

*“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 Third Mass*

#### INTROIT (4 Esdr. 2. 34, 35)

RÉQUIEM aeternam dona eis, Dómine: et lux perpétua luceat eis. *Psalm.* Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Jerúsalem: exáudi oratiómem meam, ad te omnis caro véniet. — Réquiem aeternam ...

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 véniae largitor, et humanæ salutis amátor: quæsumus cleméntiam tuam; ut ánimas famulórum famularúmque tuárum, quæ ex hoc sæculo transiérunt, beáta María semper Virgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti Deus, per ómnia sæcula sæculórum.

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

#### LESSON

**From the Book of the Apocalypse of Blessed John the Apostle, 14. 13.**

IN DIÉBUS ILLIS: Audívi vocem de cælo, dicéntem mihi: Scribe: Beáti mórtui, qui in Dómino moriúntur. Amódo jam dicit Spíritus, ut requiéscent a labóribus suis: ópera enim illórum sequúntur illos.

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.

## 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.

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!

RÉQUIEM ætérnam dona eis, Dómine: et lux perpétua luceat eis. In memória ætérna erit Justus: ab auditióne mala non timébit.

ABSOLVE, Dómine, animas ómnium fidélium defunctórum ab omni vínculo delictórum. Et grátia tua illis succurrénte, mereántur evadere júdicium ultiónis. Et lucis ætérnæ beatitúdine pérfrui.

DIES IRÆ, dies illa,  
Solvat sæc'lum in favilla:  
Tæste 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, apparebit:  
Nil unúltum remanébit.

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

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

## PREFACE OF THE DEAD

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus, per Christum Dóminum nostrum. In quo nobis spes beátæ resurrecciónis effúlsit: ut quos contrístat certa moriéndi condítio, eósdem consolétur futúrá immortalitátis promissio. Tuis enim fidélibus, Dómine, vita mutátur, non tollitur: et dissolúta terréstris hujus incolátus domo, ætérna in cælis habitátio comparátur. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni míltia cœlestis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes: — *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 ætérna luceat eis, Dómine:  
\* Cum Sanctis tuis in ætérnum:  
quia pius es. V̄. Réquiem  
ætérnam dona eis, Dómine: \* et  
lux perpétua luceat eis: \* Cum  
Sanctis tuis in ætérnum: 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, omnípotens et miséricors Deus: ut ánimæ famulórum famularúmque tuárum, pro quibus hoc sacrificium laudis tuæ obtúlimus majestáti; per hujus virtútem sacraménti a peccátis omnibus expiátæ, lucis perpétua, te miseránte, recipiant beatitúdinem. Per Dóminum ...

GRANT, we beseech Thee, almighty and merciful God: that the souls of Thy servants and handmaidens, for whom we have offered to Thy Majesty this Sacrifice of praise, may be freed by the power of this Sacrament from all their sins, and through Thy mercy receive the bliss of eternal light. Through our Lord ...

## GOSPEL

### Continuation of the holy Gospel according to St. 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

O GOD, whose mercies are without number, graciously receive our humble prayers, and through these Sacraments of our salvation, grant to the souls of all the faithful departed, to whom Thou gavest grace to acknowledge Thee, the remission of all their sins. Through our Lord ...

IN ILLO TËMPORE: Dixit Jesus turbis Judæorum: Ego sum panis vivus, qui de cœlo descendi. Si quis manducaverit ex hoc pane, vivet in ætérnum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigábant ergo Judæi ad ínvicem, dicéntes: Quómodo potest hic nobis carnem suam dare ad manducándum? Dixit ergo eis Jesus: Amen, amen dico vobis: nisi manducaverítis carnem Filii hóminis, et bibéritis ejus sánguinem, non habébitis vitam in vobis. Qui mandúcat meam carnem, et bibit meum sánguinem, habet vitam ætérnam: et ego resuscitábo eum in novíssimo die.

DÓMINE Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de pœnis inférni et de profúndo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscurum: sed sîgnifer sanctus Míchael repræséntet eas in lucem sanctam: \* Quam olim Abráhæ promísisti, et sémini ejus. V. Hóstias et preces tibi, Dómine, laudis offerimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transire ad vitam. \* Quam olim Abráhæ promísisti et sémini ejus.

DEUS, cujus misericórdiæ non est númerus, súscipe propítius preces humilitátis nostræ: et animábus ómnium fidélium defunctorum, quibus tui nóminis dedísti confessiónem, per hæc sacraménta salútis nostræ, cunctórum remissionum tríbe peccatórum. Per Dóminum ...

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 remissiónis,  
Ante diem ratiónis.

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

Qui Mariám absolvísti,  
Et latrónem exaudísti,  
Mihî 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.

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

Oro supplex et acclínis,  
Cor contrítum quasi cinis,  
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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,

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