

# THE TRADITIONAL AND NOVEL RITES OF EXTREME UNCTION

## A COMPARISON

The sacrament of Extreme Unction in the Novel and Traditional Rites differs firstly in its name; in the Novel Rite, we are often (and sometimes forcefully) told that we should not use the traditional name “Extreme Unction”, but rather “Anointing of the Sick”. But it’s clear that the sacrament is not merely for the sick in general; no one suggests that we should be anointed every time we have a cold, or an allergy attack. No, it is for a serious sickness, at the very least, and thus “Extreme Unction” seems a more appropriate name.

Furthermore, it is not just for sickness, either; it is also for serious injuries. We would never say that an individual in danger of death from an auto accident was sick; he’s injured. But no one would deny that he is a candidate for the sacrament.

Furthermore, while the sacrament is primarily designed to strengthen the recipient in his final struggle, and only secondarily to plead for healing, the Novel Rite places much greater emphasis on the secondary end and much less on the primary. Hence, the Traditional Rite is known as “extreme” because it applies to that last battle, while the Novel Rite is not. This inversion of primary and secondary ends is already familiar to us from the Novel Rite of matrimony; it is no surprise that it reoccurs in the Novel Rite here.

So the traditional name seems more accurate than the novel appellation.

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### THE NOVEL RITE

#### DE PRÆPARATIONE CELEBRATIONIS

#### ON PREPARING FOR THE CELEBRATION

Here we see the radically different approach to sacred things between the Traditional and Novel Rites. In the Novel Rite, next to nothing is said about the preparation of the materials for the sacrament; we merely hear that there should be a linen cloth over the table, with the holy water, a crucifix, and the candles on it.

In the Traditional Rite, we see very precise instructions for what must be present. There must be six pieces of cotton or similar material for wiping the sacred oils, and we later see these pieces of cotton being burned for their proper disposal. We see water for washing the priest’s hands, in addition to the holy water. We see bread for cleaning the priest’s fingers. We see that the bag holding the sacred vessel must be silken, and it must be violet, the color of penance. All these things

*Unctio infirmorum in fervore orationis et pacis necnon et festiue, si fieri potest, celebretur. Iuxta adjuncta paratur locus, sive cubiculum siue chorus sive capitulum.*

The Anointing of the sick should be celebrated in the fervor of prayer and peace, and indeed even festively, if it can be done. Let the place be prepared according to the below, whether the bedroom or the choir or the chapter.

### THE TRADITIONAL RITE

#### ORDER OF ADMINISTERING THE SACRAMENT OF EXTREME UNCTION

#### ORDO MINISTRANDI SACRAMENTUM EXTREMÆ UNCTIONIS

are vital, because the sacred oils are holy and must be treated with respect.

The entire concept of treating the oils with respect appears absent in the Novel Rite.

We are also told, in the Novel Rite, that the sacrament should be “celebrated” “even festively”, if it can be done. Yet this is inherently a very difficult, even sad, occasion! To tell the faithful that they should be “festive” when a loved one lies on his deathbed is not only pastorally difficult; it is humanly impossible. This is a sad occasion. Our joy is spiritual; but we are still losing a loved one here. Even Jesus wept when the occasion called for it. It is simply foolish to pretend otherwise; but the Novel Rite insists that we do so.

The priest about to administer the Sacrament of Extreme Unction, as far as it can be done, should arrange to be prepared at the home of the sick one a table covered with a white cloth, and a dish, in which there is cotton, or something similar, divided into six globules, for wiping off the anointed parts; a piece of bread for

*Sacerdos Sacramentum Extremæ Unctionis ministraturus, quatenus fieri poterit, parari curet apud infirmum mensam mappa candida coopertam, itemque vas, in quo sit bombacium, seu quid si-*

cleaning the fingers; and water, for washing the hands of the priest; and a wax candle, which lit gives light to the one being anointed. Finally, he will give the effort, that there might administer this Sacrament with as much cleanliness and brightness as may be.

*mile in sex globulos distinctum, ad abstergendas partes inunctas; medullam panis ad detergendos digitos; et aquam ad abluendas Sacerdotis manus; ceream item candelam, quæ deinde accensa ipsi ungenti lumen præbeat. Denique operam dabit, ut quanta poterit munditia ac nitore hoc Sacramentum ministretur.*

Then, the clerics and ministers have been called together, or at least one cleric, who carries a cross without a staff, blessed water with the sprinkler, and the Ritual book, the priest appropriately takes up the vessel of holy Oil of the sick, contained in a silken bag, violet in color, and bears it cautiously, lest it be able to be spilled. If he is making a longer journey, or he is riding, or there is some other danger of spilling, the vessel of Oil in a bag or purse, as has been said, may be hung from his neck, that he might more conveniently and securely carry it forth. But let him proceed without the sound of a boy.

*Deinde convocatis Clericis seu ministris, vel saltem uno Clerico, qui crucem sine hasta, aquam benedictam cum aspersorio, et librum Ritualis deferat, ipse Parochus decenter accipit vas sacri Olei infirmorum sacculo serico violacei coloris inclusum, illudque caute deferat, ne effundi possit. Quod si longius iter peragendum, aut etiam equitandum sit, vel alias adsit periculum effusionis, vas Olei sacculo, aut bursa inclusum, ut dictum est, ad collum appendat, ut commodius et securius perferat. Procedat autem sine sonitu campanulæ.*

*Expedit ut mensa linteo cooperta paretur, ubi oleum benedictum vel benedicendum deponatur et, si casus fert, Eucharistia. Prævideantur etiam cerei super mensam et imago Crucifixi, necnon et aqua benedicta nisi processionally afferatur. Liber quoque Ritualis atque vestes liturgicæ pro sacerdotibus celebrantibus parentur, omniaque ad celebrationem necessaria.*

It is expedient that a table covered with linen be prepared, where the oil, either blessed or to be blessed, is placed, and, if the case requires, the Eucharist. Also to be provided are candles and an image of the Crucifix on the table, and also blessed water unless it will be brought in the procession. Also, the Ritual Book and liturgical vestments for the celebrating priests are prepared, and all things necessary for the celebration.

## RITUS INITIALES

## BEGINNING RITES

*Optionitis is a constant problem in the Novel Rite, here as elsewhere. "[S]ome suitable psalm" may be sung here, and though there are a few suggestions, the only real guidance is that whatever psalm is selected, it cannot be 102. Anytime such free reign for options is granted, some will seize upon it for abuse. The liturgy should not be the option of the priest; it should be given to the priest, and to the people, by the Church.*

*The same problem occurs in a moment, when the priest must "humanly" greet the sick one, and the rest of those present, "with the words which follow, or with others". In other words, the priest must greet those present in any way that he likes. There is no requirement here; the priest has complete discretion. When the quality of a liturgy depends not upon the liturgy itself, but upon the character and choices of the priest, abuse is inevitable.*

## CELEBRATIONIS EXORDIUM

*In primis cantari potest alternatim psalmus aliquis conveniens (ex. gr. Ps. 24, 40, 42), excepto tamen psalmo 102, Unctioni reservato.*

*Accedens ad infirmum, sacerdos infirmum ipsum ceterosque adstantes humaniter salutat, verbis quæ sequuntur vel aliis:*

*P. Pax Domini sit tecum* **vo-**

## THE BEGINNING OF THE CELEBRATION

First, some suitable psalm may be sung alternately (e.g., Ps. 24, 40, or 42); except, however, psalm 102, reserved for the Anointing.

Approaching the sick one, the priest humanly greets the sick one himself and those present, with the words which follow, or with others:

**P.** May the peace of the Lord be

When he will have come to the place, where the sick man lays, the priest enters the room, saying:

**P.** Peace to this house.

*Cum perventum fuerit ad locum, ubi jacet infirmus, Sacerdos intrans cubiculum dicit:*

*P. Pax huic domui.*

biscum.

Vel:

*P. Pax huic domui et omnibus habitantibus in ea.*

*Aliae salutationis formulæ inveniuntur in Ordine Unctionis Infirmorum, nn. 230–231.*

with you.

Or:

*P. Peace be to this house, and to all dwelling in it.*

Other formulas of greeting are found in *The Order of the Anointing of the Sick*, nn. 230–231.

*It's genuinely hard to see why the Novel Rite would remove the presentation of the cross to the sick man to kiss. Should he not be embracing the cross of his illness? Why in the world would this be excised?*

*Deinde, pro opportunitate, accepta aqua benedicta, sacerdos aspergit infirmum et omnes adstantes, dicens hanc formulam vel aliam in Rituali particulari propositam:*

Then, for the chance, the blessed water being taken up, the priest sprinkles the sick one and all present, saying this formula or another proposed in the particular Ritual:

*More Scripture that the Novel Rite feels no need to include, despite have a big stack of it later on. Why Scripture is better separated and isolated, rather than permeating all of the Church's prayer, is always left unanswered.*

*Sit hæc aqua suscepti baptismatis memoria et Christum recolat, qui Passione et Resurrectione sua nos redemit.*

May this water, the memory of the receipt of baptism, recall also Christ, Who redeemed us by His Passion and Resurrection.

*Vel, si opportunius videtur, sacerdos et postea infirmus, si potest, atque adstantes aquam ad se signandum accipiunt.*

Or, if it seems more advantageous, the priest and afterwards the sick one, if he can, and those present receive the water for signing themselves.

*Deinde his vel similibus verbis adstantes alloquitur:*

Then he says to those present, with these or similar words:

*In the Traditional Rite, we hear about the Apostle James, and the recitation of the Sacrament from his Epistle, later on, when we get Omnipotens sempiterne Deus, qui per beatum Jacobum Apostolum tuum inducere presbyteros ecclesiæ et ungere infirmos præcepsi, præsta, quesumus, ut digneris per manus nostras hunc famulum tuum infirmum (hanc famulam tuam infirmam) de oleo sancto isto santificato ungere et benedicere: et quod exterius fideliter postulantes amplectimur,*

*R. And to all living in it.*

*R. Et omnibus habitantibus in ea.*

*We will see it added back in later. Better late than never, we must suppose.*

Then, the Oil having been placed on the table, dressed in a surplice and a violet stole, he extends the cross to the sick man for a pious kiss; next, he sprinkles him, and the room, and the bystanders with blessed water in the form of a cross, saying the antiphon:

*Deinde deposito Oleo super mensam, superpelliceo, stolaque violacea indutus, ægroto crucem pie deosculandam porrigit; mox in modum crucis aqua benedicta eum, et cubiculum, et circumstantes aspergit, dicens Antiphonam:*

*Note that this rite serves as a preparation for sacramental confession, which immediately follows. There is essentially no penitential rite in preparation for confession in the Novel Rite; instead, the confession is almost an afterthought.*

*P. Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed. Thou shalt wash me, and I shall become whiter than snow.*

*P. Asperges me, Domine, hyssopo, et mundabor. Lavabis me, et super nivem dealabor.*

*nearer the anointing. In the Novel Rite, since the Confession of the sick man is almost an afterthought, we roll right into the matter here.*

hoc interius tua virtus invisibiliter operetur. Per Christum Dominum nostrum.

*Vel ut in Ordine unctionis Infirmorum, n. 70.*

*Or as is in The Order of the Anointing of the Sick, n. 70.*

## ACTUS PÆNITENTIALIS

## PENITENTIAL ACT

*Here the Novel Rite begins what it calls a “penitential act”, which may or may not involve confession. Of course, sometimes the recipient of the sacrament cannot confess due to his condition.*

*The Traditional Rite thereupon urges the priest to admonish the recipient, and then follows that admonition with several beautiful prayers which clearly strengthen the soul for its final combat against the world, the flesh, and the Devil. This in turn is followed by a general confiteor, very similar to that which occurs at Mass, and which will therefore be well familiar to all who are present. It includes the threefold “through my fault” with the striking of the breast, and the two concluding prayers, the last of which is the actual prayer of ab-*

*solution, which forgives venial sins.*

*In the Novel Rite, by contrast, either confession occurs, or the general confiteor occurs, not both. If the general confiteor occurs, it is significantly different from that of Mass; does not include the threefold “through my fault” or the striking of the breast; and, as we have come to expect, totally omits the prayer of absolution which forgives venial sins. Rather, the prayer of absolution is an option; one can only speculate how often it is actually selected.*

*Why would the prayer of absolution be made merely an option, that may therefore be totally omitted?*

*If the sick man wishes to confess, let him hear and absolve him. Then, let him console him with pious words, and about the strength and efficacy of this Sacrament; if time permits, let him admonish him briefly; and as much as is his work, let him strengthen his soul and raise him to the hope of eternal life.*

*Quod si ægrotus velit confiteri, audiat illum, et absolvat. Deinde piis verbis illum consoletur, et de hujus Sacramenti vi, atque efficacia, si tempus ferat, breviter admoneat: et quantum opus sit, ejus animam confirmet, et in spem erigat vitæ æternæ.*

*Then he says:*

**P.** Our help is in the Name of the Lord.

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

**P.** The Lord be with you.

**R.** And with thy spirit.

Let us pray.

*Postea dicit:*

**P.** Adjutorium nostrum in nomine Domini.

**R.** Qui fecit cælum et terram.

**P.** Dominus vobiscum.

**R.** Et cum spiritu tuo.

Oremus.

## PRAYER

## ORATIO

*These beautiful prayers, so clearly designed to strengthen the soul for*

*its final combat, are totally omitted in the Novel Rite.*

May eternal gladness, divine success, serene happiness, fruitful charity, and eternal health enter this house, O Lord Jesus Christ, beneath the entrance of our humility; may the demon's approach flee from this place; may the Angels of peace be present, and may every malign discord depart from this house. Magnify, O Lord, Thy Holy Name over us; and bless ☩ our conversation: sanctify the entrance of

Introeat, Domine Jesu Christe, domum hanc sub nostræ humilitatis ingressu, æterna felicitas, divine prosperitas, serena lætitia, caritas fructuosa, sanitas sempiterna: effugiat ex hoc loco, accessus dæmonum: adsint Angeli pacis, domumque hanc deserat omnis maligna discordia. Magnifica, Domine, super nos nomen sanctum tuum; et bene☩dic no-

our humility, Thou Who art holy and faithful, and mayst Thou remain, with the Father and the Holy Spirit, forever and ever.

**R.** Amen.

Let us pray, and let us beg Our Lord Jesus Christ, that with blessing He may ☩ bless this tabernacle, and all dwelling in it, and give to them His good Angel as a guardian, and make them to serve Him for reflecting on the miracles of His law; may He turn away from them every contrary power; may He deliver them from all fear, and from all disturbance, and see fit to guard them health in this tabernacle; Who with the Father and the Holy Spirit liveth and reigneth, God, forever and ever.

**R.** Amen.

Let us pray.

*stræ conversationi: sanctifica nostræ humilitatis ingressum, qui sanctus et qui pius es, et permanes cum Patre et Spiritu Sancto in sæcula sæculorum.*

**R.** Amen.

*Oremus, et deprecemur Dominum nostrum Jesum Christum, ut benedicendo bene☩dicat hoc tabernaculum, et omnes habitantes in eo, et det eis Angelum bonum custodem, et faciat eos sibi servire ad considerandum mirabilia de lege sua: avertat ab eis omnes contrarias potestates: eripiat eos a omni formidine, et ab omni perturbatione, ac sanos in hoc tabernaculo custodire dignetur: Qui cum Patre et Spiritu Sancto vivit et regnat Deus in sæcula sæculorum.*

**R.** Amen.

Oremus.

## PRAYER

Hear us favorably, O Holy Lord, Father Almighty, Eternal God, and see fit to send Thy holy Angel from heaven, that he may guard, maintain, protect, visit, and defend all dwelling in this home. Through Christ, Our Lord.

**R.** Amen.

Which prayers, if time does not permit, may be omitted in part or in full. Then, in the manner of a general confession, either in Latin or the vulgar tongue, the priest says in the singular number:

## ORATIO

*Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum Angelum tuum de cælis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum, Dominum nostrum.*

**R.** Amen.

*Quæ Orationes, si tempus non patiat, ex parte, vel in totum poterunt omitti. Tunc de more facta confessione generali, latino vel vulgari sermone, Sacerdos dicit in singulari numero:*

*Nisi confessio sacramentalis fit, peragatur actus penitentialis, sacerdote hoc modo incipiente vel similibus verbis:*

Unless there is to be sacramental confession, let the penitential act be done, by the priest beginning in this way, or with similar words:

*Fratres, agnoscamus peccata nostra, ut apti simus ad hanc sacram celebrationem participandum.*

Brethren, let us acknowledge our sins, that we may be fit to participate in this holy celebration.

*Et fit brevis pausa silentii.*

And a brief silent pause occurs.

*Tunc omnes*

Then, everyone acknowledging his own sins,

*nes sua peccata agnoscendo, they make the same confession:  
confessionem simul faciunt:*

*Note that the Novel Rite here performs its typical stripping of the former prayer that it replaces; we no longer have the threefold “mea cul-*

*Confiteor Deo omnipotenti et  
beatæ Mariæ semper Virgini  
et omnibus Sanctis, et vobis,  
fratres, quia peccavi nimis  
cogitatione, locutione, opere  
et omissione, mea culpa: pre-  
cor vos orare pro me.*

I confess to Almighty God, and  
to the Blessed Mary, ever Vir-  
gin, and to all the saints, and to  
you, brethren, that I have sinned  
exceedingly in thought, word,  
deed, and omission, through my  
fault: I pray you to pray for me.

*Sacerdos concludit:*

*Misereatur nostri omnipo-  
tens Deus et dimittat nobis  
omnia peccata nostra, liberet  
nos ab omni malo, salvet et  
confirmet in omni opere bo-  
no et perducatur nos ad vitam  
æternam.*

*R. Amen.*

*Vel:*

*Here, the Novel Rite makes the absolution prayer, which actually serves to forgive venial sins, merely one option among many. (Two such options are listed here; the rubrics provide that “[o]ther permitted formulas of penitence”, described elsewhere, may also be used.) This absolution is critical; why would it be made merely optional?*

*Indulgentiam et remissionem  
omnium peccatorum nostro-  
rum, per gratiam Sancti Spi-  
ritus, tribuat nobis omnipo-  
tens et misericors Dominus.*

*R. Amen.*

*Aliæ formulæ pænitentiae ad  
libitum, ut in Appendice (IV,  
p. 142 sqq.).*

*Si autem infirmus est proxi-  
mus mortui, sacerdos ut con-  
clusionem actus pænitentia-*

*The priest concludes:*

May the Almighty God have  
mercy on us, and forgive us all  
our sins, and free us from every  
evil, save us and strengthen us in  
every good work and led us to  
eternal life.

*R. Amen.*

*Or:*

May the Almighty and Merciful  
Lord grant us indulgence  
and forgiveness of all our sins,  
through the grace of the Holy  
Spirit.

*R. Amen.*

*Other permitted formulas of penitence, as in  
Appendix (IV, p. 142 sqq.).*

But if the sick one is near death, the priest can  
say the conclusion of the penitential act with  
the following absolution:

*pa”, we no longer strike our breasts in the ancient gesture of penance,  
we no longer beseech any saints besides the Blessed Mother.*

*R.* I confess to Almighty God, to  
the blessed Mary ever Virgin, to  
blessed Michael the Archangel,  
to blessed John the Baptist, to  
the holy apostles Peter and Paul,  
and to all the saints, and to  
thee, Father, for I have sinned ex-  
ceedingly in thought, word, and  
deed,

*Here he strikes his breast thrice;*

*R.* through my fault, my fault,  
my most grievous fault. There-  
fore I pray the blessed Mary  
ever Virgin, blessed Michael the  
Archangel, blessed John the Bap-  
tist, the holy apostles Peter and  
Paul, and all the saints, and thee,  
Father, to pray for me to the  
Lord our God.

May the Almighty God have  
mercy on thee, and thy sins be-  
ing forgiven, lead thee into ever-  
lasting life.

*R. Amen.*

*This puzzling decision is only amplified by the Novel Rite’s insis-  
tence on providing many possible options for nearly everything, de-  
priving the faithful of any stability. It would be better to have stable  
poor prayer choices, then to have unpredictable choices that are also  
poor.*

May the Almighty and Merciful  
Lord grant thee indulgence, ab-  
solution, and forgiveness of all  
thy sins.

*R. Amen.*

*R.* Confiteor Deo omnipo-  
tenti, Beatæ Mariæ semper  
Virgini, beato Michaelo Ar-  
changelo, beato Joanni Bap-  
tistæ, sanctis apostolis Petro  
et Paulo, omnibus sanctis,  
et tibi, Pater, quia peccavi  
nimis cogitationi, verbo, et  
opere,  
*Here he strikes his breast th-  
rice;*

*R.* mea culpa, mea culpa,  
mea maxima culpa. Ideo pre-  
cor beatam Mariam semper  
Virginem, beatum Michae-  
lum Archangelum, beatum  
Joannem Baptistum, sanctos  
apostolos Petrum et Paulum,  
omnes sanctos, et te, Pater,  
orare pro me ad Dominum  
Deum nostrum.

*Misereatur tui, omnipotens  
Deus, et dimissis peccatis  
tuis, perducatur te ad vitam  
æternam.*

*R. Amen.*

*Indulgentiam, absolutio-  
nem, et remissionem peccato-  
rum tuorum tribuat tibi om-  
nipotens et misericors Do-  
minus.*

*R. Amen.*



*lis dicere potest absolutionem  
sequentem:*

*Dominus Jesus Christus, qui  
dixit discipulis suis « Quæ-  
cumque ligaveritis super ter-  
ram, erunt ligata et in cælis  
et quæcumque solveritis su-  
per terram, erunt soluta et in  
cælis » (Mt 18,18), de quorum  
numero nos, quamvis indi-  
gnos, esse voluit, ipse te ab-  
solvat per ministerium no-  
strum ab omnibus peccatis  
tuis, quæcumque cogitatione  
vel locutione atque operatio-  
ne negligenter egisti; atque a  
nexibus peccatorum tuorum  
absolutum (absolutam) per-  
ducere dignetur ad regnum  
cælorum. Qui vivit et re-  
gnat cum Deo Patre in uni-  
tate Spiritus Sancti, Deus, in  
sæcula sæculorum.*

*R. Amen.*

Lord Jesus Christ, Who said to  
His disciples, “Whatsoever you  
shall bind on earth, shall be  
bound also in heaven, and what-  
soever you shall lose on earth,  
shall be loosed also in heaven”  
(Mt 18:18), about the number of  
which we wish to be, however  
unworthy, He may absolve thee  
through our ministry from all  
thy sins, whatsoever in thought  
or in word or in deed, thou hast  
negligently done; and freed from  
the webs of thy sins, He may see  
fit to lead thee into the king-  
dom of heaven. Who liveth and  
reigneth with God the Father  
in the unity of the Holy Spirit,  
God, forever and ever.

*R. Amen.*

*As noted, the presentation of the cross is reinserted here. Better late than never, I suppose.*

*Tunc sacerdos præsentat in-  
firmo imaginem Crucifixi ad  
osculandum.*

*Then the priest presents to the sick one an im-  
age of the Crucifix for kissing.*

## CELEBRATIO SACRAMEN- TI

## THE CELEBRATION OF THE SACRAMENT

*There is, here as elsewhere in the Novel Rite, the insistence on a formalized Scripture reading, rather than pervading the entire liturgy with Scripture, the approach of the Traditional Rite. Also typically of the*

*Novel Rite, there are myriad options for the readings; this is merely the one suggested.*

*Also, why is the Epistle of James not the very first suggestion?*

## LECTIO SACRÆ SCRIPTURÆ

*Deinde ab uno ex adstanti-  
bus sive clerico sive laico, vel  
ab ipso sacerdote, legitur tex-  
tus brevis e Sacra Scriptura:  
Mt. 8,5–10,13 « Vade, sicut  
credidisti fiat tibi ».*

*Audite, fratres, verba sanc-  
ti Evangelii secundum Mat-  
thæum. Cum introisset Je-  
sus Capharnaum, accessit ad  
eum centurio rogans eum*

## A READING OF SACRED SCRIPTURE

*Then a short text from the Sacred Scripture is  
read by one of those present, whether cleric or  
lay, or by the priest himself:*

*Mt. 8:5–10:13, “Go, just as thou hast believed be  
it done to thee”.*

Hear, brethren, the words of  
the Holy Gospel according to  
Matthew. And when he had en-  
tered into Capharnaum, there  
came to him a centurion, be-

et dicens: « DŌmine, puer meus jacet in domo parayticus et male torquetur ». Et ait illi: « Ego veniam, et curabo eum ». Et respondens centurio ait: « Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate, habens sub me milites, et dico huic: “Vade” et vadit, et alio: “Veni” et venit, et servo meo: “Fac hoc” et facit ». Audiens autem Jesus, miratus est, et sequentibus se dixit: « Amen dico vobis: Apud nullum inveni tantam fidem in Israel ». Et dixit centurioni: « Vade, sicut credidisti fiat tibi ».

*Alii textus ad libitum in Appendice (I, pp. 127–129).*

*Hic autem habetur, sicubi est facienda, penitentialis preparatio adstantium (n. 58).*

*These are, of course, merely slightly more formalized bidding prayers, or “prayers of the faithful”, or “universal prayers”. They are lifted wholesale from Protestant liturgies and make little sense in the Roman Mass; they make even less sense in this sacrament.*

## LITANIA

*Litania, quæ infra indicatur, fieri potest vel hic vel post Unctionem.*

*Sacerdos autem poterit, secundum rerum adjuncta, textum ipsum aptare vel brevare:*

*Fratres, oratione fidei nostræ Dominum pro fratre nostro (sorore nostra) deprecantes, humiliter imploremus.*

— Ut eum (eam), Domine, misericorditer visitare et Unctione sancta confortare digneris.

*R. Te rogamus, audi nos.*

— Ut eum (eam) ab omni malo liberare digneris.

seeing him, And saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee.

*Other texts are permitted, in Appendix (I, pp. 127–129).*

*But this is had, if it must be done anywhere, the penitential preparation of those present (n. 58).*

*It's important to note, too, that the priest could choose to “adapt or shorten” these prayers, more or less according to his own judgment. Indeed, he may entirely leave them out; the litany “can be done”, not “must”. Certainty is totally alien to the Novel Rite.*

## LITANY

*The Litany, which is indicated below, can be done, either here or after the Anointing.*

*And the priest may adapt or shorten the text itself, according to the circumstances of things.*

Brethren, praying with the prayer of our faith for our brother (sister), we humbly implore the Lord.

— O Lord, mayst Thou mercifully see fit to visit and strengthen him (her) with the holy Anointing.

*R.* We ask Thee, hear us.

— That Thou mayst see fit to free him (her) from every evil.



**R.** *Te rogamus, audi nos.*  
— *Ut omnium infirmorum*  
*(hic) decumbentium poenas*  
*allevare digneris.*

**R.** *Te rogamus, audi nos.*  
— *Ut illis qui infirmis cu-*  
*randis inserviunt adstare di-*  
*gneris.*

**R.** *Te rogamus, audi nos.*  
— *Ut eum (cam) a peccato*  
*et ab omni tentatione libera-*  
*re digneris.*

**R.** *Te rogamus, audi nos.*  
— *Ut ei, cui in tuo nomine*  
*manus imponimus, vitam et*  
*salutem donare digneris.*

**R.** *Te rogamus, audi nos.*

*It is always very important, in the Novel Rite, that gestures and words not be accompanied by one another. Here, as so often, the priest does a gesture “saying nothing”.*

*By contrast, in the Traditional Rite, the priest not only exhorts the others present to pray for the recipient, but he holds his hand over*

*Tunc sacerdos manus impo-*  
*nit super caput infirmi, ni-*  
*hil dicens. Singuli sacerdotes*  
*præsentés eodem modo ma-*  
*nus imponere possunt.*

**R.** We ask Thee, hear us.  
— That Thou mayst see fit to take  
away the penalties of all the sick  
laying here.

**R.** We ask Thee, hear us.  
— That Thou mayst see fit to  
stand by those who serve in car-  
ing for the sick.

**R.** We ask Thee, hear us.  
— That Thou mayst see fit to free  
him *(her)* from sin and from every  
temptation.

**R.** We ask Thee, hear us.  
— That Thou mayst see fit to  
grant to him *(her)*, on whom we  
place hands in Thy Name, life  
and salvation.

**R.** We ask Thee, hear us.

*Then the priest places hands upon the head of the sick one, saying nothing. All the priests present can place hands in the same way.*

*the recipient’s head and says this beautiful prayer, making the sign of the cross three times. Meanwhile, the faithful are encouraged to pray the Seven Penitential Psalms, the Litany of the Saints, or something else while the priest administers the sacrament, their prayers accompanying his as he exercises his God-given power, which they lack.*

Before the priest begins to anoint the sick one, he warns those present, that they pray for him, and, where it is convenient for the place and time, and for the number or quality of those present, let them recite the Seven Penitential Psalms with the Litany of the Saints, or other prayers, while he administers the Sacrament of Anointing. Then, his right hand extended over the head of the sick one, he says:

*Antequam Parochus incipiat ungere infirmum, moneat astantes, ut pro illo orent, et, ubi commodum sit, pro loco et tempore, et astantium numero, vel qualitate, recitent septem Psalmos Penitentiales cum Litanis Sanctorum, vel alias preces, dum ipse Unctionis Sacramentum administrat. Mox, extensa manu dextra super caput infirmi, dicit:*

In the Name of the Father, and of the Son, and of the Holy Spirit, may every power of the Devil be extinguished in thee through the imposition of our hands, and through the invocation of the glorious and holy Mother of God, Mary, and of her illustrious Spouse Joseph, and of all the holy Angels, Archangels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, and all the Saints. Amen.

*In nomine Patris, et Filii, et Spiritus Sancti, extinguatur in te omnis virtus diaboli per impositionem manuum nostrarum, et per invocationem gloriose et sanctæ Dei Genetricis Virginis Mariæ, ejusque incliti Sponsi Joseph, et omnium sanctorum Angelorum, Archangelorum, Patriarcharum, Prophetarum, Apostolorum, Martyrum, Confessorum, Virginum, atque omnium simul Sanctorum. Amen.*

We have chosen to omit the blessing of the oil here, which the Novel Rite includes if the oil has not already been blessed. The Traditional Rite assumes that the oil has been previously blessed, as it transparently should have been. Indeed, in the Traditional Rite, only olive oil may be used, and it must be blessed by a bishop, who does so in at the liturgy on Holy Thursday. The sacred character of the oil is unmistakable.

*(Benedictio olei hic fieri potest, si non jam benedictus est. Omittitur ab editore.)*

*Si vero Oleum jam benedictum sit, sacerdos dicit orationem gratiarum actionis super Oleum:*

*Benedictus Deus, Pater omnipotens, qui propter nos et nostram salutem Filium tuum in mundum misisti.*

*R. Benedictus Deus.*

*Benedictus Deus, Fili unigenite, qui ad humana nostra descendens, infirmitatibus nostris mederi voluisti.*

*R. Benedictus Deus.*

*Benedictus Deus, Spiritus Sancte Paraclite, qui infirma nostri corporis virtute perpeti firmas.*

*R. Benedictus Deus.*

*Famulus tuus (Famula tua), Domine, qui (quæ) hoc Oleo sancto in fide linitur, in doloribus suis refici mereatur et in infirmitatibus confortari. Per Christum, Dominum nostrum.*

*R. Amen.*

*For reasons that, to your author's knowledge, have never really been explained, the Novel Rite reduces the beautiful and ancient system of six anointings to merely one, and the prayers accompanying them, asking for forgiveness for the sins and failures of each part, have been entirely omitted, replaced with a generic request for help.*

*It is perhaps emblematic of the entirety of the Novel Rite that, after spending far more time on bidding prayers, Scripture readings, and*

## SACRA UNCTIO

*Deinde sacerdos accipit sanctum Oleum et ungit infirmum in fronte et in manibus, semel dicens:*

*(The blessing of the oil can be done here if it is not already blessed. It is omitted by the editor.)*

*If the Oil is already blessed, the priest says the prayer of thanksgiving over the Oil:*

Blessed be God, O Father Almighty, Who sent His Son for our sake and our salvation into the world.

*R. Blessed be God.*

Blessed be God, O Only-begotten Son, Who descending to our humanity, willed to heal our weaknesses.

*R. Blessed be God.*

Blessed be God, O Holy Spirit, the Paraclete, Who strengthens to endure the weaknesses of our body with strength.

*R. Blessed be God.*

O Lord, may thy servant, who is smeared with this holy Oil in faith, merit to be refreshed in his (her) pains and strengthened in his (her) weaknesses. Through Christ, Our Lord.

*R. Amen.*

*the like, the actual sacrament is given such short shrift. The emphasis on community and instruction, rather than on prayer and sacraments, is palpable.*

## HOLY ANOINTING

*Then the priest takes the holy Oil and anoints the sick one on the forehead and on the hands, saying once:*

*We will see more about the use of oil in the part on Confirmation; but in the Novel Rite, any plant-based oil is sufficient, and it can be blessed by any priest, not only by the bishop. Hence, this section of the Novel Rite, which is by necessity absent in the Traditional.*

*Apparently to fill the space when the oil has been previously blessed, the priest says these prayers, which are alien to the Roman Rite.*

*Also, in the Novel Rite, why is the anointing not in the form of a cross? What possible message can removing this beautiful sign accomplish?*

*Then, dipping his thumb in the holy Oil, he anoints the sick one in the form of a cross on the parts written below, adapting to the proper place the words of the form in this way:*

*Deinde, intincto pollice in Oleo sancto, in modum crucis ungit infirmum in partibus hic subscriptis, aptando proprio loco verba formæ in hunc modum:*

*Per istam sanctam Unctionem et suam piissimam misericordiam, adjuvet te Dominus gratia Spiritus Sancti.*

*R. Amen.*

*ut a peccatis liberatum (liberatum) te salvet atque propitius allevet.*

*R. Amen.*

Through this holy Anointing and His most faithful mercy, may the Lord help thee by the grace of the Holy Spirit.

*R. Amen.*

that He might save thee, freed from sins, and favorably lift thee up.

*R. Amen.*

## ON THE EYES

Through this holy ✠ Oil, and His most faithful mercy, may the Lord indulge whatever thou has failed by thy vision. Amen.

The minister truly, if he is in orders, or the priest himself, after each anointing, rubs the anointing place with a new globule of cotton, or similar thing, and places it in a clean vessel, and afterwards let him bring it to the church, and let him burn it, and the ashes cast into the sacrarium.

## AD OCULOS

*Per istam sanctam Unctionem, et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per visum deliquisti. Amen.*

*Minister vero, si est in Sacris, vel ipsemet Sacerdos, post quamlibet Unctionem, tergat loca inuncta novo globulo bombacii, vel rei similis, eumque in vase mundo reponat, et ad ecclesiam postea deferat, comburat, cineresque projiciat in sacrarium.*

## ON THE EARS

Through this holy ✠ Oil, and His most faithful mercy, may the Lord indulge whatever thou has failed by thy hearing. Amen.

## ON THE NOSE

Through this holy ✠ Oil, and His most faithful mercy, may the Lord indulge whatever thou has failed by thy smelling. Amen.

## ON THE MOUTH, WITH CLOSED LIPS

Through this holy ✠ Oil, and His most faithful mercy, may the Lord indulge whatever thou has failed by thy taste and speech. Amen.

## ON THE HANDS

Through this holy ✠ Oil, and His most faithful mercy, may the Lord indulge whatever thou has

## AD AURES

*Per istam sanctam Unctionem, et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per auditum deliquisti. Amen.*

## AD NARES

*Per istam sanctam Unctionem, et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per odoratum deliquisti. Amen.*

## AD OS, COMPRESSIS LABIIS

*Per istam sanctam Unctionem, et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per gustum et locutionem deliquisti. Amen.*

## AD MANUS

*Per istam sanctam Unctionem, et suam piissimam misericordiam, indul-*

*The attention of the Traditional Rite to the realities of the sacraments is beautiful. Because the priest's hands have been anointed in the Sacrament of Orders, they are not anointed in the same way in this*

failed by thy touch. Amen.

*geat tibi Dominus quidquid  
per tactum deliquisti. Amen.*

*sacrament; rather, they are anointing on the back. Those not in orders are anointed on the palms.*

And turning, because for priests, as has been said, the hands are not anointed on the inside, but on the outside.

*Et adverte, quod Sacerdotibus, ut dictum est, manus non inunguntur interius, sed exterius.*

## ON THE FEET

Through this holy ✠ Oil, and His most faithful mercy, may the Lord indulge whatever thou has failed by thy steps. Amen.

And this anointing on the feet, as was said, can be omitted for any reasonable cause.

## AD PEDES

*Per istam sanctam Unctio✠nem, et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per gressum deliquisti. Amen.*

*Hæc autem unctio ad pedes, ut dictum est, ex qualibet rationabili causa omitti potest.*

*Here, once again, we see no regard taken for the sacred character of the holy oil in the Novel Rite; after the drastically abbreviated anointing, the people start singing a psalm (or they can; this is merely an option, like nearly everything else). Presumably this corresponds to the Seven Penitential Psalms prayed by the people in the Traditional Rite during the anointing. Here, however, there are again many,*

*many options, so no stability is offered to the faithful.*

*In the Traditional Rite, the priest cleans his thumb, which he used for the anointing, with a piece of bread, washes his hands, and wipes with a linen cloth, and the means of disposing of these items, infused as they are with the sacred oil, is prescribed.*

## PRO GRATIARUM ACTIONE

*Unctione peracta, pro gratiarum actione adstantes vel duo fratres psallere possunt, secundum statum corporalem infirmi, unum ex sequentibus psalmis, ex integro aut saltem aliquos versus selectos.*

*Ps. 24 (25), 4bc-5ab.6-7bc.8-9.10 et 14.15-16*

*R. (1b): Ad te, Domine, levavi animam meam.*

*Vel: Ps. 33 (34), 2-3.4-5.6-7.10-11.12-13.17 et 19*

*R. (19): Juxta est Dominus iis qui contrito sunt corde.*

*Vel: (9a): Gustate et videte quoniam suavis est Dominus.*

*Vel: Ps. 102 (103), 1-2.3-4.11-18*

*R. (1a): Benedic, anima*

## FOR THE ACT OF THANKS

The Anointing being done, those present for the act of thanks, or two brothers, can sing, according to the bodily state of the sick one, one from the following psalms, wholly or at least in the certain selected verses.

*Ps. 24 (25), 4bc-5ab.6-7bc.8-9.10 and 14.15-16*

*R. (1b): To Thee, O Lord, I have raised my soul.*

*Or:*

*Ps. 33 (34), 2-3.4-5.6-7.10-11.12-13.17 and 19*

*R. (19): The Lord is near to those who are contrite of heart.*

*Or: (9a): Taste and see that the Lord is sweet.*

*Or:*

*Ps. 102 (103), 1-2.3-4.11-18*

*R. (1a): Bless, my soul, the Lord.*

All these things being done, the priest rubs his thumb with the piece of bread, washes his hands, and wipes with a linen cloth; in truth, the water of washing with the bread, in its own time, should be put in the sacrarium, or, if this is wanting, in a fire. Then he says:

*Quibus omnibus peractis, Sacerdos pollicem fricat cum medulla panis, manus lavat linteoque abstergit; aqua vero lotionis cum pane, suo tempore, mittatur in sacrarium, vel, si hoc desit, in ignem. Deinde dicit:*

mea, Domino.

*Vel: (8): Miserator et misericors Dominus, longanimis et multae misericordiae.*

*And, again, after the drastic abbreviation of the sacrament itself, the formulators of the Novel Rite thought it very important to pad their*

*Or: (8): Pitying and merciful Lord, Thou art patient and of many mercies.*

*service out with non-sacramental prayers, especially ones with lots of options. We have selected the most traditional-seeming option here.*

## ORATIO POST UNCTIONEM

*Deinde sacerdos dicit orationem e sequentibus selectam:*

*(Many options here, depending on circumstance; most traditional placed here for comparison. This one is “for the sick about to undergo a surgical operation”; there are other prayers, totally disconnected from the Traditional Rite, “for a sick one laboring under a grave illness”, “for seeking solace” (?), and “for asking for health” (also ?).)*

*Pro infirmo chirurgicam operationem subituro*

*Cura, quæsumus, Redemptor noster, gratia Sancti Spiritus languores istius infirmi (infirmæ), ejusque sana vulnera et dimitte peccata, atque dolores cunctos mentis et corporis ab eo (ea) expelle plenamque interius et exterius sanitatem redde clementer, ut ope misericordiae tuæ solacium inveniatur et diligentibus eum (eam) restituatur in gaudio, ut, ope misericordiae tuæ restitutus (restituta), ad pristina reparetur officia. Qui vivis et regnas in sæcula sæculorum.*

*R. Amen.*

*Aliæ orationes “super psalmos”, variis condicionibus infirmi aptatæ, in Appendice (II A, p. 130 sqq.) inveniuntur.*

## PRAYER AFTER ANOINTING

*Then the priest says a prayer selected from the following:*

*(Many options here, depending on circumstance; most traditional placed here for comparison. This one is “for the sick about to undergo a surgical operation”; there are other prayers, totally disconnected from the Traditional Rite, “for a sick one laboring under a grave illness”, “for seeking solace” (?), and “for asking for health” (also ?).)*

*For a sick one about to undergo a surgical operation*

*Take care, we beseech Thee, O Our Redeemer, by the grace of the Holy Spirit, to care for the weaknesses of this sick one, and heal his (her) wounds and forgive his (her) sins, and drive out all pains of mind and body from him (her), and kindly return him (her) to full health inside and outside, that he (she) may find solace in the power of Thy mercy, and be restored to those loving him (her) in joy, that, restored by the power of Thy mercy, he (she) may be restored to former duties. Who livest and reignest forever and ever.*

*R. Amen.*

*Other prayers “over the psalms”, adapted to the various terms of the sick, are found in the Appendix (II A, p. 130 sqq.).*

## CONCLUSIO RITUS

*More options for the Novel Rite, which cannot even introduce the Lord's Prayer without giving us choices to make. By contrast, the Traditional Rite performs the traditional Kyrie, eleison, and then*

## CONCLUDING RITE

*proceeds to the Our Father, with a great sequence of Scriptural lines that the Novel Rite simply omits.*

### ORATIO DOMINICA

*Sacerdos his vel similibus verbis orationem dominicam introducit:*

*Nunc autem una simul Deum deprecemur, sicut Dominus noster Jesus Christus nos docuit orare.*

*Vel:*

*Voluntati Patris assentiamur, et oremus sicut nos Dominus docuit.*

*Vel:*

*Oremus ut Dei voluntas in cordibus et in conversatione nostra fiat.*

*Et omnes simul pergunt:*

*Pater noster, qui es in cælis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in cælo et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo.*

### THE LORD'S PRAYER

The priest introduces the Lord's prayer with these or similar words:

And now, let us pray to God together, as Our Lord Jesus Christ taught us to pray.

*Or:*

Let us join to the will of the Father, and pray as the Lord taught us.

*Or:*

Let us pray that the will of God be in our hearts and in our conversation.

*And all say together:*

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

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

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

Our Father *secretly all the way up to*

*Pater noster secreto usque ad*

*P.* And lead us not into temptation.

*P. Et ne nos inducas in tentationem.*

*R.* But deliver us from evil.

*R. Sed libera nos a malo.*

*P.* Save thy servant (*handmaid*).

*P. Salvum (-am) fac servum tuum ancillam tuam.*

*R.* My God, hoping in thee.

*R. Deus meus, sperantem in te.*

*P.* Send him (*her*), O Lord, help from the holy place.

*P. Mitte ei, Domine, auxilium de sancto.*

*R.* And from Sion protect him (*her*).

*R. Et de Sion tuere eum (eam).*

*P.* Be to him (*her*), O Lord, a tower of strength.

*P. Esto ei, Domine, turris fortitudinis.*

*R.* From the face of the enemy.

*R. A facie inimici.*



*Si vero infirmus communicandus sit, post orationem dominicam omnia fiunt ut in ritu Communionis, ut supra, nn. 36–39.*

If the sick one must communicate, after the Lord's prayer everything for the rite of Communion happens, as above, nn. 36–39.

**P.** Let the enemy accomplish nothing in him *(her)*.

**R.** And let the son of iniquity not approach to harm him *(her)*.

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

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

*P. Nihil proficiat inimicus in eo (ea).*

*R. Et filius iniquitatis non apponat nocere ei.*

*P. Domine, exaudi orationem meam.*

*R. Et clamor meus ad te veniat.*

**P.** The Lord be with you.

**R.** And with thy spirit.  
Oremus.

*P. Dominus vobiscum.*

*R. Et cum spiritu tuo.  
Oremus.*

### PRAYER

O Lord God, Who spoke through Thine Apostle James: Is there anyone sick among you? Let him lead in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith will save the sick, and the Lord will raise him up: and if he were in sin, they will be forgiven him; we beseech Thee, O Our Redeemer, by the grace of the Holy Spirit, to care for the weakness of this sick one; heal his wounds, and forgive his sins, and drive out every sorry of mind and body from him *(her)*, and mercifully return him *(her)* to full health inside and out, that restored by the power of Thy mercy, he *(she)* may return to his *(her)* former duties: Who livest and reignest with the Father and the same Holy Spirit, God, forever and ever.

**R.** Amen.  
Let us pray.

### ORATIO

*Domine Deus, qui per Apostolum tuam Jacobum locutus es: Infirmatur quis in vobis? inducat presbyteros Ecclesiae, et orent super eum, ungentes eum oleo in nomine Domini: et oratio fidei salvabit infirmum, et alleviabit eum Dominus: et si in peccatis sit, remittentur ei; cura, quaesumus, Redemptor noster, gratia Sancti Spiritus languores istius infirmi (infirmæ), ejusque sana vulnera, et dimitte peccata, atque dolores cunctos mentis et corporis ab eo (ea) expelle, plenamque interius et exterius sanitatem misericorditer redde, ut ope misericordiae tuae restitutus (restituta), ad pristina reparetur officia: Qui cum Patre et eodem Spiritu Sancto vivis et regnas Deus, in sæcula sæculorum.*

**R.** Amen.  
Oremus.

### PRAYER

Look down, we beseech Thee, O Lord, upon Thy servant *(handmaid)*

### ORATIO

*Respice, quaesumus, Domine, famulum tuum N. (fa-*

N., growing weak in the sickness of his body, and refresh the soul which Thou hast created: that, repaired by punishments, it may feel itself saved by Thy remedy. Through Christ, Our Lord.

**R.** Amen.  
Let us pray.

## PRAYER

O Holy Lord, Father Almighty, Eternal God, Who by the pouring of the grace of Thy blessing on the sick guardest Thy creation by a many-sided faithfulness; kindly attend to the invocation of Thy Name, that Thou mightst deliver with Thy right hand, strengthen by Thy strength, and protect by Thy power thy servant (*handmaid*), and restore him (*her*) to Thy holy Church freed from his (*her*) illness and given to health, with every desired success. Through Christ, Our Lord.

**R.** Amen.

At the end, for the quality of the person, he may present briefly some salutary advice, by which the sick one might be strengthened for dying in the Lord and helped in putting to flight the temptations of the demons.

Finally, let him leave the blessed water and the cross, unless he has another, in his presence, that he might frequently look upon it, and kiss and embrace it for his devotion.

Let him also admonish the household members and ministers of the sick one, that, if the illness increases, or the sick one begins to struggle, they immediately send for the priest himself, that he might help the dying, and commend his soul to God; but if death threatens, before he leaves, the priest will commend the soul to God according to the rites.

*mulam tuam N.) in infirmitate sui corporis fatiscentem, et animam refove, quam creasti: ut, castigationibus emendatus (-a), se tua sentiat medicina salvatum (-am). Per Christum, Dominum nostrum.*

**R.** Amen.  
Oremus.

## ORATIO

*Domine sancte, Pater omnipotens, aeterne Deus, qui benedictionis tuae gratiam aëgris infundendo corporibus, facturam tuam multiplici pietate custodis: ad invocationem tui nominis benignus assiste; ut famulum tuum (famulam tuam) ab aëgritudine liberatum (-am), et sanitate donatum (-am), dextera tua erigas, virtute confirmes, potestate tuearis, atque Ecclesiae tuae sanctae, cum omni desiderata prosperitate, restituas. Per Christum, Dominum nostrum.*

**R.** Amen.

*Ad extremum, pro personae qualitate, salutaria monita breviter præbere poterit, quibus infirmus ad moriendum in Domino confirmetur et ad fugandas daemonum tentationes roboretur.*

*Denique aquam benedictam et crucem, nisi aliam habeat, coram eo relinquat, ut illam frequenter aspiciat, et pro sua devotione osculetur et amplectatur.*

*Admoneat etiam domesticos et ministros infirmi, ut, si morbus ingravescat, vel infirmus incipiat agonizare, statim ipsum Parochum accersant, ut morientem adjuvet, ejusque animam Deo commendet: sed si mors immineat, priusquam discedat, Sacerdos animam Deo rite*

But what pertains to the visitation and care of the sick, and to helping the dying, to the entrusting of the soul, and to funerals, will be written herein in its proper place.

*commendabit.*

*Quæ autem pertinent ad visitationem, curamque infirmorum, et ad juvandos morientes, ad commendationem animæ, et ad exsequias, infra suis locis præscribuntur.*

Perhaps as a consolation for the loss of the previous prayers, the Novel Rite includes the following. These are a poor substitute.

The Novel Rite focuses here on community rather than on the sick one, as well; the last blessing is in the plural, presumably for all those present, rather than for the sick one individually.

## FORMULA BENEDICTIONIS

*Ritus benedictione sacerdotis concluditur.*

*Benedicat te Deus Pater, qui in principio cuncta creavit.*

*R. Amen.*

*Benedicat te Deus Filius, qui de supernis sedibus nobis Salvator descendit et Crucem subire non recusavit.*

*R. Amen.*

*Benedicat te Spiritus Sanctus, qui in similitudine columbæ requievit in Christo.*

*R. Amen.*

*Benedictio Dei omnipotentis, Patris et Filii ☩ et Spiritus Sancti, descendat super vos et maneat semper.*

*R. Amen.*

Throughout the administration of this sacrament, we see the Novel Rite laying a stronger emphasis on the healing of the body than on the healing of the soul, and a corresponding neglect of the spiritual struggles that the sick recipient is undergoing. Indeed, the Novel Rite never mentions the Devil at all; the Traditional Rite, in contrast, very specifically prays that the Devil be expelled from the sick one before the anointing.

We also see the Novel Rite continually downplay the sacrament itself, multiplying instead surrounding prayers. Why the sins of, say, the tongue, the eyes, and so forth are no longer worthy of specific mention in the Novel Rite seems confusing. The multiple anointings of the Traditional Rite provide not only sacramental grace, but a firm

## FORM OF BLESSING

The rite is concluded by the blessing of the priest.

May God the Father bless thee,  
Who created all things in the beginning.

*R. Amen.*

May God the Son bless thee,  
Who came down a Savior to us  
from the heavenly seat and did  
not refuse to go under the Cross.

*R. Amen.*

May the Holy Spirit bless thee,  
Who rested upon Christ in the  
likeness of a dove.

*R. Amen.*

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

*R. Amen.*

The Traditional Rite's conclusion, above, when the priest counsels those present, leaves the cross and the blessed water for the sick one, and urges that he be contacted again should the sick one take a turn for the worse, are far more appropriate to the situation.

reminder of the sick man's mission as he enters his final battle.

Finally, the Novel Rite treats the holy oil almost as an ordinary substance, with no formality. The Traditional Rite's careful cleaning and disposal of the oil is entirely absent.

As this is the first of the less-frequently-observed sacraments we treat (proceeding to Holy Orders and Confirmation next), it may be surprising to see the degree of change occurring in the administration of the sacrament, to those who have been told that the changes in the Novel Rite are only in minor and non-essential matters. In the colloquial phrase, buckle up; things are about to get considerably more shocking.