

EUCCHARISTIC PRAYER I - Roman Canon - see Mass book page 12

Acclamation after the Consecration see Mass book page 18

The Lord's Prayer - see Mass book page 21

The Agnus Dei is from Mass II (Kyrie fons bonitatis)

1.

A -gnus Dé- i, *qui tól- lis peccá-ta
 mún-di: mi-seré- re nó- bis. Agnus Dé- i, *
 qui tól-lis peccáta mún-di: mise-ré- re nó- bis.
 Agnus Dé- i, *qui tól- lis peccá-ta mún-di:
 dóna nó- bis pá- cem.

K COMMUNION ANTIPHON

Beati mundo corde, quoniam ipsi Deum vocabuntur; beati qui persecutionem patientur propter iustitiam, quoniam ipsorum est regnum caelorum.

Blessed are the clean of heart, for they shall see God: blessed are the peacemakers, for they shall be called the children of God: blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

Communion Motet is the "O quam gloriosum" by Jacob Vaet (1529-1567)

"Oh! How glorious is the kingdom wherein all the saints rejoice with Christ; they are clothed in white robes; they follow the Lamb withersoever he goeth."

L POST COMMUNION PRAYER

Mirabilem te, Deus, et unum Sanctum in omnibus Sanctis tuis adorantes, tuam gratiam imploramus, qua, sanctificationem in tuam plenitudine consummantes, ex hac mensa peregrinantium ad caelestis patriae convivium transeamus. Per Christum nostrum. Amen.

We adore Thee, O God, who art wonderful and who alone art Holy in all Thy saints; and we beg Thee that by Thy grace we may become perfectly holy in the fullness of Thy love, and pass from the sacramental table of our pilgrimage to the banquet of our heavenly homeland.

VESPERS & BENEDICTION

WILL TAKE PLACE TONIGHT SAT 6.30 P.M.

ARE VERY WELCOME TO TAKE THIS SHEET HOME

PLEASE DO NOT REMOVE THE MASS BOOK

THE SOLEMNITY OF ALL SAINTS

HISTORICAL BACKGROUND:

The celebration of the Feast of All Saints on November 1st is an ancient Roman Feast, originally in honour of all the martyrs. In the earliest centuries of the Church's life, only those who had 'shed their blood for love of Christ' were counted as Saints. It was only after the 'Peace of the Emperor Constantine' in 312 A.D. that persecution finally ceased in the Roman Empire, and Christians began to recognise other forms of holiness in life and death than in martyrdom alone.

The celebration on this date is connected with the Dedication of the 'Pantheon' in Rome, which had originally been a pagan temple to all the gods, but was consecrated to Christian worship by the Pope in 610 A.D., in honour of all the martyrs put to death by pagan Rome. Today's Solemnity therefore celebrates the Triumph of Christian Rome over pagan Rome.



LITURGICAL INTRODUCTION:

The meaning of the Feast is found in adoring the Holiness that is God's alone, but which in His goodness He chooses to share with all those who have been redeemed in Christ. The Preface of the Mass sums this up perfectly. We look forward to the fulfilment of our redemption in heaven, the 'New Jerusalem', where the saints are already made perfect. We are given the saints as an example to inspire us on our pilgrim way through this life towards the goal of full union with God. We are also given them as intercessors, who assist us by their prayers in the difficulties of our journey through life, a journey they once travelled themselves. In this sense, today's solemnity celebrates the triumph of heaven after this life.

A INTROIT

Gaudeamus omnes in Domino, diem festum celebrantes sub honore Sanctorum omnium: de quorum solemnitate gaudent angeli, et collaudant Filium Dei. Psalm. Exsultate iusti in Domino: rectos decet collaudatio.

Let us all rejoice in the Lord, celebrating a festival day in honour of all the Saints: at whose solemnity the angels rejoice, and give praise to the Son of God. Psalm. Rejoice in the Lord, ye just: praise becometh the upright.

Introductory rite—see Mass book page 3.

Kyrie & Gloria from Missa Brevis in G (KV140) by Wolfgang Amadeus Mozart (1756-1791)

B COLLECT

Omnipotens sempiterne Deus, qui nos omnium Sanctorum tuorum merita sub una tribusti celebrata venerari, quaesumus, ut desideratam nobis tuae propitiacionis abundantiam, multiplicatis intercessoribus, largiaris. Per Dominum nostrum Jesum Christum....Per omnia saecula saeculorum. Amen.

Almighty and everlasting God, who hast given us in one feast to venerate the merits of all Thy saints; we beseech Thee through the multitude of intercessors to grant us the desired abundance of Thy mercy.

C First reading is taken from the book of the Apocalypse.

I, John, saw another angel rising where the sun rises, carrying the seal of the living God; he called in a powerful voice to the four angels whose duty was to devastate land and sea, Wait before you do any damage on land or at sea or to the trees, until we have put the seal on the foreheads of the servants of our God. Then I heard how many were sealed: a hundred and forty-four thousand, out of all the tribes of Israel. After that I saw a huge number, impossible to count, of people from every nation, race, tribe and language; they were standing in front of the throne and in front of the Lamb, dressed in white robes and holding palms in their hands. They shouted aloud, Victory to our God, who sits on the throne, and to the Lamb! And

all the angels who were standing in a circle round the throne, surrounding the elders and the four animals, prostrated themselves before the throne, and touched the ground with their foreheads, worshipping God with these words, Amen. Praise and glory and wisdom and thanksgiving and honour and power and strength to our God for ever and ever. Amen. One of the elders then spoke, and asked me, Do you know who these people are, dressed in white robes, and where they have come from? I answered him, You can tell me, my lord. Then he said, These are the people who have been through the great persecution, and they have washed their robes white again in the blood of the Lamb. Verbum Domini. **R. Deo gratias.**

D GRADUAL *Fear the Lord, all ye His saints: for there is no want to them that fear Him. V. nihil deest timentibus eum. V. Inquirentes autem Dominum non deficient omni bono.* *But they that seek the Lord shall not be deprived of any good.*

E Second reading from the first Epistle of St. John. Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is Surely everyone who entertains this hope must purify himself, must try to be as pure as Christ. Verbum Domini. **R. Deo gratias.**

F GOSPEL ALLELUIA *Come to Me all you who labour and are heavy laden, and I will refresh you*

G GOSPEL - A reading from the Holy Gospel according to St. Matthew At that time: Seeing the crowds, Jesus went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them, saying: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. "Blessed are those who mourn, for they shall be comforted. "Blessed are the meek, for they shall inherit the earth. "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. "Blessed are the merciful, for they shall obtain mercy. "Blessed are the pure in heart, for they shall see God." Blessed are the peacemakers, for they shall be called sons of God. "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you. Verbum Domini. **R. Laus tibi, Christe.**

CREDO III—see Mass book page 27 or 28

At the end of the Bidding Prayers we sing this ancient prayer to Our Lady.

We fly to thy protection, O holy Mother of God.

Despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

7. **S**UB tū-um praesi-di-um confūgimus, * sáncta Dé- i Génitrix : nóstras depre-ca-ti- ónes ne despí-ci-as in ne-ces-si-tá-tibus : sed a per-í-cu-lis cúnctis líbe-ra nos sem-per, Vírgo glo-ri- ó-sa et be- ne-dícta.

Offertory Motet “Justorum animae” by Charles Villiers Stanford (1852-1924)

The souls of the Just are in God's hands, and no torment shall ever touch them. To the eyes of the foolish they seemed to have died, but they are in peace.

H PRAYER OVER THE GIFTS *O Lord, may the gifts which we offer in honour of all the saints be pleasing to Thee, and grant that we may know that those whom we believe to be certain of immortal life are eager for our own salvation.*

Grata tibi sint, Domine, munera, quae pro cunctorum offerimus honore Sanctorum, et concede, ut, quos iam credimus de sua immortalitate securos, sentiamus de nostra salute sollicitos. Per Christum Dominum nostrum. Amen.

J PREFACE *It is truly meet and right and incumbent upon us for our salvation that we should always and everywhere give thanks unto Thee, O Lord, holy Father, almighty everlasting God. For today Thou dost grant us the joy of celebrating Thy holy city, the heavenly Jerusalem which is our mother, where already our brethren surround Thee in a crown of everlasting praise. Thither we pilgrims eagerly hasten, progressing in faith; and rejoicing together at their glory with those members of the Church who are now raised on high. For by their means Thou dost bestow on us both aid in our weakness and an example to follow. And therefore, together with them, and with the company of the Angels, we glorify Thee, crying aloud with our voices in praise:*

Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus: Nobis enim hodie civitatem tuam tribuis celebrare, quae mater nostra est, caelestisque Jerusalem, ubi iam te in aeternum fratrum nostrorum corona collaudat. Ad quam peregrini, per fidem accedentes, alacriter festinamus, congaudentes de Ecclesiae sublimium glorificatione membrorum, qua simul fragilitati nostrae adiumenta et exempla concedis. Et ideo, cum ipsorum Angelorumque frequentia, una te magnificamus, laudis voce clamantes:

Sanctus from Mass II (Kyrie fons bonitatis)

1. **S**An- ctus, * Sán- ctus, Sán- ctus Dó- minus Dé- us Sába-oth. Pléni sunt caéli et tér- ra gló- ri- a tú- a. Hosánna in excé- sis. Bene- díctus qui vé- nit in nó- mine Dómini. Hosánna in excé- sis.