

ROMAN
CATHOLIC
REQUIEM
MISSAL



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ETERNAL REST GRANT UNTO THEM, O LORD, AND LET PERPETUAL LIGHT SHINE UPON THEM. MAY THEY REST IN PEACE. AMEN.

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REQUIEM
MISSAL



1962

COMPILED FROM THE
MISSALE ROMANUM

THE BURIAL SERVICE • MASS ON THE DAY OF DEATH OR BURIAL
• THE ABSOLUTION • THE BURIAL • VARIOUS PRAYERS

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“The Holy Mass is a prayer itself, even the highest prayer that exists. It is the sacrifice, dedicated by our Redeemer at the Cross, and repeated every day on the altar. If you wish to hear Mass as it should be heard, you must follow with eye, heart, and mouth all that happens at the altar. Further, you must pray with the Priest the holy words said by him in the Name of Christ and which Christ says by him. You have to associate your heart with the holy feelings which are contained in these words and in this manner you ought to follow all that happens at the altar. When acting in this way you have prayed Holy Mass.”—His Holiness, Pope St. Pius X

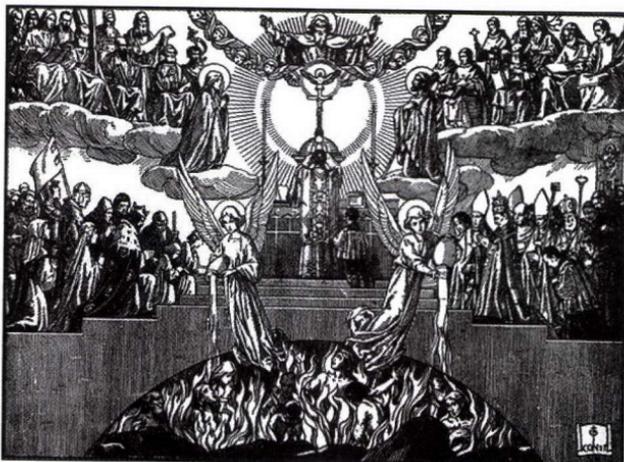
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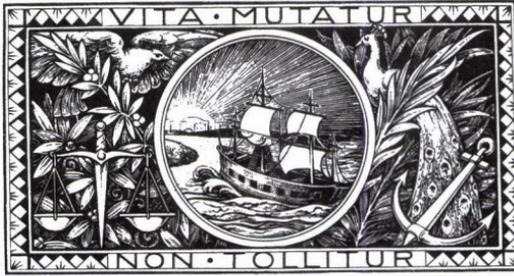
THE HOLY MASS

OF all the practices recommended by our holy religion—Morning and Evening Prayers, Prayers before and after Meals, Visits to the Most Holy Sacrament, Rosary, Way of the Cross, *etc.*—the august Sacrifice of the Mass is the greatest, the most precious, and the most holy, as well as the most conducive to man's salvation.

Holy Mass was instituted by Christ Himself at the last Supper. He commanded His Apostles to do the same that He had done, saying: "Do this for a Commemoration of Me."

Assisting at holy Mass, you should have the fourfold intention of *Adoration*, by which we acknowledge our dependence on God as the Ruler over life and death; of *Praise* and *Thanksgiving* for the benefits conferred on us; of *Reparation* for our sins and negligences; of *Impetration*, to implore of Him the grace necessary for our salvation.

You can offer the Mass in union with the priest for some particular end. The practice of recommending to God the souls in purgatory that we may mitigate the great pains which they suffer, and that He may soon bring them to His glory, is most pleasing to God and most profitable to us. For those blessed souls are His eternal spouses, and they are most grateful to those who obtain their deliverance from prison, or even a mitigation of their torments. Hence, when they shall enter into heaven, they will certainly not forget those who prayed for them. It is a pious belief that God manifests to them our prayers for them, that they also may pray for us. Let us recommend to Jesus Christ, and to His holy Mother, all the souls in purgatory, but especially those of our relatives, benefactors, friends, and enemies, and, still more particularly, the souls of those for whom we are bound to pray; and let us consider the great pains which these holy spouses of Jesus Christ endure, and offer to God for their relief the Mass of this day.



THE BURIAL SERVICE

MEETING THE BODY

The Priest goes to the house of the deceased person, sprinkles the body with holy water, and prays as follows:

ANTIPHON. Si iniquitátes * observáveris, Dómine: Dómine, quis sustinébit?

PSALM 129 *De Profundis*

1. De profúndis clamávi ad te, Dómine: * Dómine, exáudi vocem meam.
2. Fiant aures tuæ intendéntes: * in vocem deprecationis meæ.
3. Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?
4. Quia apud te propitiatio est: * et propter legem tuam sustinui te, Dómine.
5. Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.
6. A custódia matutína usque ad noctem: * speret Israël in Dómino.
7. Quia apud Dóminum misericórdia: * et copiósa apud eum redemptio.
8. Et ipse rédimet Israël, * ex ómnibus iniquitatibus ejus.

V. Réquiem ætérnam dona eis, Dómine.

R. Et lux perpétua lúceat eis.

Ant. Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?

The body is carried to the church and the following is sung on the way:

ANT. Exsultábunt Dómino * ossa humiliáta.

PSALM 50 *Miserere*

1. Miserére mei, Deus, * secúndum magnam misericórdiam tuam.
2. Et secúndum multitudínem miseratiónum tuárum * dele iniquitátem meam.
3. Amplius lava me ab iniquitáte mea, * et a peccáto meo munda me:
4. Quóniam iniquitátem meam ego cognósko, * et peccátum meum contra me est semper.
5. Tibi soli peccávi, et malum coram te feci, * ut justificéris in sermónibus tuis, et vincas cum judicáris.



THE BURIAL SERVICE

MEETING THE BODY

The Priest goes to the house of the deceased person, sprinkles the body with holy water, and prays as follows:

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

PSALM 129 *De Profundis*

1. Out of the depths have I cried to Thee, O Lord; Lord, hear my voice.
2. Let Thine ears be attentive to the voice of my supplication.
3. If Thou, O Lord, shalt observe iniquities; Lord, who shall endure it?
4. For with Thee there is merciful forgiveness; and by reason of Thy law I have waited for Thee, O Lord.
5. My soul hath relied on His word; my soul hath hoped in the Lord.
6. From the morning watch even until night let Israel hope in the Lord.
7. For with the Lord there is mercy, and with Him plentiful redemption.
8. And He shall redeem Israel from all his iniquities.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

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

The body is carried to the church and the following is sung on the way:

ANT. The bones that have been humbled shall rejoice in the Lord.

PSALM 50 *Miserere*

1. Have mercy upon me, O God, according to Thy great mercy.
2. And according to the multitude of Thy tender mercies: blot out mine iniquity.
3. Wash me yet more from mine iniquity: and cleanse me from my sin.
4. For I know mine iniquity: and my sin is always before me.
5. To Thee only have I sinned, and have done evil before Thee: that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

6. Ecce enim in iniquitatibus concéptus sum, * et in peccátis concépit me mater mea.

7. Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

8. Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

9. Auditui meo dabis gáudium et lætítiam, * et exsultábunt ossa humiliáta.

10. Avérte fáciem tuam a peccátis meis, * et omnes iniquitátes meas dele.

11. Cor mundum crea in me, Deus: * et spíritum rectum innova in viscéribus meis.

12. Ne prójicias me a fácie tua, * et Spíritum Sanctum tuum ne áuferas a me.

13. Redde mihi lætítiam salutáris tui: * et spíritu principáli confirma me.

14. Docébo iníquos vias tuas, * et ímpii ad te converténtur.

15. Líbera me de sanguínibus, Deus, Deus, salutis meæ: * et exsultábit lingua mea justítiam tuam.

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

17. Quóniam si voluisses sacrificium, dedíssem útique: * holocáustis non delectáberis.

18. Sacrificium Deo spíritus contribulátus: * cor contrítum et humiliátum, Deus, non despícies.

19. Benígne fac, Dómine, in bona voluntáte tua Sion, * ut ædificéntur muri Jerúsalem.

20. Tunc acceptábis sacrificium justítiæ, oblatiões et holocáusta: * tunc impónent super altáre tuum vítulos.

Ant. Exsultábunt Dómino...

RESPONSORY *Subvenite*

R. Subveníte * Sancti Dei, occúrrite Angeli Dómini: * Suscipientes ánimam ejus * Offeréntes eam in conspéctu Altíssimi.

V. Suscípíat te Christus qui vocávit te, et in sinum Abrahæ Angeli dedúcant te.

R. Suscipientes ánimam ejus * Offeréntes eam in conspéctu Altíssimi.

V. Réquiem ætérnam dona ei, Dómine: * et lux perpétua lúceat ei.

R. Offeréntes eam in conspéctu Altíssimi.

The bier is set in the middle of the church with the feet of the body to the altar (with the head to the altar if a Priest). The Office of the Dead is then recited in whole or in part, and after that the Requiem Mass is said:

6. For behold, I was conceived in iniquities: and in sins did my mother conceive me.

7. For behold, Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest unto me.

8. Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

9. To my hearing Thou shalt give joy and gladness: and the bones that were humbled shall rejoice.

10. Turn away Thy face from my sins and blot out all mine iniquities.

11. Create a clean heart in me, O God: and renew a right spirit within my bowels.

12. Cast me not away from Thy face: and take not Thy holy Spirit from me.

13. Restore unto me the joy of Thy salvation: and strengthen me with a perfect spirit.

14. I will teach the unjust Thy ways: and the wicked shall be converted unto Thee.

15. Deliver me from blood, O God, Thou God of my salvation: and my tongue shall extol Thy justice.

16. O Lord, Thou shalt open my lips: and my mouth shall declare Thy praise.

17. For if Thou hadst desired sacrifice, I would indeed have given it: with burnt offerings Thou wilt not be delighted.

18. A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, Thou wilt not despise.

19. Deal favorably, O Lord, in Thy good-will with Sion: that the walls of Jerusalem may be built up.

20. Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt offerings: then shall they lay calves upon Thine altar.

Ant. The bones that have been humbled shall rejoice in the Lord.

RESPONSORY *Subvenite*

R. Come to his (her) assistance, *Ye Saints of God, come forth to meet him (her), ye Angels of the Lord, * Receiving his (her) soul, * Offering it in the sight of the Most High.

V. May Christ receive thee Who has called thee, and may the Angels lead thee into Abraham's bosom.

R. Receiving his (her) soul, * Offering it in the sight of the Most High.

V. Eternal rest grant unto him (her), O Lord, * and let perpetual light shine upon him (her).

R. Offering it in the sight of the Most High.

The bier is set in the middle of the church with the feet of the body to the altar (with the head to the altar if a Priest). The Office of the Dead is then recited in whole or in part, and after that the Requiem Mass is said:

MASS ON THE DAY OF DEATH OR BURIAL

I. Mass of the Catechumens

A. PREPARATORY PRAYERS

AT THE FOOT OF THE ALTAR

1. THE SIGN OF THE CROSS

The Celebrant, after bowing down at the foot of the altar, signs himself with the sign of the cross, saying in a clear voice:

IN nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

Then, with his hands joined before his breast, he begins the Antiphon:

ANT. Introíbo ad altáre Dei.

The Servers respond:

R. Ad Deum qui lætíficat juventútem meam.

He adds immediately while signing himself with the sign of the cross:

V. Adjutórium nostrum ✠ in nómine Dómini.

R. Qui fecit cælum et terram.



2. THE PUBLIC CONFESSION

Next, joining his hands and bowing deeply, he makes the following confession:

CONFITEOR Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et vobis, fratres: quia peccávi nimis cogitátione, verbo et ópere: *he strikes his breast three times, saying* mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

The Servers respond:

R. Misereátur tui omnipotens Deus, et, dimís-

MASS ON THE DAY OF DEATH OR BURIAL

I. Mass of the Catechumens

A. PREPARATORY PRAYERS

AT THE FOOT OF THE ALTAR

1. THE SIGN OF THE CROSS

KNEEL

IN the name of the Father, and of the Son,
✠ and of the Holy Ghost. Amen.

The Mass begins with the sign of the cross, the sign of our Redemption.

ANT. I will go in unto the altar of God.

R. To God Who giveth joy to my youth.

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

R. Who made heaven and earth.

2. THE PUBLIC CONFESSION

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

The *Confiteor* creates an interior silence from the beginning of the Mass, as Priest and faithful turn away from their temporal concerns to face the reality of Calvary, for which their sins are responsible. It is the first expression of that humility which will accompany us throughout the Sacrifice of the Mass.

R. May almighty God have mercy upon thee,

sis peccátiis tuis, perdúcat te ad vitam ætérnam.

The Celebrant says: Amen, and stands erect.

Next the Servers make the confession:

CONFITEOR Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, pater: quia peccávi nimis cogitatióne, verbo et ópere: *strike the breast three times* mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, pater, oráre pro me ad Dóminum Deum nostrum.

Afterwards the Celebrant says:

✠. Misereátur vestri omnipotens Deus, et, dimíssis peccátiis vestris, perdúcat vos ad vitam ætérnam.

R. Amen.

Making the sign of the cross upon himself, he says:

✠. Indulgéntiam, ✠ absolutiónem et remisióne[m] peccatórum nostrórum tríbuat nobis omnipotens et miséricors Dóminus.

R. Amen.

Bowing, he continues:

✠. Deus, tu convérsus vivificábis nos.

R. Et plebs tua lætábitur in te.

✠. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

✠. Dómine, exáudi oratióne[m] meam.

R. Et clamor meus ad te véniat.

✠. Dóminus vobíscum.

R. Et cum spírítu tuo.

3. THE PRIEST GOES UP TO THE ALTAR

Extending and joining his hands, the Celebrant says in a clear voice:

OREMUS.

Going up to the altar, he says in a low voice:

AUFER a nobis, quæsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctorum

forgive thee thy sins, and bring thee to life everlasting.

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

V. May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

R. Amen.

V. May the ☩ almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

V. Thou shalt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

V. Show unto us, O Lord, Thy mercy.

R. And grant us Thy salvation.

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.

3. THE PRIEST GOES UP TO THE ALTAR

LET US PRAY.

TAKE away from us our iniquities, we beseech Thee, O Lord, that we may be

Our sins offended God alone, and our personal responsibility is before Him alone. By invoking all the saints, beginning with the blessed Virgin Mary, we guarantee the value of our humiliation before God, calling to witness all of the sanctified that we are guilty and responsible before God.

Our bowing down to confess is the first act of true courage of every man who recognizes his sins. By refusing sin, he declares his dignity as a creature able to recognize spiritual beauty and embrace God.

STAND (High Mass)

Confident in the mercy of God, the Priest immediately advances toward the altar.

puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

Then, placing his joined hands upon the altar and bowing, he says:

ORAMUS te, Dómine, per mérita Sanctórum tuórum, *he kisses the center of the altar* quorum reliquiæ hic sunt, et ómnium Sanctórum: ut indulgere dignéris ómnia peccáta mea. Amen.

B. FROM THE INTROIT TO THE OFFERTORY

4. THE INTROIT

Then the Celebrant signs himself with the sign of the cross and recites the Introit antiphon.

REQUIEM ætérnam dona eis, Dómine: et lux perpétua lúceat eis. (Psalm) Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Jerúsalem: exáudi oratióem meam, ad te omnis caro véniet. Réquiem ætérnam...

When finished, he joins his hands, and alternates with the ministers saying:

5. THE KYRIE ELEISON

℣. Kýrie, eléison.
 ℞. Kýrie, eléison.
 ℣. Kýrie, eléison.
 ℞. Christe, eléison.
 ℣. Christe, eléison.
 ℞. Christe, eléison.
 ℣. Kýrie, eléison.
 ℞. Kýrie, eléison.
 ℣. Kýrie, eléison.

Then he kisses the altar in the center and turning towards the people says:

℣. Dóminus vobíscum.
 ℞. Et cum spírítu tuo.

He returns to the Missal and begins the Collect.

6. THE COLLECT

OREMUS.
 DEUS, cui próprium est miseréri semper et párcere, te súplices exorámus pro ánima



worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

WE beseech Thee, O Lord, by the merits of Thy Saints whose relics are here and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

The Mass does not divide sins into categories: we ask God to take away all of our sins and imperfections because they are an obstacle to love of Him.

B. FROM THE INTROIT TO THE OFFERTORY

4. THE INTROIT

ETERNAL rest give unto them, O Lord, and let perpetual light shine upon them. (Psalm) A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: hear my prayer; all flesh shall come to Thee. Eternal rest give unto them...

5. THE KYRIE ELEISON

℣. Lord, have mercy.

℞. Lord, have mercy.

℣. Lord, have mercy.

℞. Christ, have mercy.

℣. Christ, have mercy.

℞. Christ, have mercy.

℣. Lord, have mercy.

℞. Lord, have mercy.

℣. Lord, have mercy.

The *Kyrie* is the long cry of our wounded nature, like the cry of the sick and the crippled along the path of Jesus, trying to draw His attention to their misery and obtain His pity.

We throw ourselves on the mercy of God, full of love and free of fear now that we have acknowledged our sins and our desire to be healed.

℣. The Lord be with you.

℞. And with thy spirit.

6. THE COLLECT

LET US PRAY.

O GOD, Whose property is ever to have mercy and to spare, we humbly entreat Thee on



fámuli tui (*vel* fámulae tuæ) **N.** quam hódie de hoc sæculo migráre iussisti: ut non tradas eam in manus inimíci, neque obliviscáris in finem, sed júbeas eam a sanctis Angelis súscipi, et ad Pátriam paradísi perdúci; ut, quia in te sperávit et crédidit, non pœnas inférni sustíneat, sed gáudia ætérna possídeat. Per Dóminum nostrum.

The Servers answer:

R. Amen.

7. THE EPISTLE

In Solemn Masses the Subdeacon sings the Epistle.

I Thess. 4:13-18

At Low Mass the Celebrant reads the Epistle and the chants occurring after it at the right-hand side of the altar.



LECTIO Epístolæ beáti Pauli Apóstoli ad Thesalonícenses.

FRATRES: Nólumus vos ignoráre de dormiéntibus, ut non contristémini, sicut et céteri qui spem non habent. Si enim crédimus quod Jesus mórtuus est, et resurréxit; ita et Deus eos, qui dormiérunt per Jesum, addúcet cum eo. Hoc enim vobis dícimus in verbo Dómini, quia nos, qui vívimus, qui resídui sumus in advéntum Dómini, non præveniémus eos, qui dormiérunt. Quóniam ipse Dóminus in jussu, et in voce Archángeli, et in tuba Dei descéndet de cælo: et mórtui, qui in Christo sunt, resúrget primi. Deinde nos, qui vívimus, qui relínquimur, simul rapiémur cum illis in núbibus óbviám Christo in áëra, et sic semper cum Dómino érimus. Itaque consolámini ínvicem in verbis istis.

At the end the Servers answer:

R. Deo grátias.

8. THE GRADUAL

Then the Gradual, Tract and Sequence follow.

IV Esdr. 2:34,35

GRADUAL

REQUIEM ætérnam dona eis, Dómine: et lux perpétua lúceat eis. In memória ætérna erit

behalf of the soul of Thy servant (*or* handmaid) **N.**, whom Thou hast bidden this day to pass out of this world: that Thou wouldst not deliver him (*or* her) into the hands of the enemy nor forget him (*or* her) for ever, but command him (*or* her) to be taken up by the holy Angels, and to be borne to our home in paradise, that as he (*or* she) had put his (*or* her) faith and hope in Thee he (*or* she) may not undergo the pains of hell but may possess everlasting joys. Through our Lord.

R. Amen.

7. THE EPISTLE

LESSON from the Epistle of the blessed Apostle Paul to the Thessalonians.

BRETHREN: We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope; for if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from heaven, with commandment, and with the voice of an Archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

R. Thanks be to God.

8. THE GRADUAL

GRADUAL

ETERNAL rest give unto them, O Lord; and let perpetual light shine upon them. The just

The *Collects* are rich in the doctrine of the Church, and teach us how to speak to God, urging us always to plead not of our own merits, but to depend rather on the merits of our Lord.

SIT (High Mass)

After the preparation, the Epistle and the Gospel form the instruction of the faithful, since this Sacrament is a “mystery of faith.”

justus: ab auditióne mala non timébit.

TRACT

ABSOLVE, Dómine, ánimas ómnium fidélium defunctórum ab omni vínculo delictórum. Et grátia tua illis succurrénte, mereántur evádere júdicium ultiónis. Et lucis ætérnæ beatitúdine pérfrui.

SEQUENCE

1. Dies iræ, dies illa, * Solvet sæclum in favilla: * Teste David cum Sibýlla.

2. Quantus tremor est futúrus, * Quando Judex est ventúrus, * Cuncta stricte discussúrus!

3. Tuba, mirum spargens sonum, * Per sepúlchra regiónum, * Coget omnes ante thronum.

4. Mors stupébit, et natúra, * Cum resúrget creatúra, * Judicánti responsúra.

5. Liber scriptus proferétur, * In quo totum continétur, * Unde mundus judicétur.

6. Judex ergo cum sedébit, * Quidquid latet, apparébit: * Nil inúltum remanébit.

7. Quid sum miser tunc dictúrus? * Quem patrónum rogatúrus, * Cum vix justus sit secúrus?

8. Rex treménda majestátis, * Qui salvándos salvas gratis, * Salva me, fons pietátis.

9. Recordáre, Jesu pie, * Quod sum causa tuæ viæ: * Ne me perdas illa die.

10. Quærens me, sedisti lassus: * Redemísti, crucem passus: * Tantus labor non sit cassus.

11. Juste Judex ultiónis, * Donum fac remissiónis, * Ante diem ratiónis.

12. Ingemísco, tamquam reus: * Culpa ru-

shall be in everlasting remembrance; he shall not fear the evil hearing.

TRACT

ABSOLVE, O Lord, the souls of all the faithful departed from every bond of sin. And by the help of Thy grace may they be enabled to escape the avenging judgment. And enjoy the bliss of everlasting light.

SEQUENCE

1. Day of wrath and doom impending, * David's word with Sibyl's blending, * Heaven and earth in ashes ending.
2. O what fear man's bosom rendeth, * When from heaven the Judge descendeth, * On Whose sentence all dependeth.
3. Wondrous sound the trumpet flingeth, * Through earth's sepulchers it ringeth, * All before the throne it bringeth.
4. Death is struck, and nature quaking, * All creation is awaking, * To its Judge an answer making.
5. Lo, the book exactly worded, * Wherein all hath been recorded, * Thence shall judgment be awarded.
6. When the Judge His seat attaineth, * And each hidden deed arraigneth, * Nothing un-avenged remaineth.
7. What shall I, frail man, be pleading? * Who for me be interceding * When the just are mercy needing?
8. King of majesty tremendous, * Who dost free salvation send us, * Fount of pity, then befriend us.
9. Think, kind Jesus, my salvation * Caused Thy wondrous Incarnation, * Leave me not to reprobation.
10. Faint and weary Thou hast sought me, * On the cross of suffering bought me, * Shall such grace be vainly brought me?
11. Righteous Judge, for sin's pollution * Grant Thy gift of absolution, * Ere that day of retribution.
12. Guilty now I pour my moaning, * All

bet vultus meus: * Supplicánti parce, Deus.

13. Qui Mariám absolvísti, * Et latrónem exaudísti, * Mihi quoque spem dedísti.

14. Preces meæ non sunt dignæ; * Sed tu bonus fac benigne, * Ne perénni cremer igne.

15. Inter oves locum præsta. * Et ab hædis me sequéstra, * Státuens in parte dextra.

16. Confutátis maledíctis, * Flammis ácribus addíctis, * Voca me cum benedíctis.

17. Oro supplex et acclínis, * Cor contrítum quasi cinis, * Gere curam mei finis.

18. Lacrimósa dies illa, * Qua resúrget ex favilla.

19. Judicándus homo reus. * Huic ergo, parce Deus:

20. Pie Jesu Dómine, * Dona eis réquiem. Amen.

After these prayers, in Solemn Masses, the Deacon places the Book in the middle of the altar. Then the Deacon kneels before the altar, joins his hands, and says:

MUNDA cor meum ac lábia mea, omnípotens Deus, qui lábia Isaíæ prophétæ cálculo mundásti igníto: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

Afterwards he takes the book from the altar, and goes to the lectern with thethurifer and torchbearers, joins his hands, and says:

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

If Mass is said without Deacon or Subdeacon, the Book is carried to the other side of the altar and the Priest, joining his hands and bowing before the altar, says *Munda cor meum* (as above). Then turning towards the Book, with joined hands, the Priest says:

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

The faithful rise and remain standing during the Gospel. At the beginning they make the sign of the cross upon the forehead, lips, and heart to declare that they will never be ashamed of the word of God, that they are ready to confess it by word of mouth, and that they love it with all their heart.

my shame with anguish owning, * Spare, O God, Thy suppliant groaning.

13. Through the sinful woman shriven, * Through the dying thief forgiven, * Thou to me a hope hast given.

14. Worthless are my prayers and sighing, * Yet, good Lord, in grace complying, * Rescue me from fires undying.

15. With Thy sheep a place provide me, * From the goats afar divide me, * To Thy right hand do Thou guide me.

16. When the wicked are confounded, * Doomed to flames of woe unbounded, * Call me with Thy Saints surrounded.

17. Low I kneel with heart's submission; * See, like ashes, my contrition, * Help me in my last condition.

18. Ah! that day of tears and mourning, * From the dust of earth returning.

19. Man for judgment must prepare him, * Spare, O God, in mercy spare him.

20. Lord all-pitying, Jesus blest, * Grant them Thine eternal rest. Amen.

CLEANSE my heart and my lips, O God almighty, Who didst cleanse the lips of the Prophet Isaias with a burning coal; and vouchsafe through Thy gracious mercy, so to purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

℣. The Lord be with you.

℞. And with thy spirit.

℣. The Lord be with you.

℞. And with thy spirit.

The Prophet Isaias beheld the glory of the God of Hosts and heard the Angels singing His praise. Filled with holy awe, he acknowledged and confessed his unworthiness. Then a Seraph took from the heavenly altar of incense a live coal, symbol of purifying grace, and touched the lips of the Prophet, burning away all his defilement. Then only did Isaias respond to God's call: "Lo, here I am, send me."



Jn. 5:25-29

9. THE GOSPEL

With the thumb of his right hand, the Priest or Deacon makes the sign of the cross on the Gospel that is to be read, then on his forehead, mouth, and breast, saying:

℣. *Sequéntia sancti Evangéllii secúndum Joán-nem.*

At Solemn Masses, the Deacon incenses the Book three times as the Servers respond:

℞. *Glória tibi, Dómine.*

He then reads or sings the Gospel, with his hands joined.

IN illo témpore: Dixit Martha ad Jesum: Dómine, si fuísses hic, frater meus non fuísset mórtuus: sed et nunc scio, quia quæcúmque pósceris a Deo, dabit tibi Deus. Dixit illi Jesus: Resúrget frater tuus. Dixit ei Martha: Scio quia resúrget in resurrectione in novísimo die. Dixit ei Jesus: Ego sum resurréctio, et vita: qui credit in me, étiam si mórtuus fúerit, vivet: et omnis qui vivit, et credit in me, non moriétur in ætérnum. Credis hoc? Ait illi: Utique, Dómine, ego crédidi, quia tu es Christus, Fílius Dei vivi, qui in hunc mundum venísti.

At the end the Servers answer:

℞. *Laus tibi, Christe.*

At Solemn Masses, the Subdeacon carries the book to the Priest. Then the Priest is incensed by the Deacon.

II. Mass of the Faithful

A. FROM THE OFFERTORY TO THE PREFACE

10. THE OFFERTORY VERSE

He then kisses the altar, turns towards the people, and says:

℣. *Dóminus vobíscum.*

℞. *Et cum spírítu tuo.*

After the response he adds:

OREMUS.

DOMINE Jesu Christe, Rex glóriæ, líbera á-ni-mas ómnium fidélium defunctorum de pœnis inférni et de profúndo lacu: líbera eas de ore

9. THE GOSPEL

℣. The continuation of the holy Gospel according to St. John.

℟. Glory be to Thee, O Lord.

AT that time: Martha said to Jesus: Lord, if Thou hadst been here, my brother had not died: but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her: Thy brother shall rise again. Martha saith to Him: I know that he shall rise again in the resurrection at the last day. Jesus saith to her: I am the resurrection and the life: he that believeth in Me, although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die for ever. Believest thou this? She saith to Him: Yea, Lord, I have believed that Thou art Christ, the Son of the living God, Who art come into this world.

℟. Praise be to Thee, O Christ.

STAND

“No one knows the Father except the Son, and those to whom the Son chooses to reveal Him.” The people are instructed perfectly by Christ’s teaching contained in the Gospel, which is read by the Priest or the Deacon.

The Gospel represents Christ Himself, as does the Priest, and so it is incensed three times, just as are the Priest and the tabernacle.

II. Mass of the Faithful

A. FROM THE OFFERTORY TO THE PREFACE

10. THE OFFERTORY VERSE

℣. The Lord be with you.

℟. And with thy spirit.

LET US PRAY.

O LORD Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the bottomless pit:

SIT

This moment brings us back to our true place before God and purifies us. It prepares us to enter into God and share in His divine activities. The Offertory opens the door to the secrets of God and to union with Him.

leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed signifer sanctus Míchaël repræséntet eas in lucem sanctam: * Quam olim Abrahæ promisísti, et sémini ejus. Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam. * Quam olim Abrahæ promisísti et sémini ejus.

11. THE OFFERING OF THE BREAD AND WINE

The Priest takes the paten with the host—in Solemn Masses, brought by the Deacon—which he offers, saying:

SUSCIPE, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hóstiam, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offensióibus, et negligétiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis vivis atque defúctis: ut mihi et illis proficiat ad salutem in vitam ætérnam. Amen.

Then, making a cross with the paten, the Celebrant places the host upon the corporal.

In Solemn Masses, the Deacon pours wine into the chalice and the Subdeacon pours in water. The Celebrant, prays:

In Low Masses, the Priest pours the wine and the water.

DEUS, ✠ qui humánæ substántiæ dignitátem mirabiliter condidísti, et mirábilius reformásti: da nobis, per hujus aquæ et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostræ fieri dignátus est párticeps, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

Next the Celebrant takes the chalice and offers it, saying:

OFFERIMUS tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ majestátis tuæ, pro nostra et totiús mundi salute, cum odóre suavitátis ascéndat. Amen.



deliver them from the lion's mouth, that hell swallow them not up, that they fall not into darkness, but let the standard-bearer holy Michael lead them into that holy light: * Which Thou didst promise of old to Abraham and to his seed. We offer to Thee, O Lord, sacrifices and prayers: do Thou receive them in behalf of those souls of whom we make memorial this day. Grant them, O Lord, to pass from death to that life, * Which Thou didst promise of old to Abraham and to his seed.

11. THE OFFERING OF THE BREAD AND WINE

RECEIVE, O holy Father, almighty, eternal God, this spotless host which I, thine unworthy servant, offer unto Thee, my living and true God, for my own countless sins, offenses, and negligences, and for all here present; as also for all faithful Christians, living or dead; that it may avail for my own and for their salvation unto life eternal. Amen.

O GOD, ✠ Who in creating human nature didst marvelously ennoble it, and hast still more marvelously renewed it: grant that by the mystery of this water and wine, we may be made partakers of His Divinity Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that, in the sight of Thy Divine Majesty, it may ascend with the savor of sweetness, for our salvation and for that of the whole world. Amen.

As this bread on the paten and this wine in the chalice are in a state of expectancy of becoming Christ's Body and Blood, so we present ourselves to God in voluntary expectancy of a change to be made in us—an expectancy of divinization.

In the Offertory, Christ unites our desires and prayers to His own offering of Himself to the Father. As our intentions are joined to the Passion of Christ, they assume the value of the Passion in the eyes of God.

Then he makes the sign of the cross with the chalice, and places it upon the corporal, covering it with the pall.

With his hands joined upon the altar and bowing slightly, the Celebrant then says:

IN spíritu humilitátis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

Standing erect, he extends and then joins his hands, lifts his eyes to heaven and immediately lowers them, saying:

VENI, sanctificátor omnipotens ætérne Deus: et béne ✠ dic hoc sacrificium, tuo sancto nómini præparátum.

12. THE INCENSING OF THE OFFERINGS AT HIGH MASS

At Solemn Masses the Celebrant now blesses incense, saying the following prayers:

PER intercessiónem beáti Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus bene ✠ dicere, et in odórem suavitátis accípere. Per Christum Dóminum nostrum. Amen.

Receiving the thurible from the Deacon, the Celebrant incenses the bread and the wine, while he says:

INCENSUM istud a te benedíctum ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

Then he incenses the altar, saying:

Ps. 140:2-4

DIRIGATUR, Dómine, orátio mea, sicut incénsum in conspéctu tuo: elevátio mánuum meárum sacrificium vespertinum.

Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis.

Ut non declínet cor meum in verbo malítiae, ad excusándas excusatiónes in peccátis.

Giving the thurible to the Deacon, he says:

ACCENDAT in nobis Dóminus ignem sui Amóris, et flammam ætérnæ caritátis. Amen.

Afterwards the Celebrant, clergy, and people are incensed.

IN an humble spirit, and a contrite heart, may we be received by Thee, O Lord; and may our sacrifice be so offered up in Thy sight this day that it may be pleasing to Thee, O Lord God.

COME, O Sanctifier, almighty, eternal God, and bless ☩ this sacrifice prepared for Thy holy Name.

12. THE INCENSING OF THE OFFERINGS AT HIGH MASS

MAY the Lord, by the intercession of blessed Michael the Archangel, who standeth at the right side of the altar of incense, and of all His elect, vouchsafe to bless this incense and receive it as an odor of sweetness: through Christ our Lord. Amen.

MAY this incense, which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

LET my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice.

Set a watch, O Lord, before my mouth, and a door round about my lips.

Incline not my heart to evil words: to make excuses in sins.

MAY the Lord enkindle within us the fire of His love, and the flame of everlasting charity. Amen.

The celebrant prays that the Lord would graciously receive him and the faithful people, for the sake of their humble, penitential sentiments, as a spiritual sacrifice. The words of this prayer were first pronounced by the three young men thrown into the Babylonian furnace, martyrs offering their lives to God. Christ offers Himself to the Father in the Sacrifice of the Mass, and His Mystical Body is offered together with Him.

STAND

St. Michael is the head of the angelic choirs and the heavenly protector of the Church on earth.

The rite and prayer of the incensing symbolize the Offertory itself, as the gifts are enveloped in a holy atmosphere of blessed incense, and so separated from the rest of creation and dedicated to God. The clouds of incense rise to heaven, descend on the faithful, and spread throughout the Church, as we pray that the Eucharistic Sacrifice be accepted for the salvation of the faithful and for the whole world.

13. THE WASHING OF THE HANDS

Ps. 25:6-12

The Celebrant washes his hands, saying:

LAVABO inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine:

Ut áudiam vocem laudis, et enárrem univérsa mirabilia tua.

Dómine, diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ.

Ne perdas cum ímpiis, Deus, ánimam meam, et cum viris sánguinum vitam meam:

In quorum mánibus iniquitátes sunt: déxtera eórum repléta est munéribus.

Ego autem in innocéntia mea ingrédessus sum: rédime me, et miserére mei.

Pes meus stetit in dirécto: in ecclésiis benedicam te, Dómine.

14. THE PRAYER TO THE MOST HOLY TRINITY

Then, bowing slightly before the center of the altar and placing his joined hands upon it, the Celebrant says:

SUSCIPE, sancta Trínitas, hanc oblatiόnem, quam tibi offérimus ob memóriam passiόnis, resurrectiόnis et ascensiόnis Jesu Christi Dómini nostri: et in honórem beátæ Mariæ semper Vírginis, et beáti Joánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúdem Christum Dóminum nostrum. Amen.

15. THE ORATE FRATRES

Afterwards he kisses the altar and turns to the people. Extending and joining his hands, he says:

ORATE, fratres: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

The Servers reply:

R. Suscipiat Dóminus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

In a low voice the Celebrant says: Amen.



13. THE WASHING OF THE HANDS

I WILL wash my hands among the innocent: and will compass Thine altar, O Lord.

That I may hear the voice of Thy praise: and tell of all Thy wondrous works.

O Lord, I have loved the beauty of Thy house: and the place where Thy glory dwelleth.

Destroy not my soul with the wicked, O God: nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in innocence: redeem me, and have mercy on me.

My foot hath stood in the straight way: in the churches I will bless Thee, O Lord.

The priest openly avows his purpose of celebrating the spotless sacrifice of the Lamb with the utmost possible purity and devotion of heart. Clean must be the hands that are to touch, to offer, and to dispense the most holy, spotless Victim.

14. THE PRAYER TO THE MOST HOLY TRINITY

RECEIVE, O Holy Trinity, this offering which we make to Thee, in remembrance of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and in honor of blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints; that it may avail to their honor and our salvation: and may they vouchsafe to intercede for us in heaven whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

The host that is offered but not yet consecrated belongs to God and cannot be used for any other purpose. From this moment on, the Mass truly becomes the sacrifice, the act of Redemption.

15. THE ORATE FRATRES

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father almighty.

R. May the Lord receive the sacrifice from thy hands for the praise and glory of His name, for our welfare and that of all His holy Church.

16. THE SECRET

Then, with hands extended, without saying Oremus, he recites the Secret Prayer.

PROPTIARE quæsumus, Dómine, ánimæ fámulí tui (*vel* fámulæ tuæ) N., pro qua hósti-
am laudis tibi immolámus, majestátem tuam
suppliciter deprecántes: ut per hæc piæ pla-
catiónis officia, pervenire mereátur ad réqui-
em sempitérnam. Per Dóminum nostrum.

When he has finished the prayer, he says the conclusion in a clear voice, immediately beginning the Preface, as follows:

℣. Per ómnia sæcula sæculórum.

℟. Amen.

B. FROM THE PREFACE TO THE PATER NOSTER

17. THE PREFACE

He immediately begins the Preface, placing his hands on the altar, elevating them when he says: Sursum corda. Making a slight arc, he joins them before his breast and bows his head when he says: Gratias agamus, Domino, Deo nostro.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et justum est.

Then he opens his hands and holds them thus up to the end of the Preface.

PREFACE OF THE DEAD

VERE dignum et justum est, æquum et
salutáre, nos tibi semper et ubique grá-
tias ágere: Dómine sancte, Pater omnípotens,
ætérne Deus, per Christum Dóminum no-
strum. In quo nobis spes beátæ resurrectiónis
effúlsit: ut quos contrístat certa moriéndi
condítio, eósdem consolétur futúre immor-
talitátis promíssio. Tuis enim fidélibus, Dó-
mine, víta mutátur, non tóllitur: et dissolúta
terréstris hujus incolátus domo, æténa in
cælis habitátio comparátur. Et ídeo cum An-
gelis et Archángelis, cum Thronis et Domi-
natióibus, cumque omni milítia cæléstis
exércitus, hymnum glóriæ tuæ cánimus, sine
fine dicéntes:

16. THE SECRET

BE merciful, we beseech Thee, O Lord, to the soul of Thy servant (*or* of Thy handmaid) **N.**, for whom we offer to Thee the sacrifice of praise, humbly entreating Thy majesty: that by this service of pious atonement, he (*or* she) may deserve to attain to eternal rest. Through our Lord.

V. World without end.

R. Amen.

B. FROM THE PREFACE TO THE PATER NOSTER

17. THE PREFACE

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts!

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

PREFACE OF THE DEAD

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord: in Whom the hope of a blessed resurrection hath beamed upon us: so that those who are saddened by the certainty of dying may be consoled by the promise of a future deathless life. For to Thy faithful people, Lord, life is changed, not taken away; and when the home of this earthly sojourn is dissolved, an eternal dwelling is made ready in heaven. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing a hymn to Thy praise, evermore saying:

STAND (*or remain standing*)

The Preface begins the preparation for the Consecration, which is the second principal part of the Mass after the Offertory. At the Last Supper, Christ began His Passion by giving thanks.

“The Priest, in saying the Preface, disposes the souls of the brethren by saying, ‘Lift up your hearts,’ and when the people answer, ‘We have lifted them up to the Lord,’ let them remember that they are to think of nothing else but God.” (St. Cyprian)

18. THE SANCTUS

At the end of the Preface he joins his hands and bows his head while saying: Sanctus, Sanctus, Sanctus. When he says: Benedictus qui venit, he signs himself with the sign of the cross.



SANCTUS, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua: Hosánna in excélsis. Benedictus qui venit in nómine Dómini: Hosánna in excélsis.

THE CANON OF THE MASS

19. THE PRAYERS BEFORE THE CONSECRATION

The Celebrant, extending, raising, and then joining his hands, raising his eyes towards heaven and deeply bowing, says in a low voice:

a) For the Church and Ecclesiastical Authorities

TE igitur, clementíssime Pater, per Jesum Christum, Fílium tuum, Dóminum nostrum, súpplices rogámus ac pétimus, *he kisses the altar and joins his hands* uti accépta hábeas et benedícas *he signs the oblation thrice with the sign of the cross* hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, *then extending his hands, he proceeds:* in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro **N.** et Antístite nostro **N.** et ómnibus orthodoxis atque cathólicæ et apostólicæ fidei cultóribus.

b) Commemoration of the Living

MEMENTO, Dómine, famulórum famularúmque tuárum **N.** et **N.** *the Priest joins his hands and prays silently for those for whom he intends to pray; then extending his hands, he proceeds:* et ómnium circumstántium, quorum tibi fides cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se suisque ómnibus: pro redemptióne animárum suárum, pro spe salutis et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.



18. THE SANCTUS

HOLY, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the Name of the Lord. Hosanna in the highest.

19. THE PRAYERS BEFORE THE CONSECRATION

a) For the Church and Ecclesiastical Authorities

WHEREFORE, O most merciful Father, we humbly pray and beseech Thee through Jesus Christ, Thy Son, our Lord, that Thou wouldst vouchsafe to receive and bless these ✠ gifts, these ✠ presents, these ✠ holy and unspotted sacrifices, which in the first place we offer Thee for Thy holy Catholic Church, that it may please Thee to grant her peace; as also to protect, unite, and govern her throughout the world, together with Thy servant **N.**, our Pope; **N.**, our bishop; as also all orthodox believers and professors of the Catholic and Apostolic Faith.

b) Commemoration of the Living

BE mindful, O Lord, of Thy servants and handmaids, **N.** and **N.** and of all here present, whose faith and devotion are known to Thee: for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves and all their own, for the redemption of their souls, for the hope of their safety and salvation, and who now pay their vows to Thee, the eternal, living, and true God.

KNEEL (Low Mass)

The Preface called us to lift up our hearts, and the people now praise the Divinity of Christ alongside the Angels: "Holy, Holy, Holy"; they praise His Humanity alongside the Hebrew children of Palm Sunday, singing: "Blessed is He that comes in the name of the Lord."

KNEEL (High Mass)

From all time, the Canon has been recited silently. The congregation present can contribute nothing to the sacrificial act itself; the people are present before a mystery which it is for the consecrated priest alone to accomplish. The Priest has entered alone into the Holy of Holies to pray and offer sacrifice for the whole Church.

The Consecration of the Sacrament, its acceptance by God, and its fruits all proceed from the virtue of the cross of Christ, and the Priest uses the sign of the cross wherever mention of them is made. Thus at nine occasions throughout the Canon, the sign of the cross is used to bring to our minds the Passion and death of our Lord in its various stages.

This first triple sign of the cross represents Christ's betrayal, which was the work of God, of Judas, and of the Jews.

c) **Invocation of the Saints**

COMMUNICANTES, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph, ejúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsq;ue concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. *He joins his hands.* Per eúmdem Christum Dóminum nostrum. Amen.

20. THE PRAYERS AT THE CONSECRATION

Spreading his hands over the oblation, he says:

a) **Oblation of the Victim to God**

HANC ígitur oblatiónem servitútis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. *He joins his hands.* Per Christum Dóminum nostrum. Amen.

QUAM oblatiónem tu, Deus, in ómnibus, quæsumus *he signs thrice the oblation with the sign of the cross* bene ✠ dictam, adscíp ✠ tam, ra ✠ tam, rationábilem, acceptabilémque fácere dignéris: *he signs separately the host and then the chalice with the sign of the cross*, ut nobis Cor ✠ pus, et San ✠ guis fiat dilectíssimi Fílii tui *he joins his hands* Dómini nostri Jesu Christi.

c) Invocation of the Saints

IN communion with and honoring the memory, first of the glorious, ever Virgin Mary, Mother of our God and Lord Jesus Christ: as also of blessed Joseph, her Spouse, and of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; by whose merits and prayers grant that we may in all things be defended by the aid of Thy protection. Through the same Christ our Lord. Amen.

20. THE PRAYERS AT THE CONSECRATION

a) Oblation of the Victim to God

WE therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation and to be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

WHICH oblation do Thou, O God, vouchsafe in all things to make blessed, ✠ approved, ✠ ratified, ✠ reasonable, and acceptable, that it may become for us the Body ✠ and Blood ✠ of Thy most beloved Son, our Lord Jesus Christ.

The Communicantes should give us joy in knowing that we are expected in heaven not only by the saints named, but also by a myriad of others, who resembled us in their sinful nature.

The name of Mary, Queen of Martyrs, is inseparable from the sacrifice of Christ. She teaches us to offer the Lamb of God and ourselves at the foot of the altar. St. Joseph is invoked as the patron of the universal Church. Then the priest names the twelve Apostles, sent by our Lord to the four corners of the earth to continue the work of the Redemption. Finally, the twelve saints named are all martyrs, since until the fourth century martyrdom of blood is the characteristic trait of the saints. All of these twelve were held in universal and high esteem in Rome since ancient times: five popes, a bishop, a deacon, and five lay persons.

These signs of the cross call down the blessing of God, that the bread may be changed into the same sacrificial Body that hung on the Cross, and the wine into the same sacrificial Blood which was shed on the Cross. The first three signs of the cross, at *benedic-tam, adscriptam, ratam*, signify the selling of Christ to the Priests, to the scribes, and to the Pharisees, or signify the thirty pieces of silver for which He was sold. The following two signs of the cross signify the person of Judas the seller, and of Christ Who was sold.

b) Words of Consecration and Elevation

QUI pridie quam pateretur *he takes the host* accipit panem in sanctas ac venerabiles manus suas *he raises his eyes to heaven* et elevatis oculis in cælum ad te Deum Patrem suum omnipotentem *bowing his head* tibi grátias agens *he signs the host with the sign of the cross* bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accípite, et manducáte ex hoc omnes.

Holding the Host in both hands between the index fingers and the thumbs, bowing low and pronouncing the words of consecration distinctly and with reverence and at the same time upon all, if more hosts are to be consecrated.



HOC EST ENIM CORPUS MEUM.

After pronouncing the words of the consecration, the Priest, kneeling, adores the Sacred Host; rising, he elevates It, and then placing It on the corporal, again adores It. After this he never disjoins his forefingers and thumbs, except when he is to take the Host, until after the washing of his fingers.

Then, uncovering the chalice he says:

SIMILI modo postquam cenátum est *he* *stakes the chalice with both his hands* accipiens et hunc præclarum cálicem in sanctas ac venerabiles manus suas: item *with head bowed* tibi grátias agens *he takes the chalice in his left hand, and with his right he signs it with the sign of the cross* bene ✠ dixit, deditque discipulis suis, dicens: Accípite, et bíbite ex eo omnes.

Raising the chalice a few inches above the corporal, he says the words of consecration.

HIC EST ENIM CALIX SANGUINIS MEI,
NOVI ET ÆTERNI TESTAMENTI:
MYSTERIUM FIDEI:
QUI PRO VOBIS ET PRO MULTIS
EFFUNDETUR IN REMISSIONEM PECCATORUM.



After the elevation of the chalice, the Celebrant says in a low voice:

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.



b) Words of Consecration and Elevation

WHO, the day before He suffered, took bread into His holy and venerable hands and with His eyes lifted up to heaven, unto Thee, God, His almighty Father, giving thanks to Thee, He blessed, ✠ broke, and gave It to His disciples, saying: Take all of you and eat of this.

The Priest narrates the first offering and institution of the unbloody sacrifice by Jesus Christ at the Last Supper and at the same time imitates as far as possible the actions of Christ. He pronounces the effective words of Consecration in the person of Christ.

FOR THIS IS MY BODY.

IN like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, also giving thanks to Thee, He blessed ✠ and gave It to His disciples saying: Take and drink ye all of this.

The double consecration of the bread and the wine into the Body and Blood of our Lord represents the death of Christ by the separation of His Body and Blood. *At each of these Consecrations, the Priest makes one sign of the cross foreshadowing His Passion.*

FOR THIS IS THE CHALICE OF MY BLOOD,
OF THE NEW AND ETERNAL TESTAMENT:
THE MYSTERY OF FAITH:
WHICH SHALL BE SHED FOR YOU
AND FOR MANY UNTO THE REMISSION OF SINS.

As often as ye shall do these things, ye shall do them in memory of Me.

The Priest kneels and adores the Precious Blood; rising, he elevates the chalice, and setting It down he covers It and adores It again.

With his hands held apart, he then proceeds:

c) Oblation of the Victim to God

UNDE et memores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab ínferis resurrecciónis, sed et in cælos gloriósæ ascensiónis: offérimus præcláre majestáti tuæ de tuis donis ac datis *he joins his hands and signs thrice the Host and chalice together with the sign of the cross* hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam *he again signs the Host and then the chalice with the sign of the cross* Panem ✠ sanctum vitæ æternæ, et Cálicem ✠ salutis perpétuæ.

Extending his hands, he proceeds:

SUPRA quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justí Abel, et sacrificium patriárchæ nostri Abrahæ: et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

Bowing profoundly, with his hands joined and placed upon the altar, he says:

SUPPLICES te rogámus, omnípotens Deus: Sjúbe hæc perférrí per manus sancti Angeli tui in sublímé altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot *he kisses the altar* ex hac altáris participatióne sacrosánctum Fílii tui *he joins his hands, and signs the Host and then the chalice with the sign of the cross* Cor ✠ pus et Sán ✠ guinem sumpsérimus *he signs himself with the sign of the cross* omni benedictióne cælésti et grátia repléamur. *He joins his hands.* Per eúmdem Christum Dóminum nostrum. Amen.

c) Oblation of the Victim to God

WHEREFORE, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ, Thy Son, our Lord, His resurrection from hell, and glorious ascension into heaven, offer unto Thy most excellent majesty of Thine own gifts bestowed upon us, a pure ✠ Victim, a holy ✠ Victim, an immaculate ✠ Victim, the holy Bread ✠ of eternal life and the Chalice ✠ of everlasting salvation.

UPON which do Thou vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy sacrifice, a spotless victim.

WE most humbly beseech Thee, Almighty God, to command that these offerings be borne by the hands of Thy holy Angel to Thine altar on high in the sight of Thy Divine Majesty, that as many of us as at this altar shall partake of and receive the most holy Body ✠ and Blood ✠ of Thy Son, ✠ may be filled with every heavenly blessing and grace. Through the same Christ our Lord. Amen.

Immediately after the Consecration and the elevation, the Priest proclaims that we are the continuation of the Redemption of Christ and offer the same sacrifice. The Catholic is called to offer himself to Christ, freely and in full awareness, in order to help in the salvation of the world. "I...now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for His body, which is the Church" (Col. 1:24).

These five signs of the cross represent the five wounds of Christ, present even now in heaven as a witness of His love for us.

These three signs of the cross (the third one being upon himself) signify the outstretching of Christ's Body, the shedding of His Blood, and the fruits of the Passion.

21. THE PRAYERS AFTER THE CONSECRATION

a) Commemoration of the Dead

MEMENTO étiam, Dómine, famulórum famularúmque tuárum **N.** et **N.**, qui nos præcessérunt cum signo fidei, et dórmunt in somno pacis.

He joins his hands and prays for such of the dead as he intends to pray for, then extending his hands he proceeds:

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerii, lucis et pacis, ut indúlgeas, deprecámur. *He joins his hands, and bows his head.* Per eúmdem Christum Dóminum nostrum. Amen.

Striking his breast he continues in a more audible tone of voice:

b) Invocation of the Saints

NOBIS quoque peccatóribus, *he extends his hands, and continues in a low voice,* fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Joánne, Stéphano, Mathía, Bárnaba, Ignátio, Alexándro, Marcellino, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largitor admítte.

c) Final Doxology of the Canon and Minor Elevation

The Celebrant joins his hands and thrice signs the cross over the Host and the chalice, saying:

Per Christum Dóminum nostrum.

PER quem hæc ómnia, Dómine, semper bona creas, sancti ✠ ficas, vivi ✠ ficas, bene ✠ dícis et præstas nobis.

He uncovers the chalice, and genuflects; then taking the Host in his right hand, and holding the chalice in his left, he signs with the sign of the cross three times over the chalice, saying:

PER IP ✠ SUM, ET CUM IP ✠ SO, ET IN IP ✠ SO,

21. THE PRAYERS AFTER THE CONSECRATION

a) Commemoration of the Dead

BE mindful, O Lord, of Thy servants and handmaids **N.** and **N.**, who are gone before us with the sign of faith and sleep in the sleep of peace.

To these, O Lord, and to all that rest in Christ, we beseech Thee, grant a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

b) Invocation of the Saints

TO us sinners also, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints, into whose company we pray Thee to admit us, not considering our merits, but of Thine own free pardon.

c) Final Doxology of the Canon and Minor Elevation

Through Christ our Lord.

THROUGH Whom, O Lord, Thou dost create, hallow, ✠ quicken, ✠ and bless ✠ all these good things and give them to us.

THROUGH ✠ HIM AND WITH ✠ HIM AND
IN ✠ HIM,

As members of the Church Militant on earth, the living may and ought to unite with the Priest in offering the sacrifice, and offer themselves alongside our Lord before the Consecration. The departed are no longer in a state to unite in offering, but merely partake of the fruits of the sacrifice which we apply to them; hence it is most proper to be mindful of them when the Sacrificial Victim is resting on the altar.

The Sacrificial prayer of the Canon is closed and crowned by this prayer. These three signs of the cross represent Christ's threefold prayer upon the cross: one for His persecutors, "Father, forgive them"; the second for deliverance from death, "My God, My God, why hast Thou forsaken Me?"; the third referring to His entrance into glory, "Father, into Thy hands I commend My spirit."

These first three signs of the cross signify the three hours during which Jesus Christ hung on the cross.

He signs twice between the chalice and himself, saying:

EST TIBI DEO PATRI ☩ OMNIPOTENTI, IN
UNITATE SPIRITUS ☩ SANCTI,

He elevates a little the chalice with the Host, saying:

OMNIS HONOR, ET GLORIA,

Replacing the Host, and covering the chalice, he genuflects, and rising he says:

PER OMNIA SÆCULA SÆCULORUM.

R. Amen.

C. FROM THE PATER NOSTER TO THE ABLUTIONS

22. THE PATER NOSTER

With his hands joined, he chants or recites in a clear voice:

OREMUS.

Præcéptis salutáribus móniti, et divína insti-
tutióne formáti, audémus dicere:

He extends his hands.

PATER noster, qui es in cælis: Sanctificétur
nomen tuum: Advéniat regnum tuum:
Fiat volúntas tua, sicut in cælo, et in terra.
Panem nostrum quotidíanum da nobis hódie:
Et dimítte nobis débita nostra, sicut et nos
dimíttimus debitóribus nostris. Et ne nos
indúcas in tentatiónem.

R. Sed líbera nos a malo.

The Priest then says Amen in a low voice.

Amen.

23. THE LIBERA NOS AND THE FRACTION OF THE HOST

*Then taking the paten between the index and middle fingers
of his right hand, and holding it erect upon the altar the
Celebrant says in secret:*

LIBERA nos, quæsumus, Dómine, ab óm-
nibus malis, prætéritis, præsentibus et
futúris: et intercedénte beáta et gloriósa sem-
per Vírgine Dei Genetríce María, cum beáteis
Apóstolis tuis Petro et Paulo, atque Andréa,
et ómnibus Sanctis, *signing himself with the
paten* da propítius pacem in diébus nostris:
he kisses the paten ut, ope misericórdiæ tuæ
adjúti, et a peccáto simus semper líberi et ab
omni perturbatióne secúri.



BE TO THEE, GOD THE FATHER ☩ ALMIGHTY,
IN THE UNITY OF THE HOLY ☩ GHOST,

ALL HONOR AND GLORY,

FOR EVER AND EVER.

R. Amen.

The two subsequent crosses represent the separation of His soul from His body in death.

C. FROM THE PATER NOSTER TO THE ABLUTIONS

22. THE PATER NOSTER

LET US PRAY.

Taught by the precepts of salvation, and following the Divine commandment, we make bold to say:

OUR Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

R. But deliver us from evil.

Amen.

23. THE LIBERA NOS AND THE FRACTION OF THE HOST

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days: that through the help of Thy mercy we may always be free from sin and safe from all trouble.

STAND (High Mass)

St. Gregory the Great placed this prayer after the Canon as its completion. In the ancient Church it was considered the only preparation worthy of Holy Communion.

Our Father is in heaven, and our daily lives should be brought into harmony with God's eternity. As Christ first pronounced "Thy will be done" in teaching us this prayer, He knew He would one day say the same prayer in the Garden of Gethsemane. The daily bread we ask for is especially the divine Eucharist and all of the graces that flow from it into our day.

We ask not simply to be preserved from evil but to be delivered from it, by the profound purification that the Host will bring.

The Celebrant then places the Host on the paten, uncovers the chalice, genuflects, rises, takes the Host, and holding It over the chalice with both hands, breaks It down the middle saying:

Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum.

He places the half of the Host which he holds in his right hand upon the paten. Then he breaks a Particle from the Part which remains in his left hand, saying in secret:

Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

Then he joins the Part which he holds in his left hand to the half of the Host which he has placed upon the paten. Holding the small Particle in his right hand above the chalice and holding the chalice itself in his left hand by the node below the cup, he says in a clear voice:

**Per ómnia sæcula sæculórum.
R. Amen.**

24. THE COMMINGLING OF THE SACRED BODY AND BLOOD

He makes the sign of the cross three times over the chalice with the Particle, saying:

Pax ✠ Dómini sit ✠ semper vobis ✠ cum.

R. Et cum spíritu tuo.

He places the Particle in the chalice, saying in a low voice:

HÆC commíxtio, et consecrátio Córporis et Sánguinis Dómini nostri Jesu Christi, fiat accipiéntibus nobis in vitam ætérnam.
Amen

25. THE AGNUS DEI

He covers the chalice, genuflects, rises, and bowing to the Blessed Sacrament, with joined hands, and striking his breast three times, says in a clear voice:

AGNUS Dei, qui tollis peccáta mundi: dona eis réquiem.

Agnus Dei, qui tollis peccáta mundi: dona eis réquiem.

Agnus Dei, qui tollis peccáta mundi: dona eis réquiem sempitérnam.

Through the same Jesus Christ, Thy Son, our Lord.

Who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

World without end.

R. Amen.

24. THE COMMINGLING OF THE SACRED BODY AND BLOOD

May the peace ✠ of the Lord be ✠ always with ✠ you.

R. And with thy spirit.

MAY this mingling and consecration of the Body and Blood of our Lord Jesus Christ avail us who receive It unto life everlasting. Amen.

25. THE AGNUS DEI

LAMB of God, Who takest away the sins of the world, grant them rest.

Lamb of God, Who takest away the sins of the world, grant them rest.

Lamb of God, Who takest away the sins of the world, grant them eternal rest.

The Host is broken over the chalice, to indicate that the Blood contained in the chalice proceeds from the broken Body of Christ. The breaking of the Host into three pieces distinguishes Christ's Mystical Body according to its various states: the Church Triumphant, the Church Militant, and the Church Suffering.

The commingling of the Sacred Body and Blood symbolically expresses that in reality on the altar the Body and Blood are not separate, but under each species the whole Christ is present as one sacrificial gift and one sacrificial food. It tells us also of His Resurrection, in which His Body and Blood were again united and vivified: the Lamb that was slain now lives eternally.

Likewise, the three signs of the cross at Pax Domini represent our Lord's Resurrection on the third day. This is the ninth occasion during the sacrifice itself on which signs of the cross are made, and complete the representation of Christ's Passion.

In the Old Law a lamb was one of the usual animals of sacrifice. Jesus Christ is the one true Lamb, who atoned for and effaced the sins of the world in His Blood.

26. THE PRAYERS FOR HOLY COMMUNION

Next, placing his joined hands upon the altar and bowing, the Celebrant says the following prayers in a low voice:

a) Prayer for Sanctification

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spíritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosánctum Corpus et Sáanguinem tuum ab ómnibus iniquitatibus meis, et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permittas: Qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas, Deus, in sæcula sæculórum. Amen.

b) Prayer for Grace

PERCEPTIO Córporis tui, Dómine Jesu Christe, quod ego indignus súmerè præsumo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

27. THE PRAYERS AT THE COMMUNION

a) Communion of the Priest

The Celebrant genuflects, rises, and says:

PANEM cæléstem accípiam, et nomen Dómini invocábo.

Then, bowing a little, he takes both Parts of the Host between the thumb and index finger of his left hand, and holds the paten under the Host between the same index finger and the middle finger of his left hand. Striking his breast three times with his right hand and raising his voice somewhat, he says three times devoutly and humbly.

DOMINE, non sum dignus, *and he continues in a low voice* ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.



26. THE PRAYERS FOR HOLY COMMUNION

b) Prayer for Sanctification

OLORD Jesus Christ, Son of the living God, Who according to the will of the Father, through the cooperation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee. Who with the same God the Father and the Holy Ghost, livest and reignest, God, forever and ever. Amen.

c) Prayer for Grace

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be to me a safeguard and remedy both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest, God, forever and ever. Amen.

27. THE PRAYERS AT THE COMMUNION

a) Communion of the Priest

IWILL take the Bread of heaven, and call upon the name of the Lord.

KNEEL (High Mass)

The Communion, or the reception of the Sacrament, is the third principal part of the Sacrifice of the Mass.

The interior peace of knowing ourselves reconciled to God by the remission of sin and united to Him in mystical friendship, as well as the exterior peace of concord and union with our neighbor, Christ acquired by His death and bequeathed to us as a precious heritage. The Church appeals to the promise and legacy of the Savior as she prays for peace, confident of being heard.

The Priest receives first, then afterwards gives Communion to others; he who gives divine things ought first to partake thereof himself.

LORD, I am not worthy that Thou shouldst enter under my roof, but only say the word, and my soul shall be healed.

The words of the centurion of Capharnaum, spoken by the Priest as he is about to receive Communion, teach us in what spirit to approach our Lord: with profound humility and unshaken confidence.

After this, making the sign of the cross with the Host above the paten, he says:

CORPUS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

Bowing, the Celebrant reverently receives both Parts of the Host. Then he places the paten upon the corporal and, standing erect, joins his hands and spends a little while in meditation upon the Blessed Sacrament.

Then he uncovers the chalice and genuflects. He gathers the Fragments, if there are any, and purifies the paten over the chalice, saying meanwhile:



QUID retribuam Dómino pro ómnibus, quæ retribuit mihi? Cálicem salutáris accípíam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

He takes the chalice in his right hand and, making the sign of the cross says:

SANGUIS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

Holding the base of the chalice with his left hand, he reverently receives all the Blood together with the Particle.

b) Communion of the Faithful

Holding the ciborium in his left hand, with his right hand he elevates a particle of the Blessed Sacrament and turning to the people says:

ECCE Agnus Dei, ecce qui tollit peccáta mundi.

And then he says three times:

DOMINE, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.

He then goes to the communicants and, holding the Host a little raised above the paten or ciborium, he makes the sign of the cross with the Host while saying:

CORPUS Dómini nostri Jesu Christi custódiat ánimam tuam in vitam ætérnam. Amen.



28. THE PRAYERS DURING THE ABLUTIONS

When the distribution of Communion has been completed, the Celebrant purifies the paten or ciborium over the chalice. Afterwards he says:

QUOD ore sumpsimus, Dómine, puramente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.

MAY the Body of our Lord Jesus Christ
preserve my soul unto life everlasting.
Amen.

If we cannot receive Holy Communion, we should make a spiritual Communion as the Priest receives, telling Jesus Christ our desire to belong to Him, asking Him to increase that desire.

WHAT shall I render to the Lord for all
He hath rendered unto me? I will take
the Chalice of Salvation, and call upon the
Name of the Lord. Praising, I will call upon
the Lord and I shall be saved from my enemies.

MAY the Blood of our Lord Jesus Christ
preserve my soul unto life everlasting.
Amen.

b) Communion of the Faithful

BEHOLD the Lamb of God, behold Him
Who taketh away the sins of the world.

LORD, I am not worthy that Thou shouldst
come under my roof. Speak but the word
and my soul shall be healed.

The celebrant shows the Host to the people, presenting our Lord in the words of St. John the Baptist on the banks of the Jordan. The Priest is asking us explicitly for an act of faith in the Real Presence. Our faith is never great enough, and increases with acts of faith: "I do believe, Lord; help my unbelief!"

MAY the Body of our Lord Jesus Christ
preserve thy soul unto life everlasting.
Amen.

Our Lord desires to come into our souls more than we can desire to receive Him. He was sent by the Father to cast fire upon the earth, and this fire is His love; this fire is Himself in Holy Communion.

28. THE PRAYERS DURING THE ABLUTIONS

GRANT, O Lord, that what we have taken
with our mouth we may receive with a
pure mind; and that from a temporal gift it
may become for us an eternal remedy.

Then he holds the chalice out to the Server, who pours into it a small quantity of wine, which the Celebrant drinks. Then he continues:

CORPUS tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecerunt sacraménta: Qui vivis et regnas in sæcula sæculórum. Amen.

The Celebrant washes and dries his fingers and receives the ablution. He wipes his mouth and the chalice and, having folded the corporal, he covers the chalice and places it on the altar as at the beginning of Mass. Then he goes to the right side of the altar to say the prayers from the Missal.

29. THE COMMUNION VERSE

LUX ætérna lúceat eis, Dómine: * Cum Sanctis tuis in ætérnum: quia pius es. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis: * Cum Sanctis tuis in ætérnum: quia pius es.

The Celebrant kisses the altar. Then he turns to the people, and says or sings:

✠. Dóminus vobíscum.

℞. Et cum spírítu tuo.

OREMUS.

The Priest returns to the Missal and begins the Postcommunion.

30. THE POSTCOMMUNION PRAYERS

PRÆSTA, quæsumus, omnípotens Deus: ut ánima fámuli tui (*vel fámulæ tuæ*) N., quæ hódie de hoc sæculo migrávit, his sacrificiis purgáta, et, a peccátis expedita, indulgéntiam páriter et réquiem cápiat sempitérnam. Per Dóminum nostrum.

The Servers answer:

℞. Amen



MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my heart; and grant that no stain of sin may remain in me, whom Thy pure and holy sacraments have refreshed; Who livest and reignest world without end. Amen.

We should receive Him as the Blessed Virgin received Him at the Annunciation, concerned only with leaving Him free to act, with a will to conform to His will for the Redemption of the world.

As we come to know Christ in the Mass we cannot do otherwise than to imitate Him; our life, actions, and desires are transformed into His.

29. THE COMMUNION VERSE

MAY light eternal shine upon them, O Lord, * with Thy Saints for evermore: for Thou art gracious. Eternal rest give to them, O Lord, and let perpetual light shine upon them: * With Thy Saints for evermore, for Thou art gracious.

℣. The Lord be with you.

℟. And with thy spirit.

STAND (High Mass)

LET US PRAY.

30. THE POSTCOMMUNION PRAYERS

GRANT, we beseech Thee, almighty God, that the soul of Thy servant (*or* handmaid) **N.**, who this day has departed out of this world, being purified by this sacrifice, and delivered from his (*or* her) sins, may receive both pardon and everlasting rest. Through our Lord.

℟. Amen

III. Conclusion of the Mass

31. THE DISMISSAL

After the last prayer, the Celebrant turns to the people and says:

℣. Dóminus vobiscum.
℟. Et cum spiritu tuo.

He faces the Altar and says aloud:

℣. Requiéscant in pace.
℟. Amen.

Then the Celebrant bows before the center of the altar and, placing his joined hands upon it, says in a low voice:

PLACEAT tibi, sancta Trínitas, obséquium servitútis meæ: et præsta; ut sacrificium, quod óculis tuæ majestátis indignus óbtuli, tibi sit acceptábile, mihique et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiá-bile. Per Christum Dóminum nostrum. Amen.

32. THE LAST GOSPEL

Then the Celebrant on the Gospel side, with joined hands says:

℣. Dóminus vobiscum.
℟. Et cum spiritu tuo.

And making the sign of the cross on the altar or Book, first, then on the forehead, mouth, and breast, he says:

✠ Inítium sancti Evangéllii secúndum Joán-nem.
℟. Glória tibi, Dómine.

With joined hands he reads:

Jn. 1:1-14

IN principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hóminum, et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera quæ illúminat

III. Conclusion of the Mass

31. THE DISMISSAL

℣. The Lord be with you.

℟. And with thy spirit.

℣. May they rest in peace.

℟. Amen

MAY the performance of my homage be pleasing to Thee, O Holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me and for all those for whom it has been offered. Through Christ our Lord. Amen.

32. THE LAST GOSPEL

℣. The Lord be with you.

℟. And with thy spirit.

✠ The beginning of the Holy Gospel according to John.

℟. Glory to Thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light,

The Priest, before the conclusion of the holy action, desires for all present that the Lord would guide them during the coming day, that He would remain with them when the day draws to a close, that they “may watch with Christ and rest in peace.”

STAND

From the first words of his Gospel, the Apostle St. John announces the eternal Divinity of the Son. The beginning of his Gospel echoes the beginning of the book of Genesis: the same Word of God Who brought being out of nothingness at the Creation of the world steps into time and becomes Incarnate in the womb of the Virgin Mary. So also, on the altar, to the eye of faith, the glory of His Divinity is revealed under veiled appearances. On the altar as in the Incarnation, the world and darkness do not recognize or receive Him, but those who do receive Him receive divine life.



omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt; quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri: his, qui credunt in nómine ejus: qui non ex sanguinibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. *He genuflects as he says: ET VERBUM CARO FACTUM EST, and stands for the following:* et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiā et veritátis.

R. Deo grátias.

THE ABSOLUTION

After the Last Gospel the Priest comes to the bier and says:

NON intres in iudícium cum servo tuo, Dómine, quia nullus apud te justificábitur homo, nisi per te ómnium peccatórum ei tribuátur remissio. Non ergo eum, quæsumus, tua judiciális senténtia premat, quem tibi vera supplicatio fidei cristiánæ comméndat: sed, grátia tua illi succurrénte, mereátur evádere iudícium ultiónis, qui dum víveret, insignítus est signáculo sanctæ Trinitátis: Qui vivis et regnas in sæcula sæculórum.

R. Amen.

Then the following Responsory is sung:

RESPONSORY *Libera Me*

R. Líbera me, Dómine, de morte ætérna in die illa treménda. * Quando cæli movéndi sunt et terra: * Dum véneris iudicáre sæculum per ignem.

V. Tremens factus sum ego, et tímeo, dum discússio vénerit, atque ventúra ira.

R. Quando cæli movéndi sunt et terra: * Dum véneris iudicáre sæculum per ignem.

V. Dies illa, dies iræ, calamitátis et misériā: dies magna et amára valde.

R. Dum véneris iudicáre sæculum per ignem.

but was to give testimony of the light. That was the true light that enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to become the sons of God: to them that believe in His Name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. *He genuflects as he says:* AND THE WORD WAS MADE FLESH, *and stands for the following:* and dwelt among us; and we saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

The Mass began with the longing cry of the Old Testament: "Send forth, O Lord, Thy light and Thy truth!" It could not be concluded in a more worthy and more sublime manner than with the words of St. John: "The Word was made flesh, and dwelt among us; and we saw His glory, the glory as of the Only-Begotten of the Father, full of grace and truth."

R. Thanks be to God.

THE ABSOLUTION

After the Last Gospel the Priest comes to the bier and says:

ENTER not into judgment with Thy servant, O Lord; for, save Thou grant him forgiveness of all his sins, no man shall be justified in Thy sight. Wherefore suffer not, we beseech Thee, the sentence Thou pronouncest in judgment upon one whom the faithful prayer of Christian people commends to Thee, to be a doom which shall crush him utterly. Rather succor him by Thy gracious favor, that he may escape Thine avenging justice who, in his lifetime, was signed with the seal of the Holy Trinity: Who livest and reignest world without end.

R. Amen.

Then the following Responsory is sung:

RESPONSORY *Libera Me*

R. Deliver me, O Lord, from death eternal in that awful day. * When the heavens and the earth shall be moved: * When Thou shalt come to judge the world by fire.

V. Dread and trembling have laid hold on me, and I fear exceedingly because of the judgment and of the wrath to come.

R. When the heavens and the earth shall be moved: * When Thou shalt come to judge the world by fire.

V. O that day, that day of wrath, of sore distress and of all wretchedness, that great day and exceeding bitter.

R. When Thou shalt come to judge the world by fire.

℣. Réquiem ætérnam dona ei, Dómine, et lux perpétua lúceat ei (*vel* eis).

Libera me is repeated up to ℣. Tremens, then is chanted:

Kýrie, eléison.

Christe, eléison.

Kýrie, eléison.

Pater noster... (*secreto*).

The Priest then walks twice round the bier first sprinkling it with holy water and then incensing it. He proceeds:

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. A porta ínferi.

℞. Erue, Dómine, ánimam ejus.

℣. Requiéscat in pace.

℞. Amen.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

ORÉMUS.

PRAYER

DEUS, cui próprium est miseréri semper et párcere, te súpplíces exorámus pro ánima fámuli tui (*vel* fámulæ tuæ) **N.** quam hódie de hoc sæculo migráre jussísti: ut non tradas eam in manus inimíci, neque obliviscáris in finem, sed júbeas eam a sanctis Angelis súscipi, et ad Pátriam paradísi perdúci; ut, quia in te sperávit et crédidit, non pœnas inférni sustíneat, sed gáudia ætérna possídeat. Per Dóminum nostrum.

℞. Amen.

When the body is not present, the following Prayer is said:

ORÉMUS.

PRAYER

ABSOLVE, quæsumus, Dómine, ánimam fámuli tui **N.** (*vel* fámulæ tuæ **N.**), ut, defúnctus (*vel* defúncta) sæculo tibi vivat: et quæ per fragilitátem carnis humana conversatióne commísit, tu vénia misericordíssimæ pietátis abstérge. Per Christum Dóminum nostrum.

℞. Amen.

℣. Réquiem ✠ ætérnam dona ei (eis), Dómine.

℞. Et lux perpétua lúceat ei (eis).

℣. Requiéscat (requiéscant) in pace.

℣. Eternal rest grant unto him (her *or* them), O Lord, and let perpetual light shine upon him (her *or* them).

Libera me is repeated up to ℣. Tremens, then is chanted:

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

The Priest then walks twice round the bier first sprinkling it with holy water and then incensing it. He proceeds:

℣. And lead us not into temptation.
 ℞. But deliver us from evil.
 ℣. From the gate of hell.
 ℞. Deliver his soul, O Lord.
 ℣. May he rest in peace.
 ℞. Amen.
 ℣. O Lord, hear my prayer.
 ℞. And let my cry come unto Thee.
 ℣. The Lord be with you.
 ℞. And with thy spirit.

LET US PRAY.

PRAYER

O GOD, Whose property is ever to have mercy and to spare, we humbly entreat Thee on behalf of the soul of Thy servant (*or* handmaid) **N.**, whom Thou hast bidden this day to pass out of this world: that Thou wouldst not deliver him (*or* her) into the hands of the enemy nor forget him (*or* her) for ever, but command him (*or* her) to be taken up by the holy Angels, and to be borne to our home in paradise, that as he (*or* she) had put his (*or* her) faith and hope in Thee he (*or* she) may not undergo the pains of hell but may possess everlasting joys. Through our Lord.

℞. Amen.

When the body is not present, the following Prayer is said:

LET US PRAY.

PRAYER

ABSOLVE, we beseech Thee, O Lord, the soul of Thy servant **N.**, that he (*or* she) who is dead to the world, may live to Thee: and wipe away by Thy most merciful forgiveness whatever sins he (*or* she) may have committed in life through human frailty. Through Christ our Lord.

℞. Amen.

℣. Eternal rest grant ☩ unto him (her *or* them), O Lord.
 ℞. And let perpetual light shine upon him (her *or* them).
 ℣. May he (she *or* they) rest in peace.

R. Amen.

Ÿ. Anima ejus (ánimæ eórum) et ánimæ ómnium fidélium defunctórum per misericórdiam Dei requiáscant in pace.

R. Amen.

THE BURIAL

Whilst the body is being carried to the grave, the following Anthem is sung:

ANTIPHON *In Paradisum*

IN paradísium * dedúcant te Angeli: in tuo advéntu suscipiant te Mártyres, et perdúcant te in civitátem sanctam Jerúsalem. Chorus Angelórum te suscipiat, et cum Lázaro quondam páupere ætérnam hábeas requiem.

In the cemetery the Priest blesses the grave if it has not already been blessed, saying the following:

ORÉMUS.

PRAYER

DEUS, cujus miseratióne ánimæ fidélium requiáscunt, hunc túmulum benedícere dignáre, eíque Angelum tuum sanctum députa custódem: et quorum quarúmque córpora hic sepeliúntur, ánimas eórum ab ómnibus absólve vínculis delictórum, ut in te semper cum Sanctis tuis sine fine læténtur. Per Christum Dóminum nostrum.

R. Amen.

The Priest sprinkles with holy water and incenses both the body and the grave.

Then he says:

ANT. Ego sum * resurrectio et vita: qui credit in me, étiam si mórtuus fúerit, vivet: et omnis qui vivit et credit in me, non moriétur in ætérnum.

CANTICLE *Lk. 1:68-79*

1. Benedíctus ✠ Dóminus Deus Israél, * quia visitávit et fecit redemptiónem plebis suæ.
2. Et eréxit cornu salútis nobis * in domo David púeri sui.
3. Sicut locútus est per os sanctórum, * qui a sæculo sunt, Prophetárum ejus.
4. Salútem ex inimícis nostris, * et de manu ómnium qui odérunt nos.
5. Ad faciéndam misericórdiam cum pátribus nostris, * et memorári testaménti sui sancti.
6. Jusjurándum quod jurávit ad Abraham patrem nostrum, * datúrum se nobis.

R. Amen.

V. May his (her *or* their) soul and the souls of all the faithful departed through the mercy of God rest in peace.

R. Amen.

THE BURIAL

Whilst the body is being carried to the grave, the following Anthem is sung:

ANTIPHON *In Paradisum*

MAY the Angels lead thee into paradise: may the Martyrs receive thee at thy coming, and lead thee into the holy city of Jerusalem. May the choir of Angels receive thee, and mayest thou have eternal rest with Lazarus, who once was poor.

In the cemetery the Priest blesses the grave if it has not already been blessed, saying the following:

LET US PRAY.

PRAYER

O GOD, by Whose mercy the souls of the faithful find rest, vouchsafe to bless this grave, and appoint Thy holy Angel to keep it; and release the souls of all these whose bodies are buried here from every bond of sin, that they may always rejoice in Thee with Thy Saints for ever. Through Christ our Lord.

R. Amen.

The Priest sprinkles with holy water and incenses both the body and the grave.

Then he says:

ANT. I am the resurrection and the life: he that believeth in Me although he be dead, shall live, and every one that liveth, and believeth in Me, shall not die for ever.

CANTICLE *Lk. 1:68-79*

1. Blessed ☩ be the Lord God of Israel, because He hath visited and wrought the redemption of His people.
2. And He hath raised up the horn of salvation to us, in the house of David His servant.
3. As He spoke by the mouth of His holy Prophets, who are from the beginning.
4. Salvation from our enemies, and from the hand of all that hate us.
5. To work mercy with our fathers, and remember His holy testament.
6. The oath which He swore to Abraham our father, that He would grant us.

7. Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviámus illi:

8. In sanctitáte et justítia coram ipso, * ómnibus diébus nostris.

9. Et tu puer Prophéta Altíssimi vocáberis: * præibis enim ante fáciem Dómini paráre vias ejus.

10. Ad dandam sciéntiam salútis plebi ejus, * in remissionem peccatórum eórum:

11. Per víscera misericórdiæ Dei nostri: * in quibus visitávit nos óriens ex alto.

12. Illumináre his, qui in ténebris et in umbra mortis sedent: * ad dirigéndos pedes nostros in viam pacis.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. Ego sum...

Kýrie, eléison.

Christe, eléison.

Kýrie, eléison.

Pater noster... (*secreto*).

The Priest here sprinkles the body with holy water.

℣. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

℣. A porta ínferi.

℞. Erue, Dómine, ánimam ejus.

℣. Requiéscat in pace.

℞. Amen.

℣. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

ORÉMUS.

PRAYER

FAC, quæsumus, Dómine, hanc cum servo tuo defúncto (*vel* fámula tua defúncta) misericórdiam, ut factórum suórum in pœnis non recípiat vicem, qui (*vel* quæ) tuam in votis ténuit voluntátem: ut sicut hic eum (*vel* eam) vera fides junxit fidélium turmis ita illic eum (*vel* eam) tua miserátio sóciet angélicis choris. Per Christum Dóminum nostrum.

℞. Amen.

℣. Réquiem ætérnam dona ei, Dómine.

℞. Et lux perpétua lúceat ei.

7. That being delivered from the hand of our enemies, we may serve Him without fear.
8. In holiness and justice before Him, all our days.
9. And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways.
10. To give the knowledge of salvation to His people, unto the remission of their sins.
11. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.
12. To enlighten them that sit in darkness and in the shadow of death: to direct our feet in the way of peace.
- Eternal rest grant to them, O Lord.
And let perpetual light shine upon them.

Ant. I am...

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

The Priest here sprinkles the body with holy water.

℣. And lead us not into temptation.
℞. But deliver us from evil.
℣. From the gate of hell.
℞. Deliver his (*or her*) soul, O Lord.
℣. May he (*or she*) rest in peace.
℞. Amen.
℣. O Lord, hear my prayer.
℞. And let my cry come to Thee.
℣. The Lord be with you.
℞. And with thy spirit.

LET US PRAY.

PRAYER

GRANT to Thy servant (*or handmaid*) departed, O Lord, we beseech Thee, this favor, that he (*or she*) who desired to do Thy will may not receive punishment for his (*or her*) deeds; and that even as here on earth the true faith joined him (*or her*) to the ranks of the faithful, so in heaven by Thy mercy he (*or she*) may have fellowship with the choirs of Angels. Through Christ our Lord.

℞. Amen.

℣. Eternal rest grant unto him (*or her*), O Lord.

℞. And let perpetual light shine upon him (*or her*).

℣. Requiéscat in pace.

℟. Amen.

℣. Anima ejus, et ánimæ ómnium fidélium defunctórum, per misericórdiam Dei requiéscant in pace.

℟. Amen.

On the way back to the place where he is to lay aside his vestments, the Priest recites the Antiphon: Si iniquitates and the Psalm: De profundis (p.2), and the following Prayer:

FIDELIUM, Deus, ómnium cónditor et redémpstor: animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum; ut indulgéntiam, quam semper optavérunt, piis supplicatió-nibus consequántur: Qui vivis et regnas.

℣. May he (*or* she) rest in peace.

℟. Amen.

℣. May his (*or* her) soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

On the way back to the place where he is to lay aside his vestments, the Priest recites the Antiphon: Si iniquitates and the Psalm: De profundis (p.2), and the following Prayer:

O GOD, the Creator and Redeemer of all the faithful: grant to the souls of Thy servants and handmaidens the remission of all their sins: that through pious supplications, they may obtain that pardon which they have always desired: Who livest and reignest.

Various Prayers

SPECIAL OFFERING OF THE HOLY SACRIFICE OF THE MASS FOR THE SOULS IN PURGATORY

Written by St. Alphonsus Liguori

O GOD of love, Father of Our Lord Jesus Christ, on this Altar behold the unbloody sacrifice of the Body and Blood of Thy Son, representing that of His most Holy Death and Grievous Passion, which He, the great High Priest, offered Thee on Calvary. In consideration of this holocaust of sweet odor, have mercy on the souls in purgatory; open to them the gates of heaven, that they may love and praise Thee, and enjoy Thee eternally in the abode of the Saints. Together with the sufferings of Thy Divine Son, I likewise offer Thee the Sorrows of His blessed Mother, whose soul was crucified at the foot of her Son's Cross. The lance which pierced the Side and Heart of Jesus, Thy adorable Son, also transfixed the soul and heart of Mary, according to Simeon's prophecy, and made her the Queen of Martyrs. Behold, then, O heavenly Father, the disfigured countenance of Thy Son on the Cross, and the crucified heart of His Mother at the foot of this same Cross. By the merits of all the sufferings of the Son and the Mother, grant eternal repose to the souls in purgatory.

FOR OUR OWN BELOVED DEAD

GOOD Jesus, Whose loving Heart was ever troubled by the sorrows of others, look with pity on the souls of our dear ones in Purgatory. O Thou, Who "Loved Thine Own," hear our cry for mercy, and grant that those whom Thou called from our homes and hearts, may soon enjoy everlasting rest in the home of Thy Love in Heaven. Amen.

Eternal rest grant unto them, O Lord. And let perpetual light shine upon them. Amen. May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

FOR THE HOLY SOULS IN PURGATORY

ALL you Angels of Consolation, go and visit those patient sufferers, offer for them the merits of the Sacred Hearts of Jesus, Mary and Joseph, and obtain their speedy union with Jesus, Whose vision is bliss, and Who yearns to have them with Him.



PRAYER TO THE HOLY SOULS FOR ASSISTANCE

O SWEET brethren, so mightily afflicted, knowing your fear and love of God and your charity for souls, pray for us that we may speedily obtain what we now ask for, what we urgently need, and also the grace of a good life and a holy death. Amen.

HEROIC ACT OF CHARITY FOR THE SOULS IN PURGATORY

A powerful means of aiding the souls in Purgatory is to make the *Heroic Act of Charity*. This Heroic Act is a voluntary offering to God for the suffering souls, of all the works of satisfaction we perform during life, and of all the suffrages that may be offered for us after death. We may make this offering mentally, or in our own words. It does not bind us under pain of sin. He who makes this offering is empowered to apply to the souls in Purgatory whatever indulgence he may gain.

O MY God, Thou seest my sincere and ardent desire to withdraw from the flames of purgatory the souls of my fellowmen, and to open to them the gate of heaven. I desire this in order to procure a new glory to Thy adorable Majesty; to testify to Thee, my sovereign Benefactor, my most heartfelt gratitude; to repair, as best I can, the offenses I have committed against Thee by my many sins; and, finally, to render a very pleasing service to Jesus Christ, Thy only begotten Son, to the Blessed Virgin, His Mother, to St. Joseph and to all the Saints.

Wherefore I offer Thee, in behalf of all these suffering souls (*name those you wish to pray for*) not only all my prayers and good works of this day, all the prayers and good works offered today to my benefit, but also all those of my whole life and all those that will be offered for me both during my life and after my

death. To these suffering souls I yield and transfer the right I may possess to those prayers and good works, as much as Thou wilt and accepteth, and as much as it may contribute to Thy greater glory. Amen.

A PRAYER AFTER MASS

AND now, O God, having recommended to Thy mercy the souls of Thy departed servants, grant that we may ever remember that we are most certainly to follow them. Give us grace to prepare for our last hour by a good life so that death, however sudden it may be, may not find us unworthy of admittance into eternal glory. Open likewise the eyes and soften the hearts of those who have the misfortune of being at variance with Thee; inspire them, we humbly beseech Thee, with a true sense of their dreadful danger, that by a timely consideration of the uncertainty of life and the certainty of death they may be sincerely converted, and obtaining pardon for their sins in this life be happy with Thee forever in the next. Amen.

FOR THE FAITHFUL DEPARTED

REMEMBER, O Lord, in Thy mercy the suffering souls of the faithful departed and vouchsafe them eternal rest. O most merciful Jesus, let Thy Sacred Blood descend to purgatory, to refresh and relieve all souls there captive. Deliver them, O Lord, from all their pains and let perpetual light shine upon them. Amen.

TO THE GUARDIAN ANGELS

OHOLY Guardian Angels of the poor souls, you who accompanied them so faithfully during life, who so lovingly guarded them from error, misfortune, and sin, help them now when, having escaped from the dangers of the world, they are so near to heaven. Obtain for them from the Most Holy Trinity a full remission of their indebtedness and lead them without delay to the joys of heaven.

MAY BE USED BY SURVIVING FRIENDS

GRANT, O Lord, we beseech Thee, that while we lament the departure of Thy servant **N.**, we may always remember that we are most certainly to follow him. Give us grace to prepare for

the last hour by a good and holy life, that we may not be taken unprepared by sudden death, but may be ever on the watch; that, when Thou shalt call, we may go forth to meet the Bridegroom, and enter with Him into glory everlasting. Though the same Jesus Christ our Lord. Amen.

A VISIT TO A CEMETERY

An indulgence, applicable only to the Souls in Purgatory, is granted to the faithful, who devoutly visit a cemetery and pray, even if only mentally, for the departed. The indulgence is plenary each day from the 1st to the 8th of November; on other days of the year it is partial.

PRAYER TO OUR LADY OF MOUNT CARMEL

O MOST holy Virgin, Our Lady of Mount Carmel, you are the joy of the Church Triumphant, the help of the Church Militant, and the comfort of the Church Suffering. Therefore, extend, we pray you, your merciful glance on those numerous souls who suffer in the fires of Purgatory and free them, that they may be admitted to the Beatific Vision of God as soon as possible.

Remember, O Holy Virgin, especially my relatives, and those who are most abandoned and devoid of help. O most merciful Virgin, pour the merits of the precious Blood of Jesus on the elect brides of Jesus Christ until they are comforted in Heavenly glories.

O you, Holy Souls, O elect souls, who can do so much through your prayers to God for us, intercede, therefore, for us and free us from the dangers of body and soul. Protect our families until we have all been granted admission to eternal happiness. Amen.



DAILY PRAYER FOR THE DEAD

IMMORTAL God, Holy Lord, Father and protector of everything Thou hast created, we raise our hearts to Thee today for those who have passed out of this mortal life.

In Thy loving mercy, Father of men, be pleased to receive them into Thy Heavenly company, and forgive them the failings

and faults of human frailty.

Thy only Son, Christ, our Savior, suffered cruelly that He might deliver them from the second death. By His merits may they share in the glory of His victory over sin and death.

We pray for all the faithful who have died, but in particular for those dear to us—parents, relatives and friends. Nor do we forget those who did us good while on earth, who helped us by their prayers, sacrifices and example. We pray also for any who have done us harm and stand in need of Thy special forgiveness.

May the merits of Our Virgin Mother Mary, and those of all Thy Angels and Saints, speak for us and assist them now. This we ask in Christ's name. Amen.

PRAYERS FOR THOSE WHO MOURN

ALMIGHTY God, Who knows the weakness and frailty of our nature: we beseech Thee to give us, Thy servants, whom Thou hast stricken with this sorrow, such measure of Thy grace as shall enable us to bear it with humility, resignation, and submission to Thy divine will. Grant that no impatient murmuring or repining thoughts may find a place in our hearts: that we may not sorrow as those who have no hope. Let not our grief exceed the bounds of reason and religion; but so temper it, we beseech Thee, with the consolations of Thy Holy Spirit, that whatever we may want in outward consolations we may find in the inward rest of perfect submission to Thy Holy Will, and unshaken trust in Thy loving mercy; through Jesus Christ our Lord. Amen.

ALMIGHTY and most merciful Father, Who loves those whom Thou chastises, and turns away Thine anger from us, look down in pity upon our distress and sorrow. Grant that the affliction which it has pleased Thee to bring on us may be a means of drawing us nearer to Thee. Strengthen us, O Lord, that we may not languish in fruitless and unavailing sorrow, but by the assistance of Thy Holy Spirit, may truly repent, meekly submit, and effectually be comforted; that we may obtain that peace which the world cannot give, and pass the rest of our life in humble resignation and cheerful obedience. Teach us to set our affections on things above, not on things of earth; on those joys which never fade, the pleasures that are at Thy right hand for evermore. Amen.

O ALMIGHTY God, Judge of the living and dead, so fit and prepare us, we beseech Thee, by Thy grace, for that last account which we must one day give; that, when the time of our appointed change shall come, we may look up to Thee with joy and comfort, and may at last be received together with him (her) whom Thou hast now taken from us, and with all who are near and dear to us, into that place of rest and peace where Thou shalt Thyself wipe away the tears from all eyes and where all our troubles and sorrows shall have an end, through the merits and for the sake of Jesus Christ, our Blessed Savior and Redeemer. Amen.

A PRAYER FOR THE BEREAVED

A LMIGHTY and most merciful Father, Who knows the weakness of our nature, bow down Thine ear in pity to Thy servants upon whom Thou hast laid the heavy burden of sorrow. Take out of their hearts the spirit of rebellion and teach them to see Thy good and gracious purpose working in all the trials Thou send upon them. Grant that they may not languish in fruitless and unavailing grief, nor sorrow as those who have no hope, but through their tears look meekly up to Thee, the God of all consolation; through Jesus Christ our Lord. Amen.

PRAYER FOR THOSE IN THEIR AGONY

O MOST merciful Jesus, Lover of souls: I pray Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy Immaculate Mother, cleanse in thine own Blood the sinners of the whole world who are now in their agony and to die this day. Amen. Heart of Jesus, once in agony, pity the dying.

DEVOTION TO THE PRECIOUS BLOOD

FOR SUNDAY.

O LORD God Almighty, I pray Thee, by the Precious Blood which Thy Divine Son Jesus shed in the garden, deliver the souls in Purgatory, and especially that soul amongst them all which is most destitute of spiritual aid; and vouchsafe to bring it to Thy glory, there to praise and bless Thee forever. Amen. *Our Father, Hail Mary, De profundis* (p. 2) .

FOR MONDAY.

O Lord God Almighty, I pray Thee, by the Precious Blood which Thy Divine Son Jesus shed in His cruel scourging, deliver the souls in Purgatory, and that soul especially amongst them all which is nearest to its entrance into Thy glory; that so it may forthwith begin to praise and bless Thee forever. Amen. *Our Father, Hail Mary, De profundis.*

FOR TUESDAY.

O Lord God Almighty, I pray Thee, by the Precious Blood which Thy Divine Son Jesus shed in His bitter crowning with thorns, deliver the souls in Purgatory, and in particular that one amongst them all which would be the last to depart out of those pains, that it may not tarry so long a time before it come to praise Thee in Thy glory and bless Thee forever. Amen. *Our Father, Hail Mary, De profundis.*

FOR WEDNESDAY.

O Lord God Almighty, I pray Thee, by the Precious Blood which Thy Divine Son Jesus shed in the streets of Jerusalem, when He carried the Cross upon His sacred shoulders, deliver the souls in Purgatory, and especially that soul which is richest in merits before Thee; that so, in that throne of glory which awaits it, it may magnify Thee and bless Thee forever. Amen. *Our Father, Hail Mary, De profundis.*

FOR THURSDAY.

O Lord God Almighty, I pray Thee, by the Precious Body and Blood of Thy Divine Son Jesus, which He gave with His own hands upon the eve of His Passion to His beloved Apostles to be their meat and drink, and which He left to His whole Church to be a perpetual sacrifice and the life-giving food of His own faithful people, deliver the souls in Purgatory, and especially that one which was most devoted to this mystery of infinite love, that it may with the same Thy Divine Son, and with Thy Holy Spirit, ever praise Thee for Thy love therein in eternal glory. Amen. *Our Father, Hail Mary, De profundis.*

FOR FRIDAY.

O Lord God Almighty, I pray Thee, by the Precious Blood which Thy Divine Son shed on this day upon the wood of the

Cross, especially from His most sacred hands and feet, deliver the souls in Purgatory, and in particular that soul for which I am most bound to pray; that no neglect of mine may hinder it from praising Thee in Thy glory and blessing Thee forever. Amen. *Our Father, Hail Mary, De profundis.*

FOR SATURDAY.

O Lord God Almighty, I beseech Thee, by the Precious Blood which gushed forth from the side of Thy Divine Son Jesus, in the sight of and to the extreme pain of His most holy Mother, deliver the souls in Purgatory, and especially that one amongst them all which was the most devout to her; that it may soon attain unto Thy glory, there to praise Thee in her, and her in Thee, world without end. Amen. *Our Father, Hail Mary, De profundis.*

DEVOTION TO THE FIVE WOUNDS

GO before our actions, we beseech Thee, O Lord, with Thy inspiration, and follow after them with Thy help, that every prayer and work of ours may begin from Thee and through Thee be likewise ended. Through Christ our Lord. Amen.

Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

1. We offer unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in Purgatory, the most Precious Blood shed on Calvary from the wound in the left foot of Jesus thy Son, our Savior, and the sorrow of Mary His most loving Mother in beholding it. Our Father, Hail Mary, Eternal rest...

2. We offer unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in Purgatory, the most Precious Blood shed on Calvary from the wound in the right foot of Jesus Thy Son, our Savior, and the sorrow of Mary His most loving Mother in beholding it. Our Father, Hail Mary, Eternal rest...

3. We offer unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in Purgatory, the most Precious Blood shed on Calvary from the wound in the left hand of Jesus Thy Son, our Savior, and the sorrow of Mary His most loving Mother in beholding it. Our Father, Hail Mary, Eternal rest...

4. We offer unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in Purgatory, the most Precious Blood shed on Calvary from the wound in the right hand of

Jesus Thy Son, our Savior, and the sorrow of Mary His most loving Mother in beholding it. Our Father, Hail Mary, Eternal rest...

5. We offer unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in Purgatory, the most Precious Blood and water flowing on Calvary from the pierced side of Jesus Thy Son, our Savior, and the sorrow of Mary His most loving Mother in beholding it. Our Father, Hail Mary, Eternal rest...

LET US PRAY.

AND now to give greater value to our feeble prayers, turning to Thee, most loving Jesus, we humbly pray Thee thyself to offer to the eternal Father the sacred wounds of Thy feet, hands and side, together with Thy most precious Blood, and Thy agony and death; and do thou also, Mary, Virgin of sorrows, present, together with the most sorrowful Passion of thy well-beloved Son, the sighs, tears and all the sorrows suffered by thee through His sufferings, so that through their merits the souls who suffer in the most ardent flames of Purgatory may obtain refreshment, and, freed from this prison of torment, may be clothed with glory in heaven, there to sing the mercies of God for ever. Amen.

Absolve, O Lord, the souls of all the faithful departed from every bond of sin, so that by Thy aid they may deserve to escape the judgment of wrath, and come to the enjoyment of beatitude in eternal light.

- ℣. Eternal rest give unto them, O Lord.
- ℞. And let perpetual light shine upon them.
- ℣. From the gate of hell.
- ℞. Deliver their souls, O Lord.
- ℣. May they rest in peace.
- ℞. Amen.
- ℣. O Lord, hear my prayer.
- ℞. And let my cry come unto Thee.
- ℣. The Lord be with you.
- ℞. And with thy spirit.

LET US PRAY.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon they have always desired. Who livest and reignest world without end. Amen. Eternal rest...

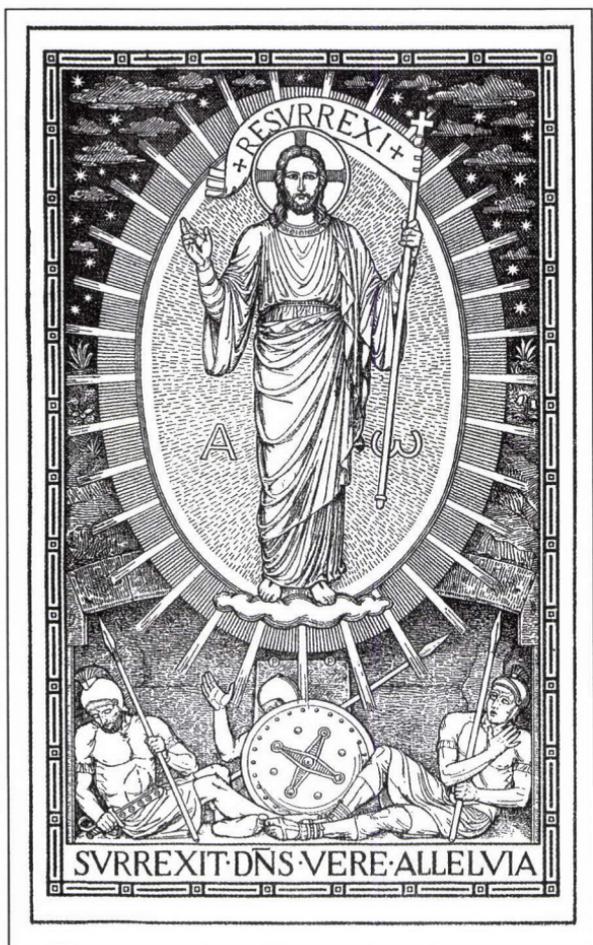
VARIOUS ASPIRATIONS

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in Purgatory.

MY God, I offer Thee all the Masses which are being celebrated today throughout the whole world, for sinners who are in their agony and who are to die this day. May the Precious Blood of their Redeemer, obtain mercy for them.

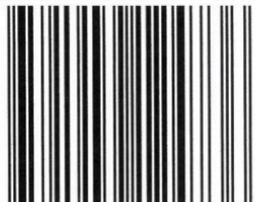
OLORD my God, I now, at this moment, readily and willingly accept at Thy hand whatever kind of death it may please Thee to send me, with all its pains, penalties, and sorrows.

FROM a sudden and unprovided death deliver us, O Lord.



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