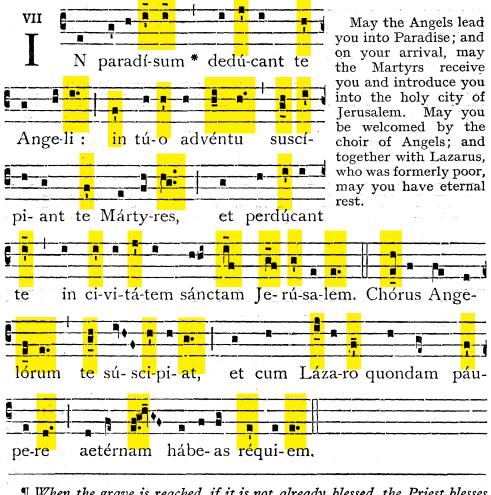
sed gáudia aetérna possídeat. it not to the flames of hell, but Per Christum Dóminum no-vouchsafe to it that happiness which strum. R7. Amen. Through Jesus...

¶ 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 paradisum 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.



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

Orémus.

DEus, cujus miseratione animae fidelium requiescunt, of the faithful are at rest, vouchbunc tumulum benedicere disafe to bless this grave, and assign

TS 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.