

Feast of All Saints



Saint Mary's (2026)

Number 787 in the *Father Brébeuf Hymnal* • *Used with permission.*

1. For all Thy saints, O Lord, Who strove in Thee to live,
 Who fol- lowed Thee, o - beyed, a - dored, Our grate - ful hymn re - ceive.

2. For all Thy saints, O Lord, Who strove in Thee to die,
 Who count - ed Thee their great Re - ward, Ac - cept our thank - ful cry.

3. They all in life and death, With Thee, their Lord, in view,
 Learned from Thy Ho - ly Spir - it's breath To suf - fer and to do.

The *Father Brébeuf Hymnal* contains
 a bunch more additional verses...

Entrance Chant • 1 November (All Saints) • Years ABC

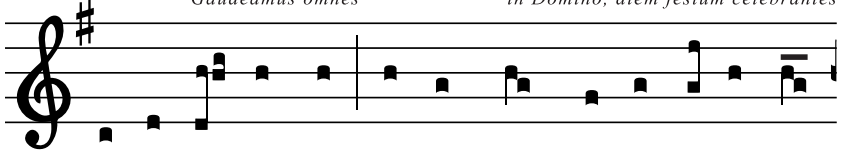
Approved for liturgical use by the Committee on Divine Worship (USCCB).

*Gaudeamus
omnes in Dño*

L

Gaudeamus omnes

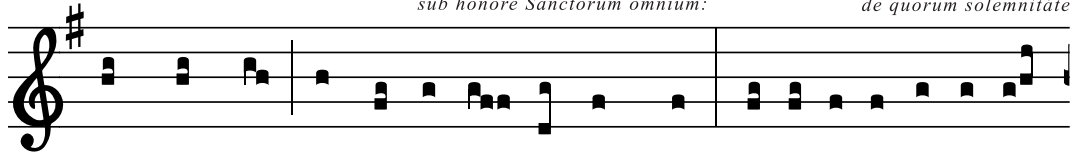
in Dómino, diem festum celebrántes



Et us all re-joyce in the Lord, as we cel-e-brate

sub honóre Sanctórum ómnium:

de quorum solemnité



this feast day in honor of all the saints; it is a solemnity

gaudent ángeli,

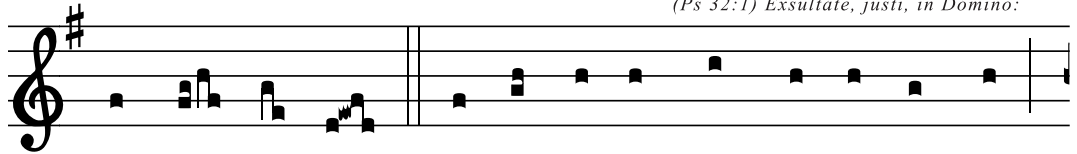
et colláudant Fílium Dei.

{|}



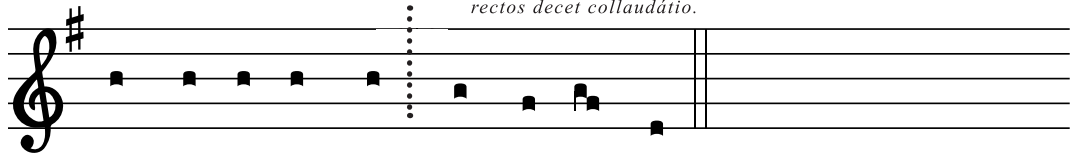
which causes the An- gels to rejoice and to praise together

(Ps 32:1) Exsultáte, justí, in Dómino:



the Son of God. ♪. Rejoice in the **Lord**, O you righteous;

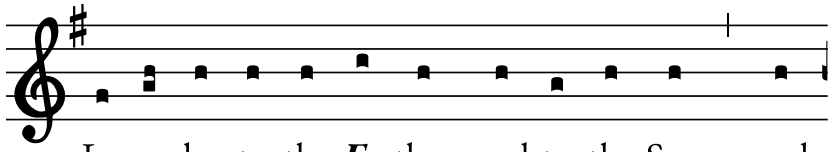
rectos decet collaudátio.



prais-ing be-fits those **who** are up-right.

Chaumonot 1

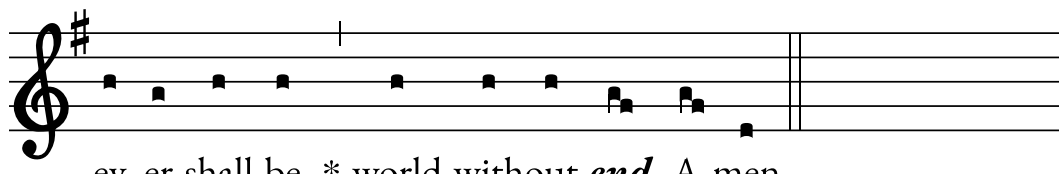
G



Lo-ry be to the **Fa**-ther, and to the Son, and



to the **Ho**-ly Spir-it. * As it was in the beginning, is **now**, and



ev-er shall be, * world without **end**. A-men.

ENTRANCE CHANT

1st November : Feast of All Saints (Years ABC)

CHAUMONOT CATHOLIC COMPOSERS GROUP

(Unofficial organ
accompaniment by
Jeffrey Ostrowski)

THE “Gaudeamus” INTROIT is **ancient** beyond belief. For this chant, medieval scribes often added illuminations and lettering whose resplendence was nothing short of sensational. No melody was treated w/ greater reverence by our ancestors. ✠



Intr. I.

G au-de- á-mus *

Let us all _____ re-joyce in the Lord, as we ce - le-brate

this feast day_ in hon - or of _____ all_ the saints; it_ is_

a so-lem-ni - ty_ which caus - es the An - gels to_ re-joyce & to

praise_ to - geth - er _____ the Son_ of_ God. _____

Ÿ. Re-joyce in the **Lord**, O you right-eous; prais-ing be - fits those **who** are up - right.

A “dotted” line means some choirs will pause while others won’t.

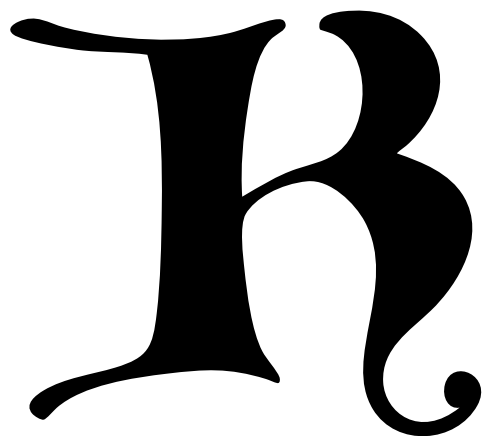
̣. Glo-ry___ be to the *Fa*-ther, and to the Son, and to the *Ho*-ly Spir - it.
 As it___ was in the be-gin-ning, is *now*, and ev - er shall be, world with-out
end. A - men.

In November of 2007, Bishop Donald Trautman, chairman of the USCCB *Committee on the Liturgy*, made the following declaration:

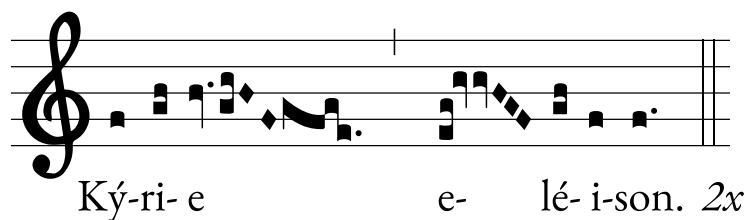
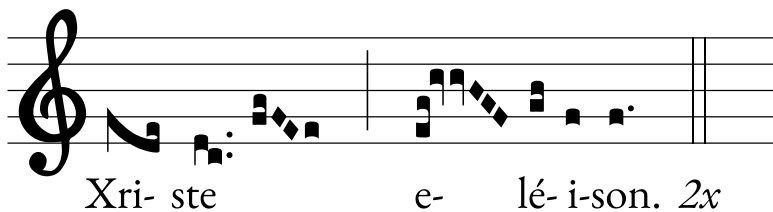
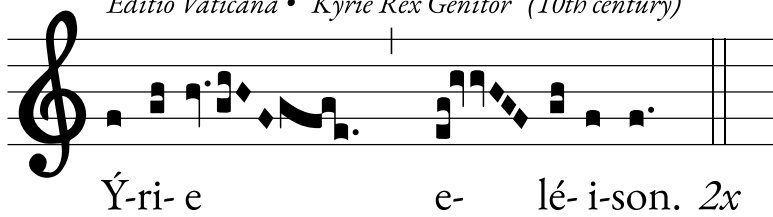
“Recent research, confirmed by unofficial discussions with officials of the Holy See during the past several years, has made clear that the antiphons of the ORDER OF MASS were never intended to be sung, but are provided without notation to be recited whenever the *Graduale Romanum* or another song is not sung. The antiphons of the Missale Romanum, which differ substantially from the sung antiphons of the *Roman Gradual*, were never intended to be sung.”

According to the GENERAL INSTRUCTION OF THE ROMAN MISSAL, the **1st option** for the *Entrance Chant* is *antiphona cum suo psalmo in Graduali romano* (“the antiphon with its Psalm from the Graduale Romanum”). Starting in 2011, the USA bishops placed the “spoken propers” alongside the *Graduale* as **1st option** in the United States of America, but remember that the “spoken propers”—printed in the Missal—were designed for private Masses without music, which explains why the “spoken propers” omit the Offertory antiphons: viz. because the priest is occupied at that time. Archbishop Bugnini put it very succinctly in his liturgical tome (*La Riforma Liturgica*, 1983): “The entrance and communion antiphons of the Missal were intended to be recited, not sung.” Dr. William Mahrt, a professor at the University of Stanford, wrote in 2015: “Worse, composers are now setting the introits of the missal [instead of the *Graduale*] to music—even to chant—though these texts were explicitly for spoken recitation only.”

Imprimatur • An official English translation of the *Graduale Romanum* does not exist. Our translation is **identical** to what’s printed in: *Gregorian Missal* (Solesmes Abbey, IMPRIMATUR 16-Nov-1990); *Vatican II Hymnal* (CCWatershed, 2011); *Simple English Propers* (CMAA, 2011); *Lalemant Propers* (CCWatershed, IMPRIMATUR 13-Apr-2013); *Saint Isaac Jogues Illuminated Missal, Gradual, and Lectionary* (Sophia Institute Press, IMPRIMATUR 25-Mar-2014); *Laudate Antiphon Collection* (Motyka, 2011); *CHORAL COMMUNIO—English Anthems for Mixed Choir on the Communion Chants of the Modern Graduale Romanum* (Richard Rice, 2012); and *The Saint John’s Gradual* (Archdiocese of Boston, IMPRIMATUR 16-May-2024). All those books use the same English translation.



Editio Vaticana • "Kyrie Rex Genitor" (10th century)



Ký-ri - e e - - lé - i-son.

S L T T L D T S L S L F F L D T L S L T S S

Verse 1

Verse 2

Verse 5

The odd verses should be just female singers (or a single cantor). The even verses should be the full choir *plus* the congregation.

Chri - ste e - - lé - i-son.

S M F M R S L S F F L D T L S L T S S

Verse 3

Verse 4

Ký-ri - e e - - lé - i-son.

S L T T L D T S L S L F F L D T L S L T S S

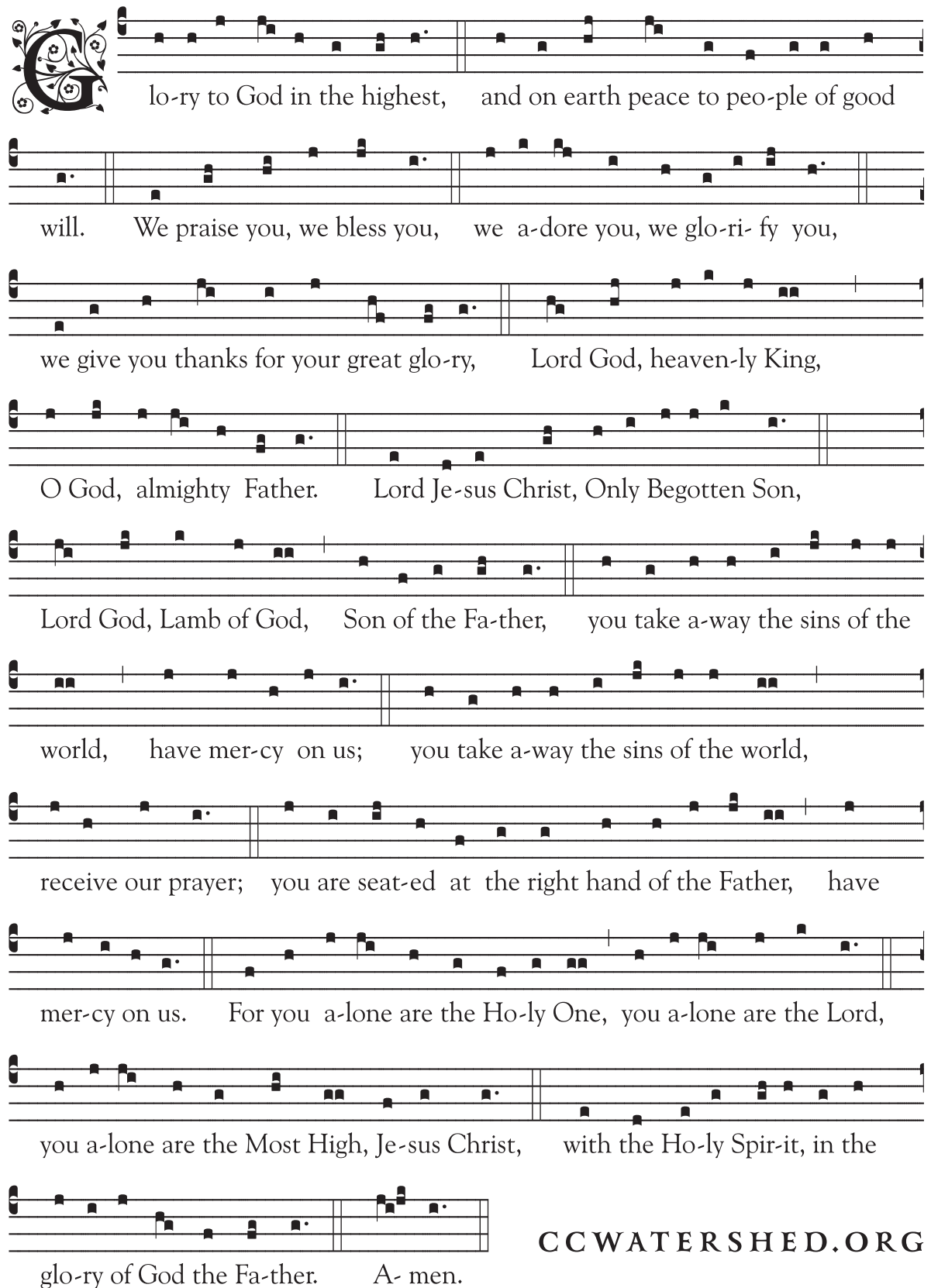
Verse 6

Now to polyphonic extension:

ORGAN ACCOMPANIMENT:

<https://archive.ccwatershed.org/pdfs/32068-saint-ralph-sherwin-gloria-organ-accompaniment-cf2o/download/>

GLORIA ("Glory to God") in honor of Saint Ralph Sherwin



The image displays the organ accompaniment for the Gloria. It consists of ten systems of musical notation, each with a single staff. The notation is a simplified form of organ shorthand, using black squares for notes and stems, with bar lines and repeat signs. The lyrics are printed below each system of music.

Glo-ry to God in the highest, and on earth peace to peo-ple of good
will. We praise you, we bless you, we a-dore you, we glo-ri- fy you,
we give you thanks for your great glo-ry, Lord God, heaven-ly King,
O God, almighty Father. Lord Je-sus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Fa-ther, you take a-way the sins of the
world, have mer-cy on us; you take a-way the sins of the world,
receive our prayer; you are seat-ed at the right hand of the Father, have
mer-cy on us. For you a-lone are the Ho-ly One, you a-lone are the Lord,
you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it, in the
glo-ry of God the Fa-ther. A- men.

We are in the process of learning this.

PLACARE CHRISTI SERVULIS

❖ *The verses are sung by all trebles:*

A setting of the ancient hymn for the feast of all saints
(in the 1632AD revision by Pope Urban VIII) based on
a work by Msgr. Max Tremmel (d. 1980) ccwatershed.org

1. Placáre Christe sérvulis, "Be gracious, O Christ, to those for whom
Quibus Patris cleméntiam, the Virgin, as protectress, asks the Father's
Tuæ ad Tribúnal grátiae, mercy at the throne of your grace."
Patróna Virgo póstulat. —Transl. by Dr. Adalbert Schulte

1. Pla - cá - re Chri - ste sér - vu - lis, Qui - bus Pa - tris cle - mén - ti - am, Tu - æ ad tri - bú - nal

9 grá - ti - æ Pa - tró - na Vir - go pó - stu - lat. Ký - ri - e e - léy - son.

R. Vos purpuráti Mártyres,
Vos candidáti prémio
Confessi ónis, éxsules
Vocáte nos in pátriam.

"You martyrs reddened
with blood, you white-clad
ones with the reward for your
confession, call us exiles
into the fatherland."

Females
Divide into
high, middle,
and low

16 ❖ *This stanza is used as a refrain:*

Males

R. Vos pur - pu - rá - ti Már - ty -

20

can - di - dá - ti prae - mi - o Con - fes - si - ó - nis,

can - di - dá - ti prae - mi - o Con - fes - si - ó - nis, Vo - cá - te

Vos_ can - di - dá - ti prae - mi - o Con - fes - si - ó - nis,

res, Vos_ can - di - dá - ti prae - mi - o Con - fes - si - ó - nis, éx - su - les

29

Vo-cá - te nos in pá - tri - am. Ký - ri-e - léy - son.
 nos in pá - tri - am, pá - tri - am. e - léy - son.
 Vo-cá-te nos in pá - tri - am. e - lé - i - son.
 Vo-cá-te nos in pá - tri - am. Ký - ri-e e - léy - son.

2. Et vos beáta per novem
 Distincta gyros ágmina,
 Antíqua cum praeséntibus,
 Futúra damna péllite.

"And you, blessed throngs, distinguished
 into nine choirs, drive away
 the former evils together with
 the present ones and those to come."

3. Apóstoli cum Vátibus,
 Apud sevérum Júdicem,
 Veris reórum flétibus
 Expóscite indulgéntiam.

"You Apostles together with
 the Prophets, obtain pardon
 from the stern Judge, since
 the tears of the guilty are sincere."

4. Choréa casta Víriginum,
 Et quos erémus íncolas
 Transmísit astris, cælitum
 Locáte nos in sédibus.

"You chaste throng of virgins, and you
 whom the desert has sent as dwellers
 to the stars, transfer us into the realms
 of the inhabitants of heaven."

37

2. Et vos be - á - ta per no - vem Di - stín-cta gy - ros ág - mi - na, An - tí - qua
 3. A - pó - sto - li cum Vá - ti - bus, A - pud se - vé - rum Jú - di - cem, Ve - ris re -
 4. Cho - ré - a ca - sta Vír - gi - num, Et quos e - ré - mus ín - co - las Trans - mí - sit

44

cum prae-sén - ti - bus, Fu - tú - ra da - mna pél - li - te. Ký - ri - e e - léy - son.
 ó - rum flé - ti - bus Ex - pó - sci - te ín - dul - gén - ti - am. Ký - ri - e e - léy - son.
 a - stris, cæ - li - tum Lo - cá - te nos in sé - di - bus. Ký - ri - e e - léy - son.

Stolen from Kevin Allen's MOTECTA TRIUM VOCUM, this "Amen" (to be added whenever convenient) has women divide into two (2) sections:

52

A - men, a - men, a - men, a - men, a - men, a - men.
 A - men, a - men, a - men, a - men, a - men, a - men.
 A - men, a - men, a - men, a - men, a - men, a - men.

“Offertory” (from *Graduale Romanum*) is back;
it was **displaced** to avoid a page turn. 

Page 782 in the *Father Brébeuf Hymnal*

SALVE, REGINA CAELITUM (19th century ‘recast’ of *Salve Regina*)

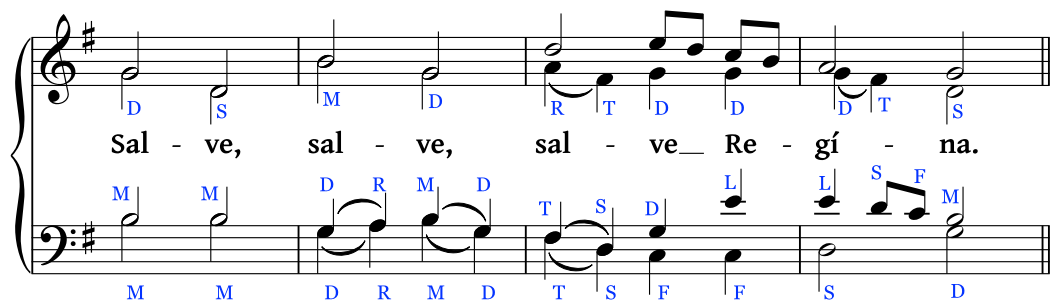
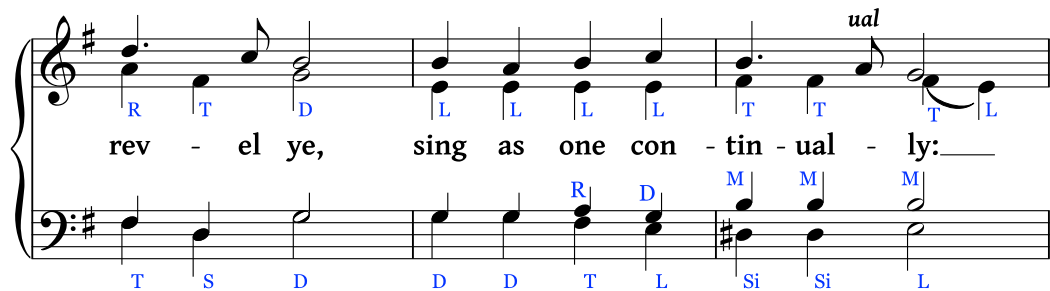
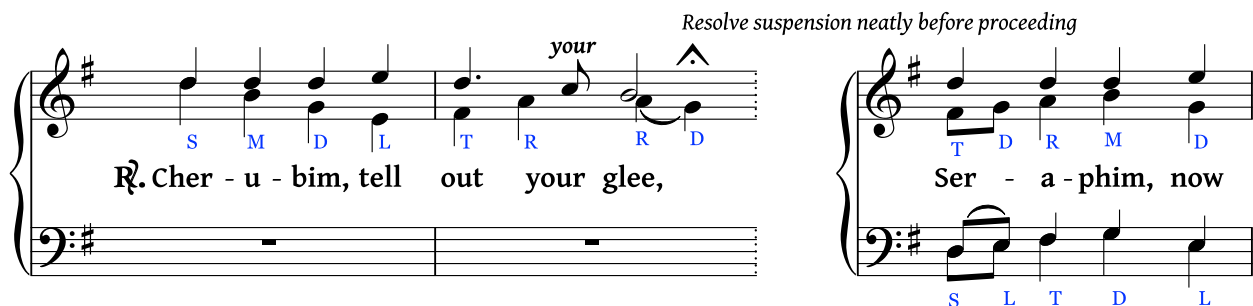
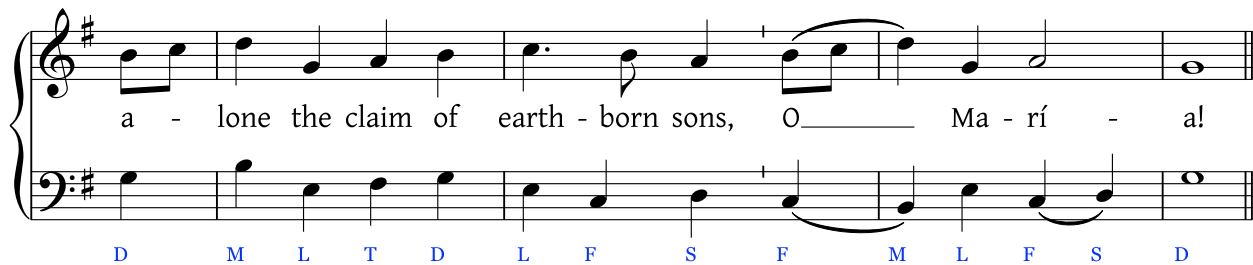
M. Source: Pater Guido Dreves, S.J., *O Christ hie merk! Ein Gesangbüchlein geistlicher Lieder, Ausgabe mit Gebets-Anhang* (Freiburg im Breisgau: Herdersche Verlagshandlung, 1885), 121.

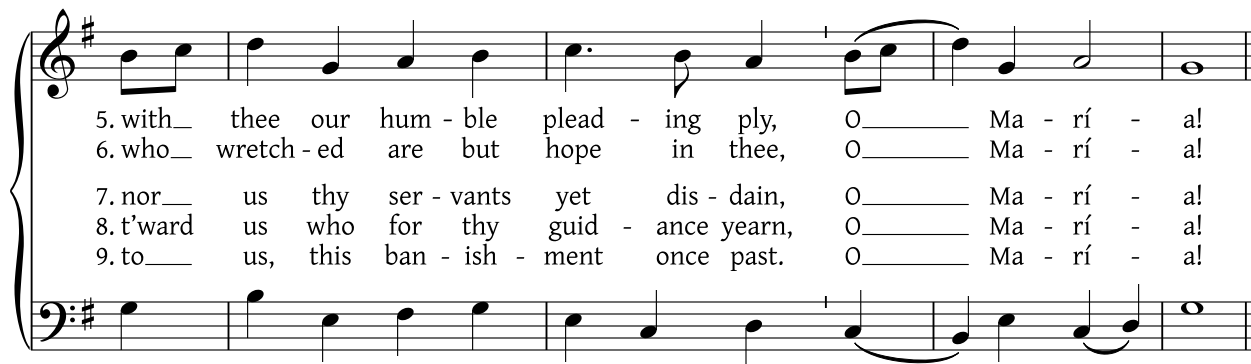
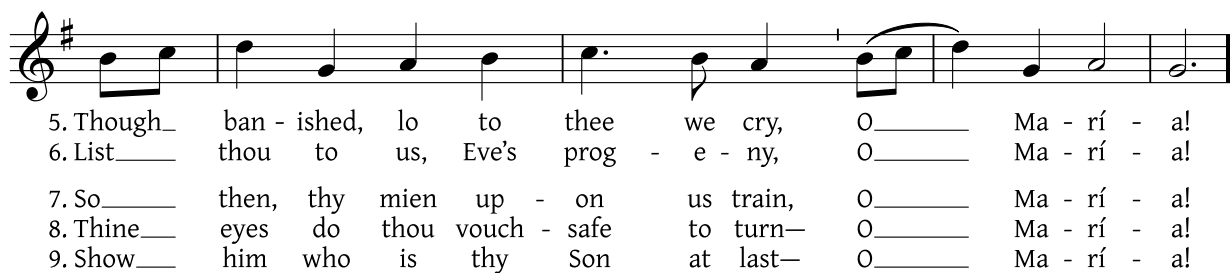
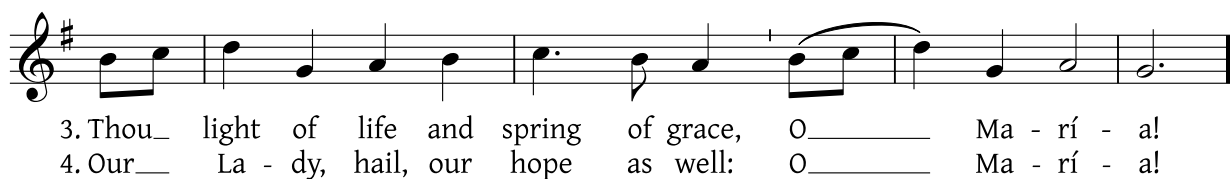
Text in German: “Gegrüßt seist du, Königin!” English Text: *Brébeuf Hymnal* (2018).

Simple arrangement by Pater Simon Mönch (d. 1973)



1. Hail, __ Queen a - mong the heav'n - ly ones, O _____ Ma - rí - a!





SANCTUS

Sán - ctus, — Sán - ctus, — Sán - ctus Dó - mi - nus, Dé - us Sá - ba - oth.

Plé - ni sunt cæ - li et tér - ra gló - ri - a tú - a. Ho - sán - na in ex -

cél - sis. Be - ne - dí - ctus, qui ve - nit in nó - mi - ne Dó - mi - ni.

Ho - sán - na in ex - cél - sis. —

Primus L S F M R D
Ho - sán - na in ex -

Secundus F M (M) R D T L
Ho - sán - na in ex -

Tertius D R F S
Ho - sán - na in

3 M D L D F (F) M R F S D F (F) M R M
cél - sis, in ex - cél - sis, in ex - cél - sis.

S L S F L D L R D T L S T D D T D
cél - sis, in ex - cél - sis, in ex - cél - sis.

M F M R F L R M S L L L S F S D
ex - cél - sis, ho - sán - na in ex - cél - sis.

Agnus Dei IV with Byrd Canon

13

Mass IV: Cunctipotens Genitor Deus

A

-gnus De- i, * qui tol-lis peccá-ta mundi:
mi-se-ré- re no- bis. Agnus De- i, * qui tol-lis
peccá-ta mundi: mi-se-ré- re no- bis. Agnus De- i, * qui tol-lis
peccá-ta mundi: dona no- bis pa- cem.

Highest
Middle
Lowest

A - gnus_ De - i, qui tol - lis pec - cá - ta
A - gnus_ De - i, qui tol - lis pec - cá -
A - gnus_ De - i, qui tol - lis pec

H.
M.
L.

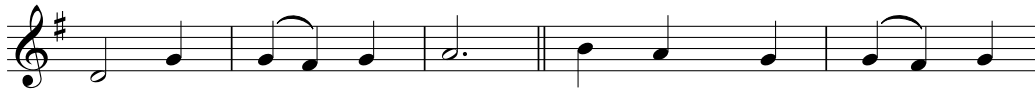
mun - di: mi - se - ré - re no - bis. A - gnus_ De - i, qui
Final Time: do - na no - bis pa - cem, do-na no-bis pa - cem.
- ta mun - di: mi - se - ré - re no - bis. A - gnus_ De...
Final Time: do - na no - bis pa - cem, pa - cem.
- cá - ta mun - di: mi - se - ré - re no - bis. A...
Final Time: do - na no - bis pa - cem.

490 in the Father Brébeuf Hymnal • *Used with permission.*

490 Urbs Jerusalem Beata (6th century)

FIRST TUNE — *Trns: Fr. John Wilfrid Wallace, OSB (d. 1896)*

1. Cit - y Ce - les - tial, Sa - lem blest, Thy peace - ful
 2. How hap - p'ly thou art wed - ded now, The Fa - ther's
 3. Thy gates, a - dorned with jew - els fair, Stand o - pen—



vi - sion greets our eyes, Thy walls on Christ's foun -
 glo - ry is thy dow'r, The Bride - groom's grace is
 all may en - ter in; 'Tis vir - tue must the



da - tion rest, Thy tow'rs sur - mount the star - ry
 on thy brow; A queen in beau - ty, rank, and
 heart pre - pare Of him who seeks thy courts to



skies; All like a bride en - gir - dled round
 pow'r, Bound fast to Christ by nup - tial ties,
 win, Who for the love of Christ sus - tains



With An - gels, who thy courts sur - round.
 A shin - ing tem - ple of the skies.
 Tor - ments His Ho - ly Will or - dains.

4. Stones which will form thy fearsome walls
 Stroke upon stroke the chisel hews,
 The workman's frequent hammer falls
 To make them fitting for his use;
 Then deftly joins them each to each,
 Until thy tow'rs their summit reach.
5. To God the Father, God Most High,
 Let all the world give honor meet;
 And praise the Son with ceaseless cry,
 And Holy Ghost, the Paraclete,
 To whom be power, glory, praise,
 Through lapse of everlasting days.

Final Verses: Noel Rawsthorne (2011) #290.

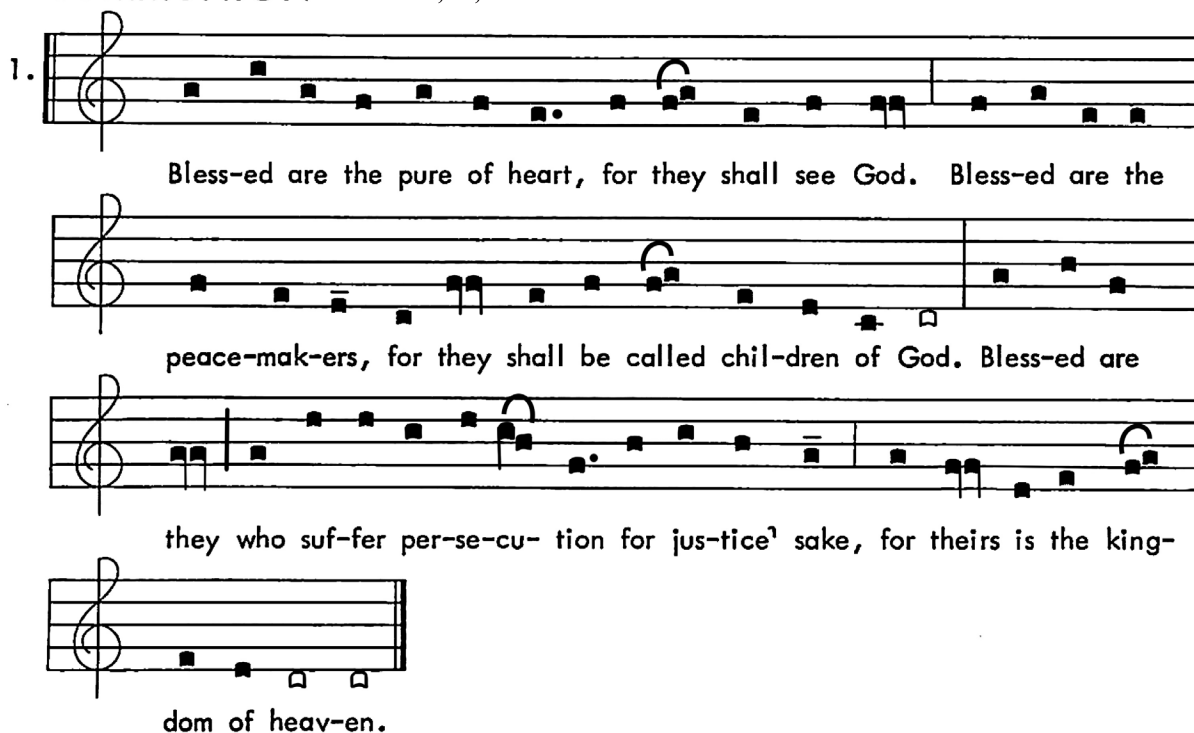
Melody: Henri Frederick Hemy (d. 1888), a Catholic organist and publisher of hymnals who once taught in Tynemouth—and this tune is sometimes called "Tynemouth."

M. Source: *New Westminster Hymnal* (1939) p. 114; *Mediator Dei Hymnal* (1955) p. 106; *Hymns, Psalms, and Spiritual Canticles* (Massachusetts: Theodore Marier, 1983) p. 241.T. Source: *Hymns of the Church* (London: Burns & Oates, 1874) p. 159.

Communion • November 1st (Feast of All Saints)

The following is from “**The O’Fallon Propers**,” a 483-page collection published by THE SAINT MARY’S INSTITUTE in O’Fallon, Missouri in 1964. The musical director had previously been Dom Ermin Vitry (d. 1960), a Benedictine monk from Maredsous Abbey (Belgium) who studied at the LEMMENSINSTITUUT. An online source says: “As choir director, Dom Ermin taught the Sisters of the Most Precious Blood in O’Fallon an appreciation of sacred liturgical music through Gregorian Chant.”

COMMUNION *Mt 5: 8, 9, 10*

1. 

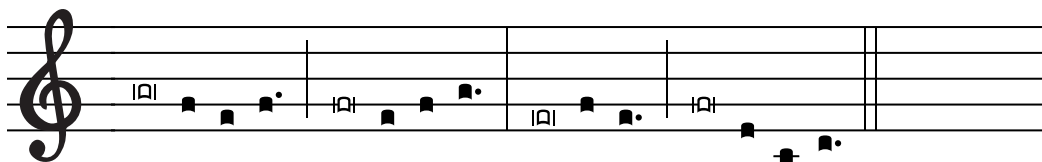
Bless-ed are the pure of heart, for they shall see God. Bless-ed are the

peace-mak-ers, for they shall be called chil-dren of God. Bless-ed are

they who suf-fer per-se-cu- tion for jus-tice¹ sake, for theirs is the king-

dom of heav-en.

The following optional verses come from **Psalms 32** (*Traditional numbering*):



Ÿ. Let all the earth *fear* the Lord,
all who live in the *world* re-vere him.
He spoke, and it came *to* be.
He commanded; (—) it *stood* in place.

Ÿ. Glory be to the Father, and *to* the Son,
and to the *Ho-ly* Spirit.
As it was in the beginning, *is* now,
and ever shall be, (—) world without *end*. Amen.

* **Note:** This Communion Antiphon comes from the New Testament. In other words, it's not from a psalm. According to the Third Edition of the *Saint Edmund Campion Missal*, one ancient custom in such cases was to draw the “extra” Communion verses from the same psalm the Introit used. In this case, that would be Psalm 32.

ANIMA CHRISTI

ANIMA Christi, sanctífica me. Soul of Christ, sanctify me.
 Corpus Christi, salva me. Body of Christ, save me.
 Sanguis Christi, inébria me. Blood of Christ, inebriate me.
 Aqua láteris Christi, lava me. Water from the side of Christ, wash me.
 Pássio Christi, confórta me. Passion of Christ, strengthen me.
 O bone Jesu, exáudi me. O good Jesus, hear me.
 Intra tua vúlnera abscónde me. Within Thy wounds hide me.
 Ne permítta me separári a te. Do not permit me to be separated from Thee.
 Ab hoste malígno defénde me. From the wicked foe defend me.
 In hora mortis meae voca me. At the hour of my death call me.
 Et jube me veníre ad te. And bid me come to Thee
 Ut cum sanctis tuis laudem te. That with Thy saints I may praise Thee
 In saécula saeculórum. Amen. For ever and ever. Amen

mf Kevin Allen

Primus

mf

Secundus

mf

Tertius

Á - ni - ma Chri - sti, san - ctí - fi - ca me. Cor - pus Chri -

Á - ni - ma Chri - sti, san - ctí - fi - ca me. Cor - pus

Á - ni - ma Chri - sti, san - ctí - fi - ca me. Cor - pus

7

sti, sal - va me. San - guis Chri - sti, i - né - bri - a me.

Chri - sti, sal - va me, sal - va me. San - guis Chri - sti, i - né - bri - a me.

Chri - sti, sal - va me, sal - va me. San - guis Chri - sti, i - né - bri - a me.

14 *mp* *mf* *rit.*

A - qua lá - te-ris, a - qua lá - te-ris Chri-sti, la - va me.

mp *mf*

A - qua lá - te-ris, a - qua lá - te-ris Chri - sti, la - va me.

mp *mf*

A - qua lá - te-ris, a - qua lá - te-ris Chri-sti, la - va me.

20 *p a tempo*

Pás - si - o Chri-sti, con - fôr - ta me, con - fôr - ta me.

p

Pás - si - o Chri - sti, con-fôr - ta me, con-fôr - ta

p

Pás - si - o Chri - sti, con - fôr-ta me, con - fôr - ta me.

26 *f*

O bo-ne Je - su, O bo-ne Je - su, ex - áu - di, ex - áu - di

f

me. O bo-ne Je - su, bo-ne Je - su, ex - áu - di, ex - áu - di

f

O bo-ne Je - su, O bo-ne Je - su, ex - áu - di

MANY HAVE called it “the most elegant yet accessible hand-missal ever published.” The 3rd edition of the *St. Edmund Campion Missal* includes dual ORDO MISSAE sections—one for use at the **High Mass** (with full-color images, music, and ancient manuscripts), and one for the **Low Mass** (simple and streamlined). Including a breathtaking English translation by Monsignor Ronald Knox, it is the ‘definitive guide’ to both versions of Holy Week: 1950 vs. 1962. ✠ Learn more: <https://www.ccwatershed.org/campion/>

32 *mf*

S (S) F M R D S F S M F R M D

me: In - tra tu - a vúl - - - ne - ra

mf

T D T L T D T L L L Te S L T S L

me: In - tra tu - a vúl - ne - ra ab-scón-de

mf

M F S M S F M R M D R Te R D F M

me: In - tra tu - - - a vúl-ne - ra ab -

38 *mp* *p*

R L T D L D M D T L D M D T

ab-scón-de me. Ne per - mít-tas me se - pa - rá - ri a

mp *p*

F M F S L L L S L L L L Si

me. Ne per- mít - tas me se - pa - rá - ri a

mp *p*

R R L L S F R M S F M F R M

scón - de me. Ne per - mít-tas me se - pa - rá - ri a

44 *mf*

Di R F M R R S D D F M

te. Ab ho - ste ma - lí - gno de - fén -

mf

L L R D (D) L T (T) S L S L T D

te. Ab ho - ste ma - lí - gno

mf

L L Di M F R S S F M F M R L S

te. Ab ho - ste ma - lí - gno de - fén - de, de -

MANY HAVE called it “the most elegant yet accessible hand-missal ever published.” The 3rd edition of the *St. Edmund Campion Missal* includes dual ORDO MISSAE sections—one for use at the **High Mass** (with full-color images, music, and ancient manuscripts), and one for the **Low Mass** (simple and streamlined). Including a breathtaking English translation by Monsignor Ronald Knox, it is the ‘definitive guide’ to both versions of Holy Week: 1950 vs. 1962. ✠ Learn more: <https://www.cwatershed.org/campion/>

49 *rallentando* *a tempo*

R D R T R M M R D D F M R R

- de me. In ho-ra mor-tis me - ae vo - ca

(D) T L L T S T D D T L L L R D D T

de-fèn - de me. In ho-ra mor-tis me - ae vo - ca

F R S F M R D D D F F R R S S

fèn - de me: In ho-ra mor-tis me - ae vo - ca

55

M S F F M M M (M) F R M L S F M R D

me. Et ju - be me ve-ni - re ad te. Ut cum san-ctis tu-is

D M M R R D L T L Si F M (M) R D T L

me. Et ju - be me ve - ní - re ad te. Ut cum san -

D D R M F S L L F S F M D R F S

me. Et ju - be me ve - ní - re ad te. Ut cum san -

62

M D L D F (F) M R F S D F (F) M R M

lau - dem te. In saé - cu - la sae - cu - ló - rum. A - men.

S L S F L D L R D T L S T D D T D

ctis tu - is lau-dem te. In saé-cu - la sae-cu - ló - rum. A - men.

M F M R F L R M S L L L S F S D

ctis tu - is lau-dem te. In sae-cu - ló - rum. A - men.

MANY HAVE called it “the most elegant yet accessible hand-missal ever published.” The 3rd edition of the *St. Edmund Campion Missal* includes dual ORDO MISSAE sections—one for use at the **High Mass** (with full-color images, music, and ancient manuscripts), and one for the **Low Mass** (simple and streamlined). Including a breathtaking English translation by Monsignor Ronald Knox, it is the ‘definitive guide’ to both versions of Holy Week: 1950 vs. 1962. ✠ Learn more: <https://www.ccwatershed.org/campion/>

**This is out of order and will not
be sung during Mass, but there
was no other place to put it...**

Music & text approved by the *Committee on Divine Worship* (USCCB) for liturgical use in the United States.
2021 © Chaumonot Composers Group — *This score can be reproduced freely, but not modified or sold for a profit.*

Die 1 novembris • IN FESTO OMNIUM SANCTORUM

Wisdom 3: 1-3

Justórum ánimæ in manu Dei sunt,

HE souls of the just are in the hand of God,

et non tanget illos torméntum malítiae:

beyond the reach of their tormen-tors' mal-ice. They do not

visi sunt óculis insipiéntium mori: illi autem sunt in pace,

die, though fools may think so; in-stead they are at peace,

allelúja.

al-le-lu-ia.

Offertorium Sap. 3. 1-3
JUSTÓRUM ánimæ in manu
 Dei sunt, et non tanget
 illos torméntum malítiae:
 visi sunt óculis insipiéntium
 mori: illi autem sunt in pace,
 allelúja.

Offertory Wisdom 3. 1-3
The souls of the just are in
 God's hands, beyond the
 reach of their tormentors' mal-
 ice. Fools account them dead,
 but all is well with them,
 alleluia.

789 in the Father Brébeuf Hymnal • *Used with permission.*

1. Who are these, like stars ap-pear-ing, These be - fore God's throne who stand?



Each a gold - en crown is wear-ing; Who are all this glo - rious band?



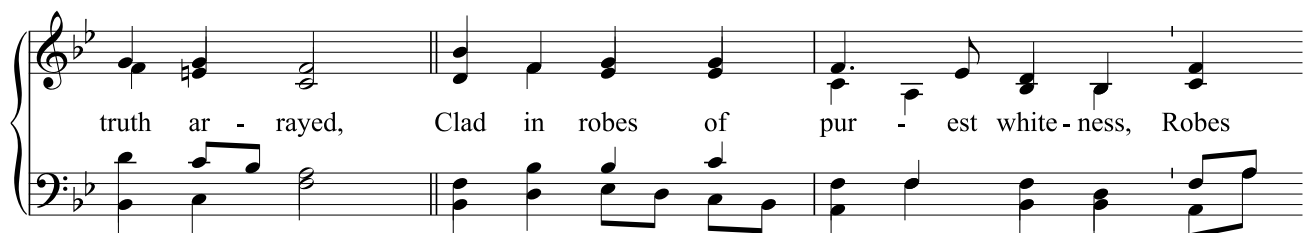
Al - le - lu - ia, hark! they sing, Prais-ing loud their heav'n-ly king.

SATB rehearsal videos—for *each individual voice*—
for the recessional hymn:

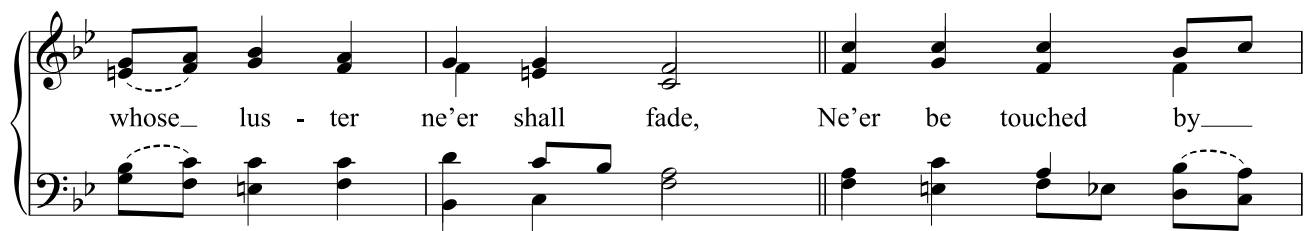
<https://www.ccwatershed.org/brebeuf/page/282/>



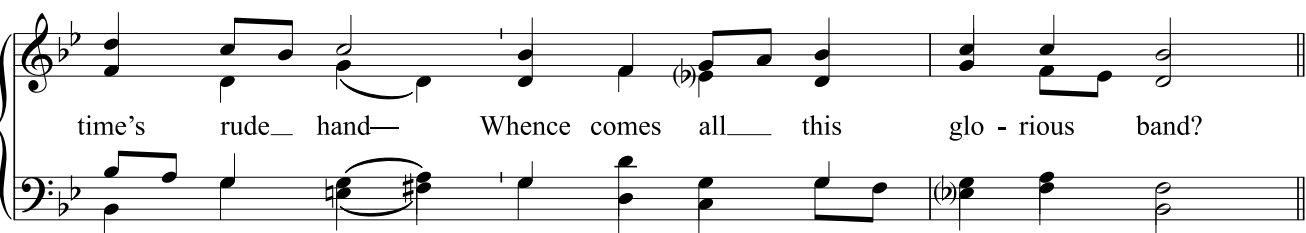
2. Who are these of daz - zling bright - ness, These in God's own



truth ar - rayed, Clad in robes of pur - est white - ness, Robes



whose lus - ter ne'er shall fade, Ne'er be touched by



time's rude hand— Whence comes all this glo - rious band?

3. These are they who have con-tend - ed For their Sav - ior's

hon - or long, Wres - tling on till life was end - ed, Fol -

l'wing not the sin - ful throng; These, who well the

fight sus - tained, Tri - umph through the Lamb have gained.

Prayer for Vocations

O God, hear our prayer
and let our cry come to You.
Bless the Diocese of Grand Rapids
with many vocations to the
priesthood, diaconate,
and religious life.

Give Your sons and daughters
the confidence to accept Your call,
and the love to follow always
in the footsteps of Your beloved Son
with courage and dedication
to Your will.

Amen.

