaving not the Father's side,
And going to His work on earth
Had reached at length life's eventide.

Se nascens dedit sócium,
Convéscens in edúlium,
Se móriens in prétium,
Se regnans dat in praémium.

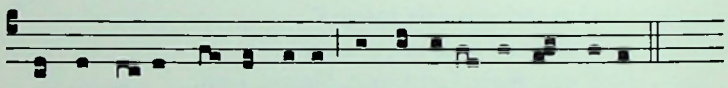
O salutáris hóstia,
Quae caeli pandis óstium,
Bella premunt hostília,
Da robur, fer auxílium.

Uni trinóque Dómino
Sit sempitérna glória,
Qui vitam sine término
Nobis donet in pátria. Amen.

Hymn. IV



Sa-lú - tis hu-má-nae Sa-tor, Je-su, vo-lúptas cór-di - um,



Or-bis red-émpti Cóndi-tor, Et cas-ta lux a-mán - ti - um.

Qua victus es cleméntia,
Ut nostra ferres crímina?
Mortem subíres ínnocens,
A morte nos ut tólleres?

Perrúmpis infernum chaos;
Vinctis caténas détrahis;
Victor triúmpho nóbili
Ad déxteram Patris sedes.

By false disciple to be given
To foemen for His Blood athirst,
Himself, the Living Bread from Heaven,
He gave to His disciples first.

To them He gave, in twofold kind,
His very Flesh, His very Blood:
In love's own fulness thus designed
Of the whole man to be the food.

By birth, our fellowman was He;
Our meat, while sitting at the board;
He died, our ransomer to be;
He ever reigns, our great reward.

O saving Victim, opening wide
The gate of heaven to man below,
Our foes press on from every side,
Thine aid supply, thy strength bestow.

To thy great Name be endless praise,
Immortal Godhead, One in Three;
O grant us endless length of days
In our true native land, with thee. Amen.

Hymn IV

Hail, thou Who man's Redeemer art,
Jesu, the joy of every heart;
Great Maker of the world's wide frame,
And purest love's delight and flame:

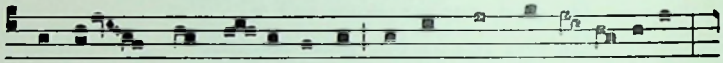
What nameless mercy thee o'ercame,
To bear our load of sin and shame?
For guiltless, thou thy life didst give,
That sinful erring man might live.

The realms of woe are forced by thee,
Its captives from their chains set free;
And thou, amid thy ransomed train,
At God's right hand dost victor reign.

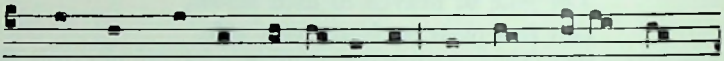
Te cogat indulgéntia,
Ut damna nostra sárcias,
Tuíque vultus cómpotes
Dites beáto lúmine.

Tu dux ad astra, et sémita,
Sis meta nostris córdibus,
Sis lacrimárum gáudium,
Sis dulce vitae praémium. Amen.

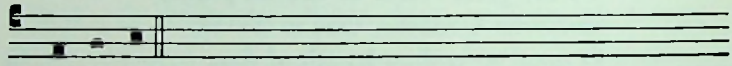
Hymn. VIII



Ae-tér - ne Rex al - tís-si-me, Red-émptor et fi-dé - li - um,



Cui mors per - émpta dé - tu - lit Sum-mae tri - úm-phum



gló - ri - ae.

Ascéndis orbes síderum,
Quo te vocábat caélitus
Colláta, non humánitus,
Rerum potéstas ómnium.

Ut trina rerum máchina,
Caeléstium, terréstrium,
Et inferórum cóndita,
Flectat genu jam súbdita.

Tremunt vidéntes Angeli
Versam vicem mortálium:
Peccat caro, mundat caro,
Regnat Deus Dei caro.

Let mercy sweet with thee prevail,
To cure the wounds we now bewail;
Oh, bless us with thy holy sight,
And fill us with eternal light.

Our guide, our way to heavenly rest,
Be thou the Aim of every breast;
Be thou the soother of our tears,
Our sweet reward above the spheres. Amen.

Hymn V

Eternal Monarch, King most High,
Whose Blood hath brought redemption nigh,
By Whom the death of Death was wrought,
And conquering grace's battle fought:

Ascending by the starry road,
This day thou wentest home to God,
By Heaven to power unending called,
And by no human hand installed.

That so, in nature's triple frame,
Each heavenly and each earthly name,
And things in hell's abyss abhorred,
May bend the knee and own Him Lord.

Yea, Angels tremble when they see
How changed is our humanity;
That Flesh hath purged what flesh had stained,
And God, the flesh of God, hath reigned.

Sis ipse nostrum gáudium,
Manens olýmpo praémium,
Mundi regis qui fábricam,
Mundána vincens gáudia.

Hinc te precántes praésumus,
Ignósce culpis ómnibus,
Et corda sursum súbleva
Ad te supérna grátia.

Ut cum repénte coéperis
Clarére nube júdicis,
Poenas repéllas débitas,
Reddas corónas pérditas.

Jesu, tibi sit glória,
Qui victor in caelum redis,
Cum Patre, et almo Spíritu
In sempitérna saécula. Amen.

Te Déum laudámus, ut infra (pag. 550).

Canticum Zachariae
Luc. 1, 68–79

BENEDÍCTUS Dóminus, Deus Ísraël, * quia visitávit, et fecit redemptiónem plebis suae:

Et eréxit cornu salútis nobis: * in domo David, púeri sui.

Sicut locútus est per os sanctórum, * qui a saéculo sunt, prophetárum ejus:

Salútem ex inimícis nostris, * et de manu ómnium, qui odérunt nos:

Ad faciéndam misericórdiam cum pátribus nostris: * et memorári testaménti sui sancti.

Jusjurándum, quod jurávit ad Abraham, patrem nostrum, * datúrum se nobis:

Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviámus illi.

Be thou our joy, O mighty Lord,
As thou wilt be our great reward;
Earth's joys to thee are nothing worth,
Thou joy and crown of heaven and earth.

To thee we therefore humbly pray
That thou wouldst purge our sins away,
And draw our hearts by cords of grace
To thy celestial dwelling-place.

So when the Judgment day shall come,
And all must rise to meet their doom,
Thou wilt remit the debts we owe,
And our lost crowns again bestow.

All glory, Lord, to thee we pay,
Ascending o'er the stars today;
All glory, as is ever meet,
To Father and to Paraclete. Amen.

In addition to the hymns given above, the Te Deum (see p. 551) may be sung, or the canticles Benedictus and Magnificat:

Canticle of Zachary

BLESSED be the Lord God of Israel, for He hath visited and redeemed His people,
And hath raised up a mighty Savior for us in the lineage of David His servant.
Thus He foretold by the mouth of His holy prophets who have been from times ancient;
That He might rescue us from our enemies — from the hand of all that hate us.
Now is granted the mercy promised to our fathers, remembering His holy covenant;
And the oath which He swore to Abraham our father that He would extend to us;
That we, delivered from the hand of our enemies, might serve Him without fear,
Living in holiness and righteousness before Him all our days.

In 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.
Glória Patri.

Canticum Beatae Mariae Virg.

Luc. 1, 46–55

MAGNÍFICAT * ánima mea Dominum:
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 * timéntibus 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 misercórdiae suae.
Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in saécula.
Glória Patri.

5. Peracta Processione, et Sanctissimo Sacramento ad ecclesiam reportato, et super Altare deposito, omnes Ecclesiastici, qui adsint, hinc inde ordine genuflexi illud reverenter adorantes, dum Sacerdos de more incensat, sequentem Hymni partem concinant:

TANTUM ergo Sacraméntum.
Venerémur cérnui:
Et antíquum documéntum

And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare His ways;
To give knowledge of salvation to His people — the remission of their sins,
Through the bounteous mercy of our God in which the Orient from on high hath visited us,
To give light to them that sit in darkness and in the shadow of death, to direct our feet into the way of peace.
Glory be to the Father.

Canticle of the Blessed Virgin Mary

MY SOUL doth magnify the Lord.
And my spirit doth rejoice in God my Savior.
For He hath regarded the low estate of His handmaid; lo, henceforth all generations shall call me blessed.
For He that is mighty hath done great things for me, and holy is His name.
And His mercy is from generation to generation to them that fear Him.
He hath shown strength with His arm; He hath scattered the proud in the conceit of their hearts.
He hath put down the mighty from their seats, and exalted them of low degree.
The hungry He hath filled with good things; the rich He hath sent away empty.
He hath helped Israel, His servant, being mindful of His mercy.
As He hath promised our fathers, Abraham and his seed forever.
Glory be to the Father.

5. At the end of the procession, when the Blessed Sacrament has been brought back to the church and placed on the altar, all the clergy as they kneel in reverent adoration sing the last stanza of Tantum Ergo, during which the priest incenses the Blessed Sacrament at the usual time:

DOWN in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,

Novo cedat rítui:
Praestet fides suppleméntum
Sénsuum defféctui.

Genitóri, Genitóque
Laus et jubilátio,
Salus, honor, virtus quoque
Sit, et benedíctio:
Procedénti ab utróque
Compar sit laudátio. Amen.

Postea duo Clerici dicant:

℣. Panem de caelo praestitísti eis, allelúja.
℟. Omne delectaméntum in se habéntem, allelúja.

Deinde Sacerdos stans dicat:

Orémus. Oratio

DEUS, qui nobis sub Sacraménto mirábili, passiónis tuae memóriam reliquísti: tríbue, quaésumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári; ut redemptiónis tuae fructum in nobis júgiter sentiámus: Qui vivis et regnas in saécula saeculórum. ℟. Amen.

6. Tunc Sacerdos, facta genuflexione, cum Sacramento semel benedicat populum in modum crucis, nihil dicens: postea illud reverenter reponitur.

7. Hic autem modus benedicendi servatur etiam in aliis Processionibus faciendis cum Sanctissimo Sacramento.

DE PROCESSIONE AD PETENDAM PLUVIAM

Aguntur omnia, ut supra in Litaniis majoribus (pag. 360), usque ad finem Litaniarum, in quibus, cum dictum fuerit Ut ómnibus fidélibus defúnctis, etc., bis dicitur:

Ut congruéntem plúviam fidélibus tuis concédere dignéris, te rogámus, audi nos.

In fine autem dicitur:

Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from Each eternally,
Be salvation, honor, blessing,
Might, and endless majesty. Amen.

In conclusion two clerics chant:

℣. Bread from heaven thou didst grant them, alleluia.
℟. Having all sweetness within it, alleluia.

Then the priest stands and sings:

Let us pray. Prayer

O GOD, Who didst leave with us in this wondrous Sacrament a memorial of thy Passion — grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever experience within ourselves the fruit of thy redemption. Thou Who livest and reignest forever and evermore. ℟. Amen.

6. Having made a genuflection, the priest blesses the people with the monstrance, making a single sign of the Cross and without saying anything. Lastly, the Blessed Sacrament is reposed in the tabernacle.

7. The aforesaid manner of blessing is observed in every procession with the Blessed Sacrament.

PROCESSION FOR IMPLORING RAIN

The same procedure is followed as above in the Rogation procession, until the invocation in the litany, That thou wouldst grant eternal rest to all the faithful departed, etc. After this invocation the following is sung twice:

℣. That thou wouldst vouchsafe to send upon thy faithful the much needed rainfalls.
℟. We beseech thee, hear us.

At the end of the litany the following is added:

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

Psalmus 146

LAUDATE Dóminum quóniam bonus est psalmus: * Deo nostro sit jucúnda, decóraque laudátio.

Aedíficans Jerúsalem Dóminus: * dispersiónes Israélis congregábit.

Qui sanat contrítos corde: * et álligat contritiónes eórum.

Qui númerat multitúdinem stellárum: * et ómnibus eis nómina vocat.

Magnus Dóminus noster, et magna virtus ejus: * et sapiéntiae ejus non est númerus.

Suscípiens mansuétos Dóminus: * humílians autem peccatóres usque ad terram.

Praecínite Dómino in confessióne: * psállite Deo nostro in cíthara.

Qui óperit caelum núbibus: * et parat terrae plúviam.

Qui prodúcit in móntibus foenum: * et herbam servitúti hóminum.

Qui dat juméntis escam ipsórum: * et pullis corvórum invocántibus eum.

Non in fortitúdine equi voluntátem habébit: * nec in tíbiis viri beneplácitum erit ei.

Beneplácitum est Dómino super timéntes eum: * et in eis, qui sperant super misericórdia ejus.

Glória Patri.

Sicut erat.

Quo finito, dicuntur Preces:

℣. Operi, Dómine, caelum núbibus.

℟. Et para terrae plúviam.

℣. Ut prodúcat in móntibus foenum.

℟. Et herbam servitúti hóminum.

℣. Riga montes de superióribus tuis.

Our Father inaudibly until

℣. And lead us not into temptation.

℟. But deliver us from evil.

Psalm 146

PRAISE ye the Lord, for He is good, sing psalmody to our God, for He is kind, worthy praise becometh Him.

The Lord rebuildeth Jerusalem, and gathereth the outcasts of Israel.

He healeth the heart-broken, and bindeth up their wounds.

He knoweth the number of stars, and calleth all by name.

Great is our Lord and abundant in power, His wisdom infinite.

The Lord raiseth up the meek, but the godless He humbleth to the dust.

Sing ye to the Lord in thanksgiving; harp with the lyre to our God;

Who covereth the heavens with clouds, Who prepareth rain for the earth;

Who maketh grass to grow on the hills, and herbs for the service of men;

Who giveth to beasts their food, and to little ravens that cry unto Him.

He placeth no trust in the strength of a steed, nor doth man's fleetness please Him.

The Lord taketh pleasure in them that fear Him and in them that trust in His goodness.

Glory be to the Father.

As it was in the beginning.

At the conclusion of the psalm the following prayers are said:

℣. Cover the heavens with clouds, O Lord.

℟. And make ready rain for the earth.

℣. That grass may spring up in the hills.

℟. And herbs for the servitors of men.

℣. Sprinkle the hills from out of thy upper regions.

℟. Et de fructu óperum tuórum satiábitur terra.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus. Oratio

DEUS, in quo vívimus, movémur, et sumus: plúviam nobis tríbue congruéntem; ut, praeséntibus subsídiis sufficiénter adjúti, sempitérna fiduciálius appetámus.

PRAESTA, quaésumus, omnípotens Deus: ut, qui in afflictióne nostra de tua pietáte confídimus, contra advérsa ómnia tua semper protectióne muniámur.

DA NOBIS, quaésumus, Dómine, plúviam salutárem: et áridam terrae fáciem fluéntis caeléstibus dignánter infúnde. Per Dóminum. ℟. Amen.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.
℣. Benedicámus Dómino. ℟. Deo grátias.
℣. Exáudiat nos omnípotens et miséricors Dóminus. ℟. Amen.
℣. Fidélium ánimae per misericórdiam Dei requiéscant in pace. ℟. Amen.

DE PROCESSIONE AD POSTULANDAM SERENITATEM

Aguntur omnia, ut supra in Litaniis majoribus (pag. 360), usque ad finem Litaniarum, in quibus, cum dictum fuerit Ut omnibus fidélibus defúnctis, etc., bis dicitur:

Ut fidélibus tuis áëris serenitátem concédere dignéris, te rogámus, audi nos.

℟. And the earth will be sated with the stream that flows from thy hands.

℣. 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, in Whom we live, and move, and have our being, grant unto us rain in abundance, that as we are amply encouraged in present time through thine assistance, we may all the more confidently relish the things of eternity.

GRANT, we beseech thee, O almighty God, that we who in our affliction confide in thy kindness, may by thy protection ever be safeguarded from all adversity.

WE IMPLORE thee, O Lord, bestow on us a beneficial rainfall, and graciously pour out on the parched earth moisture from above. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forevermore. ℟. Amen.

℣. The Lord be with you. ℟. And with thy spirit.

℣. Let us praise the Lord. ℟. Thanks be to God.

℣. May the almighty and merciful Lord graciously hear us. ℟. Amen.

℣. May the souls of the faithful departed through the mercy of God rest in peace. ℟. Amen.

PROCESSION FOR IMPLORING FAIR WEATHER

The same procedure is followed as above in the Rogation procession, until the invocation in the litany, That thou wouldst grant eternal rest to all the faithful departed, etc. After this invocation the following is sung twice:

℣. That thou wouldst vouchsafe to send upon thy faithful calm weather.

℟. We beseech thee, hear us.

In fine autem dicitur:

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

Psalmus 66

DEUS misereátur nostri, et benedícat nobis: * illúminet vultum suum super nos, et misereátur nostri.

Ut cognoscámus in terra viam tuam, * in ómnibus Géntibus salutáre tuum.

Confiteántur tibi pópuli, Deus: * confiteántur tibi pópuli omnes.

Laeténtur et exsúltent Gentes: * quóniam júdicas pópulos in aequitáte, et Gentes in terra dírigis.

Confiteántur tibi pópuli, Deus, confiteántur tibi pópuli omnes: * terra dedit fructum suum.

Benedícat nos Deus, Deus noster, benedícat nos Deus: * et métuant eum omnes fines terrae.

Glória Patri.

℣. Adduxísti, Dómine, spíritum tuum super terram.

℟. Et prohíbitae sunt plúviae de caelo.

℣. Cum obdúxero núbibus caelum.

℟. Apparébit arcus meus, et recordábor foéderis mei.

℣. Illústra fáciem tuam, Dómine, super servos tuos.

℟. Et bénedic sperántes in te.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus. Oratio

DEUS, qui culpa offénderis, poeniténtia placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuae iracúndiae, quae pro peccátis nostris merémur, avérte.

AD TE nos, Dómine, clamántes exáudi: et áëris serenitátem nobis tríbue supplicántibus; ut, qui juste pro peccátis nostris afflígimur, misericórdia tua praeveniénte, cleméntiam sentiámus.

At the end of the litany the following is added:

Our Father inaudibly until

℣. And lead us not into temptation.

℟. But deliver us from evil.

Psalm 66

MAY God be gracious and bless us, may He show us a benign countenance!

That men may know His Providence upon earth, His salvation among all nations.

Let people praise thee, O God, let all nations glorify thee!

Let the nations be glad and rejoice; for thou rulest the people justly, and directest the nations upon earth.

Let people praise thee, O God, let all nations glorify thee!

The earth hath yielded her fruit. God, our own God hath blessed us.

May God bless us, and let all ends of the earth fear Him.

Glory be to the Father.

℣. Thou didst breathe out, O Lord, over the earth.

℟. And the rain from heaven was restrained.

℣. When I will cover the sky with clouds.

℟. My bow shall appear, and I will remember my covenant.

℣. Let thy countenance shine upon thy servants, O Lord.

℟. And bless them who put their trust in thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Prayer

O GOD, our sins offend thee, but our penance placates thine anger! Graciously regard the entreaties of thy people, and turn away the stripes which our transgressions justly deserve.

GRACIOUSLY hear us, O Lord, we who cry out to thee, and favor us with fair weather, we who make intercession before thee; so that even though we are justly afflicted on account

QUAÉSUMUS, omnípotens Deus, cleméntiam tuam: ut inundántiam coérceas ímbrium, et hilaritátem vultus tui nobis impertíri dignéris. Per Dóminum. ℟. Amen.

DE PROCESSIONE AD REPELLENDAM TEMPESTATEM

Pulsantur campanae, et iis qui adesse possunt, in ecclesiam convocatis, dicuntur Litaniae (pag. 360), in quibus bis dicitur:

A fúlgure et tempestáte, líbera nos, Dómine.

In fine autem dicitur:

Pater noster secreto usque ad
℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.

Psalmus 147

LAUDA, Jerúsalem, Dóminum: * lauda Deum tuum, Sion.
Quóniam comfortávit seras portárum tuárum: * benedíxit fíliis tuis in te.
Qui pósuit fines tuos pacem: * et ádipe fruménti sátiat te.
Qui emíttit elóquium suum terrae: * velóciter currit sermo ejus.
Qui dat nivem sicut lanam: * nébulam sicut cínerem spargit.
Mittit crystállum suam sicut buccéllas: * ante fáciem frígoris ejus quis sustinébit?
Emíttet verbum suum, et liquefáciet ea: * flabit spíritus ejus, et fluent aquae.
Qui annúntiat verbum suum Jacob: * justítias, et judícia sua Israël.
Non fecit táliter omni natióni: * et judícia sua non manifestávit eis.

of our sins, we may first experience thy mercy and thus appreciate thy clemency.

WE IMPLORE thee, almighty God, to be clement — that thou wouldst hold back the inundation of rainfall, and wouldst vouchsafe to reveal to us the cheer of thy countenance. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and evermore. ℟. Amen.

PROCESSION FOR AVERTING TEMPEST

The church bells are rung, and all who are able congregate in the church. The Litany of the Saints (p. 361) is said, in which the following invocation is said twice:

From lightning and tempest, deliver us, O Lord.

At the end of the litany the following is added:

Our Father inaudibly until

℣. And lead us not into temptation.

℟. But deliver us from evil.

Psalm 147

PRAISE the Lord, O Jerusalem, praise thy God, O Sion!
For He strengthened the bars of thy gates, He hath blessed thy children within thee.
He hath settled thy boundaries in peace, He doth sate thee with the marrow of wheat.
He sendeth His saying to earth, very swiftly runneth His word.
He giveth snow like wool, He scattereth the hoar-frost like ashes.
He casteth down His hail like bread-crumbs; the waters are made solid from His cold.
He sendeth His word and melteth them; He bloweth His warm breath and the waters flow.
He declared His word unto Jacob, His statutes and judgments to Israel.
Nor hath He dealt thus with any other nation; He hath not made known to them His precepts.

Glória Patri.

℣. Adjutórium nostrum in nómine Dómini.
℟. Qui fecit caelum et terram.
℣. Osténde nobis, Dómine, misericórdiam tuam.
℟. Et salutáre tuum da nobis.
℣. Adjuva nos, Deus, salutáris noster.
℟. Et propter glóriam nóminis tui, Dómine, líbera nos.
℣. Nihil proficiat inimícus in nobis.
℟. Et fílius iniquitátis non appónat nocére nobis.
℣. Fiat misericórdia tua, Dómine, super nos.
℟. Quemádmodum sperávimus in te.
℣. Salvum fac pópulum tuum, Dómine.
℟. Et bénedic hereditáti tuae.
℣. Non privábis bonis eos, qui ámbulant in innocéntia.
℟. Dómine, Deus virtútum: beátus homo, qui sperat in te.
℣. Dómine exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus. Oratio

DEUS, qui culpa offénderis, poeniténtia placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuae iracúndiae, quae pro peccátis nostris merémur, avérte.

ADOMO tua, quaésumus, Dómine, spiritáles nequítiae repellántur: et aëreárum discédat malígnitas tempestátum.

OMNÍPOTENS sempitérne Deus, parce metuéntibus, propitiáre supplícibus: ut post nóxios ignes núbium, et vim procellárum in matériam tránseat laudis comminátio tempestátum.

DÓMINE Jesu, qui imperásti ventis et mari, et facta fuit tranquíllitas magna: exáudi preces famíliae tuae, et praesta; ut

Glory be to the Father.

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. Show us thy mercy, O Lord.

℟. And grant us thy salvation.

℣. Help us, O God, our Deliverer.

℟. And for thy name's sake, O Lord, free us.

℣. Let the enemy do nothing to harm us.

℟. And the son of iniquity have no power over us.

℣. Let thy mercy, Lord, be upon us.

℟. Even as we have hoped in thee.

℣. Save thy people, O Lord.

℟. And bless thine inheritance.

℣. Deprive them of nothing to their good, who go the way of innocence.

℟. O Lord God of hosts! Happy is he who puts his trust in thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray. **Prayer**

O GOD, our sins offend thee, but our penance placates thine anger! Regard graciously the entreaties of thy people, and turn away the stripes which our transgressions justly deserve.

WE BESEECH thee, O Lord, that the spirits of iniquity be repelled from thy faithful family, and thus the terrors of tempest pass us by.

O ALMIGHTY, everlasting God, spare us in our anxiety and take pity on us in our abasement, so that when the dangers of lightning and the force of the storm have ceased, the very threat of tempest may become an occasion for offering thee praise.

O LORD Jesus, thou didst command the wind and the sea, and there came a great calm. Hear thou the prayers of thy

hoc signo sanctae Cru✠cis omnis discédat saevítia tempestátum. OMNÍPOTENS et miséricors Deus, qui nos et castigándo sanas, et ignoscéndo consérvas: praesta supplícibus tuis; ut et tranquillitátibus hujus optátae consolatiónis laetémur, et dono tuae pietátis semper utámur. Per Dóminum. ℟. Amen.

Aspergatur aqua benedicta.

DE PROCESSIONE TEMPORE PENURIAE ET FAMIS

Aguntur omnia, ut supra in Litaniis majoribus (pag. 360), usque ad finem Litaniarum, in quibus bis dicitur:

Ut fructus terrae dare, et conserváre dignéris, te rogámus, audi nos.

In fine autem dicitur:

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

Psalmus 22

DOMINUS regit me, et nihil mihi déerit: * in loco páscuae ibi me collocávit.

Super aquam refectiónis educávit me: * ánimam meam convértit.

Dedúxit me super sémitas justítiae, * propter nomen suum.

Nam, et si ambulávero in medio umbrae mortis, non timébo mala: * quóniam tu mecum es.

Virga tua, et báculus tuus: * ipsa me consoláta sunt.

Parásti in conspéctu meo mensam, * advérsus eos, qui tríbulant me.

Impinguásti in óleo caput meum: * et calix meus inébrians quam praeclárus est!

Et misericórdia tua subsequétur me * ómnibus diébus vitae meae:

household, and grant that by this sign of the holy ✠ Cross all ferocity of the elements may turn away.

O GOD of mercy and of power, Who by chastising dost heal and by pardoning dost save us; grant that we thy suppliant people may be heartened and consoled with the tranquil weather that we seek, and so may at all times profit from thy gracious favors. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for ages of ages. ℟. Amen.

Sprinkling with holy water.

PROCESSION IN TIME OF FAMINE

The same rite is followed as on the Feast of St. Mark (p. 361), until the end of the Litany of all Saints, in which the following invocation is sung twice:

℣. That thou wouldst vouchsafe to give and preserve the fruits of the earth.

℟. We beseech thee, hear us.

In conclusion Our Father inaudibly until

℣. And lead us not into temptation.

℟. But deliver us from evil.

Psalm 22

THE Lord is my Shepherd and I will lack nothing; He leadeth me to encamp in green pastures.

He leadeth me to refreshing waters; He reneweth my thirsting soul.

He guideth me on straight paths for His name's sake.

Even though I walk through deadly gloom, I will fear no evil; for thou art with me.

Thy rod and thy staff, they give me security.

Thou preparest for me a banquet in sight of my oppressors.

Thou anointest my head with oil; my cup overflows, and how good it is!

Thy mercy will follow me all the days of my life.

Et ut inhábitem in domo Dómini, * in longitúdinem diérum. Glória Patri.

℣. Dómine, non secúndum peccáta nostra fácias nobis.
℟. Neque secúndum iniquitátes nostras retríbuas nobis.
℣. Óculi ómnium in te sperant, Dómine.
℟. Et tu das illis escam in témpore opportúno.
℣. Meménto congregatiónis tuae.
℟. Quam possedísti ab inítio.
℣. Dóminus dabit benignitátem.
℟. Et terra nostra dabit fructum suum.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus. Oratio

INEFFÁBILEM nobis, Dómine, misericórdiam tuam cleménter osténde: ut simul nos et a peccátis ómnibus éxuas, et a poenis, quas pro his merémur, erípias.

DA NOBIS, quaésumus, Dómine, piae supplicatiónis efféctum, et famem propitiátus avérte: ut mortálium corda cognóscant, et te indignánte tália flagélla prodíre, et te miseránte cessáre.

PÓPULUM tibi súbditum pro peccátis suis fame laborántem ad te, Dómine, convérte propítius: qui quaeréntibus regnum tuum ómnia adjiciénda esse dixísti: Qui vivis et regnas cum Deo Patre, etc. ℟. Amen.

DE PROCESSIONE TEMPORE MORTALITATIS ET PESTIS

Aguntur omnia, ut supra in Litaniis majoribus (pag. 360), usque ad finem Litaniarum, in quibus bis dicitur:

A peste, fame et bello, líbera nos, Dómine. Et, cum dictum fuerit Ut ómnibus fidélibus defúnctis, etc., bis dicitur:

And I will dwell in the house of the Lord to the end of my days. Glory be to the Father.

℣. Deal not with us, Lord, according to our sins.
℟. And take not vengeance on us because of our misdeeds.
℣. The eyes of all hope in thee, O Lord.
℟. And thou givest them food in due time.
℣. O Lord, be mindful of thy flock.
℟. Whom thou hast possessed from the beginning.
℣. The Lord will be gracious.
℟. And our land bring forth its fruit.
℣. 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**

SHOW us, O Lord, thine unutterable mercy, that blotting out our transgressions, thou wouldst vouchsafe to snatch us from the condemnation they deserve.

WE BESEECH thee, O Lord, grant us a hearing as we devoutly supplicate thee, and graciously turn away the famine which afflicts us; so that mortal hearts may recognize that these scourges proceed from thine indignation and cease only when thou art moved to pity.

VOUCHSAFE to convert the hearts of thy subject people to thee, O Lord, who now suffer a famine on account of their sins. For thou didst promise that they who seek first thy kingdom will have all things else added unto them. Thou Who livest and reignest with God the Father in unity of the Holy Spirit, God, for ages of ages. ℟. Amen.

PROCESSION IN TIME OF EPIDEMIC AND PLAGUE

The same rite is followed as on the Feast of St. Mark (p. 361), until the end of the Litany of All Saints, in which the following invocation is sung twice:

℣. From plague, famine, and war.

Ut a pestiléntiae flagéllo nos liberáre dignéris, te rogámus, audi nos.

In fine autem dicitur:

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

Psalm. 6 Dómine, ne in furóre tuo árguas me, ut supra (pag. 346).

℣. Dómine, non secúndum peccáta nostra fácias nobis.

℟. Neque secúndum iniquitátes nostras retríbuas nobis.

℣. Adjuva nos, Deus, salutáris noster.

℟. Et propter glóriam nóminis tui, Dómine, líbera nos.

℣. Dómine, ne memíneris iniquitátem nostrárum antiquárum.

℟. Cito antícipent nos misericórdiae tuae, quia páuperes facti sumus nimis.

℣. Ora pro nobis, sancte Sebastiáne.

℟. Ut digni efficiámur promissiónibus Christi.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus. Oratio

EXÁUDI nos, Deus, salutáris noster: et intercedénte beáta et gloriósa Dei Genitríce María semper Vírgine, et beáto Sebastiáno Mártyre tuo, et ómnibus Sanctis, pópulum tuum ab iracúndiae tuae terróribus líbera, et misericórdiae tuae fac largitáte secúrum.

PROPITIÁRE, Dómine, supplicatiónibus nostris: et animárum et córporum medére languóribus: ut remissióne percépta, in tua semper benedictióne laetémur.

℟. Deliver us, O Lord.

And as soon as the versicle That thou wouldst vouchsafe to grant eternal rest to all the faithful departed, etc., has been said, the following invocation is said twice:

℣. That thou wouldst vouchsafe to deliver us from the scourge of pestilence.

℟. We beseech thee, hear us.

In conclusion Our Father inaudibly until

℣. And lead us not into temptation.

℟. But deliver us from evil.

Psalm 6, O Lord! Rebuke me not in thine anger, etc. (p. 347).

℣. Deal not with us, Lord, according to our sins.

℟. And take not vengeance on us because of our misdeeds.

℣. Help us, O God, our Deliverer.

℟. And for thy name's sake, O Lord, free us.

℣. Remember not, O Lord, our sins of old.

℟. Hasten to us with thy compassion, for we are become exceeding poor.

℣. St. Sebastian, pray for us.

℟. That we may be made worthy of the promises of Christ.

℣. 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

VOUCHSAFE to hear us, O God, our only salvation! And through the intercession of the glorious and blessed Mary, Mother of God and ever Virgin, of thy blessed martyr, Sebastian and of all the saints, deliver thy people from the terrors of thy wrath, and restore their confidence by the outpouring of thy compassion.

BE MOVED to pity, O Lord, at our earnest entreaties, and heal the illnesses of body and soul; so that experiencing thy forgiveness, we may ever rejoice in thy blessing.

DA NOBIS, quaésumus, Dómine, piae petitiónis efféctum: et pestiléntiam mortalitatémque propitiátus avérte; ut mortálium corda cognóscant, et te indignánte tália flagélla prodíre, et te miseránte cessáre. Per Dóminum. ℟. Amen.

DE PROCESSIONE TEMPORE BELLI

Peractis omnibus, ut supra in Litaniis majoribus (pag. 360), ad finem Litaniarum dicitur:

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

Psalmus 45

DEUS noster refúgium, et virtus: * adjútor in tribulatiónibus, quae invenérunt nos nimis.

Proptérea non timébimus dum turbábitur terra: * et transferéntur montes in cor maris.

Sonuérunt, et turbátae sunt aquae eórum: * conturbáti sunt montes in fortitúdine ejus.

Flúminis ímpetus laetíficat civitátem Dei: * sanctificávit tabernáculum suum Altíssimus.

Deus in médio ejus, non commovébitur: * adjuvábit eam Deus mane dilúculo.

Conturbátae sunt Gentes, et inclináta sunt regna: * dedit vocem suam, mota est terra.

Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.

Veníte, et vidéte ópera Dómini, quae pósuit prodígia super terram: * áuferens bella usque ad finem terrae.

Arcum cónteret, et confrínget arma: * et scuta combúret igni.

WE BESEECH thee, O Lord, grant us a hearing as we devoutly raise our petitions to thee, and graciously turn away the epidemic of plague which afflicts us; so that mortal hearts may recognize that these scourges proceed from thine indignation and cease only when thou art moved to mercy. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and evermore. ℟. Amen.

PROCESSION IN TIME OF WAR

Having observed the same order as given for the Feast of St. Mark (p. 361), at the end of the litany the following is added:

Our Father inaudibly until

℣. And lead us not into temptation.

℟. But deliver us from evil.

Psalm 45

GOD is our refuge and strength; He has proved a wondrous helper in time of affliction.

Hence we are fearless, though the earth be overthrown and the mountains sink in the midst of the sea;

Though the waters thereof should roar and foam, and the mountains quake from its breakers.

The Lord of hosts is with us, the God of Jacob is our stronghold.

Gay billows of the river gladden the city of God, the holy sanctuary of the Most High.

God is in the midst of the city, it shall not be disturbed; God will help it at earliest dawn.

Nations were in turmoil and kingdoms brought low; God spoke, and their land was dissolved.

The Lord of hosts is with us, the God of Jacob is our stronghold.

Come ye and behold the works of the Lord, what desolation He hath wrought on their land!

He endeth wars through the boundaries of the earth. He breaketh the bow, and cutteth spears in two, and shields He burneth in fire.

Vacáte, et vidéte quóniam ego sum Deus: * exaltábor in Géntibus, et exaltábor in terra.

Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.

Glória Patri.

℣. Exsúrge, Dómine, ádjuva nos.
℟. Et líbera nos propter nomen tuum.
℣. Salvum fac pópulum tuum, Dómine.
℟. Deus meus, sperántem in te.
℣. Fiat pax in virtúte tua.
℟. Et abundántia in túrribus tuis.
℣. Esto nobis, Dómine, turris fortitúdinis.
℟. A fácie inimíci.
℣. Arcum cónteret, et confrínget arma.
℟. Et scuta combúret igni.
℣. Mitte nobis, Dómine, auxílium de sancto.
℟. Et de Sion tuére nos.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus. Oratio

DEUS, qui cónteris bella, et impugnatóres in te sperántium poténtia tuae defensiónis expúgnas: auxiliáre fámulis tuis, implorántibus misericórdiam tuam; ut, inimicórum suórum feritáte depréssa, incessábili te gratiárum actióne laudémus.

DEUS, a quo sancta desidéria, recta consília, et justa sunt ópera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandátis tuis dédita, et hóstium subláta formídine, témpora sint tua protectióne tranquílla.

And He spoke: "Be still, and know that I am God! I will be exalted by the gentiles, I will be exalted by my own."
The Lord of hosts is with us, the God of Jacob is our stronghold.
Glory be to the Father.

℣. Bestir thee, O Lord, and come to our help.
℟. And deliver us for thy name's sake.
℣. O Lord, save thy people.
℟. Who puts its confidence in thee, my God.
℣. Let peace reign in thy dominion.
℟. And abundance in thy fortress.
℣. Be unto us, O Lord, a tower of strength.
℟. In face of the enemy.
℣. He breaketh the bow, and cutteth spears in two.
℟. And shields He burneth in fire.
℣. Send us, Lord, help from above.
℟. And from Sion watch over us.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray. **Prayer**

O GOD, thou dost bring wars to nought and dost overthrow by thy powerful defense them that assail the people who put their confidence in thee. Be thou a Helper likewise to thy servants who implore thy mercy, so that once the fierce might of our enemies has been rendered null, we may praise thee with a never ending act of gratitude.

O GOD, from Whom proceed all holy desires, good counsels, and just works, give to thy servants that peace which the world cannot give, so that our hearts may be dedicated to the keeping of thy law, and once the fear of our enemies has been suppressed, we may under thy protection live our days in peace.

HÓSTIUM nostrórum, quaésumus, Dómine, elíde supérbiam: et eórum contumáciam déxterae tuae virtúte prostérne. Per Dóminum. ℟. Amen.

2. Si vero bellum sit contra inimicos sanctae Ecclesiae, in Litaniis bis dicatur:

Ut inimícos sanctae Ecclésiae humiliáre dignéris, te rogámus, audi nos.

In fine autem dicitur:

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

Psalmus 78

DEUS, venérunt Gentes in hereditátem tuam, polluérunt templum sanctum tuum: * posuérunt Jerúsalem in pomórum custódiam.

Posuérunt morticína servórum tuórum, escas volatílibus caeli: * carnes sanctórum tuórum béstiis terrae.

Effudérunt sánguinem eórum tamquam aquam in circúitu Jerúsalem: * et non erat qui sepelíret.

Facti sumus oppróbrium vicínis nostris: * subsannátio et illúsio his, qui in circúitu nostro sunt.

Usquequo, Dómine, irascéris in finem: * accendétur velut ignis zelus tuus?

Effúnde iram tuam in Gentes, quae te non novérunt: * et in regna, quae nomen tuum non invocavérunt:

Quia comedérunt Jacob: * et locum ejus desolavérunt.

Ne memíneris iniquitátum nostrárum antiquárum, cito antícipent nos misericórdiae tuae: * quia páuperes facti sumus nimis.

Adjuva nos, Deus, salutáris noster: et propter glóriam nominis tui, Dómine, líbera nos: * et propítius esto peccátis nostris, propter nomen tuum:

WE BESEECH thee, O Lord, confound the haughtiness of our foe, and with the might of thine arm shatter their insolence. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for all eternity. ℟. Amen.

2. If, however, the war is being fought against the enemies of Holy Church, then the following petition is said twice in its proper place in the litany:

℣. That thou wouldst vouchsafe to humble the enemies of Holy Church.

℟. We beseech thee, hear us.

And after the litany has been concluded, what follows is added:

Our Father inaudibly until

℣. And lead us not into temptation.

℟. But deliver us from evil.

Psalm 78

O GOD, the heathens have invaded thy domain; they have defiled thy holy Temple; they have reduced Jerusalem to a heap of ruins.

They have given the corpses of thy servants as food to the birds of heaven, the flesh of thy saints to wild beasts of the earth.

They have poured out their blood like water round about Jerusalem, and there was none to bury them.

We are become a taunt to our neighbors, a laughing-stock and a derision to them round about us.

How long, O Lord — wilt thou be angry with us always? Will thy jealousy burn like a fire?

Pour out thy wrath on the heathens that know thee not, and on the kingdoms that never call upon thy name.

For they have devoured Jacob, and laid waste his dwelling.

Weigh not against us the sins of our forebears. Hasten to our side with thy kindness; for we are exceedingly wretched.

Help us, O God, our salvation! Deliver us, O Lord, for the glory of thy name, and wipe out our sins.

Ne forte dicant in Géntibus: Ubi est Deus eórum? * et innotéscat in natiónibus coram óculis nostris.

Ultio sánguinis servórum tuórum, qui effúsus est: * intróëat in conspéctu tuo gémitus compeditórum.

Secúndum magnitúdinem bráchii tui, * pósside fílios mortificatórum.

Et redde vicínis nostris séptuplum in sinu eórum: * impropérium ipsórum, quod exprobravérunt tibi, Dómine.

Nos autem pópulus tuus, et oves páscuae tuae, * confitébimur tibi in saéculum.

In generatiónem et generatiónem * annuntiábimus laudem tuam.

Glória Patri.

℣. Salvos fac servos tuos.
℟. Deus meus, sperántes in te.
℣. Esto nobis, Dómine, turris fortitúdinis.
℟. A fácie inimíci.
℣. Nihil profíciat inimícus in nobis.
℟. Et fílius iniquitátis non appónat nocére nobis.
℣. Hóstium nóminis tui, Dómine, elíde supérbiam.
℟. Et eórum contumáciam déxterae tuae virtúte prostérne.
℣. Fiant tamquam pulvis ante fáciem venti.
℟. Et Angelus Dómini persequátur eos.
℣. Effúnde iram tuam in gentes, quae te non novérunt.
℟. Et in regna, quae nomen tuum non invocavérunt.
℣. Mitte nobis, Dómine, auxílium de sancto.
℟. Et de Sion tuére nos.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus. **Oratio**

DA, QUAÉSUMUS, Ecclésiae tuae, miséricors Deus: ut Sancto Spíritu congregáta, hostíli nullátenus incursióne turbétur.

Why should the heathen ask: "Where is their God?"

Let the avenging on the heathen for thy servants' bloodshed be seen with our own eyes.

Let the groans of the prisoners reach thy hearing. By the strength of thine arm set free them who are condemned to death.

Pay back to our neighbors sevenfold into their bosom for the scorn wherewith they taunted thee, O Lord.

But we, thy people and the sheep of thy flock — we will glorify thee forever more, we will recount thy praise to the last generation.

Glory be to the Father.

℣. O Lord, save thy servants.

℟. Who put their confidence in thee, my God.

℣. Be unto us, O Lord, a tower of strength.

℟. In face of the enemy.

℣. Let the enemy do nothing to harm us.

℟. And the son of iniquity have no power over us.

℣. Confound, O Lord, the haughtiness of the enemies of thy name.

℟. And with the might of thine arm shatter their insolence.

℣. Let them be treated like dust before the wind.

℟. And may God's angel follow them in persecution.

℣. Pour out thy wrath on the nations that deny thee.

℟. And on kingdoms that refuse to call upon thy name.

℣. Send us, Lord, help from above.

℟. And from Sion watch over us.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray. **Prayer**

WE BESEECH thee, O God of mercy, grant protection to thy Church, that she, congregated in the Holy Spirit, may in nowise be perturbed by assault from her foes.

DEUS, qui culpa offénderis, poeniténtiá placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuae iracúndiae, quae pro peccátis nostris merémur, avérte.

OMNÍPOTENS, sempitérne Deus, in cujus manu sunt ómnium potestátes, et ómnium jura regnórum: réspice in auxílium Christianórum; ut hostes nostri, qui in sua feritáte confídunt, déxterae tuae poténtia conterántur. Per Dóminum. ℟. Amen.

℣. Exáudiat nos Dóminus. ℟. Amen.

DE PROCESSIONE IN QUACUMQUE TRIBULATIONE

Servatis omnibus, ut supra in Litaniis majoribus (pag. 360), finitisque Litaniis, dicitur:

Pater noster secreto usque ad

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

Psalmus 19 Exáudiat te Dóminus, ut supra (pag. 386), cum Glória Patri, vel Psalmus 90 Qui hábitat, ut supra (pag. 392). Quo finito, dicitur:

℣. Deus, refúgium nostrum et virtus.

℟. Adjútor in tribulatiónibus.

℣. Salvos fac servos tuos, Dómine.

℟. Deus meus, sperántes in te.

℣. Sanctus Deus, Sanctus fortis, Sanctus immortális.

℟. Miserére nobis.

℣. Adjuva nos, Deus, salutáris noster.

℟. Et propter glóriam nóminis tui, Dómine, líbera nos.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

O GOD, our sins offend thee, but our penance placates thine anger! Regard graciously the entreaties of thy people, and turn away the stripes which our transgressions justly deserve.

O ALMIGHTY, everlasting God in Whose hand are all power and all right of kingdoms, look to the aid of thy Christian people, so that our enemies, so assured in their cruel force, may be laid low by the might of thine arm. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for all ages. ℟. Amen.

℣. May the Lord graciously hear us. ℟. Amen.

PROCESSION IN TIME OF WHATSOEVER TRIBULATION

The same order is followed as on the Feast of St. Mark (p. 361), and at the conclusion of the litany what follows is added:

Our Father inaudibly until

℣. And lead us not into temptation.

℟. But deliver us from evil.

Psalm 19 May the Lord hear thee, as above (p. 387), concluding with Glory be to the Father; or Psalm 90 He that dwelleth (p. 393). Afterward is said:

℣. O God, our refuge and strength.

℟. Thou art a Helper in every adversity.

℣. O Lord, save thy servants.

℟. Who put their confidence in thee, my God.

℣. O holy God! O holy Strong One! O holy Immortal One!

℟. Have mercy on us.

℣. Help us, O God, our salvation.

℟. And for the glory of thy name, deliver us, O Lord.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Orémus. Oratio

NE DESPÍCIAS, omnípotens Deus, pópulum tuum in afflictióne clamántem: sed propter glóriam nóminis tui, tribulátis succúrre placátus.

INEFFÁBILEM misericórdiam tuam, Dómine, nobis cleménter osténde: ut simul nos et a peccátis ómnibus éxuas, et a poenis, quas pro his merémur, erípias.

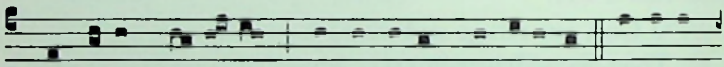
CONCÉDE nos fámulos tuos, quaésumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et gloriósa beátae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia, et aetérna pérfrui laetítia.

TRIBULATIÓNEM nostram, quaésumus, Dómine, propítius réspice: et iram tuae indignatiónis, quam juste merémur, avérte.

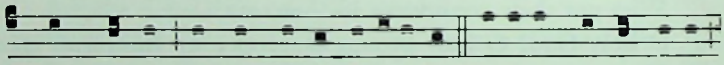
DEUS, refúgium nostrum et virtus: adésto piis Ecclésiae tuae précibus, auctor ipse pietátis, et praesta; ut, quod fidéliter pétimus, efficáciter consequámur. Per Dóminum. ℟. Amen.

DE PROCESSIONE PRO GRATIARUM ACTIONE

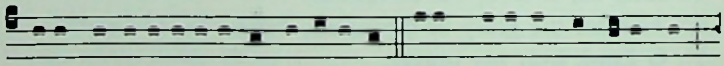
Initio Processionis cantatur Hymnus:



Te Dé-um laudámus: * te Dóminum confi-témur. Te aetér-



num Pátrem 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

Let us pray. Prayer

O GOD Almighty, look not in disdain upon thy people who cry to thee in their affliction, but for the glory of thy name be pleased to succor us who are so sorely troubled.

SHOW us, O Lord, thine unutterable mercy, that blotting out our transgressions, thou wouldst vouchsafe to snatch us from the condemnation they deserve.

GRANT us, thy servants, O Lord God, we implore, the joy of continual health in body and mind, and by the glorious intercession of the Blessed Mary ever Virgin, free us from present sadness, and establish us in everlasting gladness.

WE BESEECH thee, O Lord, mercifully regard our tribulation, and turn away from us the wrath of thine indignation which we rightfully deserve.

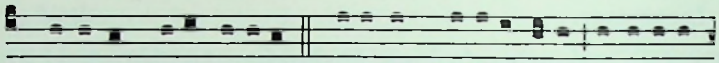
O GOD, our refuge and our strength, give ear to the entreaties of thy Church, thou Source of mercy, and grant that what we seek with faith, we may receive in fact. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in the unity of the Holy Spirit, God, forever and evermore. ℟. Amen.

PROCESSION OF THANKSGIVING

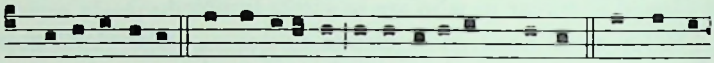
At the beginning of the procession, the hymn Te Deum is sung:

Te Deum

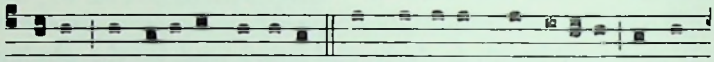
WE PRAISE thee, O God: we acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all angels, to thee the heavens, and all the powers therein,
To thee the Cherubim and Seraphim with unceasing voice proclaim:
"Holy, holy, holy, Lord God of Sabaoth!



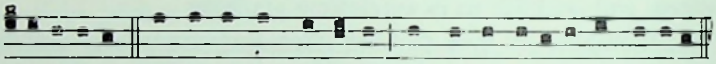
Dóminus Dé-us Sába-oth. Pléni sunt caéli et térra ma-jestá-tis



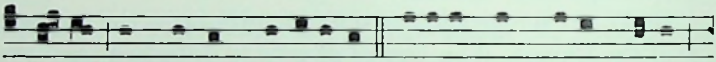
gló-ri-ae tú-ae. Te glo-ri-ó-sus Apostolórum chó-rus: Te prophe-



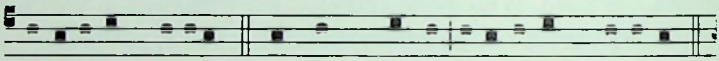
tárum laudábi-lis númerus: Te Mártyrum candidátus láudat



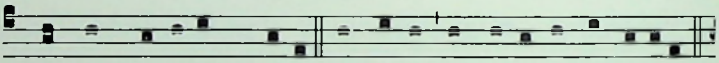
exérci-tus. Te per órbem terrárum sáncta confi-tétur Ecclé-si-a:



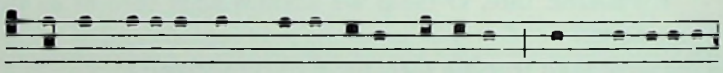
Pátrem imménsae ma-jestá-tis: Venerándum tú-um vérum



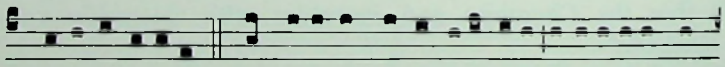
et únicum Fí-li-um: Sánctum quoque Parácli-tum Spí-ri-tum.



Tu Rex gló-ri-ae, Chríste. Tu Pátris sempi-térnus es Fí-li-us.

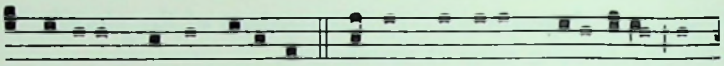


Tu ad liberándum susceptúrus hóminem, non horru-ísti

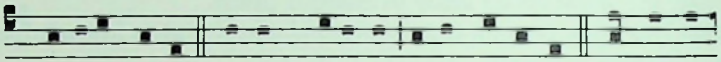


Vírginis úterum. Tu devícto mórtis acú-le-o, aperu-ísti cre-

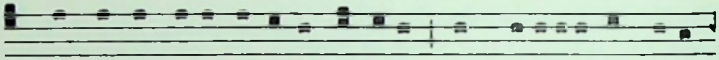
Heaven and the earth are full of the majesty of thy glory."
Thee, the glorious choir of the apostles,
Thee, the admirable company of the prophets,
Thee, the white-robed army of martyrs praise.
Thee, the holy Church throughout the world doth acknowledge:
The Father of infinite majesty,
Thine adorable, true, and only Son,
Also the Holy Spirit, the Consoler.
Thou, O Christ, art the King of glory.
Thou art the everlasting Son of the Father.
Thou didst not abhor the virgin's womb, when thou didst assume human nature to deliver man.
When thou hadst overcome the sting of death, thou didst open to believers the kingdom of heaven.



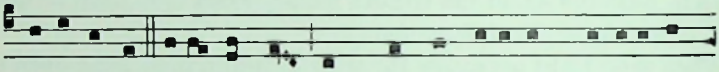
déntibus régna caeló-rum. Tu ad déxteram Dé-i sédes, in



gló-ri-a Pátris. Júdex créde-ris ésse ventú-rus. Te ergo

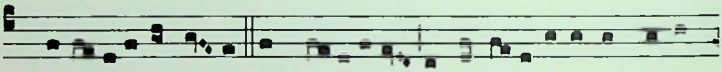


quaésumus, tú-is fámu-lis súbveni, quos pre-ti-óso sánguine

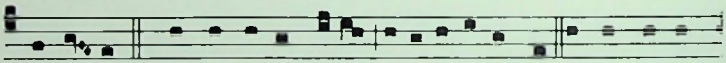


redemí-sti. Aetérna fac cum Sánctis tú-is in gló-ri-a nu-

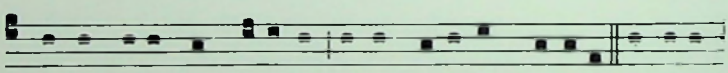
merá - ri. Sálvum fac pópu-lum tú-um Dómine, et bénedic



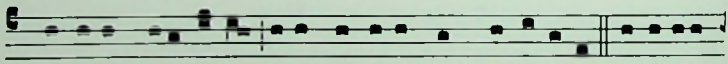
haere-di-tá-ti tú - ae. Et rége é-os, et extólle íllos usque in



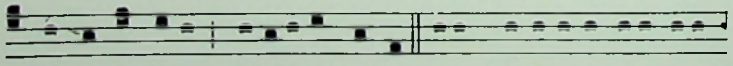
aetér-num. Per síngu-los dí-es, benedí-cimus te. Et laudámus



nómen tú-um in saéculum, et in saéculum saécu-li. Dignáre

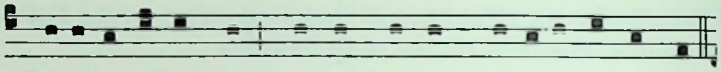


Dómine dí-e ísto, sine peccáto nos custodí-re. Mi-serére

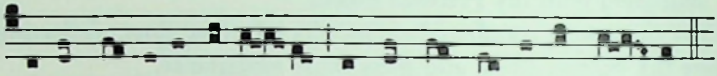


nóstri Dómine, mi-serére nóstri. Fí-at mi-se-ri-córdi-a tú-a

Thou sittest at the right hand of God, in the glory of the Father.
We believe that thou art the Judge to come.
We beseech thee, therefore, help thy servants whom thou hast redeemed with thy Precious Blood.
Make them to be numbered among thy saints, in glory everlasting.
Save thy people, Lord, and bless thine inheritance.
And rule them, and exalt them forever.
Day by day, we laud thee,
And we praise thy name forever; yea, forever and ever.
Vouchsafe, O Lord, this day, to keep us without sin.
Have mercy on us, O Lord, have mercy on us.



Dómine su-per nos, quem-ád-mo-dum spe-rá-vi-mus in te.



In te Dó-mi-ne spe-rá - vi: non con-fún-dar in ae - tér - num.

2. Deinde dici poterunt Psalmi, qui sequuntur:

Psalmus 65

JUBILÁTE Deo, omnis terra, psalmum dícite nómini ejus: * date glóriam laudi ejus.

Dícite Deo: Quam terribília sunt ópera tua, Dómine! * in multitúdine virtútis tuae mentiéntur tibi inimíci tui.

Omnis terra adóret te, et psallat tibi: * psalmum dicat nómini tuo.

Veníte, et vidéte ópera Dei: * terríbilis in consíliis super fílios hóminum.

Qui convértit mare in áridam, in flúmine pertransíbunt pede: * ibi laetábimur in ipso.

Qui dominátur in virtúte sua in aetérnum, óculi ejus super Gentes respíciunt: * qui exásperant non exalténtur in semetípsis.

Benedícite, Gentes, Deum nostrum: * et audítam fácite vocem laudis ejus,

Qui pósuit ánimam meam ad vitam: * et non dedit in commotiónem pedes meos.

Quóniam probásti nos, Deus: * igne nos examinásti, sicut examinátur argéntum.

Induxísti nos in láqueum, posuísti tribulatiónes in dorso nostro: * imposuísti hómines super cápita nostra.

Transívimus per ignem et aquam: * et eduxísti nos in refrigérium.

Introíbo in domum tuam in holocáustis: * reddam tibi vota mea, quae distinxérunt lábia mea.

Et locútum est os meum, * in tribulatióne mea.

Holocáusta medulláta ófferam tibi cum incénso aríetum: * ófferam tibi boves cum hircis.

Let thy mercy, Lord, be upon us, even as we have hoped in thee.
O Lord, in thee have I trusted — let me not be confounded forever.

2. Hereupon the following psalms may be said:

Psalm 65

EXULT unto God, all the earth, sing the glory of His name; let His praises resound;
Say unto God: "How wonderful are thy works! So tremendous is thy power that even thine enemies flatter thee."
Let all the earth adore and sing to thee; let it sing praise to thy name.
Come hither and see the works of God, how mightily He dealeth with the sons of men.
He turned the sea into dry land; dry-footed they passed through the river; wherefore, let us rejoice in Him!
With mighty arm He ruleth forever; His eyes behold the nations; lest the obstinate exalt themselves.
Praise our God, ye peoples, let His praises resound.
We owe to Him our lives; He hath not allowed our feet to stumble.
For thou, O God, hast given us a test; thou hast tested us by fire as silver is tried.
Thou didst let us fall into a snare; thou didst load tribulations on our backs;
Thou didst cause men to ride over our heads; through fire and water we had to pass, but thou hast given us respite.
With burnt-offerings in hand I will enter thy house; I will pay thee my vows,
Which my lips uttered and my mouth promised when I was in trouble.
I will offer thee holocausts of sheep full of marrow, with the fragrant burning of rams; I will offer thee bullocks and goats.

Veníte, audíte, et narrábo, omnes, qui timétis Deum, * quanta fecit ánimae meae.

Ad ipsum ore meo clamávi, * et exaltávi sub lingua mea.

Iniquitátem si aspéxi in corde meo, * non exáudiet Dóminus.

Proptérea exaudívit Deus, * et atténdit voci deprecatiónis meae.

Benedíctus Deus, * qui non amóvit oratiónem meam, et misericórdiam suam a me.

Glória Patri.

Sicut erat.

Psalmus 80

EXSULTÁTE Deo, adjutóri nostro: * jubiláte Deo Jacob.

Súmite psalmum, et date týmpanum: * psaltérium jucúndum cum cíthara.

Buccináte in Neoménia tuba, * in insígni die solemnitátis vestrae.

Quia praecéptum in Israël est: * et judícium Deo Jacob.

Testimónium in Joseph pósuit illud, cum exíret de terra Aegýpti: * linguam, quam non nóverat, audívit.

Divértit ab onéribus dorsum ejus: * manus ejus in cóphino serviérunt.

In tribulatióne invocásti me, et liberávi te: * exaudívi te in abscóndito tempestátis: probávi te apud aquam contradictiónis.

Audi, pópulus meus, et contestábor te. * Israël, si audíeris me, non erit in te deus recens, neque adorábis deum aliénum.

Ego enim sum Dóminus Deus tuus, qui edúxi te de terra Aegýpti: * diláta os tuum, et implébo illud.

Et non audívit pópulus meus vocem meam: * et Israël non inténdit mihi.

Et dimísi eos secúndum desidéria cordis eórum, * ibunt in adinventiónibus suis.

Come hither and hear, all ye who fear God; I will narrate what good He hath done for my soul.

I cried to Him with my mouth, and I lauded Him with my tongue.

Had I designed iniquity in my heart, the Lord would not have heard me.

But God did hear me, and gave ear to my entreaties.

Blessed be God Who did not disdain my prayer, nor withdraw from me His mercy.

Glory be to the Father.

Psalm 80

EXULT unto God, our Helper; shout with joy to the God of Jacob.

Strike up a melody and sound the timbrel, the sweet-sounding harp with the zither.

Blow the horn at the new moon, at the full moon, on our feast day.

Such is the statute for Israel, a decree of the God of Jacob.

He made it a law for Joseph when he went forth from Egypt's land.

I heard a speech which I knew not: "I put off the burden from his shoulder; his hands were freed from the hod.

"Thou didst call in distress, and I rescued thee; I answered thee from the thunder-clouds; at the waters of Meriba I tried thee.

"Hear, O my people, I will admonish thee. O Israel, if thou wouldst but hearken to me!

"No strange god shall be among thee; neither shalt thou worship a foreign god.

"For I am the Lord, thy God Who brought thee out of the land of Egypt. Open wide thy mouth, and I will fill it.

"But my people heard not my voice, and Israel would not heed me.

"So I abandoned them to their stubborn hearts; let them follow their own designs.

Si pópulus meus audísset me: * Israël si in viis meis ambulásset:
Pro níhilo fórsitan inimícos eórum humiliássem: * et super tribulántes eos misíssem manum meam.
Inimíci Dómini mentíti sunt ei: * et erit tempus eórum in saécula.
Et cibávit eos ex ádipe fruménti: * et de petra, melle saturávit eos.
Glória Patri.
Sicut erat.

Psalmus 95

CANTÁTE Dómino cánticum novum: * cantáte Dómino, omnis terra.
Cantáte Dómino, et benedícite nómini ejus: * annuntiáte de die in diem salutáre ejus.
Annuntiáte inter Gentes glóriam ejus, * in ómnibus pópulis mirabília ejus.
Quóniam magnus Dóminus, et laudábilis nimis: * terríbilis est super omnes deos.
Quóniam omnes dii Géntium daemónia: * Dóminus autem caelos fecit.
Conféssio, et pulchritúdo in conspéctu ejus: * sanctimónia et magnificéntia in sanctificatióne ejus.
Afférte Dómino, pátriae Géntium, afférte Dómino glóriam et honórem: * afférte Dómino glóriam nómini ejus.
Tóllite hóstias, et introíte in átria ejus: * adoráte Dóminum in átrio sancto ejus.
Commoveátur a fácie ejus univérsa terra: * dícite in Géntibus quia Dóminus regnávit.
Etenim corréxit orbem terrae qui non commovébitur: * judicábit pópulos in aequitáte.
Laeténtur caeli, et exsúltet terra: commoveátur mare, et plenitúdo ejus: * gaudébunt campi, et ómnia quae in eis sunt.
Tunc exsultábunt ómnia ligna silvárum a fácie Dómini, quia venit: * quóniam venit judicáre terram.

"O that my people would hear me, that Israel would walk in my ways!

"Quickly would I bring low their enemies; I would turn my hand against their foe.

"The bitter enemies of the Lord would have to flatter Him, and their lot would endure forever.

"But I would feed Israel with the choicest wheat, and sate him with honey from the rock."

Glory be to the Father.

Psalm 95

SING to the Lord a new song, sing to the Lord all the earth! Sing to the Lord; bless His name; every day proclaim His salvation.

Announce His glory among the heathen; announce His wondrous deeds among all nations.

For the Lord is great, all worthy of praise, and more to be feared than all gods together.

For all the gods of the heathen are idols, but it is the Lord Who created the heavens.

Splendor and majesty are His escort; might and glory attend His sanctuary.

Acknowledge the Lord, ye clans of nations, confess to the Lord His glory and strength, acknowledge Him, giving honor to His name.

Bring sacrificial gifts and enter His courts; worship the Lord in holy attire.

Be awestricken before Him, O all the earth; proclaim to the heathen: "The Lord is King!"

For He hath established the world — it shall not be shaken; He ruleth the peoples with equity.

Let the heavens rejoice and the earth be glad; let the sea applaud and all that it contains; let the fields exult and all therein.

Then shall all the trees of the forest be joyful before the Lord when He cometh, for He cometh to rule the earth.

Judicábit orbem terrae in aequitáte, * et pópulos in veritáte sua. Glória Patri.

Psalmus 99

JUBILÁTE Deo, omnis terra: * servíte Dómino in laetítia.
Introíte in conspéctu ejus, * in exsultatióne.

Scitóte quóniam Dóminus ipse est Deus: * ipse fecit nos, et non ipsi nos.

Pópulus ejus, et oves páscuae ejus: * introíte portas ejus in confessióne, átria ejus in hymnis: confitémini illi.

Laudáte nomen ejus: quóniam suávis est Dóminus, in aetérnum misericórdia ejus, * et usque in generatiónem et generatiónem véritas ejus.

Glória Patri.

Psalmus 102

BÉNEDIC, ánima mea, Dómino: * et ómnia, quae intra me sunt, nómini sancto ejus.

Bénedic, ánima mea, Dómino: * et noli oblivísci omnes retributiónes ejus.

Qui propitiátur ómnibus iniquitátibus tuis: * qui sanat omnes infirmitátes tuas.

Qui rédimit de intéritu vitam tuam: * qui corónat te in misericórdia et miseratiónibus.

Qui replet in bonis desidérium tuum: * renovábitur ut áquilae juvéntus tua:

Fáciens misericórdias Dóminus: * et judícium ómnibus injúriam patiéntibus.

Notas fecit vias suas Móysi, * fíliis Israël voluntátes suas.

Miserátor, et miséricors Dóminus: * longánimis, et multum miséricors.

Non in perpétuum irascétur: * neque in aetérnum comminábitur.

Non secúndum peccáta nostra fecit nobis: * neque secúndum iniquitátes nostras retríbuit nobis.

He shall rule the world in justice, and the peoples in His faithfulness.

Glory be to the Father.

Psalm 99

REJOICE unto the Lord all the earth; serve the Lord with gladness of heart.

Appear before Him with exulting joy.

Know ye that Jehovah Himself is God. He it is Who made us, and we are His; we are His people, the sheep of His shepherding.

Go through His gates with hymns of thanksgiving, enter His courts with jubilant song; give glory to Him and bless His name.

For the Lord is good, His kindness is forever, His fidelity unto the last generation.

Glory be to the Father.

Psalm 102

BLESS the Lord, O my soul — my heart within me sing praise to His holy name.

Bless the Lord, O my soul, and never forget His benefactions.

'Tis He Who pardons all thy faults, Who heals all thine infirmities,

Who saves thy life from destruction, Who crowns thee with grace and compassion,

Who sates thy life with good things, Who renews thy youth like the eagle's.

The Lord exercises justice, and deals rightly to all the oppressed.

To Moses He made known His ways, and to Israel's children His works.

The Lord is gracious and compassionate, slow to anger and rich in clemency.

For He is not always contending, nor is He angry forever.

He deals not with us according to our sins, nor does He requite us according to our faults.

Quóniam secúndum altitúdinem caeli a terra: * corroborávit misericórdiam suam super timéntes se.

Quantum distat ortus ab occidénte: longe fecit a nobis iniquitátes nostras.

Quómodo miserétur pater filiórum, misértus est Dóminus timéntibus se: * quóniam ipse cognóvit figméntum nostrum.

Recordátus est quóniam pulvis sumus: * homo, sicut foenum dies ejus, tamquam flos agri sic efflorébit.

Quóniam spíritus pertransíbit in illo, et non subsístet: * et non cognóscet ámplius locum suum.

Misericórdia autem Dómini ab aetérno, * et usque in aetérnum super timéntes eum.

Et justítia illíus in fílios filiórum, * his qui servant testaméntum ejus:

Et mémores sunt mandatórum ipsíus, * ad faciéndum ea.

Dóminus in caelo parávit sedem suam: * et regnum ipsíus ómnibus dominábitur.

Benedícite Dómino, omnes Angeli ejus: * poténtes virtúte, faciéntes verbum illíus, ad audiéndam vocem sermónum ejus.

Benedícite Dómino, omnes virtútes ejus: * minístri ejus, qui fácitis voluntátem ejus.

Benedícite Dómino, ómnia ópera ejus: * in omni loco dominatiónis ejus, bénedic, ánima mea, Dómino.

Glória Patri.

Psalmus 116

LAUDÁTE Dóminum, omnes Gentes: * laudáte eum, omnes pópuli:

Quóniam confirmáta est super nos misericórdia ejus: * et véritas Dómini manet in aetérnum.

Glória Patri.

Psalmus 148

LAUDÁTE Dóminum de caelis: * laudáte eum in excélsis.

Laudáte eum, omnes Angeli ejus: * laudáte eum, omnes virtútes ejus.

For as the heavens are flung high above the earth, so great is His mercy unto them that fear Him.

So far as the east is from the west, no less distant does He set our transgressions.

As a father has pity on his children, so the Lord has pity on them that fear Him.

For He knows full well our nature; He remembers we are made of dust.

Man's days are as passing as grass; like a flower of the field, so he blooms;

For the wind has barely swept over it and it has not survived, and no one knows any longer its place.

But the mercy of the Lord abides forever unto them that fear Him, and His justice unto their children's children.

To such as uphold His covenant, and are mindful of His precepts, to do them.

The Lord has fixed His throne in Heaven; His kingdom embraces all things.

Bless the Lord, O all ye His angels, who accomplish His word when ye hear His commands.

Bless the Lord, O all ye His hosts, His ministers who accomplish His good pleasure.

Bless the Lord, O all ye His works; in every place of His domain. O my soul, bless thou the Lord.

Glory be to the Father.

Psalm 116

PRAISE the Lord, O all ye nations; glorify Him, all ye peoples;

For His goodness has enlivened us, and Jehovah's fidelity endures for aye.

Glory be to the Father.

Psalm 148

PRAISE ye the Lord from the heavens above; praise Him in the heights.

Laudáte eum, sol et luna: laudáte eum, omnes stellae et lumen.
Laudáte eum, caeli caelórum: * et aquae omnes, quae super caelos sunt, laudent nomen Dómini.
Quia ipse dixit, et facta sunt: * ipse mandávit, et creáta sunt.
Státuit ea in aetérnum, et in saéculum saéculi: * praecéptum pósuit, et non praeteríbit.
Laudáte Dóminum de terra, * dracónes, et omnes abýssi.
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 solíus.
Conféssio ejus super caelum, et terram: * et exaltávit cornu pópuli sui.
Hymnus ómnibus sanctis ejus: * fíliis Israël, pópulo appropinquánti sibi.
Glória Patri.

Psalmus 149

CANTÁTE Dómino cánticum novum: * laus ejus in ecclésia sanctórum.
Laetétur Israël in eo, qui fecit eum: * et fílii Sion exsúltent in rege suo.
Laudent nomen ejus in choro: * in týmpano, et psaltério psallant ei:
Quia beneplácitum est Dómino in pópulo suo: * et exaltábit mansuétos in salútem.
Exsultábunt sancti in glória: * laetabúntur in cubílibus suis.

Praise Him, all ye His angels; praise Him, all ye His hosts.
Praise Him, sun and moon; praise Him, all ye shining stars.
Praise Him, ye highest heavens, and ye waters above the heavens.
Let them praise the name of the Lord, for He commanded and they were created.
And He fixed their order forever and ever; He set up an unchangeable decree.
Praise ye the Lord from the earth, ye sea monsters and all in the deep,
Fire, hail, snow, fog, stormy winds that fulfil His will,
Mountains and all ye hills, fruit trees and all ye cedars,
All beasts, wild and tame, reptiles and winged birds,
Kings of earth and all ye peoples, princes and all ye judges of the earth,
Youths and maidens both, old men together with children,
Let them praise the name of the Lord, for His name alone is exalted;
His majesty prevails over heaven and earth; He hath raised up a horn for His people.
A song of praise is due Him from His saints, from Israel's children, the people nigh to Him.
Glory be to the Father.

Psalm 149

SING ye to the Lord a new canticle; let His praise resound in the assembly of the saints.
Let Israel rejoice in his Maker; let the children of Sion exult in their King.
Let them praise His name with festal dance; let them play for Him on timbrel and lyre.
For the Lord delights in His people, and He adorns the lowly with victory.
Let the saints exult in triumph, and rejoice when they take their rest.

Exaltatiónes Dei in gútture eórum: * et gládii ancípites in mánibus eórum:

Ad faciéndam vindíctam in natiónibus: * increpatiónes in pópulis.

Ad alligándos reges eórum in compédibus: * et nóbiles eórum in mánicis férreis.

Ut fáciant in eis judícium conscríptum: * glória haec est ómnibus sanctis ejus.

Glória Patri.

Psalmus 150

LAUDÁTE Dóminum in sanctis ejus: * laudáte eum in firmaménto virtútis ejus.

Laudáte eum in virtútibus ejus: * laudáte eum secúndum multitúdinem magnitúdinis ejus.

Laudáte eum in sono tubae: * laudáte eum in psaltério, et cíthara.

Laudáte eum in týmpano, et choro: * laudáte eum in chordis, et órgano.

Laudáte eum in cýmbalis benesonántibus: laudáte eum in cýmbalis jubilatiónis: * omnis spíritus laudet Dóminum.

Glória Patri.

Canticum trium Puerorum

Dan. 3, 57–88 et 56

BENEDÍCITE, ómnia ópera Dómini, Dómino: * laudáte et superexaltáte eum in saécula.

Benedícite, Ángeli, Dómini, Dómino: * benedícite, caeli, Dómino.

Benedícite, aquae omnes, quae super caelos sunt, Dómino: * benedícite, omnes virtútes Dómini, Dómino.

Benedícite, sol et luna, Dómino: * benedícite, stellae caeli, Dómino.

Benedícite, omnis imber et ros, Dómino: * benedícite, omnes spíritus Dei, Dómino.

Benedícite, ignis et aestus, Dómino: * benedícite, frigus et aestus, Dómino.

Benedícite, rores et pruína, Dómino: * benedícite, gelu et frigus, Dómino.

Let the praises of God be in their throats, and two-edged swords in their hands.
To wreak vengeance on the heathen, chastisement on the peoples;
To bind their kings with chains, and their nobles with iron fetters;
To reckon with them the appointed judgment — that is an honor for all His saints.
Glory be to the Father.

Psalm 150

PRAISE the Lord in His sanctuary; praise Him in the surety of His heavenly fortress.
Praise Him because of His mighty deeds; praise Him because of his wonderful greatness.
Praise Him with the sound of trumpet; praise Him on harp and zither.
Praise Him with cymbal and dance; praise Him with strings and organ.
Praise Him with sweet-sounding cymbals; praise Him with crashing cymbals. Let every living being praise the Lord.
Glory be to the Father.

Canticle of the Three Youths

Daniel 3:57–88 and 56

ALL ye works of the Lord, bless the Lord, praise and extol Him forever and ever.
O ye angels of the Lord, bless the Lord; O ye heavens, bless the Lord.
All ye waters above the heavens, bless the Lord; all ye hosts of the Lord, bless the Lord.
Ye sun and moon, bless the Lord; ye stars of heaven, bless the Lord.
O every shower and dew, bless the Lord; O all ye winds, bless the Lord.
Ye fire and heat, bless the Lord; ye chill and cold, bless the Lord.
Ye dew and rain, bless the Lord; ye ice and frost, bless the Lord.

Benedícite, glácies et nives, Dómino: * benedícite, noctes et dies, Dómino.

Benedícite, lux et ténebrae, Dómino: * benedícite, fúlgura et nubes, Dómino.

Benedícat terra Dóminum: * laudet et superexáltet eum in saécula.

Benedícite, montes et colles, Dómino: * benedícite, univérsa germinántia in terra, Dómino.

Benedícite, fontes, Dómino: * benedícite, mária et flúmina, Domino.

Benedícite, cete, et ómnia, quae movéntur in aquis, Dómino: * benedícite, omnes vólucres caeli, Dómino.

Benedícite, omnes béstiae et pécora, Dómino: * benedícite, fílii hóminum, Dómino.

Benedícat Israël Dóminum: * laudet et superexáltet eum in saécula.

Benedícite, sacerdótes Dómini, Dómino: * benedícite, servi Dómini, Dómino.

Benedícite, spíritus, et ánimae justórum, Dómino: * benedícite, sancti, et húmiles corde, Dómino.

Benedícite, Ananía, Azaría, Mísael, Dómino: * laudáte, et superexaltáte eum in saécula.

Benedicámus Patrem et Fílium cum Sancto Spíritu: * laudémus et superexaltémus eum in saécula.

Benedíctus es, Dómine, in firmaménto caeli: * et laudábilis et gloriósus, et superexaltátus in saécula.

Canticum Benedíctus Dóminus, Deus Israël, ut supra (pag. 518); in fine Glória Patri.

3. Haec autem praedicta, prout longitudo itineris postulaverit, vel omnia, vel ex parte cantari possunt.

Deinde in ecclesia, ubi fit statio, ante Altare dicuntur sequentes Versus et Orationes:

℣. Benedíctus es, Dómine, Deus patrum nostrórum.

℟. Et laudábilis, et gloriósus in saécula.

℣. Benedicámus Patrem, et Fílium, cum Sancto Spíritu.

℟. Laudémus, et superexaltémus eum in saécula.

Ye hoarfrosts and snow, bless the Lord; ye nights and days, bless the Lord.

Ye light and darkness, bless the Lord; ye lightnings and clouds, bless the Lord.

O let the earth, bless the Lord; let it praise and extol Him forever and ever.

Ye mountains and hills, bless the Lord; all growing things of the earth, bless the Lord.

O ye fountains, bless the Lord; ye seas and rivers, bless the Lord.

Ye whales and all that move in the waters, bless the Lord; ye birds of the air, bless the Lord.

O all beasts, wild and tame, bless the Lord; praise and extol Him forever and ever.

Ye sons of men, bless the Lord; O Israel, bless the Lord.

Ye priests of the Lord, bless the Lord; ye servants of the Lord, bless the Lord.

Ye spirits and souls of the just, bless the Lord; ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, Misael, bless the Lord; praise and extol Him forever and ever.

Let us bless the Father and the Son together with the Holy Spirit; let us praise and extol Him forever and ever.

Blessed art thou, O Lord, in the stronghold of heaven; and praised, and glorified, and extolled forever and ever.

Then the canticle of Zachary as above (p. 519), concluding with Glory be to the Father.

3. The foregoing psalms and canticles can be sung in whole or in part, depending on the duration of the procession.

Having come into the church of pilgrimage, the following versicles and prayers are said in front of the altar:

℣. Blessed art thou, Lord, thou God of our forebears.

℟. And worthy to be praised and glorified forevermore.

℣. Let us bless the Father and the Son together with the Holy Spirit.

℟. Let us praise and mightily extol Him forever and aye.

℣. Benedíctus es, Dómine, in firmaménto caeli.
℟. Et laudábilis et gloriósus, et superexaltátus in saécula.
℣. Bénedic, ánima mea, Dómino.
℟. Et noli oblivísci omnes retributiónes ejus.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Orémus. Oratio

DEUS, cujus misericórdiae non est númerus, et bonitátis infinítus est thesáurus: piíssimae Majestáti tuae pro collátis donis grátias, ágimus, tuam semper cleméntiam exorántes; ut, qui peténtibus postuláta concédis, eósdem non déserens, ad praémia futúra dispónas.

DEUS, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de ejus semper consolatióne gaudére.

DEUS, qui néminem in te sperántem nímium afflígi permíttis, sed pium précibus praestas audítum: pro postulatiónibus nostris, votísque suscéptis grátias ágimus, te piíssime deprecántes; ut a cunctis semper muniámur advérsis. Per Dóminum. ℟. Amen.

DE PROCESSIONE IN TRANSLATIONE SACRARUM RELIQUIARUM

Ecclesia et viae, per quas transeundum est, quantum fieri potest, decentius ornentur. Sacerdotes et Ministri vestibus induti albi vel rubei coloris, prout Sancti, quorum Reliquiae transferuntur, exposcunt, et omnes cum luminaribus accensis procedant, decantantes Litanias (pag. 360), cum invocatione Sanctorum, quorum Reliquiae deferuntur, et Hymnum Te Deum (pag. 550), et Psalmum Laudáte Dóminum de caelis (pag. 564), cum duobus sequentibus, et alios Psalmos et Hymnos de Proprio vel de Communi eorum Sanctorum, quorum Reliquiae transferuntur.

℣. Blessed art thou, O Lord, in the stronghold of heaven.

℟. And praised, and glorified, and extolled forever and ever more.

℣. Bless the Lord, O my soul.

℟. And never forget His many benefactions.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you. ℟. And with thy spirit.

Let us pray. Prayer

O GOD, Whose 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. Forsake us not, thou Who hearest thy suppliants, but speed us to final victory.

O GOD, Who didst teach the hearts of the faithful by the enlightening of the Holy Spirit, grant us by the same Spirit ever to choose wisely and to rejoice in His comfort.

O GOD, thou dost permit none who trusts in thee to be afflicted beyond measure, but rather dost kindly listen to his every entreaty; so now as we render thee thanks for granting our wishes and requests, we implore at the same time thy loving goodness: Protect us ever from all manner of adversity. Through Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in unity of the Holy Spirit, God, for ages of ages. ℟. Amen.

PROCESSION FOR TRANSFERRING SACRED RELICS

The churches and streets in the path of the procession ought to be decorated as fittingly as it is possible. The priests and other ministrants should be clothed in sacred vestments, either white or red, depending upon the saints whose relics are being transferred. All who accompany the relics will carry lighted candles, and will sing the litany (p. 361), in which will be inserted the names of the saints to whom honor is being paid. In addition, the following hymns and psalms may be sung: Te Deum (p. 551), Psalm 148: Praise ye the Lord from the heavens above (p. 565), and Psalms 149 and 150 immediately following, or any other psalms and hymns from the Proper or Common of the saints concerned.

APPENDIX

RECEPTION OF CONVERTS AND PROFESSION OF FAITH

(As prescribed by the Sacred Congregation of the Holy Office on July 20, 1859.)

In the case of a convert from heresy, inquiry should first be made about the validity of his former baptism. If after careful investigation it is discovered that the party was never baptized or that the supposed baptism was invalid, he must now be baptized unconditionally. However, if the investigation leaves doubt about the validity of baptism, then it is to be repeated conditionally, using the ceremony for baptism of adults. Thirdly, if ascertained that the former baptism was valid, reception into the Church will consist only in abjuration of former errors and profession of faith. The reception of a convert will, consequently, take place in one of the following three ways:

I

If baptism is conferred unconditionally, neither abjuration of former errors nor absolution from censures will follow, since the sacrament of rebirth cleanses from all sin and fault.

II

If baptism is to be repeated conditionally, the order will be: (1) abjuration or profession of faith and conditional absolution from censures; (2) baptism with conditional form; (3) sacramental confession with conditional absolution.

III

If the former baptism has been judged valid, there will be only abjuration or profession of faith, followed by absolution from censures. But if the convert greatly desires that the full rites of baptism lacking hitherto be supplied on this occasion, the priest is certainly free to comply with his devout request. In this case he ought to use the form of baptism for adults, making those changes necessitated by the fact that baptism has already been validly conferred.

The priest vested in surplice and purple stole is seated in the middle of the altar predella, unless the Blessed Sacrament is reserved in the tabernacle — in which case he takes a place at the epistle side. The convert kneels before him, and with his right hand on the book of Gospels makes the profession of faith as given below. If the person is unable to read, the priest reads it for him slowly, so that he can understand and repeat the words after him.

Profession of Faith

I, N. N., . . . years of age, born outside the Catholic Church, have held and believed errors contrary to her teaching. Now, enlightened by divine grace, I kneel before you, Reverend Father . . . , having before my eyes and touching with my hand the holy Gospels. And with firm faith I believe and profess each and all the articles contained in the Apostles' Creed, that is: I believe in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell, the third day He arose again from the dead; He ascended into heaven, and sitteth at the right hand of God, the Father almighty, from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting. Amen.

Most firmly I admit and embrace the apostolic and ecclesiastical traditions and all the other constitutions and ordinances of the Church.

I admit the Sacred Scriptures in the sense which has been held and is still held by Holy Mother Church, whose duty it is to judge the true sense and interpretation of Sacred Scripture, and I shall never accept or interpret them except according to the unanimous consent of the Fathers.

I profess that the sacraments of the New Law are truly and precisely seven in number, instituted for the salvation of mankind, though all are not necessary for each individual: baptism, confirmation, Holy Eucharist, penance, extreme unction, holy orders, and matrimony. I profess that all confer grace, and that baptism, confirmation, and holy orders cannot be repeated without sacrilege. I also accept and admit the ritual of the Catholic Church in the solemn administration of all the sacraments mentioned above.

I accept and hold in each and every part all that has been defined and declared by the Sacred Council of Trent concerning Original Sin and Justification. I profess that in the Mass is offered to God a true, real, and propitiatory sacrifice for the living and the dead; that in the Holy Sacrament of the Eucharist the Body and Blood together with the soul and divinity of our Lord, Jesus Christ is really, truly, and substantially present, and that there takes place in the Mass what the Church calls transubstantiation, which is the change of all the substance of bread into the Body of Christ and of all substance of wine into His Blood. I confess also that in receiving under either of these species one receives Jesus Christ whole and entire.

I firmly hold that Purgatory exists and that the souls detained therein can be helped by the prayers of the faithful.

Likewise I hold that the saints, who reign with Jesus Christ, should be venerated and invoked, that they offer prayers to God for us, and that their relics are to be venerated.

I firmly profess that the images of Jesus Christ and of the Mother of God, ever Virgin, as well as of all the saints should be given due honor and veneration. I also affirm that Jesus Christ left to the Church the faculty to grant indulgences, and that their use is most salutary to the Christian people. I recognize the Holy, Roman, Catholic, and Apostolic Church as the mother and teacher of all the churches, and I promise and swear true obedience to the Roman Pontiff, successor of St. Peter, the prince of the Apostles and vicar of Jesus Christ.

Moreover, without hesitation I accept and profess all that has been handed down, defined, and declared by the sacred canons and by the general councils, especially by the Sacred Council of Trent and by the Vatican General Council, and in special manner all that concerns the primacy and infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reproved. This same Catholic faith, outside of which none can be saved, I now freely profess and to it I truly adhere. With the help of God, this faith I promise

and swear to maintain and profess entirely, inviolately, and with firm constancy until the last breath of life. And I shall strive, so far as possible, that this same faith shall be held, taught, and publicly professed by all who depend on me and over whom I shall have charge.

So help me God and these holy Gospels.

The convert remains kneeling, and the priest still seated says the psalm Miserére (p. 352) or the De profúndis (p. 358), concluding with Glória Patri. After which the priest rises and adds:

Kýrie eléison. Christe eléison. Kýrie eléison. Pater noster, secreto usque ad

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father inaudibly until

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Salvum fac servum tuum (ancíllam tuam.)

℟. Deus meus, sperántem in te.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus. Oratio

DEUS, cui próprium est miseréri semper et párcere; súscipe deprecatiónem nostram, ut hunc fámulum tuum (hanc fámulam tuam) quem (quam) excommunicatiónis caténa constríngit, mis-

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣ Preserve thy servant (handmaid).

℟. Who trusts in thee, my God.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray. Prayer

O God, Whose nature it is ever to show mercy and to spare, receive our petition, that this thy servant (handmaid) bound by the fetters of excommunication may by thy sweet forgiveness be pardoned.

erátio tuae pietátis claménter absólvat. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℟. Amen.

Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and ever. ℟. Amen.

The priest, seated again and facing the convert, pronounces the absolution from excommunication, inserting the word perchance if in doubt of its incurrence:

Auctoritáte apostólica, qua fungor in hac parte, absólvo te a vínculo excommunicatiónis quam (fórsitan) incurrísti, et restítuo te sacrosánctis Ecclésiae sacraméntis, communióni et unitáti fidélium. In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

By the authority of the Holy See which I exercise here, I absolve thee from the bond of excommunication which (perchance) thou hast incurred, and I restore thee to union and communion of Christian fellowship and to the holy sacraments of the Church. In the name of the Father, and of the son, ✠ and of the Holy Spirit. Amen.

Lastly the priest imposes some salutary penance, such as prayers, visits to a church, or the equivalent.

SHORT FORM FOR PROFESSION OF FAITH

In Case of Grave Necessity Only

I, N. N., reared in the Protestant religion (or other religion as the case may be), but now, by the grace of God, brought to the knowledge of the truth, do sincerely and solemnly declare that I firmly believe and profess all that the Holy, Catholic, Apostolic, and Roman Church believes and teaches, and I reject and condemn whatever she rejects and condemns.

Then the priest says the psalm Miserére (p. 352) and the rest as on page 579.

SHORT FORM FOR CONDITIONAL BAPTISM OF ADULT CONVERTS

Only in Dioceses That Have Received This Special Indult

The order is as follows: (1) abjuration or profession of faith; (2) form given below; (3) sacramental confession with conditional absolution. See "American Ecclesiastical Review," Dec., 1914, page 723.

Conditional Baptism of Adults

Sacerdos: N. Quid petis ab Ecclésia Dei?

R. Fidem.

S. Credis in Deum Patrem Omnipoténtem, Creatórem caeli et terrae?

R. Credo.

S. Credis in Jesum Christum, Fílium ejus únicum, Dóminum nostrum, natum et passum?

R. Credo

S. Credis et in Spíritum Sanctum, Sanctam Ecclésiam cathólicam, Sanctórum communiónem, remissiónem peccatórum, carnis resurrectiónem, et vitam aetérnam?

R. Credo.

S. N., Vis baptizári si non es válide baptizátus (a)?

R. Volo.

N., Si non es baptizátus (a), ego te baptízo in nómine Pa✠tris, et Fí✠lii, et Spiritus✠ Sancti.

Priest: N. What dost thou ask of the Church of God?

Answer: Faith.

P. Dost thou believe in God, the Father Almighty, Creator of heaven and earth?

A. I do believe.

P. Dost thou believe in Jesus Christ, His Sole-Begotten Son, our Lord, Who was born unto us and Who suffered for us?

A. I do believe.

P. Dost thou also believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

A. I do believe.

P. N., wilt thou be baptized if thou art not validly baptized?

A. I will.

N., If thou art not baptized, I baptize thee in the name of the Father✠, and of the Son ✠, and of the Holy✠ Spirit.

The ceremonies of anointing with Chrism, the clothing in white garment, the bestowal of the candle are not of obligation in this case, but a matter of edification. Because of their mystic signification, they ought not to be omitted in any case when they can be carried out.

Now sacramental confession with conditional absolution follows.

ALLOCUTION TO THE BRIDAL COUPLE

Before the Marriage Ceremony

Beloved of Christ: The union of man and woman in Christian marriage is brought about by God and for the purposes of God. The prompting to enter this holy state has come, we trust, from Him, rather than from any mere passing affection on your part. In the sacred contract which you are about to ratify, God is ever a third partner, and as you plight yourselves to each other, you are giving yourselves over to the fulfilment of His plans. All the while He stands by to accompany your union with the assistance of His grace, so that you may thankfully accept its blessings and faithfully fulfil its duties.

Our Lord and Savior, Jesus Christ, Son of the eternal Father, came on earth to espouse Himself to His creatures. Thereby He inaugurated in the world a new kingdom, the Catholic Church, through which all men are destined to be brought to the knowledge and service of God and of Christ. You are members of Christ through baptism. And now in Christ's name you are administering the sacrament of matrimony to each other, that by your sacred bond a new cell may be formed within His Body, the Church, to the advantage both of human society and the kingdom of God.

Christian wedlock, sanctified and raised to the dignity of a sacrament by our Lord, is ordained by the Almighty for your mutual love and consolation, for replenishing the earth, and for a replica of the union of Christ and His mystic Spouse. Wherefore, St. Paul admonishes the husband to love his wife as Christ loved the Church; and the wife he bids be subject to her husband as to the Lord. Henceforth your task as husband and wife will be for the purposes of Christ and for no other. You are to live

together in peace and in love. In this sacred relation each must be studious to please, and this will entail a constant sacrifice of self. Ready to deny your own will and inclination in all things, stripping yourselves of selfishness and sin, your marriage will truly be modeled on the mystic nuptials of Christ. Thus God will be glorified, you will be made holy in His sight and pleasing to each other, and your happiness together will be assured throughout your life upon earth and continue onward in the life to come.

You pay your vows of conjugal fidelity at the very altar of our Lord. In a few moments the alliance will be sealed through the holy Sacrifice of the Mass which we shall offer on your behalf. Take part in the Mass with faith and devotion, and let the sacrifice of each to the other be merged in the sacrifice of Christ. Be of one mind with Him Who will sanctify your every joy and lighten your every sorrow. Build your marriage upon Him Who is its unity and its firmness. He will send His Spirit to sustain you and to deliver you out of the snares of the Evil One and of worldlings who would trample this divine institution under foot. May the Lord be in your heart and on your lips as you now exchange your vows. And let all of you who assist at this sacrament, relatives and friends, now join with the Church of God in earnest supplication for this bridal couple, that they may co-operate with the grace bestowed in sacramental wedlock and thus reap its full fruits.

After the ceremony

By the power of God Who has joined you together, and by your own generous surrender to each other, a great sacrament has been realized. The earthly love between you has been overlaid by the supernatural love of Christ for the Church. Your new fellowship is a spectacle pleasing to God and to angels, for it is a union which surpasses all others, destined as it is to populate the Church of God in heaven and on earth.

Christian marriage, since it is a sacrament, is a true participa-

tion in the redeeming might of Jesus. As Christian spouses the very Blood of the Savior is mingled with the blood that flows through our veins. "Know that you are the temple of God and that your bodies are the members of Christ." On this, the day of your nuptials you give grace to each other, and every day of your life you must continue to give each other this grace. More than a union of bodies, chaste wedlock is a union of souls. To the extent that your souls become more and more closely knit together, in that same proportion will you find your mutual love and happiness increasing from year to year. The husband is to be the savior of his wife, as Christ is the Savior of His Church. The wife must be the support of her husband, as the Church is ever the faithful co-worker with Christ.

Be mindful that in the world today the enemies of Christian wedlock are multiplied. Unless you are on your guard, the spirit of darkness would seduce you with the enticing temptation that infidelity is so much easier than purity, or selfishness and pleasure-seeking so much more fashionable than the blessings of children. Far from abetting the false attitude and lax morals found among worldlings, you as Christian spouses are bound to repudiate the like by word and especially by example. But there is no reason to become fainthearted. A truly successful, happy, and holy marriage is possible for you, no matter how evil the environment. You will not be alone. God is a partner in your sacred resolve. Observe His laws, and you will find Him ever faithful in guiding you over the rough paths into the way that assures harmony, contentment, and peace.

MIXED MARRIAGE

Before the Ceremony

Beloved of God: Sacred Scripture tells us that God Himself is the Author of the marriage bond. Its laws were made not by man but by God, in the beginning, when our first parents received the mandate from their Creator to be two in one flesh.

So sacred has the marriage bond been from its foundation, that when the Son of God, our Lord and Savior, Jesus Christ walked the earth, He was at pains to restore it to its original purity, and henceforth entrusted all its care and safeguards to His Spouse, the Catholic Church. Providence has ordained that in the state of wedlock you are to share each other's life, for the purpose of carrying out His designs, while promoting your own welfare and happiness.

Faithful to her charge, the Church, like a good mother, is earnestly concerned that you may ever respect the holy contract you are making. Once you have freely promised yourselves to each other in matrimony, you become subject to its divinely made laws. No power on earth can alter or mitigate them for you in any respect. In marriage your souls are joined together more directly and more intimately than your bodies, and thus your union is meant to foster happiness in this life and to secure the blessedness of the life to come. God Who instituted marriage and Who governs it will give you the blessings that flow therefrom. You in turn must dispose yourselves for these graces and blessings by being resolved to do His will, the while you make a generous surrender of each to the other for the whole span of life.

A blessing of matrimony is love — love in that noble sense which seeks primarily the good of the beloved, the good of the soul as well as that of the body. It was this thought which prompted St. Paul to cry out: "Husbands love your wives as Christ also loved the Church." A blessing of matrimony is children, the reason above all for which it is ordained, so that a man and woman are ennobled and endowed to co-operate with the Creator in bringing new life into the world. "Increase and multiply," said God to Adam and Eve, "fill the earth and subdue it." But you must also understand that parents are destined not only to bring offspring into being, but to present them to the Church of Christ, in order that they become living members of Christ, and finally citizens in the kingdom of

heavenly glory. A blessing of matrimony is conjugal fidelity, that complete and perfect unity which cannot be otherwise than between one man and one woman, as Christ our Lord so clearly taught when He said: "For which cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. . . . What therefore God hath joined together, let no man put asunder."

The ideal of marriage upheld by the Church, as you see, is a very lofty one, to which you must aspire but which can be attained only by God's help. For this reason we who assist at this nuptial union call down the divine assistance upon you. Yet it remains for you to cultivate the seeds of grace by doing all within your power to keep your wedlock free from every defilement, yea more, to show a holy reverence towards it, lest the love between you grow cold, and the peace and happiness of family life, resting as it does on the union of souls, be destroyed. Remember that God commands you to do what you are able, and to implore Him for what you are not able to accomplish alone, that He may help you.

The priest now proceeds to obtain the consent of the contracting parties as follows:

First he asks the groom:

N. N., wilt thou take N. N. here present for thy lawful wife?

The man replies:

I will.

Then to the bride:

N. N., wilt thou take N. N. here present for thy lawful husband?

The woman replies:

I will.

With right hands joined, they pledge their marriage vows, the man saying:

I, N. N., take thee, N. N., for my lawful wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The woman now says:

I, N. N., take thee, N. N., for my lawful husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The priest subjoins:

By the authority committed to me, I pronounce you united in the bonds of matrimony.

The bridegroom then places the ring on the ring finger of the bride's left hand, saying:

With this ring I thee wed, and I promise unto thee my fidelity.

In concluding the service the priest may speak some words of exhortation such as given below or as he deems suitable. He will especially remind the bridal pair that the marriage bond is indissoluble, and dwell on the holiness proper to this state, as well as the duty of fostering harmony and mutual love. In fine, he will exhort them to seek sedulously to know God's pleasure, so that by faithfully fulfilling it at all times they may arrive at eternal salvation.

After the Ceremony

For the good of husband and wife and for the good of human society, it is divinely decreed that every true marriage is a permanent institution, enduring throughout the lifetime of the parties concerned. "What God hath joined together, let no man put asunder." Once your union has been consummated, no power on earth can dissolve it. Your hearts ought to be filled with gratitude to almighty God for giving you a positive guarantee, in that your wedlock cannot lawfully be subject to any separation, whether the temptation to part should come from yourselves or from without. Happy and secure in the knowledge that the nuptial partnership can be dissolved only by death, your union will go beyond serving passing delights and reach out for the goods that are lasting.

With God for its author, matrimony is intimately connected with religion and all that is holy. Thus you are bound to show reverence toward it and to shape all your ways of thinking and of acting in conformity with the mind of Christ, so as to obtain

all the blessings which accrue from it to the family and to human society. From the sacredness of wedlock flows its concord, in which it is recognized that man is the ruler of the family and the head over his wife. But because she is flesh of his flesh and bone of his bone, she is subject and obedient to the man not as a servant but as a companion, just as his dominion over her is one of tenderness, never of severity. A right relationship of this kind will imbue your married life with a boundless love, with a deep attachment of the heart. Such unselfish love will express itself not only in the mutual help needed from day to day, but will above all seek to discover God's will in all your dealings, that denying ungodliness, you may live chastely and charitably and godly in this world, looking for the blessed hope of life together in the eternity of God's mansions.

THE RITE OF BETROTHAL

When a Christian man and woman intend to pledge themselves to marriage, it is praiseworthy and in accord with ancient ecclesiastical custom to have the engagement solemnized and blessed by the Church. For detailed discussion of a valid betrothal and its consequences it will be necessary to refer to Canon Law (canon 1017) and the added information of a commentary. May it suffice to state here that no action is admissible to compel the celebration of marriage, even after a formal engagement has taken place, although a damage suit would be permitted before a competent judge, either in ecclesiastical or civil court.

There is no prescribed ritual for betrothal. However, it is most fitting that the ceremony take place before the altar of God, and that it be followed by the offering of the Eucharistic Sacrifice, together with the reception of Holy Communion. The following prayers and ceremonies are suggested.

1. The priest (vested in surplice and white stole) with his assistants (vested in surplice) awaits the couple at the communion table. At hand are the stoup with holy water and the altar missal. As the man and woman come forward with the two witnesses they have chosen, the following antiphon and psalm are sung on the eighth psalm tone:

Antiphon: To the Lord I will tender my PROM-ise: * in the presence of ALL His PEO-ple.

Psalm 126

Unless the house be of the Lord's BUILD-ing, * in vain do the BUILD-ers LA-bor.

Unless the Lord be the guard of the CI-ty, * 'tis in vain the guard KEEPS his SEN-try.

It is futile that you rise before DAY-break, * to be astir in the MIDST of DARK-ness,

Ye that eat the bread of hard LA-bor; * for He deals bountifully to His beloved while THEY are SLEEP-ing.

Behold, offspring result from God's GIV-ing, * a fruitful womb the regard OF His BLESS-ing.

Like arrows in the hand of the WAR-rior, * are children begotten of a YOUTH-ful FA-ther.

Happy the man who has filled therewith his QUIV-er; * they shall uphold him in contending at the gate WITH his RI-val.

Glory be to the Father and TO the Son, * and to the HO-ly SPIR-it.

As it was in the beginning, is now, and for-EV-er, * through endless A-ges. A-men.

Antiphon: To the Lord I will tender my PROM-ise: * in the presence of ALL His PEO-ple.

2. The priest now addresses them:

ALLOCUTION

Beloved of Christ: It is in the dispensation of Divine Providence that you are called to the holy vocation of marriage. For this reason you present yourselves today before Christ and His Church, before His sacred minister and the devout people of God, to ratify in solemn manner the engagement bespoken between you. At the same time you entreat the blessing of the Church upon your proposal, as well as the earnest supplications of the faithful here present, since you fully realize that what has been inspired and guided by the will of your heavenly Father requires equally His grace to be brought to a happy fulfilment. We are confident

that you have given serious and prayerful deliberation to your pledge of wedlock; moreover, that you have sought counsel from the superiors whom God has placed over you. In the time that intervenes, you will prepare for the sacrament of matrimony by a period of virtuous courtship, so that when the happy and blessed day arrives for you to give yourselves irrevocably to each other, you will have laid a sound spiritual foundation for long years of godly prosperity on earth and eventual blessedness together in the life to come. May the union you purpose one day to consummate as man and wife be found worthy to be in all truth a sacramental image and reality of the union of Christ and His beloved Bride, the Church. This grant, thou Who livest and reignest, God, forever and evermore. ℟. Amen.

3. The priest now bids the couple to join their right hands, the while they repeat after him the following:

The man:

In the name of our Lord, I, N. N., promise that I will one day take thee, N. N., as my wife, according to the ordinances of God and holy Church. I will love thee even as myself. I will keep faith and loyalty to thee, and so in thy necessities aid and comfort thee; which things and all that a man ought to do unto his espoused I promise to do unto thee and to keep by the faith that is in me.

The woman:

In the name of our Lord, I, N. N., in the form and manner wherein thou hast promised thyself unto me, do declare and affirm that I will one day bind and oblige myself unto thee, and will take thee, N. N., as my husband. And all that thou hast pledged unto me I promise to do and keep unto thee, by the faith that is in me.

4. Then the priest takes the two ends of his stole and in the form of a cross places them over the clasped hands of the couple. Holding the stole in place with his left hand, he says:

I bear witness of your solemn proposal and I declare you betrothed. In the name of the Father, and of the Son, ✠ and of

the Holy Spirit. ℟. Amen. As he pronounces the last words, he sprinkles them with holy water in the form of a cross.

5. Thereupon he blesses the engagement ring:

℣. Adjutórium nostrum in nómine Dómini.

℟. Qui fecit caelum et terram.

℣. Dómine, exaúdi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus. Oratio

OMNÍPOTENS Deus, creátor et conservátor humáni géneris, ac largítor aetérnae salútis, permítte dignéris Spíritum sanctum Paráclitum super hunc ánnulum. Per Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. ℟. Amen.

Et aspergatur aqua benedicta.

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray. Prayer

O GOD Almighty, Creator and preserver of the human race, and the Giver of everlasting salvation, deign to allow the Holy Spirit, the Consoler to come with His blessing upon this ring. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, for endless ages. ℟. Amen.

The ring is sprinkled with holy water.

6. The man takes the ring and places it first on the index finger of the left hand of the woman, saying: In the name of the Father, then on the middle finger, adding: and of the Son, finally placing and leaving it on the ring finger, he concludes: and of the Holy Spirit.

7. The priest opens the missal at the beginning of the Canon, and presents the page imprinted with the crucifixion to be kissed first by the man and then by the woman.

8. If Mass does not follow (or even if Mass is to follow, if he deems it opportune), the priest may read the following passages from Sacred Scripture:

Tobias 7: 8

Tobias said: I will not eat nor drink here this day, unless thou first grant me my petition, and promise to give me Sara thy daughter. . . . The angel said to Raguel: Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife; therefore another could not have her. . . . And Raguel taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may He join you together, and fulfil His blessing in you. And taking paper they made a writing of the marriage. And afterwards they made merry, blessing God. . . . Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us pray to God today, and tomorrow, and the next day; because for these three nights we are joined to God; and when the third night is over, we will be in our own wedlock. For we are the children of saints, and we must not be joined together like heathens that know not God. So they both arose, and prayed earnestly both together that health might be given them. ℟. Thanks be to God.

John 15: 4–12

At that time, Jesus said to His disciples: Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine; you the branches. He that abideth in me, and I in him, the same beareth much fruit; for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified; that you bring forth very much fruit, and become my disciples. As the Father hath loved

me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in His love. These things I have spoken to you, that my joy may be in you, and your joy may be filled. This is my commandment, that you love one another, as I have loved you. ℟. Praise be to thee, O Christ!

9. Lastly, the priest extends his hands over the heads of the couple, and says:

May God bless your bodies and your souls. May He shed His blessing upon you as He blessed Abraham, Isaac, and Jacob. May the hand of the Lord be upon you, may He send His holy Angel to guard you all the days of your life. Amen. Go in peace!

10. Before leaving the church, the betrothed couple as well as the witnesses will affix their signatures to the document previously prepared for this purpose. A form for the document is herewith given.

Document

In the Name of our Lord, Jesus Christ:

Before almighty God, before Holy Church and her faithful here assembled, we, the undersigned, have this day promised the eventual consecration of one to the other in the sacrament of matrimony, which is none other than the mystery of that great Sacrament — Christ and His beloved Spouse, the Church. May the Divine Spirit with His grace and manifold gifts enlighten our minds and move our wills to spend the days of our engagement soberly, piously, and justly, awaiting the blessed consummation of that union to which we have been called and to which we are solemnly pledged. In thee, O Lord, do we put our trust. Let us nevermore be confounded.

..... & .....

Date .....

Church of .....

Priest: .....

Witnesses: ..... & .....

11. If Mass does not follow immediately, it would be appropriate to sing at this time the seasonal anthem of the Blessed Virgin Mary.

CELEBRATION OF SILVER OR GOLDEN WEDDING

There is no officially prescribed ritual of the Church for solemnizing an anniversary of marriage. Yet it is very much to be desired that Christ's faithful will honor such occasion, particularly the twenty-fifth and fiftieth jubilee, with some manner of religious observance in the house of their heavenly Father. Our present world has need to witness and to be edified by the spectacle of a Christian husband and wife who have passed many years in peaceful and holy wedlock, now giving praise to the Almighty, their strength and their bulwark, and receiving the Church's benediction unto an increment of perfection and happiness in the years to come.

For this festival of thanksgiving and faith, the ceremony given below is suggested, to be followed in whole or in part by the officiating priest at his discretion.

1. The priest, vested in surplice and white stole, or in stole and chasuble if Mass is to follow immediately (the maniple placed on the altar until Mass begins), awaits the jubilarians as they come in procession to the altar.

2. During the Procession the choir sings the following antiphon and psalm on the eighth psalm tone (or the priest will read it after they have come to the altar):

Antiphon: O how beautiful is the chaste generation with GLO-ry: * for the memory thereof IS im-MOR-tal.

Psalm 127

Blessed the man who FEARS the Lord, * who walks IN His PATH-ways.

For thou shalt eat the labor OF thy hands; * happy art thou, and all shall PROS-per FOR thee.

The wife shall be like the FRUIT-ful vine * on the walls OF thy DWELL-ing.

Thy children like young OL-ive plants * round a-BOUT thy TA-ble.

Behold, thus shall HE be blessed * who TRU-ly FEARS the Lord.

May the Lord bless thee from SI-on, * and mayest thou see the prosperity of Jerusalem all the days of THINE ex-IST-ence.

And mayest thou see thy children's CHIL-dren. * Peace be UN-to IS-ra-el.

Glory be the the Father and TO the Son, * and to the HO-ly SPIR-it.

As it was in the beginning, is now, and for-EV-er, * through endless A-ges. Amen.

The antiphon is repeated: O how beautiful is the chaste generation with GLO-ry: * for the memory thereof IS im-MOR-tal.

3. The priest addresses the jubilarians:

Allocution

Beloved of Christ: "Wedlock is a holy thing and it should be dealt with in a holy manner." This is the teaching of the Council of Trent. Evidently you subscribe wholeheartedly to this solemn pronouncement, because you begin the festivities of your silver (golden) wedding in the house of God. You are come to render thanksgiving to Him for His benevolent favors of the past twenty-five (fifty) years, and to entreat His benediction upon you for the years that remain. You return as devout pilgrims today to the altar of God, where in your youth you were made joyful and glad with the marriage sacrament. You were married in Christ, and the Lord has continued these many years to be your portion in happiness and your chalice in sorrow, just as you live in hope that He will bequeath an everlasting inheritance when the journey comes to an end.

On the day of your wedding, so long past, grace was laid up in your souls through the sacrament which you administered to each other. Today you stand before the world as a striking testimony of what God's grace, conferred in matrimony, can effect in the husband and wife who will work along with the divine treasure that is in them. Our world has great need of the living sermon which your example of fidelity and loyalty dins into its ears. All who validly receive the sacrament of matrimony are meant to be sanctified and strengthened for the duties and for the dignity of their state, but sad to say not all use the powers of grace laid up

in the soul by this sacrament. Because so many married folks have gone astray from the living God and turned to the false gods of their own inordinate whims and desires, we are confronted on all sides by the spectacle of overwhelming unhappiness and frustration that plagues our present society. Hatred between spouses, adultery, divorce, race suicide, unbridled selfishness, broken homes, forsaken children — these are the accursed fruits resulting when the grace of matrimony lies unused and its duties neglected. But now that we have mentioned these evils in protest and warning for the ears that can benefit from the Church's solemn admonition, let us turn quickly from these unpleasant considerations, so offensive to the devout people of God, and instead take inspiration and courage from the lessons afforded by this happy occasion.

We are inclined to believe that you have lived the years of wedlock in imitation of the chaste nuptials of Christ with His Church, that your love for each other has resembled Christ's love for His spotless Bride, and that as Christ is the Savior of the Church, so you have been to each other a savior, helping each other to grow in holiness and in true love for God and neighbor. Thus it has come about that now there is found in your marriage peace, dignity, happiness, and security. Of course, it is no secret that your way has not been easy at all times. You have had to endure suffering together. You have often been nailed to the cross of sacrifice. There have been temptations to overcome. You have been put to the test of heroic generosity and unselfishness, so that you might patiently bear each other's weaknesses and imperfections. But because you have been subject to God, you have subdued the rebellion of the flesh. With God's help you have been enabled to accomplish what of yourselves you would not have been able.

In the name of Christ, of the Church and all her children who are present, as well as in my office as your pastor, I extend heartiest congratulations to you and all good wishes for your future years together. Shortly we shall offer the Holy Sacrifice in praise and thanksgiving to our heavenly Father for the great work He

has wrought in you. In the course of the Mass let us also beseech the Most High to be ever at your side in His full power and glory, assisting you to continue and to persevere unto the end, so that the wedlock kept holy on earth may adorn you for the hour in which the heavenly messenger comes to conduct you to the divine nuptials of the Lamb of God.

4. With his hands outstretched over the couple the priest says the following prayers — the server holding the Ritual for him:

Let us pray: Humbly we implore thee, O Lord, may it please thee to accept the meed of praise thy faithful servants offer thee on the twenty-fifth (or fiftieth or whatever other year) anniversary of their wedding, that day on which thou didst deign to join them together in the nuptial bond. Wherefore, they renew their vows to thee, the living and true God. And on their behalf we suppliantly address our entreaties to thine awe-inspiring compassion, that their years may advance in peace and prosperity, that they may see their children's children unto the third and fourth generation, and that they may bless thee all the days of their life. Through Christ our Lord. ℟. Amen.

Let us pray: O holy Lord, almighty Father, everlasting God! With renewed appeal we suppliantly beg on behalf of thy servants, for whom Christ intercedes before thee, that thou wouldst deign to prosper their nuptials. Let them deserve to obtain continued favors from thee, and let their wedlock be strengthened by thee, in the manner that thou didst firmly establish the union of the first man and woman. Turn away from them every assault of the enemy, so that the sacred nuptials of our progenitors may find an imitation in their union. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and evermore. ℟. Amen.

5. The priest bids the couple to join their right hands, as he pronounces God's blessing upon them, saying:

Benedíctio Dei omnipoténtis, Patris, et Fílii, ✠ et Spiritus Sancti, descéndat super vos et máneat semper. ℟. Amen.

May the blessing of God Almighty, Father, Son, ✠ and Holy Spirit come upon you and remain for all time. ℟. Amen.

He sprinkles them with holy water in the accustomed manner.

6. If time allows the following selections from the Scriptures may be read:

Genesis 2

And the Lord God said: "It is not good for man to be alone; let us make him a help like unto himself." Then the Lord God cast a deep sleep upon Adam; and when he was fast asleep, He took one of his ribs, and filled up flesh for it. And the Lord God built the rib which He took from Adam into a woman, and brought her to Adam. And Adam said: "This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man." Wherefore, a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh. ℟. Thanks be to God.

John 2: 1–11

There was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And the wine failing, the mother of Jesus saith to Him: "They have no wine." And Jesus saith to her: "Woman, what is that to me and to thee? My hour is not yet come." His mother saith to the waiters: "Whatsoever He shall say to you, do ye." Now there were set six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: "Fill the water-pots with water." And they filled them to the brim. And Jesus saith to them: "Draw out now, and carry to the chief steward of the feast." And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: "Every man at first setteth forth

good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now." This beginning of miracles did Jesus in Cana of Galilee; and manifested His glory, and His disciples believed in Him. ℟. Praise be to thee, O Christ!

7. The Mass proper to the day is celebrated, or if the rubrics permit, the votive Mass of the Blessed Virgin or the votive Mass of Thanksgiving. But if it has happened that the nuptial blessing had not been received when the parties were married, it may be imparted now, and under these circumstances the nuptial Mass may be used in preference to any other votive Mass.

8. At the conclusion of Mass, it would be fitting to sing the Te Deum with its versicles and oration, as given on page 550.

INDEX GENERALIS ALPHABETICUS

A

B

C

II

INDEX PSALMORUM NUMERICUS

III

INDEX CANTICORUM

IV

INDEX HYMNORUM

V

ENGLISH INDEX

A

B

C

P

R

S

V

W