

Missalette for Masses of the Dead



Our Lady Queen of Peace Parish

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The cover picture shows the relation between Purgatory and Heaven. At centre in Heaven sits enthroned in the clouds our Blessed Mother, holding the Christchild. Angels hover above them. On their right side are a monk, a bishop and an ancient saint (perhaps John the Baptist); on their left, a Franciscan friar, a Dominican friar, and perhaps a secular Priest. An angel lifts a soul from Purgatory into Heaven while others detained there plead for release in anguish, torment, fear but also hope. The saints on God's right side plead with Him and our Lady for the suffering souls, while those on the other side express sympathy with those detained in this fiery prison.

NOTES

1. Traditional Latin Masses in our community are celebrated in accordance with the terms regarding the 1962 Roman Missal as set forth in the apostolic letter “*Summorum Pontificum*”, given *motu proprio* by Pope Benedict XVI on 7 July, 2007. They are never *Dialogue Masses*. All responses are said by the Altar Server(s) and/or sung by the Choir, with the congregation singing along for certain parts when it is able. At spoken Masses, faithful in the pews are asked not to make any of the responses audibly.
2. Please observe the correct postures during Mass. These are indicated in blue outlined text (e.g. as **[KNEEL]**, **[STAND]** or **[SIT]**) whenever changed.
3. Places where bowing at the neck is expected are indicated in the text in small capital letters. A bow from the waist is likewise indicated as an *inclination*.
4. A black cross symbol (✠) is a sign for the Celebrant alone; a red cross (✠) indicates when both Priest and Congregation make the Sign of the Cross.
5. Please observe great reverence for the **Real Presence** of Jesus in the Tabernacle or on the Altar. Refrain from talking or taking pictures or from or any other action which may distract others in their prayers. Applause, in particular, is never apposite during a Traditional Latin Mass or other Liturgy.
6. Prepare yourself prayerfully before the beginning of Mass. It is usual for faithful to offer prayers of thanksgiving and adoration both immediately after distribution of the Blessed Sacrament and, for a time, after Mass, whether one is receiving Sacramentally or only spiritually. An excellent way of preparing oneself before Mass is to pray the devotion(s) at the end of this booklet.
7. When the Celebrant passes your pew in procession or recession, please bow the neck as he passes. When receiving aspersed holy water, please incline from the waist and make the Sign of the Cross. When receiving incense, please stand and incline from the waist as the Thurifer censes you.
8. If the Creed is sung in the solemn form, the Celebrant and Acolytes will reverence the Altar at the foot before proceeding to the sedilia. Please do not genuflect at this point. Instead, genuflect with them when the Celebrant does so at the Altar.
9. A collection is taken at the Offertory only on Sundays and current Holydays of Obligation. In the Dominion of Canada, these are Christmas Day and New Year’s Day.

FOREWORD:

MASSES OF THE DEAD

This booklet is a special guide for Masses for the Dead. It provides the liturgical text for the first Mass (the early morning Mass) for All Souls' Day, Requiem Masses to commend to God the suffering souls in Purgatory, and the Daily Mass of the Dead, the last of which is, in effect, a Votive Mass for the deceased. The Solemnity of All Souls' Day takes the first class as a liturgical day. It falls on the second day of November; however, despite its rank, it is transferred to the next day should 2nd November fall on a Sunday. Daily Masses of the Dead take the fourth class except when they fall in the Octave of All Souls' Day, when they take the third. The other Requiem Masses included here rank as third class liturgical days. Note that the entire month of November is dedicated by Holy Church to all the suffering souls in Purgatory. At Requiem Masses and at the Daily Mass for the Dead, there may be only one extra commemoration and it must pertain to those for whom the Mass is prayed. It is forbidden to commemorate ferial days or the festivities of saints at these Masses. The Mass for All Souls' Day does not admit of any extra commemorations at all. At Masses of the Dead, there is no *Gloria*, no Creed, no Glory at Introit or the Lavabo and many other special features which are given in the next section of this booklet.

This booklet is part of our endeavour to provide Missalettes for Masses said frequently in our community. The purpose of the enterprise is to enable all those attending the Traditional Latin Mass to participate fully and benefit from the spiritual fruits of the Mass. It is also our desire to contribute to the restoration of the traditional liturgy and devotions. That is one reason why you will find at the end of this booklet traditional devotions which we highly recommend to be prayed devoutly and meditatively before or after Mass and at other times. In this booklet, we have included two Litanies. The first of them is better fitted for use on All Souls' Day and at Daily Masses for the Dead; the second is more apt at Masses aimed to commemorate individual faithful known to members of our community, whether kinsmen, friends or other members of the Parish. A copy of each of these devotions may be downloaded from our website, the address of which is provided on the back cover.

The fruits or graces we receive by attending Mass are greatest when we participate spiritually. We should conform our intentions to those of our Lord, making our own sacrifices for Him as, through the hands of the Priest, He perpetuates His perfect intention to Sacrifice Himself to save mankind. At the Mass, this holy intention is achieved in an unbloody manner so as to make the fruits of the Passion at Calvary accessible both to the living and the dead. At Mass, we also call to mind the Last Supper, at which the Sacrifice of Calvary was anticipated, and are formed in the Word given unto us in Holy Writ and at Sermons. Following the prayers along with the Celebrant is ideally the most

fruitful way to participate in the Mass. For that reason, we need the text which one finds in a missal.

Each missalette consists of four parts, as follows: (1) An information section; (2) The *Ordinary* of the Mass; (3) the *Propers* of the Mass; and (4) *Devotions* proper to the season or feasts.

In this Missalette, we have integrated propers into the Ordinary where they are the same or almost identical over all the Masses of the Dead. Where propers differ across the Masses of the Dead, we have put sets of them for each Mass in a separate section which follows the Ordinary. This can be marked with a ribbon for convenient reference. After this section of propers, we have also added Extra Propers which are allowed by the Church as commemorations.

The *Ordinary* of the Mass consists of those prayers which are usually said at Mass, and it includes some seasonal adjustments. Minor changes which occur occasionally will be explained along the way. The *Propers* of the Mass are those prayers which characterise particular Masses from day to day. They may be said to be “proper” to that day. The *Ordinary* and the particular *Propers* for the day make up the complete Mass. In the Traditional Latin Mass, the Sermon, if given, and distribution of Holy Communion, when given, are not parts of the Mass but pertain to it.

In this Missalette, the term *Sung Mass* refers to any Mass that is sung; the term *Spoken Mass* refers to other Masses. In our community, the All Souls' Day Mass may be sung in some years but it is usually not; other Masses of the Dead are normally not sung. In these Missalettes, we use textual coloration, bracketing and different font types to help the reader navigate through the texts, rubrics, postural directions and options. To this end, we have adopted the following conventions:

- **Black** printing presents the text of the Mass (whether Sung or Spoken).
- **Blue** text indicates **postures** for the faithful to follow.
- **Red** highlights comments that aid in understanding the prayers or the actions of Priest or Server(s). **Bolded black** text adds commentary.
**Bolded black text adds commentary B **
- **A yellow highlighted text area always refers to the Propers.**
- **A blue highlighted area refers to texts which are said only when specified.**
- **Grey highlighted areas are skipped when there is no incensing.**
- Directions for the congregation are enclosed in square brackets [...]. Reverencings are also rendered in small capital letters (e.g. [BOW], [INCLINE], [GENUFLECT]). Postures are printed in blue (e.g. **KNEEL, SIT, STAND**). A *bow* is a bending of the neck, while an *inclination* is made from the waist.

SPECIAL NOTES FOR MASSES FOR THE DEAD:

Please note that, throughout Masses for the Dead, the Servers do not kiss objects; nor do they kiss the Priest's hand.

Liturgical Colour

Black is the liturgical colour for Masses for the Dead. It indicates mourning for the suffering Souls in Purgatory, as the Church hopes that deceased faithful are saved but must assume that they are not without blemish at death. All the paraments are to be black except for the pall and the tabernacle veil, which are to be violet or purple (or white in case of necessity. In some parishes, the tabernacle veil is always white by local custom.) Black may never be used for the tabernacle veil or pall because this would suggest that our Lord is not alive in the Tabernacle.

Liturgical Rank

All Souls' Day is a first-class liturgical day, a solemnity, but must never be called a 'festival' or a 'feast'.

Requiem Masses to be said on the third, seventh, thirtieth and anniversary days after death or burial rank as third class days. The anniversary Mass need not be on the anniversary of death but only during the year after the time of death, or in accordance with an accepted custom for observing death in about the time of a year.

The daily Mass for the Dead ranks as fourth class except during the Octave of All Souls' Day, when it ranks as third class.

Excluded Days

Masses of the Dead may not be offered on Sundays unless they are funeral Masses (not included here); nor may they be offered on feasts of the first or second class (again, except for funeral Masses). Memorial Requiems are said on the third, seventh, thirtieth and annual days after the day of death in any given case or after the same intervals after the date of interment in any given case. When one of these days falls on a Sunday or a feastday of the first or second class, it is transferred to the next free day (a day of the third or fourth class).

Daily Masses for the dead may only be said on ferial days or commemorations of the fourth class, except during the eight days inclusive after All Souls' Day, when they rank as third class. They may never be said in Christmastide on a fourth-class day following the Octave of Christmas (special restriction). The Church assigns but does not restrict the Daily Mass for the Dead to free days in the month of November, the month during which the Holy Souls in Purgatory are especially commended. This is apt, as November, with its clouds and fogs and gloom and shorter hours of light, is associated with death.

All Souls' Day is a day of the first class but is nevertheless transferred to Monday, 3rd November when 2nd November falls on a Sunday.

Commemorations

There are to be no commemorations on All Souls' Day. At other Masses of the Dead, there may be only one extra Collect added. It is to pertain to the deceased being remembered or to a class of deceased being honoured, or to the deceased in general. On no account is the seasonal feria or any saint to be commemorated at any Mass of the Dead.

Flowers:

For commemorative Requiem Masses and when the Daily Mass of the Dead is offered for a particular person, while the seasonal flowers may be displayed, it is better that the family arrange to have displayed roses in the appropriate colours, as follows:

White roses (or other flowers) are displayed for unmarried deceased persons and for virgins generally. Red roses are displayed for deceased persons who were married at the time of death or who had been married before death. By way of substitution, pink roses may be displayed in place of red for deceased women who died in advanced age. Pink should not be used for men or for younger women.

At All Souls' Day Masses, mixed red and white roses or other flowers should ideally be displayed, with or without an admixture of pink. This is a matter of custom and fittingness.

Dress

Darker clothes are appropriate at all Masses for the Dead; however, more formal wear is not enjoined except for funeral Masses (which are not included in this booklet). At all Masses, the twin principles of modesty and propriety should be observed at all times. For example, males should never approach for Holy Communion in shorts or with bare arms; women should cover their heads at all Masses.

FEATURES OF MASSES OF THE DEAD

1. There are three distinct Masses prescribed for All Souls' Day. However, in our community, only the first of these is said. If one or both of the others are to be used, their distinctive propers will be distributed on an insert to this booklet.
2. There is no Aspersion before Mass, as none of the Masses included in this booklet may be offered on a Sunday. (When a funeral is observed on a Sunday, there is still no Aspersion, as it is not the principal Mass of the day in the Rite.)
3. In the Prayers at the Foot, Psalm 42, *Judica me*, is omitted, as is the Glory which follows it and the versicle and response that normally follow the Glory.
4. At Sung Masses, there is no censuring before the Introit.
5. At the opening of the Introit, the Priest makes the Signum Crucis over the book rather than upon himself.
6. There is no Glory in the Introit but the Antiphon is repeated after the Psalm Verse.
7. All Masses of the Dead use the same Introit.
8. The *Gloria* which usually follows the Kyrie is omitted (just as it is during Lent).
9. Each of the four Masses included in this booklet has its own distinctive Epistle or Lesson.
10. The Alleluia most often said at Mass after the Gradual is replaced by a Tract in all Masses of the Dead; and all Masses of the Dead have Gradual and Tract even in Eastertide: they never have two Alleluias.
11. All Masses of the Dead use the same Gradual and Tract. The Sequence entitled *Dies Iræ* is mandatory on All Souls' Day at least at its principal or sole Mass; and it may be said at any other Mass of the Dead. When the Sequence is chanted, the Celebrant may repair to the sedilia after he recites it, returning to the Altar after it has been sung.
12. There is no spooning of incense before the Gospel and the Missal is not censured.
13. Before the Gospel, the Priest omits the "*Jube Domine/Domne benedicere*" to its "*Amen*". (This bidding normally follows the *Munda Cor Meum*.)
14. All Masses of the Dead have a distinctive Gospel lection.
15. At Sung Masses, the Gospel is not lighted by torches.

16. The Priest does not kiss the book after the Gospel; nor does he make the customary response following the Servers' Response.
17. The Creed is not said at any Mass of the Dead.
18. The Altar may be censed at the Offertory at a Sung Mass as usual but, afterwards, the Celebrant alone is censed. The Servers, Choir and Congregation are not censed at any Mass of the Dead. The Blessed Sacrament is censed at the Elevation as usual.
19. At the Presentation, the Priest does not make the Signum Crucis over the water cruet but he does bless the water without making this sign.
20. At the end of the Lavabo, the Glory is omitted (as it also is during Lent).
21. A special Preface of the Dead is used at all Masses of the Dead.
22. The Canon is standard at Masses of the Dead, using the Standard Communicantes and Hanc Igitur.
23. At the Agnus Dei, the Priest does not put his hands on the Altar and neither he nor anyone else strikes his breast. He folds them before his breast, and the ending of each petition departs from the one used in most Masses. Instead of “*miserere nobis, . . . miserere nobis, . . . dona nobis pacem*”, the Priest says “*dona eis requiem, . . . dona eis requiem, . . . dona eis requiem sempiternam*” [grant them rest, grant them rest, grant them eternal rest].
24. The first of the Priest's Prayers of Private Preparation is omitted.
25. The Communion Versicle is the same for all Masses of the Dead.
26. The Greeting and following Dismissal is replaced by *Requiescant in pace* and the Response *Amen*; and the Priest does not turn to the people when saying this.
27. The Last Blessing is omitted after the Placeat Tibi, but the Last Gospel is said as usual unless an Absolution is to follow.
28. Through Mass and any Absolution which might be given thereafter, the Servers do not kiss any object; nor do they kiss the Priest's hands at any time.
29. The organ is normally not played during a Mass of the dead. However, some accepted compositions from the nineteenth century and afterwards do employ the organ to support chant. The beautiful and ethereal Requiem Mass of Gabriel Fauré is an example. The organ is employed during both its Mass and its Absolution.
30. On All Souls' Day and at Masses which are not followed by an Absolution, a Sermon may be delivered after the Gospel, as usual. But in Masses which are followed by an Absolution, the Sermon is given after the Placeat tibi which ends Mass, and before the Absolution is imparted over the pall.

THE HOLY SACRIFICE OF THE MASS: THE ORDINARY

THE PROCESSION

STAND AS THE PROCESSION ENTERS THE NAVE.

The Mass on All Souls' Day may be sung in our community, in which case there is a procession, but it is usually not sung. There will be no procession for Requiem Masses of commemoration or for the Daily Mass for the Dead.

During the Procession, bow to the Celebrant as he passes your pew. At a typical Sung Mass, the Servers will include a Thurifer, Crucifer, Acolytes, Master of Ceremonies and Celebrant.

MASS OF THE CATECHUMENS

The Choir sings the Introit to begin the Mass. Meanwhile, the Celebrant and Ministers recite in a vox mediocris [moderate voice] the preparatory prayers at the foot of the Altar.

PRAYERS AT THE FOOT OF THE ALTAR

Psalm 42 and its following Glory and following versicle and response are omitted at all Masses of the Dead.

KNEEL AS THE CELEBRANT GENUFLECTS AT THE FOOT.

IN NOMINE PATRIS, ✠ et Filii, et IN THE NAME OF THE FATHER, ✠ and Spiritus Sancti. Amen. of the Son, and of the Holy Ghost. Amen.

℣ Introibo ad altare Dei.

℣ I will go in unto the Altar of God.

℟ Ad Deum qui lætificat juventutem meam. ℟ To God, Who giveth joy to my youth.

℣ Adjutorium nostrum ✠ in nomine Domini. ℣ Our ✠ help is in the Name of the Lord. ℟ Who hath made Heaven and earth.

℟ Qui fecit cœlum et terram.

THE CONFITEOR

℣ Confiteor Deo omnipotenti. . . . ℣ I confess to Almighty God. . . .

℟ Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam. ℟ May Almighty God have mercy upon thee, forgive thee thy sins and bring thee to life everlasting.

℣ Amen.

℣ Amen.

The Servers say the Confiteor.

CONFITEOR Deo omnipotenti, [BOWING DEEPLY THROUGHOUT] I beatæ Mariæ semper Virgini, beato CONFESS to Almighty God, to blessed Michæli Archangelo, beato Joanni Mary, ever-Virgin, to blessed Michael Baptistæ, sanctis Apostolis Petro et the Paulo, omnibus Sanctis, et tibi, Archangel, to blessed John the Baptist, to

pater: quia peccavi nimis cogitatione, verbo et opere: [The breast is struck on the underlined words.] mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

the holy Apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly, in thought, word and deed: [The breast is struck on the underlined words] through my fault, through my fault, through my most grievous fault. Therefore, I beseech blessed Mary, ever-Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and thee, father, to pray to the Lord our God for me.

The Celebrant joins his hands and pleads mercy while all the faithful remain bowed:

✠ Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.
✠ Amen.

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

The Servers and faithful unbow and the Priest imparts the absolution:

✠ Indulgentiam ✠ absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. ✠ Amen.

✠ [UNBOW] MAY the Almighty and merciful Lord grant us pardon, ✠ absolution and remission of our sins.
✠ Amen.

He bows his head and continues, while the faithful bow slightly:

✠ Deus, tu conversus vivificabis nos.

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

✠ Et plebs tua lætabitur in te.

✠ And Thy people shall rejoice in Thee.

✠ Ostende nobis, Domine, misericordiam tuam.

✠ Show us, O Lord, Thy mercy.

✠ Et salutare tuum da nobis.

✠ And grant us Thy salvation.

✠ Domine, exaudi orationem meam.

✠ O Lord, hear my prayer.

✠ Et clamor meus ad te veniat.

✠ And let my cry come unto Thee.

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit. [UNBOW]

The Celebrant extends and joins his hands and says (in the vox secreta):

✠ Oremus.

✠ Let us pray.

PRAYER FOR PURITY

Then, going up to the Altar, he says quietly (in the vox secreta):

AUFER a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

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.

PRAYER FOR PEACE

He kisses the Altar in the middle, where the relics of the saints are enclosed, joins his hands and bows down over the Altar, continuing silently:

ORAMUS TE, Domine, per merita
Sanctorum tuorum, quorum reliquiæ
hic sunt, et omnium Sanctorum: ut
indulgere digneris omnia peccata
mea. Amen.

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.

INITIAL INCENSING OF THE ALTAR

There is no incensing of the Altar before the Introit at any Mass of the Dead.

THE INTROIT (4 Esdras 2. 34, 35)

The Celebrant makes the Sign of the Cross (✠) over the Missal and not upon himself. There is no Glory in the Introit. Using the vox mediocris, he repeats the Antiphon after reciting the Psalm verse.

REQUIEM ✠ æternam dona eis,
Domine: et lux perpetua luceat eis.
Psalm 64. 2-3. Te decet hymnus,
Deus, in Sion, et tibi reddetur votum
in Jerusalem: exaudi orationem
meam, ad te omnis caro veniet.
Requiem æternam dona eis, Domine:
et lux perpetua luceat eis.

ETERNAL ✠ rest grant unto them, O
Lord; and let perpetual light shine upon
them. *Psalm 64. 2-3.* A hymn, O God,
becometh Thee in Sion; and a vow
shall be paid to Thee in Jerusalem: hear
my prayer; all flesh shall come to
Thee. Eternal rest grant unto them, O
Lord; and let perpetual light shine upon
them.

THE KYRIE

The Choir and faithful sing (at a Sung Mass) the Kyrie, which the Celebrant says in the vox mediocris alternately with the Servers at the centre of the Altar or at the Epistle side. If the sung Kyrie is especially long, the Celebrant may go to the sedilia, in which case the faithful stand as he leaves the Altar, sit when he is seated and rise when he returns from thence.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Christe, eleison.

✠ Christ, have mercy on us.

✠ Christe, eleison.

✠ Christ, have mercy on us.

✠ Christe, eleison.

✠ Christ, have mercy on us.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

✠ Kyrie, eleison.

✠ Lord, have mercy on us.

THE GLORIA

The *Gloria* is suppressed on all the Masses of the Dead.

The Celebrant kisses the Altar, and turning toward the faithful, sings or says aloud:

✠ Dominus vobiscum.

✠ The Lord be with you.

℞ Et cum spiritu tuo.
℣ Oremus.

℞ And with thy spirit.
℣ Let us pray.

THE COLLECT

The Celebrant returns to the Epistle horn and, raising his hands to the Missal, he sings the Collect(s) at a Sung Mass or, at a Spoken Mass, he says it/them in the vox clara: Oremus. . .

Turn to COLLECT in the Proper of the Mass.

The Choir (Sung Mass) or Server(s) respond: Amen.

THE EPISTLE OR LESSON

In the same way, the Epistle or Lesson is then chanted or recited in a clear voice.

Turn to EPISTLE or LESSON in the Proper of the Mass.

SIT AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

And the assistants respond:

℞ Deo gratias.

℞ Thanks be to God.

THE GRADUAL (4 Esdras 2. 34, 35)

The Celebrant reads the Gradual in a moderate voice.

REQUIEM æternam dona eis, ETERNAL rest grant unto them, O Domine: et lux perpetua luceat eis. Lord; and let perpetual light shine
Psalm III. 7. In memoria æterna upon them. Psalm III. 7. The just erit justus: ab auditione mala non shall be in everlasting remembrance; timebit. he shall not fear the evil hearing.

TRACT

The Celebrant continues in the vox mediocris so as to read the Tract.

ABSOLVE, Domine, animas omnium fidelium defunctorum ab omni vinculo delictorum. Et gratia tua illis succurrente, mereantur evadere judicium ultionis. Et lucis æternæ beatitudine perfrui.	ABSOLVE, O Lord, the souls of all the faithful departed from every bond of sin. And, by the help of Thy grace, may they be enabled to escape the avenging judgement, and enjoy the bliss of everlasting light.
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THE SEQUENCE

This following Sequence is said on All Souls' Day and may be said at all Masses of the Dead. At Sung Masses, after the Celebrant has delivered it in a moderate voice, he may repair to the sedilia while the Choir finishes singing it.

DIES iræ, dies illa,
Solvat sæclum in favilla:
Teste David cum Sibylla.

DAY of wrath and doom impending,
David's word with Sibyl's blending,
Heaven and earth in ashes ending.

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!

O what fear man's bosom rendeth,
When from Heaven the Judge descendeth,
On Whose sentence all dependeth.

<p>Tuba, mirum spargens sonum, Per sepulchra regionum, Coet omnes ante thronum.</p>	<p>Wondrous sound the trumpet flingeth, Through earth's sepulchres it ringeth, All before the throne it bringeth.</p>
<p>Mors stupebit, et natura, Cum resurget creatura, Judicandi responsura.</p>	<p>Death is struck, and nature quaking, All creation is awaking, To its Judge an answer making.</p>
<p>Liber scriptus proferetur, In quo totum continetur, Unde mundus judicetur.</p>	<p>Lo, the book exactly worded, Wherein all hath been recorded, Thence shall judgement be awarded.</p>
<p>Judex ergo cum sedebit, Quidquid latet, apparebit: Nil inultum remanebit.</p>	<p>When the Judge His seat attaineth, And each hidden deed arraigneth, Nothing unavenged remaineth.</p>
<p>Quid sum miser tunc dicturus? Quem patronum rogaturus, Cum vix justus sit securus?</p>	<p>What shall I, frail man, be pleading? Who for me be interceding, When the just are mercy needing?</p>
<p>Rex tremendæ majestatis, Qui salvandos salvas gratis, Salva me, fons pietatis.</p>	<p>King of majesty tremendous, Who dost free salvation send us, Fount of pity, then befriend us.</p>
<p>Recodare, Jesu pie, Quod sum causa tuæ viæ: Ne me perdas illa die.</p>	<p>Think, kind Jesus, my salvation Caused Thy wondrous Incarnation, Leave me not to reprobation.</p>
<p>Quærens me, sedisti lassus: Redemisti, crucem passus: Tantus labor non sit cassus.</p>	<p>Faint and weary Thou has sought me, On the Cross of suffering bought me, Shall such grace be vainly brought me?</p>
<p>Iuste Judex ultionis, Donum fac remissionis, Ante diem rationis.</p>	<p>Righteous Judge, for sin's pollution, Grant Thy gift of absolution, Ere that day of retribution.</p>
<p>Ingemisco, tamquam reus: Culpa rubet vultus meus: Supplicanti parce, Deus.</p>	<p>Guilty now I pour my moaning, All my shame with anguish owning, Spare, O God, Thy suppliant groaning.</p>
<p>Qui Mariam absolvisti, Et latronem exaudisti, Mihi quoque spem dedisti.</p>	<p>Through the sinful woman shriven, Through the dying thief forgiven, Thou to me a hope has given.</p>

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

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

Inter oves locum præsta.
Et ab hœdis me sequestra,
Statuens in parte dextra.

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

Confutatis maledictis.
Flammis acribus addictis,
Voca me cum benedictis,

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

Oro supplex et acclinis,
Cor contritum quasi cinis,
Gere curam mei finis.

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

Lacrimosa dies illa,
Qua resurget ex favilla.

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

Judicandus homo reus.
Huic ergo, parce Deus:

Man, for judgement must prepare him,
Spare, O God, in mercy, spare him,

Pie Jesu Domine,
Dona eis requiem.
Amen.

Lord, all-pitying, Jesu blest,
Grant them Thine eternal rest.
Amen.

BLESSING OF INCENSE BEFORE THE GOSPEL

There is no blessing of incense before the Gospel or censuring of the Missal at any Mass of the Dead, and the Gospel is read without lights.

MUNDA COR MEUM

The Munda cor meum is said by the Celebrant (unless there be a Deacon at a Missa Solemnis, in which case the text differs slightly).

MUNDA COR MEUM ac labia mea,	CLEANSE MY HEART and my lips, O
omnipotens Deus, qui labia Isaiæ	Almighty God, Who didst cleanse the
Prophetæ calculo mundasti ignito: ita	lips of the prophet Isaias with a burning
me tua grata miseratione dignare	coal; through Thy gracious mercy so
mundare, ut sanctum Evangelium tuum	purify me that I may worthily proclaim
digne valeam nuntiare. Per Christum	Thy holy Gospel. Through Christ our
Dominum nostrum. Amen.	Lord. Amen.

The *Jube, Domine benedicere* and *Dominus sit in corde meo* are omitted at all Masses of the Dead.

THE GOSPEL

The Gospel is not incensed at any Mass of the Dead and is said or sung without lights. It is sung by the Celebrant at a Missa Cantata (or by the Deacon at a Missa Solemnis) or said in a clear voice at a Spoken Mass.

STAND.

[Make the Sign of the Cross on forehead, lips and heart at the Response.]

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ ✠ Sequentia (vel Initium)
sancti Evangelii secundum N.

✠ ✠ The continuation (or beginning) of the
holy Gospel according to N.

✠ ✠ Gloria ✠ tibi, ✠ Domine.

✠ ✠ Glory to ✠ Thee, O ✠ Lord.

Turn to GOSPEL in the Proper of the Mass.

At the end of the Gospel, the Assistants respond:

✠ Laus tibi, Christe.

✠ Praise be to Thee, O Christ.

The Celebrant does not kiss the book or make the response Per evangelica at Masses of the Dead.

(THE SERMON)

A Sermon may be said here on All Souls' Day or (seldom) at Masses of the Dead which do not include an Absolution over the black funeral pall. On occasions when there is to be an Absolution after Mass, the Sermon is said after the *Placeat tibi* near the end of Mass, and the Last Gospel is omitted.

A Sermon will seldom be said at Daily Masses of the Dead.

Wait for the Celebrant to reach the floor of the sanctuary and then

SIT for the Sermon.

THE CREDO

The Creed is not said at any Mass of the Dead.

THE MASS OF THE FAITHFUL

The Mass of the Faithful is divided into three parts: Offertory,
Canon and Communion Rite.

REMAIN STANDING.

The Celebrant kisses the Altar, and turning to the faithful, sings or says clearly:

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ Oremus.

✠ Let us pray.

THE OFFERTORY OF THE MASS

THE OFFERTORY ANTIPHON

The Choir sings the Offertory Antiphon, which is recited silently by the Celebrant.

SIT.

DOMINE Jesu Christe, Rex O Lord Jesus Christ, King of glory, deliver
gloriæ, libera animas omnium the souls of all the faithful departed from
fidelium defunctorum de pœnis all the pains of hell and from the
infernî et de profundo lacu: libera bottomless pit: deliver them from the
eas de ore leonis, ne absorbeat eas lion's mouth, that hell not swallow them
tarturus, ne cadant in obscurum: up, that they fall not into darkness, but let
sed signifer sanctus Michael the standard-bearer, holy Michael, lead
repræsentet eas in lucem sanctam: them into that holy light; which Thou didst
Quam olim Abrahæ promisisti, et promise of old to Abraham and to his seed.
semini ejus. Hostias et preces tibi, We offer to Thee, O Lord, sacrifices and
Domine, laudis offerimus: tu prayers: do Thou receive them in behalf of
suscipe pro animabus illis, quarum those souls of whom we make memorial
hodie memoriam facimus: fac eas, this day. Grant them, O Lord, to pass from
Domine, de morte transire ad death to that life; which Thou didst
vitam. Quam olim Abrahæ promise of old to Abraham and to his seed.
promisisti et semini ejus.

[The bell is rung once as a local custom in some places.]

The Celebrant takes the paten with the host, and offers up the host, saying in the vox secreta:

SUSCIPE, SANCTE PATER,
omnipotens æterne Deus, hanc
immaculatam hostiam, quam ego
indignus famulus tuus offero tibi Deo
meo vivo et vero, pro innumerabilibus
peccatis et offensionibus et negligentibus
meis, et pro omnibus circumstantibus, sed present and likewise for all faithful
et pro omnibus fidelibus christianis vivis Christians, living and dead, that it may
atque defunctis: ut mihi et illis proficiat avail both me and them as a means of
ad salutem in vitam æternam. Amen. salvation, unto life eternal. Amen.

Making the Sign of the Cross with the paten, he places the host upon the corporal. The wine and water are poured into the Chalice in remembrance of the water and blood which flowed from the side of Jesus when pierced by the soldier's lance. At Masses of the Dead, the Celebrant does not make the Signum Crucis over the cruet when he blesses the water before it is mixed. However, he does bless the water, saying:

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia sæcula sæculorum. 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, for ever and ever. Amen.

Returning to the middle of the Altar, the Celebrant takes the Chalice and offers it to God, saying silently:

OFFERIMUS TIBI, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

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.

The Celebrant makes the Signum Crucis with the Chalice, places it upon the corporal, and covers it with the pall. With his hands joined upon the Altar, he bows slightly and says quietly:

IN SPIRITU HUMILITATIS, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

HUMBLED IN SPIRIT and contrite of heart, may we find favour 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.

Raising his eyes and extending and then joining his hands, he makes the Signum Crucis over host and chalice, invoking the Holy Ghost silently:

VENI, sanctificator omnipotens, æterne Deus: et benedic hoc sacrificium, tuo sancto nomini præparatum.

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

Should there be no incensing, skip the shaded area and proceed directly to the Lavabo.

THE OFFERTORY INCENSING

The Celebrant now usually blesses incense at a Sung Mass.

PER INTERCESSIONEM beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene dicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

BY THE INTERCESSION of blessed Michael the Archangel, who standeth at the right side of the Altar of incense, and of all His Elect, may the Lord deign to bless this incense and to receive it as an odour of sweetness: through Christ our Lord. Amen.

The Celebrant incenses the bread and wine:

INCENSUM istud a te benedictum
ascendat ad te, Domine: et descendat
super nos misericordia tua.

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

Then he incenses the Altar:

DIRIGATUR, Domine, oratio mea, sicut
incensum, in conspectu tuo: elevatio
manuum mearum sacrificium
vespertinum.

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

Pone, Domine, custodiam ori meo, et
ostium circumstantiæ labiis meis: ut non
declinet cor meum in verba malitiæ, ad
excusandas, excusationes in peccatis.

Set a watch, O Lord, before my mouth,
and a door round about my lips. May
my heart not incline to evil words, to
make excuses for sins.

Returning the thurible, the Celebrant says:

ACCENDAT in nobis Dominus ignem
sui amoris, et flammam æternæ
caritatis. Amen.

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

The Celebrant alone is now censed. At Masses of the Dead, the other Clergy, the Servers, the Choir and the Congregation are not censed..

THE LAVABO

The Celebrant washes his fingers as a sign of purity, reciting Psalm 25. 6-12 silently:

LAVABO inter innocentes manus
meas: et circumdabo altare tuum,
Domine: ut audiam vocem laudis, et
enarrem universa mirabilia tua.
Domine, dilexi decorem domus tuæ, et
locum habitationis gloriæ tuæ. Ne
perdas cum impiis, Deus, animam
meam, et cum viris sanguinum vitam
meam: In quorum manibus iniquitates
sunt: dextera eorum repleta est
muneribus. Ego autem in innocentia
mea ingressus sum: redime me, et
miserere mei. Pes meus stetit in directo:
in ecclesiis benedicam te, Domine.

I WILL wash my hands among the
innocent, and I will encompass Thine
Altar, O Lord. That I may hear the voice
of Thy 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.

The usual Glory which follows next is omitted at all Masses of the Dead.

THE PRAYER TO THE HOLY TRINITY

Bowing down before the middle of the Altar, he joins his hands, saying in the vox secreta:

SUSCIPE, SANCTA TRINITAS, hanc
oblationem, quam tibi offerimus ob
memoriam passionis, resurrectionis et
ascensionis Jesu Christi Domini nostri:
et in honorem beatæ Mariæ semper
Virginis, et beati Joannis Baptistæ, et

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 honour of blessed Mary ever-
Virgin, of blessed John the Baptist,

sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

the holy Apostles Peter and Paul, of these and of all the saints. To them let it bring honour, 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.

THE ORATE FRATRES

He kisses the Altar; then, turning toward the faithful, he says the first two words in a clear voice and then faces the Altar and joins his hands while concluding the prayer in the vox mediocris.

✠ ORATE FRATRES: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.
✠ Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ. ✠ Amen.

✠ PRAY, BRETHERN, that my Sacrifice and yours may be acceptable to God the Father Almighty.
✠ May the Lord accept the Sacrifice from thy hands, to the praise and glory of His Name, for our benefit and for that of all His holy Church.
✠ Amen.

Raising his voice, the Celebrant says in the vox clara:

Orem ✠ Oremus.

Let ✠ Let us pray.

THE SECRET

Then with outstretched hands, the Celebrant says the Secret(s) silently:

Turn to SECRET in the Proper of the Mass.

He concludes in a vox clara:

✠ Per omnia sæcula sæculorum.
✠ Amen.

✠ For ever and ever.
✠ Amen.

STAND for the Preface at any Sung Mass; otherwise, remain SEATED.

THE DIALOGUE TO THE PREFACE

Holding his hands over the Altar, the Celebrant chants (or says in a clear voice):

✠ Dominus vobiscum.
✠ Et cum spiritu tuo.

✠ The Lord be with you.
✠ And with thy spirit.

Raising his hands:

✠ Sursum corda.
✠ Habemus ad Dominum.

✠ Lift up your hearts.
✠ We have lifted them up to the Lord.

Joining his hands before his breast, he bows:

✠ Gratias agamus [BOW] Domino Deo nostro.
✠ Dignum et justum est.

✠ Let us give thanks [BOW] to the Lord our God.
✠ It is meet and just so to do.

THE PREFACE FOR THE DEAD

The following Preface is sung or said at all Masses of the Dead.

With his hands extended, the Celebrant chants or reads aloud the Preface:

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum. In quo nobis spes beatæ resurrectionis effulsit: ut quos contristat certa moriendi conditio, eosdem consoletur futuræ immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur: et dissoluta terrestris hujus incolatus domo, æterna in cælis habitatio comparatur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omnia militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:	IT IS truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord: in Whom the hope of a blessed resurrection hath beamed upon us: so that those who are saddened by the certainty of dying may be consoled by the promise of a future deathless life. For to Thy faithful people, Lord, life is changed, not taken away; and when the home of this earthly sojourn is dissolved, an eternal dwelling is made ready in Heaven. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the Heavenly army, we sing a hymn to Thy praise, evermore saying:
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THE SANCTUS

The Celebrant again joins his hands, and bowing, says the Sanctus in the vox clara, which the Choir and the faithful sing at Sung Masses. At the Benedictus qui venit, make the Sign of the Cross. The sacring bell is rung thrice at the Sanctus.

KNEEL.

♠ SANCTUS, ♠ SANCTUS,
♠ SANCTUS
DOMINUS DEUS SABAOTH.
PLENI SUNT CÆLI ET TERRA
GLORIA TUA. HOSANNA IN
EXCELSIS. BENEDICTUS, ✠ QUI
VENIT IN NOMINE DOMINI.
HOSANNA IN EXCELSIS.

♠ 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 CANON OF THE MASS

The Celebrant, extending, raising and joining his hands, and then raising his eyes towards Heaven and bowing low over the Altar, begins the Canon, saying it entirely in the vox secreta:

FOR THE CHURCH

TE IGITUR, clementissime Pater, per Jesum Christum, Filium tuum, Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas, hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro *N.* et Antistite nostro *N.* et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

MOST MERCIFUL FATHER, we humbly pray and beseech Thee, through Jesus Christ Thy Son, our Lord, to accept and 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, and 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.

COMMEMORATION OF THE LIVING

Mention here the names of faithful for whom you offer the Divine Victim.

MEMENTO, DOMINE, famulorum famularumque tuarum *N.* et *N.* [BOW] et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibi que reddunt vota sua æterno Deo, vivo et vero.

BE MINDFUL, O LORD, of Thy servants and handmaids, *N.* and *N.*, [BOW] 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 eternal, living and true God.

INVOCATION OF THE SAINTS: THE COMMUNICANTES

COMMUNICANTES, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beati Joseph, ejusdem Virginis Sponsi; et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii,

IN COMMUNION with, and honouring the memory, in the first place, of the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ; also, 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,

Chrysogoni, Joannis et Pauli, Cosmæ et
Damiani: et omnium sanctorum
tuorum; quorum meritis precibusque
concedas, ut in omnibus protectionis
tuæ muniamur auxilio.

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.

He joins his hands, saying:

Per eundem Christum Dominum
nostrum. Amen.

Through the same Christ our Lord.
Amen.

THE CONSECRATION

OBLATION OF THE VICTIM TO GOD

The Celebrant spreads both hands over the oblation as the bell is rung once:

☩ HANC IGITUR oblationem
servitutis nostræ, sed et cunctæ
familiæ tuæ, quæsumus, Domine, ut
placatus accipias: diesque nostros in
tua pace disponas, atque ab æterna
damnatione nos eripi, et in electorum
tuorum jubeas grege numerari. Per
Christum Dominum nostrum. Amen.

☩ WE THEREFORE beseech Thee, O
Lord, graciously to accept this oblation of
our service and that of Thy whole
household, granting them remission of all
their sins: 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.

THE EPICLESIS

INVOCATION OF THE HOLY GHOST TO BLESS THE OFFERINGS

*In most Western traditional Rites of Mass, as here, the Epiclesis occurs before the
Consecration. In the Traditional Roman Mass, the Holy Ghost is not invoked by Name.*

QUAM OBLATIONEM tu, Deus, in
omnibus, quæsumus, bene☩dictam,
adscrip☩tam, ra☩tam, rationabilem,
acceptabilemque facere digneris: ut
nobis Cor☩pus, et San☩guis fiat
dilectissimi Filii tui Domini nostri Jesu
Christi.

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, that it
may become for us ☩ the Body and ☩
Blood of Thy dearly beloved Son, our Lord
Jesus Christ.

WORDS OF CONSECRATION AND ELEVATION

QUI PRIDIE quam pateretur,
accepit panem in sanctas ac
venerabiles manus suas, et elevatis
oculis in cælum ad te Deum Patrem
suum omnipotentem, tibi gratias
agens, bene ☩ dixit, fregit, deditque
discipulis suis, dicens: Accipite, et
manducate ex hoc omnes.

WHO, the day before He suffered,
took bread into His Holy and
venerable hands, and having lifted
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.

Now the Priest bows low and pronounces the Words of Consecration slowly and without pausing.

**HOC EST ENIM
CORPUS MEUM.**

**FOR THIS IS
MY BODY.**

🔔 The Celebrant genuflects to adore the Sacred Host; rising, he elevates It 🔔 🔔 🔔 ; and then, placing It on the corporal, genuflects again 🔔 to adore. In Masses having incense, at the Elevation, the Thurifer imparts three double-swings of incense. From this point, except upon taking the Sacred Host, the Priest never disjoins his fingers and thumbs until he washes his hands (after communicating the people). At the Elevation, it is customary for the faithful to bow the neck and say silently, My Lord and my God. Then, uncovering the Chalice and taking it with both hands, the Celebrant says:

SIMILI modo, postquam cœnatum est, IN LIKE manner, after He had accipiens et hunc præclarum Calicem in sipped, taking also into His holy and sanctas ac venerabiles manus suas: item venerable hands this goodly Chalice, tibi gratias agens, bene✠dixit, deditque giving thanks to Thee, He ✠blessed discipulis suis, dicens: Accipite, et it, and gave it to His disciples, saying: bibite ex eo omnes. Take and drink ye all of this.

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

**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.**

THE MEMORIAL

Now the Priest says in a low voice:

Hæc quotiescumque feceritis, in mei As often as ye shall do these things, ye
memoriam facietis. shall do them in remembrance of Me.

The Celebrant genuflects, 🔔 elevates the Chalice 🔔 🔔 🔔 and, setting It down, he covers It and genuflects 🔔 to adore again. At Masses with incense, it is imparted in three double-swings of the thurible. At the Elevation, it is customary for faithful to bow the neck and say silently Be mindful, O Lord, of Thy creature, whom Thou hast redeemed by Thy most Precious Blood.

*** THE ANAMNESIS ***

OBLATION OF THE VICTIM TO GOD

With hands held apart, the Celebrant proceeds:

UNDE et memores, Domine, nos AND now, O Lord, we, Thy servants, and servi tui, sed et plebs tua sancta, with us all Thy holy people, calling to ejusdem Christi Filii tui Domini mind the blessed Passion of this same nostri tam beatæ passionis, nec non et Christ, Thy Son, our Lord, likewise His ab inferis resurrectionis, sed et in Resurrection from the grave, and also cœlos gloriosæ ascensionis: offerimus His glorious Ascension into Heaven, do præclaræ majestati tuæ de tuis donis offer unto Thy most sovereign Majesty ac datis, hostiam ✠ puram, hostiam out of the gifts Thou hast bestowed upon ✠ sanctam, hostiam ✠ immacula- us, a pure ✠ Victim, a holy ✠ Victim, tam, Panem ✠ sanctum vitæ æternæ, a spotless ✠ Victim, the holy ✠ Bread et Calicem ✠ salutis perpetuæ. of life eternal, and the Chalice ✠ of everlasting Salvation.

PLEA FOR ACCEPTANCE OF OUR OFFERING

SUPRA quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justī Abel, et sacrificium Patriarchæ nostrī Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

DEIGN to look upon them with a favourable 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.

PLEA FOR GRACES AND BLESSINGS

Bowing down, with hands joined and placed upon the Altar, the Celebrant says:

SUPPLICES te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ: ut quoque ex hac altaris participatione, sacrosanctum Filii tui Corporis, et sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

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 Christ our Lord. Amen.

COMMEMORATION OF THE DEAD

The Priest offers the Blessed Sacrament for the comfort of the souls detained in Purgatory, and invokes the saints. Pray for deceased relatives and friends here.

MEMENTO etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsi, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. [BOW] Per eundem Christum Dominum nostrum. Amen.

BE MINDFUL, also, O Lord, of Thy servants and handmaids N. and N. who have 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. [BOW] Through the same Christ our Lord. Amen.

* * *

PLEA FOR ETERNAL HAPPINESS

Striking his breast once and raising his voice for the first three words, the Celebrant continues:

NOBIS QUOQUE PECCATORIBUS famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano,

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,

Matthia, Barnaba, Ignatio, Alexandro,
Marcellino, Petro, Felicitate, Perpetua,
Agatha, Lucia, Agnete, Cæcilia,
Anastasia et omnibus Sanctis tuis: intra
quorum nos consortium, non æstimator
meriti, sed veniæ, quæsumus, largitor
admitte

Marcellinus, Peter, Felicity, Perpetua,
Agatha, Lucy, Agnes, Cecilia, Anastasia
and all Thy saints. Into their company we
beseech Thee to admit us, not
considering our merits, but freely
pardoning our offences.

The Celebrant joins his hands:

Per Christum Dominum nostrum.

Through Christ our Lord.

THE FINAL DOXOLOGY

The Celebrant thrice signs the Cross over the Host and the Chalice, saying:

PER quem hæc omnia, Domine, semper THROUGH Whom, O Lord, Thou dost
bona creas, sanctiꝰficas, viviꝰficas, create, ꝰ sanctify, ꝰ quicken, ꝰ bless
beneꝰdicis, et præstas nobis. and bestow upon us all these good things.

THE MINOR ELEVATION

He uncovers the Chalice and genuflects. Then, taking the Sacred Host in his right hand, and holding the Chalice in his left, he makes the Sign of the Cross over the Chalice thrice and then twice more between himself and the Chalice.

Per ipꝰsum, et cum ipꝰso et in ipꝰso Through ꝰ Him, and with ꝰ Him and in ꝰ
est tibi Deo Patri ꝰ omnipotenti, in Him, is unto Thee, God the Father
unitate Spiritus ꝰ Sancti, omnis honor et Almighty, in the unity of the Holy ꝰ Ghost,
gloria: all honour and glory,

Now the Celebrant replaces the Host and covers the Chalice. He genuflects again, raising his voice to say:

ꝰ Per omnia sæcula sæculorum.

ꝰ For ever and ever.

ꝰ Amen.

ꝰ Amen

THE COMMUNION RITE OF HOLY MASS

THE PATER NOSTER

STAND AT SUNG MASSES; OTHERWISE, REMAIN KNEELING.

The Priest joins his hands and chants or says clearly:

OREMUS:

LET US PRAY.

Præceptis salutaribus moniti, et divina Taught by our Saviour's command and
institutione formati, audemus dicere: formed by the word of God, we dare to say:

PATER NOSTER, qui es in cœlis: OUR FATHER, Who art in Heaven,
Sanctificetur nomen tuum: Adveniat hallowed be Thy Name; Thy Kingdom
regnum tuum: Fiat voluntas tua, sicut come; Thy will be done on earth as it is
in cœlo, et in terra. in Heaven.

Panem nostrum quotidianum da nobis Give us this day our daily bread; and
hodie: Et dimitte nobis debita nostra, forgive us our trespasses as we forgive
sicut et nos dimittimus debitoribus those who trespass against us. And lead
nostris. Et ne nos inducas in tentationem: us not into temptation.

ꝰ Sed libera nos a malo.

ꝰ But deliver us from evil.

The priest concludes silently:

✠ Amen.

✠ Amen.

THE EMBOLISM

Taking the paten between his first and second finger, the Priest says the Embolism silently:

LIBERA NOS, quæsumus, Domine, ab	DELIVER US, we beseech Thee, O
omnibus malis, præteritis, præsentibus	Lord, from all evils, past, present and
et futuris: et intercedente beata et	to come; and by the intercession of the
gloriosa semper Virgine Dei Genitrice	blessed and glorious Mary, ever-
Maria, cum beatis Apostolis tuis Petro	Virgin, Mother of God, together with
et Paulo, atque Andrea, et omnibus	Thy blessed Apostles Peter and Paul,
Sanc✠tis, da propitius pacem in diebus	and Andrew, and all the Saints, ✠
nostris: ut, ope misericordiæ tuæ adjuti,	mercifully grant us peace in our days,
et a peccato simus semper liberi, et ab	that through the bounteous help of Thy
omni perturbatione securi.	mercy, we may be always free from sin
	and safe from all disquiet.

THE FRACTION

He places the paten under the Sacred Host, uncovers the Chalice, and genuflects; rising, he breaks the Host over the Chalice saying in a vox secreta:

Per eundem Dominum nostrum Jesum	Through the same Jesus Christ, Thy
Christum Filium tuum.	Son, our Lord.

He breaks off a Particle from the divided Host, continuing:

Qui tecum vivit et regnat in unitate	Who liveth and reigneth with Thee, in
Spiritus Sancti Deus.	the unity of the Holy Ghost, God.

He concludes aloud:

✠ Per omnia sæcula sæculorum.

✠ For ever and ever.

✠ Amen.

✠ Amen.

THE PAX

He makes the Sign of the Cross with a small Particle over the Chalice, saying in a vox mediocris:

✠ Pax ✠ Domini sit ✠ semper
vobis ✠ cum.

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

✠ Et cum spiritu tuo.

✠ And with thy spirit.

THE COMMINGLING OF THE SACRED SPECIES

He places the Particle in the Chalice, saying silently:

HÆC commixtio et consecratio
Corporis et Sanguinis Domini
nostri Jesu Christi, fiat accipientibus
nobis in vitam æternam. Amen.

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 AGNUS DEI

The Celebrant covers the Chalice, genuflects, and then bows down to say the Agnus Dei, which the Choir and the faithful sing. At Masses of the Dead, the Priest and Servers do not beat their breasts at the opening of each petition and the plea (second part) in each petition

differs from that of other Masses. (At a High Mass, the Celebrant and Ministers exchange the Sign of Peace here but they do not do so in the case of any Mass of the Dead.)

KNEEL AT A SUNG MASS; OTHERWISE, REMAIN KNEELING.

AGNUS DEI, qui tollis peccata
mundi: dona eis requiem.

Agnus Dei, qui tollis peccata mundi:
dona eis requiem.

Agnus Dei, qui tollis peccata mundi:
dona eis requiem sempiternam.

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

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

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

THE PRAYER FOR PEACE

At Masses of the Dead, the Prayer for Peace is not said (and, at High Masses, nor is the Kiss of Peace which normally follows it).

THE PRAYER FOR SANCTIFICATION

With joined hands resting on the Altar and his eyes directed toward the Sacrament, bowing, he says the following two prayers in the vox secreta:

DOMINE Jesu Christe, Fili Dei vivi,
qui ex voluntate Patris, cooperante
Spiritu Sancto, per mortem tuam
mundum vivificasti: libera me per hoc
sacrosanctum Corpus et Sanguinem
tuum ab omnibus iniquitatibus meis,
et universis malis: et fac me tuis
semper inhærere mandatis, et a te
numquam separari permittas: Qui
cum eodem Deo Patre et Spiritu
Sancto vivis et regnas Deus in sæcula
sæculorum. Amen.

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, 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.

THE PRAYER FOR GRACE

PERCEPTIO Corporis tui, Domine
Jesu Christe, quod ego indignus
sumere præsumo, non mihi proveniat
in judicium et condemnationem: sed
pro tua pietate prosit mihi ad
tutamentum mentis et corporis, et ad
medelam percipiendam: Qui vivis et
regnas cum Deo Patre in unitate
Spiritus Sancti, Deus, per omnia
sæcula sæculorum. Amen.

LET not the partaking of Thy Body, O
Lord Jesus Christ, which I, though
unworthy, presume to receive, turn to
my judgement 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, for ever
and ever. Amen.

THE PRAYERS AT THE COMMUNION: THE COMMUNION OF THE PRIEST

He genuflects, and taking the Host, says quietly:

PANEM cœlestem accipiam, et nomen Domini invocabo. I WILL take the Bread of Heaven, and will call upon the Name of the Lord.

🔔🔔🔔 *Striking his breast, he says the Domine, non sum dignus thrice, beginning audibly:*
DOMINE, NON SUM DIGNUS, ut LORD, I AM NOT WORTHY that Thou intres sub tectum meum: sed tantum shouldst enter under my roof; but only say dic verbo, et sanabitur anima mea. the word, and my soul shall be healed.

Making the Sign of the Cross with the Host over the paten, he says in a vox secreta:

CORPUS DOMINI nostri Jesu Christi MAY THE BODY OF OUR LORD
custodiat animam meam in vitam Jesus Christ preserve my soul unto life
æternam. Amen. everlasting. Amen.

He uncovers the Chalice, genuflects, collects any Fragments remaining and purifies the paten over the Chalice, saying silently:

QUID retribuam Domino pro WHAT return shall I make to the Lord
omnibus quæ retribuit mihi? Calicem for all the things that He hast given unto
salutaris accipiam, et nomen Domini me? I will take the Chalice of salvation,
invocabo. Laudans invocabo and call upon the Name of the Lord. I will
Dominum, et ab inimicis meis salvus call upon the Lord and give praise: and I
ero. shall be saved from mine enemies.

He makes the Sign of the Cross with the Chalice, while saying silently:

SANGUIS Domini nostri Jesu Christi MAY THE BLOOD of our Lord Jesus
custodiat animam meam in vitam Christ preserve my soul unto life
æternam. Amen. everlasting. Amen.

If the people are to be communicated, Mass is now 'suspended' for this.

In some places, the Servers say a second Confiteor before being communicated.

The Celebrant genuflects, elevates a Particle of the Host, turns to the faithful and says aloud:
ECCE AGNUS DEI, ecce qui tollit BEHOLD THE LAMB OF GOD, behold
peccata mundi. Him who taketh away the sins of the world.

The Communicants adore the Sacred Host and strike their breasts three times (while the bells are rung thrice in some places) saying:

DOMINE, NON SUM DIGNUS, ut LORD, I AM NOT WORTHY that Thou intres sub tectum meum: sed tantum shouldst enter under my roof; but only say dic verbo, et sanabitur anima mea. the word, and my soul shall be healed.

The Celebrant then goes to the Altar rail and says to each communicant in the vox mediocris:

CORPUS DOMINI nostri Jesu MAY THE BODY OF OUR LORD Jesus
Christi custodiat animam tuam in Christ preserve your soul unto life
vitam æternam. Amen. everlasting. Amen.

Those attending are reminded that only Baptized Catholics who are in the state of grace and have observed the Eucharistic Fast may receive Holy Communion. It is a precept of the Church that Holy Communion be received at least once every year. Traditionally, this was to be done on or after Ash Wednesday and before Trinity Sunday. The Blessed Sacrament is received in the

*kneeling position (unless there be a disability) and only on the tongue. The Communicant does not say Amen before or after receiving. Communicants return to the pews to kneel for a prayer of Thanksgiving, together with those who have received a spiritual communion. * They sit when this prayer is ended. Mass resumes after the congregation is communicated.*

***ACT OF SPIRITUAL COMMUNION:**

O my Jesus, I believe that Thou art present in the holy Sacrament of the Altar. I love Thee above all things and I desire to receive Thee into my soul. Since I cannot (*or do not*) now receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee and I unite myself to Thee as if Thou wert already there. Never permit me to be separated from Thee.

THE ABLUTION PRAYERS

SIT AFTER FINISHING YOUR THANKSGIVING.

Wine is poured into the Chalice; the Celebrant drinks it and says silently:

QUOD ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.	GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and that, from a temporal gift, it may become for us an eternal remedy.
---	--

*Wine and water are poured into the Chalice over the fingers of the Celebrant,
who says silently:*

CORPUS TUUM, Domine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis: et præsta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in sæcula sæculorum. Amen.	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 for ever and ever. Amen.
--	--

THE COMMUNION ANTIPHON

*During the distribution of Holy Communion, the Choir sings the Communion Antiphon,
which is later recited silently by the Celebrant at the Epistle horn of the Altar.*

Lux æterna luceat eis, Domine: Cum sanctis tuis in æternum: quia pius es. Requiem æternam dona eis, Domine: et lux perpetua luceat eis: Cum sanctis tuis in æternum: quia pius es.	May light eternal shine upon them, O Lord, with Thy Saints for evermore, for Thou art gracious. Eternal rest grant unto them, O Lord; and let perpetual light shine upon them: with Thy Saints for evermore, for Thou art gracious.
---	--

*He returns to the middle of the Altar, kisses the Altar, and then turns to the faithful and says
aloud or sings:*

✠ Dominus vobiscum.	✠ The Lord be with you.
✠ Et cum spiritu tuo.	✠ And with thy spirit.
✠ Oremus.	✠ Let us pray.

THE POSTCOMMUNION

The Celebrant returns to the Epistle horn and sings or says aloud the Postcommunion(s):

STAND AT A SUNG MASS; OTHERWISE, REMAIN SEATED.

Turn to **POSTCOMMUNION** in the *Proper of the Mass*.

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

THE DISMISSAL

At all Masses of the Dead, the *Ite, Missa est* versicle and its response is replaced by the following plea on behalf of the Dead, for which the Priest does not turn to face the people but continues to face the Altar.

The Dismissal is then sung or said aloud.

✠ Requiescant in pace.

✠ May they rest in peace.

✠ Amen.

✠ Amen.

THE PLACEAT TIBI

KNEEL.

Bowing before the Altar, the Celebrant pleads silently that God may accept the Sacrifice to effect the forgiveness of particular sins. This prayer reiterates the propitiatory nature of the Sacrifice as defined at the Council of Trent. Its content is essential and infallible teaching:

PLACEAT TIBI, sancta Trinitas, obsequium servitutis meae: et praesta; ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. 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 LAST BLESSING

There is no Last Blessing at any Mass of the Dead. The Priest kisses the Altar and proceeds to say the Greeting and following Last Gospel.

THE LAST GOSPEL: St. John 1. 1-14

Skip the text in this box

if a black funeral pall is present at the head of the nave or in the sanctuary, and go to the Absolution over the Pall on page 24.

The Celebrant traces the Signum Crucis on the Altar and then on his forehead, lips and breast, the people doing the same. Then he continues in the vox mediocris:

STAND

✠ Dominus vobiscum.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

✠ ✠ Initium Sancti Evangelii secundum Joannem.

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

✠ ✠ Gloria ✠ tibi, ✠ Domine. IN PRINCIPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta

✠ ✠ Glory ✠ to ✠ Thee, ✠ O Lord IN THE BEGINNING was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were

sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.

made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the Light of men. And the Light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the 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 gave He power to become the sons of God, even to them that believe in His Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

GENUFLECT

ET VERBUM CARO FACTUM EST

et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigenti a Patre, plenum gratiæ et veritatis. **℟.** Deo gratias.

AND THE WORD WAS MADE FLESH

and dwelt among us, and we beheld His glory, the glory as it were, of the Only-begotten of the Father, full of grace and truth. **℟.** Thanks be to God.

(THE SERMON FOR [A] PARTICULAR FAITHFUL)

At Requiem Masses and even at a Daily Mass for the Dead (if this should be offered for a particular person or persons), the Priest may deliver a Sermon here before imparting the Absolution over the black pall. (On All Souls' Day, the Sermon, if given, will be delivered after the Gospel as is usual for Mass.)

Wait for the Celebrant to reach the floor of the sanctuary and then

SIT for the Sermon.

If a Sermon is not to be said but an Absolution is nevertheless to close the Mass, after the *Placeat tibi*, the Celebrant re-vests at the sedilia.

RECESSION

There may be a Recession following a Sung Mass on All Souls' Day. More likely, there will not be. There will likely not be any other Sung Masses of the Dead.

As the Celebrant passes your pew, bow to him.

At a Sung Mass at which there is no Absolution, the Recession follows here. If there is to be an Absolution, the pall will be spread over a catafalque at the head of the nave, or it will be spread over the floor of the sanctuary.

THE ABSOLUTION OVER THE PALL WHEN THE BODY IS NOT PRESENT

When, the body not being present, a black pall has been spread at the head of the nave over a bier or over an empty coffin or over a catafalque or other structure or is just spread on the sanctuary floor, the following Rite of Absolution is imparted.

At the end of the Mass (if no Sermon follow it) or at the end of the closing Sermon, the Choir begins to chant the *Libera me* as the Priest repairs to the sedilia to remove chasuble and maniple and don his black cope.

The people **REMAIN SEATED** while the Celebrant, led by the M.C., repairs to the sedilia, where he doffs his chasuble and maniple and dons his cope with the assistance of Acolytes (if present) and M.C. The Crucifer takes the processional cross to the west end of the pall and turns to face the Altar. The celebrant goes to centre so as to stand facing the pall at its east end. As he approaches the pall, **STAND**.

The Celebrant imparts the following Rite of Absolution over the pall.

The following Responsory is chanted, with versicles and responses sung antiphonally by two groups of choristers or two cantors, or else all the chant is sung by one cantor (or it may even be recited by the Priest, a Server making the responses).

℟. Libera me, Domine, de morte æterna, in die illa tremenda: ℟. Deliver me, O Lord, from death eternal in that awful day.

Quando cœli movendi sunt et terra: Dum veneris judicare sæculum per ignem. When the heavens and the earth shall be moved: When Thou shalt come to judge the world by fire.

℣. Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira. ℣. Dread and trembling have laid hold on me, and I fear exceedingly because of the judgement and of the wrath to come.

℟. Quando cœli movendi sunt et terra: Dum veneris judicare sæculum per ignem. ℟. When the heavens and the earth shall be moved: When Thou shalt come to judge the world by fire.

℣. Dies illa, dies iræ, calamitatis et miseræ: dies magna et amara ℣. O that day, that day of wrath, of sore distress and of all wretchedness,

valde.

℞. Dum veneris iudicare
sæculum per ignem.

℣. Requiem æternam dona ei,

Domine, et lux perpetua luceat ei.

℞. Libera me, Domine, de morte

æterna, in die illa tremenda:

Quando cœli movendi sunt et

terra: Dum veneris iudicare

sæculum per ignem.

that great day and exceeding bitter.

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

℣. Eternal rest grant unto him/her, O

Lord, and let light perpetual shine upon

him/her.

℞. Deliver me, O Lord, from death

eternal in that awful day. When the

heavens and the earth shall be moved:

When Thou shalt come to judge the

world by fire.

As the Libera me is repeated, incense is spooned, and the Priest blesses it, saying:

Ab illo bene✠dicaris, in cuius
honore cremaberis. Amen.

Be ✠ blessed by Him in Whose
honour Thou art burnt. Amen.

*Then the Priest says the treble Kyrie,
after which he receives the aspergillum.*

Priest

Kyrie, eleison.

Lord, have mercy.

Christe, eleison.

Christ, have mercy.

Kyrie, eleison.

Lord, have mercy.

Then the Priest begins the Pater aloud:

Priest:

Pater noster . . . [secreto
continuatur . . .] . . . qui est in
cœlis, sanctificetur nomen tuum.

Adveniat regnum tuum. Fiat
voluntas tua, sicut in cœlo et in
terra. Panem nostrum quotidianum

da nobis hodie, et dimitte nobis
debita nostra. Sicut et nos

dimittimus debitoribus nostris, . . .

Our Father, [continuing
silently . . .] Who art in Heaven.

Hallowed by 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, . . .

*Then the Priest, accompanied, if possible, by Acolytes, walks twice around the pall
in the counter-clockwise direction, aspersing the pall. Then he does likewise whilst
incensing the pall. As he proceeds (or beforehand if need be), he says the foregoing
prayer, after which he and the M.C. recite the following versicles and responses,
and he says the Collect:*

℣. Et ne nos inducas in
tentationem.

℣. And lead us not into
temptation.

℞. Sed libera nos a malo.

℞. But deliver us from evil.

℣. A porta inferi.

℞. Erue, Domine, animam ejus.

℣. Requiescat in pace.

℞. Amen.

℣. Domine, exaudi orationem
meam.

℞. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

℣. From the gate of Hell.

℞. Deliver his/her soul, O Lord.

℣. May he/she rest in peace.

℞. Amen.

℣. O Lord, hear my prayer.

℞. And let my cry come unto Thee.

℣. The Lord be with you.

℞. And with Thy spirit.

Now the Priest imparts the Absolution over the Pall, the body not being present:

Orémus.

Absólve, quásumus, Dómine, ánimam famuli tui (*vel fámulæ tuæ*) *N.*, ab omni vínculo delictórum : ut, in resurrectiónis glória, inter Sanctos et eléctos tuos resuscitátus (-a) respíret. Per Christum Dóminum nostrum. ℞. Amen.

Let us pray

Absolve, O Lord, we beseech Thee, the soul of Thy servant/handmaid *N.*, from every bond of sin: that, in the glory of the Resurrection, he/she may be raised up amid Thy saints and elect unto newness of life. Through Christ our Lord. ℞. Amen.

Now the Priest, making the Signum Crucis with his right hand over the catafalque, says:

℣. Réquiem ✠ ætérnam dona ei,
Domine.

℞. Et lux perpétua lúceat ei.

℣. Requiescat in pace.

℞. Amen.

℣. Eternal rest ✠ grant unto him/her,
O Lord.

℞. And let perpetual light shine upon
him/her.

℣. May he/she rest in peace.

℞. Amen.

On All Souls' Day alone, skip this blue box and go to the next Blue Box.

Now the Priest says without inflexion:

℣. Anima ejus et ánimæ ómnium
fidélium defunctorum per
℣. May his/her soul and the souls of all the
faithful departed, through the mercy of
God, rest in peace.

misericórdiam Dei requiésant in **R.** Amen.

pace. **R.** Amen.

This imprecation having been delivered, the Cross (and Torchbearers, if they be present) walk to and around the bier. When they reach the head of the nave, the Thurifer precedes the Cross party and other sacred ministers follow with the Celebrant in train. As they pass the bier, the Celebrant recites without chanting the Verse Si iniquitates and Psalm 169, De Profundis, to and including the Requiem and its Response:

Si iniquitátes observáveris, Dómine: If Thou, O Lord, shalt mark iniquities,
Dómine, quis sustinébit? Lord, who shall endure it?

De profúndis clamávi ad te, Dómine: Out of the depths I have cried to Thee,
Dómine, exáudi vocem meam. O Lord! Lord, hear my voice.

Fiant aures tuæ intendéntes: Let Thine ears be attentive to the voice
in vocem deprecatiónis meæ. of my supplication.

Si iniquitátes observáveris, Dómine: If Thou, O Lord, shalt mark iniquities,
Dómine, quis sustinébit? Lord, who shall endure it?

Quia apud te propitiátio est: For with Thee, there is merciful
et propter legem tuam sustínui te, forgiveness, and by reason of Thy law,
Dómine. I have waited upon Thee, O Lord.

Sustínuit ánima mea in verbo ejus: My soul hath relied on His word: my
sperávit ánima mea in Dómino. soul hath hoped in the Lord.

A custódia matutína usque ad noctem: From the morning watch even until
speret Israël in Dómino. night, let Israel hope in the Lord:

Quia apud Dóminum misericórdia: For, with the Lord, there is mercy, and
et copiósa apud eum redemptio. with Him, plentiful redemption.

Et ipse rédimet Israël, And He shall redeem Israel, from all
ex ómnibus iniquitátibus ejus. his iniquities.

V. Requiem ætérnam dona eis, **V.** Eternal rest give unto them, O
Dómine. Lord.

R. Et lux perpétua lúceat eis. **R.** And let perpetual light shine upon
them.

*Leaving the nave,
the Celebrant repeats the Antiphon of Psalm 169:*

Si iniquitátes observáveris, If Thou, O Lord, shalt mark iniquities,
Dómine: Dómine, quis sustinébit? Lord, who shall endure it?

Once the Celebrant has left the nave, the people kneel down to say private prayers for the departed soul. Meanwhile, in the Sacristy, the sacred ministers reverence the Cross and say the following closing prayers:

SACRISTY PRAYERS

The sacred ministers reverence the sacristy cross and all together say a threefold Kyrie:

Kýrie eléison.
Christe eléison.
Kýrie eléison.

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

The Celebrant begins the Pater aloud:

Pater noster [all continuing in silence:
qui es in cœlis: sanctificétur nomen
tuum: advéniat regnum tuum: fiat
volúntas tua, sicut in cœlo, et in terra.
Panem nostrum quotidíanum da nobis
hódie: et dimítte nobis débíta nostra,
sicut et nos dimíttimus debitóribus
nostris. . .]

Our Father [all continuing in silence:
who art in Heaven, hallowed by 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. .
. .]

✠. Et ne nos indúcas in tentatiónem.

✠. And lead us not into temptation.

℞. Sed líbera nos a malo.

℞. But deliver us from evil.

✠. A porta ínferi.

✠. From the gate of Hell.

℞. Erue, Dómine, animas eórum.

℞. Deliver their souls, O Lord.

✠. Requiéscant in pace.

✠. May they rest in peace.

℞. Amen.

℞. Amen.

✠. Dómine, exáudi oratiónem meam.

✠. O Lord, hear my prayer.

℞. Et clamor meus ad te véniat.

℞. And let my cry come unto Thee.

✠. Dóminus vobíscum.

✠. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with Thy spirit.

Orémus.

Let us pray.

Fideliém, Deus, ómnium cónditor et
redémptor: animábus famulórum
familiarúmque tuárum remissioném
cunctórum tríbue peccatórum; ut
indulgéntiam, quam semper optavérunt,
piis supplicatió nibus consequántur: Qui
vivis et regnas in sœcula sœculórum.

O God, the Creator and Redeemer of
all the faithful: grant unto the souls of
Thy servants and handmaids the
remission of all their sins; that,
through devout supplications, they
may obtain the pardon which they
have always desired: who livest and
reignest, world without end.

℞. Amen.

℞. Amen.

✠. Réquiem æté rnam dona eis,

✠. Eternal rest give unto them,

Dómine.

O Lord.

℞. Et lux perpétua lúceat eis.

℞. And let perpetual light shine
upon them.

✠. Requiéscant in pace.

✠. May they rest in peace.

℞. Amen.

℞. Amen.

Now the Celebrant unvests.

On All Souls' Day, as the Priest and Servers leave the Church in recession, the Choir sings the *In Paradisum* or some other recessional.

In Paradisum

In paradísium * dedúcant te Angeli: in May the angels lead thee into Paradise:
tuo advéntu suscípiant te Mártyres, et may the martyrs receive thee at Thy
perdúcant te in civitátem sanctam coming, and lead thee into the holy City of
Jerúsalem, Chorus Angelórum te Jerusalem. May the Choir of angels
suscípiat, et cum Lázaro quondam receive thee, and mayest thou have eternal
páupere aétérnam hábeas réquiem. rest with Lazarus, who once was poor.

THE HOLY SACRIFICE OF THE MASS: THE PROPERS

ALL SOULS' DAY EARLY MORNING MASS (First of the Three Masses Appointed)

**First Class Solemnity
(not a Feast)**

**Black Vestments
(Tabernacle Veil and Pall are Purple)**

All Souls' Day has first class status but is not a feast and is not privileged; therefore, when it falls on a Sunday, it is transferred to the Monday following. Black vestments are used, except for the tabernacle veil and pall, which will be purple (or white in parishes where the tabernacle veil is always white). The Church allows three distinctive All Souls' Day Masses. The early-morning one is considered to be the principal Mass in this set and is the one offered if only one be offered. If this Mass is said alone or as the first of the three, the Sequence *Dies Iræ* is to be said at it.

There may be no extra commemorations on All Souls' Day at Collect, Secret or Postcommunion.

Collect: *Fidelium*

O GOD, the Creator and Redeemer of all the faithful: grant to the souls of Thy servants and handmaidens the remission of all their sins: that, through pious supplications, they may obtain that pardon which they have always desired: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen. *Kyrie.* The *Gloria* is suppressed.

Epistle (I Corinthians 15. 51-57).

BRETHREN, Behold I tell you a mystery: we shall all indeed rise again, but we shall all not be changed. In a moment, in the twinkling of an eye,

at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory: O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, Who hath given us the victory through our Lord Jesus Christ. *Response: Deo gratias. Gradual, Tract & Sequence.*

Gospel (St. John 5. 25-29): *Said without incense or lights.*

AT that time, Jesus said to the multitudes of the Jews, Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself; and He hath given Him power to do judgement, because He is the Son of Man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgement. *Response: Laus tibi, Christe. The Creed is suppressed. The Priest does not kiss the book or make the usual Response.*

Secret: *Hostias*

MERCIFULLY regard, we beseech Thee, O Lord, the Sacrifice which we offer Thee for the souls of Thy servants and handmaidens: that to those whom Thou didst grant the favour of the Christian Faith, Thou wouldst also grant due reward. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion: *Animabus*

MAY the prayer of Thy suppliant people, we beseech Thee, O Lord, avail the souls of Thy servants and handmaidens: that Thou mayest deliver them from all their sins and make them sharers in Thy Redemption. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response: Amen.*

REQUIEM MASS FOR THE THIRD, SEVENTH AND THIRTIETH DAY AFTER DEATH OR AFTER BURIAL

Third Class Commemoration

**Black Vestments
(Tabernacle Veil and Pall are Purple)**

This Requiem Mass may be said on any number and any combination of the following days: the third day after death, the third day after burial (*i.e.*, interment) the seventh day after death, the seventh day after burial, the thirtieth day after death, the thirtieth day after burial. The tradition was to say it on the third, seventh and thirtieth day after death or else on the third, seventh and thirtieth day after burial. However, there is no restriction to either of these schemes. Should any of the allowed days for this Mass fall on a Sunday or on a first- or second-class feast, this Mass is postponed to the first day thereafter of the third or fourth class.

In addition to the commemorations given here, there may be one additional set of commemorations taken from the Extra Commemorations given in the next section of this booklet. There may never be more than two commemorations at this Mass, and this Mass may never commemorate the office of the day, meaning the feria or any saints who are honoured in the calendar on the same day.

Black vestments are used, except for the tabernacle veil and pall, which will be purple (or white in parishes where the tabernacle veil is always white).

Collect: . . . *ut animæ famuli*

WE beseech Thee, O Lord, that Thou wouldst vouchsafe to grant fellowship with Thy Saints and Elect to the soul of Thy servant (*or* handmaid) *N.*, the third (*or* seventh *or* thirtieth) day of whose burial we commemorate, and wouldst pour upon him (*or* her) the everlasting dew of Thy mercy. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, for ever and ever. *Response:* Amen. *Kyrie.* The *Gloria* is suppressed.

Epistle (1 Thessalonians 4. 13-18).

BRETHREN: We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope; for, if we believe that Jesus died and rose again, even so, them who have slept through Jesus will God bring with Him. For this we say unto you in the

word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from Heaven, with commandment, and with the voice of an Archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words. *Response: Deo gratias. Gradual & Tract. The Sequence may also be said.*

Gospel (St. John 11. 21-27): *Said without incense or lights.*

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

The Creed is suppressed. The Priest does not kiss the book or make the usual Response.

Secret: *Munera*

LOOK favourably, we beseech Thee, O Lord, upon the offerings we make on behalf of the soul of Thy servant (*or* handmaid) *N.*, that, being cleansed by Heavenly remedies, it may rest in Thy mercy. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion: *Suscipe, . . . preces nostras*

RECEIVE our prayers, O Lord, on behalf of the soul of Thy servant (*or* handmaid) *N.*, that, if it be still soiled by any earthly stains, they may be wiped away by Thy merciful forgiveness. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Response: Amen.*

REQUIEM MASS FOR THE ANNIVERSARY OF DEATH

Third Class Commemoration

Black Vestments

(Tabernacle Veil and Pall are Purple)

The Requiem Mass for the Anniversary of a faithful's death can be said one calendar year after the time of death or interment or any any time in the year following death; or it may be said at some customary time when offered by a certain community of people.

As a third-class commemoration, it may not be said on a Sunday or on a day of the first or second class. Should it fall on such a day, it may be postponed to the first available day of the third or fourth class. In addition to the commemorations given here, there may be one additional set of commemorations taken from the Extra Commemorations provided in the next section of this booklet. There may never be more than two commemorations at this Mass, and this Mass may never commemorate the office of the day, meaning the feria or any saints who are honoured in the calendar on the same day.

Black vestments are used, except for the tabernacle veil and pall, which will be purple (or white in parishes where the tabernacle veil is always white).

Collect: *Deus, indulgentiarum*

O GOD, the Lord of forgiveness: grant to the soul of Thy servant, *N.*, (*or* handmaid, *or* to the souls of Thy servants and handmaids *N.*), the anniversary of whose burial we are keeping, a place of refreshment, the happiness of rest and the glory of light. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, for ever and ever. *Response:* Amen.

Kyrie. The *Gloria* is suppressed.

Lesson (2 Machabees 12. 43-46).

IN those days: The most valiant man, Judas, making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously of the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead): and because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins. *Response:* *Deo gratias.*
Gradual & Tract. The Sequence may also be said.

Gospel (St. John 6. 37-40): *Said without incense or lights.*

AT that time Jesus said to the multitude of the Jews, All that the Father

giveth Me shall come to Me; and him that cometh to Me I will not cast out: because I came down from Heaven, not to do Mine own will, but the will of Him Who sent Me. Now this is the will of the Father Who sent Me, that of all that He hath given Me, I should lose nothing, but should raise it up again in the last day; and this is the will of My Father that sent Me, that every one who seeth the Son, and believeth in Him, may have life everlasting; and I will raise him up in the last day. *Response:* Laus tibi, Christe.

The Creed is suppressed. The Priest does not kiss the book or make the usual Response.

Secret: *Propitiare*

BE favourable, O Lord, to our pleadings for the soul of Thy servant *N.* (*or* handmaid, *or* the souls of Thy servants and handmaids *N.*), whose anniversary is being celebrated today: for whom we offer the sacrifice of praise: that Thou wouldst vouchsafe to grant him (*her or* them) fellowship with Thy Saints. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion: *Præsta*

GRANT, we beseech Thee, O Lord, that the soul of Thy servant *N.* (*or* handmaid *or* of the souls of Thy servants and handmaids *N.*), the anniversary of whose burial we are keeping, may be cleansed by this Sacrifice and may obtain both pardon and eternal 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. *Response:* Amen.

DAILY MASS FOR THE DEAD

**Third Class Commemoration
in the Octave of All Souls' Day**

**Fourth Class Commemoration
outside the Octave of All Souls' Day**

**Black Vestments
(Tabernacle Veil & Pall are Purple)**

Except in the Octave of All Souls' Day, the Daily Mass of the Dead may only be said on days of simple rite, which means fourth-class days, except that it may not be said at all during Christmastide (*viz.* on fourth-class days in Christmastide following the Octave of Christmas). It may be said in place of third-class feasts in the Octave of All Souls' Day. At this Mass, no ferial day or saints' days may be commemorated. There may be one extra commemoration at Collect, Secret and Postcommunion to remember particular persons or classes of people. These are taken from the list of Extra Commemorations which may be found in this booklet immediately after this set of propers. One of these extra commemorations may also be used as a sole commemoration, replacing those found here at Collect, Secret and Postcommunion; or two of them may replace the Collects, Secrets and Postcommunions printed here. However, there may never be more than two Collects, Secrets and Postcommunions at this Mass.

Black vestments are used, except for the tabernacle veil and pall, which will be purple (or white in parishes where the tabernacle veil is always white).

Collect: *Fidelium*

O GOD, the Creator and Redeemer of all the faithful: grant to the souls of Thy servants and handmaidens the remission of all their sins: that, through pious supplications, they may obtain that pardon which they have always desired: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen. *Kyrie.* The *Gloria* is suppressed.

Lesson (Apocalypse 14. 13).

IN those days: I heard a voice from Heaven, saying to me, Write: Blessed are the dead, who died in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours, for their works follow them.

Response: Deo gratias.

Gradual & Tract. *The Sequence may also be said.*

Gospel (St. John 6. 51-55): *Said without incense or lights.*

AT that time: Jesus said to the multitudes of the Jews, I am the living bread, which came down from Heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is My Flesh for the life of the world. The Jews, therefore, strove among themselves, saying, How can this Man give us His Flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you. He that eateth My Flesh and drinketh My Blood hath everlasting life; and I will raise him up in the last day. *Response:* Laus tibi, Christe.

The Creed is suppressed. The Priest does not kiss the book or make the usual Response.

Secret: *Hostias*

MERCIFULLY regard, we beseech Thee, O Lord, the Sacrifice which we offer Thee for the souls of Thy servants and handmaidens: that to those whom Thou didst grant the favour of the Christian Faith, Thou wouldst also grant due reward. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Postcommunion: *Animabus*

MAY the prayer of Thy suppliant people, we beseech Thee, O Lord, avail the souls of Thy servants and handmaidens: that Thou mayest deliver them from all their sins and make them sharers in Thy Redemption. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

EXTRA COMMEMORATIONS: MASSES OF THE DEAD

Except for the Mass for All Souls' Day, at which extra commemorations are prohibited, commemorative Masses for the Dead and the Daily Mass of the Dead each admit of two commemorations. These could be any two appropriate commemorations from among those given here or any one of them together with the standard commemoration assigned to each of these Masses (see the propers for those). Extra commemorations must be directed to those dead persons for whom a Mass is offered.

At Masses of the Dead, it is forbidden to commemorate the office of the day, meaning any feria or any saint whose name is inscribed in the calendar for that day, or any other saint. Other commemorations which are not related to prayers for the Dead (those for special purposes) are also excluded.

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3	For Deceased Bishops and Priests	39
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1. **For All the Faithful Departed:** At Requiem Masses, use the Collect, Secret and Postcommunion of All Souls' Day, *quod videt*. (These are also the normal Collect, Secret and Postcommunion for the Daily Mass for the Dead.)

2. **For Deceased Brethren, Relations and Benefactors, or For a Deceased Bishop (first of two), or For a Deceased Priest (first of two):** Use the Collect, Secret and Postcommunion hereunder of the Third (Afternoon) Mass of All Souls' Day.

Collect

O GOD, Giver of pardon and Lover of the salvation of mankind, we beseech Thy mercy, that, through the intercession of blessed Mary, ever Virgin and of all the Saints, Thou wouldst grant to the souls of Thy servants and handmaidens, who have passed out of this life, the fellowship of everlasting bliss. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Secret

O GOD, whose mercies are without number, graciously receive our humble prayers, and through these Sacraments of our salvation, grant to the souls of all the faithful departed, to whom Thou gavest grace to acknowledge Thee, the remission of all their sins. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Postcommunion

GRANT, we beseech Thee, almighty and merciful God: that the souls of Thy servants and handmaidens, for whom we have offered to Thy Majesty this sacrifice of praise, may be freed by the power of this Sacrament from all their sins, and through Thy mercy, receive the bliss of eternal light. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

3. For Deceased Bishops and Priests

Collect

O GOD, Who wast pleased to raise Thy servants (*or N.*, Thy servant) to the dignity of the episcopate (*or the priesthood*): vouchsafe to number them (*or him*) with Thy bishops and priests for evermore. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response*: Amen.

Secret

RECEIVE, we beseech Thee, O Lord, for the souls of Thy servants Bishops (*or Priests or the soul of N.*, Thy servant, Bishop *or Priest*), the Sacrifice we offer: in this world, Thou didst raise them (*or him*) to pontifical (*or sacerdotal*) rank, bid them (*or him*) now enter into the company of Thy Saints. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Postcommunion

O LORD, may Thy mercies which we implore, avail Thy servants Bishops (*or Priests, or N.*, Thy servant Bishop *or Priest*) departed. In Thee, they (*or he*) hoped, in Thee, they (*or he*) believed: may they (*or he*), in Thy mercy, be united to Thee for evermore. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response*: Amen.

4. For a Deceased Pope

Collect

O GOD, Who, by Thine ineffable providence, wast pleased to number Thy servant *N.* amongst the sovereign pontiffs; grant, we beseech Thee, that he who reigned as the vicar of Thy Son on earth, may be joined in fellowship with Thy holy pontiffs for evermore. Through the same our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.

Response: Amen.

Secret

RECEIVE, we beseech Thee, O Lord, the Sacrifice which we offer up on behalf of the soul of the sovereign pontiff, Thy servant *N.*; that, by Thy command, he whom in this world Thou didst raise to papal rank may be joined in the fellowship with Thy Saints in the Kingdom of Heaven. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Postcommunion

WE beseech Thee, O Lord, that Thy mercy, which we implore, may avail the soul of the chief bishop, Thy servant *N.*; that, by Thy goodness, he may obtain eternal fellowship with Him in Whom he hoped and believed. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

5. For a Deceased Bishop (second of two)

Collect

GRANT, O Lord, that Thy servant, Bishop *N.* (*or* Thy servants, Bishops *N.* and *N.*), whom Thou hast delivered from the toil and strife of this world, may be received by Thee into fellowship with Thy Saints. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Secret

HEAR us, O Lord, we beseech Thee, and may the soul of Thy servant, Bishop *N.* (*or* the souls of Thy servants, Bishops *N.* and *N.*), profit by this sacrifice, by the offering of which Thou didst grant that the sins of the whole world should be loosed. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Postcommunion

WE beseech Thee, almighty God, that the soul of Thy servant and Bishop *N.* (*or* the souls of Thy servants and Bishops *N.* and *N.*), may be cleansed by these sacrifices and be deemed worthy to win mercy and rest for evermore. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

6. For a Deceased Priest (second of two)

Collect

GRANT, we beseech Thee, O Lord, that the soul of Thy servant *N.*, Priest (*or* the souls of Thy servants, *N.* and *N.*, Priests), which, whilst he was (*or* they were) sojourning in this world, Thou didst adorn with the graces proper to the sacred ministry, may evermore rejoice in the glory of Heaven. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Secret

RECEIVE, we beseech Thee, O Lord, the sacrifices which we offer up for the soul of the Priest *N.*, Thy servant (*or* for the souls of the Priests *N.* and *N.*, Thy servants): to him (*or* them) Thou didst give the merit of the priesthood, refuse him (*or* them) not its reward. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Postcommunion

O ALMIGHTY God, grant, we beseech Thee, that the soul of the Priest *N.*, Thy servant (*or* the souls of Thy priests, *N.* and *N.*, Thy servants) may be bidden to share the fellowship of the just in eternal bliss. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

7. For a Deceased Man

Collect

INCLINE Thine ear, O Lord, to our prayers, in which we humbly entreat Thy mercy; bring to the country of peace and light the soul of Thy servant *N.* (*or* the souls of Thy servants, *N.* and *N.*), which Thou hast summoned to go forth from this world, and bid him (*or* them) be numbered with Thy Saints. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Secret

HEAR us, O Lord, we beseech Thee, and let the soul of Thy servant *N.* (*or* the souls of Thy servants, *N.* and *N.*), profit by this Sacrifice, by the offering of which Thou didst grant that the sins of the whole world should be loosed. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Postcommunion

ABSOLVE, O Lord, we beseech Thee, the soul of Thy servant *N.* (*or* the souls of Thy servants, *N.* and *N.*) from every bond of sin, that he (*or* they) may be raised up in the glory of the resurrection and live amongst Thy saints and elect. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

8. For a Deceased Woman

Collect

WE beseech Thee, O Lord, of Thy goodness, to have mercy upon the soul of Thine handmaiden *N.* (*or* the souls of Thine handmaidens, *N.* and *N.*): do Thou, Who hast freed her (*or* them) from the perils of this mortal life, vouchsafe to number her (*or* them) for evermore among the saved. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Secret

MAY this Sacrifice, O Lord, cleanse the souls of Thine handmaiden *N.* (*or* the souls of Thine handmaidens, *N.* and *N.*) from every taint of sin, for no one who has lived is altogether free from guilt; and for the sake of these offerings of loving atonement, may she (*or* they) be admitted to have part in Thine everlasting mercy. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Postcommunion

MAY the soul of Thine handmaiden *N.* (*or* the souls of Thine handmaidens *N.* and *N.*), O Lord, we beseech Thee, have her (*or* their) lot and part in light everlasting: for to her (*or* them) Thou didst vouchsafe in this world a share in the mysteries of Thine everlasting mercy. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

9. **For the Father and Mother of the Celebrating Priest** [not given here]

10. **For all who are buried in a Cemetery or Graveyard** [not given here]

11. **For more than one Deceased Person**

Collect

O GOD, Whose property it is always to have mercy and to spare; have mercy on the souls of Thy servants and handmaidens, and grant them the remission of all their sins; that, being delivered from the bonds of mortality, they may be found worthy to enter into life. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Secret

HEAR us, O Lord, we beseech Thee, and let the souls of Thy servants and handmaidens profit by this Sacrifice, by the offering of which Thou didst grant that the sins of the whole world should be loosed. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Postcommunion

O GOD, Who alone canst give healing after death; grant, we beseech Thee, that the souls of Thy servants and handmaidens may be rid of earthly contagion and be numbered amongst Thy redeemed: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Response:* Amen.

12. Another Commemoration for many Deceased Persons

Collect

GRANT Thine everlasting mercy, we beseech Thee, O Lord, to the souls of Thy servants and of Thine handmaidens: that it may avail them for eternity that, in this world, they believed and hoped in Thee. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Secret

WE beseech Thee, O Lord, graciously to regard our offerings, and to grant our humble prayer, that what we, to the praise of Thy Name, have laid before Thee, may avail for mercy to the departed. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

Postcommunion

WE pour forth before Thee, O Lord, our most humble supplications for the souls of Thy servants and of Thine handmaidens, beseeching Thee, in Thy clemency, to wash away every taint of sin with which, by their life among men, they may have been sullied, and to give them place among those whose joy it is for evermore to have been redeemed by Thee. Through our Lord Jesus Christ, Thy Son, Who is God, and liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Response:* Amen.

Traditional Seasonal Devotions
LITANY FOR THE SOULS IN PURGATORY
(For private use only.)

This longer Litany might be used after Mass on All Souls' Day and on Daily Masses of the Dead in November, the month dedicated to the Holy Souls in Purgatory. As compared to the second Litany in this booklet, this one pertains more generally to souls in Purgatory, including those whom we did not know in life.

Lord, have mercy on us. *Christ, have mercy on us.*

Lord, have mercy on us. Christ, hear us. *Christ, graciously hear us.*

God, the Father of Heaven, *have mercy on the souls of the faithful departed.*

God the Son, Redeemer of the world,

have mercy on the souls of the faithful departed.

God the Holy Ghost, *have mercy on the souls of the faithful departed.*

Holy Trinity, One God, *have mercy on the souls of the faithful departed.*

Holy Mary, *pray for the souls of the faithful departed.*

Holy Mother of God, *pray for the souls of the faithful departed.*

Saint Michael, *pray for the souls of the faithful departed.*

Saint Gabriel, &c.

All ye holy angels and archangels,

St. John the Baptist,

St. Joseph,

All ye holy patriarchs and prophets,

St. Peter,

St. Paul,

St. John,

All ye holy apostles and evangelists,

St. Stephen,

St. Laurence,

All ye holy martyrs,

St. Gregory,

St. Ambrose,

All ye holy bishops and confessors,

St. Mary Magdalen,

St. Catherine,

All ye holy virgins and widows,

All ye saints of God, *make intercession for the souls of the faithful departed.*

Be merciful, *spare them, O Lord.*

Be merciful, *hear them, O Lord.*

From all evil, *O Lord, deliver them.*

From Thy wrath, *O Lord, deliver them.*

From the flame of fire, *O Lord, deliver them.*

From the region of the shadow of death, *&c.*

Through Thine Immaculate Conception,

Through Thy Nativity,

Through Thy Most Holy Name,

Through the multitude of Thy tender mercies,

Through Thy most bitter Passion,

Through Thy most Sacred Wounds,

Through Thy most Precious Blood,

Through Thine ignominious death, by which Thou hast destroyed our death,

We sinners, *we beseech Thee, hear us.*

O Thou Who didst absolve the sinner woman and

hear the prayer of the good thief, *we beseech Thee, hear us.*

That Thou wouldst release our deceased parents, relations and benefactors

from the bonds of their sins and the punishment for them,

we beseech Thee, hear us.

That Thou wouldst hasten the day of visiting Thy faithful detained in the
receptacles of sorrow, and wouldst transport them to the city of
eternal peace, *&c.*

That Thou wouldst shorten the time of expiation for their sins and graciously
admit them into the holy sanctuary, into which no unclean thing can
enter,

That through the prayers and alms of Thy Church, and especially by Thy
Inestimable Sacrifice of Thy Holy Altar, Thou wouldst receive them
into the tabernacle of rest, and crown their longing hopes with
everlasting fruition,

Son of God,

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

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

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

Christ, hear us. *Christ, graciously hear us.*

Lord, have mercy on us. *Christ, have mercy on us.*

Lord, have mercy on us.

Our Father, *&c.*

✠ And lead us not into temptation,

✠ *But deliver us from evil. Amen.*

✠ From the gates of Hell,
✠ *Deliver their souls, O Lord.*
✠ May they rest in peace.
✠ *Amen.*
✠ O Lord, hear my prayer.
✠ *And let my cry come unto Thee.*

Let us pray.

O God, Creator and Redeemer of all the faithful, grant to the souls of Thy departed servants the remission of all their sins, that, through our pious supplications, they may obtain the pardon which they have always desired. Through Jesus Christ our Lord.

✠ *Amen.*

O God, the Giver of pardon and the Lover of the salvation of men, we beg Thy clemency on behalf of our brethren, kinsfolk and benefactors who have departed this life, that, by the intercession of the Blessed Virgin Mary and of all the saints, Thou wouldst receive them into the joys of Thine everlasting kingdom. Through Jesus Christ our Lord. ✠ *Amen.*

O God, to Whom it belongs always to have mercy and to spare, be favourably propitious to the souls of Thy servants, and grant them the remission of all their sins, that, being delivered from the bonds of this mortal life, they may be admitted to life everlasting. Through Jesus Christ our Lord. ✠ *Amen.*

SHORT LITANY FOR THE SOULS IN PURGATORY

(For private use only.)

This shorter Litany might be used after Requiem Masses to commemorate members of the Congregation and their friends and relatives, as it pertains more to them and to specific categories of faithful related to them. *A fortiori*, the final prayer in this Litany gives its petitioners opportunity to pray for faithful by name. Please note that, in formal prayer, it is proper to remember others by their Christian names and not by their surnames.

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

✠ 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 judgement, and to enjoy the happiness of eternal life.*

Because in Thy mercy are deposited the souls that departed
in an inferior degree of grace, *Lord, have mercy.*

Because their present suffering is greatest in the knowledge of the pain that
their separation from Thee is causing Thee, *Lord, have mercy.*

Because of their present inability to add to Thy accidental glory,
Lord, have mercy.

Not for our consolation, O Lord; not for their release from purgative pain,
O God; but for Thy joy and the greater accidental honour of Thy
throne, O Christ the King, *Lord, have mercy.*

For the souls of our departed friends, relations and benefactors,
grant light and peace, O Lord.

For those of our family who have fallen asleep in Thy bosom, O Jesus,
grant light and peace, O Lord.

For those who have gone to prepare our place, *grant light and peace, O Lord.*

For priests who were our spiritual directors, *&c.*

For men or women who were our teachers in school,

For those who were our employers (*or* employees),

For those who were our associates in daily toil,

For any soul whom we ever offended,

For our enemies now departed,

For those souls who have none to pray for them,

For those forgotten by their friends and kin,

For those now suffering the most,

For those who have acquired the most merit,

For the souls next to be released from Purgatory,

For those who, while on earth, were most devoted to God the Holy Ghost,
to Jesus in the Most Blessed Sacrament, to the holy Mother of God,
For all deceased popes and prelates,
For all deceased priests, seminarists and religious,
For all our brethren in the faith everywhere,
For all our separated brethren who deeply loved Thee,
and would have come into Thy household had they known the truth,
For those souls who need, or in life asked, our prayers,
For those, closer to Thee that we are, whose prayers we need,

That those may be happy with Thee forever, who, on earth, were true exemplars
of the Catholic Faith, *grant them eternal rest, O Lord.*

That those may be admitted to Thine unveiled Presence, who, as far as we know,
never committed mortal sin, *grant them eternal rest, O Lord.*

That those may be housed in glory, who lived always in recollection and prayer,
grant them eternal rest, O Lord.

That those may be given the celestial joy of beholding Thee, who lived lives of
mortification and self-denial and penance, &c.

That those may be flooded with Thy love, who denied themselves
even Thy favours of indulgence and who made the heroic act
for the souls who had gone before them,

That those may be drawn up to the Beatific Vision who never put obstacles
in the way of sanctifying grace and who ever drew closer
in mystical union with Thee,

✠ Eternal rest grant unto them, O Lord.

R. *And let light perpetual shine upon them.*

Let us pray.

Be mindful, O Lord, of Thy servant *N.* (*or Thy handmaid N. or Thy servants N.*
and N. or Thy handmaidens N. and N. or Thy servants and handmaidens N. and
N.), who are gone before us with the sign of faith and repose in the sleep of grace.
To him/her/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. R.
Amen.

MEMORIAL DAYS FOR THE FAITHFULLY DECEASED OF THE TRADITIONAL LATIN MASS CONGREGATION

When a faithful dies, there can be as many as three Masses said for him or her before interment takes place: a Mass said the day after hearing of the death, the Funeral Mass said after the wake or, at least, several days after death, and a Mass on the day of burial. These Masses are not included in this Missalette. The funeral Mass is properly preceded by Vespers of the dead the evening before and Matins and Lauds of the dead on the day of the funeral. It is the most public day of mourning for the deceased. A burial Mass may be more private if the family prefers this.

After death, it is customary to say a Requiem Mass on the third, seventh and thirtieth day after death or in any given case, after burial. When any of these days falls on a Sunday or a day of first or second class, it is transferred to the first available day of third or fourth class.

On the first available day of third or fourth class on or after the anniversary of death or of burial, or at some convenient time thereabouts, or at least in the year following death, the anniversary Requiem Mass is offered.

In years subsequent to this, at a favoured time, the Daily Mass for the Dead may be said for a given deceased faithful. For example, this could be said in second and subsequent years on the first available third- or fourth-class day on or after the calendar date of death or burial. Some religious congregations offer Masses for deceased faithful for centuries, even perpetually.

NECROLOGY FOR THE TRADITIONAL ROMAN RITE IN VICTORIA

For the complete register consult a copy in the black vestment drawer.

Full Name of Departed Soul	Date of Birth	Date of Death	Date and Place of Interment
Frederick <i>Earl</i> Albert Morrison	18.5.1941	11.12.2011	6.1.2012; Hatley Memorial Gardens
Nova (Miller) Wauthy*	29.5.1924	30.12.2013	8.1.2014; Hatley Memorial Gardens
Louis Maxim Berard*	3.9.1932	25.2.2014	9.5.2014, ashes; Not at Hatley
Marcelina Salvacion (Bolanos) Baldauf*	30.8.1933	28.6.2014	9.7.2014; Forest Lawn Cemetery, Burnaby, B.C.
Elsa Marie (Espenhain) Morrison	25.1.1944	14.4.2015	8.5.2015; Hatley Memorial Gardens
Bernard Francis Wauthy	31.3.1942	26.5.2015	2.6.2015; Hatley Memorial Gardens
Patricia Gould	--.--.1960	27.6.2017	Ashes were flown from Germany to family in Canada

* = not given a funeral in the Traditional Rite.

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We gratefully acknowledge the following organisations which freely make available the products of their labour:

- <http://maternalheart.org/> and
- <http://missale.heliohost.org/> (now suspended - February 2013)

We have used some of their materials and adapted it for our needs.

We likewise make our seasonal missalettes available at no cost for the benefit of other Traditional Latin Mass communities.

For further information, visit our website: <http://latinmassvictoria.com/>

Newly formed Traditional Latin Mass communities may benefit from what we have produced. They are free to download copy and make modifications to suit their own needs or preferences.

We do not copyright the products of our labour and ask anyone using our resources in modified format to act generously likewise. We offer our efforts up for the greater glory of Holy Mother Church.

Our web site lists a copy in p.d.f. format. Some may find it easier to make changes to a WORD document rather than to a p.d.f. document. Anyone wishing to receive a copy in Microsoft WORD format can request this by the e-mail address provided on our web site, <http://latinmassvictoria.com>

Information about lay-out and printing in a 5.5 in. x 8.5 in. can also be obtained by e-mail address on our website.

Please return this booklet after use.