

INTROIT

(*introitus*, entrance)

Score p. 4

Réquiem aetérnam dóna éis, Dómine:	Rest eternal grant to them, O Lord,
Rest eternal grant to them, Lord;	and let perpetual light shine upon them.

et lux perpétua lúceat éis.
and light perpetual let shine on them.

Te decet hýmnus Déus in Zíon,	A hymn befits thee, O God in Zion.
Thee befits hymn God in Zion,	and to thee a vow shall be fulfilled in Jerusalem.

et tíbi redétur
and to thee shall be fulfilled

vótum in Jerúsalem:
vow in Jerusalem.

exáudi oratióem méam,	Hear my prayer,
Hear prayer my,	for unto thee all flesh shall come.

ad te ómnis cáro véniet.
to thee all flesh shall come.

(Repeat: Réquiem aetérnam . . . lúceat éis)

(Repeat: Rest eternal . . . shine upon them.)

The Requiem Mass takes its name and much of its general character (the 14th century addition of the *Dies irae* sequence notwithstanding) from the first word of the **Introit: *Requiem aeternam dona eis, Domine*** ("Rest eternal grant unto them, O Lord"). The source of this text is found in IV Esdras ("the Apocalypse of Esdras"), an uncanonical apocryphal book which "is reckoned among the most beautiful productions of Jewish literature. Widely known in the early Christian ages and frequently quoted by the Fathers (especially St. Ambrose), it may be said to have framed the popular belief of the Middle Ages concerning the last things" (C.L. Souvay). It is also the source of other liturgical texts: the response *lux perpetua lucebit sanctis tuis*, the introit *Accipite jucunditatem*, the *Modo coronantur* of the Office of the Apostles, and the *Crastina die* for Christmas eve.

Esdras, a "second Moses," is credited with the organization of the synagogues and the determination of the books hallowed as canonical among the Jews, but he is not the author of IV Esdras. The main body of the book (Chapters 3-14) is ascribed to an unknown Jew from the first century (c. 97 A.D.), but the passage containing the *requiem aeternitates* and *lux perpetua* is from Chapter 2, verses 34 and 35, a portion of the introductory and concluding chapters which shows evident traces of Christianity and is ascribed to the 3rd century (c. 201-268):

Score Pg 9

KYRIE

(Κυrie ελεησον, *Kyrie eleison*, Lord have mercy)

Kýrie	eléison,	repeat,	repeat	Lord have mercy, repeat, repeat
Lord	have mercy,	" ,	"	
Christe	eléison,	repeat,	repeat	Christ have mercy, repeat, repeat
Christ	have mercy,	" ,	"	
Kýrie	eléison,	repeat,	repeat	Lord have mercy, repeat, repeat
Lord	have mercy,	" ,	"	

This acclamatory supplication -- its brief invocation and petition being similar to Psalm 6:3 ("Have mercy on me, O Lord, for I am weak") and Psalm 40 [41]: 5,11 ("O Lord, be thou merciful unto me . . . But thou, O Lord, have mercy on me") -- is found in pagan antiquity and in 4th century Jerusalem. In the 5th century Pope Gelasius I (492-6) substituted a litany for the common Prayer of the Church and the Greek form was retained as the people's response. The litany was then moved to the beginning of the Mass, retaining the Greek form, *Κυrie ελεησον* (*kyrie eleison*), as it still does today. The second portion (*Christe eleison*) was added by Pope Gregory I (d.604).

The *Ordo of St. Amand* of the 8th century is the first evidence of the *Kyrie* consisting of the familiar nine acclamations. Its tripartite A-B-A structure, with each part having its own intrinsic tripartite structure, has been attractive and inspirational to composers throughout history, from the earliest plainsong to the present day. Some of the earliest plainsong chants, like the *Kyrie* of the *Missa pro Defunctis*, uses the same melody for all acclamations except the last: AAA AAA AAA'. Other common forms are: AAA BBB AAA; AAA AAA BBB; AAA BBB CCC; ABA CDC EFE.

Liturgical context: The *Kyrie* of the Requiem Mass is the portion of the opening Entrance rite which is sung following the Introit *Requiem aeternam*.

Seq.
I.
D I-es írac, dí-es ílla, Sólvét saéclum in favílla :

Téste Dávid cum Sibýlla. Quántus trémor est futúrus,

Quando jú-dex est ventúrus, Cúnccta stricte discussúrus!

Túba mí-rum spár-gens sónum Per sepúlcrá regi-ónum,

SEQUENCE

(sequentia, that which follows)

Score
p. 67

Dies irae, dies illa,
Day of wrath, day that,

Sólvæt saeclum in favilla:
shall dissolve world into embers,

Téste Dávid cum Sibýlla.
witness David with Sibyl.

Quántus trémor est futúrus,
How great trembling there is going to be,

5 Quando júdex est ventúrus,
when judge is going to come,

Cúnceta stricte discussúrus!
all things strictly about to investigate!

Túba mírum spárgens sónum
Trumpet wondrous sending out sound

Per sepúlchra regiónum,
through tombs of regions,

Cóget ómnes ante thrónum.
will summon all before throne.

10 Mors stupebit, et nátura,
Death shall be stunned, and nature,

Cum resúrget creatúra,
when will rise again creation,

Judicánti responsúra.
(the one) judging to answer.

Líber scriptus proferétur,
Book written will be made known,

In quo tótum continétur,
in which all shall be contained,

15 Unde múnus judicétur.
from which world shall be judged.

Day of wrath, that day
shall dissolve the world into embers,
as David prophesied with the Sibyl.

How great the trembling will be,
when the Judge shall come,
the rigorous investigator of all things!

The trumpet, spreading its wondrous sound
through the tombs of every land,
will summon all before the throne.

Death will be stunned, likewise nature,
when all creation shall rise again
to answer the One judging.

A written book will be brought forth,
in which all shall be contained,
and from which the world shall be judged.

Júdex ergo cum sedébit,
Judge therefore when will sit,

Quíd-quid látet apparébit:
whatever lies concealed will be revealed,

Nil inúltum remanébit.
nothing (wrong) unavenged shall remain.

Quid sum miser tunc dictúrus?
What am I wretch then to say?

20 Quem patrónum rogáturus?
Which protector going to ask for,

Cum vix jústus sit secúrus.
when scarcely just man is secure?

Score pg 25

Rex treméndae majestátis,
King of fearful majesty,

Qui salvándos sálvas gratis,
who the saved save freely,

Sálva me fons pietátis.
save me fount of pity.

25 Recordáre Jésu píe,
Remember Jesus merciful,

Quod sum cáusa túae víae,
that I am cause of your sojourn,

Ne me pérdas ílla díe.
not me cast out that day.

Quaérens me, sedísti lássus:
Seeking me, you sat weary;

Redemísti crúcem pássus:
you redeemed Cross having suffered.

30 Tántus lábor non sit cássus.
Such great labor not be futile.

When therefore the Judge is seated,
whatever lies hidden shall be revealed,
no wrong shall remain unpunished.

What then am I, a poor wretch, going to say?
Which protector shall I ask for,
when even the just are scarcely secure?

King of terrifying majesty,
who freely saves the saved:
Save me, fount of pity.

Remember, merciful Jesus,
that I am the cause of your sojourn;
do not cast me out on that day.

Seeking me, you sat down weary;
having suffered the Cross, you redeemed me.
May such great labor not be in vain.

Score p. 36

Confutátis maledíctis,
condóned accúrsed,

Flámmis ácribus addíctis,
to flames harsh consigned,

Vóca me cum benedíctis.
call me with blessed.

When the accursed are confounded,
consigned to the fierce flames:
call me to be with the blessed.

Oro súplex et acclínis,
I pray kneeling and suppliant,

50 Cor contrítum quasi cínis:
heart contrite as if ashes:

Gére cúram méi finis.
bear care of my end.

I pray, suppliant and kneeling,
my heart contrite as if it were ashes:
protect me in my final hour.

Score p. 41

Lacrimósa díes ílla,
Tearful day that,

Qua resúrget ex favílla,
on which shall rise from embers,

O how tearful that day,
on which the guilty shall rise
from the embers to be judged.
Spare them then, O God.

Judicándus hómo réus.
to be judged man guilty.

55 Húic érgo párcé Déus.
Him therefore spare God.

Píe Jésu Dómine,
Merciful Jesus Lord,

dóna éis réquiem.
grant to them rest.

Merciful Lord Jesus,
grant them rest.

Commonly ascribed to Thomas of Celano, the 13th century Franciscan friar and biographer of St. Francis of Assisi (1182–1226), the sequence *Dies irae* is most probably of earlier origin, having been found in manuscripts dated c. 1250–55 and, according to Inguanes, to one "perhaps" of the 12th century. Thomas, whose authorship is a late attribution (14th century), may have reworked an earlier text. H.T. Henry considers "very probable the conjecture usually entertained by hymnologists, that the *Dies irae* was composed by a Franciscan in the 13th century" (*Catholic Encyclopedia*).

Score pg. 44

OFFERTORY

(*offertorium*, offering, the presenting of gifts)

Dómine Jésu Chríste, Rex glóriae,
Lord Jesus Christ, King of glory,

libera ánimas ómnium fidélium defunctorum
liberate souls of all faithful departed

de poénis inférni et de profúndo lácu:
from pains of hell and from deep pit;

libera éas de óre leónis,
deliver them from mouth of lion,

ne absórbeat éas tártarus,
not let swallow them hell,

ne cádant in obscúrum:
not let them fall into darkness,

sed sígnifer sánctus Míchael
but standard-bearer holy Michael

repraeséntet éas in lúcem sánctam:
let bring them into light holy

Quam olim Abrahae promisísti,
which once to Abraham you promised,

et sémini éjus.
and to seed his.

Lord Jesus Christ, King of glory,
liberate the souls of all the faithful departed
from the pains of hell and from the deep pit;

deliver them from the lion's mouth;
let not hell swallow them up,
let them not fall into darkness:

but let Michael, the holy standard-bearer,
bring them into the holy light,

which once thou promised to Abraham
and to his seed.

Score p. 52

Hóstias et préces tíbi,
Sacrifices and prayers to thee,

Dómini, láudis offérimus:
Lord, of praise we offer.

tu súscipe pro animábus illis,
thou receive for souls of those

quárum hódie memóriam fácimus:
whose today memory we recall:

Sacrifices and prayers of praise,
O Lord, we offer to thee.
Receive them, Lord, on behalf of those souls
we commemorate this day.

fac éas, Dómine,
Grant to them, Lord,

Grant them, O Lord,
to pass from death unto life,

de mórtē transíre ad vítam.
from death to pass to life.

Quam olim Abrahae promisísti,
which once to Abraham promised,

which once thou promised to Abraham
and to his seed.

et sémini éjus.
and to seed his.

The text for the Offertory was formerly a prayer that was recited for the sick who were about to die; it was later adopted into the Requiem Mass for the Dead. This accounts for the variant readings of some translations in which *defunctorum* is rendered as "dying" instead of "departed," and *libera* as "preserve from" instead of "deliver."

Sed leads us from darkness into light, a dramatic change often reflected in musical settings of this text. Theologically, Michael the archangel is not the one sent by God to lead souls *in lucem sanctam*, but he is depicted variously as "the great prince, who standeth for the children of thy people" (Daniel 12:1), as "fiercely disputing with the devil about the body of Moses" (Jude 1:9. Satan wished to use his body to seduce the Jewish people into the sin of hero-worship. See the apocryphal book on the assumption of Moses.), as the victorious leader of his angels in the battle "with the dragon and his angels" (Apocalypse [Revelation] 12 : 7-9), and as the angel with the "golden censer": "And there was given to him much incense, that he might offer it with the prayers of all the Saints ... and the prayers of the saints went up before God from the angel's hand" (Apocalypse [Revelation] 8 : 3-4. *Hostias et preces tibi*). These deeds are commemorated on the feast of St. Michael and all angels on September 29. [Heb mikā'el, Who is like God?]

The Promise to "Abraham and his seed" is found in the Book of Genesis:

"And I will make of thee a great nation, and I will bless thee, and I will magnify thy name and thou shalt be blessed" (Genesis 12:2).

"This is my covenant which you shall observe, between me and you, and thy seed after thee: ... Sara thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for a perpetual covenant, and unto his seed after him" (Genesis 17:10,19).

"And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice" (Genesis 22:18).

"And I will multiply thy seed like the stars of heaven: and I will give to thy posterity all these countries: and in thy seed shall all the nations of the earth be blessed" (Genesis 26:4).

Score p. 59

SANCTUS

(*Sanctus, Sanctus, Sanctus, Holy, Holy, Holy*)

Sáctus, Sáctus, Sáctus,
Holy, Holy, Holy,

Holy, Holy, Holy,
Lord God of Hosts.

Dóminus Déus Sábaoth.
Lord God of Hosts.

Pléni sunt caéli et térra
Full are heaven and earth

Heaven and earth are full
of thy glory.

glória túa.
of glory thy.

Hosánna in excélsis.
Hosanna in highest.

Hosanna in the highest.

BENEDICTUS

(*Benedictus qui venit, Blessed is he who comes*)

Benedíctus qui venit
Blessed who comes

Blessed is he who comes
in the name of the Lord.

in nómine Dómini.
in name of Lord.

Hosánna in excélsis.
Hosanna in highest.

Hosanna in the highest.

The **Sanctus** or Trisagion ("Thrice Holy") is the culmination of the prayers of thanksgiving offered by the celebrant in the Preface, an actual continuation of his final words: "The heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite . . . saying:" and the people (or choir) then join with "Holy, Holy, Holy," words which are adapted from the praises of the two seraphim found in Isaiah 6:3 :

"And one cried unto the other, and said, Holy, Holy, Holy is the Lord of hosts: the whole earth is full of his glory" [Heb: "his glory is the fulness of the earth"].

AGNUS DEI

Score pg. 68

(Agnus Dei, Lamb of God)

Agnus Dei,
Lamb of God,

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

qui tollis peccata mundi,
(you)who take away sins of world,

dona eis requiem.
grant them rest.

Agnus Déi,
Lamb of God,

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

qui tollis peccáta múndi,
(you)who take away sins of world,

dóna éis réquiem.
grant them rest.

Agnus Déi,
Lamb of God,

Lamb of God,
who takest away the sins of the world,
grant them rest everlasting.

qui tollis peccáta múndi,
(you)who take away sins of world,

dóna éis réquiem sempitérnam.
grant them rest everlasting.

The text of the Agnus Dei is found embedded in the ancient chant of the Roman and Ambrosian rites, the Gloria in excelsis:

*"Agnus Dei, Filius Patris,
Qui tollis peccata mundi,
miserere nobis;
Qui tollis peccata mundi,
Suscipe deprecationem nostram;
Qui sedes ad dexteram Patris,
miserere nobis."*

It is also attributed to John the Baptist who was questioned by the priests and Levites from Jerusalem concerning whether or not he was the Christ, and why he was baptizing others:

"Why, then, dost thou baptize, if thou art not the Christ, nor Elias,
nor the Prophet?

John said to them in answer: I baptize with water; but in the midst
of you there has stood one whom you do not know. . .

The next day John saw Jesus coming to him, and he said: Behold, the
Lamb of God, who takes away the sin of the world!" (John 1:25-26, 29)