

“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!

“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 suspend-

ed 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.”

Commentaries from The Liturgical Year by Dom Prosper Guéranger (1805-1875).



Proper Prayers of the Mass in the Extraordinary Form

All Souls Day

The Second Mass

INTROIT (4 Esdr. 2. 34, 35)

RÉQUIEM ætérnam dona eis, Dómine: et lux perpétua luceat eis. *Psalm.* Tè decet hymnus, Deus, in Sion, et tibi reddétur votum in Jérusalem: exáudi oratiónem meam, ad te omnis caro véniet. — Réquiem ætérnam ...

ETERNAL rest give unto them, O Lord; and let perpetual light shine upon them. *Ps. 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 ...

COLLECT

DEUS, indulgentiárum Dómine: da animábus famulórum famularúmque tuárum, refrigérii sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

O GOD, Lord of forgiveness, grant to Thy servants and handmaidens a place of refreshment, the happiness of rest, and the brightness of Thy light. Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

LESSON

From the Second Book of the Machabees, 12. 43-46.

IN DIÉBUS ILLIS: VIR fortíssimus Judas, facta collatióne, duódecim millia drachmas argénti misit Jerosólymam, offérrí pro peccátis mortuórum sacrificium, bene et religiósè de resurrecti óne cógitans (nisi enim eos, qui ceciderant, resurrectúros speráret, superflúum viderétur et vanum oráre pro mórtuis): et quia considerábat quod hi, qui cum pietáte dormitiónem accéperant, óptimam habérent repósitam

IN THOSE DAYS: The most valiant man Judas, making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead); and because he considered that they who had fallen asleep with godliness, had great

grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

GRADUAL (4 Esdr. 2. 34, 35)

ETERNAL rest give unto them, O Lord; and let perpetual light shine upon them. (*Ps. III. 7.*) 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 judgment. And enjoy the bliss of everlasting light.



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.

grátiam. Sancta ergo, et salúbris est cogitatio pro defúntis exoráre, ut a peccáteis solvántur.

RÉQUIEM aetérnam dona eis, Dómine: et lux perpétua líceat eis. In memória aetérna erit Justus: ab auditióne mala non tímébit.

ABSÓLVE, Dómine, animas ómnium fidélium defunctorum ab omni vínculo delictórum. Et grátia tua illis succurrénte, mereántur evádere júdicium ulitiónis. Et lucis aetérnae beatitúdine pérfrui.

DIES IRÆ, dies illa,
Solvét sæc'lum in favilla:
Teste David cum Sibýlla.

Quantus tremor est futúrus,
Quando Judex est ventúrus,
Cuncta stricte discussúrus!

Tuba, mirum spargens sonum,
Per sepúlchra regiónum,
Coget omnes ante thronum.

Mors stupébit, et natúra,
Cum resúrget creatúra,
Judicánti responsúra.

Liber scriptus proferétur,
In quo totum continétur,
Unde mundus judicétur.

Judex ergo cum sedébit,
Quidquid latet, apparébit:
Nil unúltum remanébit.

tibi offérimus sacrificium laudis: ut eos Sanctórum tuórum consórtio sociáre dignéris. Per Dóminum nostrum ...

Sacrifice of praise: that Thou wouldst vouchsafe to grant them fellowship with Thy Saints. Through our Lord ...

PREFACE OF THE DEAD

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, aetérne Deus, per Christum Dóminum nostrum. In quo nobis spes beáte resurrectiõnis effúlsit: ut quos contrístat certa moriéndi conditio, eósdem consolétur futúre immortalitátis promissio. Tuis enim fidélibus, Dómine, vita mutátur, non tóllitur: et dissolúta terréstris hujus incolátus domo, aetérna in cœlis habitatio comparátur. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militia cœléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes: — *Sanctus.*

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: — *Sanctus.*



COMMUNION (4 Esdr. 2. 35, 34)

Lux aetérna líceat eis, Dómine: * Cum Sanctis tuis in aetérnum: quia pius es. V̄. Réquiem aetérnam dona eis, Dómine: * et lux perpétua líceat eis: * Cum Sanctis tuis in aetérnum: quia pius es.

MAY light eternal shine upon them, O Lord, * With thy Saints for evermore, for Thou art gracious. V̄. Eternal rest give to them, O Lord; and let perpetual light shine upon them: * With thy Saints for evermore, for Thou art gracious.

POSTCOMMUNION

PRÆSTA, quæsumus, Dómine: ut animæ famulórum famularúmque tuárum, his purgátæ sacrificiis, indulgéntiam páriter et requiem cápant sempitérnam. Per Dóminum ...

GRANT, we beseech Thee, O Lord, that the souls of Thy servants and handmaidens may be cleansed by this sacrifice, and may obtain both pardon and eternal rest. Through our Lord ...

Guilty man, that he may be judged; spare him, then, O God!

O tender Lord Jesus, give them eternal rest. Amen.

GOSPEL

Continuation of the holy Gospel according to St. John, 6. 51-55.

AT THAT TIME: Jesus said to the multitudes of the Jews, All that the Father giveth Me shall come to Me; and him that cometh to Me I will not cast out: because I came down from heaven, not to do Mine own will, but the will of Him who sent Me. Now this is the will of the Father who sent Me, that of all that He hath given Me, I should lose nothing, but should raise it up again in the last day; and this is the will of My Father that sent Me, that every one who seeth the Son, and believeth in Him, may have life everlasting; and I will raise Him up in the last day.

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

BE FAVORABLE, O Lord, to our supplication for the souls of Thy servants and handmaidens, for whom we offer to Thee the

Judicāndus homo reus.
Huic, ergo, parce Deus:

Pie Jesu Dómine,
Dona eis requiem. Amen.

IN ILLO TÉMPORE: Dixit Jesus turbis Judæórum: Omne, quod dat mihi Pater, ad me véniet: et eum, qui venit ad me, non ejiciam foras: quia descéndi de cælo, non ut fáciam voluntátem meam, sed voluntátem ejus, qui misit me. Hac est autem volúntas ejus, qui misit me, Patris: ut, omne, quod dedit mihi, non perdam ex eo, sed resúscitem illud in novíssimo die. Hæc est autem volúntas Patris mei, qui misit me: ut omnis, qui videt Fili-um, et credit in eum hábeat vitam æternam, et ego resus-citábo eum in novíssimo die.

DÓMINE Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctórum de pœnis inférni et de profúndo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed síg-nifer sanctus Mícheal repræ-séntet eas in lucem sanctam: * Quam olim Abráhæ promís-ísti, et sémini ejus. V. Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro ani-mábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam. * Quam olim Abráhæ promísísti et sémini ejus.

PROFITIÁRE, Dómine, suppli-cantióibus nostris, pro ani-mábus famulórum famular-úmque tuárum, pro quibus

Quid sum miser tunc dictúrus?
Quem patrónum rogatúrus
Cum vix Justus sit secúrus?

Rex treménda majestátis,
Qui salvándos salvas gratis,
Salve me, fons pietátis.

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

Quærens me, sedísti lassus:
Redemísti, crucem passus:
Tantus labor non sit cassus.

Juste Judex ultiónis,
Donum fac remissiόνis,
Ante diem ratiόνis.

Ingemísco, tamquam reus:
Culpa rubet vultus meus:
Supplicánti parce, Deus.

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

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

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

Confutátis maledictis,
Flammis ácribus addictis,
Voca me cum benedictis.

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

Lacrimósa dies illa,
Qua resúrget ex favilla

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!

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,

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