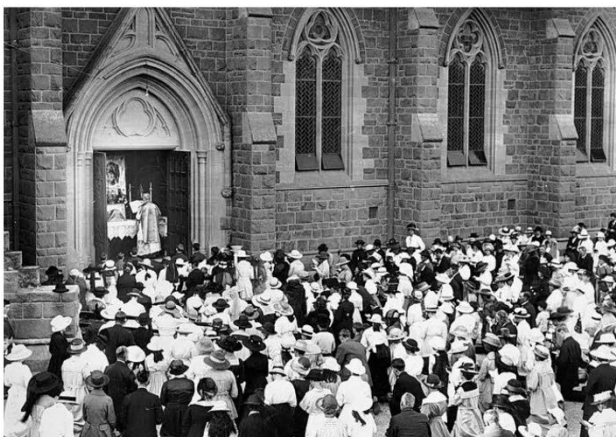
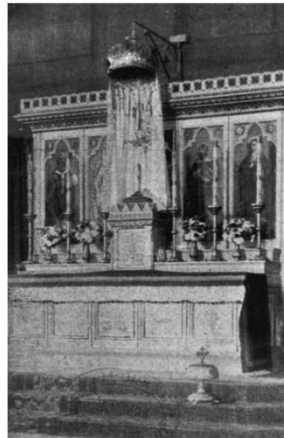


Faith of Our Fathers

Traditional Catholic Customs, Privileges, and Indults
granted to the Catholic Church in Australia



A.M.D.G.

It is with great pleasure that we present this concise guide to the key liturgical dates, the particular calendar, and the notable privileges and indulgences bestowed upon the Catholic Church in Australia

As we navigate the rich tapestry of liturgical life, this document serves as a helpful companion for understanding the significant dates that punctuate our spiritual journey throughout the year. The Catholic Church, firmly rooted in its traditions, observes a calendar that not only reflects the universal feasts and key dates but also takes into account unique elements that resonate with the faithful in a particular area. Through research, we present a re-typesetting of the proper Masses for the Dioceses of Australia and New Zealand.

Moreover, this work sheds light on the privileges and indulgences granted to the Church in Australia. These concessions, granted by the Holy See, are a testament to the acknowledgment of the unique pastoral needs and challenges faced by the Church in this region.

May this compilation foster a deeper understanding and appreciation for our sacred liturgical calendar and the special graces bestowed upon the Catholic Church in Australia. As we embark on this spiritual journey, may we be enriched by the beauty of our traditions and inspired to live out our faith with renewed vigour and commitment.

Nicholas Morlin



Anniversaries for the Dedication of Cathedrals in Australia and New Zealand

Diocese	Anniversary
Adelaide	11 July
Armidale	12 December
Auckland	18 March
Ballarat	19 November
Bathurst	29 June
Brisbane	4 December
Broken Bay	25 August
Broome	8 September
Bunbury	17 March
Cairns	8 July
Canberra and Goulburn	4 February
Christchurch	Under construction
Darwin	20 August
Dunedin	14 February
Geraldton	30 August
Hamilton	27 April
Hobart	23 January
Lismore	16 August
Maitland and Newcastle	6 September
Melbourne	27 October
Palmerston North	10 December
Parramatta	29 November
Perth	8 December
Port Pirie	1 March
Rockhampton	22 May
Sale	23 September
Sandhurst	15 May
Sydney	2 September
Toowoomba	24 March
Townsville	19 June
Wagga Wagga	13 October
Wellington	18 March
Wilcannia-Forbes	7 September
Wollongong	16 March

Anniversary of the Consecration of the Ordinaries of Australia and New Zealand

Diocese	Anniversary
Adelaide	-
Armidale	9 February
Auckland	25 July
Ballarat	16 October
Bathurst	26 June
Brisbane	19 June
Broken Bay	24 August
Broome	8 February
Bunbury	5 September
Cairns	21 August
Canberra and Goulburn	19 May
Christchurch	3 March
Darwin	26 September
Dunedin	26 April
Geraldton	28 June
Hamilton	13 February
Hobart	3 September
Lismore	22 February
Maitland and Newcastle	15 June
Melbourne	8 June
Military Ordinariate (Australia)	22 August
Military Ordinariate (NZ)	31 May
Palmerston North	11 June
Parramatta	23 June
Perth	15 June
Port Pirie	14 September
Rockhampton	29 May
Sale	26 February
Sandhurst	16 October
Sydney	3 September
Toowoomba	11 July
Townsville	3 May
Wagga Wagga	17 December
Wellington	31 May
Wilcannia-Forbes	3 July
Wollongong	22 February

MISSAE PROPRIAE DIOECESIIUM AUSTRALIAE ET NOVAE ZELANDIAE

FESTA DECEMBRIS

Die 3 Decembris

S. Francisci Xaverii Conf.

*Patroni principalis Australiæ et
Novæ Zelandiæ.*

Duplex I cl. cum Octava communi.

*Missæ Loquébar, ut in Missali hac
die. Et fit Commenioratio Feriæ.
Dicitur Credo, et per Octavam.*

*Infra Octavam de ea fit juxta
Rubricas.*

Die 12 Decembris

Armidalen.

In Dedicatione Ecclesiæ
Cathedralis

*Duplex I cl. cum Octava communi.
Missæ Terribilis, de Communi
Dedicationis Ecclesiæ. Fit
Comemoratio Feriæ. Dicitur Credo,
et per totam Octavam. Præfatio
Communis.*

*Infra Octavam de ea fit juxta
Rubricas. Cessat Octava die 16
Decembris.*

Die 26 Decembris

Brisbanen.

S. Stephani
Protomartyris

*Tituli Ecclesiæ Cathedralis. Duplex
I cl. cum Octava
communi.*

*Missæ Sedérunt, ut in Missali hac
die.*

*Infra Octavam de ea fit juxta
Rubricas.*

Die 27 Decembris

Bathursten.

S. Joannis Ap. et Ev.

*Tituli Ecclesiæ Cathedralis.
Duplex I cl. cum Octava communi.*

*Missæ In Medio, ut in Missali hac
die. Dicitur Credo, et per totam
Octavam.*

*Infra Octavam de ea fit juxta
Rubricas.*

FESTA FEBRUARII

Die 1 Februarii

S. Brigidæ Virginis

Duplex II cl.

*Missæ Dilexisti, de Communi
Virginum 3 loco, præter Orationem
sequentem:*

Oratio.

Deus, qui nos hodierna die beatae
Brigidre Virginis tuæ annua
sollemnitæ lætificas: concède
propitius; ut ejus adjuvémur méritis,
cujus castitatis irradiámur exéplis.
Per Dóminum.

*Et fit Commemoratio S. Ignatii
Episcopi et Marytris, ut in Missali
hac die.*

Secreta.

Accépta tibi sit, Dómine, sacratæ
Aplebis oblátio pro tuórum
honóre Sanctórum: quorum se
méritis de tribulatióne percepisse
cognóscit auxiliúm. Per Dóminum.

Postcommunio.

Satiásti, Dómine, famíliam tuam
munéribus sacris: ejus,
queresumus, semper interventione
nos réfove, cujus sollémnia
celebrámus. Per Dóminum.

FESTA MARTII

Die 17 Martii

S. Patricii Ep. et Conf.

*Patroni Hiberniæ.
Duplex I cl.*

*Missæ ut in Missali hac die. Et
dicitur Credo ubi celebrator
Titularis vel Patronus Principalis
Loci et in Dioecesibus Maitlanden.
et Rockhamptonen.*

Eadem die 17 Martii

*Bathursten., Lismoren. et
Maitlanden.*

S. Patricii Ep. et Conf.

Duplex I cl.

Introitus. Gen. 12, 1-2.

Egrédere de terra tua et de
cognatióne tua, et de domo
patris tui, et veni in terram
quam monstrábo tibi. Faciámque te
in gentem magnam. Ps. 104, 1.
Confitémini Dómino, et invocáte
nomen ejus: annuntiáte inter gentes
ópera ejus. V. Glória Patri.

Oratio.

Deus, qui ad prædicándam
géntibus glóriam tuam béatum
Patrícium Confessórem atque
Pontíficem mittere dignátus es: ejus
méritis et intercessióne concède; ut,

quæ nobis agénda præcipis, te miseránte adimplére possimus. Per Dóminum.

Et, in Missis non conventualibus, fit Commemoratio Feriæ, juxta Rubricas.

Lectio Epistolæ beati Pauli Apostoli ad Romanos. *Rom. 10, 10-18.*

Fratres: Corde enim créditur ad justítiam: ore autem conféssio fit ad salútem. Dicit enim Scriptúra: Omnis qui credit in illum non confoundétur. Non enim est distinctio Judæi, et Græci: nam idem Dóminus ómnium, dives in omnes, qui ínvocant illum. Omnis enim, quicúmque invocáverit nomen Dómini, salvus erit. Quómodo ergo invocábunt, in quem non credidérunt? Aut quomódo credent ei, quem non audierunt? Quómodo autem áudient sine prædicánte? Quómodo vero prædicábunt, nisi mittántur? sicut scriptum est: Quam speciósi pedes evangelizántium pacem, evangelizántium bona! Sed non omnes obédiunt Evangélio. Isaías enim dicit: Dómine, quis crédidit audítui nostro? Ergo fides ex audítu, audítus autem per verbum Christi. Sed dico: Numquid non audierunt? Et quidem in omnem terram exívit sonus eórum, et in fines orbis terræ verba eórum.

Graduale Ps. 104, 17 et 19.

Misit ante eos virum: in servum venúmdatus est Joseph. V. Donec

veníret verbum ejus. Elóquium Dómini inflammávit eum.

Tractus Isai. 42, 6-8.

Ego Dóminus vocávi te in justítia, et apprehéndi manum tuam, et servávi te. Et dedi te in fœdus pópuli, in lucem géntium. V. Ut aperíres óculos cæcórum, et edúceres de conclusióne vinctum, de domo cárceris sedéntes in ténebris. V. Ego Dóminus, hoc est nomen meum: glóriam meam álteri non dabo, et laudem meam sculptílibus.

In Missis votivis Tempore Paschali loco Gradualis, dicitur:

Allelúja, allelúja. V. Ps. 104, 21. Constituit eum Dóminum domus suæ: et príncipem omnis possessiónis suæ. Allelúja. V. Ibid., 24. Et auxit pópulum suum vehementer: et firmávit eum super inimícos ejus. Allelúja.

In Missis votivis per annum, post Graduale, dicitur:

Allelúja, allelúja. V. Ps. 104, 21. Constituit eum Dóminum domus suæ: et príncipem omnis possessiónis suæ. Allelúja.

✠ Sequéntia sancti Evangélli secundum Lucam. Luc. 10, 1-9.

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat

illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dómimum messis, ut mittat operários in messem suam. Ite: ecce, ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta; et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite: Pax huic dómui: et si ibi fúerit filius pacis, requiescet super illum pax vestra: sin autem ad vos revertétur. In eádem autem domo manéte, edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis, et suscepérint vos, manducáte quæ apponúntur vobis: et curáte infirmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

Credo.

Offertorium Gen. 15, 5. Edúxit eum foras, et ait illi: Súspice cælum, et númera stellas, si potes. Et dixit ei: Sic erit semen tuum. (T.P. Alleluja.)

Secreta.

Aceptábilis tibi sit, Dómine exercítuum; hæc oblátio munda: quam per beáti Patrícii labóres ab ortu solis usque ad occásum magno nómini tuo in géntibus offérrí voluísti. Per Dóminum.

Et fit Commemoratio Feriæ, ut supra.

Communio Judith 15, 11. Manus Dómini confortávit te, et ídeo eris benedíctus in æternum. (T.P. Alleluja.)

Postcommunio.

Deus qui sacraméntum córporis et sánguinis tui in caritátis pignus inter omnes pópulos instituisti, concéde propítius: ut, quos divíno mystério consecrásti, ídem, beáto Patrício intercedénte, pacis et concórdiæ vínculis in dies arctióribus jungántur: Qui vivis.

Et fit Commemoratio Feriæ, ut supra; et de ea legitur Evangelium in fine, juxta Rubricas.

FESTA APRILIS

Die 24 Aprilis

Goulburnen.

In Dedicacione Ecclesiæ Cathedralis

Duplex I cl. cum Octava communi.

Missæ Terríbilis, de Communi Dedicacionis Ecclesiæ. Et, in Missis privatis tantum, fit Commemoratio S. Fidelis a Sigmaringa Martyris. Dicitur Credo, et per Octavam.

Infra Octavam de ea fit juxta Rubricas.

Die 26 Aprilis

Sandhursten. et de Cairns.

Beatae Mariae Virginis de Bono Consilio

*Patronae Principalis Dioecesis.
Duplex I cl. cum Octava communi.*

*Missae Gaudeamus, ut inter Festa
pro aliquibus locis. Dicitur Credo, et
per Octavam. Praefatio de B.M.V. Et
te in Festivitate et per Octavam, nisi
aliter notetur.*

*Et, in Missis privatis tantum, fit
Commemoratio Ss. Cleti et
Marcellini Mm., ut in Missali hac
die.*

*Infra Octavam de ea fit iuxta
Rubricas.*

Die 28 Aprilis

B. Petri Aloisii Mariae Chanel Martyris

Duplex

Introitus Is. 66, 19.

Mittam ex his, qui salvati fuerint, ad gentes in mare, ad insulas longe, ad eos, qui non audierunt de me et non viderunt gloriam meam. Et annuntiabunt gloriam meam gentibus, alleluja, alleluja. Ps. 96, 1. Dominus regnavit, exsultet terra:

laetentur insulae multae. V. Gloria Patri.

Oratio

Deus, qui beatum Petrum Aloisium Mariam Martyrem tuum ad praedicandum Evangelium mira mansuetudine, fragranti caritate et invicta constantia decorasti: da nobis, quaesumus; ut, ejus vestigiis inherentes, fidem, quam profitemur, usque ad mortem teneamus. Per Dominum nostrum.

Et fit Commemoratio S. Pauli a Cruce Conf. ae S. Vitalis Martyris, ut in Missali hac die.

Lectio Epistolae beati Pauli Apostoli ad Colossenses.

Col. 3, 12-17.

Fratres: Induite vos sicut electi Dei, sancti, et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam: supportantes invicem, et donantes vobismetipsis si quis adversus aliquem habet querelam: sicut et Dominus donavit vobis, ita et vos. Super omnia autem haec caritatem habete, quod est vinculum perfectionis: et pax Christi exsultet in cordibus vestris, in qua et vocati estis in uno corpore: et grati estote. Verbum Christi habitet in vobis abundanter, in omni sapientia, docentes, et commonentes vosmetipsos, psalmis, hymnis, et canticis spiritalibus, in gratia cantantes in cordibus vestris Deo. Omne, quodcumque facitis in verbo aut in opere, omnia in nomine

Dómini Jesu Christi, grátias agéntes
Deo et Patri per Jesum Christum
Dóminum nostrum.

Tempore Paschali:

Allelúja, allelúja. *V. Ps. 20, 3.*
Desidérium ánimæ ejus tribuísti ei,
Dómine, et voluntáte labiórurum ejus
non fraudásti eum.

Allelúja. *V. Is. 24, 15-16.* In ínsulis
maris nomen Dómini, Dei Israel; a
fínibus terræ laudes audívimus,
glóriam justí. Allelúja.

Extra Tempus Paschale:

Graduale Is. 42, 10 et 12. Cantáte
Dómino cánticum novum, laus ejus
ab extrémis terre: qui descenditis in
mare, et plenitúdo ejus, ínsulæ et
habitatóres earum. *V.* Ponent
Dómino glóriam, et laudes ejus in
insulis nuntiabunt.

Allelúja, allelúia. *V. Is. 24, 15-16.* In
ínsulis maris nomen Dómini, Dei
Israel; a fínibus terra: laudes
audívimus, glóriam justí. Allelúja.

✠ Sequéntia Sancti Evangéllí
secúndum Matthæum.

Matth. 16, 24-27.

In illo témpore: Dixit Jesus
discípulis suis: Si quis vult post
me veníre, ábneget semetípsum, et
tollat crucem suam, et sequátur me.
Qui enim volúerit ánimam suam
salvam fácere, perdet eam: qui
autem perdíderit ánimam suam
propter me, invéniet eam. Quid enim
prodest hómíni, si mundum

univérsum lucrétur, ánimæ vero suæ
detríméntum patiátur? Aut quam
dabit homo commutatiónerum pro
ánima sua? Fílius enim hómínis
ventúrus est in glória Patris sui cum
Angelis suis: et tunc reddet
unicuique secúndum ópera ejus.

Offertorium Is. 52, 7.

Quam pulchri pedes annuntiántis et
prædicántis pacem: annuntiántis
bonum, prædicántis salútem,
dicéntis Sion: Regnábít Deus tuus,
allelúja.

Secreta

Hæc hóstia, Dómine, quam in
beáti Petri Aloísii Mariæ
triúmphi deférimus: corda nostra tui
amóris igne júgiter inflámmet; et ad
promíssa perseverántibus præmia
dispónat. Per Dóminum nostrum.

Et fiunt Commemorationes, ut supra.

Communio Ps. 20, 4.

Prævenísti eum in benedictiónibus
dulcédinis: posuísti in cápíte ejus
corónam de lápide pretióso, allelúja.

Postcommunio.

Angelórum pane nutríti et
supérna dulcédine perfúsi: te,
Dómine, suppliciter exorámus; ut,
beáti Petri Aloísii Mariæ Mártyris
tui exémplo, discámus terréna
cuncta despícere, et amáre cæléstia.
Per Dóminum nostrum.

Et fiunt Commemorationes, ut supra.

FESTA MAJI

Die 4 Maji

de Cairns.

S. Monicæ Viduæ

*Tituli Ecclesiæ Cathedralis.
Duplex I cl. cum Octava communi.*

*Missa Cognóvi, ut in Missali hac
die. Dicitur Credo, et per Octavam.*

*Infra Octavam de ea fit juxta
Rubricas.*

Die 14 Maji

Lismoren.

S. Carthagi Ep. et Conf.

*Tituli Ecclesiæ Cathedralis.
Duplex I cl. cum Octava communi.*

*Missa Státuit, de Communi Conf.
Pont. 1 loco. Credo dicitur, et per
Octavam.*

*Infra Octavam de ea fit juxta
Rubricas.*

Die 24 Maji

Beatæ Mariæ Virginis titulo Auxilium Christianorum

*Patronæ principalis Australiæ et
Novæ Zelandiæ.*

Duplex I cl. cum Octava communi.

*Missa Salve, sancta Parens, ut inter
Festa pro aliquibus locis.*

*Dicitur Credo, et per Octavam.
Præfatio de B.M.V. Et te in
Festivitate, et per Octavam, nisi
aliter notetur.*

*Infra Octavam de ea fit juxta
Rubricas.*

Die 31 Maji

Wellingtonen.

B.M.V. Omnium Gratiarum Mediatricis

Duplex majus.

*Missa Adeámus, ut inter Festa pro
aliquibus locis.*

FESTA JUNII

Die 9 Junii

S. Columbæ Abbatis

Duplex majus.

*Missa Os justi, de Communi
Abbatum. Et fit Com. Ss. Primi et
Feliciani Mm., ut in Missali hac die.*

Eadem die 9 Junii

*Maitlanden., Lismoren. et
Bathursten.*

S. Columbæ Abbatis

Duplex majus.

Introitus. Ps. 138, 9-10.

Si sumpsero pennas meas
dilúculo, et habitávero in
extrémis maris: étenim illuc
manus tua dedúcet me, et tenébit me
déktera tua (T. P. Allelúja, allelúja).
*Ps. ibid., 1-2. Dómine, probasti me,
et cognovísti me: tu cognovísti
sessiónem meam, et resurrectionem
meam. V. Glória Patri.*

Oratio.

Córdibus nostris, quæsumus,
Dómine, cæléstis glóriæ inspíra
desidérium, et præsta: ut in dextris
illuc ferámus manípulos justítiæ; ubi
tecum sanctus corúscat Abbas
Colúmba. Per Dóminum.

*Et fit Commemoratio Ss. Primi et
Feliciani Mm.*

Oratio.

Fac nos, quæsumus, Dómine,
sanctórum Mártyrum tuórum
Primi et Feliciani semper festa
sectári: quorum suffrágiis
protectiónis tuæ dona sentiámus. Per
Dóminum.

Ecce servus meus, suscípíam
eum; eléctus meus, complácut
sibi in illo ánima mea: dedi spíritum
meum super eum, judícium géntibus
próferet. Non clamábit, neque
accípiet persónam; nec audiétur vox
ejus foris. Cálamum quassátum non
cónteret, et linum fúmigans non
extinguet; in veritáte edúcet
judícium. Non erit tristis, neque
turbuléntus, donec ponat in terra
judícium; et legem ejus ínsulæ
exspectábunt. Hæc dicit Dóminus
Deus, creans cælos, et exténdens
eos; formans terram, et quæ
gérminant ex ea: dans flatum pópulo
qui est super eam, et spíritum
calcántibus eam. Ego Dóminus
vocávi te in justítia, et apprehénde
manum tuam, et servávi te; et dedi te
in fædus pópuli, in lucem géntium,
ut aperíres óculos cæcorum, et
edúceres de conclusióné vinctum, de
domo cárceris sedéntes in
ténébris. Ego Dóminus, hoc est
nomen meum; glóriam meam álteri
non dabo, et laudem meam
sculptílibus. Quæ prima fuérunt,
ecce venérunt; nova quoque ego
annúntio: ántequam oriántur, audíta
vobis fáciam. Cantáte Dómino

cánticum novum, laus ejus ab extrémis terræ, qui descenditis in mare, et plenitúdo ejus; ínsulæ, et habitatóres eárum. Sublevétur desértum et civitátes ejus. In dómibus habitábit Cedar: laudáte, habitatóres petræ, de vértice móntium clamábunt. Ponent Dómino glóriam, et laudem ejus in ínsulis nuntiábunt.

Graduale Sap. 11, 1. Diréxit Dóminus ópera servórum suórum in ma/nibus prophétæ sancti. *V. Ibid., 2.* Iter fecérunt per deserta, et in locis desértis fixérunt casas.

Allelúja, allelúja. *V. Isai. 52, 7.* Quam pulchri super montes pedes annuntiántis et prædicántis pacem, annuntiántis bonum, prædicántis salútem. Allelúja.

Tempore Paschali, omissio Graduali, dicitur:

Allelúja, allelúja. *V. Isai. 52, 7.* Quam pulchri super montes pedes annuntiántis et prædicántis pacem, annuntiántis bonum, prædicántis salútem. Allelúja. *V. Ponet in terra judícium, et legem ejus ínsulæ exspectábunt. Allelúja.*

In Missis votivis post Septuagesimam, omissis Allelúja et Versu sequenti, dicitur:

Tractus Ps. 138, 9. Si sumpsero pennas meas dilúculo, et habitávero in extrémis maris. *V. Ibid., 10.* Etenim illuc manus tua dedúcet me: et tenébit me délixtera tua. *V. Ibid.,*

11. Et dixi: Fórsitan ténebræ conculcábunt me: et nox illuminátio mea in delíciis meis. *V. Ibid., 12.* Quia ténebræ non obscurabúntur a te, et nox sicut dies illuminábitur: sicut ténebræ ejus, ita et lumen ejus.

✠ Sequéntia Sancti Evangélii secúndum Matthæum.

Matth. 9, 34-38; 10, 1-16.

In illo témpore: Circuibat Jesus omnes civitátes, et castélla, docens in synagógis eórum, et prædicans Evangélium regni, et curans omnem languórem, et omnem infirmitátem. Videns autem turbas, misértus est eis: quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discípulis suis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam. Et convocátis duódecim discípulis suis, dedit illis potestátem spirituum immundórum, ut ejícerent eos, et curárent omnem languórem, et omnem infirmitátem. Duódecim autem Apostolórum nómina sunt hæc. Primus, Simon, qui dicitur Petrus: et Andréas frater ejus, Jacóbus Zebedæi, et Joánes frater ejus, Philíppus, et Bartholomæus, Thomas, et Matthæus publicánuS, Jacobus Alphæi, et Thaddæus, Simon Chananæus, et Judas Iscariótes, qui et tradidit eum. Hos duódecim misit Jesus, præcípiens eis, dicens: In viam géntium ne abiéritis, et in civitátes Samaritanórum ne intravéritis: sed

pótius ite ad oves quæ periérunt domus Israë̄l. Eúntes autem prædicáte, dicétes: Quia appropinquávit regnum cælórum. Infir̄mos curáte, mórtuos suscitáte, leprósos mundáte, dæmones ejícite: gratis accepístis, gratis date. Nolíte possidére aurum, neque argéntum, neque pecúniã in zonis vestris: non peram in via, neque duas túnicas, neque calceaménta, neque virgam: dignus enim est operárius cibo suo. In quamcúmque autem civitatẽ aut castéllum intravéritis, interrogáte, quis in ea dignus sit: et ibi manéte donec exeátis. Intrántes autem in domum, salutáte eam, dicétes: Pax huic dómui. Et siquidem fúerit domus illa digna, véniet pax vestra super eam: si autem non fúerit digna, pax vestra revertétur ad vos. Et quicúmque non recéperit vos, neque audierit sermónes vestros: exeúnte foras de domo, vel civitatẽ, excútite púlverem de pédibus vestris. Amen dico vobis: Tolerabílius erit terræ Sodomórum et Gomorrhæórum in die iudícii, quam illi civitatĩ. Ecce ego mitto vos sicut oves in médio lupórum. Estóte ergo prudétes sicut serpétes, et símplexes sicut colúmbæ.

Offertorium Eccli. 12, 13 et 15.

In ascénsu altáris sancti, glóriã dedit sanctitátis amíctum: et ipse stans juxta aram, et circa illum coróna fratrum, oblátio autem Dómini in mánibus ipsórum (T. P. Allelúja).

Secreta.

Múnera nostra, quæsumus, Dómine, propítius assúme: et, ut digne tuis famulémur altáribus, semper nos sancti Colúmbæ Abbátis intercessióne custódi. Per Dóminum.

Pro Ss. Martyribus. Secreta.

Fiat tibi, quæsumus, Dómine, hóstia sacránda placábilis, pretiósi celebritáte martyrii: quæ et peccáta nostra puríficet, et tuórum tibi vota concíliet famulórum. Per Dóminum.

Communio

Comédit et bibit, et ambulávit in fortitúdine cibi illíus usque ad montem Dei. (T. P. Allelúja).

Postcommunio.

Córpore et ságuinis tui temporáli perceptióne refécti, te, Dómine, quæsumus; ut, intercedénte beáto Colúmba, divinitátis tuæ sempitérna fruitióne repleámur: Qui vivis et regnas.

Pro Ss. Martyribus.

Postcommunio.

Quæsumus, omnípotens Deus, ut sanctorum Mártyrum tuórum Primi et Feliciáni cælestibus mystériis celebráta solémnitas, indulgéntiam nobis tuæ propitiatiónis acquirat. Per Dóminum.

Die 27 Junii

Maitlanden.

B.M.V. de Perpetuo Succursu

Duplex I cl. cum Octava communi.

*Missæ Gaudeamus, ut inter Festæ
pro aliquibus locis. Dicitur Credo, et
per Octavam.*

*Infra Octavam de ea fit juxta
Rubricas.*

*Pro Externa Solemnitate B.M.V. de
Perpetuo Succursu. Permittitur una
Missæ sol. et una priv. Dom. ante
diem 24 Junii, dummodo die 27
Junii non occurrat Dom. (S.R.C. 19
Oct., 1934).*

FESTA JULII

Die 3 Julii

Salien.

B. Mariæ Virginis de Perpetuo Succursu

Patronæ principalis Dioecesis.

Duplex I cl. cum Octava communi.

*Missæ Gaudeamus, ut inter Festæ
pro aliquibus locis. Dicitur Credo, et
per Octavam. Præfatio de B.M.V. Et*

*te in Festivitate et per Octavam, nisi
aliter notetur.*

*Et, in Missis privatis tantum, fit
Commemoratio S. Leonis II Papæ et
Conf., ut in Missali hac die.*

*Infra Octavam de ea fit juxta
Rubricas.*

Die 11 Julii

B. Oliverii Plunket

Martyris et Episcopi.

Duplex.

*Missæ Státuit, de Communi unius
Martyris 1 loco, præter Orationes
sequentes:*

Oratio.

Deus, qui pro tuenda cathólica
fide beátum Olivérium
Mártyrem tuum atque Pontíficem
admirábili spíritus fortitúdine
imbúere dignátus es: concéde nobis,
ejus intercessióne et exémplo; ut
ipsíus in fide constántiam imitémur,
et in perículis patrocínia sentiámus.
Per Dóminum.

*Et fit Commemoratio S. Pii I Papæ
et Martyris cum Orationibus ex
Missæ. Si diligis me.*

Secreta.

Clementissime Deus, múnera,
hæc tua benedictiône perfúnde,
et nos in fide confirma: quam beátus
Olivérius Martyr et Póntifex tuus,
immáni supplícii génere, assérui.
Per Dóminum.

Postcommunio.

Spíritum, Domine, fortitudinis
hæc nobis tribuat mensa
cælestis: quæ beáti Olivérii Mártyris
tui atque Pontíficis vitam pro
Ecclésiæ honóre júgiter áluit ad
victóriam. Per Dóminum.

FESTA AUGUSTI

Die 16 Augusti

Lismoren.

In Dedicatióne Ecclesiæ Cathedralis

Duplex I cl. cum Octava communi.

*Missa Terríbilis, de Communi
Dedicatióne Ecclesiæ. Dicitur
Credo, et per Octavam.*

*Infra Octavam de ea fit juxta
Rubricas.*

Die 17 Augusti

Lismoren.

S. Joachim B.M.V. Patris

*Missa Dispérsit, ut in Missali die 16
Augusti. Fit commemoratió S.
Hyacinthi Conf., et in Missis privatis
tantum, Oct. diei S. Laurentii. Dic.
Credo. Præfatio de B.M.V.*

FESTA SEPTEMBRIS

Die 2 Septembris

Sydneyen.

In Dedicatióne Ecclesiæ Metropolitanæ

Duplex I cl. cum Octava communi.

*Missa Terríbilis, de Communi
Dedicatióne Ecclesiæ. In Missis
privatis tantum, fit Commemoratió
S. Stephani Reg. Conf. Dicitur
Credo, et per Octavam.*

*Infra Octavam de ea fit juxta
Rubricas.*

Die 23 Septembris

Salien.

In Dedicatione Ecclesiæ
Cathedralis

Duplex I cl. cum Octava communi.

*Missæ Terribilis, de Communi
Dedicationis Ecclesiæ. In Missis
privatis tantum, fit Commemoratio
S. Lini P. M. Dicitur Credo, et per
Octavam.*

*Infra Octavam de ea fit juxta
Rubricas.*

Die 29 Septembris

Bathursten. et Corvopolitan.

S. Michaelis Archangeli

Tituli Ecclesiæ Cathedralis.

Duplex I cl. cum Octava communi.

*Missæ Benedicite, ut in Missali hac
die. Dicitur Credo, et per Octavam.*

¶ *Infra Octavam de ea fit juxta
Rubricas.*

Die 30 Septembris

Sandhursten.

In Dedicatione Ecclesiæ
Cathedralis

Duplex I cl. cum Octava communi.

*Missæ Terribilis, de Communi
Dedicationis Ecclesiæ. In Missis
privatis tantum, fit Commemoratio
S. Hieronymi C. D. Dicitur Credo, et
per Octavam.*

*Infra Octavam de ea fit juxta
Rubricas.*

FESTA OCTOBRIS

Die 3 Octobris

S. Teresiæ a Jesu Infante,
Patronæ Principalis
Omnium Missionum

Duplex I cl. cum Octava communi.

*Missæ Veni de Libano, ut in Missali
hac die. Dicitur Credo, et per
Octavam.*

*Infra Octavam de ea fit juxta
Rubricas.*

Die 7 Octobris.

Armidalen.

Sacratissimi Rosarii B.
Mariæ Virginis

Tituli Ecclesiæ Cathedralis.

Duplex I cl. cum Octava communi.

Missa Gaudeámus, ut in Missali hac die. Dicitur Credo, et per Octavam. Præfatio de B.M.V. Et te in Festivitate et per Octavam, nisi aliter notetur.

De S. Marco ac de Ss. Sergio, Baccho, Marcello et Apulejo Martyribus nihil fit.

Infra Octavam de ea fit juxta Rubricas.

Feria Quarta Ultima Octobris

Melburnen.

In Dedicatione Ecclesiæ
Metropolitanæ

Duplex I cl. cum Octava communi.

Missa Terribilis, de Communi Dedicationis Ecclesiæ. Dicitur Credo, et per Octavam.

Infra Octavam de ea fit juxta Rubricas.

FESTA NOVEMBRIS

Die 6 Novembris

Bathursten., Lismoren. et Maitlanden.

Omnium Sanctorum Insulæ
Hiberniæ

Duplex II cl.

Introitus. Eccli 44, 15 et 14.

Sapiéntiam Sanctorum narrent
pópuli: et laudes eorum
núntiet Ecclésia nómina autem
eorum vivent in sæculum sæculi. *Ps.*
32, 1. Exsultáte, justi, in Dómino:
rectos decet collaudátio.

V. Glória Patri.

Oratio.

Grátiam tuam, Dómine,
múltiplica super nos,
solemnitátem celebrántes ómnium
insulæ Hiberniæ Sanctorum: ut
quorum esse cives gratulámur in
terris; cum is mancipátum habére
mereámur in cælis. Per Dóminum.

Lectio libri Sapientiæ.

Eccli 44, 1-15.

Laudémus viros gloriósos, et
paréntes nostros in generatióne sua.
Multam glóriam fecit Dóminus:
magnificéntia sua a
sæculo. Dominántes in potestátibus
suis, hómnes magni virtúte et

prudéntia sua præditi, nuntiántes in prophétis dignitátem prophetárum: et imperántes in præsénti pópulo, et virtúte prudéntiæ pópulis sanctíssima verba: in péritia sua requiréntes modos músicos, et narrántes cármina scripturárum. Hómnes dívites in virtúte, pulchritúdinis stúdiúm habéntes, pacificántes in dómibus suis. Omnes isti in generatió nibus gentis suæ glóriam adépti sunt, et in diébus suis habéntur in láudibus. Qui de illis nati sunt reliqué runt nomen narrándi laudes eórum. Et sunt quorum non est memó ria: periérunt quasi qui non fúerint: et nati sunt quasi non nati, et filii ipsórum cum ipsis. Sed illi viri misericórdiæ sunt, quorum pietátes non defuérunt. Cum sémine eórum pérmanent bona: heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et filii eórum propter illos usque in ætérnum manent: semen eórum et glória eórum non derelinqué tur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatió nem et generatió nem. Sapiéntiam ipsorum narrent pópuli, et laudem eórum núntiet Ecclésia.

Graduale Exod. 15, 11.

Gloriósus Deus in Sanctis suis: mirábilis in majestáte, fáciens prodígia. *V. Ibid, 6.* Déxtera tua, Dómine, glorificáta est in virtúte: déxtera manus tua confrégit inimícos.

Allelúja, allelúja. *V. Eccli 44:14.* Córpora Sanctórum in pace sepúlta sunt: et nómina eórum vivent in generatió nem et generatió nem, Allelúja.

✠ Sequéntia sancti Evangé lii secundum Lucam.

Luc. 6, 17-23.

In illo tempóre: Descéndens Jesus de monte stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judæa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúdis, curabántur. Et omnis turba quærébat eum tángere: quia virtus de illo exíbat, et sanábat omnes. Et ipse elevátis óculis in discípulis suis, dicébat: Beáti páuperes, quia vestrum est regnum Dei. Beati qui nunc esurítis, quia saturabímmini. Beáti qui nunc fletis, quia ridébitis. Beáti éritis cum vos óderint hómnes, et cum separáverint vos, et exprobráverint, et ejécerint nomen vestrum tamquam malum propter Fílium hómnis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in cælo.

Credo.

Offertorium Ps. 67, 36. Mirábilis Deus in Sanctis suis: Deus Israél ipse dabit virtútem et fortitúdinem plebi suæ: benedíctus Deus, Allelúja.

Secreta.

Oblátis, quæsumus, Dómine,
placáre munéribus: et
intercedéntibus ómnibus insulæ
nostræ Sanctis, a cunctis nos
defénde perículis. Per Dóminum.

Communio. Sap. 3, 1-2

Justórum ánimæ in manu Dei sunt,
et non tanget illos torméntum
malítiæ: visi sunt ócculis
insipiéntium mori, illi autem sunt in
pace.

Postcommunio.

Hæc nos commúnio, Dómine,
purget a crímine, et,
intercedéntibus ómnibus ínsulæ
nostræ Sanctis, cæléstis remédii
fáciat esse consórtes. Per Dóminum.

Feria Quarta post Dom. III
Novembris

Ballaraten.

In Dedicacione Ecclesiæ Cathedralis

Duplex I cl. cum Octava communi.

*Missæ Terribilis, de Communi
Dedicacionis Ecclesiæ. Dicitur
Credo, et per Octavam.*

¶ *Infra Octavam de ea fit juxta
Rubricas.*

Imprimatur
R. Collender,
Vicarius Generalis

Sydney,
4 Julii 1947.

Official Text of Prayers In Common Use Among the Faithful

As decreed by the IV Plenary Council of Australia and New Zealand

Sign of the Cross

In the name of the Father, and of the Son and of the Holy Ghost. Amen.

The Lord's Prayer

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

Hail Mary

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Apostles' Creed

I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord; who was conceived of the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, died, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting. Amen.

Glory Be To The Father

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be world without end. Amen.

The Morning Offering

O Jesus, through the most pure Heart of Mary, I offer Thee the prayers, works, joys and sufferings of this day for all the intentions of Thy divine Heart.

Grace Before Meals

Bless us, O Lord, and these Thy gifts which of Thy bounty we are about to receive, through Christ our Lord. Amen.

Grace After Meals

We give Thee thanks, O Almighty God, for all Thy benefits, Who livest and reignest world without end. Amen. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

The Confiteor

I confess to Almighty God, to 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, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, forgive me my sins, and bring me to life everlasting. Amen.

May the Almighty and merciful Lord grant me pardon, absolution, and remission of my sins. Amen.

An Act Of Contrition

O my God, I am sorry and beg pardon for all my sins, and detest them above all things, because they deserve Thy dreadful punishments, because they have crucified my Loving Saviour Jesus Christ, and, most of all, because they offend Thine Infinite Goodness; and I firmly resolve, by the help of Thy grace, never to offend Thee again, and carefully to avoid the occasions of sin. Amen.

A Short Act Of Contrition

O my God, I am very sorry that I have sinned against Thee, because Thou art so good, and I will not sin again.

An Act Of Faith

O my God, I firmly believe all the truths that the Holy Catholic Church believes and teaches; I believe these truths, O Lord, because Thou, the Infallible Truth, hast revealed them to her; in this Faith I am resolved to live and die. Amen.

An Act Of Hope

O my God, relying on Thy promises, I hope that through the infinite merits of Jesus Christ, Thou wilt grant me pardon of my sins and the graces necessary to serve Thee in this life, and to obtain eternal happiness in the next. Amen.

An Act Of Charity

O my God, I love Thee with my whole heart and above all things, because Thou art infinitely good and perfect; and I love my neighbour as myself for love of Thee. Grant that I may love Thee more and more in this life and in the next for all eternity. Amen.

To The Guardian Angel

Angel of God, my guardian dear,

To whom God's love commits me here,

Ever this day be at my side,

To light and guard, to rule and guide. Amen.

Hail, Holy Queen

Hail, holy Queen, Mother of mercy; hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us; and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

The Angelus

V. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Hail Mary, etc.

V. Behold the handmaid of the Lord.

R. Be it done unto me according to thy word.

Hail Mary, etc.

V. And the Word was made flesh.

R. And dwelt among us.

Hail Mary, etc.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

Pour forth, we beseech Thee, O Lord, thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His resurrection. Through the same Christ our Lord. Amen.

The Mysteries Of The Rosary

The Joyful Mysteries

1. The Annunciation.
2. The Visitation.
3. The Birth of Our Lord.
4. The Presentation in the Temple.
5. The finding of the Child Jesus in the Temple.

The Sorrowful Mysteries.

1. The Agony in the Garden.
2. The Scourging at the Pillar.
3. The Crowning with Thorns.

4. The Carrying of the Cross.
5. The Crucifixion.

The Glorious Mysteries.

1. The Resurrection.
2. The Ascension.
3. The Descent of the Holy Ghost.
4. The Assumption.
5. The Crowning of the Blessed Virgin.

The Divine Praises

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God, and true Man.

Blessed be the name of Jesus.

Blessed be His most Sacred Heart.

Blessed be Jesus in the most holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most Holy.

Blessed be her holy and Immaculate Conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste Spouse.

Blessed be God in His angels and in His saints.

Aspirations

O Sacred Heart of Jesus, I implore that I may love Thee daily more and more.

Sweet Jesus bless our parents, our brothers and sisters and our companions. Bless our Holy Father the Pope and all his Bishops and Priests, and help them in their work for the salvation of souls. Bless our country, and help our people to serve Thee in peace and happiness.

Heart of Jesus, once in agony, pity the dying.

Our Lady, Help of Christians, pray for us.

St. Patrick, pray for us.

St. Francis Xavier, pray for us.

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

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

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you. Amen.

O Jesus, have pity on the poor souls in Purgatory, and give them eternal rest. Amen.

St. Bernard's Prayer To Our Lady: The Memorare

Remember, O most loving Virgin Mary, that never was it known in any age, that anyone who fled to thy protection, implored thy help, or sought thy intercession, was abandoned. Inspired with confidence therefore I fly to thee, O Virgin of virgins, my Mother; to thee do I come, before thee I stand sinful and sorrowful; do not, O Mother of the Word incarnate, despise my prayers, but graciously hear and grant them. Amen.

For The Faithful Departed

Out of the depths I have cried to Thee, O Lord: Lord hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities; Lord, who shall stand it?

For with Thee there is merciful forgiveness; and by reason of Thy law, I have waited for Thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

May they rest in peace. Amen.

Morning Prayers

The Sign of the Cross. The Morning Offering. The Lord's Prayer. The Hail Mary. The Apostles' Creed. The Angelus. Prayer to the Angel Guardian.

Evening Prayers

The Sign of the Cross. The Rosary. Three Hail Marys. The Confiteor. The Act of Contrition. Hail, Holy Queen. Prayer to the Angel Guardian. Aspirations.

(The family Rosary said by all at home every night will be a source of great blessings. When saying it, pray especially that our Lady may help to keep the faith strong in your family and in Australia.)

Prayer Before Lessons

Come, O Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us Pray.

O God, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that in the same Spirit we may be always truly wise, and ever rejoice in His consolation. Through Christ our Lord. Amen.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours may always begin from Thee, and by Thee be happily ended. Through Christ our Lord. Amen.

After Lessons

Grant us, we beseech Thee, O Lord, the help of Thy grace, that what by Thy instruction we know is to be done, by Thy assistance we may perfectly accomplish. Through Christ our Lord. Amen.

Indults and Customs of the Church in Australia as decreed by the Plenary Councils

II PLENARY COUNCIL OF AUSTRALIA

The Manner of Assisting at Mass *As decreed by the II Plenary Council of Australia*

Low Mass

" All assisting at Low Mass kneel the whole time except during the Gospel."

This is the direction of the Missal (Rub. gen. tit. xvii. n. 2). But it has been modified by custom as follows:—

1. When the Priest enters the Sanctuary, all rise as a mark of respect. They kneel when the Priest begins Mass or (at the principal Mass on Sundays and Holidays) the prayers before Mass, and remain kneeling till the Gospel.
2. All stand during the Gospel and Creed genuflecting at the *Et incarnatus est*; and after the *Dominus vobiscum* they may sit until the *Sanctus*.
3. At the *Sanctus*, when the bell is rung for the first time, all kneel and continue to kneel until after the Communion of both Priest and people. When the Priest receives the first ablution, they may sit ; but they kneel again when he goes to the missal.
4. 4. After the blessing, all rise and stand during the last Gospel At the words *Et verbum caro factum, est* they genuflect. After the last Gospel they kneel during the prayers after Mass.

High Mass

1. All rise at the entrance of the Celebrant.
2. All kneel when the *Asperges* is intoned, they stand while the Celebrant is sprinkling the holy water, and until the prayer has been sung. While the Celebrant is resting, they sit.
3. All kneel from the beginning of Mass until the intonation of the *Gloria*, unless the Celebrant sits during the singing of the *Kyrie*, in which case all sit. At the intonation of the *Gloria*, all stand, remain standing while the Celebrant is reciting the *Gloria*, and sit when the Celebrant sits.
4. During the prayers all stand (except at *Requiem Masses*, when all kneel) They sit during the singing of the *Epistle* and *Sequence*, and stand during the singing of the *Gospel*.
5. Should there be a sermon, all kneel during the preparatory prayer, stand during the reading of the *Gospel*, if the preacher read it, and sit during the sermon.
6. While the Celebrant recites the *Creed*, all stand, genuflecting at the *Et incarnatus est*. "They sit while the choir sings the *Creed*, except during the singing of the words *Et incarnatus est de Spiritu Sancto ex Maria. Virgine et homo factus est*, during which time all kneel.
7. When the Celebrant rises after the *Creed*, all rise; and after he has sung *Oremus*, all sit again until the *Preface*, during which all stand.
8. At the *Sanctus*, when the bell rings, all kneel, and continue to kneel until after the Communion of both Celebrant and faithful.

9. During the purification and covering of the chalice, all sit. They stand at the Dominus Vobiscum, during the prayers (except && Masses of Requiem, when all kneel) and until the blessing is given, during which they kneel.
10. All stand for the last Gospel, genuflect at the words Et verbum caro factum est in the Gospel of St. John ; and at the end of the Gospel, all kneel and continue kneeling until the Celebrant and his Ministers have left the Sanctuary.

III PLENARY COUNCIL OF AUSTRALIA

Some Special Faculties Given to Australian Bishops

As related by the III Plenary Council.

From the Audience held by His Holiness on January 4, 1898.

Our Most Holy Lord Leo by Divine Providence Pope XIII, referring to me, the undersigned Secretary of the Sacred Congregation for the Propagation of the Faith, has granted the power to the Most Illustrious and Reverend Lord P. D. Cardinal Archbishop of Sydney and the Bishops of the same province as suffragans for a decade.

1. To dispense with respect to an impediment of the first degree of affinity in the collateral line arising from a lawful union.
2. To dispense with respect to an impediment of the second degree of consanguinity or mixed affinity with the first in the transversal line.
3. To annul marriages contracted when it is discovered that there was a diriment impediment, over which they themselves may dispense by indulgence of the Apostolic See, and there would be great inconvenience in requiring from the guilty party the renewal of consent, and also in declaring the offspring legitimately conceived; the party aware of the impediment being admonished about the effect of this healing.
4. To declare the privilege for seven years of having one altar in whichever church of their diocese, provided that no other privileged altars are present.
5. To subdelegate the aforesaid faculties to their Vicar Generals as often as they are absent from their own residence or are legitimately prevented; and to two or three priests well-regarded by them, in more remote locations of their own diocese for a certain number of more urgent cases, in which recourse to them cannot be had; notwithstanding any objections.

Given at Rome from the House of the Holy Congregation of Propaganda Fide, on the day and year as above.

A. ARCHBISHOP LARISSEN, Secretary.

Most Holy Father,

Patrick Cardinal Moran, Archbishop of Sydney, prostrated at the feet of Your Holiness, humbly requests that considering the special circumstances in which the faithful entrusted to his care find themselves, you deign to kindly extend the Indult on the law of fasting and abstinence, even during the time of Lent, which was previously granted to the same faithful under his care on the 23rd of August 1887. And the same Archbishop urgently petitions also on behalf of his Suffragans, or for the entire Ecclesiastical Province of Sydney.

From the Audience with His Holiness held on the 15th of March in the year 1898.

Our Most Holy Lord Leo XIII by Divine Providence Pope, referring to me, the undersigned Secretary of the Sacred Congregation for the Propagation of the Faith, has graciously agreed to extend the Indult about which the prayers have been made for another decade in the same form and terms. However, the petitioners should dispense only for one year at each instance, making express mention each year of the

faculty obtained from the Holy See; and they should exhort the faithful to strive to compensate for this Apostolic indulgence by other pious works and almsgiving for the relief of the poor. Notwithstanding any objections.

Given at Rome from the House of the R. Congregation of Propaganda Fide on the aforementioned day and year.

A. ARCHBISHOP LARISSSEN, Secretary.

Decrees Regarding the Sacrament of Matrimony, to be Read at the Parochial Mass on
the 2nd Sunday after the Epiphany.

As stated in the Decrees of the Plenary Councils

"Whereas, according to the testimony of the Apostle Paul, marriage is a great sacrament because it represents the marvellous union that exists between Christ and the Church. Priests to whom is entrusted the care of souls should see that the faithful are properly disposed to receive so great a sacrament with becoming piety, and they should endeavour to observe exactly all those things that are prescribed in the Missal and Roman Ritual.

"They should be very careful that the contracting parties understand the rudiments of the faith, and they should exhort them to make a diligent confession of their sins and to strengthen their souls with the most Holy Sacrament of the Eucharist; they should teach them, moreover, how they ought to live together piously and in a Christian manner in the married state.

"Hence we consider deserving of reproach the conduct, not infrequent in this country, of those who, without giving any previous notice, present themselves to the Priest to be married without delay. To provide against this evil, we require that they inform the Priest of the intended marriage, in order that they may be properly instructed in all that pertains to this Sacrament, and also that suitable inquiry may be made as to their freedom before proceeding to celebrate the marriage.

"Hence we also enjoin that the Banns be published in accordance with the teaching of the Councils of Lateran and Trent, namely the 24th session on Matrimony, before the marriage is celebrated. Let the names of those by whom it is to be contracted be publicly announced three times by their Parish Priest in the Church during Mass, on three consecutive festival days. Having made these proclamations, if no legitimate impediment has been brought forward, the marriage may be publicly celebrated. But if at any time there is reason to fear that the marriage may be maliciously impeded if so many proclamations were made beforehand, then let only one be made, if the Ordinary does not deem it expedient that the aforesaid proclamation be altogether omitted, which this Holy Synod leaves to his prudence and judgment. Let the parish Priest have a book, which he will carefully preserve in his custody, and in which he will write down the names of the contracting parties and of the witnesses, together with the time and place where the marriage was celebrated.

"In regard to mixed marriages, that is of Catholics with non-Catholics, it is well known that they are strictly forbidden by the ancient law of the Church, which the Popes have always inculcated, as the sanctity of marriage requires that both parties be qualified by faith and other dispositions of the mind to receive the grace of the Sacrament, and as many disadvantages and great evils frequently arise from marriages of

this kind, namely, domestic broils, the perversion of the Catholic party, and of the offspring, or what frequently happens in this country, the infection of the children with indifferentism.

"Adhering, therefore, to the doctrine handed down by the Church on this matter, and bearing in mind the decrees of the Supreme Pontiffs, and especially what is laid down by Benedict XIV in his 'Instruction about past and future marriages in Holland and Belgium', we, with so great a Pontiff, reprobate such marriages, and wish to quote here his most important words, which may serve as a rule to us: 'With regard to those marriages which are also contracted in the same federal provinces of Belgium by Catholics with heretics, without observing the form laid down by the Council of Trent, His Holiness, grieving especially that there are those amongst Catholics, who, shamefully led away by impure love, fear not to engage in those detestable marriages, which Holy Mother Church has ever condemned and interdicted, and highly praising the zeal of those Prelates, who, by the severest spiritual penalties, endeavour to prevent Catholics from entering into a sacrilegious union with heretics, solemnly exhorts and admonishes all Bishops, Vicars-Apostolic, Parish Priests, Missionaries, and all other faithful Ministers of God, and of the Church, living in those parts, that as far as they are able they will deter Catholics of either sex from engaging in these marriages, to the destruction of their own souls, and that they will endeavour to impede and effectually prevent the aforesaid marriages in every possible way.'

"Hence we feel bound to admonish all Priests firmly to adhere to this doctrine, and that they do not cease to set forth the evils arising from marriages of this kind. Especially let them remind their people that the difference of religion between a baptised and unbaptised person is an impediment invalidating matrimony, and between baptised persons, it is an impediment hindering its lawful celebration. For the Church has always opposed marriages between Catholics and non-Catholics on account as well of the criminal participation in Divine things, as of the serious danger either of perversion of the Catholic party, or of the bad training of the offspring. Hence it happens that when there is a question of mixed marriage the Church never dispenses without a grave cause, and unless a promise is made of taking those precautions by which the danger for the Catholic party and the offspring is removed. These precautions are (1) That there be no danger of the perversion of the Catholic by the non-Catholic party, (2) That the Catholic party acknowledge the obligation of endeavouring as far as possible to withdraw the non-Catholic party from error, and (3) That all the children of either sex, born of these mixed marriages, must be brought up in the holiness of the Catholic religion. These precautions can never be remitted or dispensed with, as they are founded on the Divine and natural law itself, which the Church and this Holy See anxiously strive to preserve unbroken, and against which, without doubt, they grievously sin who, in rashly contracting these mixed marriages, expose themselves and their offspring to the danger of perversion. They (the Priests) shall read and explain those decrees to the people once a year during Mass, which may opportunely be done on the second Sunday after the Epiphany.

"Priests should remember that for the granting of a dispensation, just and grave reasons, which are to be made known in writing to the Ordinary of the Diocese, are always required; so that, having considered all the circumstances of the case, he may be able to decide whether he can use the power of dispensing granted to him by the Holy See. But if the Priest, after the dispensation has been obtained, should know that the contracting parties do not intend to fulfil the conditions, viz., to preserve intact the faith of the Catholic spouse and of the offspring of either sex, to secure the conversion of the non-Catholic, as also to observe the other conditions justly required, the marriage should not be celebrated. Parochial Rectors should know that, after the celebration of mixed marriages, they are strictly bound in conscience to see that the conditions promised by the contracting parties are carefully observed and carried out. The Priests are further to understand that according to the decrees of the Supreme Pontiffs, these marriages are to be celebrated outside the Church and without any sacred ceremony, unless the Ordinary for grave reasons permits otherwise.

"Moreover, it will not be lawful for them to assist at these marriages, should they discover that the contracting parties, either before or after being married in their presence, intend to present themselves before a heretical minister or before a State official when there is no civil law or other reasonable cause compelling them to do so.

"In order to deter Catholics, as far as lies in our power, from these sacrilegious unions, we declare that all who in the future contract mixed marriages before a heterodox minister incur excommunication reserved to the Holy See, and those who presume to contract marriage before a State official are guilty of grievous sin, the absolution of which is reserved to the Ordinary.

"And if, what God forbid! two Catholics, setting aside the ministry of the Priest, and despising the authority of the Church, should dare to marry before a heterodox minister, they incur the same excommunication reserved to the Holy See; and should they make a similar attempt of contracting marriage before a State official, they incur excommunication, the absolution of which is reserved to the Bishop."

IV PLENARY COUNCIL OF AUSTRALIA AND NEW ZEALAND

Letter to the Sacred Congregation of the Doctrine of the Faith

On the 24th of April 1930, the Sacred Congregation for the Doctrine of the Faith bestowed the following privileges on the Ordinaries of Australia. The IV Plenary Council of Australia confirmed these in Decree No. 133.

The Sacred Congregation for the Doctrine of the Faith bestows the following faculties:

Concerning the Sacraments and Rites

1. To grant to his missionaries the faculty to bless baptismal water with a shorter form, which the Missionaries among the Peruvians used with the permission of Pope Paul III.
2. To confect *olea sacra* with priests, whom he may be able to have; and, if necessity demands, even outside the day of the Lord's Supper.
3. To grant the faculty of administering the Sacrament of Confirmation to one or another of his priests, in whatever region distant from his residence, provided that the local bishop is absent, while observing the Decree of this Sacred Congregation.
4. Permission is given to his missionaries to celebrate the Mass on the sea, provided that the sea is calm, in a suitable place; and that, in case of necessity, the Mass may be celebrated one hour after midnight.
5. Permission for the use of incense during sung Masses by a single celebrant without ministers, provided that at least two clerics dressed in the surplice assist in the Mass.
6. Permission is given that in the churches of his territory three Masses may be celebrated immediately after midnight on the Nativity of the Lord, with the authority to administer the Eucharist to the faithful, provided that all is done with due reverence.
7. Permission is given that in the churches of his territory the functions of Holy Week may be celebrated according to the particular rite as proposed by Pope Benedict XIII for parochial churches, in which the number of ministers at the altar is reduced; and that these solemnities are to be held without the usual solemn procession, provided, however, that the said prescribed rites may be observed on another suitable occasion; and that the said prescribed rites may be maintained, permission is given that in these churches only one Mass may be celebrated on the Feast of the Lord's Supper and Holy Saturday.

8. Permission is given that in the churches of his territory three times in the week apart from Lent, the Mass for the Dead may be celebrated privately, even on days of duplex major and minor class, except Sundays, nor on feasts, vigils, and privileged octaves; however, on the days on which the same Mass is permitted by the rubrics, this is to be included in the count.
9. Permission is also given on all feast days and Sundays to read the votive Mass of the Blessed Virgin Mary, when, because of a lack of priests or other infirmity, they cannot celebrate Masses on the occurring days according to the rubrics of the Roman Missal.
10. Permission is given, for a just cause, to celebrate the Most Holy Sacrament with two candles from any substance whatsoever.
11. To permit religious sisters, dedicated to sacred service, to arrange sacred vessels and sacred furnishings, as well as to be able to cleanse vestments, corporals, and purificators.
12. Granting to the infirm who are bedridden, for whom there is no certain hope of recovery, that they may receive Communion even before three months, from the time they have taken to bed, and it is permitted to give Communion more frequently, even daily, even to those who are not fasting or have taken some medicine or some liquid by way of drink before.
13. To confer, for a reasonable cause, the minor orders all at once, even with the first tonsure.
14. Granting dispensation, for a just cause, when both or one of the clergy of the order of deacons are deficient in age (not yet twenty-two years of age) to be promoted to the order of the presbyterate, provided they are suitable, and have duly completed half of the fourth year of theological studies, according to the prescriptions of Canon 976.
15. To dispense, for canonical reasons, concerning matrimonial impediments whether of minor or major degree (Can. 1042), as well as public or secret, even multiple impediments except those impediments that arise from the sacred order of the presbyterate, from defect of prescribed age and from consanguinity in direct line, consummated matrimony.

However, granting these dispensations, the Ordinary should keep in mind the rules established in the Code, from Can. 1035 regarding impediments in general and in particular; and in cases of mixed religion and disparity of cult, under the conditions prescribed by the Church: namely, removing the danger of perversion from the Catholic spouse, and ensuring all offspring are raised and educated in the Catholic religion by the obligation of the Catholic party; and to prudently ensure the conversion of the non-Catholic spouse; and the law states that neither before nor after the marriage contracted in the Church, should the parties go to the ministers of false worship to perform marital consent or renewal. If, however, the marriage is with Hebrews or Muslims, a special reason is required: it must be established that the freedom of the infidel party is preserved, to remove the peril of polygamy; and there is no danger of the offspring's circumcision; if the civil

act is to be cleaned, it is only a civil ceremony and no invocation of Mohammed or any other superstitious genre intervenes.

16. Validating, according to the rules in the Code of Canon Law, Can. 1141, marriages from any impediment of the law that impedes it, except for those stated in N. 15, which have been contracted by no one. That the Ordinary should consider legitimacy, with Can. 1051 in mind.
17. Validating equally mixed marriages attended before a civil magistrate or non-Catholic minister.

Concerning Absolutions, Blessings, Indulgences, etc. etc.

18. Absolving from all censures, simply or in a special manner reserved to the Roman Pontiff.
19. Dispensing or commanding private vows reserved to the Holy See, of which in Can. 1309.
20. Blessing with the sign of the cross with all indulgences, which the Holy See grants to solid crowns, crosses, images, small statues, sacred medals, and to rosaries of the Blessed Virgin Mary, Brigittine Rosaries and those that are from the Fathers of the Order of the Holy Cross are not counted.
21. Conferring to one or more of his priests the faculty of consecrating chalices, patens, and other stones, provided, however, that the bishop blesses the holy oils.
22. To impart, besides the concession of which in Can. 914, three times in a year on the solemn feast days, the Papal Blessing according to the prescribed formula with a plenary indulgence to be gained by those who are truly penitent, have confessed and received Holy Communion, and have participated in the same blessing, praying to God for the propagation of the Faith and in accordance with the mind of the Supreme Pontiff.
23. Granting that, keeping the usual conditions, the plenary indulgence in First Holy Communion and in the administration of the Confirmation solemnly distributed, and in the Holy Communion or Confirmation rightly received, the faithful may benefit.
24. Granting plenary indulgence at the conversion against heresies, keeping the usual conditions.
25. Granting plenary indulgence to each of the clergy, who for at least five days have participated in the Spiritual Exercises, and, celebrated the holy sacrifice of the Mass.
26. Granting the Apostolic Benediction with plenary indulgence to all the faithful who, after having attended the Exercises or the Missions, of which in the Canons speak, beyond the middle meditation, or at the end of the last sermon, having confessed and having received holy Communion, in any church where such sermons have been held, or any place for some space of time, would have offered pious prayers to God for the propagation of the Faith and according to the mind of the Supreme Pontiffs.

27. Granting in the visitation of parishes and missions, but not in communities of religious men as well as religious women, that a plenary indulgence may be gained once only by the faithful, contrite, and having confessed and having received holy Communion, who have offered pious prayers to God for the propagation of the Faith and according to the mind of the Supreme Pontiffs.
28. Granting to the faithful the indulgences that are gained after confession has been made in the month of retreat, even if due to legitimate impediment from the month of retreat, the sacrament of confession has not been approached.
29. Granting that the aforementioned indulgence can be applied in the way of suffrage to the souls in purgatory by the faithful.
30. To bless crucifixes with a plenary indulgence, commonly referred to as often as it is said: that is whenever one of the faithful is about to die, the indulgence may be gained. However, in times of epidemic or contagious diseases, it is granted to the faithful, when in danger of death, by devoutly kissing the image or cross of Christ crucified, or if that is not possible, at least by invoking the Most Holy Name of Jesus with the heart, if they cannot do so with the mouth.
31. Granting that, after the Divine Office of the day has been completed, for a legitimate concurrent cause, one can privately recite matins and lauds of the following day, immediately after midday.
32. Granting that, for a legitimate grave cause, in place of the Divine Office, from which his conscience may be burdened, he can recite the rosary or other pious practices.
33. Permitting his missionaries to wear secular clothing if they might have to travel to places where they are in charge of souls, if they could not conveniently remain in their regular attire.
34. Assigning pensions to quasi-parishes or missionaries, incumbent for many years in quasi-parochial or missionary duties due to sickness or old age, to be paid by the successor, not exceeding one-third of the annual revenue from pensions or quasi-parochial or missionary sources, after expenses are deducted.

For the Ordinary Himself

35. To reserve in the chapel of his residence the Most Holy Eucharist, and that the lamp may burn continuously before the tabernacle, with the key being carefully safeguarded, and to follow liturgical laws and grant Indulgences, which by any means of faculty granted to others he has considered to be imposed, provided that the conditions are met.

36. To use personally, in the same situations, faculties or permissions, which within the limits expressed in the preceding articles are to be considered essential.
37. To use a throne with a canopy and cappa magna in pontifical ceremonies; and also to permit priests in churches of their jurisdiction to celebrate at the high altar on feasts as well as on ferias that the Canon of the Mass mentions, provided that the Ordinary himself has determined it so; as long as these do not conflict with the faculties.

Admonitions

I. The aforementioned faculties are granted by law so that they cannot be indiscriminately delegated, but those marked with an asterisk or those which are listed under the numbers: 11, 12, 15, 16, 17, 18, 19, 20, 24, 26, 27, 28, 29, 30.

II. The Ordinary, in addition to all the faculties mentioned above, whether used by himself or by others, shall be effective only within the bounds of his jurisdiction; and to exercise them freely without any fee, provided an apostolic delegation is mentioned.

III. If by chance an error or inadvertence occurs during the time beyond the pre-set, or beyond... these faculties of the Ordinary continue, absolutions, dispensations, concessions once granted, are to be considered valid and effective. Furthermore, given by the Ordinary for the renovation or extension of the same faculties, they retain their strength until an answer from the Sacred Congregation to the same Ordinary has been received.

Dated in Rome, from the Palace of the Sacred Congregation of the Propaganda Fide, on the 24th day of April in the year 1930.

Additional Faculties

The following additional extraordinary faculties have been granted to those ordinaries who made special requests for them:

1. To erect even those Confraternities that have been approved, the institution of which by apostolic law is reserved to others (can. 686, § 2), except the Confraternity of the Most Holy Rosary, to enrol in the Christifideles, and to bless the Rosaries and Scapulars of the same Confraternities; and to grant, with the application of all the indulgences of their own right and privileges, which the Supreme Pontiffs have granted to the same Confraternities.
2. To delegate to their Missionaries the faculty to bless the Confraternities, of which above in n. 1, Christifideles; and to bless Chaplets and Scapulars of the same Confraternity with their own right and with all the indulgences and privileges, which the same Supreme Pontiffs have granted to the Confraternities.

3. To delegate equally to their Missionaries the following double faculty granted by the same Ordinary, who is a Bishop, in canon 349, § 1, n. 1, namely:

(a) to bless, according to the rites prescribed by the Church, all Scapulars from the Apostolic See, without the burden of inscriptions;

(b) to erect, according to the rites prescribed by the Church, stations of the Cross, with all indulgences, which the Supreme Pontiffs have granted to those performing this pious exercise; and to apply the same indulgences to the infirm and other legitimately impeded, keeping in mind the decree of the Sacred Penitentiary dated 14 December 1917.

Dated in Rome, from the Palace of the Sacred Congregation of the Propaganda Fide, on the 24th day of April in the year 1930.

✠ FRANCISCUS MARCHETTI-SELVAGGIANI,

Archbishop of Seleucia, Sect.

The 'Knows Best' Letter

Concerning Relaxation in Certain Cases of Law of Eucharistic Fast Before Mass

(A.A.S. 1923, p. 151, 585)

As Reiterated by the IV Plenary Council of Australia and New Zealand Decree No. 357

Most Illustrious and Most Reverend Lord,

Your Excellency knows with the most diligent care the ecclesiastical law concerning the Eucharistic fast, especially that which pertains to priests who celebrate the holy sacrifice of the Mass. This Apostolic See has always maintained that care must be taken to ensure the observance of this law by all generations. However, lest by the ecclesiastical law the due honor to the Body of Christ is not presented, or the salvation of souls is put at risk, this Supreme Sacred Congregation of the Holy Office, upon careful consideration of the multiple burdens under which priests labour, especially during the festive days and the care committed to them for feeding the flock with spiritual nourishment; and because many, due to the celebration of the Holy Mass, are compelled to fast, which is not easy in distant places or in difficult situations due to the harshness of the weather or for other contrary reasons heard in audience; it has been deemed right that under certain and determined conditions the same law of fasting by way of appropriate dispensations may be somewhat mitigated.

Therefore, when priests, according to canon 806, § 2, must celebrate Mass on the same day later or even at a later hour at the Sacred Altar as necessity has; if indeed grave harm to the law of the Eucharistic fast is not feared, or due to weak health or other serious causes the work of the sacred ministry cannot be

carried out; the local Ordinary, having heard all the cases, may recur to this Congregation for recourse for the diversity of cases (or with each case individually considered, when a proven necessity does not allow for delay, even habitual faculties which the Ordinaries themselves have, by right of office, might be exercised appropriately) for urgent cases, in which time does not permit recourse to the Holy See, are now granted to Your Excellency, to be exercised by you with a heavily burdened conscience, under these conditions, however, that nothing except a drink, excluding intoxicating beverages, is permitted; to effectively remove scandal; and that the Holy See be informed of the dispensation granted.

You should know that the relaxation of this most serious law is granted only when the spiritual good of the faithful demands it, not because of any private devotion or advantage of the priest himself.

This pastoral ministry facilitates your burdens, as the Most Holy Lord Our Pope Pius XI, approving, commands to communicate with you, wishing you also happiness and felicity from the Lord.

Rome, from the palace of the Holy Office, March 22, 1923.

R. CARD. MERRY DEL VAL, Secretary.

N.B.—From the subsequent declaration of the same Sacred Congregation, given on the 16th of November 1923, it is clear that "priests dispensed (as above) from the Eucharistic fast before the second Mass may take nourishment."

Paschal Precept

Decision of the Holy See Concerning Time Within Which the Paschal Precept Must Be Satisfied

As mentioned in the IV Plenary Council Decree No. 383

The Fourth Plenary Council of Australia and New Zealand humbly requested that the time for fulfilling the Paschal Precept in the entire Church of Australia and New Zealand should run from Ash Wednesday to Trinity Sunday. However, for scattered places, it petitioned that the Ordinary, according to the need for each parish being proven, may extend this time even up to the Octave of the Feast of the Holy Apostles Peter and Paul.

The Sacred Congregation for the Propagation of the Faith responded: Affirmative. October 30, 1937.

That Which May Be Adhered By Ordinaries According to Monitum Dec. 408

The IV Plenary Councils states that these privileges are given to all priests according to Decree no. 408

A. To you, through deputies' examiners adequately reported, these present letters grant the following faculties, as much as they are not your own by our ordinary authority, namely:

1. Sacramental confessions of the faithful of both sexes, and also nuns or women living in religious communities, to impose absolution according to the dispositions and except for cases reserved as below;

2. To preach the Word of God and to observe all ecclesiastical ceremonies which are called for. These include the use of ecclesiastical faculties within the territory entrusted to you;
3. Binating on Sundays and holy days of obligation due to the necessity of the people, about which your conscience is seriously burdened;
4. Blessing vestments and anything used at the altar where sacred anointing is not required;
5. Dispensing the faithful, for a just cause in the internal forum, whether concerning sacramental or non-sacramental laws of fasting and abstinence;
6. Dispensing for a reasonable cause and commuting to other pious works, private vows not reserved;
7. Absolving from all censures contained in the Code of Canon Law reserved to the Ordinary (See Canons 2319; 2326; 2343, p. 4; 2350, p. 1; 2385; 2388, p. 2) during Advent, the time preserved for fulfilling the Paschal Precept, the time of missions to the people, the time of the Forty Hours devotion, also on the occasion of general confessions, absolving a peccato nobis reservato by the Plenary Council (Dec. 411). And if the parish priest has this faculty, we want it to be permanently granted to you. We also remind you that, when you absolve with reservations, you may impose canonical penalties and suitable penance.

B. By the power of the Faculties granted to us by the Apostolic See, we also grant to you the faculty:

8. To absolve heretics expelled from the church (in the presence of at least two witnesses) and to absolve by special mandate of the Apostolic See reserved because of heresy or schism incurred; and likewise to absolve the faithful who, under the same censure, might have participated or read books of heretics, schismatics, apostates, promoting apostasy, heresy, or schism;
9. On the same occasions and expressly enumerated above in n. 7, and when those who cannot leave home for a legitimate reason, or betrothed for the purpose of marrying, to absolve from all censures simply or specially reserved by the Holy See (See Canons 2314, 2318, 2322, 2327, 2333, 2334, 2335, 2338, 2341, 2343, 2345, 2360, 2361, 2362, 2363, 2388, 2392, 2405). The parish priest, however, may use this faculty only once. But we have reminded above in n. 17.
10. To bless baptismal water (outside of vigils of feasts and Pentecost) using a shorter formula as the Indians of Peru were granted by Pope Paul III (See the Supreme Pontiff Appendix of The Roman Ritual on Baptism);
11. To celebrate Mass in case of necessity one hour after midnight;

12. To offer the sacrifice without a minister in case of necessity if another minister cannot be present;¹
13. To add incense in sung Masses by a single celebrant without ministers, provided at least two clerics (Altar Boys) dressed in surplice serve the Mass;
14. To celebrate also in a non-parochial church the functions of the Holy Week according to the particular rites as proposed for parishes by Pope Benedict XIII where the number of ministers or the choir for the prescribed sacred functions cannot be held solemnly, however, it still stands that the same Mass according to the Rubrics is permitted, counted among the privileged days, however, on those days when the same Mass is allowed by the Rubrics.
15. During the ceremonies of Holy Saturday, to omit the prophecies for the sake of a just cause.
16. To celebrate, apart from Lent, the Mass for the Dead three times in the week, also on days with major and minor duplex, except Sundays, as well as on feasts, vigils, and privileged octaves, on days however, when the same Mass is permitted by the rubrics, reckoned among them
17. It is permitted (if the parish priest or religious brothers serving the altar are absent) that the sacred vessels and sacristy furnishings like the pall, corporals, and purificators can be touched and cleaned by religious sisters.
18. Granting to the infirm who are bedridden, about whom there is no hope that they will quickly recover, even before the end of three months from when they have taken to bed, that they may receive Communion once or even three times in a week; and if it concerns priests or religious, even daily, not fasting or having consumed some liquid by way of drink;
19. Blessing with the sign of the cross with all indulgences usually granted by the Holy See for crosses, small statues, and sacred medals, and for rosaries indulgenced by St. Birgitta and those proclaimed by the Fathers of the Holy Cross;
20. Blessing with the sign of the cross crucifixes with the plenary indulgence as often as it is said: that is, whenever one is in danger of death or at the moment of death, a plenary indulgence may be gained. However, during times of epidemic or contagious diseases, it is granted that the faithful in danger of death may obtain the plenary indulgence of Christ crucified by devoutly gazing upon the image or cross, or in its absence, at least invoking the Most Holy Name of Jesus with the heart, if they could not with the mouth;
21. Blessing according to the rites prescribed by the Church, all Scapulars approved by the Apostolic See without the burden of inscriptions;

¹ 1. N.B.—This faculty may be granted only to those Ordinaries who themselves obtained it by special request.

22. Applying with the sign of the cross and crucifixes for the infirm and other legitimately impeded indulgences which are gained by performing the pious exercise of the Way of the Cross, as commanded by Pope Pius XI, keeping in mind the decree of the Sacred Penitentiary of December 14, 1917;
23. Enrolling the faithful into Confraternities approved by the Holy See, the institution of which by apostolic privilege is reserved to others (can. 686, p. 2), except the Confraternity of the Holy Rosary; and to bless the chaplets and scapulars of the same Confraternity, with the application of all indulgences and privileges which the Supreme Pontiffs have granted to the same Confraternities;
24. Granting Plenary Indulgence to those newly converted from heresy, observing the usual conditions;
25. Granting to the faithful the indulgences, proper for which confession at least twice in the month is required, and may be obtained even if a legitimate impediment prevents them from approaching the sacrament of penance for a month;
26. Granting that the indulgences which in numbers 23 and 24 can be applied by way of suffrage for the souls in Purgatory;
27. After the Divine Office of the day, for a legitimate concurrent cause, privately reciting Matins with Lauds of the following day after midday. However, a parish priest holding office who is absent cannot use this faculty without the express permission of the local Ordinary.

Decision of the Holy See

Concerning the Days of Precept to be Observed in Australia and New Zealand

The Fourth Plenary Council of Australia and New Zealand humbly requested that, apart from Sundays, only the feast days of the Nativity of Our Lord Jesus Christ, His Circumcision, the Ascension, the Assumption of the Blessed Virgin Mary, and All Saints be kept as days of precept in the Church of Australia and New Zealand.

The Sacred Congregation of the Propagation of the Faith responded: Affirmative. October 30, 1937.

Favour Granted by the Holy See

Concerning the Observance of Laws of Fast and Abstinence in Australia and New Zealand

The Fourth Plenary Council of Australia and New Zealand, taking into account the peculiar circumstances in which the faithful of Australia and New Zealand find themselves, reverently petitioned for an indulgence from the law of fasting and abstinence:

I. That (a) the days of abstinence alone shall be all and only the Fridays throughout the year, whether within or outside of Lent;

(b) that the days of both abstinence and fasting shall be Ash Wednesday and the Fridays in Lent;

(c) that the days of fasting alone shall be the remaining days and Saturdays in Lent, and the Ember Days of Wednesday and Saturday four times a year;

II. Furthermore, apart from the concessions already admitted by Can. 1251-2 of the Code of Canon Law, namely the evening and the morning meal only as much as the quantity and quality of food are restricted by law.

The Sacred Congregation for the Propagation of the Faith responded: Affirmative for ten years. October 30, 1937.

Benedictio Fontis Seu Aquæ Baptismalis

Hæc formula brevior pro benedictione Fontis seu aquæ baptismalis, a Paulo Papa III Missionariis Peruanis apud Indos olim concessa, nonnisi in iis locis adhiberi potest, ad quæ speciali Apostolicæ Sedis indulto extensa fuit.

Exorcismus aquæ

Exorcízo te, creatúra aquæ, in nómine Dei is Pa+tris omnipoténtis, et in nómine Jesu + Christi Filii ejus Dómini nostri, et in virtúte Spíritus + Sancti. Exorcízo te, omnis virtus adversáarii diaboli: ut omnis phantásia eradicétur, ac effugétur ab hac creatúra aquæ, et fiat fons aquæ saliéntis in vitam ætérnam: ut, qui ex ea baptizáti féerint, fiant templum Dei vivi, et Spíritus Sanctus habitet in eis, in remissionem peccatórum: in nómine Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

Oremus.

Dómine sancte. Pater omnipotens, ætérne Deus, aquarum spirituálium sanctificátor, te suppliciter deprecámur: ut hoc ministárium humilitátis nostræ respicere dignéris, et super has aquas, abluéndis et vivificándis homínibus præparátas, Angelum sanctitátis emíttas; ut peccátis prióris vitæ ablútis, reatúque detérso, purum sacráto Spíritui habitáculum regeneratióibus procúret. Per Christum Dóminum nostrum.

R. Amen.

Sacerdos deinceps infundat Oleum Catechumenorum in aquam, in modum crucis, dicens:

Conjúctio Olei unctiόνis, et aquæ Baptismatis sanctificétur, et fecundétur. In nómine Pa+tris, et Fi+lii, et Spíritus + Sancti.

R. Amen.

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

Conjúctio Chrismátis sanctificatiónis et Olei unctiόνis et aquæ Baptismatis sanctificétur, et fecundétur. In nómine Pa+tris, et Fi+lii, et Spíritus + Sancti.

R. Amen.

