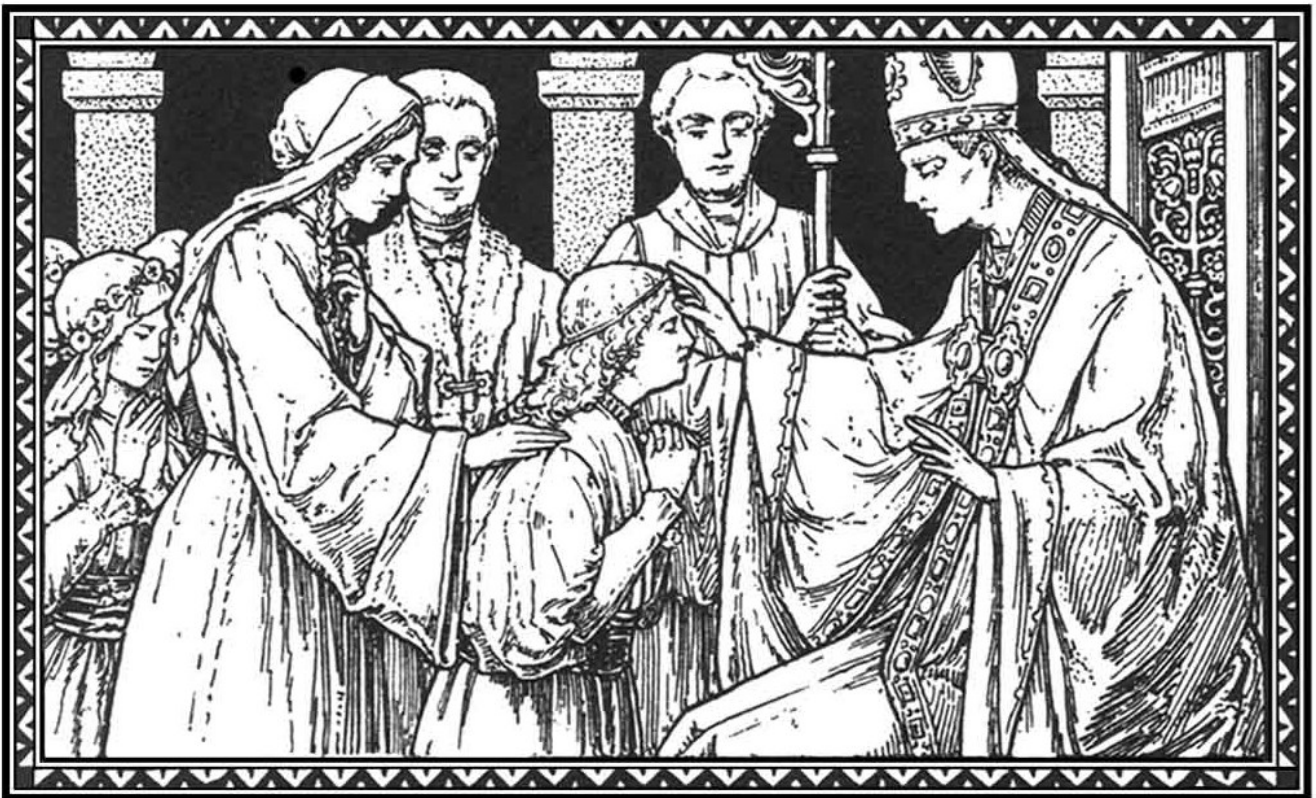


RECEPTION OF CONVERTS & PROFESSION OF FAITH



*THE EXTRAORDINARY FORM
OF THE ROMAN RITE*

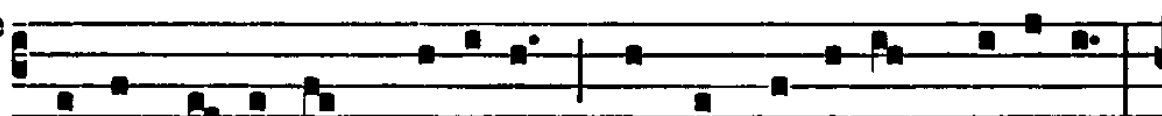
VENI CREATOR SPIRITUS

The Priest vested in surplice and purple stole, arrives with servers and genuflects before the altar. The convert steps forward, carrying a lighted candle, and kneels behind priest and servers. The priest intones the VENI CREATOR SPIRITUS.

Hymne

8.

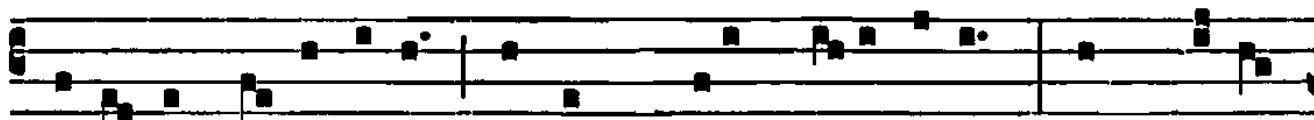
V



Eni Cre-á-tor Spí-ri-tus, Méntes tu-órum ví-si-ta :



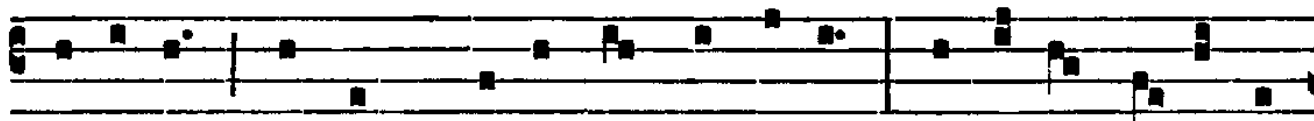
Imple su-pérna grá-ti-a Quae tu cre-ásti pécto-ra. 2. Qui



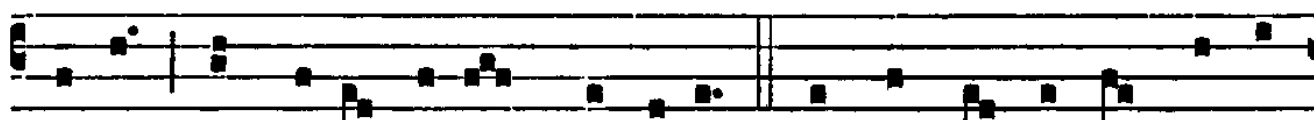
dí-ce-ris Pa-rácli-tus, dónum Dei altíssimi, Fons vívus,



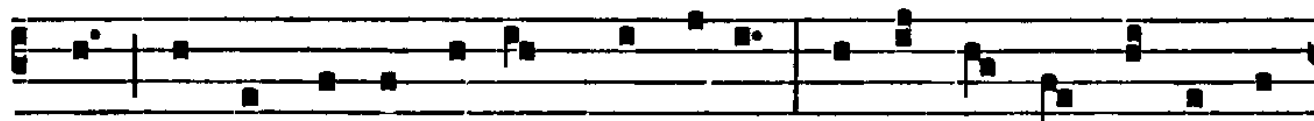
ígnis, cá-ri-tas, Et spí-ri-tá-lis úncti-o. 3. Tu septi-fórmis



múne-re, dextrae De-i tu dí-gi-tus, Tu ri-te promíssum



Pátris, Sermóne dí-tans gúttura. 4. Accénde lúmen sénsi-



bus, Infúnde amó-rem córdibus, Infírma nóstri córpo-

ris Virtú-te fírmans pérpe-ti. 5. Hóstem repéllas lóngi-us,

Pacémque dónes pró-tinus : Ductó-re sic te praévi-o, Vi-

témus ómne nóxi-um. 6. Per te sci- ámus da Pátrem, No-

scámus atque Fí-li-um, Te utri- úsque Spí-ri-tum Cre-

dámus ómni témpore. 7. Dé-o Pátri sit gló-ri-a, Et Fí-

li-o, qui a mórtu-is Surréxit, ac Parácli-to, In saecu-ló-

rum saécu-la. Amen.

Translation:

1. *Come, Holy Ghost, Creator, come from thy bright heav'nly throne; come, take possession of our souls, and make them all thine own.*
2. *Thou who art called the Paraclete, best gift of God above, the living spring, the living fire, sweet unction and true love.*
3. *Thou who art sevenfold in thy grace, finger of God's right hand; his promise, teaching little ones to speak and understand.*
4. *O guide our minds with thy blest light, with love our hearts inflame; and with thy strength, which ne'er decays, confirm our mortal frame.*
5. *Far from us drive our deadly foe; true peace unto us bring; and through all perils lead us safe beneath thy sacred wing.*
6. *Through thee may we the Father know, through thee th'eternal Son, and thee the Spirit of them both, thrice-blessed three in One.*
7. *All glory to the Father be, with his coequal Son; the same to thee, great Paraclete, while endless ages run.*

After the Veni Creator Spiritus, the following dialogue is said, still kneeling.

Priest:	Emitte Spiritum tuum, et creabuntur (T.P.: Alleluja).	<i>Send forth your Spirit, and they shall be created (During Easter, is added: Halleluja).</i>
All:	Et renovabis faciem terrae (T.P.: Alleluja).	<i>And you shall renew the face of the earth (Halleluja).</i>
Priest:	Domine exaudi orationem meam.	<i>Lord, hear my prayer.</i>
All:	Et clamor meus ad te veniat.	<i>And my cry shall reach you.</i>
Priest:	Dominus vobiscum.	<i>The Lord be with you.</i>
All:	Et cum spiritu tuo.	<i>And with your spirit</i>

*The priest **alone stands**, and prays:*

Priest: Oremus.

Deus, qui (**Pentecost: hodierna die**) corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Per Christum, Dominum nostrum.

All: Amen.

Let us pray.

*God, who (**On the Day of Pentecost, is added: on this day**) through the enlightenment of the Holy Spirit have taught the hearts of the faithful, give us, through the same Spirit, right understanding and, through his consolation, always to rejoice.*

Through Christ, our Lord.

*The priest then goes up to the altar, sits down and gives a **SHORT HOMILY** to the convert, who is still kneeling.*

PROFESSION OF FAITH

After the homily, the sponsor goes to stand slightly behind to the right of the convert, in order to act as a witness. The priest then asks the convert to make the profession of faith.

Priest: **N.**, if you stand firm in your intention to assume the Catholic faith and to renounce all false doctrines, then pronounce and fulfil this intention by professing the faith.

*The convert, kneeling before the altar, whilst holding the **CANDLE IN THE LEFT HAND**, places the **RIGHT HAND** ON THE **BOOK OF THE GOSPELS**, which is opened up on the beginning of the Gospel according to John.*

The convert then proceeds to make the profession of faith.

Convert: I, **N.N. (Full name)**, born outside the Catholic Church, have held and believed errors contrary to her teaching. Now, enlightened by divine grace, I kneel before you, Reverend Father, having before my eyes and touching with my hand the holy Gospels.

And with firm faith I believe and profess each and all the articles contained in the Apostles' Creed, that is: I believe in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell, the third day He arose again from the dead; He ascended into heaven, and sits at the right hand of God, the Father almighty, from there He shall come to judge the living and the dead. I believe in the Holy Spirit; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting.

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

I admit the Sacred Scriptures in the sense which has been held and is still held by holy Mother Church, whose duty it is to judge the true sense and interpretation of Sacred Scripture, and I shall never accept or interpret them in a sense contrary to the unanimous consent of the fathers.

I profess that the sacraments of the New Law are truly and precisely seven in number, instituted for the salvation of mankind, though all are not necessary for

each individual: baptism, confirmation, holy Eucharist, penance, anointing of the sick, holy orders, and matrimony. I profess that all confer grace, and that baptism, confirmation, and holy orders cannot be repeated without sacrilege. I also accept and admit the ritual of the Catholic Church in the solemn administration of all the aforementioned 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 there is offered to God a true, real, and propitiatory sacrifice for the living and the dead; that in the holy sacrament of the Eucharist the body and blood together with the soul and divinity of our Lord Jesus Christ is really, truly, and substantially present, and that there takes place in the Mass what the Church calls transubstantiation, which is the change of all the substance of bread into the body of Christ and of all substance of wine into His blood. I confess also that in receiving under either of these species one receives Jesus Christ whole and entire.

I firmly hold that Purgatory exists and that the souls detained 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 firmly profess that the images of Jesus Christ and of the Mother of God, ever a 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, the prince of the apostles and vicar of Jesus Christ.

Moreover, without hesitation I accept and profess all that has been handed down, defined, and declared by the sacred canons and by the general councils, especially by the Sacred Council of Trent and by the Vatican General Council, and in special manner all that concerns the primacy and infallibility of the Roman Pontiff.

At the same time, I condemn and reprove all that the Church has condemned and reproved. This same Catholic faith, outside of which none can be saved, I now freely profess and I truly adhere to it.

With the help of God, I promise and swear to maintain and profess this faith entirely, inviolately, 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 who depend on me and over whom I shall have charge.

So help me God and these holy Gospels!

The priest, still sitting down, then prays psalm 130:

Priest: De profundis clamavi ad te,
Domine: * Domine, exaudi
orationem meam.

Fiant aures tuæ intendentes,
* in vocem deprecationis
meæ.

Si iniquitates observaveris,
Domine: * Domine, quis
sustinebit?

Quia apud te propitiatio est:
* et propter legem tuam
sustinui te, Domine.

Sustinuit anima mea in
verbo eius: * speravit anima
mea in Domino.

A custodia matutina usque
ad noctem, * speret Israel in
Domino,

Quia apud Dominum
misericordia: * et copiosa
apud eum redemptio.

Et ipse redimet Israel, * ex
omnibus iniquitatibus eius.

Gloria Patri et Filio * et
Spiritui Sancto.

Sicut erat in principio et
nunc et semper * et in
saecula saeculorum. Amen.

*Out of the depths I cry to you,
O LORD! Lord, hear my voice!*

*Let your ears be attentive to
the voice of my supplications!*

*If you, O LORD, should mark
iniquities, Lord, who could
stand?*

*But there is forgiveness with
you, so that you may be
revered.*

*I wait for the LORD, my soul
waits, and in his word I
hope; my soul waits for the
Lord*

*more than those who watch
for the morning, more than
those who watch for the
morning. O Israel, hope in
the LORD!*

*For with the LORD there is
steadfast love, and with him
is great power to redeem.*

*It is he who will redeem Is-
rael from all its iniquities.*

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

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

KYRIE & PATER NOSTER

The priest stands, turns towards the altar, and leads the following prayer.

Priest:	Kyrie eleison! Christe eleison! Kyrie eleison!	<i>Lord, have mercy! Christ, have mercy! Lord, have mercy!</i>
	Pater Noster....	<i>Our Father...</i>
	<i>He then prays silently till:</i> ...et ne nos inducas in tentationem.	<i>...and lead us not into temp- tation.</i>
All:	Sed libera nos a malo.	<i>But deliver us from evil.</i>
Priest:	Salvum(-am) fac servum(- am) tuum(-am), Domine.	<i>Save your servant, Lord.</i>
All:	Deus meus, sperantem in te.	<i>Who trusts in you, my God.</i>
Priest:	Domine, exaudi orationem meam.	<i>Lord, heed my prayer.</i>
All:	Et clamor meus ad te veniat.	<i>And let my cry reach you.</i>
Priest:	Dominus vobiscum.	<i>The Lord be with you.</i>
All:	Et cum spiritu tuo.	<i>And with your spirit.</i>
Priest:	Oremus. Deus, cui proprium est mise- reri semper, et parcere: sus- cipe deprecationem nostram, ut hunc famulum tuum (hanc famulam tuam), quem (-am) excommunicationis catena constringit, miseratio tuæ pietatis clementer absolvat. Per Christum Dominum nos- trum.	<i>Let us pray.</i>
All:	Amen.	

LIFTING THE EXCOMMUNICATION

The priest sits down, and then proceeds to lift the excommunication¹.

Priest: Auctoritate Apostolica, qua fungor ex hac parte, absolvo te a vinculo excommunicationis, quam (forsan) incurristi, et restituo te sacrosantae Ecclesiae Sacramentis, communioni et unitati fidelium, in nomine Patris, et Filii, ✠ et Spiritus Sancti. Amen.

Through the power of the authority granted to me by the Apostolic See, which I perform in this case, I absolve you from the bond of excommunication which you may (perhaps) have incurred, and I grant you access to the sacraments of the Holy Church, and to the communion and unity of the faithful, in the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

IF MASS FOLLOWS: *The convert rises, and genuflects together with the sponsor at the foot of the altar, and both returns to their seats. The priest descends, reverences the altar, and goes to the side (or sacristy) to vest for Mass.*

¹ Under the previous Code of Canon Law (1917) non-Catholics were automatically excommunicated for being baptised outside of the Catholic Church. In effect, this is no longer the reality under the current Code of Canon Law (1983), but this part of the ritual is kept in its place, in accordance with the "Instruction on the Application of the Apostolic Letter *Summorum Pontificum* ", art. 24 (11th April 2011).