

*"All that are in the graves shall  
hear the voice of the Son of God."*

PURGATORY is not eternal. Its duration varies according to the sentence pronounced at each particular judgment. It may be prolonged for centuries in the case of the more guilty souls, or of those who, being excluded from the Catholic communion, are deprived of the suffrages of the Church, although by the divine mercy they have escaped hell. But the end of the world, which will be also the end of time, will close forever the place of temporary expiation. God will know how to reconcile His justice and His goodness in the purification of the last members of the human race, and to supply by the intensity of the expiatory suffering what may be wanting in duration. But, whereas a favorable sentence at the particular judgment admits of eternal beatitude being suspended and postponed, and leaves the bodies of the elect to the same fate as those of the reprobate; at the universal judgment, every sentence, whether for heaven or for hell, will be absolute, and will be executed immediately and completely. Let us, then, live in expectation of the solemn hour, when "the dead shall hear the voice of the Son of God." He that is to come will come, and will not delay, as the Doctor of the Gentiles reminds us; His arrival will be sudden, as that of a thief, we are told, not only by St. Paul, but also by the prince of the apostles and the beloved disciple; and these in turn are but echoing the words of our Lord Himself: "As lightning cometh out of the east and appeareth even unto the west: so shall also the coming of the Son of man be."

*Commentary from The Liturgical Year by  
Dom Prosper Guéranger, O.S.B. (1805-1875)*

## Proper Prayers of the Mass in the Extraordinary Form

### The Daily Mass for the Dead

*(For All the Faithful Departed)*



*Life is changed, not taken away.*

### Introit (4 Esdr. 2:34, 35)

RÉQUIEM AÉTERNAM dona eis,  
Dómine: et lux perpétua lúceat  
eis. Ps. 64:2-3. Te decet  
hymnus, Deus, in Sion, et tibi  
reddétur votum in Jerúsalem:  
exáudi oratiórem meam, ad te  
omnis caro véniet. — Réquiem  
aéternam ...

FIDÉLIUM, Deus, ómnium cón-  
ditor et redémptor: animábus  
famulórum famularúmque tu-  
árum remissióne cunctórum  
tríbue peccatórum; ut indul-  
géntiam, quam semper optav-  
érunt, piis supplicatióibus  
consequántur. Qui vivis et  
regnas cum Deo Patre in  
unitáte Spíritus Sancti Deus:  
per ómnia sǽcula sǽculórum.

IN DIÉBUS ILLIS: Audívi vocem  
de celo, dicéntem mihi: Scri-  
be: Beáti mórtui, qui in Dó-  
mino moriúntur. Ámodo jam

### Lesson (Apocalypse 14:13)

IN THOSE DAYS: I heard a voice from heaven,  
saying to me: Write, Blessed are the dead, who  
die in the Lord. From henceforth now, saith

the Spirit, that they may rest from their labors, for their works follow them.

jam dicit Spíritus, ut requiéscant a laboribus suis: ópera enim illórum sequúntur illos.

### Gradual (4 Esdr. 2:34, 35)

ETERNAL REST grant unto them, O Lord; and may perpetual light shine upon them. (Ps. 111:7.) The just shall be in everlasting remembrance; he shall not fear the evil hearing.

RÉQUIEM ÆTÉRNAM dona eis,  
Dómine: et lux perpétua lúceat  
eis. In memória æterna erit  
Justus: ab auditíone mala non  
timébit.

### Tract

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

ABSÓLVE, Dómine, animas ómnium fidélium defunctórum ab omni vínculo delictórum. Et grácia tua illis succurrénte, mereántur evádere judícium ultiónis. Et lucis æternæ beatitúdine pérfrui.

### Sequence

THE DAY of wrath, that awful day, shall reduce the world to ashes, as David and the Sibyl prophesied. \* How great will be the terror, when the Judge shall come to examine all things rigorously! \* The trumpet, with astounding blast, echoing over the sepulchers of the whole world, shall summon all before the throne. \* Death and nature will stand aghast, when the creature shall rise again, to answer before his Judge. \* The written book shall be brought forth, containing all for which the world must be judged. \* When, therefore, the Judge shall be seated, whatsoever is hidden shall be brought to light; nought shall remain unpunished. \* What then shall I, unhappy man, allege? Whom shall I invoke as protector? when even the just shall hardly be secure. \* O King of awful majesty, who of Thy free gift savest them that are to be saved, save me, O fount of mercy!

DIES IRÆ, dies illa,  
Solvet sác'lum in favilla:  
Teste David cum Sibylla.  
  
Quantus tremor est futúrus,  
Quando Judex est ventúrus,  
Cuncta stricte discussúrus!  
  
Tuba, mirum spargens sonum,  
Per sepúlchra régionum,  
Coget omnes ante thronum.  
  
Mors stupébit, et natúra,  
Cum resúrget creatúra,  
Judicánti respónsura.  
  
Liber scriptus proferéatur,  
In quo totum continéatur,  
Unde mundus judicéatur.  
  
Judex ergo cum sedébit,  
Quidquid latet, apparébit:  
Nil unúltum remanébit.  
  
Quid sum miser tunc dictúrus?  
Quem patrónum rogatúrus  
Cum vix Justus sit secúrus?  
  
Rex treménde majestáris,  
Qui salvándos salvas gratis,  
Salve me, fons pietáris.

***“For this corruptible must put on incorruption.”***

WHILE THE SOUL is supplying in purgatory for the insufficiency of her expiations, the body she has quitted returns to the earth in virtue of the sentence pronounced against Adam and his race from the beginning of the world. But, with regard to the body as well as the soul, justice is full of love; its claims are a prelude to the glory which awaits the whole man. The humiliation of the tomb is the just punishment of original sin; but in this return of man to the earth from whence he sprang, St. Paul would have us recognize the sowing necessary for the transformation of the seed, which is destined to live again under very different conditions. For “flesh and blood cannot possess the kingdom of God” [1 Cor. 15:50]; neither can corruptible members aspire to immortality. The body of the Christian, which St. Ignatius of Antioch calls the wheat of Christ, is cast into the tomb, as it were into the furrow, there to leave its own corruption, the form of the first Adam with its heaviness and infirmity; but by the power of the new Adam reforming it to His own likeness, it shall spring up all heavenly and spiritualized, agile, impassible, and glorious. Blessed be He, who willed to die for us in order to destroy death and to make His own victory ours!

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

℟. When the heavens shall be moved ...

℣. On 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 ...

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

℟. Deliver me, O Lord, from death eternal ...

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father ... (*silently*).

℣. 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.* — Absolve, O Lord, we beseech Thee, the souls of Thy servants and handmaidens from every bond of sin, that they may be raised up in the glory of the resurrection and live amongst Thy Saints and Elect. Through Christ Our Lord. **℟. Amen.**

℣. Eternal rest grant unto them, O Lord.

℟. And let perpetual light shine upon them.

℣. May they rest in peace.

℟. Amen.

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

℣. Tremens factus sum ego, et timeo, dum discussio vén-erit, atque ventura ira.

℟. Quando cœli movéndi ...

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

℟. Dum vénéris judicáre ...

℣. Réquiem aeternam dona eis, Dómine, et lux perpetua luceat eis.

℟. Líbera me, Dómine ...

Kýrie, éléison.

Christe, éléison.

Kýrie, éléison.

Pater noster ... (*secreto*).

℣. Et ne nos indúcas in tentati-ónem.

℟. Sed líbera nos a malo.

℣. A porta inferi.

℟. Érue, Dómine, ánimas eórum.

℣. Requiescant in pace.

℟. Amen.

℣. Dómine, exaudi orationem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobiscum.

℟. Et cum spíritu tuo.

*Orémus.* — Absolve, quæsumus, Dómine, ánimas famulórum famularumque tuarum ab omni vínculo delictórum: ut, in resurrectiōnis glória, inter Sanctos et electos tuos resuscitati respírent. Per Christum Dóminum nostrum. **℟. Amen.**

℣. Réquiem aeternam dona eis, Dómine.

℟. Et lux perpetua luceat eis.

℣. Requiescant in pace.

℟. Amen.

℣. Ánimæ eórum et ánimæ ómniū Fidélium defunctórum per misericórdiam Dei requiescant in pace. **℟. Amen.**

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

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

Juste Judex ultíonis,  
Donum fac remissiōnis,  
Ante diem ratiōnis.

Ingemíscó, tamquam reus:  
Culpa rubet vultus meus:  
Supplicáti parce, Deus.

Qui Maríam absolvísti,  
Et latrónem exaudísti,  
Mihi quoque spem dedísti.

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

Inter oves locum præsta.  
Et ab hœdis me sequéstra,  
Státuens in parte dextra.

Confutatis maledictis,  
Flammis ácribus addictis,  
Voca me cum benedictis,

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

Lacrimósa dies illa,  
Qua resúrget ex favilla.

Judicándus homo reus.  
Huic, ergo, parce Deus:

Pie Jesu Dómine,  
Dona eis requiem.

AMEN.

Remember, O loving Jesus, 'twas for my sake Thou camest on earth: let me not, then, be lost on that day. \* Seeking me Thou satest weary; Thou redeemedst me by dying on the cross: let not such suffering be all in vain. \* O righteous Awarder of punishment, grant me the gift of pardon before the reckoning-day. \* I groan as one guilty, while I blush for my sins: Oh! spare Thy suppliant, my God! \* Thou didst absolve Mary Magdalen, and didst hear the prayer of the thief: to me, then, Thou hast also given hope. \* My prayers deserve not to be heard; but Thou art good: grant, in Thy kindness, that I may not burn in the unquenchable fire. \* Give me a place among Thy sheep, separating me from the goats and setting me on Thy right hand. \* When the reprobate, covered with confusion, shall have been sentenced to the cruel flames, call me with the blessed. \* Prostrate in supplication I implore Thee, with a heart contrite as though crushed to ashes; Oh! have a care of my last hour! \* A mournful day that day shall be, when from the dust shall arise, \* Guilty man, that he may be judged; spare him, then, O God! \* O tender Lord Jesus, give them eternal rest.

AMEN.

### Gospel (John 6:51–55)

AT THAT TIME: Jesus said to the multitudes of the Jews, I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give, is My flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this Man give us His Flesh to eat? Then Jesus said to them, Amen, amen,

I say unto you, Except you eat the Flesh of the Son of man, and drink His Blood, you shall not have life in you. He that eateth My flesh, and drinketh My Blood, hath everlasting life; and I will raise him up in the last day.

### Offertory

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

### Secret

MERCIFULLY regard, we beseech Thee, O Lord, the Sacrifice which we offer Thee for the souls of Thy servants and handmaidens: that to those to whom Thou didst grant the favor of the Christian Faith Thou wouldst also grant due reward. Through our Lord Jesus Christ ...

### Preface of the Dead

IT IS TRULY meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord: in whom the hope of a blessed resurrection hath beamed upon

vobis: nisi manducaveritis carnem Filii hominis, et bibere ejus sanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, et bibit meum sanguinem, habet vitam æternam: et ego resuscitabo eum in novissimo die.

DÓMINE Jesu Christe, Rex glóriæ, libera áimas ómni-um fidélium defunctórum de poenis inféri et de profundo lacu: libera eas de ore leónis, ne absóbeat eas tártarus, ne cadant in obscúrum: sed síniger sanctus Míchael repræ-sentet eas in lucem sanctam: \* Quam olim Abráhæ promisisti, et sémini ejus. ¶ Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fásimus: fac eas, Dómine, de morte transíre ad vitam. \* Quam olim Abráhæ promisisti et sémini ejus.

HÓSTIAS, quásumus, Dómine, quas tibi pro animábus famulórum famularúmque tuárum offérimus, propitiátus inténde: ut, quibus fidei christiánæ méritum contulisti, dones et prǽmium. Per Dóminum nostrum Jesum Christum Filium tuum. Qui tecum ...

VERE DIGNUM et justum est, áequum et salutáre, nos tibi semper, et ubíque grátiás ágere: Dómine sancte, Pater omnípotens, æterne Deus, per Christum Dóminum nostrum. In quo nobis spes beatæ resurrectionis effúslit:

ut quos contristat certa moriéndi condício, eódem consoléetur futuræ immortálitatis promissio. Tuis enim fidélibus, Dómine, vita mutátur, non tollitur: et dissolúta terréstris hujus incolátus domo, æterna in cœlis habitatio comparátur. Et ídeo cum Ángelis et Archángelis, cum Thronis et Dominationib; cumque omni milítia cœlestis exércitus, hymnum glóriæ tuæ cámimus, sine fine dicéntes: — *Sanctus*.

LUX ÆTERNA lúceat eis, Dómine: \* Cum Sanctis tuis in æternum: quia pius es. ¶ Réquiem æternam dona eis, Dómine: \* et lux perpétua lúceat eis: \* Cum Sanctis tuis in æternum: quia pius es.

ANIMÁBUS, quásumus, Dómine, famulórum, famularúmque tuárum orátió proficiat supplicátió: ut eas et a peccátis omnibus éxuas, et tuæ redemptiōnis fáciás esse partícipes: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus ...

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: — *Sanctus*.

### Communion

MAY LIGHT eternal shine upon them, O Lord, \* With Thy Saints for evermore, for Thou art gracious. ¶ Eternal rest grant to them, O Lord; and may perpetual light shine upon them: \* With Thy Saints for evermore, for Thou art gracious.

### Postcommunion

MAY THE prayer of Thy suppliant people, we beseech Thee, O Lord, avail the souls of Thy servants and handmaidens: that Thou mayest deliver them from all their sins and make them sharers in Thy Redemption: Who livest and reignest ...



### Form of the Rite of Absolution When the Body Is Not Present

¶ LÍBERA ME, Dómine, de morte æterna, in die illa treménda:

QUANDO CÉLI movéndi sunt et terra:

DUM VENÉRIS judicáre sáculum 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.