

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.

VII

I N paradísium * dedúcant te
Ange-li: in tú-o advéntu susci-
pi-ant te Márti-res, et perdúcant
te in ci-vi-tá-tem sánctam Je-rú-sa-lem. Chórus Ange-
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- | **O** God, by whose mercy the souls
mae fidélium requiéscunt, | of the faithful are at rest, vouch-
sunc túmulum benedicere dí- | safe to bless this grave, and assign

ITS EDITORS LEFT NO STONE unturned in their quest for the best versions of these ancient Catholic hymns, combing through centuries of English translations from the sixteenth century to the present day. In the process, they have revealed much little-known material, and some that is published in a hymnal for the first time. [They] navigate this difficult terrain with assurance; indeed, the editors' explanation of the Urbanite reform and its impact on English translators is a model of clarity, and contains information this reviewer has not encountered elsewhere.