

**Missalette for Requiem Masses
and Other Rites Offered between
the Time of Death and Burial**



Our Lady Queen of Peace Parish

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The cover shows a bier sitting at the head of the nave of a church. In the background, one can see six lit candles on the Altar. Centred in their line stands the Altar Cross. It therefore makes for a seventh object in a set. Seven is the number of completion in traditional symbolism because God rested on the seventh day after He created the universe. The candles are of unbleached wax: they are darker to suggest mourning. Six (ideally unbleached) candles frame the bier in the foreground and they are also visually 'completed' by the bier itself, or by the crucifix which sits on the pillow over the pall. But the body is dead, whereas the Altar Cross crowns a living Christ in the Tabernacle. The crucifix on the pall depicts a dying Christ Who will rise again. Therefore, it offers the prospect of eternal salvation. Black can be seen as the ground colour for the pall and the clerics' vestments. It is the colour of death because it is the colour of visual deprivation..

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: OBSEQUIES BEFORE BURIAL

This booklet is designed to provide faithful with the texts for Requiem Masses which are said between the times of a departed's death and his or her burial, and to include with this texts for rites related to funerals and burial. The Church grants to each departed faithful one Funeral Mass of the first class at which the body is expected to be present; and she allows between the time of death and the time of burial that other Masses having the same propers be said for that person. These other Masses take the second class, and the body of the deceased may also be present at any one of them. It is typical that one or more second-class Requiem Mass(es) be said for a departed soul on the day of his or her death and/or soon thereafter. Such a Mass may also be said for a soul upon hearing of that person's death, even if this occur after the time of burial. In addition, it is common practice that another such second-class Requiem Mass be said on the day of burial when this occurs some time after the offering of the first-class Funeral Mass.

The principal Mass of tribute for a faithful departed is the Funeral Mass. This Mass is preceded by a Rite of Blessing of the Body at the place of death and then, after a conveyance of the body to the church, a Rite of Reception of the Body into the church. It is ideally preceded as well by the Office of the Dead in whole, a part of that being observed more often (although, in parishes in Canada, it is usually omitted altogether). It is followed immediately by the Absolution over the pall, whether the body be present, as it normally will be, or not. Finally, there is a Committal at the tomb or the grave. This booklet provides the texts for these Requiem Masses, the Rite of Blessing the Body, the Rite of Reception of the Body, and the Absolution over the body or just the pall. Texts for the Committal at the Graveside and the Office of the Dead will be provided in companion booklets. This booklet does not treat of funerals for clerics or for infants (those under the age of seven) or for several departed souls who are to be interred at the same time.

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 FUNERAL MASSES

THE FUNERAL MASS

The Liturgy of the Catholic Church provides that one Mass of the first class be offered for the repose of the soul of a faithful Catholic. As a rule, the body of the deceased is to be present at this Mass; however, for a just cause, the body might not be there (*e.g.* It might not be possible). The Traditional Liturgy expects that this Mass be preceded by a blessing of the body of the deceased, a Rite of Reception in the church and then the Office of the Dead; and it must be followed by an Absolution over the bier (or over the pall if the body is not to be present). The Sequence *Dies Irae* must be said at this Mass (and may always be said at other Requiem Masses). This is what is generally called the *Funeral* or *Exsequial Mass*. It may be said on any day (except a liturgically excluded day) between the time of death and the time of burial. It is typically offered at least three days after death so that family and friends of the deceased may have reasonable opportunity to pay their respects and pray for the departed.

THE OFFICE OF THE DEAD

The Office of the Dead, not to be confused with the Divine Office, is part of the Liturgy of the Roman Rite. It consists only of the three hours of Vespers, Matins and Lauds. Vespers typically closes the wake on the eve of the Funeral Mass; Matins and Lauds, when observed, are usually sung or said between the Rite of the Reception of the Body in the church and the offering of the Funeral Mass, even though they can properly be said at any time. Ideally, Matins, being the night hour, would be said at midnight preceding the Funeral, and Lauds would be said thereafter at sunrise. This is not customarily done at those times, however. The Church expects but does not bind observance of the Office of the Dead before the time of the Funeral Mass. In most places, the Office, sadly, is not prayed at all; in others, it is recited rather than chanted; in some places, only some hours are followed or, in the case of Matins, only one of the three nocturns is prayed and Lauds might be omitted after this. Each of the hours of the Dead may be prayed following the corresponding hour of the Divine Office, and this is the liturgical expectation of the Rite and would be normally followed in monastic practice. In Canada, Vespers of the Dead is much more commonly prayed than are the other two hours.

It is permissible and praiseworthy that, should it be very difficult to pray the Office publicly, at least a minimal part of it could be chanted (*e.g.* one Nocturn of Matins) by a lay choir after the Rite of the Reception of the Body and before the Funeral Mass. This will not fulfil the liturgical requirement to pray the Office and, in fact, does not qualify as the Office or as any liturgical service. However, the Celebrant could overcome that deficiency by praying it privately in the sacristy while this chant is being sung (or at some other time between death and burial). That would indeed fulfil the requirement provided that, after Vespers be observed, at least one Nocturn of Matins be recited (*viz.* the one proper to the day when it is to be said). Lauds need not be observed at all to fulfil the liturgical requirement.

ADDITIONAL REQUIEM MASSES OF THE SECOND CLASS

The Church also provides that additional Requiem Masses be offered for departed faithful, some before and some after the time of death or burial. Those offered before the time of death or final burial have the same propers as the Funeral Mass, but they all take the second class; hence they may not be said on Sundays or on first-class feasts. Typically, a Requiem Mass is offered on the day of death or upon hearing of death. This affords faithful the opportunity to pray Mass—the highest form of supplication of the Church—for the departed as soon as possible after a soul faces immediate judgement. It is also normal (but not common everywhere) to arrange a Burial Mass on the day of burial and after the time of the Funeral Mass. The first-class Funeral Mass is the more formal and more public commemoration, whereas a separate second-class Burial Mass can be a more intimate and private way to pay tribute to a departed loved one. A good custom kept by some families and devoutly to be recommended is that three Masses be said for a deceased person from the time of death to the time of burial: a first Mass of the second class as soon as possible after death; a Burial or other Requiem Mass of the first class with the body being present; and another Requiem Mass of the second class (with or without the body present) on or before the day of interment. Finally, just before the time of burial, the Church provides a separate liturgy: the Committal, known also as Graveside Obsequies.

REQUIEM MASSES OFFERED AFTER BURIAL

In addition to these, four third-class Requiem Masses are customarily offered at prescribed intervals after the time of death and burial. But these Masses, which take the third class, have some different propers and are not treated in this Missalette. They can be found in our *Missalette for Masses of the Dead*, where we have also included the first Mass of All Souls' Day (first class) and the fourth-class Daily Mass of the Dead. Finally, fourth-class Masses of the Dead can be offered for a particular departed faithful each year on or near his date of death or burial. Holy Church provides lavishly for the Dead because the entire purpose of our sojourn here on earth is to enter into the eternal bliss of Heaven. We can pray for the deceased in Purgatory and those in Heaven and in Purgatory can also pray for us.

MASSES FOR THE BURIAL OF CHILDREN

Baptised children aged seven to twelve years and all adolescents are buried with the same rites as are adults. Children who have not attained the seventh year of age when they die, whether born or not, are not buried or commemorated by any Requiem Mass or by any Mass in black paraments before or after death or burial. Instead, their burial is solemnised by a Votive Mass of the Holy Angels in white vestments, and the coffin and Altar candles are to be bleached white beeswax candles. White or white and gold flowers adorn the sanctuary and the spread on the coffin, and flowers may remain on the coffin in the church in place of a crucifix, for example. The *Gloria* is included in all Votive Masses of the Holy Angels by special privilege but there is professed no Creed. If they must be

buried on a certain day which liturgically excludes the Votive Mass of the Holy Angels, the Mass of the day (usually having a Creed) is used but, in either case, Mass is preceded by a blessing of the body and a Rite of Reception; and it is followed by an Absolution over a smaller white pall (with or without the body being present) and a Rite of Committal at the graveside. The Obsequies follow the same structure of rites as that for adults except that all the prayers are different, the *Requiem æternam* in the Psalms is replaced by the Lesser Doxology (Glory) and the Office of the Dead is never chanted nor recited. Innocent children may not be commemorated by any propers taken from Requiem Masses, as there is no reason to pray for them.

Liturgical Commemorations and Features

Only one extra set of commemorations may be added to any Requiem Mass, and this must pertain to prayers for the deceased. The reason is that, like Votive Masses, Requiems are liturgically apart from the Office of the day. On no account is any seasonal feria or saint to be commemorated at any Mass of the Dead of any class. Votive commemorations are also excluded unless they pertain to the dead.

While ferial and feastday Masses may not be commemorated at Requiem Masses of the Dead, the reverse is not the case: the propers of the Funeral Mass or some other Requiem Mass for a deceased faithful will often be commemorated at third- and fourth-class feasts and sometimes on second-class feasts (but not second-class Sundays) as well. This is an extremely important consideration: it means that a departed soul can be commemorated at most feastday, ferial and votive Masses between the time of death and the time of burial, or on days connected to that soul (*e.g.* the feastday of his patron saint, the anniversary of his nuptials) after his or her burial. In our community, Masses are normally offered on Fridays in addition to any special Masses on other weekdays. This means that a deceased faithful may often be commemorated at the regular Friday Mass in addition to having a Requiem Mass said for him or her.

While the dramatic *Dies Iræ* Sequence is only mandatory at a first-class Funeral Mass and at the first or sole Mass said on All Souls' Day, it may be included at any Requiem Mass and is especially appropriate at the more solemn Masses for the Dead, such as those of the second class.

In cases when Absolution is to be imparted over the pall (whether the body is present or not) after Mass, a Sermon in honour of the deceased person(s) being commemorated should be said not after the Gospel but after the Placeat tibi at the end of Mass. When no Absolution is to be imparted, the Sermon, if said, is said in the usual place after the Gospel. Eulogies are not declaimed at Catholic Requiem Masses or during the Office of the Dead. However, they may be delivered during the wake, at which time it is also customary to pray the Rosary for the deceased.

Flowers

At funerals, the custom is to display white flowers in the sanctuary for departed faithful who were never married and red for others. By way of substitution, it is customary to prefer pink or faded red roses at the funerals of older ladies who had been married; or there could be an admixture of red and pink flowers in such cases. For the flowers displayed at wakes and for the spread on the coffin, there is a tendency to include other colours. Bright yellow suggests the prospect of eternal life and dark red roses signify deep mourning. Roses, lilies and carnations, among other flowers, are common at wakes and at funeral homes. Circular wreaths of flowers express eternal life because a circular line has no end in direction. Those or other similar flowers may be placed onto the coffin at the burial. To express a final farewell, it is common practice in Canada for family members and close friends to drop flowers or handfuls of earth onto the coffin before they leave the burial site. If the family asks that donations be given in lieu of flowers, this does not forbid flowers given in addition to the donation, and it is proper to send both or else the donation alone.

Interment

The custom in the Traditional Rite is to bury our dead so as to respect the teaching of the General Resurrection. Hence there is no provision in our Rite for Absolution after Mass over a funerary urn (but there could be Absolution over just the pall). The Church presently allows cremation of the body provided that there be no intent to deny the Resurrection in doing so. However, the remains of our dead are to be buried or otherwise contained in burial sites, whether as bodies or as ashes. It is forbidden ever to spread the ashes over the waters or in forests or to keep them at home. Cremation, while allowed, is not traditional. However, some families cannot easily afford burial or entombment (although inexpensive burial is now more accessible if the body be frozen and not embalmed).

Clothing

The custom is for everyone to wear black clothes at the first-class funeral Mass and at any second-class Requiem Mass on the day of burial. For women, this means a black mantilla or hat with black veil; for men, it means that a solid black tie should be worn with a black suit and white shirt. At Requiem Masses after the Mass of the thirtieth day after burial, widows and widowers should wear black and others should wear black as well or else darker clothes. (Relatives who are still in their mourning periods will still wear black.) Black armbands are appropriate with grey and blue suits or other clothes.

The old categories of deep mourning, half-mourning and light mourning have been obsolete since the end of the 1920s. The moderated rules were in effect in the 1960s when the social revolution came and largely destroyed any sense of propriety. Darker colours should be worn by all mourners at all Requiem Masses for the deceased.

The periods of mourning from the date of death are as follows:

A year and a day for spouses;

Six months for parents and children;

Three months for grandparents, grandchildren and siblings;

One month for aunts, uncles, nieces, nephews and close friends.

Mourning clothing is no longer common in Canada. As a result, it can be expensive to follow all the customs. Those who cannot should do their best, for example, by wearing black armbands for the mourning period. It is more important to pray for the dead than to express our dispositions to others.

Other Customs

Here in Canada, as in many countries, it has long been the practice that, upon the time of death, all the curtains are drawn shut at the place of death and they are left closed until the time of burial. It is the same rule with the lowering of a flag if the decedent be armigerous: it is done until sunset on the day of burial. It was customary everywhere to avoid music until after burial so as to keep a respectful silence to remember the dead by. In this respect, funerary customs are like those of Lent: they are dolorous. Mirrors are covered or turned against the wall at the time of death to discourage vanity or self-regard. Clocks are stopped to indicate a pause in these shadowlands as the soul passes to a timeless eternity. As long as we understand the real meaning of these customs, they are wholesome and not superstitious. It is pure superstition to believe that the first person to look in the mirror at the time of death will die next. The Catholic Faith forbids such fables.

There is a general practice that we give space for close family members of the departed to mourn in privacy. Even where loud lamentations are customary, they are restricted to certain times, such as the wake. The wake is also a good time to offer condolences, which can also be expressed at scheduled condolence visits to the bereaved. Those who are in mourning may generally prefer not to leave home for some time and not to be bothered constantly by those wanting to express their regrets. The liturgical provisions of the Church enable proper respect to be conveyed in particular ways. Apart from that, it is a good and wholesome practice to pray privately for the dead whom we miss. This can be done by recourse to the Rosary and the other devotions of Holy Mother Church.

FEATURES OF REQUIEM MASSES BEFORE THE TIME OF BURIAL

1. There is only one form of Requiem Mass—one set of propers—to be used at Requiem Masses which are offered for a faithful departed between the time of death and the time of burial. This Mass may also be said upon hearing of death even if that happens after the time of burial. Only one of these Masses, the Funeral Mass, takes the first class; the others take the second. The funeral Mass may be offered as the last Mass before burial.
2. These other Requiem Masses may be said on the day of death (or within eight days of death inclusive), upon hearing of death, upon burial if the Funeral Mass be said before that time, or upon final burial if the body is to be interred a second time.
3. The *Dies Iræ* Sequence must be said at the first-class Funeral Mass and the first or sole Mass of All Souls' Day, and it may and should be recited at second-class Requiem Masses. It may also be said at all other Requiem Masses and is especially appropriate at the Mass on the anniversary of death or burial. At a Sung Mass, the Priest may descend to the sedilia while it is chanted.
4. The Funeral Mass is properly preceded by a Rite of Blessing the Body, a Rite of Reception of the body in the church, and the Office of the Dead. The Office may be said at any time but none of it is ever mandatory. A wake is traditionally held on the evening before the day of the Funeral. It typically includes a Rosary said for the departed and closes with Vespers of the Dead.
5. The first-class Funeral Mass must be followed by an Absolution over the pall, even if the body be not present.
6. The body should be present if possible at the Funeral Mass and may be present at any second-class Requiem Mass offered prior to burial.
7. If an Absolution over the pall is to be given after Mass, with or without the presence of the body, the Sermon, if given, is delivered at the end of Mass following the Placeat tibi; otherwise, it is given after the Gospel as usual.
8. No eulogies are ever delivered at a Traditional Roman Requiem Mass of any kind. They are normally said at a wake or at a reception held in honour of the deceased after burial.
9. If any of these Requiem Masses be said after the eighth day following death or burial, the adverb *hodie* [today] is omitted at Collect and Postcommunion.

10. An Asperision is never said before any of these Masses because, on a Sunday, the first-class Requiem Mass may not be the principal Mass of the day in the Traditional Rite.
11. The propers of this Mass are those of the First Mass of All Souls' Day except for the Collect, Epistle, Gospel, Secret and Postcommunion. The Epistle and Gospel of this Mass are the same as those provided for Requiem Masses offered on the third, seventh and thirtieth days after death or burial. However, the Collect, Secret and Postcommunion are not used at any other Requiem Mass.
12. All Masses of the Dead use the same Introit, Gradual, Tract, Offertory and Communion Versicles; and they all use the Preface of the Dead.
13. In the Prayers at the Foot, Psalm 42, *Judica me*, is omitted, as is the Glory and versicle and responsory which normally follow it.
14. At Sung Masses, there is no censuring before the Introit and no censuring or lights at the Gospel. At the Offertory incensing, the Celebrant is the only person to be censured. There is a normal incensing of the Blessed Sacrament at the double elevation.
15. At the opening of the Introit, the Celebrant makes the *Signum Crucis* over the Missal instead of upon himself. There is no Glory in the Introit but the Antiphon is repeated as usual after the Psalm verse.
16. The *Gloria* which is usually said after the *Kyrie* is omitted, just as it is during Lent.
17. At all Requiem Masses, the Alleluia most often said at Mass after the Gradual is replaced by a Tract even during Eastertide. All Requiem Masses include Gradual and Tract.
18. During Eastertide, the Paschal Candle is to remain in the sanctuary but it is not to be lit. In the Traditional Rite, the Paschal Candle is never lit during a Requiem Mass. Three funerary candles of unbleached wax stand on each side of the pall. Ideally, the candles to be lit on the Altar should also be composed of yellowish or orange-coloured unbleached wax.
19. Before the Gospel, the Celebrant omits the "Jube Domine/Domne benedicere" to its "Amen". (This bidding normally follows the *Munda cor meum*.)
20. The Priest does not kiss the book after the Gospel; nor does he make the customary response following the Servers' response.
21. The Creed is not said at any Mass of the Dead.

22. 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.
23. At the end of the Lavabo, the Glory is omitted (as it is during Lent).
24. The Canon is standard at Masses of the Dead, using the standard Communicantes and Hanc Igitur.
25. 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 his hands before his breast and the ending of each petition departs from the one used in other 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].
26. The first of the Priest’s private prayers of preparation is omitted.
27. The Dismissal is replaced by *Requiescant in pace* and the Response *Amen*; and the Priest does not turn to the people to say this.
28. The Last Blessing is omitted after the Placeat tibi, but the Last Gospel is said as usual unless an Absolution is to follow.
29. Throughout Requiem Masses and at all other Obsequies, the Servers do not kiss hands or any object.
30. The organ, *pace* Gabriel Fauré, should not be played at any Requiem Mass except to support voices. But exceptions have been made since the nineteenth century, and these are generally admitted on æsthetic grounds. Certainly, Fauré’s ethereal Requiem Mass setting cannot be forbidden.
31. The colour of Requiem Masses is black. All the paraments are black except the Chalice pall and the tabernacle veil, which are purple. Those may not be black because they veil our Lord, Who is always alive. When infants die, they are held to be innocent, and so a Votive Mass of the Holy Angels is said and the colour for all the paraments is white.
32. Connected to the Funeral Mass is the Rite of Blessing the body. This is traditionally done at the place of death and is followed by a procession to a church for the Funeral Mass. The Priest is vested in surplice and black stole and cope and is assisted usually by two Servers in cassock and cotta. In procession to the church, a cross-bearer leads a procession, followed by Choristers, the Celebrant and his assistants, the hearse and its conveyors, and by other faithful, led in descending order of kinship by the family of the deceased. When, in present times, a long procession by foot to the church is omitted, the Priest may perform this Rite outside the church. The Rite is normally prayed immediately after the coffin is removed from the hearse. If

any part of the Office of the Dead is to be prayed after the Rite of Reception, the Priest wears surplice and black stole under a black cope and removes the cope and stole at the sedilia, changing into Mass vestments later in the sacristy.

33. It is customary that the faithful carry lighted candles during the conveyance of the body into the church, during the Gospel at Mass, from the Elevation of the Blessed Sacrament to the communication of the people, and during the Absolution after Mass and the recession of the body from the church. This tradition is no longer observed in most places but it is praiseworthy to preserve or restore it.

34. A second liturgy connected to the Funeral is the Rite of Reception of the Body. This is prayed at the head of the nave. Ideally, the Priest stands facing the hearse between sanctuary and bier to receive the body in prayer; however, if there be insufficient room for this, he may face the bier from the sanctuary.

35. Lastly, the Committal at the tomb or grave, known commonly as ‘Graveside Obsequies’, is a Rite of final farewell observed immediately before the body is buried or sealed in a tomb. There is a procession to the grave, a blessing of the grave if needed and a blessing of the body before burial. Then the Canticle of Zachary and more formulaic prayers are recited by Priest and Assistant(s) at the grave and in recession as family and friends say their final farewell.

36. Liturgically-speaking, the Committal is merely a part of the Rite of Absolution made in the church after Mass. After aspersing and censuring the bier, the body was usually taken in procession to the churchyard outside for burial as the Choir chanted the *In Paradisum*. In our time, it is more common for a hearse to conduct the body to a faraway cemetery.

37. It is traditional to bury the body so that its feet lie at the east end of the grave or tomb; its head, at the west end. In effect, the body faces east in death.

38. There are different rubrical directions to be followed at the funerals of clerics and there are small differences in number for verbs and pronouns if more than one person be buried together. But one must be wary of these distinctions, as some prayers maintain a plural number even at Masses for individuals (e.g. the *Non intres* prayer at the Absolution—and there are others.)

RITE OF BLESSING THE BODY AND PROCESSION TO AND INTO THE CHURCH

Traditionally, this Rite was prayed at the place of death and was followed by a conveyance of the body to the church where the Funeral Mass was to be offered. The Priest, vested in surplice, black cope and black stole, and assisted by one or two Servers in cassock and cotta, imparted a blessing while aspersing the body and then led the body to the church.

Today, given the advent of the automobile, this blessing is typically given outside the church after the coffin has been removed from the hearse. If Mass is to follow the Rite of Meeting the Body immediately, the Priest wears black cope and black stole with his Mass vestments (other than the chasuble and maniple); however, if it is to precede any part of the Office of the Dead, he wears black cope and black stole over his surplice and then removes the stole to say the Office before re-vesting for Mass.

*The Priest asperses the body of the deceased,
saying this verse from Psalm 129:*

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

Then he recites all of Psalm 129 and follows it with the Requiem:

De profundis 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: in vocem deprecationis meæ. Let Thine ears be attentive
to the voice 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:
sperávit ánima mea in Dómino. my 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,
et copiósa apud eum redemptio. and with him, plentiful redemption.

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

℣. Requiem aetérnam dona eis, Dómine. ℣. Eternal rest grant unto them, O Lord.

℞. Et lux perpétua luceat eis. ℞. And let perpetual light shine upon
them.

Now he repeats the Antiphon in full:

Si iniquitátes observáveris, Dómine:
Dómine, quis sustinébit?

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

*Then he intones the Antiphon for Psalm 50,
the Choir, or a Cantor, responding:*

Exsultábunt Dómino * ossa humiliáta.

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

Psalm 50 is now chanted antiphonally by two Cantors or two Choirs, or it may be chanted by one Choir or Cantor, as the body is conveyed to the Church. This is followed by the verse *Subvenite*, chanted as the Body is taken into the narthex. However, if the Rite of Blessing is imparted outside the church and there is only a short procession to the door, it may be sensible to enter the church on the third or fourth verse of the Psalm and to chant the rest of it in the narthex as flowers or a flag¹ are removed from the coffin and the pall is imposed on it, with or without an overlaid crucifix.

Miserére mei, Deus *
secúndum magnam misericórdiam tuam.

Have mercy on me, O God:
according to Thy great mercy.

Et secúndum multitudinem miseratiónum
tuárum, * dele iniquitátem meam.

And according to the multitude of Thy
tender mercies: blot out mine iniquity.

Amplius lava me ab iniquitáte mea:
*et a peccáto meo munda me.

Wash me yet more from mine iniquity:
and cleanse me from my sin.

Quóniam iniquitátem meam
ego cognóscó: * et peccátum meum
contra me est semper.

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

Tibi soli peccávi, et malum coram te
feci: * ut justificéris in sermónibus tuis,
et vincas cum judicáris.

Against Thee only have I sinned, and
done evil before Thee: that Thou mayest
be justified in Thy words, and mayest
overcome when Thou art judged.

Ecce enim in iniquitátibus
concéptus sum: * et in peccátis
concépit me mater mea.

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

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

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

¹ If the departed soul was a member of the Canadian Armed Forces or an elected or appointed representative of the Crown, the National Flag may have been spread over the coffin in place of flowers. In such a case, it is improper to deface the flag with flowers, so the flag alone will be removed. If the deceased was armigerous, he or she may have had his own flag, taken from his/her arms. In that case, any flag present may be overlaid with flowers, and flowers and flag will also be removed before the pall is imposed.

Aspérget me hyssópo, et mundábor:

* lavábis me, et super nivem dealbábor.

Auditui meo dabis gáudium et lætítiam:

* et exultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis:

* et omnes iniquitátes meas dele.

Cór mundum crea in me, Deus:

* et spíritum rectum ínnova
in viscéribus meis.

Ne projícias me a fácie tua:

* et spíritum sanctum tuum
ne áuferas a me.

Redde mihi lætítiam salutáris tui:

* et spíritu principáli confírma me.

Docébo iníquos vias tuas:

* et impíi ad te converténtur.

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

Dómine, labia mea apéries:

* et os meum annuntiábit laudem tuam.

Quóniam, si voluisses sacrificium,
dedíssem útique:

* holocáustis non delectáberis.

Sacrificium Deo spíritus contribulátus:

* cor contrítum et humiliátum,
Deus, non despícies.

Benígne fac, Dómine,

in bona voluntáte tua Sion:

* ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrificium justítiae
oblaciónes et holocáusta:

* tunc impónent super altáre tuum
vítilos.

Thou shalt sprinkle me with hyssop,
and I shall be cleansed:

Thou shalt wash me,
and I shall be made whiter than snow.
To my hearing, Thou shalt give
joy and gladness: and the bones
that were humbled shall rejoice.

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

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

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

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

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

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

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

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

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

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

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

Now the *Requiem* is repeated and is followed by the Antiphon of the Psalm:

Ÿ. Requiem ætérnam * dona eis, Dómine. Ÿ. Eternal rest grant unto them, O Lord

℞. Et lux perpétua lúceat eis.

℞. And let perpetual light shine upon them.

Antiphon: Exsultábunt Dómino ossa humiliáta.

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

Finally, the *Subvenite* is chanted, as the body is carried into the narthex or from narthex to nave.

Subveníte, * Sancti Dei, occúrrite,
Angeli Dómini:
Suscipiéntes ánimam ejus,
offeréntes eam
in conspéctu Altíssimi.

Come to his/her assistance, ye saints of
God, meet him/her, ye angels of the Lord,
receiving his/her soul, offering it
in the sight
of the Most High.

Lastly, the following versicles and responses are exchanged in chant, or else they are recited by Celebrant and other clerics (or by Celebrant and a Server) as the body is conveyed to the head of the nave and placed there among the six funerary candles.

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

Ÿ. May Christ, Who has called thee,
receive thee, and may the angels
conduct thee into Abraham's bosom.

℞. Suscipiéntes ánimam ejus,
offeréntes eam in conspéctu Altíssimi.

℞. Receiving his/her soul, offering it in
the sight of the Most High.

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

Ÿ. Eternal rest grant unto him/her, O
Lord, and let perpetual light shine
upon
him/her.

℞. Offeréntes eam in conspéctu
Altíssimi.

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

RITE OF RECEPTION IN THE CHURCH

The body is borne to the head of the nave so that the feet are nearest the Altar, (unless the departed is a cleric, in which case the head is towards the Altar). Once the chanting has ended, if Nocturns and Lauds of the Dead, or some part of it, is not to be observed liturgically but is only to be chanted by a Choir (whether or not also said privately by a cleric), or if Mass is to follow next, then the following prayers, with versicles and responses, are said by the Priest as he faces the bier from the sanctuary, all others meekly kneeling:

Priest:

Kýrie eléison

Christe eléison

Kýrie eléison

Pater noster [secreto continuatur: 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 dimítimus debitóribus nostris. . .]

Ÿ. Et ne nos indúcas in tentatiónem.

Ř. Sed líbera nos a malo.

Ÿ. A porta ínferi.

Ř. Erue, Dómine, ánimam ejus.

Ÿ. Requiéscat in pace.

Ř. Amen.

Ÿ. Dómine, exáudi oratiónem meam.

Ř. Et clamor meus ad te véniat.

Ÿ. Dóminus vobíscum.

Ř. Et cum spírítu tuo.

Orémus.

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

Ř. Amen.

Lord, have mercy

Christ, have mercy

Lord, have mercy

Our Father [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 . . .]

Ÿ. And lead us not into temptation.

Ř. But deliver us from evil.

Ÿ. From the gate of Hell.

Ř. Deliver his/her soul.

Ÿ. May he/she rest in peace.

Ř. Amen.

Ÿ. O Lord, hear my prayer.

Ř. And let my cry come unto Thee.

Ÿ. The Lord be with you.

Ř. And with thy spirit.

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.

Ř. Amen.

Once these prayers have been said, one* or more Nocturn(s) of Matins of the Dead may be chanted by the Choir and may be followed by a chanting of Lauds of the Dead. If any part of these Offices is to be chanted, the Priest, with or without his

M.C., reverences the Altar and repairs to the sacristy, while the other Servers may remain seated at their places. They will not kneel or stand, as such chant is not liturgical.

Meanwhile, the Celebrant may choose to say privately at least one* Nocturn of the Dead, together with Vespers of the Dead unless it has already been observed (usually the evening before at a Wake) Liturgically. Lauds of the Dead may or may not be read by the Celebrant. Vespers and one* Nocturn of Matins suffice to fulfil the liturgical requirement to pray for the Dead in the Office of the Dead.

If no part of the Office of the Dead is to be chanted, the Priest will repair to the sedile to doff his cope and don black chasuble and maniple, and Mass begins immediately.

Note that any Priest can agree to say Vespers of the Dead and one* Nocturn of the Dead privately to fulfil the liturgical requirement for praying the Office for the departed. This should be done between the time of death and the time of burial.

* *viz.* The Nocturn appointed for the appertaining weekday. The first is proper to Sundays, Mondays and Thursdays; the second, to Tuesdays and Fridays; the third, to Wednesdays and Saturdays.

MATINS AND LAUDS OF THE DEAD

Once the *Subvenite* and following two versicles and responses have been chanted (or the Antiphon chanted and the versicles and responses recited), the Rite stipulates that Matins of the Dead follow immediately, unless it has already been observed. Ideally, Vespers of the Dead should be chanted the evening before the day of the Funeral Mass, at six o'clock in the evening (traditionally, it closes the Wake). Matins should follow at midnight; Lauds, at dawn. In constant practice over the centuries, however, Matins and Lauds follow the Rite or Reception of the Body in the Church and are themselves followed next by the Funeral Mass.

Any commitment to observe the Office of the Dead for the repose of a soul is fulfilled by praying Vespers of the Dead plus the Nocturn of Matins of the Dead which has been assigned to the weekday during which the Funeral Mass is offered. Ideally, however, all three Nocturns of the Dead should be chanted by clerics in the sanctuary, followed by Lauds. Outside of basilicas, cathedrals, monasteries, convents and collegiate churches, it is more apt, however, publicly to chant only one Nocturn. In most parishes in Canada, not even this is commonly done, and Mass simply follows the Rite of Reception.

Should at least one Nocturn of the Dead be followed by Lauds of the Dead and be chanted or recited in the sanctuary by a cleric with other clerics or laics, the Cantic of Zachary is repeated at the end of Lauds and this is followed by the prayers said hereunder as all kneel meekly. If Lauds be prayed, two or four candles should be lit. It is appropriate in our congregation that the two Low Mass candles be lit for this after Matins is ended. If Lauds not be prayed after Matins, the Cantic of Zachary is not chanted and the following prayers are said immediately after the end of the (last) Nocturn that is sung. Notice some small differences between the following formulary and that given in the shaded box *ut supra*: the *Kyrie* is not chanted here and the oration ends with the longer close.

After reverencing the Altar, the Priest goes to the sedilia to remove cope and stole. He will pray the Office in cassock and surplice.

The Office having ended, the Priest goes to the bier and says in the *vox clara*:

Pater noster [secreto continuatur: qui es in cœlis: sanctificétur nomen tuum: advéniat regnum tuum: fiat volúntas tua, sicut in cœlo, et in terra. Panem nostrum quotidiánum da nobis hódie: et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. . .]	Our Father [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 . . .]
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Ÿ. Et ne nos indúcas in tentatiónem.
Ŕ. Sed líbera nos a malo.

Ÿ. And lead us not into temptation.
Ŕ. But deliver us from evil.

℣. A porta ínferi.

℞. Erue, Dómine, ánimam ejus.

℣. Requíescat in pace.

℞. Amen.

℣. Dómine, exáudi oratióne[m] meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

℣. From the gate of Hell.

℞. Deliver his/her soul.

℣. 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.

Orémus.

Absólve, quæsumus, Dómine, ánimam famuli tui (*vel fámulæ tuæ*) *N.* ab omni vínculo delictórum : ut, in resurrectiósni glória, inter Sanctos et eléctos tuos resuscitátus (-a) respíret. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spírítus Sancti, Deus: per ómnia sæcula sæculórum. ℞ . 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 our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. ℞. Amen.

Now the Priest goes to the sedilia to remove the surplice and don his Mass vestments. The correct number of candles is lit on the Altar unless Lauds has been said and Low Mass is to follow, both using the two low candles. At a *Missa Cantata*, four or six candles may be lighted; at a High Mass, six are lighted.

THE HOLY SACRIFICE OF THE MASS: THE ORDINARY

THE PROCESSION

STAND AS THE PROCESSION ENTERS THE NAVE.

At a funeral Mass, the body of the departed soul will usually be conveyed into the church in procession following entry of the sacred ministers. There may be a procession at other Requiem Masses pertaining to this Missalette, whether the body is present in the nave or not.

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 at the Altar.

PRAYERS AT THE FOOT OF THE ALTAR

Psalms 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 Spiritus Sancti. Amen. IN THE NAME OF THE FATHER, ✠ and 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

Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, 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 Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

Mary, ever-Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly, in thought, word and deed: [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,

✠ Show us, O Lord, Thy mercy.

misericordiam tuam.

✠ And grant us Thy salvation.

✠ Et salutare tuum da nobis.

✠ O Lord, hear my prayer.

✠ Domine, exaudi orationem meam.

✠ And let my cry come unto Thee.

✠ Et clamor meus ad te veniat.

✠ The Lord be with you.

✠ Dominus vobiscum.

✠ And with thy spirit. [UNBOW]

✠ Et cum spiritu tuo.

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

TAKE away from us our iniquities, we entreat Thee, O Lord, that with pure minds we may worthily enter into the

introire. Per Christum Dominum
nostrum. Amen.

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 reliquiae
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 ✠ aeternam 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 aeternam 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. . .

Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui (vel famulæ tuæ) N., quam hodie de hoc sæculo migrare jussisti: ut, non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam paradisi perduci; ut quia in te speravit et credidit, non pœnas inferni sustineat, sed gaudia æterna possideat. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. ℞ Amen.

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

SIT AT ANY SUNG MASS; OTHERWISE, REMAIN KNEELING.

THE EPISTLE (I Thessalonians 4. 13-18)

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

Fratres: Nolumus vos ignorare de dormientibus, ut non contristemini, sicut et ceteri qui spem non habent. Si enim credimus quod Jesus mortuus est, et resurrexit; ita et Deus eos, qui dormierunt per Jesum, adducet cum eo. Hoc enim vobis dicimus in verbo Domini, quia nos, qui vivimus, qui residui sumus in adventum Domini, non præveniemus eos, qui dormierunt. Quoniam ipse Dominus in jussu, et in voce Archangeli, et in tuba Dei descendet de cælo: et mortui, qui in Christo sunt, resurgent primi. Deinde nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aëra, et sic semper

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

cum Domino erimus. Itaque we be always with the Lord. Wherefore
consolamini invicem in verbis istis. comfort ye one another with these words.

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

THE SEQUENCE

This following Sequence may be said at all Masses of the Dead and is normally said at first- and second-class Requiem Masses. 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.

Tuba, mirum spargens sonum,
Per sepulchra regionum,
Coget omnes ante thronum.

Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth,
All before the throne it bringeth.

Mors stupebit, et natura,
Cum resurget creatura,
Judicanti responsura.

Death is struck, and nature quaking,
All creation is awaking,
To its Judge an answer making.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

Lo, the book exactly worded,
Wherein all hath been recorded,
Thence shall judgement be awarded.

Judex ergo cum sedebit,
Quidquid latet, apparebit:
Nil inultum remanebit.

When the Judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

Quid sum miser tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?

What shall I, frail man, be pleading?
Who for me be interceding,
When the just are mercy needing?

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

King of majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us.

Recodare, Jesu pie,
Quod sum causa tuæ viæ:
Ne me perdas illa die.

Think, kind Jesus, my salvation
Caused Thy wondrous Incarnation,
Leave me not to reprobation.

Quærens me, sedisti lassus:
Redemisti, crucem passus:
Tantus labor non sit cassus.

Faint and weary Thou has sought me,
On the Cross of suffering bought me,
Shall such grace be vainly brought me?

Iuste Judex ultionis,
Donum fac remissionis,
Ante diem rationis.

Righteous Judge, for sin's pollution,
Grant Thy gift of absolution,
Ere that day of retribution.

Ingemisco, tamquam reus:
Culpa rubet vultus meus:
Supplicanti parce, Deus.

Guilty now I pour my moaning,
All my shame with anguish owning,
Spare, O God, Thy suppliant groaning.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

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

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.

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

Amen.

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,
omnipotens Deus, qui labia Isaiaë
Prophetæ calculo mundasti ignito: ita
me tua grata miseratione dignare
mundare, ut sanctum Evangelium tuum
digne valeam nuntiare. Per Christum
Dominum nostrum. Amen.

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

The *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.

In illo tempore: Dixit Martha ad Jesum: Domine, si fuisses hic, frater meus non fuisset mortuus: sed et nunc scio, quia quaecumque poposceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resurget frater tuus. Dicit ei Martha: Scio quia resurget in resurrectione in novissimo die. Dixit ei Jesus, Ego sum resurrectio, et vita: qui credit in me, etiam si mortuus fuerit, vivet: et omnis qui vivit, et credit in me, non morietur in æternum. Credis hoc? Ait illi: Utique, Domine, ego credidi, quia tu es Christus, Filius Dei vivi, qui in hunc mundum venisti.

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.

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)

On rare occasions, a Sermon may be said 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.

STAND OR 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
et pro omnibus fidelibus christianis vivis

ACCEPT, O HOLY FATHER,
Almighty and Eternal God, this spotless
Host, which I, Thine unworthy servant,
offer unto Thee, my living and true God,
to atone for my countless sins, offences
and negligences: on behalf of all here
present and likewise for all faithful
Christians, living and dead, that it may

atque defunctis: ut mihi et illis proficiat
ad salutem in vitam æternam. Amen.

avail both me and them as a means of
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 cruets 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

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

Dominus bene ✠ dicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

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 censured. At Masses of the Dead, the other Clergy, the Servers, the Choir and the Congregation are not censured..

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 sum: 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

RECEIVE, O HOLY TRINITY, this oblation which we make to Thee in memory of the Passion, Resurrection,

ascensionis Jesu Christi Domini nostri: and Ascension of our Lord Jesus
 et in honorem beatæ Mariæ semper Christ; and in honour of blessed Mary
 Virginis, et beati Joannis Baptistæ, et ever-Virgin, of blessed John the
 sanctorum Apostolorum Petri et Pauli, Baptist, the holy Apostles Peter and
 et istorum, et omnium Sanctorum: ut Paul, of these and of all the saints. To
 illis proficiat ad honorem, nobis autem them let it bring honour, and to us
 ad salutem: et illi pro nobis intercedere salvation, and may they whom we are
 dignentur in cœlis, quorum memoriam commemorating here on earth deign to
 agimus in terris. Per eundem Christum plead for us in Heaven. Through the
 Dominum nostrum. Amen. 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, BRETHREN, 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:

Propitiare quæsumus, Domine, animæ Be merciful, we beseech Thee, O Lord,
 famuli tui (vel famulæ tuæ) N., pro qua to the soul of Thy servant/handmaid
 hostiam laudis tibi immolamus, N., for whom we offer to Thee the
 majestatem tuam suppliciter sacrifice of praise, humbly entreating
 deprecantes: ut per hæc piæ placationis Thy Majesty: that, by this service of
 officia, pervenire mereatur ad requiem pious atonement, he/she may deserve
 sempiternam. Per Dominum nostrum to attain to eternal rest. Through our
 Jesum Christum Filium tuum, qui Lord Jesus Christ, Thy Son, Who is
 tecum vivit et regnat in unitate Spiritus God, and liveth and reigneth with Thee
 Sancti, Deus: per omnia sæcula in the unity of the Holy Ghost, world
 sæculorum. Amen. without end. Amen.

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.

✠ The Lord be with you.

✠ Et cum spiritu tuo.

✠ And with thy spirit.

Raising his hands:

✠ Sursum corda.

✠ Lift up your hearts.

✠ Habemus ad Dominum.

✠ We have lifted them up to the Lord.

Joining his hands before his breast, he bows:

✠ Gratias agamus [BOW] Domino Deo nostro.

✠ Let us give thanks [BOW] to the Lord our God.

✠ Dignum et justum est.

✠ 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:

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
suar: 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 IN COMMUNION with, and venerantes, in primis gloriosæ semper honouring the memory, in the first Virginis Mariæ, Genitricis Dei et place, of the glorious ever-Virgin Domini nostri Jesu Christi: sed et beati Mary, Mother of our God and Lord, Joseph, ejusdem Virginis Sponsi; et Jesus Christ; also, blessed Joseph, her beatorum Apostolorum ac Martyrum Spouse; and likewise of Thy blessed tuorum, Petri et Pauli, Andreæ, Jacobi, Apostles and Martyrs, Peter and Paul, Joannis, Thomæ, Jacobi, Philippi, Andrew, James, John, Thomas, James, Bartholomæi, Matthæi, Simonis et Philip, Bartholomew, Matthew, Simon Thaddæi: Lini, Cleti, Clementis, Xysti, and Thaddeus; Linus, Cletus, Clement, Cornelii, Cypriani, Laurentii, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogoni, Joannis et Pauli, Cosmæ et Chrysogonus, John and Paul, Cosmas Damiani: et omnium sanctorum and Damian, and of all Thy saints. tuorum; quorum meritis precibusque Grant for the sake of their merits and concedas, ut in omnibus protectionis prayers that, in all things, we may be tuæ muniamur auxilio. guarded and helped by Thy protection.

He joins his hands, saying:

Per eundem Christum Dominum Through the same Christ our Lord. nostrum. Amen. 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 ☩ WE THEREFORE beseech Thee, O servitutis nostræ, sed et cunctæ Lord, graciously to accept this oblation of familiæ tuæ, quæsumus, Domine, ut our service and that of Thy whole placatus accipias: diesque nostros in household, granting them remission of all tua pace disponas, atque ab æterna their sins: Order our days in Thy peace, and damnatione nos eripi, et in electorum command that we be rescued from eternal tuorum jubeas grege numerari. Per damnation and numbered in the flock of Christum Dominum nostrum. Amen. 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 HUMBLY WE PRAY Thee, O God, be omnibus, quæsumus, bene☩dictam, pleased to make this same offering wholly ☩ adscrip☩tam, ra☩tam, rationabilem, blessed, to ☩ consecrate it and ☩ approve it, acceptabilemque facere digneris: ut making it reasonable and acceptable, that it nobis Cor☩pus, et San☩guis fiat may become for us ☩ the Body and ☩ dilectissimi Filii tui Domini nostri Jesu Blood of Thy dearly beloved Son, our Lord Christi. Jesus Christ.

WORDS OF CONSECRATION AND ELEVATION

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

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

**HOC EST ENIM
CORPUS MEUM.**

🕯 *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, accipiens et hunc præclarum
Calicem in sanctas ac venerabiles
manus suas: item tibi gratias agens,
bene ✠ dixit, deditque discipulis suis,
dicens: Accipite, et bibite ex eo
omnes.

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

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.

**FOR THIS IS
MY BODY.**

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

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

THE MEMORIAL

Now the Priest says in a low voice:

Hęc quotiescumque feceritis, in mei
memoriam facietis.

As often as ye shall do these things, ye
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 servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam, Panem ✠ sanctum vitæ æternæ, et Calicem ✠ salutis perpetuæ.

AND now, O Lord, we, Thy servants, and with us all Thy holy people, calling to mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His Resurrection from the grave, and also His glorious Ascension into Heaven, do offer unto Thy most sovereign Majesty out of the gifts Thou hast bestowed upon us, a pure ✠ Victim, a holy ✠ Victim, a spotless ✠ Victim, the holy ✠ Bread 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 justî Abel, et sacrificium Patriarchæ nostri 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 cœlesti 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

BE MINDFUL, also, O Lord, of Thy servants and handmaids N. and N. who

præcesserunt cum signo fidei, et dormi-
unt 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.

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,
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

TO US ALSO, Thy sinful servants, who
put our trust in the multitude of Thy
mercies, vouchsafe to grant some part
and fellowship with Thy Holy Apostles
and Martyrs: with John, Stephen,
Matthias, Barnabas, Ignatius, Alexander,
Marcellinus, Peter, 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
bona creas, sanctiꝰficas, viviꝰficas,
beneꝰdicis, et præstas nobis.

THROUGH Whom, O Lord, Thou dost
create, ꝰ sanctify, ꝰ quicken, ꝰ bless
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
est tibi Deo Patri ꝰ omnipotenti, in
unitate Spiritus ꝰ Sancti, omnis honor et
gloria:

Through ꝰ Him, and with ꝰ Him and in ꝰ
Him, is unto Thee, God the Father
Almighty, in the unity of the Holy ꝰ Ghost,
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 Amen.

ꝰ For ever and ever.
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 institutione formati, audemus dicere: Taught by our Saviour's command and 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.

✠ Sed libera nos a malo.

✠ 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.

✠ Et cum spiritu tuo.

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

✠ 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, O LORD Jesus Christ, Son of the living
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: from every evil; make me cling always to
et fac me tuis semper inhærere Thy commandments, and permit me
mandatis, et a te numquam separari never to be separated from Thee. Who
permittas: Qui cum eodem Deo Patre with the same God, the Father and the
et Spiritu Sancto vivis et regnas Holy Ghost, livest and reignest, God,
Deus in sæcula sæculorum. Amen. world without end. men.

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, GRANT, O Lord, that what we have taken
pura mente capiamus: et de munere with our mouth, we may receive with a
temporali fiat nobis remedium pure mind; and that, from a temporal gift,
sempiternum. 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 MAY THY BODY, O Lord, which I
sumpsi, et Sanguis, quem potavi, have received and Thy Blood which I
adhæreat visceribus meis: et præsta; ut have drunk, cleave to my inmost parts,
in me non remaneat scelerum macula, and grant that no stain of sin remain in
quem pura et sancta refecerunt me, whom these pure and holy
sacramenta: Qui vivis et regnas in Sacraments have refreshed. Who livest
sæcula sæculorum. Amen. 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.

Præsta, quæsumus, omnipotens Deus: ut anima famuli tui (*vel* famulæ tuæ) *N.*, quæ hodie de hoc sæculo migravit, his sacrificiis purgata, et, a peccatis expedita, indulgentiam partiet et requiem capiat sempiternam. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus: per omnia sæcula sæculorum.

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

Responsum: Amen.

Response: Amen.

✠ 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 meæ: et præsta; ut sacrificium, quod oculis

MAY THE TRIBUTE of my homage be pleasing to Thee, O most holy Trinity. Grant that the Sacrifice which I, unworthy as I am,

<p>tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.</p>	<p>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.</p>
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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 spread in the sanctuary, go to “(THE SERMON FOR [A] PARTICULAR FAITHFUL)”

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.

✠ Et cum spiritu tuo.

✠ ✠ Initium Sancti Evangelii
secundum Joannem.

✠ ✠ 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
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
comprenderunt.

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

✠ The Lord be with you.

✠ And with thy spirit.

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

✠ Glory ✠ to ✠ Thee, ✠ O Lord
IN THE BEGINNING was the Word,
and the Word was with God, and the
Word was God. The same was in the
beginning with God. All things were
made by Him; and without Him was
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.

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.

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 Unigeniti 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.

RECESSION

If there be no pall spread over a coffin or catafalque or bier or over the sanctuary floor, there will follow a recession through the nave in the case of a Sung Mass. In the case of a Low Mass (possibly including processional and recessional hymns), there may be a short recession down the central aisle and across the half-aisle to the hall doors; or there may be simply an exit directly from sanctuary to sacristy. At any recession through the nave, bow to the Priest as he passes your pew.

(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.

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 and then imparts the blessing over the pall.

If the body is present, go to A. near the foot of page 26. If the body is not present, go to page 30.

THE ABSOLUTION AFTER A REQUIEM MASS

After any Requiem Mass, even the fourth-class Daily Mass of the Dead, an absolution may be imparted over a black pall set in place on the floor of the sanctuary or over a catafalque or bier located at the head of the nave. (This may also be done on All Souls' Day for all the faithful departed.) The pall may be imposed over a coffin which, in turn, is set on a catafalque (a bier). The coffin may entomb the body of a departed soul or it may be empty. The pall may even be spread over a bier when there is no coffin placed upon it at all. Finally, it may be spread on the sanctuary floor. A sensible standard is to have the body present under the pall for the single first-class Funeral Mass granted to each soul by the Church and also to have an Absolution with no body present for the second-class Mass on the day of Burial (should this follow the Funeral Mass), for the commemorative Requiem Mass on the anniversary of death or burial, and for the first or sole Mass on All Souls' Day.

In all these cases, the Absolution follows either a Sermon to honour the departed soul or else the Placeat tibi, which would immediately precede such a Sermon. In such cases, at Mass, there is no Last Blessing and no Last Gospel.

Following are the two forms of Absolution to be followed at a Requiem Mass for a faithful. The Absolution to be used on All Souls' Day is a slight variation of the second one hereunder, the changes only involving the prayers to be said by the Priest in recession back to the sacristy. This will be provided by insert with our "Missalette for Masses of the Dead".

A. THE ABSOLUTION OVER THE BIER WHEN THE BODY IS PRESENT

When a black pall has been spread over a catafalque or bier at the head of the nave, the body being present, the following Rite of Absolution is imparted.

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 bier and turns to face the Altar. The Celebrant goes to centre so as to stand facing the catafalque at its east end. As he approaches the bier,

STAND.

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

Non intres in iudicium cum servo tuo, Domine, quia nullus apud te justificabitur homo, nisi per te omnium peccatorum ei tribuatur remissio. Non ergo eum, quæsumus, tua judicialis sententia premat, quem tibi vera supplicatio fidei christianæ commendat: sed, gratia tua illi succurente, mereatur evadere iudicium ultionis, qui dum viveret, insignitus est signaculo sanctæ Trinitatis: Qui vivis et regnas in sæcula sæculorum.

℞. Amen.

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

Then the following Responsory is sung, with versicles and responses antiphonally by two groups of choristers or or else all the chant is sung by one cantor (or it may even be recited by the Priest, a server making the responses);, and then the Pater, delivered mostly silently, is said by the Priest alone:

℞. Libera me, Domine, de morte æterna, in die illa tremenda:

Quando cœli movendi sunt et terra: Dum veneris iudicare sæculum per ignem.

℣. Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira.

℞. Quando cœli movendi sunt et terra: Dum veneris iudicare sæculum per ignem.

℣. Dies illa, dies iræ, calamitatis et miseræ: dies magna et amara valde.

℞. Dum veneris iudicare sæculum per ignem.

℣. Requiem æternam dona ei, Domine, et lux perpetua luceat ei.

℞. 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.

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

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

℣. O that day, that day of wrath, of sore distress and of all wretchedness, 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 ..

℞. Libera me, Domine, de morte
æterna, in die illa tremenda:
Quando cœli movendi sunt et
terra: Dum veneris iudicare
sæculum per ignem.

℞. 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.

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.

First Cantor or Choir:

Kyrie, eleison.

Lord, have mercy.

Second Cantor or Choir:

Christe, eleison.

Christ, have mercy.

All Choristers:

Kyrie, eleison.

Lord, have mercy.

Priest:

Pater noster, . . . [secreto
continuatur ab omnibus . . .] qui est
in cœlis, sanctifectur 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, [all continuing
together . . .] 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 bier from left to centre to right.
Then he does likewise whilst incensing the bier. As he proceeds (or beforehand if
need be), he says the following, the M.C. making the responses:*

✠. 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.

✠. From the gate of Hell.

℞. Erue, Domine, animam ejus.

℞. Deliver his/her soul, O Lord.

✠. Requiescat in pace.

✠. May he/she rest in peace.

℞. Amen.

℞. Amen.

✠. Domine, exaudi orationem meam.

✠. O Lord, hear my prayer.

℞. Et clamor meus ad te veniat.

℞. And let my cry come unto Thee.

✠. Dominus vobiscum.

✠. Et cum spiritu tuo.

✠. The Lord be with you.

✠. And with thy spirit.

Now the Priest imparts the Absolution over the Bier.

Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui (*vel* famulæ tuæ), *N.* quam hodie de hoc sæculo migrare jussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam paradisi perduci; ut, quia in te speravit et credidit, non pœnas inferni sustineat, sed gaudia æterna possideat. Per Christum Dominum nostrum. ✠Amen.

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

✠ Amen.

Now the Priest and his Servers begin the recession out of the church as the Choir begins to chant the In Paradisum. The Choristers will follow the cross into the narthex and out of the Church. They are followed by the Celebrant and his Assistants, the body and the mourners. The crucifix and pall are removed from the coffin in the narthex and flowers or a flag are restored to it. Once the coffin is put inside the hearse, the Priest asperses it in silence before it departs.

During the conveyance of the body to the hearse, the In Paradisum is chanted:

In Paradisum

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

May the angels lead thee into Paradise: may the martyrs receive thee at Thy coming, and lead thee into the holy City of Jerusalem. May the Choir of angels receive thee, and mayest thou have eternal rest with Lazarus, who once was poor.

B. 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 sung, 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
valde.

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

℟. Dum veneris judicare
sæculum per ignem.

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

℣. Requiem æternam dona ei,
Domine, et lux perpetua luceat ei.

℣. Eternal rest grant unto him/her, O
Lord, and let light perpetual shine upon
him/her.

℞. Libera me, Domine, de morte
æterna, in die illa tremenda:
Quando cœli movendi sunt et
terra: Dum veneris iudicare
sæculum per ignem.

℞. 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, sanctifectur 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.

℣. From the gate of Hell.

℞. Erue, Domine, animam ejus.

℞. Deliver his/her soul, O Lord.

℣. Requiescat in pace.

℣. May he/she rest in peace.

℞. Amen.

℞. Amen.

℣. Domine, exaudi orationem
meam.

℞. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

℣. 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, quáesumus, 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 ✕ æténam dona ei,
Domine.

℞. Et lux perpétua lúceat ei.

℣. Requiéscat 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.

Now the Priest says without inflexion:

℣. Anima ejus et ánimæ ómnium
fidélium defunctorum per
misericórdiam Dei requiéscant in
pace. ℞. Amen.

℣. May his/her soul and the souls of all the
faithful departed, through the mercy of
God, rest in peace.
℞. 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: Dómine, quis sustinébit?	If Thou, O Lord, shalt mark iniquities, Lord, who shall endure it?
De profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam.	Out of the depths I have cried to Thee, O Lord! Lord, hear my voice.
Fiant aures tuæ intendéntes: in vocem deprecatiónis meæ.	Let Thine ears be attentive to the voice of my supplication.
Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?	If Thou, O Lord, shalt mark iniquities, Lord, who shall endure it?
Quia apud te propitiátio est: et propter legem tuam sustínui te, Dómine.	For with Thee, there is merciful forgiveness, and by reason of Thy law, I have waited upon Thee, O Lord.
Sustínuit ánima mea in verbo ejus: spéravit ánima mea in Dómino.	My soul hath relied on His word: my soul hath hoped in the Lord.
A custódia matutína usque ad noctem: speret Israël in Dómino.	From the morning watch even until night, let Israel hope in the Lord:
Quia apud Dóminum misericórdia: et copiósa apud eum redemptio.	For, with the Lord, there is mercy, and with Him, plentiful redemption.
Et ipse rédimet Israël, ex ómnibus iniquitátibus ejus.	And He shall redeem Israel, from all his iniquities.
✠. Requiém ætéenam dona eis, Dómine.	✠. Eternal rest give unto them, O Lord.
✠. Et lux perpétua lúceat eis.	✠. And let perpetual light shine upon them.

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

Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?	If Thou, O Lord, shalt mark iniquities, 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.	Lord, have mercy.
Christe eléison.	Christ, have mercy.
Kýrie eléison.	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 quotidiánum da nobis hódie: et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. . .]

✠. Et ne nos indúcas in tentatiónem.

℞. Sed líbera nos a malo.

✠. A porta ínferi.

℞. Erue, Dómine, animas eórum.

✠. Requiéscant in pace.

℞. Amen.

✠. Dómine, exáudi oratiónem meam.

℞. Et clamor meus ad te véniat.

✠. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus.

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

℞. Amen.

✠. Réquiem ætérnam dona eis, Dómine.

℞. Et lux perpétua lúceat eis.

✠. Requiéscant in pace.

℞. Amen.

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. . . .]

✠. And lead us not into temptation.

℞. But deliver us from evil.

✠. From the gate of Hell.

℞. Deliver their souls, O Lord.

✠. May they rest in peace.

℞. Amen.

✠. O Lord, hear my prayer.

℞. And let my cry come unto Thee.

✠. The Lord be with you.

℞. And with Thy spirit.

Let us pray.

O God, the Creator and Redeemer of all the faithful: grant 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.

✠. Eternal rest give unto them, O Lord.

℞. And let perpetual light shine upon them.

✠. May they rest in peace.

℞. Amen.

Now the Celebrant unvests

PRAYERS FOR THE DEAD

The Church's official prayers for the Dead tend to be very formal, as she wishes to show great respect to departed souls in public. Furthermore, it is impossible for the Church to comprehend the depth of sorrow of a bereaved husband or wife, parent or child. Therefore, the following prayers are few in number and they do not propose to replace the spontaneous personal prayers of the bereaved, implored from the heart. But they can help connect the sorrow felt to the Church's teaching about the prospects of a blessed resurrection with God and our Lady and all the angels and saints in the Beatific Vision.

A. PRAYERS FOR DECEASED MEN AND WOMEN, AND FOR MOTHERS AND FATHERS

1. Prayer for a departed man or boy (over the age of seven) on the day of his decease or burial (or between death and burial or upon hearing of death)

O God, Whose property is always to have mercy and to spare, we humbly beseech Thee to save the soul of Thy servant *N.*, which Thou hast this day commanded to depart out of this world. Deliver him not into the hands of the enemy, nor forget him unto the end but, we beseech Thee, command him to be received by Thy holy angels and to be conducted into Paradise, his true country; that, as in Thee he hath hoped and believed, he may not suffer the pains of Hell, but may take possession of eternal joys. Through Christ our Lord. Amen.

2. Prayer for a departed woman or girl (over the age of seven) on the day of her decease or burial (or between death and burial or upon hearing of death)

O God, Whose property is always to have mercy and to spare, we humbly beseech Thee to save the soul of Thy handmaid *N.*, which Thou hast this day commanded to depart out of this world. Deliver her not into the hands of the enemy, nor forget her unto the end but, we beseech Thee, command her to be received by Thy holy angels and to be conducted into Paradise, her true country; that, as in Thee she hath hoped and believed, she may not suffer the pains of Hell, but may take possession of eternal joys. Through Christ our Lord. Amen.

3. **For a man or boy (over seven) lately deceased**

Absolve, we beseech Thee, O Lord, the soul of Thy servant *N.* from every bond of sin. Being raised in the glory of the Resurrection, may he be refreshed among Thy saints and elect. Through Christ our Lord. Amen.

4. **For a woman or girl (over seven) lately deceased**

Absolve, we beseech Thee, O Lord, the soul of Thy handmaid *N.* from every bond of sin. Being raised in the glory of the Resurrection, may she be refreshed among Thy saints and elect. Through Christ our Lord. Amen.

5. **For one's mother**

O God, Who hast commanded us to honour our father and mother, have compassion, in Thy mercy, on the soul of my mother *N.* Forgive her her sins, and grant that I may see her in the joy of eternal brightness.

6. **For one's father**

O God, Who hast commanded us to honour our father and mother, have compassion, in Thy mercy, on the soul of my father *N.* Forgive him his sins, and grant that I may see him in the joy of eternal brightness.

7. **For mourners**

Almighty and most merciful Father,
Who knowest the weakness of our nature,
bow down Thine ear in pity unto Thy servants,
upon whom Thou hast laid the heavy burden of sorrow.
Take away out of their hearts the spirit of rebellion,
and teach them to see Thy good and gracious purpose
working in all the trials which Thou dost send upon them.
Grant that they may not languish
in fruitless and unavailing grief,
nor sorrow as those who have not hope,
but through their tears look meekly up to Thee,
the God of all consolation.
Through the same Christ our Lord. R. Amen

**B. PERSONALISED LITURGICAL PRAYERS:
COLLECT FROM THE FUNERAL MASS, AND THE
IN PARADISUM FROM THE OBSEQUIES THEREAFTER**

1. Collect of the Funeral Masses: Only minimally revised (so that the supplicator is one person) but divided for the sexes:

For a boy over seven or a man:

O God, Whose property is ever to have mercy and to spare, I humbly entreat Thee on behalf of the soul of Thy servant *N.*, whom Thou hast bidden this day to pass out of this world: that Thou wouldst not deliver him into the hands of the enemy nor forget him for ever, but command him to be taken up by the holy angels, and to be borne to our home in Paradise, that, as he had put his faith and hope in Thee, he may not undergo the pains of Hell but may possess everlasting joys. 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.

For a girl over seven or a woman:

O God, Whose property is ever to have mercy and to spare, I humbly entreat Thee on behalf of the soul of Thy handmaid *N.*, whom Thou hast bidden this day to pass out of this world: that Thou wouldst not deliver her into the hands of the enemy nor forget her for ever, but command her to be taken up by the holy angels, and to be borne to our home in Paradise, that, as she had put her faith and hope in Thee, she may not undergo the pains of Hell but may possess everlasting joys. 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.

2. The *In Paradisum, Kyrie, Requiem, &c.*,
with only an adjustment to add a name

For a boy over seven or for a man.

May the angels lead thee into Paradise, *N.*: may the Martyrs receive thee at thy coming, and lead thee into the holy City of Jerusalem. May the choir of angels receive thee, and mayest thou have eternal rest with Lazarus, who once was poor.

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

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

May he rest in peace. Amen.

May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

For a girl over seven or for a woman.

May the angels lead thee into Paradise, *N.*: may the Martyrs receive thee at thy coming, and lead thee into the holy City of Jerusalem.

May the choir of angels receive thee, and mayest thou have eternal rest with Lazarus, who once was poor.

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

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

May she rest in peace. Amen.

May her soul and the souls of all the faithful departed, through the mercy of God, rest in peace. 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 Mem.Gardens
Nova (Miller) Wauthy*	29.5.1924	30.12.2013	8.1.2014; Hatley Mem. 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 ...
Bernard Francis Wauthy	31.3.1942	26.5.2015	2.6.2015; Hatley Memorial Gardens
Patricia Gould **	xx.x.1961	01.06.2017	Urn at Widower's Home

* = not given a funeral in the Traditional Rite.

** - Body cremated in Germany

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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.

This Missalette has been produced by *Una Voce Vancouver Island Association* (U.V.V.I.A.)

Please return this booklet after use.