Benedictionale
iuxta Formam Extraordinarium
Latinum et Anglicum
ad Usum Sacerdotum
Civitatum Fœderatarum
Americæ Septentrionalis
Benedictionale
Iuxta Formam Extraordinariam
Latinum et Anglicum
ad Usum Sacerdotum
Civitatum Foederatarum
Americae Septentrionalis

With the assistance of Mr. Joseph Shetler.
Please note that this collection of blessings *per se* has not received any ecclesiastical approval. As far as the editor is aware, the texts contained within this book are taken exclusively from approved editions no later than 1962 and up-to-date as of 1962.

The editor has employed the following sources:


The editor has strived to employ the following rationale. For the Latin text, use the Rituale Romanum (1953) when possible. If, however, the Latin prayers themselves in the Collectio Rituum (1954) differ in substance, then take the Latin prayers from the Collectio Rituum (1954). Take the English prayers from the Collectio Rituum (1954). Take the English rubrics from the Parish Ritual where possible, since these rubrics occasionally contain added information not found in the Latin rubrics, and this edition did receive the imprimatur. Where necessary, modify or freshly translate the rubrics into English after the style of the Parish Ritual.

The editor has made slight orthographic changes in order to harmonize usage among the various editions, primarily the use of i in place of j in Latin texts and the use of parentheses rather than slashes. The inconsistent usage of æ and œ, e.g., in cælum vs. cœlum, even within the Rituale Romanum (1953) itself, however, has not been changed. The English rubrics in the Parish Ritual prefer to capitalize “Holy Water,” but occasionally do not. The editor has capitalized the phrase throughout. The English translations found in the Collectio Rituum (1954) vary among themselves, e.g., in the use of “for ever,” “forever,” and “world without end,” in the use of archaic verb forms, and in the capitalization of pronouns referring to God. The editor has
made no attempt to harmonize these translations.

In particular, the sources for each blessing as found in this collection are the following:

**The Blessing of Holy Water**: Latin title from the *Rituale Romanum* (1953); Latin prayers, and rubrics from the *Rituale Romanum* (1953) and the *Missale Romanum* (1962); English title from the *Collectio Rituum* (1954); English prayers from the *Collectio Rituum* (1954), slightly modified; English rubrics from the Parish Ritual. The *Missale Romanum* (1962) in its presentation of the rite for the Blessing of Holy Water specifies that the sign of the cross is made only once when the salt is added to the water, whereas the *Rituale Romanum* (1953) and the *Collectio Rituum* (1954) specify that it is made three times. The editor has taken this Latin rubric from the *Missale Romanum* (1962) and has modified the English prayer from the *Collectio Rituum* (1954) to agree. The English rubric in the Parish Ritual already agrees with the *Missale Romanum* (1962).

**Blessing of Baptismal Water (Short Form)**: *Supplementum Rituale romani ad usum cleri Americae Septentrionalis Foederatae* (15 November 1953) in the Benziger edition of the *Rituale Romanum* (1953). English rubrics translated by the editor.

**When Distributing the Ashes on Ash Wednesday**: Latin title and prayer from the *Collectio Rituum* (1954); English title and prayer from the *Collectio Rituum* (1954).

**General Blessing for Things**: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

**Blessing of Anything to Eat**: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.
**Blessing for a Sick Person**: Latin title and prayers from the *Rituale Romanum* (1953); Latin rubrics from the *Rituale Romanum* (1953) and the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual, with a slight necessary addition. The *Rituale Romanum* (1953) does not include the rubric indicating that the priest may use one or more of the prayers.

**Blessing for Sick Animals**: Latin title and prayers from the *Rituale Romanum* (1953); Latin rubrics from the *Rituale Romanum* (1953) and the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor. The *Rituale Romanum* (1953) does not include the rubric indicating that the priest may use one or more of the prayers.

**Short Form for Blessing the Rosary of the Blessed Virgin Mary**: Latin title and prayers from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual. There are no Latin rubrics in the *Rituale Romanum* (1953) or the *Collectio Rituum* (1954).

**Blessing of Chalk on the Feast of Epiphany**: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

**Blessing of Crosses to be Placed in Fields, Vineyards, etc., on the Feast of the Finding of the Holy Cross**: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954). English rubrics translated by the editor.

**Blessing of Houses Outside Paschal Time**: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.
Blessing of Houses on Holy Saturday and throughout the Easter Season: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual. The translation of the first rubric, however, is not in the Parish Ritual and has been supplied by the editor.

Blessing of a School: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

Blessing of Candles (Feb. 3): Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing of Throats (Feb. 3): Latin title from the Parish Ritual; Latin prayers and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing of Herbs on the Feast of the Assumption of the Blessed Virgin Mary: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

Blessing of a Sacred Statue or Picture: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing of a Child: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing at the Ground Breaking or Laying of the First Stone
of a Building: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

**Blessing of Any Place:** Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

**Blessing of a Woman Before the Birth of a Child:** Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

**Blessing of a Woman after Childbirth and of Her Child:** Latin title, rubrics, and prayers from the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor. Note that the rite found in the *Collectio Rituum* (1954) does not completely agree with that found in the *Rituale Romanum* (1953). Note that the Latin version of the Magnificat differs slightly from the familiar.

**Blessing of a Woman after Childbirth, When the Child Has Died:** Latin title, prayers, and rubrics from the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

**Blessing of a Sick Child:** Latin title from the *Rituale Romanum* (1953). Latin prayers and rubrics from the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual, slightly modified by the editor to agree with the *Collectio Rituum* (1954). The rite in the *Collectio Rituum* (1954) does not agree with the *Rituale Romanum* (1953).

**Blessing and Clothing with the Scapular of the Blessed Virgin Mary of Mt. Carmel (Short Form):** Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from
the *Collectio Rituum* (1954); English rubrics from the Parish Ritual. Some English rubrics (e.g., the instruction at the end) were lacking in the Parish Ritual and were supplied by the editor.

**Blessing of Fruit Trees and Vines:** Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

**Blessing of an Automobile or Any Kind of Vehicle:** Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

**Blessing of a Flag:** Latin title from the *Pontificale Romanum* (1891). Latin prayers, and rubrics from the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

**Blessing for Wedding Anniversaries:** Latin title, prayers, and rubrics from the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954). English rubrics translated by the editor. The editor has changed an accent mark in the prayer of blessing from *actiónem* to *actióne*. The same prayer of blessing reads *mereámur* where *mereántur* seems to be warranted, but the editor has not changed it. In the *Te Deum*, the editor has changed the accentuation of *confitemúr* to *confitémur*, of *Sabáoth* to *Sábaoth*, and of *subvéni* to *súbveni*. He has also added the missing accent mark to *Fílius*, *devícto*, and *benedícimus*. The editor has changed *et sæculum sæculi* to *et in sæculum sæculi*. The use of asterisks within the *Te Deum* is inconsistent, and the editor has not changed this. In the versicles and responses following the *Te Deum*, the editor has changed the accentuation of *glóriosus* to *gloriósus*. He has also added the missing accent mark to *Fílium*. In the concluding prayer, the editor has changed the accentuation of *bónitatis* to *bonitátis*, of *exórandes* to *exorántes*, and of *desérens* to *déserens*. 
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INTRODUCTION

Background

The Apostolic Letter issued *motu proprio* of Benedict XVI, *Summorum Pontificum*, allows for the use of the *Rituale Romanum* as it stood in 1962. This creates a tremendous pastoral opportunity and, at the same time, a practical difficulty. The difficulty is that there exists no published and available edition of the *Rituale Romanum* that is up-to-date as of 1962.

When he issued the *Rituale Romanum* in 1614, Paul V did not impose its use on the universal Church. Nevertheless, the Bishops of the United States adopted the *Rituale Romanum* as normative for the United States at the First Plenary Council of Baltimore (1852). The Holy See issued the last new edition of the *Rituale Romanum* prior to Vatican II in 1952. In the United States, it was printed by Benziger in 1953. This edition included an appendix for the United States which contained approved adaptations and customs pertaining to various rites.

In 1954, a *Collectio Rituum* excerpted from the *Rituale Romanum* was published and approved for use in the United States. This *Collectio Rituum* contained twenty-seven blessings that could be conferred in English. It also allowed for the use of English in parts of the celebration of the sacraments and other rites. Throughout the late fifties and early sixties, the Holy See continued to add blessings and modify prayers and rites in the *Rituale Romanum* itself. Another *Collectio Rituum* for the United States was published in 1961. This *Collectio*, however, did not include any blessings as did that of 1954. Various publishers also printed rituals for the use of priests in the United States incorporating texts from the *Rituale Romanum* and *Collectio Rituum*. As far as the editor is aware, none of these rituals is completely accurate and up-to-date as of 1962.

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1For examples, see: AAS 47 (1955), 414; AAS 48 (1956), 844; AAS 49 (1957), 1043; AAS 52 (1960), 412; *Ephemerides Liturgicae* 74 (1960), 133; AAS 52 (1960), 987; and AAS 54 (1962), 310–338.
If a priest of the United States desires to use English in the administration of the sacraments and sacramentals according to the extraordinary form, he discovers a further problem, namely that the two editions of the *Collectio Rituum* for the USA that were published in 1954 and 1961 are difficult to obtain. An added difficulty is the fact that the 1961 *Collectio Rituum* for the USA does not completely replace the previous *Collectio*, since it does not contain the blessings. The abundance of copies of the *Collectio Rituum* of 1964 only exacerbates the problem, since this edition contains English translations that are not usable according to *Summorum Pontificum*. In addition, the English translations found in Weller’s study edition of the *Rituale Romanum* were not approved prior to 1964 and so are not provided for by *Summorum Pontificum*.

There exists, then, no published edition of the *Rituale Romanum* that contains all of the changes made between 1952 and 1962. Moreover, there exists no *Collectio Rituum* or other ritual containing all of the English translations approved as of 1962. The present volume does not remedy the situation, but it does make the blessings that can be conferred totally or partially in English more readily available for those priests who wish to use them. The editor hopes that in the future someone may publish a complete and accurate *Rituale Romanum* for the extraordinary form of the Roman Rite.

**Using this Book**

In some editions of rituals from 1962 or earlier destined for the use of priests in the United States, English translations of Latin prayers are sometimes printed as an aid to understanding, even though these translations may not be used in the celebration of the sacraments or sacramentals. On the other hand, some use of English was allowed in 1962. To avoid any possible confusion, this collection prints only English prayers that may be used *in place of the Latin text* in the celebration of these blessings. When Latin and English prayers are in parallel columns, either may be used. When only Latin may be used, no English translation is provided.
Decree of the Sacred Congregation of Rites (1954)

Prot. N. D. 18/954.

Sacra Congregatio Rituum

Dieceesium Americanæ Septentrionalis

Exc. mus ac Rev. mus Dominus Carolus Josephus Alter, Archiepiscopus Cincinnatensis, nomine et auctoritate omnium Archiepiscoporum et Episcoporum Statuum Foederatorum Americae Septentrionalis, Sanctissimum Dominum nostrum Pium Papam XII enixe adprecatus est, ut de Sua suprema Auctoritate, in administratione quorundam Sacramentorum, Baptismi nempe, Extremæ Unctionis ac Matrimonii, necnon et in Exsequiis Defunctorum, usum linguæ anglicæ in determinatis precibus indulgere benigne dignaretur, juxta exemplar a Commissione speciali liturgica exaratum, in quo, ad intelligentiam et pietatem populi, vulgari idiomate, anglico nempe, ii ritus et orationes positæ sunt, quæ magis opportunæ videbantur. Quam Rituum Collectionem, ad instar Appendicis Ritualis Romani ita concinnatam, Sacrorum Rituum Congregationis judicio, pro opportuna approbatione reverenter subiecit.

Sacra porro Rituum Congregatio, utendo peculiaribus facultatibus sibi ab Ipso Sanctissimo Domino nostro tributis, exhibito Rituali diligenti studio perpenso, præ oculis habitis hodiernis circumstantiis, benigne indulsit ut:


2. In collatione vero Sacramentorum, in quantum ad intelligentiam et pietatem populi necesse sit, sacerdos vernacula lingua proferre postea tantum quæ sequuntur:

a). In administratione Baptismi parvulorum, solo in textu latino ponantur ac proinde semper et sola lingua hac dicantur exorcismi, omnes formæ uctionum ac benedictionum, nec non et ipsa Baptismi
forma.

b). In administratione Baptismi adultorum, præter ea quæ superius recensita sunt, etiam lingua latina tantum imprimantur et recitentur psalmi et aliae preces initiales.

c). In ordine administrandi Sacramentum Extremæ Unctionis, latina tantum linguæ adhibeatur in oratione impositionis manuum super infirmum, in verbis unctionum et in orationibus subsequentibus.

d). In celebratione Matrimonii lingua anglica sacerdos uti potest ad omnia, præter benedictionem anuli et formulam “Ego coniungo vos. . .” In benedictione nuptiali extra Missam, danda ex apostolico indulto quando Missa non litatur, preces quæ in Rituali Romano habentur, recitari possunt lingua anglica.

e). In Exequiis peragendis pro fidelibus defunctis, sola linguæ latina preces at absolutiones peragi debent. Nihil tamen vetat quominus, hoc ritu absoluto, vulgari linguæ aliae addantur preces, pro opportunitate temporis et loci ab Ordinariis determinandæ et ab ipso sacerdote recitandæ.

Contrariis quibuscumque, etiam speciali mentione dignis, minime obstantibus, et servatis de cetero servandis.

Iniungitur in super onus transmitendi ad S. Rituum Congregationem duo exemplaria praefati Ritualis, postquam typis editum fuerit.

Datum Romæ, die 3 Junii Anni Marialis 1954.

(ss). C. Card. Cicognani, S.R.C. Praefectus
(ss). A. Carinci, Archiep. Seleucien., a secretis
Decree of the Sacred Congregation of Rites (1959)

Prot. N. D. 37/959.

Sacra Rituum Congregatio
Dioecesium Americæ Septentrionalis


Sacrum porro idem Consilium Religionis ritibus præpositum, vigore facultatum sibi a SS.mo Domino nostro IOANNE Divina Providentia PAPA XXIII tributarum, huiusmodi expositum opus a se diligenti studio revisum, prout in adiecto prostat exemplari sub titulo COLLECTIO RITUUM AD INSTAR APPENDICIS RITUALIS ROMANI IN USUM CLERI ARCHIDIŒCESIUM ET DIOECE SIUM FŒDERATARUM AMERICÆ SEPTENTRIONALIS CIVITATUM, probavit et adhibendum benignè concessit, servatis tamen quæ sequuntur:

1. In hac rituum Collectione typis edenda, textus Latinus, semper integer referatur, interpretatio vero Anglica, in iis tantum quae permittuntur, iuxta Latinum textum ponatur.

2. In administratione Sacramentorum, in quantum ad populi intellectum et pietatem necesse sit, Sacerdoti vernacula lingua proferre ea tantum quæ sequuntur licet, nimimum:
a) In Baptismo parvulorum conferendo, Exorcismi, omnes Unctiovnum et Benedictionum formulæ, necnon ipsa Baptismi forma, ponuntur in solo textu Latino, ac proinde semper et solo hoc sermone dicantur.

b) In administratione Baptismi adultorum, præter ea quæ superius recensita sunt, Latina dumtaxat lingua typis exarentur et recitentur Psalmi et aliae preces seu orationes initiales.

c) In ordine Sacramenti Extremæ Unctionis administrandæ, Latina solum lingua adhibeatur in oratione impositionis manuum super infirmmum, in verbis quæ unctiones comitantur, et in orationibus subsequentibus.

d) In celebratione Matrimonii sermone Anglico uti valet Sacerdos ad omnia, præter Benedictionem anuli et formulam “Ego coniungo vos …” et præter formulas, quæ intra Missam dicuntur. In Benedictione autem nuptiali extra Missam, ex Apostolico Indulto danda quando Missa non litatur, preces quæ in Rituale Romano habentur, recitari possunt lingua Anglica.

3. In Exequiis pro fidelibus defunctis sola Latina lingua preces et absolutiones peragi debent. Nihil tamen vetat quominus, hoc ritu absoluto, vulgari sermone aliae addantur preces, pro opportunitate temporis et loci ab Ordinariis locorum determinandæ et ab ipso Sacerdote recitandæ.

Contrariis non obstantibus quibuslibet.
Die 11 Octobris 1959.

C. Card. Cicognani
S.R.C. Præf.

Henricus Dante, S.R.C. Pro Secret.
The Blessing of Holy Water

Ordo ad faciendam aquam benedictam

Diebus Dominicus, et quando-cumque opus sit, præparato sa-le et aqua munda benedicen-da in ecclesia, vel in sacristia, sacerdos, superpelliceo et stola violacea indutus, primo dicit:

On Sundays and whenever nec-essary, salt and clean water are prepared for blessing in the church or in the sacristy. (It is not necessary to bless salt each time there is a blessing of Holy Water and salt which has already been blessed may be used.) The priest, vested in surplice and violet stole, says:

℣.

Our help is in the name of the Lord.

惮. Who made heaven and earth.

Deinde absolute incipit exorcismum salis:

He then exorcises and blesses the salt, saying:

Exorcízo te, creatúra salis, per Deum vivum, per Deum verum, per Deum sanctum, per Deum, qui te per Eliséum Prophétam in aquam mitti iussit ut sanarétur sterílitas aquæ: ut efficiáris sal exorcizátum in salútem credéntium; et sis ómnibus suméntibus te sán-nitas ánimæ et córporis; et effúgiat atque discédat a loco in quo aspérsum fúeris, omnis phantásia, et nequítia, vel versútia diábó-licæ fraudis, omnísque spíritus immúndus, adiurátus per eum, qui venúrus est iudicáre vivos et mórtuos, et sǽculum per ignem.

惮. Amen.

Oratio

Orémus. Let us pray.
Imménsam cleméntiam tuam, omnipotens ætérne Deus, humíliter implorámus, ut hanc creatúram salis, quam in usum géneris humáni tribuísti, bene dicere et sancti ficáre tua pietáte dignérís: ut sit omni-bus suméntibus salus mentis et córporis; et quidquid ex eo tactum vel respérsum fúerit, cáreat omni immundítia, omníque impugnatione spiritális nequítæ. Per Dóminum.

Almighty and everlasting God, we humbly implore Thee, in Thy immeasurable kindness and love, to bless and sanctify this salt which Thou didst create and give over to the use of mankind, so that it may become a source of health for the minds and bodies of all who make use of it, and may rid whatever it touches or sprinkles of all uncleanness and protect it from every assault of evil spirits. Through our Lord, Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God for ever and ever.

†. Amen. 

Exorcismus aquæ: et dicitur absolute: 

He then exorcises and blesses the water, saying:

Exorcízo te, creatúra aquæ, in nómine Dei Patris omnipoténtis, et in nómine Iesu Christi Filii eius Dómini nostri, et in virtúte Spíritus Sancti: ut fias aqua exorcizáta ad effugándam omnem protestátem inimíci, et ipsum inimícum eradicáre et explantáre váleas cum ángeles suis apostáticis, per virtútem eiúsdem Dómini nostri Iesu Christ: qui ventúrus est iudicáre vivos et mórtuos, et sæculum per ignem.

†. Amen.

Oratio

Orémus. 

Let us pray.
Deus, qui ad salútem humáni génemis, máxima quæque sa-
cräménta in aquárum substán-
tia condidísti: adésto propíti-
us invocationibus nostris, et ele-
ménto huic multímodis purifi-
catiónibus præparáto, virtútem
tuae bene ® dictiónis infúnde:
ut creatúra tua, mystériis tuis
eri vi, ad abigéndos dǽmo-
nes, morbósque pelléndos, di-
vínae grátiae sumat effécum; ut
quidquid in dómibus, vel in lo-
cis fidélium, hæc unda respér-
serit, cáreat omni immundítia,
liberétur a noxa: non illic resi-
deat spíritus péstilens, non au-
ra corrúmpens: discédant om-
nes insídiae laténtis inimíci; et
si quid est, quod aut incolu-
mitáti habitántium ínvidet, aut
quiéti, aspersióne huius aquæ
effúgat: ut salúbritas, per in-
vocationem sancti tui nóminis
expetita, ab ómnibus sit impu-
gnatiónibus defénsa. Per Dómi-
um nostrum Iesum Christum
Filium tuum: Qui tecum vivit et
regnat in unitáte Spíritus Sancti
Deus, per ómnia sæcula sæcu-
lórum.

O God, Who for the salvation of
mankind hast built Thy great-
est mysteries on this substance,
water, in Thy kindness hear
our prayers and pour down the
power of Thy blessing ® into
this element, made ready for
many kinds of purifications.
May this, Thy creature, become
an agent of divine grace in the
service of Thy mysteries, to
drive away evil spirits and dis-
pel sickness, so that everything
in the homes and other build-
ings of the faithful that is sprin-
kled with this water may be
rid of all uncleanness and freed
from every harm. Let no breath
of infection, no disease-bearing
air, remain in these places. May
the wies of the lurking Enemy
prove of no avail. Let whatever
might menace the safety and
peace of those who live here
be put to flight by the sprin-
kling of this water, so that the
healthfulness, obtained by call-
ing upon Thy holy name, may
be made secure against all at-
tack. Through our Lord Jesus
Christ, Thy Son, Who lives and
reigns with Thee in the unity
of the Holy Spirit, God, for ever
and ever.
Benedictionale

℟. Amen.

Hic mittat sal in aquam in modum crucis, dicendo:

Commíxtio salis et aquæ páriter fiat, in nómine Patris, et Fílii, et Spíritus Sancti.

℟. Amen.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℟. Et cum spíritu tuo.

℟. And with your spirit.

Oratio

Orémus.

Deus, invíctæ virtútis auctor, et insuperábilis impérii Rex, ac semper magníficus triumphátor: qui advérse dominationis vires réprimis: qui inimíci ru-giéntis sævítiam súperas: qui hostíles nequítias poténter expúgnas: te, Dómine, treméntes et súpplices deprecámur, ac pé-timus: ut hanc creatúram salís et aquæ dignánter aspíciás, benígnus illústres, pietátis tuae rore sanctífices; ut ubicúmque fúerit aspérsa, per invocatiónem sancti nóminis tui, omnis infestátio immúndispíritus abi-gátur: terrórque venenósi ser-péntis procul pellátur: et præ-

Oratóri

O God, Creator unconquerable, invincible King, Victor ever-glorious, Who dost hold in check the forces bent on dominating us, Who dost overcome the cruelty of the raging enemy, Who dost in Thy power beat down the wicked foe: Humbly and fearfully do we pray to Thee, O Lord, and we ask Thee to look with favor on this salt and water which Thou hast created. Shine on it with the light of Thy kindness. Sanctify it by the dew of Thy love, so that, through the invocation of Thy holy name, wherever this water and salt is sprinkled
it may turn aside every attack of the unclean spirit and dispel the terror of the poisonous serpent. And wherever we may be, make the Holy Spirit present to us who now implore Thy mercy. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

℟. Amen.  

℟. Amen.
**Blessing of Baptismal Water (Short Form)**

*Formula brevis conficiendæ aquæ baptismalis*

**Exorcismus Aquæ**


†. Amen.

**Orémus.**

**Oratio**

Dómine sancte, Pater omnipotens, aétérne Deus, aquárum spirítuálium sanctificátor, te supplíciter deprecámur: ut hoc ministérium humilitátis nostræ respícere dignéris, et super has aquas, ablúéndis et vivificándis homínibus preparátas, Angelum sanctitátis emíttas; ut peccátis priórís vitæ ablútis, reatúque detérso, purum sacráto Spíritui habitáculum regenerationibus procúret. Per Chri-stum Dóminum nostrum.

†. Amen.

Sacerdos deinceps infundat Oleum Catechumenorum in aquam, in modum crucis, dicens: The priest then proceeds to pour the Oil of Catechumens into the water in the form of a cross, saying:

Deinde infundat Chrisma in aquam, in modum crucis, dicens:

Then he pours Chrism into the water in the form of a cross, saying:

Coniunctio Chrismatis sanctificationis et Olei unctionis et aquae Baptismatis sanctificetur, et fecundetur. In nomine Patris και Σωτήρis και Πνεύματος Ἐλληστικοῦ.

Deinde dicat Sacerdos, benedicens ipsam aquam:

Then the priest blesses the water itself by saying:

Sanctificetur et fecundetur Fons iste, et ex eo renascientes. In nomine Patris και Σωτήριος και Πνεύματος Ἐλληστικοῦ.
Ad imponendos cineres

**When Distributing the Ashes on Ash Wednesday**

Gen. 3:19: Meménto, homo, quia pulvis es, et in púlverem revertéris. Remember, man, that you are dust and to dust you will return.
General Blessing for Things

Benedictio ad omnia

Hæc benedictionis formula adhiberi potest a quovis Sacerdote pro omnibus rebus, quarum specialis benedictio in hoc Rituali non habetur.

This formula of blessing may be used by any priest for all those things which have no special blessing in the Roman Ritual.

℣. Adiutórium nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Oratio

Orémus.

Deus, cuius verbo sanctificantur ómnia, bene dictiónem tuam effúnde super creatúram istam (creatúras istas): et præsta, ut, quisquis ea (eis) secúndum legem et voluntátem tuam cum gratiárum actióne usus fúerit, per invocationem sanctissimi nóninis tui, córporis sanitátem, et ánimæ tutélam, te auctóre, percípiat. Per Christum Dóminum nostrum.

℣. Amen.

℟. Amen.
Et aspergatur (vel aspergantur) aqua benedicta. Then the priest sprinkles it (or them) with Holy Water.
**Blessing of Anything to Eat**

*Benedictio ad quocumque comestibile*

**℣.** Adiutórium nostrum in nómine Dómini.  
**℟.** Qui fecit cælum et terram.  
**℣.** Dóminus vobíscum.  
**℟.** Et cum spíritu tuo.  

*Oratio*

Orémus.  

*Béné dic, Dómine, creatúram istam N., ut sit remédium salutáre géneri humáno: et præsta per invocationem sancti nóminis tui; ut quicúmque ex ea súmpserint, córporis sanitátem, et ánimæ tutélam percípiant. Per Christum Dóminum nostrum.*  

**℟.** Amen.  

*Et aspergatur aqua benedicta.*  

O Lord, bless *this N.*, created by Thee, that it may be a means of good health for mankind, and grant by this invocation of Thy holy name that all who partake of it may receive health of body and protection of soul. Through Christ our Lord.

**℟.** Amen.  

Then the priest sprinkles it with Holy Water.
Blessing for a Sick Person

Benedictio adulti ægrotantis

Sacerdos, cubiculum ægrotantis ingrediens, dicat:

Entering the sickroom, the priest says:

℣. Pax huic dómui.

℣. Peace to this house.

℟. Et ómnibus habitántibus in ea.

℟. And to all who live here.

Et continuo, ad infirmum acce- dens, subiungat:

He approaches the sick person (or persons) and adds:

℣. Adiutórium nostrum in nómine Dómini.

℣. Our help is in the name of the Lord.

℟. Qui fecit cælum et terram.

℟. Who made heaven and earth.

℣. Dómine, exáudi oratiónem meam.

℣. O Lord, hear my prayer.

℟. Et clamor meus ad te véniat.

℟. And let my cry come unto Thee.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℟. Et cum spíritu tuo.

℟. And with your spirit.

Sacerdos uti potest una vel pluribus. The priest may use one or more of the following prayers:

ex sequentibus orationibus.

Oratio

Orémus. Let us pray.

O Lord Jesus Christ, as we, Thy lowly servants, enter this house, may our coming bring with it Thy peace and Thy mercy. Let the demons with all their wickedness flee from this place; let the Angels of peace be present, and let all hateful dis- sension take leave of this house. O Lord, show forth in us the greatness of Thy holy name, and bless whatever we do; Thou Who art holy and loving, Who livest with the Father and the Holy Spirit for ever and ever.

Réspice, Dómine, fámulum tuum (fámulam tuam) in infirmitate córporis laborántem, et ánimum réfove quam creásti: ut castigatiónis emendátus (-a), continuo se séntiat tua misericórdiáne salvátum (-am). Per Christum Dóminum nostrum.

O Lord, look upon Thy servant, N., laboring under bodily weakness, and cherish and revive the soul which Thou hast created, so that, purified by his (her) sufferings, he (she) may soon find himself (herself) healed by Thy mercy. Through Christ our Lord.

Oratio

Let us pray.

### Oratio

Orémus.

Let us pray.
O Lord, Who in mercy dost console Thy faithful, we ask of Thee in Thy boundless love that as we, Thy lowly servants, enter here, Thou mayest visit this Thy servant, N., lying on his (her) bed of pain, as Thou didst visit the mother of Peter’s wife. In Thy kindness be with him (her), O Lord, so that he (she) may regain his (her) former strength, and be able to give thanks to Thee in Thy church; Who livest and reignest God for ever and ever.

Deinde, extendens dexteram versus ægrotum, dicat:

May the Lord Jesus Christ be with you that He may defend you; within you that He may sustain you; before you that He may lead you; behind you that He may protect you; above you that He may bless you; He Who lives and reigns with the Father and the Holy Spirit for ever and ever.
Benedíctio Dei omnipoténtis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super te, et máneat semper.

*Átter.* Amen.

Demum aspergat infirmum aqua benedicta.

*Átter.* Amen.

May the blessing of almighty God, ✠ Father, Son, and Holy Spirit, descend upon you and remain forever.

Lastly, he sprinkles the sick person (or persons) with Holy Water.
**Blessing for Sick Animals**  
Benedictio animalium gravi infirmitate laborantium

Sacerdos, superpelliceo et stola violacea indutus, dicit:  
The priest, vested in surplice and violet stole, says:

℣. Adiutórium nostrum in nómine Dómini.  
℣. Our help is in the name of the Lord.

℟. Qui fecit cælum et terram.  
℟. Who made heaven and earth.

℣. Dómine, non secúndum pec-cáta nostra fácias nobis.  
℣. Lord, do not deal with us according to our sins.

℟. Neque secúndum iniquitátes nostras retríbuas nobis.  
℟. Nor repay us according to our crimes.

℣. Hómines et iúménta salvábis, Dómine.  
℣. Save, O Lord, both men and beasts.

℟. Quemádmodum multiplicásti misericórdiam tuam, Deus.  
℟. As Thou, O God, hast extended Thy mercy.

℣. Aperis tu manum tuam.  
℣. Thou dost open Thy hand.

𝑹. Et impleas omne ánimal benedictióne.  
𝑹. And fill every living thing with Thy blessing.

℣. Dómine, exáudi oratiónem meam.  
℣. O Lord, hear my prayer.

𝑹. Et clamor meus ad te véniat.  
𝑹. And let my cry come unto Thee.
℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Sacerdos uti potest una vel pluribus ex sequentibus orationibus.

Oratio

Orémus.

Deus, qui labóribus hóminum étiam de mutis animálibus so-látia subrogásti: súpplices te ro-gámus; ut, sine quibus non ál-li-tur humána condítio, nostris fácias úsibus non períre. Per Christum Dóminus nostrum.

℟. Amen.

Oratio

Orémus.

Misericórdiam tuam, Dómine, súpplices exorámus: ut hæc animália, quæ gravi infirmitá-te vexántur, in nómine tuo, atque tuæ bene dictiónis virtú-te sanétur. Exstinguátur in eis omnis diábólica potéstas; et ne ultérius ægrótent, tu eis, Dómi-ne, sis defénsio vitæ et remé-dium sanitátis. Per Dóminus nostrum Iesum Christum Fí-lium tuum: Qui tecum vivit et

فارق

Orémus.

O God, Who hast provided men in their labors with the help of dumb animals, humbly we pray Thee that, since a human way of life is not maintained without these animals, they may not be lost to our use. Through Christ our Lord.

℟. Amen.

Oratio

Let us pray.

We humbly implore Thee, O merciful Lord, that these animals, now suffering from severe sickness, may be cured in Thy name and by the strength of Thy blessing. May whatever power the devil has over them be destroyed; and so that they may not grow sick again, be Thou, O Lord, the protector of their lives and the safeguard of their health. Through
regnat in unitāte Spiritus Sancti Deus, per ómnia sǽcula sǽculórum.

our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit God, for ever and ever.

℟. Amen.

Orémus.

Avérte, quǽsumus, Dómine, a fidélibus tuis cuncta propítius flagélla: et morbórum in animália sǽviéntium depélle perníciam; ut, quos mérito plectis dévios, fóveas tua miseratióne correctos. Per Christum Dóminum nostrum.

O Lord, we ask of Thee in Thy kindness to ward off from Thy faithful every scourge and to drive away the evil disease that is afflicting our animals, so that, as in justice Thou dost punish us when we go astray, Thou mayest, in Thy mercy, favor us when we regain the right path. Through Christ our Lord.

℟. Amen.

Et aspergantur aqua benedicta.

The priest sprinkles the animals with Holy Water.
**Short Form for Blessing the Rosary of the Blessed Virgin Mary**

Formula brevior benedicendi coronam Sacratissimi Rosarii B.M.V.

*Propria Ordinis Praedicatorum*

The following is the short form for the blessing of rosaries. It may be used by Dominicans and by others who have an indult to do so.

To the praise and glory of the Virgin Mary, Mother of God, in memory of the mysteries of the life, death, and resurrection of our Lord Jesus Christ, may this chaplet of the most holy Rosary be blessed and made holy; in the name of the Father, and of the Son, and of the Holy Spirit.

The priest then sprinkles the rosary with Holy Water.
**Blessing of Chalk on the Feast of Epiphany**

*Benedictio cretæ in Festo Epiphaniæ*

℣. Adiutórium nostrum in nómine Dómini.  
℟. Qui fecit cælum et terram.  
℣. Dóminus vobíscum.  
网首页. Et cum spíritu tuo.  

Orémus.

Béne ✠ dic, Dómine Deus, creatúram istam cretæ ut sit salu-táris humáno géneri; et præsta, per invocationem nóminis tui sanctíssimi, ut quicúmque ex ea súmpserint vel ea in domus suæ portis scripserint nómina sanctórum tuórum Gásparis, Mel-chióris et Baltássar, per eórum intercessiónem et mérita córporis sanitátem et ánimaé tu-télam percípiant. Per Christum Dóminum nostrum.  

℟. Amen.

Et aspergatur aqua benedicta.  

O Lord God, bless ✠ this chalk which Thou hast created, that it may be helpful to mankind; and grant that through the invocation of Thy most holy name all those who use this chalk or with it write over the doors of their houses the names of Thy saints, Gaspar, Melchior, and Balthazar, may by their merits and intercession receive health of body and protection of soul. Through Christ our Lord.  

℟. Amen.

The priest sprinkles the chalk with Holy Water.
Blessing of Crosses to be Placed in Fields, Vineyards, etc., on the Feast of the Finding of the Holy Cross

Benedictio Crucium in agris, vineis, etc. plantandarum quæ fit in Festo Inventionis sanctæ Crucis vel Dominica proxima


Oratio

Orémus. Let us pray.

Omnípotens sempítérne Deus, Pater totíus consolationis et pietátis, per Unígeniti Fílii tui Dómini nostri Iesu Christi acerbíssimæ Passiónís méritum, quam pro nobis peccatóribus in ligno Crucis sustinére dignátus est: béne dic has Crucés, quas tui fídéles in hortis, víneis, agris, aliísve locís plantándas áffe-runt, ut a prǽdiis quibus défí-xæ fúerint, fragor absit grándi-num, procélla túrbinum, ímpetús tempestátum, et omnis infe-státio inimíci: quátenerus eórum fructus ad maturitátem perdúc-

Almighty and everlasting God, Father of all consolation and loving care, through the merit of the most bitter passion which Thy only-begotten Son, our Lord Jesus Christ, endured for us sinners on the wood of the Cross, bless these crosses which Thy faithful bring to set up in their gardens, vineyards, fields, and other places. And to the places where they are set up may there never come the crash of hailstones, the onslaught of tornadoes, the rushing wind of storms, or any at-
ti, in tui nóminis honórem colli-
gántur a sperántibus in virtúte
sanctæ Crucis eiúsdem Filii tui
Dómini nostri Iesu Christi, qui
tecum vivit et regnat in sǽcula
sæculórum.

℟. Amen.

Et aspergantur aqua benedicta.

℟. Amen.

The priest sprinkles the crosses
with Holy Water.
Blessing of Houses Outside Paschal Time

Benedictio domorum extra Tempus Paschale

Parochus, seu alius Sacerdos, volens aliquam particularem domum, vel generaliter domos fidelium, extra Tempus Paschale aspergere aqua benedicta, ingrediens domum dicit:

℣. Pax huic dómui.  ℌ. Peace to this house.

℟. Et ómnibus habitántibus in ea.  ℌ. And to all who live here.

Deinde loca præcipua domus aspergendo, dicit Antiphonam:

Aspérges me, Dómine, hyssó-po, et mundábor: lavábis me, et super nivem dealbábor.

Sprinkle me, O Lord, with a hyssop, and I shall be purified; wash me and I shall be whiter than snow.

Ps. 50, 3. Miserére mei, Deus, secúndum magnam misericórdiam tuam.

Ps. 50, 3. Have mercy on me, O God, in Thy great mercy.

Glória Patri, et Fílio, et Spiritui Sancto.

Glory be to the Father, and to the Son, and to the Holy Spirit.

℟. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.  ℌ. As it was in the beginning, is now, and ever shall be, world without end. Amen.
Et repetitur Antiphona: Aspérge me, etc.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Oratio

Orémus. Let us pray.

Exáudi nos, Dómine sancte, Páter omnípotens, ætérne Deus: et mittere dignéris sanctum Angéllum tuum de cælís; qui custódiat, fóveat, prótegat, vísitet, atque défendat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum.

℟. Amen.

The antiphon is repeated: Aspérge me, etc. Then he says:

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with your spirit.

Hear us, O holy Lord, Father almighty, eternal God, and send Thy holy angel from heaven to watch over, cherish, protect, be with, and defend all who live in this house. Through Christ our Lord.

℟. Amen.
Blessing of Houses on Holy Saturday and Throughout the Easter Season

Benedictio domorum in Sabbato Sancto et reliquo Tempore Paschali

Parochus, seu alius Sacerdos de Parochi licentia, superpelliceo et stola alba indutus, cum ministro deferente vas aquae benedictae in Fonte baptismali, atque ante infusionem Olei et Chrsmatis acceptae, Sabbato Sancto visitat domos suæ parœciæ, aspergens eas eadem aqua benedicta.

The pastor, or another priest with the permission of the pastor, vested in surplice and white stole, along with a minister carrying a vessel of the Holy Water in the baptismal font prior to the adding of the Oil and the Chrism, visits the homes of his parish on Holy Saturday, sprinkling them with this same Holy Water.

Ingrediens domum, dicit:

Entering the house the priest says:

℣. Pax huic dômui.

Peace to this house.

℟. Et ómnibus habitántibus in ea.

And to all who live here.

Deindi aspergens loca præcipua domus, et habitantes in ea, dicit Antiphonam:

Then, while sprinkling the principal places in the house and those who dwell in it, he says:

Vidi aquam egrediéntem de templo, a látere dextro, allelúia: et omnes, ad quos pervénit aqua ista, salvi facti sunt, et dicent: allelúia, allelúia.

I saw water coming forth from the temple, from the right side, alleluia; and all those were saved to whom that water came, and they shall say: alleluia, alleluia.
Ps. 117, 1. Confitémini Dómi-
no, quóniam bonus: quóniam
in sæculum misericórdia eius.

Ps. 117, 1. Give thanks to the
Lord, for He is good; for His
mercy endures forever.

Glória Patri, et Fílio, et Spiritui
Sancto.

Glory be to the Father, and to
the Son, and to the Holy Spirit.

Sicut erat in princípio, et nunc,
et semper, et in sæcula sæculó-
rum. Amen.

As it was in the beginning, is
now, and ever shall be, world
without end. Amen.

Repetitur Antiphona: Vidi aquam,
etc.

The antiphon is repeated: Vidi
aquam, etc. Then he says:

℣. Osténde nobis, Dómine, mi-
sericórdiam tuam, allelúia.

℣. Show us, O Lord, Thy mercy,
alleluia.

℟. Et salutáre tuum da nobis, al-
lelúia.

℟. And grant us Thy salvation,
alleluia.

℣. Dómine, exáudi oratiónem
meam.

℣. O Lord, hear my prayer.

℟. Et clamor meus ad te véniat.

℟. And let my cry come unto
Thee.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℟. Et cum spíritu tuo.

℟. And with your spirit.

Oratio

Orémus.

Let us pray.

Exáudi nos, Dómine sancte, Pa-
ter omnípotens, ætérne Deus: et
sicut domos Hebræórum in éxi-

Hear us, O holy Lord, Father
almighty, eternal God, and as,
at the departure of the He-
tu de Ægýpto, agni sánquine lí-nítas (quod pascha nostrum, in quo immolátus est Christus, fi-gurábat), ab Angelo percutiénte custodísti; ita míttere dignéris sanctum Angelum tuum de cæ-lis, qui custódiat, fóveat, próte-gat, vísitet, atque deféndat om-nes habitántes in hoc habitácu-lo. Per eúmdem Christum Dó-minum nostrum.

℟. Amen.

breads from Egypt, Thou didst guard from the angel of destruction those of their homes which had been signed with the blood of a lamb (a type of our Pasch in which Christ was sacrificed), so, in Thy kindness, send Thy holy angel from heaven to watch over, cherish, protect, be with, and defend all who live in this house. Through Christ our Lord.

℟. Amen.
Blessing of a School

Benedictio domus scholaris

Sacerdos ingrediens aspergat cubicula aqua benedicta, dicens:

℣. Pax huic dòmui.

℟. Et ómnibus habitántibus in ea.

℣. Adiutórium nostrum in nômine Dómini.

℟. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Oratio

Orémus.

Dómine Iesu Christe, qui Apóstolis tuis præcepísti, ut in qua-cúmque domum intrárent, pa-cem illi adprécaréntur, sanc-tí X fica, quǽsumus, per mini-stérium nostrum hanc domum púeris (vel puéllis) educándis destinátam; effúnde super eam eam tuae bene X dictiónis et pacis abundántiam, fiat eis salus, si-cut dómui Zachǽi, te intránte, O Lord Jesus Christ, Who didst command Thy Apostles to pray that peace might come to whatever house they entered, sanctify X, we implore Thee, by our ministry this house meant for the eductation of youth. Pour into it the richness of Thy blessing X and of Thy peace. May salvation come to those who live here as it came to the house

Upon entering, the priest sprinkles the rooms with Holy Water, saying:

℟. Peace to this house.

℟. And to all who live here.

℟. Our help is in the name of the Lord.

℟. Who made heaven and earth.

瑅. The Lord be with you.

瑅. And with your spirit.
facta est; manda Angelis tuis, ut eam custódiant, et ab ea om-nem inimíci repéllant potestátem; reple docéntes in ea spíritu sciéntiæ, sapiéntiæ et timó-ris tui; discéntes cælésti grácia fove, ut, quæ salutáriter edocéntur, interretíneant, ópere exsequántur; atque omnes habitatóres eius virtútum ómnium opéri-bus tibi pláceant, ut in ætérnam domum in cælis aliquándo réci-pi mereántur. Per te, Iesu Chri-ste, Salvátor mundi, qui vivis et regnas Deus in sǽcula sæculó-rum.

℟. Amen.
**Blessing of Candles (Feb. 3)**

Benedictio candelarum in Festo S. Blasii Episcopi et Martyris

℣. Adiutórium nostrum in nómine Dómini.  
℣. Our help is in the name of the Lord.

℟. Qui fecit cælum et terram.  
℟. Who made heaven and earth.

℣. Dóminus vobíscum.  
℣. The Lord be with you.

℟. Et cum spíritu tuo.  
℟. And with your spirit.

**Oratio**

Orémus.

Omnípotens et mitíssime Deus, qui ómnium mundi rerum diversitátes solo verbo créásti et ad hóminum reformatiónem il-lud idem Verbum, per quod facta sunt ómnia, incarnári voluísti: qui magnus es et imménsus, terríbilis atque laudábilis, ac fá-ciens mirabília; pro cuíus fidei confessióné gloriósus Martyr et Póntifex Blásius, diversórum tormentórum génera non pavé-scens, mártýrii palmam felíciter est adéptus: quíque eídem, inter céteras grátias, hanc prærogati-vam contulísti, ut quoscúmque gútturis morbos tua virtúte curáret; maiestátem tuam supplíciter exorámus, ut non inspéc-tu reátus nostri, sed eius pla-

Let us pray.

O God most powerful and most kind, Who didst create all the different things in the world by the Word alone, and Whose will it was that this Word by Which all things were made should become incarnate for the remaking of mankind; Thou Who art great and limitless, worthy of reverence and praise, the worker of wonders; for Whose sake the glorious Martyr and Bishop, St. Blaise, joyfully gained the palm of martyrdom, never shrinking from any kind of torture in confessing his faith in Thee; Thou Who didst give to him, amongst other gifts, the prerogative of curing by Thy power every ail-
cátus méritis et précibus, hanc ceræ creatúram bene dicere ac sancti ficáre tua venerábili pietáte dignéris, tuam grátiam infundéndo; ut omnes, quorum colla per eam ex bona fide tacta fúerint, a quocúmque gútturis morbo, ipsíus passiónis méritis, liberéntur, et in Ecclésia sancta tua sani et hílares tibi gratiárum réferant actiónes, laudént-que nomen tuum gloriósum, quod est benedícum in sǽcula sæculórum. Per Dóminum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sǽcula sæculórum.

†. Amen.

Et aspergantur aqua benedicta.

†. Amen.

The priest sprinkles the candles with Holy Water.
**Blessing of Throats (Feb. 3)**

Benedictio gutturum

Deinde sacerdos duos cereos, in modum crucis aptatos, apponit sub mento gutturi singulorum, qui benedicendi sunt, ipsis ante altare genuflectentibus, dicens:

Then the priest takes two (unlighted) candles and, holding them in the form of a cross, places them on the throat, under the chin, of the person to be blessed, as the latter kneels before the altar. The priest says:


Through the intercession of Saint Blaise, Bishop and Martyr, may God deliver you from ailments of the throat, and from every other evil; in the name of the Father, and of the Son, ✠ and of the Holy Spirit.

℟. Amen.  

†. Amen.
Blessing of Herbs on the Feast of the Assumption of the Blessed Virgin Mary

Benedictio herbarum in Festo Assumptionis B. Mariæ Virg.

After the sprinkling, if the Feast falls on Sunday, or otherwise immediately before Mass, the priest stands before the altar, facing toward the people who hold the herbs or fruits, and says in a clear voice:

℣. Adiutórium nostrum in nómine Dómini.  
℟. Qui fecit cælum et terram.

Psalmus 64

To Thee we owe our hymn of praise, O God, in Sion; to Thee must vows be fulfilled, Thou Who hearest prayers.

To Thee all flesh must come because of wicked deeds.

We are overcome by our sins; it is Thou who dost pardon them.

Happy the man Thou dost choose, and bring to dwell in Thy courts.

May we be filled with the good things of Thy house, the holy things of Thy temple!
Signis stupéndis exáudis nos cum iustitia, * Deus, salvátor noster,

With awe-inspiring deeds of justice Thou dost answer us, O God our Saviour.

Spes ómnium finium terræ * et márium procul,

The hope of all the ends of the earth and of the distant seas.

Qui firmas montes virtúte tua, * accíntus poténtia,

Thou dost set the mountains in place by Thy power, Thou Who art girt with might;

Qui compéscis sónitum maris, * sónitum flúctuum eius et tu-
múltum natiónum:

Thou dost still the roaring of the seas, the roaring of their waves and the tumult of the peoples.

Et timent, qui hábitant térmi-
nos terræ, propter signa tua; * extréma Oriéntis est Occidéntis gáudio reples.—

And the dwellers at the earth’s ends are in fear at Thy marvels; the farthest east and west Thou makest resound with joy.

Visitásti terram et irrigásti eam, * multum locupletásti eam.

Thou hast visited the land and watered it; greatly hast Thou enriched it.

Rivus Dei repleátus est aquis, parásti fruméntum eórum; * ita enim parásti eam:

God’s watercourses are filled; Thou hast prepared the grain.

Sulcos eius irrigásti, * complanásti glebas eius,

Thus hast Thou prepared the land; drenching its furrows, breaking up its clods,

Imbribus eam mollísti, * bene-
dixísti gérmini eius.

Softening it with showers, blessing its yield.
Coronásti annum benignitáte tua, * et sémitæ tuæ pinguédinem stillant.

Thou hast crowned the year with Thy bounty, and Thy paths overflow with a rich harvest;

Stillant páscua desérti, * et colles exsultatióné se cingunt.

The untilled meadows overflow with it, and rejoicing clothes the hills.

Vestiúntur grégibus arva, et valles operiúntur fruménto: * acclámant et cantant.

The fields are garmented with flocks and the valleys blanketed with grain. They shout and sing for joy.

Glória Patri, et Fílio, et Spirítui Sancto.

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.

℣. Dóminus dabit benignitátem.

℟. Et terra nostra dabit fructum suum.

℣. And our land will produce its fruit.

℟. De fructu óperum tuórum satiábitur terra.

℣. Thou wilt water the mountains from the clouds.

℣. Prodúcens fœnum iuméntis.

℟. The earth will be filled with the fruit of Thy works.

℣. The Lord will give His blessing.

℣. Thou dost raise grass for the cattle.
Et herbam servitúti hóminum. And herbs for the use of men.

Ut edúcas panem de terra. To produce bread from the earth.

Et vinum lætíficet cor hóminis. And that wine may gladden men’s hearts.

Ut exhílaret fáciem in óleo. To make their faces shine with oil.

Et panis cor hóminis confírmet. And that bread may strengthen the hearts of men.

Misit verbum suum, et sanávit eos. He sent forth His word and healed them.

Et erípuit eos de ómnibus interitiónibus eórum. And He snatched them from all destruction.

Dómine, exáudi oratiónem meam. O Lord, hear my prayer.

Et clamor meus ad te véniat. And let my cry come unto Thee.

Dóminus vobíscum. The Lord be with you.

Et cum spíritu tuo. And with your spirit.

The priest may use one or more of the following prayers.
Orémus.

Omnípotens sempítérne Deus, qui cælum, terram, mare, visi-bília et invisibília verbo tuo ex níhilo créásti, quique herbas, arborésque ad usus hóminum animaliúmque terram gígnere, et unumquódque iuxta seménten tem in semetípso fructum ha-bére præcepísti; atque non sol um ut herbæ animántibus ad victum, sed ægris étiam corpóribus prodéssent ad medica-méntum, tua ineffábili pietáte concessísti: te súpplici mente et ore deprecámur, ut has di-vérsi géneris herbas et fructus tua cleméntia bene ♤ dícas, et supra naturálem a te índitam virtútem, eis benedictiónis tuae novæ grátiam infúndas; ut ad usum homínibus et iuméntis in nómine tuo applicátæ, ómnium morbórum et adversitátum ef-ficiántur præsidium. Per Dómi-num nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæcu-lórum.

Let us pray.

Almighty, everlasting God, Who by Thy word didst create the heavens, the earth, the sea, and all things visible and invisible where before there was nothing; Who didst command the earth to bring forth plants and trees, each bearing fruit according to its own seed, for the use of men and animals; and Who in Thy ineffable fa-therly love hast granted that plants should be useful not only to living creatures as food, but also to ailing bodies as medicine: in supplication we implore Thee with both mind and voice to bless ♤ in Thy goodness these herbs and fruits of various kinds. Pour into them, over and above the natural power with which Thou didst endow them, the grace of Thy new blessing, so that, when administered to men or to animals in Thy name, they may become a safeguard against all sick-ness and misfortune. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end.

℟. Amen.  

Let us pray.

Almighty, everlasting God, Who by Thy word didst create the heavens, the earth, the sea, and all things visible and invisible where before there was nothing; Who didst command the earth to bring forth plants and trees, each bearing fruit according to its own seed, for the use of men and animals; and Who in Thy ineffable fa-therly love hast granted that plants should be useful not only to living creatures as food, but also to ailing bodies as medicine: in supplication we implore Thee with both mind and voice to bless ♤ in Thy goodness these herbs and fruits of various kinds. Pour into them, over and above the natural power with which Thou didst endow them, the grace of Thy new blessing, so that, when administered to men or to animals in Thy name, they may become a safeguard against all sick-ness and misfortune. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end.

℣. Amen.
Oratio

Let us pray.

O God, Who, through Moses, Thy servant, didst command the sons of Israel to bring sheaves of new grain to the priests for blessing, and to take the fruits of their finest trees and make merry in the presence of Thee, their Lord and God: in Thy kindness hear our prayers, and pour down the richness of Thy blessing on us and on these sheaves of new grain and plants and on the stores of fruit which we lay before Thee with thanksgiving and bless in Thy name on this solemn feast day. Grant that they may be for men and for herds, flocks, and beasts of burden a help against diseases, plagues, sores, mischief, spells, the venom of snakes, the bite of other poisonous animals and beasts, and everything harmful; and that wherever any of this grain and fruit may be placed or carried or stored, it may bring protection against the deceits, devices, and frauds of the devil; so that, with sheaves of good works, we may, by the merits of the Blessed Virgin Mary, whose Assumption we are celebrat-
Oratio

Deus, qui virgam Iesse, Genetrixem Filii tui Dómini nostri Iesu Christi, hodiérna die ad cælorum fastigia ídeo evexísti, ut per eius suffrágia et patrocínia fructum ventris illius, eúmdem Fílium tuum, mortalitáti nostræ communicáres; te súplices exorámus; ut eiúsdem Fílii tui virtúte, eiúisque Genetrícis glrióso patrocínio, istórum terræ frúctuum præsídiis per temporálem ad ætérnam salútém disponámur. Per eúmdem Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.


Let us pray.

O God, Who on this day didst carry to the heights of heaven the Stock of Jesse, the Mother of Thy Son, our Lord Jesus Christ, in order by her advocacy and prayers to bring together us mortals and the fruit of her womb, Thy Son; we humbly beg of Thee that, by the power of Thy Son and the glorious advocacy of His Mother, we may, by using the fruits of the earth for our support, be disposed through temporal well-being for that which is eternal. Through our Lord, Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, for ever and ever.
Et benedictio Dei omnipotentis, Patris, et Filiæ, et Spiritus Sancti, descendat super has creaturas, et maneat semper.

And may the blessing of almighty God, Father, Son, and Holy Spirit, descend upon these things He has created and remain forever.

†. Amen.

Et aspergantur aqua benedicta, et thurificentur.

Then the priest sprinkles them with Holy Water and incenses them.

†. Amen.
Blessing of a Sacred Statue or Picture

Solemnis benedictio imaginis Iesu Christi Domini nostri vel B. Mariae Virginis vel alius Sancti

Si imagines, publicae venerationi expositae, solemniter benedictur, haec benedictio Ordinario reservatur, qui tamen potest eam cuilibet Sacerdoti committere.

Privatim autem haec benedictio a quolibet Sacerdote fieri potest sine ulla Ordinarii licentia.

Images intended for public veneration should be solemnly blessed. This solemn blessing is reserved to the Ordinary, who however can grant this faculty to any priest.

This blessing can be conferred privately by any priest without the Ordinary’s permission. The appropriate expression should be used, as indicated in the text below.

℣. Adiutórium nostrum in nómoine Dómini.

℣. Our help is in the name of the Lord.

℟. Qui fecit cælum et terram.

℟. Who made heaven and earth.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℟. Et cum spíritu tuo.

℟. And with your spirit.

Oratio

Orémus.

Omnípotens sempitérne Deus, qui Sanctórum túorum imáginges (sive effígies) sculpi, aut píngi non repróbas, ut quóties illas óculis córporis intuémur,

Almighty, everlasting God, Who dost not forbid us to represent Thy saints in stone or paint, so that as often as we look upon their likenesses with the eyes
tóties éorum actus et sanctitátem ad imitándum memóriæ óculis meditémur: hanc, quæsumus, imáginem (seu sculptúram) in honórem et memóriam unigéniti Fílii tui Dómini nostri Iesu Christi (vel beatíssimæ Virgínis Maríæ, matris Dómini nostri Iesu Christi, vel beáti N. Apóstoli tui, vel Mártýris, vel Pontíficis, vel Confessóris, vel beáta N. Virgínis, vel Mártýris) adaptátam bene dicere, et sancti ficáre dignéris: et præsta; ut quicúmque coram illa unigénitum Fílium tuum (vel beatíssimam Virgínem, vel gloriósum Apóstolum, vel Mártýrem, vel Pontíficem, vel Confessórem, vel gloriosam Virgínem, vel Mártýrem) supplíciter cóle re et honoráre studúerit, illíus méritis et obténtu a te grátiam in præsénti, et ætérnam glóriam obtíneat in futúrum. Per (eúmdem) Christum Dóminum nostrum.

†. Amen.

Et aspergatur aqua benedicta.

of the body, we may, with the eyes of the mind, meditate upon their holiness and be led to imitate their deeds; in Thy kindness, we beg Thee to bless and sanctify this picture (statue), meant to honor and call to mind Thine only-begotten Son, our Lord Jesus Christ (or the Blessed Virgin Mary, Mother of our Lord Jesus Christ) (or Blessed N., Thy Apostle or Martyr, or Bishop, or Confessor, or Virgin); so that whoever in its presence would humbly strive to serve and honor Thine only-begotten Son, our Lord Jesus Christ (or the Blessed Virgin Mary, Mother of our Lord Jesus Christ) (or Blessed N., Thy Apostle or Martyr, or Bishop, or Confessor, or Virgin), may by His (or his or her) merits and intercession gain from Thee grace in the present life and eternal glory in the life to come. Through Christ our Lord.

†. Amen.

Then the priest sprinkles it (or them) with Holy Water.
**Blessing of a Child**

*Benedictio infantis*

**℣.** Adiutórium nostrum in nóni mine Dómini.

**℟.** Qui fecit cælum et terram.

**℣.** Deus noster miserétur.

**℟.** Custódiens párvulos Dómini.

**℣.** Dómine, exáudi oratiónem meam.

**℟.** Et clamor meus ad te véniat.

**℣.** Dóminus vobíscum.

**℟.** Et cum spíritu tuo.

**Oratio**

Orémus.

Dómine Iesu Christe, Fíli Dei vivi, qui ante ómnia sǽcula gé-nitus, in témpore tamen infans esse voluísti, et huius ætátis dí-ligis innocéntiam; qui párvulos tibi oblátos amánter compléxus es, íisque benedíxísti: infántem istum (infántes istos) prǽveni in benedictiónibus dulcédinis, O Lord Jesus Christ, Son of the Living God, Who, begotten in eternity, yet didst will to be born in time; Who dost love the innocence of childhood, and didst lovingly embrace and bless the little children who were brought to Thee; anticipate the needs of this child
et præsta, ne malitia mutet intellectum eius (eórum): eique (eisque) concéde, ut proficiens (proficiéntes) aetáte, sapiéntia et grátia, tibi semper placère váleat (véaleant): Qui vivis et régna cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

Deinde Sacerdos infanatem (vel infantes) aspergat aqua benedicta, dicens:

Pax et benedíctio Dei omnipoténtis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super te (vos), et máneat semper.

℟. Amen.

(这些儿童) with Thy tender blessings, and grant that no evil may corrupt his (or her or their) mind, but that, advancing in age, in wisdom, and in grace, he (or she or they) may live so as to please Thee always. Thou Who dost live and reign with God the Father in the unity of the Holy Spirit, God for ever and ever.

℟. Amen.

Then the priest sprinkles the infant (or infants) with Holy Water, saying:

May the peace and the blessing of almighty God, Father, Son, ✠ and Holy Spirit, descend upon you and remain forever.

℟. Amen.
Blessing at the Ground Breaking or Laying of the First Stone of a Building

Benedictio primarii lapidis ædificii

℣. Adiutórium nostrum in nómine Dómini.  ℗. Our help is in the name of the Lord.

℟. Qui fecit cælum et terram.  ℗. Who made heaven and earth.

℣. Dóminus vobíscum.  ℘. The Lord be with you.

℟. Et cum spíritu tuo.  ℘. And with your spirit.

Oratio

Orémus.  Let us pray.

Deus, a quo omne bonum su-  O God, from Whom everything mit inítiúm, et semper ad potió- good takes its origin and re- ra progrédiens pércepit incre- ceives its steady and full growth, méntum: concéde, quǽsumus, grant, we beseech Thee, that suppticántibus nobis; ut, quod ad laudem nómínis tui inchoáre what we are starting to build aggrédimur, ætérno tæ patér- for the glory of Thy name may, næ sapiéntiæ múneratur ad términum. Per Christum by the ever present aid of Thy Dóminum nostrum.


Et aspergatur aqua benedicta.  Then the priest sprinkles it with Holy Water.
Blessing of Any Place

Benedictio loci vel domus

This blessing may be used for any place or room. It is also used for those oratories which do not receive a solemn blessing, although there is a proper blessing for a domestic oratory.

℣. Adiutórium nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Oratio

Orémus.

Béne ✡ dic, Dómine, Deus omnipotens, locum istum (vel domum istam): ut sit in eo (ea) sánitas, cástitas, victória, virtus, humílitas, bónitas, et mansuetúdo, plenitúdo legis, et gratiárum áctio Deo Patri, et Fílio, et Spíritui Sancto; et hæc benedício máneat super hunc locum (vel super hanc domum) et super habitántes in eo (ea) nunc et in ómnia sǽcula sǽculórum.

℣. Our help is in the name of the Lord.

℟. Who made heaven and earth.

℣. The Lord be with you.

℟. And with your spirit.

Let us pray.

O Lord God almighty, bless ✡ this place, that in it there may be health, chastity, victory over sin, strength, humility, goodness of heart and gentleness, full observance of Thy law and gratefulness to God, the Father and the Son and the Holy Spirit. And may this blessing remain upon this place and upon those who live here, now and for ever and ever.
†. Amen.  †. Amen.

Et aspergatur aqua benedicta.  Then the priest sprinkles the place (or house) with Holy Water.
Blessing of a Woman before the Birth of a Child

Benedictio mulieris prægnantis in periculis partus

℣. Adiutórium nostrum in nómine Dómini.  ℌ. Qui fecit cælum et terram.  ℌ. Qui fecit cælum et terram.

℣. Our help is in the name of the Lord.  ℌ. Who made heaven and earth.  ℌ. Who made heaven and earth.

℣. Salvam fac ancíllam tuam.  ℌ. Deus meus, sperántem in te.  ℌ. For her hope, O God, is in Thee.

℣. Give salvation to Thy servant.  ℌ. For her hope, O God, is in Thee.

℣. Estó illi, Dómine, turris fortitúdinis.  ℌ. A fácie inimíci.  ℌ. Against the attack of the Enemy.

℣. Be a tower of strength for her, O Lord.  ℌ. Against the attack of the Enemy.

℣. Nihi profíciat inimícus in ea.  ℌ. Et fílius iniquitátis non appónat nocére ei.  ℌ. Let the Enemy have no power against her.

℣. Let the Enemy have no power against her.  ℌ. And let not the son of evil draw near to harm her.

℣. Mitte ei, Dómine, auxílium de sancto.  ℌ. Et de Sion tuére eam.  ℌ. And watch over her from Sion.

℣. Send her aid, O Lord, from Thy holy place.  ℌ. And watch over her from Sion.
℣. Dómine, exáudi oratiónem meam.  ℛ. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.  ℛ. Et cum spíritu tuo.

Oratio

Orémus.

Omnípotens sempitérne Deus, qui dedísti fámulis tuis in confessione veræ fidei ætérnae Trinitátis glóriam agnóscere, et in poténtia maiestátis adoráre unitátem: quǽsumus; ut eiúsdem fidei firmitáte hæc fámula tua N. ab ómnibus semper muniatur adversis. Per Christum Dóminum nostrum.

 ℛ. Amen.

Oratio

Orémus.

Dómine Deus, ómnium Créator, fortis et terríbilis, iustus et miséricors, qui solus bonus et pius es; qui de omni malo liberásti Israël fáciens tibi patres nostros diléctos, et sanctificásti eos manu Spíritus tui; qui

Oratio

Orémus.

O Lord God, Creator of all things, mighty and awe-inspiring, just and merciful; Who alone art kind and loving; Who didst set Israel free from every evil, making our fathers Thy beloved people,
gloriósæ Virginiæ Mariæ corpus et animam ut dignum Fí-lii tui habitáculum effici meréretur, Spíritu Sancto coope-ránte præparásti; qui Ioánnem Baptístam Spíritu Sancto replé-sti, et in útero matris exsultáre fecísti; accipe sacrificium cordis contrítæ domus tuæ N. humiliter supplicántis pro conservatióne prolis, quam ei dedísti concíperes: custódi partem tuam, et ab omni dolo et iniúria duri hostis défende; ut obstetricántæ manu misericórdiæ tuæ fetus eius ad lucem próspere véniant, ac sanctæ generatióni servétur, tibique in omnibus iúgiter déserviat, et vitam cónequí meréatur ætérnam. Per eúmdem Dóminum nostrum Iesum Chri-stum Fílium tui: Qui tecum vivit et regnat in unitáte eiús-dem Spíritus Sancti Deus, per ómnia sǽcula sǽculórum.

and didst sanctify them by the power of Thy Spirit; Who, by the co-working of the Holy Spirit, didst prepare the body and soul of the glorious Virgin Mary to be come a worthy home for Thy Son; Who didst fill John the Baptist with the Holy Spirit, making him leap with joy in his mother’s womb; receive the sacrifice of the contrite heart and the ardent desire of Thy servant, N., who humbly asks Thee for the welfare of the child which Thou didst grant her to conceive. Guard the work which is Thine and defend it from all the deceit and harm of our bitter Enemy, so that the hand of Thy mercy may assist her delivery and her child may come to the light of day without harm, be kept safe for the holy birth of Baptism, serve Thee always in all things, and attain to everlasting life. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit for ever and ever.

Deinde mulier aspergatur aqua benedicta, et mox dicatur:

The priest then sprinkles the woman with Holy Water and continues:
Psalmus 66

Deus misereátur nostri, et be-

nedícat nobis; * serénum præ-

beat nobis vultum suum.

May God have pity on us and

bless us; may he let his face

shine upon us.

Ut cognóscant in terra viam
eius, * in ómnibus géntibus sa-
lútem eius.

So may Thy way be known

upon earth; among all nations,

Thy salvation.

Célebrent te pópuli, Deus, * cé-

lebrent te pópuli omnes.—

May the peoples praise Thee, O

God; may all the peoples praise

Thee.

Læténtur et exsúltent natiónes,
quod regis pópulos cum æqui-
táte, * et natiónes in terra gu-
bérnas.

May the nations be glad and ex-

ult because Thou dost rule the

peoples in equity; the nations

on the earth Thou dost guide.

Célebrent te pópuli, Deus, * cé-

lebrent te pópuli omnes.—

May the peoples praise Thee, O

God; may all the peoples praise

Thee. The earth has yielded its

fruits;

Terra dedit fructum suum: * be-

nedíxit nobis Deus, Deus no-

ster.

God, our God, has blessed us.

May God bless us, and may all

the ends of the earth fear him.

Glória Patri, et Fílio, et Spirítui
Sancto.

Glory be to the Father, and to

the Son, and to the Holy Spirit.

Sicut erat in princípio, et nunc,
et semper, et in sæcula sæculó-
rum. Amen.

As it was in the beginning, is

now, and ever shall be, world

without end. Amen.
℣. Let us bless the Father, the Son, and the Holy Spirit.

℟. Laudémus et superexaltémus eum in sǽcula.  
℟. Let us praise and glorify Him forever.

℣. Angelis suis Deus mandávit de te.  
℣. God has given His angels charge over you.

℟. Ut custódiant te in ómnibus viis tuis.  
℟. To keep you in all your ways.

℣. Dómine, exáudi oratiónem meam.  
℣. O Lord, hear my prayer.

℟. Et clamor meus ad te véniat.  
℟. And let my cry come unto Thee.

℣. Dóminus vobíscum.  
℣. The Lord be with you.

℟. Et cum spíritu tuo.  
℟. And with your spirit.

Oratio

Orémus.


Visit, we pray Thee, O Lord, this house, and drive far from it and from this Thy servant, N., the Enemy with all his plots. May Thy holy angels dwell here to keep her and her child in peace, and may Thy blessing be always upon her. Save them, O almighty God, and grant them Thy unfailing light. Through Christ our Lord.
Benedictionale

℟. Amen.


℟. Amen.

May the blessing of almighty God, Father, Son, and Holy Spirit, descend upon you and your child, and remain forever.

℟. Amen.

℟. Amen.
Blessing of a Woman after Childbirth and of Her Child

De benedictione mulieris post partum et infantis

Præparanda: Superpellicium et stola alba, habitus choralis ministrantis, aspersorium, liber Rituum, ante Altare genuflexorium et candelabrum. Things to prepare: Surplice and white stole; choir vestments; ritual book; and before the altar a kneeler and candle stand.

Sacerdos paratus, cum ministrante etiam parato, procedit ad ingressum Ecclesiæ, ubi eum mulier cum infante (iam baptizato), candelam accensam tenens, et aliæ mulieres exspectant. Once the priest and minister are prepared, the priest proceeds to the entrance of the Church, where the woman, holding a lighted candle, with her child (already baptized) and the other women are waiting for him.

Sacerdos aspergit omnes aqua benedicta, dicens: The priest sprinkles them all with Holy Water, saying:

Pax vobis. Peace be with you.

Deinde ad mulierem: Then, he says to the woman:

Ingrédere in templum Dei; adóra Fílium beátæ Maríæ Virginis, qui tibi fecunditátem trúbuit prolis. Come into the temple of God; adore the Son of the Blessed Virgin Mary, adore Him Who has granted that you should bear a child.

Et introducit mulierem cum infante et aliis ad altare, ubi mulier candelam accensam cande-

Et introducit mulierem cum infante et aliis ad altare, ubi mulier candelam accensam cande-
labro imponit et ad genuflexorium accedit. Sacerdos vero ad Altare ascendit. Deinde omnes stantes, ducente Sacerdote, dicunt:

her lighted candle on the candle stand and proceeds to the kneeler. The priest, however, goes up to the altar. Then all stand and the priest leads them in saying:

Canticum B. Mariæ Virginis

Magníficat * ánima mea Dóminus;  
My soul magnifies the Lord,

Et exsultávit spíritus meus * in Deo salvatóre meo,  
And my spirit rejoices in God my Saviour.

Quia respéxit humilitátem ancíllæ suæ: * ecce enim ex hoc beátam me dicent omnes generationes.  
Because he has regarded the lowliness of his handmaid; for, behold, henceforth all generations shall call me blessed;

Quia fecit mihi magna qui potens est, * et sanctum nomen eius,  
Because he that is mighty has done great things for me, and holy is his name.

Et misericórdia eius a progénie in progénies * timéntibus eum.  
And for generation upon generation is his mercy, to those who fear him.

Fecit poténtiam bráchio suo; * dispérsit supérbos mente cordis sui.  
He has shown might with his arm, he has scattered the proud in the conceit of their heart.

Depósuit poténtes de sede, * et exaltávit húmiles.  
He has put down the mighty from their thrones, and has exalted the lowly.
Esuriéntes implévit bonis, * et dívites dimísit inánes. He has filled the hungry with good things, and the rich he has sent away empty.

Suscépit Isræl, servum suum, * recordátus misericórdiæ suæ. He has given help to Israel, his servant, mindful of his mercy.

Sicut locútus est ad patres nostros, * erga Abraham et semen eius in sæcula sæculórum. As he promised to our fathers, toward Abraham and his descendants forever.

Glória Patri, et Fílio, et Spiritui Sancto. Glory be to the Father, and to the Son, and to the Holy Spirit.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Postea Sacerdos stans dicit, ceteris genuflexis: Then the priest remains standing while the others kneel and says:

℣. Kýrie, eléison. ℣. Lord, have mercy.

℟. Christe, eléison. Kýrie, eléison. ℟. Christ, have mercy. Lord, have mercy.

℣. Pater noster 陟. Our Father

secreto usque ad silently up to

℣. Et ne nos indúcas in tenta-tiónem. 陟. And lead us not into temptation.

℟. Sed líbera nos a malo. RoleId. But deliver us from evil.

Ø. Dóminus vobíscum.  ℓ. The Lord be with you.

Ø. Et cum spíritu tuo.  ℗. And with your spirit.

Oratio

Let us pray.

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

Almighty, everlasting God, Who by the child-bearing of the Blessed Virgin Mary, hast for Thy faithful turned the pains of child-bearing into joy, look with kindness on this Thy servant, who comes rejoicing to Thy holy temple to give thanks to Thee, and grant that after this life she and her child may, by the merits and intercession of the Blessed Virgin Mary, attain to the joys of everlasting life. Through Christ our Lord.


If the woman has come to the church without her child, the following prayer over the child is omitted and the singular is used in the final blessing.

Si mulier sine infante ad Ecclesiam venerit, omittitur sequens oratio super infantem, adhibito singulari numero in benedictio-ne finali.
Blessing of a Woman after Childbirth and of Her Child

Tunc Sacerdos benedicit infantem:

Then the priest blesses the child:

Oratio

Orémus.

Let us pray.

Dómine Iesu Christe, Fili Dei vivi, qui, ante ómnia sæcula généitus, in témpore tamen infans esse voluísti, et huius ætatis díligis innocéntiam; qui párvulos tibi oblátos amánter compléxus es iísque benedixísti: infántem istum prǽveni in benedictiónibus dulcédis, et præsta ne malítia mutet intelléctum eius: ei-que concède ut, proficiens ætáte, sapiéntia et grátia, tibi sem-per placére váleat: Qui vivis et regnas cum Deo Patre in uni-táte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

O Lord Jesus Christ, Son of the living God, Who, begotten in eternity, yet didst will to be born in time; Who dost love the innocence of childhood, and dist lovingly embrace and bless the little children who were brought to Thee; anticipate the need of this child (these children) with Thy tender blessings, and grant that no evil may corrupt his (or her or their) mind, but that, advancing in age, in wisdom, and in grace, he (or she or they) may live so as to please Thee always; Thou Who dost live and reign with God the Father in the Unity of the Holy Spirit, God, for ever and ever.

†. Amen.

In conclusion the priest sprinkles the woman and her child with Holy Water, saying:

Pax et benédíctio Dei omnipo-téntis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super vos

May the peace and blessing of almighty God, Father, Son, ✠ and Holy Spirit, descend upon
et máneat semper. you, and remain forever.

Blessing of a Woman after Childbirth, When the Child Has Died

Blessing of a Woman after Childbirth, When the Child Has Died

Benedictio mulieris post partum infante iam mortuo

Præparanda: ut supra.

Things to be prepared: as above.

Sacerdos paratus, cum ministrante etiam parato, procedit ad ingressum Ecclesiae, ubi eum mulier, candelam accensam tenens, et aliae mulieres expectant.

Once the priest and minister are prepared, the priest proceeds to the entrance of the Church, where the woman, holding a lighted candle, and the other women are waiting for him.

Sacerdos omnes aspergit, dicens:

The priest sprinkles them all, saying:

Pax vobis.

Peace be with you.

Deinde ad mulierem:

Then, he says to the woman:

Ingrédere in templum Dei; adóra Fílium beátæ Maríæ Virginis, et súpplica Deum, qui te consolettur atque confórtet.

Come into the temple of God; adore the Son of the Blessed Virgin Mary, and pray to God that He may console and comfort you.

Et introducit mulierem cum infante et aliis ad altare, ubi mulier candelam accensam candelabro imponit et ad genuflexorium accedit. Sacerdos ad Altare ascendit. Deinde omnes stantès, ducente Sacerdote, dicunt:

And he leads the woman with her child and the others to the altar, where the woman places her lighted candle on the candles stand and proceeds to the kneeler. The priest goes up to the altar. Then all stand and the priest leads them in saying:
Psalmus 120

Attóllo óculos meos in montes: * unde véniet auxílium mihi?
I lift up my eyes toward the mountains; whence shall help come to me?

Auxílium meum a Dómino, * qui fecit cælum et terram.
My help is from the Lord, Who made heaven and earth.

Non sinet nutáre pedem tuum, * non dormitábit, qui custódit te.
May he not suffer your foot to slip; may he slumber not who guards you:

Ecce non dormitábit neque dór-miet, * qui custódit Isræl.
Indeed he neither slumbers nor sleeps, the guardian of Israel.

Dóminus custódit te, * Dómi-nus protéctio tua a látere dextro tuo.
The Lord is your guardian; the Lord is your shade; he is beside you at your right hand.

Per diem sol non fériet te, * ne-que luna per noctem.
The sun shall not harm you by day, nor the moon by night.

Dóminus custódiet te ab omni malo: * custódiet ánimam tuam.
The Lord will guard you from all evil; he will guard your life.

Dóminus custódiet éxitum tuum et intróitum tuum, * et nunc et usque in sæculum.
The Lord will guard your coming and your going, both now and for ever.

Glória Patri, et Fílio, et Spiritui Sancto.
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.
Postea Sacerdos stans dicit, ceteris genuflexis: Then the priest remains standing while the others kneel and says:

℣. Kýrie, éléison. ℟. Lord, have mercy.


℣. Pater noster ℟. Our Father

secreto usque ad silently up to

℣. Et ne nos indúcas in tentaciónem. ℑ. And lead us not into temptation.

℟. Sed líbera nos a malo. ℑ. But deliver us from evil.

℣. Dómine, exáudi oratiónem meam. ℑ. O Lord, hear my prayer.

℟. Et clamor meus ad te véniat. ℑ. And let my cry come unto Thee.

℣. Dóminus vobíscum. ℑ. The Lord be with you.

℟. Et cum spíritu tuo. ℑ. And with your spirit.

Oratio

Let us pray.

Orémus. Almighty, everlasting God, Lover of holy purity, Who in Thy kindness hast called the child of this woman into Thy heavenly kingdom, in Thy kindness also, O Lord, be merciful to
ágere ut, méritis tuæ sanctissimæ passiónis et intercessiónis beátæ Maríæ semper Virginiæ et omnium Sanctórum tuórum consoláta, officia sua dolóris victrix fórtiter súbeat, et in eódem regno cum prole sua semper congáudeat. Qui vivis et regnas in sæcula sæculórum. Thy servant so that, strengthened by the merits of Thy passion and by the intercession of the Blessed Virgin Mary and all thy saints, she may triumph over her sorrow, bravely resume her duties, and rejoice with her child forever in Thy kingdom. Who livest and reignest God, for ever and ever.

℟. Amen.

In fine Sacerdos aspergit mulierem aqua benedicta, dicens: In conclusion the priest sprinkles the woman with Holy Water, saying:

Pax et benedíctio Dei omnipoténtis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super te et máneat semper. May the peace and blessing of almighty God, Father, Son, ✠ and Holy Spirit, descend upon you, and remain forever.

℟. Amen.

℣. Amen.
Pueri infirmi, qui ad hunc usum rationis pervenerunt, ut ipsis præberi possit Sacramentum Extremæ Unctionis, iis adiuvetur exhortationibus et precibus, quæ describuntur ubi agitur de visitatione et cura infirmorum, prout feret temporis opportunitas et eorumdem ægrotantium status.

Sick children who have reached the age of reason and so may receive the Sacrament of Extreme Unction, should be assisted by the exhortations and prayers given above [in the Roman Ritual] depending on the limitation of time and the condition of the sick. The following blessing and prayers are only for children who have not yet reached the age of reason.

Pro ceteris iunioribus pueris infirmis adhiberi possunt sequentes preces.

If there is more than one child in the same room or place, the prayers are said in the plural.

Sacerdos infirmi cubiculum ingressus, primum dicit:

Entering the room in which the sick child (or children) lies, the priest says first:

℣. Pax huic dōmui.

℣. Peace to this house.

℟. Pax huic dōmui.

℟. Peace to this house.

Exinde aspergit puerum et circumstantes et cubiculum aqua benedicta, nihil dicens. Postea dicitur:

He sprinkles the sick child (or children) and the bed (or beds) and the room with Holy Water. Then says:
Laudáte, servi Dómini, * laudáte nomen Dómini.

Praise, you servants of the Lord, * praise the name of the Lord.

Psalms 112

Laudáte, servi Dómini, * laudáte nomen Dómini.

Praise the Lord, O children; praise the name of the Lord.

Sit nomen Dómini benedíctum * et nunc et usque in ætérnum.

Blessed be the name of the Lord * both now and forever.

A solis ortu usque ad occásum eius * laudétur nomen Dómini.—

From the rising to the setting of the sun * is the name of the Lord to be praised.

Excélsus super omnes gentes Dóminus, * super cælos glória eius.

High above all nations is the Lord; * above the heavens is his glory.

Quis sicut Dóminus, Deus noster, qui sedet in alto * et òculos demíttit in cælum et in terram?—

Who is like the Lord, our God, who is enthroned on high * and looks upon the heavens and the earth below?

Súblevat e púlvere ínopem, * e stércore érigit páuperem,

He raises up the lowly from the dust; * from the dunghill he lifts up the poor.

Ut cóllocet eum cum princípiis, * cum princípibus pópuli sui.

To seat them with princes, * with the princes of his own people.

Habitáre facit eam, quæ stérilis erat in domo, * matrem filiórum lætántem.

He establishes in her home the barren wife * as the joyful mother of children.
Glória Patri, et Filio, et Spiritui Sancto.


Et repetitur Antiphona:

Laudáte, servi Dómini, * laudáte nomen Dómini.

℣. Kýrie, eléison.


℣. Pater noster

secreto usque ad

℟. Sed líbera nos a malo.

℣. Et ne nos indúcas in tentaciónem.

℟. Deus noster miserétur.

℣. Custódiens párvulos Dóminus.

℟. Sínite párvulos veníre ad me.

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:

Praise the Lord, O children, * praise the name of the Lord.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Our Father

silently up to

And lead us not into temptation.

But deliver us from evil.

Our God is merciful.

Who watches over little ones.

Let the little ones come to Me.
℟. Tálium est enim regnum cælorum.  
℣. Dómine, exáudi oratiónem meam.  
℟. For of such is the kingdom of heaven.  
℣. O Lord, hear my prayer.

℟. Et clamor meus ad te véniat.  
℣. Dóminus vobíscum.  
℟. And let my cry come unto Thee.  
℣. The Lord be with you.

℟. Et cum spíritu tuo.  
℣. The Lord be with you.  
℟. And with your spirit.

Oratio

Orémus.

O God, by Whose help all things grow to maturity and, once grown, are kept strong, stretch out Thy hand over this, Thy young servant, N., in his (her) sickness, that he (she), having regained his (her) health and strength, may grow up to full manhood (womanhood), and unfailingly offer Thee a loyal and pleasing service all the days of his (her) life. Through Christ our Lord.

℟. Amen.  

℟. Amen.
Completa oratione, Sacerdos imponit dexteram manum super caput infirmi, et dicit:

℣. Super ægros manus impónent.

℟. Et bene habébunt.

Iesus, Maríæ Fílius, mundi salus et Dóminus, méritis et intercessióne sanctórum Apostólorum suórum Petri et Pauli et ómnium Sanctórum, sit tibi clemens et propítius.

℟. Amen.

Postea benedicens puerum infirmum, dicit:

Benedíctio Dei omnipoténtis, Patris, et Filii, et Spíritus Sancti, descéndat super te et máneat semper.

℟. Amen.

Deinde aspergit eum aqua benedicta.

After this prayer, the priest places his right hand on the head of the child (or on the heads of the children) and says:

℣. They shall lay their hands upon the sick.

℟. And they shall be healed.

May Jesus, the Son of Mary, Saviour of the world, through the merits and intercession of His holy Apostles, Peter and Paul, and of all the saints, be merciful and kind to you.

℟. Amen.

He now blesses the sick child (or children) saying:

May the blessing of almighty God, Father, Son, and Holy Spirit, descend upon you, and remain forever.

℟. Amen.

Lastly he sprinkles the sick child (or children) with Holy Water.
Blessing and Clothing with the Scapular of the Blessed Virgin Mary of Mt. Carmel (Short Form)

Formula brevior benedicendi et imponendi Scapulare B.M.V. de Monte Carmelo

℣. Osténde nobis, Dómine, misericórdiam tuam. ℟. Show us, O Lord, Thy mercy.

℣. Et salutáre tuum da nobis. ℟. And grant us Thy salvation.


℣. Et clamor meus ad te véniat. ℟. And let my cry come unto Thee.

℣. Dóminus vobíscum. ℟. The Lord be with you.

℟. Et cum spíritu tuo.

Oratio

Orémus.  Let us pray.

O Lord Jesus Christ, Saviour of mankind, by Thy right hand sanctify this scapular which Thy servant will devotedly wear for the love of Thee and of Thy Mother, the Blessed Virgin Mary of Mt. Carmel; so that, by her intercession, he (she) may be protected from the wickedness of the enemy and perse-
ab hoste maligno defensus (vel defensa vel defensæ) in tua gratia usque ad mortem perseveret: Qui vivis et regnas in sæcula sæculorum.

℟. Amen.

Deinde aspergat Habitum aqua benedicta, et postea illum imponat personæ, vel personis (cuilibet separatim) dicens:

Accipe (Accípite) hunc hábitum benedictum precans sanctissimam Virginem, ut eius méritos illum pérferas sine mácula, et te (vos) ab omni adversitáte defendat, atque ad vitam perdúcat aëternum.

℟. Amen.

Postea subiungat:

Ego, ex potestáte mihi concéssa, recípio te (vos) ad participatiónum omnium bonórum spirituálium, quæ, cooperánte misericórdia Iesu Christi, a Religiónis de Monte Carmélo peraguntur. In nómine Patris, et Fílii, et Spíritus Sancti.

℟. Amen.

Then he sprinkles the scapular with Holy Water and puts it on the postulant or postulants (upon each one separately), saying:

Receive this blessed scapular and ask the most holy Virgin that, by her merits, it may be worn with no stain of sin and may protect you from all harm and bring you into everlasting life.

℟. Amen.

Then he adds:

By the power granted to me, I admit you to a share in all the spiritual works performed, with the merciful help of Jesus Christ, by the Religious of Mount Carmel; in the name of the Father, and of the Son, and of the Holy Spirit.
Blessing and Clothing with the Scapular of the Blessed Virgin Mary of Mt. Carmel (Short Form)

℟. Amen.

Bene ✠ dícat te (vos) Cónditor cæli et terræ, Deus omnípotens, qui te (vos) cooptáre dignátus est in Confraternitatem beáæ Maríæ Vírginis de Monte Carmélo: quam exorátus, ut in hora óbitus tui (vestri) cónterat caput serpétinis antiqui, atque palmam et corónam sempítérnæ hereditátis tandem consequatíris ( consequatámini). Per Christum Dóminum nostrum.

℣. Amen.

Aspergatur persona aqua benedicta. Si plures simul recípiendi sunt, mutetur numerus.

Si Habitus solummodo benedicendus sit, tunc benedictio incepit a Ù. Osténde, et concluditur cum Oratione Dómine Iesu Christe.

℟. Amen.

May almighty God, Creator of heaven and earth, bless ✠ you whom He has been pleased to receive into the Confraternity of the Blessed Virgin Mary of Mount Carmel. We beg her to crush the head of the serpent in the hour of your death, and, in the end, to obtain for you the palm and the crown of you everlasting inheritance. Through Christ our Lord.

℟. Amen.

Then he sprinkles the person (or persons) with Holy Water. If more than one person is to be received, the grammatical number should be changed.

If the scapular alone is to be blessed, then the blessing begins from Show us, O Lord, and is concluded with the prayer O Lord Jesus Christ.
Blessing of Fruit Trees and Vines

Benedictio super fruges et vineas

℣. Adiutórium nostrum in nómine Dómini.  Ṭ. Qui fecit cælum et terram.  Ṭ. Our help is in the name of the Lord.  Ṭ. Who made heaven and earth.

℣. Dóminus vobísicum.  Ṭ. Et cum spíritu tuo.  Ṭ. The Lord be with you.  Ṭ. And with your spirit.

Oratio

Orémus.  Let us pray.

O almighty God, we ask Thee in Thy fatherly love to pour down the rain of Thy blessing on these growing things created by Thee, which Thou has been pleased to nurture by due measure of wind and rain. Bring to maturity the fruits of Thy earth, and grant that Thy people may always give thanks to Thee for Thy gifts, so that from the fertility of the earth Thou mayest fill the souls of the hungry with all good things in abundance, and that the poor and the needy may give praise to Thy glorious name. Through Christ our Lord.

Et aspergantur aqua benedicta. Then the priest sprinkles them with Holy Water.
**Blessing of an Automobile or Any Kind of Vehicle**

Benedictio vehiculi seu currus

*℣.* Adiutórium nostrum in nómine Dómini.

*℟.* Qui fecit cælum et terram.

*℣.* Dóminus vobíscum.

*℟.* Et cum spíritu tuo.

**Oratio**

Orémus.

Propitiáre, Dómine Deus, supplicatiónibus nostris, et béne dic currum istum déxtera tua sancta: adiúnge ad ipsum sanctos Angelos tuos, ut omnes, qui in eo vehéntur, líberent et custódiant semper a periculis universis: et quemádmodum viro Æthiopi super currum suum sedénti et sacra elóquia legénti, per Levítam tuum Philíippum fidem grátiam contulísti; ita fámulis tuis viam salútis osténde, qui tua grátia adiúti bonisque opéribus iúgiter inténti, post omnes viæ et vitæ huius varietátés, ætérna gáudia cónséquentur. Per Christum Dó-

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

*℟.* Who made heaven and earth.

*℣.* The Lord be with you.

*℟.* And with your spirit.

O Lord God, listen favorably to our prayers, and with Thy right hand bless this car (truck, wagon, etc.). Send Thy holy angels to deliver and guard from every danger it and all who will ride in it. And as Thou didst grant faith and grace by Thy deacon, Philip, to the man from Ethiopia sitting in his chariot and reading Holy Scripture, so also show the way of salvation to Thy servants, so that, helped by Thy grace and always intent on doing good works, they may, after all the trials of their pilgrimage and life on earth, attain to everlasting joys.
minum nostrum. Through Christ our Lord.


Et aspergatur aqua benedicta. Then the priest sprinkles the automobile with Holy Water.
**Blessing of a Flag**

De benedictione et traditione vexilli bellici

Pontifex (seu Sacerdos qui cum permissione Episcopi benedicet vexillum) vexillum bellicum, quod unus ex ministris coram eo tenet, benedicere volens, stans (sine mitra), dicit:

℣. Adiutórium nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Oratio

Orémus.

Omnípotens sempitérne Deus, qui es cunctórum benédictio et triumphántium fortitúdo; réspice propitius ad preces humilitátis nostræ, et hoc vexillum, quod béllicus usui præparatum est, cóelésti bene díctione sanctífica; ut contra adversárias et rebélles natiónes sit vídum, tuóque munímine circumséptum sit inimícis christiáni pópuli terríbile, atque in te confi-

Let us pray.

Almighty, everlasting God, Thou Who dost bless all men, Who dost give strength to those who triumph in Thee; in Thy kind-ness, hear our humble prayers and with Thy heavenly blessing bless this flag, meant for use in battle, so that it may be a source of strength against aggressive and rebellious peo-
déntibus solidaméntum et cer-
ta fidúcia victóriæ. Tu enim es De-
sus, qui cónteris bella et cœ-
lestitis præsidii sperántibus in te
praestas auxílium. Per únicum 
Fílium tuum, Christum Dómi-
um nostrum, qui tecum vi-
vit et regnat in unitáte Spíritus 
Sancti Deus, per ómnia sæcùla
sæculórum.

†. Amen.

Deinde aspergit vexillum aqua 
benedicta.

Tum sedens (et accepta mitra),
illo, cui vexillum tradendum 
est, coram eo genuflexo tradit 
vexillum, dicens:

Accipe vexíllum, cœlésti bene-
dictióne sanctificátum, sitque
inimícis pópuli christiáni terrí- 
bile, et det tibi Dóminus grá-
tiam, ut, ad ipsíus nomen et 
honórem, cum illo hóstium cú-
neos poténter pénetres incólú-
mis et secúrus.

†. Amen.

Then he sprinkles the flag with 
Holy Water.

Then, seated (and having re-
ceived the miter), he gives the 
flag to the one who is to receive 
it, who kneels before him, and 
he says:

Receive this flag, blessed with 
the blessing of heaven. May it 
strike terror in the enemies of 
Christian people; and, for the 
honor of His name, may the 
Lord grant you the grace to 
break through the ranks of the 
enemy with it safely and with-
out harm.
Tunc dat ei osculum pacis, dicens:

Then he gives him the kiss of peace, saying:

Pax tibi.

Peace be with you.

(Ille, accepto vexillo, osculatur manus Pontificis, surgit et discedit.)

Having received the flag, he kisses the Pontiff’s hand, rises, and departs.
**Blessing for Wedding Anniversaries**

**Benedictio in nuptiis iubilaeis**

Catholic spouses, in thanksgiving as they celebrate their wedding anniversary, approach the altar or the altar rail. The pastor or another priest, wearing a surplice and white stole or else the vestments required for the celebration of Mass, except the maniple, while the spouses kneel, says:

\[ \text{℣.} \text{ Adiutórium nostrum in nómine Dómini.} \]

\[ \text{℟.} \text{ Qui fecit cælum et terram.} \]

\[ \text{℣.} \text{ Dómine, exáudi oratiónem meam.} \]

\[ \text{℟.} \text{ Et clamor meus ad te véniat.} \]

\[ \text{℣.} \text{ Dóminus vobíscum.} \]

\[ \text{℟.} \text{ Et cum spíritu tuo.} \]

**Oratio**

O Lord, we implore Thee, let Thy inspiration preceed our actions and Thy help further them, so that all our prayers

\[ \text{Actiónes nostras, quǽsumus, Dómine, aspirándo prǽveni et adiuvándo proséquere: ut cuncta nostra orátio et operátio a te} \]

Let us pray.

\[ \text{Orémus.} \]
semper incípiat et per te cœpta finiátur. Per Christum, Dómini-num nostrum. and all our deeds may ever take their beginning from Thee and, so begun, may through Thee reach completion. Through Christ our Lord.

℟. Amen.

Facta, si mos est, adhortatione ut coniuges renovant proposi
tum permanendi cum pace divina usque ad mortem in socie-tate connubii, coniuges possunt consensum matrimonialem re
novare hoc modo:

Having given an exhortation, if customary, that the spouses renew their resolution of remaining, with the peace of God, till death in the society of marriage, the spouses may renew their matrimonial consent in this manner:

Sacerdos: N., do you renew and confirm your taking of N. here present for your wedded wife?

Sponsus: I do.

Sacerdos: N., do you renew and confirm your taking of N. here present for your wedded husband?

Sponsa: I do.

Junctis coniugum dextris, Sa
cerdos benedicit eos, dicens:

With their right hands joined, the Priest blesses the spouses, saying:

Benedíctio Dei omnipoténtis, Patris, et Fílii, et Spíritus Sancti, descéndat super vos et máneat semper.

May the blessing of almighty God, Father, Son, and Holy Ghost, descend upon you and remain forever.

℟. Amen.
**Benedictio**

**Blessing**

**Ant.** Ecce sic benedicétur homo qui timet Dóminum.  
**Ant.** Behold, thus is the man blessed who fears the Lord.

### Psalmus 127

**Beátus, quicúmque times Dóminum, * qui ámbulas in viis eius!**  
Happy are you who fear the Lord, who walk in his ways!

**Nam labórem mánuum tuárum manducábis, * beátus eris et bene tibi erit.**  
For you shall eat the fruit of your handiwork; happy shall you be, and favored.

**Uxor tua sicut vitis fructífera * in penetrálibus domus tuæ,**  
Your wife shall be like a fruitful vine in the recesses of your home;

**Fílii tui ut súrculi olivárum * circa mensam tuam.**  
Your children like olive plants around your table.

**Ecce sic benedícitur viro, * qui timet Dóminum!**  
Behold, thus is the man blessed who fears the Lord.

**Benedícat tibi Dóminus ex Sion, * ut vídeas prosperitátem Ierúsalem ómnibus diébus vitæ tuæ;**  
The Lord bless you from Sion: May you see the prosperity of Jerusalem all the days of your life;

**Ut vídeas filios filiórum tuórum: * pax super Isræl!**  
May you see your children’s children. Peace be upon Israel!

**Glória Patri, et Fílio, * et Spíritui Sancto.**  
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.

℣. Kýrie, éléison.

℟. Christe, éléison. 
Kýrie, éléison.

The Antiphon is repeated.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

And let my cry come unto Thee.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℟. Et cum spíritu tuo.

And with your spirit.

Oratio

Let us pray.

Omnípotens sempitérne Deus, réspice propítius super hos fâ-mulos tuos, ad templum sanctum tuum pro gratiárum actió-ne lætos accedéntes, et præsta ut post hanc vitam ad ætérnæ beatitúdinis gaúdia (cum prole sua) pervénire mereámur. Per Christum Dóminum nostrum.

Almighty, everlasting God, look with kindness on these Thy servants, who are with gladness approaching Thy holy temple to give thanks, and grant that, after this life they may (with their children) attain to the joys of eternal happiness. Through Christ our Lord.

℟. Amen.

℟. Amen.
Tandem aspergit eos more solito.

Missa dici poterit de die, aut votiva B.M.V., si per Rubricas licet. Sub finem addi poterit Te Deum, cum versu et Oratone pro gratiarum actione.

Then he sprinkles them in the usual manner.

The Mass of the day may be said, or a votive Mass of the B.V.M., if the Rubrics allow. At the conclusion, the Te Deum with the the versicles and the Prayer of thanksgiving may be added.

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**Te Deum**

Te Deum laudamus: * te Dóminus confitémur.

O God, we praise Thee: * we acknowledge Thee to be the Lord.

Te ætérnum Patrem * omnis terra veneráitur.

All the earth, eternal Father, * worships Thee.

Tibi omnes ángeli, * tibi cæli et univérsi potestátes:

To Thee all the angels, to Thee the heavens and all the powers:

Tibi Chérubim et Séraphim, * incessábili voce proclámant:

To Thee the Cherubim and Seraphim cry aloud without ceasing:

Sanctus, Sanctus, Sanctus * Dóminus Deus Sábaoth.

Holy, holy, holy * Lord God of Hosts.

Pleni sunt cæli et terra * maiestátis glóriæ tuæ.

The heavens and the earth * are full of the majesty of Thy glory.

Te gloriósus * Apostolórum chorus,

To Thee * the glorious choir of Apostles,

Te Prophetárum * laudábilis numerus,

To Thee * the wonderful company of Prophets,
Te Mártyrum candidátus * laudat exércitus.

To Thee * the white-robed army of Martyrs, all give praise.

Te per orbem terrárum * sancta confitétur Ecclésia,

To Thee * holy Church throughout the whole world pays homage,

Patrem * imménsæ maiestátis,

Father * of infinite majesty,

Venerándum tuum verum * et únicum Fílium,

Thy true and only Son * Who is to be adored,

Sanctum quoque * Paráclitum Spíritum.

The Holy Spirit * the Consoler.

Tu Rex glóriæ * Christe.

Thou, O Christ, * art the King of eternal glory.

Tu Patris * sempitérnus es Fílius.

Thou art * the Eternal Son of the Father.

Tu ad liberándum susceptúrus hóminem, * non horruísti Vírginis úterum.

About to take on our human nature in order to redeem us, * Thou didst not disdain the Virgin’s womb.

Tu devícto mortis acúleo * ape-ruísti credéntibus regna cæló-rum.

Thou didst conquer the sting of death, * and open the kingdom of heaven to those who believe in Thee.

Tu ad déxteram Dei sedes, * in glória Patris.

Thou dost sit at the right hand of God, * in the glory of the Father.

Iudex créderis * esse ventúrus.

We believe * that Thou wilt come again as Judge.
Te ergo quǽsumus, tuis fǽmulis súbveni,* quos pretióso sǽnguis ne redemísti. And so, we implore Thee, help Thy servants, * whom Thou hast redeemed with Thy precious Blood.

Ætérna fac cum sanctis tuis * in glória numerári. Let them be numbered among Thy Saints, * in everlasting glory.


Et rege eos, * et extólle illos usque in ætérnum. And rule them, * and raise them on high forever.

Per sǽngulos dies * benedícimus te. Day by day * do we bless Thee.

Et laudámus nomen tuum in sǽculum * et in sǽculum sǽculi. And we praise Thy name forever, * for ever and ever.

Dignáre, Dómine, die isto * sine peccáto nos custodíre. In Thy goodness, O Lord, * keep us this day without sin.

Miserére nostri, Dómine, * miserére nostri. Have mercy on us, O Lord, * have mercy on us.

Fiat misericórdia tua, Dómine, super nos * quemádmodum sperávimus in te. Let Thy mercy, O Lord, come upon us, * for we have hoped in Thee.

In te, Dómine, sperávi, * non confúndar in ætérnum. In Thee, O Lord, have I hoped: * let me not be put to shame forever.
℣. Benedíctus es, Dómine Deus patrum nostrórum.

℟. Et laudábilis et gloriósus in sǽculua.


℟. Laudémus et superexaltémus eum in sǽculua.

℣. Bénedic, ánima mea, Dómino.

℟. Et noli oblivísci omnes retribútiones eius.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Oratio

Orémus.

Deus, cuius misericórdiæ non est númerus et bonitátis infinítus est thesaúrus: piússimæ maíestátis tuæ pro collátis donis grátias ágimus, tuam semper grátias ágimus, tuam semper gloriósam, gloriósam, gloriósam, gloriósam.

Orémus.

Deus, cuius misericórdiæ non est númerus et bonitátis infinítus est thesaúrus: piússimæ maíestátis tuæ pro collátis donis grátias ágimus, tuam semper grátias ágimus, tuam semper gloriósam, gloriósam, gloriósam.

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Orémus.

Deus, cuius misericórdiæ non est númerus et bonitátis infinítus est thesaúrus: piússimæ maíestátis tuæ pro collátis donis grátias ágimus, tuam semper grátias ágimus, tuam semper gloriósam, gloriósam, gloriósam.
cleméntiam exorántes ut qui peténtibus postuláta concédis, eódem non désersens ad præmia futúra dispónas. Per Christum Dóminum nostrum.

asking that Thou, Who dost always answer those who ask, mayest in Thy mercy not abandon them, but prepare them to receive eternal rewards. Through Christ our Lord.

℟. Amen.

℟. Amen.