

Latin-English Booklet Missal  
FOR PRAYING THE TRADITIONAL REQUIEM MASS





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FOR PRAYING THE TRADITIONAL  
REQUIEM MASS



*Eternal rest grant unto them, O Lord.  
And let perpetual light shine upon them.*

**COALITION IN SUPPORT OF  
ECCLESIA DEI**

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His Holiness Pope Benedict XVI decreed in 2007 that **all priests of the Latin Rite are free to offer the Traditional Latin Mass**. This is the Mass that was offered in every Catholic Church around the world until after Vatican Council II.

In his Apostolic Letter *Summorum Pontificum* (7 July, 2007) Pope Benedict clarified that there are two forms or expressions of the Roman Rite of the Mass. The Roman Missal of 1970, issued by Pope Paul VI, is the **Ordinary Form**. The Missal of 1962 is the **Extraordinary Form**, the Missal codified by Pope St. Pius V and last reissued by Pope St. John XXIII in 1962.

When the Missal of Pope Paul VI took effect in 1970, it was widely and **falsely** believed that the Traditional Latin Mass (the 1962 Missal) had been abrogated and suspended. In spite of this erroneous belief, interest in the old Form of the Mass persisted.

Because of his pastoral concern for those Catholics who found spiritual solace in the old Form, in 1984 Pope St. John Paul II gave permission for the Mass of 1962 to be offered with approval of the local bishop. In his 1988 Motu Proprio *Ecclesia Dei*, His Holiness expanded upon these earlier directives, calling for their "wide and generous application."

In *Summorum Pontificum*, the Supreme Pontiff Pope Benedict XVI, put into place new directives for use of the 1962 Missal. These conditions replaced the provisions of Pope St. John Paul II in *Ecclesia Dei*. Pope Benedict declared emphatically ". . . **the priest has no need for permission from the Apostolic See or from his ordinary**" to offer Mass from either one Missal or the other (1962 or 1970).

***Summorum Pontificum* is now the law of the Church, effective 14 September, 2007, Feast of the Exaltation of the Holy Cross.**

The number of Traditional Latin Masses in the United States has grown steadily since September, 2007. From 230 Sunday Masses in 120 U.S. Dioceses, the number is now over 410 Masses said every Sunday in 165 Dioceses. In 78 locations in 64 Dioceses, Mass is now offered every day in the Extraordinary Form; many such Masses are said occasionally on weekdays and on special occasions.

The Latin text of the Mass used in this Booklet Missal is according to the 1962 Typical Edition of the *Missale Romanum*. The English translations, pious prayers and devotions are compiled from several traditional missals, all issued with Ecclesiastical Approbation.

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## Pray the Holy Mass

“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 on the Altar. When acting in this way you have prayed Holy Mass.”

*“Don’t pray at Holy Mass, but pray the Holy Mass”*

His Holiness, Pope Saint Pius X



### PRAYER BEFORE MASS

Eternal Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer to Thee the Sacrifice which Thy beloved Son made of Himself on the Cross, and which He now renews on this holy Altar. I offer it in the name of all mankind, with the Masses which are now being offered, and all those which will be offered throughout the world this day:

**To adore Thee** and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Who art our one and last End;

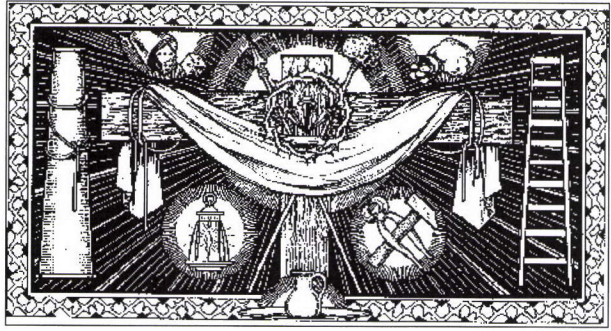
**To thank Thee** for the innumerable benefits we have received;

**To appease Thy justice**, aroused against us by so many sins, and to make satisfaction for them;

**To implore grace and mercy** for myself, for Thy Church, for all afflicted and sorrowing, for poor sinners, for those whom I have promised prayers, for all the world, and for the holy souls in Purgatory. Amen.

Each Holy Sacrifice of the Mass is offered for four ends:  
Adoration, Thanksgiving, Reparation, and Petition.

Prayers for Mass start on pages 10-11.



## THE BURIAL SERVICE MEETING THE BODY

*The priest, vested in surplice, black stole and black cope, meets the body of the deceased at the church door. Standing at its feet, he sprinkles it with holy water, and then says:*

Ant. Si iniquitates observáveris, Dómine: /  
Dómine, quis sustinébit?

*He then recites Psalm 129: De profundis.*

De profúndis clamávi ad te, Dómine: /  
Dómine, exaudi vocem meam.

Fiant aures tuæ intendéntes / in vocem  
deprecati6nis meæ.

Si iniquitates observáveris, Dómine: /  
Dómine, quis sustinébit?

Quia apud te propitiátio est: / et propter  
legem tuam sustínui te, Dómine.

Sustínuit ánima mea in verbo ejus: / sperávit  
ánima mea in Dómino.

A custodiá matutína usque ad noctem: /  
speret Israël in Dómino.

Quia apud Dóminum misericórdia: / et  
copiósa apud eum redéemptio.

Et ipse rédimet Israë, / ex ómnibus  
iniquitatibus ejus.

P. Réquiem ætérnam / dona eis, Dómine.

S. Et lux perpétua / lúceat eis.

Ant. Si iniquitates observáveris, Dómine: /  
Dómine, quis sustinébit?





## THE BURIAL SERVICE MEETING THE BODY

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

### DE PROFUNDIS (Psalm 129)

Out of the depths I have cried to Thee,  
O Lord! Lord, hear my voice.

Let Thine ears be attentive to the voice of my  
supplication.

If Thou, O Lord, shalt observe iniquities,  
O Lord, who shall endure it?

For with Thee there is merciful forgiveness:  
because of Thy law I wait for Thee, O Lord.

My soul hath relied on His word: my soul hath  
hoped in the Lord.

From the morning watch even until night, let  
Israël hope in the Lord:

For with the Lord there is mercy, and with  
Him is plentiful redemption.

And He shall redeem Israël from all his  
iniquities.

P. Eternal rest grant unto them, O Lord.

S. And let perpetual light shine upon them.

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

### STAND

Silence is  
always  
observed in  
Church before  
and after the  
Mass.

*On the way, the Miserére, Psalm 50, may be said. The priest intones the Antiphon:*

Ant. Exsultábunt Dómino ossa humiliáta.

Miserére mei, Deus, / secúndum magnam  
misericórdiam tuam.

Et secúndum multitudínem miseratiónum tuárum /  
dele iniquitátem meam.

Amplius lava me ab iniquitáte mea, /  
et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognóscó, /  
et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci, /  
ut justificéris in sermónibus tuis,  
et vincas cum iudicáris.

Ecce enim in iniquitátibus concéptus sum, /  
et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: / incérta et occúlta  
sapientiæ tuæ manifestásti mihi.

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

Audítui meo dabis gáudium et lætítiam, /  
et exsultábunt ossa humiliáta.

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

Cor mundum crea in me, Deus, / et spíritum  
rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua, / et Spíritum sanctum  
tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui, / et spírítu  
principáli confírma me.

Docébo iníquos vias tuas, / et ímpii ad te  
converténtur.

Líbera me de sanguínibus, Deus, Deus salútis  
meæ: / et exultábit lingua mea justítiam tuam.



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

Have mercy on me, O God, according to  
Thy great mercy;

And according to the multitude of Thy tender mercies,  
blot out my iniquity.

Wash me thoroughly from my offense,  
and cleanse me from my sin.

For I acknowledge mine iniquity,  
and my sin is always before me.

Against Thee only have I sinned, and I have done  
that which is evil in Thy sight, that Thou be found  
just in Thy sentence, upright in Thy judgment.

For, behold, I was born in iniquities,  
and in sin did my mother conceive me.

For, behold, Thou hast loved truth; the secret and hidden things  
of Thy wisdom Thou hast made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed;  
Thou shalt wash me and I shall become whiter than snow.

Thou shalt make me hear joy and gladness;  
and the bones that were humbled shall rejoice.

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

Create in me a pure heart, O God,  
and renew a steadfast spirit within me.

Cast me not away from Thy face, and take not  
Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation,  
and strengthen me with a noble spirit.

I will teach the unjust Thy ways, and the wicked  
shall be converted to Thee.

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

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

Quóniam si voluísset sacrificium, dedíssem  
útiq: / holocáustis non delectáberis.

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

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

Tunc acceptábis sacrificium justítiæ,  
oblatiónes, et holocáusta: / tunc impónent  
super altáre tuum vítulos.

P. Réquiem ætérrnam / dona eis, Dómine.

S. Et lux perpétua / lúceat eis.

Ant. Exsultábunt Dómino ossa humiliáta.

*On entering the church the Responsory is sung:*

### **RESPONSORY: SUBVENÍTE**

Subveníte, / Sancti Dei, occúrrite, Ángeli  
Dómini; / Suscipiéntes ánimam ejus:  
✠ Offeréntes eam in conspéctu Altíssimi.

P. Suscípiat te Christus, qui vocávit te: et in  
sinum Abrahæ Angeli dedúcant te:

S. Suscipiéntes ánimam ejus: ✠ Offeréntes  
eam in conspéctu Altíssimi.

P. Réquiem ætérrnam dona ei, Dómine:  
et lux perpétua lúceat ei.

S. Offeréntes eam in conspéctu Altíssimi.

*The body is then placed before the sanctuary with the feet towards the Altar, if a lay person; the head, if a priest.*



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

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

A sacrifice unto God is a troubled spirit:  
a contrite and humble heart, O God,  
Thou wilt not despise.

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

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

P. Eternal rest grant unto them, O Lord.

S. And let perpetual light shine upon them.

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

### RESPONSORY: SUBVENÍTE

Come to his (her) assistance, ye Saints of God;  
meet him (her), ye Angels of the Lord, receive  
his (her) soul, ✠ offering it in the sight of the  
Most High.

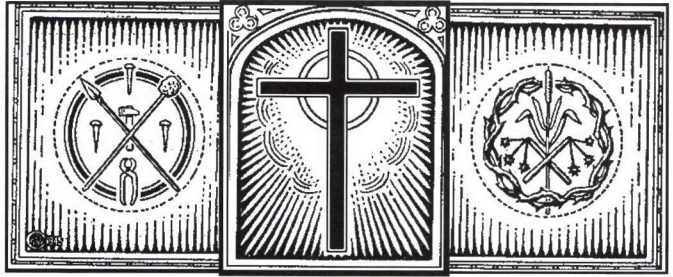
P. May Christ, Who has called you, receive you,  
and may the Angels conduct you into  
Abraham's bosom.

S. Receive his (her) soul, ✠ offering it in the  
sight of the Most High.

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

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

*The Office of the Dead may now be chanted; otherwise the Mass  
for the Burial begins as soon as the priest is vested.*



## THE BURIAL MASS ON THE DAY OF DEATH OR BURIAL

*The priest genuflects at the foot of the Altar and begins the Holy Sacrifice,*

IN NÓMINE PATRIS, ✠ et Fílii, et Spíritus Sancti.  
Amen.



P. Introíbo ad altáre Dei.

S. Ad Deum qui lætíficat juventútem meam.

*Signing himself with the Sign of the Cross, the priest says,*

P. Adjutórium nostrum ✠ in nómine Dómini.

S. Qui fecit cælum et terram.

*Joining his hands and humbly bowing down the priest says the Confiteor,*

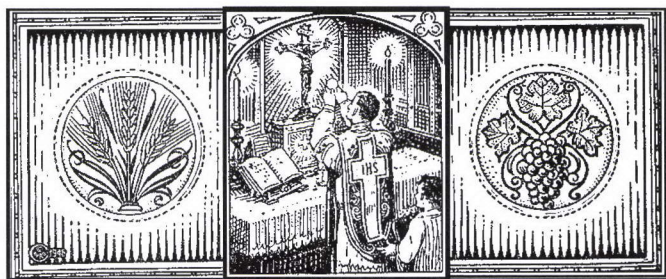


CONFÍTEOR DEO OMNIPOTÉNTI, / beátæ Mariæ  
semper Vírgini, / beáto Michaéli Archángelo,  
/ beáto Joanni Baptístæ, / sanctis Apóstolis  
Petro et Paulo, / ómnibus Sanctis, et vobis  
fratres / quia peccávi nimis cogitatióne, verbo  
et ópere: (*here strike breast three times*) / mea culpa,  
mea culpa, mea máxima culpa. / Ídeo 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.

S. Misereátur tui omnípotens Deus, et  
dimíssis peccátis tuis, perdúcat te ad  
vitam ætérrnam.

P. Amen.





## THE BURIAL MASS ON THE DAY OF DEATH OR BURIAL

IN THE NAME OF THE FATHER, ✠ and of the Son, and of the Holy Ghost. Amen.

P. I will go in unto the Altar of God.

S. Unto God, Who giveth joy to my youth.

*The Psalm Judica me is not said in Masses for the Dead.*

P. Our help ✠ is in the Name of the Lord.

S. Who hath made heaven and earth.

*The priest bows down and says the Confiteor.*

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 you, brethren, that I have sinned exceedingly, in thought, word and deed: *(here strike breast three times)* 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.

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

P. Amen.

### **ALL KNEEL and MAKE THE SIGN OF THE CROSS**

✠ indicates that the priest makes the Sign of the Cross. During the Mass he makes the Sign of the Cross 52 times, the emblem of the bloody Sacrifice of the Cross, which the Mass represents and renews.

We must purify ourselves before we approach God; the priest makes a public avowal, taking as his witnesses the Church triumphant and the Church militant.

*The servers now say:*



CONFITEOR DEO OMNIPOTÉNTI, / beátæ Mariæ  
semper Vírgini, / beáto Michaéli Archángelo, /  
beáto Joanni Baptistæ, / sanctis Apóstolis  
Petro et Paulo, / ómnibus Sanctis, et tibi,  
Pater: / quia peccávi nimis cogitatióne, verbo  
et ópere: (*here strike breast three times*) / mea culpa,  
mea culpa, mea máxima culpa. / Ídeo precor  
beátam Mariám semper Vírginem, / beátum  
Michaélem Archángelum, / beátum Joánnem  
Baptístam, / sanctos Apóstolos Petrum et  
Paulum, / omnes Sanctos, et te, Pater, / oráre  
pro me ad Dóminum Deum nostrum.

*The priest joins his hands and then gives the absolution saying,*

P. Misereátur vestri omnípotens Deus,  
et dimíssis peccátis vestris, perdúcat  
vos ad vitam ætérnam.

S. Amen.

P. Indulgéntiam, ✠ absolutiónem, et remis-  
siónem peccatórum nostrórum tríbuat nobis  
omnípotens et miséricors Dóminus.

S. Amen.

*He bows his head and continues,*

P. Deus, tu convérsus vivificábis nos.

S. Et plebs tua lætábitur in te.

P. Osténde nobis, Dómine, misericórdiam tuam.

S. Et salutáre tuum da nobis.

P. Dómine, exáudi oratióne meam.

S. Et clamor meus ad te véniat.

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

*First extending, then joining his hands, the priest says audibly,*

P. Orémus.

*Then going up to the Altar he says silently,*

AUFER a nobis, quæsumus, Dómine, iniqui-  
tátes nostras: ut ad Sancta sanctorum puris  
mereámur méntibus introíre. Per Christum  
Dóminum nostrum. Amen.

*The servers now say:*

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 you, Father, that I have sinned exceedingly, in thought, word and deed: *(here strike breast three times)* 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, Father, to pray to the Lord our God for me.

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

S. Amen.

P. May the Almighty and merciful God grant us pardon, ✠ absolution and remission of our sins.

S. Amen.

P. Thou wilt turn, O God, and bring us to life.

S. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

S. And grant us Thy salvation.

P. O Lord, hear my prayer.

S. And let my cry come unto Thee.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

### **THE PRIEST ASCENDS THE ALTAR**

TAKE AWAY from us our iniquities, we entreat Thee, O Lord, that with pure minds we may worthily enter into the Holy of Holies. Through Christ our Lord. Amen.

All accuse themselves of having sinned. May God's mercy, the intercession of the Saints, and the Church's absolution cleanse our souls.



All cross themselves as the priest gives the absolution.

The word "Amen," given in answer to these and to other prayers, indicates that all those assisting subscribe to the petitions in the priest's prayers.

The priest makes a final plea to God that he may go up to the Altar with a pure soul.



*The priest kisses the Altar in the middle where the relics of the Saints are enclosed saying,*

ORÁMUS TE, Dómine, per mérita Sanctórum tuórum, quorum reliquiæ hic sunt, et ómnium Sanctórum: ut indulgére dignéris ómnia peccáta mea. Amen.

*Moving to the Epistle side (to the right of the tabernacle), he reads the Introit.*

### *The Introit*

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

Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis.

*The priest returns to the middle of the Altar. Joining his hands he says alternately with the server,*

KÝRIE, eléison.

S. Kýrie, eléison.

P. Kýrie, eléison.

S. Christe, eléison.

P. Christe, eléison.

S. Christe, eléison.

P. Kýrie, eléison.

S. Kýrie, eléison.

P. Kýrie, eléison.

These are the only Greek words in the Mass.

*He kisses the Altar, and turning toward the people says:*

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

*He returns to the Missal saying Orémus and begins the Collect,*

P. Orémus.

### *The Collect*

Deus, cui próprium est miseréri semper et párcere, te súpplices exorámus pro ánima fámuli tui (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



WE BESEECH THEE, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wilt deign to pardon me all my sins. Amen.

*The Introit* (Proper)

Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. To Thee is due the hymn, O God, in Sion; and to Thee shall the vow be paid in Jerusalem. Oh, hear my prayer: unto Thee all flesh shall come.

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

**KÝRIE ELÉISON**

LORD, have mercy on us.

S. Lord, have mercy on us.

P. Lord, have mercy on us.

S. Christ, have mercy on us.

P. Christ, have mercy on us.

S. Christ, have mercy on us.

P. Lord, have mercy on us.

S. Lord, have mercy on us.

P. Lord, have mercy on us.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

*The Collect* (Proper)

O God, Whose property it is always to have mercy and to spare, we humbly entreat Thee for the soul of Thy servant (handmaid) N. . . , whom Thou hast summoned today from this world, that Thou wouldst not deliver him (her) into the hands of the enemy,

The early Church offered Mass on the tombs of the Martyrs, thus associating their sacrifice with that of Christ.

The *Kýrie Eléison* is a cry for mercy directed three times to each of the Divine Persons in the Blessed Trinity.

The ceremony of the *Dóminus vobiscum*, repeated several times during the Mass, shows how intimately the priest and faithful should be united in offering the Sacrifice.

The *Collects* mean the collected prayers of all the faithful assisting at the Holy Sacrifice.

Angelis súscipi et ad pátriam paradísi perdúci; ut, quia in te sperávit et crédidit, non poenas inférni sustíneat, sed gáudia ætérna possídeat.

Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat, in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

S. Amen.

*The Epistle* (1 Thessalonians 4. 13-18)



Fratres: Nólumus vos ignoráre de dormiéntibus, ut non contristémíni, 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 iussu, et in voce Archángeli, et in tuba Dei descéndet de cælo: et mórtui, qui in Christo sunt, resúrgent primi. Deínde 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.

S. Deo grátias.

*The priest then reads the Gradual,*

*The Gradual*

Réquiem ætérnam dona eis, Dómine: et lux perpétua líceat eis. — In memória ætérna erit justus: ab auditióne mala non timébit.

*The Tract*

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

*Next the priest reads, and the choir may sing, the Sequence: Dies Iræ.*



nor forget him (her) forever, but bid Thy holy Angels receive him (her) and bear him (her) to our home in paradise, so that since he (she) believed and hoped in Thee, he (she) may not undergo the pains of hell but may possess eternal joys. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever.

S. Amen.

*The Epistle* (Proper)

Brethren: We would not have you ignorant concerning those who are asleep, lest you should grieve, even as others who have no hope. For if we believe that Jesus died and rose again, so with Him God will bring those also who have fallen asleep through Jesus. For this we say to you in the word of the Lord, that we who live, who survive until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord Himself with cry of command, with voice of Archangel, and with trumpet of God, shall descend from heaven, and the dead in Christ will rise up first. Then we who live, who survive, shall be caught up together with them in clouds to meet the Lord in the air, and so we shall ever be with the Lord. Therefore, comfort one another with these words.

S. Thanks be to God.

*The Gradual* (Proper)

Eternal rest grant to them, O Lord; and let perpetual light shine upon them. — The just man shall be in everlasting remembrance; he shall not be afraid for evil tidings.

*The Tract* (Proper)

Absolve, O Lord, the souls of 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 blessedness of light eternal.

*Next the priest reads, and the choir may sing, the Sequence: Dies Iræ.*

**SIT**  
**(High Mass)**

*The Epistle* is a reading taken from the Bible and teaches some truth God wishes His people to know and practice.

*The Gradual* consists of a response and a verse which is the remnant of a whole Psalm.

*Sequence: Dies Iræ*

Dies iræ, dies illa, / Solvet sæclum in favilla: /

Teste David Cum Sibýlla.

Quantus tremor est futúrus, / Quando iudex est ventúrus, /

Cuncta stricte discussúrus!

Tuba, mirum spargens sonum / Per sepúlchra regiúnium, /

Coget omnes ante thronum.

Mors stupébit, et natúra, / Cum resúrget creatúra, /

Judicánti responsúra.

Liber scriptus proferétur, / In quo totum continétur, /

Unde mundus judicétur.

Iudex ergo cum sedébit, / Quidquid latet, apparébit: /

Nil inúltum remanébit.

Quid sum miser tunc dictúrus? / Quem patrónum

rogatúrus, / Cum vix justus sit secúrus?

Rex treménda majestátis, / Qui salvándos salvas gratis, /

Salva me, fons pietátis.

Recordáre, Jesu pie, / Quod sum causa tuæ viæ: /

Ne me perdas illa die.

Quærens me, sedísti lassus: / Redemísti Crucem passus: /

Tantus labor non sit cassus.

Iuste iudex ultiónis, / Donum fac remissionis, /

Ante diem ratiónis.

Ingemisco, tamquam reus: / Culpa rubet vultus meus: /

Supplicánti parce, Deus.

Qui Mariám absolvísti, / Et latrónem exaudísti, /

Mihi quoque spem dedísti.

Preces meæ non sunt dignæ: / Sed tu bonus fac benigne, /

Ne perénni cremer igne.

Inter oves locum præsta, / Et ab hædis me sequéstra, /

Státuens in parte dextra.

Confutátis maledíctis, / Flammis ácribus addíctis: /

Voca me cum benedíctis.

Oro supplex et acclínis, / Cor contrítum quasi cinis: /

Gere curam mei finis.

Lacrymósa dies illa, / Qua resúrget ex favilla, /

Judicándus homo reus: / Huic ergo parce Deus.

Pie Iesu Dómine, / Dona eis réquiem. Amen.

*Sequence: Dies Iræ*

Day of wrath, O Day of mourning, Lo, the world in ashes  
burning: Seer and Sibyl gave the warning.  
O what fear man's bosom rendeth, When from heaven the  
Judge descendeth, On Whose sentence all dependeth!  
Wondrous sound the trumpet flingeth, Through earth's  
sepulchres it ringeth, All before the Throne it bringeth.  
Death is struck, and Nature quaking, All creation is awaking,  
To its Judge an answer making.  
Lo, the Book, exactly worded, Wherein all hath been recorded,  
Thence shall judgment be awarded.  
When the Judge His seat attaineth, And each hidden deed  
arraigneth, Nothing unavenged remaineth.  
What shall I, frail man, be pleading? Who for me  
be interceding, When the just are mercy needing?  
King, of majesty tremendous, Who dost free salvation send us,  
Fount of pity, then befriend us.  
Think, kind Jesu, my salvation, Caused Thy wondrous  
Incarnation: Leave me not to reprobation.  
Faint and weary Thou hast sought me, On the Cross of suffering  
bought me; Shall such grace be vainly brought me?  
Righteous Judge of Retribution, Grant Thy gift of absolution,  
Ere that Reck'ning Day's conclusion.  
Guilty, now I pour my moaning, All my shame with anguish  
owning: Spare, O God, Thy suppliant groaning.  
Thou the sinful woman savest, Thou the dying thief forgavest,  
And to me a hope vouchsafest.  
Worthless are my prayers and sighing, Yet, good Lord,  
in grace complying, Rescue me from fires undying.  
With Thy favored sheep O place me; Nor among the goats  
abase me, But to Thy right hand upraise me.  
While the wicked are confounded, Doomed to flames of woe  
unbounded, Call me with Thy saints surrounded.  
Low I kneel, with heart's submission; See, like ashes,  
my contrition: Help me in my last condition.  
Ah, that day of tears and mourning, From the dust of earth  
returning, Man for Judgment must prepare him,  
Spare, O God, in mercy spare him! Lord, all pitying,  
Jesu blest, Grant them Thine eternal rest. Amen.



*The Missal is moved to the Gospel side (to the left of the Tabernacle), while the priest, bowing at the middle of the Altar with his hands joined, 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.

*The Gospel* (John 11, 21-27)

*Turning toward the book at the Gospel side of the Altar, he says,*

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. ✠ Sequéntia sancti Evangélii secúndum Joánnem.

S. Glória tibi, Dómine.



*The Gospel is a passage taken from one of the four Evangelists, selected for the useful lesson it imparts.*

In illo témpore: Dixit Martha ad Jesum: Dómine, si fuísses hic, frater meus non fuíset mórtuus: sed et nunc scio, quia quæcúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectione in novíssimo die. Dixit ei Jesu: 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.

S. Laus tibi, Christe.

P. Per evangélica dicta, deleántur nostra delícta.

**SERMON** (No Creed)

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. Orémus.

## MUNDA COR MEUM

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

### *The Gospel* (Proper)

P. The Lord be with you.

S. And with thy spirit.

P. ✠ The continuation of the holy Gospel according to St. John.

S. Glory be to Thee, O Lord.

At that time Martha said to Jesus: "Lord, if Thou hadst been here, my brother would not have died. But even now I know that whatever Thou wilt ask of God, God will give it to Thee." Jesus said to her: "Thy brother shall rise." Martha said to Him: "I know that he will rise at the resurrection at the last day." Jesus said to her: "I am the Resurrection and the Life; he who believes in Me, even if he die, shall live; and whoever lives and believes in Me, shall never die. Dost thou believe this?" She said to Him: "Yes, Lord, I believe that Thou art the Christ the Son of the living God, Who art come into this world."

S. Praise to Thee, O Christ.

P. By the words of the Gospel may our sins be blotted out.

### SERMON (No Creed)

P. The Lord be with you.

S. And with your spirit.

P. Let us pray.

## STAND

With the priest we sign ourselves on the forehead to show our belief in the *Gospel*; on our lips to show that we respect It in speech; and over our hearts to show that we love It.

It is customary for the priest to read the *Epistle* and *Gospel* in English before preaching his sermon.


## SIT STAND

## MASS OF THE FAITHFUL THE OFFERTORY

*At the middle of the Altar, the priest reads the Offertory verse,*

### *The Offertory Verse*

Dómine Jesu Christe, Rex glóriæ, líbera ánimas ómnium fidélium defunctórum de poenis inférni et de profúndo lacu: líbera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed signifer sanctus Michaël 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.

*The bells are rung once.* 

*The priest takes the paten with the host, and offers up the host, saying,*



SÚSCIPE, SANCTE PATER, omnípotens ætérne Deus, hanc immaculátam hóstiam, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offensió nibus, et negligétiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus cristiánis vivis atque defúntis: ut mihi et illis proficiat ad salútem in vitam ætérnam. Amen.

*Making the Sign of the Cross with the paten, he places the host upon the corporal.*

*Going to the right side of the Altar, he pours wine and water into the chalice, blessing the water before it is mixed, saying,*



DEUS, qui humánæ substántiæ dignitátem mirábiliter condidísti et mirábilis 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.



# MASS OF THE FAITHFUL

## THE OFFERTORY

### *The Offertory Verse* (Proper)

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit: deliver them from the lion's mouth, that hell may not swallow them up, and that they fall not into darkness; but may the holy standard-bearer, Michael, lead them into the holy light; which Thou promised to Abraham and to his seed of old. We offer to Thee, Lord, sacrifices and prayers; do Thou receive them on behalf of those souls whom we commemorate this day. Grant them, O Lord, to pass from death to that life: on which Thou promised to Abraham and to his seed of old.

### OFFERING OF THE BREAD AND WINE

ACCEPT, O HOLY FATHER, Almighty and Everlasting God, this unspotted host, which I, Thine unworthy servant, offer unto Thee, my living and true God, to atone for my countless sins, offenses, and negligences: on behalf of all here present and likewise for all faithful Christians, living and dead, that it may avail both me and them as a means of salvation unto life everlasting. Amen.

O GOD, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew; by the Mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath deigned to become a partaker of our humanity, Jesus Christ, Thy Son, our Lord; Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God: World without end. Amen.

### SIT

The *Offertory* marks the beginning of the Mass of the Faithful.

The priest asks God to receive his offering of bread and wine. He offers the bread as Christ did at the first Holy Mass.

The host to be consecrated is lying on the paten, solemnly consecrated for holding the Body of Christ.

The wine and water represent the two natures in Christ, the divine and the human. The water also suggests that which flowed from the side of the Crucified Christ.

A few drops of water are poured into the wine in remembrance of the water and blood which flowed from the side of Jesus.

*Returning to the middle of the Altar, the priest takes the chalice and offers it to God,*



OFFÉRIMUS TIBI, Dómine, cálicem salutáris,  
tuam deprecántes cleméntiam: ut in conspéctu  
divínæ majestátis tuæ, pro nostra et totíus  
mundi salúte, cum odóre suavitátis ascéndat.  
Amen.

*He makes the Sign of the Cross with the chalice, and placing it on the corporal, he covers it with the pall. Bowing down, he 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.

*Raising his eyes and extending his hands, he says,*

VENI, Sanctificátor omnípotens ætérne Deus:  
et bédic ✠ hoc sacrificium, tuo sancto nómini  
præparátum.

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*At High Mass the priest blesses the incense saying,*

PER INTERCESSIÓNEM beáti Michaélis Archángeli,  
stantis a dextris altáris incénsi, et ómnium electó-  
rum suórum, incénsum istud dignétur Dóminus  
benedícere ✠, et in odórem suavitátis accípere. Per  
Christum Dóminum nostrum. Amen.

*He incenses the bread and wine on the Altar with the words,*

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

*He then incenses the Crucifix and the Altar itself while reciting Psalm 140,*

DIRIGÁTUR, Dómine, orátio mea, sicut incénsum,  
in conspéctu tuo: elevátio mánuum meárum  
sacrificium vespertínium.

Pone, Dómine, custódiam ori meo, et óstium circum-  
stántiæ lábiis meis: ut non declínet cor meum in  
verba malítiæ, ad excusándas excusatiónes in peccátis.

*He returns the thurible to the server and says,*

ACCÉNDAT in nobis Dóminus ignem sui amóris,  
et flammam ætérnæ caritátis. Amen.

*Then the priest himself is incensed.*

WE OFFER UNTO THEE, O Lord, the chalice of salvation, entreating Thy mercy that our offering may ascend with a sweet fragrance in the sight of Thy divine Majesty, for our own salvation, and for that of the whole world. Amen.

HUMBLED IN SPIRIT and contrite of heart, may we find favor with Thee, O Lord: and may our sacrifice be so offered this day in Thy sight as to be pleasing to Thee, O Lord God.

COME THOU, the Sanctifier, Almighty and Everlasting God, and bless ✠ this sacrifice which is prepared for the glory of Thy holy Name.

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**(INCENSING OF THE OFFERINGS AT HIGH MASS)**

BY THE INTERCESSION of blessed Michael the Archangel, who standeth at the right hand of the Altar of incense, and of all His Elect, may the Lord deign to bless ✠ this incense, and to accept its fragrant 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.

WELCOME as incense-smoke let my prayer rise up before Thee, O Lord. When I lift up my hands, be it as acceptable as the evening sacrifice.

O Lord, set a guard before my mouth, a barrier to fence in my lips. Do not turn my heart towards thoughts of evil, to make excuses for sins.

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

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The priest implores God that the sacrifice prepared may be acceptable to Him, and he calls upon the Holy Ghost to bless it.

What is offered unto the living God is: 1) Bread; 2) Wine; 3) We ourselves—all the faithful. Hence this threefold gift unto God is incensed, because all the faithful, through this offertorial act, have become holy unto God.



*The priest then goes to the Epistle side of the Altar and washes his fingers while he says Psalm 25:6-12,*



LAVÁBO INTER INNOCÉNTES manus meas: et circúmdabo altáre tuum, Dómine. Ut áudiam vocem laudis: et enárrem univérsa mirabília 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: délixera eórum repléta est munéribus.

Ego autem in innocéntia mea ingræssus sum: rédime me, et miserére mei. Pes meus stetit in dirécto: in ecclésiis benedícam te, Dómine.

*Bowing down before the middle of the Altar, he joins his hands, saying:*



SÚSCIPE, SANCTA TRÍNITAS, hanc oblatiόνem, quam tibi offérimus ob memóriam passiónis, resurrectiόνis, et ascensiónis 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 eúndem Christum Dóminum nostrum. Amen.

*He kisses the Altar; then turning toward the people he says the first two words aloud, and then faces the Altar while concluding the prayer,*



ORÁTE, FRATRES: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

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

P. Amen. *(The priest answers in a low voice.)*

*Then with outstretched hands, the priest says in silence,*

### *The Secrets*

Propitiáre quæsumus, Dómine, ánimæ fámuli tui (fámulæ tuæ) N. . , pro qua hóstiam laudis tibi

## LAVÁBO—PSALM 25:6-12

I WILL WASH MY HANDS among the innocent, and I will encompass Thine Altar, O Lord. That I may hear the voice of praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with men of blood. In whose hands are iniquities, their right hand is filled with gifts.

But as for me, I have walked in my innocence; redeem me, and have mercy on me. My foot hath stood in the right way; in the churches I will bless Thee, O Lord.

## PRAYER TO THE MOST HOLY TRINITY

RECEIVE, O HOLY TRINITY, this oblation which we make to Thee in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ; and in honor of blessed Mary ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the Saints. To them let it bring honor, and to us salvation, and may they whom we are commemorating here on earth deign to plead for us in heaven. Through the same Christ our Lord. Amen.

## ORÁTE FRATRES

PRAY, BRETHREN, that my Sacrifice and yours may be acceptable to God the Father Almighty.

S. May the Lord accept this Sacrifice from thy hands, to the praise and glory of His Name, for our benefit and for that of all His holy Church.

P. Amen. *(The priest answers in a low voice.)*

## *The Secrets* (Proper)

Have pity, we pray Thee, Lord, on the soul of Thy servant (handmaid) N. . . , for whom we offer this

The priest washes his fingers to symbolize the purity and inner cleanliness of all who offer or take part in this great Sacrifice.

This majestic prayer of offering to the Most Holy Trinity states in detail the particular purpose for which the holy Sacrifice is offered.

Feeling his unworthiness, the priest turns to the people and asks for their prayers.

*The Secret*  
Prayer is said inaudibly because here the priest acts as a mediator speaking directly to God on behalf of man.

immolámus, majestátem tuam suppliciter deprecántes: ut, per hæc piæ placatiónis officia, pervenire mereátur ad réquiem sempitérnam. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat, in unitáte Spíritus Sancti, Deus,

*The priest concludes aloud,*

P. Per ómnia sæcula sæculórum.

S. Amen.

P. Dóminus vobíscum.

S. Et cum spíritu tuo.

P. Sursum corda.

S. Habémus ad Dóminum.

P. Grátias agámus Dómino Deo nostro.

S. Dignum et justum est.

*With his hands extended, he chants (High Mass), or says,*

VERE DIGNUM ET JUSTUM EST, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. In quo nobis spes beátæ resurrectiόνis effúlsit, ut quos contrístat certa moriéndi condítio, eósdem consolétur futúrx immortalitátis promíssio. Tuis enim fidélibus, Dómine, vita mutátur, non tóllitur, et dissolúta terréstris hujus incolátus domo, ætérna in cælis habitátio comparátur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:



*The Preface* is a call to render thanks to God the Father, through Jesus Christ, in union with all the heavenly spirits. This prayer of thanksgiving and praise varies with important Feasts.

The bells are rung three times.



*The priest again joins his hands, and bowing says,*

SANCTUS, SANCTUS, SANCTUS, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis.

✠ Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.





sacrifice of praise, humbly entreating Thy Majesty that through our holy offering of expiation he (she) may attain to eternal rest. Through Our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,

P. World without end.

S. Amen.

P. The Lord be with you.

S. And with thy spirit.

P. Lift up your hearts.

S. We have lifted them up to the Lord.

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

S. It is right and just.

## PREFACE

IT IS TRULY MEET AND JUST, right and proper and for our welfare, that we should always and everywhere give thanks to Thee, Holy Lord, Almighty Father, eternal God, through Christ our Lord. In Him the hope of a blessed resurrection has shown forth to us, so that the promise of future immortality may console those of us who are saddened by the certain lot of dying. The life of those who are faithful to Thee, O Lord, is but changed, not ended; and when their earthly dwelling-place decays, an everlasting mansion stands prepared for them in heaven. Therefore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly array, we chant an endless hymn in praise of Thee, singing:

## 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.

The *Secret Prayer* is the completion of the Offertory and introduces the actual oblation of the Sacrifice in the great prayer of the Canon.

## STAND (High Mass)

The *Preface*, which introduces the Canon of the Mass, is a hymn of thanksgiving and praise. It is always followed by the hymn of the Angels, the *Sanctus*.

The triumphal hymn of the Angels, the "Trisagion" (thrice holy), is addressed to the three Divine Persons. It is taken from Isaiah 6.3; Psalm 117; and Matt. 21.9, the acclamations which greeted Jesus on the occasion of His solemn entry into Jerusalem.

## KNEEL



## THE CANON

*The priest, bowing low over the Altar, says silently,*

The word *Canon* is derived from the Greek, and signifies: Rule, direction, order. The *Canon* comprises the fixed forms of prayer in the Mass, from the *Sanctus* to the *Pater Noster*.

TE ÍGITUR, clementíssime Pater, per Jesum Christum Fílium tuum, Dóminum nostrum, súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, 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 orthodóxis, atque cathólicæ et apostólicæ fidei cultóribus.

Prayers for those whom the priest wishes particularly to commend to God, and for all present.

MEMÉNTO, DÓMINE, famulórum famularúmque tuárum N . . . et N . . . 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 salútis et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.



## THE CANON

### PRAYERS BEFORE CONSECRATION

#### For the Church

**MOST MERCIFUL FATHER**, we humbly pray and beseech Thee, through Jesus Christ Thy Son, Our Lord, to accept and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted Sacrifices, which we offer up to Thee, in the first place, for Thy Holy Catholic Church, that it may please Thee to grant her peace, to preserve, unite, and govern her throughout the world; as also for Thy servant N . . . our Pope, and N . . . our Bishop, and for all orthodox believers and all who profess the Catholic and Apostolic faith.

The priest asks God through Jesus Christ our Lord, to accept the Sacrifice of His Son, offered for the redemption of mankind to the glory of His Divine Majesty.

Next he prays for the whole Church, for the Pope, and for the bishop of the diocese.

#### For 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 those dear to them, for the redemption of their souls and the hope of their safety and salvation: who now pay their vows to Thee, the everlasting, living and true God.

In union with the priest, mention here the names of the persons and intentions for which you offer the Divine Victim.



*The priest continues silently,*

The priest venerates the members of the Church Triumphant and implores their assistance.



**COMMUNICANTES**, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genitrícis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph ejúdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum 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 auxilió. Per eúndem Christum Dóminum nostrum. Amen.

*Spreading his hands over the oblation he continues,*

The bells are rung once.



**HANC ÍGITUR** oblatiónem servitútis nostræ, sed et cunctæ famíliæ 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. Per Christum Dóminum nostrum. Amen.

*Once more he blesses the offerings,*

**QUAM OBLATIÓNEM TU**, Deus, in ómnibus, quæsumus, bene✠díctam, adscríp✠tam, ra✠tam, rationábilem, acceptabilémque fácere dignéris: ut nobis Cor✠pus, et San✠guis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

## Invocation of the Saints

IN COMMUNION WITH, and honoring the memory in the first place of the glorious ever Virgin Mary Mother of our God and Lord Jesus Christ; also of blessed Joseph, her Spouse; and likewise 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. Grant for the sake of their merits and prayers that in all things we may be guarded and helped by Thy protection. Through the same Christ our Lord. Amen.

In union with the Saints of heaven, especially with our Blessed Lady, the Apostles and Martyrs, the priest lays claim to their merits and prayers.

## PRAYERS AT CONSECRATION

### Oblation of the Victim to God

O LORD, we beseech Thee graciously to accept this oblation of our service and that of Thy whole household. Order our days in Thy peace, and command that we be rescued from eternal damnation and numbered in the flock of Thine elect. Through Christ our Lord. Amen.

HUMBLY WE PRAY THEE, O God, be pleased to make this same offering wholly blessed ✠, to consecrate ✠ it and approve ✠ it, making it reasonable and acceptable, so that it may become for us the Body ✠ and Blood ✠ of Thy dearly beloved Son, our Lord Jesus Christ.

A last, urgent prayer before the Consecration that God may be pleased to change our offering into the Body and Blood of His dearly beloved Son.

*The priest takes the host in his hands and continues,*

**QUI** prídíe quam paterétur, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum, Patrem suum omnipoténtem, tibi grátias agens, bene✠dixit, fregit, dedítque discípulis suis, dicens: Accípíte, et manducáte ex hoc omnes:

*Now the priest, identifying himself with Christ, Whose every gesture he reverently reproduces, bows low and pronounces slowly but without pausing, the words used by Jesus at the institution of the Eucharist on the day before He suffered and died.*

### **HOC EST ENIM CORPUS MEUM.**

*After pronouncing the words of Consecration, the priest genuflects and adores the Sacred Host. Rising, he elevates It for the veneration of the faithful. Then placing It on the corporal, he genuflects and adores It again.*

*After this he never disjoins his fingers and thumbs, except when he is to take the Host, until after washing his fingers at the ablutions after Communion.*

*Then uncovering the chalice, the priest says,*

**SÍMILI MODO** postquam cœnátum est,

*He takes the chalice with both hands saying,*

accípiens et hunc præclárum Cálícem in sanctas ac venerábiles manus suas: item tibi grátias agens, bene✠dixit, dedítque discípulis suis, dicens: Accípíte, et bíbite ex eo omnes:

*The priest bends over the chalice and says slowly and without pausing,*

**HIC EST ENIM CALIX SÁNGUINIS MEI,  
NOVI ET ÆTÉRNI TESTAMÉNTI:  
MYSTÉRIUM FÍDEI:  
QUI PRO VOBIS ET PRO MULTIS  
EFFUNDÉTUR IN REMISSIÓNEM  
PECCATÓRUM.**



*He then says in a low voice,*

**Hæc** quotiescúmque fecéritis,  
in mei memóriam faciétis.

*The priest genuflects and adores the Precious Blood.*

*Rising, he elevates the chalice.*

*Setting it down, he covers it and adores again with another genuflection.*



## Consecration of the Host

WHO, the day before He suffered, took bread into His Holy and venerable hands, and having lifted up His eyes to heaven, to Thee, God, His Almighty Father, giving thanks to Thee, blessed it ✠, broke it, and gave it to His disciples, saying: Take and eat ye all of this:

By the separate consecration of the bread and of the wine, Christ renews sacramentally, without shedding His Blood, the Sacrifice of His death upon the Cross.

### FOR THIS IS MY BODY.

Adore the Body of our Redeemer as the priest elevates the Host for our veneration. Say silently:  
MY LORD AND MY GOD.



## Consecration of the Wine

IN LIKE MANNER, after He had supped, taking also into His Holy and venerable hands this goodly chalice, again giving thanks to Thee, He blessed it, ✠ and gave it to His disciples, saying: Take and drink ye all of this:

**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 remembrance of Me.

When the priest elevates the Precious Blood, say silently:  
BE MINDFUL, O LORD, OF THY CREATURE WHOM THOU  
HAST REDEEMED BY THY MOST PRECIOUS BLOOD.



*With his hands held apart the priest continues silently,*

**UNDE** et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúdem Christi Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab ínferis resurrectionis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ majestáti tuæ de tuis donis ac datis,

*He joins his hands and makes the Sign of the Cross five times,*

hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, Panem ✠ sanctum vitæ ætérnæ, et Cálícem ✠ salutis perpétuæ.

*Extending his hands, he continues,*



**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 Ábrahæ: et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

*Bowing down over the Altar with his hands joined on the Altar, he says,*

**SÚPPLICES** te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Ángeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot ex hac altáris participatióne sacrosánctum Fílii tui, Cor✠pus, et Sán✠guinem sumpsérimus, omni benedic-tióne cælésti et grátia repleámur. Per eúdem Christum Dóminum nostrum. Amen.

*Now he makes silent mention of those dead for whom he wishes to pray.*



**MEMÉNTO** étiam, Dómine, famulórum famularúmque tuárum N . . . et N . . . qui nos præcessérunt cum signo fídei, et dórmunt in somno pacis. Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerií, lucis et pacis, ut indúlgeas, deprecámur. Per eúdem Christum Dóminum nostrum. Amen.

## Oblation of the Victim to God

**AND NOW**, O Lord, we, Thy servants, and with us all Thy holy people, calling to mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His Resurrection from the grave, and also His glorious Ascension into heaven, do offer unto Thy most sovereign Majesty out of the gifts Thou hast bestowed upon us, a Victim ✠ which is pure, a Victim ✠ which is holy, a Victim ✠ which is spotless, the holy Bread ✠ of life eternal, and the Chalice ✠ of everlasting Salvation.

**DEIGN** to look upon them with a favorable and gracious countenance, and to accept them as Thou didst accept the offerings of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered up to Thee, a holy Sacrifice, an immaculate Victim.

**HUMBLY** we beseech Thee, almighty God, to command that these our offerings be carried by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy divine Majesty, so that those of us who shall receive the most sacred Body ✠ and Blood ✠ of Thy Son by partaking thereof from this Altar may be filled with every grace and heavenly blessing: Through the same Christ our Lord. Amen.

## PRAYERS AFTER CONSECRATION

### Commemoration of the Dead

**BE MINDFUL**, also, O Lord, of Thy servants and handmaids N . . . and N . . . who are gone before us with the sign of faith and who sleep the sleep of peace. To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

“Do this in memory of Me.” The Church has done as our Lord commanded, and now in Her joy at possessing so great a gift, She offers It to God, calling to mind that It is the very Victim of Calvary as well as the risen Christ, now glorified.

In the name of the Church, the priest asks God the Father to accept the Sacrifice of the Body and Blood of His Son.

The sacrifices of the Old Testament (prefigures of Christ's Sacrifice) were accepted by God; the Sacrifice of Christ Himself is even more acceptable to Him.

The priest calls to mind the heavenly Altar to which our offerings go up.

The faithful departed receive a special remembrance. Mention here your departed parents, grandparents, relatives, friends, benefactors, teachers. . .



*Striking his breast, and raising his voice at the first three words, the priest continues,*

“Nobis quoque peccatoribus”, are the only words in the Canon which the priest says in a somewhat elevated tone of voice, to symbolize an act of public self-humiliation; at the same time he strikes his breast in token of contrition.

NOBIS QUOQUE peccatōribus fāmulis tuis, de multitudīne miseratiōnum tuārum sperāntibus, partem āliquam, et societātem donāre dignēris, cum tuis sanctis Apōstolis et Martýribus: cum Joāne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Ágatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniaē, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

PER quem hęc ómnia, Dómine, semper bona creas, sanctíꝛficas, vivíꝛficas, beneꝛdícis, et præstas nobis.

*He uncovers the chalice and genuflects. With the Host in his right hand and the chalice in his left, he makes the Sign of the Cross five times over the chalice, saying,*

PER IPꝛSUM, ET CUM IPꝛSO, ET IN IPꝛSO, est tibi Deo Patri ꝛ omnipoténti, in unitáte Spíritus ꝛ Sancti, omnis honor, et glória.



*He replaces the Sacred Host, covers the chalice, genuflects, and says*

P. Per ómnia sæcula sæculórum.

S. Amen.

## THE COMMUNION

*The priest joins his hands, saying,*

P. Orémus.

Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dícere:

*He extends his hands, directs his eyes toward the Sacrament, and says audibly,*

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

S. Sed líbera nos a malo.

P. Amen.



## Invocation of the Saints

TO US ALSO Thy sinful servants, who put our trust 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 all Thy Saints. Into their company we beseech Thee admit us, not considering our merits, but freely pardoning our offenses. Through Christ our Lord.

### Final Doxology & Minor Elevation

BY whom, O Lord, Thou dost always create, sanctify ✠, quicken ✠, bless ✠, and bestow upon us all these good things.

THROUGH HIM ✠, AND WITH HIM ✠, AND IN HIM ✠, is unto Thee, God the Father ✠ Almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

P. World without end.

S. Amen.

## THE COMMUNION

### PATER NOSTER

P. Let us pray. Admonished by Thy saving precepts and following Thy divine instruction, 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.

S. But deliver us from evil.

P. Amen.

To this thought of heaven is joined a humble, confident prayer, expressing the eagerness with which the faithful await their heavenly home. May the pardon of our sins enable us to share with the Apostles and Martyrs in the happiness of the Saints.

Christ has joined us to His Sacrifice. We should unite ourselves to Him in the very act by which He offers Himself to His Father.

### **STAND (High Mass)**

Our Lord commanded His disciples to say the Lord's Prayer.

*The priest takes the paten between his first and second fingers, saying,*

LÍBERA NOS, quæsumus, Dómine, ab ómnibus malis, præteritis, præsentibus, et futúris: et intercedente beáta et gloriósa semper Vírgine Dei Genitrice María, cum beáteis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, ✠ da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri.

*He uncovers the chalice, genuflects, takes the Host and breaks It in the middle over the chalice, saying,*



PER EÚNDEM Dóminum nostrum Jesum Christum Fílium tuum,

*He breaks off a Particle from the divided Host*

Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus,

P. Per ómnia sæcula sæculórum.

S. Amen.

*He makes the Sign of the Cross with the Particle over the chalice, saying,*

P. Pax ✠ Dómini sit ✠ semper vobis ✠ cum.

S. 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.

*The priest covers the chalice and genuflects; then bowing down, he says,*



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.

*With his eyes directed toward the Sacrament, bowing, he says silently,*

DÓMINE Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: líbera me



**LIBERA NOS AND BREAKING 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 ever Virgin Mary, 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 bounteous help of Thy mercy we may be always free from sin, and safe from all disquiet.

This prayer expands the final words of the Lord's Prayer and implores peace.

THROUGH the same Jesus Christ, Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,

According to the Gospels our Lord broke bread and blessed it for the Apostles at the Last Supper.

P. World without end.  
S. Amen.

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

S. And with thy spirit.

**KNEEL**

**MIXTURE OF THE BODY AND BLOOD**

MAY this mingling and hallowing of the Body and Blood of our Lord Jesus Christ be for us who receive it a source of eternal life. Amen.

The priest repeats the words of St. John the Baptist, who proclaimed to the Jews the Messiah. In the Old Law an unblemished lamb was used to atone for sin. In the New Law, Christ, the heavenly Lamb, takes away the sins of the world.

**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.

**PRAYERS FOR HOLY COMMUNION**

**Prayer for Holiness**

O LORD Jesus Christ, Son of the living God, Who, by the will of the Father and the co-operation of the Holy Ghost, hast by Thy death

per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis, et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas: Qui cum eódem Deo Patre, et Spírítu Sancto vivis et regnas Deus in sæcula sæculórum. Amen.

PERCÉPTIO Córporis tui, Dómine Jesu Christe, quod ego indígnus súmeré præsumo, non mihi provéniat in júdicium et condemnatiónem: Sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spírítus Sancti Deus, per ómnia sæcula sæculórum. Amen.

*The priest genuflects and taking the Host says,*



PANEM cæléstem accípíam, et nomen Dómini invocábo.

*Striking his breast, he says the opening words audibly,*

DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea. (*Said three times*)

*Making the Sign of the Cross with the Host over the paten, he says,*

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

*He reverently receives both halves of the Host, and prays silently.*

*He uncovers the chalice, genuflects, collects any Fragments remaining on the corporal, and purifies the paten over the chalice, saying,*

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

*He makes the Sign of the Cross with the chalice, while saying,*

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

*Standing reverently, he receives the Precious Blood.*

given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from every evil; make me cling always to Thy commandments, and permit me never to be separated from Thee. Who with the same God, the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

### Prayer for Grace

LET NOT the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; But through Thy mercy may it be unto me a safeguard and a healing remedy both of soul and body. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

### Communion of the Priest

I WILL take the Bread of Heaven, and will call upon the name of the Lord.

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. (*Said three times*)

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

WHAT return shall I make to the Lord for all the things that He hath given unto me? I will take the chalice of salvation, and call upon the Name of the Lord. I will call upon the Lord and give praise: and I shall be saved from mine enemies.

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

This prayer is an immediate preparation for the priest's Communion, and beseeches the Three Persons of the Holy Trinity for complete union with God.

At the Last Supper our Lord said: "Take ye and eat." Before consuming the Sacred Species, in obedience, the priest says: "I will take the Bread of Heaven."

Bells are rung.



The Centurion's humble prayer is recalled in every Mass.

In the soul of the priest, as in that of every faithful Christian who communicates, there is a predominant feeling of thanksgiving.



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*After the server says the Confiteor (page 12) the priest turns to the people saying,*

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.  
S. Amen.

Indulgentiam, ✠ absolutiõnem et remissionem peccatorum vestrorum tribuat vobis omnipotens, et misericors Dõminus.

S. Amen.

---

*The priest genuflects, elevates the Host, turns toward the people, and says,*

ECCE Agnus Dei, ecce qui tollit peccata mundi.

*The bells are rung three times.*



DÕMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea. (*Said three times*)



*The priest goes to the Altar rail and administers Holy Communion, saying to each communicant,*

CORPUS Dõmini nostri Jesu Christi custõdiat animam tuam in vitam æternam. Amen.

*When all have received, he returns to the Altar and replaces the ciborium in the tabernacle. Wine is poured into the chalice; the priest drinks it and says,*

QUOD ore sumpsimus, Dõmine, pura mente capiãmus: et de múnere temporãli fiat nobis remẽdium sempiternum.

*Wine and water are poured into the chalice over the fingers of the priest, who dries them with the purificator, saying silently,*



CORPUS TUUM, Dõmine, quod sumpsi, et Sanguis, quem potãvi, adhæreat viscõribus meis: et præsta; ut in me non remãneat scõlerum mãcula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in sæcula sæculõrum. Amen.

*He drinks the wine and water, and the chalice is purified and veiled.*

## Communion of the Faithful

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*(The server says the Confiteor found on page 12.)*

May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

S. Amen.

May the Almighty and Merciful Lord grant you pardon, ✠ absolution, and remission of your sins.

S. Amen.

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

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. *(Said three times)*

MAY the Body of Our Lord Jesus Christ preserve your soul unto life everlasting. Amen.

### THE THANKSGIVING

#### 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 everlasting remedy.

MAY THY BODY, O Lord, which I have received and Thy Blood which I have drunk, cleave to my inmost parts, and grant that no stain of sin remain in me; whom these pure and holy Sacraments have refreshed. Who livest and reignest world without end. Amen.

This Confiteor, is omitted in the 1962 Missal.

**Those attending are reminded that only baptized Catholics in the state of grace are invited to receive Holy Communion.**

It is customary at a Traditional Latin Mass that Holy Communion be received in the kneeling position and on the tongue.

Communicant does not say "Amen."

If you do not receive Holy Communion at this Mass, you should show our Lord your desire to do so by now making a Spiritual Communion.

The priest prays that God will permit His gifts to have lasting effects in the souls of all who have partaken of the Heavenly Food.

*The priest goes to the Epistle side and reads the Communion Verse from the Missal,*

### ***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.

*At the middle of the Altar he turns to the people and says,*

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. Orémus.

*The priest returns to the Missal, and begins the Postcommunion,*

### ***The Postcommunion***



Præsta, quæsumus, omnipotens Deus, ut ánima fámuli tui (fámulæ tuæ) N. . , quæ hódie de hoc sæculo migrávit, his sacrificiis purgáta et a peccátiis expedita, indulgéntiam páriter et réquiem cápiat sempitérnam. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat, in unitáte Spírítus Sancti, Deus, per ómnia sæcula sæculórum.

S. Amen.

*Going to the middle of the Altar, he kisses it, turns to the people and says aloud,*



P. Dóminus vobíscum.

S. Et cum spírítu tuo.

*He faces the Altar and says aloud,*

P. Requiéscant in pace.

S. Amen.

*Bowing before the Altar, the priest says silently,*

PLÁCEAT TIBI, sancta Trínitas, obséqium servitútis meæ: et præsta; ut sacrificium, quod óculis tuæ majestátis indígnus óbtuli, tibi sit acceptábile, mihíque, et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.



*The Communion Verse* (Proper)

May light eternal shine upon them, O Lord: with Thy Saints forever, because Thou art merciful. Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. With Thy Saints forever, because Thou art merciful.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

*The Postcommunion* (Proper)

Grant, we beseech Thee, almighty God; that the soul of Thy servant (handmaid) N. . , who this day has departed out of this world, being purified by this sacrifice, and delivered from his (her) sins, may receive both pardon and everlasting rest. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

S. Amen.

**THE DISMISSAL**

P. The Lord be with you.

S. And with thy spirit.

P. May they rest in peace.

S. Amen.

MAY THE TRIBUTE of my homage be pleasing to Thee, O most holy Trinity. Grant that the Sacrifice which I, unworthy as I am, have offered in the presence of Thy Majesty, may be acceptable to Thee. Through Thy mercy may it bring forgiveness to me and to all for whom I have offered it. Through Christ our Lord. Amen.

The prayer that follows dismissal is a petition to God to make the Sacrifice useful to priest and people.

The priest goes to the Gospel side and says,

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. ✠ Inítium sancti Evangélli secúndum  
Joánnem.

S. Glória tibi, Dómine.

The beginning of the Gospel of St. John, which retraces the Incarnation of the Son of God, is read from the card at the Altar.

IN PRINCÍPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío 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 Joáannes. Hic venit in testimónium, ut testimónium perhibéret de lúmíne, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmíne. Erat lux vera, quæ illúminat 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 sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt.

*(here all genuflect)*

ET VERBUM CARO FACTUM EST,

et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátia et veritátis.

S. Deo grátias.

At the end, the response is "Deo Grátias." It is eminently proper that the last word of the Mass should be one of thanksgiving.

## THE LAST GOSPEL

P. The Lord be with you.

S. And with thy spirit.

P. ✠ The beginning of the holy Gospel according to Saint John.

S. Glory be 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, but was to give testimony of the Light that was the true Light, which 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, to them He gave 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.

*(here all genuflect)*

AND 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.

S. Thanks be to God.

## STAND

The Last Gospel is omitted when Mass is followed by Absolution.

In the Last Gospel, St. John declares that Christ, the Word made Flesh, is the source of life on earth, the light in the darkness, and the love that will last forever.

The "Word" means the Son of God. The whole sentence is a majestic profession of faith in the Divinity of Christ.

## GENUFLECT



*After Mass, the priest vested in a black cope stands at the foot of the body and says in a loud voice:*

### THE ABSOLUTION

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

S. Amen.

*Sung by the choir:*

### RESPONSORY: LIBERA ME

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

Tremens factus sum ego, et tímeo, dum discússio vénerit, atque ventúra ira: Quando cæli movéndi sunt et terra.

Dies illa, dies iræ, calamitátis et misériæ, dies magna et amára valde: Dum véneris iudicáre sæculum per ignem.

Réquiem æténam dona eis, Dómine: Et lux perpétua lúceat eis.

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

**THE ABSOLUTION**

Enter not into judgment with Thy servant, Lord; for in Thy sight no man shall be justified, unless Thou grant him remission of all his sins. We beseech Thee, therefore, that the sentence which Thou pronounce may not fall heavily upon one whom the faithful prayer of Thy Christian people commends to Thee, but rather by the help of Thy grace, may he (she) be found worthy to escape the judgment of condemnation, who in his (her) lifetime was signed with the seal of the Holy Trinity. Thou Who livest and reignest for ever and ever.

S. Amen.

**RESPONSORY: LIBERA ME**

Deliver me, Lord, from everlasting death in that awful day: When the heavens and the earth shall be shaken: When Thou shalt come to judge the world by fire.

Dread and trembling have laid hold upon me, and I fear exceedingly because of the judgment and the wrath to come: When the heavens and the earth shall be shaken.

O that day, that day of wrath, of sore distress and of all wretchedness, that great and exceedingly bitter day: When Thou shalt come to judge the world by fire.

Eternal rest grant unto them, O Lord:  
And let perpetual light shine upon them.

Deliver me, Lord, from everlasting death in that awful day: When the heavens and the earth shall be shaken: When Thou shalt come to judge the world by fire.

P. Kýrie eléison.  
S. Christe eléison.  
P. Kýrie eléison.

Pater noster . . . (*inaudibly*)

*The priest continuing silently the Lord's Prayer, passes twice around the body, sprinkling it with holy water and incensing it. He resumes:*

P. Et ne nos indúcas in tentatiónem.  
S. Sed líbera nos a malo.  
P. A porta ínferi.  
S. Erue, Dómine, ánimam ejus (ánimas eórum).  
P. Requiésca(n)t in pace.  
S. Amen.  
P. Dómine, exáudi oratiónem meam.  
S. Et clamor meus ad te véniat.  
P. Dóminus vobíscum.  
S. Et cum spírítu tuo.

### **PRAYER**

*This prayer is said when the body is present.*

P. Orémus

Deus, cui próprium est miseréri semper et párcere, te súplices exorámus pro ánima fámuli tui (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 poenas inférni sustíneat, sed gáudia æténa possídeat. Per Christum Dóminum nostrum.

S. Amen.



P. Lord, have mercy on us.

S. Christ, have mercy on us.

P. Lord, have mercy on us.

Our Father . . . *silently*

*The priest continuing silently the Lord's Prayer, passes twice around the body, sprinkling it with holy water and incensing it. He resumes:*

P. And lead us not into temptation.

S. But deliver us from evil.

P. From the gate of hell.

S. Deliver his (her) soul (their souls), O Lord.

P. May he (she, they) rest in peace.

S. Amen.

P. O Lord, hear my prayer.

S. And let my cry come unto Thee.

P. The Lord be with you.

S. And with your spirit.

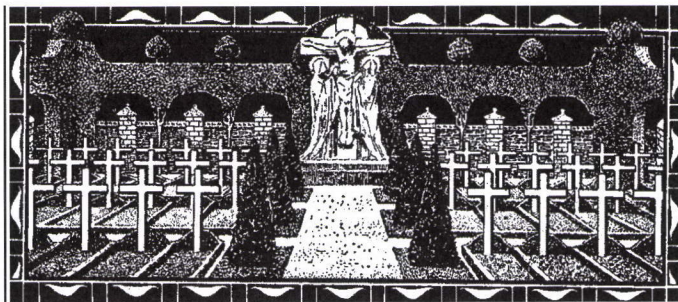
### **PRAYER**

*This Prayer is said when the body is present.*

P. Let us pray.

O God, whose property it is always to have mercy and to spare, we humbly entreat Thee for the soul of Thy servant (handmaid) N. . . , whom Thou hast summoned today from this world, that Thou wouldst not deliver him (her) into the hands of the enemy, nor forget him (her) forever, but bid Thy holy Angels receive him (her) and bear him (her) to our home in paradise, so that since he (she) believed and hoped in Thee, he (she) may not undergo the pains of hell but may possess eternal joys. Through Christ our Lord.

S. Amen.



## THE BURIAL

*While the body is carried out of the church, the following is sung:*

### ANTIPHON: IN PARADISUM

In paradísium dedúcant te Angeli: in tuo advéntu suscípiant te Mártýres, et perdúcant te in civitátem sanctam Jerúsalem. Chorus Angelórum te suscípiat, et cum Lázaro quondam páupere ætérrnam hábeas réquiem.

*If the grave has not already been blessed:*

### BLESSING OF THE GRAVE

Orémus.

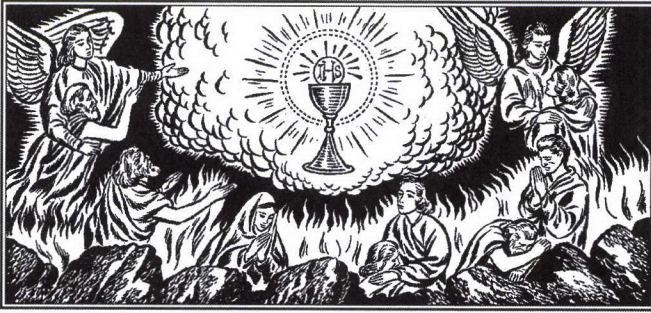
Deus, cujus miseratióne ánimæ fidélium requiéscent, hunc túmulum bene✠ dicere dignáre, eíque Angelum tuum sanctum députa custódem: et quorum quarúmque córpora hic sepeliúntur, ánimas eórum ab ómnibus absólve vínculis delictórum; ut in te semper cum Sanctis tuis sine fine læténtur. Per Christum Dóminum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

S. Amen.

*Here the body and grave are sprinkled with holy water and incensed.*

*In the cemetery, or where the body is left, the priest intones:*

Ant. 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 ætérrnum.



## THE BURIAL

*While the body is carried out of the church, the following is sung:*

### ANTIPHON: IN PARADISUM

May the Angels lead you into paradise: may the Martyrs receive you at your coming, and lead you into the holy city, Jerusalem. May the Choir of Angels receive you, and with Lazarus, who once was poor, may you have everlasting rest.

*If the grave has not already been blessed:*

### BLESSING OF THE GRAVE

Let us pray.

O God, by Thy mercy, rest is given to the souls of the faithful; be pleased to bless ✠ this grave. Appoint Thy holy Angels to guard it, and set free from all the chains of sin the soul of him (her) whose body is buried here, so that with all Thy Saints he (she) may rejoice in Thee forever. Through Christ our Lord.

S. Amen.

*Here the body and grave are sprinkled with holy water and incensed.*

*In the cemetery, or where the body is left, the priest intones:*

Ant. I am the resurrection and the life; he who believes in Me, even if he die, shall live; and whoever lives and believes in Me, shall never die.



**CANTICLE** Luke 1:68-69

Benedíctus ✠ Dóminus, Deus Israël, quia visitávit,  
et fecit redemptionem plebis suæ:

Et eréxit cornu salutis nobis in domo David pueri  
sui:

Sicut locútus est per os sanctórum, qui a sæculo  
sunt, prophetárum ejus:

Salútem ex inimícis nostris, et de manu ómnium  
qui odérunt nos:

Ad faciéndam misericórdiam cum pátribus  
nostris: memorári testaménti sui sancti.

Jusjurándum, quod jurávit ad Abraham, patrem  
nostrum, datúrum se nobis:

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

In sanctitáte et justítia coram ipso ómnibus  
diébus nostris.

Et tu, puer, Prophéta Altíssimi vocáberis: præíbis  
enim ante fáciem Dómini paráre vias ejus:

Ad dandam sciéntiam salutis plebi ejus, in  
remissiónem peccatórum eórum:

Per viscera misericórdiæ Dei nostri, in quibus  
visitávit nos oriens ex alto,

Illumináre his, qui in ténebris, et in umbra mortis  
sedent, ad dírigendos pedes nostros in viam  
pacis.

P. Réquiem ætérnam dona eis, Dómine.

S. Et lux perpétua lúceat eis.

Ant. 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.

P. Kýrie eléison.

S. Christe eléison.

P. Kýrie eléison.

Pater noster . . . (*inaudibly*)

**CANTICLE** Luke 1:68-69

Blessed ✠ be the Lord, the God of Israëġ, for He hath  
visited and wrought redemption for His people.

And raised up for us a horn of salvation, in the house  
of David His servant:

As He spoke by the mouth of His holy prophets of old:

Deliverance from our enemies: and from the hand  
of all that hate us:

To perform mercy to our fathers: and to remember His  
holy testament.

The oath which He swore to Abraham our father: that  
He would grant to us:

That being delivered from the hand of our enemies:  
we may serve Him without fear,

In holiness and justice before Him, all our days.

And thou, child, shalt be called the prophet of the  
Most High: for thou shalt go before the Face  
of the Lord, to prepare His ways:

To give knowledge of salvation to His people: unto  
remission of their sins:

Through the tender mercy of our God: in which the  
Day-spring from on high hath visited us:

To enlighten those who sit in darkness, and in the  
shadow of death: to direct our feet into the way  
of peace.

P. Eternal rest grant unto them, O Lord.

S. And let perpetual light shine upon them.

Ant. I am the Resurrection and the Life; he that  
believeth in Me, although he be dead, shall  
live; and every one who liveth, and believeth  
in Me, shall never die.

P. Lord, have mercy on us.

S. Christ, have mercy on us.

P. Lord, have mercy on us.

Our Father. . . *silently*

*The priest continues the Lord's Prayer silently, while sprinkling the body with holy water, until:*

P. Et ne nos indúcas in tentatiónem.

S. Sed líbera nos a malo.

P. A porta ínferi.

S. Erue, Dómine, ánimam ejus (ánimas eórum).

P. Requiésca(n)t in pace.

S. Amen.

P. Dómine, exáudi oratiónem meam.

S. Et clamor meus ad te véniat.

P. Dóminus vobíscum.

S. Et cum spírítu tuo.

P. Orémus.

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

S. Amen.

*The priest makes the Sign of the Cross on the body, and says:*

P. Réquiem ætérrnam dona ei, Dómine.

S. Et lux perpétua lúceat ei.

P. Requiéscat in pace.

S. Amen.

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

S. Amen.

*On the way back to the church or to the sacristy the Antiphon: Si iniquitates, and the Psalm: De profundis (page 4) are recited with the Collect: Fidelium.*



*The priest continues the Lord's Prayer silently, while sprinkling the body with holy water, until:*

P. And lead us not into temptation.

S. But deliver us from evil.

P. From the gate of hell.

S. Deliver his (her) soul (their souls), O Lord.

P. May he (she, they) rest in peace.

S. Amen.

P. O Lord, hear my prayer.

S. And let my cry come unto Thee.

P. The Lord be with you.

S. And with your spirit.

P. Let us pray.

Lord, we implore Thee, grant this mercy to Thy departed servant (handmaid) that he (she) who held fast to Thy will in intention, may not receive punishment in return for his (her) deeds; so that, as the true faith united him (her) with the body of the faithful on earth, Thy mercy may unite him (her) with the company of the choirs of Angels in heaven. Through Christ our Lord.

S. Amen.

*The priest makes the Sign of the Cross on the body, and says:*

P. Eternal rest grant unto him (her), O Lord.

S. And let perpetual light shine upon him (her).

P. May he (she) rest in peace.

S. Amen.

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

S. Amen.

*On the way back to the church or to the sacristy the Antiphon: Si iniquitates, and the Psalm: De profundis (page 5) are recited, with the Collect: Fidelium.*

## **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 transfixes 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.

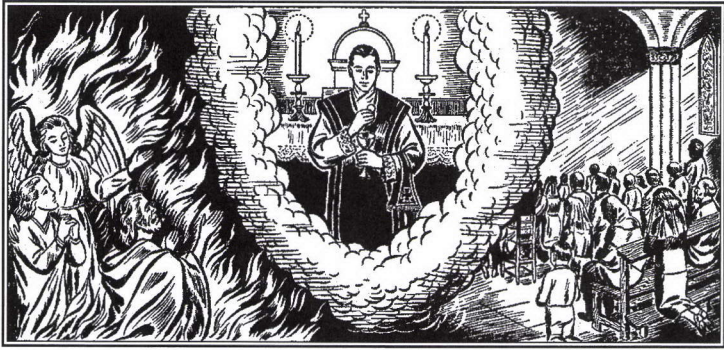
Eternal rest grant unto them, O Lord. And let perpetual light shine upon them. Amen. May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

### **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.



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.

### **HEROIC ACT OF CHARITY FOR THE SOULS IN PURGATORY**

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 willest 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 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**

O Holy 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 has 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.

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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.

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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.

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Almighty 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 sends 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.





*This Booklet Missal is humbly dedicated to  
the Blessed Virgin Mary, Mother of God,  
Mother of the Church, Queen of the Liturgy,  
Mother of the Clergy, Mediatrix of all Graces.*