

The Chrism Mass and the Reception of the Oils
with the Texts from the Sacramentary, the Lectionary, and the Roman Pontifical
and the Chants from the Simple Gradual
in place
for Mystagogical Meditation on the Ecclesiology of the Rite

INTRODUCTION

1. The bishop is to be looked on as the high priest of his flock. The life in Christ of his faithful is in some way derived from and dependent upon the bishop.¹

He concelebrates the chrism Mass with priests from the different parts of his diocese and during it consecrates the chrism and blesses the other holy oils. This Mass is therefore one of the chief expressions of the fullness of the bishop's priesthood and is looked on as a symbol of the close bond between the bishop and his priests. For the chrism the bishop consecrates is used to anoint the newly baptized and to trace the sign of Christ on those to be confirmed; the oil of catechumens is used to prepare and dispose them for baptism; the oil of the sick, to strengthen them amid their infirmities.

2. The Christian liturgy has adopted the Old Testament usage of anointing kings, priests, and prophets with consecratory oil because they prefigured Christ, whose name means "the anointed of the Lord."

Similarly, the chrism is a sign that Christians, incorporated by baptism into the paschal mystery of Christ, dying, buried, and rising with him,² are sharers in his kingly and prophetic priesthood and that by confirmation they receive the spiritual anointing of the Spirit who is given to them.

The oil of catechumens extends the effects of the baptismal exorcisms: it strengthens the candidates with the power to renounce the devil and sin before they go to the font of life for rebirth.

The oil of the sick, for the use of which James is the witness,³ provides the sick with a remedy for both spiritual and bodily illness, so that they may have strength to bear up under evil and obtain pardon for their sins.

I. THE OILS

3. The matter suitable for sacrament is olive oil, or according to local conditions, another oil extracted from plants.

4. The chrism is made of oil and some aromatic substance.

5. The chrism may be mixed either in private prior to the consecration or by the bishop during the liturgical rite itself.

II. THE MINISTER

6. Consecration of the chrism belongs exclusively to a bishop.

¹ See SC art. 41 [DOL 1 no. 41].

² See SC art. 6 [DOL 1 no. 6]

³ See Jas 5:14.

7. If the conference of bishops decides to retain its use, the oil of catechumens is blessed by the bishop together with the other oils at the chrism Mass.

However, in the case of the baptism of adults, priests have the faculty to bless the oil of catechumens before the anointing at the designated stage in the catechumenate.

8. The oil to be used in the anointing of the sick must be blessed for this purpose by the bishop or by a priest who has the faculty in virtue of the law itself or of its special concession to him by the Holy See.

In virtue of the law itself the following may bless the oil for use in the anointing of the sick:

- a. those who are the equivalents in law to a diocesan bishop;
- b. in the case of necessity, any priest, but only within the celebration of the sacrament.

III. TIME OF THE BLESSING

9. The blessing of the oil of the sick and of catechumens and the consecration of the chrism are carried out by the bishop as a rule on Holy Thursday at the proper Mass to be celebrated in the morning.

10. If it is difficult for the clergy and people to gather on that day, the blessing may be advanced to an earlier day, but still close to Easter. The proper chrism Mass is always used.

IV. PLACE OF THE BLESSING WITHIN THE MASS

11. In keeping with longstanding practice in the Latin liturgy, the blessing of the oil of the sick takes place before the end of the eucharistic prayer; the blessing of the oil of catechumens and the consecration of the chrism, after communion.

12. For pastoral reasons, however, it is permissible for the entire rite of blessing to take place after the liturgy of the word, according to the rite described below.

BLESSING OF OILS AND CONSECRATION OF THE CHRISM

PREPARATIONS

13. For the blessing of oils the following preparations are made in addition to what is needed for Mass:

In the sacristy or other appropriate place:

- vessels of oils;
- balsam or perfume for the preparation of the chrism if the bishop wishes to mix the chrism during the liturgical service;
- bread, wine, and water for Mass, which are carried with the oils before the preparation of the gifts.

In the sanctuary:

- table for the vessels of oil, placed so that the people may see the entire rite easily and take part in it;
- chair for the bishop, if the blessing takes place in front of the altar.

RITE OF BLESSING

14. The chrism Mass is always concelebrated. It is desirable that there be some priests from the various sections of the diocese among the priests who concelebrate with the bishop and are his witnesses and the co-workers in the ministry of the holy chrism.

15. The preparation of the bishop, the concelebrants, and other ministers, their entrance into the church, and everything from the beginning of Mass until the end of the liturgy of the word take place as indicated in the rite of concelebration. The deacons who take part in the blessing of oils walk ahead of the concelebrating priests to the altar.

Introductory Rites

Jesus Christ has made us a kingdom of priests to serve his God and Father: glory and kingship be his for ever and ever. Amen. (Rev. 1:6) *OR*

Entrance Antiphon

Psalm 4:7

I f



Lord, you have giv - en my heart great - er joy *



than at a har - vest of wheat and _ wine and _ oil.

Psalm 4

1-3, 5-6, 8



V 1 *An - swer* _ me when I call, O **God** of **my** right! *



You gave me room when *I was in* _ dis - tress. _



V 2 Be **gra - cious to** me, * *and* **hear** _ my prayer. _

- 3 *How long*, you people, shall my **hónor** suffer shame? *
- How long will you love vain *wórd*s, and **seek** after *lies*?
- 4 *But know* that the LORD has set apart the **faithful** for himself; *
the LORD hears *whèn I call* to **him**.
- 5 *Offer* right **sacrifices**, *
and *pút your* **trust** in the **LORD**.
- 6 *There are* many who say, "O **thát** we might **see** some good! *
Let the light of your face shine *ón us*, **O LORD!**"
- 7 *I will both* lie **dówn** and **sleep** in peace; *

for you alone, O LORD, make me lie *dòwn in safety*.

The Gloria is sung or said.

OPENING PRAYER

Let us pray.

Pause for silent prayer

Father, by the power of the Holy Spirit you anointed your only Son Messiah and Lord of creation; you have given us a share in his consecration to priestly service in your Church. Help us to be faithful witnesses in the world to the salvation Christ won for all mankind. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. R. Amen.

LITURGY OF THE WORD

FIRST READING

Isaiah 61:1–3ab, 6a, 8b–9

The spirit of the Lord GOD is upon me, because the LORD has anointed me; he has sent me to bring glad tidings to the poor, to heal the brokenhearted, to proclaim liberty to the captives and release to the prisoners, to announce a year of favor from the LORD and a day of vindication by our God, to comfort all who mourn; to place on those who mourn in Zion a diadem instead of ashes, to give them oil of gladness in place of mourning, a glorious mantle instead of a listless spirit. You yourselves shall be named priests of the LORD, ministers of our God you shall be called. I will give them their recompense faithfully, a lasting covenant I will make with them. Their descendants shall be renowned among the nations, and their offspring among the peoples; all who see them shall acknowledge them as a race the LORD has blessed.

RESPONSORIAL PSALM

Psalm 89:21–22, 25, 27

R. (2a) Forever I will sing the goodness of the Lord.

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong.

R. Forever I will sing the goodness of the Lord.

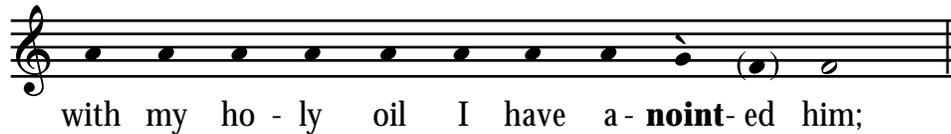
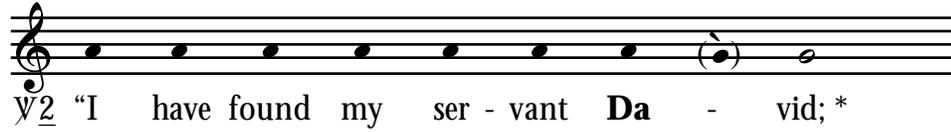
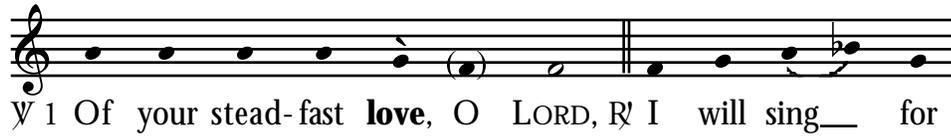
My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted. “He shall cry to me, ‘You are my father, my God, the Rock my savior.’”

R. Forever I will sing the goodness of the Lord. OR

Responsorial Psalm I E 3

Psalm 89 (88V)

(Cf. 1a) 1a, 20–21, 24, 26 (See Performance Notes)



- 3 my hand shall always **remain** with him; *
- my arm also shall **strengthen** him.
- 4 My faithfulness and steadfast love shall **be** with him; *
- and in my name his horn shall be **exalted**.
- 5 He shall cry to me, 'You are my **Father**, *
- my God, and the Rock of my **salvation!**'"

SECOND READING

Revelation 1:5-8

Jesus Christ is the faithful witness, the firstborn of the dead and ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, who has made us into a kingdom, priests for his God and Father, to him be glory and power forever and ever. Amen. Behold, he is coming amid the clouds, and every eye will see him, even those who pierced him. All the peoples of the earth will lament him. Yes. Amen. "I am the Alpha and the Omega," says the Lord God, "the one who is and who was and who is to come, the almighty."

Responsorial Psalm II C 2 g

Psalm 33 (32V)
(1b) 1, 3, 5, 12-13, 18-22

1 Re-joice in the LORD, O you **right** - eous. ___

True hearts ___ are made ___ for praise.

2 Sing to him a **new** song; * play skill -

ful - ly on the strings, with **loud** ___ **shouts**. ___

True hearts ___ are made ___ for praise.

- 3 He loves righteousness and **jústice**; *
the earth is full of the steadfast love **óf the LORD**.
- 4 Happy is the nation whose God is the **LÓRD**, *
the people whom he has chosen as his **héritage**.
- 5 The LORD looks down from **héaven**; *
he sees all **húmankind**.
- 6 Truly the eye of the LORD is on those who **féar** him, *
on those who hope in his **stéadfast** love,
- 7 to deliver their soul from **déath**, *
and to keep them alive in **fámine**.
- 8 Our soul waits for the **LÓRD**; *
he is our **hélp and shield**.
- 9 Our heart is **glád** in him, *
because we trust in his **hóly name**.
- 10 Let your steadfast love, O LORD, be up**ón** us, *
even as **we hópe** in you.

The Spirit of the Lord is upon me for he sent me to bring glad tidings to the poor.

GOSPEL Luke 4:16–21

Jesus came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written: The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord. Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, “Today this Scripture passage is fulfilled in your hearing.”

HOMILY

In his homily the bishop should urge the priests to be faithful in fulfilling their office in the Church and should invite them to renew publicly their priestly promises.

RENEWAL OF COMMITMENT TO PRIESTLY SERVICE

After the homily the bishop speaks to the priests in these or similar words:

My brothers, today we celebrate the memory of the first eucharist, at which our Lord Jesus Christ shared with his apostles and with us his call to the priestly service of his Church. Now, in the presence of your bishop and God’s holy people, are you ready to renew your own dedication to Christ as priests of his new covenant?

Priests: **I am.**

Bishop: At your ordination you accepted the responsibilities of the priesthood out of love for the Lord Jesus and his Church. Are you resolved to unite yourselves more closely to Christ and to try to become more like him by joyfully sacrificing your own pleasure and ambition to bring his peace and love to your brothers and sisters?

Priests: **I am.**

Bishop: Are you resolved to be faithful ministers of the mysteries of God, to celebrate the eucharist and the other liturgical services with sincere devotion? Are you resolved to imitate Jesus Christ, the head and shepherd of the Church, by teaching the Christian faith without thinking of your own profit, solely for the well-being of the people you were sent to serve?

Priests: **I am.**

Then the bishop addresses the people: **My brothers and sisters, pray for your priests. Ask the Lord to bless them with the fullness of his love, to help them be faithful ministers of Christ the High Priest, so that they will be able to lead you to him, the**

fountain of your salvation.

People: Lord Jesus Christ, hear us and answer our prayer.

Bishop: Pray also for me that despite my own unworthiness I may faithfully fulfill the office of apostle which Jesus Christ has entrusted to me. Pray that I may become more like our High Priest and Good Shepherd, the teacher and servant of all, and so be a genuine sign of Christ's loving presence among you.

People: Lord Jesus Christ, hear us and answer our prayer.

Bishop: May the Lord in his love keep you close to him always, and may he bring all of us, his priests and people, to eternal life.

All: Amen.

The profession of faith and general intercessions are omitted.

PROCESSION WITH THE OILS AND THE GIFTS

16. After the renewal of commitment to priestly service the deacons and ministers appointed to carry the oils or, in their absence, some priests and ministers together with the faithful who will carry the bread, wine, and water, go in procession to the sacristy or other place where the oils and other offerings have been prepared. Returning to the altar, they follow this order: first the minister carrying the vessel of balsam, if the bishop wishes to prepare the chrism, then the minister with the vessel for the oil of the catechumens, if it is to be blessed, the minister with the vessel for the oil of the sick, lastly a deacon or priest carrying the oil for the chrism. The ministers who carry the bread, wine, and water for the celebration of the eucharist follow them.

HYMN

17. During the procession through the church, the choir leads the singing of the hymn "O Redeemer" or some other appropriate song, in place of the offertory song.

℟. Redemptor, sume carmen temet concinéntium. V1. Arbor foeta alma luce / Hoc sacrándum prótulit, / Fert hoc prona praesens turba / Salvatóri saéculi.

℟. Redemptor, sume carmen temet concinéntium.

V2. Consecráre tu dignére, / Rex perénnis pátriae, / Hoc olívum, signum vivum, / Iura contra daémonum. ℟. Redemptor, sume carmen temet concinéntium.

V3. Ut novétur sexus omnis / Unctióne Chrismatis : / Ut sanátur sauciáta / Dignitátis glória. ℟. Redemptor, sume carmen temet concinéntium.

V4. Lota mente sacro fonte / Aufugántur crimina, / Uncta frónte sacrosáncta / Influunt charísmata. ℟. Redemptor, sume carmen temet concinéntium.

V5. Corde natus ex Paréntis / Alvum implens Virginis, / Praesta lucem, claude mortem / Chrismatis consórtibus. ℟. Redemptor, sume carmen temet concinéntium.

V6. Sit haec dies festa nobis, / Saeculórum saéculis / Sit sacráta digna laude, / Nec senéscat témpore. ℟. Redemptor, sume carmen temet concinéntium.

O Re-deem-er, hear our sing-ing
as we praise you with one voice.

1 Sun-light makes the ol-ive fruit-ful,
2 In your kind-ness, King im-mor-tal,
3 May all peo-ple, men and wom-en,
4 When our minds are cleansed by wa-ter,
5 Born of love of God the Fath-er,
6 May we keep this feast for-ev-er

1 From the fruit the oil is pressed;
2 con-se-crate this ol-ive oil:
3 Through this Chrism be made new,
4 Let our sins be put to flight;
5 Dwell-ing in the Vir-gin's womb,
6 As a ho-ly day of days;

1 Sav-ior of the gen-er-a-tions,
2 May it be a sign and safe-guard,
3 That the wound to their first glo-ry
4 When our fore-heads are a-noint-ed,
5 Give us light who share this Chrism;
6 May our hearts grow nev-er wear-y

1 Now we bring it to be blessed
2 And the schemes of Sa-tan foil.
3 May be healed, O Lord, by you.
4 May we share your Spir-it's might.
5 Close the door of death's dark tomb.
6 As we sing its fit-ting praise.

PRESENTATION OF THE OILS AND THE GIFTS

18. When the procession comes to the altar or the chair, the bishop receives the gifts. The deacon

who carries the vessel of oil for the chrism shows it to the bishop, saying in a loud voice: **The oil for the holy chrism.** The bishop takes the vessel and gives it to one of the assisting deacons to place on the table. The same is done by those who carry the vessels for the oil of the sick and the oil of the catechumens. The first says: **The oil of the sick;** the second says: **The oil of catechumens.** The bishop takes the vessels in the same way, and the ministers place them on the table.

LITURGY OF THE EUCHARIST

19. Then the Mass continues, as in the rite of concelebration, until the end of the eucharistic prayer, unless the entire rite of blessing takes place immediately (see no. 12). In this case everything is done as described below (no. 26).

PRAYER OVER THE GIFTS

Pray, brethren . . .

Lord God, may the power of this sacrifice cleanse the old weakness of our human nature. Give us a newness of life and bring us to salvation. Grant this through Christ our Lord. R. Amen.

PREFACE OF PRIESTHOOD (CHRISM MASS)

The priesthood of Christ and the ministry of priests

Bishop: **The Lord be with you.**

People: **And also with you.**

Bishop: **Lift up your hearts.**

People: **We lift them up to the Lord.**

Bishop: **Let us give thanks to the Lord our God.**

People: **It is right to give him thanks and praise.**

Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks.

By your Holy Spirit you anointed your only Son High Priest of the new and eternal covenant. With wisdom and love you have planned that this one priesthood should continue in the Church.

Christ gives the dignity of a royal priesthood to the people he has made his own. From these, with a brother's love, he chooses men to share his sacred ministry by the laying on of hands.

He appoints them to renew in his name the sacrifice of our redemption as they set before your family his paschal meal. He calls them to lead your holy people in love, nourish them by your word, and strengthen them through the sacraments.

Father, they are to give their lives in your service and for the salvation of your people as they strive to grow in the likeness of Christ and honor you by their courageous witness of faith and love.

We praise you, Lord, with all the angels and saints in their song of joy:

BLESSING OF THE OIL OF THE SICK

20. Before the bishop says **Through Christ our Lord /you give us all these gifts** in Eucharistic Prayer I, or the doxology **Through him** in the other eucharistic prayers, the one who carried the vessel for oil of the sick brings it to the altar and holds it in front of the bishop while he blesses the oil. The bishop says or sings this prayer.

Lord God, loving Father, you bring healing to the sick through your Son Jesus Christ. Hear us as we pray to you in faith, and send the Holy Spirit, man's Helper and Friend, upon this oil, which nature has provided to serve the needs of men. May your blessing + come upon all who are anointed with this oil, that they may be freed from pain and illness and made well again in body, mind, and soul. Father, may this oil be blessed for our use in the name of our Lord Jesus Christ (who lives and reigns with you for ever and ever. R/. Amen.)

The conclusion **Who lives and reigns with you** is said only when this blessing takes place outside the eucharistic prayer.

When Eucharistic Prayer I is used, the beginning of the prayer **Through Christ our Lord/you give us all these gifts** is changed to: **Through whom you give us all these gifts.**

After the blessing, the vessel with the oil of the sick is returned to its place, and the Mass continues until the communion rite is completed.

Communion Rite

For ever I will sing the goodness of the Lord; I will proclaim your faithfulness to all generations. (Ps. 88:2) OR

Communion Antiphon

Psalm 45 (44V):7

VIII G

Jus-tice you love * and wick-ed- ness you hate: There-fore

God _ has a- noint-ed you _ with the oil of glad-ness.

Psalm 45 (44V)

1-6, 8, 16-17

V 1 *My heart* ov - er - flows with a good - ly theme; †

I add - ress my vers - es to the **king**; *
or

my tongue is like the pen of a **read** - y scribe.

- 2 *You are* the most handsome of mèn; †
grace is poured upon your **lips**; *
therefore God has blessed *you forever*.
- 3 *Gird your sword* on your thigh, O **mighty** one, *
in your glory` and **majesty**.
- 4 *In your majesty* ride on victoriously †
for the cause of truth and to **defénd** the right; *
let your right hand *tèach you dread* deeds.
- 5 *Your arrows* are sharp in the heart of the king's **énemies**; *
the peo *plès fall* **under** you.
- 6 *Your throne*, O God, endures forever and **éver**. *
Your royal scepter is a *sceptèr of equity*.
- 7 *Your robes* are all fragrant with myrrh and aloes and **cássia**. *
From ivory palaces stringed *instrùments* **make** you glad;
- 8 *In the place* of ancestors you, O king, shall have **sóns**; *
you will make them *princès in all* the earth.
- 9 *I will* cause your name to be celebrated in all *generátions*; *
therefore the peoples will praise you *forevèr and ever*.

A period of silence may be observed after communion, or a psalm or song of praise may be sung.

PRAYER AFTER COMMUNION

Let us pray.

Pause for silent prayer, if this has not preceded.

**Lord God almighty, you have given us fresh strength in these sacramental gifts.
Renew in us the image of Christ's goodness. We ask this in the name of Jesus the
Lord. R. Amen.**

BLESSING OF THE OIL OF CATECHUMENS

21. After the prayer after communion, the ministers place the oils to be blessed on a table suitably located in the center of the sanctuary. The concelebrating priests stand around the bishop on either

side, in a semicircle, and the other ministers stand behind him. The bishop then blesses the oil of catechumens, if it is to be blessed, and consecrates the chrism.

22. When everything is ready, the bishop faces the people and, with his hands extended, sings or says the following prayer

Lord God, protector of all who believe in you, bless + this oil and give wisdom and strength to all who are anointed with it in preparation for their baptism. Bring them to a deeper understanding of the gospel, help them to accept the challenge of Christian living, and lead them to the joy of new birth in the family of your Church. We ask this through Christ our Lord. R/. Amen.

CONSECRATION OF THE CHRISM

23. Then the bishop pours the balsam or perfume in the oil and mixes the chrism in silence, unless this was done beforehand.

INVITATION

24. After this he sings or says the invitation:

Let us pray that God our almighty Father will bless this oil so that all who are anointed with it may be inwardly transformed and come to share in eternal salvation.

CONSECRATORY PRAYER

25. Then the bishop may breathe over the opening of the vessel of chrism. With his hands extended, he sings or says one of the following consecratory prayers.

God our maker, source of all growth in holiness, accept the joyful thanks and praise we offer in the name of your Church.

In the beginning, at your command, the earth produced fruit-bearing trees. From the fruit of the olive tree you have provided us with oil for holy chrism. The prophet David sang of the life and joy that the oil would bring us in the sacraments of your love.

After the avenging flood, the dove returning to Noah with an olive branch announced your gift of peace. This was a sign of a greater gift to come. Now the waters of baptism wash away the sins of men, and by the anointing with olive oil you make us radiant with your joy.

At your command, Aaron was washed with water, and your servant Moses, his brother, anointed him priest. This too foreshadowed greater things to come. After your Son, Jesus Christ our Lord, asked John for baptism in the waters of Jordan, you sent the Spirit upon him in the form of a dove and by the witness of your own voice you declared him to be your only, well-beloved Son. In this you dearly fulfilled the prophecy of David, that Christ would be anointed with the oil of gladness beyond his fellow men.

All the celebrants extend their right hands toward the chrism, without saying anything, until the end of the prayer.

And so, Father, we ask you to bless + this oil you have created. Fill it with the power of

your Holy Spirit through Christ your Son. It is from him that chrism takes its name and with chrism you have anointed for yourself priests and kings, prophets and martyrs.

Make this chrism a sign of life and salvation for those who are to be born again in the waters of baptism. Wash away the evil they have inherited from sinful Adam, and when they are anointed with this holy oil make them temples of your glory, radiant with the goodness of life that has its source in you.

Through this sign of chrism grant them royal, priestly, and prophetic honor, and clothe them with incorruption. Let this be indeed the chrism of salvation for those who will be born again of water and the Holy Spirit. May they come to share eternal life in the glory of your kingdom. We ask this through Christ our Lord. R/. Amen.

Or:

Father, we thank you for the gifts you have given us in your love: we thank you for life itself and for the sacraments that strengthen it and give it fuller meaning.

In the Old Covenant you gave your people a glimpse of the power of this holy oil and when the fullness of time had come you brought that mystery to perfection in the life of our Lord Jesus Christ, your Son.

By his suffering, dying, and rising to life he saved the human race. He sent your Spirit to fill the Church with every gift needed to complete your saving work.

From that time forward, through the sign of holy chrism, you dispense your life and love to men. By anointing them with the Spirit, you strengthen all who have been reborn in baptism. Through that anointing you transform them into the likeness of Christ your Son and give them a share in his royal, priestly, and prophetic work.

All the concelebrants extend their right hands toward the chrism without saying anything, until the end of the prayer.

And so, Father, by the power of your love, make this mixture of oil and perfume a sign and source + of your blessing. Pour out the gifts of your Holy Spirit on our brothers and sisters who will be anointed with it. Let the splendor of holiness shine on the world from every place and thing signed with this oil.

Above all, Father, we pray that through this sign of your anointing you will grant increase to your Church until it reaches the eternal glory where you, Father, will be the all in all, together with Christ your Son, in the unity of the Holy Spirit, for ever and ever. R/. Amen.

26. When the entire rite of blessing of oils is to be celebrated after the liturgy of the word, at the end of the renewal of commitment to priestly service the bishop goes with the concelebrants to the table where the blessing of the oil of the sick and of the oil of the chrism are to take place, and everything is done as described above (nos. 20–25).

SOLEMN BLESSING OR PRAYER OVER THE PEOPLE

The following may replace the simple blessing.

Father, look with love upon your people, the love which our Lord Jesus Christ

showed us when he delivered himself to evil men and suffered the agony of the cross. Grant this through Christ our Lord.

R/. Amen.

May almighty God bless you, the Father, and the Son, + and the Holy Spirit.

R/. Amen.

27. After the final blessing of the Mass, the bishop puts incense in the censer, and the procession to the sacristy is arranged.

The blessed oils are carried by the ministers immediately after the cross, and the choir and people sing some verses of the hymn “O Redeemer” or some other appropriate song.

28. In the sacristy the bishop may instruct the priests about the reverent use and safe custody of the holy oils.

THE RECEPTION OF THE HOLY OILS BLESSED AT THE CHRISM MASS

INTRODUCTION

1. It is appropriate that the oil of the sick, the oil of catechumens, and the holy chrism, which are blessed by the bishop during the Chrism Mass, be presented to and received by the local parish community.
2. The reception of the holy oils may take place at the Mass of the Lord’s Supper on Holy Thursday or on another suitable day after the celebration of the Chrism Mass.
3. The oils should be reserved in a suitable repository in the sanctuary or near the baptismal font.
4. The oils, in suitable vessels, are carried in the procession of the gifts, before the bread and wine, by members of the assembly.
5. The oils are received by the priest and are then placed on a suitably prepared table in the sanctuary or in the repository where they will be reserved.
6. As each of the oils is presented, the following or other words may be used to explain the significance of the particular oil.
7. The people’s response may be sung.

Presenter of the Oil of the Sick: **The oil of the sick.**

Priest: **May the sick who are anointed with this oil experience the compassion of Christ and his saving love, in body, mind, and soul.**

The people may respond: **Blessed be God for ever.**

Presenter of the Oil of Catechumens: **The oil of catechumens.**

Priest: **Through anointing with this oil may our catechumens who are preparing to receive the saving waters of baptism be strengthened by Christ to resist the power of Satan and reject evil in all its forms.**

The people may respond: **Blessed be God for ever.**

Presenter of the Holy Chrism: **The holy Chrism.**

Priest: **Through anointing with this perfumed Chrism may children and adults, who are baptized and confirmed, and presbyters, who are ordained, experience the gracious gift of the Holy Spirit.**

The people may respond: **Blessed be God for ever.**

The bread and wine for the eucharist are then received and the mass continues in the usual way.