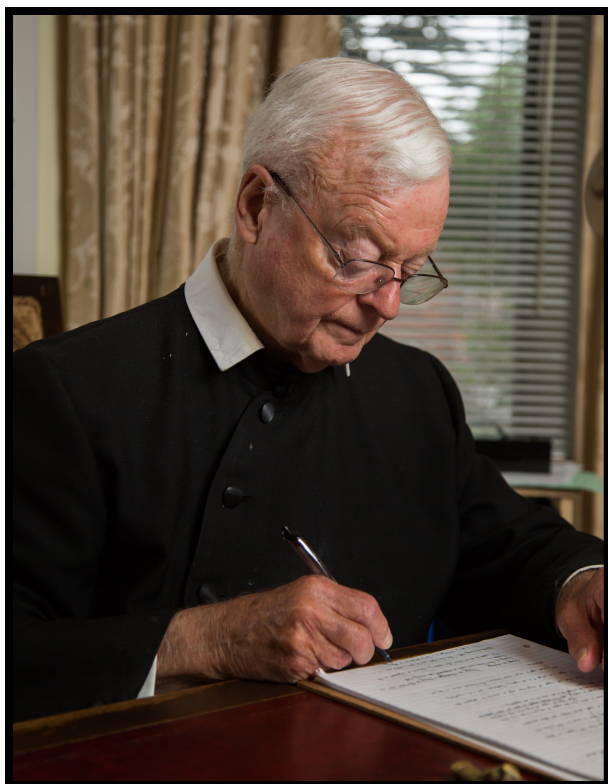




REQUIEM MASS

FOR FR. JONATHAN ROBINSON
FOUNDER AND SUPERIOR
OF THE ORATORY OF ST PHILIP NERI IN TORONTO



The Very Rev. Jonathan Robinson, Founder and Superior of the Oratory of St Philip Neri in Toronto, died June 3 at home, after a brief illness. Fr Robinson was born in Montreal in 1929 and ordained a Catholic priest in 1962.

During a three-year stint as Chairman of the Philosophy Department at McGill University, he felt called to establish a house of the Oratory of St Philip Neri in Canada. The Holy See formally erected the Montreal Oratory in 1975, and the Apostolic Visitor of the Confederation of the Oratory blessed the young community's move to Toronto in 1979. While in Toronto, he served as Provost of the Toronto Oratory, as well as Rector of St Philip's Seminary, at various times also acting as Pastor of both Holy Family and St Vincent de Paul Churches. He was a Chaplain of the Sovereign Military Order of Malta and a recipient of the Queen Elizabeth II Diamond Jubilee Medal.

Besides his academic publications, Fr Robinson also wrote four popular books of spirituality: *On the Lord's Appearing*; *Spiritual Combat Revisited*; *The Mass and Modernity*; and *In No Strange Land*.

Introit

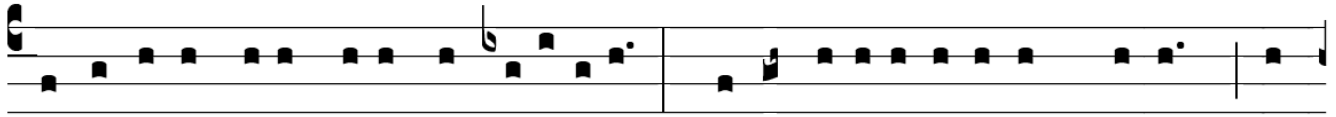
Intr.
6.

R

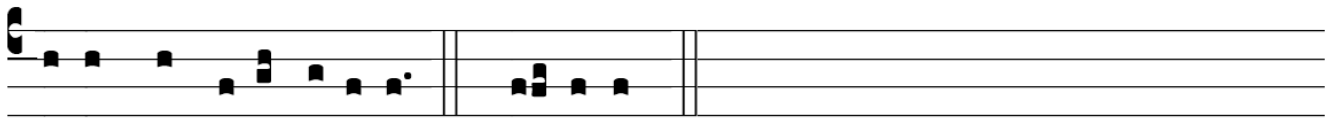
Equi- em * aetér- nam dó-na é- is, Dómi- ne: et lux per-
Rest eternal, grant them, O Lord; and let



pé-tu- a lú-ce- at é- is. *Ps.* Te dé-cet hýmnus Dé- us, in Sí- on,
perpetual light shine upon them. A hymn, O God, becomes you in Sion;



et tí-bi reddétur vótum in Jerúsalem: * exáudi ora-ti- ónem mé- am, ad
and a vow shall be paid to you in Jerusalem: hear my prayer;



te ómnis cáro véni- et. Réqui- em.
all flesh shall come to you. Rest.

Kyrie



Kyr.
6.
K

Y- ri- e * e- lé- i- son. *ijj.* Chrí-ste e- lé- i-son. *ijj.*

Lord have mercy,

Christ have mercy,



Ký- ri- e e- lé- i- son. *ij.* Ký- ri- e * e- lé- i- son.

Lord have mercy,

Lord have mercy,

Collect

Déus, cúi próprium est miseréri	<i>O God, whose character is ever to</i>
sémper et párcere, te súpplíces	<i>have mercy and to spare (us), we</i>
exorámus pro ánima fámuli túi N.,	<i>humbly entreat you on behalf of the</i>
(fámulae túae N.) quam hódie de hoc	<i>soul of your servant (or handmaid)</i>
saéculo migráre jussísti: ut non	<i>N., whom you have required this day</i>
trádas éam in mánus inimíci, néque	<i>to pass out of this world: that you</i>

<p>obliviscáris in finem, sed júbeas éam a sánctis Angelis súscipi, et ad pátriam paradísi perdúci; ut, quía in te sperávit et crédidit, non poénas inférni sustíneat, sed gáudia aetérna possídeat. Per Dóminum nóstrum Jésum fílium, qui técum vívit et régnat in unitáte Spíritus Sáncti, Déus, per ómnia saécula saeculórum</p>	<p><i>would not deliver him into the hands of the enemy nor forget him for ever; but command him to be taken up by the holy Angels, and to be borne to our home in paradise, that as he had put his faith and hope in you he may not undergo the pains of hell but may possess everlasting joys. Through Our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, now and forever:</i></p>
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Epistle - 1 Corinthians 15: 51-57

<p>Fratres: Ecce, mystérium vobis dico: Omnes quidem resurgémus, sed non omnes immutábimur. In moménto, in ictu óculi, in novíssima tuba: canet enim tuba, et mórtui resúrgent incorrúpti: et nos immutábimur. Opórtet enim corruptíbile hoc indúere incorruptiónem: et mortále hoc indúere immortalitátem. Cum autem mortále hoc indúerit immortalitátem, tunc fiet sermo, qui scriptus est: Absórpta est mors in victória. Ubi est, mors, victória tua? Ubi est, mors, stímulus tuus? Stímulus autem mortis peccátum est: virtus vero peccáti lex. Deo autem grátias, qui dedit nobis victóriam per Dóminum nostrum Jesum Christum.</p>	<p><i>Brethren, Behold, I tell you a mystery: we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, Who hath given</i></p>
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

us the victory through Our Lord
Jesus Christ.

Gradual

Grad.
2.

R

Equi- em * aetér- nam dó- na é- is, Dó- mi- ne:
Eternal rest grant them, Lord;

et lux perpé- tu- a lú-
and let perpetual light

ce- at é- is. ¶ In memóri- a aetér-
shine upon them. The just shall

na é- rit jú-
be in everlasting

stus: ab audi- ti- óne má- la * non
remembrance; he shall not fear the

timé- bit.
evil hearing.

Tract

Tract.
8.

A

Bsól- ve, * Dó-mi-ne, á-ni-mas ó-mni- um fí-dé-li- um defun-
Absolve, Lord, the souls of the faithful



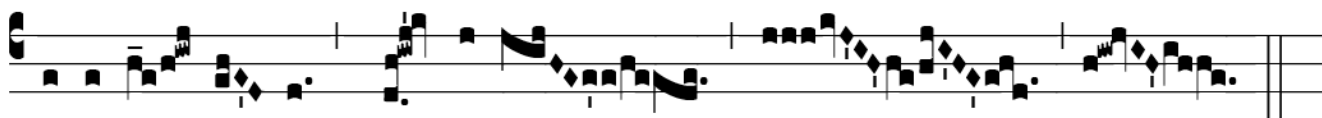
ctó- rum ab ó-mni vín-cu-lo de-li- ctó- rum. V. Et
departed from every bond of sins. And



grá- ti- a tú- a íllis succurrén- te, mere- ántur e-vá-de-re
by the help of Your grace may they be able to escape the



judí-ci- um ulti- ó- nis. V. Et lú-cis aetér- nae be-
vengeant judgment. And enjoy the ultimate beauty



a-ti-tú- di- ne * pérfru- i.
of everlasting light.

DIES irae, dies illa,
solvat saeculum in favilla,
teste David cum Sibylla.

Quantus tremor est futurus,
quando iudex est venturus,
cuncta stricte discussurus!

Tuba mirum spargens sonum
per sepulcra regionum,
coget omnes ante thronum.

Mors stupebit et natura,
cum resurget creatura,
iudicanti responsura.

Liber scriptus proferetur,
in quo totum continetur,
unde mundus iudicetur.

Iudex ergo cum sedebit,
quidquid latet apparebit:
nil inultum remanebit.

Quid sum miser tunc dicturus?
quem patronum rogaturus?
cum vix iustus sit securus.

THAT day of wrath, that dreadful
day,
shall heaven and earth in ashes lay,
as David and the Sybil say.

What horror must invade the mind
when the approaching Judge shall
find
and sift the deeds of all mankind!

The mighty trumpet's wondrous tone
shall rend each tomb's sepulchral
stone
and summon all before the Throne.

Now death and nature with surprise
behold the trembling sinners rise
to meet the Judge's searching eyes.

Then shall with universal dread
the Book of Consciences be read
to judge the lives of all the dead.

For now before the Judge severe
all hidden things must plain appear;
no crime can pass unpunished here.

O what shall I, so guilty plead?
and who for me will intercede?
when even Saints shall comfort
need?

Rex tremendae maiestatis,
qui salvandos salvas gratis,
salva me, fons pietatis.

Recordare Iesu pie,
quod sum causa tuae viae:
ne me perdas illa die.

Quaerens me, sedisti lassus:
redemisti crucem passus:
tantus labor non sit cassus.

Iuste iudex ultionis,
donum fac remissionis,
ante diem rationis.

Ingemisco, tamquam reus:
culpa rubet vultus meus:
supplici parce Deus.

Qui Mariam absolvisti,
et latronem exaudisti,
mihi quoque spem dedisti.

Preces meae non sunt dignae:
sed tu bonus fac benigne,
ne perenni cremer igne.

O King of dreadful majesty!
grace and mercy You grant free;
as Fount of Kindness, save me!

Recall, dear Jesus, for my sake
you did our suffering nature take
then do not now my soul forsake!

In weariness You sought for me,
and suffering upon the tree!
let not in vain such labor be.

O Judge of justice, hear, I pray,
for pity take my sins away
before the dreadful reckoning day.

Your gracious face, O Lord, I seek;
deep shame and grief are on my
cheek;
in sighs and tears my sorrows speak.

You Who did Mary's guilt unbind,
and mercy for the robber find,
have filled with hope my anxious
mind.

How worthless are my prayers I
know,
yet, Lord forbid that I should go
into the fires of endless woe.

Inter oves locum praesta,
et ab haedis me sequestra,
statuens in parte dextera.

Confutatis maledictis,
flammis acribus addictis.
voca me cum benedictis.

Oro supplex et acclinis,
cor contritum quasi cinis:
gere curam mei finis.

Lacrimosa dies illa,
qua resurget ex favilla.
iudicandus homo reus:
huic ergo parce Deus.

Pie Iesu Domine,
dona eis requiem. Amen.

Divorced from the accursed band,
o make me with Your sheep to stand,
as child of grace, at Your right Hand.

When the doomed can no more flee
from the fires of misery
with the chosen call me.

Before You, humbled, Lord, I lie,
my heart like ashes, crushed and dry,
assist me when I die.

Full of tears and full of dread
is that day that wakes the dead,
calling all, with solemn blast
to be judged for all their past.

Lord, have mercy, Jesus blest,
grant them all Your Light and Rest.
Amen.

Gospel - John 5: 25-29

In illo témpore: Dixit Jesus turbis Judæórum: Amen, amen, dico vobis, quia venit hora, et nunc est, quando mórtui áudient vocem Fílii Dei: et qui audíerint, vivent. Sicut enim Pater habet vitam in semetípso, sic dedit et Fílio habére vitam in semetípso: et potestátem dedit ei judícium fácere, quia Fílius hóminis est. Nolíte mirári hoc, quia venit hora, in qua omnes, qui in monuméntis sunt, áudient vocem Fílii Dei: et procédent, qui bona fecérunt, in resurrectiόνem vitæ: qui vero mala egérunt, in resurrectiόνem judícii.

At that time, Jesus said to the multitudes of the Jews: Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself; and He hath given Him power to do judgment, because He is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

Offertory

Offert.
2.

D

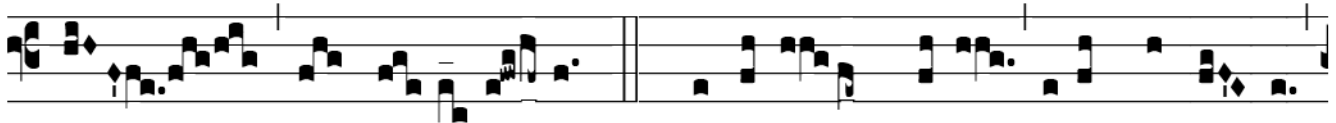
Omine Jésu Chríste, * Rex gló- ri-æ, líbe-ra ánimas
O Lord Jesus Christ, King of glory, deliver the souls

ómni- um fidé- li- um de-functó- rum de poénis infér- ni et de profún-
of all the faithful departed from the pains of hell and from the

do lá- cu: líbera é- as de óre le- ó- nis, ne absórbe- at é- as tár-tarus,
bottomless pit: deliver them from the lion's mouth, that hell not swallow them up, that they don't

ne cádan- t in obscú- rum: sed sígni-fer sánc-tus Mí-cha- el repræséntet
fall into darkness, but let the standard-bearer, holy Michael, lead them into

é- as in lú- cem sánc-tam: * Quam ó-lim Abrahæ promi-sísti, et sé-
that holy light; which You did promise to Abraham



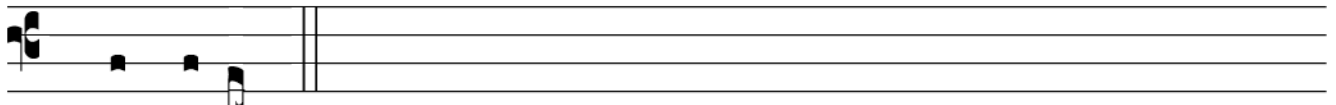
mi- ni é- jus. ¶ Hósti- as et préces tibi, Dómi- ne,
and to his seed. We offer to You, O Lord,



láudis offé-rimus: tu súscipe pro animábus íl-lis, quá-rum hódí- e me-
sacrifices and prayers: receive them in behalf of those souls of whom we



mó-ri- am fácimus: fac é- as, Dómine, de mór- te transí- re ad ví- tam.
remember this day. Grant them, O Lord, to pass from death to that life...

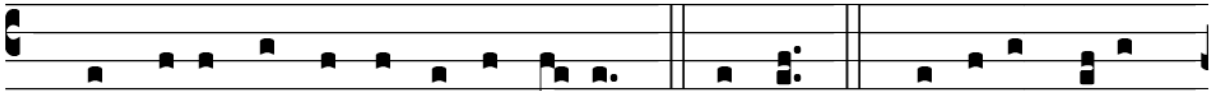


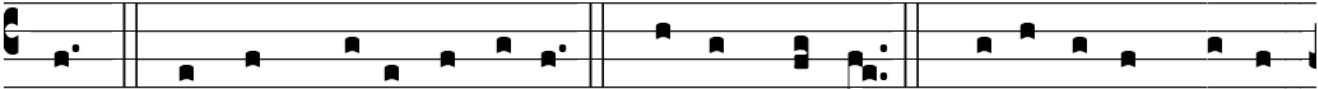
* Quam ó-lím


Secret

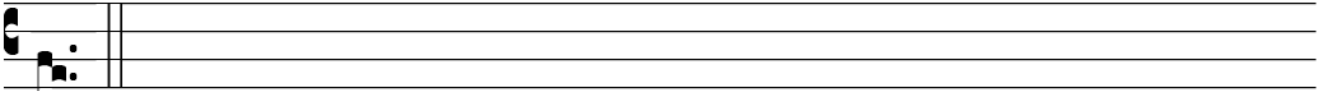
Propitiáre, quaésumus Dómine,	<i>Be merciful, we beseech You, Lord,</i>
ánimæ fámuli túi N. (famulæ túæ	<i>to the soul of Your servant, N., for</i>
N.), pro qua hóstiam láudis tibi	<i>which we offer to You the sacrifice of</i>
immolámus, majestátem túam	<i>praise, supplicating Your majesty</i>
supplíciter deprecántes : ut per haec	<i>that, through these offices of pious</i>
píæ placatiónis offícia, perveníre	<i>propitiation it may be worthy to</i>
mereátur ad réquiem sempitérnam.	<i>enter unto ever-lasting rest. Through</i>
Per Dóminum nóstrum Jésum fílium,	<i>Our Lord Jesus Christ, your Son,</i>
qui técum vívit et régnat in unitáte	<i>who lives and reigns with you, in the</i>
Spíritus Sáncti, Déus, per ómnia	<i>unity of the Holy Spirit, now and</i>
saécula saeculórum	<i>forever.</i>

Preface for the Dead

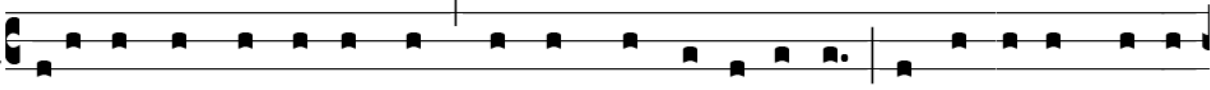
P 
Er ómni- a saé-cu- la saecu- ló-rum. R̃. Amen. Ṽ. Dóminus vobí-
For ever and ever: R̃. So be it. Ṽ. The Lord be with

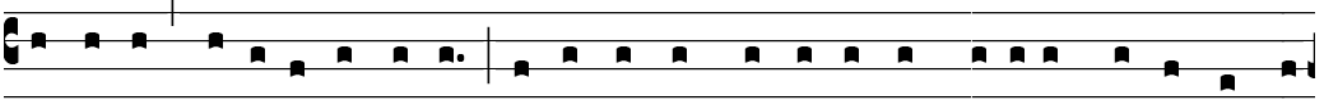

scum. R̃. Et cum spí-ri- tu tú- o. Ṽ. Súrsu m córdá. R̃. Habémus ad Dómi-
you. R̃. And with your spirit. Ṽ. Lift up your hearts. R̃. We lift them to

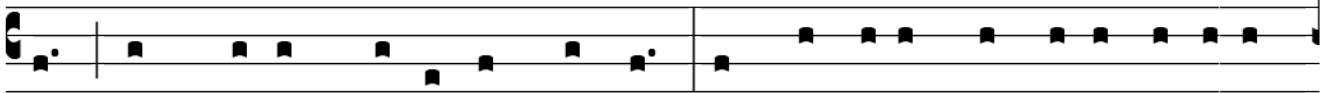

num. Ṽ. Grá-ti- as a-gámus Dómino Dé- o nóstro. R̃. Dígnu m et jústu m
the Lord. Ṽ. Let us give thanks to the Lord our God. R̃. It is right and


est.
just.

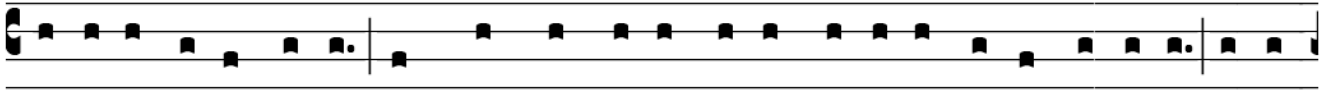
Priest:

V 
Ere dígnu m et jústu m est, aéquu m et sa-lu-tá-re, nos tí-bi sémper et
It is truly worthy and just, right and for our salvation, that we should at all


u-bíque grá-ti- as á-ge-re: Dómi-ne, sáncte Pá-ter, omnípotens æ-térne Dé-
times, and in all places, give thanks unto You, holy Lord, Father almighty,



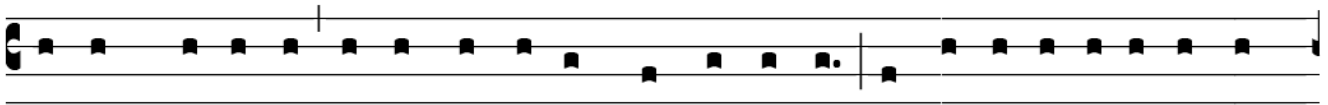
us: per Chrístum Dómi-num nóstrum. In quo nóbis spes be- á- tæ resur-
everlasting God, through Christ Our Lord. In whom the hope of a blessed



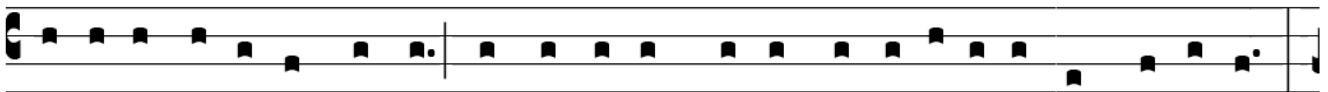
recti- ó-nis ef-fúlsit, ut quos contrístat cérta mo-ri- éndi condí-ci- o, e- ós-
resurrection has illuminated to us; so that those who are saddened by the



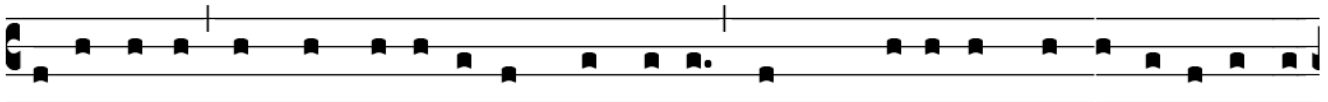
dem conso-lé-tur fu-tú-ræ immorta-li-tá-tis promíssi- o. Tú- is é-nim fi-dé-
certain lot of dying, may be consoled by the promise of a future deathless
life.



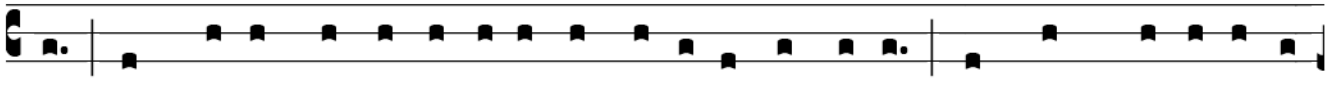
li-bus, Dómi-ne, ví- ta mu- tá-tur, non tól-li- tur, et disso-lú-ta terréstris
For to Your faithful people, O Lord, life is changed, not taken away:and



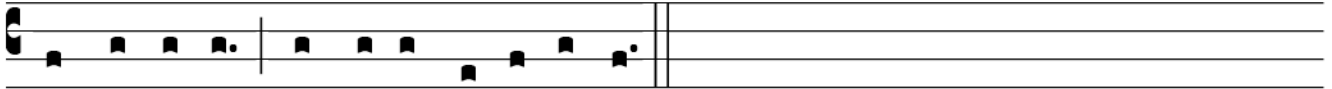
hú-jus inco-lá-tus dómo, æ- téna in caé-lis ha-bi-tá-ti- o compa-rá-tur.
when the home of this earthly journey is dissolved, an eternal dwelling
place



Et íd-e- o cum Ange-lis et Archánge-lis, cum Thrónis et Domi-na-ti- ó-ni-
is being prepared in the heavens. And therefore with Angels and Arch-
angels,




bus, cúmqe ómni mi- lí- ti- a cæ- léstis ex-ér-ci-tus, hýmnum gló-ri- æ tu-
with Thrones and Dominations, and with all the hosts of the heavenly army,



æ cá-nimus, sí- ne fí- ne di-céntes:
we sing the hymn of Your glory, evermore saying:

Sanctus

S 
Anctus, * Sáncetus, Sáncetus Dóminus Dé- us Sába- oth. Plé- ni
Holy, Holy, Holy, Lord God of hosts. Heaven



sunt caé-li et térra gló-ri- a tú- a. Ho-sánna in excélsis. Bene-díctus qui
and earth are full of your glory. Hosanna (praise) in the highest. Blessed



vé-nit in nómine Dómi-ni. Ho-sánna in excél-sis.
is He who comes in the name of the Lord. Hosanna in the highest*

* Hosanna in the original Hebrew can be translated “save” or “rescue”.

Agnus Dei



- gnus Dé- i, * qui tóllis peccá-ta mún-di : dóna é- is réqui- em. A-
Lamb of God, you take away the sins of the world: grant them rest.

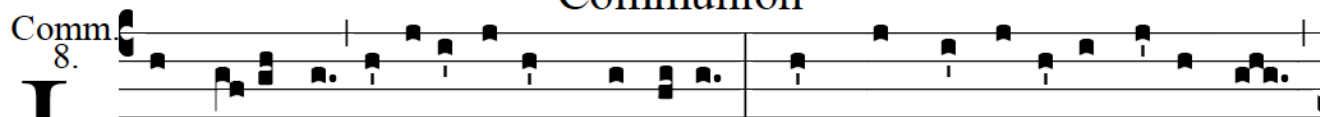


gnus Dé- i, * qui tóllis peccá-ta mún-di : dó-na é- is réqui- em. Agnus Dé-
Lamb of God, you take away the sins of the world: grant them rest.



i, * qui tóllis peccá-ta mún-di : dó-na é- is réqui- em ** sempi- té-nam.
Lamb of God, you take away the sins of the world: grant them eternal rest.

Communion



Lux aetérna lúce-at é- is, Dómine: * Cum sánctis tú- is in aetérnum,
*May light eternal shine upon them, O Lord, * With Your Saints for ever-*



quí- a pí- us es. ∞ Réqui- em aetérnam dó-na é- is Dómine: et lux perpé-
more, for You are gracious. ∞ Eternal rest give to them, O Lord; and let



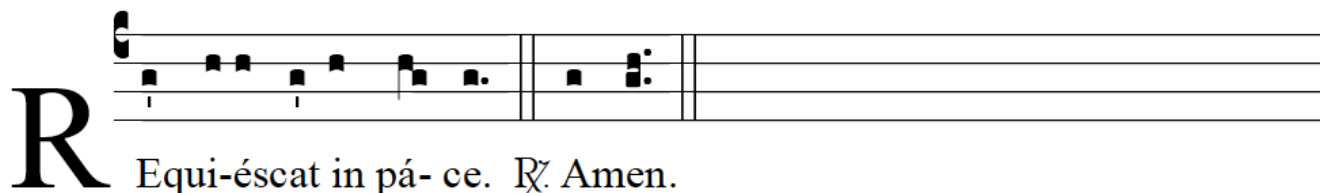
tu- a lúce- at é- is * Cum sánctis tú- is in aetérnum, quí- a pí- us es.
perpetual light shine upon them with Your Saints.*

Postcommunion

Praesta, quaesumus omnipotens Deus : ut anima famuli tui N. (famulae tuae N.), quae hodie de hoc saeculo migravit, his sacrificiis	<i>Grant, we beseech You, O Lord, that the souls of Your servant N. (handmaid or of Your servants and handmaids, N.) the anniversary of</i>
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purgáta, et a peccátis expedita,
indulgéntiam páriter et réquiem
cápiat sempitérnam.

*whose burial we are keeping, may be
cleansed by this Sacrifice and may
obtain both pardon and eternal rest.*



Rest in peace. R̃. So be it.

The Absolution. - *The continuation of the Burial Service*

After Mass, the Priest, vested in a black cope, goes to the bier for the ceremony called the Absolution. The Cross-bearer stands at the head of the deceased between two Acolytes with lighted candles. The Priest stands at the foot of the bier opposite the Cross and recites the following Prayer, which is never altered even if said for a women or several deceased.

Non íntres in iudícium cum sérvó túo
Dómine, quía nŭllus ápuđ te
justificábitur hómo, nŭsi per te
ómnium peccatórum éi tribuátur
remíssio. Non érgo éum quaésumus,
túa judiciális senténtia prémat, quem
tíbi véra supplicátio fidei cristiánæ
comméndat: sed grátia túa illi
succurrénte, mereátur evádere
iudícium ultiónis, qui dum víveret,
insignítus est signáculo sáncťæ
Trinitátis. Qui vívis et régnas in
saécula sæculórum.

*Enter not into judgement with Your
servant, Lord; because no one is
guiltless in your sight, unless you
grant them remission of all their
sins. But then condemn not, we beg
that sentence You pronounce in
judgement upon one whom the
faithful prayer of Christian people
commends to You, to be a doom
which shall crush him completely.
Rather assist him by Your gracious
favor, that he may escape Your
avenging justice who, in his lifetime,
was signed with the seal of the holy
Trinity. Who lives and reigns world
without end.*

R̃. Amen.

So be it.

Resp
1.

Libe-ra me, Dó- mine, * de mórtē ætér- na, in dí- e ílla tremén-
Deliver me, Lord, from death eternal on that fearful day, When the heavens

da: * Quándo caéli mo- vëndi sunt et térra. † Dum vé- ne-ris ju-
and the earth shall be moved, When You shall come to

di-cá- re saé- culum per í- gnem. ∇ Trémens fáctus sum égo, et
judge the world by fire. I tremble, and I fear, till the judgement

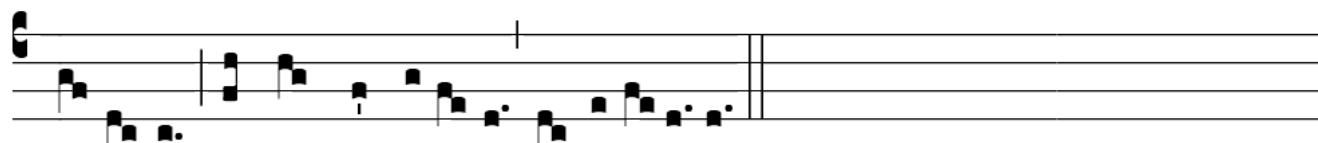
tí- me- o, dum discússi- o véne- rit, átque ventú- ra í- ra. * Quándo caé-
be upon us, and the coming wrath, when the heavens and the earth shall be

li mo- vëndi sunt et térra. ∇ Dí- es ílla, dí- es íræ, calami-tá- tis et mi-
moved. That day, day of wrath, calamity, and misery, day of great and

sé-ri- æ, dí- es mágna et amá- ra vál- de. † Dum vé- ne-ris ju- di-
exceeding bitterness, when You shall come to



cá- re saé- culum per í- gnem. V. Réqui- em ætérnam dóna é-is,
judge the world by fire. Rest eternal grant unto them,



Dómi-ne : et lux perpétu- a lú-ce-at é- is.
O Lord: and let light perpetual shine upon them.

Repeat Líbera me Dómine *as far as* V. Trémens.

Towards the end of the Responsory, the Priest, assisted by the Deacon, puts incense into the thurible and blesses it. When the Responsory is ended, the Cantor and the first Choir (or cantor if no choir is available) sing:



Ký-ri-e e-lé- i-son.
Lord, have mercy.

*The second
 Choir responds:*



Chríte e-lé- i-son.
Christ, have mercy

*Both Choirs
 together:*



Ký-ri-e e- lé- i-son.

*The Priest
 sings:*



Pá- ter nóster.

Our Father...

The Priest continues the Pater noster in silence, whilst he sprinkles the corpse with holy water and incenses it. Then sings the following:



V. Et ne nos indúcas in tenta-ti- ónem.


V. And lead us not into temptation.

R. Sed libera nos a **málo**.

V. A pórtá **ínferi**.

R. Erue, Dómine, ánimam **éjus**.

V. Requiéscat in **páce**.

R. Amen. 

V. Dómine, exáudi oratióinem **méam**.

R. Et clámor méus ad te **véniat**.

V. Dóminus vobíscum.

R. Et cum spíritu **túo**.

But deliver us from evil.

*From the gate of hell,
deliver, Lord, my soul.*

Rest in peace.

So be it.

Lord, hear my prayer.

And let my cry come unto you.

The Lord be with you,

And with your spirit.

Orémus *Let us pray*

Déus, cúí próprium est miseréri
sémper et párcere, te súpplíces
deprecámur pro ánima fámuli túi N.
(fámulæ túæ N.) quam hódie de hoc
saéculo migráre jussísti, ut non
trádas éam in mánus inimíci, néque
obliviscáris in fínem, sed júbeas éam
a sánctis Angelis súscipi, et ad
pátriam paradísi perdúci; * ut quía in
te sperávit et crédidit, non poénas
inférni sustíneat, sed gáudia aetérna
possídeat. Per Chrístum Dóminum
nóstrum.

*God, whose nature is to always have
mercy and spare (us), we humbly ask
you for the soul of Your servant
(handmaid) N., which You have
required this day to exit out of this
world: that You do not deliver it into
the hands of the enemy, or forget it
when arriving at the end; but order it
to be received by the holy angels,
and lead into Paradise, it's real
country; where it has hoped and be-
lieved as it did in You that it may not
suffer the torment of hell but may
gain possession of eternal joy.
Through Christ Our Lord.*

R. Amen.

So be it.

Antiphon

7.

I

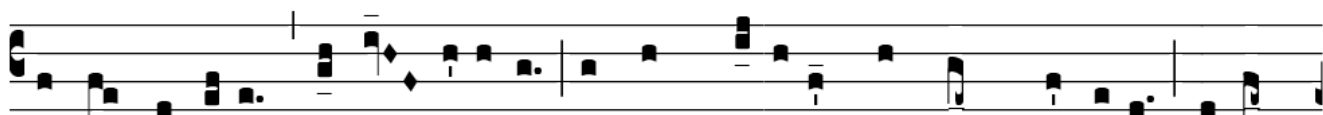
N paradí-sum * dedúcant te Ange-li : in tú- o advéntu suscípi- ant

May the Angels lead you into paradise: may the Martyrs receive you at



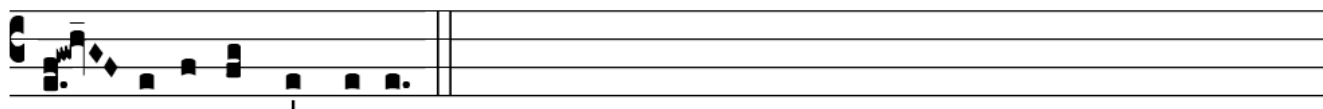
te Mártyres et perdúcant te in civi-tá-tem sánctam Je-rúsa-lem. Chó-

your coming, and lead you unto the holy city of Jerusalem. May the



rus Ange-lórum te su- scípi- at, et cum Lázaro quóndam páupere aetér-

choirs of Angels receive you, and may you have eternal rest with Lazarus,



nam hábe- as réqui- em.

who once was poor.