

Requiem Mass¹

(Keyed to *LBW*, Setting III)²

p.98 Brief Order for Confession & Forgiveness³



- A** Rest eternal grant | *them*,⁵ O Lord,*
and let light perpetual | shine upon *them*.
- C** **You are to be praised, O | God, in Zion;*
to you shall vows be performed | in Jerusalem.**
- A** To you that hear prayer shall | all flesh come,*
because of | their transgressions.
- C** **Our sins are stron- | ger than we are,*
but you will | blot them out.**
- A** Happy are they whom you choose and draw to your | courts to dwell there!*
They will be satisfied by the beauty of your house,
by the holiness | of your temple.
- C** **Rest eternal grant | *them*, O Lord,*
and let light perpetual | shine upon *them*.**

¹This order of service is provided as an educational example and template. Pastors should adapt for their local settings. This edition is revised as of *Exaudi* Monday A.D. MMXX. It's original form was used for services in the Chapel of Christ the King (Lutheran Campus Chapel), West Virginia University, 2000-2015.

Remember to include appropriate copyright permissions in any final print bulletin and follow all appropriate copyright permissions if a service based upon this form is broadcast. The template provided here does confer copyright permissions for use. My practice is to print as little as possible. For example, if there prayers are not printed out in full and you are leading the liturgy from your *OS* or *LBW* (and not broadcasting), you are in better shape. The assumption behind the design is that people are in a church with the *LBW* in their hands.

²This, of course, can be adapted for a different worship book. Some of the choices in hymnody simply reflect what I thought worked for the occasions. Change things to fit your context, including picking hymns that your people know and can sing. As for setting, I prefer *LBW* III and think it works for a requiem mass. If you think otherwise, use the setting you think would fit for your situation. One last personal note. *LBW* III is better unaccompanied (if you can pull it off).

³If it is preferred, the Brief Order for Confession and Forgiveness may be moved to conclude the prayer of the church just prior to the *Pax*.

⁴The introit replaces the opening hymn. If there is a strong desire for an opening him, it may be used in place of the introit or as an addition to the introit. If a procession begins the service (following the Brief Order for Confession and Forgiveness), it is suggested that the hymn follow the introit as an augmentation to it in the same way that the sequence is an augmentation to the verse.

If it is preferred, a cantor can intone the antiphon, the congregation repeating, and then cantor can intone all the verses with the congregation concluding with the antiphon. This, of course, could be arranged in any of the many ways that psalmody may be chanted. This can be adapted to whatever is closest to local practice.

It is an option to replace this setting of the introit to *LBW* psalm tone 5 with the Latin plainsong requiem or some other musical setting of the text.

The antiphon is traditional, based upon 4 Esdras 2:34-35. The psalm is the opening verses of Ps. 65. Other psalm texts may be used, e.g., Ps. 23, Ps. 118, Ps. 121, etc.. If it is desired to use the introit as a processional without employing a hymn to augment, use an entire psalm and not merely a few verses. Of course, if something shorter is desired, a single verse may be used.

⁵The use of pronouns assumes more than one deceased. It might be used for All Souls' Day. It can, however, be used for other times and for only one or more decedents by using him/her/them as appropriate throughout. This liturgy is not recommended for All Saints' Day or any other principal feast or lesser festival.

p.206 Greeting

☐ Blessed be the God and Father of our Lord Jesus Christ, the source of all mercy and the God of all consolation. He comforts us in all our sorrows so that we can comfort others in their sorrows with the consolation we ourselves have received from God.⁶

☑ **Thanks be to God.**

p.99 *Kyrie*⁷

p.103 Prayer of the Day⁸

OT Lesson⁹

#295 *De profundis*: "Out of the Depths I Cry to You" (Ps.130)¹⁰

Epistle

Verse¹¹

☐ Alleluia. Alleluia. Alleluia.¹²

☑ **Alleluia. Alleluia. Alleluia.**

☐ Jesus Christ is the firstborn | of the dead;*
to him be glory and power forever and ev- | er. Amen.

☑ **Alleluia. Alleluia. Alleluia.**

#321 *Dies Irae*: "The Day is Surely Drawing Near"¹³

⁶From the *Occasional Services*. Also found on *LBW*, p. 206. The page number in the *LBW* may be given in the worship bulletin, there being no need to print out the text of the prayer.

⁷If using the Latin introit, one might consider continuing with the Latin *Kyrie* listed as option B under Chants for the Mass Ordinary XVIII in Gregorian Missal (Solesmes, 1990).

The *Gloria* is traditionally omitted in a requiem mass.

⁸An appropriate collect from *Occasional Services*, p. 114-115, (also *LBW*, pp.207-208) or from some other source may be used. The page number indicated for the worship bulletin directs people to the intoned salutation and response.

⁹The older forms of the mass only had Epistle and Gospel readings. As a reading from the Old Testament is now standard, it has been included with coordinate juggling of other elements.

¹⁰Rather than using the gradual appointed in the *Novus ordo*, this seems an excellent opportunity to sing Luther's wonderful setting of the *De profundis*. Of course, any one of the psalms normally associated with funerals (or its hymn paraphrase) may be used instead.

¹¹The Tridentine mass used the tract instead of the verse & alleluia. *Novus ordo* indicates the use of the verse & alleluia outside of Lent, but the "verse" indicated is "*requiem aeternam....*" The verse suggested here is that found in the *Occasional Services*.

If used during Lent, the tract "If we have died with Christ,..." should be used. *LBW* Canticle #13 might be used in this case. Indeed, this tract may be used even outside of Lent.

The *Novus ordo* allows the use of the *De profundis* instead of the verse & alleluia or the tract. If this is used, something else must be used in place of the psalm between the OT lesson and the Epistle.

¹²The alleluia may be set to a psalm tone, or a familiar three-fold alleluia such as the antiphon of "The Strife is O'er," the concluding line of *LBW* #527, or the concluding line of *LBW* #139, etc. could be used. Many of these would be familiar enough melodic formulae that printing the music may be unnecessary. The cantor would chant the verse itself to an appropriate psalm tone (or could devise something more interesting).

¹³This is an English translation (missing some verses, apparently, in the *LBW*) of a 16th century Lutheran reworking of the *Dies irae* by Ringwaldt (1530-1598). The sequence follows immediately upon the heels of the verse & alleluia or tract. If possible, segue from the preceding element into the *Dies irae*. If desired, a the full text in English may be sung; this is reprinted in older Episcopalian hymnals. Alternatively, the Latin *Dies irae* might be chanted by a soloist or choir. It may be omitted.

- p.104 Gospel¹⁴
 Sermon¹⁵
- p.209 *Credo* (Apostles' Creed)¹⁶
- p.209 Prayer of the Church¹⁷
- p.107 Peace
- #337 *O quanta qualia* ("Oh, What Their Joy...")¹⁸
- p.108 Offertory Prayer: "Merciful Father..."
- p.109 *Sursum corda*
 Preface¹⁹
- p.110 *Sanctus*: "Holy, holy, holy Lord..."
 Eucharistic Prayer III
- p.112 *Pater noster* (Lord's Prayer)
- p.114 *Agnus Dei*: "Lamb of God,..."²⁰
 Distribution
 Post-communion blessing

¹⁴Page number for the worship bulletin points people to the Gospel acclamations—n.b., “acclamations” refers here to the congregational responses, “Glory to you, O Lord,” and “Praise to you, O Christ,” not to the verse & alleluia. The older *LBW* terminology is being employed. Terminology shifted for this term (and some others) with the introduction of the *ELW*.

¹⁵A hymn may follow the sermon, especially if the *Dies irae* was omitted.

¹⁶The page numbers shift to the funeral rite in the *LBW* at this point in order to reduce the number of times worshipers are flipping pages.

¹⁷The final petition of the prayer of the church (immediately preceding the concluding collect of rubric #15) provides an opportunity for a necrology if several are to be remembered. If the names are too many or this service is used as a memorial service for a more general occasion (e.g., a memorial for all those who died in a disaster), a more general phrasing may be employed, e.g., “Grant us grace to entrust all the dead of the pandemic to your never-failing...” Of course, this may be cast in hybrid form should there be some known to the congregation and others not: “Grant us grace to entrust Jane, Robert, Terry, and all who with them died during the time quarantine to your never-failing...” Remember to adjust the gender as appropriate for the occasion.

The prayer of the church concludes with collect found in rubric #15. Either is appropriate. If prayer #285 (“God, the generations rise and pass...”) is used, the necrology may be inserted at the ellipsis. The desire for a necrology, however, should not override careful attention to the differences in the texts of the prayers. Prayer #285 presumes non-tragic death. Prayer #284, with its reference to Romans 8, may be a better choice for tragic times. *N.B.*, a necrology may be inserted in the last of the petitions (“Grant us grace to entrust...”) of the prayer of the church.

If it is desired, a litany may replace the prayer of the church, retaining the concluding prayer of rubric #15, though it should be noted that the prayers found on pp.209-210 of the *LBW* are specific to the funeral rite and serve well for a memorial service.

If the Brief Order for Confession and Forgiveness was not used prior to the introit, it should be used after the concluding collect of the prayer of the church.

¹⁸Replaces the offertory, but the standard offertory or some other appropriate hymn (e.g., #533/534, with its strong resonances to plague and war, #201, #222, or #233) may be used.

¹⁹Preface for funerals is recommended. This can be found in the *Ministers Desk Edition* (1978), pp. 190-191. The chant setting of it can be found on the CD-Rom edition of the liturgies for the *LBW*.

²⁰The assumption being that this might be used by those familiar with *LBW*, the suggestion is to stick with the *Agnus Dei* as it appears in the hymnal. If, however, the more proper *Agnus Dei* for a requiem is preferred, the following may be set to a chant tone or a musical setting might be secured for choir or soloist:

Lamb of God, Who takest away the sins of the world, grant them rest.
 Lamb of God, Who takest away the sins of the world, grant them rest.
 Lamb of God, Who takest away the sins of the world, grant them eternal rest.

#339 *Nunc dimittis*: "O Lord, Now Let Your Servant"²¹

Closing Prayers & Benediction²²

A Almighty God, we thank you that in your great love you have given us a foretaste of your heavenly banquet. Grant that this Sacrament may be to us a comfort in affliction and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all your saints; through your Son, Jesus Christ our Lord.²³

C Amen.

p.211 **P** Into your hands, O merciful Savior, we commend your *servants*.²⁴ Acknowledge, we humbly beseech you, *sheep* of your own fold, *lambs* of your own flock, *sinner*s of your own redeeming. Receive *them* into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light.²⁵

C Amen

p.214 **P** Rest eternal grant *them*, O Lord;

C and let light perpetual shine upon *them*.²⁶

p.214 **P** The God of peace---who brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep, through the blood of the everlasting covenant---make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be glory forever and ever.²⁷

C Amen²⁸

A Let us go forth in peace.

C In the name of Christ. Amen

+Riegel, *Exaudi* Monday MMXX

²¹Alternatively, the *Nunc dimittis* on *LBW*, p. 116, may be used.

²²The post-communion prayer, commendation, *requiem aeternam*, benediction, and dismissal follow in rapid succession. The page numbers in the *LBW* may be indicated in the worship bulletin without printing out the texts of these elements.

²³*LBW* post-communion prayer for funerals (prayer #164).

²⁴Note the pluralization throughout. If used for a single person, revert to the original text in the *Occasional Services*.

²⁵Commendation prayer (prayer #286), *LBW*, p. 211. As I look at the rubrics, it appears that the commendation is retained even without remains, the omitted element for a memorial service being the ministers' movement to the casket.

²⁶*Requiem aeternam*, *LBW*, p. 214. The *LBW* points the response for the assisting minister. I suspect that this decision was made on the assumption that the committal would be done in a cemetery where the congregation would not have access to hymnals. The response may be said by either the assisting minister or the congregation as a whole.

²⁷Benediction from funeral rite, *LBW*, p. 214.

²⁸A hymn may follow the benediction (or the dismissal). Some appropriate hymns may be #320, #330, #331, #333, #341, #342, #464, #465, #474, #487, or any one of several well-known hymns.