

The "Non intres" prayer is not said when it's an Absolution with Catafalque, meaning "Libera me" starts as the priest is changing into his Cope (when Mass has ended).

ABSOLUTION OF THE BODY • DELIVER ME, O LORD, from eternal death on that dreadful day,
 * when the heavens and the earth shall be moved, † and Thou shalt come to judge the world by fire.
 Vs. I am seized with fear and trembling, when I reflect upon the judgment and the wrath to come.
 * When the heavens, and the earth shall be moved. Vs. That day, a day of wrath, of wasting and of misery, a dreadful and exceeding bitter day. † When Thou shalt come, to judge the world by fire.
 Vs. Eternal rest grant unto him (her), O Lord, and let perpetual light shine upon him (her).
Deliver me, O Lord... (until "I am seized")

Possible Starting Pitch = E

Mode I

LI-be-ra me, DÓ-mi-ne, * de morte aetér-na,
Deliver me, O-Lord from death everlasting,

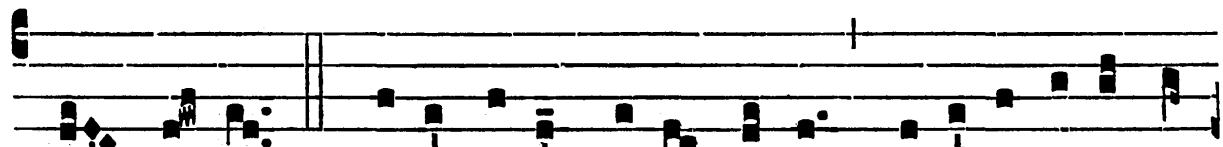
in di-e il-la tre-mén-da : * Quando cae-li mo-
on that-day of-doom and-terror: When-the heavens

véndi sunt et ter-ra : † Dum vé-ne-ris ju-di-
shaken shall-be and earth-also: While Thou-comest


cá-re saé-cu-lum per i-gnem. ∇. Tremens fa-
to-judge the-world by fire. To-tremble

ctus sum ego, et tí-me-o, dum discússi-o vé-ne-rit,
made am I, and fearful, until the-judgment comes,


at-que ventú-ra í-ra. * Quando cae-li mo- véndi sunt
and Thy-sure anger. When-the heavens shaken shall-be



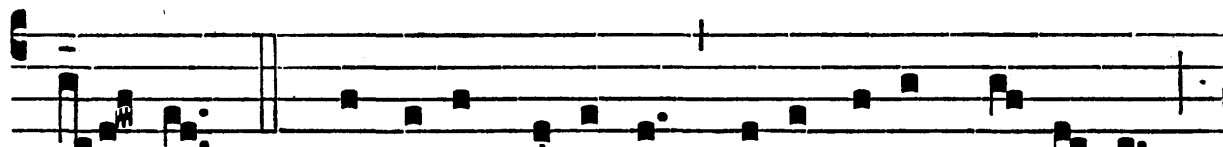
et ter-ra. *V.* Di-es il-la, di-es i-rae, ca-lami-tá-tis et
and the-earth. Day-of doom, day of-anger, of-calamity and



mi-sé-ri-ae, di-es magna et amá-ra val-de. † Dum
of-misery, day momentous and bitter exceedingly. While



vé-ne-ris ju-di-cá-re saé-cu-lum per
Thou-comest to-judge the-world by

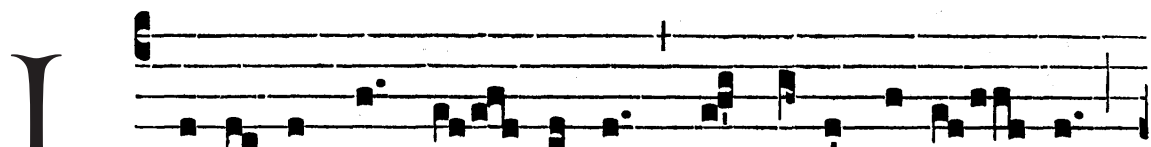


i-gnem. *V.* Réqui-em aetérnam dona e-is Dó-mi-ne:
fire. Rest eternal grant to-them O-Lord:

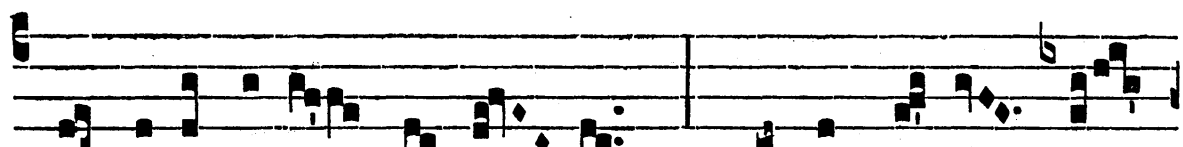


et lux perpé-tu-a lú-ce-at e-is.
and light perpetual shine-upon them.

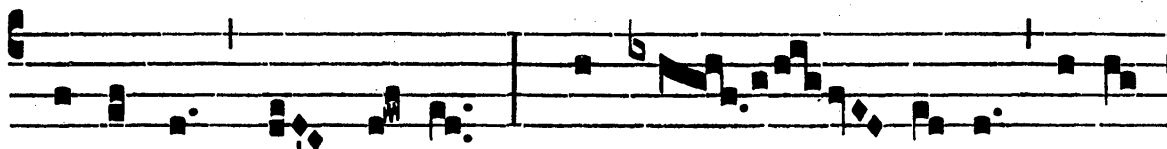
The first part of the *Líbera me* is then repeated:



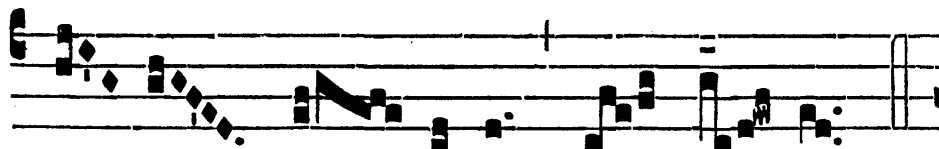
L I-be-ra me, Dó-mi-ne, * de morte aetér-na,
Deliver me, O-Lord from death everlasting,



in di-e il-la tre-mén-da: * Quando cae-li mo-
on that-day of-doom and-terror: When-the heavens

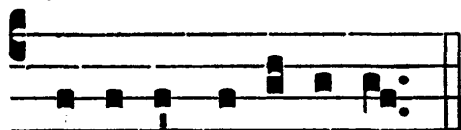


vé-ndi sunt et ter-ra : † Dum vé- ne- ris ju-di-
shaken shall-be and earth-also: While Thou-comest



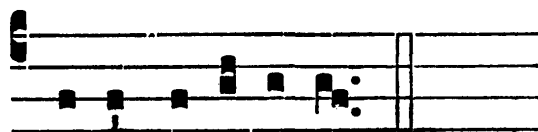
cá- re saé- cu-lum per i- gnem.
to-judge the-world by fire.

*A single cantor
 from the First Choir:*



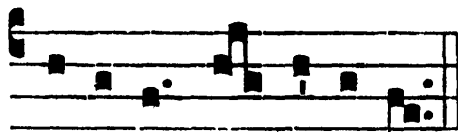
Ký-ri- e e-lé- i-son.

*Second
 Choir:*



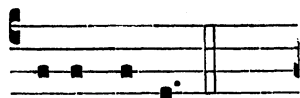
Christe e-lé- i-son.

Both



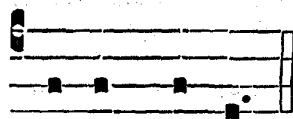
choirs: **Ký-ri- e e- lé- i-son.**

Now the priest sings "Pater
 Noster" audibly and
 says the
 rest in
 secret : Pa-ter noster. (*secreto*)

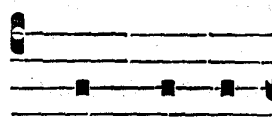


*Turn to the
 next page
 for the
 rest of the
 responses :*

At the blessing with holy water and incense, the Priest sings :

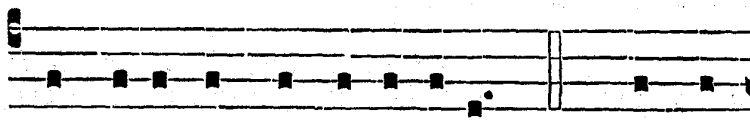


The rest
in silence,
until :

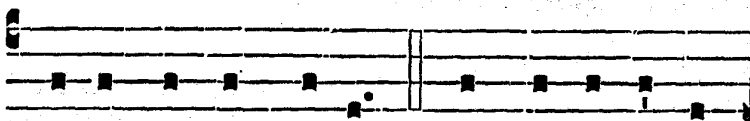


Pá-ter nóster.

∇. Et ne nos



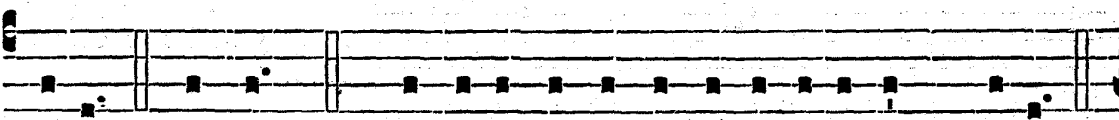
indúcas in tenta-ti-ónem. R̄. Sed lí-



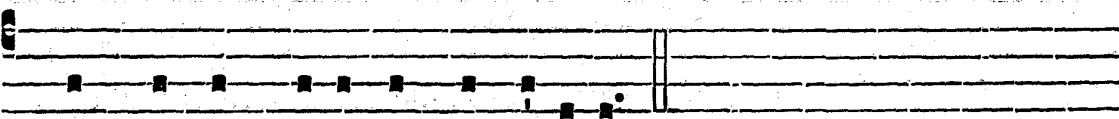
be-ra nos a má-lo. ∇. A pórtá ífe-



ri. R̄. Eru-e, Dómi-ne, ánimam é-jus. ∇. Requi-éscat in
[ánimas eó-rum]. [Requi-éscant]



páce. R̄. Amen. ∇. Dómine, exáudi o-ra-ti-ónem mé-am.



R̄. Et clámor mé-us ad te véni-at.

∇. Dóminus vobíscum.
R̄. Et cum spírítu túo.

Orémus.

DEus, cui próprium est mise-
réri semper et párcere : te
súpplíces exorámus pro ánima
fámuli tui *N.* (fámulae tuae *N.*),
quam hódie de hoc saéculo
migráre jussísti, † ut non tradas
eam in manus inimíci, neque
obliviscáris in finem, sed júbeas
eam a sanctis Angelis súscipi,
et ad pátriam paradísi perdúci ; *
ut, quía in te sperávit et crédidit,
non poenas inférni sustíneat,

∇. The Lord be with you.
R̄. And with thy spirit.

Let us pray.

O God whose property it is ever
to have mercy and to spare, we
make humble supplication to thee
on behalf of the soul thy servant *N.*
(thy handmaiden *N.*), which thou
this day hast called out of this world ;
cast not that soul into the hands of
the enemy, nor be for ever forgetful
of it ; but bid thy holy Angels wel-
come it, and lead it into heaven its
true fatherland. Ever hath it hoped
in thee and believed in thee : doom

Our Father. ∇. And
lead us not into tempta-
tion. R̄. But deliver
us from evil. ∇. From
the gates of hell.
R̄. Deliver his soul
(their souls), O Lord.
∇. May he (they) rest
in peace. R̄. Amen. ∇. O
Lord, hear my prayer.
R̄. And let my cry
come unto thee.

sed gáudia aetérna possídeat. | it not to the flames of hell, but
Per Christum Dóminum no- | vouchsafe to it that happiness which
strum. R̄. Amen. | has no end. Through Jesus...

¶ For a Priest is said: pro ánima fámuli tui N. Sacerdótis, quam... etc.

On the way to the Grave.

When the Prayer has been said, if the body is to be buried at once, it is carried to the grave. On the way the Antiphon *In paradísium* is sung. If however the burial is not to take place at once, this Antiphon is sung where the Absolution was given, followed by the Ant. *Ego sum*, and the Canticle *Benedictus*, p. 1779. These last prayers are never omitted.

Possible Starting
Pitch = G

VII

N paradí-sum * dedú-cant te

Angeli: in tú-o advéntu suscí-

pi-ant te Márty-res, et perdúcant

te in ci-vi-tá-tem sánctam Je-rú-sa-lem. Chórus Angé-

lórum te sú-sci-pi-at, et cum Láza-ro quondam páu-

pe-re aetérnam hábe-as réqui-em.

May the Angels lead you into Paradise; and on your arrival, may the Martyrs receive you and introduce you into the holy city of Jerusalem. May you be welcomed by the choir of Angels; and together with Lazarus, who was formerly poor, may you have eternal rest.

¶ When the grave is reached, if it is not already blessed, the Priest blesses it, saying:

Orémus.

DEus, cujus miseratióne áni-
mae fidélium requiésunt, | O God, by whose mercy the souls
hunc túmulum benedícere di- | safe to bless this grave, and assign

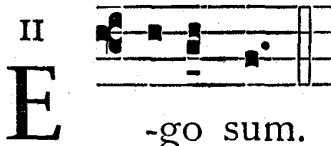
gnáre, eíque Angelum tuum
sanctum députa custódem : et
*quorum quarúmque córpora hic
sepeliúntur, ánimas eórum* ab
óm nibus absólve vínculis deli-
ctórum, ut in te semper cum
Sanctis tuis sine fine *laeténtur*.
Per Christum Dóminum no-
strum. R̄. Amen.

to it thy holy Angel as its keeper;
deliver the souls of those whose
bodies are here buried from all the
chains of their sins, that with thy
Saints they may for ever rejoice
in thee. Through Jesus Christ our
Lord. R̄. Amen.

If it is a grave for one only, the Priest says : et cujus corpus hic sepelítur, ánimam ejus... laetétur; the soul of him (her) whose body is... his (her) sins... he (she) may rejoice...

The bier and grave are then sprinkled with holy water and incensed.

Possible Starting
Pitch = Bb

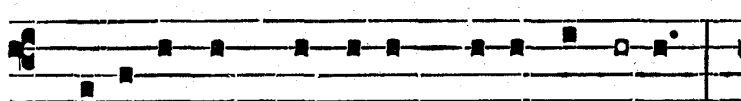


Previously only this incipit would be sung, but the 1961 rubrics altered this practice. Now the antiphon is sung in full at beginning & end.

Canticle of Zachary.¹

Luke I, 68-79.

The departed soul begs to share in that Redemption, whose dawn was hailed by Zachary, father of the Baptist.

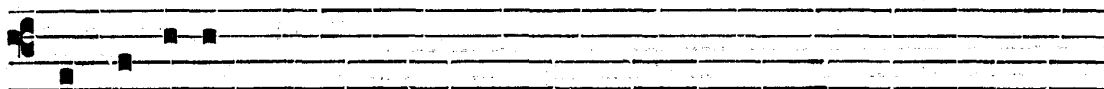


1. Benedíctus Dóminus Dé-us Isra-el : *

Blessed be the Lord
God of Israel : because
he hath visited and
wrought the redemp-
tion of his people.



qui-a vi-si-távit, et fé-cit redempti-ónem plé-bis sú- ae.



2. Et e-réxit...

2. ¹ Et eréxit córnu salútis
nóbis, * in dómo Dávid púeri
súi.

2. And hath raised up an horn
of salvation to us, in the house
of David his servant.

3. Sicut locútus est per os
sanctórum, * qui a saéculo sunt
prophetárum éjus.

3. As he spoke by the mouth
of his holy prophets, who are from
the beginning.

4. Salútem ex inimícis nó-
stris, * et de mánu óm nium qui
odérunt nos :

4. Salvation from our enemies and
from the hand of all that hate us.

¹ Every verse has the intonation, except the final *Réquiem*, and *Et lux perpétua*, which, because they are short, begin with the dominant.

5. Ad faciéndam misericórdiam cum pátribus **nóstris** : * et memorári testaménti **súi sáncti**.

6. Jusjurándum, quod jurávit ad Abraham pátre **nóstrum**, * datúrum *se* **nóbis**.

7. Ut sine timóre, de mánu inimicórum nostrórum liberáti, * *serviámus* **ílli** :

8. In sanctitáte et justítia coram ípso, * **ómnibus diébus nóstris**.

9. Et tu, púer, prophéta Altíssimi vocáberis : * praeíbis enim ante fáciem Dómini, paráre *vías* **éjus** :

10. Ad dándam sciéntiam salutis plébi **éjus**, * in remissionem peccatórum **eórum** :

11. Per víscera misericórdiae **Déi nóstri** : * in quíbus visitávit nos, *óriens ex álto* :

12. Illumináre his qui in ténébris et in úmbra mórtis **sédent** : * ad dirigéndo *s* **pédes** *no* **stros** in *viam* **pácis**.

13. Réquiem **ætérnam** * *dóna* **éi, Dómine**.

14. Et lux **perpétua** * *lúceat* **éi**.

5. To perform mercy to our fathers and to remember his holy testament.

6. The oath, which he swore to Abraham our father, that he would grant to us.

7. That being delivered from the hand of our enemies, we may serve him without fear :

8. In holiness and justice before him, all our days.

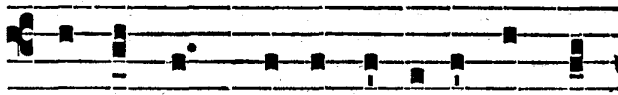
9. And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways :

10. To give knowledge of salvation to his people, unto the remission of their sins.

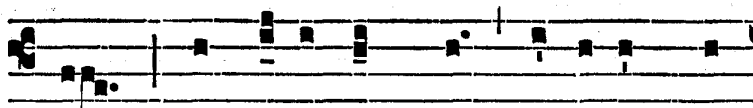
11. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us :

12. To enlighten them that sit in darkness and in the shadow of death : to direct our feet into the way of peace.

The Antiphon is repeated :

An-
tiphon. 

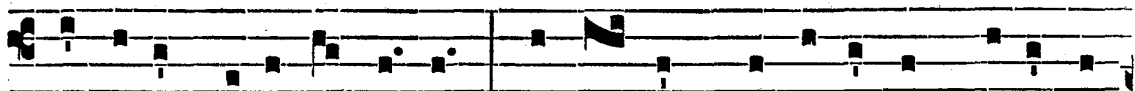
Ego sum re-surrécti-o et ví-



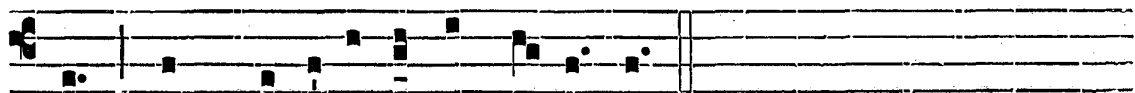
ta : qui crédit in me, *é-ti-* am si

I am the resurrection and the life : he that believeth in me, although he be dead, shall live : and every one that liveth and believeth in me shall not die for ever.

John II, 25-26.



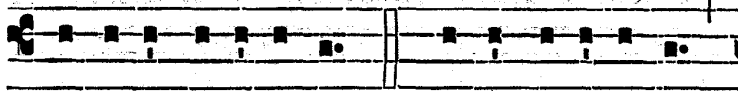
mórtu-us fú-e-rit, ví-vet : et *ómnis*, qui ví-vit et crédit in



me, non mo-ri-é-tur in *ae-térnum*.

The Priest then says :

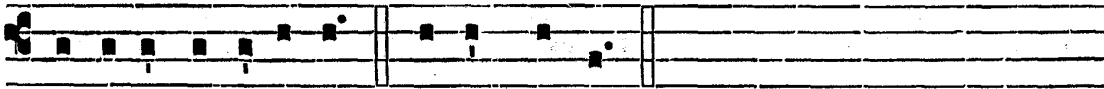
The Choir continues :



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

Ký-ri- e, e-lé- i-son. Chríste, e-lé- i-son.

The Priest :



Ký-ri- e, e-lé- i-son. Pá-ter nóster. *He sprinkles the body.*

℣. Et ne nos indúcas in tentatiónem.

℞. Sed libera nos a málo.

℣. A pórtá inferi.

℞. Erue, Dómine, ánimam éjus.

℣. Requiéscat in páce.

℞. Amen.

℣. Dómine, exáudi oratiónem méam.

℞. Et clámor méus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu túo.

Orémus.

FAC, quaésumus, Dómine, hanc cum servo tuo defúncto (ancilla tua defúncta) misericórdiam, ut factórum suórum in poenis non recípiat vicem, qui (quae) tuam in votis tenuit voluntátem : † ut, sicut hic eum (eam) vera fides junxit fidélium turmis ; * ita illic eum (eam) tua miserátio sóciet angélicis choris. Per Christum Dóminum nostrum. ℞. Amen.

℣. Réquiem aetérnam dóna éi, Dómine.

℞. Et lux perpétua lúceat éi.

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. From the power of hell.

℞. Save his (her) soul, O Lord.

℣. May he (she) rest in peace.

℞. Amen.

℣. O Lord, hear my prayer.

℞. And let my supplication come up unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

WE beseech thee, O Lord, to have such mercy on the soul of thy servant (handmaiden) departed, that he (she) who had thy will at heart, may not receive punishment for what he (she) did ; as here the true faith made him (her) one with the company of the faithful, so there may thy mercy make him (her) companion of the choirs of Angels. Through Christ our Lord.

℞. Amen.

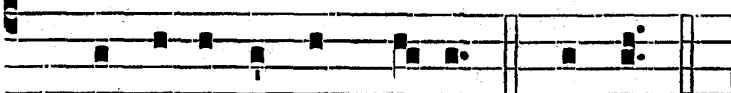
℣. Eternal rest give to him (her), O Lord.

℞. And let perpetual light shine upon him (her).

℣. May he (she) rest in peace. ℞. Amen.

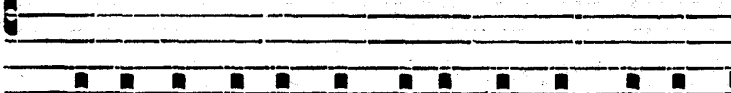
℣. May his (her) soul and the souls of all the faithful departed through the mercy of God rest in peace. ℞. Amen.

The Cantors :

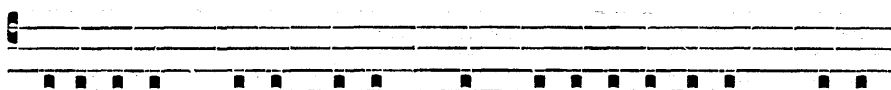


℣. Requi- éscat in pá-ce. ℞. Amen.

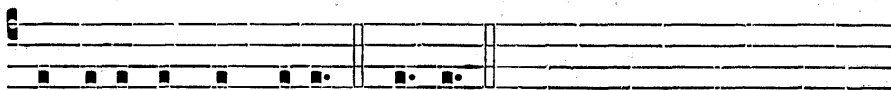
The Priest :



℣. Anima éjus, et ánimae ómni- um



fidé-li- um de-functó-rum, per mi-se-ri-córdi- am Dé- i



requi-éscant in pá-ce. R̄. Amen.

On the way back to the church or sacristy, the Ant. Si iniquitates, with the Ps. De profundis, concluding with Réquiem. etc. p. 1784, is recited without note, the versicles in the plural. The Ant. is repeated; then Kýrie, p. 1781, the Prayer Fidélium, p. 1756, and the versicles Réquiem aeternam and Requiescant in páce.

The Absolution when the body is not present

on the 3rd, 7th, 30th, the anniversary day, or other days.

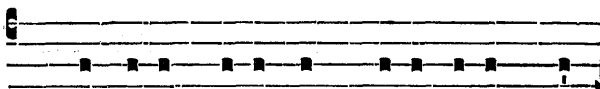
As for the Absolution when the body is present, p. 1775, except what follows :

The Prayer Non intres is omitted, and instead of Deus, cui próprium est, the following Prayer is said.

Orémus.

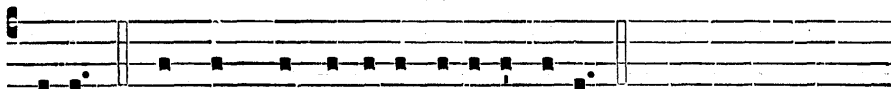
ABsólve, quaésumus, Dómine, ánimam fámuli tui *N.* (fámulae tuae) *N.* (or ánimas famulórum tuórum, or famulórum tuárum, or famulórum famulárumque tuárum, *N.* et *N.*) ab omni vínculo delictórum : † ut, in resurrectiónis glória, * inter Sanctos et eléctos tuos resuscitátus (-a) respíret (resuscitáti, or- ae, respírent). Per Christum Dóminum nostrum. R̄. Amen.

Deliver, O Lord, the soul(s) of thy servant (handmaiden, or of thy servants and handmaidens) *N.* (and *N.*) from every bond of sin; that, in the glory of the resurrection, he (she, they), with thy Saints and thy elect, may rise to a new and better life. Through Jesus Christ our Lord. R̄. Amen.



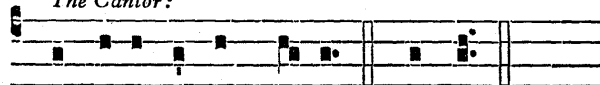
Ÿ. Réqui- em aetérnam dóna é- i, Dó-
[é- is,]

Ÿ. Eternal rest give unto him (them), O Lord. R̄. And let perpetual light shine upon him (them).



mine. R̄. Et lux perpé-tu- a lúce- at é- i.
[é- is].

The Cantor :



Ÿ. May he rest (may they rest) in peace.

Requi-éscat in pá-ce. R̄. Amen.
[Requi-éscant]

Then the Celebrant says on a lower note :

Ÿ. Anima ejus (ánimae eórum) et ánimae ómnium fidélium defunctórum per misericórdiam Dei requiescant in pace. R̄. Amen.

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