

*Taking the second ablution:*

CORPUS tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis; et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

MAY thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with this pure and holy sacrament. Who livest, etc.

COMMUNION.

*The Choir.*—Lux æterna luceat ei, Domine: Cum sanctis tuis in æternum, quia pius es.

*The Choir.*—May light eternal shine upon him, O Lord; with Thy saints forever, because Thou art merciful.

Requiem æternam dona ei, Domine, et lux perpetua luceat ei.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him.

Cum sanctis tuis in æternum, quin pius es.

With Thy saints for ever, because Thou art merciful.

THE POST COMMUNION.

*Priest.*—Præsta, quesumus, omnipotens Deus: ut anima famuli tui quæ hodie de hoc sæculo migravit, his sacrificiis purgata, et a peccatis expedita, indulgentiam pariter et requiem capiat sempiternam. Per Dominum nostrum Jesum Christum, etc.

*Priest.*—Grant, we beseech Thee, Almighty God, that the soul of Thy servant which has this day departed out of this world, being purified by this sacrifice, and delivered from sins, may receive both pardon and everlasting rest. Through our Lord Jesus Christ, etc.

*This prayer being finished, the Deacon turns to the people and intones the words, REQUIESCANT IN PACE, to which the Choir answers, AMEN. The Priest then goes to the side of the Altar and reads a portion of the first chapter of the Gospel according to St. John, as follows:*

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum; hoc erat in principio apud Deum. Omnis per ipsum facta sunt, et sine ipso factum est nihil quod factum est; in ipso vita erat, et vita erat lux hominum; et lux in tenebris lætæ, et tenebræ eam non comprehenderunt.

In the beginning was the Word, and the Word was with God, and God was the Word; the same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

There was a man sent from God whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST (hic genuflectitur), et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God; to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (kneel in reverence to the Incarnation,) and dwelt among us; and we saw his glory as it were the glory of the Only-begotten of the Father, full of grace and truth.