

Catholic Church,
The Catholic funeral...
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Catholic Funeral Service



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The
Catholic Funeral
Service

Complete From Home to Grave



HEROIC ACT OF CHARITY AND OTHER
PRAYERS FOR THE FAITHFUL DEPARTED

Compiled from Approved Sources by
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— Foreword —

The Catholic Church cherishes a most noble conception of death and resurrection.

Even from a purely natural standpoint, the human body is the most perfect masterpiece of divine creation, inhabited by the immortal soul, the image of God. By means of grace the Church has raised this earthly habitation of the spirit to a higher sphere, nourished it with the bread of immortality, and ennobled it as an organ of sanctifying grace.

Therefore the Church treats with decency and love, this remnant of the spirit's temple, surrounds it with blessings, prayers, and consecration, until it is sown in God's acre, to ripen for the day of gathering.

The "Catholic Funeral Service" has been compiled chiefly from the Catholic Missal and the Priest's New Ritual.

It is hoped that this booklet will serve, as an inspiring companion, those who attend Catholic burials; and that it may help to manifest to a cold and indifferent world, how tenderly the Catholic Church loves her departed children.

Rev. Joseph W. Printon, C.Ss.R.

EXPLANATION OF TERMS AND TITLES USED IN CONNECTION WITH THE MASS

SACRIFICE. (From the Latin Sacrificium, Something Sacred) An offering of a perceptible object by a priest to God alone and the destroying of it in some manner to acknowledge that God is the Creator and Lord of all things.

SACRIFICE OF THE MASS. It is the same as the sacrifice of the cross. Christ is the Victim and the Priest at Mass as He was the Victim and Priest on the cross. The ends of the Mass are the same as those of the sacrifice on the cross: Adoration of God as our Lord and Creator, Thanksgiving for His many favors, Petitioning Him to bestow His Blessings on all men, Satisfying the justice of God for sins committed against Him. The manner of offering alone is different. On the cross, Christ really shed His blood and was really slain. In the Mass there is no shedding of His blood nor physical death, since Christ can die no more. On the cross the Saviour gained all merit and atoned for all sins. In the Mass He applies to us the merits and satisfaction of His death on the cross.

MASS OF THE CATECHUMENS. In the early centuries of the Church those who had not yet been baptized but who were underdoing religious instructions were called Catechumens (converts). These Catechumens were dismissed from the assembled congregation after attending the introductory part of the Mass. The Introductory Part of the Mass extended to the Credo, inclusive.

The word Mass is derived probably from the Latin *Missa*, meaning Dismissal. After the Dismissal of the Catechumens the priest and the faithful proceeded to offer up the Eucharistic Sacrifice, the main part of the Mass.

MASS OF THE FAITHFUL. The principle part of the Mass consisting of the Offertory, Consecration and Communion. It is the part of the Mass one must be present at in order to fulfill the obligation of hearing Mass on Sunday and Holy Days of Obligation. Today, Both parts of the Mass (Mass of the Catechumens and Mass of the Faithful) are combined to constitute the Holy Sacrifice.

MISSAL. (The Mass Book) It contains all the Prayers recited by the priest at the altar and all the essential Rubrics (liturgical rules) to guide him in the celebration of the Mass. The Missal has two general divisions: The Ordinary of the Mass and the Proper of the Mass.

ORDINARY OF THE MASS. Those parts of the Mass which do not change. They are repeated in every Mass throughout the year except on some rare occasions when a minor change takes place.

PROPER OF THE MASS. Those parts which are different

for each Sunday and each week day. Appropriate changes are made to suit the particular season of the liturgical year, or to the mystery or the saint whose feast is being commemorated.

MISSAL WRITTEN IN LATIN. Why? Because Latin is the Official and Liturgical Language of the Church. Being a dead language Latin words undergo no variation of meaning in the course of time as do the words of a living language. Hence, the dead language crystallizes the form of the principle doctrines of the Church.

SANCTUARY. (From the Latin, Sanctuarium, Holy Place) It is the space included within the altar rail. Reserved for priests and his immediate assistants, including altar boys or acolytes.

ALTAR. (From the Latin, Altaria, a High Place or Hill) Referring especially to an elevated structure on which sacrifices were offered as an act of worship. In our churches the Altar is the central structure in the sanctuary. More specifically it is the Table, called Altar Table, on which the Eucharistic Sacrifice takes place. The structural work rising above and to the sides of the table serve an ornamental purpose.

ALTAR STONE. A small, portable flat slab of stone which is an essential part of the altar and which is embedded within the center of the altar table. It must be of sufficient dimensions to hold the host and the greater part of the chalice. In the slab is a small covered cavity containing the relics of some of the martyrs, to recall to mind that the early century Masses were read over the tombs of martyrs buried in the catacombs. The altar stone is consecrated by the Bishop and is marked by five crosses, one in the center and one on each of the four corners, in memory of the five wounds of Christ's body.

TABERNACLE. (From the Latin Tabernaculum, small shelter-place) The Tabernacle is the Small House, or ornamental receptacle at the center of the altar for reserving the consecrated Hosts.

EPISTLE SIDE OF THE ALTAR. The Right Side of the altar as one faces it. It is so called because most of the Scripture readings which take place there are taken from the Epistles of the Apostles.

GOSPEL SIDE OF THE ALTAR. The Left Side of the altar as one faces it. It is named thus because portions of the Gospel are read there during the Mass.

ALTAR CLOTHS. There must be three made of hemp or linen one placed above the other, to symbolize the Blessed Trinity and the winding sheets in which the body of Jesus was wrapped for burial. Three are used as a precautionary measure so that if the Precious Blood should be spilt, it would be absorbed by the cloths before it reaches the altar stone.

COLOR OF VESTMENTS

Various colored vestments are worn at the Mass to emphasize the spirit of the season of the liturgical year and of particular feast days. They point out the wearer as representing the great High Priest, Christ, and their rich textures indicate the solemnity of the sacrificial service.

White Vestments. Color of Purity, of Innocence, of Joy and Glory.

Purple Vestments. (Violet) Color of Sorrow, Mourning, Penance.

Green Vestments. Color of Hope. Worn on most Sundays of the year.

Red Vestments. Sign of Blood and Fire, representing Charity, Fortitude.

Black Vestments. Sign of Deep Sorrow and of Death.

Gold Vestments. Worn at celebration of greatest feasts e.g.; Christmas, Easter.

Rose Colored. Worn on two Sundays: 3rd Sunday of Advent, 4th Sunday of Lent.

NAMES OF MASSES

All Masses are essentially the same. However, different names are assigned to Masses according to rank of the celebrant or the formality or ceremonies with which they are celebrated.

Low Mass. Mass offered by one priest in which all prayers are recited.

High Mass. Mass sung by one priest with only altar boys attending.

Solemn High Mass. Mass sung by a priest and attended by two other priests, a Deacon and Subdeacon. He is also assisted by several servers and the choir.

Pontifical Mass is a Solemn Mass celebrated by the Pope or Bishop with special ceremonies.

Nuptial Mass. A Mass said with special ceremonies for a couple just married to confer special blessings upon their wedded life. A Nuptial Mass is not said during Advent or Lent.

Requiem Mass. Said for the departed. Black vestments are used. Called Requiem Mass from the first word of the Introit, Requiem meaning Rest.

MASS OF THE CATECHUMENS

INTROIT (from the Latin *Introitus* meaning Entrance) The Introit was originally a long and complete psalm sung as the priests in solemn procession made Entrance in the place of sacrifice. Now the Introit is a small portion of a psalm recited at the Epistle side of the altar, (after the priest finishes the prayers at the foot and center of the altar.) At High Mass the Introit is chanted by the choir.

KYRIE ELEISON. (From the Greek, meaning Lord, have mercy on us) An ancient ejaculatory prayer said after the Introit, three times before and three times after the *Christe Eleison*. The latter Greek words, meaning Christ, have mercy on us, are likewise repeated three times.

GLORIA IN EXCELSIS DEO. (Latin, meaning Glory be to God on high) This prayer is a sublime tribute of divine praise (doxology) opening with the words sung by the angels at Christ's birth. The Gloria is omitted in times of penance and Requiem Masses, otherwise it is said immediately after the Kyrie.

DOMINUS VOBISCUM. (Latin meaning The Lord be with you) It is the recurring salutation of the priest to the faithful at Mass. *Et cum spiritu tuo* (Latin, meaning And with thy spirit) is the response of the faithful to the priest. This versicle and response show that both the priest and the faithful are united in offering the Mass.

AMEN. (From the Hebrew *Aman*, meaning affirmed, so be it!) It is a word borrowed from the Hebrew language signifying that one is in complete agreement with the statement of the speaker. Amen concludes all prayers of the Church.

COLLECT. (Latin *Collecta*, meaning a group assembled for prayer) It is a beautiful, concise prayer of praise and petition and reveals the spirit of the particular season of the liturgical year or feast which is being celebrated. It follows the Gloria, or, if the Gloria is omitted, it follows the Kyrie. There may be two or more Collects in the same Mass.

EPISTOLA. (Latin, meaning Letter, Epistle) Usually it is a selection from one of the Apostle's messages written to the early Christians stressing some doctrinal or moral lesson.

GRADUAL. (Latin *Gradus*, meaning Step) In the early Church the Gradual was sung from a step or kind of pulpit; hence, the name "Gradual", (step-prayer). Formerly, quite long; now, a single verse or so from a psalm repeated in the recitation or singing of it. It follows the Epistle.—*Alleluia* Verse. *Alleluia* (Hebrew, meaning Praise ye the Lord) Added to the gradual, used especially in the Easter Season and joyfully repeated. In the penitential season the *Alleluia* verse is omitted and the Tract, a single verse or more from the penitential psalms, is substituted. Called Tract (from the Latin *Tractim*, meaning sung or said in continuous tone).

GOSPEL. Glad tidings concerning Christ, His kingdom and salvation. The Gospel of the Mass, is an appropriate selection for the liturgical season or feast of the day taken from one of the four books of the New Testament written by the four Evangelists. During the reading of the Gospel all stand as a mark of reverence for the Word of God and sign their foreheads, lips and breast with the cross to signify their readiness to believe, proclaim and cherish its truths.

CREDO. (Latin, meaning I believe) The Creed is a Summary of the principal teachings of the Catholic Church. The Creed said and sung at the Mass is the Nicene Creed. It was formulated in the year 325 against the Arian heresy by the First Council of Niceae; hence "Nicene Creed". It is more complete than the Apostles' Creed.

MASS OF THE FAITHFUL

OFFERTORY. (Latin Offertorium, meaning Offering up) That part of the Mass in which Unconsecrated bread and wine are offered up to God. Offertory refers also to the prayers said by the priest as he blesses and offers up the bread and wine to God. Refers also to the one or more verses appropriate to the occasion and sung by the choir while the priest makes the offering.

ORATE FRATRES. (Latin, meaning Pray, brethren) with these words and facing the people the priest makes the exhortation: "Pray, Brethren, that my and your sacrifice may be acceptable to God the Father Almighty." Note that "my" and "your" are a reminder that both priest and people offer the holy Sacrifice to God, jointly.

SECRETATA. (Latin, meaning Secret Prayer) Called so because it is said in a very low voice. It is similar in character to the Collect and other changeable parts of the Mass, always very appropriate and beseeching God to accept the gifts offered up and to bless those who offer them.

PREFACE. (From the Latin Praefatio, meaning Introduction) The Preface introduces the Canon of the Mass. It begins with the Sursum Corda (lift up your hearts) and ends with the triple repetition of the Sanctus (Holy). The preface is an invitation to praise, glorify and thank God in union with the heavenly hosts. There are 15 Prefaces much alike except for the changeable part which belongs to the special feast or season of the year.

CANON. (From the Greek, Kanon, meaning a rule, something fixed, unchangeable) The Canon is the most solemn and most fundamental part of the Mass. In the Canon the Consecration (transubstantiation) of the bread and wine into the Body and Blood of Christ takes place. The Canon begins with a renewal of the offering of the sacrificial gifts to God and a prayer for all the faithful. It ends with the consuming of the Sacred Species by the priest at his Communion.

ELEVATION AT MASS. It is the lifting up of the Consecrated Host and chalice of Consecrated Wine so that they may be seen by the faithful and the Body and Blood of the Savior may be adored by them. It is proper to gaze with adoring reverence upon the Consecrated Species and say: "My Lord and my God!"

PATER NOSTER. (Latin, meaning Our Father) First words of the Lord's Prayer.

AGNUS DEI. (Latin, meaning Lamb of God) Words used by St. John the Baptist when he announced the coming of the Savior to take away the sins of the world. It is repeated three times.

COMMUNION. The receiving of the Body and Blood of the Savior by the priest and faithful. Refers also to the Antiphon (portion of a psalm) said by the priest at the Epistle side of the altar, after the reception of Communion and cleansing of his fingers and chalice.

POSTCOMMUNION. A short prayer following the Communion Prayer, approximately of the same length as the Collects and Secret Prayers.

DISMISSAL. After the Postcommunion Prayer the priest goes to the center of the altar, faces the people, and all unite in giving thanks in these simple words: *Ite Missa Est* (Latin, meaning "Go, the Mass is ended") Or in some Masses: "*Benedicamus Domino*" (Latin, meaning "Let us bless the Lord") The response to both is the same: *Deo Gratias* (Latin, meaning Thanks be to God.)

LAST BLESSING AND LAST GOSPEL. The priest then imparts his blessing to the congregation and proceeds to read the Last Gospel which terminates the Mass. The last Gospel for most Masses are the 14 verses taken from the first chapter of St. John. It most fittingly rehearses the story of the Savior's coming and our redemption.

PRAYERS BEFORE MASS

MEETING THE CORPSE

Priest meets the corpse either at the home, chapel or in the vestibule of the church. Present, too, are cross-bearer and acolytes. The corpse is sprinkled with holy water and the following Antiphon and Psalm are recited:

Antiphon

If Thou, O Lord.

PSALM 129

OUT of the depths I
cry to thee, O Lord, *
O Lord, hear my voice!

Let thy ears be atten-
tive * to the voice of my
supplication.

If thou shouldst re-
member sins, O Lord, * O
Lord, who could bear it?

But with thee is forgive-
ness, * that thou mayest
be served with reverence.

I hope in the Lord, *

my soul hopes in his
word;

My soul waits for the
Lord, * more than watch-
men for the dawn.

More than watchmen for
the dawn, * let Israel
wait for the Lord,

For with the Lord is
mercy * and with him
plenteous redemption:

And he shall redeem
Israel * from all its sins.

Antiphon

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

ENTERING CHURCH

The procession, headed by the Cross, for Jesus is the Way, the Truth, and the Life, wends its way into the church, while the following Antiphon and Psalm are recited. A prayer not only for pardon but also for spiritual rebirth.

Antiphon

They shall rejoice in the Lord.

PSALM 50

HAVE mercy on me, O God, according to thy mercy; * according to thy great clemency blot out my iniquity.

Wash me completely from my guilt, * and cleanse me from my sin.

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

Against thee only have I sinned, * and I have done what is evil in thy sight.

This I confess that thou mayest be known to be just in thy sentence, * right in thy judgment.

Behold, I was born in guilt, * and my mother conceived me in sin.

Behold, thou dost delight in sincerity of heart,

* and teachest me wisdom in the depths of my soul.

Sprinkle me with hysop, that I may be cleansed; * wash me, that I may become whiter than snow.

Let me hear sounds of joy and gladness, * let the bones which thou hast crushed rejoice.

Turn away thy face from my sins, * and blot out all my guilt.

Create a clean heart for me, O God, * and renew in me a steadfast spirit.

Cast me not off from thy presence, * and take not thy holy spirit from me.

Restore to me the joy of thy salvation, * and strengthen me with a generous spirit.

I will teach the unjust thy ways, * and sinners shall be converted to thee.

Deliver me from blood-guilt, O God, God my Savior: * let my tongue rejoice because of thy justice.

O Lord, open thou my lips, * and my mouth shall declare thy praise.

For thou dost not delight in sacrifice; * and a burnt-offering thou wouldst not accept, if I offered it.

My sacrifice, O God, is a contrite spirit, * a contrite and humbled heart, O God, thou wilt not despise.

In thy goodness, O Lord, deal kindly with Sion, * that thou mayest rebuild the walls of Jerusalem.

Then wilt thou accept lawful sacrifices, oblations and burnt-offerings, * then will they offer bullocks on thy altar.

Eternal rest grant unto him (her) O Lord, and let

perpetual light shine upon him (her).

The casket with remains is placed near Communion rail flanked by lighted candles, symbols of eternal light. Then the priest says:

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

May Christ receive thee who has called thee, and may the Angel conduct thee into Abraham's bosom. Receiving his (her) soul, offering it in the sight of the Most High.

Eternal rest grant unto him (her) O Lord, and let perpetual light shine upon him (her). Receiving his (her) soul, offer it in the sight of the Most High.

If the Office of the Dead is to be recited it follows here.

THE MASS

Of all the many pious exercises and prayers, all good and praiseworthy, let us not forget the most salutary and sublime is the one instituted by Christ Himself, The Mass.

MASS OF THE CATECHUMENS

All stand until priest starts the preliminary prayers at the foot of the Altar, then all kneel.

PRELIMINARY PRAYERS

When the priest, bowing down at the foot of the altar, makes the sign of the cross, all do likewise.

All kneel



The priest makes the Sign of the Cross and says—

*Prayers at the foot
of the Altar*

IN the name of the Father, and of the Son, † and of the Holy Spirit. Amen.

Antiphon

I will go in to the altar of God.

To God, the joy of my youth.

Our help † is in the name of the Lord.

Who hath made heaven and earth.

Priest Says Confiteor.

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

Amen.

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, the holy Apostles, Peter and Paul, and all the saints, and to you, Father, that I have sinned exceedingly, in thought, word and deed, (*Strike breast there times*) through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles, Peter and Paul, and all the saints, and you, Father, to pray to the Lord our God for me.

May Almighty God have mercy on us, forgive us our sins, and bring us to life everlasting. Amen.

May the Almighty and merciful Lord grant us pardon, absolution † and full remission of our sins. Amen.

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

And Thy people shall rejoice in Thee.

Show us, O Lord, Thy mercy.

And grant us Thy salvation.

O Lord, hear my prayer.

And let my cry come unto Thee.

The Lord be with you.

And with thy spirit.

As the priest ascends to the altar, pray silently with him.

LET US PRAY. Take away from us our sins, O Lord, that we may enter with pure minds into the holy of holies. Through Christ our Lord. Amen,

We beseech Thee, O Lord, by the merits of Thy saints, whose relics lie here, and of all the saints: deign in Thy mercy to pardon me all my sins. Amen.

Going to the book on the right side, priest reads the

INTROIT

ETERNAL rest give to them, O Lord, and let perpetual light shine upon them. A hymn, O God, be-

cometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: hear my prayer; all flesh shall come to Thee. Eternal rest give to them, O Lord, and let perpetual light shine upon them.

Priest returns to the middle of the altar and says alternately with the people—

THE KYRIE



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

After kissing the altar, priest facing the people salutes them, saying:

The Lord be with you.
And with thy spirit.

COLLECT

Returning to the book, he recites the Collect or Official Prayer of the Mass:

LET US PRAY:—O God, Whose property it is ever to have mercy and to spare, we humbly beseech Thee in behalf of the soul of Thy servant (handmaid) N., whom Thou hast called out of this world, that Thou wouldst not deliver him (her) into the hands of the enemy, not forget him (her) forever, but command the holy angels to take him (her) and lead him (her) to the home of paradise, that forasmuch as in Thee he (she) put his (her) hope and trust, he (she) may not endure the pains of hell, but may come to the possession of eternal joys. Through Christ our Lord, Who lives and reigns with thee in the unity of the Holy Spirit, God world without end. Amen.

EPISTLE



Lesson from the Epistle of St. Paul to the Thessalonians, I. IV. 13-18, in which St. Paul treats of the Resurrection of our Lord.

BRETHREN:—But we would not have you ignorant concerning those who are asleep, lest you should grieve, even as others who have no hope. For if we believe that Jesus died and rose again, so with him God will bring those also who have fallen asleep through Jesus. For this we say to you in the word of the Lord, that we who live, who survive until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord himself with cry of command,

with voice of archangel, and with trumpet of God will descend from heaven; and the dead in Christ will rise up first. Then we who live, who survive, shall be caught up together with them in clouds to meet the Lord in the air, and so we shall ever be with the Lord. Wherefore, comfort one another with these words.

After the Epistle.

Thanks be to God.

GRADUAL

ETERNAL rest give to them, O Lord, and let perpetual light shine upon them. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

TRACT

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

SEQUENCE

THE day of wrath, that
dreadful day,
Shall all the world in
ashes lay,
As David and the Sibyl
say.

What terror shall the soul
affright,
When comes that judge
whose searching sight
Brings thought and word
and deed to light.

The last loud trumpet's
spreading tone,
Shall thro' the place of
tombs be blown,
To summon all before the
throne.

Nature and death with
fixed eyes
Shall see the trembling
creature rise,
To plead before the last
assize.

The written book shall be
outspread,
And all that it contains be
read,
To try the living and the
dead.

Then shall the judge his
throne attain,
And every secret sin ar-

raign.

Till nothing unavenged re-
main.

What shall my guilty con-
science plead,
And who for me will in-
tercede,

When even Saints forgive-
ness need?

King of tremendous maj-
esty,

Who savest, whom Thou
savest, free,—

Thou fount of pity, save
Thou me.

Remember, Jesus Lord, I
pray,

For me Thou walkedst on
life's way,

Confound me not on that
last day.

'Twas me Thy weary
footsteps sought,

My ransom on Thy cross
was bought,

Let not such labor come
to naught.

Just Judge of recompense,
I pray

Cancel my debt, too great
to pay,

Before the last accounting
day.

My groans a culprit's
heart declare
My cheeks shame's burn-
ing livery wear,
Spare me, O God, Thy sup-
pliant spare!

As Thou didst Mary's sin
efface,
And take the thief to
Thine embrace,
So dost Thou give me hope
of grace.

Though all unworthy be
my cry,
Give grace, O gracious
Lord, or I
Shall burn in fires that
never die.

Grant me among Thy
sheep to stand,
From outcast goats my
soul disband,
And raise me to Thine
own right hand.

When cursed foes are put
to shame,
And given o'er to biting
flame,
Ah, with Thy blessed call
my name.

Prostrate, my c o n t r i t e

heart I rend,—
My God, my Father, and
my friend,
Do not forsake me in the
end.

O day of weeping, day of
woe,
When rising from his pyre
below
The sinner to his judge
shall cry.

Spare me, Thou mighty
God on high!
Ah, gentle Jesus Saviour
blest,
Grant to them all eternal
rest. Amen.

*While the book is being
carried to the opposite side
of the altar (the Gospel
side), the priest bowing
down at the middle of the
altar, says:—*

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

All stand

*Turning toward the book,
with his hands joined, the
Priest—at Solemn Mass,
the Deacon—says:*

THE GOSPEL

The Lord be with you.
And with thy spirit.

*With the thumb of your
right hand, make the sign
of the cross upon fore-
head, lips and center of
breast, as the priest says—*

Continuation of the holy
Gospel according to Saint
John, XI. 21-27.

Glory be to Thee, O Lord.



MARTHA therefore said
to Jesus, "Lord, if
thou hadst been here my

brother would not have
died. But even now I
know that whatever thou
shalt ask of God, God will
give it to thee."

Jesus said to her, "Thy
brother shall rise." Mar-
tha said to him, "I know
that he will rise at the
resurrection, on the last
day." Jesus said to her,
"I am the resurrection and
the life; he who believes
in me, even if he die, shall
live; and whoever lives
and believes in me, shall
never die. Dost thou be-
lieve this?" She said to
him, "Yes, Lord, I believe
that thou art the Christ,
the Son of God, who hast
come into the world."

At the end of the Gospel.

Praise be to Thee, O
Christ.

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

MASS OF THE FAITHFUL

THE OFFERTORY

The Priest begins the Offertory with the salutation—

The Lord be with you.
And with thy spirit.
Let us pray.



Offertory Prayer

O LORD Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit: deliver them from the lion's mouth, that hell may not swallow them up, and they may not fall into darkness, but may the holy standard bearer Michael lead them into the holy light; which

Thou didst of old promise to Abraham and to his seed. We offer to Thee, O Lord, sacrifices and prayers: do Thou receive them in behalf of those souls whom we commemorate this day. Grant them, O Lord, to pass from death to that life, which Thou didst of old promise to Abraham and to his seed.

The Offering of the Bread

The Priest elevates the paten with the host and says

ACCCEPT, O holy Father, almighty and eternal God, this spotless host, which I, Thy unworthy servant, offer unto Thee, my living and true God, to atone for my numberless sins, offences and negligences; on behalf of all here present and likewise for all faithful Christians living and dead, that it may profit me and them as a means of salvation

unto life everlasting.
Amen.

*The Mingling of the
Wine and the Water*

*The Priest goes to the
Epistle side and pours
wine into the chalice and
a few drops of water.*

O GOD, who hast established the nature of man in wondrous dignity and even more wondrously hast renewed it, grant that through the mystery of this water and wine, we may be made partakers of His Divinity, who has deigned to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who lives and reigns with Thee, in the union of the Holy Spirit, God world without end. Amen.

*The Offering of the
Wine*

*While offering the chalice
at the middle of the altar,
the following prayer is
said.*

WE offer unto Thee, O Lord, the chalice of salvation, humbly begging of Thy mercy that it may arise before Thy divine Majesty with a pleasing fragrance, for our salvation and for that of all the world. Amen.

*The Offering of
Ourselves*

*Making the Sign of the
Cross with the chalice, the
priest places it upon the
corporal and covers it
with the pall. Bowing
down slightly, he says—*

IN a humble spirit and a contrite heart, may we be accepted by Thee, O Lord, and may our sacrifice so be offered in Thy sight this day as to please Thee, O Lord God.

*He then invokes the Holy
Spirit and blesses the of-
ferings, saying—*

COME, Thou Sanctifier, almighty and eternal God, * and bless this sacrifice prepared for the glory of Thy holy Name.

* * *

*At Solemn Mass
Incensation of Offerings*

The blessing of the incense.

BY the intercession of blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all His elect, may the Lord deign to bless this incense, and receive it as an odor of sweetness. Through Christ our Lord. Amen.

Incensing of the offerings.

MAY this incense blessed by Thee, arise before Thee, O Lord, and may Thy mercy come down upon us.

Incensing the altar.

MAY my prayer be an incense-offering in Thy sight, my uplifted hands, as an evening-sacrifice.

Set, O Lord, a watch over my mouth, and a guard over the door of my lips.

Permit not my heart to turn to evil, seeking pretexts for wickedness, with men who work iniquity.

Returning the censor.

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

* * *

Washing of the hands

The priest washes his fingers at the Epistle side. While doing so, he recites the following Psalm.

I WILL wash my hands among the innocent: and will walk 'round Thy altar, O God.

To hear the voice of Thy praise: and to tell all Thy wondrous deeds.

Lord, I love the beauty of Thy house, and the place where Thy glory dwells.

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

In whose hands there is iniquity: whose right hand is full of bribes.

But as for me, I walk in my innocence: rescue me and be gracious to me.

My foot is on the straight way: in assemblies will I bless Thee, O Lord.

Going to the middle of the altar, the priest bows down slightly, continues the prayer of oblation.

Prayer to the Holy Trinity

ACCCEPT, most holy Trinity, this offering which we are making to Thee in remembrance of the Passion, Resurrection, and Ascension of Jesus Christ, our Lord; and in honor of blessed Mary, ever Virgin, blessed John the Baptist, the holy apostles, Peter and Paul, and of these (*martyrs whose relics are enclosed in altar stone*) and of all the saints; that it may add to their honor and aid our salvation; and may they deign to intercede in heaven for us who honor their memory here on earth. Through the same Christ our Lord. Amen.

ORATE FRATRES

The priest kisses the altar and turns to the people. He says audibly—

PRAY, brethren, that my sacrifice and yours may

become acceptable to God the Father Almighty.

May the Lord accept the sacrifice at thy hands, unto the praise and glory of His name, for our advantage and that of all His holy Church. Amen.

With hands extended, the priest says—

THE SECRET

BE merciful, O Lord, we beseech Thee, to the soul of Thy servant (handmaid) N., for which we offer up to Thee the sacrifice of praise, humbly beseeching Thy majesty that, by these holy peace-offerings, it may be found worthy to win everlasting rest. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God.



THE PREFACE



The priest now says in a louder voice, or sings—

World without end.

Amen.

The Lord be with you.
And with thy spirit.
Lift up your hearts!

We have them lifted up
to the Lord!

Let us give thanks to the
Lord our God!

It is meet and just!

IT is truly meet and just,
right and availing unto
salvation, that we should
at all times and in all
places give thanks to
Thee, O holy Lord, Father
Almighty, Everlasting
God: through Christ our
Lord. In Whom the hope

of a blessed resurrection
has shone upon us; so
that those whom the cer-
tainty of dying afflicted,
the promise of future im-
mortality may console.
For unto Thy faithful, O
Lord, life is changed, not
taken away: and the
abode of this earthly so-
journ being dissolved, an
eternal dwelling is pre-
pared in heaven. And
therefore with the Angels
and Archangels, the
Thrones and Dominations,
and the whole host of the
heavenly army, we sing
the hymn of Thy glory,
saying again and again:

*All kneel when the bell is
rung three time.*

SANCTUS

*The sacrificial part of the
Mass starts here, with the
priest, in a low tone, say-
ing:*

HOLY, holy, holy, Lord
God of hosts! Heaven
and earth are filled with
Thy glory. Hosanna in the
highest! Blessed is he who
comes in the name of the
Lord. Hosanna in the
highest!

THE CANNON

All prayers during this part of Canon are said silently.

First Memento—The Church, Pope, Bishop

THEREFORE, most gracious Father, we humbly beg of Thee and entreat Thee, through Jesus Christ, Thy Son, our Lord, to deem acceptable and bless these gifts, these offerings, these holy and unspotted oblations; which we offer unto Thee in first instance for Thy holy and Catholic Church, that Thou wouldst deign to give her peace and protection, to unite and guide her the whole world over; together with Thy servant, N., our Pope, and N., our Bishop, and all true believers, who cherish the catholic and apostolic faith.

Second Memento—Our Brethren on Earth

BE mindful, O Lord, of Thy servants and

handmaids(*name those for whom you wish to pray*),

and of all here present, whose faith is known to Thee, and likewise their devotion, on whose behalf we offer unto Thee, or who themselves offer unto Thee, this sacrifice of praise for themselves and all their own, for the good of their souls, for their hope of salvation and deliverance from all harm, and who pay Thee the homage which they owe Thee, eternal God, living and true.

Third Memento—Our Brethren in Glory

IN THE unity of holy fellowship we observe the memory first of all, of the glorious and ever Virgin Mary, Mother of our Lord and God, Jesus Christ; next that of Thy blessed apostles and martyrs. Peter and Paul, Andrew, James, John, Thomas,

James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints, by whose merits and prayers grant that we may be always fortified by the help of Thy protection. Through the same Christ our Lord. Amen.

The priest extends his hands over the oblation and says the—

Prayers Renewing the Offerings

Here the bell is rung once.

GRACIOUSLY accept, then, we beseech Thee, O Lord, this service of our worship and that of all Thy household. Provide that our days be spent in Thy peace, save us from everlasting damnation, and cause us to be numbered

in the flock Thou hast chosen. Through Christ our Lord. Amen.

DO THOU, O God, deign to bless what we offer, and make it approved, effective, right, and wholly pleasing in every way, that it may be, for our good, the Body and Blood of Thy dearly beloved Son, Jesus Christ, our Lord.

WHO, the day before He suffered, took bread into His holy and venerable hands, and having raised His eyes to heaven, unto Thee, O God, His Father almighty, giving thanks to Thee, blessed it, broke it, and gave it to His disciples, saying: Take ye all and eat of this.

Priest bends over the Host and says—

FOR THIS IS MY BODY.

The bell is rung.

The Elevation of the Sacred Host



During the elevation renew your faith in the Real Presence, look at the elevated Host, adore your Savior and God, and with faith, piety and love, say silently—

"MY LORD AND MY GOD"

7 years when recited at Elevation or time of Exposition. (107)

IN LIKE manner, when the supper was done, taking also this goodly chalice into His holy and venerable hands, again giving thanks to Thee, He blessed it, and gave it to His disciples, saying: Take ye all, and drink of this:

Priest bends over the Chalice and says—

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL COVENANT: THE MYS-

TERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE FORGIVENESS OF SINS.

The Elevation of the Chalice

Priest genuflects and says—

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

Then he elevates the chalice for adoration by the faithful, rests it upon the altar and again genuflects to adore the Precious Blood.

After the elevation of the chalice the priest continues in a quiet voice to recite the following—

Oblation of Victim to God

MINDFUL, therefore, O Lord, not only of the blessed Passion of the same Christ, Thy Son, our Lord, but also of His Resurrection from the dead, and finally His glorious Ascension into heaven, we, Thy servants, as also Thy holy people, offer unto Thy supreme majesty,

of the gifts bestowed upon us, the pure Victim, the holy Victim, the all-perfect Victim, the holy Bread of life eternal and the Chalice of unending salvation.

*Prayers for the
Acceptance of the
Sacrifice*

AND this do Thou deign to regard with gracious and kindly attention and hold acceptable, as Thou didst deign to accept the offerings of Abel, Thy just servant, and the sacrifice of Abraham our patriarch, and that which Thy chief priest Melchisedech, offered unto Thee, a holy sacrifice and a spotless victim.

Most humbly we implore Thee, almighty God, bid these offerings to be brought by the hands of Thy holy Angel unto Thy altar above; before the face of Thy divine majesty; that those of us who, by sharing in the Sacrifice of this altar, shall receive the most sacred Body and Blood of Thy Son, may be filled with every grace and

heavenly blessing. Through the same Christ our Lord. Amen.

*Memento of our
Brethren Departed*

BE mindful, O Lord, also of Thy servants and handmaids who have gone before us with the sign of faith, and rest in the sleep of peace. (*Name those you wish to remember.*) To these, O Lord, and to all who sleep in Christ, we beseech Thee, to grant of Thy goodness, a place of comfort, light and peace. Through the same Christ our Lord. Amen.

*Prayer for Fellowship
with the Saints*

*Striking his breast, the
priest says—*

TO US also, sinners, yet Thy servants, trusting in the greatness of Thy mercy, deign to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy,

Agnes, Cecilia, Anastasia, and all Thy saints; into whose company we implore Thee to admit us, not weighing our merits, but freely granting us pardon. Through Christ our Lord.

*All Sanctification
Through Christ*

THROUGH whom, Lord, Thou dost ever create, hallow, fill with life, bless and bestow upon us all these good things.

*Great Solemn Offering
Climax and End of
the Canon*

THROUGH Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the union of the Holy Spirit, all honor and glory.

*Raising his voice the priest
says, or sings—*

World without end. Amen.



THE SACRIFICIAL BANQUET

Preparation for Holy Communion

The Lord's Prayer



LET US PRAY: Directed by saving precepts and schooled in divine teaching, we make bold to say:

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

* * * * *

At Solemn High Mass the subdeacon now goes up to the altar and gives the paten to the deacon. Then he takes off the humeral veil.

* * * * *

But deliver us from evil.
Amen.

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

The Breaking of the Sacred Host

Through the same Jesus Christ, Thy Son, our Lord, who lives and reigns with Thee, in the union of the Holy Spirit, God.

World without end.

Amen.

The Mingling of the Body and the Blood

May the peace of the Lord be always with you.

And with thy spirit.

May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ help us who receive it unto life everlasting.
Amen.

THE AGNUS DEI



Bowing down, strike your breast three times—

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.

Prayer for Fidelity

O LORD, Jesus Christ, Son of the living God: Who by the will of the Father, with the cooperation of the Holy Spirit, hast by Thy death given life to the world, deliver me by this Thy most sacred Body and Blood from all my sins and from every evil. Make me always cling to Thy commands, and never permit me to be separated from Thee. Who with the same God the Father and the Holy Spirit livest and reignest, God world without end. Amen.

Prayer for the Life-giving Bread

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, make bold to receive, turn to my judgment and condemnation, but by reason of Thy loving kindness, may it be to me a safeguard of both soul and body, and an affective remedy. Who livest and reignest with

God the Father in the union of the Holy Spirit, God world without end. Amen.

The Communion of the Celebrant

The priest genuflects, and taking the Host says—

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

Before the Priest's Communion the bell is rung three times; at each stroke, strike your breast and say silently—

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

Receiving the Sacred Host the Priest says—

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

After receiving the Sacred Host the priest says—

WHAT return shall I make to the Lord for all He has given me? I will take the chalice of salvation, and I will call

upon the name of the Lord. Praising will I call upon the Lord and I shall be saved from my enemies.

Taking the chalice in his right hand making the Sign of the Cross with it, the priest says—

May the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The priest now consumes the Precious Blood.

* * * * *

Continue prayers following the stars if Holy Communion is not to be distributed to the Congregation.

If any of the faithful are to receive Holy Communion, say the Confiteor as found on page 14—

The Communion of the Faithful

The Priest turns to the people and says—

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

Amen.

May the almighty and

merciful Lord grant you pardon, absolution and full remission of your sins.

Amen.



Again facing the people and holding the Sacred Host in his hand, the Priest says—

Behold the Lamb of God, behold Him who takes away the sins of the world.

Strike your breast three times and with faith say three times with the priest—

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

For each communicant the priest says—

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

(Those who do not communicate sacramentally, may do so spiritually.)

SPIRITUAL COMMUNION

MOST loving Jesus, I adore Thee with a lively faith, Who art present in this Sacrament by virtue of Thy infinite power, wisdom, and goodness. But conscious of my infirmities and sins, I dare not now receive Thee sacramentally. All my hope is in Thee! I love Thee, O Lord, with all my heart who hast loved me; and therefore I desire to receive Thee now spiritually. Come, therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me, for I am hungry; strengthen me, for I am weak; enliven and sanctify me with Thy sacred Body and Blood; deliver me from all sin, and make me always obedient to Thy commands; and let me never be separated from Thee, my Savior, Who with the Father and the Holy Spirit, livest and reignest, one God, for ever

and ever. Amen.
(3 years (135))

* * * * *

PURIFICATION OF THE CHALICE

The First Ablution

*All sit at the first ablu-
tion in both high and low
Mass. Priest purifies chal-
ice with wine and water,
and says:*

WHAT has passed our lips as food, O Lord, may we possess in purity of heart, that what is given us in time, be our healing for eternity.

The Last Ablution

MAY Thy Body, O Lord, which I have eaten, and Thy Blood which I have drunk, cleave unto my very soul, and grant that no trace of sin be found in me, whom these pure and holy mysteries have refreshed. Who livest and reignest world without end. Amen.

The priest, after cleansing chalice folds corporal which he inserts in burse. He then rearranges chalice and all connected with it as at the beginning of Mass.

THE COMMUNION ANTHEM

Priest goes to the Epistle side and says:

May the light eternal shine upon them, O Lord, with Thy Saints for ever, because Thou art merciful.

Eternal rest give unto them, O Lord, and let perpetual light shine upon them: with Thy saints for ever, because Thou art merciful.

From the middle of the altar, the priest salutes the faithful and then returns to the missal:—

The Lord be with you.
And with thy spirit.

LLET US PRAY:—Grant, we beseech Thee, almighty God; that the soul of Thy servant (handmaid) N., who 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.

The priest turning to the people says—

The Lord be with you.

And with thy spirit.

POSTCOMMUNION PRAYER

I THANK Thee, O Lord, for the grace of this Holy Mass. Once more I unite my prayers with the prayers of the priest, recommending to Thee all my wants, as well as the needs of all for whom I am bound to pray. Graciously hear our prayers, and grant us whatever is salutary for soul and body. Through Christ our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end. Amen.

From the middle of the altar, the priest salutes the people again, saying:

The Lord be with you.
And with thy spirit.

Then facing the altar he says:

May they rest in peace.
Amen.

*Now bowing down, he says
the final prayer to the
Blessed Trinity:—*

MAY the tribute of my worship be pleasing to Thee, most holy Trinity, and grant that the sacrifice which I, all unworthy, have offered in the presence of Thy majesty, may be acceptable to Thee, and through Thy mercy obtain forgiveness for me and all for whom I have offered it. Through Christ our Lord. Amen.

THE LAST GOSPEL

The priest goes to the Gospel (left) side, all rise, he reads the beginning of the Gospel of St. John.

The Lord be with you.
And with thy spirit.

The beginning of the holy Gospel according to St. John. †

Glory be to Thee, O Lord.

IN THE beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through him, and without

Him was made nothing that has been made. In Him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the light, that all might believe through him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through Him, and the world knew Him not. He came into His own, and His own received Him not. But to as many as received Him, He gave the power of becoming sons of God; to those who believe in His name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*genuflect*) **And THE WORD WAS MADE**

FLESH, and dwelt among us. And we saw His glory—glory as of the only-begotten of the Father—full of grace and of truth. Thanks be to God.

PRAYERS AFTER THE MASS

After the last Gospel all sit until priest, having changed vestments again arrives at the bier.

ABSOLUTION

All kneel—The priest says

ENTER not into judgement with Thy servant (handmaid), O Lord: for, save Thou grant him (her) forgiveness of all his (her) 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 Thy Christian people commends to Thee, to be a doom which shall crush him (her) utterly. Rather succour him (her) by Thy gracious favor, that he (she) now escape Thine

avenging justice who, in his (her) lifetime, was sealed with the seal of the holy Trinity. Who livest and reignest world without end. Amen.

THE LIBERA

The following responsory is sung or recited at the bier; if sung, sit; if recited, kneel.

DELIVER me, O Lord, from everlasting death in that dread day, when heaven and earth shall quake; when Thou shalt come to judge the world by fire.

I tremble, and am sore afraid for the judgement and wrath to come. When heaven and earth shall quake.

On that day! that day of wrath, of woe and of

tribulation! a great day
and exceeding bitter.
When Thou shalt come to
judge the world by fire.
Eternal rest give unto
them, O Lord, and let per-
petual light shine upon
them.

Deliver me, O Lord,
from everlasting death in
that dread day, when
heaven and earth shall
quake; when Thou shalt
come to judge the world
by fire.

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

*The priest silently recites
the Our Father as he goes
around the bier, twice.
First time, he sprinkles the
corpse thrice on each side
with holy water. The sec-
ond time, in the same way,
he incenses it.*

And lead us not into
temptation.

But deliver us from
evil.

From the gate of hell.

Deliver his (her) soul,
O Lord.

May he (she) rest in

peace. Amen.

O Lord, hear my prayer.
And let my cry come
unto Thee.

The Lord be with you.
And with thy spirit.

LET US PRAY:—O
Lord, Whose property is
ever to have mercy and
to spare, we humbly be-
seech Thee in behalf of
the soul of Thy servant
(handmaid) N., whom
Thou hast called out of
this world, that Thou
wouldst not deliver him
(her) into the hands of the
enemy, nor forget him
(her) for ever, but com-
mand the holy angels to
take him (her) and lead
him (her) to the home of
paradise, that as foras-
much as in Thee he (she)
put his (her) hope and
trust, he (she) may not
endure the pains of hell,
but may come to the pos-
session of eternal joy.
Through Christ our Lord.
Amen.

*While the corpse is being
carried out of the church
the priest recites the*

following prayer:
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.

AT THE CEMETERY

BLESSING OF THE GRAVE

If the cemetery is not already blessed, priest blesses the grave, saying the following prayer:

LET US PRAY:— O God by whose mercy the souls of the faithful find rest, vouchsafe to bless this grave, and appoint Thy holy angel to keep it; and release the souls of all those whose bodies are buried here from every bond of sin, that they may always rejoice in Thee with Thy saints for ever. Through Christ our Lord. Amen.

The priest sprinkles both the body and the grave with holy water.

The body and grave are blessed in the name of the Holy Trinity. The dignity of the bodies of Christians demands such respect for them and their last resting place.

THE BURIAL

While the body is being lowered into the grave, the priest intones the Antiphon and immediately follows it with the Canticle of Luke I. 68-79.

Antiphon

I am.

BLESSED be the Lord, the God of Israel, because he has visited and wrought redemption for his people.

And has raised up a horn of salvation for us, in the house of David his servant,

As he promised through the mouth of his holy ones, the prophets from of old;

Salvation from our enemies, and from the hand of all who hate us,

To show mercy to our forefathers and to be mindful of his holy covenant,

Of the oath that he swore to Abraham our father, that he would grant us, That, delivered from the hand of our enemies, we

should serve him without fear,

In holiness and justice before him all our days.

And thou, child, shalt be called the prophet of the Most High, for thou shalt go before the face of the Lord to prepare his ways,

To give to his people knowledge of salvation through forgiveness of their sins,

Because of the loving-kindness of our God, where-with the Orient from on high has visited us,

In darkness and in the shadow of death, to guide our feet into the way of peace.

Returning from the grave, Psalm 129 De Profundis, page 10, with Antiphon, is recited.

Eternal rest grant to him (her), O Lord. And let perpetual light shine upon him (her).

Antiphon

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.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father—(silently).

Priest now sprinkles the corpse with holy water.

And lead us not into temptation.

But deliver us from evil.

From the gates of hell.
Deliver his (her) soul,
O Lord.

May he (she) rest in peace. Amen.

O Lord hear my prayer.

And let my cry come unto Thee.

The Lord be with you.

And with thy spirit.

LET US PRAY:—Grant to Thy servant (handmaid) departed, O Lord, we beseech Thee, this favor, that he (she), who prayed that Thy will might be done, may not receive punishment for his (her) deeds; and that even as here on earth the true faith joined him (her) to the ranks of the faithful, so in heaven by Thy mercy he (she) may have fellowship with the choirs of angels.

Eternal rest give to him (her), O Lord. And let perpetual light shine upon him (her). Amen.

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

PRAYERS FOR THE DEPARTED

HEROIC ACT OF CHARITY

The Heroic Act of Charity consists of a voluntary offering of the faithful, in favor of the Holy Souls in Purgatory, of all the satisfactory works during life and of all the merits that may be applied to their own souls after death.

FORM OF OBLATION

O ETERNAL and most merciful Father, accept the oblation which I make to Thee, in union with the Most Sacred Heart of Thy Divine Son Jesus, of all the merits of the life, sufferings and death of the same Jesus, our Lord and Saviour, in behalf of the souls, suffering in Purgatory, I offer to Thee, O heavenly Father, for their deliverance from suffering, for their admission to the joys of Heaven, the infinite merits of the Sacred Heart of Jesus, the immense and superabundant merits of the ever blessed Virgin Mary, of all the holy martyrs, and of all the saints in Heaven and on earth.

I offer, also, and resign entirely, in favor of those suffering souls, all my satisfactory works, and those of others applied to me in life or death, and after my passage to eternity. I place it in the most pure hands of Mary Immaculate, that she may present it to Thee, as a pleasing holocaust, and distribute according to Her good pleasure the graces, the favors, and relief obtained from Thy infinite mercy. Amen.

NOTE—It is not necessary to make use of any set formula, since in order to share in the said Indulgence no more is required than a heartfelt act of the will.

N. B.—This Act, or offering, may be revoked at any time.

INDULGENCES:—Pius IX, by decree of the Sacred Congregation of Indulgences on the 30th of September, 1852 has enriched this pious practice with precious spiritual favors.

1—Priests who have made the Heroic Act of Charity may enjoy a privileged altar personally, every day.

2—All the faithful who have made the same Act gain a Plenary Indulgence applicable only to the Souls in Purgatory: a) Each time they receive Holy Communion, and, b) Every Monday by hearing Mass for the relief of the Souls in Purgatory. Prayers must also be said in a church for the intention of the Holy Father in order to gain the Indulgence.

Sacred Penit. Ap., June 26, 1932

PRAYER FOR THE HOLY SOULS

BY SAINT ALPHONSUS

O MOST sweet Jesus, through the bloody sweat which Thou didst suffer in the garden of Gethsemani, have mercy on these blessed souls.

Have mercy on them,

O Lord, have mercy on them.

O most sweet Jesus, through the pains which Thou didst suffer during Thy most cruel scourging, have mercy on them.

Have mercy on them,

O Lord, have mercy on them.

O most sweet Jesus, through the pains which Thou didst suffer in Thy most painful crowning with thorns, have mercy on them.

Have mercy on them,

O Lord, have mercy on them.

O most sweet Jesus, through the pains which Thou didst suffer in carrying Thy Cross to Calvary, have mercy on them.

Have mercy on them,

O Lord, have mercy on them.

O most sweet Jesus, through the pains which Thou didst suffer during Thy most Cruel Crucifixion, have mercy on them.

Have mercy on them,

O Lord, have mercy on them.

O most sweet Jesus, through the pains which Thou didst suffer in Thy most bitter agony on the Cross, have mercy on them.

Have mercy on them,

O Lord, have mercy on them.

O most sweet Jesus, through the immense pain which Thou didst suffer in breathing forth Thy blessed soul, have mercy on them.

Have mercy on them,

O Lord, have mercy on them.

PRAYER FOR OUR OWN IN PURGATORY

MY GOD, Thou hast taken from me those very dear to me in this world. Vouchsafe Thyself to supply the place of all in my regard and to replace them in my heart; they deserved my attachment; I was devoted to them, and hoped to enjoy their love and assistance much longer. Thou hast disposed otherwise. May Thy Holy Will be accomplished. The great consolation which I have in their loss, is the hope that Thou hast received them into the bosom of Thy mercy, and that Thou wilt vouchsafe one day to unite me to them. If a deficiency of satisfaction for their sins detain them in suffering, I offer Thee for their intention all my prayers and good works, and above all my resignation in the loss which I have experienced; render this resignation complete and worthy of Thee.

My dearest Jesus, whose loving heart was ever touched by the sorrows of others, look with compassion on the souls of our dear ones in Purgatory. O You who "loved Your Own," hear our cry for mercy, and grant that those whom You called from our homes and hearts, may soon enjoy everlasting rest, in the home of Thy love in heaven. Amen.

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

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

PRAYER FOR A MAN DECEASED

INCLINE Thine ear, O Lord, unto our prayers, wherein we humbly pray Thee to show Thy mercy upon the soul of Thy servant N . . . , whom Thou hast commanded to pass out of this world, that Thou wouldst place him in the region of peace and light, and bid him be a partaker with Thy Saints. Through Christ our Lord. Amen.

PRAYER FOR A WOMAN DECEASED

WE beseech Thee, O Lord, according to Thy loving kindness, have mercy upon the soul of Thy handmaiden N . . . , and, now that she is set free from the defilements of this mortal flesh, restore her to her heritage of everlasting salvation. Through Christ our Lord. Amen.

500 days for each prayer (554)

LITANY FOR THE HOLY SOULS
FOR PRIVATE USE

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us. Christ, graciously hear us.

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

God the Son, Redeemer of the world, have mercy on
the souls of the faithful departed.

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

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

Holy Mary, Mother of God.

Saint Michael.

All ye angels and archangels,

All ye orders of blessed spirits,

Saint Joseph,

All ye holy patriarchs and prophets,

All ye holy apostles and evangelists,

All ye holy martyrs.

All ye holy bishops and confessors,

All ye holy doctors,

All ye holy priests and Levites,

All ye holy monks and hermits,

All ye holy virgins and widows,

All ye Saints of God,

PRAY FOR THE SOULS OF THE FAITHFUL
DEPARTED

Be merciful, spare them, O Lord.

Be merciful, graciously hear us, O Lord.

From all evil,
 From the rigor of Thy justice,
 From the power of the devil,
 From long-enduring sorrow,
 From cruel flames,
 From horrible darkness,
 From dreadful weeping and wailing,
 Through Thy holy nativity,
 Through Thy most sweet name,
 Through Thy most profound humiliations,
 Through Thine infinite love,
 Through Thy bloody sweat,
 Through Thy scourging,
 Through Thy crowning with thorns,
 Through Thy carrying of the cross,
 Through Thy most cruel death,
 Through Thy five most holy wounds,
 In the day of judgment,
 Thou Who forgavest Magdalen, and didst
 grant the prayer of the thief,
 That Thou wouldst be pleased to deliver the
 souls of our parents, relations, friends,
 and benefactors, from the pains of hell,
 That Thou wouldst be pleased to have mercy
 on those of whom no special remembrance
 is made on earth,
 That Thou wouldst be pleased to grant them all
 the pardon and remission of their sins,
 That Thou wouldst be pleased to receive them
 into the company of the blessed,
 King of awful majesty, we beseech Thee, hear us.
 Son of God, we beseech Thee hear us.
 Lamb of God, Who takest away the sins of the world,
 grant unto them rest.

O LORD, DELIVER THEM

WE BESEECH THEE

HEAR US

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

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

Christ, hear us. Christ, graciously hear us.

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

Lord, have mercy on us.

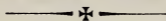
From the gate of hell, deliver their souls, O Lord.

O Lord, hear my prayer. And let my cry come unto
Thee.

LET US PRAY:—O God, the Creator and Redeemer
of all the faithful, grant unto the souls of Thy servants
departed the remission of all their sins; that, by
pious supplications, they may obtain the pardon which
they have always desired. Grant this, O God, Who
livest and reignest for ever and ever.

Eternal rest grant unto them O Lord, and let per-
petual light shine upon them.

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



THE ROSARY OF MARY

INTRODUCTORY PRAYERS: 1 *Apostles Creed*;
1 *Our Father*; 3 *Hail Marys*; 1 *Glory be to the
Father . . .*

THE ROSARY PROPER: *Consists of 15 decades
divided into 3 parts of 5 decades each. The first
5 decades are the Joyful Mysteries, the second the
Sorrowful Mysteries and the third the Glorious
Mysteries. Each decade consists of a Meditation
on one of the Mysteries, 1 Our Father, 10 Hail Marys,
and concludes with a Glory be to the Father . . .*

THE MYSTERIES

JOYFUL MYSTERIES

1st Joyful Mystery—The Annunciation

2nd Joyful Mystery—The Visitation

3rd Joyful Mystery—The Nativity

4th Joyful Mystery—The Presentation

5th Joyful Mystery—The Finding In The Temple

SORROWFUL MYSTERIES

1st Sorrowful Mystery—The Agony In The Garden

2nd Sorrowful Mystery—The Scourging
At The Pillar

3rd Sorrowful Mystery—The Crowning with Thorns

4th Sorrowful Mystery—Jesus Carries The Cross

5th Sorrowful Mystery—The Crucifixion

GLORIOUS MYSTERIES

1st Glorious Mystery—The Resurrection

2nd Glorious Mystery—The Ascension

3rd Glorious Mystery—Descent of The Holy Spirit

4th Glorious Mystery—The Assumption

5th Glorious Mystery—The Coronation

