

The Forty Hours' Prayer

General Directions

One of the best-known popular devotions in the Catholic churches is that exposition of the Blessed Sacrament, lasting part of three days, which we call the devotion of the Forty Hours' Prayer.¹ It is to be held yearly—on days appointed by the Ordinary—with the greatest possible solemnity, in all parish churches and in those in which the Blessed Sacrament is habitually reserved (C.J.C. can. 1275).

The laws which now regulate this devotion were promulgated finally in 1731, but the devotion itself is older. Going back, it seems, in its first origin to mediaeval customs, such as watching by the Easter sepulcher, then later connected with special prayers of expiation at Carnival time, it was begun in Milan in 1527 and ten years later revived in that city by the preaching of a Capuchin friar, Padre Giuseppe da Ferno. It was then that the two special notes of this devotion were instituted, namely, that it should last, as nearly as possible, for forty consecutive hours and that it should begin in another church at the exact moment when it ended in one, and so be kept up all the year round.² The idea of exposing the Blessed Sacrament for forty consecutive hours has been variously explained, for instance, as a memory of our Lord's forty days; fast. But the common explanation is that it is in memory of the forty hours during which His body lay in the tomb, between His death and resurrection.³

Clementine Instruction. In 1575 St. Charles Borromeo issued a detailed instruction for the due ordering of the Prayer in Milan. On 25 November 1592 Clement VIII (1592-1605) issued his constitution *Graves et diuturnae* formally recognizing the devotion and ordering the practice of it in Rome. On 21 January 1705 Clement XI (1700-1721) published directions for its observance in the churches of Rome. They were republished by Clement XII (1730-1740) on 1 September 1731. This document, written in the Italian language, is the *Instructio Clementina*, by which the Forty Hours' Prayer is still largely regulated.⁴

The Clementine Instruction, in itself, applies only to churches in the city of Rome. It was published for them, and has strict force of law only in their case. However, as always happens, other diocese follow the example of the mother Church. Several times the Congregation of Rites has expressed its wish that in the arrangements of this devotion, wherever held, the Instruction

¹ Oratio (Supplicatio) Quadraginta Horarum" Not uncommonly called by the Italian form, "Quarant'Ore"

² An excellent account of the history of the devotion will be found in H. Thurston, *SJ. Lent and Holy Week* (Longmans, 1904), chap. lii, pp. 110-148.

³ Neither in the period commemorated nor in the period of the exposition is the number forty hours exact. From three in the afternoon of Good Friday to sunrise (conventionally 6am) on Easter Day is thirty-nine hours. But St. Augustine calls it forty, counting in the ninth hour (2-3pm) of Friday (*De Trinitate*, iv, 6; Migne, P. L., xlii, 894-95). Still less are there exactly forty hours of exposition. From Mass one day to Mass on the third day will be more like forty-eight hours, unless the last Mass is said eight hours earlier than the first, which is hardly possible.

⁴ The *Instructio Clementina*, in Italian with a parallel Latin translation and a long commentary by A. Gardellini, is contained in vol. iv of the Decrees of S.R.C. It was brought into line with the Pian reform of the Roman Missal by an Instruction of S.R.C. of 27 April 1927. It must now be corrected in accordance with the new general rubrics of the Missal (N.R., nn. 348-355). The Instruction is cited in the following pages as I.C. The new edition of R.R. (1952), V, vii gives—with the musical text of the Litanies—brief directions for the first and third days of the Prayer.

should be observed as far as possible and any bishop may order its observance in his diocese.⁵ The indulgences attached to the Prayer are to be gained only on condition that at least the substance of that Instruction remain, though later popes (e.g., S. Pius X in 1914) have conceded modifications of the law of the Instruction in several points without loss of the *spiritual* privileges.⁶

The essence of the devotion was originally that the Blessed Sacrament remain exposed day and night for about forty hours without interruption that is to say, from High Mass on one day until after High Mass on the third day. The three Masses for the Prayer must be High Masses. These masses are votive Masses of the second class.⁷

At the beginning and end of the exposition there should be a procession of the Blessed Sacrament. On the second day of exposition there is to be a votive High Mass, at another altar in the same church. This votive Mass may be that of the Blessed Sacrament or any other votive Mass suitable for the special needs of the place. It is a votive Mass of the second class with its privileges.

Modifications of the Clementine Instruction. Only in few places does the exposition begin at another church immediately it ends in the former one, so as to continue in some church of the city or diocese all the year round. In others arrangements are made by the Ordinary by which the Forty Hours' Prayer is held at different churches at such intervals as are possible and convenient throughout the year. There is no longer any special connection between this devotion and the time of Carnival immediately preceding Lent.

A further concession is that the Blessed Sacrament may be exposed not continuously day and night for forty hours, but by day for the three days, being put in the tabernacle at night. This arrangement may be followed whenever there is grave difficulty in watching through the night.

General Directions for the Prayer. The general instructions of Clement XII's document for the Forty Hours are these:

A sign (eg. A shield) or banner should be placed over the door of the church, bearing a symbol of the Blessed Sacrament, that people may see that the Forty Hours are being held there. The exposition should be made at the high altar of the church. If there is a picture over the altar it is to be covered with a red or white hanging. In the same way all pictures close to the altar are to be covered. No relics or statues of saints are to be placed on the altar. Over the altar in a prominent place is prepared a throne draped in white, according to the usual rule for Exposition. If the altar has a permanent canopy or tester over it, a canopy is not necessary over this temporary throne. Around the throne or place where the monstrance will stand, wax-candles⁸ are to burn continually during the time of exposition. At least twenty such candles should burn all the time.

⁵ S.R.C. 2403, 3049, 3332, 4105

⁶ In accordance with the new rubrics (N.R., n. 348) even an interrupted Forty Hours' Prayer—where the exposition does not continue during the night—shares the full privileges of the Prayer.

⁷ I.C. xv; cf. S.R.C. 4268; N.R., nn. 348-349.

⁸ Cf. p. 28

Flowers may be placed on and around the altar⁹ (but they should not be too near the place where the monstrance will stand). While Mass is said at the altar of exposition an altar cross is not necessary, but is allowed. No light may be placed behind the monstrance, so as to shine through the Sanctissimum.¹⁰

The windows near the altar may be darkened to foster recollection in prayer. Whatever color may be required for the Mass of Exposition; the altar frontal is to be white. A bench is prepared, which will be placed near the lowest step of the altar after the first Mass, at which priests and clerics kneel during the exposition. This bench may be covered with red or green. Clerics wear cassock and surplice while watching; priests and deacons a white stole also, if customary. If possible two priests or clerics should watch all the time. Lay people who watch do so outside the sanctuary. During the exposition, if anyone has duty in the sanctuary, he must wear a surplice. Women (even Religious) are not to go into the sanctuary at all. The Blessed Sacrament reserved in the tabernacle should be removed, if possible, to another altar, so that people may make their Communion there. They should not receive Holy Communion from the altar of exposition unless this is unavoidable. Masses said in the church where the Prayer is going on may not be celebrated at the altar of Exposition. If the day be on one which a votive Mass of the fourth class is allowed, it is becoming to say the votive Mass of the Blessed Sacrament (no *Gloria* or Creed, and one or two occurring commemorations are made). If the Mass of the day is celebrated, the prayer of the Blessed Sacrament is not added. This is done only at a Mass said at the altar of Exposition by indult; then it is added, under one conclusion, to the prayer of the Mass, and this prayer of the Blessed Sacrament is excluded on a Sunday or on a day on which a feast of commemoration of the Second Divine Person occurs.¹¹ At Masses celebrated at an altar other than that of the Exposition the bell is not rung during the Prayer.¹²

Sermons are discouraged during Forty Hours. But sermons about the Holy Eucharist are tolerated. The preacher wears a surplice (even if Regular), and, outside Rome, a (white) stole; he preaches bareheaded. He must stand near the altar of exposition, so that no one shall turn his back to it.

Should the Exposition be in progress on 2 February, Ash Wednesday or Palm Sunday, during the blessing and procession of candles or palms and the imposition of the ashes the Blessed Sacrament is either transferred to another altar, or the Exposition is interrupted and resumed after the Mass. The prayer is not allowed during the Sacred Triduum.¹³

⁹ In Rome they are not used for the Prayer; in England and Ireland the floral decoration is often overdone.

Sometimes it is difficult to see where the Sacred Host is in an overcrowded altar.

¹⁰ J.C. VI; S.R.C. 2613. Electric light is forbidden on the altar or within the throne of exposition (S.R.C. 4086, 4097, 4206, 4210, 4275).

¹¹ N. R. n. 355.

¹² On All Souls' Day the votive Mass of the Blessed Sacrament for the Exposition should follow the chief Mass of the day, for the Reposition it should precede this. Low Masses are of the day, in violet vestments and not at the altar of Exposition.

¹³ S.R.C. 1190, 3574

The day before exposition begins the church bells should be rung, with special solemnity, at the Angelus, and again half an hour before sunset and at the first hour of the night. During the exposition the bells should be rung every hour day and night.¹⁴

THE FIRST DAY

The Mass is, normally, a high votive (of II class) Mass of the Blessed Sacrament with *Gloria in excelsis*, only one occurring commemoration, no *oratio imperata*, no Creed (unless an occurring Sunday or octave should require it), the seasonal or common Preface. This votive Mass is excluded on any Sunday or feast of the first class, Ash Wednesday, the eve of Christmas or Pentecost, during Holy Week and the octaves of Easter and Pentecost, and on 2 November.¹⁵ On these days the Mass of the day is sung with a commemoration under one conclusion of the Blessed Sacrament. This latter is, however, excluded on the days given under nn. 1,2,3 and 8 of the table of precedence of liturgical days,¹⁶ or if the Office of the day be of a mystery identical with the Blessed Eucharist.¹⁷

Preparations. All is made ready for the exposition, as described in the former paragraph. The altar picture is covered, the candles are arranged at the sides of the throne, but are not yet lighted (except the six altar candles for Mass). A corporal is laid on the throne. The altar cross is in its place. Whatever the colour of the Mass may be, the altar is vested in white. The usual preparations for Solemn Mass are made, according to the colour that will be used. Beside these, a cope of the colour of the chasuble is laid out near the credence; and a white humeral veil, even if the colour of the Mass is not white; also the monstrance, covered with a white veil, and a book containing the prayers to be sung at the end (the *Ritus Servandus*) are made ready. A second altar bread is laid on the paten.¹⁸ The bench at which the priests and clerks who watch will kneel is ready, but it not put before the altar till the end of the ceremony. White stoles for priests and deacons are prepared.

The canopy to carry over the Sanctissimum is made ready near the altar rails. The processional cross is by the credence. In the sacristy provision should be made for two thurifers and as made torches or lanterns as will be used in the procession. Candles to be held by the clergy in the procession will be at hand, either in the sacristy or at some convenient place in the church.

Besides the celebrant, ministers and servers for High Mass, a cross-bearer will be required,¹⁹ two thurifers, a number of torch-bearers, men to hold the canopy.

¹⁴ So.I.C. (X, XI) for Rome.

¹⁵ It may also be excluded on certain days if only one Mass is celebrated in the church in question (N.R., nn. 317, 326).

¹⁶ N.R., n. 91.

¹⁷ N.R., n. 112.

¹⁸ It is supposed that the Host to be exposed will be consecrated at the Mass. This is not absolutely necessary but is more correct.

¹⁹ Not a subdeacon, but a server in surplice (I.C. XX).

The Mass of Exposition. Solemn Mass²⁰ is celebrated as usual, to the Communion. Two Hosts are offered and consecrated. After the Communion, when the subdeacon has covered the chalice, the ministers genuflect, change places behind the celebrant and genuflect again. The M.C. brings the monstrance to the altar. The celebrant, aided by the deacon, puts the Sanctissimum in the monstrance. He stands it on the corporal (unveiled). From now Mass continues as before the Blessed Sacrament exposed (see pp. 78, 139). *Benedicamus Domino* is said, and there is no blessing or last Gospel.

Towards the end of Mass the other candles on the altar are lighted, and candles are given out to the members of the choir (the clergy), and are lighted.

After Mass the celebrant and ministers, having genuflected at the altar in the centre,²¹ come down the altar steps, make a prostration and go to the sedilia.²² Here, assisted by the M.C. and acolytes, they take off their maniples, the celebrant exchanges the chasuble of a cope. In so doing they should not turn the back to the altar. The altar cross, cards and Missal are removed.

Meanwhile two thurifers bring thuribles from the sacristy, leading out a procession of the torch or lantern bearers. On entering the sanctuary, or before leaving it, everyone prostrates before the Sanctissimum exposed according to the usual rule.

Incensation of Blessed Sacrament. At the sedilia,²³ when he is vested, the celebrant puts incense on the two thuribles, not blessing it. He does so facing the Blessed Sacrament; he is assisted, as always, by the deacon (who omits the *solita oscula*), while the subdeacon holds the end of the cope.

The celebrant and the ministers then come to the altar and prostrate. The celebrant incenses the Sanctissimum, using the thurible of the first thurifer.

Procession. Meanwhile the procession is formed in the sanctuary or choir.²⁴ The men who are to carry the canopy stand by it outside the sanctuary.

When the Sanctissimum has been incensed, the M.C. puts the white humeral veil on the celebrant, the subdeacon ties it. All go up to the footpace, the celebrant and subdeacon kneel on its edge, the deacon genuflects (a little towards the Epistle side), takes the monstrance, and hands it to the celebrant. He receives it kneeling, first bowing. When he has handed the monstrance, the deacon genuflects. The sacred ministers stand, the celebrant turns towards the people, the ministers change places behind him, so that the deacon shall now be on his right. The cantors intone *Pange Lingua*. The celebrant descends at once and goes under the canopy. The M.C. sees

²⁰ The solemn tone is used for the prayers, etc.

²¹ Or they may descend to the foot of the altar *er breviorum* from the Gospel corner.

²² It is the celebrant of the Mass who is to carry the Sacred Host. Only a Cardinal or the Bishop of the diocese may do so, if he has not celebrated the Mass of Exposition.

²³ I.C. XIX (cf. C.E., II, xxxiii, 19).

²⁴ The procession must be held unless it be quite impossible to carry it out or its omission is permitted by Papal indulgence. If the procession is to be a large one, an assistant M.C. should begin its formation earlier—any time after the Consecration of the Mass. When a procession is held within the church, normally it turns to the right outside the sanctuary, goes down the church on the Gospel side and returns by the centre passage.

that the deacon and subdeacon have their cards with the psalms, etc., to be recited during the procession.

As soon as the celebrant and ministers have gone to the altar, the cross-bearer takes the cross and goes to stand at the farther end of the choir. The acolytes with their candles stand at his sides. The members of the choir should already be kneeling in the centre (if there is room there). All now rise, prostrate (except the cross-bearer and acolytes), turn, and so the procession begins.

It goes in this order:

Frist, confraternities of laymen, then the cross-bearer between the acolytes, then the (surplice) singers, and lastly the clergy,²⁵ all holding lighted candles in the outside hand. The thurifers go immediately in front of the canopy,²⁶ the torch-bearers at each side of it.²⁷; At the entrance of the sanctuary the celebrant goes between the ministers under the canopy; they hold the ends of his cope. During the procession they could recite suitable psalms and hymns together in the subdued voice.

Unlike the procession on Corpus Christi this procession is not to go outside the church unless the church is very small. In this case it may go round the square or place just outside.²⁸ Meanwhile, the *Pange lingua* is sung; the church bells are rung.²⁹

Return of Procession. When the procession comes back to the high altar the cross-bearer and acolytes enter the sanctuary, put aside the cross and the candles (on the credence), and kneel before the credence when the Blessed Sacrament arrives. The choir and clergy—without a reverence to the altar—file into their places. As the Blessed Sacrament passes, all fall on their knees. The canopy remains outside the sanctuary.

Before the altar (*in plano*) the deacon kneels,³⁰ bows and takes the monstrance from the celebrant, and waits standing while the celebrant genuflects. The celebrant then kneels on the lowest step—the subdeacon on his left—and the deacon puts the monstrance on the throne. The deacon may place the monstrance on the altar, and another priest or deacon in surplice and white stole may put it on the throne.

The subdeacon unfastens the celebrant's humeral veil; the M.C. takes it from him. Now (not before) the stanzas *Tantum ergo* and *Genitori Genitoque* are sung. At this last stanza the celebrant incenses the Blessed Sacrament as at Benediction. The two thurifers may now go to the sacristy.

²⁵ For details of the order of the procession, see directions for Corpus Christi and O'Connell, *Rubrics of the Forty Hours' Exposition*, pp 28 sqq

²⁶ See p 285; p 327, n. 5.

²⁷ I.C. (XX) directs that eight priests (in surplice) carry torches, walking before the thurifers.

²⁸ I.C. XXI

²⁹ I.C. XX.

³⁰ I.C., xxxiv.

Litanies. Meanwhile two cantors come to kneel in the middle of the choir or sanctuary. They begin the Litanies of the Saints.³¹ These are sung through, the choir answering each petition. The petitions are not sung twice. The cantors sing the first half (e.g. *Sancta Maria*), the choir answers the second half (*Ora pro nobis*). After the Litanies the celebrant, still kneeling, intones *Pater noster*. It is continued silently; he sings *Et ne nos inducas in tentationem*; the choir answers *Sed libera nos a malo*. The cantors intone the psalm *Deus in adiutorium meum intende*, which is continued by the choir, each side singing an alternate verse. The celebrant still kneeling, sings *Domine, exaudi orationem meam*. The cantors sing *Exaudiat nos omnipotens et misericors Dominus*. The celebrant sings on one note, *Fidelium animae per misericordiam Dei requiescant in pace*.

R. *Amen*

The clergy extinguish their candles. All remain for a short time praying silently. They rise, prostrate and go to the sacristy (the sacred ministers remaining uncovered until they are at a distance from the altar).

The Blessed Sacrament remains exposed. There must always be people who watch in the church, taking hours, or shorter periods, by turn. If possible there should be two priests, deacons or clerics in Holy Orders who kneel at the bench in the sanctuary. Priests and deacons wear surplice and white stole, other clerics surplice only.

THE SECOND DAY

On this day, at an altar other than that of the Exposition, a High Mass is celebrated as a votive Mass of the second class. It may be the votive Mass of the Blessed Sacrament, or any other votive Mass suitable for the special needs of the place. There will be *Gloria* (unless the Mass be in violet vestments) and one occurring privileged commemoration is allowed; no *oratio imperata*. There is no added prayer of the Blessed Sacrament. The creed is not said unless an occurring Sunday or octave should require it. The Preface will be the seasonal one or the Common Preface.

High Mass³² of Deposition follows the general rules of that of exposition on the first day. It is a high votive Mass of the Blessed Sacrament sung at the altar of exposition. All must be prepared beforehand for the Mass and procession, as on the first day. The rules for days on which the votive Mass may not be said are the same as on the first day. On these days the Mass of the day is said, with the Collect, Secret and Postcommunion of the Blessed Sacrament, after those of the Mass under one conclusion.³³ The chief difference is that this Mass of Deposition is all sung before the Blessed Sacrament exposed. Therefore, during the whole Mass the rules for that

³¹ The Litanies (of which there is a special form for the Prayer—attached) and the following prayers for the Forty Hours are in the Roman Ritual (V, vii) and in the English *Ritus Servandus*, pp. 16 sqq.

³² See p 332

³³ Except on certain days

occasion are to be observed. Since a procession is to follow the Mass *Benedicamus Domino* replaces *Ite, missa est*, and there is no blessing or last Gospel.

The procession follows at the end of Mass. But this time the Litanies are sung before the procession.

Litanies. At the end of Mass the celebrant and ministers go to the sedilia, to change their vestments, as on the first day. Meantime the crucifix (if used), the Missal and altar cards are removed; a corporal spread on the altar; the tabernacle key and monstrance veil put near it. The sacred ministers come back to the altar, prostrate and kneel on the lowest step. The cantors, kneeling in the middle of the choir, begin the Litanies of the Saints. They are sung as the first day. The prayers follow as before, down to the versicle *Domine, exaudi orationem meam* and its response (inclusive).

Towards the end of the Litanies, the two thurifers go to the sacristy and return with thuribles. They make the usual prostration before going and on returning. The cross-bearer gets the cross, the acolytes their candles and stand at the entrance to the sanctuary. The torch-bearers and canopy-bearers make ready. Candles are distributed to the clergy and others. The procession is formed. When the response to *Domine, exaudi orationem meam* has been sung, the celebrant rises and puts incense in both thuribles, not blessing it. Taking the first thurible he incenses the Sanctissimum. He receives the humeral veil and goes up the steps with the ministers. Here the deacon gives the celebrant (kneeling)³⁴ the monstrance, as on the first day.

Procession. The procession goes round the church singing *Pange lingua*. The celebrant and ministers recite suitable psalms and hymns meanwhile. They come back to the altar, the deacon puts the monstrance on the corporal on the tables of the altar. The stanzas *Tantum ergo* and *Genitori Genitoque* are sung. The Blessed Sacrament is incensed at this last stanza. The cantors sing the versicle *Panem de caelo*, etc. Then the celebrant, standing, sings (without *Dominus vobiscum*) the prayer *Deus quo nobis sub Sacrament mirabili*, and adds at once the other prayers which on the first day are sung at the end of the Litanies (including the verse *Fidelium*). The celebrant gives Benediction according to the usual rules. The Sanctissimum is put back in the tabernacle by the deacon or by an assistant priest. The clergy who hold lighted candles extinguish them. All rise, genuflect and go to the sacristy as after every Benediction.

³⁴ I.C., xxx.

Litaniae in Expositione XL Horarum

LITANTIAE, PRECES ET ORATIONES

quae dici debent in expositione XL Horarum in alma Urbe

Kyrie, eleison.	Sancte Andrea, ora pro nobis
Christe, eleison.	Sancte Jocabee, ora pro nobis
Kyrie, eleison.	Sancte Joannes, ora pro nobis
Christe, audi nos.	Sancte Thoma, ora pro nobis
Christe, exaudi nos.	Sancte Jocabee, ora pro nobis
Pater de caelis, Deus, miserere nobis.	Sancte Philippe, ora pro nobis
Fili, Redemptor mundi, miserere nobis.	Sancte Bartholomaeae, ora pro nobis
Spiritus Sancte, Deus, miserere nobis.	Sancte Matthaeae, ora pro nobis
Sancta Trinitas, unus Deus, miserere.	Sancte Simon, ora pro nobis
Santa Maria, ora pro nobis	Sancte Thaddaeae, ora pro nobis
Sancta Dei Genitrix, ora pro nobis	Sancte Matthia, ora pro nobis
Sancta Virgo virginum, ora pro nobis	Sancte Barnaba, ora pro nobis
Sancte Michael, ora pro nobis	Sancte Luca, ora pro nobis
Sancte Gabriel, ora pro nobis	Sancte Marce, ora pro nobis
Sancte Raphael, ora pro nobis	Omnes sancti Apostoli et Evangelistae, orate pro nobis
Omnes sancti Angeli et Archangeli, orate pro nobis	Omnes sancti Discipuli Domini, orate pro nobis
Omnes sancti beatorum Spirituum ordines, orate pro nobis	Omnes sancti Innocentes, orate pro nobis
Sancte Joannes Baptista, ora pro nobis	Sancte Stephane, ora pro nobis
Sancte Joseph, ora pro nobis	Sancte Laurenti, ora pro nobis
Omnes sancti Patriarchae et Prophetae, orate pro nobis	Sancte Vincenti, ora pro nobis
Sancte Petre, ora pro nobis	Sancti Fabiane et Sebastianae, orate pro nobis
Sancte Paule, ora pro nobis	Santi Joannes et Paule, orate pro nobis
	Sancti Cosma et Damiane, orate pro nobis

Sancti Gervasi et Protasi, orate pro nobis
Omnes sancti Martyres, orate pro nobis
Sancte Silvester, ora pro nobis
Sancte Gregori, ora pro nobis
Sancte Ambrosi, ora pro nobis
Sancte Augustine, ora pro nobis
Sancte Hieronyme, ora pro nobis
Sancte Martine, ora pro nobis
Sancte Nicolae, ora pro nobis
Omnes sancti Pontifices et Confessores,
orate pro nobis
Omnes sancti Doctores, orate pro nobis
Sancte Antoni, ora pro nobis
Sancte Benedicte, ora pro nobis
Sancte Bernarde, ora pro nobis
Sancte Dominice, ora pro nobis
Sancte Francisce, ora pro nobis
Omnes sancti Monachi et Eremitae, orate
pro nobis
Sancta Maria Magdalena, ora pro nobis
Sancta Agatha, ora pro nobis
Sancta Lucia, ora pro nobis
Sancta Agnes, ora pro nobis
Sancta Caecilia, ora pro nobis
Sancta Catharina, ora pro nobis
Sancta Anastasia, ora pro nobis
Omnes sanctae Virgines et Viduae, orate pro
nobis
Omnes Sancti et Sanctae Dei, intercedite pro
nobis

Propitius esto, parcen obis, Domine
Propitius esto, exaudi nos, Domine
Ab omni malo, libera nos, Domine
Ab omni peccato, libera nos, Domine
Ab ira tua, libera nos, Domine
Ab imminentibus periculis, libera nos
Domine
A flagella terraemotus, libera nos, Domine
A peste, fame, et bello, libera nos, Domine
A subitanea et improvisa morte, libera nos
Domine
Ab insidiis diabolic, libera nos, Domine
Ab ira, et odio, et omni mala voluntate,
libera nos, Domine
A spiritu fornicationis, libera nos, Domine
A fulgure et tempestate, libera nos, Domine
A morte perpetua, libera nos, Domine
Per mysterium sanctae Incarnationis tuae,
libera nos, Domine
Per Adventum tuum, libera nos, Domine
Per Nativitatem tuam, libera nos, Domine
Per Baptismum et sanctum Jejunium tuum,
libera nos, Domine
Per crucem et Passionem tuam, libera nos,
Domine
Per Mortem et Sepulturam tuam, libera nos
Domine
Per sanctam Resurrectionem tuam, libera
nos, Domine
Per admirabilem Ascensionem tuam, libera
nos, Domine

Per adventum Spiritus Sancti Paracliti, libera nos, Domine

In die iudicii, libera nos, Domine

Peccatores, te rogamus, audi nos.

Ut nobis, parcas, te rogamus, audi nos

Ut nobis indulgeas, te rogamus, audi nos

Ut ad veram poenitentiam nos perducere digneris, te rogamus, audi nos

Ut Ecclesiam tuam sanctam regere, et conservare digneris, te rogamus audi nos

Ut Dominum Apostolicum, et omnes ecclesiasticos ordines in sancta religion conservare digneris, te rogamus audi nos

Ut inimicos sanctae Ecclesiae humiliare digneris, te rogamus audi nos

Ut regibus et principibus christianis pacem et veram concordiam donare digneris, te rogamus audi nos

Ut cuncto populo christiano pacem et unitatem largiri digneris, te rogamus audi nos

Ut omnes errantes ad unitatem Ecclesiae revocare, et infidels universos ad Evangelii lumen perducere digneris, te rogamus audi nos

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, te rogamus audi nos

Ut mentes nostras ad caelestia desideria erigas, te rogamus audi nos

Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus audi nos

Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab aeterna damnatione eripias, te rogamus audi nos

Ut fructus terrae dare, et conservare digneris, te rogamus audi nos

Ut omnibus fidelibus defunctis requiem aeternam donare digneris, te rogamus audi nos

Ut nos exaudire digneris, te rogamus audi nos

Fili Dei, te rogamus audi nos

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe, audi nos.

Christe, exaudi nos

Kyrie, eleison

Christe, eleison

Kyrie, eleison

Pater noster secreto usque ad

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Psalmus 69

Deus, in adiutorium meum intende: * Domine, ad adjuvandum me festina.

Confundantur et reveantur, *qui quaerunt animam meam.

Avertantur retrorsum, et erubescant, *qui volunt mihi mala.

Avertantur statim erubescences, * qui dicunt mihi: Euge, euge.

Exsultent et laetentur in te omnes qui quaerunt te, *et decant semper: Magnificetur Dominus: qui diligent salutare tuum.

Ego vero egenus, et pauper sum: *Deus, adjuva me.

Adjutor meus, et liberator meus es tu: *Domine, ne moreris.

Gloria Patri...

V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Esto nobis, Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro Pontifice nostro (N.)

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum vitam aeternam. Amen.

V. Oremus pro fidelibus defunctis.

R. Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Oratio:

Deus, qui nobis sub Sacramento mirabili passionis tuae memoriam reliquisti: tribue, quaesumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari; ut redemptionis tuae fructum in nobis jugiter sentiamus.

Ab Adventu usque ad Nativitatem Domini:

Deus, qui de beatae Mariae Virginis utero Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: praesta supplicibus tuis; ut, qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur.

A Nativitate usque ad Purificationem:

Deus, qui salutis aeternae, beatae Mariae virginitate fecunda humano generi praemia praestitisti: tribue, quaesumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitae suscipere, Dominum nostrum Jesum Christum Filium tuum.

A Purificatione usque ad Pascha et post Tempus Paschale usque ad Adventum Domini:

Concede, nos famulos tuos, quaesumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatae Mariae semper Verginis intercessionem, a praesenti liberari tristitia, et aeterna perfrui laetitia.

Tempore Paschali:

Deus, qui per resurrectionem Filii tui, Domini nostri Jesu Christi, mundum laetificare dignatus es, praesta, quaesumus; ut, per ejus Genitricem Virginem Mariam, perpetuae capiamus gaudia vitae.

Omnipotens, sempiternus Deus, miserere famulo tuo Pontifici nostro (N.), et dirige eum secundum tuam clementiam in viam salutis aeternae: ut, te donante, tibi placita cupiat, et tota virtute perficiat.

Deus, regium nostrum, et virtus: adesto piis Ecclesiae tuae precibus, auctor ipse pietatis, et praesta; ut, quot fideliter petimus, efficaciter consequamur.

Omnipotens, sempiternus Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opera futuros esse prenoscis, te supplices exoramus; ut, pro quibus effundere preces decrevimus, quosque vel praesens saeculum adhuc in carne retinet, vel futuram jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuae clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Exaudiat nos omnipotens et misericors Dominus.

R. Et custodiat nos semper. Amen.

V. Fidelium animae per misericordiam Dei requiescant in pace.

R. Amen.

(Vacante Apostolica Sede, loco invocationis Ut Dominum Apostolicum et omnes ecclesiasticos ordines, etc. dicatur: Ut omnes ecclesiasticos ordines, etc; Versus autem Oremus pro Pontifice nostro (N.), cum suo Responsorio, et Oratio pro eodem Pontifice omittuntur.)