

7:30 St. Thomas Aquinas Schola

**REQUIEM MASS
FOR DECEASED MEMBERS**

According to the Dominican Rite

**With
Absolution of the Dead
(The “Libera”)**

**R.I.P.
Mary Vasquez-Amaral
Jeanne Saathoff,
And Beloved Family Members**

(For Congregational Use)

Sung by the 7:30 Gregorian Schola

under the direction of

Leslie Johnson

Alice Auciello, Jamie Ballenger, Jeanne Clemena, Alice Desmond,
Lori Donlon, Tom Gallagher, Brian Kiernan, Keith Kozminsky,
Patricia Orna, Jim Sivly, Lia Thoms.

Ministers

Celebrant: Fr. Augustine Thompson O.P.

Reader: Fr. Luke Clark, O.P.

First Acolyte: Jeffery Donlon

Second Acolyte: John Paul Donlon

Thurifer: Michael Donlon

Crucifer: Keith Kozminski

September 27, 2009

MASS FOR THE DEAD

When the Officium or Introit begins, the priest enters with the ministers. On arrival at the altar, they recite the "Prayers at the foot of the Altar" to prepare for Mass. Meanwhile, the choir sings:

STAND

OFFICIUM [cf. 4 Esdr. 2: 34-35; Ps. 64: 1-2]

RÉQUIEM ÆTÉRNAM dona eis, Dómine; et lux perpétua lúceat eis.

∇ Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Ierúsalem: exáudi oratiónem meam, ad te omnis caro véniet.

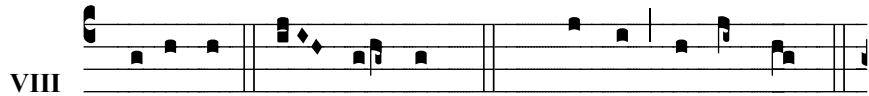
℞ Réquiem ætérnam.

ETERNAL REST grant to them, Lord, and let perpetual light shine on them.

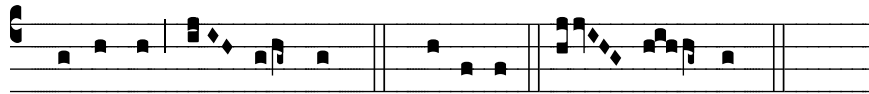
∇ Praise is due to you, O God, in Zion and to you shall vows be performed in Jerusalem; O hear my prayer, to you all flesh will come. ℞ Eternal rest.

The cantors then intone the Kyrie, which all sing responsorially with them.

KYRIE [XII cent?]



Ký-ri- e, e- léi- son. iii. Chris- te, e- léi- son. iii.

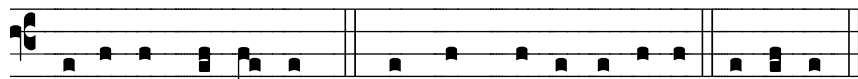


Ký-ri- e, e- léi- son. ii. Ký-ri- e, e- léi- son.

(Lord have mercy [3x], Christ have mercy [3x], Lord have mercy [3x].)

The priest greets the people before singing the following collect (or some other, depending on circumstance).

THE COLLECT

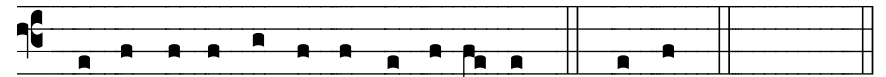


Dómi-nus vo-bís-cum. ℞ Et cum spí- ri- tu tu- o. O-rémus.

(The Lord be with you. ℞ And with your spirit. Let us pray.)

Animábus, quáesumus, Dómine, famulórum famulorúmque tuárum misericórdiam concéde perpétuam; ut eis proficiat in ætérnum, quo in te speravérunt et credidérunt: Per Dóminum nostrum Iesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus

Lord, we beg you, to grant your eternal mercy to the souls of your servants and handmaids, that what they hoped for and believed in through you be fulfilled for them in eternity; Through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, God [forever and ever].



Per ómni- a sæ-cu- la sæ-cu- ló- rum. ℞ Amen.

The priest or lector (or, at Solemn Mass, the subdeacon) then sings the following reading (or, if circumstance requires it, some other).

SIT

THE FIRST READING [Rev. 14: 13]

Lectio libri Apocalýpsis beati Ioannis Apostoli.

A reading from the Revelation of the Blessed John the Apostle.

In diébus illis: Audívi vocem de caelo, dicéntem mihi: Scribe: Beáti mortui, qui in Dómino moriúntur. Amodo iam dicit Spíritus, ut requiéscant a labóribus suis: Opera enim illórum sequúntur illos.

In those days: I heard a voice from heaven saying "Write this: Blessed are the dead who from now on die in the Lord." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!"

The cantors (or the cantors and choir) then sing the following chants (or others, if circumstances require them):

REPSONSORY [cf. 4 Esdr. 2: 34-35; Ps 111: 6-7]

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis.

Eternal rest grant to them, Lord, and let perpetual light shine on them.

∴ In memória ætérna erit
justus: ab auditióne mala non
timébit.

∴ The righteous will be re-
membered forever; he is not
afraid of evil news.

TRACT

Absólve, Dómine, ánimas ómni-
um fidélium defunctórum ab
omni vínculo delictórum.

∴ Et grátia tua illis succur-
rénte, mereántur evádere iudíci-
um ultiónis, et lucis ætérnæ bea-
títudine pérfrui.

Absolve, Lord, the souls of all
the faithful departed from every
bond of their sins.

∴ And, helped by your
grace, may they escape condem-
nation to punishment and enjoy
the happiness of light eternal.

SEQUENCE [Tomasso da Celano?]

Dies iræ, dies illa,
Solvæt sæclum in favilla:
Teste David cum Sibýlla.
Quantus tremor est futúrus,
Quando iudex est ventúrus,
Cuncta stricte discussúrus!

Tuba, mirum spargens sonum
Per sepúlcræ regiónum,
Coget omnes ante thronum.
Mors stupébit et natúra,
Cum resúrget creaúra,
Iudicánti responsúra.

Liber scriptus proferétur,
In quo totum continétur,
Unde mundus iudicétur.
Iudex ergo cum sedébit,
Quidquid latet, apparebit:
Nil inúltum remanébit.

Quid sum miser tunc dictúrus,
Quem patrónum rogáturus,
Cum vix iustus sit secúrus?
Rex treméndæ maiestátis,
Qui salvándos salvas gratis,
Salva me, fons pietátis.

Recordáre, Iesu pie,
Quod sum causa tuæ viæ;
Ne me perdas illa die.

Quærens me sedisti lassus;
Redemísti crucem passus;
Tantus labor non sit cassus.

The day of wrath, that fearful day,
Shall melt with fire this earthly clay,
As psalm and Sibyl's song both say.
What terror on each breast shall lie
When, downward from the bending sky,
The judge shall come our souls to try.
Trumpets, through death's dominions blown,
Shall summon with a dreadful tone
The buried nations round the throne.
Nature and death in dumb surprise
Shall see the ancient dead arise,
To stand before the judge's eyes.
And lo! the written book appears,
Which all that faithful record bears,
From whence the world its sentence hears.
The Lord of Judgment sits him down,
And every secret thing makes known:
No crime once done shall not be found.
Ah! How shall I that day endure?
What patron's friendly voice secure,
When scarce the just themselves are sure?
O King of dreadful majesty,
Who grants now grace and mercy free,
Grant mercy now and grace to me.
Lord God, 'twas for my sinful sake
That you our suffering flesh did take:
Do not then my soul forsake.
You who have sought me when I staid:
Your blood divine my ransom paid:
Shall all that love be fruitless made?
O just, avenging judge, I pray,
For piety, take my sins away,
Before the great accounting day.

Ingemisco tamquam reus:
Culpa rubet vultus meus:
Supplicánti parce, Deus.

Qui Mariam absolvisti,
Et latrónem exaudisti,
Mihi quoque spem dedísti.
Preces meæ non sunt dignæ
Sed tu bonus fac benigne,
Ne perénni cremer igne.

Inter oves locum præsta,
Et ab hædis me sequéstra,
Státuens in parte dextra.
Confutátis maledíctis,
Flammis ácribus addíctis,
Voca me cum benedíctis.

Oro supplex et acclínis,
Cor contrítum quasi cinis,
Gere curam mei finis.
Lacrimósa dies illa,
Qua resúrget ex favilla.
Iudicánti homo reus:
Huic ergo parce, Deus.

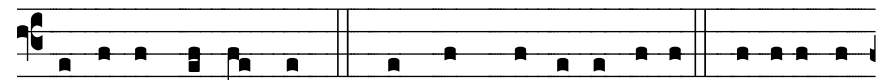
Pie Jesu Dómine,
Dona eis réquiem. Amen.

I groan beneath the guilt which you
Can read upon my blushing brow;
But spare, O God, your suppliant now.
You who did Mary's sins unbind,
And mercy for the robber find,
Do fill with hope my anxious mind.
Though worthless all my prayers appear,
Still let me not, my savior dear,
The everlasting torments bear.
Give me at your right hand a place,
Among you sheep, a child of grace,
Far from the goat's accused race.
Yea, when you justly kindle ire,
Shall bind the lost in chains of fire,
O, call me to the chosen choir.
Lo! Here I plead and suppliant bend,
Nor cease my contrite heart to rend,
That so you spare me in the end.
Oh, on that day, that day of weeping,
We shall wake from death's dark keeping,
To stand before our judge divine,
Save, save this trembling soul of mine.
Yea, grant to all, O Jesus blest,
Who die in you, eternal rest. Amen.

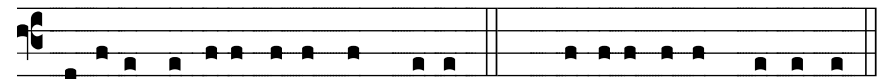
The priest (or deacon at Solemn Mass) greets the people and sings:

STAND

THE GOSPEL [Lk 10: 38b-42]



Dómi-nus vo-bís- cum. R̄. Et cum spí- ri- tu tu- o. Lécti-o San-



cti Evangé-li- i secúndum Lucam. R̄. Gló-ri-a ti-bi, Dómi-ne.

In illo témpore: Dixit Iesus
turbis Iudæórum: Ego sum panis
vivus, qui de cælo descéndi. Si
quis manducáverit ex hoc pane,
vivet in ætérnum: et panis, quem
ego dabo, caro mea est pro mun-
di vita. Litigábant ergo Iudæi ad
invicem dicéntes: Quómodo po-

At that time: Jesus said to the
crowds of Jews, "I am the living
bread which came down from
heaven; if any one eats of this
bread, he will live for ever; and
the bread which I shall give for
the life of the world is my
flesh." The Jews then disputed

test hic nobis carnem suam dare ad manducandum? Dixit ergo eis Iesus: Amen, amen dico vobis: Nisi manducaveritis carnem Filii hominis et bibéritis eius sánguinem, non habébitis vitam in vobis. Qui mandúcat meam carnem, et bibit meum sánguinem habet vitam ætérnam; et ego resuscitábo eum in novíssimo die.

among themselves, saying, "How can this man give us his flesh to eat?" So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day."

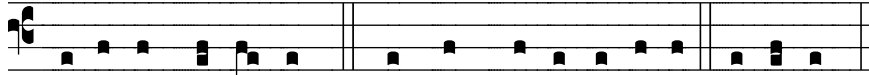
SIT

THE SERMON

STAND

THE OFFERTORY

The Priest first greets the people:



Dómi-nus vo-bís-cum. R̄. Et cum spí-ri-tu tu-o. O-rémus.

SIT

Then, the cantors, or cantors and choir, sing the Offertorium:

Dómine Iesu Christe, rex glóriæ, libera ánimas ómnium fidélium defunctórum de manu inférni, et de profúndo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscura: sed signifer sanctus Michaël repræséntet eas in lucem sanctam: * Quam olim Abrahæ promisísti, et sémini eius.

∇. Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam ágimus: fac eas, Dómine, de morte transíre ad vitam.* Quam

Lord Jesus Christ, king of glory, deliver the souls of all the faithful departed from the grasp of hell and the deep pit: deliver them from the lion's mouth, that hell not swallow them and they not fall into darkness; but may Saint Michael the standard-bearer lead them into the holy light * that you once promised to Abraham and his seed.

∇. We offer you, Lord, sacrifice and prayers of praise; receive them for those souls we remember today; grant, Lord, that they pass from death to that

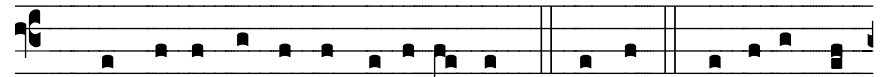
olim Abrahæ promisísti, et sémini eius.

life * that once you promised to Abraham and his seed.

There may be a short silence, as the priest finishes the Offertory Prayers; he then sings the doxology of the "Secret Prayer" which introduces the dialogue before:

STAND

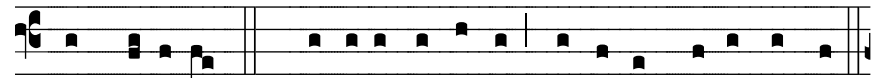
THE PREFACE



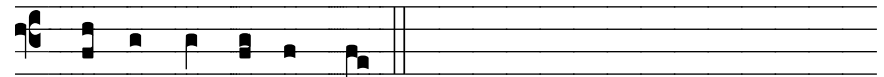
Per ómni- a sá-cu-la sæcu-ló-rum. R̄. Amen. Dóminus vo-



bíscum. R̄. Et cum spí-ri-tu tu-o. Sursum corda. R̄. Habémus



ad Dóminum. R̄. Gra-ti-as a-gámus Dómi-no De-o nostro.



R̄. Dignum et ius-tum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere, Dómine, sancte Pater, omnipotens ætérne Deus: per Christum Dóminum nostrum. In quo nobis spes beátæ resurrectiónis effúlsit, ut quos contristat certa moriéndi conditio, eósdem consolétur futúre immortalitátis promíssio. Tuis enim fidélibus, Dómine, vita mutátur, non tóllitur; et dissolúta terréstris huius incolátus domo, ætérna in cælis habitátio comparátur. Et ideo

Truly it is fitting and just, right and salutary, that we always and everywhere give thanks to you, Holy Lord, Father Almighty, Eternal God, through Christ our Lord. For in him hope of blessed resurrection dawned for us, that those saddened by the certainty of death be consoled by the promise of future immortality. For those who believe in you, Lord, life is changed, not ended; for the dissolution of this earthly dwelling they receive an eternal home in heaven. And so, with

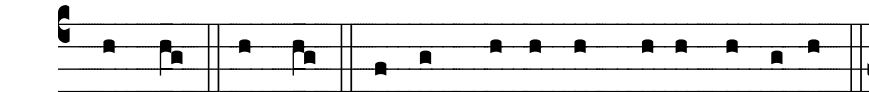
cum ángelis et archángelis, cum thronis et dominatió nibus; cum omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus sine fine dicéntes:

the angels and archangels, the thrones and dominations; and with all the heavenly host, we sing a hymn to your glory without ceasing, saying:

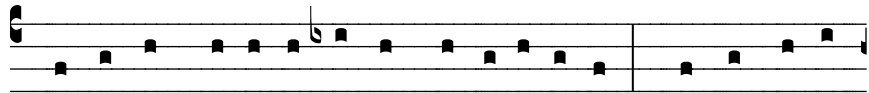
The bell rings three times, as all join in singing:

THE SANCTUS

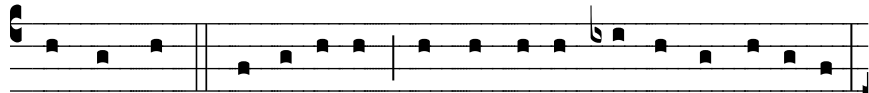
[XIII cent.]



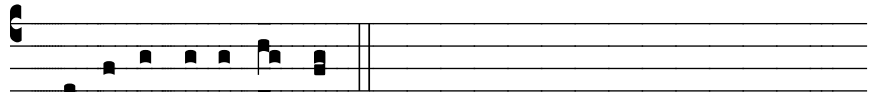
Sanctus, * sanctus, sanctus Dó-mi-nus De-us Sá-ba-oth.



Ple-ni sunt cæ-li et ter-ra gló-ri-a tu-a. Ho-sán-na in



ex-cél-sis. Be-ne-díctus qui ve-nit in nó-mi-ne Dó-mi-ni.



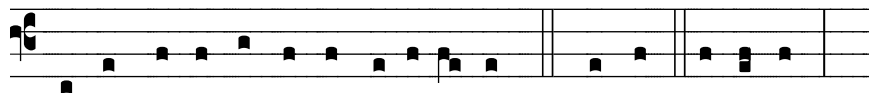
Ho-sánna in excél-sis.

(Holy, Holy, Holy is the Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.)

KNEEL

THE CANON

The priest prays the Roman Canon in silence. A bell announces the consecration and the elevations of Our Lord's Body and his Blood. The priest concludes this prayer with the doxology:



Per ómni- a sæ-cu- la sæ-cu-ló- rum. R̄ Amen. O-rémus . . .

STAND

THE LORD'S PRAYER

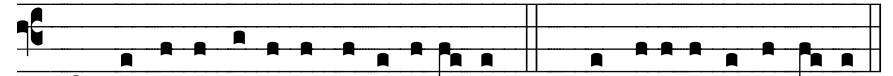
(Sung by the priest alone.)

Præcéptis salutáribus moníti, et divína institutióne formáti, adémus dícere:

[Let us pray.] Taught by the Savior's command and formed by the word of God, we have the courage to say:

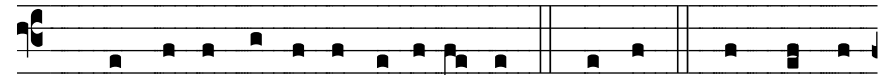
Pater noster qui est in cælis: sanctificétur nomen tuum; advéniat regnum tuum; fiat volúntas tua, sicut in cælo, et in terra. Panem nostram quotidíanum da nobis hódie; et dimmítte nobis debíta nostra, sicut et nos dimítimus debitóribus nostris . . .

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us, [and lead us not into temptation; R̄ but deliver us from evil.]

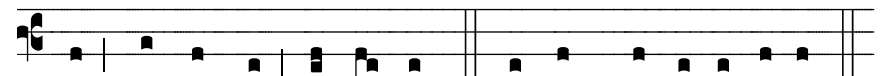


. . . Et ne nos indúcas in tenta-ti- ó-nem. R̄ Sed líbera nos a ma-lo.

There is silence as the priest prays the Embolism Prayer while breaking the Host. He then sings its doxology and the Pax:



Per ómni- a sæ-cu- la sæ-cu-ló- rum. R̄ Amen. Pax Dó-mi-

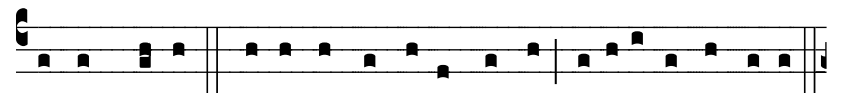


ni sit semper vo-bís-cum. R̄ Et cum spí- ri- tu tu- o.

There is no Pax ceremony at Masses for the Dead. So, while the priest prepares for Communion, all sing immediately:

THE AGNUS DEI

[XII cent.]



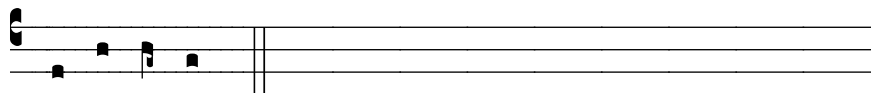
Agnus De- i * qui tol-lis peccá-ta mundi: dona e- is réqui-em.



Agnus De- i qui tol- lis peccá- ta mundi: dona e- is ré-qui-em.



Agnus De- i, qui tollis peccá-ta mundi: do-na e- is ré-qui- em



sempi- tér-nam.

(Lamb of God you take away the sins of the world, grant them rest (2x). Lamb of God you take away the sins of the world, grant them everlasting rest.)

The choir then chants:

THE COMMUNION VERSE [cf. 4 Esdr. 2: 35]

Lux ætérna lúceat eis, Dómine,	May light eternal shine on them,
cum sanctis tuis in ætérnam;	Lord, with your saints forever,
quia pius es.	for you are merciful.

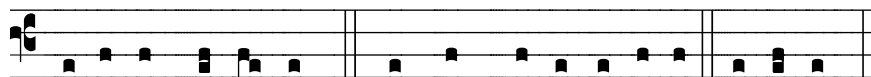
KNEEL WHEN THE BELL RINGS

There will be silence after the Communion Verse, while those who will receive Communion come forward to do so, kneeling at the steps.

Co-munion over, when the priest has completed the purification of the vessels, he intones:

STAND

THE POSTCOMMUNION PRAYER

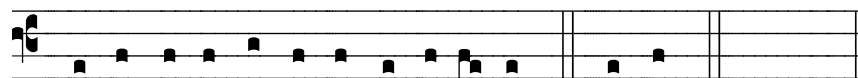


Dómi-nus vo-bís-cum. R̄. Et cum spí- ri- tu tu- o. O-rémus.

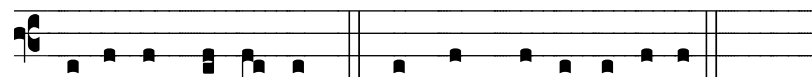
Súpplīces, Dómine, pro	Lord, we humbly pour out our
animábus famulórum	prayers for the souls of your
famularúmque tuárum preces	servants and handmaids,

effúndimus: obsecrántes, ut quidquid conversatióne contraxérunt humana, cleméter indúlgeas; et eas in tuórum sede lætántium constítuas redemptórum: Per Dóminum nostrum Iesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus . . .

begging you to forgive them whatever they have incurred through human weak-ness, that you place them in the company of those rejoicing in their redemption. Through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, God [forever and ever. Amen.]



Per ómni- a sæ-cu- la sæ-cu-ló- rum. R̄. Amen.



Dómi-nus vo-bís-cum. R̄. Et cum spí- ri- tu tu- o.



Requi- éscant in pa- ce. R̄. Amen..
(V̄. May they rest in peace . R̄. Amen.)

After praying silently the Placeat silently, the priest reads with the ministers the Last Gospel (John 1: 1-14). No blessing is given at Masses for the dead. He then departs in silence unless Absolution of the Dead follows.

ABSOLUTION OF THE DEAD

If there is to be an Absolution of the Dead, the cantors intone it. Then the priest and acolytes meet the thurifer and crucifer and they position themselves around the catafalque or, lacking this, a piece of black cloth (pannus niger), below the altar steps (S. R. C. 3535, 5). The lead cantor intones and the choir sings:

STAND

THE LIBERA

Libera me, * Dómine, de morte ætérnam in die illa treménda. * Quando cæli movéndi sunt et terra. † Dum véneris iudicáre sæcúlum per ignem.

℣. Dies illa dies iræ, calamitátis, et misériæ, dies magna et amára valde. * Quando.

℣. Trémens factus sum ego et timeo dum discússio vénerit atque ventrúra ira. † Dum.

℣. Créator ómnium rerum Deus, qui me de limo terræ formásti, et mirábiliter próprio sángine redemísti, corpúsque meum licet modo putrésca de sepúlcro fácies in die iudícii resuscitári: exáudi, exáudi me, ut ánimam meam in sinu Abrahæ Patriárchæ tui iúbeas collocári.

℟. Libera me.

Free me, Lord, from eternal death on that fearful day, * when the heavens and the earth will be moved. † When you will come to judge the world though fire.

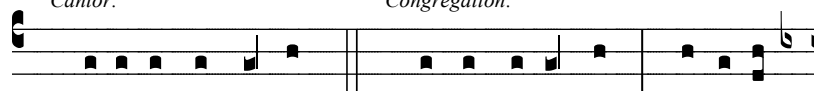
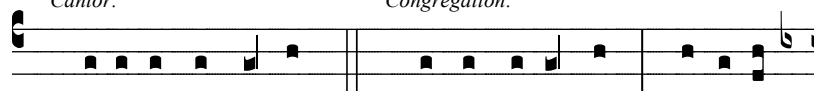
℣. That day, the day of wrath, calamity, and misery, a great and very bitter day. * When.

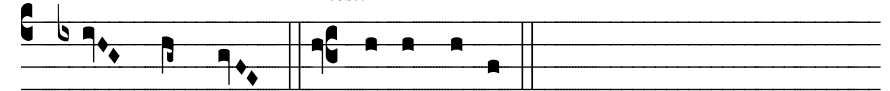
℣. I will be made to tremble and fear when the judgment comes and the coming wrath. † When.

℣. God, Creator of all things, who have formed me from the mire of the earth, and marvelously, by your own blood, redeemed me, although my body will have long decayed in the tomb, you will cause me to rise on the day of judgment: hear me, O hear me, that you might command my soul to take its place in the bosom of the Abraham, your patriarch.

℟. Free me.

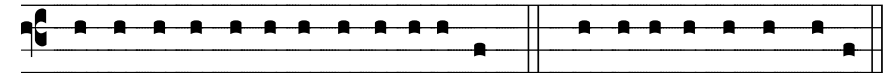
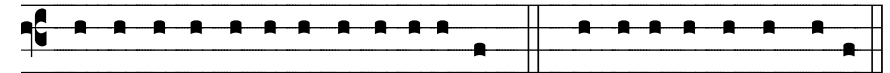
THE KYRIE, VERSES, AND COLLECTS

<i>Cantor:</i>	<i>Congregation:</i>
	
Ky-ri- e e- léi- son. * Chri- ste e- léi- son. Ky-ri- e	

<i>Priest:</i>

e- léi- son. Pa-ter noster.

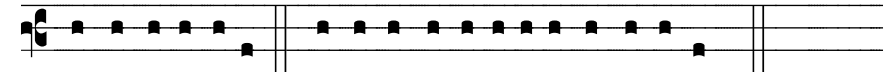
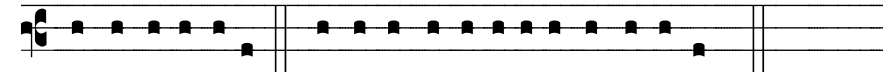
(Lord have mercy. Christ have mercy, Lord have mercy. Our Father.)

All recite the Our Father silently as the priest sprinkles and incenses the catafalque.

<i>Priest:</i>	<i>Congregation:</i>
	

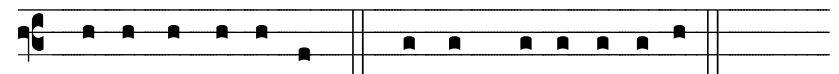
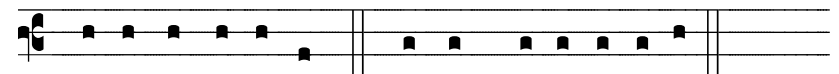
℣. Et ne nos indúcas in tenta-ti-ó-nem. ℟. Sed líbe-ra nos a ma-lo.

(℣. And lead us not into temptacion . ℟. But deliver us from evil.)

<i>Priest:</i>	<i>Congregation:</i>
	

℣. A porta ínfe-ri. ℟. E-ru-e Dómine á-nimas e- ó-rum.

(℣. From the gates of hell. ℟. Deliver their souls, O Lord.)

<i>Priest:</i>	<i>Congregation:</i>
	

℣. Dómi-nus vo-bis-cum. ℟. Et cum spí-ri- tu tu- o.

Orémus.

Fidélium Deus ómni-um cónditor et redémptor, † animábus famulórum famularúm-que tuárum remissionem cunctórum tribue peccatórum: ut indulgéntiam, quam sempter optavérunt † piis supplicatióibus consequántur:

Deus, cuius miseratióne ánimæ fidélium requiescunt: fámulis et famulábus tuis ómni-

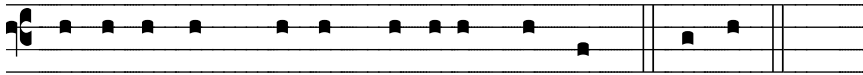
Let us pray.

God, creator and redeemer of all the faithful, grant to the souls of your servants and handmaids remission of all their sins; that, by our devout prayers, they might receive the forgiveness which they have always desired:

God, by whose mercy the souls of the faithful find rest, grant to your servants and hand-

bus hic et ubique in Christo
quiescéntibus da propítius véni-
am peccatórum † ut a cunctis
reátibus absolúti, tecum sine fine
læténtur: . . .

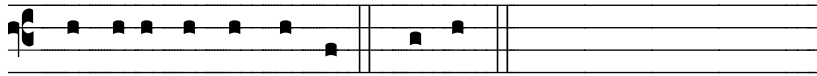
maids, who here or elsewhere
sleep in Christ, merciful forgive-
ness of their sins; that, freed of
all their offenses, they might re-
joice with you forever. [Through
Christ our Lord. R̄. Amen.]



Per e- úndem Christum Dóminum nostrum . R̄. Amen.

Priest:

Congregation:



℣. Requi- éscant in pa- ce. R̄. Amen.

(℣. May they rest in peace . R̄. Amen.)