

Handbook of prayers for the sick, the dying and the faithful departed.



*“save me O Lord from a sudden and
un-provided death”*

A simple booklet that can be carried on the person
or kept in the glove compartment of a car, for any
eventuality...



Christ in the wine press

Foreword

This collection of prayers is the Church's ritual in assisting the sick and the dying. Some of the rites are administered by the Priest, whilst the other prayers can be recited by the lay person. It is hoped therefore that this booklet will be of use to the lay person in making the responses when the priest administers the Sacraments. Otherwise when the priest is absent the laity can recite the other prayers by themselves (last agony prayers, penitential psalms etc.) Along with the recommendation of the soul to Our Lady through the Rosary, these will be of great assistance and comfort to those departing this earthly life.

It is often thought that the sense of hearing is one of the last senses to fail. The Church therefore encourages us to pray audibly around the bed of the dying. Even if they cannot speak themselves, they may be able to follow the prayers in their minds.

Let us recommend this little booklet to St Joseph, patron of the dying and hope that it will be of some use to assisting souls on their way to eternal life.

Society of St Pius X
St Georges House,
125 Arthur Road
LONDON SW19 7DR
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CONTENTS

1. Visitation and care of the sick, visits from the Priest.
 2. Arrangements for the Priest and/or the Blessed Sacrament coming to the home.
 3. The order of administering Holy Communion to the sick.
 4. Extreme Unction and the order of administering this sacrament.
 5. The Holy Viaticum.
 6. The form of conferring the last blessing and plenary indulgence (Apostolic Blessing).
 7. The recommendation of a departing soul.
 8. The last agony.
 9. Litany for the faithful departed.
- Appendix - The penitential psalms

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me@veryfinelady.plus.com

1. VISITATION AND CARE OF THE SICK, VISITS FROM THE PRIEST

1. A pastor must remember above all that the care of the sick is among the most important duties of his ministry. Immediately upon learning that one of his parishioners is ill, without waiting to be summoned, he ought to visit him of his own accord; and this not only once but frequently throughout the duration of the illness. Moreover he shall request his parishioners to inform him when one of them takes sick, especially if the case is serious.

2. It will be helpful; particularly if the parish is a large one, to have a list of the sick, so that he can keep posted on their condition and readily keep them in mind, in order to be of proper assistance to them.

3. If the pastor himself is legitimately prevented at times from visiting his sick parishioners, for instance if they are numerous, he will arrange to have other priests perform this ministry in his stead, provided he has such assistants in the parish: at least this could be done by some of the devout laity, persons filled with a spirit of Christian charity.

4. When he visits the sick his demeanor should be sincere and dignified, as becoming a priest of the Lord, so that he will edify by word and example, not the sick alone, but the relatives and others among his people as well.

5. Let him give special attention to them that are destitute, who require the charity and help of a kind and providing shepherd. If he is unable to provide such needs for them out of his own resources, let him turn for alms to his fellow men, either to some charitable organization or society, if there is such in the community, or to private sources.

6. But more than anything else, he should undertake the spiritual ministrations of the sick, giving all diligence to it, so that he may direct them along the way of eternal salvation, and protect them with weapons of the spirit against the onslaughts of the evil one.

7. Let him be so well prepared when he makes a sick call, that he will always be enabled to speak to the person in convincing terms, using especially examples from the lives of the saints, a practice which proves most beneficial. Moreover he will admonish the sick to place all confidence in God, to repent of sin, to implore the divine mercy, to bear patiently the pains of illness, believing them to be a fatherly visitation from God and conducive to salvation, a means for reforming his life.

8. Then he ought with becoming prudence to induce the sick person to go to confession, and hear his confession, even if it is the latter's wish to make a general confession.

9. Besides, the priest should manifest real concern that nothing be employed or prescribed as a bodily remedy to the sick which would be detrimental to spiritual well-being.

10. Whenever the condition of the sick person becomes critical, the pastor should warn him not to be deceived in any way, whether by the devil's wiles, or by the insincere assurances of the physician Or false encouragement of relatives and friends, so as to delay the timely concern for his soul's welfare. On the contrary he should be urged to receive with due speed and devotion the holy sacraments, while his mind is still sound and his senses intact, casting aside that pernicious procrastination which has already brought many to everlasting punishment and daily continues to do so through the illusions of the devil.

11. Should it happen that one who is sick cannot be induced to confess his sins, neither through the encouragement and admonition of the clergy nor the advice of relatives and friends, still there is no reason for totally despairing. But as long as he remains alive, various effectual exhortations should be repeated to him, both by priests and other pious folk, pointing out for his reflection the perils to his eternal salvation and the horrors of everlasting death, but stressing at the same time the unfathomable mercy of God, who invites him to repentance and Who is ever ready to forgive. Likewise both private and public prayer should be resorted to, in order to implore divine grace for the salvation of this pitiable individual.

12. Moreover the priest shall be on the lookout for any particular temptations or false attitudes that might beset the sick person, and wisely counteract them with suitable remedies as the case requires.

13. He shall see to it that there are placed within sight of the patient a crucifix, an image of the Blessed Virgin Mary and that of a saint for whom he has a special devotion. Then too there should be at hand a vessel with holy water to be used for frequent sprinklings of the sick person.

14. And let the priest recite for him, as his condition allows, some short prayers and pious affections, particularly verses of the psalms or the Lord's Prayer, the Hail Mary, the Creed. Or the priest may give a meditation on Our Lord's Passion, or he may dwell on the sufferings of the martyrs and the example of the saints, or portray the joy of eternal blessedness. This, however should be done discreetly and only if opportune, so as to prove consoling and not aggravating to the person.

15. He should console the sick person by assuring him of a remembrance in Mass and in his other prayers, mentioning that others will do likewise, and then really fulfill the promise.

16. If the illness is serious and even critical, the priest should advise the patient while he is still fully rational to put all his affairs in good order and to make a will. Should it happen that he has in his possession anything that belongs to another, he should be induced to restore it. And for the good of his soul he ought to be persuaded to bequeath some part of his substance for charitable purposes; yet in suggesting this the priest should guard against any indication of self seeking.

17. Lastly the priest should admonish him that if he recovers he ought before all else to betake himself to church, there to give thanks to God for being restored in health and to receive Holy Communion. As a final word let him be exhorted to lead a better life in the future.

The priest is at liberty to say or to omit the following prayers, either in whole or in part, depending on the time at disposal or on the condition of the patient.

Upon entering the sickroom the priest says first

V. Peace be unto this home

R. And unto all who dwell herein.

Next he sprinkles with holy water the sick person, the bed and the room, the while he says the antiphon:

Sprinkle me with hyssop O Lord, and I shall be clean: wash me and I shall be whiter than snow.

Thereupon he exercises his ministry on behalf of the sick person, according to the directions given above. After this has been done or before he departs, he may pray one of the first four of the penitential psalms (see appendix), adding in conclusion Glory be to the Father. Then he continues:

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

Our Father inaudibly until...

V. And lead us not into temptation.

R. But deliver us from evil.

V. Preserve thy servant (handmaid).

R. Who places his/her trust in thee my God.

V. Send him/her Lord aid from on high.

R. And from Sion watch over him/her.
V. Let the enemy have no power over him/her.
R. And the son of evil do nothing to harm him/her
V. Be unto him/her a fortress of strength

R. In the face of the enemy.
V. May the Lord succor him/her.
R. Upon his/her bed of suffering
V. O Lord hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

O God, Whose nature it is ever to show mercy and to spare. Receive our petition, that we and this thy servant/handmaid bound by the fetters of sin may by thy sweet forgiveness be pardoned.

O God, the only help for human infirmity! Show forth the power of thine assistance to this thy servant/handmaid who is afflicted with illness, that aided by the tender mercy, he/she may again appear in perfect health before the members of Thy holy Church.

Grant to this thy servant/handmaid, O Lord God, we implore the joy of continual health in body and mind, and by the glorious intercession of the Blessed Mary ever Virgin, free him/her from present sadness and establish him/her in everlasting gladness. Through Christ Our Lord. R. Amen.

May the Blessing of almighty God, Father, Son † and Holy Ghost descend upon thee and remain for all time. R. Amen. ***He sprinkles him/her with holy water.***

2. ARRANGEMENTS FOR THE PRIEST AND/OR THE BLESSED SACRAMENT COMING INTO THE HOME.

Sponge the sick person's face and hands to refresh him, and if Extreme Unction is to be administered, see also that the feet are clean and the stockings removed.

Provide a small table covered with a clean cloth. Set upon it a Crucifix with a candle at each side, also a small glass vessel containing a little clean drinking water (so the priest may remove from his fingertips any particles of the Blessed Sacrament). Provide a further small vessel containing Holy Water.

If the patient is to receive the Blessed Sacrament lay a clean white cloth on their breast.

Place the table towards the foot of the bed, if possible, on the patient's right hand side, in such a position that it will not be in the priest's way when giving Holy Communion or Extreme Unction, and that the sick person may be able to see Our Lord on the Cross.

Be on the look out for the approach of the priest (if he is bringing the Blessed Sacrament) so as not to keep Our Lord waiting at the door.

When the priest arrives at the house and the door is opened, he will say "Pax huic domui - Peace be to this house" to which the person should respond: "Et omnibus habitantibus in ea - And to all who dwell in it" If he is carrying the Blessed Sacrament receive him in silence and lead the way to the bedside, carrying in your hand a lighted candle. With this light the candles in the sick room as soon as you enter and do not extinguish your own.

Kneel down at a convenient distance with your face turned towards the Blessed Sacrament, praying for God's merciful help. If the sick person wishes to confess leave the room, closing the door after you, but keep within easy call. When asked return to the room, kneel as before and recite the *Confiteor* – and after the *Misereatur*, as also after the *Indulgentiam*, say *Amen*, as the servers do just before Holy Communion in Mass.

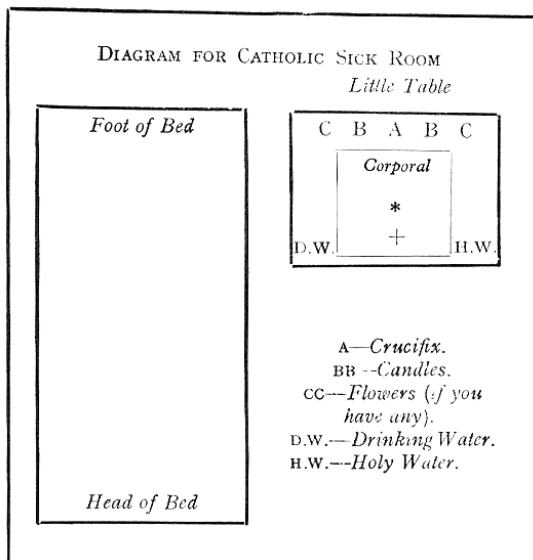
If Extreme Unction is to be given this will happen now. As soon as the priest has anointed the eyes, assist him by uncovering the ears if necessary, then

the hands one at a time presenting them palm upwards. The feet should be uncovered and presented so the priest can see the instep not the sole.

When the priest is about to depart, takes notice whether he makes the sign of the cross or not over the sick, holding the pyx-burse in his hands; if he does so that is a sign that he is still carrying the Blessed Sacrament, and you must escort him to the door, keeping your candle burning; otherwise you extinguish it as soon as you get out of the sick room, not before and precede the priest to the door which you open for him.

Return to the sick room, the bowl of water in which he has purified his fingers after administering Holy Communion should not be emptied immediately but left for a few hours for any particles to dissolve. It should then be thrown outside on the grass in a clean place. If the patient wishes remain and sat some vocal prayers but avoid wearying the patient. Better to let them rest and return later.

In conclusion, ideally someone should always be in attendance to assist the priest and make any responses in Latin that are requested by him as well as all practical matters as suggested.





Requiem aeternam
dona eis Domine
et lux perpetua
luceat eis.
Requiescant in pace
Amen.

3. THE ORDER OF ADMINISTERING HOLY COMMUNION TO THE SICK

The priest, on entering the sick-room with the Most Holy Sacrament says:

V. Peace be to this house.

R. And to all who dwell therein.

Then, placing the Holy Sacrament on the corporal, on a table with lighted candles, he adores upon his knees, all present doing likewise: after which he takes holy water, and sprinkles the sick person and the bed on which he lies.

He then approaches the sick person, and, if necessary, hears his confession, after which is said the Confiteor.

Then, again adoring on his knees, he takes the Blessed Sacrament from his pyx, and elevating it, he shows it to the sick person, saying: Ecce Agnus Dei (Behold the Lamb of God, &c.) and repeating three times: Domine, non sum dignus &c., he says:

Receive, brother (*or* sister), the viaticum of our Lord JESUS CHRIST, that He may preserve thee from the malignant enemy, and bring thee to life everlasting. Amen.

But if Communion is not given in the way of Viaticum, he pronounces the usual words, Corpus Domini nostri.

The priest then washes his fingers in silence, and the ablution is given to the sick: after which he says:

V. The Lord be with you, &c.

LET US PRAY.

O Holy Lord, almighty Father, eternal God, we earnestly beseech Thee that the most sacred body of our Lord JESUS CHRIST Thy Son, which our brother (*or* our sister) has now received, may be to *him* an eternal remedy, both of body and soul: Who liveth and reigneth with Thee, in the unity of the Holy Spirit God for ever and ever. Amen.

These things done, if a particle of the Sacrament remains, he genuflects, rises, and taking the pyx with the Blessed Sacrament, he makes with it the sign of the Cross over the sick person in silence. Returning to the church, he recites Psalm cxlviii, and other psalms and hymns, as time allows. If no particle of the Sacrament remains, the Priest blesses the sick with his hand in the usual way.

4. EXTREME UNCTION

When a Catholic is taken seriously ill, the priest should at once be sent for, whatever the doctor may sometimes say to the contrary.

There is no harm in sending too soon; whereas it is dangerous to wait and perhaps sinful, both for him that is sick, and for them that attend him, not to send for a priest until death is at hand. It is surprising to notice how often, even devout catholics shrink from proposing the last sacraments to the sick.

Extreme Unction should be received as soon as there is probable danger of death (1) in order that he who is sick may make due preparation to receive it worthily whilst he has all his senses; and (2) because this Sacrament often acts like a natural remedy and, when received in time, restores strength to the body should the good of the soul require it. But we have no right to delay until human remedies have failed and then expect the Sacrament to work a miracle.

Extreme Unction was instituted firstly to strengthen the soul in its agony against the attacks and temptations of the devil which are then more violent than ever. Secondly to dispose the soul for entrance into glory by the remission of venial sins and the temporal punishments due for all. Thirdly to banish fears, anxiety, despairing thoughts or spiritual sloth, which are the remains of sin. Fourthly supposing God sees it good for the soul, to restore, for a time at least, consciousness and more or less perfect recovery.

So, in short, the effects of the Sacrament are: – Grace, remission of sins, liberation from temporal punishment, spiritual peace, comfort, and assistance against temptations and, if need be, alleviation of
bodily sickness.

The order of administering the sacrament of extreme unction

On arriving at the place where the sick person lies, the Priest, with the holy oil, entering the room, says:

V. Peace be to this house.

R. And to all who dwell therein.

Then, after placing the oil on a table, being vested in a surplice and purple stole, he offers the sick person a crucifix, to be piously kissed; after which he sprinkles both the chamber and the bystanders with holy water in the form of a cross, saying the Asperges. Then he says:

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY.

Let there enter, O Lord Jesus, into this house, at the entrance of our humility, everlasting felicity, divine prosperity, serene gladness, fruitful charity, perpetual health: let the approach of devils flee from this place, let the angels of peace be present therein, and let all malignant discord depart from this house. Magnify, O Lord, upon us Thy holy name, and bless ✝ our conversation: sanctify the entrance of our humility. Who art holy and good, and abides with the Father and the Holy Ghost for ever and ever.

Amen.

Let us pray and beseech our Lord JESUS CHRIST, that blessing He may bless ✝ this tabernacle, and all who dwell therein, and give unto them a good angel for a guardian, and make them serve Him, that they may consider the wonderful things out of His law. May He avert from them all adverse powers; may He deliver them from all fear and from all disquiet, and vouchsafe to keep them in health in this tabernacle. Who with the Father and the Holy Ghost, liveth and reigneth God for ever and ever. Amen.

LET US PRAY.

Hear us, O holy Lord, almighty Father, eternal God, and vouchsafe to send Thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

These prayers, if time will not permit, may be either wholly or in part omitted. After which is said the Confiteor, &c., except when the Sacrament of Extreme Unction is administered immediately after the receiving of the Holy Viaticum. (Before the Priest begins to anoint the sick person, he admonishes the bystanders to pray for him; and when it is convenient to do so, they recite for him the Penitential Psalms, with Litanies or other prayers, whilst the Priest is administering the holy unction). Then he says:

In the name of the Father✠, and of the Son✠ and of the Holy✠Ghost, may all the power of the devil be extinguished in thee, by the imposition of our hands, and by the invocation of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessor, Virgins, and all the saints. Amen.

Then, dipping a style or his thumb in the holy oil, he anoints the sick man in the form of a cross on the parts mentioned below, using the words of the form, as follows:

On the eyes.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing. Amen.

After every unction he wipes the anointed parts with cotton wool.

On the ears.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by hearing. Amen.

On the nostrils.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by smelling. Amen.

On the mouth, the lips being closed.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by taste and speech. Amen.

On the hands.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by touch. Amen.

On the feet.

Through this holy unction ✠ and through His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by walking. Amen.

Which being done, the Priest says:

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

Our Father, *secretly*.

V. And lead us not into temptation,

R. But deliver us from evil.

V. O Lord, save Thy servant

R. Who hopeth in Thee, O my God.

V. Send him help, O Lord, from the sanctuary,

R. And defend him out of Sion.

V. Be unto him, O Lord, a tower of strength,

R. From the face of the enemy.

V. Let not the enemy prevail against him,

R. Nor the son of iniquity approach to hurt him.

V. O Lord, hear my prayer,

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY

Lord God Almighty, who hast spoken by Thine Apostle James saying: "Is any man sick among you, let him bring in the priest of the Church, and let them pray over him, anointing him with oil in the

name of the Lord, and the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him: “cure, we beseech Thee, O our Redeemer, by the grace of the Holy Spirit, the langours of this Thy servant who is sick; heal his wounds, and forgive *his* sins: drive out from him all pains of body and mind, and mercifully restore to him full health, inwardly and outwardly, that being recovered by the help of Thy mercy, he may return to *his* former duties. Who, with the Father and the Holy Ghost, livest and reignest God world without end. Amen.

LET US PRAY

Look down, O Lord, we beseech Thee, upon Thy servant N., fainting in the infirmity of *his* body, and refresh the soul which Thou hast created, that, being amended by chastisements, he may feel himself saved by Thy medicine. Through Christ our Lord. Amen.

LET US PRAY

O holy Lord, almighty Father, eternal God, Who, by pouring the grace of Thy blessing upon sick bodies, dost preserve, by Thy manifold goodness, the work of Thy hands, graciously draw near at the invocation of Thy name, that, delivering Thy servant from sickness, and bestowing health upon him, Thou mayest raise him up by Thy right hand, strengthen him by Thy might, defend him by Thy power, and restore him to Thy holy Church, with all the desired prosperity. Through Christ our Lord. Amen.

Lastly, the Priest may add some short and salutary admonitions, according to the condition of the person, whereby the sick man may be confirmed to die in the Lord, and may be strengthened to put to flight all the temptations of the devils.

5. THE HOLY VIATICUM.

The Viaticum is the holy Eucharist, administered with the intention of preparing the sick for death. This blessed Sacrament is indeed the Bread of Life, of which every good Christian frequently partakes during health; but when the soul is about to pass from the body there arises a new and peculiar obligation of receiving it. This obligation is founded on the abundant graces which this holy Sacrament, about all the rest, is capable of imparting, and which are at the time so necessary. It is the safeguard that must preserve the soul on its journey to heaven, it is the pledge of immortal glory. "He that eateth this bread shall live for ever" (St John, vi). And so urgent is the obligation of receiving it at the approach of death, that the Church dispenses with her rule in behalf of those who are dangerously sick, and allows them to communicate after having broken their fast. The sick person will, therefore, use *his* best endeavour to make a worthy preparation for this blessed Sacrament.

A short Exercise in preparation for Death, which may be used every day.

1. My heart is ready, O God, my heart is ready; not my will, but Thine be done. O my Lord, I resign myself entirely to Thee, to receive death at the time and in the manner it shall please Thee to send it.

2. I most humbly ask pardon for all my sins committed against Thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic Church believes and teaches; and, by Thy grace, I will die in this belief.

4. I hope to possess eternal life by Thy infinite mercy, and by the merits of my Saviour JESUS CHRIST.

5. O my God, I desire to love Thee as my Sovereign Good above all things, and to despise this miserable world. I desire to love my neighbour as myself, for the love of Thee, to forgive all injuries from my heart.

6. O my divine JESUS, how great is my desire to receive Thy sacred Body! O, come now into my soul at least by a spiritual communion!

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul Thy blessed merits, and the holy unction of Thy precious Blood.
8. Holy Virgin, Mother of God, defend me from my enemies in my last hour, and present me to Thy divine Son. Glorious St. Michael, prince of the heavenly host, and thou, my angel guardian, and you, my blessed patrons, intercede for me, and assist me in this last and dreadful passage.
9. O my God, I renounce all the temptations of the enemy, and, whatsoever may in any way displease Thee. I adore and accept of Thy divine appointment with regard to me, and entirely abandon myself to them as most just and equitable.
10. O JESUS, my divine Saviour, be Thus a JESUS to me, and save me. O my God, hiding myself with a humble confidence in Thy dear wounds, I give up my soul into thy divine hands. O receive it into the bosom of Thy mercy! Amen.

6. THE FORM OF CONFERRING THE LAST BLESSING AND PLENARY INDULGENCE.

On entering the dying person's room, the Priest says:

V. Peace be to this house.

R. And to all who dwell therein.

Then is said the Asperges, after which the Priest says:

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

The Antiphon.

Remember not, O Lord, the offences of Thy servant (*or* Thy handmaid), and take not revenge of *his* sins.

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

Our Father, etc.

V. And lead us not into temptation.

R. But deliver us from evil.

V. O Lord, save Thy servant (Thy handmaid),

R. Who hopeth in Thee, O my God.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY

O most gracious God, Father of mercies and God of all consolation, who wouldest that none should perish who believe and hope in Thee: according to the multitude of Thy mercies, look favourably upon Thy servant N., whom a true Christian faith and hope commend unto Thee. Visit *him* in Thy salvation and through the Passion and Death of Thy Only begotten Son, graciously grant unto *him* the pardon and remission of all *his* sins, that *his* soul, at the hour of its departure, may find in Thee a most merciful judge, and, cleansed from every stain in the Blood of the same Thy Son, may be worthy to pass to everlasting life. Through the same Christ our Lord.

Then, the Confiteor being repeated by one of the attendant Clerks the Priest says, Misereatur, etc., and then proceeds thus:

May our Lord JESUS CHRIST, Son of the living God, who gave to His Blessed Apostle Peter the power of binding and loosing, in His most loving mercy receive thy confession, and restore to thee that first robe which thou didst receive in baptism; and by faculty given to me by the Apostolic See, I grant to thee a plenary indulgence and remission of all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

Through the most sacred mysteries of man's redemption, may God Almighty remit to thee the pains present, and the future life, open to thee the gates of paradise, and bring thee to everlasting joys. Amen. May God Almighty bless thee, Father, and Son, and Holy Ghost. Amen.

7. THE RECOMMENDATION OF A DEPARTING SOUL

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Holy Mary, *Pray* for him.
All ye holy Angels and
Archangels,
Holy Abel,
All ye choirs of the Just,
Holy Abraham,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and
Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John.
All ye holy Apostles
and Evangelists,
All ye holy disciples of our
Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Augustine
All ye holy Bishops and
Confessors,
St. Benedict,
St. Francis,
St. Camillus de Lellis,
St. John of God,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Lucy,

Pray for him.

All ye holy Virgins and Widows,
Intercede for him.
All ye men and women, Saints of
God,
Intercede for him.
Be merciful,
Spare him, O Lord.
Be merciful,
Graciously hear us, O Lord.
Be merciful unto him,
O Lord deliver him.
From Thy wrath,
From the peril of death,
From an evil death,
From the pains of hell,
From all evil,
From the power of the devil,
Through Thy Nativity,
Through Thy Cross and
Passion,
Through Thy Death and
Burial,
Through Thy glorious
Resurrection,
Through Thine admirable
Ascension,
Through the grace of the
Holy Ghost the Paraclete,
In the day of judgement,
We beseech Thee, hear us.
That thou spare him,
We beseech Thee, hear us.
Lord have mercy.
Christ, have mercy.
Lord, have mercy.

O Lord, deliver him.

Go forth, O Christian soul, from this world, in the name of God the Father Almighty, who created thee; in the name of JESUS CHRIST, the Son of the Living God, who suffered for thee; in the name of the Holy Ghost, who was poured out upon thee; in the name of the holy and glorious Virgin Mary, Mother of God; in the name of blessed Joseph, the mighty Spouse of the same holy Virgin; in the name of the Angels and Archangels; in the name of the Thrones and Dominations; in the name of the Principalities and Powers; in the name of the Cherubim and Seraphim; in the name of the Patriarchs and Prophets; in the name of the holy Martyrs and Confessors; in the name of the holy Monks and Hermits; in the name of the holy Virgins and of all the Saints of God: my thy place be this day in peace, and thine abode in holy Sion. Through Christ our Lord. Amen.

O God most merciful, O God most loving, kind, O God, who according to the multitude of Thy mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences; look favourably upon Thy servant N., and in Thy mercy hear *him* begging, with the whole confession of *his* heart, for the remission of all *his* sins. Renew in *him*, O most loving Father, whatsoever hath been corrupted through human frailty or violated through the deceit of the devil; and associate *him*, as a member of redemption, to the unity of the body of the Church. Have pity, Lord, on *his* sighs; have pity on *his* tears; and admit *him*, whose only hope is in Thy mercy, to the sacrament of Thy reconciliation. Through Christ our Lord. Amen.

I commend thee to Almighty God, dearest brother, and commit thee to Him whose creature thou art; that, when thou shalt have paid the debt of humanity by death, thou mayest return to thy Maker, who formed thee of the dust of the earth. As thy soul goeth forth from the body, may the bright company of Angels meet thee; may the judicial senate of Apostles greet thee; may the triumphant army of white-robed Martyrs come out to welcome thee; may the band of glowing Confessors, crowned with lilies, encircle thee; may the choir of Virgins, singing jubilees, receive thee; and the embrace of a blessed repose fold thee in the bosom of the Patriarchs; may St Joseph the most Sweet Patron of the dying, raise up great hope in thee; may

Mary, the Holy Mother of God, lovingly cast upon thee her eyes of mercy: mild and festive may the aspect of JESUS CHRIST appear to thee, and may He award thee a place among them that stand before Him for ever. Mayest thou never know whatever is terrifying in darkness, dismal in the roaring of flames, or excruciating in the torments. May foulest Satan with his crew, give way before thee; may he tremble at thy coming among Angels that attend thee, and flee away into the vast chaos of eternal night. Let God arise, and let His enemies be scattered; let them also that hate Him flee before His face. Like as the smoke vanisheth, so let them fall away; and like as wax melteth before the fire, so let the wicked perish at the presence of God; but let the just revel and exult before Him. May then all the legions of hell be confounded and put to shame, and the ministers of Satan never dare to stop thy way. May Christ, who was crucified for thee, deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from everlasting death. May Christ, the Son of the living God, place thee within the ever verdant gardens of His paradise; and may He, the true Shepherd, acknowledge thee among His sheep. May He absolve thee from all thy sins, and place thee at His right hand in the lot of His elect. Mayest thou behold thy Redeemer face to face, and, standing always in His presence, gaze with blessed eyes on the open vision of truth; and set thus among the troops of the blessed, mayest thou enjoy the sweetness of divine contemplation for ever and ever. Amen.



Receive, O Lord, Thy servant into the place of salvation, of which *he* hath no hope but in Thy mercy. R. Amen.

Deliver, O Lord, the soul of Thy servant from all the dangers of hell, and from the snares of torment, and from all tribulations. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Enoch and Elias from the common death of the world. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Noah from the flood. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Abraham from Ur of the Chaldeans. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Job from all his sufferings. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Isaac from being sacrificed by the hand of his father Abraham. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Lot from Sodom and from the flame of fire. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Moses from the hands of Pharoah, king of the Egyptians. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Daniel from the den of lions. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst the three children from the burning fiery furnace, and from the hands of the wicked king. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Suzanna from false accusation. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst David from the hand of King Saul, and from the hand of Goliath. R. Amen.



Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Peter and Paul out of prison. R. Amen.

And like as Thou deliveredst Thy most blessed Virgin and Martyr, Thecla, from three most cruel torments, so vouchsafe to deliver the soul of this Thy servant, and make it to rejoice with Thee in the delights of heaven. R. Amen.

We commend to Thee, O Lord, the soul of Thy servant N., and beseech Thee, O Lord JESUS CHRIST, Saviour of the world, that Thou wouldst not refuse to receive into the bosom of Thy Patriarchs a soul for whose sake Thou didst mercifully come down upon earth. Acknowledge, O Lord, Thy creature, not made by strange gods, but by Thee, the only living and true God: for there is no other God beside Thee, and none that doeth according to Thy works. Rejoice *his* soul, O Lord, with Thy presence, and remember not the iniquities and excesses which, through the of anger or the heat of evil passion, he that has at any time committed. For although he hath sinned, he hath not denied the Father, and the Son, and the Holy Ghost, but hath believed, and hath had a zeal for God, and hath faithfully adored the Creator of all things.

Remember not, O Lord, we beseech Thee, the sins of *his* youth and *his* ignorances; but, according to Thy great mercy, be mindful of *him*

in the brightness of Thy glory. Let the heavens be opened to *him*, let the angels rejoice with *him*. Receive Thy servant, O Lord, into Thy kingdom. Let S^t. Michael, the Archangel of God, prince of the armies of heaven, receive *him*. Let the holy angels of God come forth to meet *him*, and conduct *him* to the city of the heavenly Jerusalem. Let the blessed Peter the Apostle, to whom God gave the keys of the kingdom of heaven, receive *him*. Let S^t. Paul, the Apostle, who was counted worthy to be a vessel of election, assist *him*. S^t John, the chosen Apostle of God, to whom were revealed the secrets of heaven, intercede for *him*. Let all the holy apostles, to whom the Lord gave the power of binding and loosing, pray for *him*. Let all the Saints and Elect of God, who in this world have suffered torments for the name of Christ, intercede for *him*, that, loosed from the bonds of the flesh, *he* may attain unto the glory of the heavenly kingdom, through the grace of our Lord JESUS CHRIST, who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever.

R. Amen.

May Mary, the most merciful Virgin, Mother of God, kindest comforter of them that mourn, commend to her Son the soul of this *his* servant (or handmaid), that through her maternal intercession *he* may overcome the dread of death, and, with her as guide, joyfully reach *his* longed-for home in the heavenly fatherland. Amen.

8. THE LAST AGONY.

To thee do I flee, S^t Joseph, Patron of the dying, and to thee, at whose blessed parting Jesus and Mary watched by thy side, do I earnestly commend, through that most dear twofold pledge, the soul of this thy servant N., now labouring in *his* last agony that under thy protection, *he* may be freed from the snares of the devil and from everlasting death, and may merit to attain to joys everlasting. Through Christ our Lord. R. Amen.

When the soul is about to depart from the body, then more than ever ought they who are by to pray earnestly upon their knees around the sick man's bed; and if the dying man be unable to speak, the name of JESUS should constantly be invoked, and such words as the following again and again repeated in his ear:

Into Thy hands, O Lord, I commend my spirit

O Lord, JESUS CHRIST, receive my soul.

Holy Mary, pray for me.

Holy Mary, mother of grace, mother of mercy, do thou defend me from the enemy, and receive me at the hour of death.

S^t. Joseph, pray for me.

S^t. Joseph, together with the blessed Virgin thy Spouse, open to me the bosom of the divine mercy.

Jesus, Mary, Joseph, I give you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary Joseph, may I sleep and take my rest in peace with you.

The soul being departed, the following Responsories may be said:

R. Come to *his* assistance, ye Saints of God: come forth to meet *him*, ye Angels of the Lord, receiving *his* soul, offering it in the sight of the Most High.

V. May Christ receive thee, who hath called thee, and may the angels conduct thee to Abraham's bosom.

R. Receiving *his* soul offering it in the sight of the Most High.

V. Eternal rest give unto *him*, O Lord, and let perpetual light shine upon *him*.

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

V. Lord, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest give unto *him*, O Lord.

R. And let perpetual light shine upon *him*.

V. From the gate of hell,

R. Deliver *his* soul, O Lord.

V. May *he* rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

LET US PRAY

To Thee, O Lord, we commend the soul of Thy servant N., that, being dead to the world, *he* may live to Thee: and the sins he hath committed, through the frailty of *his* mortal nature do Thou in Thy most merciful goodness, forgive and wash away. Amen.

The body is then decently laid out, and a light placed before it. A small Crucifix is put in the hands of the deceased, upon his breast, or the hands are themselves placed crosswise, while the body is sprinkled with holy water.



9. LITANY FOR THE FAITHFUL DEPARTED

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

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,

God the Holy Ghost,

Holy Trinity, one God,

Holy Mary, Mother of God,

Pray for &c.

St. Michael,

All ye Angels and Archangels,

All ye orders of Blessed
Spirits,

St. 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,

Be merciful,

Spare them O Lord.

Be merciful,

Graciously hear us, O Lord.

From all evil,

From the rigour of thy justice,

From the power of the devil,

From long-enduring sorrow,

From cruel flames, and
intolerable cold,

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,

Have, &c.

Pray for &c.

Pray for the souls of, &c.

O Lord, deliver

In the day of judgment,
We sinners,
Beseech thee, hear us.
Thou who forgavest Magdalen,
and hearkenedst to 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 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,
Son of God,
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 rest.
Lamb of God, who takest away
the sins of the world,
Grant unto them rest
everlasting.
Christ, hear us,
Christ, graciously hear us.

We beseech Thee, hear us.

Lord, have mercy.
Christ, have mercy.
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 supplication, they may obtain the pardon which they have always desired. Grant this, O God, Who livest and reignest for ever and ever. Amen.

O eternal God, Who, besides the general precept of charity, hast commanded a particular respect to parents, kindred, and benefactors; grant, we beseech thee, that, as they were the instruments by which Thy providence bestowed on us our birth, education, and innumerable other blessings, so our prayers may be the means to obtain for them a speedy release from their excessive sufferings, and free admittance to Thine infinite joys. Through JESUS CHRIST our Lord.

v. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

v. May they rest in peace.

R. Amen.



Alle unsere Seelenleiden finden ein
sicheres Heilmittel im Herzen Jesu.

300

REQUIESCAT IN PACE

APPENDIX - THE PENITENTIAL PSALMS

Ant. Remember not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins.

PSALMUS 6

Domine, ne in furore tuo arguas me, * neque in ir tua corripias me.

Miserere mei, Domine, quoniam infirmus sum; * sana me, Domine, quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde; * sed tu, Domine, usquequo?

Convertere, Domine, et eripe animam meam: * salvum me fac propter misericordiam tuam.

Quoniam non est in morte qui memor sit tui: * in inferno autem quis confitebitur tibi?

Laboravi in gemitu meo; lavabo per singulas noctes lectum meum: * lacrymis meis stratum meum rigabo.

Turbatus est a furore oculus meus; * inveteravi inter omnes inimicos meos.

Discredite a me, omnes qui

PSALM VI

1 O Lord, rebuke me not in Thine indignation: nor chastise me in Thy wrath.

2 Have mercy upon me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

3 My soul also is troubled exceedingly: but Thou, O Lord, how long?

4 Turn Thee, O Lord, and deliver my soul: O save me for Thy mercy's sake.

5 For in death there is no one that remembereth Thee: and who will give Thee thanks in hell?

6 I have laboured in my groanings, every night will I wash my bed: and water my couch with my tears.

7 Mine eye is troubled through indignation: I have grown old among all mine enemies.

8 Depart from me, all ye that

operamini iniquitatem; *
quoniam exaudivit Dominus
vocem fleatus mei.

Exaudivit Dominus deprecationem
meam; * Dominus orationem
meam suscepit.

Erubescant et conturbentur
vehementer omnes inimici
mei; * convertantur et
erubescant valde velociter.
Gloria Patri &c.

PSALMUS 31.

Beati quorum remissae sunt
iniquitates, * et quorum tecta
sunt peccata.

Beatus vir cui non imputavit
Dominus peccatum, * nec est
in spiritu ejus dolus.

Quoniam tacui, inveteraverunt
ossa mea, * dum clamarem
tota die.

Quoniam die ac nocte
gravata est super me manus
tua; * conversus sum in
aerumina mea, dum configitur
spina.

Delictum meum cognitum
tibi feci, * et injuriam
meam non abscondi.

Dixi: Confitebor adversum
me injuriam

work iniquity: for the Lord
hath heard the voice of my
weeping.

9 The Lord hath heard my
supplication: the Lord hath
received my prayer.

10 Let all mine enemies be
ashamed and sore vexed: let
them be turned back, and be
ashamed very speedily.
Glory, &c.

PSALM XXXI.

1 Blessed are they whose
iniquities are forgiven: and
whose sins are covered.

2 Blessed is the man to whom
the Lord hath not imputed sin:
and in whose spirit there is no
guile.

3 Because I was silent, my
bones grew old: while I cried
aloud all the day long.

4 For day and night Thy hand
was heavy upon me: I turned
in my anguish, * while the
thorn was fastened in me.

5 I have acknowledged my sin
unto Thee: and my injustice
have I not concealed.

6 I said, I will confess against
myself my injustice to the
Lord:

Domino; * et tu remisisti
impietatem peccati mei.

Pro hac orabit ad te omnis
sanctus * in tempore
opportuno.

Verumtamen in dilutvio
aquarum multarum, * ad eum
non approximabunt.

Tu es refugium meum a
tribulatione quae circumdedit
me; * exsultatio mea, erue me
a circumdedit me.

Intellectum tibi dabo, et
instruam te in via hac qua
gradieris: * firmabo super te
oculos meos.

Nolite fieri sicut equus et
mulus, * quibus non est
intellectus.

In camo et freno maxillas
eorum constringe, * qui non
approximant ad te.

Multa flagella peccatoris;*
sperantem autem in Domino
misericordia circumdabit.

Laetamini in Domino et
exultate, justi; * et gloriamini,
omnes recti corde.

Gloria, &c.

and Thou forgavest the
wickedness of my sin.

7 For this shall every one that
is holy pray unto Thee: in a
seasonable time.

8 But in the flood of many
waters: they shall not come
nigh unto him.

9 Thou art my refuge from the
trouble which hath surrounded
me: my joy, deliver me from
them that compass me about.

10 I will give thee under-
standing, and will instruct thee
in the way wherein thou shalt
go; I will fix Mine Eyes upon
thee.

11 Be ye not like unto horse
and mule: which have no
understanding.

12 With bit and bridle bind
fast the jaws of those: who
come not nigh unto Thee.

13 Many are the scourges of
the sinner, mercy shall
compass him about that
hopeth in the Lord.

14 Be glad, O ye just, and
rejoice in the Lord: and glory
all ye that are right of heart.

Glory, &c.

PSALMUS 37.

Domine, ne in furore tuo arus me, * neque in ira tua corripas me.

Quoniam sagittae tuae infixae sunt mihi, * et confirmasti super me manum tuam.

Non est sanitas in carne mea a facie irae tuae; * non est pax ossibus meis a facie peccatorum meorum.

Quoniam iniquitates meae supergressae sunt caput meum, * et sicut onus grave gravatae sunt super me.

Putruerunt et corruptae sunt cicatrices meae, * a facie insipientiae meae.

Miser factus sum et curvatus sum usque in finem: tota die contristatus ingrediebar.

Quoniam lumbi mei impleti sunt illusionibus, * et non est sanitas in carne mea.

Afflictus sum et humiliatus sum nimis: rugiebam a gemitu cordis mei.

Domine, ante te omne desiderium meum: * et

PSALM XXXVII.

1 O Lord, rebuke me not in Thine indignation: nor chastise me in Thy wrath.

2 For Thine arrows stick fast in me: and Thou hast laid Thy hand heavily upon me.

3 There is no health in my flesh because of Thy wrath: there is no rest to my bones because of my sins.

4 For my iniquities are gone over my head: and, like a heavy burden, press sorely upon me.

5 My wounds have putrified and are corrupt because of my foolishness.

6 I am become miserable, and am bowed down even to the end: I go sorrowfully all the day long.

7 For my loins are filled with illusions: and there is no soundness in my flesh.

8 I am afflicted and humbled exceedingly: I have roared for the groaning of my heart.

9 Lord, all my desire is before Thee: and my groaning is not hidden from thee.

gemitus meus a te non est absconditus.

Cor meum conturbatum est, dereliquit me virtus mea: * et lumen oculorum meorum, et ipsum non est mecum.

Amici mei et proximi mei * adversum me appropinquaverunt, et steterunt.

Et qui juxta me erant, de longe steterunt: * et vim faciebant qui quaerebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates, * et dolos tota die meditabantur.

Ego autem tamquam surdus non audiebam, * et sicut mutus non aperiens os suum.

Et factus sum sicut homo non audiens, * et non habens in ore suo redargutiones.

Quoniam in te, Domine, speravi, * tu exaudies me, Domine Deus meus.

Quia dixi: Nequando supergaudeant mihi inimici mei; * et dum commoventur pedes mei, super me magna locuti sunt.

10 My heart is troubled, my strength hath failed me: the very light of mine eyes is gone from me.

11 My friends and my neighbours drew near, and stood up against me.

12 They that were once nigh me stood afar off: and they that sought after my soul did violence against me.

13 And they that sought to do me evil talked vanities; and imagined deceits all the day long.

14 But I, as a deaf man, heard not: and as one that is dumb, who openeth not his mouth.

15 I became as a man that heareth not; and that hath no reproofs in his mouth.

16 For in Thee, O Lord, have I hoped: Thou wilt hear me, O Lord my God.

17 For I said: let not mine enemies at any time triumph over me: and when my feet slip, they have spoken great things against me.

Quoniam ego in flagella
paraus sum * et dolor meus in
conspectu meo semper.

Quoniam iniquitatem meam
annuntiabo, * et cogitabo pro
peccato meo.

Inimici autem mei vivunt, et
confirmati sunt super me: * et
multiplicati sunt qui oderunt
me inique.

Qui retribuunt mala pro
bonis, detrahebant mihi: *
quoniam sequebar bonitatem.

Ne derelinquas me, Domine
Deus meus, * ne descenderit a
me.

Intende in adjutorium meum,
* Domine Deus salutis meae.

Gloria, &c

PSALMUS 50.

Miserere mei, Deus, *
secundum magnam
miseritiam tuam.

Et secundum multitudinem
miserationum tuarum * dele
iniquitatem meam.

Amplius lava me ab
iniquitate mea, * et a peccato
meo munda me:

Quoniam iniquitatem meam
ego cognosco, * et peccatum
meum contra me est semper.

18 For I am prepared for
scourges: and my sorrow is
always before me.

19 For I will confess mine
iniquity: and will think upon
my sin.

20 But mine enemies live, and
are strengthened against me:
and they that hate me
wrongfully are multiplied.

21 They that render evil for
good spake against me:
because I followed goodness.

22 Forsake me not, O Lord my
God: go not Thou far from
me.

23 Haste Thee to my help: O
Lord God of my salvation.

Gloria, &c.

PSALM L.

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

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

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

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

Tibi soli peccavi, et malum coram te feci, * ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum, * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo et mundabor: lavabis me, et super nivem dealabor.

Auditui meo dabis gaudium et laetitiam, * et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis, * et omnes iniquitates meas dele.

Cor mundum crea in me, Deus; * et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua, * et Spiritum sanctum tuum ne auferas a me.

Redde mihi laetitiam

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

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

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

8 Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

9 Thou shalt make me hear of joy and gladness: and the bones that were humbled shall rejoice.

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

11 Create in me a clean heart, O God, and renew a right spirit within my bowels.

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

13 Restore unto me the joy

Salutaris tui: * et spiritu
principali confirma me.

Docebo iniquos vias tuas, *
et impii ad te convertentur.

Libera me de sanguinibus,
Deus. Deus salutis meae; * et
exultabit lingua mea justitiam
tuam.

Domine, labia mea aperies,
*~ et os meum annuntiabit
laudem tuam.

Quoniam si voluisses
sacrificium, dedissem utique;
* holocaustis non delectaberis.

Sacrificium Deo spiritus
contribulates; * cor contritum
et humiliatum, Deus, non
despicias.

Benigne fac, Domine, in
bona voluntate tua. Sion, * ut
aedificentur muri Jerusalem.

Tunc acceptabis sacrificium
justitiae, oblationes et
holocausta: * tunc imponent
super altare tuum vitulos.

Gloria &c.

of Thy salvation : and
strengthen me with a perfect
spirit.

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

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

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

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

18 The sacrifice to God is an
afflicted spirit: a contrite and
humble heart, O God, Thou
wilt not despise.

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

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

Glory, &c.

PSALMUS 101

Domine, exaudi orationem meam; * et clamor meus ad te veniat.

Non avertas faciem tuam a me; * in quacumque die tribulor, inclina ad me aurem tuam.

In quacumque die invocavero te, * velociter exaudi me.

Quia defecerunt sicut fumus dies mei, * et ossa mea sicut cremium aruerunt.

Percussus sum ut foenum, et aruit cor meum; * quia oblitus sum comedere panem meum.

A voce gemitus mei, * adhaesit os meum carni meae.

Similis factus sum pellicano solitudinis; * factus sum sicut nycticorax in domicilio.

Vigilavi, * et factus sum sicut passer solitarius in tecto.

Tota die exprobrabant mihi inimici mei; et * qui laudabant me, adversum me iurabant.

Quia cinerem tanquam panem manducabam, * et potum meum cum fletu miscebam.

PSALM CI.

1 O Lord, hear my prayer: and let my cry come unto Thee.

2 Turn not away Thy face from me: in the day when I am in trouble, incline Thine ear unto me.

3 In what day soever I shall call upon Thee: O hearken unto me speedily.

4 For my days are vanished like smoke: and my bones are dried up like fuel for the fire.

5 I am smitten as grass and my heart is withered: for I have forgotten to eat my bread.

6 Through the voice of my groaning: my bones have cleaved to my flesh.

7 I am become like a pelican in the wilderness and like a night-raven in the house.

8 I have watched: and am become like a sparrow that sitteth alone on the housetop.

9 Mine enemies reviled me all the day long: and they that praised me have sworn together against me.

10 For I have eaten ashes as it were bread: and mingled my drink with weeping.

A facie irae et indignationis
tuae: * quia elevans allisisti
me.

Dies mei sicut umbra
declinaverunt, * et ego sicut
foenum arui.

Tu autem, Domine, in
aeternum permanes: * et
memoriale tuum in
generationem et generationem.

Tu exurgens misereberis
Sion, * quia tempus miserendi
ejus, quia venit tempus.

Quoniam placuerunt servis
tuis lapides ejus, * et terrae
ejus miserebuntur.

Et timebunt gentes nomen
tuum, Domine, * et omnes
reges terrae gloriam tuam.

Quia aedificavit Dominus
Sion, * et videbitur in gloria
sua.

Respexit in orationem
humilium, * et non sprevit
precum eorum.

Scribantur haec in
generatione altera; * et
populus qui creabitur, laudabit
Dominum:

Quia prospexit de excelso

11 Because of Thine
indignation and wrath: for
Thou hast lifted me up and
cast me down.

12 My days are gone down
like a shadow: and I am
withered like grass.

13 But Thou, O Lord,
endurest for ever; and Thy
memorial to all generations.

14 Thou shalt arise and have
mercy upon Sion: for it is time
that Thou have mercy upon
her, yea, the time is come.

15 For Thy servants have
delighted in her stones: and
they shall have compassion on
the earth thereof.

16 The Gentiles shall fear
Thy name, O Lord: and all the
kings of the earth Thy glory.

17 For the Lord hath built up
Sion: and He shall be seen in
His glory.

18 He hath had regard unto
the prayer of the lowly: and
hath not despised their
petition.

19 Let these things be written
for another generation: and the
people that shall be created
shall praise the Lord.

20 For He hath looked

sancto suo: * Dominus de caelo in terram aspexit.

Ut audiret gemitus compeditorum, * ut solveret filio interemptorum;

Ut annuntiet in Sion nomen Domini, * et laudem ejus in Jerusalem.

In conveniendo populos in unum, * et reges, ut serviant Domino.

Respondit ei in via virtutis suae: * Paucitatem dierum meorum numtia mihi.

Ne revoces me in dimidio dierum meorum: * in generationem et generationem anni tui.

Initio tu, Domine, terram fundasti: * et opera namuum tuarum sunt coeli.

Ipsi peribunt: tu autem permanes; * et omnes sicut vestimentum veterascent.

Et sicut opertorium mutabis eos, et mutabuntur; * tu autem idem ipse es, et anni tui non deficient.

down from His high and holy place: out of heaven hath the Lord looked upon the earth.

21 That He might hear the groaning of them that are in fetters: that He might deliver the children of the slain.

22 That they may declare the name of the Lord in Sion: and His praise in Jerusalem.

23 When the people assemble together; and kings, that they may serve the Lord.

24 He answered him in the way of his strength: Declare unto me the fewness of my days.

25 Call me not away in the midst of my days: Thy years are unto generation and generation.

26 Thou, Lord, in the beginning didst lay the foundations of the earth: and the heavens are the work of Thy hands.

27 They shall perish, but Thou endurest: and they shall grow old as a garment.

28 And as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall not fail.

Filii servorum tuorum habitabunt: * et semen eorum in saeculum dirigetur.

Gloria &c.

PSALMUS 129.

De profundis clamavi ad te, Domine: * Domine, exaudi vocem meam.

Fiant aures tuae intendentes * in vocem deprecationis meae.

Si iniquitates observaveris, Domine; * Domine, quis sustinebit?

Quia apud te propitiatio est, * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus; * speravit anima mea in Domino.

A custodia matutina usque ad noctem, * speret Israel in Domino.

Quia apud Dominum misericordia, * et copiosa apud eum redemptio.

Et ipse redimet Israel * ex omnibus iniquitatibus ejus.

Gloria, &c.

29 The children of Thy servants shall continue: and their seed shall be directed for ever. Glory, &c

PSALM CXXIX.

1 Out of the depths have I cried unto Thee, O Lord; Lord, hear my voice.

2 Oh, let Thine ears consider well: the voice of my supplication.

3 If Thou, O Lord, shalt mark iniquities: Lord, who shall abide it?

4 For with Thee there is propitiation; and because of Thy law I have waited for Thee, O Lord.

5 My soul hath waited on His word; my soul hath hoped in the Lord.

6 From the morning watch even until night: let Israel hope in the Lord.

7 For with the Lord there is mercy and with Him is plenteous redemption.

8 And He shall redeem Israel: from all his iniquities. Glory, &c.

PSALMUS 142.

Domine, exaudi orationem
meam: auribus percipe
obsecrationem meam in

veritate tua; * exaudi me in
tua justitia.

Et non intres in iudicium cum
servo tuo; * quia non
iustificabitur in conspectu tuo
omnis vivens.

Quia persecutus est inimicus
animam meam; * humiliavit in
terra vitam meam.

Collacvit me in obscuris sicut
mortuos saeculi; * et anxius
est super me spiritus meus: in
me turbatum est cor meum.

Memor fui dierum
antiquorum: meditatus sum in
omnibus operibus tuis: * in
factis manuum tua um
meditabar.

Expandi manus meas ad te: *
anima mea sicut terra sine
aqua tibi.

Velociter exaudi me,
Domine: * defecit spiritus
meus.

Auditam fac mihi mane
misericordiam tuam, * quia in
te speravi.

PSALM CXLII.

1 Hear my prayer, O Lord:
give ear to my supplication in
Thy truth: hearken unto me
for Thy justice sake.

2 And enter not into
judgement with Thy servant:
for in Thy sight shall no man
living be justified.

3 For the enemy hath
persecuted my soul: he hath
brought my life down unto the
ground.

4 He hath made me to dwell
in darkness, as those that have
been long dead: and my spirit
is vexed within me, my heart
within me is troubled.

5 I have remembered the
days of old, I have mused
upon all Thy works: I have
mused upon the works of Thy
hands.

6 I have stretched forth my
hands unto Thee: my soul
gaspeth unto Thee, as a land
where no water is.

7 Hear me speedily O Lord:
my spirit hath fainted away.

8 Turn not away Thy face
from me: lest I be like unto
them that go down into the pit.

9 Make me to hear Thy
mercy in the morning; for in
Thee have I hoped

Notam fac mihi viam in qua ambulem, * quia ad te levavi animam meam.

Eripe me de inimicis meis, Domine; ad te confugi: * doce me facere voluntatem tuam, quia Deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam; * propter nomen tuum, Domine, vivificabis me in aequitate tua.

Educes de tribulatione animam meam, * et in misericordia tua desperdes inimicos meos.

Et perdes omnes qui tribulant animam meam, * quoniam ego servus tuus sum

Gloria, &c.

Ant. Ne reminiscaris, Domine, delicta nostra vel parentum nostrorum, neque vindictam sumas de peccatis nostris.

10 Make me to know the way wherein I should walk: for to Thee have I lifted up my soul.

11 Deliver me from mine enemies, O Lord; unto Thee have I fled: teach me to do Thy will, for Thou art my God.

12 Thy good Spirit shall lead me into the right land: for Thy Name's sake, O Lord, Thou shalt quicken me in Thy justice.

13 Thou shalt bring my soul out of trouble: and in Thy mercy Thou shalt destroy mine enemies.

14 Thou shalt destroy all them that afflict my soul; for I am Thy servant.

Glory, &c.

Ant. Remember not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins.