



# SOLEMN REQUIEM MASS

## I. OBJECTS TO PREPARE

The flowers and reliquaries are removed from the altar and the carpet may be removed from the steps. The candles, if possible, should be of unbleached wax. The tabernacle veil is violet. Otherwise the liturgical color is black.

**FOR THE MASS:** All as at a normal solemn Mass, except the following:

- One requiem missal is used in place of the missal, and another in place of the evangeliary. The latter will be used for the Absolution following the Mass.
- The chalice is prepared as for a low Mass (without a humeral veil) at the credence.
- Two large tapers for the Acolytes should be on the credence.
- The aspersory is placed behind the credence, out of sight.
- The crucifix is not carried into the sanctuary in procession, but rather it is placed in its stand before the Mass.
- The thurible is set up in the Epistle side sacristy. If a burial follows the Mass, the coals in the thurible are not lit before Mass; the thurifer will light them during the sequence *Dies Ira*.
- Even if no sermon is given, a stool should be set out for the thurifer so that he may sit during the Epistle.
- If a sermon is given, it must be deferred till the end of Mass, just before the Absolution. The preacher is not to wear surplice and stole.
- A black cope for the celebrant is hung in the Epistle side alcove.

## THE CATAFALQUE OR COFFIN:

- Usually the place of the catafalque is in the center of the church and not in the choir, whatever be the dignity of the deceased. In Winona, the center of the church coincides with the center of the choir.
- The coffin is placed with the feet of the deceased closer to the altar, unless it be the body of a priest; then the head is closer to the altar.
- The coffin is covered with a black veil (or white if it concerns a deceased infant). It is surrounded by six candles of unbleached wax.
- The insignia characteristic of the civil or ecclesiastical dignity of the deceased may be placed at the foot of the coffin: the white mitre or the pontifical cap for a bishop, the violet stole for a priest or a deacon.

## II. THE MASS

If the solemn requiem Mass occurs late in the morning on a weekday (e.g., on All Souls' Day), the community will already have received Communion at the first Mass; only the deacon and subdeacon, being major ministers, will receive Communion at the requiem Mass, since they are considered "witnesses" thereto.



According to Seminary custom, the Epistle is sung without any modulation in pitch except for questions, which always require the interrogative tone; otherwise, wherever one would normally mark a *flexa*, *metrum* or *punctum*, the syllables are merely prolonged, *recto tono*.<sup>1</sup>

The Gospel is sung with the tone exemplified in the *Liber Usualis*, pp. 106-107. The *Confiteor* should be sung *recto tono*. These changes in tone intensify the somber character of the requiem Mass. Needless to say, the deacon and subdeacon should be notified of the peculiarities well in advance.

Instead of employing the customary *tonus antiquus solemnus*<sup>2</sup> for the collect, the celebrant may choose to sing it in the *tonus ferialis (A)*—“*recta voce a principio ad finem, solummodo sustentando tenorem ubi alias fieret metrum et flexa, et in fine*” (p. 99).

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The solemn requiem Mass is a normal solemn Mass, to which the following modifications are added:

### THE MASS UNTIL THE OFFERTORY

1. At the sacristy, the sacred ministers kiss the vestments; the other liturgical kisses are omitted. All bow to the crucifix in the sacristy for the *Procedamus in pace*, as there is no processional cross. All depart in procession as usual, taking holy water. If a catafalque is set up in the center of the central aisle, the ministers and clergy pass it on the right.

The thurifer processes in without a thurible, on the left of the aspersory bearer. It is convenient for the latter to assist at Mass from the crossbearer's usual place. If necessary, he will ring the bells at the Sanctus (the acolytes being engaged with lighting the candles of the congregation). If there is no Absolution following the Mass, there is no need for an aspersory bearer; nor will candles be lit during the Mass.

2. Having arrived at the altar, the priest begins the prayers at the foot of the altar, omitting psalm 42. At the end of these prayers, since there is no incensation, the deacon and the subdeacon line up behind the celebrant as soon as they have assisted him up the steps. The celebrant kisses the altar and goes to the missal; the superior ministers arrange themselves diagonally behind him for the *Introit*. They do not sign themselves at the *Introit* and there is no *Gloria Patri*.

3. After the *Kyrie* the celebrant immediately sings the collect, during which the inferior ministers who are unoccupied must kneel, rising only after the *Amen*. Meanwhile, the master of ceremonies takes the second requiem missal from the credence and presents it to the subdeacon without bowing. The celebrant and the deacon go to sit while the subdeacon sings the epistle.

NOTE - If the Mass is *In die obitus seu depositionis defuncti*, due to the length of the collect, the master of ceremonies should wait to depart from the missal until the words *migrare iussisti*, striving as always to time his movement so that he and the subdeacon reach the foot of the altar just in time to bow for the concluding *Jesum Christum*.

4. Having sung the epistle, the subdeacon does not receive the blessing of the celebrant: he goes to genuflect at the foot of the altar and gives the epistolary to the master of ceremonies; then (genuflecting again) he returns to his place at the sedilia and reverences the celebrant with a medium bow of the body, not in passing him, but from his stool immediately before sitting. The master of ceremonies, after replacing the book, takes his place at the sedilia.

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<sup>1</sup> See the *Liber Usualis*, p. 104.

<sup>2</sup> *Ibidem*, p. 100.



5. At the sung words *Recordare Iesu pie* of the sequence, the master of ceremonies bows toward the altar, then invites the sacred ministers to go directly to the missal for the recitation of the gradual, tract and sequence. The deacon and subdeacon are in line behind the celebrant, as during the collect. At the same time, the acolytes begin to light the candles of the clergy, and the thurifer goes to the sacristy to prepare his thurible; he returns after the *Oremus* of the offertory.

6. The master of ceremonies, assisting at the missal, bows for the recited words *Recordare Iesu pie*. After the words *Confutatis maledictis*, he descends to the credence to take the evangeliary. He waits by the pillars, bows straight ahead for the *Pie Jesu Domine*, and advances to offer the book to the deacon.

Having finished the sequence, the celebrant goes to the center of the altar, the subdeacon ascends to transfer the missal. The deacon descends to the foot of the steps (by the shortest path) where the master of ceremonies passes him the evangeliary. The deacon sets it down as usual on the altar, but descends immediately to recite the *Munda cor*, since there is not an imposition of incense. At the same time, the subdeacon descends to the side of the deacon immediately after setting the missal down on the gospel side. The master of ceremonies positions himself in the center, behind the superior ministers, then the acolytes (without candles) position themselves behind the master of ceremonies. The thurifer does not take part in the gospel procession.

The deacon takes the evangeliary again at the end of the *Munda cor*, but does not receive the blessing. He descends to his place without reverencing the celebrant. All bow for the sung *Pie Jesu Domine*, whereupon those at the foot genuflect and depart in procession, taking their usual places for the singing of the gospel; the book is not incensed.

7. The gospel finished, the subdeacon answers *Laus tibi Christe*<sup>3</sup> as usual, and immediately gives book (closed by the deacon) to the master of ceremonies, since the celebrant does not kiss it. All return in procession to genuflect at the foot of the altar, the superior ministers leading. The deacon ascends to the altar to draw the missal closer to the celebrant, while the acolytes return to the credence.

8. The sermon should not be given after the gospel, but rather between the Mass and the absolution<sup>4</sup>. The superior ministers and the master of ceremonies thus set themselves in position for the offertory after the genuflection at the foot of the altar (except the deacon who draws the missal closer). The master of ceremonies keeps the evangeliary in hand, setting it down at the credence when he has accompanied the subdeacon there<sup>5</sup>.

#### **FROM THE OFFERTORY TO THE END OF THE MASS**

9. After the *Oremus* of the Offertory<sup>6</sup>, the thurifer reenters the sanctuary with the thurible; the deacon ascends as usual to the right of the celebrant. The subdeacon follows the master of ceremonies to the credence to take the chalice, though he does not wear the humeral veil. He brings the chalice, covered with its own veil, and the burse and corporal to the altar. If there is a ciborium of hosts to be consecrated, the master of ceremonies brings it to the altar at the same time as the subdeacon brings the chalice. Acolyte 1 follows with the cruets. When the subdeacon arrives at the

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<sup>3</sup> If he forgets, it belongs to the master of ceremonies to say the *Laus tibi Christe* for the subdeacon.

<sup>4</sup> Cf. Stercky I n° 169 n° 2. See also the Roman Ritual. The preacher should *not* wear surplice and stole.

<sup>5</sup> If there is a sermon (in the case that there is not an absolution), the superior ministers and the master of ceremonies go to the sedilia; the master of ceremonies then sets the evangeliary down at the credence. At the end of the sermon, they return to the foot of the altar, genuflect with the celebrant and set themselves in position for the offertory.

<sup>6</sup> All those engaged with various movements at the beginning of the Offertory must be prepared to pause for the reverence when the *Domine Jesu Christe* of the Offertory verse is sung. This concerns particularly the subdeacon and master of ceremonies, as well as the thurifer, if he is entering the sanctuary at this time.



altar, the deacon takes the burse off the chalice and removes the chalice veil, handing it to the subdeacon, who folds it; the acolyte takes the folded veil back to the credence, and returns to the altar to wait for the cruets. The blessing of the water is omitted.

**10.** After the offering of the chalice, the deacon does not give the paten to the subdeacon, but sets it under the corporal and covers it with the purificator. The subdeacon, therefore, passes behind the celebrant (genuflecting *in gradu*) and assists at the imposition of incense. This is done without the kisses, but the incense is blessed. The thurifer, having set the boat down, positions himself on the epistle side for the incensation of the celebrant. After the imposition, the master of ceremonies goes to the gospel side *in plano* and removes the missal from the altar during the incensation at the appropriate time. (The first acolyte should be reminded before the ceremony that he omits this action.) The master of ceremonies remains at the missal after setting it down again. After the incensation of the altar, the deacon incenses the celebrant (the subdeacon to his left and the thurifer to his right), and then gives the thurible to the thurifer, who returns to his place, the other incensations being omitted. During the *lavabo*, the deacon and subdeacon are in line behind the celebrant (as for the collect), after which they follow him to the center of the altar.

After *Gratias agamus*, the acolytes go to light the candles of the clergy. If they have not returned by the *Sanctus*, the aspensory bearer rings the bells. During the Preface, at the words *vita mutatur non tollitur*, the thurifer takes the torchbearers to the back sacristy to get their torches.

**11.** When the deacon switches sides during the *Quam oblationem*, the subdeacon genuflects behind him and, passing in front of the master of ceremonies who steps back a little, he goes to the left of the thurifer; this latter passes the thurible to him and all kneel for the consecration (the subdeacon *in gradu*, the inferior ministers *in plano*). The subdeacon incenses at each elevation with three double swings, making a profound bow of the head before and after. After the consecration, the subdeacon rises and, returning the thurible to the thurifer, he goes back to his place at the foot, genuflecting upon arrival.

**12.** At the *Pater noster*, only the deacon ascends to the right of the celebrant to present him the paten (without the kisses). The subdeacon ascends as usual to the gospel side for the *Agnus Dei*, to which *Dona eis requiem (sempiternam)* is responded without striking the breast. The kiss of peace is omitted. The deacon sings *recto tono* the *Confiteor*.

**13.** After the closing of the tabernacle, the torchbearers leave the sanctuary; if there is an absolution, they leave without the thurifer and, after putting away their torches, join the seminarians in choir. Meanwhile, the thurifer retrieves his thurible from the side sacristy.

The deacon sings the *Requiescant in pace* (always in the plural) facing the altar.<sup>7</sup> Then the celebrant recites the *Placeat*, kisses the altar, but does not give his blessing. If there is not an absolution, the celebrant recites the last gospel as usual, then the sacred ministers reverence the cross and all retire in the usual order of procession after having made the reverence to the altar.

### III. THE SOLEMN ABSOLUTION

**14.** If there is an absolution, the sacred ministers ascend to the altar to reverence the cross with the celebrant just after the *Placeat* (the last gospel being omitted). Then the three descend to the foot of the altar, genuflect *in plano* and go to the sedilia. There, they take off their maniples (kissing them) and the celebrant vests in cope. The master of ceremonies, after bringing the celebrant's cope

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<sup>7</sup> If the deacon wants to see the intonation for the *Requiescant*, special provision must be made for this. The usual intonation card does not account for *requiem* Masses.



(which was in the alcove), retrieves the *requiem* Missal from the credence and then takes the place of the subdeacon, who, having removed his maniple, went to take the processional cross. The aspersory-bearer joins the thurifer in front of the cross and acolytes. When all are ready, the celebrant, deacon, and master of ceremonies gate to the foot of the altar, with the aspersory-bearer, the thurifer, and the cross and acolytes swinging into place behind them.

Thus facing the altar, the deacon stands on the right of the celebrant, and the master of ceremonies on his left; behind them are the subdeacon-crossbearer and the acolytes; at the back of the sanctuary, the aspersory-bearer stands at the thurifer's right hand.

There, all genuflect (except the cross and the acolytes) and process to the casket<sup>8</sup>. Just before reaching the casket, the aspersifer and the thurifer swing to the left<sup>9</sup> and turn inwards, so that they end up standing with their backs facing the epistle side choir stalls; the aspersifer is again on the right of the thurifer. The cross and acolytes pass on the right of the casket and position themselves between the casket and the nave, facing the altar. The celebrant and his assistants stop in front of the casket, facing the crossbearer who is on the opposite side<sup>10</sup>

**15.** All being in place around the casket<sup>11</sup>, the deacon advances before the celebrant, bows profoundly, and receives the book (without bows) from the master of ceremonies, who opens it to the *Non intres*, if the body is present; otherwise, to the *Libera me*. The schola intones the responsory *Libera me* as soon as the celebrant concludes the *Non intres* (or, *absente corpore*, as soon as the book is open). At the repetition of the *Libera me*, the master of ceremonies closes the book and sets it down on the choir stall ledge; the deacon bows to the celebrant and goes over to the thurifer to take the boat from him. Both deacon and thurifer advance before the celebrant, bow, and impose incense (the master of ceremonies holding the fringe of the celebrant's cope). The deacon omits the *solita oscula* but asks for the blessing as usual. After the imposition, the deacon and thurifer reverence the celebrant; the deacon gives the boat to the thurifer, and, remaining in front of the celebrant, receives the book from the master of ceremonies, who opens it and invites the celebrant to intone the *Pater* after the three *Kyrie*. Then he closes the book and sets it down.

**16.** The *Pater* intoned, the deacon reverences the celebrant and takes the aspersory from the aspersifer. The celebrant, master of ceremonies, and deacon face the altar to genuflect. After the genuflection, the deacon passes to aspergil to the celebrant (omitting the *solita oscula*); as they turn back to face the casket, he passes in front of the celebrant and, sustaining the right fringe of the celebrant's cope, begins the movement around the right side of the casket, with the celebrant and

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<sup>8</sup> For clarity's sake, we make the following precisions (even if they are not universally observed): the term *coffin* (Latin *feretrum*) designates a casket containing the deceased person, and *catafalque* (Lat. *lectica*) designates a mere casket without the body of the deceased; the term *casket* (Latin *tumulum*) does not distinguish between the presence or absence of the body.

<sup>9</sup> At Ecône, the aspersifer and thurifer encircle the casket counter-clockwise, without genuflecting, until they arrive at their position.

<sup>10</sup> The rubrics direct the celebrant to stand a little to the epistle side of the casket, so that he is able to see the processional cross (and also to avoid completely turning his back to the altar). However, the narrowness of the aisle in which the absolution takes place makes such an arrangement impracticable. Furthermore, it does not seem to be the custom of the Society to observe this rubric, even where it is applicable.

<sup>11</sup> If the body of a priest is present, his head is placed closer to the altar; the cross thus places itself between the catafalque and the altar, while the celebrant is between the catafalque and the nave.



the master of ceremonies following<sup>12</sup>. (The master of ceremonies sustains the left fringe of the cope.)

**17.** All three go around the casket, and the celebrant sprinkles three times on each side; in passing in front of the processional cross, the deacon and the master of ceremonies genuflect, while the celebrant makes a profound bow of the body. The aspersion finished, the deacon gives the aspergill to the aspersifer and receives the thurible from the thurifer. The three genuflect, then the deacon presents the thurible to the celebrant. This latter goes around the catafalque again as he did previously, incensing on each side with three simple swings.

**18.** The incensation of the catafalque finished, the deacon receives the thurible and (after genuflecting) gives it to the thurifer, then the master of ceremonies gives the book to the deacon and opens it. The celebrant intones the *Et ne nos inducas*, and sings the prayer. For the *Oremus* of this prayer, all (including the clergy) bow toward the processional cross. Then the thurifer and the aspersifer position themselves behind the subdeacon bearing the cross, in order to facilitate the departure in procession. The celebrant makes a sign of the cross over the catafalque in saying *Requiem aeternam* (the master of ceremonies holds his cope). After the singing of *Requiesca(n)t in pace*, the celebrant says *Anima eius (eorum, earum)*; the absolution is thus finished.

On November 2, the prayer *Absolve, quaesumus* is said, using the option *animas famulorum famularumque tuarum...resuscitati respirent*. The celebrant omits the *Anima eius*.

All make the appropriate reverence to the altar and depart in procession. In the back sacristy, the servers do not ask for the celebrant's blessing. The prayers indicated in the Roman Ritual as needing to be said in the sacristy are no longer of obligation.

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<sup>12</sup> In the presence of the body of a priest, there is no genuflection. The deacon receives the aspergill and passes it to the celebrant. Then the master of ceremonies and the deacon switch sides in front of the celebrant on departing to go around the catafalque.