

“When the Saints Go Marching In”: The When, Why, How, and Who of Litanies of the Saints

BY PAUL F. FORD

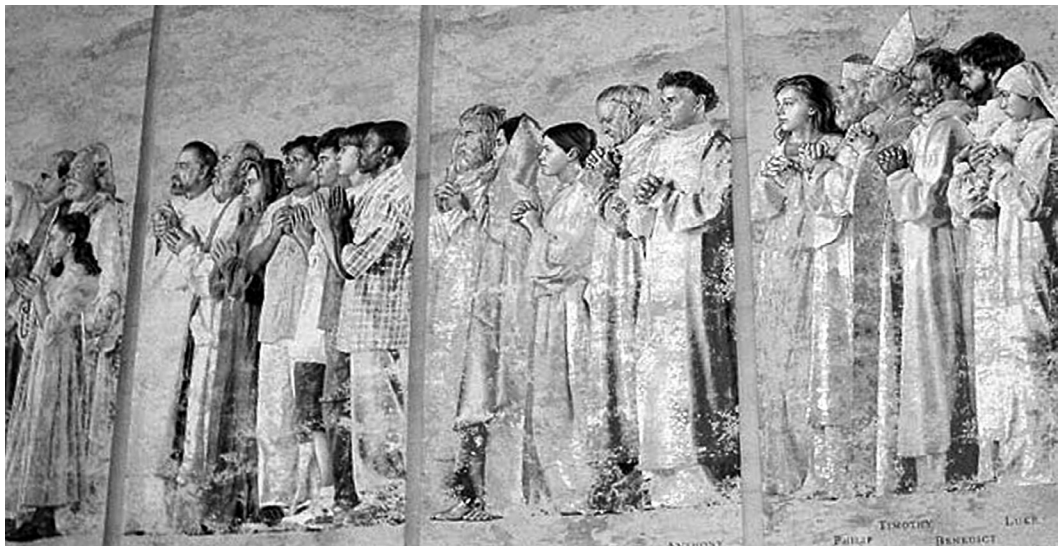
Ask new adult Catholics to name a highlight of the Easter Vigil at which they were initiated, and they are likely to mention the Litany of the Saints. Ask any deacon or priest what he remembers about his ordination, or ask religious women or men about their final vows-taking, and they often mention their prostration on the church floor and the waves of saints' names and petitions which washed over them in the chanted litany.

Litanies are powerful forms of prayer; and the Litany of the Saints is one of the most beautiful liturgical prayers, reserved for special occasions indeed. But how are litanies prepared? This article is written to help you write a litany. It is based on the latest (1988) edition, with corrections, of the *Graduale Simplex*, which is a sourcebook that you should have, in one form or another, on your bookshelf.¹

I have been singing litanies for forty years, both in a stationary posture (at ordinations and professions, for example)

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Some of the saints from the “Communion of Saints” tapestries designed by John Nava for the Cathedral of Our Lady of the Angels, Los Angeles, California.

and in procession (including blessings of farm fields and on the first Sunday of Lent). For the past thirty of these years I have prepared and chanted litanies at our seminary and at our cathedral and at the monastery of which my wife and I are oblates. I have designed litanies to be sung to the traditional chant melodies and to John D. Becker’s “Litany of the Saints.”² My greatest experience of litanic prayer was “The Great Litany” by Bernard Huijbers,³ sung by six massed choirs and the whole assembly in our old cathedral at a Los Angeles concert to benefit men, women, and children suffering from HIV/AIDS: This was a foretaste of the glories of heaven!

Assembling a Litany

As a parish liturgical leader, you have the opportunity of putting together, year after year, the required Litany of the Saints for the final rites of initiation during the Easter Vigil. For the baptism of infants,

you also regularly rehearse the cantor(s) in the petitions and the names of the saints invoked at the time of the intercessions. You are also encouraged to restore the ancient practice of singing the Litany of the Saints for solemn occasions⁴ for the entrance procession for the First Sunday of Lent.⁵ St. Mark’s Day (April 25), the three days before the Ascension, and St. Isidore’s and St. Maria’s Day (May 15) are also days when litanies to implore God’s protection against calamity and God’s blessing on the crops are traditionally sung. Some liturgists suggest that the litany is especially effective on All Saints Day as the entrance song or as a form of the general intercessions.

The Litany of the Saints for solemn occasions may also be used during the principal celebration of the special days or periods of prayer mentioned in the *General Instruction of the Roman Missal* (373), or specified in the same place for the dioceses of the United States of America, or mentioned in other documents:

For Christian Unity (January 18–25)
 For the Fruits of the Earth⁶
 For Human Rights and Equality⁷
 For World Justice and Peace⁸
 Day of Penance for Violations to the
 Dignity of the Human Person (January
 22 or 23)
 For the General Needs of Human-
 kind⁹
 Days of Preparation for the Coming
 of the Holy Spirit¹⁰

More rarely, if you are involved in plan-
 ning for an ordination, a vow-taking, a
 dedication of a church (new or in use), or
 a dedication of a fixed altar, you are also
 responsible for the litanies connected with
 those liturgies. And in the unlikely event
 you are asked to prepare for the blessing
 of an abbot or an abbess, again, preparing
 the proper litany belongs to you.

This task is not an easy one; but when
 you know how a litany is composed, you
 will find your task less difficult.

Common Structure

All litanies of the saints are structured
 in the same way.¹¹ They begin with a cry
 for mercy to Christ the Lord or supplica-
 tions to the Trinity. These are followed by
 invocations of the saints, beginning with
 the Blessed Virgin Mary and the angels and
 including, in order, prophets and ances-
 tors of our faith; apostles, evangelists, and
 first followers of Christ; martyrs; bishops
 and doctors; priests and religious; and la-
 ity. These invocations lead to invocation
 of Christ for protection against various
 evils and invocations of the power of the
 paschal mystery in its phases. Finally,
 there are petitions (general and specific)
 for various needs and a conclusion.

There are basically three kinds of lita-
 nies: the shortest, the standard, and the
 solemn. The *standard* litany (illustrated
 on page forty-five) is sung for the final
 rites of initiation during the Easter Vigil,
 the baptism of infants,¹² the ordination of
 bishops, priests, and deacons, final vow-
 taking, the dedication of a church (new or
 in use) or of a fixed altar, and the blessing
 of an abbot or an abbess. (In my opinion,
 this litany ought to be added to confirma-
 tions with the confirmandi prostrate for
 its singing.)

The *solemn* litany is sung as the entrance
 procession for the First Sunday of Lent,
 St. Mark's Day, the three days before the
 Ascension, and St. Isidore's and St. Maria's
 Day (May 15). It may also be sung on All
 Saints Day as the entrance song or as the

general intercessions and during the prin-
 cipal celebration of the special periods or
 days of prayer mentioned above.

The *shortest* litany is used in the com-
 mendation of the dying.¹³ In Part II of
 the ritual *Pastoral Care of the Sick*, called
 "Pastoral Care of the Dying," the following
 rubric appears at paragraph 219B: "A brief
 form of the litany may be prayed. Other
 saints may be added, including the patron
 saints of the dying person, of the family,
 and of the parish; saints to whom the dy-
 ing person may have a special devotion
 may also be included."

Holy Mary, Mother of God,	pray for him/her
Holy angels of God,	pray for him/her
Saint John the Baptist,	pray for him/her
Saint Joseph,	pray for him/her
Saint Peter and Saint Paul,	pray for him/her

Other saints may be included here.

All holy men and women, pray for him/her

Customizing Litanies

Paragraph 221 of the *Rite of Christian
 Initiation of Adults* (and similar paragraphs
 in all the rites which use litanies) encour-
 ages you to add *at the proper place* the names
 of the other saints or petitions suitable for
 the occasion.

However, it is the experience of many
 that, wittingly or unwittingly, cantors
 delete many of the required saints, lump
 all the "extra" saints at the end of the list,
 and never take advantage of the encour-
 agement to add pertinent petitions. This
 may happen because some worship aids
 and even some editions of the rites care-
 lessly indicate that saints may be added
 only at the end of the list and/or because
 people are ignorant of the structure and
 the rules of litanies.

Using the structure given above, saints
 are added according to their rank in the
 order of their heavenly birthday (their
 date of death). Petitions are added ac-
 cording to their kind. You are permitted
 by the rites—even encouraged—to add
 to the names and petitions, but you are
 not permitted to delete any names or
 petitions from any of the litanies found
 in the rites. Some saints must be invoked
 in every litany, and some petitions must
 be made not because the saints would be
 offended if they were deleted or because
 the unprayed-against calamity might hap-
 pen (in other words, not for superstitious
 reasons) but because the mention of these
 names and petitions inserts us into the
 great stream of people and universal con-
 cerns which the Church deems it essential

to remember for our spiritual growth.

In the case of any litany, then, you
 would do well to consult with your other
 priests, deacons, liturgists, musicians, and
 catechists about who or what needs to be
 added to the standard litany.

Your parish litany should contain the
 names of the principal and secondary
 patrons of your diocese as listed in the
 annual *Order of Prayer in the Liturgy of
 the Hours and Celebration of the Eucharist*,
 otherwise known as the *Ordo*. If religious
 order priests, sisters, or brothers staff your
 parish, it is appropriate to add at least their
 founder to this litany.¹⁴ You are not per-
 mitted to invoke blessed unless they are
 listed in our national or your diocesan or
 religious order calendar; these calendars
 have to be approved by Rome.

There are two things to notice about
 invoking saints. First, the saintly people of
 the Hebrew Bible not included in the Ro-
 man Catholic canon of saints are invoked
 as "Holy" (e.g., "Holy Aaron, Miriam, and
 Moses," "Holy Jeremiah," and the like).
 They are placed in the litany in historical
 order to the extent that this can be deter-
 mined by consulting a reliable dictionary
 of the Bible. Second, the honorific (either
 "Holy" or "Saint"—if the person has been
 recognized as such) is used before every
 name taken from the Bible or associated
 with it in Christian legend (e.g., "Saint
 Joachim and Saint Ann").

If your parish church (or mission
 church) is named for a saint or for our
 Lady under a certain title (e.g., Our Lady
 of Talpa, Mother of Sorrows, and the like),
 you ought to include this invocation. Our
 Lady is the only saint who may be invoked
 under several titles in litanies of the saints;
 it is important, however, not to get carried
 away at this point. The *Simple Gradual*
 uses only three invocations of Mary, and
 the two extra ones follow the invocation,
 "Holy Mary, Mother of God."

Litanies for the ordination of bishops
 add the names of all the apostles; the
 ordination of deacons adds to its litany
 the deacons Vincent and Ephrem and
 separates Francis of Assisi from Dominic
 to underscore the fact that Francis was a
 deacon; and at religious professions and
 the blessing of abbots and abbesses, the
 litanies contain a special list of religious
 saints.¹⁵

If your parish church is named for a
 mystery of our Lord's life (e.g., the Trans-
 figuration, the preaching of the Beatitudes,
 the Nativity), these can be included at the
 proper place in the litany. Mysteries of
 our Lord's life are added chronologically
 under the "invocations of the power of

A Litany for the Easter Vigil

Here is a sample standard litany for the Easter Vigil pointed for the standard chant settings (see below, for the John Becker setting). Every name and petition in plain type is required. Everything in italic is optional. The acute accent indicates an ascending pitch, and the grave accent a descending pitch. *Do not sing anything in parentheses* but print this material in your worship aid. Printing the entire litany in your worship aid also educates people in their understanding of the saints and in enlarging their prayer concerns.

You will notice that I have put into parentheses all cognomens (“identifiers” such as “of Antioch” or “the evangelist”); traditionally only St. John the Baptist and St. Mary Magdalene retain their cognomens; no others are sung (hence the need to print the litany in your worship aid). By tradition Saint John Mary Vianney is invoked with his first and middle names.

I. Prayer to God

CRY FOR MERCY TO CHRIST THE LORD OR SUPPLICATIONS TO THE TRINITY

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

Solemn litanies may also begin with the following four invocations, to which the response is, “Have mercy on us”: “God the Father of Heaven,” “God, the Son, the World’s Redeemer,” “God the Holy Spirit,” and “Holy Trinity, One God.”

II. Invocation of the Saints

THE BLESSED VIRGIN MARY AND THE ANGELS

Holy Mary, Mother of God,	pray for us.
Our Lady of Guadalupe (patroness of the Americas),	pray for us.
<i>Our Lady of the Immaculate Conception (patroness of the U.S.A.),</i>	<i>pray for us.</i>
Saint Michàel,	pray for us.
Holy angels of Gód,	pray for us.

By tradition, Our Lady may be invoked under several titles but I try to limit these to three or else the litany begins to feel like a litany of the Blessed Virgin Mary.

PROPHETS AND ANCESTORS OF OUR FAITH

Holy Abraham and Holy Sarah,	pray for us.
Holy Miriam, Aaron, and Moses,	pray for us.
Saint Zachary and Saint Elizabeth,	pray for us.
<i>Saint Joachim and Saint Ann,</i>	<i>pray for us.</i>
Saint John the Báp̄tist,	pray for us.
Saint Jósèph,	pray for us.

By tradition St. Joseph, husband of the Blessed Virgin Mary, is always the last patriarch invoked.

APOSTLES, EVANGELISTS, AND FIRST FOLLOWERS OF CHRIST

Saint Peter and Saint Pául,	pray for us.
Saint Àndrèw,	pray for us.
Saint Jóhn,	pray for us.
<i>Saint Mary, Saint Martha, and Saint Lázàrus (patrons of hospitality),</i>	<i>pray for us.</i>
Saint Mary Mágdàlene,	pray for us.

St. Mary of Bethany, sister of Martha and Lazarus (previous invocation), and St. Mary Magdalene are two different saints.

MARTYRS

Saint Stèphèn (†c. 34, first deacon),	pray for us.
Saint Ignátius (of Antioch †c. 107, Apostolic Father),	pray for us.
Saint Perpetua and Saint Felicity (†203, North African matron and servant),	pray for us.
Saint Lávrençe (†258, Roman archdeacon and almoner),	pray for us.
<i>Saint Christopher († third century; patron of travelers),</i>	<i>pray for us.</i>
Saint Ágnès (†c. 304, Roman virgin, patroness of young girls),	pray for us.
<i>Holy English Martyrs</i>	<i>pray for us.</i>
<i>Saint Andrew (Kim) and Companions (Nineteenth century Korean martyrs),</i>	<i>pray for us.</i>

Christopher may still be invoked even though his feast was removed from the universal calendar in 1969. Large groups of saints, like the English martyrs or Andrew Kim and the Korean martyrs, are invoked as “Holy” or by “N. (name of first saint) and Companions”; surnames and other cognomens may be printed but not sung.

BISHOPS AND DOCTORS

Saint Athanásius (†373, archbishop of Alexandria and doctor of the church),	pray for us.
Saint Básił (†379, archbishop of Caesarea and doctor of the church),	pray for us.
Saint Már̄tin (of Tours †397, bishop),	pray for us.
Saint Augústine (†430, bishop and doctor of the church),	pray for us.
Saint Grègòry (the Great †604, pope and doctor of the church),	pray for us.

PRIESTS AND RELIGIOUS

Saint Bénédict (†c.547, founder of western monasticism),	pray for us.
Saint Dominic (†1221) and Saint Fráncis (of Assisi †1226),	pray for us.
Saint Fráncis (Xavier †1552, patron of foreign missions),	pray for us.
Saint Cáhèrène (of Siena †1380, virgin, doctor of the church),	pray for us.
Saint Terésà (of Avila †1582, virgin, doctor of the church),	pray for us.
Saint John Máry (Vianney †1859),	pray for us.

LAITY

Saint Helena (†c. 330, finder of the True Cross),	pray for us.
Saint Monica (†387, mother of St. Augustine, patroness of married women),	pray for us.
Saint Isidore and Saint Marià (†1130, farmers, patrons of farmers)	pray for us.
<i>Saint Júan (Diego †1548),</i>	<i>pray for us.</i>
All holy men and wómèn,	pray for us.

III. Invocations of Christ

Lord, be merciful	Lord, save your people.
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PRAYERS AGAINST VARIOUS EVILS

From all evil,	Lord, save your people.
From every sin,	Lord, save your people.
From sudden and unprovided death,	Lord, save your people.
From anger, and hatred, and all ill will,	Lord, save your people.
From impurity and jealousy,	Lord, save your people.
From the scourge of earthquake,	Lord, save your people.
<i>From plague, famine, drought, and war,</i>	<i>Lord, save your people.</i>
From everlasting death,	Lord, save your people.

INVOCATIONS OF THE POWER OF THE PASCHAL MYSTERY IN ITS PHASES

By your còming as man,	Lord, save your people.
(or: By your becòming human, or: By your incarnation)	
<i>By your baptism and your fasting,</i>	<i>Lord, save your people.</i>

By your death and rising to new life,
By your gift of the Holy Spirit,

Lord, save your people.
Lord, save your people.

IV. Prayers for Various Needs

GENERAL PETITIONS

Be merciful to us sinners,
Guide and protect your holy Church,
Keep Pope Benedict (XVI) and all the clergy
in faithful service to your Church,
Bring all peoples together in trust and peace,
Strengthen us in your service,

Lord, hear our prayer.
Lord, hear our prayer.

Lord, hear our prayer.
Lord, hear our prayer.
Lord, hear our prayer.

Note: After the first petition in this set, the other four petitions given here are optional only at celebrations of the sacraments of initiation. In other litanies, other general petitions are added here and other specific petitions are added in the following category.

SPECIFIC PETITIONS

Note: If there are candidates to be baptized (pause briefly at the superscript commas):

Give new life to these chosen ones
by the grace of baptism,
*Give new life to these chosen ones
by the grace of baptism ' and pour out your Holy Spirit,*
*Give new life to these chosen ones
by the grace of baptism, ' pour out your Spirit, ' and feed them with your Body and Blood,*

Lord, hear our prayer.

Lord, hear our prayer.

Lord, hear our prayer.

This pausing is also done at ordinations, final professions, and the blessing of an abbot/abbess.

If there is no one to be baptized:

By your grace bless this font
where your children will be reborn,

Lord, hear our prayer.

V. Conclusion

Jesus, Son of the Living God,
Christ, hear us.
Lord Jesus, hear our prayer.

Lord, hear our prayer.
Christ, hear us.
Lord Jesus, hear our prayer.

A final note: If you are not using the litany in a procession, the correct posture during the Easter Season is standing; at all other times, kneeling.

the paschal mystery in its phases.”

Since you may also add “petitions suitable to the occasion,” you would do well to poll your parish or diocesan or community priests, deacons, liturgists, musicians, and catechists for their suggestions for these petitions. These petitions can be of three kinds: prayers against various evils, general petitions, and specific petitions.¹⁶ As in the preparation of any set of general intercessions, these petitions are brought to mind by the liturgy of the Word for that particular celebration and by the needs of the universal and local Church and of the world. Similarly, the liturgy of the Word may suggest a phase of the paschal mystery whose power might be invoked in the litany.

In the case of the litany for the First

Sunday of Lent, since the Rite of Election takes place on that Sunday, it would be appropriate to pray for the newly elect in your parish and around the world.¹⁷ In most of the rites that have litanies, the litany takes the place of the general intercessions.¹⁸ However, the entrance litany does not usually take the place of the general intercessions in the cathedral Mass at which the Rite of Election is celebrated¹⁹ and it *never* takes their place at the Easter Vigil or at Eucharistic liturgies of initiation outside the Easter Vigil.²⁰

Before you compose the text of the litany for the Easter Vigil, ask the members of the catechumenal team the name of the patron saint of each person who will receive the sacraments of initiation that night.

Putting It All Together

Once you have gathered all the extra names and petitions, arrange the saints in the proper ranks. It is very helpful also to arrange them according to the dates (at least the year) of their birthdays into heaven, that is, their death days. The ranks for the saints in the general calendar of the Church are found by consulting the latest edition of the calendar in any copy of the *Roman Missal (Sacramentary)* or *Lectionary for Mass*.²¹ When one saint is listed in two ranks (such as Catherine of Siena, virgin and doctor), she is usually ranked by the first designator (e.g., virgin; thus she is among the religious); but she may also be ranked with the doctors. If you don't own a copy of the new *Roman Martyrology*, which lists thousands of authentic saints by day, country, and date of death,²² you may have to consult the latest edition of *Butler's Lives of the Saints*²³ (which your parish library ought to have) for rank and date of death. Authentic saints whose date of death is unknown can be properly ranked and listed by the century in which they died.

I recommend that you provide in the worship aid one-line, parenthetical identifiers for any saint you think people do not know. These identifiers may be date of death, primary place of ministry, what or who the saint might be patron of or against, and other pastorally useful information. Don't belabor the obvious, however, and whatever you do, make sure the cantor doesn't sing these explanations! (Don't laugh! This has actually happened.)

Musical Settings

There are many musical settings of the litany available. The most recent *Peoples Mass Book* from World Library Publications (2003) uses the same setting (#617) as *Worship III* (#827) and other GIA publications; and these are the same as those published by OCP except for the closing invocations (OCP skillfully simplifies the four last types of responses of the people: “Lord, save your people,” “Lord, hear our prayer,” “Christ, hear us,” and “Lord Jesus, hear our prayer”). These require little or no rehearsal with the assembly but can tend to be monotonous (but then, some would say, that is the nature of a litany).

In *By Flowing Waters* I offer two settings: the standard litany for the Easter Vigil (with my two added special petitions) and the Litany of the Saints for Solemn Occasions. The latter setting is much closer to the Latin chant because I want

to encourage the retention of most of the Latin and Greek responses: "Kyrie, eleison," "Christe, eleison," "miserere nobis," "libera nos, Domine," "Te rogamus, audi nos," "Christe, audi nos," and "Christe, exaudi nos."

As you decide among the settings available, keep in mind that you are going to be using this music for many years to come: It must wear well. And when you train your cantors (it is traditional to use two or four), remind them that invocations and petitions which end on a monosyllabic word sing that final syllable at the single higher pitch indicated in most settings (e.g., "Göd," not "Gö-öd"). (However, *Worship III* recommends that, in petitions that end on a monosyllabic word, sing that syllable with the final two ascending pitches.) I don't recommend accompaniment of any of the chant versions.

The John Becker litany has found a solid place in the repertoire and can be adapted for most of the uses already discussed. The published edition is not always faithful to ordering the saints by their death dates, and Origen (included in this litany) has not yet been canonized.²⁴

Properly prepared, litanies can be some of the most powerful sung prayer forms. The work you put into them now will have a harvest in eternity.

Notes

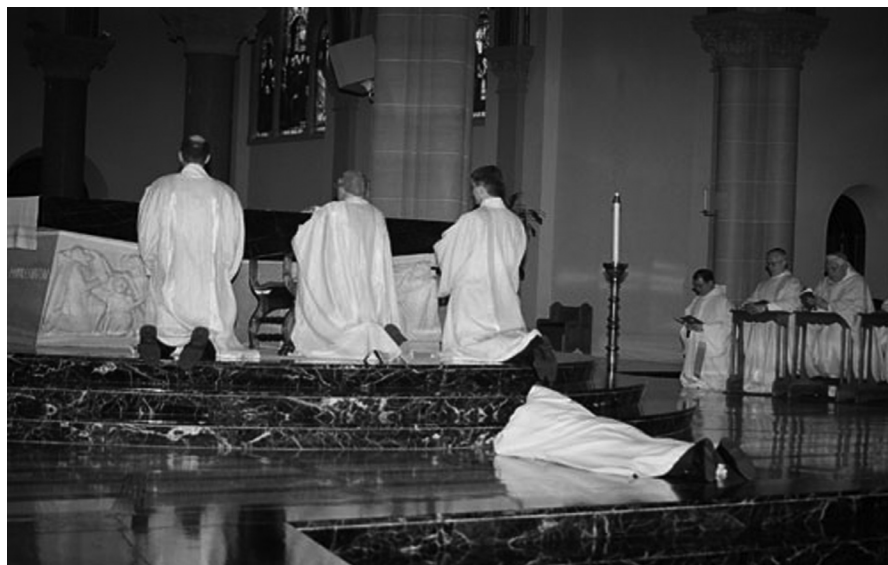
1. For an English version of the *Graduale Simplex*, see Paul F. Ford, *By Flowing Waters: Chant for the Liturgy* (Collegeville, Minnesota: The Liturgical Press, 1999), 91-93, 404-410, 426-428. The original Latin is available as *Graduale Simplex in Usus Minorum Ecclesiarum* (Vatican City: Libreria Editrice Vaticana, 1988), available from OCP and GIA.

2. Oregon Catholic Press, Edition 8877.

3. *Sing the Mass* (London: Geoffrey Chapman, 1975), as arranged by Paul Gibson and conducted by Frank Brownstead, June 23, 1991.

4. *By Flowing Waters*, 404-410 and 426-428.

5. See the Congregation for Divine Worship and the Discipline of the Sacraments, *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts*, January 16, 1988 (USCC Publication 219-5), 22; the *Ceremonial of Bishops*, 261; and the annual *Sourcebook for Sundays and Seasons* (Chicago: Liturgy Training Publications). The litany takes the place of the entrance song and all the introductory rites up to the opening prayer. In the solemn form of the procession, the people assemble in a suitable place other than the church. The presider is dressed in alb, stole, and cope. After an appropriate gathering song, the presider greets the people



Brother Peter N. Rayappan, OSB, from Asirvanam Monastery in India, lies prostrate during the Litany of the Saints at his 2004 ordination to the diaconate at St. Vincent Archabbey Basilica, Latrobe, Pennsylvania.

and he (or another priest or a deacon) gives a brief introduction. The presider then says an opening prayer (several alternatives are suggested in the *Ceremonial*) and then puts incense in the censer. The deacon announces, "Let us go forth in peace," and the procession moves to the church. When it reaches the church, all go to their places; the presider reverences and incenses the altar; then the presider goes to the chair and exchanges the cope for a chasuble. At the end of the litany, the presider sings or says the opening prayer of the Mass.

6. Frequently assigned to the third week of the month of September or to Thanksgiving Day in the U.S..

7. Frequently assigned to the first full week of resumed Ordinary Time or to Independence Day in the U.S.

8. Frequently assigned to the first week of Advent or to New Year's Day in the U.S.

9. Frequently assigned to the Fourth Week of Lent or to Ash Wednesday in the U.S.

10. Observed on the weekdays after Ascension and before Pentecost (see the *General Norms for the Liturgical Year and Calendar*, §26).

11. Except for the litany sung at the baptism of infants (in which the petitions come first and the saints come second) and for the litany as part of the commendation of the dying (in which only the saints are invoked).

12. This one is unusual in that the petitions come *before* the invocations.

13. The longer commendation litany has some lovely invocations and petitions:

Abraham, our father in faith, pray for him/her
David, leader of God's people, "
All holy patriarchs and prophets, "

From Satan's power, Lord, save your people
At the moment of death, "
From everlasting death, "
On the day of judgment, "
By your coming as man, "

By your suffering and cross, "
By your death and rising to new life, "
By your return in glory to the Father, "
By your gift of the Holy Spirit, "
By your coming again in glory, "
Be merciful to us sinners, "

Lord, hear our prayer

Bring N. to eternal life,
first promised to him/her in baptism, "
Raise N. on the last day,
for he/she has eaten the bread of life, "
Let N. share in your glory,
for he/she has shared in your
suffering and death, "

14. For further guidance as to what else might be appropriate in this circumstance, see the "Table of Liturgical Days According to Their Order of Precedence" at the end of the *General Norms for the Liturgical Year and Calendar*, 4d, 8d, and 11a. These norms are found in the *Roman Missal (Sacramentary)* and the *Lectionary for Mass* as well as in such collections as *The Liturgical Documents: Volume One*, fourth ed. (Chicago, Illinois: Liturgy Training Publications, 2004).

15. My wife, Janice, and I wrote a litany for our wedding that invoked a whole list of married saints.

16. Examples of traditional petitions in these categories are found in the Litany of the Saints in *The Handbook of Indulgences* (New York: Catholic Book Publishing Company, 2001). This too should be on your bookshelf.

17. Petitions may be added from the beautiful texts at Number 134 in the *Rite of Christian Initiation of Adults* (but see note 9).

18. *Ordination of a Bishop*, 12; *Ordination of Priests*, 8; *Ordination of Deacons*, 8; *Blessing of an Abbot*, 15; *Blessing of an Abbess*, 10; *Rite of Religious Profession*, 50; *Dedication of a Church*, 13; *Dedication of a Church Already in Use for Sacred Celebrations*, 16; and *Dedication of an Altar*, 57.

19. *Rite of Christian Initiation of Adults* (RCIA), 134 and 137.

20. RCIA 236, 241, 327, and 592.

21. See also *Norms Governing Liturgical Calendars* (USCC Publication No. 928), pp. 91–157.

22. *Martyrologium Romanum* (Citta del Vaticano: Libreria Editrice Vaticana, 2001).

23. In twelve volumes (Collegeville, Minnesota: The Liturgical Press, 1995–2000). The 1985 Michael Walsh edition for HarperCollins is still in print; it goes by the title *Butler's Lives of the Saints, Concise Edition*; this has been updated since the council. John Delaney's excellent *Dictionary of Saints* (New York: Doubleday, 2003); *A New Dictionary of Saints*, comp. Donald Attwater, rev. John Cumming (Collegeville, Minnesota: The Liturgical Press, 2002); and the lists in the annual *Catholic Almanac* (Our Sunday Visitor Press) are also reliable. For websites, see <http://users.erols.com/saintpat/ss/ss-index.htm> and <http://www.daughtersofstpaul.com/saintday/index.html> and <http://www.catholic.org/saints/stindex.php>.

For those canonized by Pope John Paul II, see http://www.vatican.va/news_services/liturgy/saints/ELENCO_SANTI_GPII_ok.htm.

24. The incorporation of the petitions for the about-to-be-initiated might be better worked out as follows (the asterisk indicates a required petition, the acute accent indicates an ascending and the grave accent a descending pitch).

Give new life to these chosen ones,*
hear our prayer.

By the grace of báp̄tism,* "

Give new life to these chósèn ones "

By the sending of your Spírìt, "

Give new life to these chosen ones "

feed them with your Body', "

Give new life to these chosen ones "

feed them with your Blood, "

Last System: Christ, hear us,

Lord Jesus, hear our prayer.

If you wish to use the Becker setting at

ordinations, consider the following versions of verses five and six and the addition of a seventh verse (the asterisked petitions are required):

Verse Five

Lord, be merciful,* save your people.

From all evil and addìctìon,* "

From évèry sin,* "

From the scourge of éarthquàke, "

From everlasting death,* "

By your incarnátìon,* "

By your death and resurrèctìon,* "

By your outpouring of the Spírìt,* "

Last System: Christ, hear us,

Lord Jesus, hear our prayer.

Verse Six

Bless the troubled and afflicted,
hear our prayer.

Unify all Christians,* "

Bless all spouses and all childrèn, "

Give peace and justice to all péoplès,* "

Lead all peoples to the Gospel,* "

Have mercy on all prìsonèrs, "

Save all who have hélpéd ùs, "

Make us strong in your sèrvìce,* "

Last System: Christ, hear us,

Lord Jesus, hear our prayer.

Verse Seven

Have mercy on us sinners,*
hear our prayer.

Guide your hóly` Church,* "

Protect your holy péoplè,* "

Bless the pope and all the clérgy`*"

Bless these chosen men,* "

Bless them, make them hóly`,* "

Bless them, consecráte thèmm* "

for their sacred dùties,* "

Last System: Christ, hear us,
Lord Jesus, hear our prayer.

For diaconate ordinations, the following one and half verses work (the asterisked and the section marked are required):

Verse Two

Peter,* Paul* and Andrew,* pray for us.
James* and John* and Mary Mágdàlene*
pray for us.

Deacon Philip and his dàughtèrs
pray for us.

Deacon Stephen,*§ Deacon Lávwrènce,*§
pray for us.

Ignatius,* Deacon Vincent§
Perpetua,* Felícìty,* pray for us.

Athanasius* and Básiìl,* pray for us.
Augustine,* Deacon Èphrem§ pray for us.

Last System: All you holy men and
women, pray for us.

Verse Three

Patrick,* Gregory,* and Bénédict,*
pray for us.

Dominic* and Deacon Fráncìs,*§
pray for us.

Catherine,* Teresa,* pray for us.
Ignatius, Francis Xávìer,* pray for us.

etc.

If you wish to use the Becker at the dedication of a church, consider the following version of the second half of verse six:

Bless our new church building,*
hear our prayer.

Bless it, make it hóly`,* "

Make it holy, consecráte it,* "

Consecrate it to your wòrshìp,* "

Last System: Christ, hear us,

Lord Jesus, hear our prayer.

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