

REMEMBRANCE SUNDAY

Sanctus is from
Plainsong Mass
XVIII

The Agnus Dei
is from the
setting by
Anerio

S Anctus, * Sánctus, Sánctus Dóminus Dé-us Sá-
ba-oth. Pléni sunt caéli et térra gló-ri- a tú-a. Hosánna in
excélsis. Benedíctus qui vénit in nómine Dómi-ni. Hosán-
na in excélsis.

K COMMUNION ANTIPHON
Lux aeterna luceat eis, Domine, cum sanctis tuis in aeternum, quia pius es. V. Requiem aeternam dona eis Domine, et lux perpetua luceat eis, cum Sanctis tuis in aeternum....

Communion Motet
“Lux aeterna luceat” by Anerio
(see Communion antiphon for translation)

L POST COMMUNION PRAYER
Multiplica, Domine, his sacrificiis susceptis, super famulos tuos defunctos misericordiam tuam, et, quibus donasti baptismi gratiam, da eis aeternorum plenitudinem gaudiorum. Per Christum Dominum nostrum. Amen.

At the end of Mass 'The Last Post' is played, followed by two minutes' silence, then the Reveille is played on the trumpet. Finally, all sing these verses of **THE NATIONAL ANTHEM**

God save our gracious Queen,
long live our noble Queen,
God save our Queen.
Send her victorious,
happy and glorious,
long to reign over us
God save the Queen.

May eternal light shine upon them, O Lord. With thy Saints forever, for Thou art merciful. Eternal rest grant to them, O Lord, and let perpetual light shine upon them. With thy Saints forever...



By Thine acceptance of these sacrifices, O Lord, increase Thy mercy towards Thy departed servants; and give to those whom Thou hast endowed with baptismal grace the fullness of everlasting joys.

Thy choicest gifts in store,
on her be pleased to pour,
Long may she reign.
May she defend God's laws
and ever give us cause,
to sing with heart and voice

VESPERS & BENEDICTION WILL BE SUNG HERE TONIGHT AT 7.30 P.M.
YOU ARE WELCOME TO TAKE THIS SHEET HOME
PLEASE DO NOT REMOVE THE MASS BOOK

A INTROIT
Requiem aeternam dona eis Domine: et lux perpetua luceat eis. *Psalm.* Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Jerusalem. Exaudi orationem meam, ad te omnis caro veniet. *Eternal rest grant to them, O Lord; and let perpetual light shine upon them. Psalm: A hymn, O God, befits Thee in Sion; and a vow shall be paid to Thee in Jerusalem. Hear my prayer, for all flesh shall come to Thee.*

This Mass begins with the Introit and Kyrie which run without a break. The musical setting is by Giovanni Francesco Anerio (1567-1630) After the Kyrie, the Celebrant greets the People with 'Dominus vobiscum' and then sings the Collect:

B COLLECT
Fidelium, Deus, omnium conditor et redemptor, famulis tuis remissionem cunctorum tribue peccatorum, ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Per Dominum nostrum Per omnia saecula saeculorum Amen. *O God, the Creator and Redeemer of all men, grant to Thy departed servants the forgiveness of all their sins, that through our loving prayers they may obtain the pardon for which they have always longed.*

C The first reading is from the book of Maccabees.
Judas, the leader of the Jews, took a collection from the people individually, amounting to nearly two thousand drachmae, and sent it to Jerusalem to have a sacrifice for sin offered, an altogether fine and noble action, in which he took full account of the resurrection. For if he had not expected the fallen to rise again it would have been superfluous and foolish to pray for the dead, whereas if he had in view the splendid recompense reserved for those who make a pious end, the thought was holy and devout. This was why he had this atonement sacrifice offered for the dead, so that they might be released from their sin.
Verbum Domini. R. Deo gratias.

D GRADUAL
Requiem aeternam dona eis Domine: et lux perpetua luceat eis. V. In memoria aeterna erit iustus: ab auditione mala non timebit. *Eternal rest grant to them, O Lord; and let perpetual light shine upon them. V. The just shall be in everlasting remembrance; he shall not fear hearing the evil word.*

E The second reading is from St. Paul's first epistle to the Thessalonians.
We want you to be quite certain, brothers, about those who have died, to make sure that you do not grieve about them, like the other people who have no hope. We believe that Jesus died and rose again, and that it will be the same for those who have died in Jesus: God will bring them with Him. We can tell you this from the Lord's own teaching, that any of us who are left alive until the Lord's coming will not have any advantage over those who have died. At the trumpet of God, the voice of the archangel will call out the command and the Lord Himself will come down from heaven; those who have died in Christ will be the first to rise, and then those of us who are still alive will be taken up in the clouds, together with them, to meet the Lord in the air. So we shall stay with the Lord for ever. With such thoughts as these you should comfort one another.
Verbum Domini. R. Deo gratias.

TRACT.

F Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus. V. Sitivit anima mea ad Dominum vivum: quando veniam, et apparebo ante faciem Dei? V. Fuerunt mihi lacrimae meae panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?

SEQUENCE

Dies irae, dies illa, solvet saeculum in favilla: teste David cum Sybilla.

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, judicanti responsura.

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

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

Quid sum miser tunc dicturus? Quem patronum rogaturus, cum vix justus sit securus?

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

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

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

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

Ingemisco, tamquam reus: culpa rubet vultus meus: supplicanti 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.

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

Confutatis maledictis, flammis acerbis 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 Jesu Domine, dona eis requiem. Amen

As the hart panteth after the fountains of water, so my soul panteth after Thee, O God. V. My soul hath thirsted for the living God: when shall I come and appear before the face of God? V. My tears have been my bread day and night, while they say to me daily: Where is thy God?

Day of wrath, O day of mourning, see fulfilled the prophets' warning. Heaven and earth in ashes burning.

Oh, what fear man's bosom rendeth, when from heaven the Judge descendeth, on whose sentence all dependeth.

Wondrous sound the trumpet flingeth, through earth's sepulchres it ringeth, all before the throne it bringeth.

Death is struck, and nature quaking, all creation is awaking, to its Judge an answer making.

Lo! the book exactly worded, wherein all hath been recorded, thence shall judgment be awarded.

When the Judge His seat attaineth, and each hidden deed arraigneth, nothing unavenged remaineth.

What shall I, frail man, be pleading? Who for me be interceding, when the just are mercy needing?

King of majesty tremendous, Who dost free salvation send us: fount of pity, then befriend us.

Think, good Jesu, my salvation caused Thy wondrous Incarnation. leave me not to reprobation.

Faint and weary Thou hast sought me, on the cross of suffering bought me; shall such grace be vainly brought me?

Righteous Judge, for sin's pollution, grant Thy gift of absolution, ere that day of retribution.

Guilty, now I pour my moaning, all my shame with anguish owning; spare, O God, Thy suppliant groaning.

Thou the sinful woman savedst; Thou the dying thief forgavest; and to me a hope vouchsafest.

Worthless are my prayers and sighing; yet, good Lord, in grace complying, rescue me from fires undying.

With Thy favoured sheep O place me, Nor among the goats abase me, but to Thy right hand upraise me.

While the wicked are confounded, doomed to flames of woe unbounded, call me with Thy saints surrounded.

Low I kneel, with heart-submission, see, like ashes, my contrition; help me in my last condition.

Ah, that day of tears and mourning, from the dust of earth returning, man for judgement must prepare him.

Spare, O God, in mercy spare him. Lord, all pitying, Jesu blest, grant them Thine eternal rest. Amen.

GOSPEL - A reading from the Holy Gospel according to John.

G At that time Jesus answered them, "The hour has come for the Son of man to be glorified.

Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honour him." Now is my soul troubled. And what shall I say? `Father, save me from this hour'? No, for this purpose I have come to this hour. Father, glorify thy name." Then a voice came from heaven, "I have glorified it, and I will glorify it again."
Verbum Domini. **R. Laus, tibi Christe.**

CREDO IV—see Mass book page 29 or 30

At the end of the Bidding Prayers we

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.

Offertory Motet "Justorum animae" by William Byrd (1543-1623)

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.

PRAYER OVER THE GIFTS

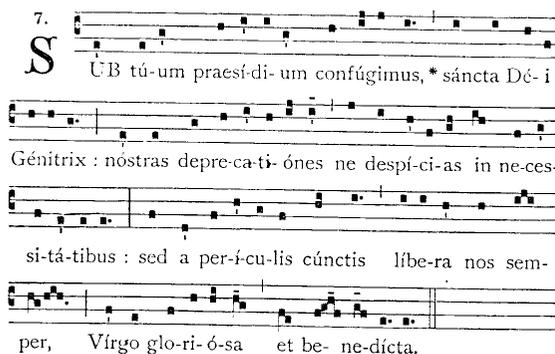
H Hostias, quaesumus, Domine, quas tibi pro famulis tuis offerimus, propitiatus intende, ut, quibus fidei christianae meritum contulisti, dones et praemium. Per Christum Dominum nostrum. Amen.

PREFACE for the Dead, Number 5

J Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus: per Christum Dominum nostrum.

Quia, etsi nostri est meriti quod perimus, tuae tamen est pietatis et gratiae quod, pro peccato morte consumpti, per Christi victoriam edempti, cum ipso revocamur ad vitam.

Et ideo cum caelorum virtutibus in terris te iugiter celebramus, maiestati tuae sine fine clamantes:



O Lord, look favourably upon these sacrifices which we offer Thee on behalf of Thy servants, and grant to all those on whom Thou hast conferred the merit of Christian faith the reward which fulfils that faith.

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, through Christ Our Lord;

For although we die by our just deserts, yet it is by Thy love and mercy that, despite being consumed by death on account of our sins, we are redeemed through Christ's victory and recalled with Him to life.

And therefore together with the Powers of heaven we here on earth continually praise Thee, ceaselessly crying out to Thy majesty:

EUCCHARISTIC PRAYER. 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