

Morrow, Louis LaRavine

— My Baptism

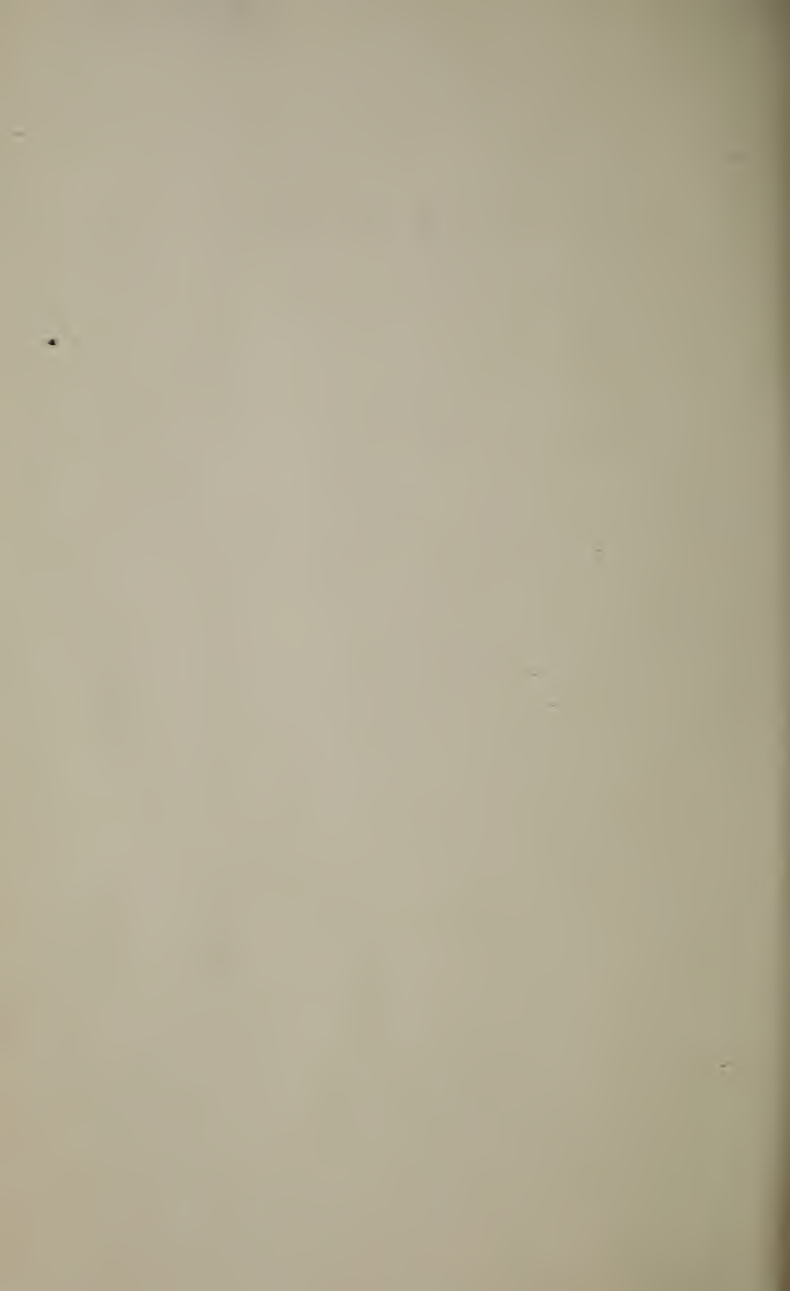
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# MY BAPTISM





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# MY BAPTISM

My baptism was a very interesting and important event in my life. I was baptized in the church of my father and mother, and I felt very happy and proud to be a member of the church.

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**I baptize thee in the name of the  
Father, and of the Son, and of the Holy Ghost**

Any person of whatever religion, whether man, woman, or child, may baptize an infant *in danger of death*, and ought to do so, without waiting to send for a priest.

Take common water, pour it on the head or face of the child, and *while pouring it*, say:

**"I BAPTIZE THEE IN THE NAME OF THE  
FATHER, AND OF THE SON, AND OF THE  
HOLY GHOST."**

# MY BAPTISM

by

LOUIS LARAVOIRE MORROW

*Bishop of Krishnagar*



*"Go, therefore, and make disciples of all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19).*

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## FOREWORD

*"Amen, amen I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God"*

So spoke Our Lord, and so the sacrament of baptism is indeed our key to heaven, upon the reception of which we are given power to enter freely into the Kingdom of God. By baptism we become Christians—members of His Church, and heirs of heaven.

It is therefore of utmost importance for Catholics to understand well the meaning of the ceremonies accompanying the administration of this sacrament; understanding them, the faithful will appreciate them more, for the words of the Church as found in her Ritual are for the most part taken from Sacred Scripture, and are not only full of truth, but of beauty.

It is with the purpose of helping the faithful towards a greater understanding of the sacrament of baptism that this little pamphlet was written. It contains the text of the Roman Ritual for Baptism and various blessings in Latin, with English translation, so that the faithful may be able to understand the meaning of the beautiful prayers recited by the priest.

**"My Baptism"** is divided into three principal parts:

1. Instruction on baptism, with an introduction on the sacramental system;
2. The Rite of Baptism, and prayers for its administration;
3. Supplement, including: (a) Reception of Converts; (b) Blessing of a Woman before Childbirth; (c) The Churching of Women; (d) Blessing of an Infant; (e) Renewal of Baptismal Vows; and (f) List of Baptismal Names.

We earnestly hope that this little work will help its readers increase in appreciation of the solemn promises made at their baptism, so that they may faithfully live up to those promises.

✠ *Bishop Morrow*



## Sponsors

(See pages 36-39)

*There should be at least one sponsor, of the same sex as the person to be baptized. There cannot be more than two sponsors, one godfather and one godmother.*

# MY BAPTISM

## INTRODUCTION

### THE SACRAMENTAL SYSTEM

#### *What is a sacrament?*

A sacrament is a sensible sign instituted by Christ to signify and give grace. There are then three things absolutely necessary to make a sacrament: (1) a sensible sign, that is, something that can be perceived by the senses; (2) institution by Our Lord Jesus Christ; and (3) the power to give grace.

**Channels of grace.** An airplane is made to go up into the air. But this it cannot do unless it has gasoline. Gasoline gives the plane power to go up into the air. Our souls were made to go to God. But this they cannot do unless they have *grace*. It is grace that gives us power to do good, avoid evil, and thus go finally to God.

Just as the body needs food to keep it alive and strong, so the soul needs spiritual food, or it will die, that is, it will be dead in sin and displeasing to God. This spiritual food is grace, it is a gift of God, given us through the merits of Christ. Without it we could do nothing that avails for gaining heaven, by grace the soul gains spiritual life and strength.

It is principally through the *sacraments* that we obtain the grace of God. They are channels by which grace enters our souls, to feed and nourish them.

**Institution by Christ.** It was Jesus Christ Who instituted sacraments. God alone can give signs power to produce grace. Jesus came down from heaven, became man, suffered and died for us. By His passion and bitter death, He merited the grace given us through the sacraments; at the price of His very life He bought the sacraments for us.

The sacraments are *a gift of love* from the Son of God. All that we have to do is to receive them with the requisite dispositions, and without fail God's grace

enters our souls. The sacraments are certain means of grace, sure means of salvation. Their power to produce grace does not arise from the merits of the person administering them, but from the merits of Christ, Who instituted them.

That the sacraments were established by Christ Himself is amply proved from the Gospels and by the teaching of the Church. The writings of the Fathers who lived in the early centuries, and the books used by the primitive Church for sacred functions all testify to the constant use and administration of the seven sacraments. Another proof is the fact that the schismatics, who separated from the Catholic Church as early as the fifth century, recognize the same seven sacraments—no more, no less—that the Church does. There are today more than 305,575,000 separated Christians, and their agreement with the Church on the subject of the sacraments is proof that the Christians of the early centuries acknowledged the seven sacraments as divinely established signs of grace.

By the sacraments we are united to Christ Our Lord; by them He aids us to live a life of grace and to persevere and die in that state pleasing to Him. By them it is as if we clasped His hand so that we may walk through life and all its trials without weakness and without fear.

**Sensible signs.** The sacraments are external, visible signs. Anybody knows when he is actually receiving sacraments, for the inward grace entering the soul is accompanied by certain visible and sensible ceremonies.

Man is so constituted that ideas of immaterial things are usually conveyed to him through his senses. We give expression to our inward feelings by external signs, by speech, gestures, or writing. We make use of conventional signs to impart certain definite information. For example, we wear black as a sign of mourning; we smile in sign of joy; we bow to a superior out of respect, etc.

In instituting the sacraments, God adapted the means of granting grace to our souls according to the needs of our human nature. Thus in baptism, the washing with water signifies the inward cleansing of the soul from sin. Jesus Himself, while on earth, often made use of ceremonies or external signs in working His



miracles. Of these signs He had no need, for He had but to will a thing, and it would be done. Yet in almost all the miracles He worked, as related in the Gospels, He made use of words and signs of some kind.

He cured a blind man by mixing spittle with clay and applying the mixture to the man's eyes. At the wedding feast where He changed water into wine, He had the servants fill six jars with water, then ordered them to draw the contents, and carry to the chief steward. In restoring the daughter of Jairus to life He took her by the hand and said, "Maid, arise!" In the desert, seeing the multitudes hungry, Jesus took the five loaves of bread and two fishes, and passed them to the Apostles, ordering that they be distributed among the 5000 people. And so with other miracles performed by Our Lord: in each He used an outward sign, and pronounced certain words.

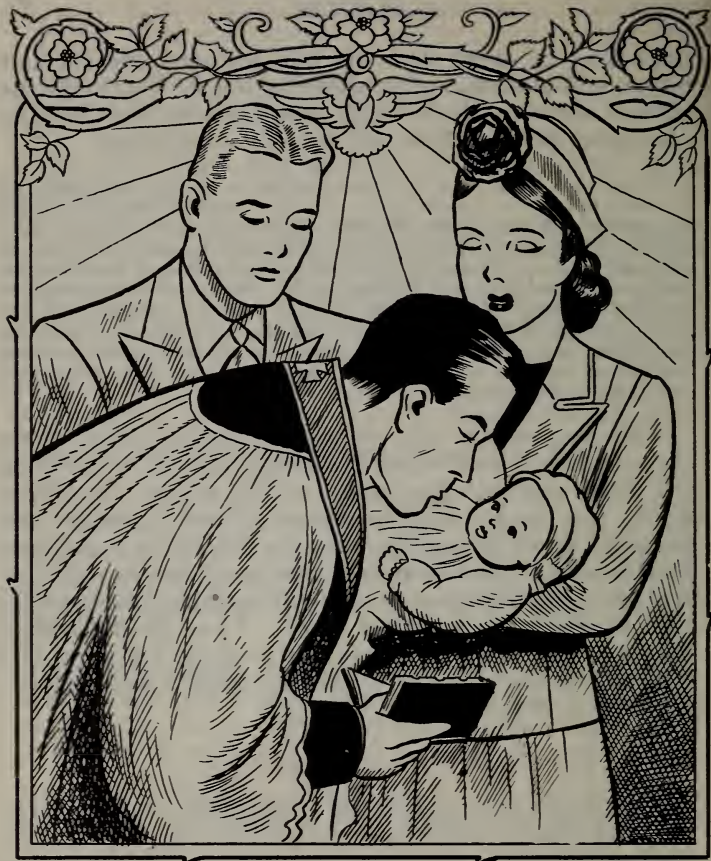
The sacraments are actions of Jesus Christ done through His priests whom He has authorized to perform the rites and say the words in His name. By these signs, too, we are impressed and helped to realize the value of what we receive. We do not claim that Jesus instituted all the ceremonies now used in the administration of the sacraments. He did institute the essential sign to which He attached grace. Thus He prescribed the pouring of water in baptism and He left it to His Church to take care that the sacraments be administered with reverence and dignity.

### *Which are the seven sacraments?*

The seven sacraments are: baptism, confirmation, penance, Holy Eucharist, extreme unction, holy orders, and matrimony.

**Why seven?** There are seven sacraments and only seven, no more, no less, for the simple reason that Our Lord Jesus Christ instituted seven. Jesus did not institute these seven sacraments for the sole benefit of the apostles, or only for the time of their own lives. Sacraments, like the Church, are for all time, to satisfy the religious needs of mankind.

**Streams of Grace.** The sacraments are seven great streams of grace flowing from the pierced Heart of



### Invoking the Holy Spirit

(See pages 41, 54)

*The priest breathes lightly upon the child's face, to signify the coming of the Holy Spirit into the soul.*

Jesus Crucified, to nourish and strengthen the souls of His servants. Many of us have to suffer in working to buy food to keep our loved ones in bodily health. Let us think of Christ, dying on the Cross, suffering to buy grace with which to feed our souls! Let us take advantage of the streams of grace, the sacraments, bought at so dear a price for love of us! Let us by them unite ourselves to Christ, Who said, "Without Me, you can do nothing!" He is our Good Samaritan Who binds up our wounds, our Good Shepherd Who lays down His life for His sheep so that we may have courage and strength to fulfill His law.

### *What are the effects of the sacraments?*

The sacraments give two kinds of grace: sanctifying and sacramental. They are the two kinds of spiritual food needed by our souls so that we may live according to the will of God.

**Sanctifying grace.** That supernatural gift of God which makes the soul holy and pleasing to Him is termed *sanctifying grace*. It is abiding or permanent, and lost only by the commission of mortal sin. The sacrament that first gives sanctifying grace is baptism. The sacrament that restores sanctifying grace to the souls of Christians after it has been lost by mortal sin is penance or confession. When the soul loses sanctifying grace, we say it *dies*, for in that state it can never go to heaven to live with God. The other sacraments give an increase of sanctifying grace in the soul.

**Sacramental grace.** Every sacrament, when worthily received, produces a grace proper to itself; this is its *sacramental grace*. It is a special effect, distinct from the favors bestowed by other sacraments, and consists in divine help towards the fulfillment of the purposes of the particular sacrament. For example: the sacramental grace of baptism gives a right to the assistance of God in fulfilling one's duties as a Christian.



### **Imposition of the Hand**

**(See pages 41, 56)**

*By the imposition of the priest's hand, the Church takes the child as a ward, and commends him to the charity of God.*



**A sacrament for every need.** For every human need, there is a sacrament. For our birth to the supernatural life of grace, the life with God, as members of the Church, there is *baptism*.

For our spiritual maturity, to strengthen our souls and arm us for the battle of life, there is *confirmation*.

For the nourishment of our souls, that we may grow in grace and persevere in the love and service of God, there is the *Holy Eucharist*, the very Body and Blood of Jesus Christ Himself.

For the cleansing of our souls and their restoration to the life of grace from death in sin, there is *penance*.

For those called to the sacred dignity of the priesthood, to enable them to perform their difficult tasks, there is *holy orders*.

For the married, to sustain mutual love and aid a Christian man and wife in the fulfillment of the duties of their state, there is *matrimony*.

To comfort the soul going on the last long journey, to cleanse it from imperfections, and prepare it for entrance into everlasting happiness, there is *extreme unction*.

### **What are the elements that go to make up a sacrament?**

As a sensible sign, a sacrament is made up of two elements: an outward act and a formula of words.

The *outward act* is the ceremony, as the pouring of water, or anointing with oil, or the imposition of hands.

The sacraments not only give grace, but signify the graces they give; as in extreme unction, when the anointing with oil both signifies and effects the strengthening of the soul. In a similar manner black clouds are a sign of approaching rain, and themselves make the rain.



### Giving Blessed Salt

(See pages 41, 58)

*The blessed salt given the child signifies spiritual wisdom obtained from the sacrament of baptism; it indicates the obligation incumbent on the child to be preserved in sanctifying grace till death.*

The *formula of words* are the words pronounced while the outward act is performed. For example, in the sacrament of penance, these words are said by the priest giving absolution; "I absolve thee from thy sins in the name of the Father and of the Son and of the Holy Ghost."

If the outward act or the formula of words is essentially changed, *there is no sacrament*. For instance, if one were to use milk instead of water, no baptism could take place. Or, if one should say, as some non-Catholic churches do, "I baptize thee in the name of Jesus," there is no baptism.

### **How are sacraments divided?**

Sacraments are divided into: (a) sacraments of the living and sacraments of the dead; and (b) sacraments that imprint an indelible character on the soul, and those that do not do so.

**Sacraments of the living.** These are: confirmation, Holy Eucharist, extreme unction, holy orders, and matrimony.

They are called "of the living" because they may be received only by those living in the state of sanctifying grace; that is, by those who have no mortal sin on their soul. It is a terrible sin, a sacrilege, to receive these sacraments in the state of mortal sin.

When worthily received, the sacraments of the living increase the life of grace in the soul. When received in the state of mortal sin, they are truly received, but the sacramental grace they should impart is suspended until the state of sanctifying grace has been restored to the soul.

**Sacraments of the dead.** These are: baptism and penance. Baptism gives the life of sanctifying grace to one not yet possessing it; penance restores a dead soul (that is, *dead* in mortal sin) to the life of grace.

**Indelible character.** The sacraments of baptism, confirmation, and holy orders imprint a spiritual character on the soul that cannot be erased. For this

reason they may be received *only once*. The character or spiritual mark is a participation of the priesthood of Jesus Christ. It is not effaced by anything, not even by mortal sin. It will be a sign on the soul throughout life and for all eternity, for its greater glory if in heaven, and its greater shame, if in hell.

**Sacraments that may be repeated.** Those sacraments that imprint no spiritual mark or character on the soul—penance, Holy Eucharist, extreme unction, and matrimony—may be received more than once. The more often penance and the Holy Eucharist are received, the better for the soul. Extreme unction may be received only once in the same illness. Matrimony cannot be repeated until one of the spouses is dead.

### *What is the necessity and dignity of the sacraments?*

The seven sacraments are not all equal in necessity and dignity. Although none of the seven is superfluous, not all are necessary for every person. Of all the sacraments the Holy Eucharist is the highest in dignity, since it contains Christ, God Himself. Three sacraments are absolutely necessary: baptism for everybody, penance for those who have fallen into mortal sin after baptism, and holy orders for the Church, to furnish her with ministers.

Man cannot win heaven alone. "*Without Me, you can do nothing,*" said Our dear Lord. We can be saved only if we receive the graces He offers us abundantly. And these graces can most surely be obtained by the use of the sacraments.

### *How often should we receive the sacraments?*

We should receive the sacraments frequently, as often as we can. God did not institute them to be admired and not used. They are to feed our immortal souls. They unite us with Christ, our Head. As we are the members of Christ, we need to be united with Him, or



we shall die. We must then use the sacraments, by which He gives us spiritual life, so that we can live in Him and for Him.

How foolish we should be if we neglect receiving the sacraments and let our souls die for want of spiritual food! How foolish we should be if in our soul's earthly journey we see the hand of Jesus outstretched to help us, but by our neglect we do not grasp it and thus fall and die! If we refuse to feed our soul, it will die as surely as our body will die if we refuse to take food.

***Does God give grace to men outside of the sacraments?***

God also gives grace to men outside the sacraments, in answer to prayer. If it is impossible to receive either baptism or penance, an act of perfect love of God or of perfect contrition with the intention of receiving these sacraments when it is possible will obtain grace from God. However, it is only by worthily receiving the sacraments that we can be sure we receive the definitely specified graces for which the sacraments were instituted. God appointed the sacraments as the means by which definite graces are to be directly conferred on men; in order therefore to obtain these graces, men must make use of the appointed means.



### The Seal of the Cross

(See pages 43, 61)

*After the exorcisms, the priest makes the sign of the cross on the child's forehead and breast as a seal, a warning against the devil.*

## Part I

### INSTRUCTION ON BAPTISM

#### *What is Baptism?*

Baptism is the sacrament which cleanses us from original sin, and makes us Christians, children of God, and heirs of heaven. It is *the very first sacrament* that we may receive. Unless we are baptized, we cannot and may not receive any other sacraments.

Baptism has the three essentials of a sacrament: (1) it was instituted by Christ; (2) it is a sensible sign; and (3) it confers grace.

#### INSTITUTION

#### *Who instituted the sacrament of Baptism?*

Our Lord Jesus Christ instituted the sacrament of baptism, as proved by the Gospels and by the constant tradition of the Catholic Church.

**Ancient ablutions.** Bodily ablutions have been an important rite in religious worship since the very beginning of the human race. The ancient Greeks and Romans had ceremonial ablutions; even today certain uncivilized tribes practice this form of worship. Under the Old Law, the Chosen People were obliged by God to adopt specific washings as part of their ritual.

**John's baptism.** During the lifetime of Jesus Himself, His precursor, St. John the Baptist, "baptized" in the river Jordan those who came to him and made public their repentance for their sins. The baptism of John was a figure of the sacrament that Our Lord was to institute some time later. Christ Himself, as an example of humility, received baptism from St. John the Baptist, before He began His public ministry.

**Proof from the Gospels.** From the Gospels it is clear that Our Lord instituted a baptism different from all previous ablutions. By its own inherent virtue it was to confer grace, something that God alone could do. To Nicodemus, who sought instruction, Christ said: "*Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God*" (John 3:5). Thus baptism was made the key of heaven, the sacrament of the renewal of the spirit, the rite effecting entry into God's Church, required of all men.

Before His Ascension into heaven, Jesus charged His apostles most explicitly to teach all nations, "*baptizing them in the name of the Father, and of the Son, and of the Holy Spirit*" (Matt. 28:19). On that occasion, Our Lord said, "*He who believes and is baptized shall be saved*" (Mark 16:16).

### *Did the Apostles administer the Sacrament of Baptism?*

**First condition of entry into the Church.** From the very beginning the apostles administered baptism, making it, according to the wish of Christ, the first condition for entry into the Church. On the first Pentecost Sunday, the multitudes thronging Jerusalem came together upon learning that the apostles were speaking with divers tongues; and hearing the exhortation of Peter, they asked, "What shall we do?" Peter answered: "Repent, and *be baptized* every one of you in the name of Jesus Christ, for the forgiveness of your sins" (Acts 2:38). "Now they who received his word *were baptized*; and there were added (that is, to the Church) that day about three thousand souls" (Acts 2:41).

**The Apostles and John's Baptism.** The apostles made a clear distinction between the "baptism of penance" of John the Baptist, and the sacrament instituted by Christ. When Paul came to Ephesus, he found there some who desired to become Christians.



He learned from them that they had received John's baptism, and ordered that they should be "*baptized in the name of the Lord Jesus*" (Acts 19:3-5).

**Examples.** It was Peter who received the first gentile converts into the Church by the rite of baptism (Acts 10:47-48). Paul himself, upon being converted miraculously, received baptism (Acts 9:18). Philip the deacon instructed a distinguished official of Ethiopia, who was returning by chariot from Jerusalem. "And as they went along the road, they came to some water; and the eunuch said, 'See, here is water; what is there to prevent my being baptized?' And Philip said, 'If thou dost believe with all thy heart, thou mayest.' And he answered and said, 'I believe Jesus Christ to be the Son of God.' And he ordered the carriage to stop; and both Philip and the eunuch went down into the water, and *he baptized him*" (Acts 8:36-38).

## EFFECTS OF BAPTISM

### *What are the effects of Baptism?*

Baptism washes us from original sin, at the same time imparting sanctifying grace to our souls, and makes us Christians and children of God, with a right to heaven.

**Power against original sin.** Baptism is the only sacrament that can take away the stain of original sin from our souls. When Adam and Eve sinned in the Garden of Eden by their disobedience, they were not only driven out as a punishment, but upon them were inflicted other severe penalties. The greatest of these was their deprivation of the sanctifying grace with which they had been endowed when they were created—the supernatural gift which had made their souls pleasing to God.

This deprivation is what we term "original sin," which all men, as children of Adam and Eve, inherit,



*Ingredere in templum Dei...*

### **Admittance into the Holy Place**

*(See pages 43, 62)*

*The priest places the end of his stole upon the child, and leads him into the body of the church, as a sign that he will now have a part in Christ.*

a stain that can be removed only in the cleansing waters of baptism.

Some object that the Catholic doctrine of original sin would make God out as unjust, since Adam's descendants are not responsible for his sin. In reply we offer a comparison. A nobleman convicted of treason may have his title and possessions taken away from him by his king. The nobleman's children thenceforth are born commoners, and without possessions. Yet there is no question of injustice on the part of the king. A father may squander his property, etc.

The Church holds that all are conceived in original sin, except the Blessed Virgin Mary. And this exception is not by virtue of her own merits, but a singular privilege bestowed on her by Almighty God, since she was to be the Mother of His Son, Jesus Christ.

**The sacrament of renewal.** Christ Himself made baptism the sacrament of renewal of the spirit (**John 3:5**). At the same time that original sin is taken away from the soul, it is filled with the grace of God, sanctifying grace. Thus we say that by baptism we are "born again," for then we are born to God, made holy and pleasing to Him. "He who believes and is baptized shall be saved" (**Mark 16:16**). We are united to Christ; as St. Paul says: "Do you not know that your bodies are members of Christ?" (**1 Cor. 6:15**).

**Remission of all sins.** Baptism remits not only original sin, but also all the sins we have committed, and pardons all the eternal and temporal punishment due them. Thus if an adult receives Baptism with the proper dispositions—with faith and at least attrition—his actual sins and their punishment are pardoned by the sacrament, and if he dies immediately afterwards, *he goes to heaven directly*, however enormous the actual sins he had committed; he would have no necessity of atoning for his sins in purgatory. So excellent and potent is this first sacrament that Our Lord gave us!

**Membership in God's Church.** By baptism we



**Credo in Deum...**

**The Credo and the Our Father**

**(See pages 43, 62)**

*As a sign of acceptance of revealed truth and of union with the Church, the sponsors recite the Apostles' Creed and the Our Father, together with the priest.*



become members of the Church and children of God. We are made brethren of all the Angels and Saints in heaven. By the key of baptism we are given the right to enter heaven, and from thenceforth we gain merits for our good works. This first sacrament gives us a right to receive the other sacraments.

**Graces from Baptism.** At baptism we are granted sacramental grace which helps us live a truly Christian life. Grace is poured into the soul, and a spiritual life is the result. Just as the newly-born babe has, besides its life, the means to preserve and develop it, so by the spiritual rebirth of baptism man receives graces to help him retain and develop his spiritual life. And this new spiritual life first received at baptism is the life of Christ; St. Paul himself said, "Do you not know that your bodies are members of Christ?" (1 Cor. 6:15). By baptism we enter into Our Lord's life; we become His; we are joined to Him as our members to our bodies.

### *How often may Baptism be received?*

Baptism may be received only once; it may not and cannot be repeated.

**The indelible mark.** Baptism cannot be repeated because it imprints an indelible mark or character on the soul, to remain from then on throughout all eternity. It is the mark by which the soul is known as Christian, a member of the Church of God. It is *God's seal* on the soul; at St. Paul says: "For all you who have been baptized into Christ, have put on Christ" (Gal. 3:27).

**Conditional Baptism.** Sometimes one hears of infants already baptized being taken to the church and rebaptized. At other times one hears of converts from non-Catholic Christian denominations, already baptized in their own churches, being rebaptized in the Catholic Church. These cases are doubtful cases, and the rite administered is not absolute, but *conditional* baptism. (See pages 31, 71.) If the previous baptism

was valid, the conditional baptism has no effect; if the previous baptism was invalid, the conditional baptism avails the soul of the recipient.

## NECESSITY OF BAPTISM

### *Is Baptism necessary for salvation?*

Baptism is absolutely necessary for salvation, and no one who has not been baptized can enter heaven.

Christ Himself said: "*Amen, amen I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God*" (John 3:5). From the time of Our Lord this has been the constant and unequivocal teaching of the Church. The reason lies in the fact that only baptism can remit original sin, and no one with the slightest taint of sin can enter into heaven, God's holy home.

### *Is Baptism of water the only kind of Baptism?*

Baptism of water is the ordinary means of baptism, but there are two extraordinary means by which the remission of sin and the attainment of eternal salvation are possible. These are: baptism of desire, and baptism of blood.

**Baptism of desire.** One who believes in and loves God above all things, is sorry for his sins, and ardently longs for baptism when it is impossible to receive it, is said to have received the *baptism of desire*.

Jesus promised that whoever loves Him will be loved by the Father (John 14:21). No one can be pleasing to the Father unless he be in the state of grace; consequently one who sincerely loves God and wishes to do everything pleasing to Him, whether he be baptized by water or not, will receive pardon for his sins, and obtain entrance into heaven. It is clear from this explanation that only persons who have attained the use of reason can ever profit by the baptism of desire.

**Baptism of blood.** One who is unbaptized and loses his life for Christ or for some Christian virtue receives the baptism of blood. Our Lord promised: "*He who loses his life for my sake, will find it*" (Matt. 10:39). Thus the Holy Innocents of Bethlehem whom Herod slew out of his hatred for the Infant Jesus received the baptism of blood.

**Obligation of the ordinary means.** As the baptism of desire and baptism of blood are extraordinary means, they do not excuse from the obligation of making use of the ordinary means when available. For this reason, one who has received the baptism of desire by an act of love or perfect contrition is still bound to receive baptism of water if he is aware of it. In the same way, an unbaptized person being martyred for the Christian faith or some Christian virtue must be baptized by water if he survives and there is a means of doing so.

### ***Can infants go to heaven if they die without Baptism?***

Infants who die without baptism do not go to heaven. This is, however, far from saying that they go to hell.

**Why?** Infants cannot have the baptism of desire, because that requires the use of reason. And in our times, infants have very small chance of being slaughtered out of hatred for Christ, and so cannot have baptism of blood. Therefore they must have the baptism of water, and if this is not given them, they die unbaptized through no fault of theirs, and can never go to heaven.

The doctrine that an unbaptized infant can never go to heaven to live with God may at first sight seem extremely harsh, especially since its failure to be baptized would be no fault of its own. But the necessity of baptism is absolute; it admits of *no* exceptions: "*Unless a man (that is, a member of the human species) be born again of water and the Spirit, he cannot enter into the kingdom of God*" (John 3:5).



**“Be thou opened!”**

**(See pages 43, 65)**

*The priest touches the child's ears and nostrils with moistened thumb, to signify that the hearing should be opened to the Word of God, and that the person should live in the odor of sanctity.*



**Limbo.** However, in saying that unbaptized infants cannot go to heaven, we do not imply that they go either to hell or to purgatory. Far from it. Hell and purgatory are places of expiation for those who have committed actual personal sins. Infants, not having the use of reason, cannot be guilty of personal sins; therefore they cannot be sent to hell or purgatory.

Where then do unbaptized infants go? They are not in heaven, or hell, or purgatory. They are in a place where they do not see God, but where they do not suffer any pain. This place we call *Limbo*, a place of perfect *natural* happiness surpassing the most exquisite joy of the present life. Limbo is the Garden of Eden of infants.

**Heaven better than Limbo.** Although in Limbo infants enjoy complete natural happiness for all eternity, such happiness cannot be compared to the perfection of bliss they would have enjoyed if they had been baptized and had gone to behold God face to face in heaven. In Limbo their joy is natural; in heaven it would have been *supernatural*, an infinitely superior ecstasy of joy. For this reason every Christian should concern himself in the baptism of infants, especially of those in their care. How many infants now in Limbo would be enjoying the Beatific Vision if it were not for the ignorance or neglect of their parents!

The law of the Church prescribes that children should be taken to church to be baptized "as soon as possible," even when there is no danger of death. Good Catholics have their babies baptized one or two days after birth, if not on the very day. Baptism should not be delayed more than a week after birth, without justifiable cause.

It is a mortal sin to delay the baptism of a child in order that a great worldly show can be given, with dances and dinners and what not, or to await the coming

of the godparents. Since the time of the probable birth of a child is known, preparations for any celebrations can easily be made beforehand. If the chosen godparents cannot be present, proxies can take their place. The baptism of a child should never be delayed, not even to wait for the mother's recovery.

Some assert that the Catholic doctrine of Limbo would make God out as unjust. They forget that heaven is an entirely free gift; God is not obliged to take us to heaven. He only offers the gift to us, but under certain conditions, and one of these is baptism. God is free to dispense His gifts wherever He wills. In the same way we should not accuse a charitable person of injustice if he gives alms to one orphanage and not to another.

#### MANNER OF ADMINISTERING BAPTISM

##### *What elements compose Baptism?*

Like all the other sacraments, baptism is composed of two elements, matter and form.

**Matter of Baptism.** Natural water is the matter of baptism. Our Lord spoke of "water and the Spirit"; Peter baptized Cornelius and his family in water (**Acts 10:47**); Philip did the same with the eunuch (**Acts 8:38**). From the Gospels one cannot conclude the use of anything but *water* in the baptism administered during apostolic times. The same is true when we search the writings of the Fathers of the Church.

For solemn baptism—that is, baptism administered by one in holy orders, with the prescribed ceremonies—baptismal water is used. This is natural water mingled with holy oil and chrism, and blessed with special prayers on the vigils of Easter and of Pentecost. Ordinary holy water is not baptismal water.

In cases of necessity, any natural water may be used, such as water from the sea, river, fountain, faucet, rain, or even mineral water, as well as water melted from snow or ice. If there is holy water, it should be preferred. To guard reverence towards the sacrament, the water should be clean; but if this is impossible, even muddy water is valid. As long as the matter can be regarded as water in the common estimate of men, it is valid for baptism; this is the only norm.

For this reason, the following cannot be used, and are not valid matter for baptism: milk, blood, tears, wine, fruit-juice, saliva, perspiration, soup, ink, etc. Nobody thinks of these things as water, commonly speaking.

As for rose water, should there be nothing else available, it may be used, to give the person the benefit of the doubt. But as it is doubtful matter, of doubtful validity, it must be used with a condition, "If this matter is sufficient" prefixed to the form of words.

**Form of Baptism.** The words that must be said at the same time the water of baptism is poured are: "*I baptize thee in the name of the Father and of the Son and of the Holy Ghost.*"

This form must be pronounced most carefully, by the person pouring the water, at the very same time he is pouring the water, not before, not after. "You" may be used for "thee"; but besides this no other substitute words may be used. For example, the words "of the Holy Trinity" may not be substituted for "of the Father and of the Son and of the Holy Ghost," because Jesus explicitly commanded that baptism should be "*in the name of the Father and of the Son and of the Holy Ghost.*"

### ***How is Baptism validly administered?***

Baptism is validly administered when with the pouring of water are pronounced the words: "*I baptize thee in the name of the Father and of the Son and of the Holy Ghost.*"



## The Baptismal Vows

(See pages 43, 65)

**Priest:** N. (name or names to be given), dost thou renounce Satan?

**Sponsors (for the child):** I do renounce him.

**Priest:** And all his works?

**Sponsors:** I do renounce them.

**Priest:** And all his pomps?

**Sponsors:** I do renounce them.



**Three methods.** The Catholic Church teaches that baptism is valid whether it is administered by total immersion, by infusion, or by aspersion. Immersion means plunging the candidate into water; infusion means pouring the water; aspersion means sprinkling the water. All these three methods are valid, but our present practice is by infusion.

**An objection.** Several Christian denominations, notably the Baptists and the Eastern schismatic churches, hold that baptism can be validly administered only by total immersion. They base their arguments for this interpretation on the fact that the word "baptize" in Greek originally meant "to immerse" or "to plunge."

**Proofs from the Gospels.** It can be proved, in answer to this objection, that although the word "*baptize*" in Greek originally meant "to immerse" or "to plunge," by the time of Christ it had acquired a broader meaning, "*to wash*," or "*to cleanse*." Thus the book of Ecclesiasticus, chapter 34, verse 30, in the Greek version written long before the birth of Our Lord, speaks of the "baptism" required as a ceremonial by the Old Law after a person had touched a corpse; and in the same Greek version, in the book of Numbers, chapter 19, verse 12, we read that this rite consisted merely in a "sprinkling" with water.

St. Mark, chapter 7, verse 4, in the original Greek text, writes about the custom of the Pharisees of not eating until they had been "baptized"; but the evident meaning from the context is that they did not eat until they had "washed" their hands. In conclusion we can say that since Christ must have used the word "baptize" in the sense generally taken at the time He spoke, He must have meant *some sort of ablution* with water, and not total immersion alone.

Moreover, although immersion was described in the Gospels as used in some baptisms (as in the baptism

of the eunuch by Philip), other baptisms mentioned were given in circumstances which must have made immersion difficult if not impossible. Of these, we might cite the baptism of the 3000 on the first Pentecost; and especially the baptism of the jailer and his family in the prison where St. Paul was confined.

**Proof from the early writings.** In the work entitled "The Doctrine of the Twelve Apostles," written about the year 100 A. D., is a description of baptism by pouring the water three times on the head, in the name of the Father and of the Son and of the Holy Ghost. In the third century St. Cyprian asserted that it was not then customary to baptize the sick by immersion. In the fifth century St. Augustine attested to the adequacy of sprinkling for the administration of baptism, especially for those sick in bed.

**Valid Baptism.** Not every sprinkling or pouring suffices for the sacrament, but the water must *flow* over the skin. If the water just flows over the hair, the validity is doubtful. Our present practice in solemn baptism is to have the water poured three times in the form of a cross over the head. In urgent cases, it is only necessary to pour the water once. If there is only one drop of water available, and the case is urgent, the water should be rubbed over the person's forehead with the finger; this method, however, is of doubtful validity, and if the person recovers, the baptism should be repeated conditionally (*see page 31*). Among Catholics of the Oriental rite, immersion is commonly used.

## SUBJECT OF BAPTISM

### *Who can be baptized?*

Any person who is not yet baptized can be baptized; such a person is the *subject* of baptism.

**Adults.** One who has reached the age of reason—about seven years of age—cannot be baptized validly

unless he has the intention to be baptized. An adult cannot be made a Christian against his will. Hence if the rite were performed on such a one, there would be no sacrament at all, even if he were at the time bereft of his senses. However, if before falling unconscious he had made an intention to be baptized, the sacrament can be conferred validly. In order to profit from the fruits of baptism—for example, to receive help to live a Christian life—one must also have made an act of faith in the chief doctrines of the Church, and have sorrow for all his past sins.

**Children.** Children below the age of reason cannot make the necessary acts of faith and contrition. Nevertheless they can be validly baptized, and will receive the fruits of the sacrament. This is because sacraments are effective signs; that is, they produce directly of themselves, by their own inherent virtue, and not dependent on the worthiness of the minister or the dispositions of the recipient, the graces which they signify. In short, the sacraments themselves are the true causes of the grace they confer. They are instruments of divine power, not, as non-Catholics mistakenly assert, mere rites inciting the recipient to pious acts.

Therefore the lack of faith and intention in children below the age of reason does not nullify the sacrament. And even for those who have reached the age of reason, the acts of faith and contrition they make do not add to the efficacy of the sacrament, but are merely conditions required by God, Who does not wish to sanctify such people against their will.

**Infant Baptism.** The unanswerable argument for infant baptism is the absolute necessity of the sacrament for entrance into heaven. If baptism is necessary for salvation, it must be administered to infants as well as to adults; otherwise we should be guilty of believing God had deprived infants of every means of salvation.

In the New Testament we may find implications of infant baptism; as when Paul baptized Lydia and her



### The Oil of Catechumens

(See pages 44, 66)

*The child is anointed on the breast and back with blessed oil, that wisdom may thrive in his heart, and that he may have strength to bear the yoke of Christ.*



household (Acts 16:15), a jailer and his whole family (Acts 16:33), and the household of Stephanas (I Cor. 1:16). The probability is that in these households there were at least a few very young children.

The earliest writings testify also to infant baptism. St. Cyprian, St. Augustine, and Pope Siricius write to this effect. Even in those countries where for a time it became a custom to defer baptism in order that the recipient, having the use of reason, might benefit more from its effects, still the sacrament was unquestionably administered to infants in danger of death.

### *Why is it that sometimes people are rebaptized?*

In cases where people are mistakenly thought rebaptized, what takes place is really either an absolute baptism or a conditional baptism.

**Absolute baptism.** It may happen that a lay person baptizing an infant in danger of death becomes excited and makes a mistake in the form, or uses invalid matter such as milk or medicine. In this case there is no baptism, and the infant is later given baptism in absolute form.

Sometimes non-Catholics are converted into the Church. If their denomination has no baptism, or if the form used, as among Congregationalists, varies essentially from the valid form, then the converts are given baptism absolutely

**Conditional baptism.** When there is doubt as to the validity of either the form or the matter used, or the intention of the minister, the subject is baptized conditionally, with the words "*If thou art not yet baptized,*" prefixed to the absolute form. Conditional baptism is given to converts whose previous baptism is of doubtful validity

When infants are born apparently dead, they are baptized conditionally, with the words, "*If thou art alive,*" prefixed to the form of words. The same is true

with adults who previously made known their wish for baptism, but who are apparently dead when the rite is administered. Other conditional forms, used for various circumstances, are: "If thou art a human being," and "If thou art capable of being baptized."

## MINISTERS OF BAPTISM

### *Who is the minister of Baptism?*

The priest or bishop is the ordinary minister of baptism; but in cases of necessity, anyone with the use of reason can and should baptize.

**Solemn baptism.** The sacrament, when administered by a priest with all the ceremonies, is called solemn baptism. A priest may also administer *private baptism* without the ceremonies, in case of urgent necessity.

**Lay Baptism.** The sacrament, when administered by a lay person—whether man, woman, boy, or girl—is termed lay baptism. When properly given, lay baptism is as valid as that administered by a priest. However, as far as possible, when a layman baptizes, one or two witnesses should be present to attest to the validity of the rite. If the subject of a lay baptism survives, he should be taken to the church to have the omitted ceremonies supplied.

Anybody with the use of reason can and should baptize in cases of necessity, whether he be Catholic or pagan, Mohammedan, Jew, Protestant, or other non-Catholic, baptized or unbaptized. So long as, with the intention of doing what the Church does, he pronounces the words of baptism: "*I baptize thee in the name of the Father and of the Son and of the Holy Ghost,*" at the same time that he pours the ablution of water on the subject, he certainly administers the sacrament.

It might be asked how one who does not believe in the Christian religion and is himself not baptized can

validly administer the sacrament of baptism. But such a one can easily fulfill the only required interior disposition: that is, the intention to do what the Church does. For instance: a Buddhist doctor, as a favor to Catholic parents, may administer the rite to their dying child, with the intention of doing what the parents desire, which is equivalent to doing what the Church does.

Parents should not baptize their own child unless there is no one else present who knows how to do it. *No one may baptize himself.* Lay baptism is forbidden except in cases of necessity.

### PRACTICAL SUGGESTIONS

Doctors, nurses, and others assisting at the birth of an infant are the ones most often called upon to save the eternal life of an innocent human being. Knowing the necessity of baptism for all, including infants, a person present at a delivery should be ready at any time to play the part of a Good Samaritan, and if necessary baptize the child, or the fetus in premature births.

These, in brief, are the essentials of lay baptism:

**Pour water on the head of the person to be baptized, in sufficient quantity to flow, and while pouring, pronounce distinctly and exactly the words:**

***“I BAPTIZE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.”***

With regard to the baptism of infants and fetuses, the following should be understood:

1. Ordinarily, an infant should not be baptized until fully delivered. If it is weak and sick, but will probably live till a priest can be summoned, he should be called to baptize it. If it is probable that the infant may die



## The Profession of Faith

(See pages 44, 66)

*The priest changes his violet stole for white, to signify the life of grace about to begin. He then obtains the profession of faith, a reiteration of the articles of the Apostles' Creed, consisting of three questions to which the sponsors answer: "I do believe."*



before the arrival of the priest, it should be baptized by someone present, in the absolute form (*see page 33*).

2. If in the process of delivery it is feared that before it can be fully delivered the child will die, then it should be baptized at once. If the head emerges first, water is poured on it and the absolute form is pronounced. But if any other part emerges first, water is poured on that part, and the conditional form is used: "*If thou art capable of being baptized, I baptize thee,*" etc. This is because one is not sure whether the child is alive or dead. In this case, if the child is fully delivered alive, it must be rebaptized conditionally ("*If thou art not baptized, I baptize thee,*" etc.)

3. From the first moment of conception the human fetus is animated by a rational soul. Therefore in cases of premature birth or miscarriage, the fetus, however small, even if only a few weeks old, must be baptized as long as there is a chance that it has life. If it shows certain signs of life, it must be baptized absolutely. If life is doubtful, the fetus must be baptized conditionally ("*If thou art alive, I baptize thee,*" etc.) Many newly born infants and fetuses show no signs of life for some hours after delivery, but are really alive. This is why, unless putrefaction has set in, such infants and fetuses should be baptized conditionally ("*If thou art alive, I baptize thee,*" etc.)

4. In cases where the fetus is expelled still enveloped in the membranes, the sac should be opened, and water poured over the fetus, or the fetus immersed in water, and the conditional form pronounced, ("*If thou art alive, I baptize thee,*" etc.)

5. If the mother dies while the child is still undelivered, it should be extracted without delay. Numberless instances have proved that an undelivered infant may be alive some time after the mother's death. After extraction, the infant or fetus should be baptized absolutely or conditionally, according to whether it shows signs of life or not.



**To recapitulate.** 1. If you cannot take an oath that the infant or fetus is absolutely dead, or that it is absolutely not a human being, then it must be baptized. In case of doubt, always decide in favor of the human being, for the sacraments were instituted for man. Reverence for the sacrament is guarded, in case the subject is dead or is not human, by giving the rite *conditionally*.

2. If possible, when you baptize, have one or two witnesses who can testify to the manner in which you have conferred baptism. Under trying circumstances, even the most experienced make mistakes. The witnesses would be an assurance as to:

(a) whether the person who baptized knew how to do it;

(b) whether natural water or any other kind was used;

(c) whether the water was poured on the head or on any part of the body;

(d) whether a sufficient quantity of water was used, so that it flowed;

(e) whether the water touched the skin;

(f) whether the entire form of words was correctly pronounced in an audible tone;

(g) whether the form was pronounced at the same time that the water was poured; and

(h) whether form and matter were applied by the same person.

## SPONSORS

### *Why are there sponsors at Baptism?*

The sponsors at baptism make the profession of faith and make the promises for the child; these baptismal vows are renewed by the child himself at the proper age, usually before his first Holy Communion. The sponsors assume besides the duty of teaching the child the truths

of faith when his parents are for any reason unable to do so. It should be remembered that sponsors are *not*, as in so many cases they appear to be, mere convenient friends of the parents. Sponsors are for the child spiritual guides, spiritual parents. In default of natural parents, they are bound to see that their godchildren are brought up aright, make their first Holy Communion at the proper age, and receive a Catholic education.

From time immemorial it has been the practice of the Catholic Church to use sponsors at baptism. These sponsors are generally called *godparents*.

St. Augustine called sponsors sureties, guarantors, and teachers, and warned them of their solemn obligation not only to admonish their godchildren, but also to give them good example by a Christian life.

### ***What are the qualifications of godparents?***

Godparents must:

- (a) be themselves baptized;
- (b) have the use of reason;
- (c) have the will to act as sponsors;
- (d) be themselves Catholics, and know the rudiments of faith;
- (e) be free from excommunication or other censures.

The following may not act as godparents:

- (a) criminals, or persons with evil reputation in the community;
- (b) the parents, wife or husband of the person to be baptized;
- (c) members or novices of religious orders or congregations, or those in sacred orders, unless they receive permission from their superiors or bishop to act as godparents.



## The Act of Baptism

(See pages 44, 68)

*Pouring the baptismal water three times upon the head of the child, in the form of a cross, the priest at the same time pronounces the words of baptism. During the pouring, the sponsors must touch the child, to incur spiritual relationship.*

The question is at times asked why the Church forbids non-Catholics from acting as godparents of Catholic children. The answer is easily developed from the duties of godparents: if such godparents have the obligation, in default of the natural parents, of raising the godchild a Catholic, how can they do so unless they themselves are Catholics?

For the same reason bad Catholics and excommunicated persons, such as Freemasons, cannot be sponsors of baptism.

***What relationship is established between the person baptized and the godparents?***

A spiritual relationship is established, which would be an impediment to marriage, between the person baptized and the sponsor or sponsors, and between the person baptized and the one who baptizes him. This spiritual relationship, however, is not contracted between the godfather and godmother of the person being baptized, nor between the godparents and the parents.

If the person chosen to be sponsor cannot be present at the baptism, another can act in his place; that is, there can be a proxy. The absent sponsor, however, must have the intention of being godparent; he it is who contracts the spiritual relationship with the person baptized, and not the one who might be standing in his place.

To contract the spiritual relationship, the sponsors (or, in their absence, their proxies) must touch the person being baptized in the act of the pouring of the water of baptism.

## NAMES

***Why is a name given at Baptism?***

A name is given at baptism to show that now the person is God's own child, and has his name inscribed in the list of God's children.



***What name should be given?***

A Saint's or an Angel's name should be given, in order that the child may have a model, patron and protector throughout his life. (*See pages 88-123 for a list of baptismal names.*)

In many places is the custom, even if there is another baptismal name, to give girls the name of Mary, and boys the name of Joseph: as, for example "*Mary Louise*" "*Francis Joseph*," etc.

Some ultra-modern and thoughtless people name their children after pagan gods and goddesses, after movie actors and actresses or after flowers or places. We hear of such names inflicted on poor little ones when they could have been given the names of the Angels and Saints that behold God face to face! What is a flower, however beautiful, compared to a Saint of God! The flower can do nothing for a baby, but the Saint can protect her and pray to God for her.

**CEREMONIES OF BAPTISM**

The child should, if possible, wear a white robe, to signify the purity of soul that will be his after baptism. In any case, the dress must be made in such a way that the neck and back can be easily opened for the anointing with the holy oils.



The sacrament of baptism is administered when the ablution of water is given in the name of the Father and of the Son and of the Holy Ghost. Other ceremonies, however, accompany the act of baptism in order to make the occasion more solemn and significant. These ceremonies have come down to us from early Christian times. We may outline them as follows:

**1.**

(a) At the church door, the candidate is questioned as to his purposes in wishing admission into the Church. He is told what this involves (*see page 54*).

(b) After the injunction to keep the Commandments, to love God and neighbor, the priest breathes three times upon the face of the child, commanding the evil spirit to depart and to make place for the Holy Ghost in the child's soul (*see pages 4, 54*).

(c) Immediately afterwards, the priest signs the child with the cross on the forehead and breast, as a token of all that the faith implies (*see page 55*). The sign means that the person baptized should never blush at being the soldier of Christ Crucified; he should ever love and confess Him fearlessly. He should be able to say with St. Paul: "God forbid that I should glory save in the Cross of Our Lord Jesus Christ, through whom the world is crucified to me, and I to the world" (*Gal. 6:14*).

(d) The priest then imposes his hand on the child's head, signifying by this ceremony that the Church takes him as a ward and commends him to the charity of God (*see pages 6, 56*).

(e) The priest puts a few grains of blessed salt upon the child's tongue, to signify the spiritual wisdom that the sacrament gives. Salt is a preservative from corruption, and signifies that prudence and discretion should in everything guide the person baptized, and that he should be preserved in sanctifying grace till death (*see pages 8, 58*).



## Anointing with Holy Chrism

(See pages 44, 68)

*The child is anointed with holy chrism on the crown of the head, to signify his consecration to God's service, his participation in the kingly and priestly dignity of Christ.*

## 2. Preparatory Purification.

(a) The exorcisms follow, by which the devil is cast out, with his power over the soul. As St. Mark says, "He gave them power to cast out devils."

(b) The priest then makes the sign of the cross upon the child's forehead as a seal, and as evidence of the power behind the command in the exorcisms (*see pages 12, 61*).

(c) The priest imposes his hand upon the child's head, and commends the soul to the divine favor.

## 3. Admittance into the Holy Place (church or baptistery).

(a) The priest places the end of his stole upon the child, and leads him into the house of God, that he may have part with Christ in everlasting life (*see pages 16, 62*).

(b) The sponsors and the priest—together with the candidate, if he is an adult—say the *Apostles' Creed* and the *Lord's Prayer*—in sign of acceptance of revealed truth and of union with the Church. (Godparents should be provided with a prayerbook for this purpose; at times they get confused and nervous and easily forget these prayers) (*see pages 18, 62*).

(c) A final exorcism is read, in which the spirit of evil is commanded to desist from interfering with the applicant's consecration to the service of God.

(d) The priest touches the ears and nostrils of the child with his moistened thumb, to signify that the hearing should be opened to the Word of God, and that the applicant is to live in the odor of sanctity (*see pages 22, 65*). This ceremony repeats what Our Lord did when He cured the deaf and the blind (**Mark 7:33; John 9:6**).

(e) Follows the formal testing of the applicant's good will, in the baptismal vows, in which he renounces Satan "and all his works and pomps"; that is, all sin and its occasions (*see pages 26, 65*).

(f) The child is now worthy to be blessed by the anointing with the blessed oil of catechumens, which

marks him as one to be given special help and protection. The oil is touched on the child's breast, that wisdom may thrive in his heart; and between his shoulders, that he may be strong to bear the yoke of Christ, just as an athlete is rubbed with ointment before a contest (*see pages 30, 66*).

(g) The priest changes his violet stole for white, to signify that the time of estrangement from God through sin is about to give way to a life of grace. The profession of faith follows, which is nothing but a reiteration of the Apostles' Creed (*see pages 34, 66*).

(h) The formal request for baptism completes the applicant's preparation for the main act of the sacrament.

#### **4. The Act of Baptism.**

The priest pours the baptismal water three times, upon the head of the child, in the form of the cross, at the same time pronouncing the words: "N. N. (*name*), *I baptize thee in the name of the Father and of the Son and of the Holy Ghost.*"

This sacramental ablution marks the actual moment of baptism, and the godparents must during the pouring touch the child, to show that they incur and accept the spiritual relationship (*see pages 38, 68*).

#### **5. The Unction with Holy Chrism.**

Having dried the child's head with a towel, the priest anoints his head with holy chrim, as a sign of his consecration to God's service (*see pages 42, 68*). Kings at their coronation and priests at their ordination are anointed; in baptism the anointing with chrim signifies the kingly and priestly dignity of Christ bestowed in some measure on the recipient of the sacrament, who is now a child of God and princely heir of the kingdom of heaven.

#### **6. The Symbolic Gifts.**

(a) A white linen garment is placed upon the child to signify that he is now a candidate for heaven, being cleansed from sin and robed in sanctifying grace; it is a reminder that he should keep his soul as stainless as the white garment (*see pages 46, 69*).



In ancient times the newly-baptized were clothed in white at this point of the ceremonies, and wore the white baptismal robe for eight days.

(b) A lighted candle is given to the child or his sponsors, to signify the faith that should be his; as the candle burns and is consumed, so his life should be like a shining light, and he should be consumed with love for God (*see pages 50, 69*). As St. Paul says, "You are the children of light . . ."

The light is also an allusion to the ancient custom of meeting distinguished guests with lighted torches; the hope is expressed that when the hour of death comes, the baptized person may meet Christ with all His saints and live with Him eternally.

## **7. The Dismissal in peace.**

The newly-baptized, now a child of God, is dismissed, to take up the work of life, with the blessings of God and of His Church invoking them upon him.

### OFFERINGS AND REGISTRATION

#### ***What offering should be made at Baptism?***

It is usual to make an offering to the church on the occasion of a baptism. The amount is determined by the custom of the place. The extremely poor are of course excused from making any offering at all.

For those who wish a special hour, ringing of bells, etc., there are naturally special fees. It is improper for people of means who ask for these special services to haggle or complain about the fees. Such fees are used for the maintenance of the church; those who can afford to do so should be glad enough to be able to help. Those who complain hardest are more often than not the same people who spend hundreds of dollars in pompous celebrations after the ceremony.





## The White Garment

(See pages 44, 69)

*The white linen garment placed upon the child signifies his readiness for heaven, cleansed as he is from all defilement of sin, and robed in sanctifying grace.*

### ***Where should the Baptism take place?***

The baptism should take place in the parish church. If the ceremony takes place elsewhere, as in the chapel of the hospital where the baby is born, or in some sanctuary, or elsewhere, an offering of at least the equivalent of the ordinary fee for baptism should be made to the parish priest. His permission should be sought to have the baptism take place elsewhere than in his parish church. In any case, wherever the child is baptized, registration of the child's baptism should be made in the parish of the parents' residence.

The certificate of baptism should be kept very carefully. It will later on be necessary for the confirmation of the child; also for his marriage or entrance into a religious congregation or priesthood. Parents should tell their child where and when he was baptized, so that even should the certificate be lost and the parents die, he may know where to look for the registration.

### BAPTISM OF ADULTS

#### ***What persons are baptized according to the rite prescribed for adults?***

All persons are so baptized who, not yet being baptized, (a) have reached the age at which they can sufficiently understand the significance and necessity of baptism;

(b) have received sufficient instruction in the fundamentals of the Catholic religion, and understand the commandments of God and of the Church; and

(c) have the desire to receive the sacraments, and are willing to comply with the duties inherent in the profession of the Catholic faith.

**N.B.**—The Bishops of the United States for serious reasons may grant the use of the rite of baptism prescribed for infants for baptizing adults.

#### ***In what ways does the rite of Baptism for adults differ from that for children?***

The rite for adults differs from that for children in the following points:

1. The candidate has to make a solemn act of renunciation of all false doctrine, and an explicit profession of the articles of the Catholic faith, twice (that is, once at the entrance of the church, and again just before the sacramental ablution).

2. In making the sign of the cross upon the candidate, the priest signs not only his forehead and breast, as with infants, but also the seats of the senses—the forehead, ears, eyes, nostrils, lips, breast, shoulders, and the entire body without touching it.

3. Before entering the church, immediately before each of three exorcisms, the candidate genuflects and recites the *Our Father*. Then he is marked thrice with the sign of the cross by both the priest and his sponsor. And finally, after the triple imposition of hands by both priest and sponsor, the candidate enters the church and prostrates himself in adoration inside the entrance of the church.

4. Although guided by his sponsor, the adult himself answers all the questions put to him by the priest, except in cases of deaf-mutes or others who cannot answer.

## BAPTISM OF CONVERTS

### *When are converts baptized?*

Converts are baptized when a careful inquiry reveals that they have never been validly baptized. If the inquiry reveals some doubt as to the validity of a former baptism, converts are baptized conditionally.

### *How are validly baptized converts received into the Church?*

Validly baptized converts are required to make a formal abjuration of their past errors, and a profession of the Catholic faith, after which they are absolved from censures. If believed advisable, the ceremonies of the Catholic baptism (without the sacramental ablution) may be supplied.

To make the abjuration, the convert kneels before the priest in front of the altar, and placing his right hand upon the book of the Gospels held by the priest, thus solemnly reads his abjuration. If he cannot read, the priest reads the abjuration for him, while he repeats the words after the priest (*see page 71*).

***How is conditional baptism administered to converts?***

After having received instruction in the doctrines, practices, and laws of the Catholic Church, the convert is taken to church to make his solemn profession of faith (*see page 72*).

Next, conditional baptism is administered privately to the convert with the rite for adults. Finally, after conditional baptism, he makes a sacramental confession of all his sins, and receives conditional absolution. If his former baptism was valid, his conditional baptism was of no effect, and the absolution is effective; but if his former baptism was invalid, his later baptism washed his soul from all stain of sin, and the absolution was unnecessary, but reverence for the sacraments was guarded by making them conditional.

***What is done in the case of converts who have never been baptized, or whose previous baptisms are proved surely invalid?***

In such a case, the convert is baptized without any abjuration or confession, since his baptism, received in the spirit of faith and repentance, remits all previous sins.





## The Burning Light

(See pages 45, 69)

*The lighted candle given to the sponsors for the child signifies the faith that should be his; it is a symbol of what his life should be like, a light shining for God.*



## Part II

### THE RITE OF BAPTISM

The following rite is the form used for the baptism of infants. There is a much longer one for adults; however, for serious reasons with the permission of the bishop, this short form may also be used for adults. The questions propounded by the priest are answered for the infant or very young child by the sponsors.

The first part of the ceremony should take place near the entrance of the church or of the baptistery, where the baptismal font is located. The priest vests in surplice and violet stole. The godfather stands at the right side of the child, and the godmother at the left, unless the latter is carrying the child, when the godfather stands at her right. Both sponsors answer the questions of the priest, unless the one to be baptized is of sufficient age to answer them for himself.

If many are to be baptized at the same time, the boys with their sponsors are placed at the right side of the priest, and the girls with their sponsors at his left. Certain prayers and ceremonies must be addressed and performed for each one; others are conducted in the plural, as indicated.

#### 1. ADMONITION BEFORE BAPTISM

Dear brethren: Consider well what we are about to do. Baptism is the first of the sacraments that anyone can receive. To realize the greatness of its dignity and excellence, we need only remember that without it no one can attain eternal salvation, as Our Lord said to His apostles: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Ghost," and "He who believes and is baptized shall be saved: but he who does not believe shall be condemned."

By baptism the recipient is freed from original sin and all remains of actual sin, made a beloved child of God, and a member of the only true Church. Because baptism frees from original sin, it is the key of heaven, the golden key that opens to us our heavenly home. The sacrament gives the recipient all the graces necessary to live a Christian life. Lastly, no one, unless baptized, may receive validly any other sacrament.

Baptism marks the soul with an indelible spiritual sign, to set it apart as a child of God. This sign will work for the soul's greater glory if it goes to heaven, and for its greater condemnation if in hell; this indelible mark forbids the reception of the sacrament of baptism more than once.

To imprint more deeply in the mind the importance of baptism, it has been surrounded with many significant ceremonies by the institution of the apostles and the Fathers of the Church. Both words and actions to attract the eye are used, in order more effectively to imprint the significance of the ceremonies on the memory.

Those to be baptized wait at the door of the church, as still unworthy to enter the house of God, before they are washed from the stain of original sin and made children of God. They

give their names, as soldiers enlisting under the standard of Christ. They are instructed in the chief truths of the faith, that those of age may understand what they profess; god-parents thereby are made to understand what they are promising in the name of their god-children.

The exorcisms are designed to expel the devil and his works from the soul of the person to be baptized. Salt is placed in the mouth to signify that through baptism he is to be free from the corruption of sin, and given a relish for divine things. In imitation of the action of Christ, spittle is touched on the ears and nostrils. The person is anointed with holy oil and chrism, as an athlete of Christ, to fight bad spirits, so that he may always remember that he is a Christian and should imitate Christ.

The white garment serves to remind the newly-baptized one to guard purity; the light urges him to persevere in the brightness of good works.

Dear brethren, all should now understand with what devotion and thanksgiving this sacrament should be received. Let us ever remember the profession of faith we make at baptism, so that we may, however poorly, appreciate the boundless mercy of God, Who so graciously, and through no merit of ours, admits us into His holy faith. To Him be honor and glory forever. *Amen.*

## 2. RECEPTION OF THE CATECHUMEN

*Priest: N. (name or names to be given),*  
 Quid petis ab Ecclesia Dei?

**Answer: Fidem.**

*Priest: Fides, quid tibi præstat?*

**Answer: Vitam æternam.**

*Priest: Si igitur vis ad vitam ingredi, serva mandata. Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et proximum tuum sicut teipsum.*

*Priest: N. (name or names to be given),*  
 What dost thou ask of the Church of God?

**Answer: Faith.**

*Priest: What does faith bestow upon thee?*

**Answer: Life everlasting.**

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

*The priest breathes lightly three times upon the face of the child, while saying (to each, if more than one):*

**EXI** ab eo (*ab ea*),  
 immunde spiritus,  
 et da locum Spiritui  
 Sancto Paraclito.

**DEPART** from him  
 (*her*), thou un-  
 clean spirit, and give  
 place to the Holy  
 Ghost the Paraclete.

*With his thumb the priest makes the sign of the cross upon the forehead and breast of the child, saying meanwhile:*

**A**CCIPE signum crucis tam in fronte ✠, quam in corde ✠, sume fidem cœlestium praeceptorum: et talis esto moribus, ut templum Dei jam esse possis.

*Oremus*

**P**RECES nostras, quæsumus Domine, clementer exaudi: et *hunc electum tuum N.*, crucis Dominicæ impressione signatum perpetua virtute custodi: ut magnitudinis gloriæ tuæ rudimenta servans, per custodiam mandatorum tuorum ad regenerationis gloriam pervenire mereatur. Per Christum Dominum. Amen.

**R**ECEIVE the sign of the cross upon thy forehead ✠, and upon thy heart ✠; take unto thee the faith of the heavenly commandments, and be thou such in thy ways that thou mayest now be a temple of God.

*Let us pray*

**G**RACIOUSLY hear our prayers, we beseech Thee, O Lord, and protect by Thy unfailing might this chosen one of Thine *N.*, now marked with the sign of Our Lord's holy cross, that holding to *his* first knowledge of Thy infinite perfection, *he* may deserve, by keeping Thy commandments, to come to the glory destined for those who are born anew; through Christ our Lord. Amen



First laying his hand upon the head of the child (of each, if more than one), and then holding his hand extended, the priest says:

Oremus

OMNIPOTENS, sempiternus Deus, Pater Domini nostri Jesu Christi, respicere dignare super *hunc famulum tuum N., quem ad rudimenta fidei vocare dignatus es: omnem cæcitatem cordis ab eo expelle: disrumpe omnes laqueos satanæ, quibus fuerat colligatus: aperi ei, Domine, januam pietatis tuæ, ut signo sapientiæ tuæ imbutus, omnium cupiditatum foetoribus careat, et ad suavem odorem præceptorum tuorum lætus tibi in Ecclesia tua deserviat et proficiat de die in diem. Per eundem Christum Dominum nos-*

Let us pray

ALMIGHTY, everlasting God, Father of Our Lord Jesus Christ, deign to look with favor upon Thy servant *N.*, whom Thou hast been pleased to call to the beginnings of faith. Heal *him* of all blindness of heart; sunder all the snares of Satan in which *he* has been entangled; open to *him*, O Lord, the gate of Thy fatherly love, that signed with the seal of Thy wisdom, *he* may be free from the corruption of all wicked desires, and under the blessed influence of Thy commandments may serve Thee gladly in Thy Church,

trum. Amen.

advancing in perfection from day to day: through the same Christ our Lord. Amen.

*Then the priest blesses salt by the following prayer. Once blessed, this salt can be used for the same purpose later; in such a case, the prayer is omitted.*

**E**XORCIZO te, creatura salis, in nomine Dei ✠ Patris omnipotentis, et in caritate Domini nostri Jesu ✠ Christi, et in virtute Spiritus ✠ Sancti. Exorcizo te per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum ✠, qui te ad tutelam humani generis procreavit, et populo venienti ad credulitatem per servos suos consecrari præcepit, ut in nomine sanctæ Trinitatis efficiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te, Domine

**I** PURGE thee of evil, creature of salt, in the name of God the Father almighty ✠ and in the charity of our Lord Jesus Christ ✠, and in the power of the Holy Ghost ✠. I purge thee of evil by the living ✠ God, the true ✠ God, the holy ✠ God, by God ✠ Who hath provided thee for the well-being of mankind, and commanded that thou be consecrated by His servants for those who come unto the life of faith, so that in the name of the Holy Trinity, thou mayest be made

Deus noster, ut hanc creaturam salis sanctificando sancti + fices et benedicendo benedi + cas, ut fiat omnibus accipientibus perfecta medicina, permanens in visceribus eorum, in nomine ejusdem Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem. Amen.

a means of spiritual aid to drive the enemy away. We therefore implore Thee, O Lord our God, that sanctifying + Thou mayest sanctify, and blessing + Thou mayest bless this creature of salt, that it may become to all who receive it, an effective remedy, working ever within them; in the name of the same Jesus Christ our Lord, Who shall come to judge the living and the dead and the world by fire. Amen.

*Putting a few grains of salt into the child's mouth (each child, if more than one), the priest says:*

**N**, accipe sal sapientiæ: propitiatio sit tibi in vitam æternam.

**Answer:** Amen.

**Priest:** Pax tecum.

**N**, (*name of the person*) receive the salt of wisdom; may it be unto thee an earnest of God's favor unto life everlasting.

**Answer:** Amen.

**Priest:** Peace be with thee.

**Answer:** Et cum spiritu tuo.

**Answer:** And with thy spirit.

*Then the priest says (in the plural for more than one):*

*Oremus*

*Let us pray*

DEUS patrum nostrorum, Deus universæ conditor veritatis, te supplices exoramus, ut *hunc famulum tuum N.*, respicere digneris propitius, et hoc primum pabulum salis gustantem, non diutius esurire permittas, quo minus cibo expleatur cælesti, quatenus *sit* semper spiritu fervens, spe gaudens, tuo semper nomini serviens. Perduc *eum*, Domine, quæsumus, ad novæ regenerationis lavacrum, ut cum fidelibus tuis promissionum tuarum æterna præmia consequi mereatur. Per Christum Dominum nostrum. Amen.

O GOD of our fathers, Source of all truth, most humbly we pray Thee, of Thy goodness, to look with favor upon Thy *servant N.*, and permit not that *he*, who now tastes this first morsel of salt, should hunger any more, but rather may *he* abound in heavenly food, that *he* may be always fervent of spirit, joyful in hope, always honoring Thy holy Name. Lead *him* to the font of the new and better birth, that as one of Thy faithful *he* may deserve to win the everlasting reward which Thou hast promised: through Christ our Lord. Amen.



## 3. PREPARATORY PURIFICATION

**E**XORCIZO te, immunde spiritus, in nomine Pat + ris, et Fi + lii, et Spiritus + Sancti ut exeas, et recedas ab *hoc famulo Dei N.* Ipse enim tibi imperat, maledicte damnate, qui pedibus super mare ambulavit, et Petro mergenti dexteram porrexit.

Ergo, maledicte diabole, recognosce sententiam tuam, et da honorem Deo vivo et vero, da honorem Jesu Christo Filio ejus, et Spiritui Sancto, et recede ab *hoc famulo Dei N.*, quia *istum* sibi Deus et Dominus noster Jesus Christus ad suam sanctam gratiam, et benedictionem, fontemque baptismatis vocare dignatus est.

**I** EXORCISE thee, unclean spirit, in the name of the + Father, and of the + Son, and of the Holy + Ghost; that thou depart and keep far from this servant of God **N.**, for He commands thee, accursed reprobate, He who trod the waves underfoot and extended His right hand to Peter about to sink.

Therefore, accursed fiend, acknowledge thy doom and give honor to the living and true God, give honor to Jesus Christ, His Son, and to the Holy Ghost, and depart from this servant of God, **N.**, because Jesus Christ our Lord and God has been pleased to call *him* to His holy grace and blessing, and to the font of baptism.



*The priest makes the sign of the cross on the forehead of the child (of each), saying:*

**E**T HOC signum sanctæ ✠ crucis quod nos fronti ejus damus, tu, maledicte diabole, nunquam audeas violare. Per eumdem Christum Dominum nostrum. Amen.

**A**ND this sign of the holy ✠ cross which we trace upon *his* forehead, do thou, accursed fiend, never dare to violate: through Christ our Lord Amen.

*First laying his hand on the head of the child (of each), and then holding his hand extended, the priest says (in the plural if for more than one):*

*Oremus*

**Æ**TERNAM, ac justissimam pietatem tuam deprecor, Domine sancte, Pater omnipotens, æterne Deus, auctor luminis et veritatis, super *hunc famulum tuum N.*, ut digneris illum illuminare lumine intelligentiæ tuæ: munda *eum*, et sanctifica: da *ei* scientiam veram, ut dignus gratia baptismi tui effectus, teneat firmam

*Let us pray*

**H**OLY Lord, Father almighty, eternal God, author of the light of truth, I earnestly call down upon this Thy servant **N.**, Thy eternal and all-holy love, that Thou wouldst be pleased to guide *him* with the light of Thy wisdom. Make *him* pure and holy, give *him* skill to learn the truth that having been deemed worthy of the

spem, consilium rectum, doctrinam sanctum. Per Christum Dominum nostrum. Amen.

grace of Thy baptism, *he* may persevere in firm hope, right purpose, and holy doctrine: through Christ our Lord. Amen.

#### 4. ADMITTANCE INTO THE CHURCH OR BAPTISTERY

*The priest places the left end of his stole upon the child (upon the first, if more than one), and leads him into the church or baptistery, saying:*

**N**, ingredere in templum Dei, ut habeas partem cum Christo in vitam æternam. Amen.

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

*Once inside the church or baptistery, the priest while leading the way to the font says aloud, together with the sponsors:*

**C**REDO in Deum, Patrem omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum, Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine,

**I** BELIEVE in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered

passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos; tertia die resurrexit a mortuis; ascendit ad cælos; sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

under Pontius Pilate, was crucified, died and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

**P**ATER noster, qui es in cælis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cælo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis

**O**UR 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

debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem: sed libera nos a malo. Amen.

we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

*Then, with his back to the font, the priest says:*

**E**XORCIZO te, omnis spiritus im-munde, in nomine Dei ✠ Patris omnipotentis, et in nomine Jesu ✠ Christi Filii ejus, Domini et Judicis nostri, et in virtute Spiritus ✠ Sancti, ut discedas ab hoc plasmate Dei **N.**, quod Dominus noster ad templum sanctum suum vocare dignatus est, ut fiat templum Dei vivi, et Spiritus Sanctus habitet in eo. Per eundem Christum Dominum nostrum, qui venturus est judicare vivos et

**I** EXORCISE thee, every unclean spirit, in the name of God the Father ✠ almighty, and in the name of Jesus Christ ✠ His Son, our Lord and Judge, and in the power of the Holy ✠ Ghost, that thou depart from this creature of God's making **N.**, whom our Lord has been pleased to call to His holy temple, that he also may be made a temple of the living God, and that the Holy Ghost may dwell within him: through the same



mortuos, et sæculum  
per ignem. Amen.

Christ our Lord, who  
shall come to judge  
the living and the  
dead, and the world  
by fire. Amen.

*Moistening his thumb with spittle, the priest touches the ears and nostrils of the child (of each), saying, while touching the ears:*

**E**PHPHETA, quod  
est,  
Adaperire.

**E**PHPHETA, which  
is,  
Be thou opened.

*And while touching the nostrils:*

**I**N odorem suavita-  
tis. Tu autem  
effugare, diabole;  
appropinquabit enim  
judicium Dei.

**U**NTO the odor of  
sweetness. But  
thou, spirit of evil,  
begone; for the judg-  
ment of God is at  
hand.

*The priest addresses the one to be baptized (each one), questioning him as follows (the sponsors answering for a child):*

**N**., abrenuntias Sa-  
tanæ?

**Answer:** Abre-  
nuntio.

**Priest:** Et omni-  
bus operibus ejus?

**Answer:** Abre-  
nuntio.

**N**., dost thou re-  
nounce Satan?

**Answer:** I do re-  
nounce him.

**Priest:** And all his  
works?

**Answer:** I do re-  
nounce them.

*Priest:* Et omnibus pompis ejus?

*Answer:* **Abrenuntio.**

*Priest:* And all his pomps?

*Answer:* **I do renounce them.**

*Dipping his thumb in the oil of catechumens, the priest anoints the child (each one) on the breast and between the shoulders in the form of a cross, saying (to each):*

**E**GO te linio ✠ oleo salutis in Christo Jesu Domino nostro, ut habeas vitam æternam. Amen.

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

*Then the priest wipes his thumb and the part anointed with cotton. He lays aside his violet stole (and violet cope, if used), and puts on a white stole (and white cope, if desired, for solemn baptism). The priest faces the font, as also do the sponsors and the child. At the font, the priest questions once more the person to be baptized (the sponsors answering for a child):*

*Priest: N.,* Credis in Deum Patrem omnipotentem, Creatorem cæli et terræ?

*Answer:* **Credo.**

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

*Answer:* **I do believe.**

*Priest:* Credis in Jesum Christum, Filium ejus unicum, Dominum nostrum, natum, et passum?

*Answer:* **Credo.**

*Priest:* Credis et in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam?

*Answer:* **Credo.**

*Priest:* Dost thou believe in Jesus Christ, His only Son, our Lord, who was born and who suffered for us?

*Answer:* **I do believe.**

*Priest:* Dost thou believe also in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

*Answer:* **I do believe.**

*Then the Priest asks (of each one, separately):*

**N.,** Vis baptizari?

*Answer:* **Volo.**

**N.,** wilt thou be baptized?

*Answer:* **I will.**

## 5. THE ACT OF BAPTISM

*The godparent (both, if there are two sponsors) holds or touches the child at this point of the ceremony, to incur spiritual relationship. If both sponsors are present, the godmother holds the child in her arms over the font, and the godfather lays his right hand on the child's shoulder or breast. The priest takes baptismal water in a small vessel, and pours it thrice in the form of a cross upon the head of the child, at the same time saying clearly and slowly, once:*

**N.**, EGO TE BAPTIZO IN NOMINE PA ✚ TRIS, ET FI ✚ LI, ET SPIRITUS ✚ SANCTI.

**N.**, I BAPTIZE THEE IN THE NAME OF THE ✚ FATHER (*pouring the first time*), AND OF THE ✚ SON (*pouring the second time*), AND OF THE HOLY ✚ GHOST (*pouring the third time*).

*In conditional baptism, the following form is used:*

**N.**, *Si non es baptizatus* ego te baptizo in nomine Pa ✚ tris, et Fi ✚ li, et Spiritus ✚ Sancti.

**N.**, *If thou are not baptized*, I baptize thee in the name of the ✚ Father, and of the ✚ Son, and of the ✚ Holy Ghost.

## 6. THE ANOINTING WITH HOLY CHRISM

*After dipping his thumb in the holy chrism, the priest anoints the child (each one) on the crown of the head in the form of a cross, saying meanwhile:*

**D**EUS omnipotens, Pater Domini nostri Jesu Christi, qui te regeneravit ex aqua et Spiritu Sancto, quique dedit tibi remissionem

**M**AY God almighty, the Father of our Lord Jesus Christ, who has given thee a new life by water and the Holy Ghost, and granted thee



omnium peccatorum,  
ipse te ✠ liniat  
chrismate salutis  
in eodem Christo Jesu  
Domino nostro in  
vitam æternam.  
Amen.

*Priest:* Pax tibi.

*Answer:* Et cum  
spiritu tuo.

remission of all sins,  
anoint ✠ thee with  
the chrism of salva-  
tion, in the same  
Christ Jesus our Lord,  
unto life everlasting.  
Amen.

*Priest:* Peace be to  
thee.

*Answer:* And with  
thy spirit.

## 7. THE SYMBOLIC GIFTS

*With some cotton the priest wipes his thumb and the part anointed. He then places a white garment upon the child, saying (to each one):*

**A**CCIPE vestem  
candidam, quam  
perferas immacula-  
tam ante tribunal  
Domini nostri Jesu  
Christi, ut habeas  
vitam æternam.  
Amen.

**R**ECEIVE this white  
garment, which  
mayest thou bear  
without stain before  
the judgment-seat  
of our Lord Jesus  
Christ, that thou  
mayest have life ever-  
lasting. Amen.

*The priest gives a lighted candle to the newly-baptized (to the sponsors, if a child), saying (to each one baptized):*

**A**CCIPE lampadem  
ardentem, et  
irreprehensibilis cus-  
todi baptismum  
tuum: serva Dei man-

**R**ECEIVE this  
burning light,  
and safeguard thy  
baptism by a blame-  
less life; keep the

data, ut, cum Dominus venerit ad nuptias, possis occurrere ei una cum omnibus sanctis in aula cælesti, et vivas in sæcula sæculorum. Amen.

commandments of God, that when our Lord shall come to claim His own, thou mayest be worthy to greet him with all the Saints in the heavenly court, and live forever and ever. Amen.

### 8. THE DISMISSAL IN PEACE

*The priest says (in the plural, for more than one):*

**N.**, Vade (*Ite*) in pace, et Dominus sit tecum (*vo-biscum*). Amen.

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

### 9. INSTRUCTION TO GODPARENTS AFTER BAPTISM

*(If the baptized one is a child)*

To the godparents (godfather, godmother) a few words. To you is committed this your spiritual child. You have a most serious obligation, in case of incapacity of the parents, to see to it that this child lives a Christian life; that *he* learns *his* prayers as soon as possible, and makes *his* first Holy Communion at the proper age; and that *he* receives a Catholic education. Remember also that with this child you have contracted a spiritual relationship, which forbids any matrimonial alliance between you.

## Part III

### SUPPLEMENT

#### RECEPTION OF CONVERTS

If non-Catholics are converted, careful inquiry should be made as to whether they have ever been baptized, and whether their baptism was validly administered. If it be ascertained that the former baptism was surely valid, then the convert is not to be baptized, even conditionally. In this case, confession, and the abjuration or profession of faith are to be exacted (*see pages 48-49*).

If, after diligent inquiry, there should be a reasonable doubt as to the validity of the former baptism, then the convert is to be baptized conditionally (*see page 49*). In such a case, the convert first makes his abjuration or profession of faith; then he is baptized conditionally; and finally he makes a sacramental confession, with conditional absolution. The absolution is conditional, because if the former baptism was invalid, and the convert is truly baptized only by his conditional baptism, then all his sins are forgiven, and he would have no need of absolution.

If, however, it should be proved that either there was no baptism at all, or that the one conferred was invalid, then baptism is conferred unconditionally.

At present the baptism of many converts, coming as they do from Protestant ranks, is doubtful, if not actually invalid. It is therefore necessary to administer conditional baptism to such converts.

*The priest, vested in surplice and violet stole, sits at the Epistle side of the altar. The convert kneels before him, with right hand touching the book of the Gospels, and reads the profession of faith. (If the convert cannot read, the priest reads the profession of faith aloud, and the convert repeats it after him.)*

## PROFESSION OF FAITH

I

---

years of age, born outside the Catholic Church, have held and believed errors contrary to her teaching. Now, enlightened by divine grace, I kneel before you, Reverend Father\_\_\_\_\_

---

having before my eyes and touching with my hands the Holy Gospels; and with a firm faith I believe and profess each and all the articles that are contained in the Apostles' Creed, that is: I believe in God, the Father Almighty, Creator of Heaven and Earth; and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell, the third day He rose again from the dead; He ascended into heaven and sitteth at the right hand of God, the Father Almighty; from thence He will 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.

I admit and embrace most firmly the apostolic and ecclesiastical traditions and all the other constitutions and prescriptions of the Church.

I admit the Sacred Scriptures according to the sense which has been held and which is



still held by Holy Mother Church, whose duty it is to judge the true sense and interpretation of the Sacred Scriptures, and I shall never accept or interpret them except according to the unanimous consent of the Fathers.

I profess that the Sacraments of the New Law are, truly and precisely seven in number, instituted for the salvation of mankind, though all are not necessary for each individual: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony. I profess that all confer grace and that of these Baptism, Confirmation and Holy Orders cannot be repeated without sacrilege.

I also accept and admit the ritual of the Catholic Church in the solemn administration of all the above mentioned Sacraments.

I accept and hold, in each and every part, all that has been defined and declared by the Sacred Council of Trent concerning Original Sin and Justification. I profess that in the mass is offered to God a true, real and propitiatory sacrifice for the living and the dead; that in the Holy Sacrament of the Eucharist is really, truly and substantially the Body and Blood together with the soul and Divinity of Our Lord Jesus Christ, and that there takes place what the Church calls transubstantiation, that is the change of all the substance of bread into the Body and of all substance of wine into the Blood. I confess also that in

receiving under either of these species one receives Jesus Christ, whole and entire.

I firmly hold that Purgatory exists and that the souls detained there can be helped by the prayers of the faithful. Likewise I hold that the saints, who reign with Jesus Christ, should be venerated and invoked, that they offer prayers to God for us and that their relics are to be venerated.

I profess firmly that the images of Jesus Christ and of the Mother of God, ever Virgin, as well as of all the saints should be given due honour and veneration. I also affirm that Jesus Christ left to the Church the faculty to grant Indulgences and that their use is most salutary to the Christian people. I recognize the Holy Roman, Catholic and Apostolic Church as the mother and teacher of all the Churches and I promise and swear true obedience to the Roman Pontiff, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

Besides I accept, without hesitation, and profess all that has been handed down, defined and declared by the Sacred Canons and by the general Councils, especially by the Sacred Council of Trent and by the Vatican General Council, and in a special manner concerning the primacy and infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and

reproved. This same Catholic Faith, outside of which nobody can be saved, which I now freely profess and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate and with firm constancy until the last breath of life; and I shall strive, as far as possible, that this same faith shall be held, taught and publicly professed by all those who depend on me and by those of whom I shall have charge.

So help me God and these Holy Gospels.

N.B.—New formula approved by the Holy Office, March 28, 1942 for reception of converts.

*Then the priest, while the convert remains kneeling, says the Psalm "Miserere" (Ps. 50), or the "De Profundis" (Ps. 129):*

*Psalmus 50*

**M**ISERERE mei,  
Deus, secúndum  
misericórdiam tuam;  
\* secúndum multítu-  
dinem miseratiónum  
tuárum dele iniquitá-  
tem meam.

Pénitus lava me a  
culpa mea, \* et a pec-  
cáto meo munda  
me.—

Nam iniquitátem  
meam ego agnóscó, \*

*Psalm 50*

**H**AVE mercy on me,  
O God, according  
to thy mercy; \* ac-  
cording to thy great  
clemency blot out my  
iniquity.

Wash me complete-  
ly from my guilt, \*  
and cleanse me from  
my sin.

For I acknowledge  
my iniquity, \* and my

et peccátum meum  
coram me est semper.

Tíbi soli peccávi \*  
et, quod malum est  
coram te, feci,

Ut manifestéris  
justus in senténtia  
tua, \* rectus in judício  
tuo.

Ecce, in culpa natus  
sum, \* et in peccáto  
concépit me mater  
mea.

Ecce, sinceritáte  
cordis delectáris, \* et  
in præcórdiis sapién-  
tiam me doces.—

Aspérge me hyssópo,  
et mundábor; \* lava  
me, et super nivem  
dealbábor.

Fac me audíre  
gáudium et lætítiam,  
\* exsúltent ossa quæ  
contrivísti.

Avérte fáciem tuam

sin is always before  
me.

Against thee only  
have I sinned, \* and  
I have done what is  
evil in thy sight,

*This I confess* that  
thou mayest be known  
to be just in thy sent-  
ence, \* right in thy  
judgment.

Behold, I was born  
in guilt, \* and my  
mother conceived me  
in sin.

Behold, thou dost  
delight in sincerity of  
heart, \* and teachest  
me wisdom in the  
depths of my soul.

Sprinkle me with  
hyssop, that I may be  
cleansed; \* wash me,  
that I may become  
whiter than snow.

Let me hear sounds  
of joy and gladness, \*  
let the bones which  
thou hast crushed  
rejoice.

Turn away thy face



a peccátiis meis, \* et omnes culpas meas dele.—

Cor mundum crea mihi, Deus, \* et spíritum firmum rénova in me.

Ne projéceris me a fácie tua, \* et spíritum sanctum tuum ne abstúleris a me.

Redde mihi lætítiam salútis tuæ, \* et spíritu generóso confírma me.—

Docébo iníquos vias tuas, \* et peccatóres ad te converténtur.

Líbera me a pœna sánguiniis, Deus, Deus salvátor meus; \* exsúltet lingua mea de justítia tua.

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

Neque enim sacrificio delectáris; \* et holocáustum, si darem, non acceptáres.

from my sins, \* and blot out all my guilt.

Create a clean heart for me, O God, \* and renew in me a steadfast spirit.

Cast me not off from thy presence, \* and take not thy holy spirit from me.

Restore to me the joy of thy salvation, \* and strengthen me with a generous spirit.

I will teach the unjust thy ways, \* and sinners shall be converted to thee.

Deliver me from blood-guilt, O God, God my savior: \* let my tongue rejoice because of thy justice.

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

For thou dost not delight in sacrifice; \* and a burnt-offering thou wouldst not accept, if I offered it.

Sacrificium meum, Deus, spírítus contrítus: \* cor contrítum et humiliátum, Deus, non despícies.—

Benígne fac, Dómine, pro bonitáte tua, erga Sion, \* ut reædífices muros Jerúsalem.

Tunc acceptábis sacrificia legítima, oblatiónes et holocáusta, \* tunc ófferent super altáre tuum vítulos.

Glória Patri, et Fílio, \* et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper, \* et in sæcula sæculórum. Amen.

vel

*Psalmus 129*

DE profúndis \* clamo ad te, Dómine, \* Dómine, audi vocem meam!

Fiant aures tuæ in-

Mysacrifice, O God, is a contrite spirit, \* a contrite and humbled heart, O God, thou wilt not despise.

In thy goodness, O Lord, deal kindly with Sion, \* that thou mayest rebuild the walls of Jerusalem.

Then wilt thou accept lawful sacrifices, oblations and burnt-offerings, \* then will they offer bullocks on thy altar.

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.

or

*Psalm 129*

OUT of the depths I cry to thee, O Lord, \* O Lord, hear my voice!

Let thy ears be at-

téntæ \* ad vocem obsecratiónis meæ.—

Si delictórum memóriam serváveris, Dómine, \* Dómine, quis sustinébit?

Sed penes te est peccatórum vénia, \* ut cum reveréntia serviátur tibi.—

Spero in Dóminum, \* sperat ánima mea in verbum ejus;

Exspéctat ánima mea Dóminum, \* magis quam custódes auróram.—

Magis quam custódes auróram, \* exspéctet Isrâël Dóminum,

Quia penes Dóminum misericórdia \* et copiósá penes eum redemptio:

Et ipse rédimet Isrâël \* ex ómnibus iniquitatibus ejus.

Glória Patri, et Fílio, \* et Spirítui Sancto.

tentive \* to the voice of my supplication.

If thou shouldst remember sins, O Lord, \* O Lord, who could bear it?

But with thee is forgiveness, \* that thou mayest be served with reverence.

I hope in the Lord, \* my soul hopes in his word;

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

More than watchmen for the dawn, \*

Let Israel wait for the Lord,

For with the Lord is mercy \* and with Him plenteous redemption:

And he shall redeem Israel \* from all its sins.

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

Sicut erat in principio, et nunc, et semper, \* et in sæcula sæculórum. Amen.

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

*At the end, the priest stands and says:*

**K**YRIE, eleison.

*R.* Christe, eleison.

*V.* Kyrie, eleison.

*R.* Pater noster (*secretó*).

*V.* Et ne nos inducas in tentationem.

*R.* Sed libera nos a malo.

*V.* *Salvum* fac *servum* tuum.

*R.* Deus meus, sperantem in te.

*V.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*Oremus*

**L**ORD, have mercy.

*R.* Christ, have mercy.

*V.* Lord, have mercy.

*R.* Our Father (*silently*).

*V.* And lead us not into temptation.

*R.* But deliver us from evil.

*V.* O Lord, save Thy servant.

*R.* Who hopeth in Thee, O my God.

*V.* O Lord, hear my prayer.

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

*V.* The Lord be with you.

*R.* And with thy spirit.

*Let us pray*



DEUS, cui proprium est misereri semper et parcere: suscipe deprecationem nostram, ut *hunc famulum tuum, quem excommunicationis catena \*(forsan) constringit, miseratio tuæ pietatis clementer absolvat. Per Christum Dominum nostrum. Amen.*

O LORD, to Who it belongs always to have mercy and to spare, receive our supplication, that this Thy *servant* whom the bonds of excommunication\* (perchance) do hold a prisoner, the compassion of Thy goodness may now mercifully absolve. Through Christ our Lord. Amen.

*The priest then seats himself once more and absolves the kneeling convert:*

AUTORITATE apostolica, qua fungor in hac parte, absolvo te a vinculo excommunicationis quam\* (forsan) incurristi, et restituo te sacrosanctis Ecclesiæ sacramentis, communioni et unitati fidelium, in nomine Patris, et Filii,

BY the apostolic authority, which I exercise here, I absolve thee from the bond of excommunication which (perchance)\* thou hast incurred; and I restore thee to the holy sacraments of the Church, to the communion and unity of

\*When there is doubt whether the penitent has really incurred excommunication as a heretic, the priest inserts here the word "forsan" (perchance).

✠ et Spiritus Sancti. the faithful, in the  
 Amen. name of the Father,  
 and of the Son ✠,  
 and of the Holy Ghost.  
 Amen.

*Finally, the priest assigns to the convert some penance, such as the recital of some definite prayers, visits to some church or churches, and the like. And then the baptism may take place.*

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## BLESSING OF A WOMAN BEFORE CHILDBIRTH

Mother Church is very generous in bestowing her blessings for the different events of our lives. Among many other blessings, she has a special one for women before childbirth. The expectant mother before her confinement may go to church to ask the priest to give her this particular blessing, which is usually given at the foot of the altar of Our Lady. It may be given also at her home or at the hospital, if so is her wish. Although it is a laudable custom to receive this as well as other blessings, there is no obligation to do so. It depends entirely on the personal devotion of the individual.

*The priest, vested in surplice and stole of the color of the day, starts saying:*

*V.* Adjutórium nos-  
 trum in nómine  
 Dómini.

*R.* Qui fecit cælum et  
 terram.

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

*R.* Who made heaven  
 and earth.

**V.** Salvam fac ancíllam tuam.

**R.** Deus meus, sperántem in te.

**V.** Esto illi, Dómine, turrís fortitúdinis.

**R.** A fácie inimíci.

**V.** Nihil profíciat inimícus in ea.

**R.** Et fílius iniquitátis non appónat nocére ei.

**V.** Mitte ei, Dómine, auxiliúm de sancto.

**R.** Et de Sion tuére eam.

**V.** Dómine, exáudi oratiómem meam.

**R.** Et clamor meus ad te véniat.

**V.** Dóminus vobíscum.

**R.** Etcum spírítu tuo.

**V.** Preserve Thy handmaid.

**R.** Who places her trust in Thee, my God.

**V.** Be unto her a tower of strength.

**R.** In the face of the enemy.

**V.** Let not the enemy have power to hurt her.

**R.** And let not the son of iniquity have success to harm her.

**V.** Send her, Lord, aid from on high.

**R.** And from Sion watch over her.

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

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

**V.** The Lord be with you.

**R.** And with thy spirit.

*Oremus*

*Let us Pray*

Omnípotens sempitérne Deus, qui dedísti fámulis tuis in confessióne veræ fidei ætérnæ Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem: quaesumus; ut ejúsdem fidei firmitáte hæc fámula tua **N.** ab ómnibus semper muniátur advérsis. Per Christum Dóminum nostrum.

**R.** Amen.

*Oremus*

**D**OMINE Deus, ómnium Creátor, fortis et terríbilis, justus et miséricors, qui solus bonus et pius es; qui de omni malo liberásti Israel, fáciens tibi patres nostros diléctos, et sanctificásti eos manu Spíritus tui; qui gloriósæ Vírginis Mariæ corpus

O almighty, everlasting God, Who hast lent aid to Thy servants to acclaim the glory of Thy eternal Trinity in confessing the true faith and to adore Thy Divine Unity in the power of Thy majesty, we beseech Thee that Thy servant **N.**, by the strength of the same faith, may always be protected from all adversity: through Christ Our Lord.

**R.** Amen.

*Let us Pray*

**O** LORD God, Creator of all things, mighty and awe inspiring, just and merciful, Who alone art good and fatherly; Who didst deliver Israel from every evil, making our forefathers beloved of Thee, and hast sanctified them by the hand of Thy



et animam, ut dignum  
 Fílii tui habitáculum  
 éffici mererétur, Spír-  
 itu Sancto cooperánte  
 præparásti; qui Joán-  
 nem Baptístam Spíri-  
 tu Sancto replésti, et  
 in útero matris exsul-  
 táre fecísti; áccipe  
 sacrificium cordis  
 contríti, ac fervens  
 desidérium fámulæ  
 tuæ **N.** humíliter sup-  
 plicántis pro conserv-  
 atióne prolis, quam ei  
 dedísti concípere: cus-  
 tódi partem tuam, et  
 ab omni dolo et in-  
 júria duri hostis de-  
 fénde; ut obstetricánte  
 manu misericórdiæ  
 tuæ fetus ejus ad  
 lucem próspere véniat,  
 ac sanctæ generatióni  
 servétur, tibi que in  
 ómnibus júgiter de-  
 sérviat, et vitam cón-  
 sequi mereátur ætér-  
 nam. Per eúndem Dó-

Holy Spirit; Who by  
 the cooperation of the  
 Holy Spirit prepared  
 the body and soul of  
 the glorious Virgin  
 Mary that she might  
 deserve to be made  
 the worthy tabernacle  
 of Thy Son; Who didst  
 fill John the Baptist  
 with the Holy Spirit,  
 and didst cause him  
 to leap in his mother's  
 womb—accept the  
 sacrifice of a contrite  
 heart and the fervent  
 prayer of Thy servant  
**N.**, as she humbly  
 pleads for the safety  
 of her offspring whose  
 conception Thou hast  
 granted her. Safe-  
 guard Thy portion  
 and defend her from  
 all deceit and injury  
 of the implacable, ene-  
 my, that by the de-  
 livering hand of Thy  
 mercy her offspring  
 may successfully come  
 forth and be preserved  
 for holy regeneration,

minum . . . in unitate  
ejusdem Spiritus.

*R.* Amen.

*The priest sprinkles the woman with holy water. Then he adds:*

*Psalmus 66*

DEUS misereatur  
nostri, et benedi-  
cat nobis; \* serenum  
præbeat nobis vultum  
suum,

Ut cognoscant in  
terra viam ejus, \* in  
omnibus gentibus  
salutem ejus.

Célebrent te populi,  
Deus, \* celebrent te  
populi omnes.—

Lætentur et exsúl-

give Thee faithful  
service in all things  
and deserve to attain  
life everlasting:  
through the same  
Lord, Jesus Christ,  
Thy Son, Who liveth  
and reigneth with  
Thee in unity of the  
same Holy Spirit,  
God, forever and ever.

*R.* Amen.

*Psalm 66*

MAY God be gracious  
to us and bless us;  
\* may he look with  
favor upon us,

That men may  
know his way on  
earth, \* his saving  
power among all na-  
tions.

May the peoples  
give thanks to thee, O  
God, \* may all the  
peoples give thanks to  
thee.

May the nations be

tent natiónes, quod regis. pópulos cum æquitáte, \* et natiónes in terra gubérnas.

Célebrent te pópuli, Deus, \* célebrent te pópuli omnes.—

Terradedit fructum suum: \* benedíxit nobis Deus, Deus noster.

Benedícat nobis Deus, \* et tímeant eum omnes fines terræ!

Glória Patri, et Fílio, \* et Spirítui Sancto.

Sicut erat in principio, et nunc, et semper, \* et in sæcula sæculórum. Amen.

*V.* Benedicámus Patrem, et Fílium, cum Sancto Spirítu.

*R.* Laudémus et superexaltémus eum in sæcula.

glad and rejoice, for thou judgest the peoples justly \* and rulest the nations on earth.

May the peoples give thanks to thee, O God \* may all the peoples give thanks to thee.

The earth has yielded its fruit: \* God, our God, has blessed us.

May God bless us, \* and may all the ends of the earth fear him.

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.

*V.* Let us bless the Father, and the Son, together with the Holy Spirit.

*R.* Let us praise Him and mightily exalt Him forever.

*V.* Angelis suis Deus mandávit de te.

*R.* Ut custódiant te in ómnibus viis tuis.

*V.* Dómine, exáudi oratiómem meam.

*R.* Et clamor meus ad te véniat.

*V.* Dóminus vobíscum.

*R.* Et cum spírítu tuo.

*Oremus*

**V**ISITA, quaésumus, Dómine, habitatiómem istam, et omnes insídias inimíci ab ea, et a præsénti fámula tua **N.**, longe repélle: Angeli tui sancti hábitent in ea, qui eam et ejus prolem in pace custódiant, et bene ✠ díctio tua sit super eam semper. Salva eos, omnípotens Deus, et lucem eis tuam concéde perpétuam. Per

*V.* God hath appointed His angels over Thee.

*R.* To guard thee in all thy ways.

*V.* O Lord, hear my prayer.

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

*V.* The Lord be with you.

*R.* And with thy spirit.

*Let us pray*

**V**ISIT, we pray Thee, Lord, this dwelling, and drive far from it and from this Thy servant **N.**, all the wiles of the enemy. May Thy holy angels dwell herein to keep her and her offspring in peace; and let Thy blessing ✠ be shed on her always. Save them, O almighty God, and grant them Thy everlasting light



Christum Dóminum  
nostrum.

*R.* Amen.

through Christ Our  
Lord.

*V.* Amen.

*The priest again blesses the woman while saying:*

Benedíctio Dei om-  
nipoténtis, Patris, et  
Fílii, † et Spíritus  
Sancti, descéndat  
super te, et prolem  
tuam, et máneat  
semper.

*R.* Amen.

May the blessing of  
almighty God, Father,  
Son, † and Holy Spirit  
descend upon thee and  
thy child, and remain  
forever.

*R.* Amen.

---

## THE CHURCHING OF WOMEN

It is an old and laudable custom for a woman, after recovery from childbirth, to go to church in order to give thanks for her happy recovery, and to offer her infant to God. With her child she kneels near the door of the church, a lighted candle in her hand. The priest, vested in surplice and white stole, stands before her and addresses her in the following words (*this exhortation may be omitted, if preferred*):

You have come, according to a very praise-worthy custom, to request the blessing of the Church upon yourself and the child that God has committed into your care. Return thanks to God for the many favors conferred upon you, and consecrate yourself as well as your offspring entirely to His holy service. By word and by example, take care to inculcate in him (*her*) true principles of faith, so that in that

way you may show yourself worthy of the trust Divine Providence has shown in giving him (*her*) into your care, and so that you may have the happiness of seeing your children faithful to their duties towards God and their fellowman, and in all things solicitous for their eternal welfare.

The lighted candle you hold in your hand signifies the good works by which you should express your thanks to God for the innumerable benefits He has showered on you; it stands for the light of good example by which you should ever strive to lead your children, and all those around you to the love and practice of virtue. In such a way alone can you fully partake of the blessings which I am now about to implore for you in the name of our Holy Mother Church.

*Having arrived at the altar, she kneels to give her thanks to God, and the priest, facing her, recites:*

**A**DJUTORIUM nostrum in nomine Domini.

*R.* Qui fecit cælum et terram.

*Ant.* Hæc accipiet.

*Psalmus 23*

**D**OMINI est terra et quæ replent eam,

**O**UR help is in the name of the Lord.

*R.* Who hath made heaven and earth.

*Ant.* She shall receive.

*Psalm 23*

**T**HE earth is the Lord's and the ful-

\* orbis terrárum et  
qui hábitant in eo.

Nam ipse super  
mária fundávit eum,  
\* et super flúmina  
firmávit eum.—

Quis ascéndet in  
montem Dómini,\* aut  
quis stabit in loco  
sancto ejus?

Innocens mánibus  
et mundus corde, qui  
non inténdit mentem  
suam ad vana,\* nec  
cum dolo jurávit  
próximo suo.

Hic accípiet bene-  
dictiónem a Dómino  
\* et mercédem a Deo  
Salvatóre suo.

Hæc est generátio  
quæréntium eum,\*  
quæréntium fáciem  
Dei Jacob.—

Attóllite, portæ,  
cápita vestra, et at-  
tóllite vos, fores antí-  
quæ,\* ut ingrediátur  
rex glóriæ!

ness thereof,\* the  
world and they who  
dwell therein.

For he has founded  
it upon the seas,\* and  
has made it firm upon  
the floods.

Who may ascend  
the mountain of the  
Lord,\* who may stand  
in his holy place?

He whose hands are  
pure, whose heart is  
clean, who has not set  
his mind on vain  
things,\* nor sworn  
deceitfully to his  
neighbor.

He shall receive a  
blessing from the Lord  
\* and a reward from  
God his Savior.

Such is the genera-  
tion of those who seek  
him,\* who seek the  
face of the God of  
Jacob.

Lift up your heads,  
O gates; and lift your-  
selves up, O ancient  
portals,\* that the king  
of glory may come in!

“Quis est iste rex glóriæ?” \* “Dóminus fortis et potens, Dóminus potens in prælio.”

Attóllite, portæ, cápita vestra, et attóllite vos, fores antiquæ, \* ut ingrediátur rex glóriæ!

“Quis est iste rex glóriæ?” \* “Dóminus exercítuum: ipse est rex glóriæ.”

Glória Patri, et Fílio, \* et Spirítui Sancto.

Sicut erat in principio, et nunc, et semper, \* et in sæcula sæculórum. Amen.

*Ant.* Hæc accipiet benedictionem a Domino, et misericordiam a Deo salutari suo: quia hæc est generatio quærentium Dominum.

“Who is this king of glory?” \* “The Lord, strong and mighty, the Lord, mighty in battle.”

Lift up your heads, O gates; and lift yourselves up, O ancient portals, \* that the king of glory may come in!

“Who is this king of glory?” \* “The Lord of hosts: he is the king of glory.”

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.

*Ant.* She shall receive a blessing from the Lord, and mercy from God her Savior: for this is the generation of them that seek the Lord.

*The priest then gives the woman the left end of his stole to hold while he leads her to the altar, saying meanwhile:*

**I**NGREDERE in templum Dei, adora Filium beatæ Mariæ Virginis, qui tibi fecunditatem tribuit prolis.

**E**NTER thou into the temple of God, adore the Son of the Blessed Virgin Mary, who hath given thee fruitfulness of offspring.

*The priest sprinkles her and the child with holy water in the form of a cross, and says:*

**K**YRIE, eleison.  
Christe, eleison.  
Kyrie, eleison.

**L**ORD, have mercy.  
Christ, have mercy.

Pater noster (*secreto*).

Lord, have mercy.  
Our Father (*silently*).

**V.** Et ne nos inducas in tentationem.

**V.** And lead us not into temptation.

**R.** Sed libera nos a malo.

**R.** But deliver us from evil.

**V.** Salvam fac ancillam tuam, Domine.

**V.** Save thine handmaid, O Lord.

**R.** Deus meus, sperantem in te.

**R.** Who hopeth in thee, O my God.

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

**V.** Send her help, O Lord, from the sanctuary.



*R.* Et de Sion tuere eam.

*V.* Nihil proficiat inimicus in ea.

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

*V.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*Oremus*

**O**MNIPOTENS sempiternæ Deus, qui per beatæ Mariæ Virginis partum fidelium parientium dolores in gaudium vertisti: respice propitius super hanc famulam tuam, ad templum sanctum tuum pro gratiarum actione lætam accedentem: et præsta; ut post hanc vitam, ejusdem

*R.* And defend her out of Sion.

*V.* Let not the enemy prevail against her.

*R.* Nor the son of iniquity come to hurt her.

*V.* O Lord, hear my prayer.

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

*V.* The Lord be with you.

*R.* And with thy spirit.

*Let us pray*

**A**LMIGHTY, everlasting God, who, through the delivery of the Blessed Virgin Mary, hast turned the pains of the faithful at childbirth into joy: look mercifully on this Thy handmaid, who cometh in gladness to Thy holy temple to offer up her thanks: and grant that after this life,

beatæ Mariæ mēritis  
et intercessione, ad  
æternæ beatitudinis  
gaudia cum prole sua  
pervenire mereatur.  
Per Christum Domi-  
num nostrum.

*R.* Amen.

through the merits  
and intercession of  
the same Blessed  
Mary, she may prove  
worthy to obtain, to-  
gether with her off-  
spring, the joys of  
everlasting happiness:  
through Christ our  
Lord.

*R.* Amen.

*And lastly, the priest again sprinkles her and the child  
with holy water in the form of a cross, saying:*

**P**AX et benedictio  
Dei omnipoten-  
tis, Patris, et Filii,  
✠ et Spiritus Sancti,  
descendat super te,  
et maneat semper.

*R.* Amen.

**T**HE peace and bless-  
ing of God Al-  
mighty the Father,  
the Son, ✠ and the  
Holy Ghost, descend  
upon thee, and re-  
main forever.

*R.* Amen.

## BLESSING OF AN INFANT

Devout mothers have their babies receive the special blessings of the Church, such as the following from the Roman Ritual. Usually this blessing is given from the altar rail. The mother kneels, while holding in her arms her child.

*The priest, vested in surplice and stole of the color of the day, starts saying:*

*V.* Adjutórium nostrum in nómine Dómini.

*R.* Qui fecit cœlum et terram.

*V.* Deus noster miseretur.

*R.* Custódiens párvulos Dóminus.

*V.* Dómine, exaudi oratiónem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dóminus vobiscum.

*R.* Etcumspíritu tuo.

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

*R.* Who made heaven and earth.

*V.* Our God is compassionate.

*R.* He is the Lord, the guardian of little ones.

*V.* O Lord, hear my prayer.

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

*V.* The Lord be with you.

*R.* And with thy spirit.

*Oremus*

*Let us pray*

DOMINE Jesu Christe,  
 Fili Dei vivi, qui  
 ante ómnia saécula  
 génius, in témpore  
 támen infans esse vol-  
 uísti, et hujus ætátis  
 díligis innocéntiam:  
 qui párvulos tibi ob-  
 látos amáncer com-  
 pléxus es, íisque bene-  
 dixísti: infántem is-  
 tum (infantes istos)  
 praéveni in benedic-  
 tiónibus dulcédinis, et  
 praésta, ne malítia  
 mutet intelléctum  
 ejus (eorum): eique  
 (eisque) concéde, ut  
 profíciens (proficién-  
 tes) ætáte, sapiéntia  
 et gratia, tibi semper  
 placére váleat (vále-  
 ant): Qui vivis et reg-  
 nas cum Deo Patre in  
 unitáte Spíritus Sancti  
 Deus, per omnia  
 saécula sæculórum.

R. Amen.

O LORD, Jesus  
 Christ, Son of the  
 living God, begotten  
 before all ages, Who  
 didst will in time to  
 become an infant, and  
 lovest the innocence  
 of infancy, Who didst  
 lovingly embrace and  
 bless the children of-  
 fered to Thee, bestow  
 Thy sweetest bless-  
 ings on this infant  
 (these infants), and  
 grant that no wicked-  
 ness may pervert his,  
 her (their) mind, and  
 do Thou enable him  
 (her—they) to always  
 please Thee as he (she  
 —they) advances (ad-  
 vance) in age, wisdom,  
 and grace. Who livest  
 and reignest with God  
 the Father in the unity  
 of the Holy Spirit,  
 God, forever and ever.

R. Amen.

*Then, the priest sprinkles the infant or infants with holy water, saying:*

Pax et benedíctio

| May the peace and

Dei omnipotentis,  
Patris, et Filii, ✠ et  
Spiritus Sancti, des-  
cendat super te (vos),  
et maneat semper.

*R.* Amen.

blessings of almighty  
God, Father, Son, ✠  
and Holy Spirit des-  
cend upon thee (you)  
and remain forever.

*R.* Amen.

### THE RENEWAL OF BAPTISMAL VOWS

As soon as a child reaches the age of reason, he should renew the promises he made by his sponsor when he was baptized. Very special occasions for such a renewal are his confirmation and his first Holy Communion.

The Church wishes all the faithful to renew their baptismal vows often. The renewal is commonly made at the close of a mission or spiritual retreat. A plenary indulgence is granted on this occasion, if, in addition, they make their confession and receive Holy Communion, and pray for the intentions of the Supreme Pontiff. (*Raccolta*.)

*The following is a suitable form that may be used:*

O Almighty and Eternal God, I, in the presence of Thine Immaculate Mother and the whole heavenly court, in my own name, renew the solemn vows of my baptism.

I hereby promise, relying on Thy grace, to renounce the devil, his works, and his pomps, and to consecrate my life to the perfect service of Thy divine Majesty.

I beg of Thee, O Almighty God, through the intercession of Mary Immaculate and through the merits of Thy Divine Son, help me to be faithful to my promise unto death!  
*Amen.*



# CALENDAR

(Feasts are in bold type; the name of the principal Saint in the Roman Calendar for the corresponding date is in italics.)

Abbreviations used are:

s— <i>saint</i>	ev— <i>evangelist</i>	pf— <i>prophet</i>
ab— <i>abbot</i>	h— <i>hermit</i>	pr— <i>priest</i>
ap— <i>Apostle</i>	k— <i>king</i>	pt— <i>patriarch</i>
bp— <i>bishop</i>	m— <i>martyr</i>	q— <i>queen</i>
c— <i>confessor</i>	p— <i>pope</i>	v— <i>virgin</i>
dr— <i>doctor</i>	pen— <i>penitent</i>	w— <i>widow</i>

## JANUARY

1. **Circumcision of Our Lord** (*Emmanuel*). Ss. Magnus, m; Euphrosyna, v; Concordius, m; Fulgentius (*Fulgence*), bp; Odilo, Eugendus, abs; Justin, c; Martina, v.m; Clarus, ab; Felix of Bourges, bp; (Bl) Vincent, bp.
2. **Holy Name of Jesus**. Ss. Isidore, bp.m; Argeus, Narcissus, Marcellinus, mm; Siridion, Martinian, bps; Alard, ab; Seiriol, Bodfan, cs.
3. Ss. Genevieve, v; Cyrinus, Primus, Theogenes, Daniel, Gordius, Peter, Theonas, Zosimus, Anastasius, mm; Antheros, p.m; Florentius, bp.m; Fintan, ab; Bertilia, v.
4. Ss. Priscus, Benedicta, Mavilus, Hermes, Caius, Dafrosa, Aquilinus, Eugenius (*Eugene*), Marcianus, Quinctus, Theodotus, Tryphon, mm; Gregory of Langres, Rigobert, bps; Roger, ab; Pharaildis, v; Angela, w.
5. Our Lady of Providence. Ss. *Telesphorus*, p.m; Aemiliana, Apollinaris, Syncletica, vv; Simeon Stylites, Gerlach, cs; Cera (*Cyra*, *Ceara*), v.
6. **Epiphany of Our Lord**. Ss. Melchior, Caspar (*Gaspar*), Balthassar, ks; Macra, v.m; Melanias, Diman (*Dima*), bps; Peter, ab; Merinus, Eigard, Hywyn, cs.
7. Flight into Egypt. Ss. Lucian, Canute, Clerus, Julian, Felix, Januarius, mm; Theodore, c; Nicetas, Crispin, Aldericus (*Eric*), Cedd, bps; Brannock, ab; Kentigerna, w; Tilman, c.
8. Ss. Severinus, bp; Theophilus, Helladius, Lucian, Maximian, Julian, mm; Apollinaris, Erard (*Everard*), Maximus, Patiens, bps; Eugenian, bp.m; Pega, Gudula, Ergnad, vv; Albert, Athelm, Nathalan, Ultius, bps; Baldwin, m.
9. Ss. Julian, Basilissa, Antonius (*Anthony*), Anastasius, Celsus, Marcionilla, Vitalis, Revocatus, Fortunatus, Jucundus, Felix, mm; Marciana, v.m; Peter, Berthwald, bps; Fillan, Vaneng, cs.
10. Ss. Nicanor, m; William, John Camillus of Milan, bps; Agatho, Gregory X, pp; Marcian, Peter Urseolus, cs; Sethryda, v; (Bl) Gonsalvo, c.

11. Ss. *Hyginus*, p.m; *Salvius*, Peter, *Severus*, *Leucius*, mm; *Alexander*, bp.m; *Honorata*, v; *Theodosius*, *Anastasius*, cs; *Ethenia* (*Ethna*) and *Fidelmia*, vv; *Brendan*, ab; *Hortense*, bp; (Bl) *Thomas*, c.
12. Ss. *Arcadius*, *Satyrus*, *Tatiana*, *Eutropius*, *Zoticus*, *Rogatus*, *Modestus*, *Castulus*, mm; *Probus*, *John of Ravenna*, bps; *Benedict*, ab; *Cesaria*, v; *Allan*, c.
13. Ss. *Leontius*, bp; *Veronica*, *Glaphyra*, vv; *Gunesindus*, *Stratonicus*, *Servus-Dei*, *Potitus*, mm; *Agritius* (*Agrice*), bp; *Viventius*, c; *Berno*, ab; (Bl) *Godfrey*, c; *Jutta*, w.
14. Ss. *Hilary*, bp.dr; *Felix of Nola*, *Isaias*, *Sabas*, mm; *Malachias*, pf; *Macrina*, w; *Euphrasius*, bp.m; *Datius*, *Kentigern*, bps.
15. Ss. *Paul, the first hermit*; *Habacuc*, *Michaeas*, pfs; *Maurus*, ab; *Maximus of Nola*, *Bonitus*, bps; *Ephysius*, m; *Isidore*, *Macarius*, cs; *John*, h; *Secundina*, v.m; *Ita* (*Meda*), v.
16. Ss. *Marcellus I*, p.m; *Peter*, *Otho*, mm; *Titian*, *Melas*, *Honoratus of Arles*, bps; *Priscilla*, w; *Henry*, c.
17. Ss. *Anthony*, ab; *Sulpicius Pius*, bp; *Leonilla*, m; *John*, *Julian*, cs; *Milwida*, v.
18. **Chair of St. Peter in Rome.** Ss. *Prisca*, v.m; *Volusian*, bp; *Audifax*, *Athenogenes*, *Moseus*, *Ammonius*, mm; *Liberata*, *Faustina*, vv; *Wilfrid*, m; (Bl) *Beatrice d'Este*, v.
19. Ss. *Marius* (*Maris*), *Martha*, mm; *Bassian*, *Wolstan*, bps; *Canute IV*, king of *Denmark*, m; *Germanicus*, *Paul*, *Gerontius*, *Januarius*, *Saturninus*, *Successus*, *Julius*, *Pia*, *Germana*, mm.
20. Ss. *Fabian, p.m., and Sebastian*, m; *Maurus*, bp; *Euthymius*, ab; *Nephytus*, m; *Fechin*, *Laicin*, abs; *Wulsi*, c.
21. Ss. *Agnes*, v.m; *Fructuosus*, *Augurius*, *Eulogius*, *Meinrad*, *Patroclus*, mm; *Epiphanius*, bp; *Publius*, bp.m; *Briga*, v; *Wynnin* (*Vivian*), bp.
22. Ss. *Vincent and Anastasius*, mm; *Dominic of Sora*, ab; *Victor*, m; *Gaudentius*, *Brithwold*, bps; *Enoch*, pt.
23. **Spousals of Mary and Joseph.** Ss. *Raymond of Pennafort*, c; *Clement*, bp.m; *Emerentiana*, v.m; *Ildephonsus*, *John the Almoner*, bps; *Parmenas*, *Severianus*, *Aquila*, *Asclas*, mm; *Colman*, bp; (Bl) *Joseph Cafasso*, c.
24. *Our Lady of Peace.* Ss. *Timothy*, bp.m; *Babilas*, *Urban*, *Mardonius*, *Eugene*, *Thyrus*, mm; *Zamas*, bp; *Felician*, bp.m; *Suranus*, ab; *Macedonius*, c.
25. **Conversion of St. Paul.** Ss. *Ananias*, *Marinus*, *Juventinus*, *Maximus*, *Donatus*, *Sabinus*, *Agape*, mm; *Sigebert*, k.m; *Bretannion*, bp; *Dwynwen*, v.
26. Ss. *Polycarp*, bp.m; *Theogenes*, m; *Paula*, w; *Alberic*, ab; *Conon*, bp; *Theorogitha*, v.
27. Ss. *John Chrysostom*, bp.dr; *Avitus*, *Julian of Sora*, *Datius*, *Vincent*, *Restius*, mm; *Vitalian*, p; *Maurus* (*Marius*, *May*), *Natalis*, abs; *Devota*, v.m.

28. Ss. *Peter Nolasco*, c; Leonidas, Thyrsus, Flavian, mm; Valerius, Julian, bps; John, ab; James, c; Constantia, Kinnera, (Bl) Margaret of Hungary, vv; Palladius, (Bl) Roger of Todi, cs.
29. Ss. *Francis of Sales*, bp.dr; Constantine, Maurus, Sabinianus, Barbea, mm; Valery, Sulpicius Severus, bps; Aquilinus, Dallan, mm; Triphina, w; Gildas, c; Blath (Flora), v.
30. Ss. *Martina*, v.m; Alexander, Felician; Hippolytus, mm; Aldegunda (Orgonne), Hyacinth, vv; Savina, Bathilde, w; Barsen, Matthias, bps; Tudy, v; (Bl) Sebastian, c.
31. Ss. *John Bosco*, c; Cyrus, Metranus (Metran), Saturninus, Victor, Zoticus, Cyriacus, Triphenes, mm; Marcella, Ludovica (Louise), ww; Julius, Wilgis, Eusebius, cs; Aidan, bp; Ulphia, Monacella, vv.

## FEBRUARY

1. Ss. *Ignatius of Antioch*, bp.m; Severus, Paul, bps; Bridget (Bride, Brigid), Veridiana, Kinnia, vv; Jarlath, John, bps; Raymond, ab.
2. **Purification of the Blessed Virgin (Candlemas)**. Ss. Apronian, Fortunatus, Felician, Firmus, Candidus, mm; Catharine dei Ricci, v; Laurence of Canterbury, Cornelius, Ethelwold, bps; Ulric, Adalbold, cs; (Bl) Peter Cambian, m.
3. Ss. *Blase* (Blaise), bp.m; Anscharm (Oscar), Tigides, Lupicinus, Felix, bps; Celerinus, Felix, Symphronius, Hippolytus, Laurentinus, Ignatius, Celerina, mm; Berlinda, Caellain, Margaret of England, vv; Oliver, Hadelin, cs; Ia (Hia, Ives), v.m.
4. Ss. *Andrew Corsini*, bp; Aquilinus, Gelasius, Magnus, Donatus, Eutychius, Phileas, mm; Rembert, Eldate, bps; Aventinus, Joseph of Leonissa, Isidore, Gilbert, cs; (Bl) Jane of Valois.
5. Ss. *Agatha*, v.m; Philip of Jesus, Isidore, mm; Avitus, Albinus, Genuinus, bps; Bertulph, ab; Indract, (Bl) Paul, John, James, mm.
6. Ss. *Titus*, bp; Dorothy (Dorothea), v.m; Vedastus, Guarinus (Warren), Amandus, bps; Saturninus, Theophilus, Revocata, Silvanus, mm; Hildegund, w.
7. Ss. *Romuald*, ab; Augustus, bp.m; Theodore, m; Richard, k; Juliana, w; Moses, Meldon, bps; (Bl) James, William, Thomas, mm.
8. Our Lady of the Lilies (Lily). Ss. *John of Matha*, c; Quinta, Dionysius, Aemilian, Sebastian, Lucius, Cyriacus, mm; Stephen, ab; Honoratus, Juventius, Paul, Peter, bps.
9. Ss. *Cyril of Alexandria*, bp.dr; Nicephorus, Primus, Donatus, Alexander, mm; Ansbert, Sabinus, bps; Apollonia, v.m; Boniface, Cronan, bps.
10. Ss. *Scholastica*, v; Zoticus, Irenaeus, Amantius, mm; Silvanus, bp; William, c; Soteris, v.m; Austreberta, v; Clara, w; (Bl) Hugh of Fosse, c.

11. **Our Lady of Lourdes.** Ss. Pascal I, p; Saturninus, Dativus, Felix, Lucius, mm; Desiderius, bp.m; Gregory II, p; Lazarus of Milan, Castrensis, Adolphus (Adolph), bps; Severinus, Benedict, abs.
  12. Ss. *Alexis*, Amadeus, Hugh, cs; Modestus, Julian, Damian, mm; Meletius, Gaudentius, Anthony, bps; Eulalia, v.m; (Bl) Reginald, c.
  13. Ss. Stephen, bp; Benignus, Fusca, Maura, Julian, mm; Ermenilda, q; Martinian, c; Lucinius, Fulcran, bps.
  14. **Our Lady of Light.** Ss. *Valentine*, m; Vitalis, Felicula, Zeno, Apollonius, Dionysius, Bassianus, Agatho, Moses, Antonius, mm; Antoninus, ab; Abraham, Conran, bps; Elfleda.
  15. Ss. *Faustinus* and *Jovita*, mm, Severus, c; Saturninus, Magnus, Lucius, mm; Agapia (Agapes), v.m; Georgia, v; Sigfrid, bp; Walfrid, Berach, abs; Joseph, John, mm; (Bl) Claude de la Colombiere, c.
  16. Ss. Faustinus, bp; Juliana, v.m; Elias, Jeremias, Isaias, Samuel, Daniel, Julian, Porphyrius, mm; Onesimus, bp.m; Honestus, m.
  17. Ss. Romulus, Faustinus, Donatus, Theodulus, Julian, mm; Fintan, ab; Silvinus, Finan, Luman, bps; (Bl) Francis, John, mm; (Bl) Luke, c.
  18. Ss. *Simeon*, bp.m; Maximus, Claudius, Alexander, Lucius, Sylvanus, mm; Flavian, bp.m; Helladius, bp; Mary Bernard Soubirous, v; Colman, bp; Leo, m.
  19. Ss. Gabinus, Publius, Julian, Marcellus, mm; Mansuetus, Barbatus, Auxibius, Zambdas, bps; Belina, v.m; Odran, m.
  20. Ss. Eleutherius, bp.m; Silvanus, Nilus, Sadoth, Nemesius, mm; Leo, Eucherius, bps; Ulric, h; Colgan, ab.
  21. Ss. Severianus, bp.m; Verulus, Siricius, Saturninus, Fortunatus, Peter, mm; Felix of Metz, Paterius, bps; Germanus, Randoald, Daniel, Verda, mm; (Bl) Natalis, m.
  22. **Chair of St. Peter at Antioch.** Ss. Margaref of Cortona; Maximian, Papias, Abilius, bps; Aristion, c; John the Saxon, m; Allan, c.
  23. Ss. *Peter Damian*, bp.dr; Sirenus, Martha, mm; Romana, Milburga, vv; Polycarp, Lazarus, Madianus, Florentius, cs; Fleix of Brescia, bp; (Bl) Robert, c.
  24. Ss. *Matthias*, ap; Ethelbert, k; Primitiva, Montanus, Lucius, Sergius, Julian, Victoricus, Flavian, mm; Modestus, bp; John, c.
- (In a leap year the Feast of St. Matthias is kept on February 25th, and the vigil on the 24th. Any feasts that may follow to the end of the month are postponed a day.)*
25. Ss. Victorinus, Victor, Claudianus, Serapion, Papias, Donatus, Justus, Herena, mm; Walburga, v; Tharadius, bp; Caesarius, c; Aldetrude, v; Ananias, m; Gothard, c.
  26. Ss. Nestor, bp.m; Fortunatus, Felix, Papias, Conon, Claudianus, mm; Victor, c; Porphyrius, Faustinian, Alexander, Andrew, bps; Mechtildis, v.



27. Ss. *Gabriel of the Seven Dolours*, Baldomer, Basil, Procopius, cs; Leander, bp; Julian, Besas, Alexander, Antigonus, Fortunatus, mm; Honorina, v.m.
28. Our Lady of Charity. Ss. Romanus, ab; Macarius, Rufinus, Justus, Theophilus, Caius, Serapion, mm; Hilary, p; Libio, c; Sylvan, ab; Oswald, bp.

### MARCH

1. Ss. Albinus (Aubin), Swithbert, bps; Leo, Donatus, Hermes, Hadrian, Eudocia, mm; Antonina, v.m; Felix III, p; David, Marnan, Rudesind, bps; (Bl) Jane Mary Bonomo, v; (Bl) Michael Carvalho, m; Seth, pt.
2. Ss. Lucius, Absalom, Paul, Heraclius, Secundilla, Januaria, Jovinus, Basileus, mm; Chad (Ceadda), Fergna, Joavan, bps; Charles, m.
3. Ss. Hemeterius, Marinus, Asterius, Felix, Fortu atus, Marcia, Basilicus, mm; Chunigundis, v; Titian, bp; Aelred, Sacre, abs; Foila (Faile), v; Owen, c.
4. Ss. *Casimir of Poland*, k; Lucius I, p.m; Archelaus, Cyril, mm; Basil, Eugene, Elpidius, Ephrem, Nestor, Arcadius, bps. mm; Caius, Adrian, mm; (Bl) Humbert of Savoy, c.
5. Our Lady of Africa. Ss. Adrian, Phocas, Eusebius, mm; Theophilus, bp; John Joseph of the Cross, c, Carthage, Drausius, Kieran (Kyran), Virgilius, bps; Colman, Caron, Pyran, cs.
6. Ss. *Perpetua and Felicitas*, mm; Victor, Victorinus, Claudianus, Bassa, Conon, mm; Ollegarius, Marcian, Evagrius, Basil, bps; Colette, Agnes, vv; Chrodegang, Sezin, Baldred, bps.
7. Ss. *Thomas Aquinas*, dr; Theophilus, Gaudiosus, Paul, bps; Revocatus, Saturninus, mm; Wenedoc, v; (Bl) German Gardiner, m.
8. Ss. *John of God*, c; Cyril, Rogatus, Felix, Beata, Felicitas (Felicity), Irbanus, Sylvanus, Arian, Philemon, Apollonius, mm; Pontius, c; Julian, Felix, Senan, Rian, Beatus, bps.
9. Ss. *Frances of Rome*, w; Gregory of Nyssa, Pacianus, bps; Catharine of Bologna, v; Bosa, bp.
10. Forty Armenian Martyrs. Ss. Caius, Alexander, Dionysius, Cyprian, Paul, Crescens, Cyron, Candidus, Victor, mm; Simplicius, p; Macarius, bp; Aemilian, Gerald, abs.
11. Ss. Eulogius, Gorgonius, Firmus, Heraclius, Zozimus, mm; Benedict, Sophronius, bps; Peter, Constantine, cs; Alberta, v.m; (Bl) John Larke, m.
12. Ss. *Gregory the Great*, p.dr; Bernard, bp; Peter, Maximiljan, mm; Theophanes, c; Paul de Leon, bp; Fina, v.
13. Ss. Christina, v.m; Macedonius, Patritia, Modesta, Roderick, Salomon, Sabinus, Theodora, Marcus (Mark), Arabia, mm; Euphrasia, v; Boniface, bp.



14. Ss. Matilda (Mathildis, Maude) q; Diaconus, Peter, mm; Leo, bp.m; Boniface, bp; Leonard, m.
15. Ss. Clement Mary Hofbauer, c; Longinus, Matrona, Nicander, mm; Lucretia, v.m; Louise de Marillac, w; Probus, bp; (Bl) William, m.
16. Ss. Heribert (Herbert), Patritius, Agapitus, bps; Hilary, Tatian, Felix, Largus, Denis, Julian, mm; Abraham, c.
17. Ss. *Patrick*, bp; Joseph of Arimathea, c; Paul, Alexander, Theodore, mm; Gertrude, v; Agricola, Krystin, bps.
18. Ss. *Cyril of Jerusalem*, bp.dr; Alexander, Anselm, Frigidian (Finnian), bps; Trophimus, Narcissus, Felix, mm; Edward k.m.
19. **St. Joseph, Spouse of the B.V.M.** Ss. Apollonius, Leontius, Adrian, Quinctus, Mark, mm; John of Pinna, Amantius, cs.
20. Ss. Ambrose, c; Alexandra, Claudia, Euphrasia, Matrona, Juliana, Euphemia, Theodosia, Paul, Cyril, Eugene, Victor, Sebastian, Joseph, Cyriaca, mm; Cuthbert, Wulfram, Nicetas, bps; Herbert, c.
21. Ss. *Benedict*, ab; Philemon, Domninus, mm; Serapion, bp; Lupicinus, ab; (Bl) Nicholas, h.
22. Ss. Za charias, p; Saturninus, Callinica, Basilissa, Octavian, Basil, mm; Paul, Benvenutus, Deogratias, bps; Lea, Darerca, ws; Trien, Failbhe, abs.
23. Ss. Victorianus, Frumentius, Domitius, Pelagia, Aquila, Theodosia, Felix, Fidelis, Frumentius, Julian, Nicon, mm; Turibius, bp; Benedict, Joseph Oriol, Theodulus, cs.
24. Ss. *Gabriel the Archangel*; Agapitus, Latinus, bps; Simeon, Romulus, Secundus, Mark, Timothy, Alexander, Dionysius, mm; Catharine of Sweden, Hildelid, vv; Macartin, Cairlon, bps.
25. **Annunciation of the B.V.M.** Ss. Dimas (Dismas), the good thief; Irenaeus, bp.m; Quirinus, m; Pelagius, bp; Lucia Filippini, v; Hermiland, ab; Dula, v.m; Camin, ab; Harold, Robert, William, mm; Humbert, c.
26. Ss. Braulius, Felix of Treves, Ludger, bps; Peter, Marcian Jovinus, Thecla, Cassian, Theodosius, Emmanuel, Theodore, Castulus, Irenaeus, Serapion, Montanus, mm; Sincheall, ab.
27. Ss. *John Damascene*, dr; Alexander, Lydia, Cronidas, Lazarus, Narses, mm; Rupert, bp; John of Egypt, h; Augusta, Athilda, vv.mm.
28. Ss. *John Capistran*, c; Castor, Dorotheus, Priscus, Alexander, Rogatus, mm; Spes, ab; Gwendoline, Osburga, vv.
29. Ss. Eustasius, ab; Secundus, Pastor, Vistorinus, Jonas, Cyril, mm; Gladys, w; Lasar (Lassera), v.
30. Ss. John Climacus, ab; Zosimus, Pastor, Regulus, bps; Domninus, Victor, Quirinus, mm; Clinus, c; Fergus, Tola, bps.
31. Ss. Balbina, y.m; Theodulus, Felix, Cornelia, Benjamin, mm; Acacius, bp; Amos, pf; Guy, Daniel, (Bl) Amadeus of Savoy, cs.

## APRIL

1. Ss. Hugh, Celsus, bps; Venantius, bp.m; Victor, Stephen, Irenaeus, mm; Macarius, c; Theodora, v.m; Valery, ab; Catharine, v; Gilbert, Cellach, bps; Adrian, c.
2. Ss. *Francis of Paula*, c; Theodosia, v.m; Mary of Egypt; Urban II, Victor, Nizier, bps; Appian, c; Constantine, k.m; (Bl) John Payne, m.
3. Ss. Richard, bp; Agape, Chionia, vv.mm; Benignus, Ulpian, mm; Sixtus I, p.m; Nicetas, ab; Fara, v; Rosamund, w.
4. Ss. *Isidore of Seville*, bp.dr; Benedict, Zosimus, cs; Theodulus, m; Tierry, bp; Plato, Gwerir, cs.
5. Ss. *Vincent Ferrer*, c; Irene, v.m; Zeno, m; Ethelburga (Tate), w; Gerald, Becan, abs; Probus and Grace.
6. Ss. Marcellinus, Platonis, Timothy, Diogenes, mm; William, ab; Berchan, Elstan, Prudentius, bps; (Bl) Juliana of Cornillon.
7. Ss. Epiphanius, Donatus, Rufinus, Cyriacus, Pelagius, mm; Saturninus, bp; Llewellyn, c; Finnian, ab; Goran, (Bl) Herman, cs.
8. Ss. Concessa, Herodion. Januarius, Maxima, Macaria, mm; Redemptus, Dionysius (Denis), Amantius, bps; Walter, ab; (Bl) Julie Billiard, v.
9. Ss. Mary Cleophas; Demetrius, Concessus, Hilary, mm; Waltrude, w; Marcellus, Hugh of Rouen, Acacius, bps; Walter, Dotto, abs; Casilda, v.
10. Ss. Macarius of Antioch, c; Apollonius, Terentius, Africanus, Ponpeius, mm; Michael, c; Ezechiel, pf; Bede, c; Malchus, bp.
11. Ss. *Leo I*, p.dr; Philip, bp; Isaac, c; Domnio, m; Aid, Machai, abs; Guthlac, c.
12. Interior Life of Our Lady. Ss. Julius I, p; Sabas, Victor, mm; Constantine, Damian, bps; Vissia, v.m; Zeno, bp.m; Wigbert c.
13. Ss. *Hermenegild*, m; Ursus, bp; Maximus, Dadas, mm; Agathonica, m; (Bl) Ida, v.
14. Ss. *Justin the Philosopher*, m; Lambert of Lyons, bp; Domnina, v.m; Valerian, Tiburtius, Maximus, John, mm; Bernard, ab; Lidwina, v.
15. Ss. Basilissa and Anastasia, mm; Crescens, Maro, Victorinus, Maximus, Olympias, Theodore, mm; Peter Gonzales, Godwin (Godwinus), cs.
16. Ss. *Bernadette*, v; Benedict Joseph Labre, c; Encratis (Engratia), v.m; Lambert of Saragossa, m; Martial, Urban, Julia, Felix, Coecilian, Saturninus, mm; Turibius, Paternus, bps; Joachim, c.
17. Ss. *Anicetus*, p.m; Stephen, Robert, abs; Elias, Paul, Isidore, Fortunatus, Marcian, Peter, Hermogenes. mm: Innócent of Tortona, bp.

18. Ss. Eleutherius and Anthia, mm; Aya of Hainault, w; (Bl) Mary of the Incarnation, w; Apollonius, Perfectus, mm.
19. Ss. Leo IX, p; Vincent, Timon, Socrates, Dionysius, Rufus, Werner, Caius, Hermogenes, mm; George of Antioch, bp.m.
20. Ss. Theodore Trichinas, c; Agnes of Monte Pulciano, v; Marcellinus, Vincent, Marcian of Auxerre, cs; Sulpicius, Servilianus, Victor, Zeno, Severianus, Anthoninus (Anthony), mm; James of Slavonia, Marcian of Auxerre, cs; Theotimus, bp.
21. Ss. *Anselm of Canterbury*, bp. dr; Fortunatus, Felix, Silvius, Vitalis, Simeon, mm; Anastasius, c; (Bl) Conrad of Parzham, c.
22. **Our Lady of Sorrows.** Ss. *Soter and Caius*, pp.mm; Lucius, bp.m; Leo of Sens, Theodore, bps; Agapitus I, p; Leonidas, James, Joseph, Lucas, mm; Opportuna, v; Rufus, c.
23. Ss. *George*, m; Gerard of Toul, bp; Adalbert, Felix, Achilleus, mm; Iberius (Ivor), c.
24. Ss. *Fidelis of Sigmaringen*, m; Bona, v; Alexander, Eusebius, Neon, Leontius, mm; Egbert, c; Gregory of Elvira, Honorius of Brescia, Mellitus, bps; Authaire, c; Ivo, bp; Musa, v.
25. Ss. *Mark the Evangelist*; Stephen, bp.m; Philo, c; Erminius, bp; Callista, Hermogenes, mm; Mella, w.
26. Ss. *Cletus and Marcellinus*, pp.mm; Peter, Basileus, bps.mm; Clarentius (Clarence), bp; Exuperantia, v.
27. **Our Lady of Montserrat.** Ss. *Peter Canisius*, c.dr; Castor, Stephen, Felicia, mm; John of Constantinople, ab; Tertullian, Theophilus, bps; Theodore, Liberalis, cs; Zita, v.
28. Ss. *Paul of the Cross*, c; Valeria, Vitalis, Theodora, Menander, Agapitus, Eusebius, mm; Mark of Galilee, bp.m; Prudentius, bp; Benedict (Benet) of the Bridge, Gerard, cs; (Bl) Peter Chanel, m.
29. Ss. *Peter of Verona*, m; Hugh, Robert, abs; Paulinus, Severus, bps; Secundinus, Aemilian, Tertulla, Antonia, mm; Wilfrid the Younger, bp; Gundebert, m; Avia, v.m.
30. Ss. *Catharine of Siena*, v; Peter, Louis, Laurence of Novara, Maximus, mm; Sophia, v.m; Donatus, Erkenwald (Archibald), bps; James, Marianus, cs; (Bl) Joseph Cottolengo, c.

## M A Y

1. Ss. *Philip and James the Less*, Aps; Grata, w; Amator, bp; Sigismund, k.m; Peregrinus, c; Jeremias, pf; Orentius, Patientia, mm; Isadora, v.
2. Ss. *Athanasius*, bp.dr; Eugenius, Saturninus, Germanus, Celestine, Felix of Seville, Hesperius, Zoe, Ciriacus, Theodolus, mm; Neachtain, c.
3. **The Finding of the Holy Cross.** Ss. Alexander and Antonina, mm; Juvenal, bp; Timothy, Maura, Eventius, Theodolus, mm; Philip, h; Viola, v.m.

4. Ss. *Monica*, w; Silvanus, Porphyrius, Paulinus, Florian, Cyriacus, mm; Antonia, Pelagia, vv.mm; Ethelred, k; (Bl) John Haile, Richard Reynolds, mm; Ada, v.
5. Ss. *Pius V*, p; Silvanus, Jovian, Irenaeus, Peregrinus, Irene, Crescentiana, Angelus, mm; Eulogius, Geruntius of Milan, Hilary of Arles, Maximus of Jerusalem, Nicetus, Sacerdos, Theodore, bps; Mauront, ab; Etha, h.
6. Ss. *John before the Latin Gate*; Benedicta, v; Eadbert, Lucius of Cyrene, Theodotus, Protegenes, bos; Evodius, bp.m.
7. Ss. *Stanislaus*, bp.m; Euphrosyna and Theodora, vv.mm; Flavius, Augustine, Augustus, Juvenal, mm; Peter, John of Beverly, bps.
8. **Apparition of St. Michael the Archangel.** Ss. Benedict II, Boniface IV, pp; Dionysius, Helladius, Peter of Tarantaise, Wiro, bps; Victor, Agathius, mm; Gibrian, c; Itta (Ita), w.
9. Ss. *Gregory of Nazianzen*, bp.dr; Hermas, Nicholas Albergati, bps; Pachomius, ab; Gerontius, bp.m; Beatus, c.
10. Ss. *Antoninus* (Antonine), bp; Cyrinus, Simplicius, Felix, Blanda, Epimachus, Gordian, mm; Job, pt; William, c; Comgall, ab; (Bl) John of Avila, c.
11. Our Lady of the Forsaken. Ss. Francis of Jerome, c; Anastasius, Anthimus, Maximus, Fabius, Diocletius, Florentius, mm; Mammertus, bp.
12. Mother of the Divine Shepherd. Ss. *Nereus, Achilleus, Flavia Domitilla, Pancras*, mm; Dominic della Calzada, Philip of Agirone, cs; Epiphanius of Salamis, Germanus of Constantinople, Modoald, bps; Dionysius, m; Rictrudis, w; (Bl) Imelda, v.
13. Ss. *Robert Bellarmine*, bp. dr; Glyceria, v.m; John the Silent, Servatius, bps; Agnes of Poitiers, Merewenna, vv.
14. Ss. *Boniface*, m; Justa, Justina, Henedina, Victor, Corona, mm; Robert, c; Carthage the Younger, bp; (Bl) Michael, c; (Bl) Dominica Mazzarello, v.
15. Ss. *John Baptist de la Salle*, c; Peter, Paul, Andrew, Dionysia, Cassius, Victorinus, Maximus, mm; Isidore the Labourer, c; Secundus, Cecilius, Euphrasius, bps; Gerebern (Gerebrand), m; Dympna, v.m; Caesaria, v; Colman, Achilles, bps.
16. Our Lady of Virtues. Ss. *Ubald*, b; John Nepomucene, m; Honore of Amiens, bp; Andrew Hubert Fournet, c; Felix, Audas (Abdas), Aquilinus, Victorian, mm; Brendan, ab; Simon Stock, Diamma, Fele, cs.
17. Ss. *Pascal Baylon*, c; Adrio, Victor, Basilla, Paul, Aquilinus, mm; Restituta, v.m; Cadan, Silanus, bps; Madem (Maden), c.
18. Ss. *Venantius*, m; Eric, k.m; Theodotus, Alexandra, Claudia, Faina, Euphrasia, Matrona, Julitta, mm; Felix of Cantalicio, c; Elgiva, q.w.
19. Ss. *Peter Celestine*, p; *Pudentiana*, v; Cyriaca, v.m; Dunstan, bp; Ivo (Ives), Theophilus of Corte, Pudens, cs; (Bl) Alcuin (Albinus), ab.



20. Ss. *Bernardine of Siena*, c; Aquila, Asterius, Alexander, mm; Anastasius, Theodore, Outille, bps; Alfreda (Elfreda), v Basilla, v.m; Plautilla, w; Ethelbert, k.m.
21. Ss. Valens, Timothy, Eutychius, Secundinus, Victorius, Donatus, Antiochus, mm; Isberga, v; Godric, h; Colan, c.
22. Our Lady of Tears. Ss. *Rita* (Margarita) of *Casia*, w; Castus, Aemilius, Faustinus, Timothy, mm; Romanus, ab; Quiteria, Julia, v.m; Atho, Marcian of Ravenna, bps; Helena, v; (Bl) John Forrest, m.
23. Ss. Desiderius (Dizier) of Langres, m; John Baptist dei Rossi, c; Euphebius, Michael, bps; Florentius, Lucius, Julian, cs; Jane Thouret, v; William of Rochester, m; (Bl) Andrew Bobola, John Stone, mm.
24. **Our Lady Mary Help of Christians.** Ss. Donatian and Rogatian, mm; Joanna, w; Felix, Sylvanus, Vincent, Susanna, Marciana, Robustian, Meletius, Afra, John of Prado, mm; Vincent of Lerins, c; (Bl) John Larke, m; Edgar, k.
25. Ss. *Gregory VII*, p; Zenobius, Aldhelm (Adhelm), Dionysius of Milan, bps; Valentio, m; Urban I, p.m; Madeleine Sophie Barat, v; Leo of Troyes, c; Maximus and Venerandus, mm.
26. Ss. *Philip Neri*, c; Felicissimus, Heraclius, Paulinus, Priscus, Dimitrius, mm; Zacharias, bp.m; Eleutherius, p.m; Alpheus, Becan, Damian, cs; Oduvald, ab; (Bl) Mariana of Paredes, v; (Bl) Andrew Franchi, bp.
27. Ss. *Bede the Venerable*, c.dr; John I, p.m; Restituta, Julius, mm; Bruno, Frederick, bps.
28. Ss. *Augustine of Canterbury*, bp; Bernard of Menthone, c; Aemilius, Felix, Priam, Lucian, Aemilian, Cheron, Crescens, Paul, Helladius, mm; Justus of Urgek, Germanus of Paris, bps; (Bl) Margaret Pole, Robert Johnson, Thomas Forde, mm.
29. Ss. *Mary Magdalen dei Pazzi*, v; Theodosia, Conon, Restitutus, Alexander, mm; Maximus of Verona, bp; Eleutherius, c; Erbin, c.
30. Ss. *Felix I*, p.m; Palatinus, Gabinus, Crispulus, mm; Joan of Arc (Maid of Orleans), v; Ferdinand, k; Anastasius, bp; Basil and Emelia (Emilia), cs; (Bl) William Fylby, Thomas Cottam, Laurence Richardson, Luke Kirby, mm.
31. Mediatrix of All Graces. Ss. *Angela dei Merici*, v; Hermias, Crescentianus, Cantius, Protus, mm; Petronilla, v; Lupicinus, bp.

## JUNE

1. Ss. Valens, Paul, Pamphilus, Crescentianus, Secundus, Proculus, Juventius, Firmus, Felinus, Gratianus, mm; Inigo, ab; Fortunatus, Simeon, cs; Wistan, k.m; Tegla, v; Ronan, bp; Conrad, bp.m; Peter of Pisa, Herve, cs; (Bl) Alphonsus Navarete, John Storey, mm; (Bl) James of Strepa, bp.



2. Ss. *Marcellinus and Peter*, mm; Nicholas, c; Vetius, Biblis, Alexander, Blandina, mm; Erasmus (Elmo), bp.m; Eugenius I (Eugene), p; Odo (Otho), bp.
3. Ss. *Clotilde*, q, w; Laurentinus, Lucillian, Claudius, Paul, Dionysius, Isaac, mm; Oliva, v; Caecilius (Cecilian), c; Paula, v.m; Kevin (Coemgen), ab.
4. Ss. *Francis Caracciolo*, c; Quirinus of Tivoli, Rutilus, Aretius, Dacian, mm; Alexander, Metrophanes, Optatus, bps; Saturnina, v.m; Cornelius, bp; Walter, ab.
5. Ss. *Boniface*, bp.m; Dorotheus of Tyre, Florentius, Julian, Cyriacus, Marcellinus, Faustinus, Marcian, Nicanor, Sancius, Zenais (Zenaida), Cyria (Cira), Valeria, Marcia, mm.
6. Ss. *Norbert*, bp; Artemius, Candida, Paulina, mm; Alexander, bp.m; John of Verona, bp; Philip the Deacon, c; Claudius (Claude), bp; Gilbert of Auvergne, c; (Bl) Laurence of Villamanga, c.
7. Ss. Robert of Newminster, ab; Paul, Peter, Sabinian, Jeremias, mm; Colman, bp; (Bl) Antony Mary Gianelli, bp.
8. Ss. Medard, bp; Calliopa, Maximin, mm; Heraclius, Gildard (Godard), Clou, Severinus, William, bps; Victorinus, Sallustianus, Levan (Levin), cs; Syra, v.
9. Mother of Divine Grace. Ss. *Primus and Felician*, mm; Columbus (Colm), ab; Vincent, m; Richard, Maximian, bps; Julian, c; Pelagia, v.m; (Bl) Anna Maria Taigi, v.
10. Ss. *Margaret of Scotland*, q.w; Zacharias, Getulius, Primitivus, Rogatus, mm; Asterius, bp; Crispulus, Restitutus, mm; Timothy, Maximus of Naples, bps.mm; Maurinus, ab.m; Landry, Ithamar, Theophilus, Bardo, bps; (Bl) Henry of Treviso, c; Diana, v.
11. Ss. *Barnabas*, ap; Felix and Fortunatus, mm; Parisius, Blier, Herband, cs; Aleydis (Aliz, Alix), v.
12. Ss. *John of St. Facundus*, c; Antonina, Basilides, Cyrinus, Nabor, Nazarius, mm; Humphrey, h; Olympius, bp; Leo III, p; Christianus, bp; Cunera, v.
13. Ss. *Anthony of Padua*, c. dr.; Fortunatus and Lucian, mm; Aquilina, Felicula, vv.mm; Peregrinus, bp.m; Rembert, m; Trillo, (Bl) Gerard, cs.
14. Ss. *Basil the Great*, bp. dr; Anastasius, Felix, Digna, Valerius, Rufinus, mm; Marcian of Syracuse, bp.m; Eliseus (Elisha), pf; Elgar, c; Mark of Lucera, bp.
15. Ss. *Vitus, Modestus and Crescentia*, mm; Germaine, v; Abraham, c; Benildis, Tatian, mm; Lybe (Lybia), Leonis, Eutropia, vv.mm; (Bl) Gregory Barbadigo, bp.
16. Ss. John Francis Regis, c; Lutgarde, v; Aureus, Justina, Roland, Quiricus (Cyr), Julitta, mm; Aurelian, Benno, Tychon, bps; Evermund, Colman, abs; Ismael, Felix, Maurus, bps.
17. Ss. Isaurus, Innocent, Felix, Jeremias, Peregrinus, Manuel, Ismael, Montanus, Nicander, Marcian, mm; Rainerius, Bessarion, cs; Avitus, Botulph, abs; Himerius, bp.

18. Ss. *Ephrem the Syrian*, dr; Mark, Marcellianus, Cyriacus, Paula, mm; Elizabeth, v; Marina, v.m; Fortunatus, c.
19. Ss. *Juliana Falconeri*, v; Gervase, Protase, Gaudentius, Zosimus, mm; Boniface, bp.m; Dieudonné, Innocent, bps; (Bl) Thomas Woodhouse, m.
20. Ss. *Silverius*, p.m; Paul and Cyriacus, mm; Florentina (Florence), v; Novatus, c; Macarius, Bain, bps; Gemma, v.m; (Bl) Francis, c.
21. Ss. *Aloysius Gonzaga*, c; Rufinus, Martia (Marcia), Ciriacus, Apollinaris, Alban, mm; Demetria, v.m; Terentius, Eusebius, bps. mm; Martin, Ralph, bps.
22. Ss. *Paulinus of Nola*, bp; Alban, Flavius Clemens, mm; Innocent V, p; Consortia, v; John of Naples, Nicetas, bps.
23. Ss. Etheldreda (Audrey), v; John, Felix, mm; Agrippina, v.m; Zeno and Zenas, mm; Jacob of Toul, Liebert, bps; Mary of Oignies, w; (Bl) John Fisher, bp.m.
24. *Nativity of St. John the Baptist*. Ss. Faustus, Orentius, Heros, Firmus, Cyriacus, Longinus, mm; Theodulphus, Simplicius, bps; Rumbold, bp.m; Alena (Elena), v.m; Ivan, h; Bartholomew, c.
25. Ss. *William of Montevirgine*, ab; Febronia, v.m; Lucy, Gallicanus, mm; Prosper of Aquitaine, Maximus, bps; Adelbert, c; Salomon, m.
26. Ss. *John and Paul*, mm; Perseveranda, v; Salvius, Pelagius, mm; Anthelmus, bp; Vigilius, bp.m; David, h.
27. Our Lady of Perpetual Help. Ss. Ladislas (Lancelot), k; Crescens, bp.m; Zoilus, Anectus, mm; John of Tours, c.
28. Ss. *Irenaeus*, bp.m; Plutarchus, Serenus, Heron, Rhais, Marcella, mm; Paul I, p; Benignus, bp.m; Austell, c.
29. *St. Peter and St. Paul*, Apostles. Ss. Benedicta, v.m; Mary, w; Syrus, Cassius, bps; Marcellus and Anastasius, mm; Hemma (Emma), w; Salome and Judith, vv.
30. *Commemoration of St. Paul*. Ss. Theobald, h; Lucina, Aemiliana, Basilides, Caius, Leo, mm; Peter, Alrick, cs.

## JULY

1. **The Most Precious Blood.** Ss. Aaron, high priest; Julius, m; Theodoric (Thierry), Simeon, cs; Castus, Secundinus, bps. mm; Domitian, Cybar, abs; Gallus (Gal), Martin of Vienne, bps; Wenn, Juthware, vv; Oliver Plunket, bp.m; Lunaire, bp.
2. **The Visitation of Our Lady.** Ss. Processus and Martinianus, mm; Otho (Otto), bp; Acestes, Ariston, Urban, Vitalis, Justus, Felix, Marcia, Symphorosa, mm.
3. Ss. *Leo II*, p; Eulogius, Hyacinth, Irenaeus, Mustiola, Mark, Paul, Tryphon, mm; Dathius (Datus), Anatolius, bps; Bertrand (Bertram), Jarman (German), bps.
4. Ss. Ubric (Ulric), Theodore, bps; Innocent, Sebastia, mm; Osee (Hosea), pf; Laurianus, bp.m; Bertha, w; Finbar, ab.

5. Ss. *Anthony-Mary Zaccaria*, c; Triphina, Athanasius, Cyrilla, Marinus, Theodotus, Zoe, mm; Philomena, Edana, Modwenna, vs; Peter of Metz, bp; Fragan and Gwen (Blanche), mm.
6. Ss. Isaias, pf.m; Lucy, Antoninus, Severinus, Diodorus, Dion, Romulus, Tranquillinus, mm; Dominica, v.m; Godliva, m; Moninna, v; (Bl) Thomas More, m.
7. Ss. *Cyril and Methodius*, bps; Benedict XI, p; Lucian, Pompeius, Saturninus, Germanus, Claudius, Castorius, Victorinus, mm; Apollonius, Allyre, Odo (Otto), Willebald, bps; Ethelburga (Aubierge), v; Medran, c.
8. Ss. *Elizabeth (Isabella) of Portugal*, q.w; Eugene III, p; Procopius, Colman, mm; Hadrian (Adrian) III, p; Aquila and Priscilla; Arnold, c; Morwenna, Landrada, Withburga, vv; (Bl) Adrian Fortescue, m.
9. Ss. Veronica de Julianis, v; Zeno, Alexander, Anatolia, Audax, mm; Briccius, bp; Cyril, bp.m; Everildis, v; John Fisher, Thomas More, cs.
10. Our Lady of Good Counsel. Ss. *Rufina and Secunda*, vv.mm; Amelberga (Amelia), v; Apollonius, Sylvanus, Marinus, Nabor, Felix, Leontius, Mauritiu, Daniel, Januarius, Philip, Alexander, Vitalis, Martial, mm; Etto (Hetto), bp; Placid and Sigisbert.
11. Our Lady of Pilgrims. Ss. *Pius I*, p.m; John of Bergamo, bp.m; Marcian, Savinus, Cyprian, Sidronius, Januarius, Pelagia, mm; Cowair (Cywair), v; Olga.
12. Ss. *John Gualbert*, ab; Epiphana, Fortunatus, Nabor, Felix, Paulinus, Hilarion, mm; Paternian, bp; Marciana, v.m; Jason, c; Veronica, v.
13. Ss. *Anacletus*, p.m; Esdras (Ezra), Joel, pf; Silas, c; Serapion, Eugenius, Muritta, mm; Bridget, Maura, cs; Britta, Maura, Mildred, vv.
14. Ss. *Bonaventure*, bp. dr; Francis Solano, Marcellinus, cs; Justus, m; Cyrus of Carthage, Felix of Como, Heraclas, Optatian, bps; Deusdedit, bp.
15. Ss. *Henry II*, emp; Antiochus, Cyriacus, Januarius, Florentinus, Julia, Justa, Zosima, Philip, Zeno, mm; Athanasius, James, bps; Felix of Pavia, bp.m; Apronia, Edith, vv; David, ab; Donald, Vladimis, Swithin, cs.
16. **Our Lady of Mt. Carmel.** Ss. Faustus, Raineldis, Sisenandus, mm; Mary Magdalen Postel, v; Eustasius, Vitalian, bps; Valentine, bp.m; Andrew and Benedict, mm.
17. Humility of Our Lady. Ss. *Alexius*, c; Generosus, Theodota, Hyacinth, Felix, Januaria, Speratus, Generosa, Vestina, Donata, Secunda, mm; Leo IV, p; Theodosius, bp; (Bl) Irmen-gard, ab; Marcellina, v.
18. Ss. *Camillus de Lellis*, c; Marina; Gundenis, vv.mm; Frederick, bp.m; Aemilian, Symphorosa, Crescens, Julian, Nemesius, Primitivus, Justinus, Eugenius, mm; Arnoul, Bruno, Ruffilus, bps; Edburga, v.

19. Ss. *Vincent de Paul*, c; Felix of Verona, bp; Martin of Treves, Epaphras, bps. mm; Arsenius, c; Aurea, Justa, Rufina, vv. mm; Macrina the Younger, v.
20. Ss. *Jerome Aemilian*, c; Margaret (Macrina), v.m; Julian, Maximus, Cassia, Paula, Paul, mm; Elias (Elijah), pf; Flavian, Elias, bps; Vulmar (Ulmar). ab; Joseph Barsabas, Ceslas, cs; Severa.
21. Ss. *Praxedes*, v; Claudius, Justus, Victor, Alexander, Felician, mm; Daniel, pf; Julia of Troyes, v.m; John, c.
22. Ss. *Mary Magdalen*, pen; Plato, Theophilus, mm; Laurence of Brindisi, Joseph of Palestine, cs; Cyril, bp; Meneleus, ab; Andrew, m.
23. Ss. *Apollinaris*, bp.m; Eugene, Theophilus, mm; Romula, Redempta, Herunda, vv; Primitiva, v.m; Liborius, bp.
24. Ss. *Christina*, v.m; Niceta, Aquilina, Meneus, Victor, Vincent, mm; Christiana, Menefrida, vv; Declan, bp; Romanus, David, Rufinus, mm.
25. Ss. *James the Greater*, ap; Christopher, Florence, Felix, Paul, mm; Valentina, v.m; Magnericus, bp; Lewina, v.m; Nissen, ab.
26. Our Lady of Faith. Ss. *Anne*, mother of Our Lady; Erastus, bp.m; Hyacinth, Olympius, Theodulus, Exuperia, mm; Valens, bp; Pastor, Simeon, cs; (Bl) Bartholomea Capitatio, v.
27. Ss. *Pantaleon*, m; Maximian, Malchus, Martinian, Dionysius, John, Constantine, Maurus, Sergius, George, Aurelius, Natalia, Felix, Liliesa, Jucunda, Julia, mm; Anthusa, v; Celestine I, p; (Bl) Rudolph Aquaviva, m.
28. Ss. *Nazarius and Celsus*, mm; Victor I, p.m; Eustasius, m; Innocent I, p; Sampson, bp.
29. Ss. *Martha*, v; Felix II, p.m; Simplicius, Faustinus, Beatrix (Beatrice), Lucilla, Flora, Eugene, Antoninus, Olaf, Theodore, mm; William of Brioux, Prosper, Lupus of Troyes, bps; Seraphina, v; (Bl) Urban II, p.
30. Ss. *Abdon and Sennen*, mm; Julitta, m; Maxima, Donatilla, Secunda, vv.mm; Ursus, bp; Rufinus, Abel, mm; (Bl) Richard Fetherstone, Edward Powel, Everard Hanse, mm.
31. Ss. *Ignatius of Loyola*, c; Fabius, m; Germanus of Auxerre, bp; John Columbini, c; Helena, w,m.

## AUGUST

1. Ss. *Peter in Chains*; Faith, Hope, and Charity, vv.mm; Verus, Ethelwold, bps; Leontius, Alexander, Justin (Justus), Felix of Gerona, Cyril, Aquila, Domitian, Rufus, Menander, Bonus, Faustus, Maurus, mm.
2. Our Lady of the Angels (*Angela*) s. *Alphonsus Liguori*, bp.dr; Theodota, Evodius, Rutilius, mm; Stephen I, p.ml Maximus, bp.



3. *Finding of the Body of St. Stephen*, First Martyr. Ss. Gamaliel, c; Hermelus, Nicodemus, mm; Lydia, Marana, Cyra, vv.mm; Peter, Aspren, bps; Trea, v.
4. Ss. *Dominic Guzman*, c; Ia (Ya), Eleutherius, Perpetua, Protasius, mm; Euphronius, bp.
5. **Our Lady of the Snows**. Ss. Emygdus (Emidius), bp.m; Afra, Sobel, mm; Cassian, Paris, bps; Oswald, k.m; Nonna, w.
6. **The Transfiguration of Our Lord**. Ss. *Xystus* (Sixtus) II, p.m; Stephen, Justus, Pastor, Felicissimus, Agapitus, Januarius, Magnus, Vincent, mm; James the Hermit, c; Kenneth, c.
7. Ss. *Cajetan*, c; Donatus, Peter, Julian, Faustus, Dometius, Cassius, Severinus, Secundus, Licinius, mm; Albert, c; Hedda, bp; Claudia, w.
8. Ss. *Cyriacus* (Cyrac) *Largus*, *Smaragdus*, mm; Aemilian, Myron, bps; Eleutherius, Leonidas, Marinus, mm; (Bl) John Felton, mm.
9. Our Lady of Joy (*Laetitia*). Ss. *John Baptist Vianney*, c; Firmus, Rusticus, Julian, Marcian, Romanus, Marcellianus, mm; Domitian, bp.
10. Ss. *Laurence of Rome*, m; Asteria, Bassa, Paula, Agathonica, vv.mm; Blain, bp.
11. Ss. *Tiburtius*, m; Sussana, v.m; Alexander, bp.m; Digna, Attracta, Lelia, vv; Everard, ab.
12. Ss. *Clare* (Clara), v; Anicetus, Felicissima, Hilaria, Digna, Quiriacus, Nimmia, Juliana, Macarius, Julian, mm; Eusebius of Milan, bp; Merewenna, v; Phineas.
13. Our Lady Refuge of Sinners. Ss. *Hippolytus and Cassian*, mm; John, v; Helena, Maximus, Concordia, Anastasius, mm; Radegund, w; Wigbert, ab.
14. Ss. *Eusebius*, c; Demetrius, Ursicius, mm; Athanasia, w; Callistus, Marcellus, bps.mm.
15. **Assumption of Our Lady**. Ss. Tarcisus, m; Alypius, Arnulphus, bps; Stanislaus Kotska, c; Napoleon, m.
16. Our Lady of Pity. Ss. *Joachim*, Father of the Blessed Virgin, Ambrose, Diomedes, Titus, mm; Simplician, Eleutherius, bps; Serena, q; Roch (Rock), c; Eleonor, v.m.
17. Ss. *Hyacinth*, c; Straton, Philip, Eutychian, Paul, Juliana, Myron, Mamas, Liberatus, Boniface, Servus, Rusticus, Rogatus, Maximus, mm; Anastasius, bp; Clare, v; Eusebius, p.
18. Ss. *Agapitus*, m; Helena (Helen), emp.w; Leo, Juliana, John, Crispus, Hermas, Serapion, Florus, Laurus, Maximus, mm; Ernan, Evan, cs; (Bl) Beatrice da Silva, v.
19. Ss. *John Eudes*, c; Louis of Toulouse, bp; Xystus (Sixtus) II, p; Andrew, Julius, Timothy, Thecla, mm; Rufinus, Marianus, Donatus, cs; (Bl) Louis Marie Grignon de Monfort, c; Sarah.



20. Ss. *Bernard*, ab.dr; Leovigild, Christopher, Lucius, Severus, mm; Samuel, pf; Philibert, ab; Maximus, Porphyrius, cs; Edbert, k; Ronald, m.
21. Ss. *Jane Frances*, w; Cyriaca (Dominicà), Anastasius, Bassa, Fidelis, Maximianus, Camerinus, Paternus, mm; Apollinaris, Quadratus, bps; Bernard, ab.
22. **Immaculate Heart of Mary.** Ss. Timothy, m; Hippolytus, bp.m; Symphorian, Zoticus, Agathonicus, Antoninus, Athanasius, Anthusa, Philibert, Gunifort, Martial, Saturninus, Felix, Maurus, mm; Sigfrid, ab; Andrew, c; (Bl) Thomas Percy, Richard Kirkman, mm; (Bl) Bernard, c.
23. Ss. *Philip Benizi*, c; Claudius, Asterius, Neon, Theonilla, Luppus, Minervus, Eleazar, Maximus, Restitutus, Donatus, Valerian, Fructuosa, Timothy, Apollinaris, mm; Theonas, Zacchaeus, Victor, Flavian, Eugene, bps.
24. Ss. *Bartholomew*, ap; Tatio, Candida, George, mm; Owen, bp; Romanus, Ptolemy, bps.mm; Aurea, v.m; Patrick, Godfrey, abs.
25. Ss. *Louis IX*, king of France, Genesius, Eusebius, Vincent, Peregrinus, Julian, Maximus, Nemesius, Lucilla, mm; Ermelius, Thomas of Hereford, Mennas, Gregory of Utrecht, bps; Mary Michael, Patritia, Ebba the Elder, vv.
26. Ss. *Zephyrinus*, p.m; Felix of Pistoja, c; Alexander, Irenaeus, Secundus, Simplicius, Constantius, Victorianus, Victor, Hadrian, mm; Rufinus, bp; Pandwyna, v.
27. Ss. *Joseph Calasanctius*, c; Anthusa, Marcellinus, Mannea, John, Serapion, Peter, mm; Rufus, bp.m; Margaret, w; Narnus, Lizier, John of Pavia, Caesarius of Arles, bps; Euthalia, v.m; Hugh, m.
28. Our Lady of the Afflicted. Ss. *Augustine of Hippo*, bp.dr; Pelagius, Julian of Auvergne, Hermes, Fortunatus, Caius, Anthes, mm; Alexander, Vivian, bps; Agnes, v.m.
29. **Beheading of John the Baptist.** Ss. *Sabina*, v; Adelphus, bp; Basilla, Candida, vv.mm; Sebbi, k; Paul, Andrew, mm; Medericus, ab.
30. Ss. *Rose of Lima*, v; Felix, Audactus, Gaudentia, mm; Peter of Trevi, Fantinus, cs; Boniface, Thecla, mm.
31. Ss. *Raymund Nonnatus*, c; Aidan, Amatus, Optatus, bps; Theodotus, Rufina, Ammia, Robustian, Mark, mm; Aristides, ç; Isabel, v.

## SEPTEMBER

1. Ss. *Giles* (Gil, Aegidus), ab; Anna, w; Honoratus, Fortunatus, Januarius, Felix, Vitalis, Donatus, Regulus, Priscus, Heraclius, Adjutor, Marcus, Augustus, Elpidius, mm; Xystus, Victorius, Lupus, Constantius, bps; Gideon, Josue (Joshua), cs; Verena, v; Agia, w; Vibiana, v.m; Ruth.

2. Ss. *Stephen*, k; Maxima, Zeno, Theodore, Diomedes, Julian, Philip, Leonides, Antoninus, mm; Elpidius, ab; William, bp; (Bl) Margaret of Louvain, v.m.
3. Ss. Phoebe, v; Aristaeus, Antoninus, Zeno, Chariton, mm; Basilissa, Euphemia, Dorothea, Thecla, Erasma, Serapia, vv.mm; Simeon Stylites the Younger, c.
4. Ss. Rose of Viterbo, v; Boniface I, p; Theodore, Julianus, Thamel, Rufinus, Sylvanus, Marcellus, Magnus, Castus, Maximus, mm; Candida, w; Hermione, v.m; Rosalia, Irmgard, vv; Ida, w.
5. Our Lady Queen of Apostles. Ss. *Laurence Justinian*, bp; Zeno, Macarius, Donatus, Urban, Theodore, mm; Victorinus, bp.m; Bertin, ab; Obdulia, v.
6. Ss. Zacharias, pf; Eugene, Donatian, Mansuetus, Germanus, Faustus, Macarius, Porphyrius, mm; Eleutherius, ab; Philomena, v.m; Bega (Bee), v; Adam, ab; (Bl) Thomas, m.
7. Ss. Regina, v.m; Clodoaldus (Cloud), c; Anastasius, John of Nicomedia, mm; Evortius (Euvert), Pamphilus, bps; Madalberta, v; Gilbert (Tilbert), bp; Grimonía (Germana), v.m; (Bl) Antony, Mark, mm.
8. **The Nativity of Our Lady.** Ss. Adrian (Hadrian), Theophilus, Eusebius, Zeno, Nestor, Timothy, Faustus, mm; c; Sergius I, p; Adela, w.
9. Ss. *Peter Claver*, c; Gorgonius. Straton, Severianus, Rufinus, Rufinian, Hyacinth, Alexander, Dorotheus, mm; Kyran, ab; Omer, bp; Osmanna, v.
10. Ss. *Nicholas of Tolentino*, c; Pulcheria Augusta, v; Victor, Felix, Lucius, Victor, Dativus, Lucas, Clement, mm; Peter, Salvius (Sauve), bps; Theodard, bp.m; Nymphodora, v.m; Odger, c.
11. Ss. *Protus and Hyacinth*, mm; Theodora, pen; Aemilian, Patiens, bps; Vincent, ab.m; Diomedes, Felix, Regula, mm; Daniel, bp. (Bl) Charles Spinola, m.
12. **Most Sweet Name of Mary.** Ss. Guy, c; Hieronides, Leontius, Serapion, Valerian, Straton, Macedonius, Theodulus, Tatiana, mm; Silvinus, Sacerdos, Albeus, bps.
13. Ss. Philip, m; Amatus (Aimé, Amé), Eulogius, Maurilius, bps; Bigorius, Julian, mm; Wilfreda, abbess.
14. **Exaltation of the Holy Cross.** Ss. Crescentianus, Victor, Rosula, Crescentius, Sallustia, mm; Albert, bp.m; Nothburga, v.
15. **Seven Sorrows of the Blessed Virgin.** Ss. Catherine of Genoa, w; Nicomedes, Valerian, Porphyrius, Nicetas, Melitina, Maximus, Theodore, Emilas, Jeremias, mm; Lubin, Evre, Merinus, Albinus (Alpin) bps; Eutropia, w; Aicard, ab; Hernan, c; (Bl) Alfred, bp.
16. Ss. *Cornelius and Cyprian*, p.bp.mm; Edith, v; Geminianus, Lucy, Abundius, Marcian, John, Rogellus, Sebastiana, mm; Victor III, p; Ninian, b; Euphemia, v.m; Ludmilla, m.

17. *Stigmbla of St. Francis of Assisi*. Ss. Lambert of Maestricht, bp.m; Ariadna, Justin, Narcissus, Peter of Arbues, Socrates, Stephen, Valerian, Macrinus, Gordian, mm; Columba, v.m; Hildegarde, v; Theodora.
18. Ss. *Joseph of Cupertino*, c; Sophia and Irene, mm; Methodius, b.m; Hygbald, ab.
19. Ss. *Januarius*, Festus, Desiderius, mm; Theodore, bp; Felix, Constantia, Nilus, Elias, mm; Susanna, Pomposa, vv.mm; Mary de Socos, v.
20. Ss. *Eustachius*, Agapitus, Theopistes, mm; Candida, v.m; Fausta, Dionysius, Priscus, Theodore, Philippa, mm; Glicerius, bp.
21. Ss. *Matthew*, ap. ev; Jonas, pf; Alexander, bp.m; Eusebius, Pamphilus, mm; Iphigenia, Maura, vv; Gerulph, m.
22. **Our Lady of Hope**. Ss. *Thomas of Villanova*, bp; Maurice, Candidus, Victor, Innocent, Vitalis, Jonas (Yon), Irais, mm; Digna and Emerita, vv.mm; Felix IV, p; Florence, Silvanus, cs; Salaberga, w.
23. **Our Lady of the Stars (Stella)**. Ss. *Linus*, p.m; Thecla, v.m; Andrew, John, Peter, Antony, Xantippa, Polyxena, mm; Constantius, c; Paternus, bp.
24. **Our Lady of Mercy**. Ss. Gerard of Hungary, bp.m; Pacificua, c; Rusticus, Anathalon, bps; Felix, m; Emma, v.
25. Ss. Cleophas, Herculanus, Paul, Tatta, Sabinian, Maximus, Rufus, Eugene, mm; Lupus of Lyons, Aunaire, bps; Aurelia and Neomisia, vv; Firminus, bp.mm; Ladislaus, Cajan, cs; Boris, Egelred, Gleb, mm; Barr, Fymbert, bps.
26. Our Lady of the Fleur de Lys. Ss. *Cyprian and Justina*, mm; Nilus, ab; Callistratus, Noel, mm; Vigilius, Eusebius, bps; Morgan, c; Colman, ab. Isaacus Jogues, Joannes de Brebeut, mm.
27. Ss. *Cosmas and Damian*, mm; Caius of Milan, Aderitus, Mark, bps; Hiltrude, v; Adulphus, John, Leontius, Epicharis, Florentinus, Hilary, mm; Eleazar, c.
28. Ss. *Wenceslaus*, m; Silvinus, Salomon, bps; Mark, Alexander, Zosimus, Nicon, Martial, Laurence, Maximus, m; Lioba, Tetta, vv.
29. Ss. *Michael the Archangel*; Gudelia, Dadas (Didas), Plautus, mm; Fraternal, bp.m; Ripsimis, v.m; Theodota, m; (Bl) John of Dukla, c.
30. Ss. *Jerome*, dr; Sophia, w; Antoninus, Victor, Ursus, mm; Gregory, Honorius, bps; Laurus (Lery), ab; Midan, c.

## OCTOBER

1. Ss. *Remigius (Remy)*, bp; Maxima, Julia, Priscus, Crescens, Domninus, mm; Bavo, c.
2. **The Holy Guardian Angels**. Ss. Eleutherius, Modestus, Primus, Cyril, mm; Theophilus, c; Leodegarius (Leger), bp.m; Gilbert, bp.

3. Ss. *Teresa of the Child Jesus*, v; Candidus, Dionysius, Caius, Peter, Paul, Ewald, mm; Froilan, Maximian, bps; Gerard, ab; Menna (Manna), v.
4. Ss. *Francis of Assisi*, c; Crispus, Caius, Faustus, Eusebius, Lucius, Mark, Marcian, mm; Aurea, v; Peter, bp.m; Petronius, bp; Berenice, v.m.
5. Ss. *Placid*, c; Firmatus, Flaviana, Victorinus, Flavia, Faustus, Donatus, mm; Charitina, v.m; Apollinaris, Marcellinus, bps; Galla, w.
6. Ss. *Bruno*, c; Marcellus, Castus, Aemilius, Saturninus, mm; Sagar, Romanus, bp.m; Faith, v.m; Magnus, bp; Mary Frances of the Five Wounds, v; Junius, c.
7. **Our Lady of the Most Holy Rosary.** Our Lady of Victory. Ss. *Mark*, p; Marcellus, Apuleius, Sergius, Bacchus, mm; Augustus, Helanus, cs; Julia, Justina, Osyth, vv.mm.
8. Ss. *Bridget of Sweden*, w; Artemon, Demetrius (Dimitri), Nestor, Laurentia, Peter, mm; Reparata, Benedicta, vv.mm; Pelagia, pen; Simeon, c; Keyna (Kean), Triduana, vv; Thais, pen.
9. Ss. *Dionysius*, bp.m; Abraham, pat; Louis Bertrand, John Leonardi, Gunther, cs; Rusticus, Eleutherius, Domninus, mm; Deusdedit, ab.m; Publia, v; Andronicus and Athanasia.
10. Ss. *Francis Borgia*, c; Cassius, Florentius, Daniel, Samuel, Angelus, Domnus, Leo, Nicholas, Gereon, Victor, mm; Cerbonius, Paulinus, Patrician, Clarus, bps; Tanca, v.m.
11. **Motherhood of the Blessed Virgin.** Ss. Canicus (Canice, Kenneth), ab; Placida, v; Germanus, bp.m; Aemilian, Gomer, cs; Alexander, Firminus, bps; Probus, Andronicus, Sarmata, Nicasius, Pientia, Anastasius, Placidus, mm; Ethelburga, v.
12. Our Lady of the Pillar. Ss. Wilfrid, Monas, Salvinus, bps; Domnina, Priscian, mm; Maximilian, Felix, Cyprian, bps. mm; Eustachius, Seraphinus, cs; Edwin, k.m; (Bl) Camillus, m.
13. Ss. *Edward the Confessor*, k; Colman, Faustus, Januarius, Martialis, Florence, mm; Venantius, ab; Theophilus, Romulus, bps; Chelidonia, v; Gerald, c.
14. Ss. *Callistus (Calixtus) I*, p.m; Fortunate, v.m; Saturninus, Lupus, Evaristus, mm; Bernard, Dominic, cs; Rusticus, Justus, Fortunatus, Donatian (Donas), Burchard, bps.
15. Ss. *Teresa of Jesus*, v; Bruno, bp.m; Aurelia, Thecla, vv; Agleus, Fortunatus, mm; Antiochus, Severus, bps; Leonard, c.
16. Purity of Our Lady. Ss. *Hedwig (Hedwigis)*, w; Florentinus (Florentius), Lullus, Ambrose, bps; Gallus, ab; Saturninus, Nereus, Martinian, Maxima, mm; Gerard, Vitalis, cs; Kiara (Chier), v; Bertrand, bp.
17. Ss. *Margaret Mary Alacoque*, v; Victor, Alexander, Marianus, Mamelta, mm; Florence of Orange, bp; Solina, Mary Magdalen, Clotilde Angela, Mary Francisca, vv.mm; Anstrude, v; Colman, Louthiern, bps; Ethelbert, m.



18. Ss. *Luke the Evangelist*; Tryphonia, w; Justus, m; Julian, h; Gwen (Blanche), w.
19. Ss. *Peter of Alcantara*, c; Aquilinus, Veranus, bps; Varus, Ptolemy, Lucius, Pelagia, mm; Ethbin, ab; Frideswinda, v.
20. Ss. *John Cantius*, c; Irene, Martha, Saula, vv.mm; Maximus, George, Aurelius, Caprasius, Artemius, Andrew, mm; Aidan, bp.
21. Ss. *Hilarion*, ab; Ursula, v.m; Dasius, Zoticus, Caius, Asterius, mm; Malchus, Victor, cs; Celinia (Celina), v; Berthold, c.
22. Ss. Mary Salome, w; Alexander, Heraclius, Severus, Eusebius, Hermes, mm; Philip, Mark, bps.mm; Cordula (Cordelia), Nunila, Alodia, vv.mm; Verecundus, Melanius, Donatus, bps.
23. Ss. Theodore, Servandus, Germanus, mm; Verus, Severinus, Romanus, Ignatius of Constantinople, bps; Benedict, Domitius, John Bonus, cs; Oda, w; Elfreda, v.
24. Ss. *Raphael the Archangel*; Arethas, Felix Africanus, Januarius, Fortunatus, Septimus, mm; Proclus, bp; Martin, ab; Mark, c.
25. Ss. *Chrysanthus and Daria*, mm; Gaudentius, bp; Crispin, Crispinian, Claudius, Cyrinus, Antoninus, Marcian, Minias, Theodosius, Lucius, Mark, Peter, mm; Hilary, bp.
26. Ss. *Evaristus*, p.m; Lucian, Florius, Rogatian, Felicissimus, mm; Rusticus, Gaudiosus, Fulk, Albinus, bps.
27. Ss. Frumentius, Gaudiosis, bps; Capitolina, Florence, Vincent, Sabina, Christeta, mm; Uni, Otteran, Balderic, cs.
28. Ss. *Simon and Jude*, apostles; Eunice, Anastasia, Cyril, Fidelis of Como, mm; Honoratus, Faro (Pharo), bps; Cyrilla, v.m.
29. Ss. Eusebia, v.m; Narcissus, John of Autun, Donatus of Corfu, bps; Hyacinth, Quinctus, Felicianus, Lucius, mm; Maximilian and Valentine, bps.mm; Theodore, ab; Colman, bp; Ermelinda, v; Kennera, v.m; Bond, h.
30. Mother of Succor. Ss. Alphonsus Rodriguez, c; Eutropia, Julian, Macarius, Lucau, Marcellus, Maximus, Saturninus, Zenobius, Zenobia, mm; Serapion, Germanus, Gerard, Asterius, Tarkin, bps; Arilda, v.m.
31. Ss. *Quentin*, m; Wolfgang, Antoninus, bps; Urban, Narcissus, mm; Stachis, bp; Urith, c.

## NOVEMBER

1. ***Feast of All Saints.*** Ss. Benignus, Caesarius, Julian, Dacius, Cyrenia, Juliana, John, James, mm; Vigor, Marcellus, Licinius, bps; Mary, v.m; Severinus, Mathurin, Cledwyn, cs; Harold, k.m.
2. **All Souls' Day.** Ss. Tobias, Publius, Victor, Hermes, Papias, mm; Ambrose, ab; George of Vienne, Theodotus, bps; Victorinus, bp.m; Marcian, Willebald, cs; Baya and Maura, vv; (Bl) Margaret of Lorraine, w.
3. Ss. Malachy, Domnus of Vienne, Hermengaudius, Hubert, bps; Winifred, v.m; Germanus, Theophilus, Caesarius, Vitalis, Valentine, Hilary, mm; Sylvia, w; Quartus, Crispiolus, cs.

4. Ss. *Charles Borromeo*, bp; Clair, Nicander, Hermas, Porphyrius, Proculus, Vitalis, Agricola, mm; Modesta, v; Emeric, c; Brinstan, bp.
5. Ss. Zachary, pt; Elizabeth, w; Felix, Eusebius, Theotimus, Sylvanus, mm; Magnus, Kay, Gerald, bps; Idda, w; Bertilla, v.
6. Ss. Leonard, c; Atticus, Felix, mm; Severus, bp.m; Edwen, v Kybi (Cybi), bp.
7. Ss. Florence of Strassburg, bp; Antony, Carina, Nicander, Thessalonica, Uraina, Amaranthus, mm; Achilles, Rufus, Willibrord, bps; Englebert, Herculanus, bp.mm; Ernest, (Bl) Gabriel, mm.
8. Ss. Godfrey, bp; Deusdedit (Adeodatus), p; Claudius, Castorius, Simplicius, Severus, Severianus, Victorinus, mm; Willehad, Maurus, bps; Clarus, Gervadius, cs; Gregory, ab.
9. Ss. Theodore, m; Ursinus, Agrippinus, bps; Alexander, Orestes, mm; Eustolia and Sopatra, vv; Benignus, Vaune, bps.
10. Ss. *Andrew Avelino*, c; Tryphon, Nympha, Respicius, Tiberius, Modestus, Florentia, Demetrius, mm; Probus, Monitor, Justus, bps; Leo of Melun, c; Tryphenna and Tryphosa; Elaeth, k; John of Saxony, bp.m.
11. Ss. *Martin of Tours*, bp; Valentine, Felician, Victorinus, Athenodorus, Mennas, mm; Bartholomew, Theodore, abs; Veranus, Bertuin, bps; Cynfran, c.
12. Ss. *Martin I*, p.m; Benedict, John, Isaac, Matthew, Christian, mm; Aurelius, Publius, Livinus, bps.mm; Nilus, Aemilian, abs; Cunibert, Rufus, Renatus, Machar (Mochar), bps; Lebuin, c.
13. Ss. *Didacus* (Diego), c; Antoninus, Zebinas, Germanus, Ennatha, Arcadius, Probus, Paulillus, Mitrius, Valentine, Victor, mm; Brixius (Brice), Eugenius, Quinctian, bps; Nicholas I, p; Homobonus, c; Columba, v.m.
14. Our Lady of Life. Ss. *Josaphat*, b.m; Clementinus, Theodotus, Philomenus, Serapion, Venerandus, mm; Veneranda, v.m; Hypatius, bp.m; Laurence O'Toole, Jucundus, Devereux, bps; (Bl) Richard Whiting, James Roger, John Thorne, Hugh Faringdon, mm.
15. Our Lady of Compassion. Ss. *Albert the Great*, bp.dr; Felix of Nola, Gurias, Secundus, Fidentianus, Varicus, mm; Maclou, Luperius, bps; Eugenius, bp.m; Leopold, Fintan, cs.
16. Ss. *Gertrude*, v; Edmund of Canterbury, Fidentius, bps; Rufinus, Valerius, Mark, Elpidius, Marcellus, mm; Othmar, ab; (Bl) Agnes of Assisi, v.
17. Ss. *Gregory Thaumaturgus*, bp; Acisclus, Victoria, Alpheus, Zaccheus, mm; Hugh of Lincoln, Gregory of Tours, Dionysius, Anianus (Aignan), bps; Eugenius, c; Hilda, Salomea, vv.
18. Ss. Odo, ab; Thomas, c; Romanus, Barula, Oriculus, Hesechius, mm; Maximus, Fergus, bps.

19. Ss. *Elizabeth of Hungary*, w; Abdias (Obadiah), pf; Pontianus, p.m; Severinus, Felician, Maximus, Faustus, Azas, mm; Crispin, bp.m; Medana, Mechtildis, vv; Ermenburga, w.
20. Ss. *Felix of Valois*, c; Nersas, Agapius, Caius, Bassus, Octavius, Dionysius, Agapitus, Eustachius, Anatolius, mm; Benignus, Silvester, Bernard, bps; Dasius, bp.m; Edmund, k.m; Gregory, c; Humbert, bp.m; Maxentia, v.m.
21. **Presentation of the Blessed Virgin.** Ss. Albert, bp.m; Gelasius, p; Honorius, Stephen, Heliodorus, Demetrius, Celsus, Clement, mm; Columban, ab; Maurus, bp; Rufus, Digain, cs.
22. Ss. *Caecilia* (Cecilia, Cicely), v.m; Mark, Stephen, Maurus, Philemon, mm; Pragmatius, bp.
23. Ss. *Clement*, p.m; Felicitas, m; Lucretia, v.m; Gregory, bp; Trudo, c.
24. Ss. *John of the Cross*, dr; Chrysognous, Felicissimus, mm; Romanus, c; Protasius, bp; Alexander, Crescentianus, mm; Firmina, Flora, Maria, vv.mm; Colman, Kenan, bps; Eanfleda, w.
25. Ss. *Catharine of Alexandria*, v.m; Moses, Erasmus, Mercurius, mm; Jucunda, v.
26. Ss. *Sylvester*, ab; Faustus, Theodore, Marcellus, mm; Siricius, p; Amator, Conrad, bps; Leonard, Stylianus, Nicon, cs; Peter, Bellinus, bps.mm.
27. **Our Lady of the Miraculous Medal.** Ss. Facundus, Primitivus, James, Acacius, Basileus, Saturninus, mm; Virgil, Valerian, Maximus, bps; Josaphat, Barlaam, Severinus, cs; Bilhild, w; Cyngar, ab; Constans, Gallgo, Edwold, cs.
28. Ss. Stephen, Basil, Andrew, Peter, Rufus, mm; Valerian, Urban, Crescens, Rustace, Crescentianus, Felix, Florentianus, bps; James, Sosthenes, cs; Mansuetus, bp.m; (Bl) James Huson, m.
29. Ss. *Saturninus*, bp.m; Blasius, Demetrius, Paramon, Philomenus, Sissinus, mm; Iluminata, v; Brendan, ab; Cuthbert, m; Hardoin, Radbod, bps; Egelwine, c.
30. Ss. *Andrew*, ap; Castulus, m; Zosimus, Constantius, cs; Trojanus (Troyen), bp; Maura, Justina, vv.mm; Isaac, m.

## D E C E M B E R

1. Ss. Eligius (Eloy), bp; Ananias, Diodorua, Marianus, Lucius, Rogatus, Cassianus, Candida, Olympias, mm; Urcicinus, Agericus (Airy), Castritian, bps; Proculus, Evasius, bps.mm; Nahum, pt; Natalia; (Bl) Alexander, Edmund, John, Ralph, mm.
2. Ss. *Bibiana*, v.m; Eusebius, Marcellus, Maximus, Adria, Neon, Paulina, Mary, Martana, Aurelia, Pontianus, Severus, Januarius, Victorinus, mm; Silvanus, Nonnus, Lupus, Evasius, bps; (Bl) John, c.

3. Ss. *Francis Xavier*, c; Agricola, Ambicus, Victor, Julius, Cassian, Claudius, Crispinus, Magina, John, Stephen, Hilaria, Jason, Maurus, mm; Sophonias, pf; Mirocles, Birinus, bps; Lucius, k; Galganus, Sola (Solus), cs.
4. Ss. *Peter Chrysologus*, bp; Barbara, v.m; Theophanes, m; Annon, Felix of Bologna, Bernard, Maruthas, Meletius, Osmund, bps; Siran, ab.
5. Ss. *Sabbas*, ab; Crispina, Anastasius, Julius, Crispin, Felix, Gratus, mm; Bassus, Dalmatius, Pelinus, bps.mm; John Thaumaturgus, Nicetius, bps; Justinian, (Bl) Jerome and Simon, mm.
6. Ss. *Nicholas of Myra*, bp; Asella, v; Aemilian, Dionysia, Dativa, Leontia, Tertius, Boniface, Majoricus, Polychronius, mm; Peter, bp.m; Gertrude, w.
7. Ss. *Ambrose*, bp,dr; Agatho, c; Servus, Polycarp, Theodore, mm; Urban, bp; Eutygianus, p.m; Martin, ab; Boethius, c; Phara, v.
8. ***Immaculate Conception of the Blessed Virgin***. Ss. Eucharis, Sophronius, bps; Macarius, m; Romaric, ab.
9. Ss. Leocadia, Valeria, vv.mm; Syrus, Proculus, Julian, bps; Cyprian, ab; Peter, Bassianus, Primitivus, mm; Restitutus, bp.m; Gorgonia; Wulflida, v.
10. ***Our Lady of Loretto***. Ss. *Miltiades* (Melchiades), p.m; Mennas, Mercurius, Hermogenes, Gemellus, Abundius, mm; Eulalia, Julia, vv.mm; Deusdedit, Sindulphus, bps; Gregory III, p.
11. Humility of Our Lady. Ss. *Damasus I*, p; Barsabas, Eutychius (Oye), Trason, Pontianus, Victoricus, Gentianus, mm; Sabinus, bp; Daniel the Stylite, Peris, Cian, cs.
12. ***Our Lady of Guadalupe***. Ss. Alexander, Ammonaria, Mercuria, Dionysia, Hermogenes, Donatus, Maxentius, Crescentius, Constantius, Justinus, Synesius, mm; Colman. Columba, Cormac, abs; Bertoara, Edburga, vv; Corentin, bp.
13. Ss. *Lucy*, v.m; Aubert (Albert), bp; Othilia (Odilia, Adilia), v; Antiochus, Eustratius, Auxentius, Eugene, Orestes, mm; Josse, h; Abra (Abre), v; (Bl) John Marinoni, c.
14. Ss. Spiridion, Viator, Pompeius, bps; Agnellus, Matronianus, cs; Drusus, Zosimus, Theodore, Arsenius, Isidore, Dioscorus, Justus, Abundius, Nicasius, Eutropia, mm.
15. Ss. Valerian, bp; Christiana, v; Faustinus, Lucius, Candidus, Coelian, Mark, Januarius, Fortunatus, Irenaeus, Theodore, Antony, Saturninus, Victor, mm; Maximin, Florentius, abs.
16. Our Lady of Salvation. Ss. *Eusebius of Vercelli*, bp.m; Ado, Irenion, bps; Albina, v.m; Valentine, Concordius, Navalis, Agricola, mm; Ananias, Misael, Azarias, cs; Adelaide, emp.



17. Ss. Lazarus, bp; Wivina, v; Begga, Olympias, ww; Florian, m; Sturmius, Briach, abs; Judicael, k.
18. Expectation of Our Lady. Ss. Auxentius, Gratian, bps; Victor, Victorinus, Adjutor, Quartus, Theotimus, Basilian, Quinctus, Simplicius, Rufus, Zosimus, Moses, mm; Winebald, ab.
19. Ss. Nemesius, m; Anastasius I, p; Cyriacus, Paulillus, Secundus, Darius, Zosimus, Paulus, Meuris, Thea, Timothy, mm; Gregory bp; Adjutus, c; Fausta, w; (Bl) Urban V. p; Samthana, v; Esther (Stella).
20. Ss. Dominic of Silos, ab; Ammon, Zeno, Theophilus, Eugenius, Macarius, Julius, Liberatus, Thomas of Dover, mm; Paul of Latra, c.
21. Ss. *Thomas the Apostle*; John, Festus, Glycerius, Themistocles, mm; Severinus, bp; Anastasius, bp.m; Edburga, v; (Bl) Dominic, c.
22. Ss. Zeno, Demetrius, Honoratus, Florus, Flavian, Ischyron, mm; Amaethlu, c. Francisca Cabrini, v.
23. Ss. Theodulus, Saturninus, Gelasius, Zeticus, Basilides, Evaristus, Mardonius, mm; Victoria, v.m; Servulus, c; Ivo of Chartres, Frithbert, bps; Mazota, v.
24. Ss. Lucian, Paul, Zenobius, Theotimus, Drusus, Gregory of Spoleto, Euthymius, mm; Tharsilla, Irmina, vv; Delphinus, Caranus, bps; Adela, Adalsindis, vv.
25. ***Nativity of Our Lord.*** Ss. Anastasia, m; Eugenia, v.m; Alburga, w.
26. Ss. *Stephen*, first martyr; Dionysius, Zosimus, pp; Zeno, Archelaus, bps; Marinus, m; Theodore, Maethlin, Tathai, cs.
27. Ss. *John the Evangelist*, ap; Theodore and Theophanes, mm; Maximus, bp; Nicarete, v.
28. **The Holy Innocents**, mm. Ss. Caesarius, Castor, Victor, Rogatianus, Euty chius, Domitian, Indes, Domna, Agape, Theophila, Troadius, mm; Antony, Domnio, Gowan, cs; Romulus, bp.
29. Ss. *Thomas of Canterbury*, bp.m; David, k.pf; Dominic, Victor, Saturninus, Crescentius, Secundus, Honoratus, Callistus, Felix, Boniface, mm; Marcellus, Evroul, abs; Trophimus, bp; Jesse.
30. Ss. Sabinus, Marcellus, Mansuetus, Severus, Appian, Donatus, Honorius, Anysia, mm; Anysius, Eugenius, Liberius, Rainerius, Egwin, bps; (Bl) Margaret Colonna, v.
31. Ss. *Silvester I*, p; Donata, Paulina, Rustica, Nominanda, Hilaria, Hermes, Sabinianus, Stephen, Pontianus, Attalus, Fabian Cornelius, Sextus, Minervinus, Simplician, mm; Barbatian, Zoticus, cs; Columba, v.m; Melania and Pinianus.

# BAPTISMAL NAMES

(Names for girls are in *italics*; most boys' names may be used for girls by changing the endings. Variations, derivatives, and equivalents of names are within parenthesis. The dates give the principal patrons' feasts.)

## —A—

- Aaron, July 1  
 Abdias (Obadiah), Nov 19  
 Abdon, July 30  
 Abel, Dec 28  
 Abilius, Feb 22  
*Abra* (Abre), Dec 13  
 Abraham, Oct 9  
 Absalom (Absolon), Mar 2  
 Abundius, Sept 16  
 Acacius, Mar 31  
 Acestes, July 2  
 Achillas, Nov 7  
 Achilles, May 15  
 Achilleus, May 12  
*Ada* (Ade), May 4  
 Adabald, Feb 2  
 Adalbert, Apr 23  
*Adalsindis*, Dec 24  
 Adam (Adamnan), Sept 6  
*Adela* (Adele), Sept 8  
*Adelaide* (Adeline, Adelia, Alice, Aline, Alix, Elsie, Elsa), Dec 16  
 Adelbert, June 25  
 Adelphus, Aug 29  
*Adeltrude*, Feb 25  
 Aderitus, Sept 27  
 Adjutor, Dec 18  
 Adjutus, Dec 19  
 Ado, Dec 16  
 Adolph (Adolf), Feb 11  
 Adria (Hadrian), Dec 2  
 Adrian (Hadrian), Mar 19  
 Adrio, May 17  
 Aelred, Mar 2  
 Aemilian (Emilian), Aug 8  
*Aemiliana*, June 30  
 Aemilius (Emilius, Emil), May 28  
*Afra* (Afriquita), May 24  
 Africanus, Apr 10  
*Agape*, Apr 3  
*Agapia* (Agapes), Feb 15  
 Agapitus, Aug 18  
*Agatha*, Feb 5  
 Agathius (Acaathius), May 8  
 Agatho, Dec 7  
*Agathonica*, Apr 13  
 Agathonicus, Aug 22  
 Agericus (Airy, Alger), Dec 1  
*Agia*, Sept 1  
 Agleus, Oct 15  
 Agnellus, Dec 14  
*Agnes* (Agna, Ines), Jan 19  
 Agricola, Nov 4  
*Agrippina*, June 23  
 Agrippinus, Nov 9  
 Agritius (Agrice, Aguy), Jan 13  
 Aicard (Achard), Sept 15  
 Aid, Apr 1  
 Aidan, Oct 20  
 Aimé (Amatus, Ame), Sept 13  
 Alard (Adelard), Jan 2  
 Alban, June 22  
 Alberic (Aubrey), Jan 26  
 Albert, Nov 21, Nov 15  
*Alberta*, Mar 11  
 Albeus (Ailbhe), Sept 12  
*Albina*, Dec 16  
 Albinus (Alcuin), Sept 15  
*Alburga*, Dec 25  
*Aldegunda* (Aldegundis, Orgonne), Jan 30  
 Aldericus (Elric, Eric, Aldric), Jan 7  
*Aldetrude*, Feb 25  
 Aldhelm, May 25  
 Alexander (Alexandre), May 3  
*Alexandra*, May 18  
 Alexius (Alexis), Feb 12  
*Aleydis* (Aliz, Alix), June 11  
 Alfred, Sept 15  
*Alfreda* (Elfreda), May 20  
 Allan (Elian, Eilan), Jan 12  
 Allyre (Illidius), July 7  
*Alodia*, Oct 22  
 Aloysius, Jun 1  
 Alpheus, May 26  
 Alphonsus, Aug 2, Oct 30  
 Alrick, June 30  
 Alypius, Aug 15  
 Amadeus, Mar 3  
 Amaethlu, Dec 22

Amandus, Feb 6  
 Amantius, Mar 19  
 Amator, Nov 26  
 Amatus (Aimé) Aug 31  
 Ambrose, Dec 7  
*Amelberga* (Amelia), July 10  
*Ammia*, Aug 31  
 Ammon, Dec 20  
 Ammonius, Jan 18  
 Amos, Mar 31  
 Anacletus, July 13  
 Ananias, Jan 25  
*Anastasia*, Dec 25  
 Anastasius, Jan 22  
*Anatolia*, July 9  
 Anatolius (Anatole), July 3  
 Andrew, Feb 4, Nov 10,  
     Nov 30  
 Andronicus, Oct 11  
 Anectus, June 27  
*Angela* (Angeline, Angelica),  
     May 31  
 Angelus, May 5  
 Anianus (Aignan), Nov 17  
 Anicetus, Apr 17  
*Anna*, Sept 1  
*Anne*, July 26  
 Ansbert, Feb 9  
 Anschar (Ansgar), Feb 3  
 Anselm, Apr 21  
*Anstrude*, Oct 17  
 Anthelmus, June 26  
 Antheros, Jan 3  
 Anthes, Aug 28  
*Anthia*, Apr 18  
 Anthimus, May 11  
 Anthony (Antony, Antholin),  
     June 13, July 5  
*Anthusa*, Aug 27  
 Antigonus, Feb 27  
 Antiochus, Dec 13  
*Antonia* (Antoinette,  
     Antonina), May 4  
 Antoninus (Antonine), May 10  
*Anysia*, Dec 30  
 Anysius, Dec 30  
*Apollinaris*, Jan 5  
 Apollinaris, July 23  
*Apollonia* (Apolline), Feb 9  
 Apollonius, Apr 18  
 Appian, Dec 30  
*Apronja* (Evronie), July 15  
 Apronian, Feb 2  
 Apuleius, Oct 7  
 Aquila, July 8  
*Aquilina*, June 13  
 Aquilinus, Oct 19  
*Arabia*, Mar 13  
 Arcadius, Jan 12  
 Archelaus, Dec 26  
 Archibald, Apr 30  
 Arethas, Oct 24  
 Aretius, June 4  
 Argeus, Jan 2  
*Ariadna* (Ariadne), Sept 17  
 Arian, Mar 8  
*Arilda*, Oct 30  
 Aristaeus, Sept 3  
 Aristides, Aug 31  
 Aristion, Feb 22  
 Ariston, July 2  
 Arnold, July 8  
 Arnoul, July 18  
 Arnulphus, Aug 15  
 Arsenius, July 19  
 Artemius, June 6  
 Artemon, Oct 8  
 Asclas, Jan 23  
*Asella*, Dec 6  
 Aspren, July 3  
*Asteria*, Aug 10  
 Asterius, Oct 21  
*Athanasia*, Aug 14  
 Athanasius, May 2  
 Athelm, Jan 8  
 Atheogenes, Jan 18  
*Athilda* (Alkeld), Mar 27  
 Atho, May 22  
 Atticus, Nov 6  
*Attracta*, Aug 11  
 Aubert, Dec 13  
 Audactus, Aug 30  
 Audas (Abdas), May 16  
 Audax, July 9  
 Audifax, Jan 19  
*Audrey* (Etheldreda,  
     Ediltrudis), June 23  
 Augurius, Jan 21  
*Augusta*, Mar 27  
 Augustine, Aug 28  
 Augustus, Oct 7  
 Aunaire, Sept 25  
*Aurea*, Aug 24  
*Aurelia*, Oct 15  
 Aurelian, June 16  
 Aurelius, July 27  
 Aureus, June 16  
 Austell, June 28  
*Austreberta*, Feb 10  
 Authaire (Oys), Apr 24  
 Auxentius, Dec 18  
 Auxibius, Feb 19

Aventinus, Feb 4  
*Avia* (Ave, Ava), Apr 29  
Avitus, June 17  
Azarias, Dec 16

—B—

Babilas, Jan 24  
Bacchus, Oct 7  
*Balbina*, Mar 31  
Balderic (Baudry), Oct 27  
Baldomer, Feb 27  
Baldred, Mar 6  
Baldus (Bond), Oct 29  
Baldwin, Jan 8  
Balthassar, Jan 6  
*Barbara* (Barbe), Dec 4  
Barbatian, Dec 31  
Barbatus (Barbas), Feb 19  
*Barbea*, Jan 29  
Bardo, June 10  
Barnabas, June 11  
Barr, Sept 25  
Barsabas, Dec 11  
Barsen (Barsas), Jan 30  
*Bartholomea*, July 26  
Bartholomew (Nathanael),  
Aug 24  
Barula, Nov 18  
Basil, June 14  
Basileus, Apr 26  
Basilian, Dec 18  
Basilicus, Mar 3  
Basilides, June 12  
*Basilissa*, Jan 9  
*Basilla*, May 20  
*Bassa*, Mar 6  
Bassian, Jan 19  
*Bathilde*, Jan 30  
Bavo, Oct 1  
*Baya*, Nov 1  
*Beata*, Mar 8  
*Beatrice*, July 29  
Beatus, May 9  
Becan, Apr 5  
Bede, May 27  
*Bega* (Bee, Begh), Sept 6  
*Begga*, Dec 17  
*Belina*, Feb 19  
Bellinus, Nov 26  
Benedict (Benet, Bennet),  
Mar 21  
*Benedicta*, Oct 8  
Benignus, Nov 1  
*Benildis*, June 15

Benjamin, Mar 31  
Benno, June 16  
Benvenutus, Mar 22  
Berarch, Feb 15  
Berchan, Apr 6  
*Berenice*, Oct 4  
*Berlinda*, Feb 3  
*Bernadette*, Apr 16  
Bernard, Aug 20  
Bernardine, May 20  
Berno, Jan 13  
*Bertha*, July 4  
Berthold, Oct 21  
Berthwald, Jan 9  
*Bertilia* (Bertilla), Nov 5  
Bertin, Sept 5  
Bertoara, Dec 12  
Bertrand (Bertram), July 3  
Bertuin, Nov 11  
Bertulph, Feb 5  
Besas, Feb 27  
Bessarion, June 17  
*Bibiana* (Vivian), Dec 2  
*Biblis*, June 2  
*Bilhild*, Nov 27  
Birinus, Dec 3  
Blain (Blane), Aug 10  
*Blanche* (Gwen), Oct 18  
*Blanda*, May 10  
*Blandina*, June 2  
Blaise (Blase), Feb 3  
*Blath* (Flora), Jan 29  
Blier, June 11  
Bodfan (Boduan), Jan 2  
Boethius, Dec 7  
Bonaventure, July 14  
Boniface, May 14, June 5  
Bonitus, Jan 15  
Bonus, Aug 1  
Boris, Sept 25  
Bosa, Mar 9  
Botulph, June 17  
*Bova* (Bona, Beuve), Apr 24  
Braendan, May 16  
Brannock, Jan 7  
Braulius, Mar 26  
Bretannion, Jan 25  
Briach, Dec 17  
Briectius (Brice), July 9  
*Bridget* (Brigid, Briga), Oct 8  
Brinstan, Nov 4  
Brithwold, Jan 22  
*Britta*, July 13  
Bruno, Oct 6  
Burchard, Oct 14



- Cadan, May 17  
 Caellain, Feb 3  
 Caesaria (Caesaria), May 15  
 Caesarius, Aug 27  
 Cairlon, Mar 24  
 Caius (Gaius), Apr 22  
 Cajetan, Aug 7  
 Callinica, Mar 22  
 Calliopa, June 8  
 Callista, Apr 25  
 Callistus (Calixtus), Oct 14  
 Camerinus, Aug 21  
 Camillus, July 18  
 Camin, Mar 25  
 Candida, Sept 4  
 Candidus, Oct 3  
 Canicus (Kenneth, Canice, Kenny), Oct 11  
 Cantius, May 31  
 Canute, Jan 19  
 Capitolina, Oct 27  
 Caranus, Dec 24  
 Carina, Nov 7  
 Caritas (Agape, Charity), Aug 1  
 Caron, Mar 5  
 Carthage, May 14  
 Casimir, Mar 4  
 Caspar (Gaspar), Jan 6  
 Cassia, July 20  
 Cassian, Aug 13  
 Cassianus, Dec 1  
 Cassius, June 29  
 Castor, Mar 28  
 Castorius, July 7  
 Castrensis, Feb 11  
 Castritian, Dec 1  
 Castulus, Mar 26  
 Castus, July 1  
 Catharine (Catherine, Kathryn, Kathleen, Katrina), Mar 9  
 ———of Alexandria, Nov 25  
 ———of Genoa, Sept 15  
 ———of Siena, Apr 30  
 ———de Ricci, Feb 2  
 Cecilia (Cicely, Sheila), Nov 22  
 Cecilius (Cecil), June 3  
 Cedd, Jan 7  
 Celerina, Feb 3  
 Celestine, July 27  
 Celinia (Celina, Celia), Oct 21  
 Celsus, July 28  
 Cera (Ciar, Cyra, Ceara), Jan 5  
 Ceslas, July 20  
 Chad, Mar 2  
 Charitina, Oct 5  
 Chariton, Sept 3  
 Charles, Nov 4  
 Chelidonia, Oct 13  
 Cheron, May 28  
 Chionia, Apr 3  
 Christeta, Oct 27  
 Christiana, Dec 15  
 Christianus, Nov 12  
 Christina, July 24  
 Christopher (Kester), July 25  
 Chrodegang, Mar 6  
 Chrysanthus, Oct 25  
 Chrysogonus, Nov 24  
 Chrysostom, Jan 27  
 Chunigundis, Mar 3  
 Cian, Dec 11  
 Clair, Nov 4  
 Clara (Clare), Feb 10, Aug 12  
 Clarentius (Clarence), Apr 26  
 Clarus, Nov 8  
 Claude, June 6  
 Claudia, May 18  
 Claudianus, Mar 6  
 Claudius, July 7  
 Cledwyn, Nov 1  
 Clement, Mar 15, Nov 23  
 Clementinus, Nov 14  
 Cleophas, Sept 25  
 Clerus, Jan 7  
 Cletus, Apr 26  
 Clotilde, June 3  
 Clou, June 8  
 Coecilian, Apr 16  
 Coemgem (Kevin) June 27  
 Colan, May 21  
 Colette, Mar 6  
 Colgan, Feb 20  
 Colman, July 8  
 Columba, Sept 17  
 Columban, Nov 21  
 Columbus (Colm), June 9  
 Comgall, May 10  
 Concessa, Apr 8  
 Concessus, Apr 9  
 Concordia, Aug 13  
 Concordius, Jan 1  
 Conon, Jan 26  
 Conrad (Cuno), Nov 26  
 Conran, Feb 14  
 Consortia, June 22  
 Constans, Nov 27

*Constantia* (Constance), Jan 28  
 Constantine, Apr 12  
 Constantius, Sept 1  
*Cordelia* (Cordula), Oct 22  
 Corentin, Dec 12  
 Cormac, Dec 12  
*Cornelia*, Mar 31  
 Cornelius, Sept 16  
*Corona*, May 14  
 Cosmas, Sept 27  
*Cowair* (Cywair), July 11  
 Crescens, Apr 15  
*Crescentia*, June 15  
*Crescentiana*, May 5  
 Crescentianus, Nov 24  
 Crescentius, Dec 29  
 Crispin (Crispinus), Oct 25  
*Crispina*, Dec 5  
 Crispinian, Oct 25  
 Crispulus, June 10  
 Crispus, Oct 4  
 Cronan, Feb 9  
 Cronidas (Chronides), Mar 27  
*Cunera*, June 12  
 Cunibert, Nov 12  
 Cuthbert, Mar 20  
 Cybar (Cybard), July 1  
 Cynfran, Nov 11  
 Cyngar, Nov 27  
 Cyprian, Sept 26  
 Cyr (Quiricus), June 16  
*Cyra* (Cira, Cyria), Aug 3  
*Cyrenia*, Nov 1  
*Cyriaca* (Dominica), Aug 21  
 Cyriacus (Dominicus,  
 Quiricus), Aug 8  
 Cyril, Feb 9, Mar 18  
*Cyrilla*, July 5  
 Cyrinus, June 12  
 Cyrion, Mar 10  
 Cyrus, July 14

—D—

Dacian, June 4  
 Dacius, Nov 1  
 Dadas (Didas), Apr 13  
*Dafrosa* (Affrosa), Jan 4  
 Dallan, Jan 29  
 Dalmatius, Dec 5  
 Damasus, Dec 11  
 Damian, Sept 27  
 Daniel, July 21  
*Darerca*, Mar 22  
*Daria*, Oct 25

Darius, Dec 19  
 Dasius, Nov 20  
 Dathius (Datus), July 3  
 Datus, Jan 14  
*Dativa*, Dec 6  
 Dativus, Sept 10  
 David, Dec 29  
 Declan, July 24  
 Delphinus, Dec 24  
*Demetria*, June 21  
 Demetrius (Dimitri), Dec 22  
 Deodatus (Dieudonne), June 19  
 Deogratias, Mar 22  
 Desiderius (Dizier), May 23  
 Deusdedit, Nov 8  
*Devota*, Jan 27  
 Diaconus, Mar 14  
 Diamma, May 16  
 Didacus (Diego), Nov 13  
 Digain, Nov 21  
*Digna*, June 14  
 Diman (Dima), Jan 6  
 Dimas (Dismas), Mar 25  
 Diocletius, May 11  
 Diodorus, July 6  
 Diogenes, Apr 6  
 Diomedes, Sept 2  
 Dion, July 6  
*Dionysia*, Dec 6  
 Dionysius (Denis), Oct 9  
 Dioscorus, Aug 4  
 Dominic, Aug 4  
*Dominica* (Cyriaca), July 6,  
 May 14  
 Domitian, July 1  
*Domitilla* (Flavia), May 12  
 Domitius, Oct 23  
*Domnina*, Oct 12  
 Domninus, Mar 30  
 Domnio, Dec 28  
 Domnus, Nov 3  
*Donata*, July 17  
 Donatian (Donas), May 24  
*Donatilla*, July 30  
 Donatus, Aug 7  
*Dorothea* (Dorothy), Feb 6  
 Dorotheus, Mar 28  
 Dotto, Apr 9  
 Drausius, Mar 5  
 Drusus, Dec 14  
*Dula*, Mar 25  
 Dunstan, May 19  
*Dympna* (Dymphna), May 15  
 Dynwen, Jan 25

- Eadbert (Edbert), May 6  
 Ebba (Ermenburga), Aug 25  
 Edana, July 5  
 Edburga, July 18  
 Edith, Sept 16  
 Edgar (Edgard), May 24  
 Edmund, Nov 20  
 Edward, Oct 13  
 Edwen, Nov 6  
 Edwin, Oct 12  
 Edwold, Nov 27  
 Egbert, Apr 24  
 Egelred, Sept 25  
 Egelwine, Nov 29  
 Egwin, Dec 30  
 Egarde, Jan 6  
 Elaeth, Nov 10  
 Eldate (Aldate, Ellad), Feb 4  
 Eleazar, Sept 27  
 Eleonor (Nora), Aug 16  
 Eleth, Nov 10  
 Eleutherius, May 26, Oct 9  
 Elfreda (Edilfreda), Feb 14  
 Elgar, June 14  
 Elgiva, May 18  
 Elias (Elijah), July 20  
 Eligius (Eloy), Dec 1  
 Eliseus (Elisha), June 14  
 Elizabeth (Elisabeth, Elise,  
     Lisa, Lillian, Isabella,  
     Isabel), June 18, July 8,  
     Nov 19  
 Ellen, June 24  
 Elpidius, Sept 2  
 Elstan, Apr 6  
 Emelia (Emmelia, Emilia),  
     May 30  
 Emerentiana, Jan 23  
 Emeric, Nov 4  
 Emerita, Sept 22  
 Emilas, Sept 15  
 Emma (Hemma, Ama),  
     June 29  
 Emmanuel, Jan 1, Mar 26  
 Emygdus (Emidius), Aug 5  
 Encratis (Engratia), Apr 16  
 Englebert, Nov 7  
 Ennatha, Nov 13  
 Enoch, Jan 22  
 Ephrem, June 18  
 Ephysius, Jan 15  
 Epicharis, Sept 27  
 Epimachus, May 10  
 Epiphana, July 12  
 Epiphanius, Apr 7  
 Erasma, Sept 3  
 Erasmus (Elmo), June 2  
 Erastus, July 26  
 Erbin, May 29  
 Ergnad (Erhard), Jan 8  
 Eric, May 18  
 Ermelius (Elmer), Aug 25  
 Ermenilda (Ermenildis),  
     Feb 13  
 Erminus (Ermin), Apr 25  
 Ernan, Aug 18  
 Ernest, Nov 7  
 Esdras (Ezra), July 13  
 Esther, Dec 20  
 Etha (Edra, Echa), May 5  
 Ethbin, Oct 19  
 Ethelbert, Feb 24  
 Ethelburga (Edilberga),  
     Edelburga, Tate), July 7  
 Ethelred, May 4  
 Ethelvold, Aug 1  
 Ethenia (Ethna), Jan 11  
 Etto (Hetto), July 10  
 Eucherius (Eucharis), Feb 20  
 Eudocia (Eudoxia), Mar 1  
 Eugendus, Jan 1  
 Eugene (Eugenius), June 2  
 Eugenia (Eugenie), Dec 25  
 Eugenia, Jan 8  
 Eulalia (Aulaire), Dec 10  
 Eulogius, Mar 11  
 Eunice, Oct 28  
 Euphebius, May 23  
 Euphemia, Sept 16  
 Euphrasia, Mar 13  
 Euphrasius, May 15  
 Euphronius, Aug 4  
 Euphrosyna, Jan 1  
 Eusebius, Dec 16  
 Eustachius (Eustace), Sept 20  
 Eustasius, Mar 29  
 Eustolia, Nov 9  
 Euthalia, Aug 27  
 Euthymius, Jan 20  
 Eutropia, Sept 15  
 Eutropius, Jan 12  
 Eutychian, Aug 17  
 Eutychius (Oye), Dec 11  
 Evan (Inan), Aug 18  
 Evaristus, Oct 26  
 Evasius, Dec 1  
 Eventius, May 3  
 Everildis, July 9

Evre (Aprus), Sept 15  
Evroul, Dec 29  
Ewald, Oct 3

—F—

Fabian, Jan 20  
Fabiun, July 31  
Facundus, Nov 27  
*Faina*, May 18  
*Faith*, (Fides), Aug 1  
Fantinus, Aug 30  
*Fara*, Apr 3  
Faro (Pharo), Oct 28  
*Fausta*, Dec 19  
*Faustina*, Jan 18  
Faustinian, Feb 26  
Faustinus, Feb 16, July 29  
Faustus, Aug 7  
*Febronia*, June 25  
Fechin, Jan 20  
Fele (Fidolus, Phal), May 16  
*Felicia*, Apr 27  
Felician, June 9  
*Felicissima*, Aug 12  
Felicissimus, Aug 6  
*Felicitas* (Felicity), Mar 6,  
Nov 23  
*Felicula*, Feb 14  
Felinus, June 1  
Felix, July 12, Aug 30  
———of Nola, Jan 14  
———p.m., May 30  
———of Valois, Nov 20  
Ferdinand, May 30  
Fergus, Nov 18  
Festus, Dec 21  
Fidelis, Apr 24  
*Fidelmia*, Jan 11  
Fidentius, Nov 16  
Fillan, Jan 9  
*Fina* (Seraphina), Mar 12  
Finan, Feb 17  
Finbar, July 4  
Finnian, Apr 7  
Fintan, Feb 17  
Firmin (Firminus), Sept 25  
*Firmina*, Nov 24  
Firmus, Aug 9  
*Flavia*, Oct 5  
Flavian, Feb 18  
*Flaviana*, Oct 5  
Flavius, June 22  
Flora, Nov 24  
*Florentia* (Florence), Nov 10

*Florentina*, June 20  
Florentinus (Florentine),  
Sept 27  
Florentius (Florence), Jan 3  
Florian, May 4  
Florius, Oct 26  
Florus, Aug 18  
*Foila* (Faile), Mar 3  
*Fortunata*, Oct 14  
Fortunatus, June 13  
Fragan, July 5  
*Frances* (Francisca,  
Francesca), Mar 9  
*Frances Xavier Cabrini*, Dec. 22  
Francis, May 11  
———of Sales, Jan 29  
———of Paula, Apr 2  
———Caracciolo, June 4  
———of Assisi, Oct 4  
———Borgia, Oct 10  
———Xavier, Dec 3  
Fraternus, Sept 29  
Frederick, July 18  
*Frideswinda*, Oct 19  
Frigidian (Finnian), Mar 18  
Frithbert, Dec 23  
Froilan, Oct 3  
*Fructuosa*, Aug 23  
Fructuosus, Jan 21  
Fruentius, Oct 27  
Fulcran, Feb 13  
Fulgentius (Fulgence), Jan 1  
Fulk, Oct 26  
*Fusca*, Feb 13  
Fymbert, Sept 25

—G—

Gabinus, Feb 19  
Gabriel, Feb 27  
———the Archangel, Mar 24  
*Galla*, Oct 5  
Gallicanus, June 25  
Gallus, Oct 16  
Gamaliel, Aug 3  
*Gaudentia*, Aug 30  
Gaudentius, Feb 12  
Gaudiosus, Oct 26  
Gelasius, Nov 21  
Gemellus, Dec 10  
Geminianus, Sept 16  
*Gemma*, June 20  
*Generosa*, July 17  
Generosus, July 17  
Genesisius, Aug 25  
*Genevieve*, Jan 3



Gentian (Gentianus), Dec 11  
 Genuinus, Feb 5  
 George, Apr 23  
 Georgia (Georgette), Feb 15  
 Gerald (Geoffrey, Garret),  
 Apr 5  
 Gerard, Sept 24  
 Gerebern (Gerebrand), May 15  
 Gerlach, Jan 5  
 Germana (Germaine, Germane,  
 Grimonia), June 15  
 Germanicus, Jan 19  
 Germanus (German), Oct 11  
 Gerontius, May 9  
 Gertrude (Gertrudis), Nov 16  
 Gerulph, Sept 21  
 Gervase, June 19  
 Gervadius, Nov 8  
 Getulius, June 10  
 Gibrian, May 8  
 Gideon (Gedeon), Sept 1  
 Gilbert, Feb 4  
 Gildard (Godard, Gothard),  
 June 8  
 Gildas, Jan 29  
 Giles (Gil), Sept 1  
 Gladys, Mar 29  
 Glaphyra, Jan 13  
 Glyceria, May 13  
 Glicerius, Dec 21  
 Godfrey (Geoffrey), Nov 8  
 Godliva, July 6  
 Godric, May 21  
 Godwin, Apr 15  
 Gomer, Oct 11  
 Gonsalvo, Jan 10  
 Goran, Apr 7  
 Gordian, May 10  
 Gordius, Jan 3  
 Gorgonia, Dec 9  
 Gorgonius, Sept 9  
 Gowan (Govan), Dec 28  
 Grace (Gratia), Apr 5  
 Grata, May 1  
 Gratian (Gatien), Dec 18  
 Gratus, Dec 5  
 Gregory, May 25  
 ———I, Mar 12  
 ———Nazianzen, May 9  
 ———Thaumaturgus, Nov 17  
 Guadalupe, Dec 12  
 Gudelia, Sept 29  
 Gundebert, Apr 29  
 Gundenis, July 18  
 Gudula, Jan 8  
 Gunesindus, Jan 13  
 Gunifort, Aug 22  
 Gunther, Oct 9  
 Gurias, Nov 15  
 Guthlac, Apr 11  
 Guy (Guido, Witen), Sept 12  
 Gwen (Blanche), Oct 18  
 Gwendoline, Mar 28  
 Gwerir, Apr 4  
  
 —H—  
 Habacuc, Jan 15  
 Hadelin, Feb 3  
 Hadrian (Adrian), Sept 8  
 Harold, Nov 1  
 Hedwig (Hedwigis), Oct 16  
 Helena (Lenore, Helen,  
 Eileen, Elaine, Ellen),  
 Aug 18  
 Helladius, Feb 18  
 Hemeterius (Madir), Mar 3  
 Henedina, May 14  
 Henry, July 15  
 Heraclas, July 14  
 Heraclius, June 8  
 Heradius, Mar 2  
 Herband, June 11  
 Herbert (Heribert), Mar 20  
 Herculanus, Nov 7  
 Herena, Feb 25  
 Herman, Apr 7  
 Hermas (Hermes), May 9  
 Hermelus, Aug 3  
 Hermenegild, Apr 13  
 Hermes, Aug 28  
 Hermias, May 31  
 Hermiland, Mar 25  
 Hermione, Sept 4  
 Hermogenes, Dec 12  
 Hernan, Sept 15  
 Herodion, Apr 8  
 Heron, June 28  
 Heros, June 24  
 Herunda, July 23  
 Herve, June 1  
 Hesperius, May 2  
 Hilaria, Aug 12  
 Hilarion, July 12  
 Hilary, Jan 14  
 Hilda, Nov 17  
 Hildegarde, Sept 17  
 Hildegund, Feb 6  
 Hildeid, Mar 24  
 Hiltrude (Hiltrudis), Sept 27  
 Himerius, June 17

Hippolytus, Aug 13, Aug 22  
 Honestus, Feb 16  
*Honorata*, Jan 11  
 Honoratus (Honoré) Jan 16  
*Honoría* (Honorée, Honorina,  
 Noreen), Feb 27  
 Honorius, Nov 21  
*Hope* (Spes), Aug 1  
 Hortense, Jan 11  
 Hubert, Nov 3  
 Hugh, Apr 29  
 Humbert, Mar 25  
 Humphrey, June 12  
*Hyacinth*, Aug 17, Sept 11  
 Hygald, Sept 18  
 Hyginus, Jan 11  
 Hypatius, Nov 14  
 Hywyn, Jan 6

—I—

*Ia* (Ya, Hia, Ives, Ewe),  
 Feb 3  
 Iberius (Ivor), Apr 23  
*Ida* (Idda), Sept 4  
 Ignatius (Ignace), Feb 1  
 ———of Loyola, Jul 31  
 Ildephonsus (Alonso), Jan 23  
*Illuminata*, Nov 29  
*Imelda*, May 12  
 Indract, Feb 5  
 Inigo, June 1  
 Innocent, July 28  
*Iphegenia*, Sept 21  
*Irais* (Rhais, Herais), Sept 22  
 Irenaeus, June 28  
*Irene*, Apr 6  
 Irenion, Dec 16  
*Irmengard*, Jul 17  
*Irmgard*, Sept 4  
*Irmina*, Dec 24  
 Isaac, June 3  
 Isaac Jogues, Sept 26  
*Isabel*, Aug 31  
*Isadora* (Isidora), May 1  
 Isaias, Jul 6  
 Isaurus, June 17  
*Isberga*, May 21  
 Ischyrión, Dec 22  
 Isidore, Apr 4, May 15  
 Ismael, Jun 17  
*Ita* (Ide, Itta, Ytha, Meda),  
 Jan 15  
 Ithamar, Jun 10  
 Ivan, Jun 24  
 Ivo (Ives, Yvo), May 19

Jacob, Jun 23  
 James, Jan 28, May 1, Jul 25  
*Jane* (Jeanne, Joan, Jessica,  
 Johanna), Aug 21  
*Januaria*, Jul 17  
 Januarius, Sept 19  
 Jarlath, Feb 1  
 Jason, Jul 12  
 Jeremias (Jeremiah, Jeremy),  
 May 1  
 Jerome, Jul 20, Sept 30  
 Jesse, Aug 16  
 JESUS, Our Lord  
 Circumcision, Jan 1  
 Holy Name (Sun after  
 Circumcision)  
 Epiphany, Jan 6  
 Holy Family (Sun within  
 Octave of Epiphany)  
 Flight into Egypt, Jan 7  
 Most Holy Trinity (Sun  
 after Pentecost)  
 Corpus Christi (Thurs  
 after Trinity Sunday)  
 Sacred Heart (Fri after  
 Octave of Corpus Xti)  
 Finding of the Cross, May 3  
 Most Precious Blood, Jul 1  
 Transfiguration, Aug 6  
 Exaltation of the Holy  
 Cross, Sept 14  
 Christ King (last Sun in  
 Oct)  
 Nativity, Dec 25  
 Joachim, Aug 16  
*Joan* (Jane, Joanna), May 30  
 Joavan, Mar 2  
 Job, May 10  
 Joel, Jul 13  
 John, June 26  
 ———Chrysostom, Jan 27  
 ———Bosco, Jan 31  
 ———of Matha, Feb 8  
 ———of God, Mar 8  
 ———Damascene, Mar 27  
 ———Capistran, Mar 28  
 ———Climacus, Mar 30  
 ———Baptist de la Salle,  
 May 15  
 ———Nepomucene, May 16  
 ———the Baptist, Jun 24,  
 Aug 29  
 ———Fisher, Jul 9  
 ———Gualbert, Jul 12

——— Mary Vianney, Aug 9  
 ——— Berchmans, Aug 13  
 ——— Eudes, Aug 19  
 ——— of Pavia, Aug 27  
 John Brebeut, Sept 26  
 ——— Cantius, Oct 20  
 ——— of the Cross, Nov 24  
 ——— Thaumaturgus, Dec 5  
 ——— the Evangelist, Dec 27  
 Jonas (Yon), Sept 22  
 Josaphat, Nov 14  
 Joseph, Mar 19  
 Josse, Dec 13  
 Josue (Joshua), Sept 1  
 Jovian, May 5  
 Jovinus, Mar 2  
 Joy, Aug 9  
 Jucunda, Jul 27  
 Jucundus, Nov 14  
 Jude, Oct 28  
 Judicael, Dec 17  
 Judith, Jun 29  
 Julia (Julitta), May 22  
 Julian, Dec 9  
 Juliana (Julie), Jun 19  
 Julius, Apr 12  
 Junius, Oct 6  
 Justa, Jul 19  
 Justin (Just), Apr 14  
 Justina (Justine), Sept 26  
 Justinus, Jul 18  
 Justus, Aug 6  
 Juthware, Jul 1  
 Jutta (Yvette), Jan 13  
 Juvenal, May 3  
 Juventinus, Jan 25  
 Juventius, Jun 1

—K—

Kay, Nov 5  
 Kenan (Cianan), Nov 24  
 Kennera, Oct 29  
 Kenneth (Canice), Aug 6  
 Kevin, June 27  
 Keyna (Kean), Oct 8  
 Kiara (Chier), Oct 16  
 Kinnia (Cinnia), Feb 1  
 Kybi (Cybi), Nov 6

—L—

Ladislaus (Ladislas), Sept 25  
 Laetitia (Letitia, Lettice),  
 Aug 9

Laicus, Jan 20  
 Lambert, Apr 16  
 Lancelot (Launclot), Jun 27  
 Landrada, Jul 18  
 Landry (Landericus), Jun 10  
 Largus, Aug 8  
 Lasar (Lassar, Lasser),  
 Mar 29  
 Latinus, Mar 24  
 Laurentia, Oct 8  
 Laurentinus, Feb 3  
 Laurianus, Jul 4  
 Laurus (Lery), Aug 18  
 Lawrence (Laurence,  
 Laurentius, Larkin),  
 Aug 10, Sept 5  
 Lazarus (Lazare), Dec 17  
 Lea (Leah, Lia), Mar 22  
 Leander, Feb 27  
 Lebuin, Nov 12  
 Lelia, Aug 11  
 Leo (Lionel), Apr 11, Jul 3  
 Leocadia, Dec 9  
 Leodegarius (Leger,  
 Leodeger), Oct 2  
 Leonard, Nov 26  
 Leonidas (Leonides), Apr 22  
 Leonilla, Jan 17  
 Leonis, Jun 15  
 Leontia, Dec 6  
 Leontius, Aug 1  
 Leopold, Nov 15  
 Leovigild, Aug 20  
 Leucius, Jan 11  
 Levan (Levin), Jun 8  
 Lewina, Jul 25  
 Liberalis, Apr 27  
 Liberata, Jan 18  
 Liberatus, Dec 20  
 Liberius, Dec 30  
 Libio, Feb 28  
 Liborius, Jul 23  
 Lybya (Lybe), Jun 15  
 Licinus (Lezin), Aug 7  
 Lidwina, Apr 14  
 Liebert, Jun 23  
 Ligorius, Sept 13  
 Liliosa, Jul 27  
 Lily, Feb 8  
 Linus, Sept 23  
 Lioba, Sept 28  
 Livinus (Lebwin), Nov 12  
 Lizier (Licerius), Aug 27  
 Llewellyn, Apr 7  
 Longinus, Mar 15

Louis (Aloysius, Ludovicus,  
Ludwig, Lewis, Luigi,  
Clovis), Aug 25  
*Louise* (Ludovica), Jan 31,  
Mar 15  
*Loretto* (Loretta), Dec 10  
*Lourdes*, Feb 11  
Louthiern, Oct 17  
*Lucia*, Mar 25  
Lucian, Jan 7  
*Lucilla* (Lucila), Jul 29  
Lucillian, Jun 3  
*Lucina*, Jun 30  
Lucinius (Lezin), Feb 13  
Lucius, Mar 4, Dec 3  
*Lucretia* (Lucrece), Nov 23  
*Lucy* (Lucinda), Dec 13  
Ludger, Mar 26  
*Ludmilla*, Sept 16  
Luke (Lucas), Oct 18  
Luman, Feb 17  
Lunaire, Jul 1  
Luperius, Nov 15  
Lupicinus, May 31  
Lupus (Luppus), Sept 1  
*Lutgarde*, Jun 16  
*Lydia* (Lydie), Mar 27  
Lye (Leo), Nov 10

—M—

*Macaria*, Apr 8  
Macarius, Apr 10  
Macartin, Mar 24  
Macedonius, Mar 13  
Machai, Apr 11  
Maclou, Nov 15  
*Macra*, Jan 6  
*Macrina*, Jan 14  
Macrinus, Sept 17  
*Madalberta*, Sept 7  
Madern (Maden), May 17  
Madianus, Feb 23  
Maethlin, Dec 26  
*Magdalen*, Mary (Madelaine),  
Jul 22  
*Magina*, Dec 3  
Magnericus, Jul 25  
Magnus (Mannas), Jan 1  
Majoricus, Dec 6  
Malachias (Malachy), Jan 14  
Malchus, Oct 21  
Maldon, Feb 7  
Mamas (Mammias), Aug 17  
*Mamelta*, Oct 17

Mammertus, May 11  
*Mannea* (Mammea), Aug 27  
Mansuetus, Feb 19  
Manuel, Jun 17  
*Marana*, Aug 3  
*Marcella* (Marcelle), Jan 31  
Marcellianus, Jun 18  
Marcellinus, Apr 26, Jun 2  
*Marcellina*, July 17  
Marcellus (Marcel), Jan 16,  
Oct 7  
*Marcia* (Martia, Marcie),  
Jun 5  
Marcian, Mar 26  
*Marciana*, Jul 12  
*Marcionilla*, Jan 9  
Mardonius, Dec 23  
*Margaret* (Margarita, Margot,  
Madge, Margery), Jun 10,  
Jul 20, Oct 7  
*Mariana*, May 26  
Marianus (Marcianus), Aug 19  
*Marina*, Jul 18  
Marinus, Dec 26  
Marius (Maris, Maurus),  
Jan 19  
Mårk, Apr 25, Sept 28  
Marnan (Marnoc), Mar 1  
Maro, Apr 15  
*Martha*, Jul 29  
Martial, Sept 28  
Martialis, Oct 13  
Martin, Nov 11  
*Martina*, Jan 30  
Martinian, Jul 2  
*Mary, the Blessed Virgin*,  
Sept 12  
Our Lady of Providence,  
Jan 5  
Spousals, Jan 23  
Our Lady of Peace, Jan 24  
Purification, Feb 2  
Our Lady of the Lilies,  
Feb 8  
Our Lady of Lourdes, Feb 11  
——Light, Feb 14  
——Charity, Feb 28  
——Africa, Mar 5  
Annunciation, Mar 25  
Interior Life, Apr 12  
Our Lady of Sorrows, Apr 22  
——Montserrat, Apr 27  
——the Forsaken, May 11  
Mother of the Divine  
Shepherd, May 12



Our Lady of Tears, May 22  
 ———— Virtues, May 16  
 ———— Help of Christians,  
           May 24  
 Mediatrix of All Graces,  
           May 31  
 Mother of Divine Grace,  
           June 9  
 Our Lady of Perpetual  
           Help, Jun 27  
 Visitation, Jul 2  
 Our Lady of Good Counsel,  
           Jul 10  
 ———— Pilgrims, Jul 11  
 ———— Mt. Carmel, Jul 16  
 Our Lady of Faith, Jul 26  
 ———— the Angels, Aug 2  
 ———— the Snows, Aug 5  
 ———— Joy, Aug 9  
 Refuge of Sinners, Aug 13  
 Assumption, Aug 15  
 Our Lady of Pity, Aug 16  
 Immaculate Heart of Mary,  
           Aug 22  
 Our Lady of the Afflicted,  
           Aug 28  
 ———— Queen of Apostles,  
           Sept 5  
 Nativity, Sept 8  
 Most Sweet Name of Mary,  
           Sept 12  
 Seven Sorrows, Sept 15  
 Our Lady of Hope, Sept 22  
 ———— the Stars, Sept 23  
 ———— Mercy, Sept 24  
 ———— the Fleur de Lys,  
           Sept 26  
 ———— the Most Holy  
           Rosary, Oct 7  
 ———— Victory, Oct 7  
 Motherhood, Oct 11  
 Our Lady of the Pillar,  
           Oct 12  
 Purity, Oct 16  
 Mother of Succor, Oct 30  
 Our Lady of Life, Nov 14  
 ———— Compassion, Nov 15  
 Presentation, Nov 21  
 Miraculous Medal, Nov 27  
 Our Lady of Loretto, Dec 10  
 Humility of Our Lady,  
           Dec 11  
 Our Lady of Guadalupe,  
           Dec 12  
 ———— Salvation, Dec 16  
 Expectation, Dec 18  
  
*Matilda* (Maude, Mathilda),  
           Mar 14  
*Matrona*, Mar 15  
 Matronianus, Dec 14  
 Matthew, Sept 21  
 Matthias, Feb 24  
*Maura*, Jul 13  
 Maurice (Maurilus, Morris),  
           Sept 22  
 Maurinus, Jun 10  
 Mauritius, Jul 10  
 Mauront, May 5  
 Maurus (Marius, Marinus),  
           Jan 15  
 Mavilus, Jan 4  
*Maxentia*, Nov 20  
 Maxentius, Dec 12  
*Maxima*, Sept 2  
 Maximian (Max), Jun 9  
 Maximilian, Oct 12  
 Maximin, Jun 8  
 Maximus (Maxime), Apr 14  
*Mazota*, Dec 23  
*Mechtildis*, Nov 19  
*Medana*, Nov 19  
 Medard (Mard), Jun 8  
 Medericus, Aug 29  
 Medran, Jul 7  
 Meinrad, Jan 21  
*Melanie* (Melania), Dec 31  
 Melanius, Jan 6  
 Melas (Melantius), Jan 16  
 Melchiades (Miltiades), Dec 10  
 Melchior, Jan 6  
 Meldon (Medon), Feb 7  
 Meletius (Melece), Dec 4  
*Melitina*, Sept 15  
*Mella*, Apr 25  
 Mellitus, Apr 24  
 Menander, Aug 1  
*Menefrida*, Jul 24  
 Meneleus (Meneve), Jul 22  
 Meneus, Jul 24  
*Menna*, Oct 3  
 Mennas, Nov 11  
 Mercurius, Nov 25  
 Mercy, Aug 16  
*Merewenna*, Aug 12  
 Merinus, Sept 15  
 Methodius, Sept 18  
 Metranus (Metras), Jan 31  
 Metrophanes, Jun 4  
*Meuris*, Dec 19  
 Michaeas (Micah), Jan 15  
 Michael, Sept 29  
 Midan (Nidan), Sep 30

*Milburga*, Feb 23  
*Mildred*, Jul 13  
*Milwida*, Jan 17  
*Minervinus*, Dec 31  
*Minervus*, Aug 23  
*Minias*, Oct 25  
*Mirocles*, Dec 3  
*Misael*, Dec 16  
*Mitrius*, Nov 13  
*Modesta*, Nov 4  
*Modestus*, Jun 15  
*Modoald*, May 12  
*Modwenna*, Jul 5  
*Monacella* (Melangell), Jan 31  
*Monas*, Oct 12  
*Monica*, May 4  
*Moninna*, Jul 6  
*Monitor*, Nov 10  
*Montanus*, Jun 17  
*Morgan*, Sept 26  
*Morwenna*, Jul 8  
*Moses*, Dec 18  
*Moseus*, Jan 18  
*Murilla*, Jul 13  
*Musa*, Apr 24  
*Mustiola*, Jul 3  
*Myron*, Aug 17

—N—

*Nabor*, Jul 12  
*Nahum*, Dec 1  
*Napoleon*, Aug 15  
*Narcissus*, Oct 29  
*Narnus*, Aug 27  
*Narses*, Mar 27  
*Natalia* (Natalie), Dec 1  
*Natalis*, Jan 27  
*Nathalan*, Jan 8  
*Nathan*, Dec 29  
*Navalis*, Dec 16  
*Nazarius*, July 28  
*Nemesius* (Nemesis), Aug 25  
*Neomisias*, Sept 25  
*Neon*, Dec 2  
*Nephytus*, Jan 20  
*Nereus*, May 12  
*Nersas*, Nov 20  
*Nestor*, Oct 8  
*Nicander*, Mar 15  
*Nicanor*, Jan 10  
*Nicarete* (Nicerias), Dec 27  
*Nicasius*, Oct 11  
*Nicephorus*, Feb 9  
*Niceta*, Jul 24

*Nicetas*, Mar 20  
*Nicetius*, Dec 5  
*Nicholas*, Sept 10, Dec 6  
*Nicodemus*, Aug 3  
*Nicomedes*, Sept 15  
*Nicon*, Nov 26  
*Nilus*, Sept 26  
*Nimmia*, Aug 12  
*Ninian*, Sept 16  
*Nissen*, Jul 25  
*Nizier* (Nicetius), Apr 2  
*Noel*, Sept 26  
*Nominanda*, Dec 31  
*Nonna* (Nonnita), Aug 5  
*Nonnus*, Dec 2  
*Norbert*, Jun 6  
*Nothburga*, Sept 14  
*Novatus*, Jun 20  
*Nunila*, Oct 22  
*Nympha*, Nov 10  
*Nymphodora*, Sept 10

—O—

*Obdulia*, Sept 5  
*Octavian*, Mar 22  
*Octavius*, Nov 20  
*Oda* (Odilia, Ottilie), Oct 23  
*Odger*, Sept 10  
*Odilo*, Jan 1  
*Odo*, Nov 18  
*Odran*, Feb 19  
*Oduvald*, May 26  
*Olaf*, Jul 29  
*Olga*, Jul 11  
*Oliva* (Olivia, Olive), Jun 3  
*Oliver*, Jul 1  
*Ollegarius*, Mar 6  
*Olympias*, Apr 15  
*Olympius*, Jun 12  
*Omer*, Sept 9  
*Onesimus*, Feb 16  
*Opportuna*, Apr 22  
*Optatian*, Jul 14  
*Optatus*, Jun 4  
*Orentius*, May 1  
*Orestes*, Nov 9  
*Oriculus*, Nov 18  
*Osburga*, Mar 28  
*Oscar*, Feb 3  
*Osee* (Hosea), Jul 4  
*Osmanna*, Sept 9  
*Osmund*, Dec 4  
*Oswald*, Aug 5

*Othilia* (Odilia, Ottilia,  
Adilia), Dec 13  
Othmar, Nov 16  
Otho (Otto), Jul 2  
Otteran, Oct 27  
Owen, Aug 24

—P—

Pachomius, May 9  
Pacianus, Mar 9  
Pacificus, Sept 24  
Palatinus, May 30  
Palladius, Jan 28  
Pamphilus (Pamphile), Sept 21  
Pancras (Pancratius), May 12  
*Pandwyna*, Aug 26  
Pantaleon, Jul 27  
Papias, Feb 26  
Paramon, Nov 29  
Paris, Aug 5  
Parisius, Jun 11  
Parmenas, Jan 23  
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May 17  
Pastor, Jul 26  
Paterius, Feb 21  
Paternian, Jul 12  
Paternus (Padarn), Apr 16  
Patiens, Jan 8  
*Patientia*, May 1  
Patrick (Patritius), Mar 17  
*Patritia* (Patricia), Aug 25  
Patroclus, Jan 21  
Paul, Jan 15  
———of the Cross, Apr 28  
———Apostle, Jun 29, 30  
*Paula* (Paule), Jan 26  
Paulillus, Dec 19  
*Paulina* (Pauline), Jun 6  
Paulinus (Paulin), Jun 22  
*Peace*, Jan 24  
*Pega*, Jan 8  
*Pelagia*, Oct 8  
Pelagius, Aug 28  
Pelinus, Dec 5  
Peregrinus (Peregrine), Jun 13  
Perfectus, Apr 18  
Peris, Dec 11  
*Perpetua*, Mar 6  
*Perseveranda*, Jun 26  
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———Nolasco, Jan 28  
———Damian, Feb 23  
———Canisius, Apr 27

———Verona, Apr 29  
———Celestine, May 19  
———Apostle, Jun 29  
———Claver, Sept 9  
———Alcantara, Oct 19,  
———Chrysologus, Dec 4  
*Petronilla* (Petronille), May 31  
Petronius, Oct 4  
*Phara*, Dec 7  
*Praraildis*, Jan 4  
Phileas, Feb 4  
Philemon, Nov 22  
Philibert, Aug 20  
Philip, May 1, 26, Aug 23  
*Philippa*, Sept 20  
Philo, Apr 25  
*Philomena*, Jul 5  
Philomenus, Nov 29  
Phineas, Aug 12  
Phocas, Mar 5  
*Phoebe* (Phebe), Sept 3  
*Pia*, Jan 19  
Pius, May 5, Jul 11,  
Placid, Oct 5  
*Placida*, Oct 11  
*Plantilla*, May 20  
Plato, Jul 22  
Platonis (Platonides), Apr 6  
Plautus, Sept 29  
Plutarchus, Jun 28  
Plycarp, Jan 26  
*Polyxena*, Sept 23  
Pompeius, Dec 14  
*Pomposa*, Sept 19  
Pontianus, Nov 19  
Pontius (Pons), Mar 8  
Porphyrius, Sept 15  
Potitus, Jan 13  
Pragmatius, Nov 22  
*Praxedes*, Jul 21  
Priam, May 28  
*Primitiva*, Jul 23  
Primitivus, Nov 27  
Primus, Jun 9  
*Prisca*, Jan 18  
Priscian, Oct 12  
*Priscilla*, Jan 16  
Priscus, Sept 1  
Probus, Nov 10  
Processus, Jul 2  
Proclus, Oct 24  
Procopius, Jul 8  
Proculus, Dec 1  
Prosper, Jul 29  
Protase (Protasius), Jun 19  
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Protus, Sept 11  
Prudentius, Apr 6  
Ptolemy, Oct 19  
*Publia*, Oct 9  
Publius, Feb 19  
Pudens, May 19  
*Pudentiana*, May 19  
*Pulcheria*, Sept 10  
Pyran, Mar 5

—Q—

Quadratus, Aug 21  
Quartus, Dec 18  
*Quinta* (Cointha), Feb 8  
Quinctian, Nov 13  
Quinctus, Dec 18  
Quiriacus (Cyriacus), Aug 12  
Quiricus (Cyr), Jun 16  
Quirinus, Jun 4  
*Quiteria*, May 22

—R—

Radbod, Nov 29  
*Radegund* (Radegundis),  
Aug 13  
*Raineldis* (Reinaldes), Jul 16  
Rainerius, Jun 17  
Ralph (Radulphus, Randal),  
Jun 21  
Randoald, Feb 21  
Raphael (Ralph), Oct 24  
Raymond (Raymund), Feb 1,  
Aug 31  
*Redempta*, Jul 23  
Redemptus, Apr 8  
*Regina* (Regnia, Reine),  
Sept 7  
Reginald, Feb 12  
*Regula*, Sept 11  
Regulus (Rieul, Rule), Sept 1  
Rembert, Feb 4  
Remigius (Remy), Oct 1  
Renatus (René), Nov 12  
*Reparata*, Oct 8  
Respicius, Nov 10  
*Restituta*, May 17  
Restitutus, Dec 9  
Restius, Jan 27  
*Revocata*, Feb 6  
Revocatus, Mar 7  
*Rhais*, Jun 28  
Rian, Mar 8

Richard, Apr 3  
*Rictrudis*, May 12  
Rigobert, Jan 4  
Ripsimis, Sept 29  
*Rila* (Margarita), May 22  
Robert (Robin), May 13,  
Jun 7  
Robustian, Aug 31  
Roch (Rock, Roque), Aug 16  
Roderick (Roderic, Rudericus),  
Mar 13  
Rogatian, Oct 26  
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Rogellus, Sept 16  
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*Romana*, Feb 23  
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Romaric, Dec 8  
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*Romula*, Jul 23  
Romulus (Remo), Feb 17  
Ronald, Aug 20  
Ronan (Ruan, Rumon), Jun 1  
*Rosalia* (Rosalie), Sept 4  
*Rosamond*, Apr 3  
*Rose* (Rosa, Rosalind,  
Rosabella), Aug 30  
*Rosula* (Rosalie), Sept 14  
Rudesind, Mar 1  
Rudolph, Jul 27  
Ruffilus, Jul 18  
*Rufina*, Jul 10  
Rufinian, Sept 9  
Rufinus, Apr 7  
Rufus, Nov 21  
Rumbold (Rumold), Jun 24  
Rupert, Mar 27  
*Rustica*, Dec 31  
Rusticus, Oct 9  
Rutilus, Jun 4  
*Ruth*, Sept 1

—S—

Sabas (Sabbas), Dec 5  
*Sabina*, Aug 29  
Sabinianus (Sabinian), Dec 31  
Sabinus, Dec 30  
Sacer, Mar 3  
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Sadoth, Feb 20  
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*Sallustia*, Sept 14  
Sallustianus, Jun 8



*Salome*, Jun 29  
*Salomea*, Nov 17  
 Salomon, Sept 28  
 Salvius (Sauve), Sept 10  
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 Sampson, Jul 28  
*Samthana*, Dec 19  
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*Sara* (Sarah), Aug 19  
*Saturnina*, Jun 4  
 Saturninus, Nov 29  
 Satyrus, Jan 12  
*Saula*, Oct 20  
*Savinna* (Savina), Jan 30  
 Savinus, Jul 11  
*Scholastica*, Feb 10  
*Sebastia*, Jul 4  
 Sebastian, Jan 20  
*Sebastiana*, Sept 16  
 Sebbi, Aug 29  
*Secunda*, Jul 10  
*Secundilla*, Mar 2  
*Secundina*, Jan 15  
 Secundinus, May 21  
 Secundus, May 15  
 Senan, Mar 8  
 Sennen, Jul 30  
 Septimus, Oct 24  
*Seraphina*, Jul 29  
 Seraphinus, Oct 12  
*Serapia*, Sept 3  
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*Serena* (Sigrid), Aug 16  
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 Sergius (Serge), Oct 7  
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 Servus-Dei (Servusdeus),  
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*Sethryda*, Jan 10  
*Severa*, Jul 20  
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 Severus, Nov 6  
 Sextus, Dec 31  
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 Siaronius, Jul 11  
 Sigebert, Jan 25  
 Sigfrid, Feb 15  
 Sigisbert, Jul 10  
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*Tatta*, Sept 25  
*Tegla*, Jun 1  
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*Teresa* (Theresa, Therese) of  
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*Tertulla*, Apr 29  
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*Thecla*, Sept 23  
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*Theodora*, Mar 13  
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*Theodosia*, Mar 23  
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*Theodota*, Aug 2  
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*Thessalonica*, Nov 7  
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——Aquinas, Mar 7  
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——Villanova, Sept 22  
——Apostle, Dec 21  
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Tilman, Jan 7  
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Timothy, Aug 22  
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Titus, Feb 6  
Tobias, Nov 2  
Tola, Mar 30  
Tranquillinus, Jul 6  
*Trea*, Aug 3  
*Triduana* (Tralleu), Oct 8  
Trien, Mar 22  
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*Triphenes*, Jan 31  
*Triphina*, Jul 5  
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*Tryphonia*, Oct 18  
*Tryphosa*, Nov 10  
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*Ulphia*, Jan 31  
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Jul 4  
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Uni, Oct 27  
*Urania* (Uranie), Nov 7  
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Urith, Oct 31  
Ursicius, Aug 14  
Ursinus, Nov 9  
*Ursula*, Oct 21  
Ursus, Jul 30

—V—

Valens, May 21  
*Valentina*, Jul 25  
Valentine, Feb 14  
Valentio, May 25  
*Valeria* (Valery, Valerie),  
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Valerian, Apr 14  
Valerius, Jun 14

Valery (Walericus), Apr 1  
 Vaneng, Jan 9  
 Varicus, Nov 15  
 Vaune, Nov 9  
 Vedastus (Vaast, Vedast),  
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 Venantius, May 18  
*Veneranda*, Nov 14  
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 Veranus, Oct 19  
*Verda*, Feb 21  
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*Verena*, Sept 1  
*Veridiana*, Feb 1  
*Veronica*, Jul 9  
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*Vestina*, Jul 17  
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 Viator, Dec 14  
*Vibiana*, Sept 1  
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*Victoria* (Victory, Victoire),  
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 Victorius, Sept 1  
 Vigilus, Sept 26  
 Vigor, Nov 1  
 Vincent, Jan 22  
 ———Ferrer, Apr 5  
 ———de Paul, Jul 19  
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 Virgilius (Virgil, Vergil),  
 Mar 5  
*Vissia*, Apr 12  
 Vitalian, Jan 27  
 Vitalis, Nov 4  
 Vitus, Jun 15  
 Viventius, Jan 13  
*Vivian*, Aug 28  
 Vladimir, Jul 15  
 Volussian, Jan 18  
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*Walburga* (Walpurgis), Feb 25  
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 Walter, Jun 4

*Waltrude* (Waldetrude), Apr 9  
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 Wenceslaus (Wenceslas),  
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*Wenn*, Jul 1  
 Werner, Apr 19  
 Wigbert, Aug 13  
*Wilfreda*, Sept 13  
 Wilfrid (Wilfred), Oct 12  
 Wilgis, Jan 31  
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 Winebald, Dec 18  
*Winifred* (Una, Wenefrida),  
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 Wiro, May 8  
 Wistan, Jun 1  
*Withburga*, Jul 8  
*Wivina*, Dec 17  
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 Wolstan (Wulstan), Jan 19  
*Wulflida*, Dec 9  
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—X—

*Xantippa*, Sept 23  
 Xavier, Dec 3  
 Xystus (Sixtus), Aug 6

—Z—

Zacchaeus, Aug 23  
 Zacharias (Zachary), Sept 6  
 Zamas, Jan 24  
 Zambdas, Feb 19  
 Zebinas, Nov 13  
*Zenais* (Zenaida), Jun 5  
 Zenas, Jun 23  
 Zeno, Apr 12  
*Zenobia*, Oct 30  
 Zenobius, Dec 24  
 Zephyrinus, Aug 26  
*Zila*, Apr 27  
 Zoe, Jul 5  
 Zoilus, Jun 27  
*Zosima*, Jul 15  
 Zosimus, Jun 19  
 Zoticus, Dec 31

# Certificate of Baptism

This is to Certify, that \_\_\_\_\_

Son \_\_\_\_\_  
Daughter \_\_\_\_\_  
    { of \_\_\_\_\_  
    { and \_\_\_\_\_

born on the \_\_\_\_\_ day of \_\_\_\_\_ 19\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

was BAPTIZED on the \_\_\_\_\_

day of \_\_\_\_\_ 19\_\_\_\_

*According to the Rite of the Roman Catholic Church*

in \_\_\_\_\_

at \_\_\_\_\_

Sponsors { \_\_\_\_\_  
                  { \_\_\_\_\_

By the Rev. \_\_\_\_\_

*as appears from the Baptismal Register of this Church.*

Issued by \_\_\_\_\_

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