

The American Gradual 2020

Proper Chants of the Mass
Adapted to English Words

Conventional Chant Notation Edition

Bruce E. Ford, *Adapter and Editor*

Volume I
Intros, Offertories, and Communions

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This work was typeset using \LaTeX and Gregorio.

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Introduction

The Proper Chants of the Mass

This publication contains a substantial portion of the proper chants of the Mass of the Roman rite (introits, graduals, alleluias, tracts, offertories, and communions) adapted to English words.¹

The *introits* are intended to accompany the entrance of the ministers. The *graduals*, *alleluias*, and *tracts* are intended to be used in the Liturgy of the Word. The *offertories* are intended to accompany the collection of the people's offerings and the preparation of the gifts, and the *communions* are intended to accompany the ministrations of Holy Communion.

At all these points in the liturgy the Episcopal Church's Book of Common Prayer (1979) permits the singing of hymns, psalms, or anthems.

While it is true that in the Roman Catholic Church vernacular translations of Latin liturgical texts that have not been officially

¹*The American Gradual 2020* is issued in two editions: a modern notation edition and a conventional chant (four-line staff) notation edition. Both editions will be issued in two volumes, the first containing the the introits, offertories, and communions (the chants most widely used); the second containing the graduals, alleluias, and tracts.

authorized may not be used, and no officially authorized translations of the texts in the *Graduale Romanum* exist, the General Instruction of the Roman Missal states that other suitable songs may be used in place of the introits, offertories, and communions; and English-language adaptations of the Latin introits, offertories, and communions certainly qualify as suitable songs. It does not, on the other hand, authorize the use of other suitable songs in place of the graduals, alleluias, and tracts. So when these are used in place of the responsorial psalms and acclamations appointed in the Lectionary for Mass, they must be sung in Latin.

Why Sing These Chants?

Their musical merit is widely acknowledged. The vast majority of their texts are drawn from scripture and are suitable for the occasions to which they are assigned. Although they must usually be sung by trained singers, the number required to sing them is small. When they are the only choral music sung, they provide more-than-adequate fare for churches with limited resources; and when they are combined with a large and varied choral repertory, they provide significant enrichment.

The texts of the chants assigned to a particular day are often related to the assigned readings. After the revision of the Roman Rite calendar and lectionary that followed Vatican II, the Vatican re-assigned the proper chants of the Mass, publishing the new assignments in the *Ordo Cantus Missae* (1972). Because the Episcopal Church in revisions of its own calendar and lectionary has adhered quite closely to the Roman model, the same chants may on most days may be sung in both the Episcopal Church and the Roman Catholic Church.

Why Sing the Chants in English?

In some churches choral music is frequently sung in Latin at services that are otherwise conducted entirely in English. For over four hundred years Anglican authorities were firm in their insistence that everything sung in the liturgy be “understood of the people,” and in the years immediately following Vatican II many Roman Catholic authorities were adamant in their insistence that everything sung in the liturgy be sung in the vernacular. During the past forty years opposition to singing in Latin at English services has gradually yielded to recognition that the texture of some choral works makes their words unintelligible to listeners, regardless of the language in which they are sung, and that much fine choral music cannot be satisfactorily adapted to English words. Nevertheless, the arguments that justify the singing of other kinds of choral music in Latin at English services do not, for the most part, apply to chant.

When chant is sung in English, listeners who understand English *can* understand the words. **To concede that special considerations may sometimes outweigh a general preference for language understood by the people is not to discredit this preference altogether.** What is called “Gregorian” chant (Romano-Frankish chant) was devised as a vehicle for meditation upon scriptural texts.² Hearing a text and immediately understanding its meaning is far more conducive to such meditation than reading a translation of that text from a service leaflet.

Adapting Chant to English Words

No one at all acquainted with the Latin chant repertory will argue that chant melodies cannot be satisfactorily adapted to more

²For an extended discussion of this point, see Rembert Herbert, *Entrances: Gregorian Chant in Daily Life* (New York: Church Publishing, 1999).

than one set of *Latin* words. A huge part of that repertory is the product of such adaptation. Type melodies like those associated with the antiphon *Lumen ad revelationem*,³ the gradual *Iustus ut palma*,⁴ and the Alleluia verse *Dies sanctificatus*,⁵ have been adapted to numerous Latin texts, undergoing significant permutations but remaining clearly recognizable in the process. Original melodies composed for particular texts have also been adapted to other Latin texts, both in the era when the authentic Gregorian repertory was developing and in more recent times. The adaptation of the melody of the offertory chant *Stetit angelus* to the text of *Iustorum animae*⁶ stands as an example from the middle ages. Joseph Pothier's adaptation of the melody of the introit *Vocem jucunditatis* to the text of the introit *Gaudens gaudebo* stands as an example from the late-nineteenth or early-twentieth century.

Some chant scholars have denied that chant melodies can ever be adapted to texts in any language *other* than Latin. They have based their stand on the relationship between the chant and the rhythms of Latin prose. That relationship is undeniable. The rhythms of English prose, however, do not differ so significantly from the rhythms of Latin prose as to preclude satisfactory adaptation of chant melodies to English words.

André Mocquereau of Solesmes,⁷ whose views held wide sway

³A tabular analysis of the adaptation of the melody to 22 different Latin texts appears in Paolo Ferretti, *Estetica gregoriana* (New York: Da Capo Press, 1977. Originally Published: Rome: Pontificio Istituto di Musica Sacra, 1931), following page 12.

⁴A tabular analysis of the adaptation of this melody to numerous Latin texts, with commentary, appears in Ferretti, *op. cit.* 170-189.

⁵A tabular analysis of the adaptation of this melody to numerous Latin texts, with commentary, appears in Ferretti, *op. cit.*, 200-206.

⁶See J. Gajard, "L'offertoire de la Toussaint," *Revue grégorienne*, 26, no. 5 (septembre-octobre 1947), 179-185.

⁷Mocquereau devised the "Solesmes Method" of chant interpretation, long abandoned by the monks of Solesmes. Daniel Saulnier has described it as "a

during most of the twentieth century, maintained that satisfactory adaptation of chant to other languages was impossible because the Latin language in the golden age of chant composition had a *pitch accent*, whereas English and most other modern European languages had a *stress accent*. He maintained, in other words, that the rhythms of Latin prose during the period in question were *not based on intensity*. His position finds no support among linguists, who generally agree that by the fourth century—long before the composition of the Gregorian repertory—the Latin accent had evolved from a pitch accent to a stress accent.⁸

Although successful adaptation of chant to English words is possible, not all adaptations have been successful. Poor ones abound. They are usually the work of adapters who have simply strung English words under melodies devised to fit Latin words, without regard for the basic principles of chant composition. **Satisfactory adaptations result only from employment of the techniques used by the medieval adapters, who altered melodies wherever necessary to preserve in their adaptations the relationship between text and music that obtained in their sources.** I have endeavored to do so in all my work.

Certain characteristics of English require special accommodation. “Accents of isolation” are widely used in Latin chant. In these the accented syllable is placed on a single-note neume, and the following unstressed syllable is placed on a melisma that follows it. When the chant is sung in Latin, these melismas can be sung beautifully because every Latin syllable, stressed or un-

rhythmic theory of Gregorian chant (based on the views propounded in *Le Nombré musical grégorien*), which has long since been demonstrated to be obsolete.”

⁸See, for example, L.R. Palmer, *The Latin Language*, (London: Faber & Faber, 1954), who wrote, “For the period after 300 A.D. there is general agreement among scholars that a stress accent characterized Latin.” (page 214). Whether Latin ever had a *pitch accent* remains open to question. See W. Sidney Allen, *Vox Latina* (Cambridge [England]: Cambridge University Press, 1978), 83-88.

stressed, has a full vowel sound. Unstressed English syllable often do not. They have in place of a pure vowel a *schwa* or *vowel murmur*, represented in most dictionaries by an inverted “e” and pronounced like “uh.” The vowel murmur cannot tolerably bear the musical weight of a melisma. In many cases where the accent of isolation is used, the melisma must be moved to the accented syllable, and a note must be added for the following unstressed syllable.

The final cadences of most of the psalm tones used with the introits and communions are *cursive* formulas, in which the last five syllables of the text, irrespective of its accentuation, are set to the last five neumes.⁹ To modern ears even Latin texts sound strange when set this way. When English texts are set to these formulas, and unstressed syllables lacking vowel sounds are given more musical weight than they can sustain, texts are grossly distorted. Consequently, I have altered some of these cadences, transforming those of tones 1 and 7 into accentual formulas and shortening the first neume in the cadences of tones 3 and 8.

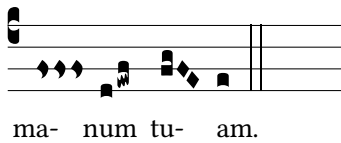
Choice of Melodic Readings on Which to Base Adaptations

The production of the Vatican edition of the *Graduale Romanum* was an extraordinary achievement. In many respects the melodic readings adopted in it have stood the test of time. Regrettably, its editor, Dom Joseph Pothier,¹⁰ failed to reverse certain changes in

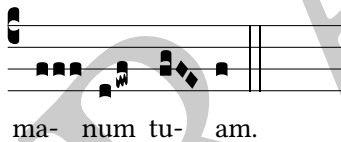
⁹For an explanation of why these cadences were composed this way, see Eugène Cardine, *Beginning Studies in Gregorian Chant*. tr. William Tortolano (Chicago: GIA Publications, 1988), 57-59.

¹⁰Although Pius X appointed a commission to produce the Vatican edition of the chant, this commission met only a few times. Pothier did most of the work single-handedly. See John Boe, *The Ordinary in English*. (Thesis. Ph.D. Northwestern University, 1969), vol. 1, 274 ff.

the melodies that had been introduced with the advent of polyphony in the late Middle Ages. To forestall the incidence of the augmented fourth,¹¹ the medieval editors had raised what were formerly E's to F's and raised what were formerly B's to C's. In some cases the changes that they made obscured the tonality of the chants. In others they led to conflict between the text and music. For example, in the introit *Resurrexi* the original melody for “manum tuam” accords with the accentuation of the text:



In the Vatican edition, however, Pothier adopted the modified version of the phrase, in which the melody and the accentuation of the text are in conflict.



Examples like this are numerous,¹² and I have restored the earlier form wherever I have encountered this corruption in the Vatican edition.

I nevertheless reject the idea that the earliest form of a chant is always to be preferred to later forms. This idea rests on the assumption that the earliest versions of a chant were never patient of improvement. So I have not always adopted the editorially-restored versions of the melodies presented in the *Graduale novum*.¹³

¹¹The augmented fourth was called the “diabolus in musica.”

¹²For other examples see Paolo Ferretti, *op. cit.*, 53-56.

¹³[Rome?]: Libreria Editrice Vaticana, 2011). This is not an official revision of the Vatican ed.

Choice of Translations

I have drawn Psalm texts largely from the 1979 Prayer Book Psalter and have drawn other scriptural texts from the Revised Standard Version of the Bible, but I have occasionally altered them, as when small changes facilitated adaptation of the music to them, or when their meaning differed significantly from the meaning of the corresponding Latin texts, and the Latin texts had special liturgical relevance.

Semiology and Interpretation

Eugène Cardine's comparative study of the neumes found in oldest adiastematic¹⁴ manuscripts led him to an evidence-based understanding about the way in which these neumes were to be interpreted.¹⁵ His close associate Jean Claire, the man to whom he dictated his final testament, stated, however, that the prevailing interpretation of Cardine's teaching was erroneous. He wrote that Cardine had never heard a chant recording purportedly based on his teaching that he found satisfactory because in them all his differentiation of note values had been exaggerated. Claire wrote:

Practically everyone has wished to be a disciple of Dom Cardine. Everyone has wished to “do” the cuts—all the cuts; to sing according to the “three values”—all the “values”; to execute each neume—every neume—according to its proper nature, revised and corrected;¹⁶

¹⁴These manuscripts lacked staff lines, and their neumes did not show exact pitches. They did, however, convey interpretative nuances missing in the later manuscripts that did show exact pitches.

¹⁵For these interpretations see Eugène Cardine, *Gregorian semiology*, tr. Robert M. Fowells (Sablé-sur-Sarthe, France: Abbaye Saint-Pierre de Solesmes, 1982).

¹⁶Cardine used the word “neume” in reference to the notes (or single note) to which a syllable is set. He distinguished neumes from the neumatic elements composing a compound neume.

to observe the repercussions completely—all the repercussions, etc. And this has resulted most often only in a dryness, a coldness, an indescribable inexpressiveness...¹⁷

It will also be good to take a dispassionate account of the of the difference between the value of an average syllable and that of a note within a melisma, **which corresponds exactly to the difference between the time required to pronounce correctly an average syllable (consonant plus vowel) and the time required to pronounce a syllable consisting of a vowel alone.** If an electronic technician is available in one's group, one should ask him to calculate the difference, that is, to give in fractions of a second, the time it takes to articulate an average syllable and then try to listen to recordings—it matters not how many—with semiological pretensions “according to the works of D. Cardine” without smiling a little. All this is said in his testament.¹⁸

Claire went on to write about Cardine's ideas about the execution of repercussions.

Finally, the repercussions. This is the domain where it is easiest, with the best intentions in the world, to compromise everything. The repercussion must not interrupt the sound but instead modulate it delicately. It must not chop up the word or interrupt the line of the phrase. Such an execution is undoubtedly beyond the ability of all the voices in the choir, but it is not necessary that such a nuance should be rendered by

¹⁷Jean Claire, “Dom Eugène Cardine (1905-1988), *Revue grégorienne* XXIII, (1989), 20. My translation.

¹⁸Claire, *op.cit.*, 23. Boldface added.

the voices that are insufficiently supple. Those who are able should add a discreet vibrato over the sound of the ensemble, and the desired effect will be produced.¹⁹

In editing the new *Liber hymnarius* the monks of Solesmes made extensive use of the horizontal episema. They discovered that choirs were exaggerating what was supposed to be a nuance. So in editing the new *Antiphonale monasticum* and the new *Antiphonale romanum* they abandoned its use altogether. In his introduction to the *Antiphonale monasticum* Daniel Saulnier wrote,²⁰

It has become customary to use this term [“rhythmic signs”] for three signs added by the Solesmes editions to XX century books of chant: the dot, the vertical episema and the horizontal episema. These three signs have been abandoned in our edition for the following reasons: The dot and the vertical episema do not correspond to any traditional information about Gregorian chant. They do not appear in any medieval manuscripts and have only been introduced into Solesmes editions in order to promote a rhythmic theory of Gregorian chant (based on the views propounded in *Le Nombre musical grégorien*), which has long since been demonstrated to be obsolete. Moreover, they have shown themselves to be in contradiction with the elementary principles of reading medieval neumes. More precisely, this rhythmic theory, to the extent that it inflicts a rhythmic distortion on the words and phrases that are chanted, appears in contradiction to

¹⁹Claire, *Ibid.*

²⁰<http://www.chantcafe.com/2010/07/a-translation-of-saulniers-introduction-to-the-new-antiphonale-monasticum/>. Viewed September 10, 2019.

the elementary principles of liturgical music composition, which must be set fundamentally at the service of the sacred text. The horizontal episema only appears in two or three medieval manuscripts of the office out of several hundred documents which have come down to us.²¹ It is not a rhythmic sign, but an expressive one. It does not inform the singer about basic rhythm, it only indicates—and that in a way very ambiguous for XX century singers—a minute nuance of rhythm (called agogic by musicians for the last century). **Most amateur choirs are incapable of producing such subtle nuances,**²² which are the preserve of experienced soloists, and the exaggerated interpretation they give to them leads them in the end to distort the underlying rhythm of such simple Gregorian pieces as antiphons, a rhythm based on the declamation of the text and the flow of the melody.

The Conventional Chant Notation (Four-line Staff Notation) Edition of This Work

Since the publication of the first edition of this work in 2001, several church musicians have expressed their desire for a conventional chant notation edition. With the *Illuminare Score Editor* I have been able to typeset the chants in this notation without expending an unreasonable amount of time. Arranging my files for publication in a book was, however, a challenge that I could meet only with the help of Felipe Gasper of Toronto, Ontario, who has arranged them in a beautiful format. To him I am immeasurably grateful.

²¹The horizontal episema does appear frequently in manuscripts of the Mass propers, but is not reproduced here because it is generally misinterpreted.

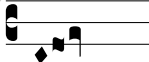

²²Boldface added. Experience has convinced me that professional church choirs having little time to rehearse the chant cannot do so, either.

I have tried to make this conventional chant edition useful to choirs that endeavor to render all the nuances shown in the adiastematic manuscripts as well as to those that follow prevalent performance practice with little or no change based on semiology.

I have used the following note forms not found in the Vatican edition: The oriscus, the salicus, the pes quassus, the bivirga and trivirga, and the stropa. With these note forms in use singers who attempt to execute all the nuances shown in the Laon and St. Gall manuscripts will need only to add the horizontal episema to the clivis-with-episema and the long torculus. Marking these may even prove unnecessary at cadences because a normal retard achieves their intended effect.

I have not used signs of liquescence. These were not used consistently in the manuscripts—only at points where the scribes believed singers needed reminders to pronounce the consonants carefully. The high incidence of consonantal “pileups” in English would have required such extensive use of them as would make them pointless.

Choirs that adhere to prevailing performance practice, attempting to render only a few of the nuances conveyed in the adiastematic neumes, will continue to ignore most differences in note shapes. I urge them, however, to depart from past practice by executing the repercussions as Claire suggests, (*v.s.*) and by giving added weight to the note *following* the quilisma, to the *top* note

of the *salicus*:  formerly 

and to the top note of the newly-differentiated *pes quassus*: 

Advent Season

First Sunday of Advent

INTROIT Ad te levavi

Psalm 25

viii

T

o you, O Lord, I lift up my soul; in you, my

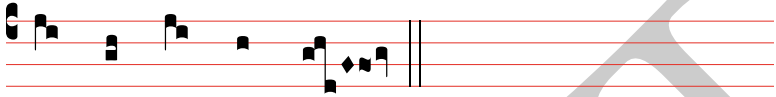
God, I put my trust; let me not be humil-i-at-ed;

nor let my en-emies tri-umph o-ver me; let

none who look to you be put to shame. *Ps.* Show me



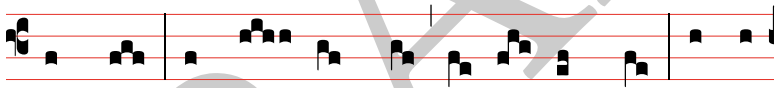
your ways, O Lord, and teach me your paths; lead me in



your truth and teach me.

OFFERTORY Ad te Domine

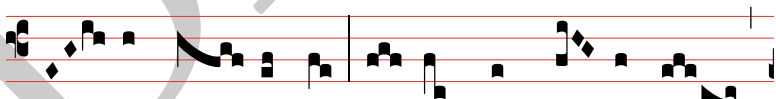
Psalm 25



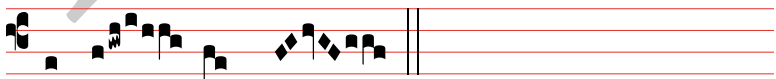
my soul; in you, my God, I put my trust; let me



not be hu-mil-i-at-ed; nor let my en- e-mies



tri-umph o- ver me; let none who look to you



be put to shame.

COMMUNION *Dominus dabit benignitatem*

Psalm 85

i

T he Lord will indeed grant prosper-i-ty,
 and our land shall bring forth its in-crease. *Ps.*
 I will listen to what the Lord God is saying, for he is
 speaking peace to his faithful people and to those who turn
 their hearts to him.

Second Sunday of Advent

INTROIT *Populus Sion*

CF Isaiah 30, Psalm 80

vii

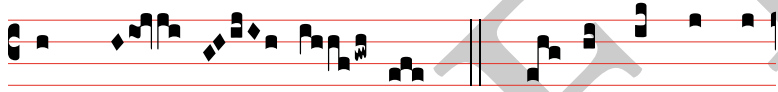
P eo- ple of Zi- on, look up; the Lord is near



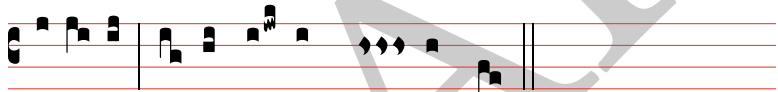
at hand to redeem the nations, and in the glad-



ness of your hearts the Lord shall cause his glo-



rious voice to be heard. *Ps.* Hear, O shepherd of



Is-ra-el, leading Jo-seph like a flock.

OFFERTORY Deus tu convertens

Psalm 85

iii

W

ill you not turn, O God, and give



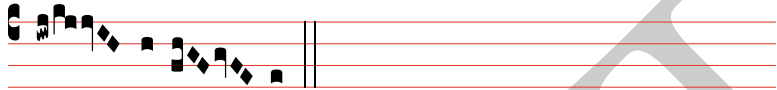
us life a-gain, that your



peo- ple may rejoice in you; show us your



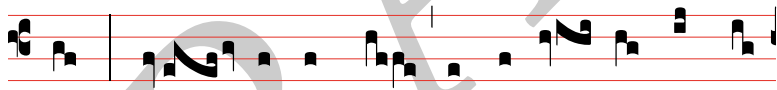
mer-cy, O Lord, and grant us your



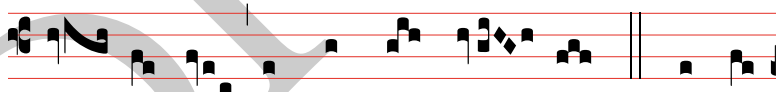
salva- tion.

COMMUNION Jerusalem surge

Baruch 5



heights; look to the east, and behold the joy that



comes to you from the Lord your God. *Ps.* Worship



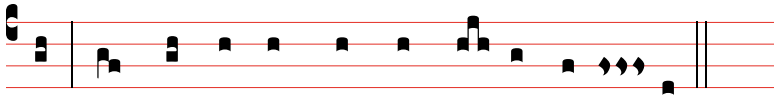
the Lord, O Je-ru-salem; praise your God, O Zi-on.

Third Sunday of Advent

INTROIT *Gaudete*

Philippians 4, Psalm 85

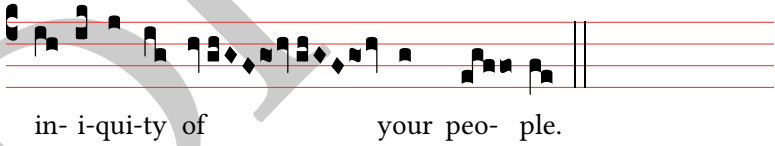
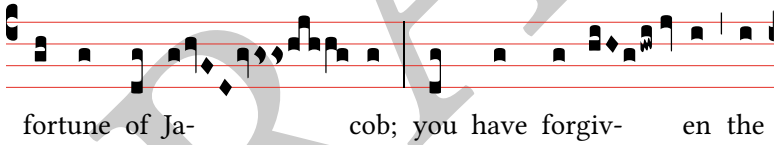
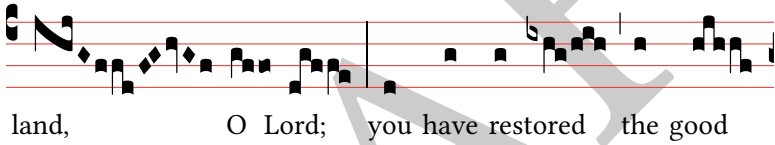
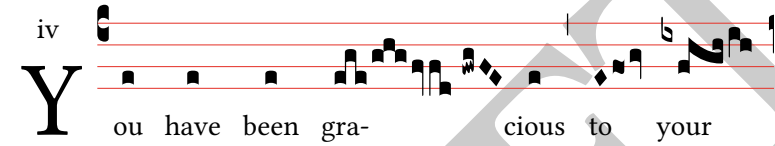
i
Re-joyce in the Lord al- ways, and again I
 say rejoyce; Let your forbear-ance be known to all,
 for the Lord is near at hand; have no anx-i- e- ty about
 an- y- thing, but in all things, by prayer and sup-
 pli-ca-tion, with thankgiv- ing, let your requests be made
 known to God. *Ps.* You have been gracious to your land, O



Lord; you have restored the good for-tune of Ja- cob.

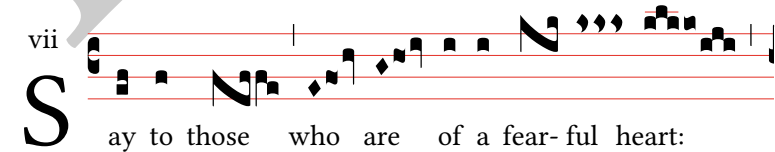
OFFERTORY *Benedixisti*

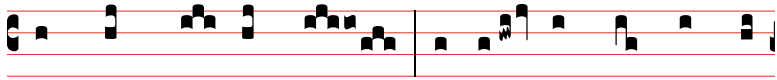
Psalm 85



COMMUNION *Dicite pusillanimes*

Cf. Isaiah 35

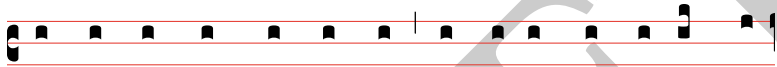




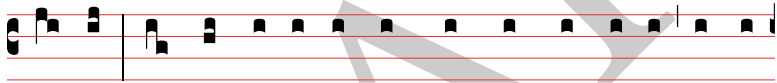
Be strong and fear not; behold, the Lord our God



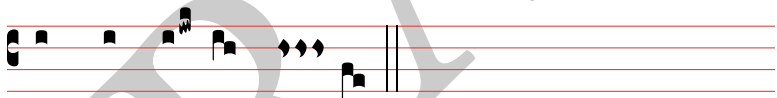
will come, and he will save us. *Cant.* The wilderness



and the dry land shall be glad; the desert shall rejoice and



blossom; like the crocus it shall blossom abundantly and re-

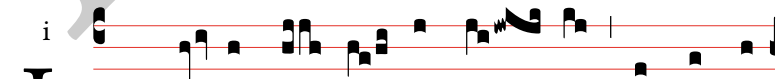


joice with joy and sing- ing.

Fourth Sunday of Advent

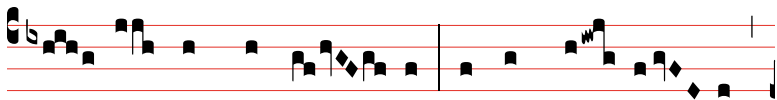
INTROIT Rorate

Isaiah 45

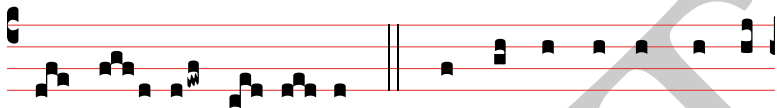


L

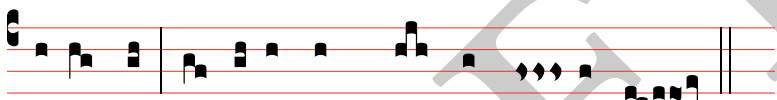
et showers fall from the heavens, and let the



clouds rain down the Just One; let the earth open



and bring forth the Sav-ior. *Ps.* The heavens declare the glo-



ry of God; the firmament shows his han- diwork.

OFFERTORY Ave Maria

Luke 1

viii

H

ail Ma- ry,



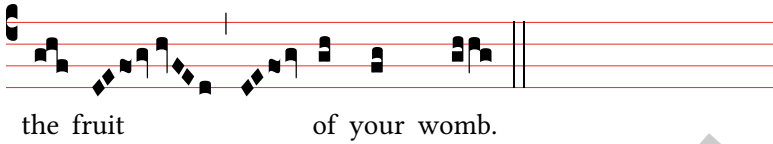
full of grace; the Lord



is with you; bless- ed are

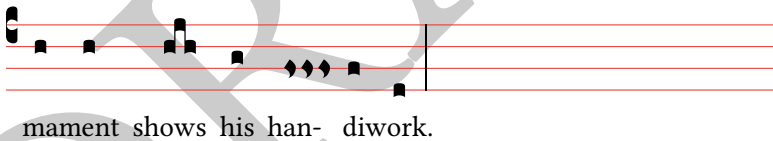
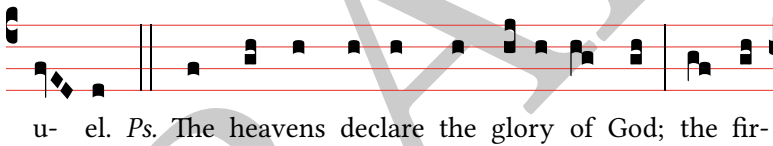
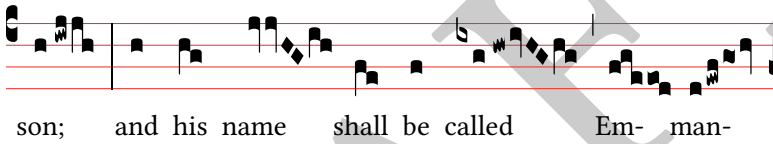
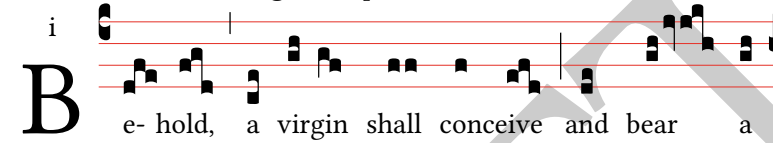


you among wo- men, and bless- ed is



COMMUNION *Ecce virgo concipiet*

Isaiah 7, Psalm 19



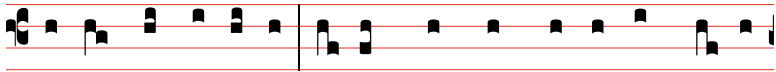
Christmas Season

Christmas: Midnight Mass

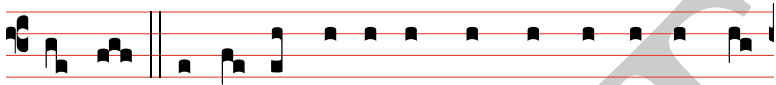
INTROIT Dominus dixit

Psalm 2

ii
T he Lord said to me: You are my Son; this
day have I be-gotten you. *Ps.* Why are the nations in
an uproar? why do the peoples mutter empty threats?
Why do the kings of the earth rise up in revolt and the



rul-ers plot together against the Lord and against his a-



nointed? Ask of me and I will give you the nations for



your inher-itage, and all the ends of the earth for your

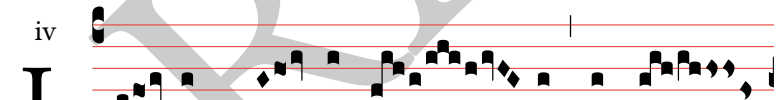


possession.

OFFERTORY *Lætetur cæli*

Psalm 96

iv



Let the heav'ns be joy-ful, and let



the earth be glad before the face



of the Lord when he comes.

Communion In splendoribus

Psalm 110

vi

In the beau-ty of ho-liness have I begotten
you like dew from the womb of the morning. *Ps.*
The Lord said to my Lord: sit at my right hand un-til I
make your en-emies your footstool.

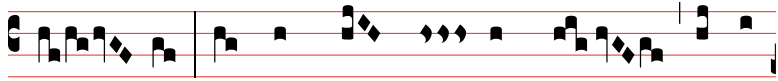
Christmas: Mass of the Day

INTROIT Puer nobis

Isaiah 9, Psalm 98

vii

A child is born for us; a son is giv- en
to us; and the gov- ernment shall be up-on his



shoul- der; and his Name shall be called messen-



ger of great coun-sel. *Ps.* Sing to the Lord a new song,



for he has done marvelous things.

OFFERTORY Tui sunt cæli

Psalm 89

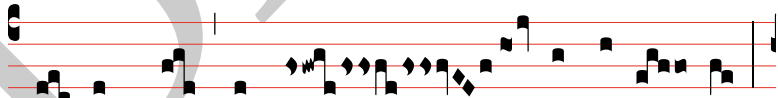
iv

Y

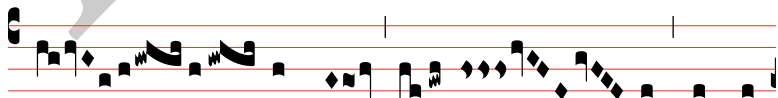
ours are the hea- vens; the earth is



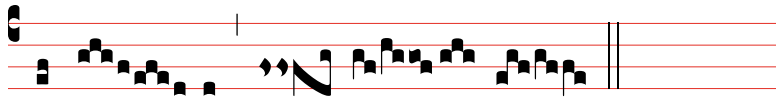
yours al- so; you laid the foun- da- tions



of the world and all that is in it;



right- eousness and jus- tice are the

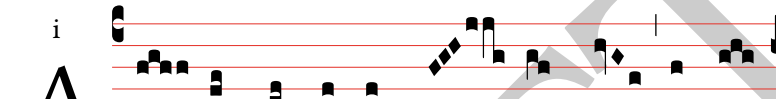


founda- tions of your throne.


COMMUNION *Viderunt omnes*

Psalm 98

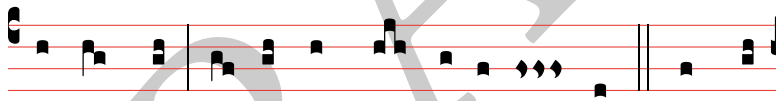
i



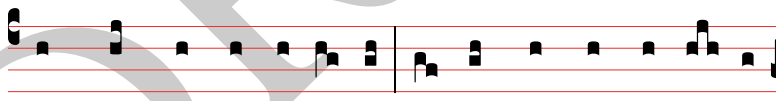
All the ends of the earth have seen the sal-



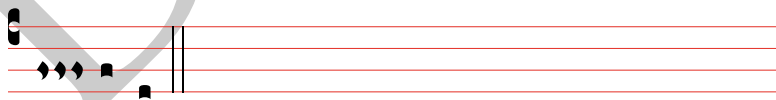
va- tion of our God. *Ps.* Sing to the Lord



a new song, for he has done marvelous things. With his



right hand and his ho-ly arm he has won for himself the



vic- to-ry.

First Sunday After Christmas (Episcopal Church)

Second Sunday After Christmas (Ordo cantus Missæ)

INTROIT Dum medium silentium

Wisdom 18, Psalm 93

vii

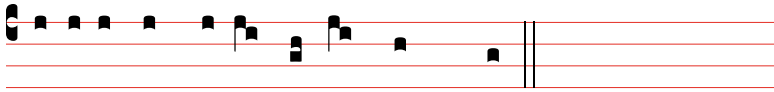
W hen peace-ful si-lence lay o-ver all the

earth, and night had run the half of her swift course,

your almighty Word, O Lord, leaped down from the

hea-vens, out of the roy-al throne. *Ps.* The Lord

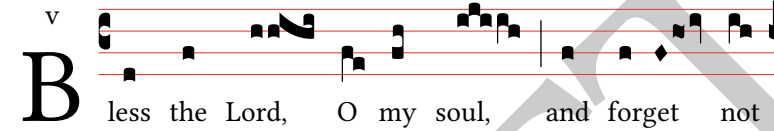
is king; he has put on splendid apparel; he has put on his



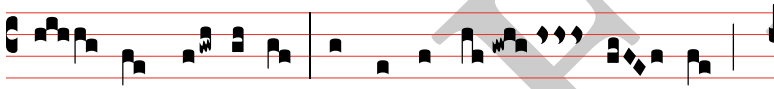
apparel and girded himself with strength.

OFFERTORY *Benedic anima mea*

Psalm 103



less the Lord, O my soul, and forget not



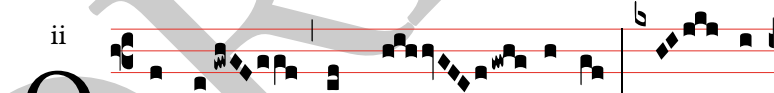
all his ben- e-fits; for he renews your youth



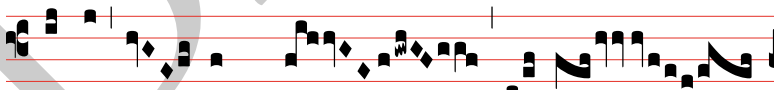
like an ea-gle's.

COMMUNION *Domine Dominus noster*

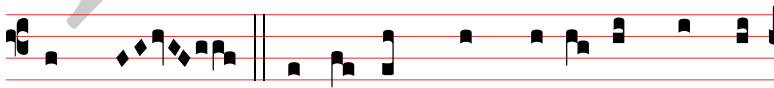
Psalm 8



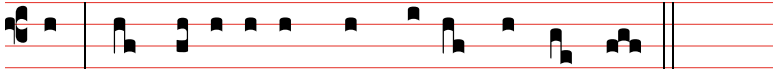
Lord, our gov- ernor, how ex-



alt-ed is your Name in all



the world. *Ps.* Out of the mouths of infants and chil-



dren your majes-ty is praised above the heavens.

January 1

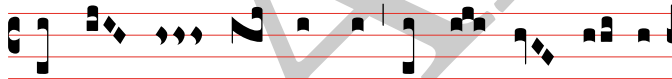
Holy Name of our Lord Jesus Christ (Episcopal Church)

INTROIT Puer nobis

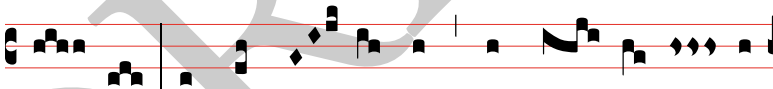
Isaiah 9, Psalm 98

vii

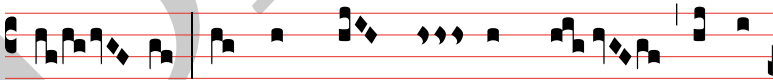
A



child is born for us; a son is giv- en



to us; and the gov- ernment shall be up-on his



shoul- der; and his Name shall be called messen-



ger of great coun-sel. *Ps.* Sing to the Lord a new song,



for he has done marvelous things.

OFFERTORY *Tui sunt cæli*

Psalm 89

iv

Yours are the heavens; the earth is

 A line of musical notation on a five-line staff. It starts with a treble clef and a common time signature. The melody is written in a Gothic script font.

yours al- so; you laid the founda- tions

 A line of musical notation on a five-line staff, continuing the melody from the previous line.

of the world and all that is in it;

 A line of musical notation on a five-line staff, continuing the melody.

right- eousness and jus- tice are the

 A line of musical notation on a five-line staff, continuing the melody.

founda- tions of your throne.

 A line of musical notation on a five-line staff, concluding the offertory with a double bar line.

COMMUNION *Viderunt omnes**Psalm 98*

i
All the ends of the earth have seen the sal-

va- tion of our God. *Ps.* Sing to the Lord

a new song, for he has done marvelous things. With his

right hand and his ho-ly arm he has won for himself the

vic- to-ry.

Solemnity of Mary, Mother of God (Ordo cantus Missæ)

INTROIT (1st option) *Salve Sancta parens*

Sedulius

ii

Hail, ho-ly Moth-er, who gave birth to the

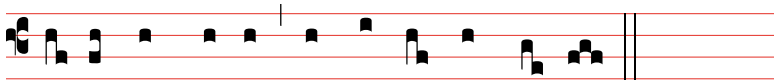
King, who reigns forev-er o-ver hea-ven and

earth. *Ps.* My heart is stirring with a noble song; let me re-

cite what I have fashioned for the king; Hear, O daughter,

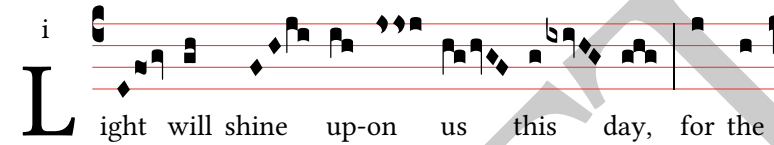
consid-er and listen closely; forget your people and your fa-

ther's house. The king shall have plea-sure in your beauty;



he is your master therefore do him honor.

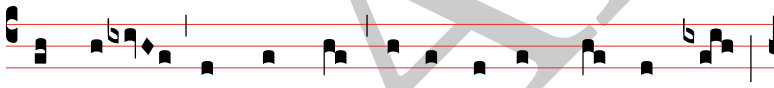
INTROIT (2nd option) Lux fulgebit Cf. Isaiah 9, Luke 1, Psalm 93



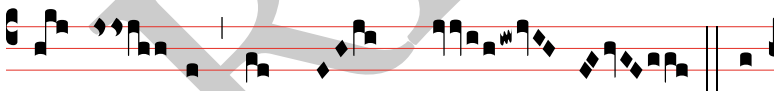
Light will shine up-on us this day, for the



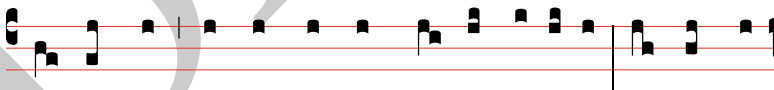
Lord is born for us, and he shall be called wonder-



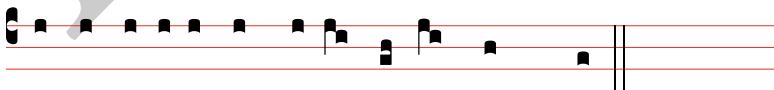
ful God, prince of peace, Father of the world to come;



his king- dom will have no end. Ps. The



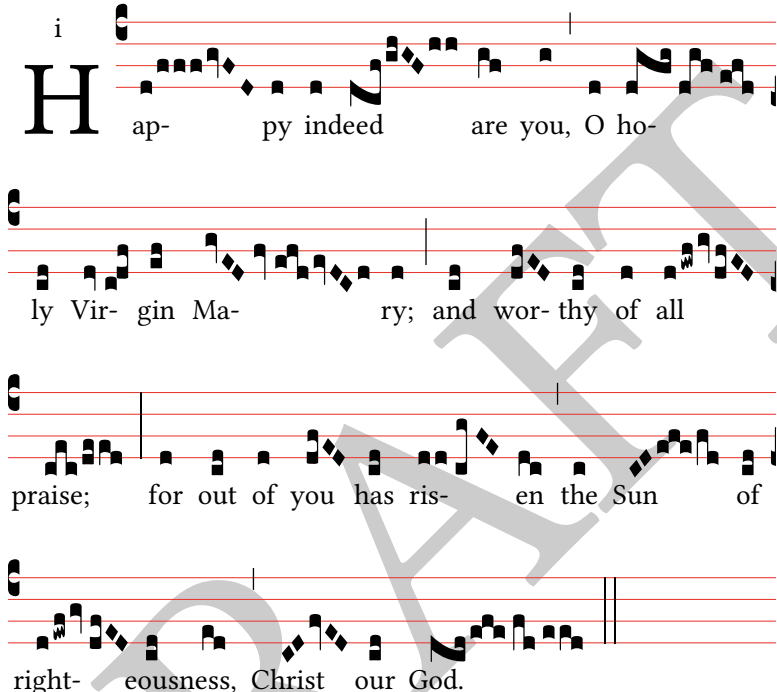
Lord is King; he has put on splendid apparel; he has put



on his apparel and girded himself with strength.

OFFERTORY *Felix namque es*

i



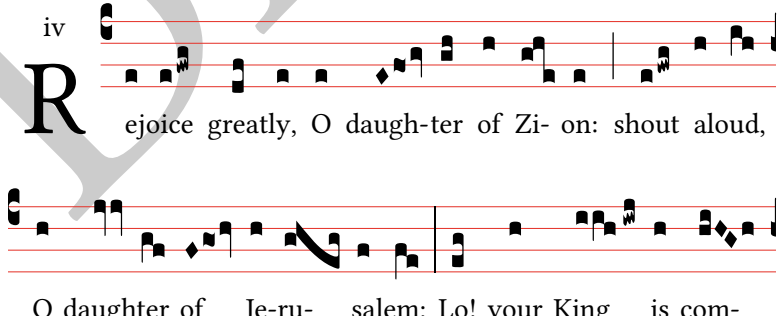
H ap- py indeed are you, O ho-
ly Vir- gin Ma- ry; and wor- thy of all
praise; for out of you has ris- en the Sun of
right- eousness, Christ our God.

The musical notation consists of four staves of music. The first staff begins with a treble clef and a common time signature. The melody is written in black ink on a five-line staff with red lines. The lyrics are placed below the notes. A large, faint watermark 'BIBLIOTHECA' is visible across the page.

COMMUNION *Exsulta filia Sion*

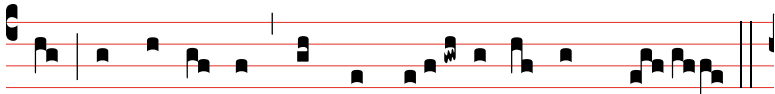
Zechariah 9

iv

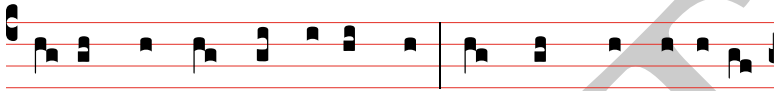


R ejoice greatly, O daugh- ter of Zi- on: shout aloud,
O daughter of Je- ru- salem; Lo! your King is com-

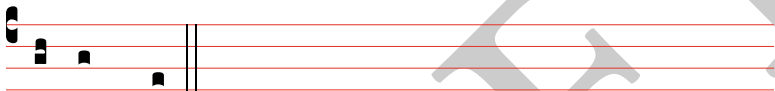
The musical notation consists of two staves of music. The first staff begins with a treble clef and a common time signature. The melody is written in black ink on a five-line staff with red lines. The lyrics are placed below the notes. A large, faint watermark 'BIBLIOTHECA' is visible across the page.



ing: the Ho-ly One and the Sav- ior of the world.- *Ps.*



I will bless the Lord at all times; his praise shall ev-er be



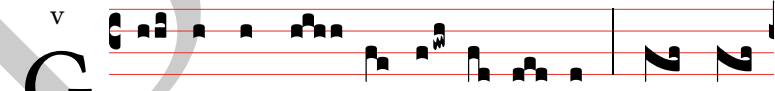
in my mouth.

Second Sunday After Christmas (Episcopal Church)

First Sunday After Christmas (Ordo cantus Missæ)

INTROIT Deus in loco sancto


Psalm 68



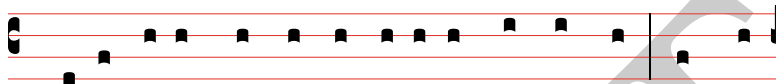
God in his ho- ly hab- i- ta- tion: God, who




gives a home to the sol- i- ta- ry, will give



strength and pow- er to his peo-ple. Ps.



Let God arise, and let his en-emies be scattered; let those

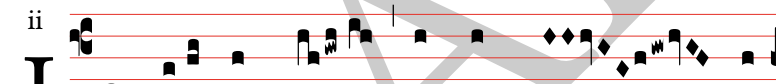


who hate him flee before him.


OFFERTORY *In te speravi*

Psalm 31


ii



I n you, O Lord, I have put my



trust; I have said, You are my God;




my times are in your hand.

COMMUNION (Year A) *Tolle puerum*

Matthew 2, Psalm 93

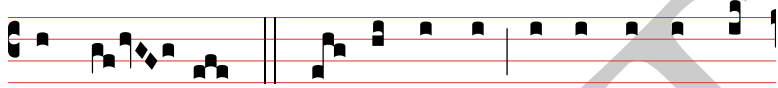
vii



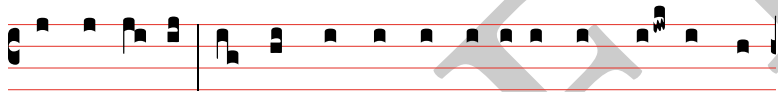
T ake the child and his mother and go to the



land of Ju-dah; for those who sought the child's life



are now dead. *Ps.* The Lord is King; he has put on splen-

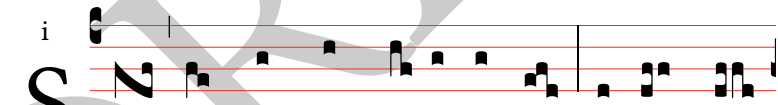


did ap-parel; he has put on his apparel and gird-ed him-



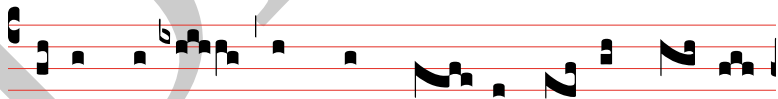
self with strength.

COMMUNION (Years B and C) Fili quid fecisti *Luke 2, Psalm 27*

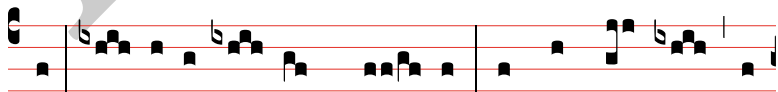


i

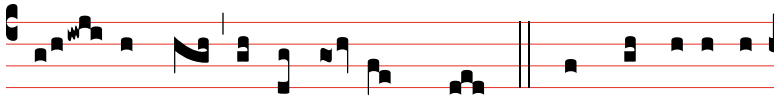
Son, why have you treated us so? behold, your



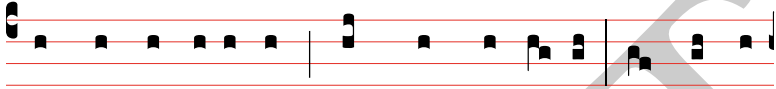
father and I have been look- ing for you anx-ious-



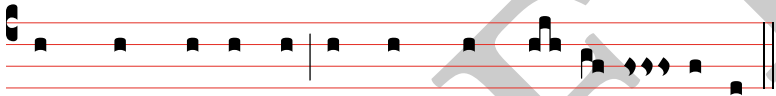
ly. How is it that you sought me? did you not know that



I must be in my Father's house. *Ps.* The Lord is is my



light and my salvation; whom then shall I fear? the Lord is



the strength of my life; of whom then shall I be afraid?

DRAFT

Epiphany Season

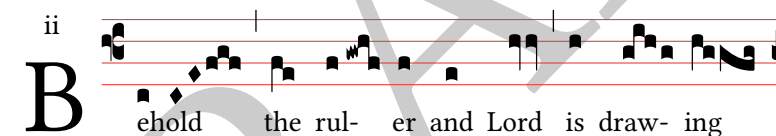
The Epiphany

INTROIT *Ecce advenit*

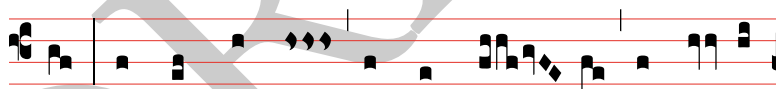
Cf. Malachi 1, Chron. 29, Psalm 72

ii

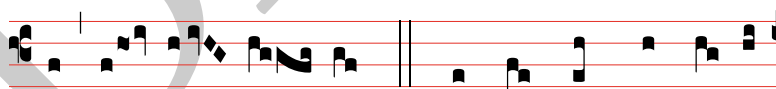
B



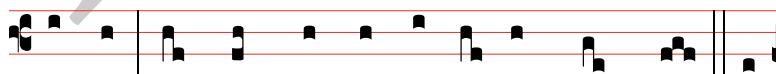
ehold the ruler and Lord is drawing



near; and the kingdom and the power and dominion



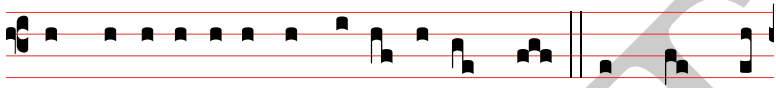
are in his hand. *Ps.* Give the King your justice,



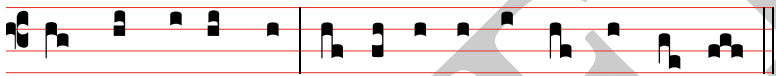
O God, and your righteousness to the King's Son. The



kings of Tarshish and of the isles shall pay tribute; and the



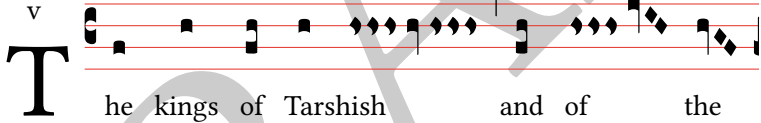
kings of A-ra-bi-a and Sa-ba of-fer gifts. All kings shall



bow down before him, and all the nations do him service.

OFFERTORY *Reges Tharsis*

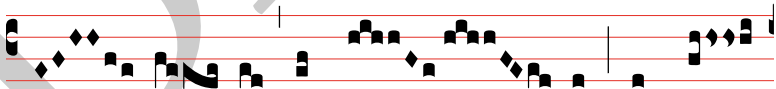
Psalm 72



he kings of Tarshish and of the



isles shall pay trib- ute; the kings of A-



ra- bi- a and Sa- ba shall of-



fer gifts; all kings shall bow down

before him, and all the na- tions do
him ser- vice.

COMMUNION *Vidimus stellam**Cf. Matthew 2*

iv
W e have seen his star in the East and have
come with our gifts to wor- ship the Lord. *Ps.*
All kings shall bow down before him, and all the nations
do him service.

Baptism of Our Lord Jesus Christ

First Sunday After the Epiphany

INTROIT *Dilexisti*

Psalm 45

viii

Y

ou love right- eousness and hate in- i- qui-

ty; therefore God, your God, has anoint- ed

you with the oil of glad- ness above your fel-

lows. *Ps.* My heart is stirring with a noble song; let me

recite what I have fashioned for the King.

OFFERTORY *Benedictus qui venit*

Psalm 118

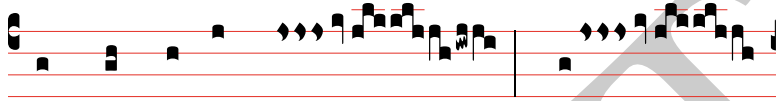
viii

B

less- ed is he who comes in the Name



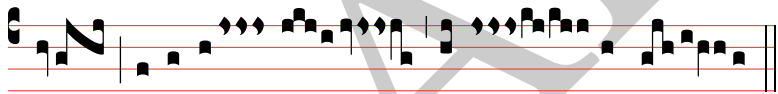
of the Lord; we bless you from



the house of the Lord; God



is the Lord; he has shined up-on



us, al-le-lu-ia, al-le-lu-ia.

COMMUNION Omnes qui in Christo

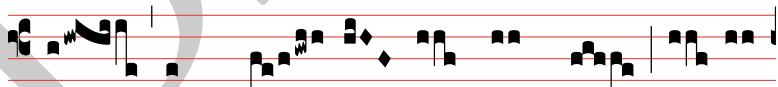
Galatians 3, Psalm 29

ii

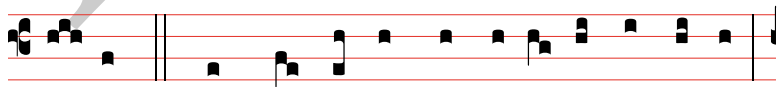
A



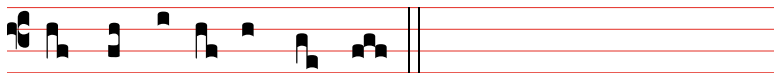
All you who were baptized in- to Christ



have clothed your-selves with Christ, al- le-



lu- ia. *Ps.* The voice of the Lord is up-on the waters;



the God of glo-ry thunders.

**Second Sunday After the Epiphany
(Episcopal Church)**

**Second Sunday of Ordinary Time
(Ordo cantus Missæ)**

INTROIT Omnis terra

Psalm 66

iv

A

ll the earth bows down before you,

O Lord, and sings to you: sings out your

Name, O Most High. *Ps.* Be joyful in God, all you

lands; sing the glory of his Name; sing the glo-ry of his praise.

OFFERTORY *Jubilate Deo universa terra*

Psalm 66

i
Be joy-ful in God, all you lands;

be joy-

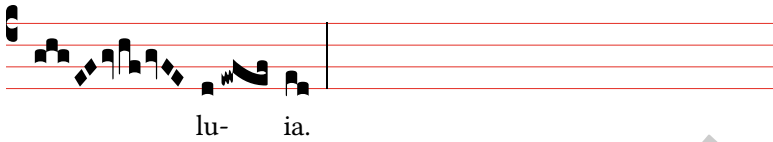
ful in God all you lands;

sing the glo- ry of his

Name; Come now, and see the works

of God; how won- derful he is in his

do- ings toward all peo- ple; al-le-



COMMUNION (Year A) *Lætābimur*

Psalm 20

ii
We will shout for joy at your vic- to-
 ry, and we will tri- umph in the Name of the
 Lord, our God. *Ps.* May the Lord answer you in the
 day of trouble; the Name of the God of Ja-cob defend you.

COMMUNION (Year B) *Dicit Andreas*

John 1, Psalm 34

vii
An-drew said to Si-mon his broth- er, we
 have found the Messi- ah who is called the Christ;



and they led him to Je- sus. *Ps.* I will bless the Lord



at all times; his praise shall ev- er be in my mouth.

Dicit Dominus implete

John 2, Psalm 66

vi

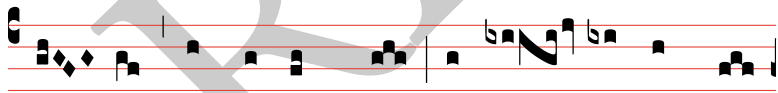
T



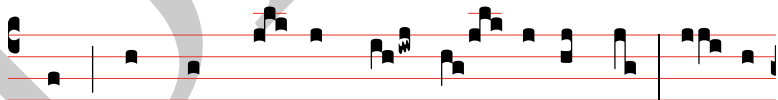
he Lord said, Fill the jars with wa- ter and take



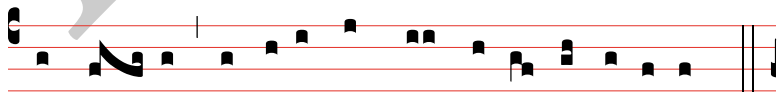
them to the stew- ard; when the stew- ard tasted the



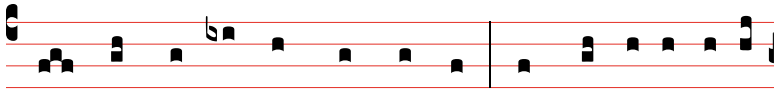
wa- ter, then become wine, he said to the bride-



groom, You have kept the good wine un-til now; This was



the first sign that Jesus performed before his dis-ciples. *Ps.*



Come now and see the works of God: how wonderful he is



in his doings toward all people.

Third Sunday After the Epiphany

Third Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT (Years A and B) Dominus secus mare Matthew 4, Psalm 19

i

T

he Lord was walking beside the sea of Gal-

i-lee when he saw two broth-ers Pe-ter and An-

drew; and he called them, say- ing: Follow me,

and I will make you fish-ers of men. *Ps.* The heavens
 declare the glory of God; the firmament shows his hand-
 i-work.

INTROIT (Year C) Adorate Deum

Psalm 97

vii

Bow down before God, all you an- gels of
 his; Zi- on hears and is glad; and the cities of
 Ju- da rejoice. *Ps.* The Lord is King; let the earth
 rejoice; let the multitude of the isles be glad.

OFFERTORY *Dextera Domini*

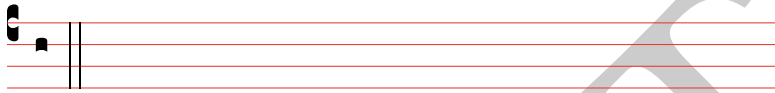
Psalm 118

ii

T he right hand of the Lord has struck
with pow- er; the right hand of the Lord, has ex-
alt- ed me; I shall not die but live and
declare the works of the Lord. The right
hand of the Lord has struck with pow-
er; the right hand of the Lord has ex-alt-
ed me; I shall not die but live and declare the



works of the Lord, al-le-lu-



ia.

COMMUNION (Years A and B) *Venite post me* Matthew 4, Psalm 119

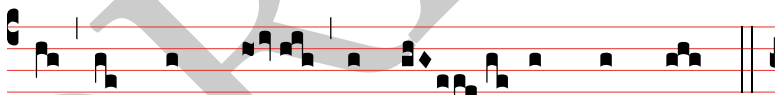
viii

F

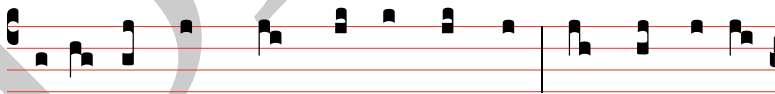
ollow me and I will make you fish-ers of



men; when they heard these words, they forsook their



nets and their boats and fol-lowed the Lord. *Ps.*



Happy are they whose way is blameless: who walk in the



law of the Lord.

COMMUNION (Year C) Comedite

Nehemiah 8, Psalm 81

viii

E

at the fat and drink sweet wine, and send

portions to those for whom nothing has been prepared;

for this day is ho-ly to the Lord; do not be grieved; the

joy of the Lord shall be your strength. *Ps.* Raise the

song and sound the timbrel; the merry harp and the lyre.

Fourth Sunday After the Epiphany (Episcopal Church)

Fourth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Lætetur cor*

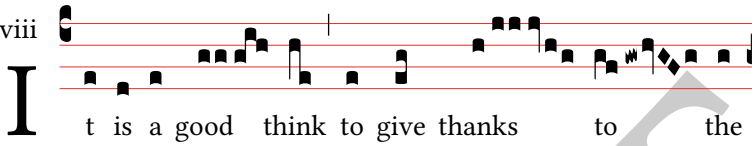
Psalm 105

ii
L et the hearts of those who seek the Lord re-
 joyce; Search for the Lord and his strength;
 contin- u-al-ly seek his face. *Ps.* Give thanks to
 the Lord, and call up-on his Name; make his deeds known
 among the peoples.

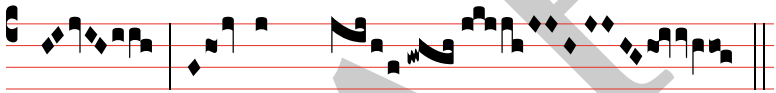
OFFERTORY *Bonum est*

Psalm 92

viii



Lord and to sing prais- es to your

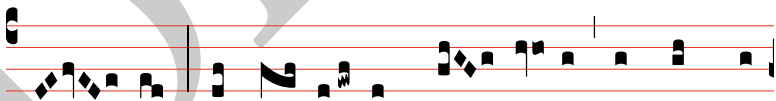


Name,- O Most High.

COMMUNION (Year A) *Beati mundo corde*

Matthew 5

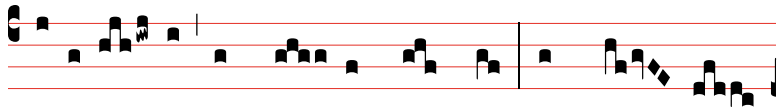
i



see God; blessed are the peace makers, for they shall



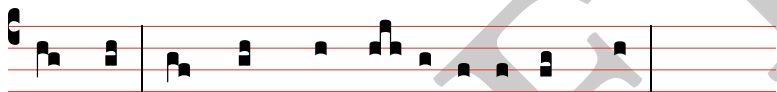
be called the children of God; and blessed are they who are



persecut- ed for right- eousness' sake, for theirs is



the king- dom of hea- ven. *Ps.* I will bless the Lord at

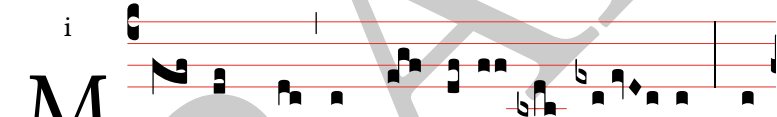


all times; his praise shall ev- er be in my mouth.

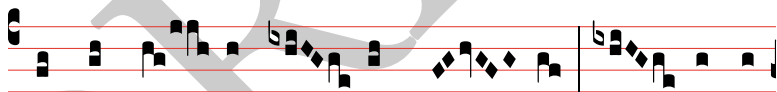
COMMUNION (Years B and C) Illumina

Psalm 31

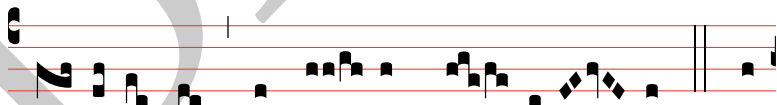
i



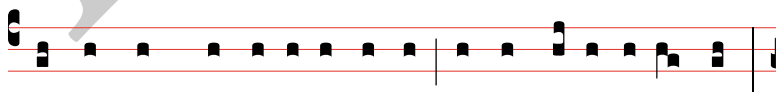
Make your face to shine upon your ser- vant, and



in your lov- ing kind- ness save me; Lord, let me



not be ashamed for hav- ing called upon you. *Ps.* In



you, O Lord, have I taken refuge; let me never be ashamed;



de-liv-er me in your right-eousness.

Fifth Sunday After the Epiphany (Episcopal Church)

Fifth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Venite adoremus*

Psalm 95

ii

C

ome, let us bow down, and bend the knee,

and kneel before the Lord, our mak-er; for he

is the Lord our God *Ps.* Come let us sing to the Lord;

let us shout with joy to the rock of our sal-vation.

OFFERTORY *Perfice gressus meos*

Psalm 17

iv

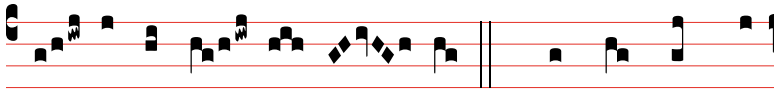
My footsteps hold fast to the ways of your law, O God; in your paths my feet may not fal- ter. Incline your ear to me, and hear my words; show me your mar-velous lov-ingkind-ness, O Sav-ior of those who take refuge at your right hand.

COMMUNION (Years A and C) *Introibo*

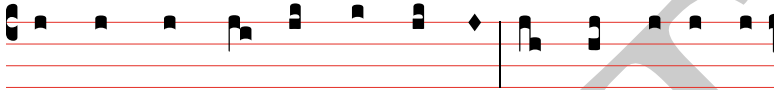
Psalm 43

viii

I will go to the al-tar of God, to the



God of my joy and glad-ness. *Ps.* Send out your light



and your truth that they may lead me, and bring me to your

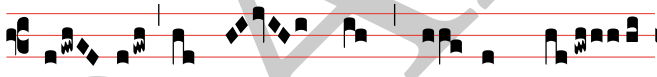


ho-ly hill and to your dwelling.

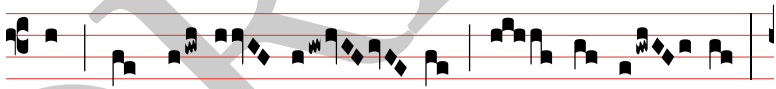
COMMUNION (Year B) Multitudo languentium Luke 6, Psalm 34

ii

M



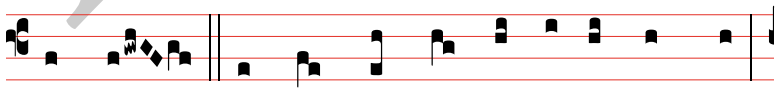
an-ny who lan-guished and were trou-



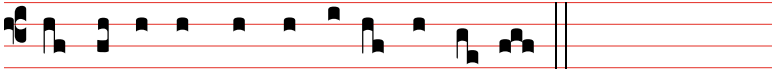
bled with unclean spir-its came to Je-sus;



for pow-er went forth from him and healed



them all. *Ps.* I sought the Lord and he answered me



and de-livered me out of all my terror.

Sixth Sunday After the Epiphany (Episcopal Church)

Sixth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Esto mihi*

Psalm 31

vi

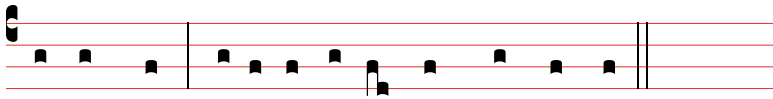
B

e my strong rock, O Lord, a cas- tle to

keep me safe; for you are my crag and my strong-hold;

for the sake of your Name lead me and guide me. *Ps.*

In you, O Lord, I have I taken refuge; let me nev-er be



put to shame. Deliv-er me in your righteousness.

OFFERTORY *Benedictus es*

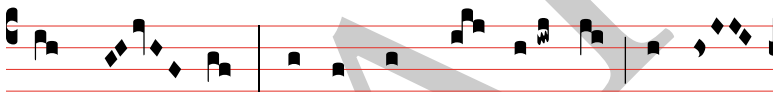
Psalm 119



iii

B

lessed are you, O Lord; instruct me in



your stat- utes; Blessed are you, O Lord; instruct



me in your stat utes; with



my lips will I recite all the



judg-ments of your mouth.

COMMUNION Manducaverunt

Psalm 78

i
T he people ate and were well sat- is- fied, for

the Lord gave them grain from hea- ven; they

were not disappointed, for he gave them what they

craved. *Ps.* Hear my teaching, O my people; incline your ear

to the words of my mouth.

Seventh Sunday After the Epiphany (Episcopal Church)

Seventh Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Domine, in tua misericordia*

Psalm 13

I put my trust in your mer- cy, O Lord;

my heart is joy- ful because of your sav- ing help; I

will sing to the Lord, for he has dealt with

me rich- ly. *Ps.* How long, O Lord? will you for-

get me forever? how long will you hide your face from me?

OFFERTORY *Intende voci**Psalm 5*

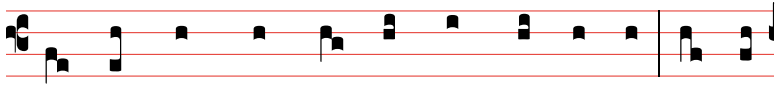
v

Hear- ken to my cry for help, my
 King and my God, for I
 make my prayer to you,
 O Lord.

COMMUNION *Narrabo**Psalm 9:*

ii

I will sing of all your marvelous works, O
 Lord; I will be glad and rejoice in you;
 I will sing to your Name, O Most High. *Ps.* Those



who fear your Name will put their trust in you, for you



never forsake those who seek you, O Lord.

Eighth Sunday After the Epiphany (Episcopal Church)

Eighth Sunday of Ordinary Time (Ordo cantus Missæ)

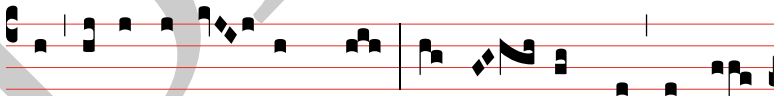
INTROIT *Factus est Dominus*

Psalm 18



T

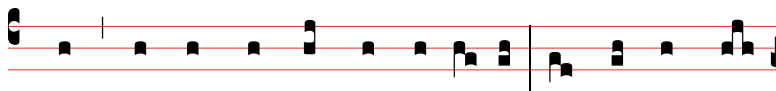
he Lord became my pro- tect- or; he brought me



out in-to an o- pen place; he res- cued me because



he de-light- ed in me. *Ps.* I love you, O Lord, my



strength, O Lord, my crag and my haven, my rock in whom



I put my trust.

OFFERTORY *Domine convertere*

Psalm 6



vi
Turn, O Lord, and de-liv-er me; save me for



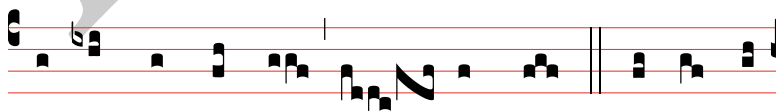
your mer- cy's sake.

COMMUNION (Year A) *Primum quærite*

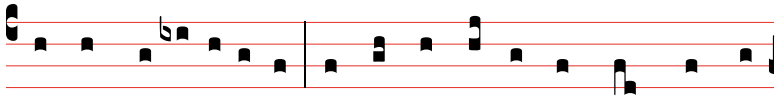
Matthew 6, Psalm 37



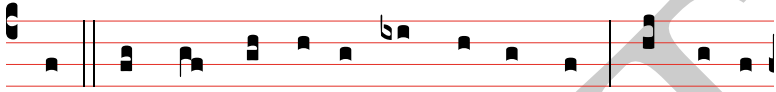
viii
Seek first the king- dom of God, and all these things



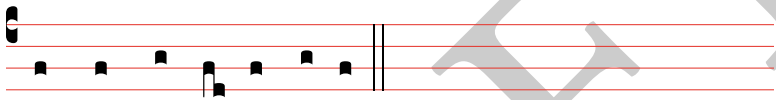
will be yours as well, says the Lord. *Ps.* Do not fret



because of e-vildoers; do not be jealous of those who do



wrong. Put your trust in the Lord and do good; dwell in the



land and feed on its riches.

COMMUNION (Years B and C) *Cantabo Domino*

Psalm 13

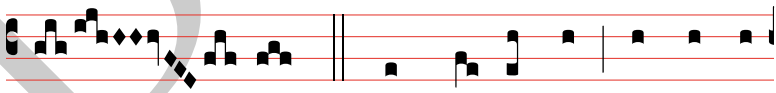
ii



I will sing to the Lord, for he has dealt with



me rich-ly; I will praise the Name of the Lord



Most High. *Ps.* How long, O Lord? will you for-



get me forever? How long will you hide your face from



me?

[Ninth Sunday After the Epiphany]

Ninth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT Respice in me

Psalm 25

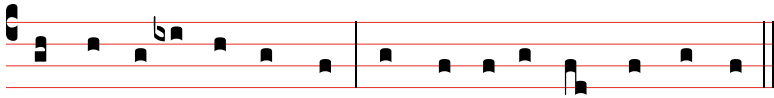
vi

Turn, O Lord, and have pit- y on me,

for I am left a-lone and in mis- e- ry; look upon

my adver- si- ty and mis- se-ry, and forgive me

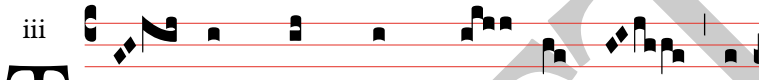
all my sins, O Lord, my- God. *Ps.* To you,



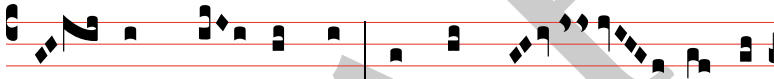
O Lord, I lift up my soul; my God, I put my trust in you.

OFFERTORY *Sperent in te*

Psalm 9



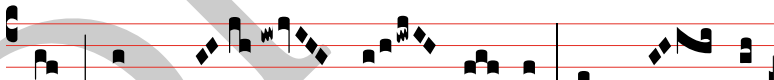
T hose who know your Name, O Lord, shall



put their trust in you, for you nev- er for-



sake those who seek you; sing praise to the



Lord, who dwells- in Zi- on, for he will



not forget the cry of the afflict- ed.

COMMUNION *Ego clamavi*

Psalm 17 name: Ninth Sunday of

Ordinary Time (Ordo cantus Missæ)

viii
I call upon you, O Lord, and you will answer
 me; incline your ear to me and hear my words. *Ps.*
 Hear my plea of in-nocence, O Lord; give heed to my cry;
 lis-ten to my prayer, which does not come from ly-ing lips.

Last Sunday After the Epiphany (Episcopal Church)

INTROIT In excelso throne

Cf. Daniel 7 and Isaiah 6, Psalm 100

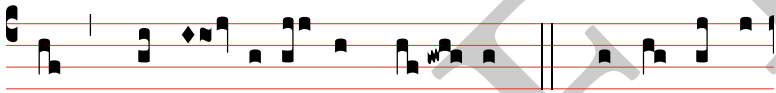
viii
I beheld a man seat-ed on a high throne, whom



a le- gion of an-gels wor- shipped, sing- ing



with one voice: behold him whose kingdom shall be



called an ev- erlast-ing king- dom. *Ps.* Be joy-ful in



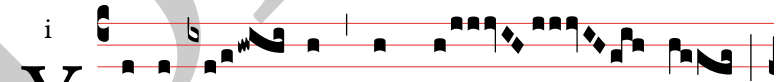
the Lord, all you lands; serve the Lord with gladness and



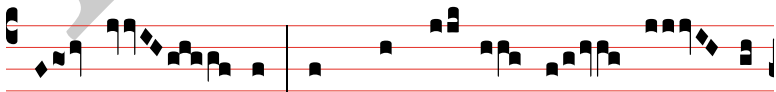
come before his presence with a song.

OFFERTORY Gloria et honore

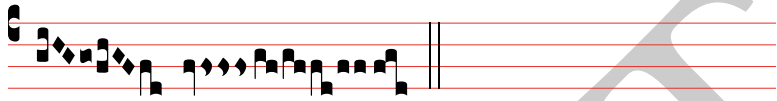
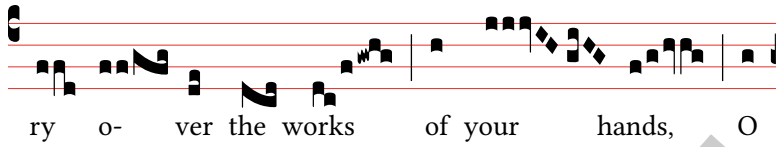
Psalm 8



You a-dorn him with glo- ry



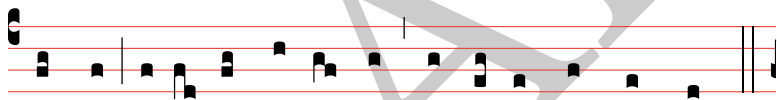
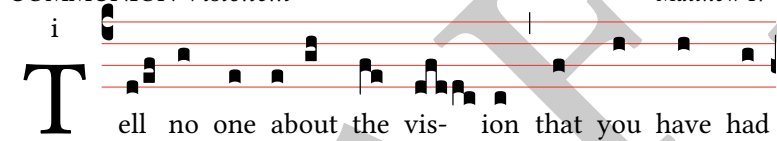
and hon- or; you have giv- en him mas- te-



Lord.

COMMUNION *Visionem*

Matthew 17



this day un-til the Son of Man has ris-en from the dead. *Ps.*



The Lord is King; let the earth rejoice; let the multitude of



the isles be glad.

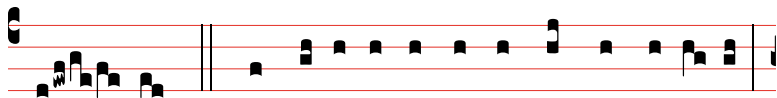
Lenten Season

Ash Wednesday

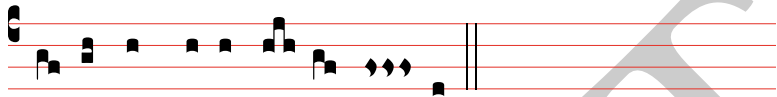
INTROIT Misereris

Wisdom 11

You are mer- ci- ful to all, O Lord, and you
hate nothing that you have made; you o-verlook the
sins of men that they may repent, and you
spare them; for you are the Lord,



our God. *Ps.* Be merci-ful to me, O God, be merci-ful,



for I have taken ref- uge in you.

ANTIPHON Juxta vestibulum

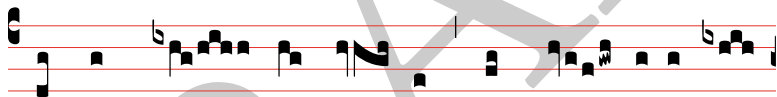
Joel 2 and Esther 13

Sung at the Imposition of Ashes before and after Psalm 51

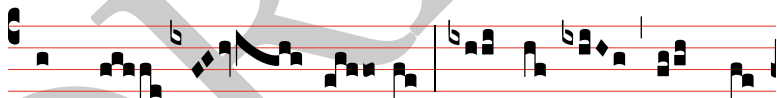
iv

B

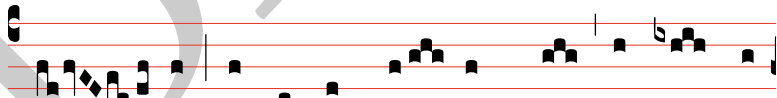
etween the ves- ti- bule and the al- tar



let the priests and le- vites, the min- isters- of



the Lord, weep, say- in: spare, O Lord, spare your

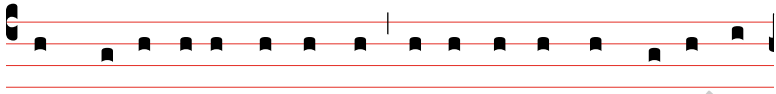


peo- ple, and do not close the mouths of those who

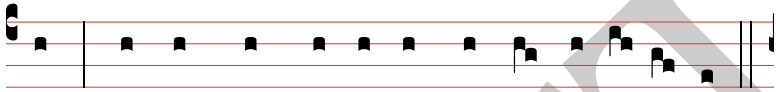


cry to you, O Lord our God.

PSALM 51



Have mercy upon me, O God, according to your lovingkind-



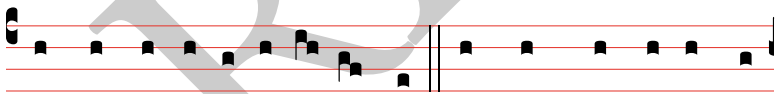
ness * in your great compassion blot out my offens-es.



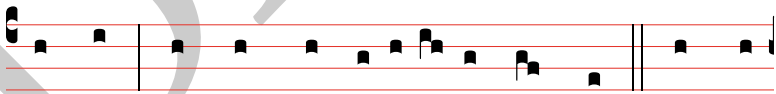
2. Wash me through and through from my wickedness, * and



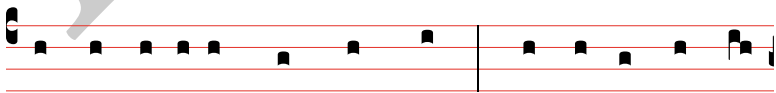
cleanse me from my sin. 3. For I know my transgressions, *



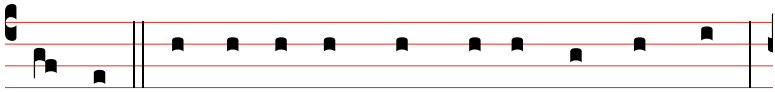
and my sin is ev-er be-for me. 4. Against you on-ly have



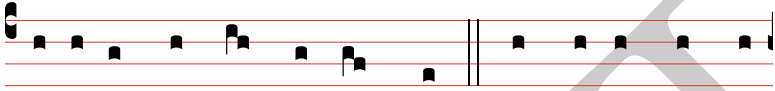
I sinned, and done what is e-vil in your sight. 5. And so



you are jus-tified when you speak, * and upright in your



judgment. 6. Indeed I have been wicked from my birth, *



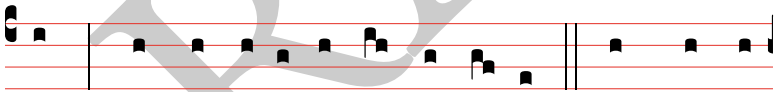
a sinner from my mother's womb. 7. For behold you look



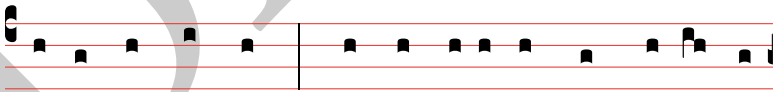
for truth deep within me: * and will make me understand



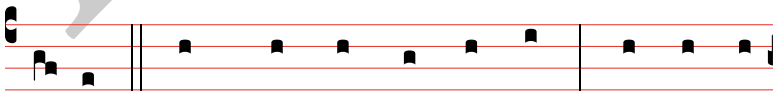
wisdom se-cretly. 8. Purge me from my sin and I shall be



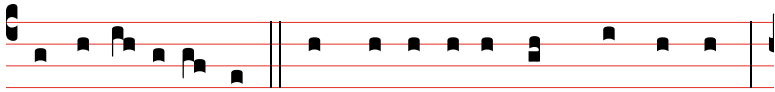
pure; * wash me and I shall be clean indeed. 9. Make me hear



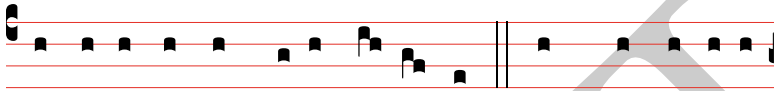
of joy and gladness, * that the body you have broken may



rejoice. 10. Hide your face from my sins, * and blot out



all my in- i- quities. 11. Create in me a clean heart, O God,*



and renew a right spirit with-in me. 12. Cast me not away



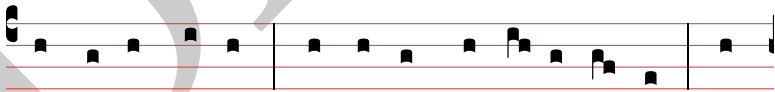
from your presence * and take not your ho-ly Spirit from



me. 13. Give me the joy of your saving help, again, * and



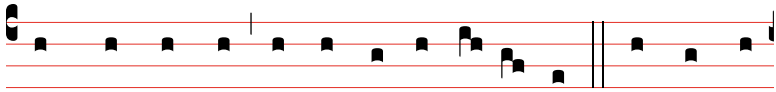
sustain me with your bounti-ful Spir it 14. I shall teach your



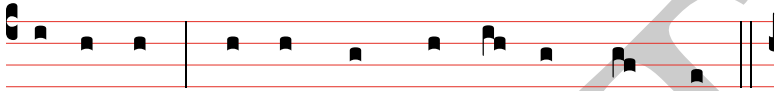
ways to the wicked, * and sinners shall return to you. 15. De-



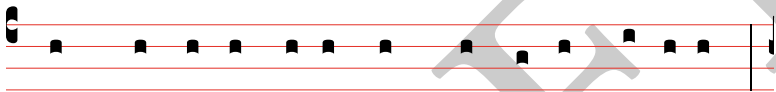
liv-er me from death, O God, * and my tongue shall sing of



your righteousness, O God of my sal-vation. 16. Open my



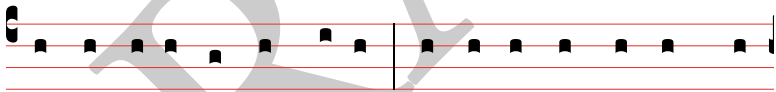
lips, O Lord, * and my mouth shall proclaim your praise.



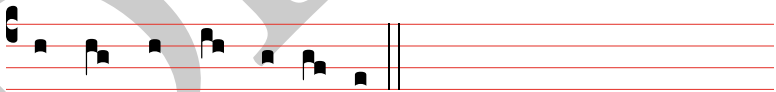
17. Had you desired it, I would have offered sac-rifice, *



but you take no delight in burnt of-f' rings. 18. The sac-rifice



of God is a troubled spirit; * a broken and contrite heart,

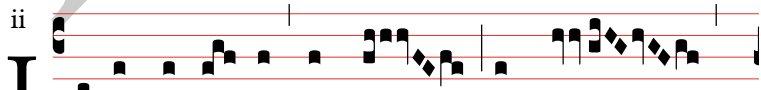


O God, you will not despise.

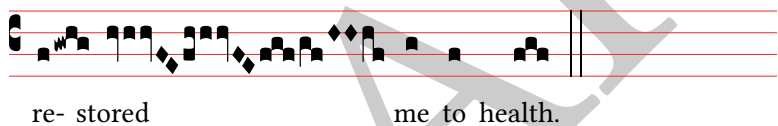
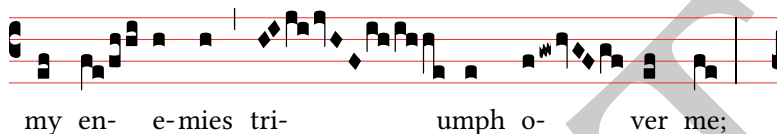
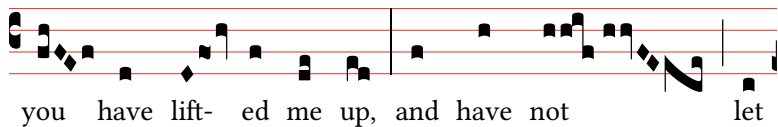
OFFERTORY Exaltabo te

Psalm 30

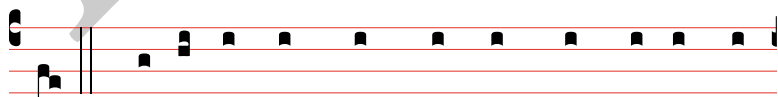
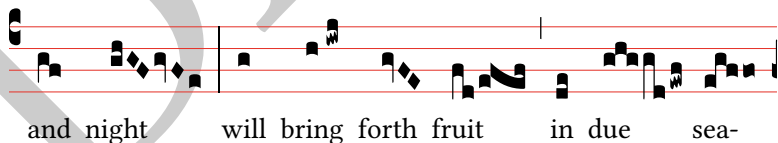
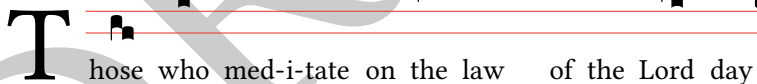
ii

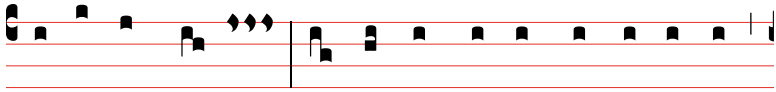


I will ex-alt you, O Lord, be-cause

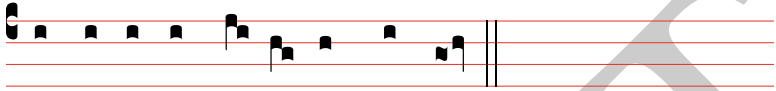
COMMUNION *Qui meditabitur**Psalm 1*

iii





sel of the wicked, nor lingered in the way of sinners,



nor sat in the seat of the scornful.

First Sunday in Lent

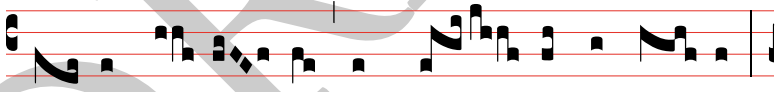
INTROIT Invocabit me

Psalm 91

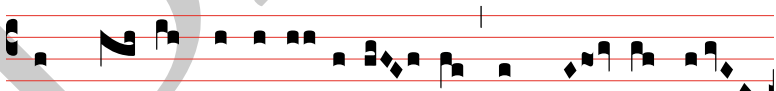
viii

H

e shall call up-on me, and I will hear him;



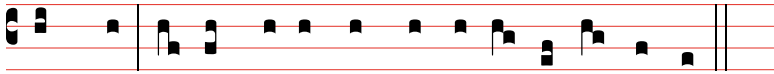
I will res-cue him and bring him to hon- or;



with long life will I sat- is-fy him and show him my



sal- va- tion. *Ps.* He who dwells in the shelter of the



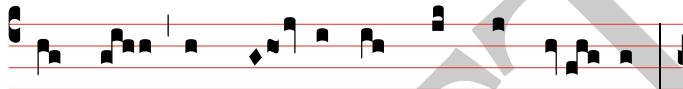
Most High abides under the shadow of the Almighty.

OFFERTORY *Scapulis suis*

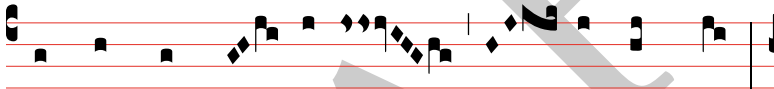
Psalm 91

viii

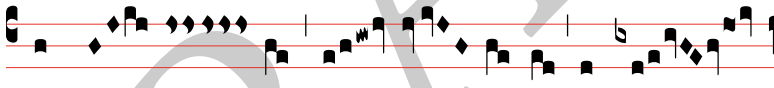
T



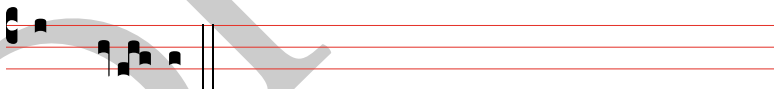
he Lord shall cover you with his pinions;



and you shall find refuge under his wings;



his faithful-ness and truth shall be a shield



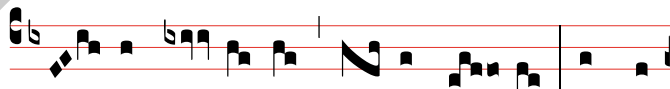
and buckler.

COMMUNION *Scapulis suis*

Psalm 91

iii

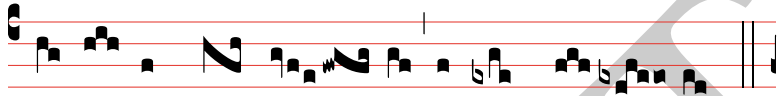
H



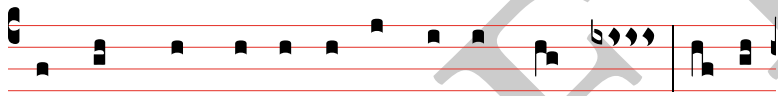
e shall cover you with his pinions, and you



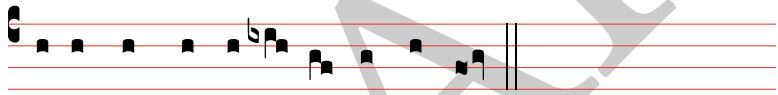
shall find ref- uge un- der his wings; his faith-



fulness and truth shall be a shield and buck- ler. *Ps.*



He who dwells in the defense of the Most High a-bides



under the shadow of the Almighty.

Second Sunday in Lent (Episcopal Church)

INTROIT Reminiscere

Psalm 25

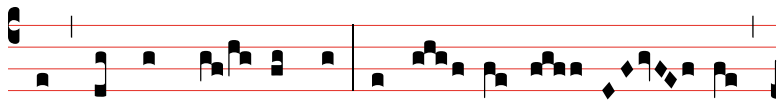
iv



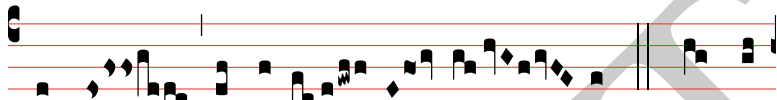
Remember, O Lord, your compas-sion and love,



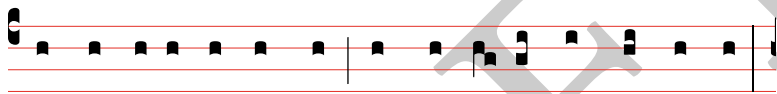
for they are from ev- er-last-ing; do not let our en-ne-



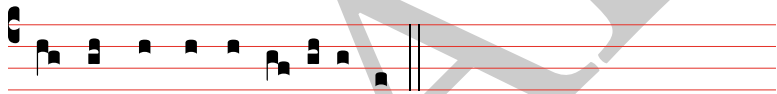
mies triumph o- ver us; de-liv- er Is- ra- el,



O God, out of all his trou- bles. *Ps.* To you,



O Lord, I lift up my soul, my God, I put my trust in you;

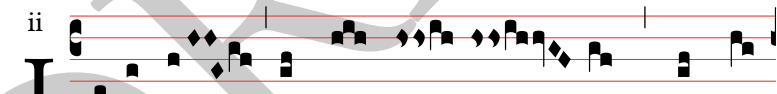


let me not be hu-mil-i-at-ed.

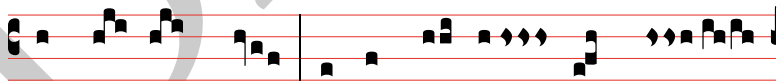
OFFERTORY Meditabor

Psalm 119

ii



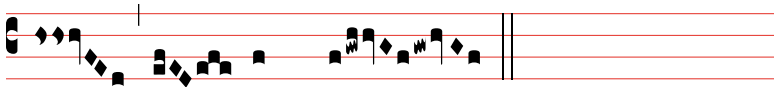
I delight in your com- mand- ments, which I



have al- ways loved; I will lift up my hands



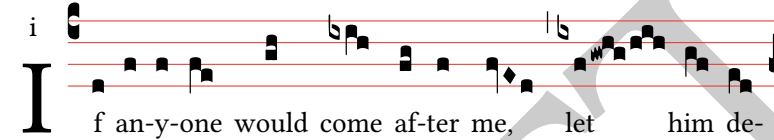
to your com- mand- ments, which I



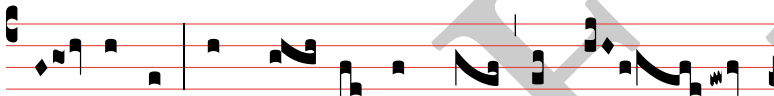
have loved.

COMMUNION Qui vult venire

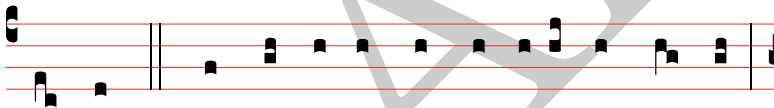
Matthew 16



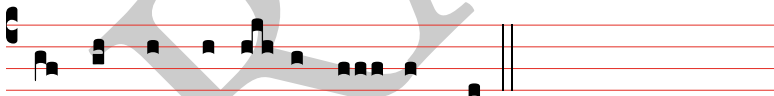
I f an-y-one would come af-ter me, let him de-



ny himself and take up his cross and fol-



low me. *Ps.* The eyes of the Lord are upon the righteous;



and his ears are o-pen to their cry.

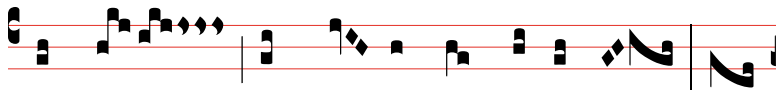
Second Sunday in Lent (Ordo cantus Missæ)

INTROIT (1st option) Tibi dixit

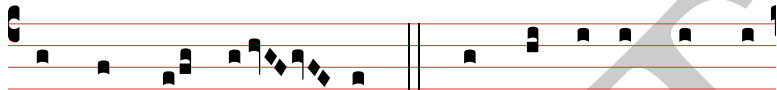
Psalm 27



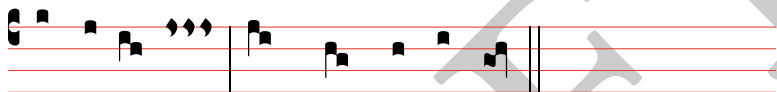
Y ou speak within my heart and say, Seek



my face; your face, O Lord, will I seek; hide



not your face from me. *Ps.* The Lord is my light and



my sal-vation; whom then shall I fear?

INTROIT (2nd option) Reminiscere

Psalm 25

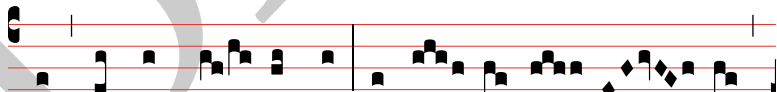
iv

R

emember, O Lord, your compas-sion and love,



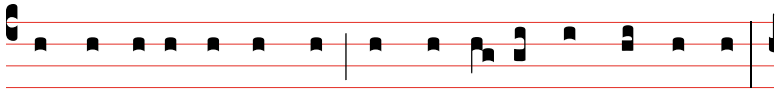
for they are from ev-er-last-ing; do not let our en-ne-



mies triumph o- ver us; de-liv- er Is- ra- el,



O God, out of all his trou- bles. *Ps.* To you,



O Lord, I lift up my soul, my God, I put my trust in you;

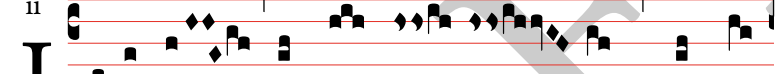


let me not be hu-mil-i-at-ed.

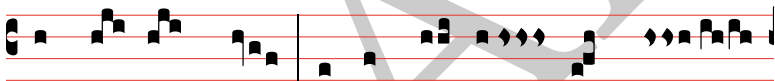
OFFERTORY Meditabor

Psalm 119

ii



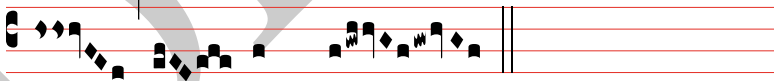
I delight in your com-mand-ments, which I



have al-ways loved; I will lift up my hands



to your com-mand-ments, which I

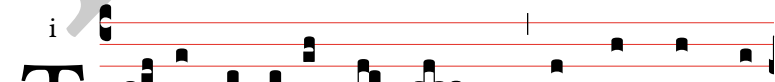


have loved.

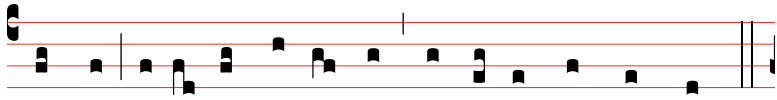
COMMUNION Visionem

Matthew 17

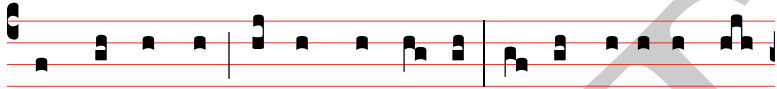
i



Tell no one about the vis-ion that you have had



this day un-til the Son of Man has ris-en from the dead. *Ps.*



The Lord is King; let the earth rejoice; let the multitude of



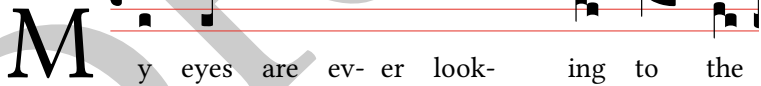
the isles be glad.

Third Sunday in Lent

INTROIT Oculi mei

Psalm 25

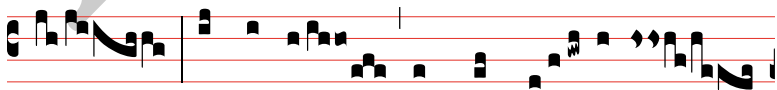
vii



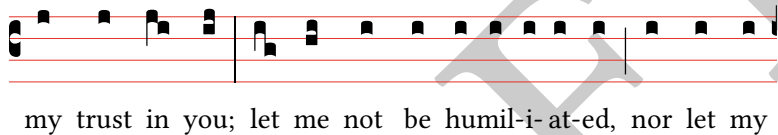
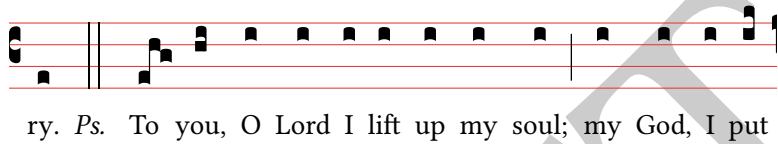
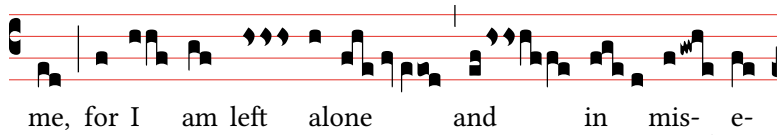
My eyes are ev-er look- ing to the



Lord, for he shall pluck my feet out of the



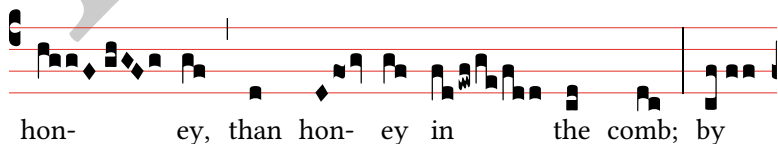
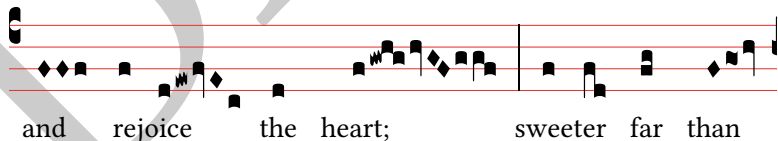
net; turn to me and have pit- y on

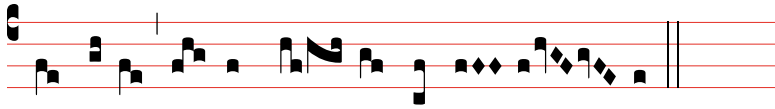


OFFERTORY *Justitiæ Domini*

Psalm 19

iv





them al-so is your ser- vant enlight- ened.

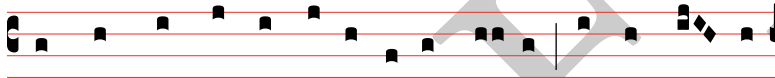
COMMUNION (year A) *Qui biberit aquam* John 4, Isaiah 12

vii

T



o one who drinks the water which I shall give,



said the Lord to the Samar-i-tan woman, it will be a



spring of water welling up to life e-ter- nal. *Cant.*



Sure-ly it is God who aaves me; I will trust in him and



not be afraid.

COMMUNION (Years B and C) *Passer invenit* Psalm 84

iii and i

T



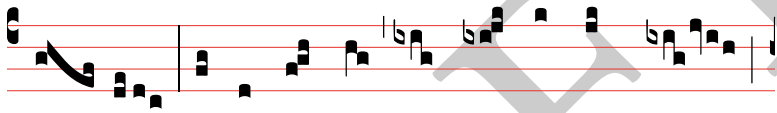
he sparrow has found herself a house and the



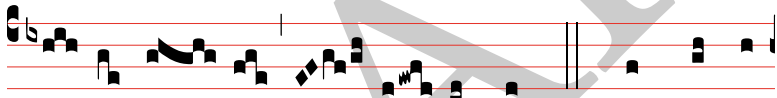
swallow a nest where she may lay her young; by the



side of your al- tars, O Lord of hosts, my king and



my God; blessed are they who dwell in your house;



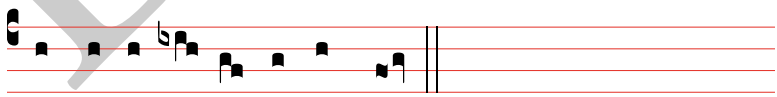
they will al- ways be prais- ing you, *Ps.* How dear to



me is your dwelling, O Lord of hosts! my soul has a desire



and longing for the courts of the Lord; my heart and my



flesh rejoice in the liv- ing God.

Fourth Sunday in Lent

INTROIT *Lætare**Cf. Isaiah 66, Psalm 122*

R^v e-joyce with Je-ru-salem, and be glad for her,
 all you who love her; sing out in ex-ul-ta-
 tion, all you who mourn for her, that you may suck
 and be sat- is- fied by her consol- ing
 breasts. *Ps.* I was glad when they said to me, Let us
 go to the house of the Lord.

The musical notation consists of seven staves of music. The first staff begins with a treble clef, a common time signature (C), and a key signature of one flat (B-flat). The melody is written on a five-line staff with a red line. The lyrics are placed below the notes. The music is in a simple, homophonic style. The first staff has a 'v' above the first note and a large 'R' to the left of the first note. The second staff has a 'v' above the first note. The third staff has a 'v' above the first note. The fourth staff has a 'v' above the first note. The fifth staff has a 'v' above the first note. The sixth staff has a 'v' above the first note. The seventh staff has a 'v' above the first note. The music ends with a double bar line.

OFFERTORY (Year A) *Illumina*

Psalm 13

iv

Give light to my eyes

that I sleep not in death, lest

my en- e-mies say, I have prevailed a-

gainst him.

OFFERTORY (Years B and C) *Laudate Dominum*

Psalm 135

ii

Praise the Lord, for he is good;

sing praises to his Name, for it is lovely; the

Lord does what ever pleases him in heaven



and on earth.

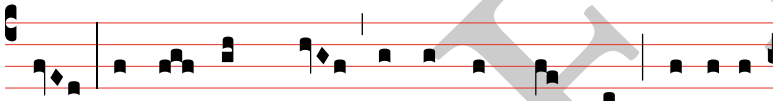
COMMUNION (Year A) *Lutum fecit*

John 9

vi

T

he Lord made clay of spit- tle and anointed my



eyes; I went and washed and received my sight. and I be-



lieved in God. *Ps.* The Lord is my light and my salvation;



whom then shall I fear? The Lord is the strength of my life;



of whom shall I be afraid?

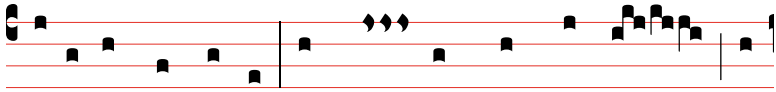
COMMUNION (Year B) *Jerusalem quæ ædificatur*

Psalm 122

iv

J

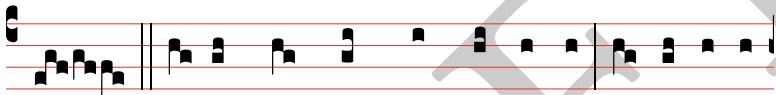
e-ru- salem is built as a cit- y that is at



u-ni-ty with it-self to which the tribes go up, the



tribes of the Lord, to praise the Name of the



Lord. *Ps.* I was glad when they said to me, Let us go to

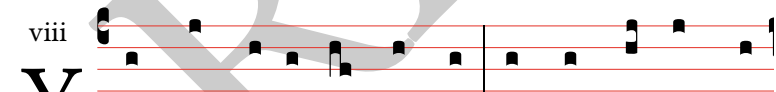


the house of the Lord.

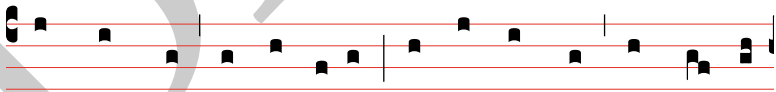
COMMUNION (Year C) Oportet te

Luke 15

viii



You ought to rejoice, my son; for your brother, who



once was dead, is now alive; and he was lost, but now he



is found. *Ps.* Rejoice in the Lord, you righteous; it is good



for the just to sing praises.

Fifth Sunday in Lent

INTROIT *Judica me*

Psalm 43

iv

G

ive judgment for me, O God, and defend



my cause against an ungod- ly peo- ple; de- liv-



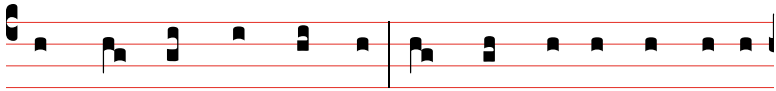
er me from the de- ceit- ful and the wick- ed,



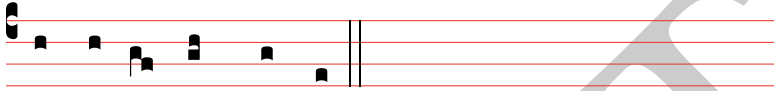
for you are the God of my strength;- why have you



put me from you? *Ps.* Send out your light and your



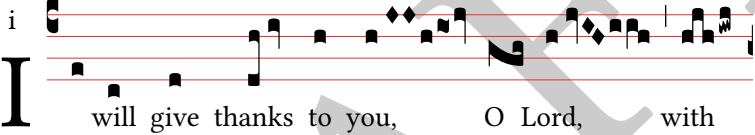
truth that they may lead me, and bring me to your ho-ly



hill and to your dwelling.

OFFERTORY Confitebor tibi

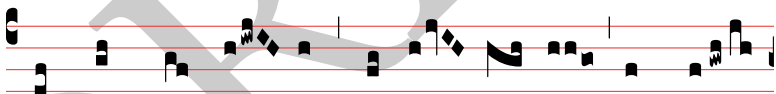
Psalm 119



I will give thanks to you, O Lord, with



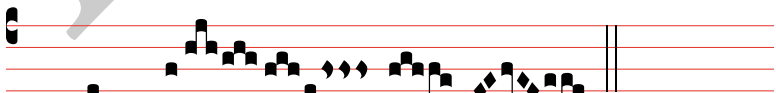
an un-feigned heart; deal boun- ti-



f'ly with your ser- vant, that I may live and keep



your word; Give me life accord- ing



to your word, - O Lord.

COMMUNION (Year A) *Videns Dominus**John 11, Psalm 130*

i
W hen the Lord saw the sisters of Laz-a-rus weep-
ing at the tomb, he wept before the Jews and cried out,
Laz-a-rus, come out; and Laz- a-rus, who had been dead for
four days, came out bound hand and foot. *Ps.* Out of the
depths have I called to you, O Lord; Lord, hear my voice; let
your ears consid-er well the voice of my sup- pli-ca- tion.

COMMUNION (Years B and C) *Qui mihi ministrat* John 11, Psalm 17

v

I f an- y-one serves me, he must follow me; and
 where I am, there my ser-
 vant shall al- so be. *Ps.* Hear my plea of in-nocence,
 O God, give heed to my cry; listen to my prayer which
 does not come from lying lips.

Holy Week

Palm Sunday

At the Liturgy of the Palms

ANTIPHON *Hosanna filio David*

Matthew 21, Psalm 118

vii

H

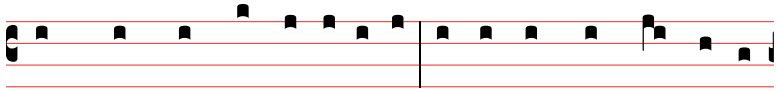
o-sanna to the Son of Da-vid! Bless- ed is he who

comes in the Name of the Lord; O King of Is- ra-

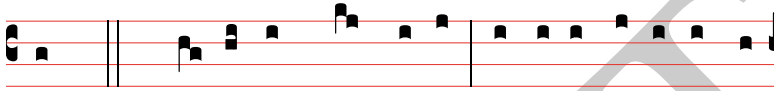
Verses ad libitum

el, Hosanna in the highest. *Ps.* Give thanks to the Lord,

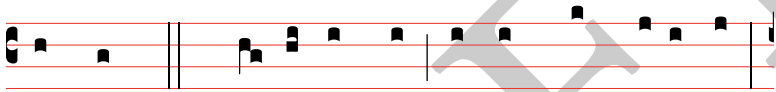
for he is good; his mercy endures for ev-er. *Ant.* The same



stone which the builders rejected has become the chief corner-



stone *Abt.* This is the Lord's doing, and it is marvelous in



our eyes. *Ant.* God is the Lord; he has shined upon us;



form a procession up to the horns of the altar. *Ant.*

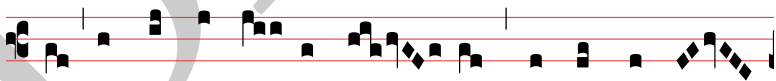
ENTRANCE RESPONSORY *Ingrediente*

ii

W



hen the Lord was en- tering the ho-ly cit-



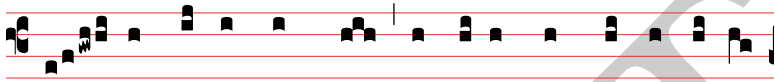
y, the children of the He- brews foretold the res-



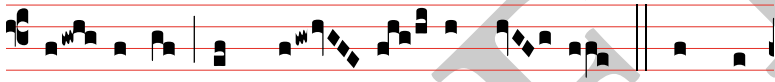
ur-rec- tion of life; and waving palm branch-



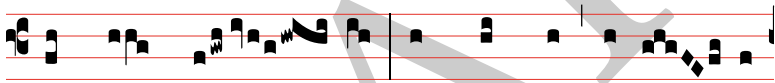
es, they cried out, Hosanna in the highest. V.



When the people had heard that Jesus was coming to Je-



ru-salem, they went out to greet him; R. And wav-



ing palm branches, they cried out, Hosanna

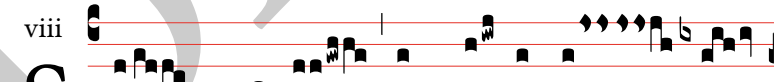


in the highest.

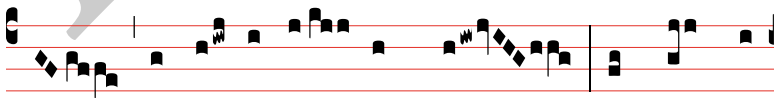
OFFERTORY *Imperium*

Psalm 69

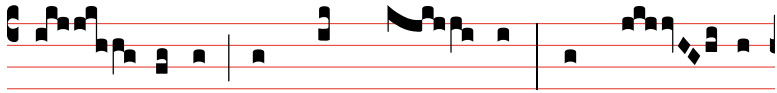
viii



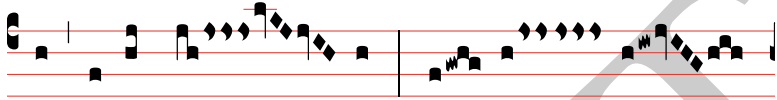
Shame and rebuke have broken my heart,



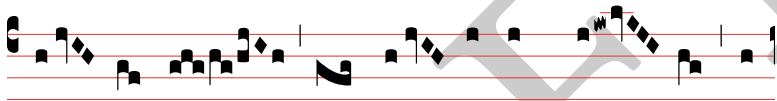
and it cannot be healed; I looked for



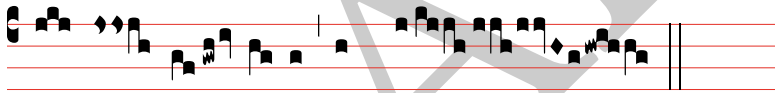
sym- pathy, but there was none; for com- fort-



ers, but I found none; they gave me-



gall to eat, and when I was thirst- ty, they



gave me vin- e-gar to drink.

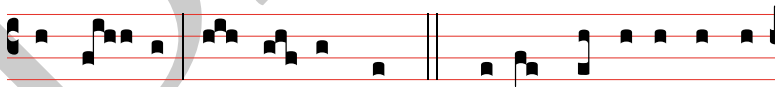
COMMUNION *Pater si non potest*

Matthew 27, Psalm 22

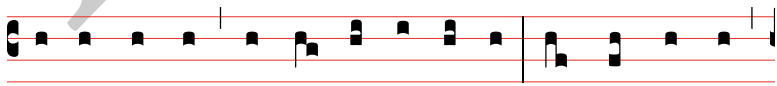
viii

F

a- ther, if this cup may not pass from me unless



I drink it, your will be done. *Ps.* O my God, I cry to you



in the daytime, but you do not answer, by night as well,



but I find no rest.

Maundy Thursday

INTROIT Nos autem gloriari

Cf. Galatians 6, Psalm 65

iv

B

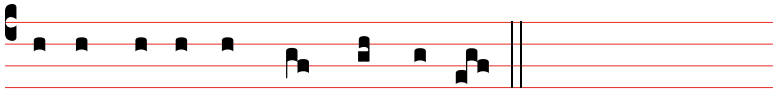
ut as for us, it behooves us to glo-

ry in the cross of our Lord Je- sus Christ; in him is

our salva-tion, our life and res- sur- rec- tion; through

him we were saved and obtained our free- dom. *Ps.*

May God be merci-ful to us and bless us, show us the light



of his countenance and come to us.

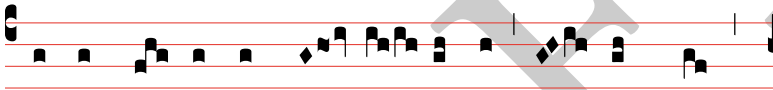
COMMUNION *Hoc corpus*

I Corinthians 11, Psalm 23

viii

T

his is my bod- y which is giv- en for you; this



is the cup of the new Cov- e- nant in my blood,



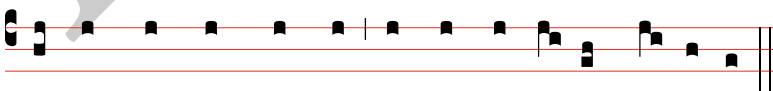
says the Lord; Do this when- ev- er you re- ceive them



for the re- mem- brance of me. *Ps.* You spread a ta- ble



be- fore me in the pres- ence of those who trou- ble me; you



a- noint my head with oil, and my cup is run- ning o- ver.

Good Friday

At the Veneration of the Cross

ANTIPHON *Crucem tuam*

iv

W

e glory in your cross. O Lord, and praise and glo-

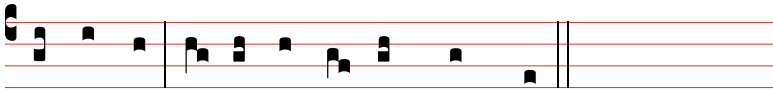
ri-fy your ho-ly res-urrec-tion, for by virtue of the cross

joy has come to the whole world. *Ps.* May God be merci-

ful to us and bless us, show us the light of his countenance

and come to us. Let your ways be known upon earth,

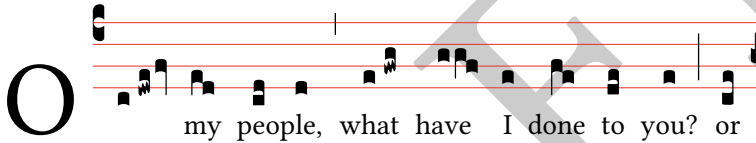
your saving health among all nations. Let the peoples praise



you, O God; let all the peoples praise you.

The Reproaches

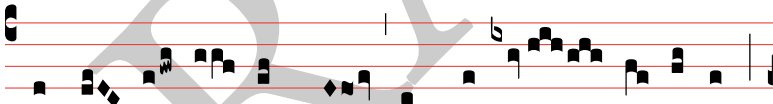
Two cantors sing:



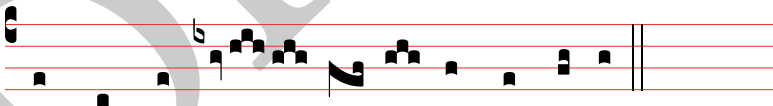
O my people, what have I done to you? or



how have I offended you? Tes-ti-fy against me.

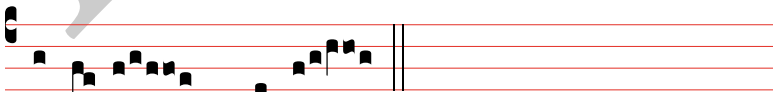


Because I led you forth from the land of Egypt,



you have prepared a cross for your Savior.

The first choir sings:




Ha-gi-os o Theos.

The second choir responds:



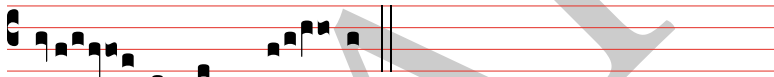
Ho-ly God.

First choir:



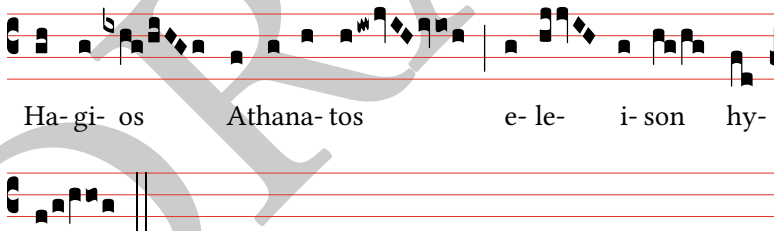
Ha-gi-os Ischyros.

Second choir:




Ho-ly and might-y.

First choir:

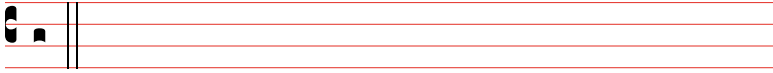


Ha-gi-os Athana-tos e-le-i-son hy-
mas.

Second choir:



Ho-ly Immortal One, have mer-cy up-on



us.

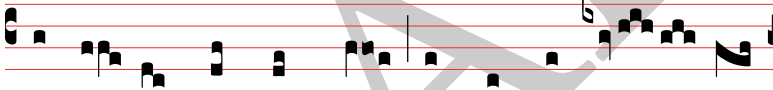
Then one or two cantors from the second choir sing:



Because I led you forth through the des- ert for-ty



years and fed you with man- na, and brought you in-to

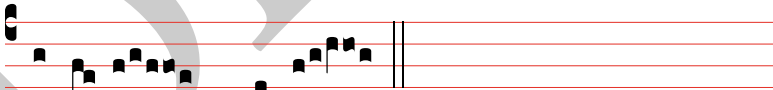


a good and bounteous land, you have prepared a



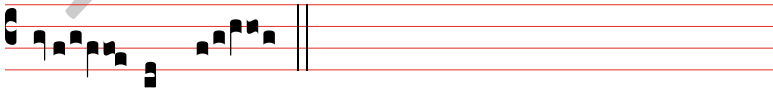
cross for your Savior.

The first choir sings:



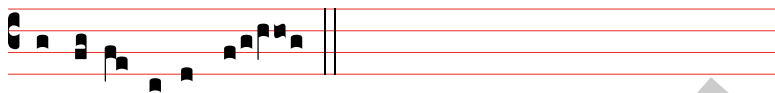
Ha-gi- os o Theos.

The second choir responds:



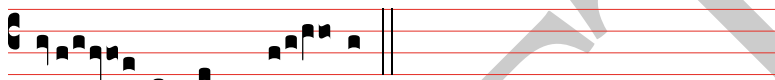
Ho- ly God.

First choir:



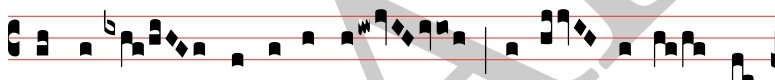
Ha-gi-os Ischyros.

Second choir:



Ho- ly and might- y.

First choir:



Ha-gi- os Athana- tos e- le- i- son hy-

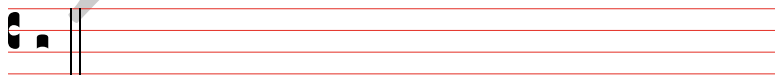


mas.

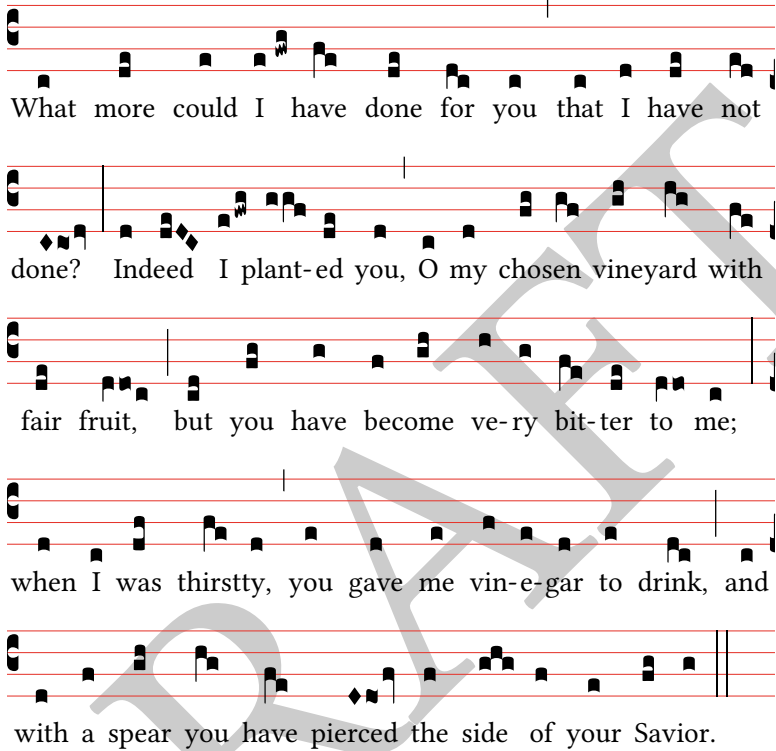
Second choir:



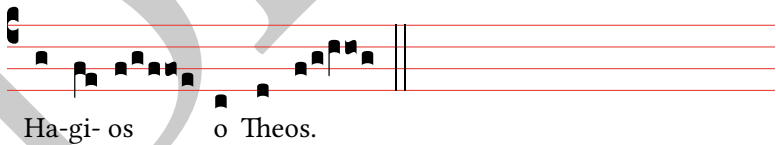
Ho- ly Immortal One, have mer- cy up-on



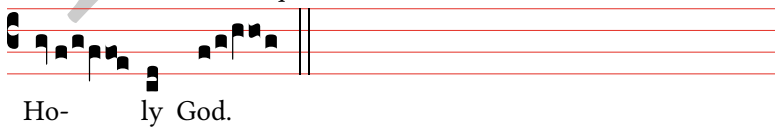
us.

The first choir cantor(s) sing


What more could I have done for you that I have not
 done? Indeed I plant-ed you, O my chosen vineyard with
 fair fruit, but you have become ve-ry bit-ter to me;
 when I was thirstty, you gave me vin-e-gar to drink, and
 with a spear you have pierced the side of your Savior.

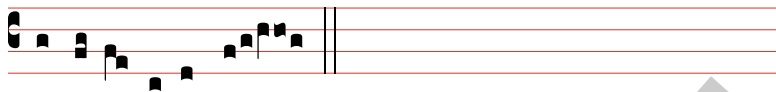
The first choir sings:


Ha-gi- os o Theos.

The second choir responds:


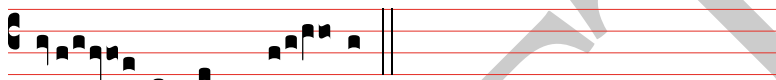
Ho- ly God.

First choir:



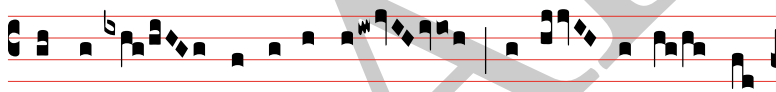
Ha-gi-os Ischyros.

Second choir:



Ho- ly and might- y.

First choir:



Ha-gi- os Athana- tos e- le- i- son hy-



mas.

Second choir:

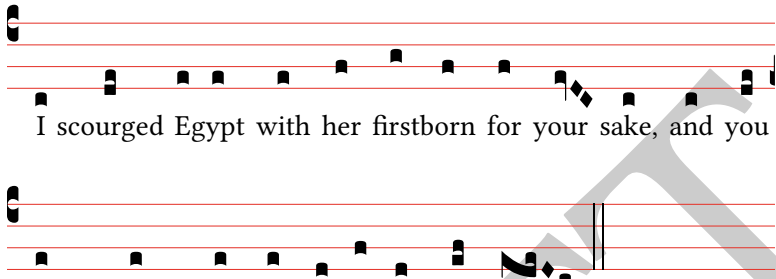


Ho- ly Immortal One, have mer- cy up-on



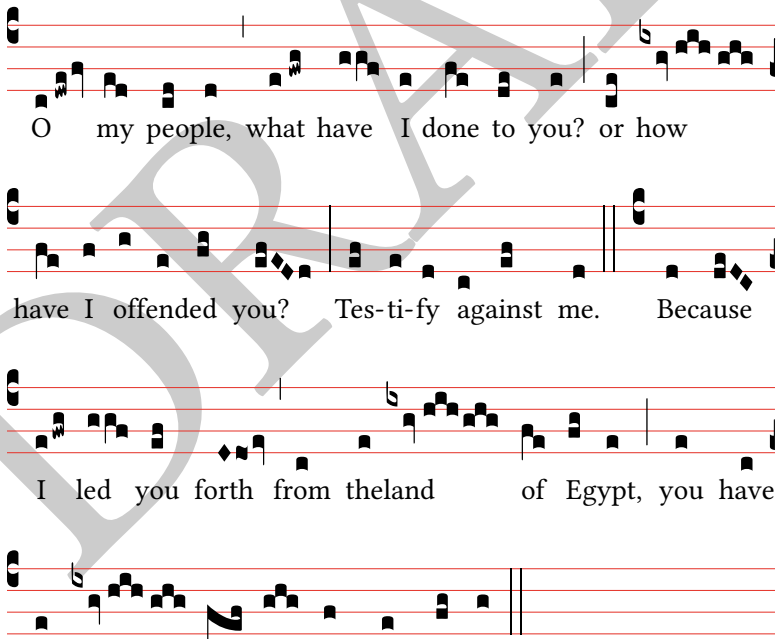
us.

The second choir cantor(s) sing:



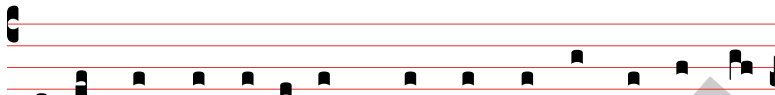
I scourged Egypt with her firstborn for your sake, and you
have scourged me and de-livered me up.

Here and after each of the following verses both choirs together respond:

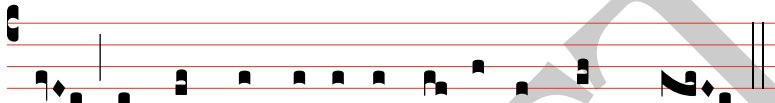


O my people, what have I done to you? or how
have I offended you? Tes-ti-fy against me. Because
I led you forth from the land of Egypt, you have
prepared a cross for your Savior.

First choir cantor(s):

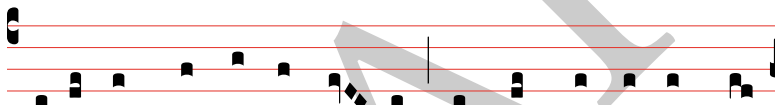


I led you out of Egypt, drowning Pharaoh in the Red



Sea, and you have de-livered me to the chief priests.

Second choir cantor(s):

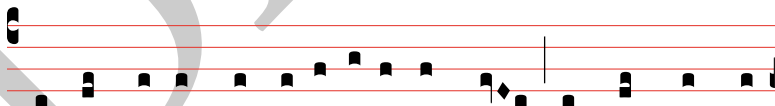


I opened the sea be fore you, and you have opened my



side with a spear.

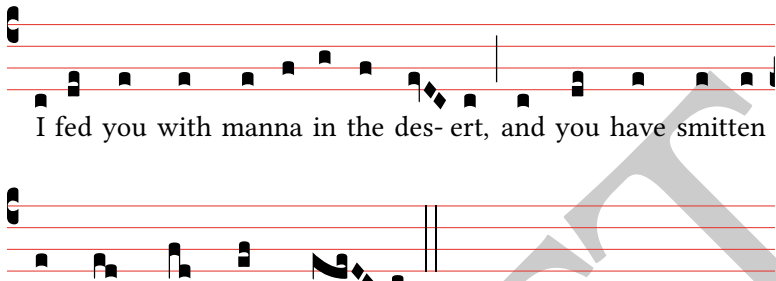
First choir cantor(s):



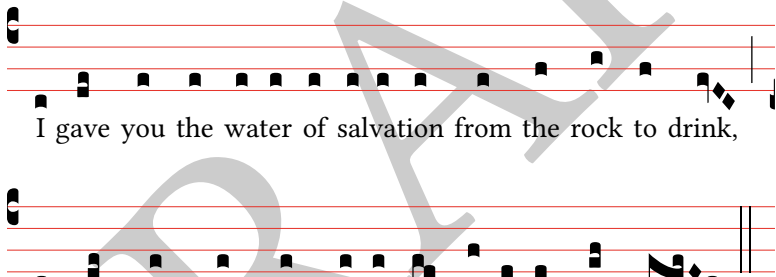
I went before you in a pillar of cloud, and you have led



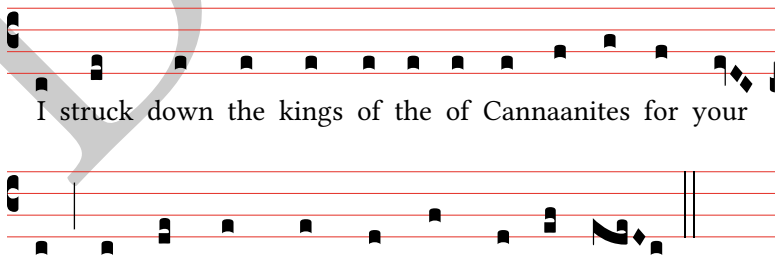
me to the judgement hall of Pi- late.

Second choir cantor(s):


I fed you with manna in the des-ert, and you have smitten
me with blows and scourg- es.


First choir cantor(s):


I gave you the water of salvation from the rock to drink,
and for drink you have given me vinnegar and gall.

Second choir cantor(s):


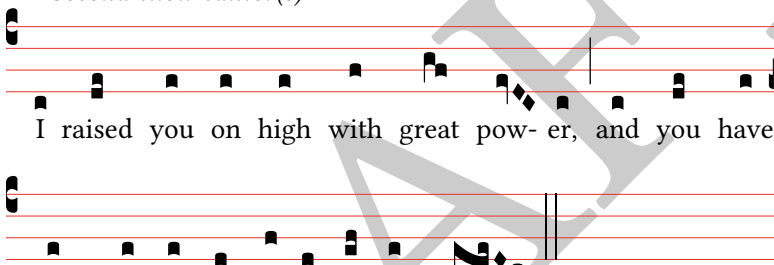
I struck down the kings of the of Canaanites for your
sake, and you have struck my head with a reed.

First choir cantor(s):



I gave you a royal scep-ter, and you have given me a
crown of thorns.

Second choir cantor(s):



I raised you on high with great pow-er, and you have
hanged me on the gibbet of the cross.

Easter Season

Great Vigil of Easter

OFFERTORY *Dextera Domini*

Psalm 118

ii

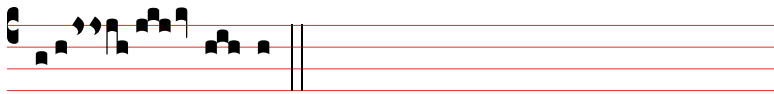
T

he right hand of the Lord has struck

with pow- er; the right hand of the Lord has

ex-alt- ed me; I shall not die but live

and declare the works of the Lord, al-le-



lu- ia.

COMMUNION *Pascha nostrum*

I Corinthians 5, Psalm 118

vi
C hrist our Pass- o- ver is sac- rificed for

Musical notation for the first line of the Communion text, starting with a 'vi' (violin) part. The text 'Christ our Pass-over is sacrificed for' is written below the staff.

us, al-le-lu- ia; there- fore let us keep the

Musical notation for the second line of the Communion text, continuing the melody from the first line.

feast with the un- leav-ened bread of sincer- i- ty and

Musical notation for the third line of the Communion text, continuing the melody.

truth, al-le- lu- ia, al- le- lu-ia, al- le- lu-

Musical notation for the fourth line of the Communion text, continuing the melody.


ia.

Musical notation for the fifth line of the Communion text, ending with a double bar line.

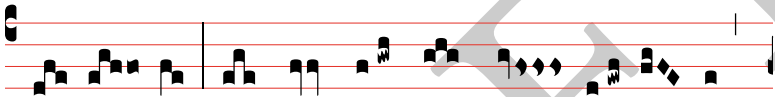
Easter Day

INTROIT *Resurrexi**Psalm 139*

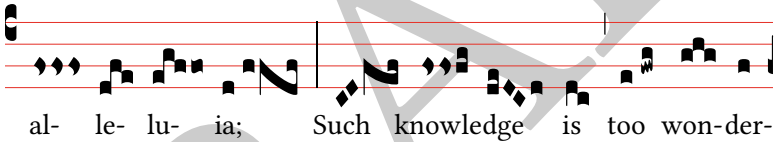
iv



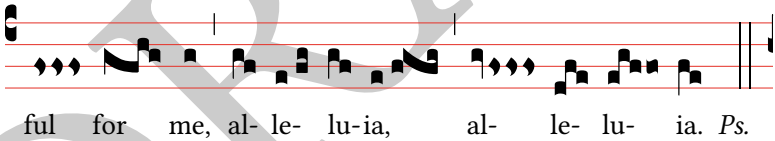
I am ris-en and am still with you, al-



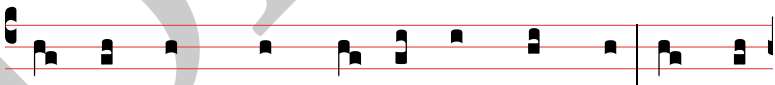
le- lu- ia; You have laid your hand up- on me,



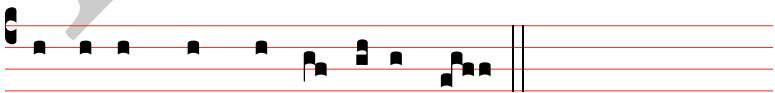
al- le- lu- ia; Such knowledge is too won-der-



ful for me, al- le- lu-ia, al- le- lu- ia. *Ps.*



Lord, you have searched me out and known me; you know



my sitting down and my rising up.

OFFERTORY *Terra tremuit**Psalm 76*

iv

The earth trem- bled and was si-

lent when God rose up in judg- ment,

al- le- lu-

ia.

COMMUNION *Pascha nostrum**I Corinthians 5, Psalm 118*

vi

Christ our Pass- o- ver is sac- rificed for

us, al-le-lu- ia; there- fore let us keep the

feast with the un- leav-ened bread of sincer- i-ty and

truth, al-le- lu- ia, al- le- lu-ia, al- le- lu-

ia.

Second Sunday of Easter

INTROIT Quasimodo

1 Peter 2, Psalm 81

vi

As newborn babes, al-le- lu- ia; you must hun-

ger for pure milk: the milk of the Word, al-le- lu-

ia, al-le- lu- ia, al-le- lu- ia. *Ps.* Sing with joy to God

our strength; raise a loud shoud to the God of Jacob.

OFFERTORY *Angelus Domini*

Matthew 28

viii

The musical notation consists of six staves of music on a five-line red staff. The first staff begins with a large 'T' and the Roman numeral 'viii'. The notes are black squares with stems, and there are some diamond-shaped notes. The lyrics are: 'he an-gel of the Lord descend- ed from hea- ven and said to the wo- men: He whom you seek has ris- en as he prom- ised, al- le- lu- ia.' The music ends with a double bar line.

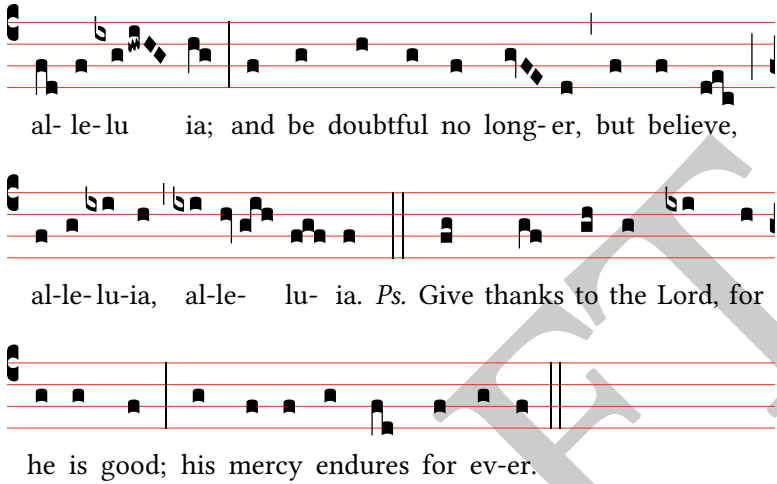
T he an- gel of the Lord descend-
ed from hea- ven and
said to the wo- men: He whom
you seek has ris- en as he prom- ised,
al- le- lu- ia.

COMMUNION *Mitte manum tuam*

John 20, Psalm 118

The musical notation consists of one staff of music on a five-line red staff. It begins with a large 'P'. The notes are black squares with stems. The lyrics are: 'Put your hand here and behold the print of the nails,'

Put your hand here and behold the print of the nails,



al-le-lu ia; and be doubtful no long-er, but believe,
 al-le-lu-ia, al-le- lu- ia. *Ps.* Give thanks to the Lord, for
 he is good; his mercy endures for ev-er.

Third Sunday of Easter

INTROIT Jubilate Deo

Psalm 66

viii

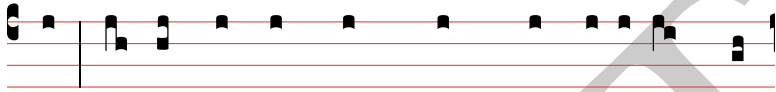
B



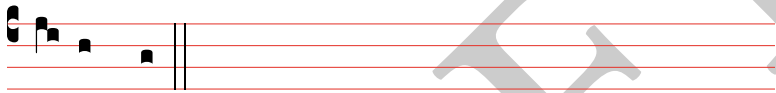
e joyful in God, all you lands, al-le-lu- ia;
 sing the glo- ry of his Name, al-le- lu- ia; sing the
 glo- ry of his praise, al-le-lu- ia, al-le-lu-ia,



al- le- lu- ia. *Ps.* Say to God, How awesome are your



deeds! because of your great strength your en-emies cringe



before you.

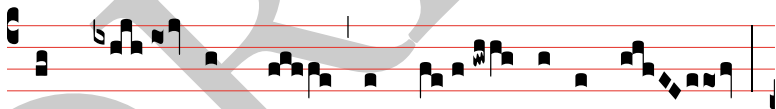
OFFERTORY *Lauda anima mea*

Psalm 146

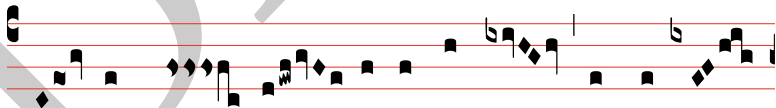
iv

P

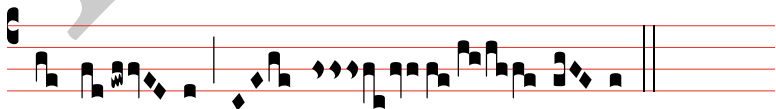
raise the Lord, O my soul; I



will praise the Lord as long as I live;



I will sing praises to my God while I have



my be- ing, al le- lu- ia.

COMMUNION (Year A) Surrexit Dominus

Luke 24

vi

T he Lord has ris- en indeed and has ap-
 peared to Si-mon; al- le- lu- ia. Ps.

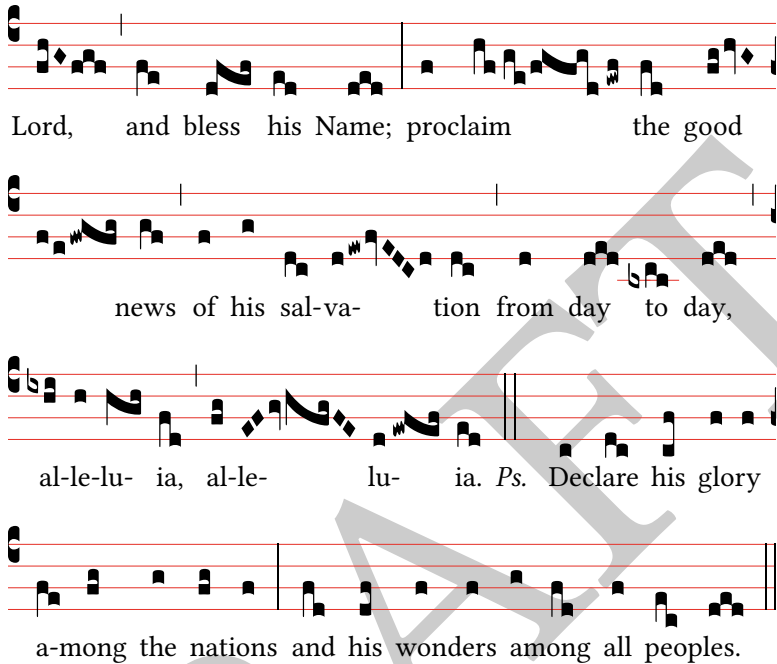
Give thanks to the Lord, for he is good; his mercy endures
 for ev-er. On this day the Lord has acted; we will rejoice
 and be glad in it.

COMMUNION (Year B) Cantate Domino

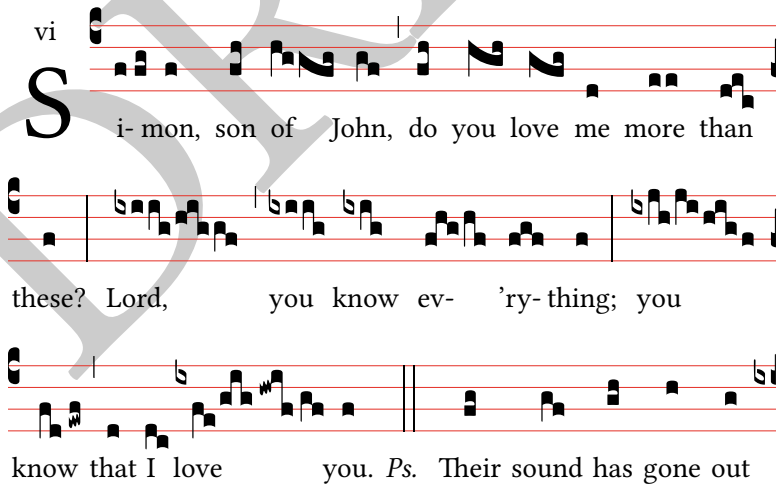
Psalm 96

ii

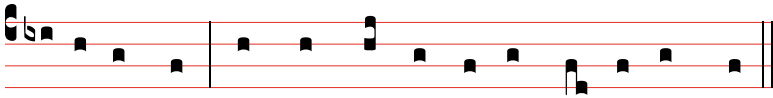
Sing to the Lord, al- le- lu- ia; Sing to the



Lord, and bless his Name; proclaim the good
news of his sal-va- tion from day to day,
al-le-lu- ia, al-le- lu- ia. *Ps.* Declare his glory
a-mong the nations and his wonders among all peoples.

*COMMUNION (Year C) Simon Joannis**John 21, Psalm 19*


vi
Si-mon, son of John, do you love me more than
these? Lord, you know ev- 'ry- thing; you
know that I love you. *Ps.* Their sound has gone out



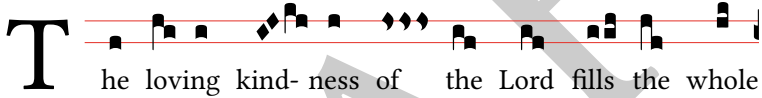
in-to all lands and their message to the ends of the world.

Fourth Sunday of Easter

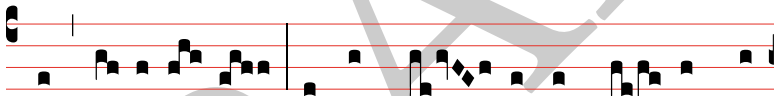
INTROIT Misericordia Domini

Psalm 33

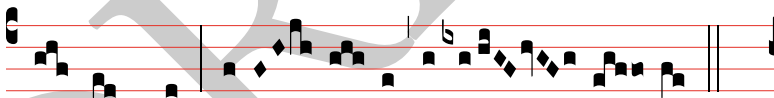
iv



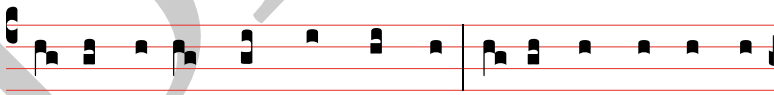
he loving kind-ness of the Lord fills the whole



earth, al- le-lu- ia; by the word of the Lord were the



hea-vens made, al-le- lu- ia, al-le- lu- ia. *Ps.*



Rejoice in the Lord, you righteous; it is good for the just



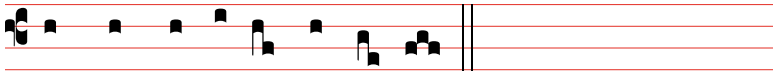
to sing praises.

OFFERTORY *Deus meus**Psalm 63*

ii
O God, you are my God; ea- gerly
 I seek you; I will lift up my hands
 in your Name, al-le- lu- ia.

COMMUNION *Ego sum pastor bonus**John 10, Psalm 23*

ii
I am the good shep- herd, al-le-lu- ia;
 I know my sheep, and my sheep know me, al-le-
 lu- ia, al-le-lu- ia. *Ps.* The Lord is my shepherd; I shall
 not be in want; he makes me lie down in green pastures,



and leads me beside still waters.

Fifth Sunday of Easter

INTROIT Cantate Domino

Psalm 98

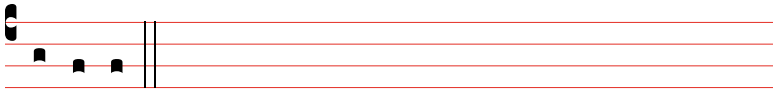
vi
Sing to the Lord a new song, al-le-lu-ia; for

he has done mar-ve-lous things, al-le-lu-ia;

his right-eous-ness has he o-pen-ly showed in the sight

of the na-tions, al-le-lu-ia, al-le-lu-ia. *Ps.* With his

right hand and his ho-ly arm has he won for him-self the



vic-to-ry.

OFFERTORY *Jubilate Deo universa terra*

Psalm 66

i
B e joy-ful in God, all you lands;

be joy-

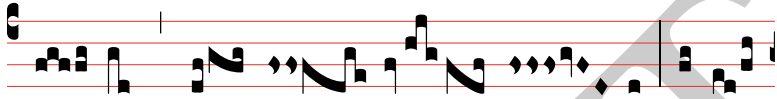
ful in God all you lands;

sing the glo- ry of his

Name; Come now, and see the works



of God; how won- derful he is in his



do- ings toward all peo- ple; al-le-



lu- ia.

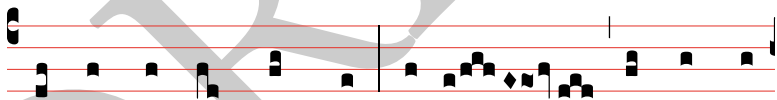
COMMUNION (Year A) Tanto tempore

John 14, Psalm 33

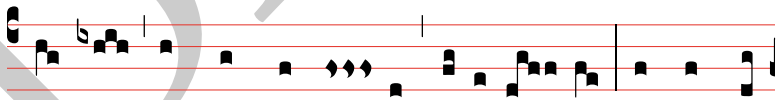
iv

W

hen I have been with you so long,



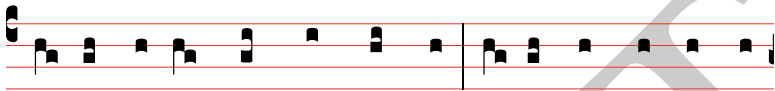
do you still not know me? Philip, he who has



seen me has seen the Fa- ther, al-le-lu- ia; do you not



believe that I am in the Fa- ther, and the Father



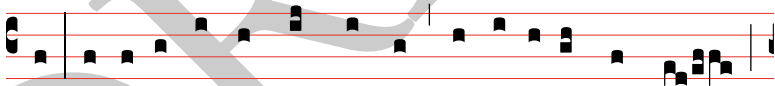
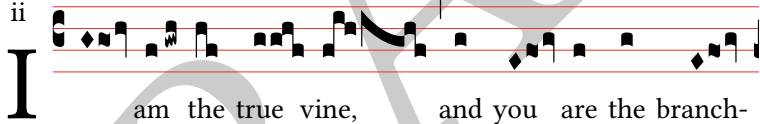
Rejoice in the Lord, you righteous; it is good for the just



to sing praises.

COMMUNION (Years B and C) Ego sum vitis John 15, Psalm 80

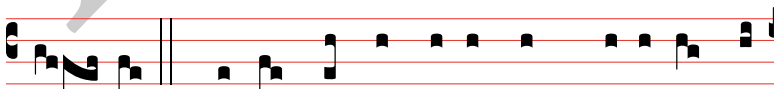
ii



es; if an-y-one a bides in me, and I abide in him,



he will bring forth much fruit, al-le- lu- ia, al-le-



lu- ia. *Ps.* In the presence of Ephraim, Benjamin, and



Mannassah stir up your strength and come to help us.

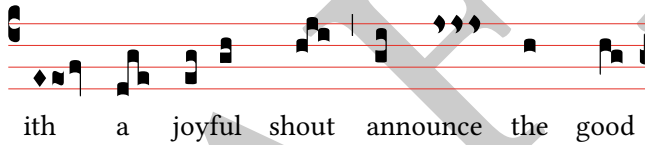
Sixth Sunday of Easter

INTROIT Vocem jucunditatis

Isaiah 48, Psalm 66

iv

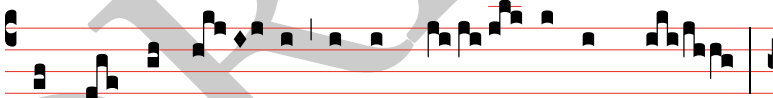
W



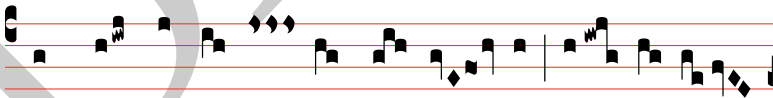
ith a joyful shout announce the good



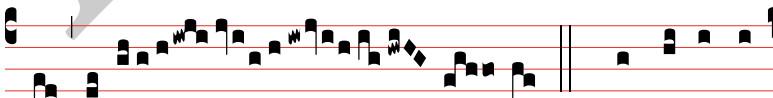
news, and let it be heard, al-le-lu-ia;



proclaim the tid-ings to the ends of the earth:

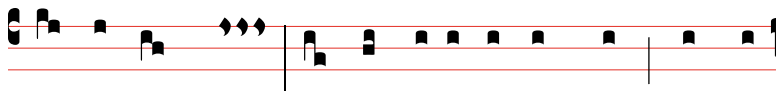


the Lord has de-liv-ered his peo-ple; al-le-lu-

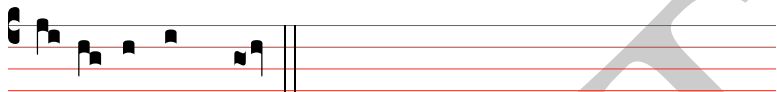


ia, al-le-

lu-ia. *Ps.* Be joyful in



God, all you lands; sing the glory of his Name; sing the



glo-ry of his praise.

OFFERTORY Benedicite gentes

Psalm 66

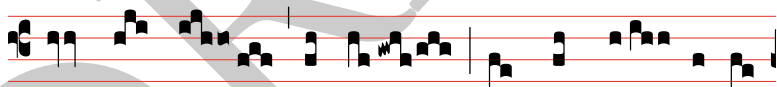
ii

B

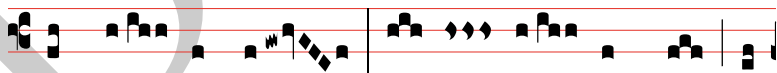
less the Lord our God, all you peo- ples,



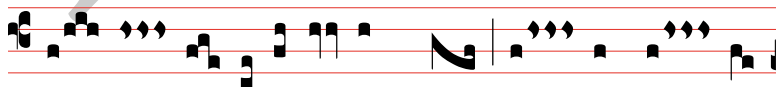
and make the voice of his praise to be heard, who



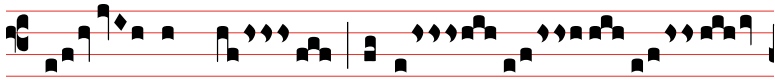
holds our souls in life, and will not al-low



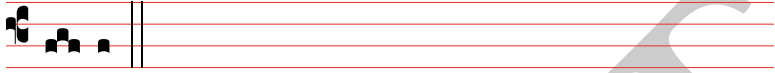
our feet to slip; Bless-ed be the Lord, for



he has not rejected my prayer, nor withheld his

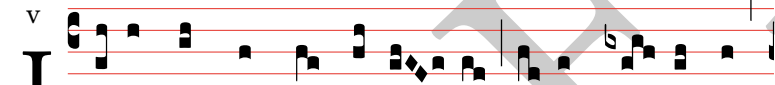


love from me; al-le-



lu- ia.

COMMUNION (Year A) Non vos relinquam *John 14, Psalm 121*



I will not leave you des-o- late; I will come to you,



al-le-lu- ia; and your hearts will be joy- ful,

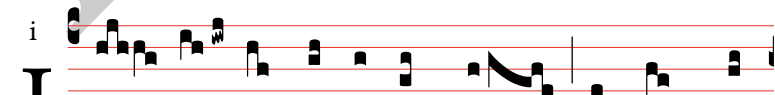


al-le- lu- ia, al-le- lu- ia. *Ps.* I lift

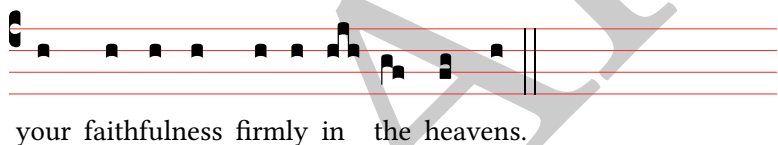
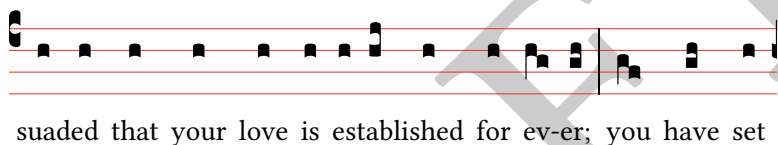
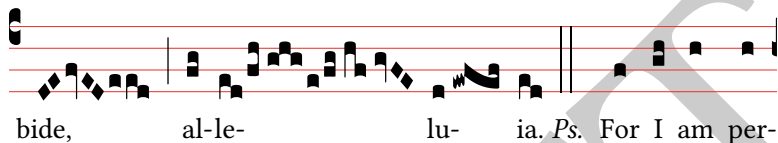
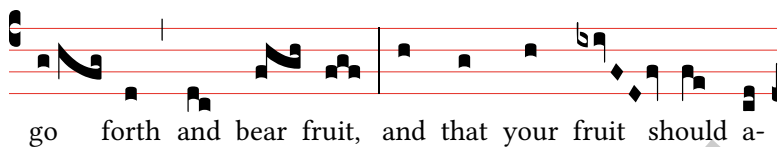


my eyes to the hills; from where is my help to come?

COMMUNION (Year B) Ego vos elegi *John 15, Psalm 88*

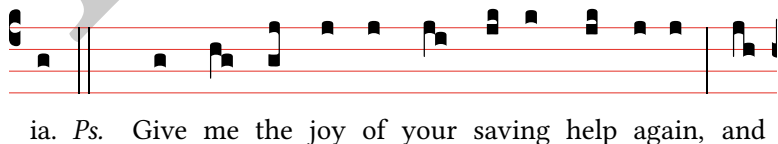
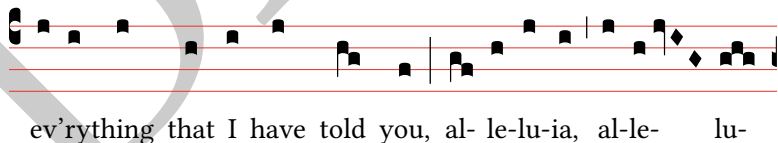
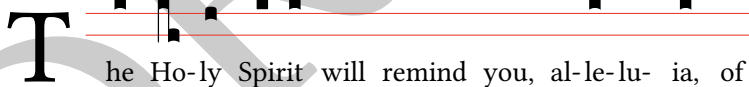


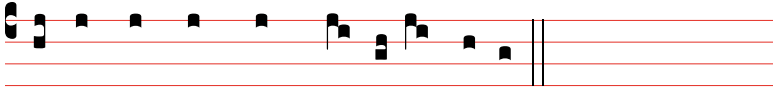
I chose you out of the world that you should



COMMUNION (Year C) Spiritus Sanctus Docebit John 14, Psalm 51

viii





sustain me with your boun-ti-ful Spirit.

Ascension Day

INTROIT Viri Galilæi

Acts 1, Psalm 47

vii

M

en of Gal- i-lee, why do you stand there gaz-

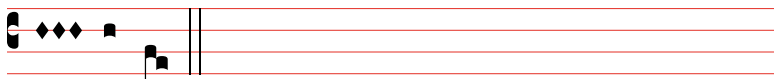
ing up in-to hea- ven? al-le- lu- ia; in the same way

that you saw him as-cend-ing in-to hea-ven he will come

a-gain, al-le-lu- ia, al-le- lu-ia, al-le- lu- ia. *Ps.*



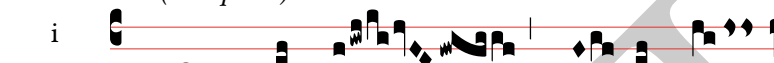
Clap your hands, all you peo-ples; shout to God with a



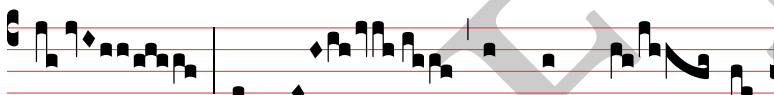
cry of joy.

OFFERTORY (1st option) *Ascendit Deus*

Psalm 47



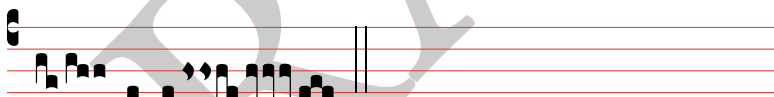
God has gone up with a shout;



the Lord with the sound of



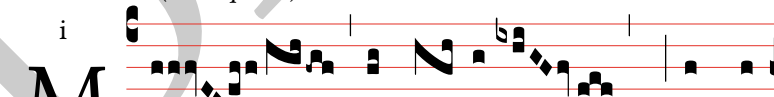
the ram's horn; al-



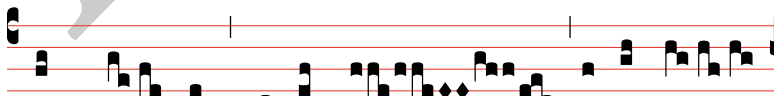
le-
lu-ia.

OFFERTORY (2nd option) *Viri Galilæi*

Acts 1



Men of Gal- i-lee, why do



you stand there gazing up in-to hea-

ven? This Je- sus, who was tak- en
 from you in-to hea- ven, will come a-
 gain in the same way that you saw him ascend-
 ing in-to hea-
 ven, al le- lu-ia.

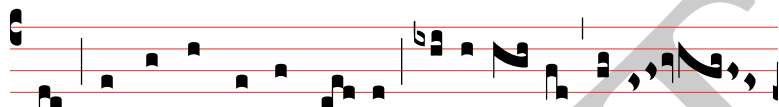
COMMUNION (Year A) Data est mihi

Matthew 28

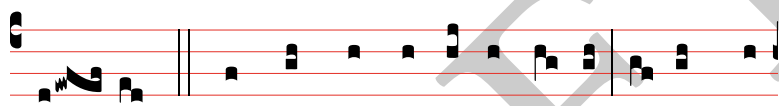
All pow-er has been given to me in hea- ven and
 on earth, al-le- lu- ia; go out and teach all na- tions,



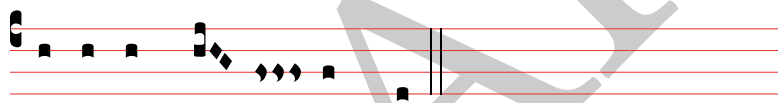
baptiz-ing them in the Name of the Fa- ther and of the



Son and of the Ho-ly Spir-it, al-le-lu-ia, al-le-



lu-ia. *Ps.* Hear my teaching, O my people; incline your



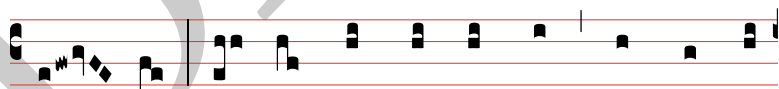
ear to the words of my mouth.

COMMUNION (Year B) Signa eos

Mark 16



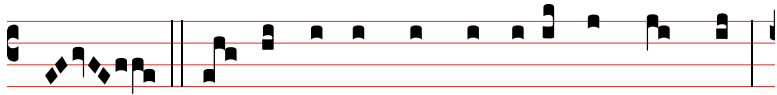
These signs will at-tend those who be-lieve



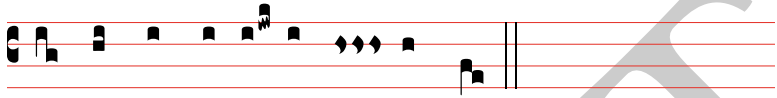
in me: they will cast out de-mons; they will lay



hands up-on the sick and re-store them to



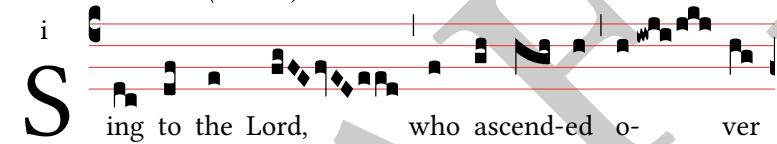
health; *Ps.* The eyes of the Lord are upon the right-eous,



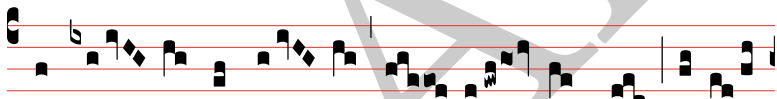
and his ears are o-pen to their cry.

COMMUNION (Year C)

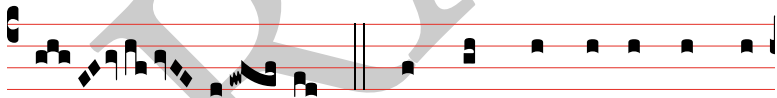
Psalm 68



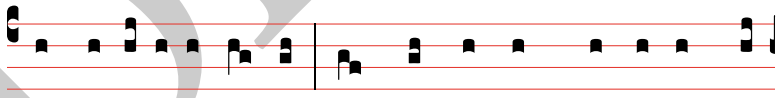
Sing to the Lord, who ascend-ed o- ver



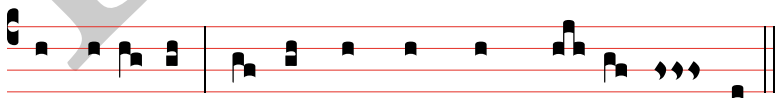
the hea- ven of hea- ens, to- ward the east, al-le-



lu- ia. *Ps.* You have gone up on high and



led captiv-i-ty captive; you have received gifts e-ven from



your en-e-mies, that the Lord God might dwell a-mong them.

Seventh Sunday of Easter

INTROIT *Exaudi, Domine ... tibi dixit*

Psalm 27

i

Give ear, O Lord, to my voice when I call up-
 on you, al-le- lu- ia; you speak with-in my heart and
 say, "Seek my face;" your face, O Lord, will I seek;
 hide not your face from me; al-le-lu- ia, al-le-
 lu- ia. *Ps.* The Lord is my light and my sal-va-tion;
 whom then shall I fear?

OFFERTORY (1st option) *Ascendit Deus*

Psalm 47

i
God has gone up with a shout;
 the Lord with the sound of
 the ram's horn; al- le-
 lu-ia.

The musical notation consists of four staves. The first staff begins with a treble clef, a common time signature, and a key signature of one flat (B-flat). The melody starts on a G4 note, marked with a 'i' above it. The lyrics are written below the notes. The second staff continues the melody. The third staff continues the melody. The fourth staff ends with a double bar line and a repeat sign.

OFFERTORY (2nd option) *Viri Galilæi*

Acts 1

i
Men of Gal- i-lee, why do
 you stand there gazing up in-to hea-

The musical notation consists of two staves. The first staff begins with a treble clef, a common time signature, and a key signature of one flat (B-flat). The melody starts on a G4 note, marked with a 'i' above it. The lyrics are written below the notes. The second staff continues the melody.

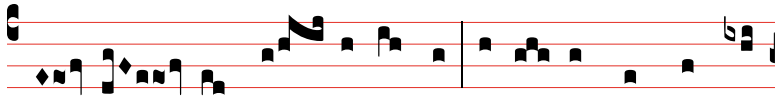
ven? This Je- sus, who was tak- en
 from you in-to hea- ven, will come a-
 gain in the same way that you saw him ascend-
 ing in-to hea-
 ven, al le- lu-ia.

COMMUNION *Pater cum essem*

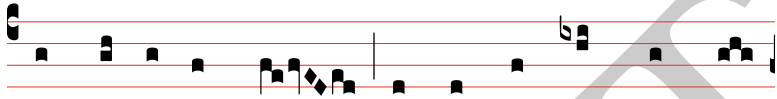
John 17, Psalm 121

iv

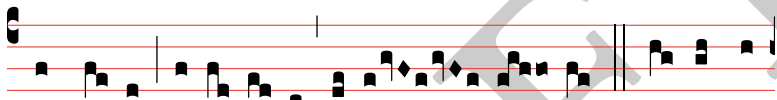
Fa- ther, while I was with them, I took care
 of those whom you gave to me; al-le- lu- ia;



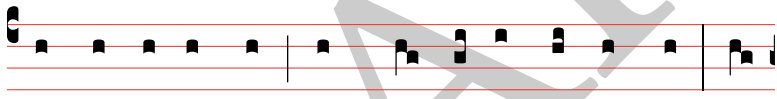
now I am com- ing to you; I ask not that you take



them out of the world but that you keep them safe



from e- vil, al-le- lu-ia, al-le- lu- ia. *Ps.* I lift up



my eyes to the hills; from where is my help to come? my



help comes from the Lord, the maker of heav'n and earth.

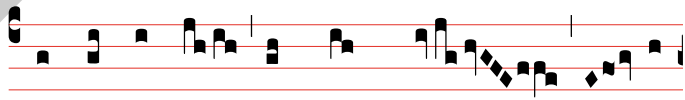
Vigil of Pentecost

INTROIT Caritas Dei

Romans 5, Psalm 103

iii

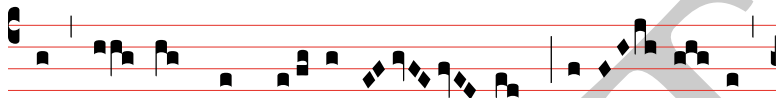
T



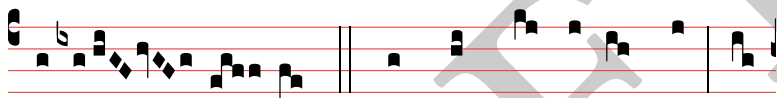
he love of God has been poured in- to



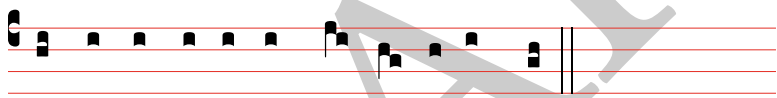
our hearts, al-le-lu-ia, through the Ho-ly Spir-



it which has been giv-en to us, al-le-lu-ia,



al-le-lu-ia. *Ps.* Bless the Lord, O my soul, and

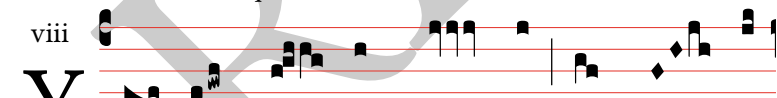


all that is within me bless his ho-ly Name.

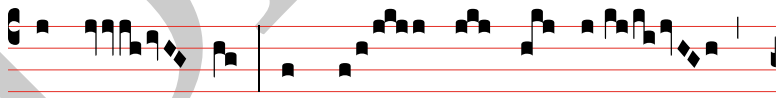
OFFERTORY Emitte Spiritum tuum

Psalm 104

viii



You send forth your Spir-it, and they are



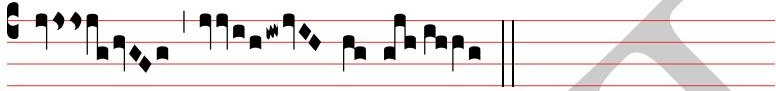
cre-at-ed, and so you re-new



the face of the earth; let glo-ry be



giv- en to the Lord for ev- ermore, al-



le- lu-ia.

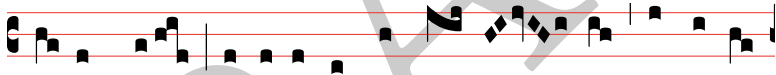
COMMUNION Ultimo festivitatis

John 7, Psalm 104

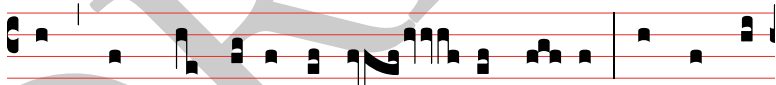
v

O

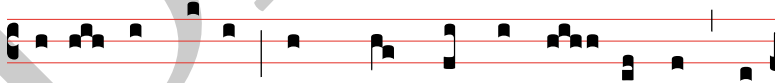
n the last day of the feast, the great day



Je-sus said, If an-y-one believes in me, out of his



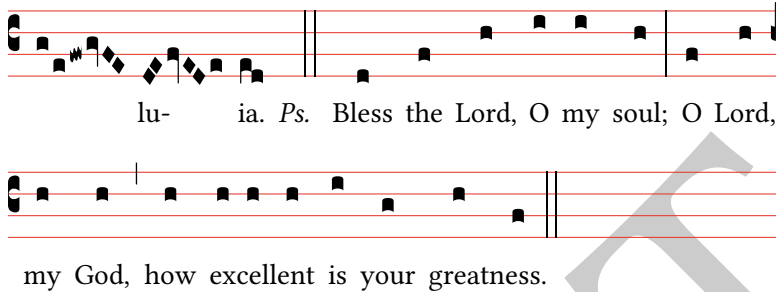
heart shall flow rivers of liv- ing wa-ter. This he said



about the Spirit, which those who believed in him were



a-bout to receive; al-le- lu- ia, al-le-



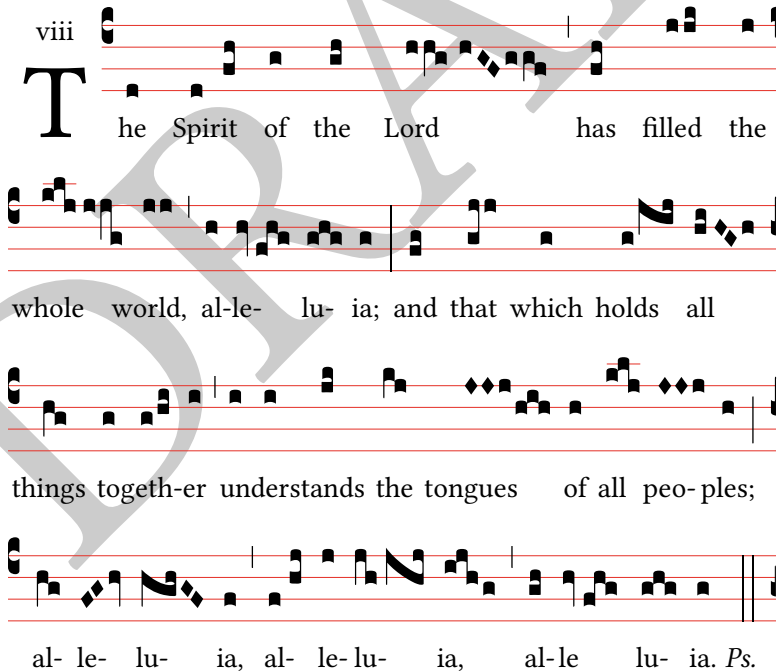
lu- ia. *Ps.* Bless the Lord, O my soul; O Lord,
my God, how excellent is your greatness.

Day of Pentecost

INTROIT Spiritus Domini

Wisdom 1, Psalm 67

viii



The Spirit of the Lord has filled the
whole world, al-le- lu- ia; and that which holds all
things togeth-er understands the tongues of all peo-ple;
al- le- lu- ia, al- le-lu- ia, al-le lu- ia. *Ps.*



Let God arise, and let his en-e-mies be scattered; let those

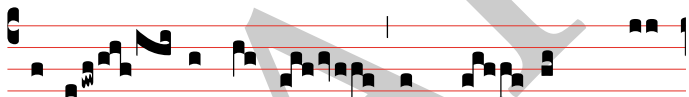


who hate him flee be-fore him.

OFFERTORY Confirma hoc Deus

Confirma hoc Deus

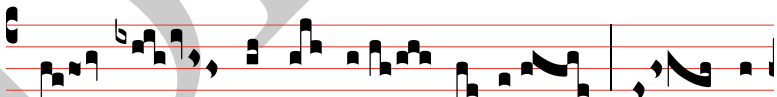
E



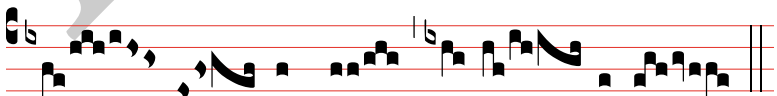
s-tab-lish, O God, what you have wrought



for us; for the sake of your tem-ple,



which is in Je-ru-salem, kings shall



bring gifts to you, al-le-lu-ia.

COMMUNION *Factus est repente**Acts 1*

vii

S

uddenly there came a sound from heaven as of a

rushing mighty wind, and it filled the house where they

were sitting; alleluia; and they were all filled with

the Holy Spirit, and spoke of the mighty works of

God, alleluia, alleluia. *Ps.* How wonderful is God

in his holy places; the God of Israel, giving strength and

power to his people.

The Season after Pentecost

Trinity Sunday

INTROIT (Years A and B) Benedicta sit

Tobit 12, Psalm 8

viii

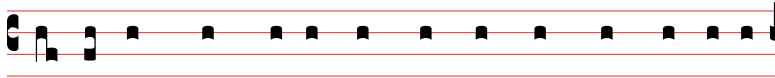
B

less- ed be the Ho- ly Trin- i- ty and the un-

di-vid-ed u-ni- ty; we shall glo- ri- fy God be- cause

he has shown us his lov- ing kind- ness. *Ps.* O Lord, our

gov-er-nor, how ex- alt- ed is your Name in all the world;



out of the mouths of in-fants and chil-dren your maj-es-ty



is praised a-bove the hea-vens.

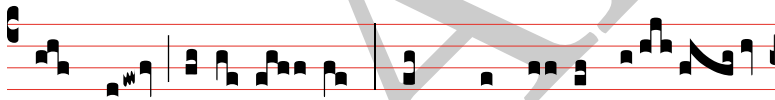
INTROIT (Year C) Caritas Dei

Romans 5, Psalm 103

iii

T

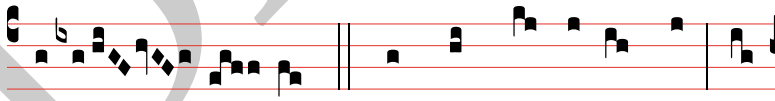
he love of God has been poured in- to



our hearts, al-le- lu- ia, through the Ho- ly Spir-



it which has been giv- en to us, al-le- lu- ia,



al- le- lu- ia. *Ps.* Bless the Lord, O my soul, and



all that is within me bless his ho-ly Name.

OFFERTORY *Benedictus sit**Tobit 12*

iii

B less- ed be God the Fa- ther,

and bless- ed be the on- ly be-got- ten Son

of God, and bless- ed be the Ho-

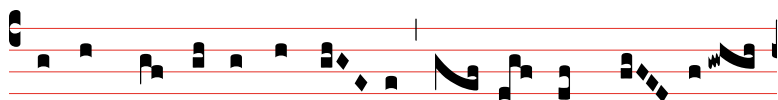
ly Spir- it, for the Lord God has shown us his

mer- cy and lov- ing kind- ness.

COMMUNION (Years A and C) *Benedicimus Deum**Tobit 12*

iv

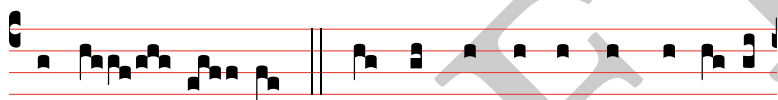
We shall bless the God of hea- ven, and



in the sight of all the liv- ing we shall pro-claim his



praise, for he has shown us his mer- cy and



lov-ing kind-ness *Ps.* Let the peo-ple of God glo-ri- fy

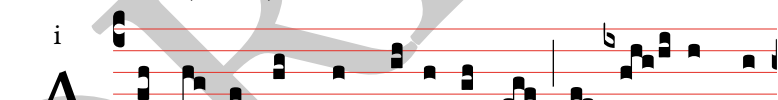


the Lord; let them praise and high-ly ex-ALT him for-ev-er.

COMMUNION (Year B) Data est mihi

Matthew 28

i



A

ll pow-er has been given to me in hea- ven and



on earth, al-le- lu- ia; go out and teach all na- tions,



baptiz-ing them in the Name of the Fa- ther and of the

Son and of the Ho-ly Spir-it, al-le-lu-ia, al-le-
 lu-ia. *Ps.* Hear my teaching, O my people; incline your
 ear to the words of my mouth.

Corpus Christi

INTROIT Cibavit eos

Psalm 78

ii
T he Lord fed them with the fin-est wheat flour, al-
 le-lu-ia; and he sat-is-fied them with hon-ey from
 the rock, al-le-lu-ia, al-le-lu-ia, al-le-



lu- ia. *Ps.* Sing with joy to God our strength; raise



a loud shout to the God of Jacob.

OFFERTORY Portas cæli

Psalm 78

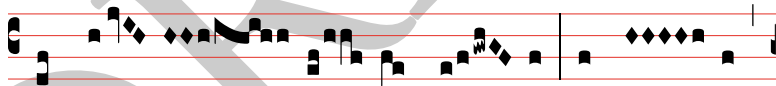
viii

T

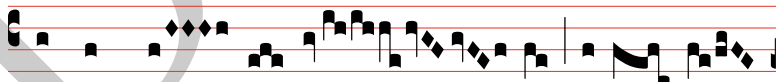
he Lord opened the doors of hea-



ven; he rained down man- na for them to eat;



he gave them bread from hea- ven; so mor- tals



ate the bread of an- gels, al-le- lu-



ia.

COMMUNION (Years A and B) *Qui manducat*

John 6

vi

He who eats my flesh and drinks my blood

a-bides in me, and I a-bide in him, says

the Lord. *Ps.* Happy are they whose way is blame-

less; who walk in the law of the Lord.

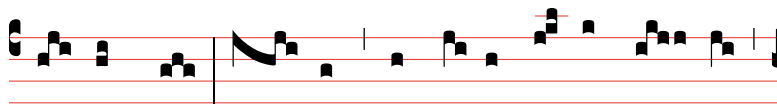
COMMUNION (Year C) *Hoc corpus*

I Corinthians 11, Psalm 23

viii

This is my bod- y which is giv-en for you; this

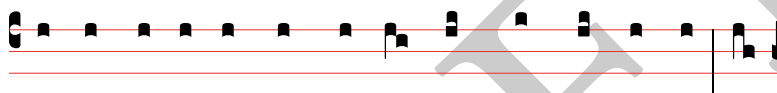
is the cup of the new Cov- e-nant in my blood,



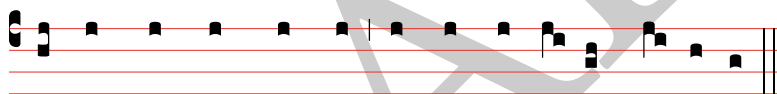
says the Lord; Do this when-ev-er you re-ceive them



for the re-mem-brance of me. *Ps.* You spread a ta-ble



be-fore me in the pres-ence of those who trou-ble me; you



a-noint my head with oil, and my cup is run-ning o-ver.

Sacred Heart (Ordo cantus Missæ)

INTROIT Cogitationes

Psalms 33

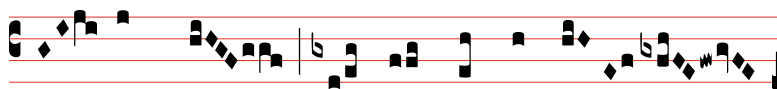
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T

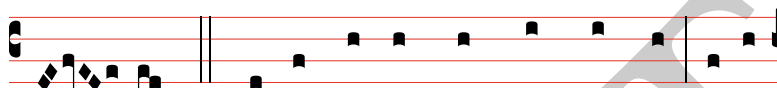
he designs of his heart stand fast from gen-e-



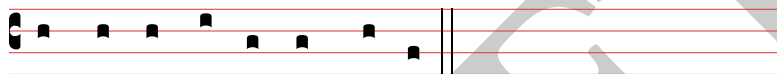
ra-tion to gen- e- ra- tion, that he may de-liv- er their



souls from death and keep them in time of



fam- ine. *Ps.* Rejoice in the Lord, you righteous; it is

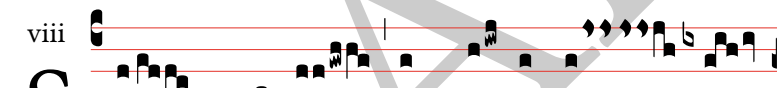


good for the just to sing praises.

OFFERTORY Improperium

Psalm 69

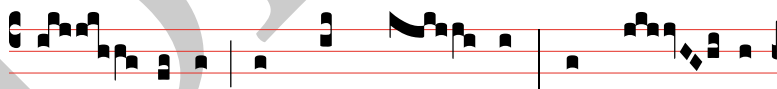
viii



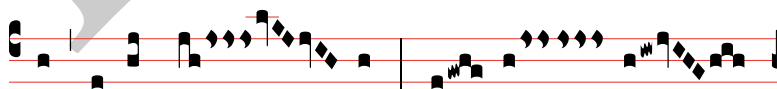
Shame and rebuke have brok-en my heart,



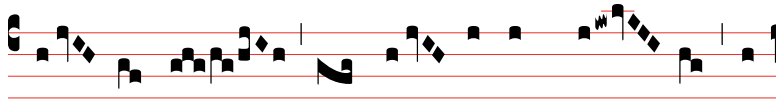
and it cannot be healed; I looked for



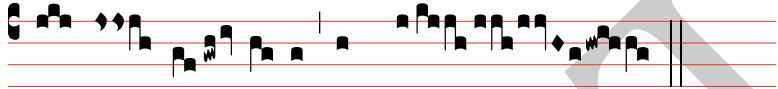
sym- pathy, but there was none; for com- fort-



ers, but I found none; they gave me-



gall to eat, and when I was thirst-ty, they



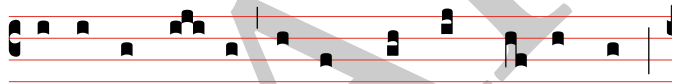
gave me vin-e-gar to drink.

COMMUNION (1st option) *Unus militum*

John 19

vii

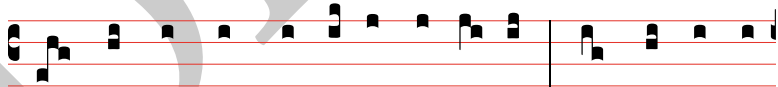
O



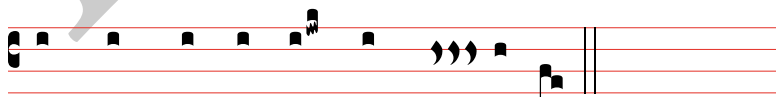
ne of the sol-diers opened his side with a spear,



and from there came forth blood and wa-ter. *Ps.*



Your love, O Lord, for ev-er will I sing; from age to age

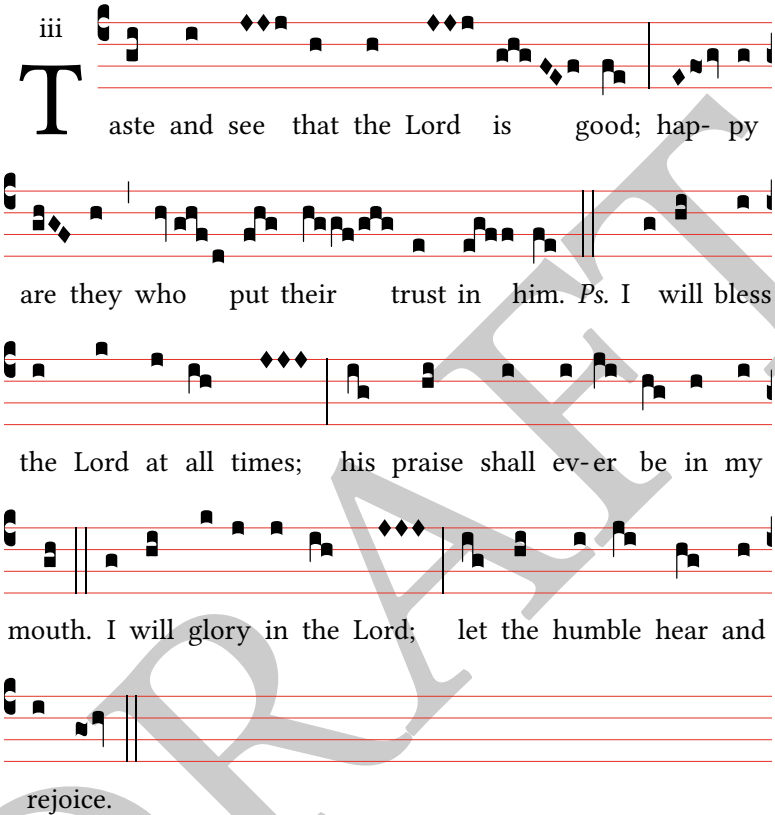


my mouth will proclaim your faith-fulness.

COMMUNION (2nd option) *Gustate et videte*

Psalm 34

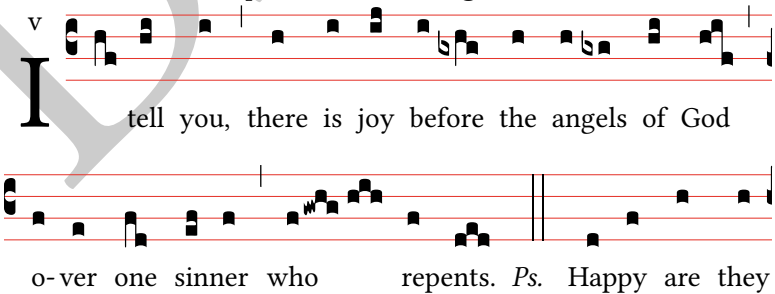
iii



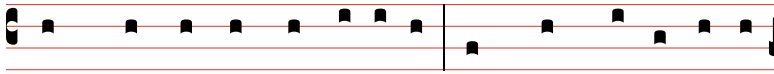
Taste and see that the Lord is good; hap- py
 are they who put their trust in him. *Ps.* I will bless
 the Lord at all times; his praise shall ev-er be in my
 mouth. I will glory in the Lord; let the humble hear and
 rejoice.

COMMUNION (3rd option) *Dico vobis gaudium* Luke 15, Psalm 32

v



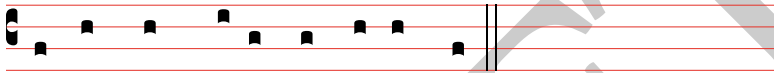
Itell you, there is joy before the angels of God
 o-ver one sinner who repents. *Ps.* Happy are they



whose transgression are forgiven, and whose sin is put a-



way. Happy are they to whom the Lord imputes no guilt,



and in whose spirit there is no guile.

Sunday Between May 8 and 14

Proper 1 (Episcopal Church)

Sixth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Esto mihi*

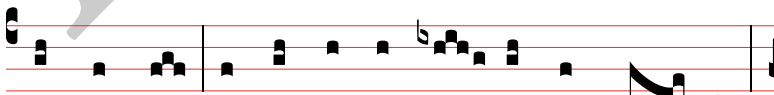
Psalm 31

vi

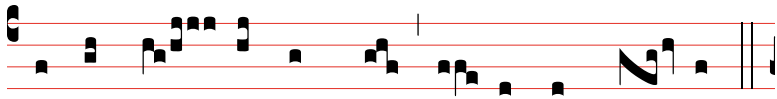
B



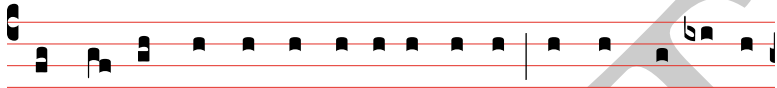
e my strong rock, O Lord, a cas- tle to



keep me safe; for you are my crag and my strong-hold;



for the sake of your Name lead me and guide me. *Ps.*



In you, O Lord, I have I taken refuge; let me nev-er be

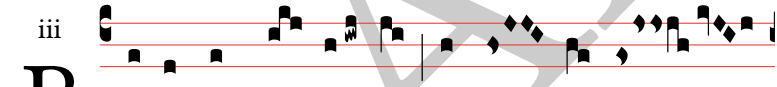


put to shame. Deliv-er me in your righteousness.

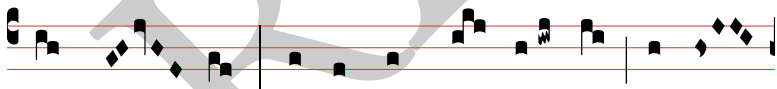
OFFERTORY Benedictus es

Psalm 119

iii



Blessed are you, O Lord; instruct me in



your stat-utes; Blessed are you, O Lord; instruct



me in your stat-utes; with



my lips will I recite all the



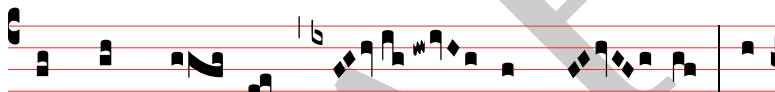
judg-ments of your mouth.

COMMUNION *Manducaverunt*

Psalm 78



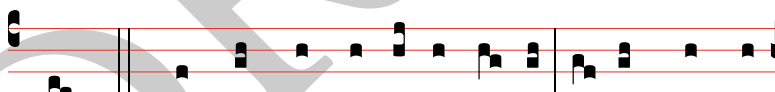
he people ate and were well sat-isfied, for



the Lord gave them grain from hea- ven; they



were not disappointed, for he gave them what they



craved. *Ps.* Hear my teaching, O my people; incline your ear



to the words of my mouth.

Sunday Between May 15 and May 21

Proper 2 (Episcopal Church)

Seventh Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT Domine, in tua misericordia

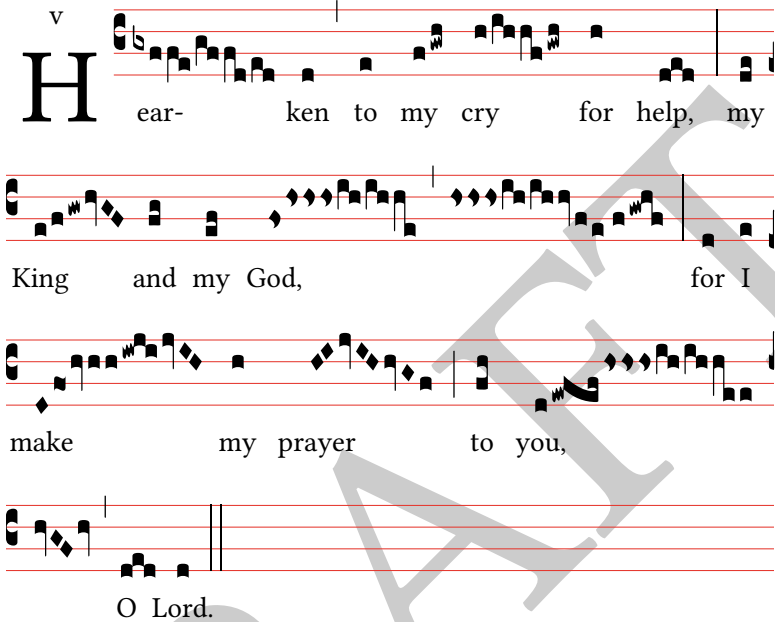
Psalm 13

I put my trust in your mer- cy, O Lord;
 my heart is joy- ful because of your sav- ing help; I
 will sing to the Lord, for he has dealt with
 me rich- ly. *Ps.* How long, O Lord? will you for-
 get me forever? how long will you hide your face from me?

OFFERTORY *Intende voci*

Psalm 5

v



Hear- ken to my cry for help, my
King and my God, for I
make my prayer to you,
O Lord.

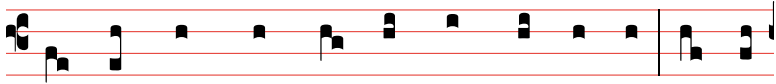
COMMUNION *Narrabo*

Psalm 9:

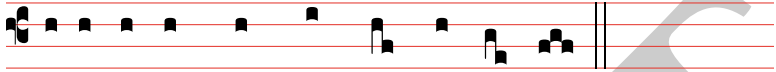
ii



I will sing of all your marvelous works, O
Lord; I will be glad and rejoice in you;
I will sing to your Name, O Most High. *Ps.* Those



who fear your Name will put their trust in you, for you



never forsake those who seek you, O Lord.

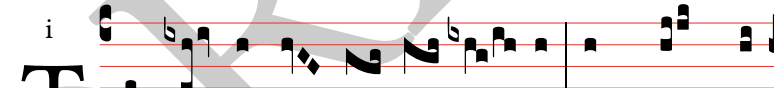
Sunday Between May 22 and May 28

Proper 3 (Episcopal Church)

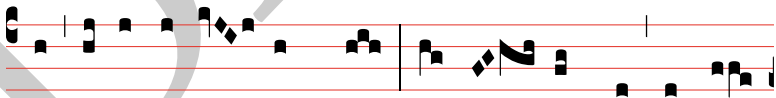
Eighth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT Factus est Dominus

Psalm 18



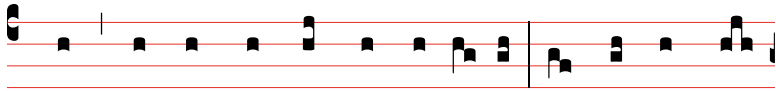
The Lord became my pro- tect- or; he brought me



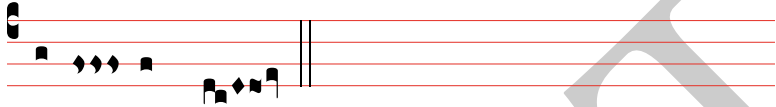
out in-to an o- pen place; he res- cued me because



he de-light- ed in me. *Ps.* I love you, O Lord, my



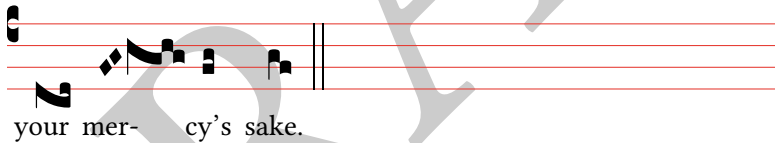
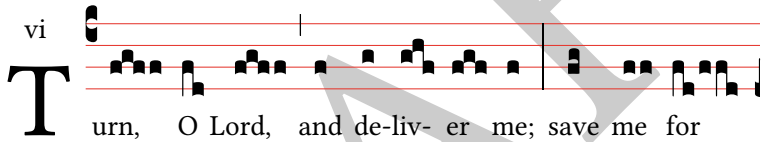
strength, O Lord, my crag and my haven, my rock in whom



I put my trust.

OFFERTORY *Domine convertere*

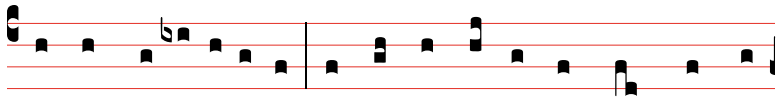
Psalm 6



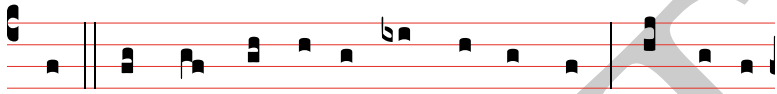
COMMUNION (Year A) *Primum quærite*

Matthew 6, Psalm 37

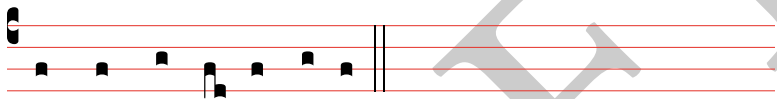




because of e-vildoers; do not be jealous of those who do



wrong. Put your trust in the Lord and do good; dwell in the



land and feed on its riches.

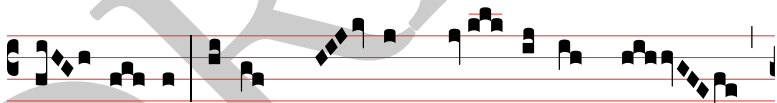
COMMUNION (Years B and C) Cantabo Domino

Psalm 13

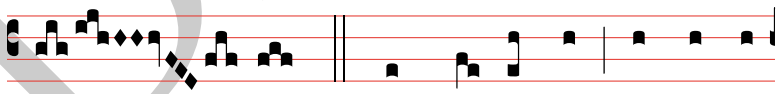
ii



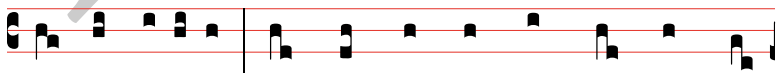
I will sing to the Lord, for he has dealt with



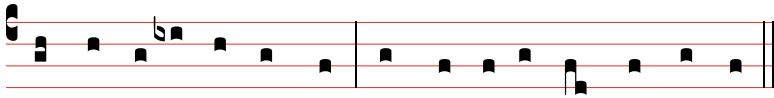
me rich-ly; I will praise the Name of the Lord



Most High. *Ps.* How long, O Lord? will you for-



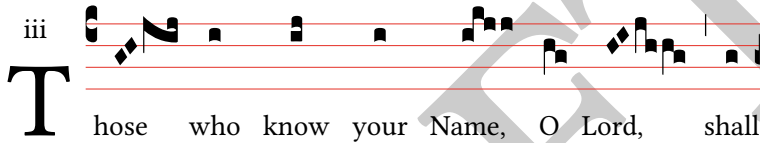
get me forever? How long will you hide your face from



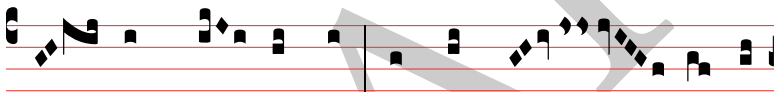
O Lord, I lift up my soul; my God, I put my trust in you.

OFFERTORY Spert in te

Psalm 9



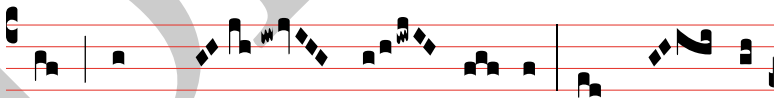
hose who know your Name, O Lord, shall



put their trust in you, for you never for-



sake those who seek you; sing praise to the



Lord, who dwells- in Zi- on, for he will



not forget the cry of the afflict- ed.

COMMUNION *Ego clamavi*

Psalm 17

viii

I

call upon you, O Lord, and you will answer

me; incline your ear to me and hear my words. *Ps.*

Hear my plea of in-nocence, O Lord; give heed to my cry;

lis-ten to my prayer, which does not come from ly-ing lips.

Sunday Between June 5 and 11

Proper 5 (Episcopal Church)

Tenth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT (Years A and C) Dominus illuminatio

Psalm 27

ii

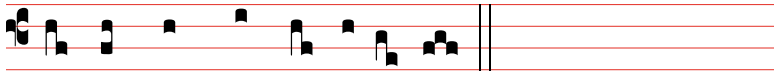
T he Lord is my light and my salva- tion;

whom then shall I fear? The Lord is the strength of

my life; of whom shall I be afraid? When e- vil-do-

ers came upon me, it was they who stumbled

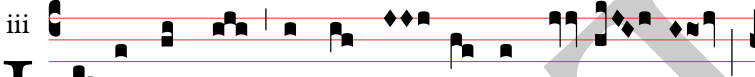
and fell. Ps. Though an army should encamp against me,



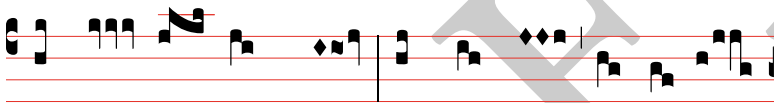
yet my heart shall not be a-fraid.

INTROIT (Year B) *Si iniquitates*

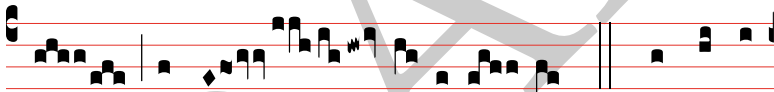
Psalm 130



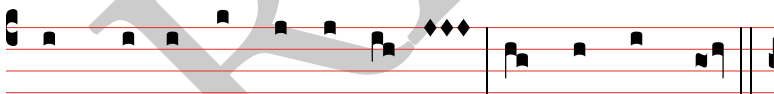
If you, O Lord, were to note what is done a- miss,



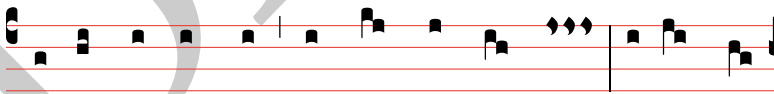
O Lord, who could stand? But with you there is mer-



cy, O God of Is-ra- el. *Ps.* Out of the



depths have I called to you, O Lord; Lord, hear my voice.



I look for the Lord; my soul waits for him: in his word



is my hope.

OFFERTORY *Illumina*

Psalm 13

iv

Give light to my eyes

that I sleep not in death, lest

my en-emies say, I have prevailed a-

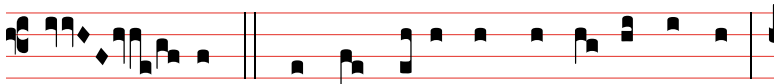
gainst him.

COMMUNION (Years A and C) *Dominus firmamentum* Psalm 18

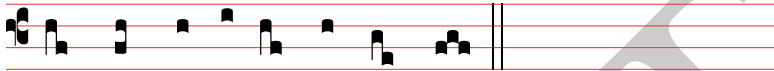
ii

You, O Lord, are my strong- hold, my

crag, and my ha- ven; you are my God and my



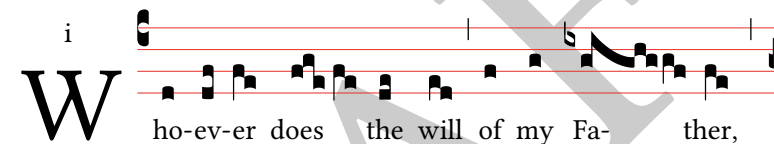
ref- uge. *Ps.* I called upon the Lord in my distress;



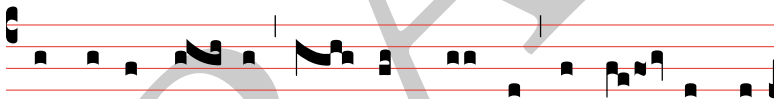
and cried out to my God for help.

COMMUNION (Year B) *Quicumque fecerit*

Matthew 12



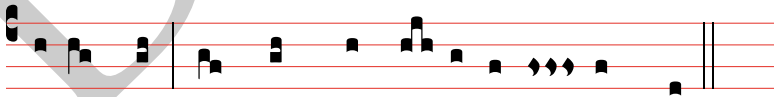
ⁱ
W ho-ev-er does the will of my Fa- ther,



who is in hea- ven, is my broth-er, my sis- ter and



moth- er says the Lord. *Ps.* I will bless the Lord



at all times; his praise shall ev- er be in my mouth.

Sunday Between June 12 and June 18

Proper 6 (Episcopal Church)

Eleventh Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Exaudi Domine...adjutor*

Psalm 27

iv

Heark-en to my voice, O Lord, when I call up-on

you; you have been my ref- uge: cast me not a-way;

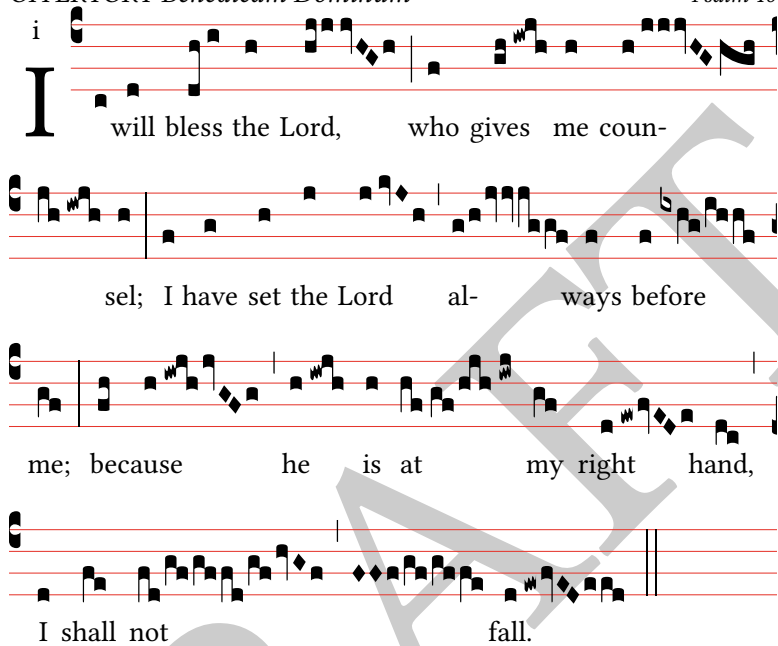
do not for-sake me, O God of my sal-va-

tion. *Ps.* The Lord is my light and my sal-va-tion; whom

then shall I fear?

OFFERTORY *Benedicam Dominum*

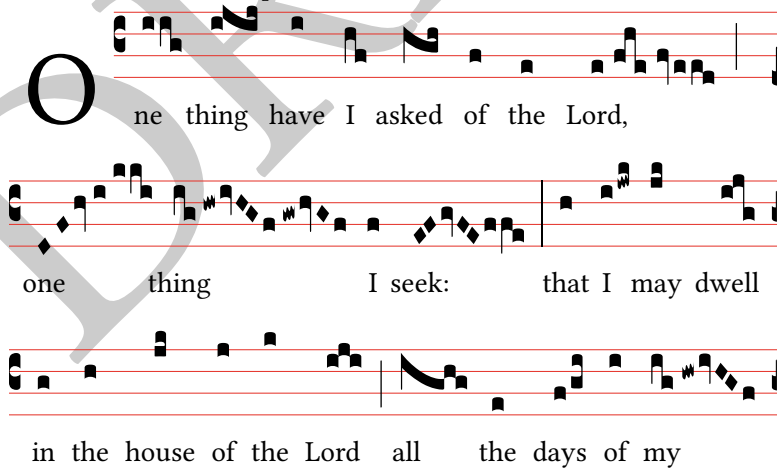
Psalm 16



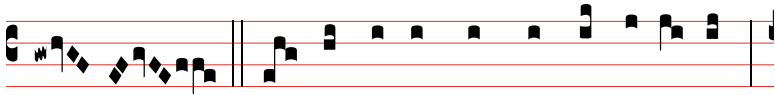
I will bless the Lord, who gives me counsel;
 I have set the Lord always before
 me; because he is at my right hand,
 I shall not fall.

COMMUNION *Unam petii*

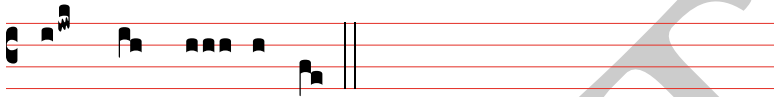
Psalm 27



One thing have I asked of the Lord,
 one thing I seek: that I may dwell
 in the house of the Lord all the days of my



life. Ps. The Lord is my light and my sal-va-tion;



whom then shall I fear?

Sunday Between June 19 and 25

Proper 7 (Episcopal Church)

Twelfth Sunday of Ordinary Time (Ordo cantus Missæ)

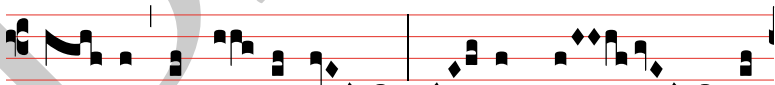
INTROIT Dominus fortitudo

Psalm 28

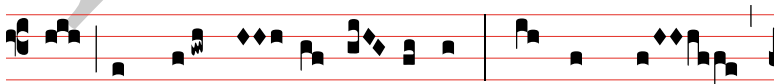
ii



The Lord is the strength of his peo-ple: a safe



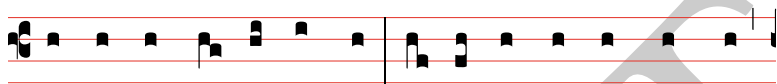
ref-uge for his anoint-ed. Save your peo-ple, O



Lord, and bless your in-her-itage; shepherd them



and carry them for ev- er. *Ps.* O Lord, I call to you;



do not be deaf to my cry; lest if you do not hear me,



I become like those who go down to the pit.

OFFERTORY Perfice gressus meos

Psalm 17

iv

M

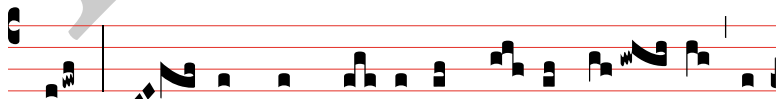
y footsteps hold fast to the ways of your




law, O God; in your paths my feet may not



fal- ter. Incline your ear to me, and hear my



words; show me your mar-velous lov-ingkind- ness, O

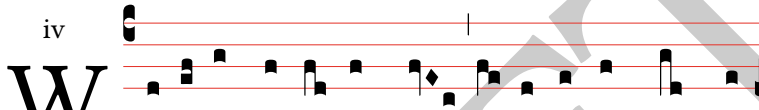


Sav- ior of those who take refuge at your right hand.

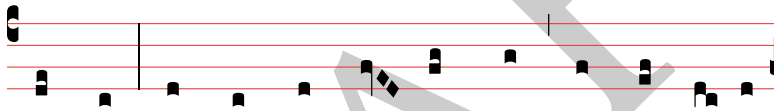
COMMUNION (Year A) *Quod dico vobis*

Matthew 10


iv



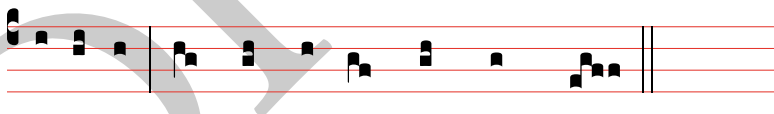
W hat I tell you in the dark, ut-ter in the light, says



the Lord; and what you hear whis-pered, pro-claim up-on



the house-tops. *Ps.* When the Lord re-stored the for-tunes

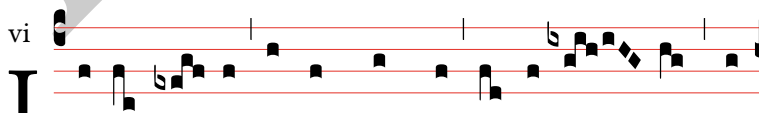


of Zi-on, then were we like those who dream.

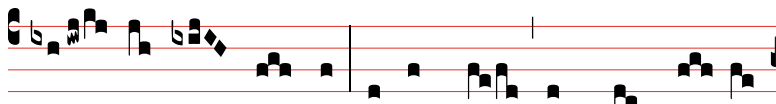
COMMUNION (Years B and C) *Circuibo*

Psalm 27

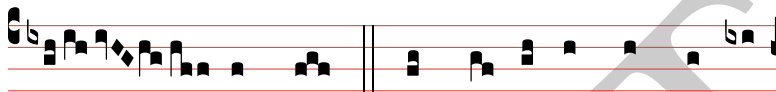
vi



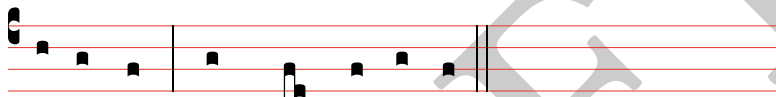
I will of- fer in his dwell-ing an ob-la- tion with



sounds of great glad-ness; I will sing and make mu- sic



to the Lord. *Ps.* The Lord is my light and my



sal-va-tion; whom then shall I fear?

Sunday Between June 26 and July 2

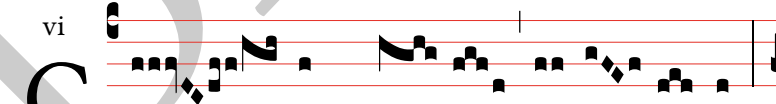
Proper 8 (Episcopal Church)

Thirteenth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT Omnes gentes

Psalm 47

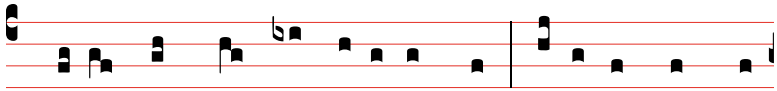
vi



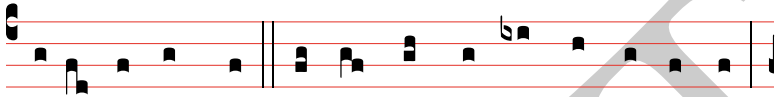
lap your hands, all you peo- ples;



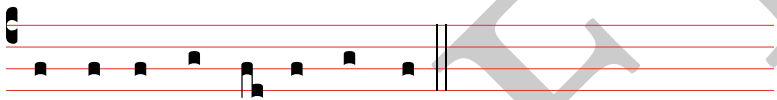
cry out to God with shouts of ex-ul- ta- tion. *Ps.*



For the Lord Most High is to be feared; he is the great King



o-ver all the earth. He sub-dues the peo-ples un-der us;



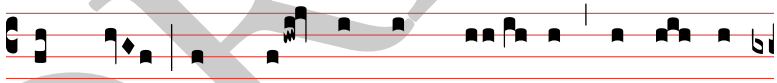
and the na-tions un-der our feet.

OFFERTORY Sicut in holocausto

Daniel 3



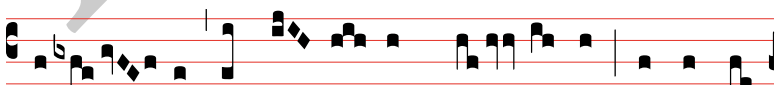
A^v s though it were burnt-of-fer-ings of rams



and bulls; as though it were thou- sands of fat-tened



lambs: so let this, the sac-ri-fice which



we of-fer, ap-pear in your sight to-day that it may

be pleas- ing to you; for those who trust in
 you, O Lord, will nev-er be put to con-fu-
 sion.

Communion (Year A) Christus resurgens

Romans 6

viii

C hrist, being raised from the dead, will never die
 a-gain, al-le-lu- ia; death no long- er has do- min-
 ion o-ver him, al-le-lu- ia, al-le- lu- ia. *Ps.* Sing to
 the Lord a new song; sing to the Lord, all the whole earth.

COMMUNION (Years B and C) *Inclina**Psalm 31*

iv
Incline your ear to me, O Lord; make haste

to de-liv- er me. *Ps.* In you, O Lord, I have tak-en ref-

uge; let me nev-er be put to shame; de-liv-er me in your

right-eous-ness. Be my strong rock: a castle to keep me

safe; for you are my crag and my strong-hold.

Sunday Between July 3 and 9

Proper 9 (Episcopal Church)

Fourteenth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Suscepimus*

Psalm 48

i
W

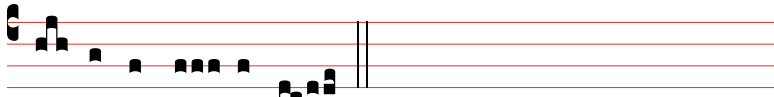
e have wait-ed, O God, for your lov-ing-

kind-ness in the midst of your tem-ple; your

praise, like your Name, O God, reaches to the world's

end; your right hand is full of jus-tice. *Ps.* Great

is the Lord, and highly to be praised; in the cit-y of our

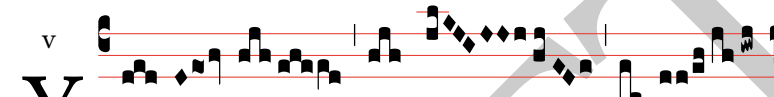


God is his ho- ly hill.

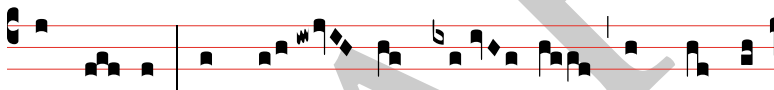
OFFERTORY *Populum humilem*

Psalm 18


v



You, O Lord, will save a low-



ly peo-ple; but you will hum- ble the eyes of



the haught- y; for who is God

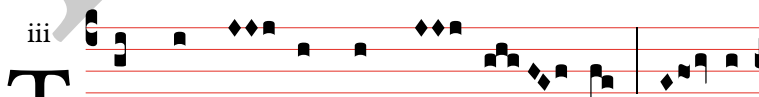


but you, O Lord?

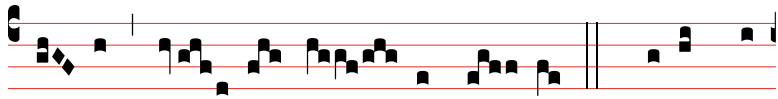
COMMUNION *Gustate et videte*

Psalm 34

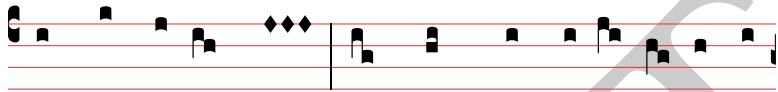
iii



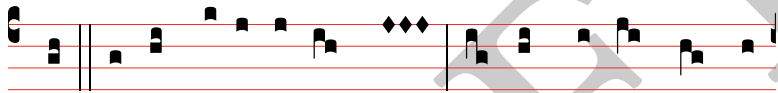
Taste and see that the Lord is good; hap- py



are they who put their trust in him. *Ps.* I will bless



the Lord at all times; his praise shall ever be in my



mouth. I will glory in the Lord; let the humble hear and



rejoice.

Sunday Between July 10 and 16

Proper 10 (Episcopal Church)

Fifteenth Sunday of Ordinary Time

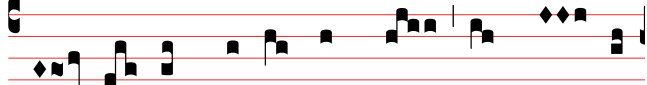
(Ordo cantus Missæ)

INTROIT Dum clamarem

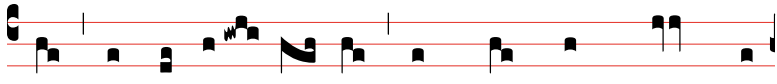
Psalm 55

iii

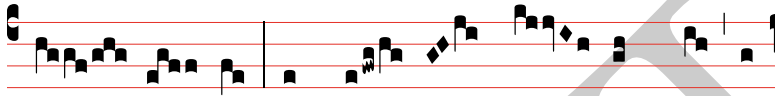
W



hen I called up-on the Lord, he heard my



voice and de-liv- ered me from those who pressed hard



up- on me; the Lord God brought them low: he



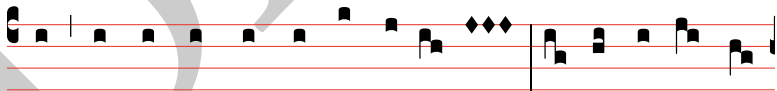
who sits en-throned of old, whose king- dom will have



no end. Cast your bur-den upon the Lord, and he



will strength-en you. *Ps.* Hear my prayer, O



God; do not be deaf to my pe-ti-tion; lis-ten to me and



an-swer me.

OFFERTORY *Ad te Domine*

Psalm 25

ii

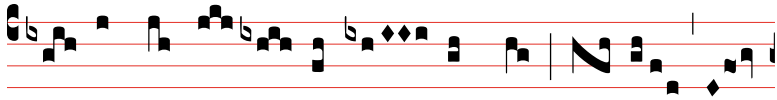
T o you, O Lord, I lift up
 my soul; in you, my God, I put my trust; let me
 not be hu-mil-i-at-ed; nor let my en- e-mies
 tri- umph o- ver me; let none who look to you
 be put to shame.

COMMUNION *Passer invenit*

Psalm 84

iii and i

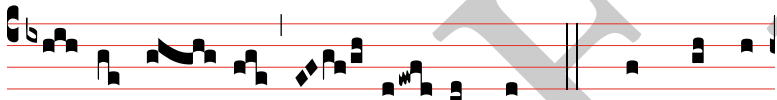
T he sparrow has found herself a house and the
 swallow a nest where she may lay her young: by the



side of your al- tars, O Lord of hosts, my king and



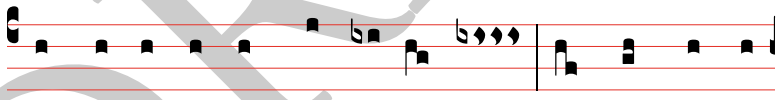
my God; blessed are they who dwell in your house;



they will al- ways be prais- ing you. *Ps.* How dear to



me is your dwelling, O Lord of hosts! my soul has a desire



and longing for the courts of the Lord; my heart and my



flesh rejoice in the liv- ing God.

Sunday Between July 17 and 23

Proper 11 (Episcopal Church)

Sixteenth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Ecce Deus*

Psalm 54

^v
Be-hold, God is my help-er, and it is the Lord
 who sustains my life; render e- vil to those who spy
 on me, and in your faith- fulness de-stroy them,
 O Lord, my protect- or. *Ps.* Save me, O God,
 by your Name, and in your might defend my cause.

OFFERTORY *Justitiæ Domini*

Psalm 19

iv

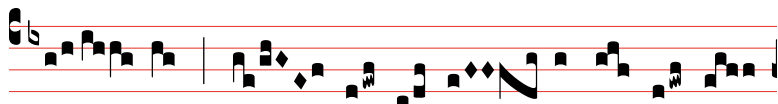
T he stat-utes of the Lord are right
 and rejoice the heart; sweeter far than
 hon-ey, than hon-ey in the comb; by
 them al-so is your ser- vant enlight-ened.

COMMUNION (Years A and B) *Acceptabis*

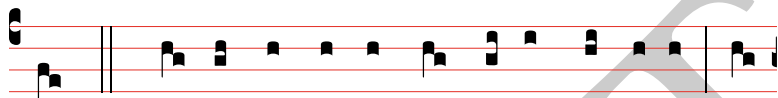
Psalm 51

iv

You will be pleased with the ap-point-ed
 sac-ri-fi-ces, with burnt of-fer-ings and ob-



la- tions which will be laid up-on your al-



tars. Ps. Give me the joy of your saving help again, and

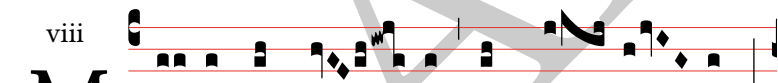


sustain me with your bounti- ful Spirit.

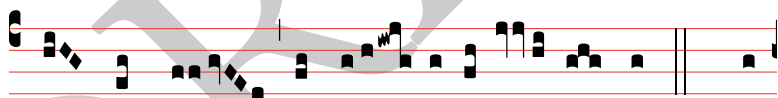
COMMUNION (Year C) *Optimam partem*

Luke 10 and Psalm 34

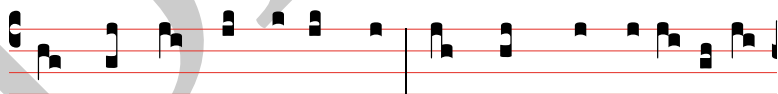
viii



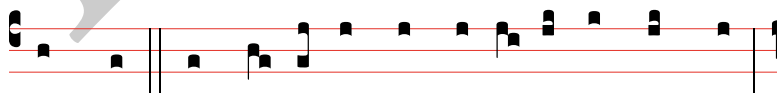
Ma- ry has cho- sen the good por- tion,



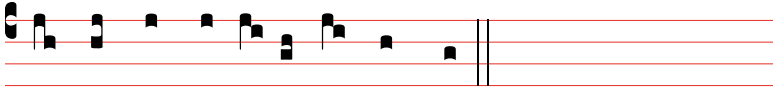
which will not be tak- en away from her. Ps. I



will bless the Lord at all times; his praise shall ev-er be in



my mouth. The eyes of the Lord are up-on the right-eous,



and his ears are o-pen to their cry.

Sunday Between July 24 and 30

Proper 12 (Episcopal Church)

Seventeenth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Deus in loco sancto*

Psalm 68

v

God in his ho- ly hab- i- ta- tion: God, who

gives a home to the sol- i- ta- ry, will give

strength and pow- er to his peo- ple. *Ps.*

Let God arise, and let his en-emies be scattered; let those

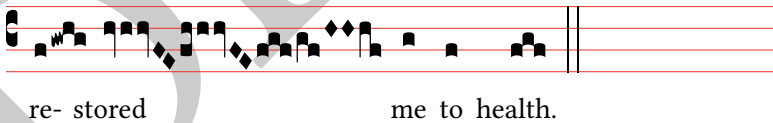
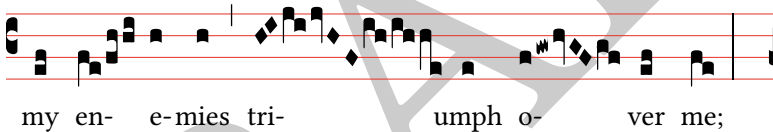
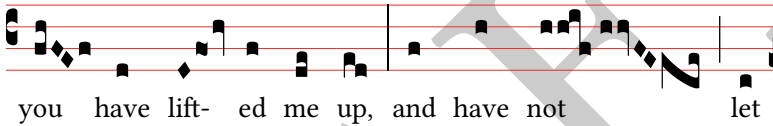


who hate him flee before him.

OFFERTORY *Exaltabo te*

Psalm 30

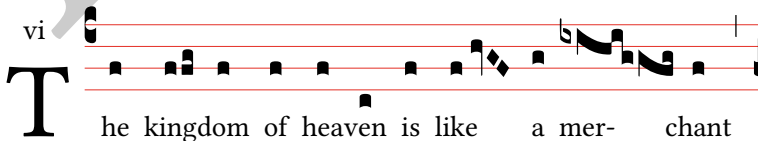
ii

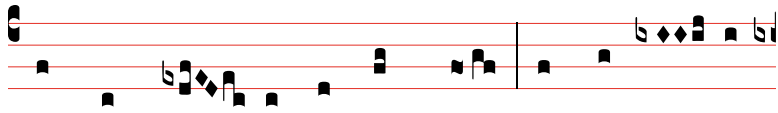


COMMUNION (Year A) *Simile est regnum*

Matthew 13, Psalm 25

vi





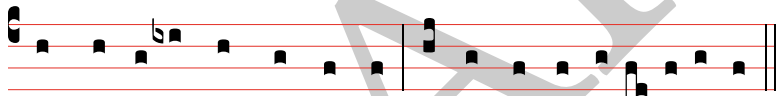
who was search- ing for fine pearls, who, on find- ing



one pearl of great val- ue, went and sold all



he had and bought it. *Ps.* To you, O Lord, I lift up my soul;



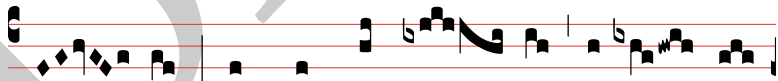
my God, I put my trust in you; let me not be humil-i- at-ed.

COMMUNION (Year B) Honora Dominum Proverbs 1, Psalm 112

vi

H

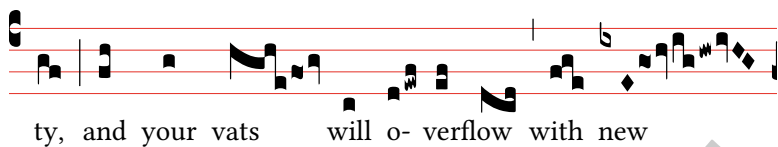
on- or the Lord with all your



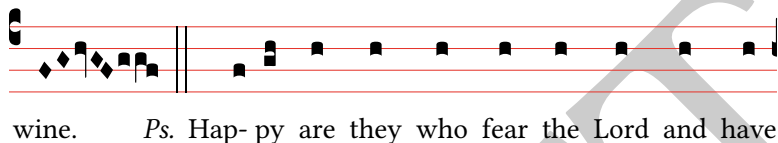
sub- stance and with the first- fruits of all your



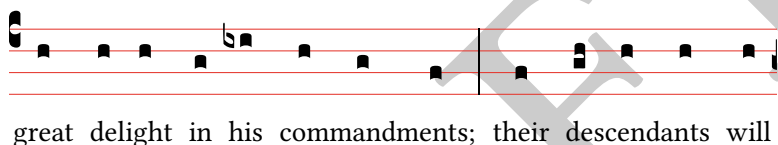
pro- duce; then your barns will be filled with plen-



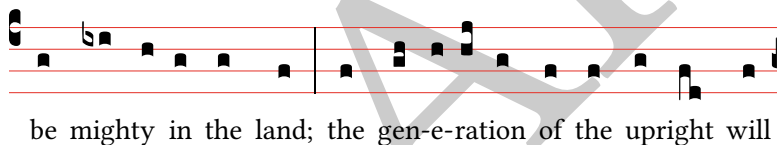
ty, and your vats will o-verflow with new



wine. Ps. Hap-py are they who fear the Lord and have



great delight in his commandments; their descendants will



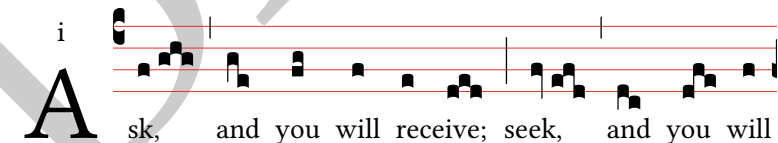
be mighty in the land; the gen-e-ration of the upright will



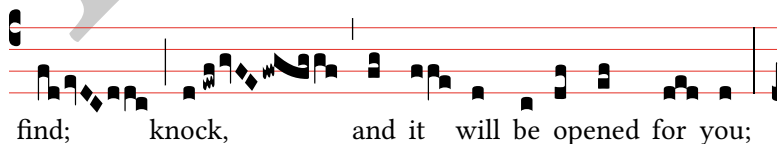
be blessed.

COMMUNION (Year C) Petite

Luke 11, Matthew 7



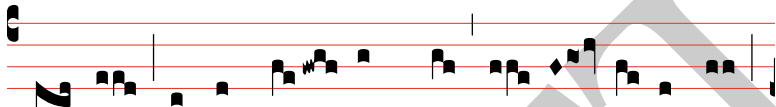
i
Ask, and you will receive; seek, and you will



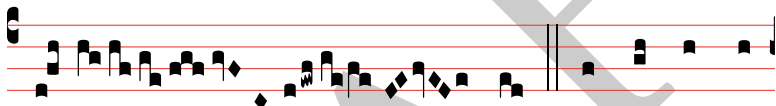
find; knock, and it will be opened for you;



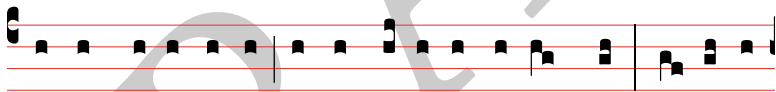
for ev- 'ryone who asks will receive, and those who seek



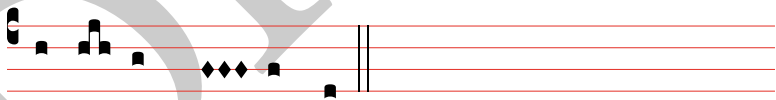
will find, and to those who knock it will be opened;



al- le- lu- ia. *Ps.* In you, O Lord,



I have taken refuge let me never be put to shame; de-liv-er



me in your right-eousness.

Sunday Between July 31 and August 6

Proper 13 (Episcopal Church)

Eighteenth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT (Year A) *Sitientes*

Cf. Isaiah 55

ii

Y

ou who thirst, come to the wa-ters, says

the Lord; and you who have no mon-ey, come and

drink your fill with glad-ness. *Ps.* Hear my teaching, O

my people; incline your ear to the words of my mouth.

I will o-pen my mouth in a par-a-ble; I will declare the

myst'ries of ancient times.

INTROIT (Years B and C) *Deus in adiutorium*

Psalm 70

vii

O

God, make speed to save me; O Lord,

make haste to help me; let my en-emies and those who

seek my life draw back and be disgraced. Ps. Let

those who say to me a-ha and gloat o-ver me turn back

because they are ashamed.

OFFERTORY (Years A and B) *Precatus est Moyses*

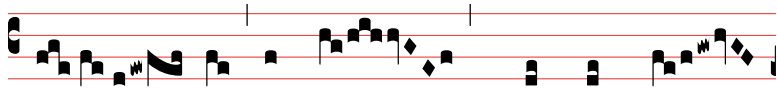
Exodus 32

viii

M

o- ses appeared before the Lord

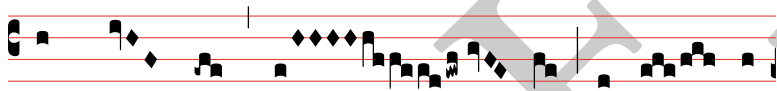
his God and besought him say- ing,



Mo- ses appeared before the Lord



his God and besought him, say- ing, why, Lord,



does your wrath burn hot against your



peo- ple? turn from your wrath and in- dig na-



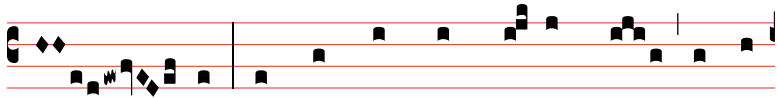
tion; remember A- braham and I- saac



and Ja- cob To whom you swore that you



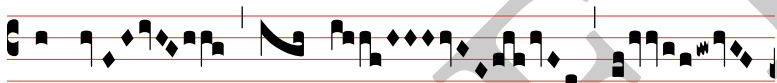
would give a land flowing with milk and hon



ey. And the Lord was greatly moved and re-



pent- ed of the e-vil which he had thought



to do to his



peo- ple.

OFFERTORY (Year C) Sanctificavit Moyses

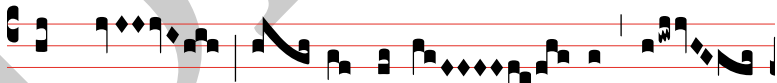
Cf. Exodus 24



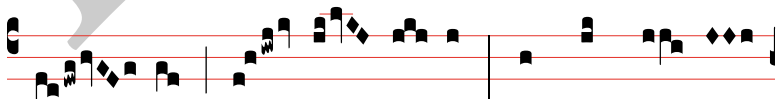
v

M

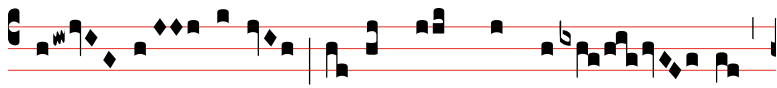
o-ses conse-cratt-ed an al-tar to



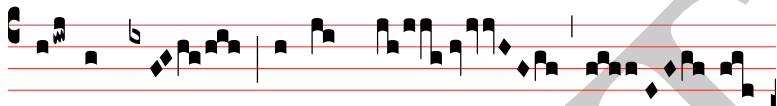
the Lord, plac-ing up-on it burnt



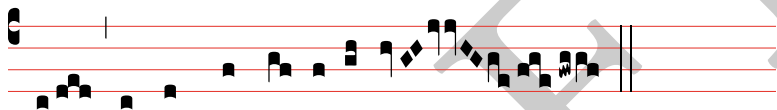
of-f'rings and peace off'rings; he made an eve-



ning sac- rifice as a sweet smelling sa- vor



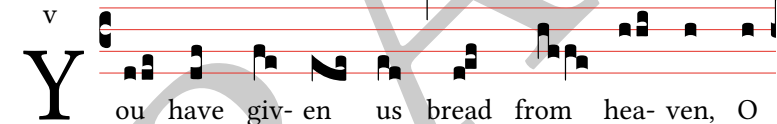
to the Lord, in the sight



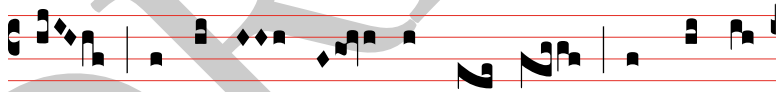
of the sons of Is-ra-el.

COMMUNION *Panem de cælo*

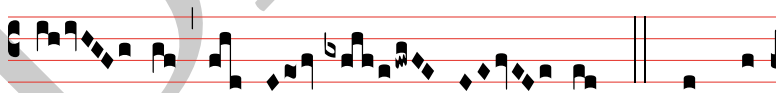
Wisdom 16



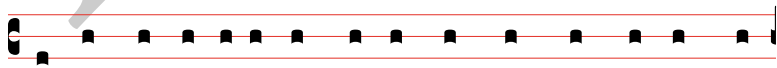
You have giv- en us bread from hea- ven, O



Lord, containing ev- 'ry de- light and ev- 'ry



sa- vor of di- vine sweet- ness. *Ps.* We will



recount to gen-e-rations yet to come the praiseworthy deeds



and power of the Lord; and all the marvels he has done.

Sunday Between August 7 and 13

Proper 14 (Episcopal Church)

Nineteenth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT Respite Domine

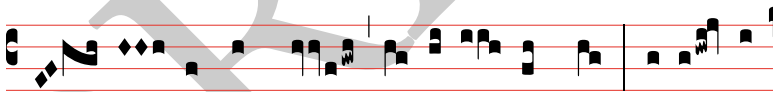
Psalm 74

vii

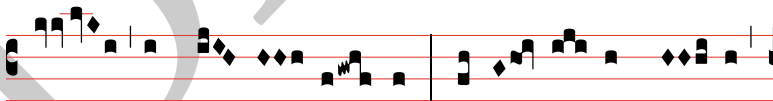
L



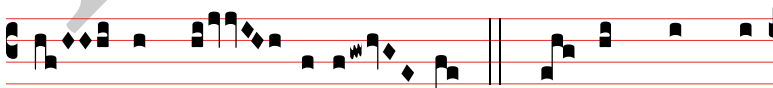
ook, O Lord, up-on your cov- e- nant, and



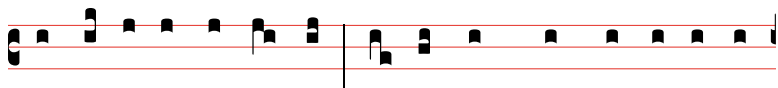
let not the oppressed turn away ashamed; arise, O



Lord; maintain your own cause; forget not the clam- or



of your ad- versa- ries. *Ps.* O God, why have



you ut-ter-ly cast us off? why is your wrath so hot against



the sheep of your pas-ture?

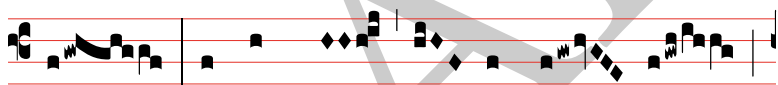
OFFERTORY In te speravi

Psalm 31

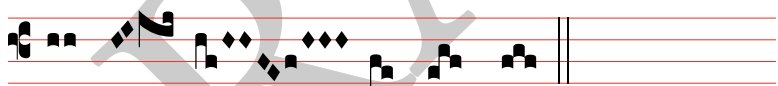
ii



In you, O Lord, I have put my



trust; I have said, You are my God;

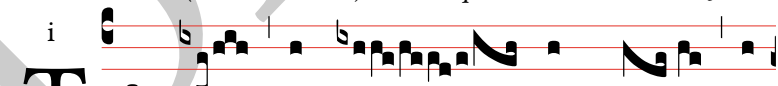


my times are in your hand.

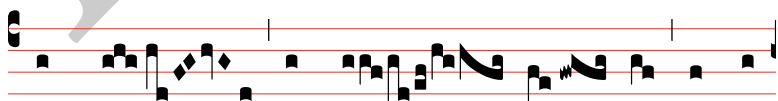
COMMUNION (Years A and B) Panem quem dederò

John 6

i



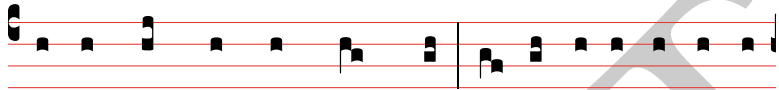
The bread which I shall give is



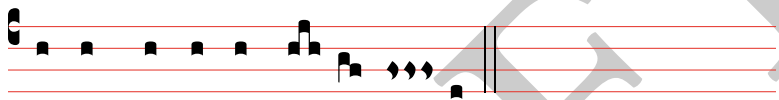
my flesh, which I shall give for the



life of the world. *Ps.* I will give thanks



to the Lord with my whole heart, in the assembly of the

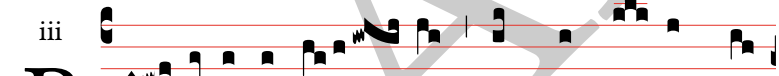


upright and in the con-gre-ga-tion.

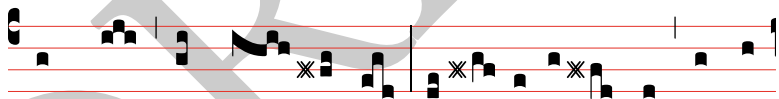
COMMUNION (Year C) Beatus servus

Matthew 24

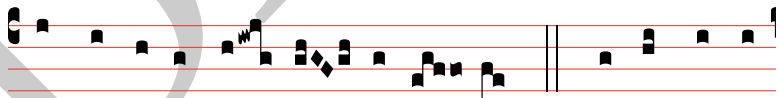
iii



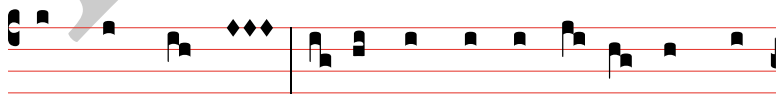
Bless-ed is the ser-vant whom the Mas-ter, when



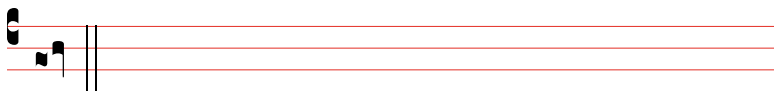
he comes, will find awake; A-men I say to you: he will



set him o-ver all his pos-ses-sions. *Ps.* Rejoice in the



Lord, you righteous; it is good for the just to sing prais-



es.

Sunday Between August 14 and 20

Proper 15 (Episcopal Church)

Twentieth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Protector noster*

Psalm 84

iv

B

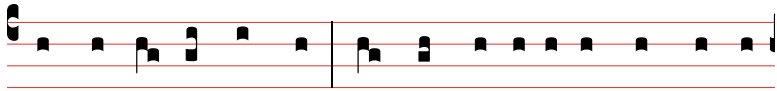
ehold, O God, our defend- er, and look

upon the face of your anoint- ed; for one day

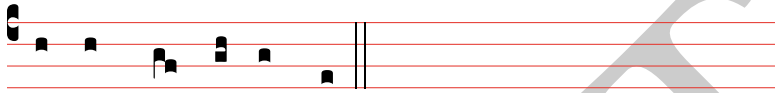
in your courts is bet- ter than a thou- sand in

my own

room. *Ps.* How dear to me is your



dwelling, O Lord of hosts! my soul has a desire and longing



for the courts of the Lord.

OFFERTORY Immitet angelus

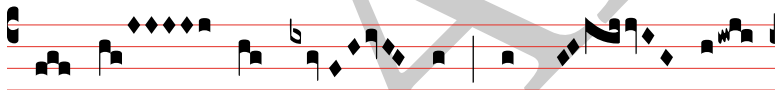
Psalm 34

viii

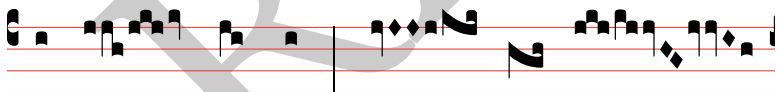
T



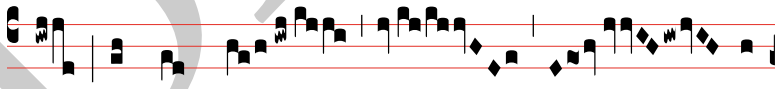
he an- gel of the Lord encom- pass-



es those who fear him, and he will



de- liv- er them; taste and see



that the Lord is



good.

COMMUNION (Year A) *Domus mea*

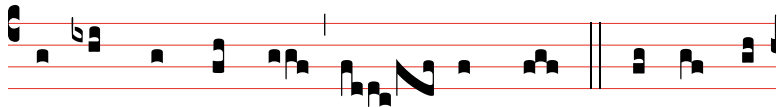
Matthew 21

^v
My house shall be called a house of
 prayer, says the Lord; in it all who ask will
 receive, and those who seek will find, and to those
 who knock it will be o-pened. *Ps.* Happy are they who dwell
 in your house; they will always be praising you.

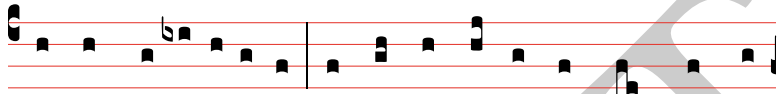
COMMUNION (Year B) *Primum quærite*

Matthew 6, Psalm 37

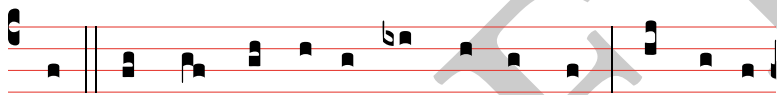
^{viii}
Seek first the king- dom of God, and all these things



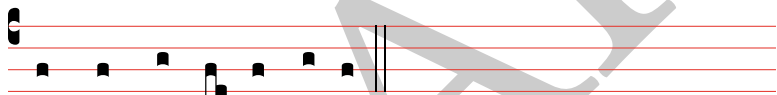
will be yours as well, says the Lord. *Ps.* Do not fret



because of evildoers; do not be jealous of those who do



wrong. Put your trust in the Lord and do good; dwell in the



land and feed on its riches.

COMMUNION (Year C) Qui manducat

John 6

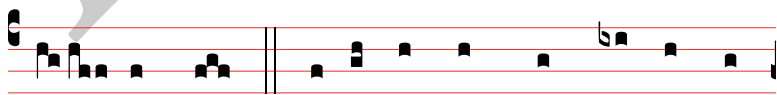
vi

H

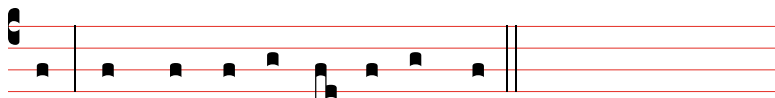
e who eats my flesh and drinks my blood



a-bides in me, and I a-bide in him, says



the Lord. *Ps.* Happy are they whose way is blame-



less; who walk in the law of the Lord.

Sunday Between August 21 and 27

Proper 16 (Episcopal Church)

Twenty-First Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Inclina Domine*

Psalm 86

viii

Incline your ear to me, O Lord, and hear me;

save your ser-vant who puts his trust in you; be mer-

ci-ful to me, O Lord, for I have called up-on

you all the day long. *Ps.* Gladden the soul of your ser-

vant; for to you, O Lord, I lift up my soul.

OFFERTORY Expectans expectavi

Psalm 40

I wait- ed pa- tiently for the Lord, and he

stooped to me and heard my sup- pli-ca-

tion; he put a new song in my

mouth, a song of praise to our God.

COMMUNION De fructu

Psalm 104

The earth is ful-ly sat-is-fied by the fruit of your

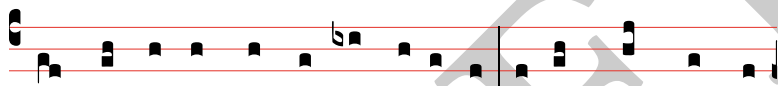
works, O Lord; you bring forth bread from the earth, wine



to glad- den our hearts, oil to make a cheer-ful



coun- tenance, and bread to strength-en the heart. Ps. I



will sing to the Lord as long as I live; I will praise my God



while I have my being.

Sunday Between August 28 and September 3

Proper 17 (Episcopal Church)

Twenty-Second Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Miserere mihi*

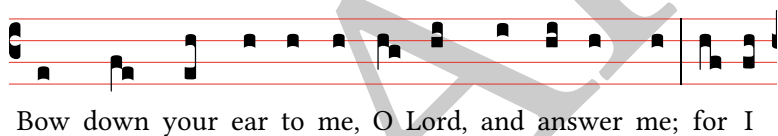
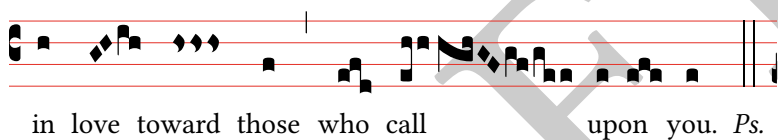
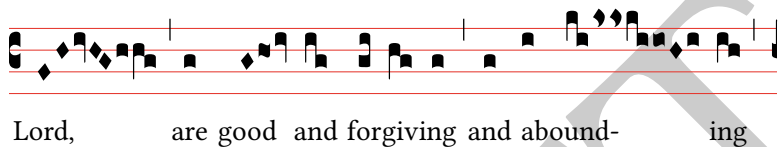
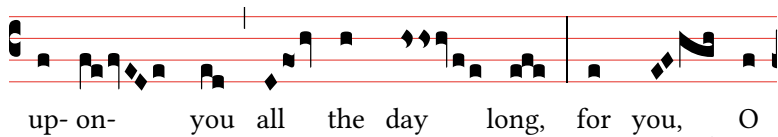
Psalm 86

vii

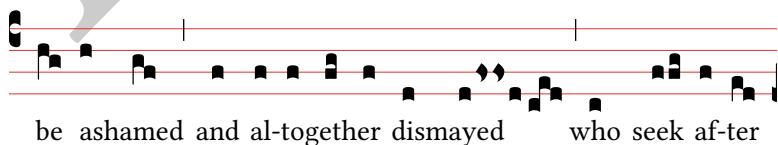
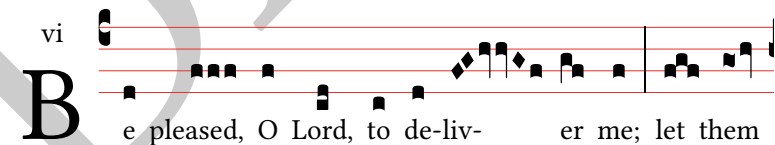
B



e mer- ci-ful to me, O Lord, for I have called

*OFFERTORY Domine in auxilium**Psalm 40*

vi

B

my life to destroy it. Be pleased, O

Lord, to de-liv- er me.

COMMUNION (Year A) *Qui vult venire*

Matthew 16

If an-y-one would come af-ter me, let him de-

ny himself and take up his cross and fol-

low me. *Ps.* The eyes of the Lord are upon the righteous;

and his ears are o- pen to their cry.

COMMUNION (Years B and C) *Domine memorabor**Psalm 71*

viii

O Lord, I will re-call your righteousness,

yours a lone; O God, you have taught me since

I was young, and now that I am old and gray

head-ed, do not for-sake me. *Ps.* In you, O Lord,

have I taken refuge; let me nev-er be put to shame.

Sunday Between September 4 and 10

Proper 18 (Episcopal Church)

Twenty-Third Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Justus es*

Psalm 119

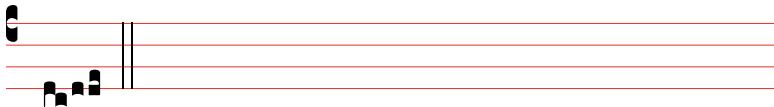
Yⁱou are righteous, O Lord, and up-right are your

judg-ments; deal with your ser-vant according to your

lov- ing- kind- ness. *Ps.* Happy are they whose way is

blameless; who walk in the law of the Lord. Happy are

they who observe his decrees and seek him with all their



hearts.

OFFERTORY *Oravi Deum*

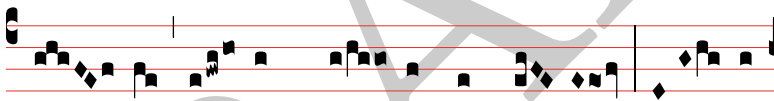
Daniel 9

iv 


I Dan- iel, made my sup-



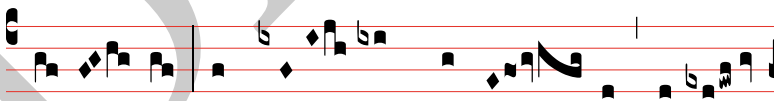
pli-ca- tion to the Lord, say- ing, incline your ear,




O Lord, to the prayers of your ser- vant; let the



light of your pres- ence shine up-on your sanc-



tu- a- ry, and look with compas- sion up-on



this peo- ple which is called by your Name,



O God.

COMMUNION *Vovete*

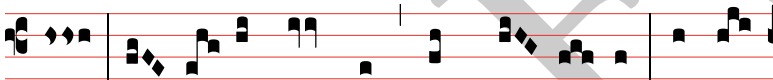
Psalm 76

ii

M



ake a vow to the Lord, your God, and keep



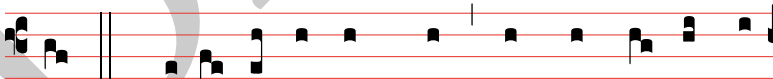
it; Let all a-round him bring gifts to him, for he



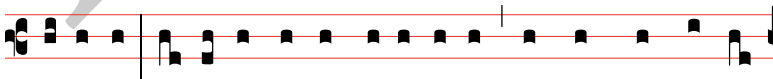
is wor- thy to be feared who breaks the spir- it of



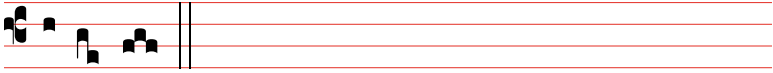
princ- es and strikes ter- ror in the kings of the



earth. *Ps.* In Ju-dah is God known; his Name is great in



Is-ra-el; at Salem is his taber-nacle, and his dwelling is



in Zi-on.

Sunday Between September 11 and 17

Proper 19 (Episcopal Church)

Twenty-Fourth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Da pacem*

Eccclus. 36

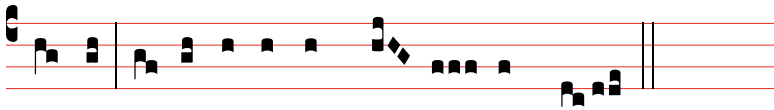
i

Give peace, O Lord, to those who wait

for you, and let your proph- ets be found faith-

ful; hear the prayers of your ser- vant and of your

peo- ple Is- ra-el. *Ps.* I was glad when they said



to me, let us go to the house of the Lord.

OFFERTORY (Years A and B) Sanctificavit Moyses Cf. Exodus 24



M

o-ses conse-crat-ed an al-tar to



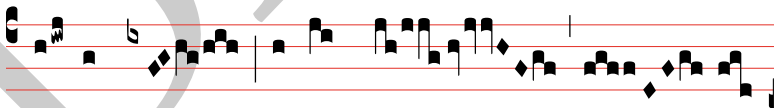
the Lord, plac-ing up-on it burnt



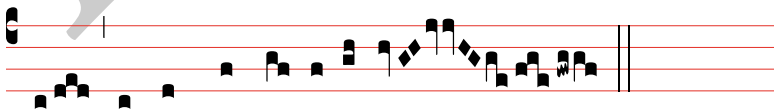
of-f'rings and peace off'rings; he made an eve-



ning sac-rifice as a sweet smelling sa- vor



to the Lord, in the sight



of the sons of Is-ra-el.

OFFERTORY (Year C) *Precatus est Moyses**Exodus 32*

viii

M

o- ses appeared before the Lord

his God and besought him say- ing,

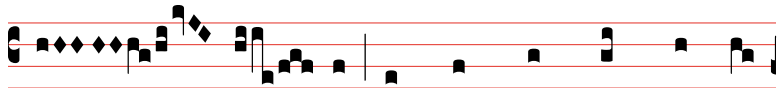
Mo- ses appeared before the Lord

his God and besought him, say- ing, why, Lord,

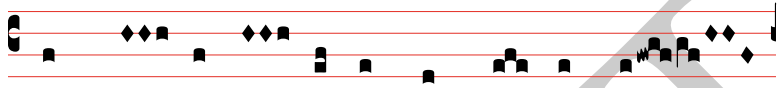
does your wrath burn hot against your

peo- ple? turn from your wrath and in- dig na-

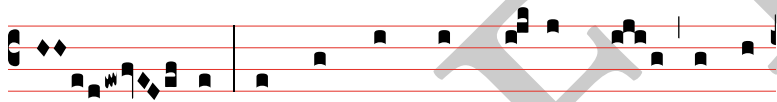
tion; remember A- braham and I- saac



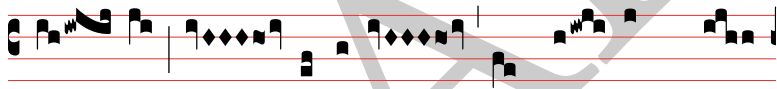
and Ja- cob To whom you swore that you



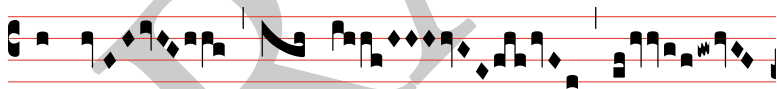
would give a land flowing with milk and hon



ey. And the Lord was greatly moved and re-



pent- ed of the e-vil which he had thought



to do to his



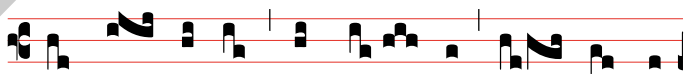
peo- ple.

COMMUNION (Year A) Tollite hostias

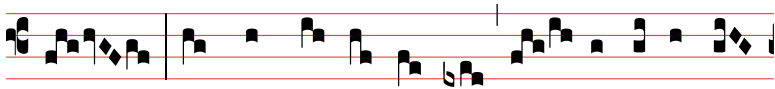
Psalm 96

iv

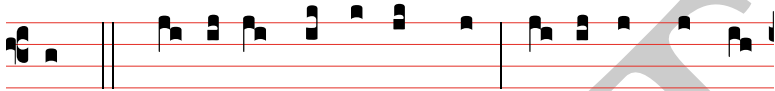
B



ring of- ferings and en- ter in- to his



courts; come and worship the Lord in his ho-ly tem-



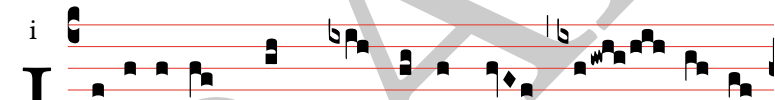
ple. *Ps.* Sing to the Lord a new song; sing to the Lord, all



the whole earth.

COMMUNION (Year B) Qui vult venire

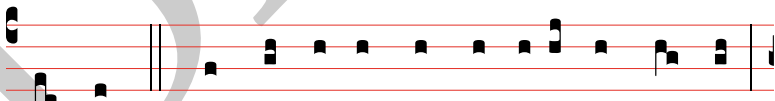
Matthew 16



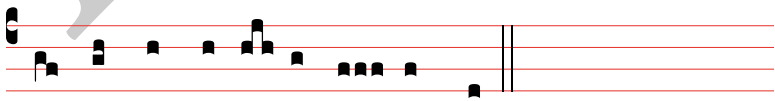
If an-y-one would come af-ter me, let him de-



ny himself and take up his cross and fol-



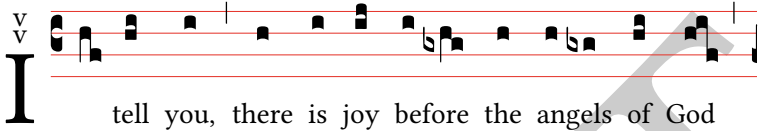
low me. *Ps.* The eyes of the Lord are upon the righteous;



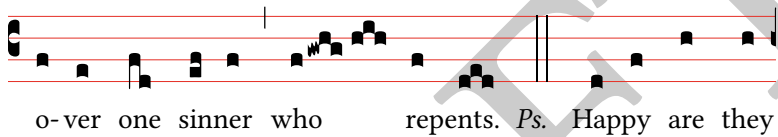
and his ears are o-pen to their cry.

COMMUNION (Year C) *Dico vobis gaudium*

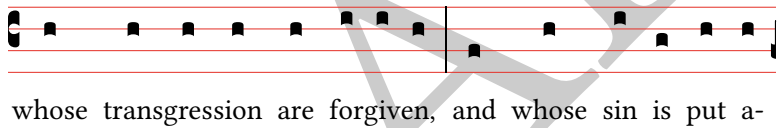
Luke 15, Psalm 32



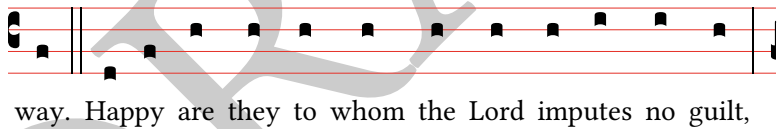
I tell you, there is joy before the angels of God



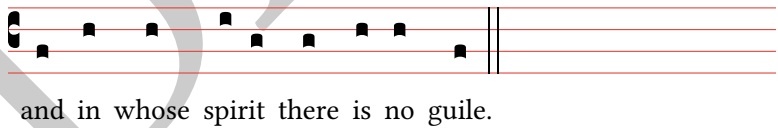
o-ver one sinner who repents. *Ps.* Happy are they



whose transgression are forgiven, and whose sin is put a-



way. Happy are they to whom the Lord imputes no guilt,



and in whose spirit there is no guile.

Sunday Between September 18 and 24

Proper 20 (Episcopal Church)

Twenty-Fifth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Salus populi*

Cf. Psalm 37

iv

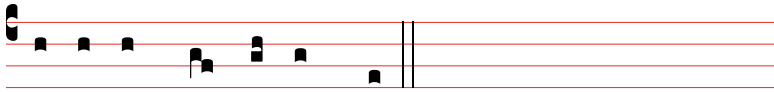
I am the sal-va-tion of the peo-ple,

says the Lord; whenev-er they call upon

me in their trib-u-la-tion, I will hear them;

and I will be their God forev-er and

ev-er. Ps. Hear my teaching, O my people; incline your



ear to the words of my mouth.

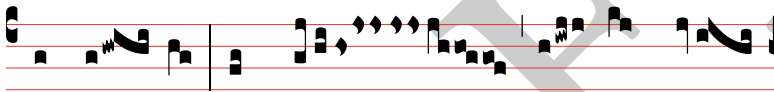
OFFERTORY *Si ambulavero*

Psalm 138

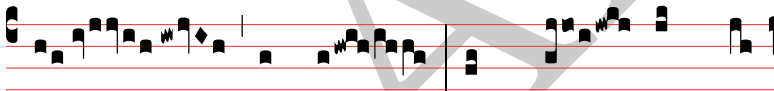
viii

E

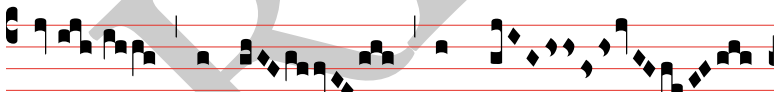
- ven though I walk in the midst



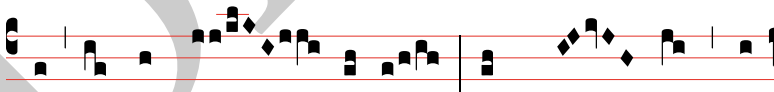
of trou- ble you keep me safe,



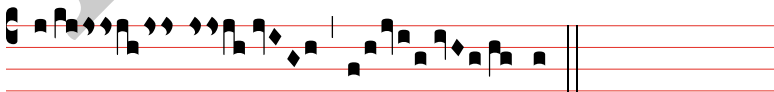
O Lord; you stretch forth your



hand against the fu-



ry of my en- emies; your right hand shall



save

me.

COMMUNION *Tu mandasti**Psalm 119*

^v
You have laid down your-commandments that we

should ful-ly keep them; O that my ways were made so

direct that I might keep your stat-utes. *Ps.*

Happy are they whose way is blameless: who walk in the

law of the Lord.

Sunday Between September 25 and October

1

Proper 21 (Episcopal Church)

Twenty-Sixth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT (Year A) *In nomine Domini*

Philippians 2, Psalm 102

iii

A

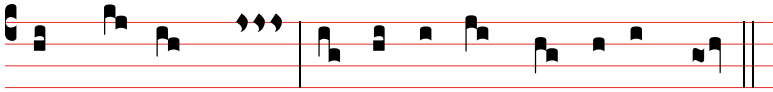
t the Name of Jesus ev 'ry knee shall bow in

heaven, and on earth, and under the earth; for he

is the Christ who became o-be-di-ent un- to death,

e-ven death on a cross; there-fore, Jesus Christ is

Lord, to the glo-ry of God the Fa- ther. *Ps. O*



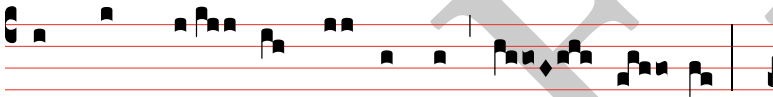
Lord, hear my prayer, and let my cry come before you.

INTROIT (Years B and C) Omnia quæ fecisti Daniel 3, Psalm 119

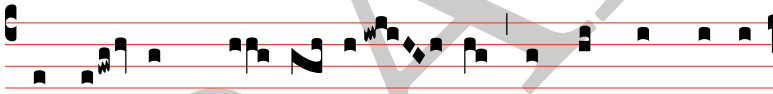
iii

E

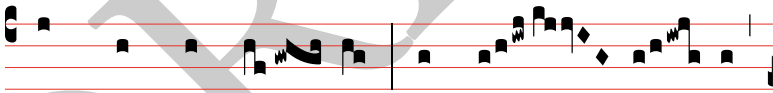
v-rything that you have done for us, O Lord,



you have done in righteousness and jus- tice,



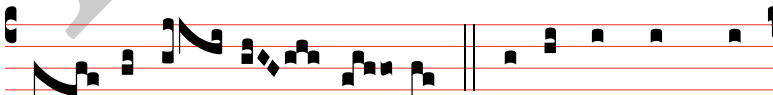
for we have sinned a- gainst you, and we have not o-



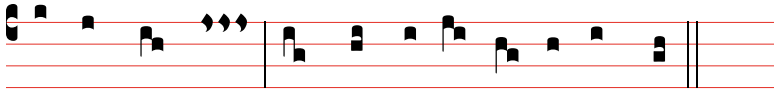
beyed your com- mand- ments; but give glo- ry



to your Name, and deal with us with forbear- ance



and a- bun- dant mer- cy. *Ps.* Happy are they whose



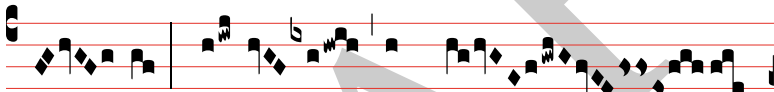
way is blameless: who walk in the law of the Lord.

OFFERTORY *Super flumina*

Psalm 137



By the waters of Bab-



ylon we sat down and wept



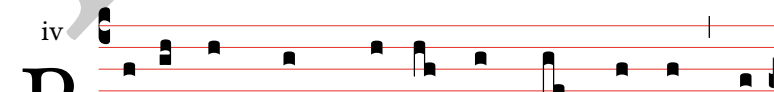
when we remembered you, O



Zion.

COMMUNION *Memento verbi tui*

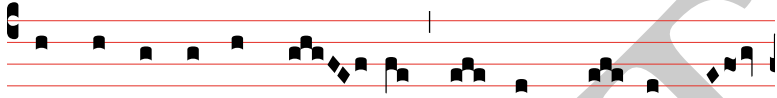
Psalm 119



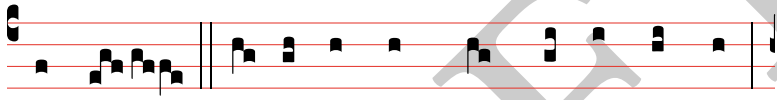
Remember your promise to your servant, O



Lord, by which you have given me hope; this is



my comfort in my trouble: that your promise gives



me life. *Ps.* Happy are they whose way is blameless:



who walk in the law of the Lord.

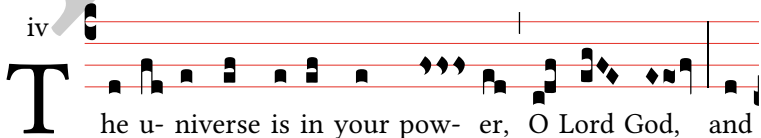
Sunday Between October 2 and 8

Proper 22 (Episcopal Church)

Twenty-Seventh Sunday of Ordinary Time (Ordo cantus Missæ)

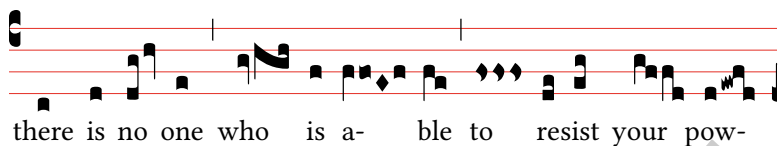
INTROIT *In voluntate tua*

Esther 13 (Vulgate), Psalm 119

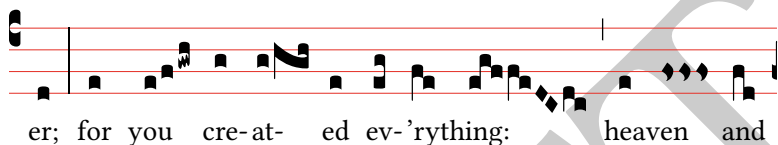


iv

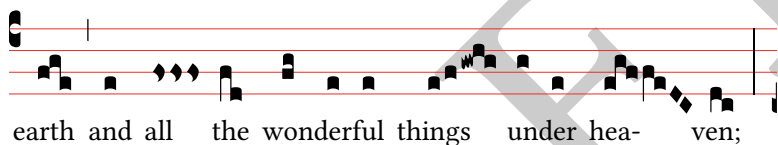
The universe is in your power, O Lord God, and




there is no one who is able to resist your pow-



er; for you cre-at- ed ev-'rything: heaven and



earth and all the wonderful things under hea- ven;



you, O God, are Lord of all. *Ps.* Hap-py are they



whose way is blameless, who walk in the law of the Lord.

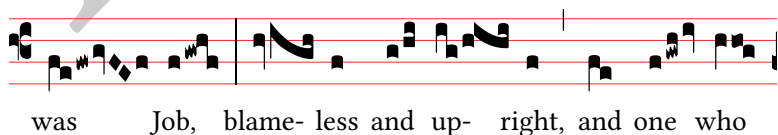
OFFERTORY *Vir erat*

Job 1 and 2

ii

T

here was a man in the land whose name



was Job, blame- less and up- right, and one who



feared God; and Sa- tan asked to test him; and



the Lord gave him pow- er o-ver his possessions,



and o-ver his flesh; and he destroyed all his sub-



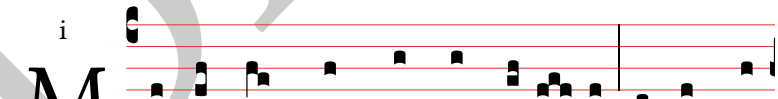
stance, and his sons, and afflict- ed him with



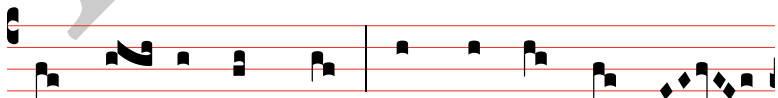
loath- some sores.

COMMUNION In salutari tuo

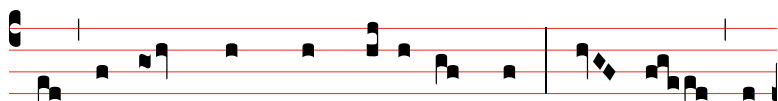
Psalm 119



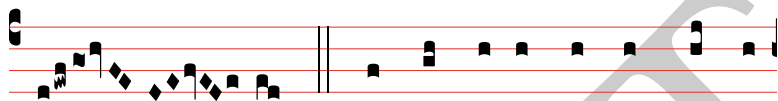
Mⁱy soul has longed for your salva-tion; I have put



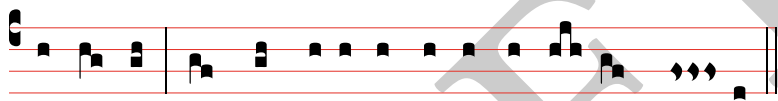
my hope in your word; when will you give judg-



ment against those who persecute me? Help me, O



Lord, my God. *Ps.* Let your loving-kindness come to



me, O Lord, and your salvation according to your promise.

Sunday Between October 9 and 15

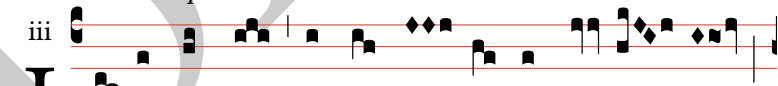
Proper 23 (Episcopal Church)

Twenty-Eighth Sunday of Ordinary Time (Ordo cantus Missæ)

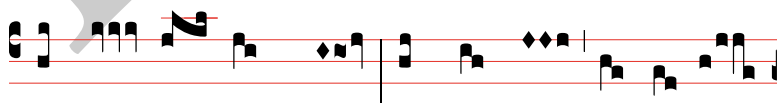
INTROIT Si iniquitates

Psalm 130

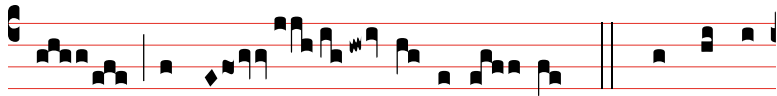
iii



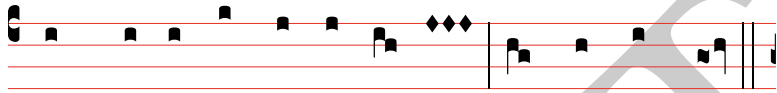
If you, O Lord, were to note what is done a- miss,



O Lord, who could stand? But with you there is mer-



cy, O God of Is-ra-el. *Ps.* Out of the



depths have I called to you, O Lord; Lord, hear my voice.



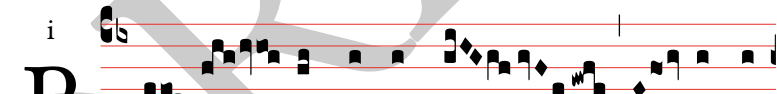
I look for the Lord; my soul waits for him: in his word



is my hope.

OFFERTORY Recordare mei

Esther 14



Re- mem- ber me, O Lord, mak- er and



rul- er of all; put words of wis-



dom in- to my mouth, that my words

may be pleas- ing in the sight

of

the prince.

COMMUNION *Aufer a me*

Psalm 119

ii

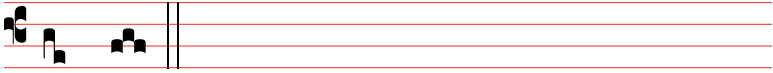
T

ake away from me all shame and rebuke,

for I have followed your decrees, O Lord; your decrees

are my delight, and they are my coun- selors. *Ps.* Happy

are they whose way is blameless: who walk in the law of



the Lord.

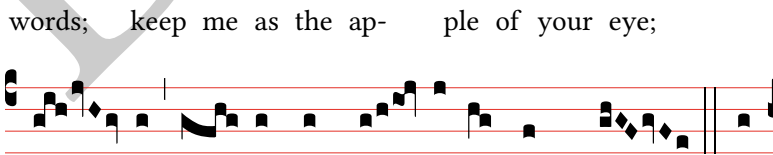
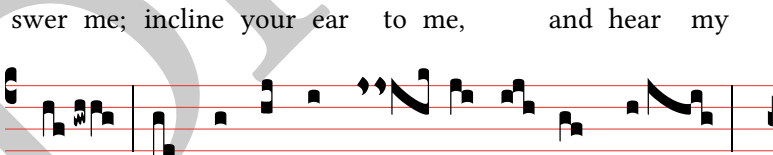
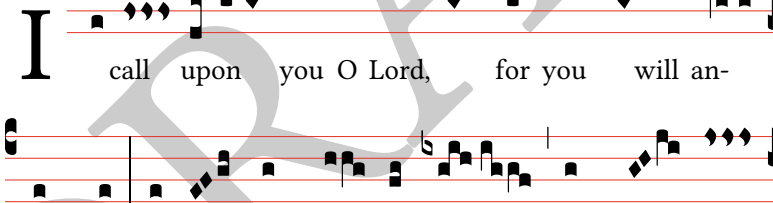
Sunday Between October 16 and 22

Proper 24 (Episcopal Church)

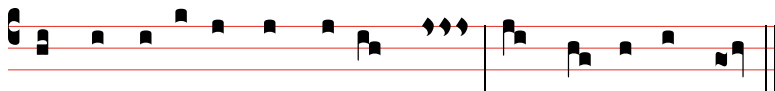
Twenty-Ninth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT *Ego clamavi*

Psalm 17



hide me un- der the shad- ow of your wings. *Ps. Hear*



my plea of in-nocence, O my God; give heed to my cry.

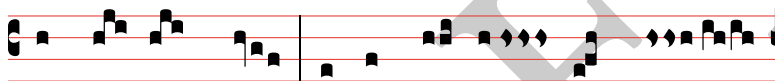
OFFERTORY Meditabor

Psalm 119

ii



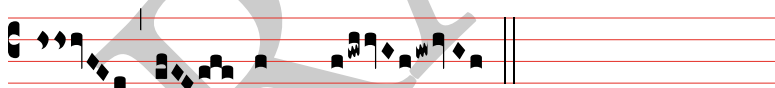
I delight in your com-mand-ments, which I



have al-ways loved; I will lift up my hands



to your com-mand-ments, which I

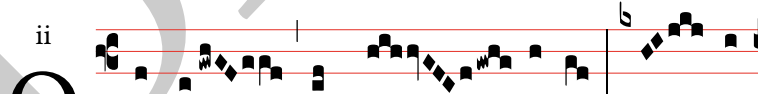


have loved.

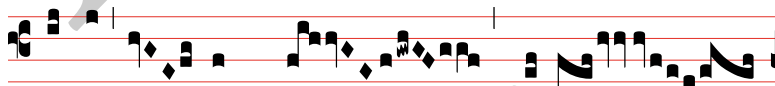
COMMUNION Domine Dominus noster

Psalm 8

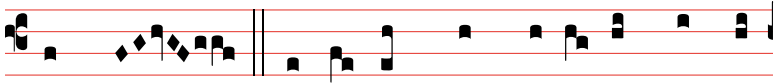
ii



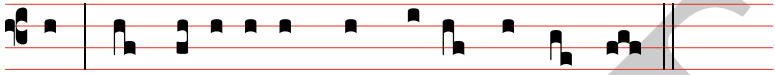
O Lord, our gov-ernor, how ex-



alt-ed is your Name in all



the world. *Ps.* Out of the mouths of infants and chil-



dren your majes-ty is praised above the heavens.

Sunday Between October 23 and 29

Proper 25 (Episcopal Church)

Thirtieth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT Lætetur cor

Psalm 105

ii



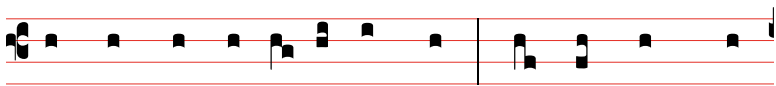
Let the hearts of those who seek the Lord re-



joice; Search for the Lord and his strength;



contin- u-al-ly seek his face. *Ps.* Give thanks to



the Lord, and call up-on his Name; make his deeds known



among the peoples.

OFFERTORY *Domine vivifica me*

Psalm 119

iii

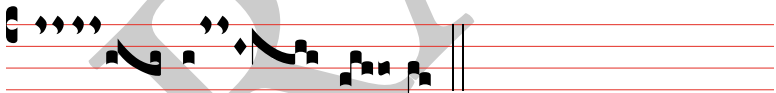
P

reserve my life,

O Lord,



ac- cord- ing to your word, that I may



learn your stat- utes.

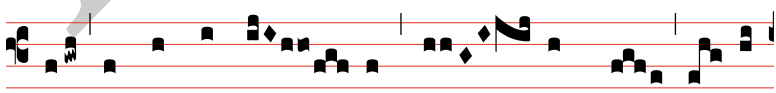
COMMUNION *Lætabimur*

Psalm 20

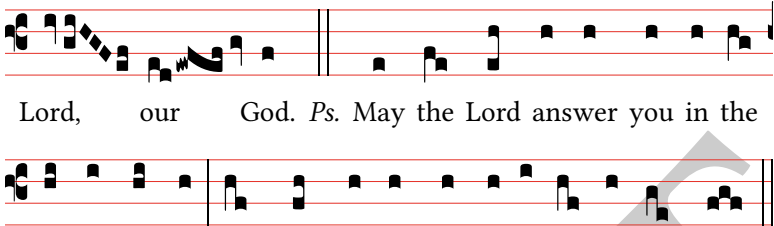
ii

W

e will shout for joy at your vic- to-



ry, and we will tri- umph in the Name of the



Lord, our God. *Ps.* May the Lord answer you in the
day of trouble; the Name of the God of Ja-cob defend you.


Sunday Between October 30 and November 5

Proper 26 (Episcopal Church)

Thirtieth Sunday of Ordinary Time (Ordo cantus Missæ)

INTROIT (Years A and B) Ne derelinquas me *Psalm 38*

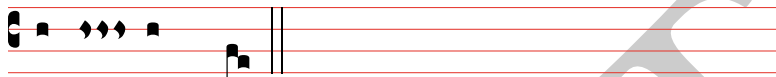
vii



Do not forsake me, O Lord, my
God; be not far from me; make haste to help
me, O Lord of my sal-va-tion. *Ps.*



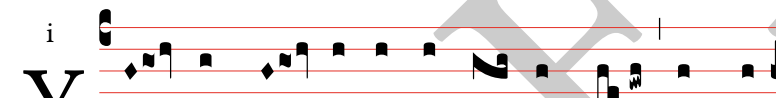
O Lord, do not rebuke me in your anger; do not punish



me in your wrath.

INTROIT (Year C) Misereris

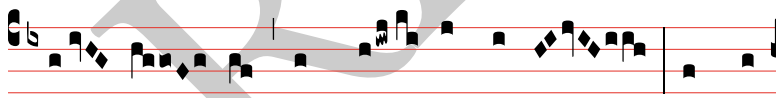
Wisdom 11



You are merciful to all, O Lord, and you



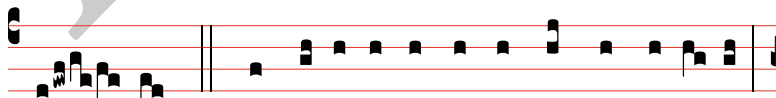
hate nothing that you have made; you overlook the



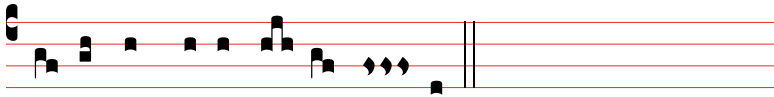
sins of men that they may repent, and you



spare them; for you are the Lord,



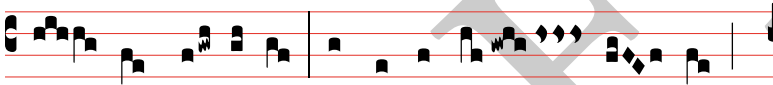
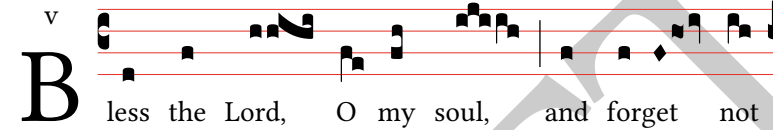
our God. *Ps.* Be merciful to me, O God, be merciful,



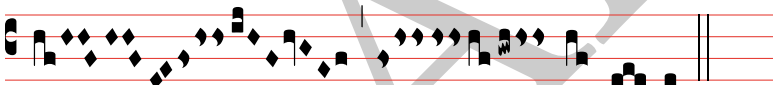
for I have taken ref- uge in you.

OFFERTORY *Benedic anima mea*

Psalm 103



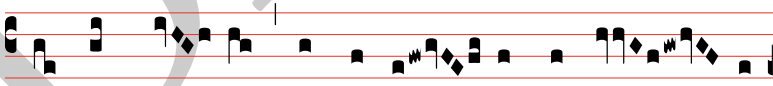
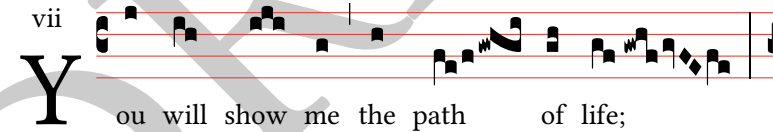
all his ben- e-fits; for he renews your youth



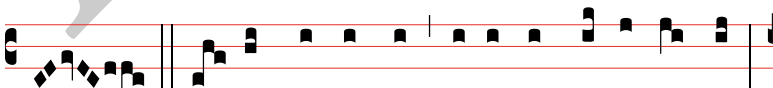
like an ea- gle's.

COMMUNION *Notas mihi*

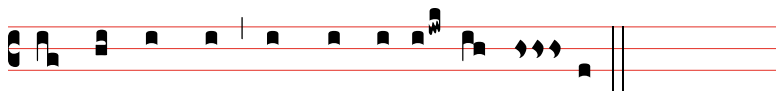
Psalm 16



in your pres- ence there is full- ness of joy, O



Lord. *Ps.* Pro- tect me, O God, for I take refuge in you;



you are my God, my good above all oth- ers.

Sunday Between November 6 and 12

Proper 27 (Episcopal calendar)

Thirty-Second Sunday of Ordinary Time (Ordo cantus Missæ)

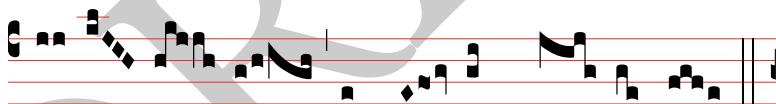
INTROIT Intret oratio mea

Psalm 88

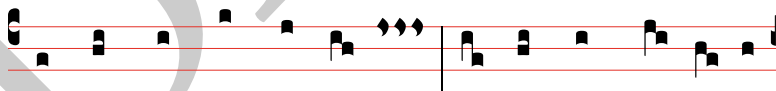
iii

L

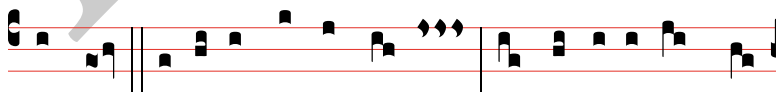
et my pe-ti- tion come before you;



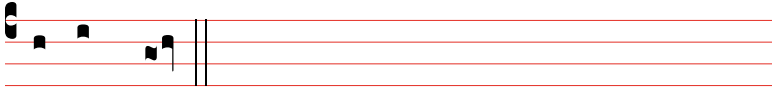
in-cline your ear and hear my prayer, O Lord. *Ps.*



O Lord, my God, my Savior, by day and night I turn



to you. For I am full of trouble; my life is at the brink



of the grave.

OFFERTORY *Gressus meos*

Psalm 119

viii

Steady my foot- steps, O Lord, accord-

ing to your prom-ise; let no in-

i-qui-ty have dominion o- ver me,

O Lord.

COMMUNION (Year A) *Quinque prudentes*

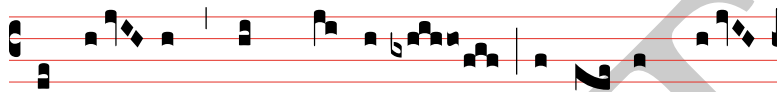
Matthew 24, Psalm 45

v

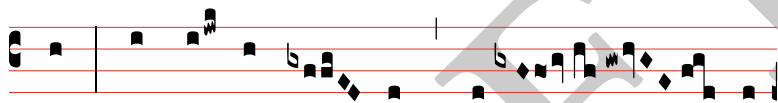
The five foolish virgins brought no oil, but the five



wise vir- gins brought flasks of oil with their lamps;



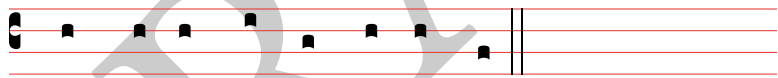
at mid- night there came a cry: behold the bride-



groom! Go out to meet him, Christ the



Lord. *Ps.* My heart is stirring with a noble song; let me re-



cite what I have fashioned for the King.

COMMUNION (Years B and C) Dominus regit me

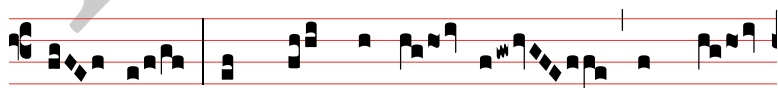
Psalm 23

ii

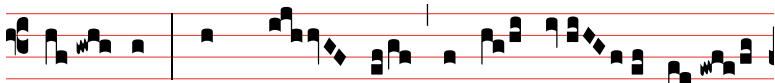
T



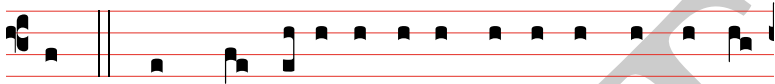
he Lord is my shep- herd; I shall not be



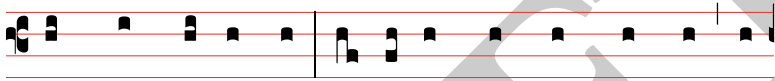
in want; he makes me lie down in green



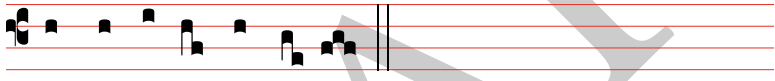
pas- tures and leads me beside still wa-



ters. *Ps.* You spread a ta-ble before me in the presence of



those who trouble me; you anoint my head with oil, and



my cup is running o-ver.

Sunday Between November 13 and 19

Proper 28 (Episcopal Church)

Thirty-Third Sunday of Ordinary Time (Ordo cantus Missæ)

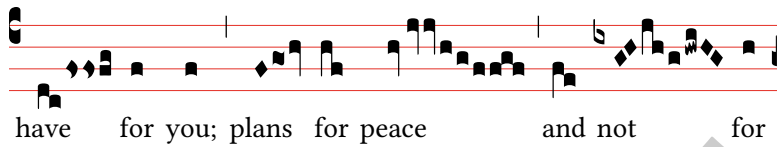
INTROIT Dicit Dominus

Jeremiah 29, Psalm 85

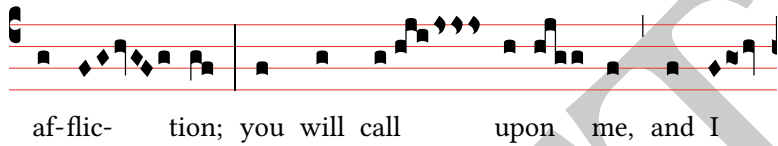
vi

T

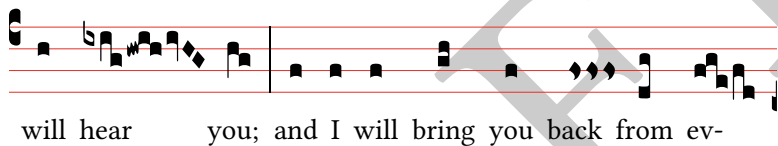
hus says the Lord: I know the plans that I



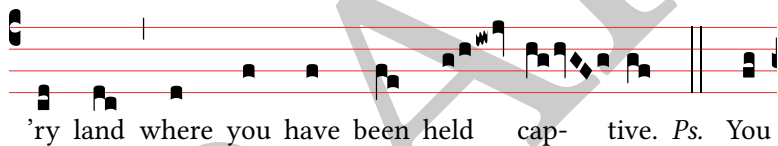
have for you; plans for peace and not for



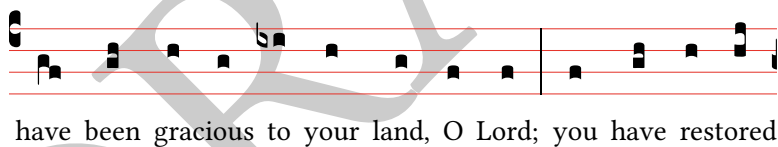
af-flic- tion; you will call upon me, and I



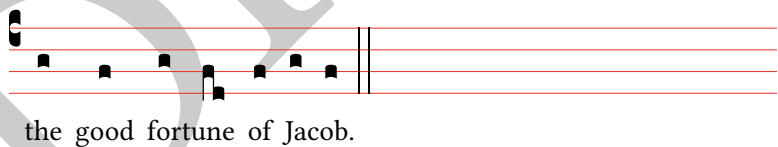
will hear you; and I will bring you back from ev-



'ry land where you have been held cap- tive. Ps. You



have been gracious to your land, O Lord; you have restored

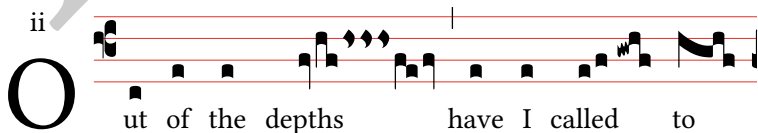


the good fortune of Jacob.

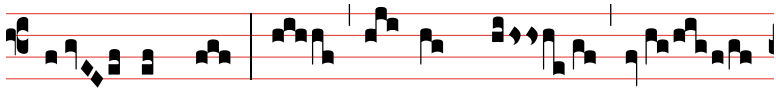
OFFERTORY *De profundis*

Psalm 130

ii



Out of the depths have I called to



you, O Lord; Lord, hear my voice.



Out of the depths

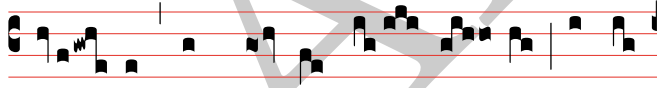


have I called to you, O Lord.

COMMUNION (Year A) Domine quinque *Matthew 25, Psalm 119*

vii

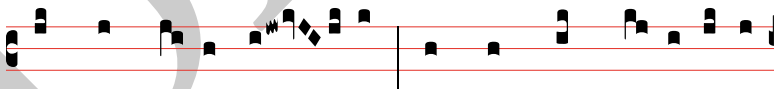
M



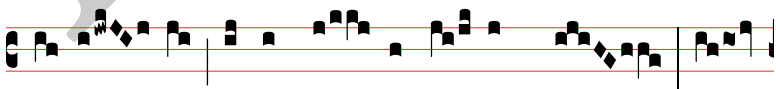
as-ter, you gave me five tal-ents; behold,



I have made five tal-ents more. Well done,



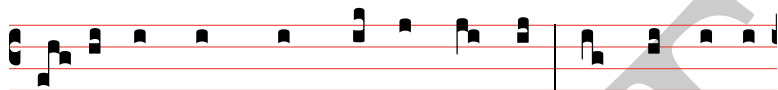
good and faithful ser- vant! You have been faithful o-ver



a lit- tle; I will set you o- ver much; en-



ter in to the joy of your mas- ter. Ps.



Hap-py are those whose way is blameless: who walk in the



law of the Lord.

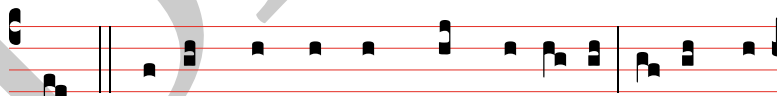
COMMUNION (Years B and C) Amen dico vobis quicquid Mark 11,
Ps. 61



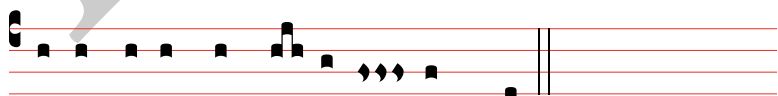
Therefore I tell you, whatev-er you ask in prayer,



believe that you have received it, and it shall be



yours. Ps. I will dwell in your house for ev-er; I will take



refuge under the cov-er of your wings.

Sunday Between November 20 and 26

Proper 29 (Episcopal Church)

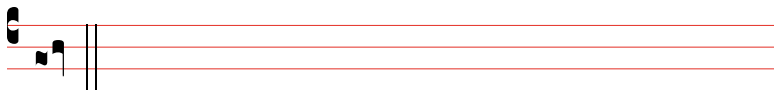
Christ the King (Ordo cantus Missæ)

INTROIT Dignus est Agnus

Revelation 5, Psalm 72

iii
W or- thy is the Lamb who was slain to
 receive pow- er and wealth and wis- dom and
 strength and hon- or; to him be glo-
 ry and domin- ion for ev- er and ev- er. Give the King
 your justice, O God, and your righteousness to the King's

The musical notation is written on a five-line staff with a treble clef and a common time signature (C). It features a large initial 'W' for the first line. The notes are black squares with stems, and there are some diamond-shaped symbols (ornaments) on certain notes. The text is aligned with the notes below the staff.



Son.

OFFERTORY *Postula a me*

Psalm 2

iv

Ask of me, and I will give you the na

A musical staff with a treble clef and a double bar line. The text "Ask of me, and I will give you the na" is written below the staff.

tions for your in her- itance, and all the

A musical staff with a treble clef. The text "tions for your in her- itance, and all the" is written below the staff.

ends of the earth for your posses-

A musical staff with a treble clef. The text "ends of the earth for your posses-" is written below the staff.

sion.

A musical staff with a treble clef and a double bar line. The text "sion." is written below the staff.

COMMUNION (Year A) *Amen dico vobis quod uni* Matthew 25, Psalm 145

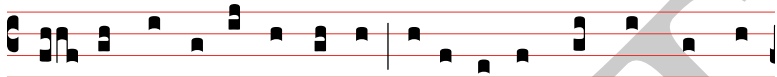
iii

A - men, I say to you: as you did it to

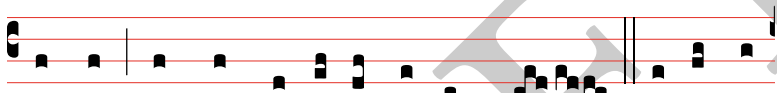
A musical staff with a treble clef. The text "A - men, I say to you: as you did it to" is written below the staff.



one of the least of these, my brethren, you did it to me;



come, O blessed of my Father; inher-it the kingdom prepared



for you from the foundation of the world. *Ps.* I will ex-



alt you, O God, my King, and bless your Name for ev-er



and ev-er.

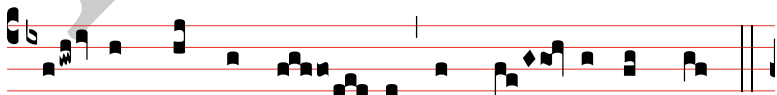
COMMUNION (Years B and C) Sedebit Dominus

Psalm 29

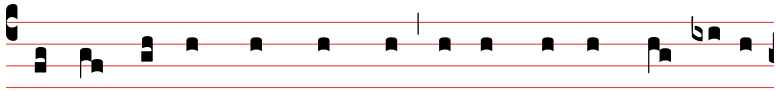
vi

T

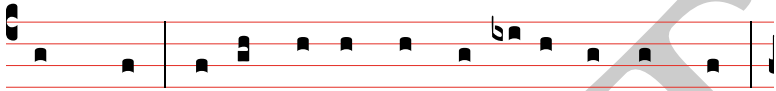
he Lord sits enthroned as King for ev-er; the



Lord shall give his peo- ple the bless- ing of peace. *Ps.*



Ascribe to the Lord, you gods, ascribe to the Lord glory



and strength; ascribe to the Lord the glory due his Name;



worship the Lord in the beauty of ho-liness.



Holy Days

February 2

The Presentation

At the Blessing of Candles and Procession

ANTIPHON *Ecce Dominus veniet*

Cf. Isaiah 35

iii



B

ehold, our Lord will come with pow-er to enlight-



en the eyes of his servants, al-le-lu-ia.

ANTIPHON *Lumen ad revelationem*

Luke 2

viii

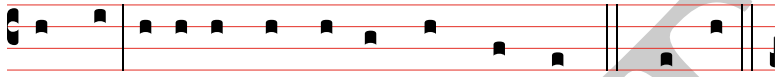


A

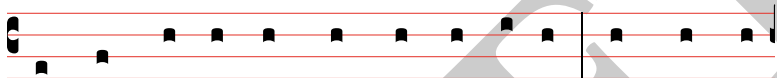
light to enlighten the nations and the glo-ry of



your people Is-ra-el. *Cant.* Lord, you now have set your ser-



vant free to go in peace as you have promised. *Ant.* A light.



For these eyes of mine have seen the Savior, whom you have



prepared for all the world to see. *Ant.* A light.

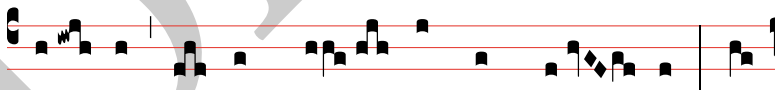
INTROIT Suscepimus

Psalm 48

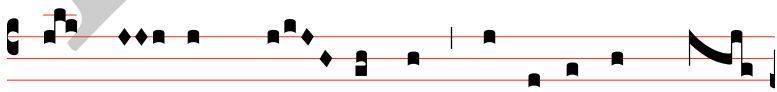


W

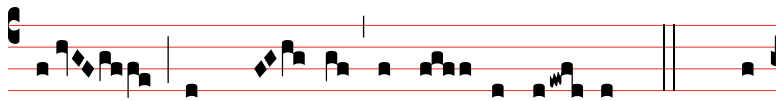
ⁱe have wait-ed, O God, for your lov-ing-



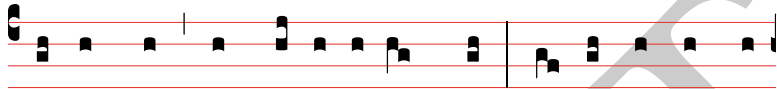
kind-ness in the midst of your tem-ple; your



praise, like your Name, O God, reaches to the world's



end; your right hand is full of justice. *Ps.* Great



is the Lord, and highly to be praised; in the city of our



God is his holy hill.

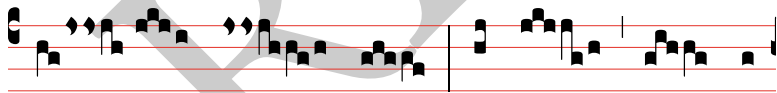
OFFERTORY Diffusa est gratia

Psalm 45

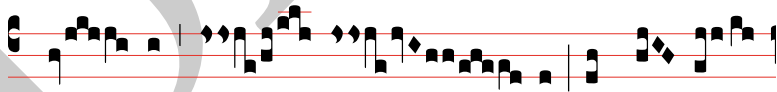
viii



Grace is poured out up-



on your lips because God has



blessed you for ever and for ev-



ermore.

COMMUNION *Responsum est*

Luke 2

viii

I

t was revealed to Sim- e-on by the Ho-ly Spir-

it that he would not see death un-til he had seen

the Lord's anoint-ed. *Cant.* Lord, you have set your servant

free to go in peace as you have promised.

March 25

The Annunciation

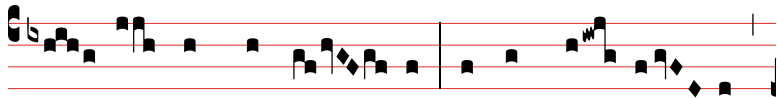
INTROIT *Rorate*

Isaiah 45

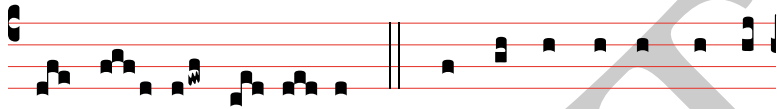
i

L

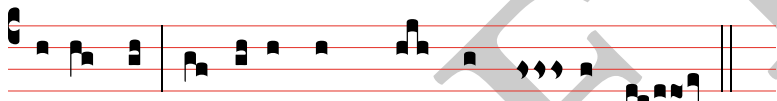
et showers fall from the hea- vens, and let the



clouds rain down the Just One; let the earth open



and bring forth the Sav-ior. *Ps.* The heavens declare the glo-



ry of God; the firmament shows his han- diwork.

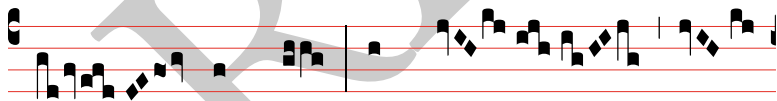
OFFERTORY Ave Maria

Luke 1

viii

H

ail Ma- ry,



full of grace; the Lord



is with you; bless- ed are



you among wo- men, and bless- ed is

the fruit of your womb.

COMMUNION *Ecce virgo concipiet*

Isaiah 7, Psalm 19

i
Be hold, a virgin shall conceive and bear a

son; and his name shall be called Em- man-

u- el. *Ps.* The heavens declare the glory of God; the fir-

mament shows his han- diwork.

June 24

Nativity of St. John Baptist

INTROIT *De ventre**Isaiah 49, Psalm 92*

i

From the womb of my moth-er the Lord

has called me by my name; he has made my

mouth like a sharp sword; in the shad-ow of his

hand he has hid-den me; he has made me like

a pol-ished ar-row. *Ps.* It is a good thing to give thanks

to the Lord, and to sing praises your Name, O Most High.

OFFERTORY *Justus ut palma*

Psalm 92

iv

The right- eous shall flour-
ish like a palm tree and shall spread a-
broad like a ce- dar of Leb-
anon.

Detailed description: This block contains the musical notation for the Offertory 'Justus ut palma'. It consists of four staves of music. The first staff begins with a treble clef, a common time signature (C), and a key signature of one flat (B-flat). The melody is written on a five-line staff with a red line. The lyrics are placed below the notes. The second staff continues the melody. The third staff continues the melody. The fourth staff ends with a double bar line. A large, faint watermark 'DRAFT' is visible across the page.

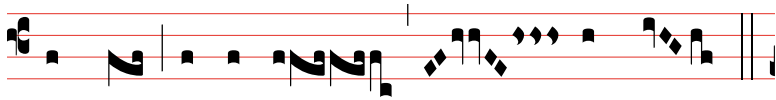
COMMUNION *Tu puer*

Luke 2

ii

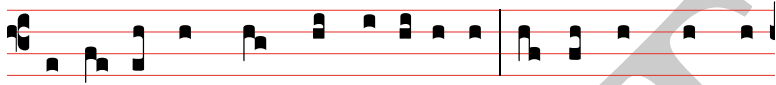
You, my child, shall be called the proph-
et of the Most High, for you will go before

Detailed description: This block contains the musical notation for the Communion 'Tu puer'. It consists of two staves of music. The first staff begins with a treble clef, a common time signature (C), and a key signature of one flat (B-flat). The melody is written on a five-line staff with a red line. The lyrics are placed below the notes. The second staff continues the melody. A large, faint watermark 'DRAFT' is visible across the page.

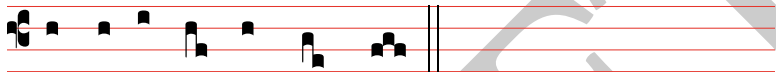


the Lord to prepare

his way. *Cant.*



Blessed be the Lord, God of Is-ra-el, for he has come to



his people and set them free.

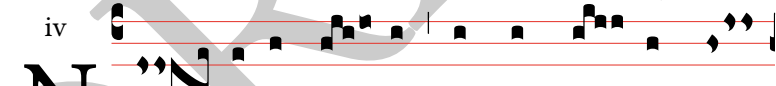
June 29

St. Peter and St. Paul

INTROIT Nunc scio vere

Acts 12, Psalm 139

iv

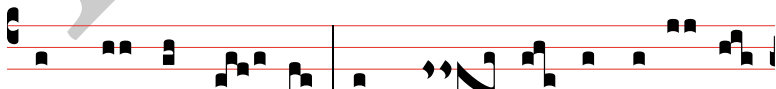


Now

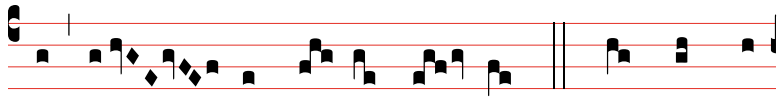
I am cer- tain that the Lord has sent



his an- gel, and that he has rescued me from



the hand of Her- od and from all the expec- ta-



tion of the Jew- ish peo ple. *Ps.* Lord, you have



searched me out and known me; you know my sitting down



and my rising up.

OFFERTORY Constitues eos

Psalm 45

iii

Y

ou shall make your sons princ- es o- ver



all the earth; I will make your name



to be remem- bered from gen- e-ra-



tion to gen- e-ra- tion.

COMMUNION *Tu es Petrus**Matthew 16, Psalm 80*

vi
You are Pe- ter, and upon this rock I will
 build my church. *Ps.* Hear, O shepherd of Is-ra-el,
 leading Joseph like a flock; shine forth, you that are en-
 throned above the cherubim. In the presence of Benjamin,
 Ephraim, and Mannasseh stir up your strength and come
 to help us.

The image shows a musical score for a hymn. It consists of seven staves of music, each with a treble clef and a common time signature (C). The notes are represented by black squares on a five-line staff. The lyrics are printed below the staves, with a large initial 'Y' for the first line. The text is: 'You are Peter, and upon this rock I will build my church. Ps. Hear, O shepherd of Israel, leading Joseph like a flock; shine forth, you that are enthroned above the cherubim. In the presence of Benjamin, Ephraim, and Manasseh stir up your strength and come to help us.' There are double bar lines at the end of the first, second, and seventh staves.

August 6

The Transfiguration

INTROIT (1st option) *Tibi dixit**Psalm 27*

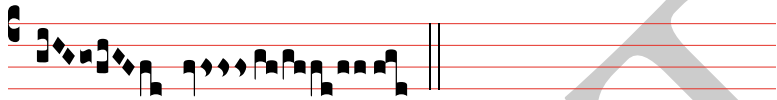
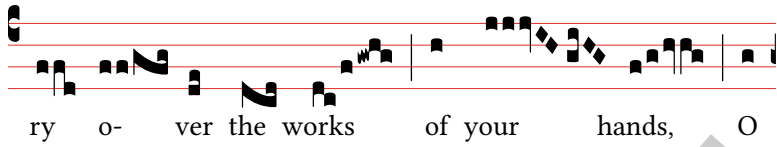
iii

You speak within my heart and say, Seek my face; your face, O Lord, will I seek; hide not your face from me. *Ps.* The Lord is my light and my sal-vation; whom then shall I fear?

OFFERTORY *Gloria et honore**Psalm 8*

i

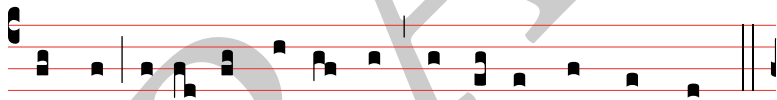
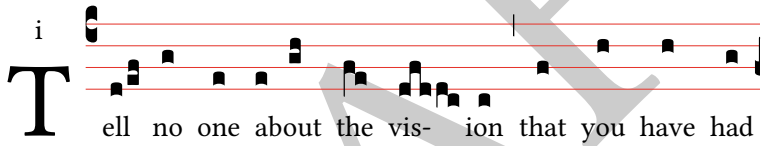
You a-dorn him with glo-ry and hon- or; you have giv-en him mas-te-



Lord.

COMMUNION Visionem

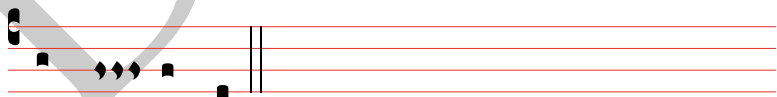
Matthew 17



this day un-til the Son of Man has ris-en from the dead. *Ps.*



The Lord is King; let the earth rejoice; let the multitude of



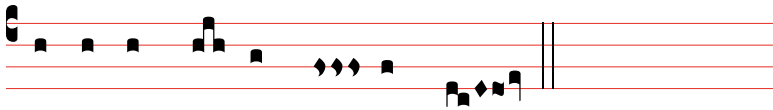
the isles be glad.

August 15

St. Mary the Virgin (Episcopal Church)

Assumption of the Blessed Virgin Mary
(Ordo cantus Missæ)*INTROIT Gaudeamus*

i
L et us all rejoice in the Lord our God as we
 cel-e-brate a feast day in hon- or of the Vir-gin Ma-
 ry, because of whose solem- ni- ty the angels are ju-
 bi- ant and sing prais- es to the Son of
 God. Ps. My heart is stirring with a no-ble song; let me recite



what I have fashioned for the King.

OFFERTORY Assumpta est Maria

viii

viii
M a- ry is tak- en up in-to hea-

 A single staff of music with a treble clef and a common time signature. The melody begins with a quarter note, followed by several eighth and quarter notes, ending with a double bar line.

 A single staff of music with a treble clef and a common time signature. The melody continues with eighth and quarter notes, ending with a double bar line.

ven; the an- gels

 A single staff of music with a treble clef and a common time signature. The melody continues with eighth and quarter notes, ending with a double bar line.

rejoice, and with one voice they

 A single staff of music with a treble clef and a common time signature. The melody continues with eighth and quarter notes, ending with a double bar line.

bless the Lord; al- le-

 A single staff of music with a treble clef and a common time signature. The melody continues with eighth and quarter notes, ending with a double bar line.

lu- ia.

COMMUNION *Beata me dicent*

Luke 1

vi
A ll gen-e- ra- tions from this day will call

me bless-ed; the Almight- y has done great things for

me, and ho- ly is his Name. *Ps.* My soul proclaims

the greatness of the Lord; my spir-it rejoices in God my

Savior; for he has looked with favor on his low-ly servant.

September 14

Holy Cross Day

INTROIT Nos autem gloriari

Cf. Galatians 6, Psalm 65

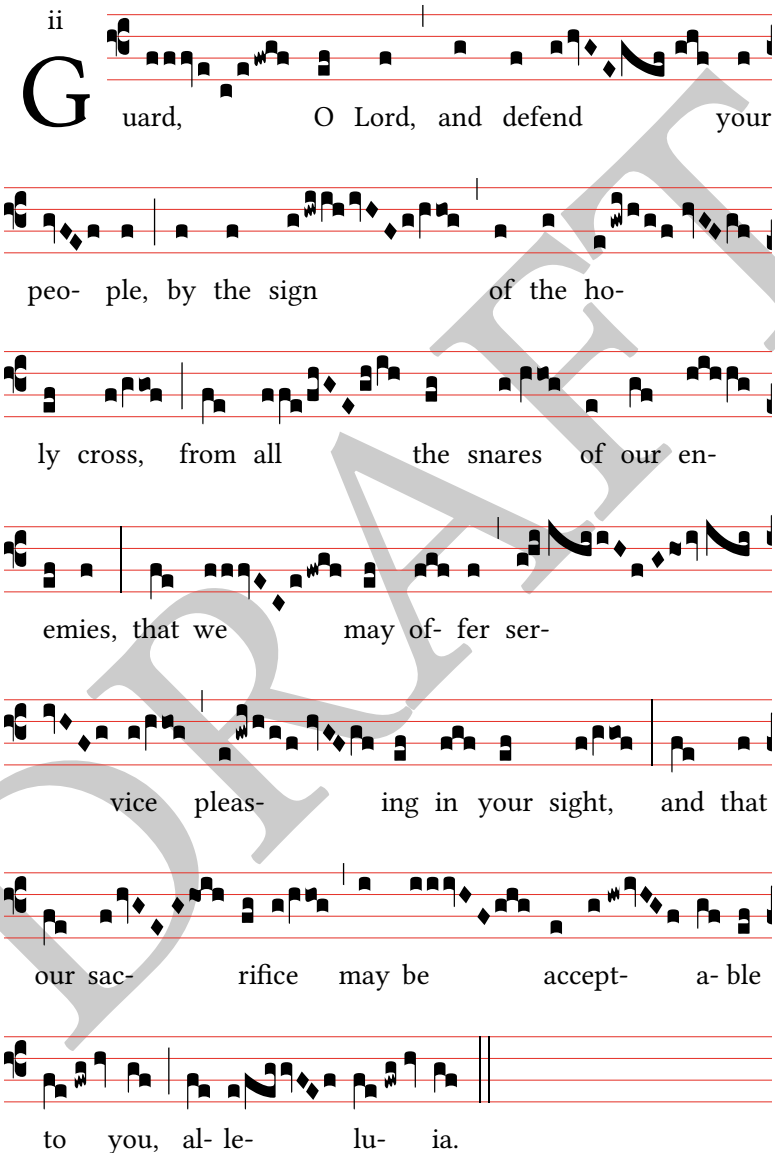
iv

B ut as for us, it behooves us to glo-
 ry in the cross of our Lord Je- sus Christ; in him is
 our salva- tion, our life and res- sur- rec- tion; through
 him we were saved and obtained our free- dom. *Ps.*
 May God be merci- ful to us and bless us, show us the light
 of his countenance and come to us.

OFFERTORY *Protege*

ii

Guard, O Lord, and defend your
peo- ple, by the sign of the ho-
ly cross, from all the snares of our en-
emies, that we may of- fer ser-
vice pleas- ing in your sight, and that
our sac- rifice may be accept- a- ble
to you, al- le- lu- ia.



COMMUNION *Per signum**Psalm 18*

iv

B y the sign of the cross de-liv- er us from

our en- emies, O Lord our God.

Ps.

September 29

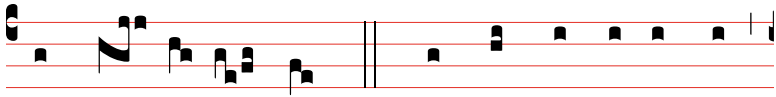
St. Michael and All Angels

INTROIT *Benedicite Dominum**Psalm 103*

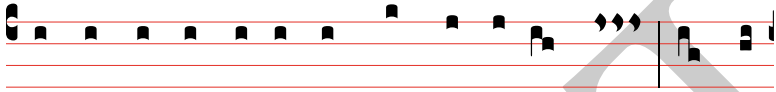
iii

B less the Lord, all you angels of his, you might-

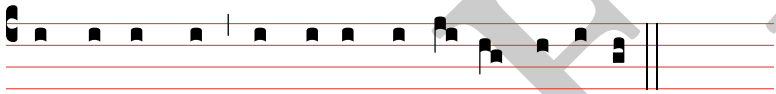
ty ones who do his bid- ding and heark-en to



the voice of his word. *Ps.* Bless the Lord, O my soul,



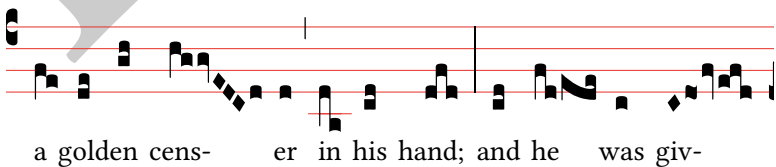
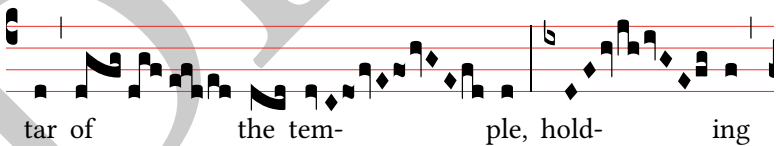
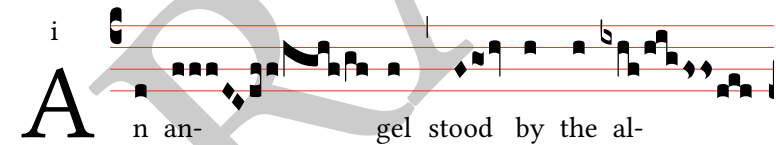
and all that is within me, bless his ho-ly Name; bless the



Lord, O my soul, and forget not all his ben-e-fits.

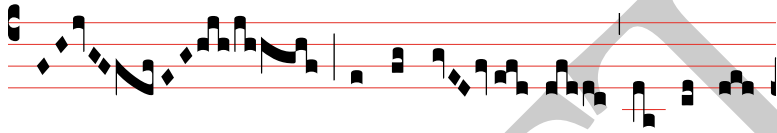
OFFERTORY Stetit angelus

Revelation 8





en much in-cense; and the smoke



of the in- cense rose before



God; al-le

lu-ia.

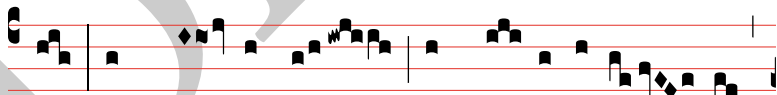
COMMUNION Benedicite omnes angeli

Daniel 3

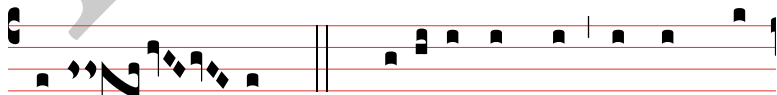
iii

B

less the Lord, all you an- gels of the

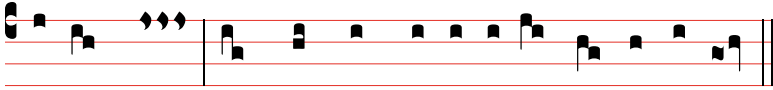


Lord; sing praise to him and high-ly ex-alt him



forev-

er. *Cant.* Glori-fy the Lord, all you works

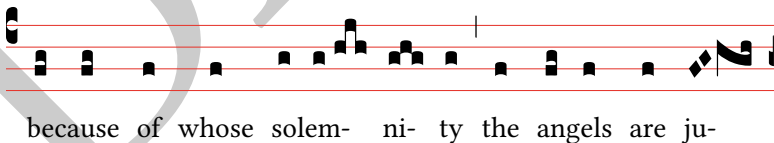
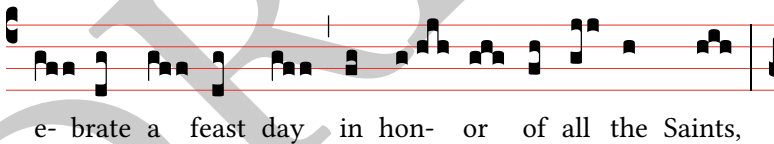
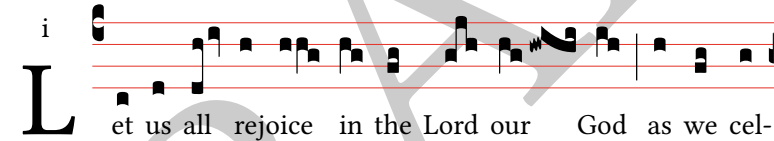


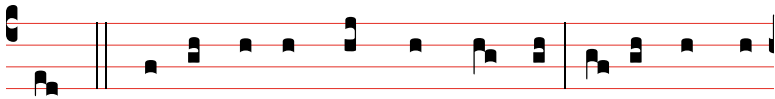
of the Lord; praise him and highly ex-ALT him for ev-er.

November 1

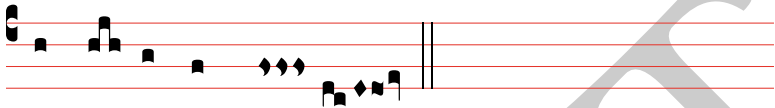
All Saints' Day

INTROIT Gaudeamus





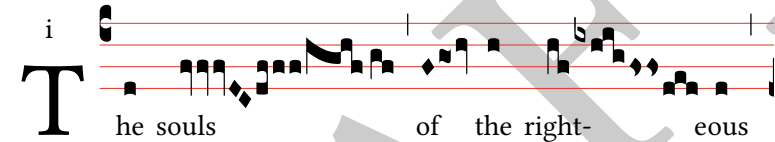
God. *Ps.* Rejoice in the Lord, you righteous; it is good for



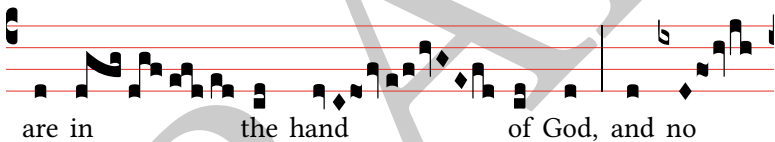
the just to sing praises.

OFFERTORY Justorum animæ

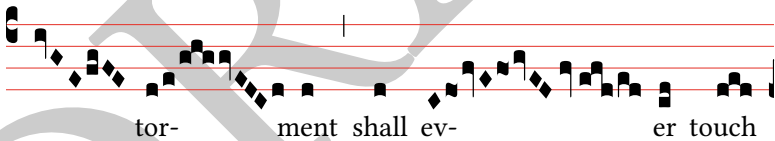
Wisdom 3



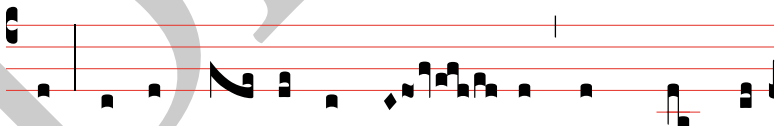
The souls of the righteous



are in the hand of God, and no



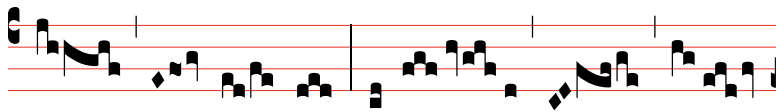
torment shall ever touch



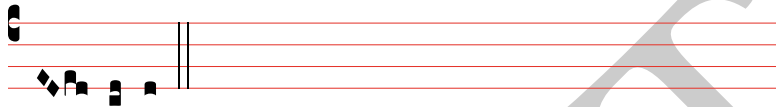
them; in the eyes of the foolish they seemed to



have died, but they



are at peace; al-le-



lu-ia.

COMMUNION *Beati mundo corde*

Matthew 5

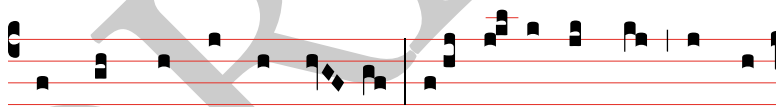


B

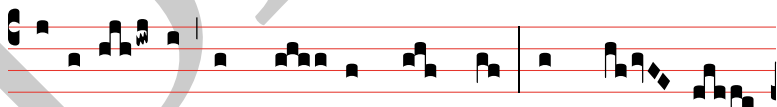
lessed are the pure in heart, for they shall



see God; blessed are the peace makers, for they shall



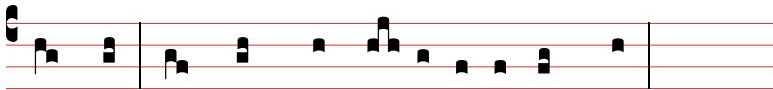
be called the children of God; and blessed are they who are



persecut- ed for right-eousness' sake, for theirs is



the king- dom of hea- ven. *Ps.* I will bless the Lord at



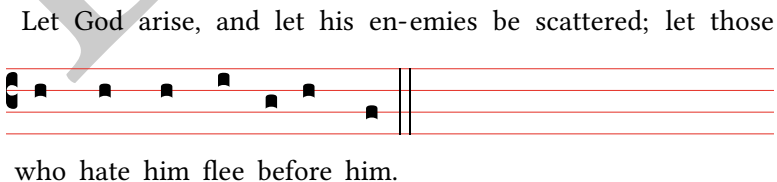
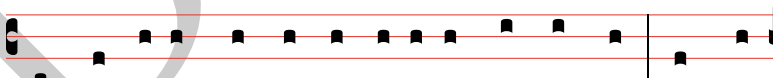
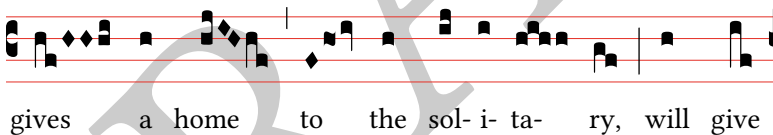
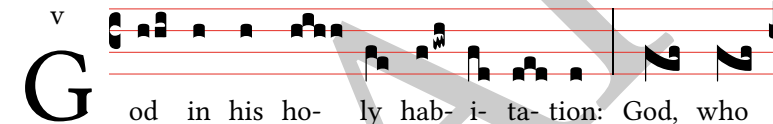
all times; his praise shall ever be in my mouth.

November 9

Dedication of the Lateran Basilica (Ordo cantus Missæ)

INTROIT Deus in loco sancto

Psalm 68



OFFERTORY *Domine Deus in simplicitate**I Chronicles 29*

vi

O Lord God, in the up-rightness of my
heart I have free-ly of-fered all these things; and
now with great joy I have seen your peo-ple will-
ing-ly making here their of- f'rings to you; O God of
Is- ra-el, preserve in them their good in-
tent, O Lord God.

COMMUNION *Jerusalem quæ ædificatur**Psalm 122*

iv

J e-ru- salem is built as a cit- y that is at

u-ni-ty with it-self to which the tribes go up, the

tribes of the Lord, to praise the Name of the

Lord. *Ps.* I was glad when they said to me, Let us go to

the house of the Lord.

November: Fourth Thursday

Thanksgiving Day

INTROIT *Cibavit eos*

Psalm 78

ii

T he Lord fed them with the finest wheat flour, alle-
 lu-ia; and he satisfied them with honey from
 the rock, alle-lu-ia, alle-lu-ia, alle-
 lu-ia. *Ps.* Sing with joy to God our strength; raise
 a loud shout to the God of Jacob.

OFFERTORY *Portas cæli*

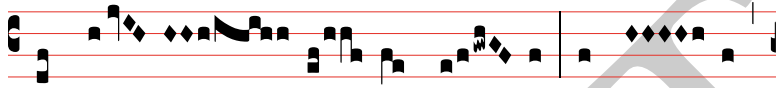
Psalm 78

viii

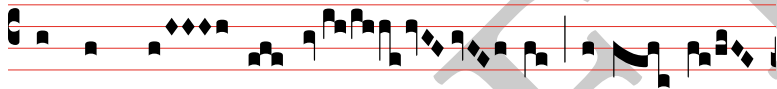
T he Lord opened the doors of hea-



ven; he rained down man- na for them to eat;



he gave them bread from hea- ven; so mor- tals



ate the bread of an- gels, al-le- lu-



ia.

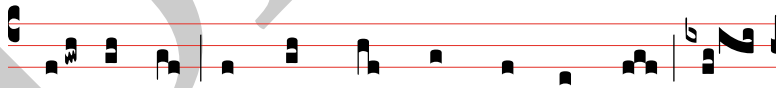
COMMUNION *De fructu*

Psalm 104

vi

T

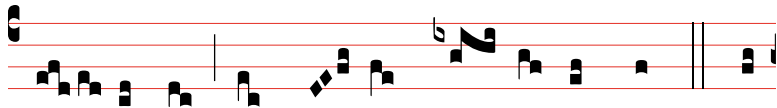
he earth is ful-ly sat-is-fied by the fruit of your



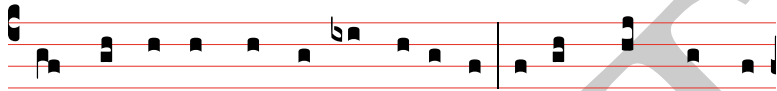
works, O Lord; you bring forth bread from the earth, wine



to glad- den our hearts, oil to make a cheer-ful



coun- tenance, and bread to strength-en the heart. *Ps.* I



will sing to the Lord as long as I live; I will praise my God



while I have my being.

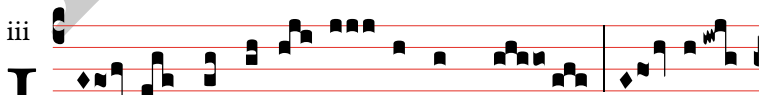
December 8

Conception of the Blessed Virgin Mary (Old Title)

Immaculate Conception of the Blessed Virgin Mary (Ordo cantus Missæ)

INTROIT Gaudens gaudebo

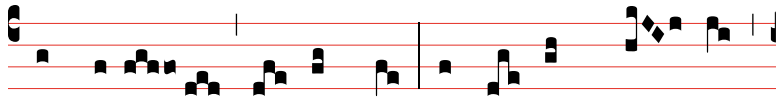
Isaiah 61



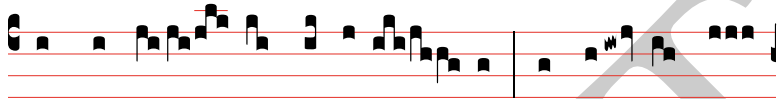
iii

I

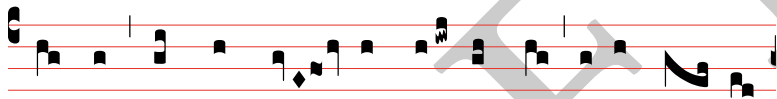
will greatly-re-joice in the Lord; my soul



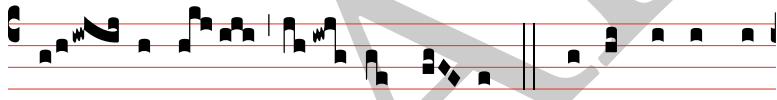
shall exult in my God; for he has clothed me



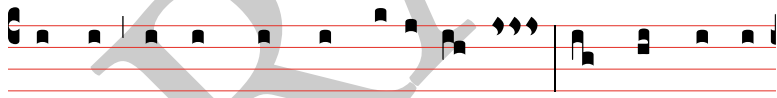
with the garments of salvation, and he has cov-



ered me with the robe of righteousness as a bride a-



dorns herself with her jewels. *Ps.* I will ex-alt you,



O Lord, because you have lifted me up and have not let



my enemies triumph o-ver me.

OFFERTORY Ave Maria

Luke 1

viii

H

ail

Ma-

ry,





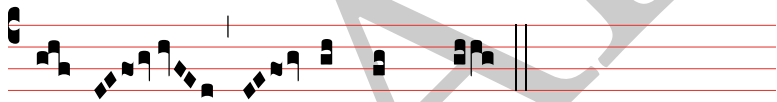
full of grace; the Lord



is with you; blessed are



you among women, and blessed is

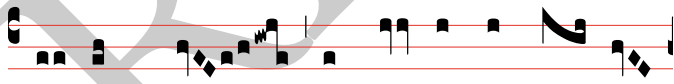


the fruit of your womb.

COMMUNION *Gloriosa*

Luke 1

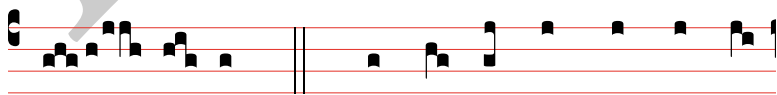
viii



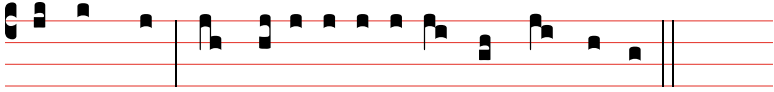
Glorious things are spoken of you, O



Mary; for he who is mighty has done great



things for you. *Cant.* My soul proclaims the greatness



of the Lord; my spirit rejoices in God my Savior.

DRAFT

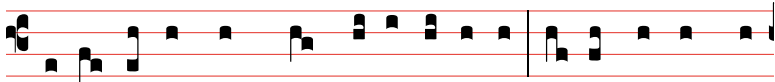
Various Occasions

At Baptism

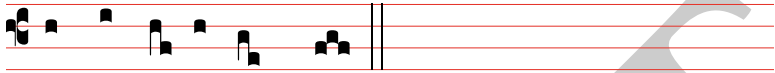
INTROIT Sistentes

Cf. Isaiah 55

ii
Y ou who thirst, come to the wa-ters, says
the Lord; and you who have no mon-ey, come and
drink your fill with glad-ness. *Ps.* Hear my teaching, O
my people; incline your ear to the words of my mouth.



I will o-pen my mouth in a par-a-ble; I will declare the



myst'ries of ancient times.

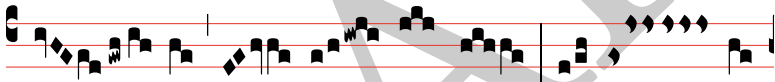
OFFERTORY Gressus meos

Psalm 119

viii

S

teady my foot- steps, O Lord, accord-



ing to your prom-ise; let no in-



i-qui-ty have dominion o- ver me,



O Lord.

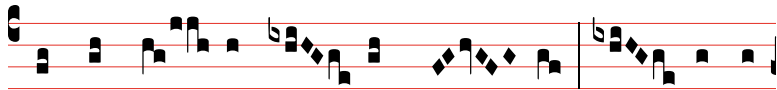
COMMUNION (In Lent) Illumina

Psalm 31

i

M

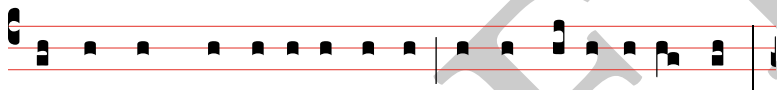
ake your face to shine upon your ser- vant, and



in your lov- ing kind- ness save me; Lord, let me



not be ashamed for hav- ing called upon you. *Ps.* In



you, O Lord, have I taken refuge; let me never be ashamed;



de-liv-er me in your right-eousness.

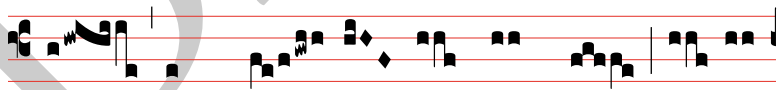
*COMMUNION (Except in Lent) Omnes qui in Christo Galatians 3,
Psalm 29*

ii

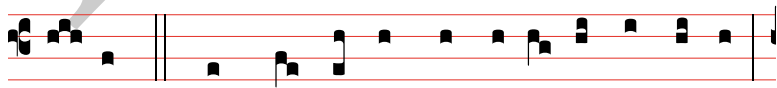
A



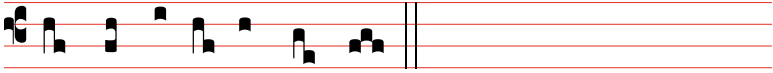
ll you who were baptized in- to Christ



have clothed your-selves with Christ, al- le-



lu- ia. *Ps.* The voice of the Lord is up-on the waters;



the God of glo-ry thunders.

At Ordinations

INTROIT (1st Option) Dominus fortitudo

Psalm 28

ii
T he Lord is the strength of his peo-ple: a safe

ref- uge for his anoint- ed. Save your peo- ple, O

Lord, and bless your in-her- itance; shepherd them

and carry them for ev- er. *Ps.* O Lord, I call to you;

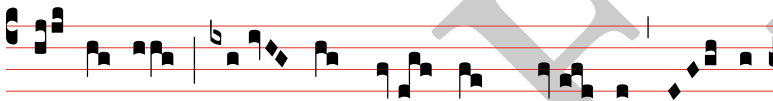
do not be deaf to my cry; lest if you do not hear me,



I become like those who go down to the pit.

INTROIT (2nd Option) Dominus secus mare *Matthew 4, Psalm 19*

i
The Lord was walking beside the sea of



Gal- i- lee when he saw two broth- ers Pe- ter



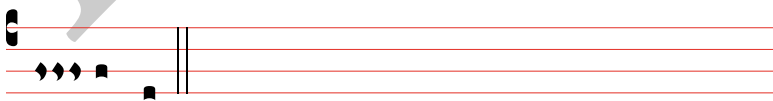
and Andrew; and he called them, say- ing: Follow



me, and I will make you fish- ers of men. *Ps.* The



heavens declare the glory of God; the firmament shows his



hand- i-work.

OFFERTORY *Sicut in holocausto*

Daniel 3

v
As though it were burnt-of-fer-ings of rams
 and bulls; as though it were thou- sands of fat-tened
 lambs: so let this, the sac-ri-fice which
 we of-fer, ap-pear in your sight to-day that it may
 be pleas- ing to you; for those who trust in
 you, O Lord, will nev-er be put to con-fu-
 sion.

COMMUNION (1st option) Hoc corpus

I Corinthians 11, Psalm 23

viii

T

his is my bod- y which is giv-en for you; this

is the cup of the new Cov- e-nant in my blood,

says the Lord; Do this when-ev-er you re-ceive them

for the re-mem-brance of me. *Ps.* You spread a ta-ble

be-fore me in the pres-ence of those who trou-ble me; you

a-noint my head with oil, and my cup is run-ning o-ver.

COMMUNION (2nd option) *Qui mihi ministrat* John 11, Psalm 17

v

I f an- y-one serves me, he must follow me; and

where I am, there my ser-

vant shall al- so be. *Ps.* Hear my plea of in-nocence,

O God, give heed to my cry; listen to my prayer which

does not come from lying lips.

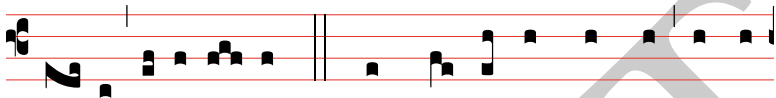
COMMUNION (3rd Option: Outside Lent) *Ego sum pastor bonus*
John 10, Psalm 23

ii

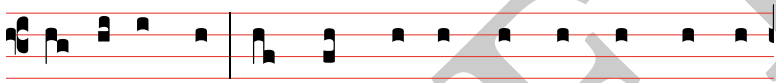
I am the good shep- herd, al-le-lu- ia;



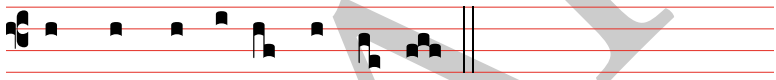
I know my sheep, and my sheep know me, al-le-



lu- ia, al-le-lu- ia. *Ps.* The Lord is my shepherd; I shall

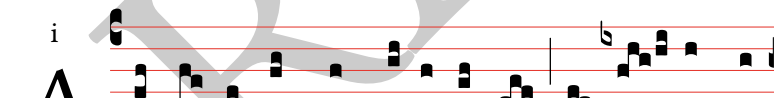


not be in want; he makes me lie down in green pastures,



and leads me beside still waters.

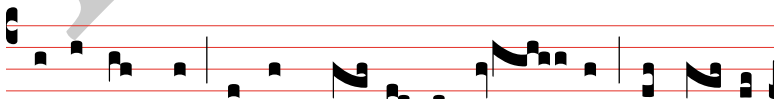
COMMUNION (4th option: Outside Lent) Data est mihi Matthew 28



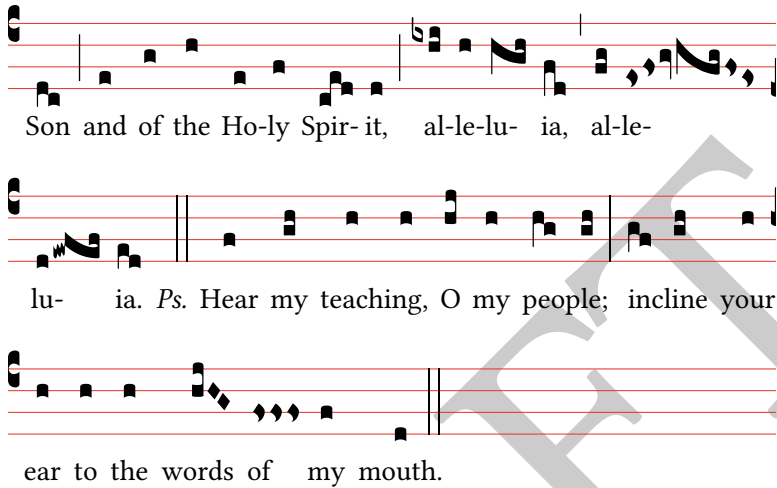
All pow-er has been given to me in hea- ven and



on earth, al-le- lu- ia; go out and teach all na- tions,



baptiz- ing them in the Name of the Fa- ther and of the

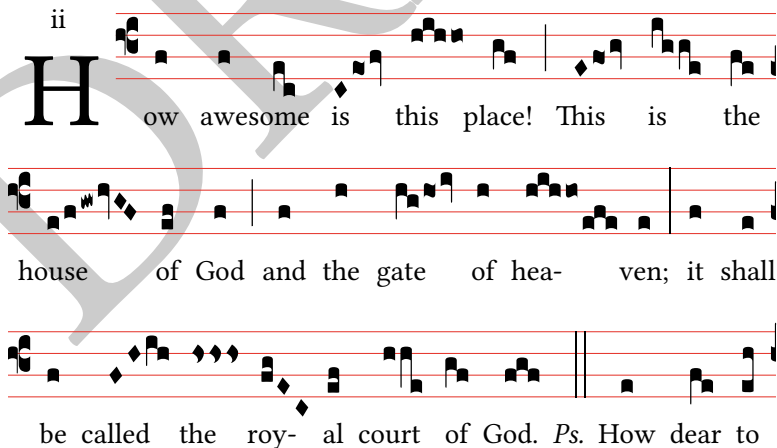


Son and of the Ho-ly Spir-it, al-le-lu-ia, al-le-
 lu-ia. *Ps.* Hear my teaching, O my people; incline your
 ear to the words of my mouth.

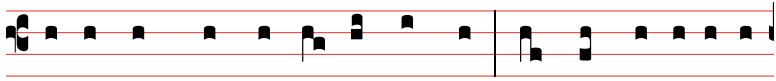
Anniversary of the Dedication of a Church

INTROIT Terribilis est

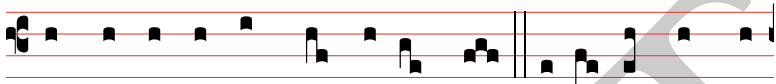
Genesis 28, Psalm 84



ii
How awesome is this place! This is the
 house of God and the gate of hea-ven; it shall
 be called the roy-al court of God. *Ps.* How dear to



me is your dwelling, O Lord of hosts; my soul has a desire



and longing for the courts of the Lord. Happy are they who



dwell in your house; they will always be praising you.

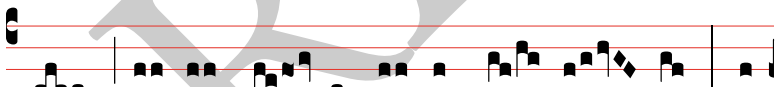
OFFERTORY Domine Deus in simplicitate

I Chronicles 29

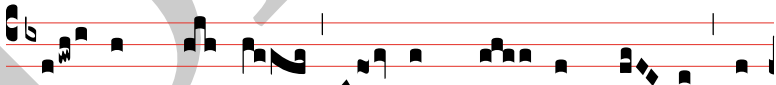
vi

O

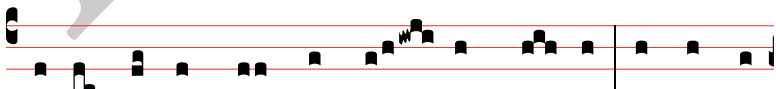
Lord God, in the up- rightness of my



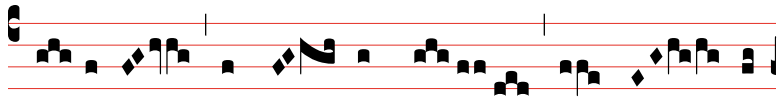
heart I have free- ly of-fered all these things; and



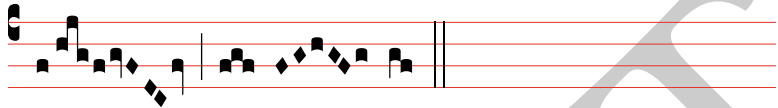
now with great joy I have seen your peo- ple will-



ing-ly making here their of- f'rings to you; O God of



Is- ra-el, preserve in them their good in-



tent, O Lord God.

COMMUNION Domus mea

Matthew 21

v
M



y house shall be called a house of



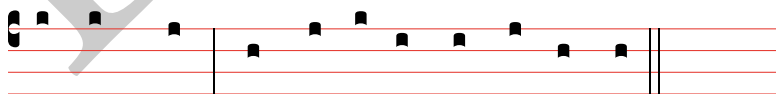
prayer, says the Lord; in it all who ask will



receive, and those who seek will find, and to those



who knock it will be o-pened. *Ps.* Happy are they who dwell



in your house; they will always be praising you.

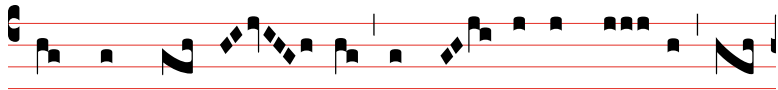
At a Marriage

INTROIT (1st option) *Deus in loco sancto**Psalm 68*

v
God in his ho-ly hab-i-ta-tion: God, who
 gives a home to the sol-i-ta-ry, will give
 strength and pow-er to his peo-ple. *Ps.*
 Let God arise, and let his en-emies be scattered; let those
 who hate him flee before him.

INTROIT (2nd option) *Deus Israël**Cf. Tobit 8, Psalm 128*

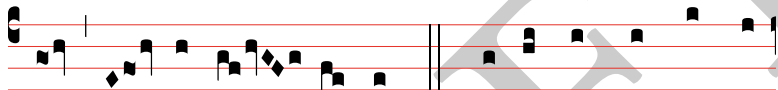
iii
May the God of Is-ra-el unite you; the



God who had mer- cy on two on-ly child-ren be



with you. And now, O Lord, make them praise



you more a-bun- dant-ly. *Ps.* Happy are they all who



fear the Lord and who walk in his ways.

OFFERTORY (1st option) Immitet angelus

Psalm 34

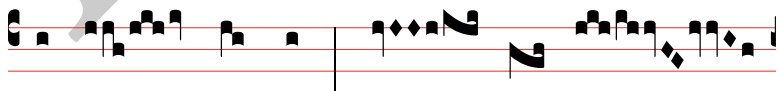
viii



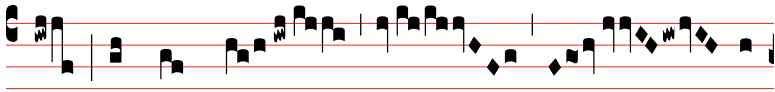
The an- gel of the Lord encom- pass-



es those who fear him, and he will



de- liv- er them; taste and see



that the Lord is

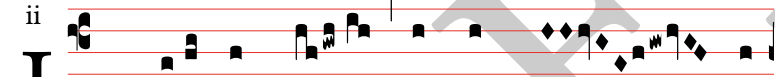


good.

OFFERTORY (2nd option) In te speravi

Psalm 31

ii



In you, O Lord, I have put my



trust; I have said, You are my God;



my times are in your hand.

COMMUNION (1st option) Beati mundo corde

Matthew 5

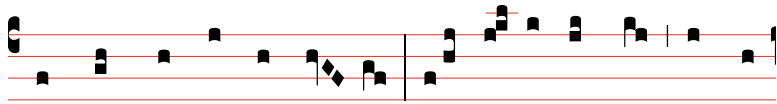
i



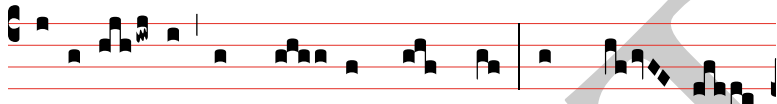
Blessed are the pure in heart, for they shall



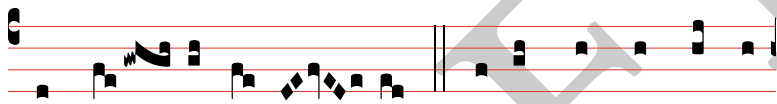
see God; blessed are the peace makers, for they shall



be called the children of God; and blessed are they who are



persecuted for righteousness' sake, for theirs is



the kingdom of heaven. *Ps.* I will bless the Lord at



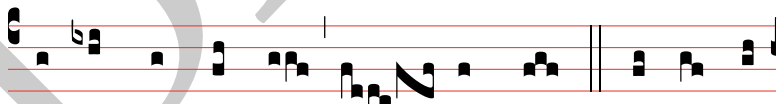
all times; his praise shall ever be in my mouth.

COMMUNION (2nd option) Primum quærite *Matthew 6, Psalm 37*

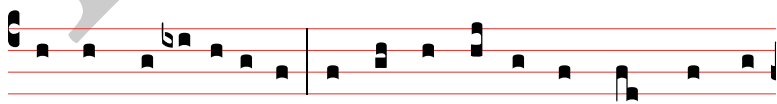
viii



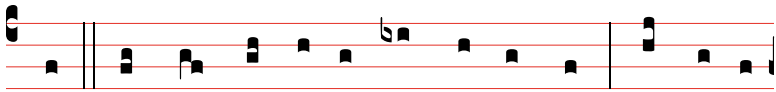
Seek first the kingdom of God, and all these things



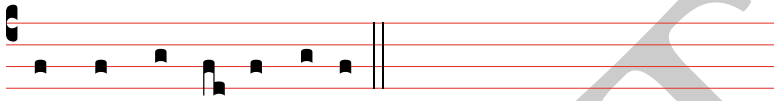
will be yours as well, says the Lord. *Ps.* Do not fret



because of evildoers; do not be jealous of those who do



wrong. Put your trust in the Lord and do good; dwell in the

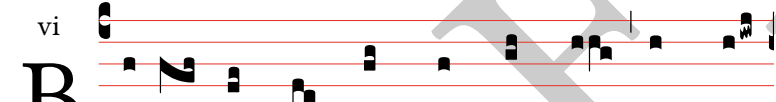


land and feed on its riches.

COMMUNION (3rd option) *Ecce sic benedicetur*

Psalm 128

vi



Behold, the man who fears the Lord shall thus



indeed be blessed; you shall see your chil-dren's



chil- dren; peace be up-on Is-ra- el. *E.S.*



A-le-lu- ia. *Ps.* Happy are they all who fear the Lord



and have great delight in his commandments.

Mass for the Dead

INTROIT (1st option) Requiem (Cf. Ben. VI.34) 2 Esdras, Psalm 65

vi
Rest e-ter- nal grant un-to them, O Lord;

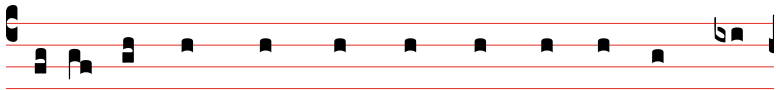
and let light perpet- u-al shine upon them. *Ps.*

You, O God, are praised in Zion; to you shall vows be per-

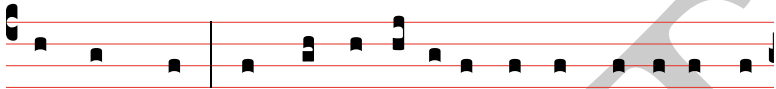
formed in Je-ru-salem. To you that hear the prayer shall

all flesh come because of their transgressions. Our sins

are stronger than we are, but you will blot them out.



Happy are they whom you chose and draw to your courts



to dwell there; they will be satisfied by the beauty of your



house, by the holiness of your temple.

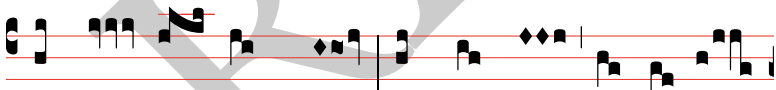
INTROIT (2nd option) Si iniquitates

Psalm 130

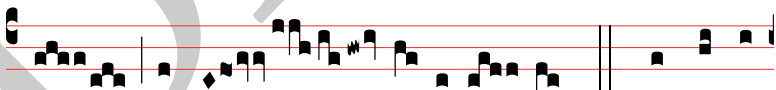
iii



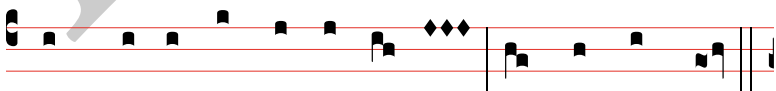
If you, O Lord, were to note what is done against you,



O Lord, who could stand? But with your mercy there is mer-



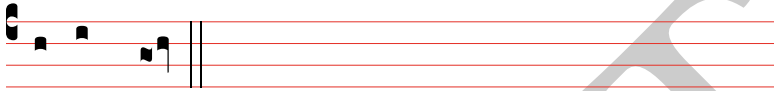
cy, O God of Israel. *Ps.* Out of the



depths have I called to you, O Lord; Lord, hear my voice.



I look for the Lord; my soul waits for him: in his word



is my hope.

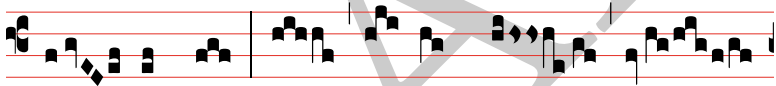
OFFERTORY (1st option) De profundis

Psalm 130

ii

O

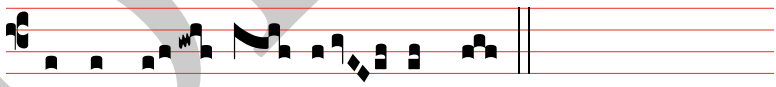
ut of the depths have I called to



you, O Lord; Lord, hear my voice.



Out of the depths



have I called to you, O Lord.

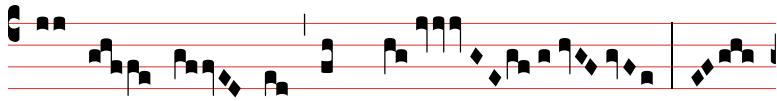
OFFERTORY (2nd option) Illumina

Psalm 13

iv

G

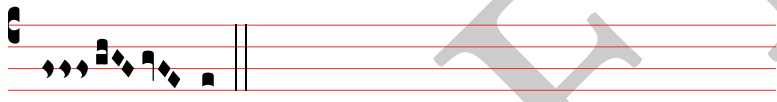
ive light to my eyes



that I sleep not in death, lest



my en-emies say, I have prevailed a-



gainst him.

OFFERTORY (3rd option) *Si ambulavero*

Psalm 138

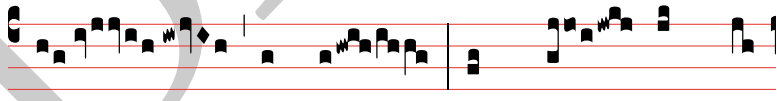
viii



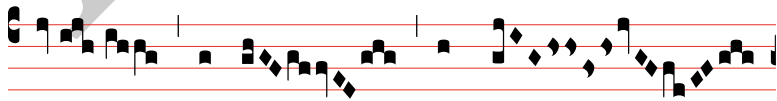
E - ven though I walk in the midst



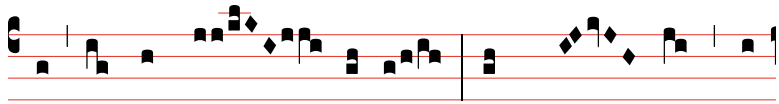
of trou-ble you keep me safe,



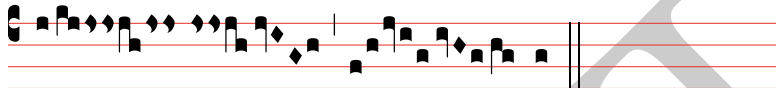
O Lord; you stretch forth your



hand against the fu-



ry of my en-emies; your right hand shall



save me.

OFFERTORY (4th option) Domine Jesu Christe

ii

O

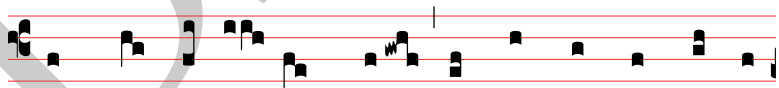
Lord Jesus Christ, King of glo-ry,



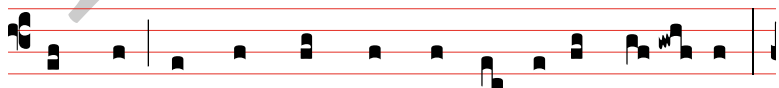
de-liv-er the souls of all the faith-ful depart-ed from



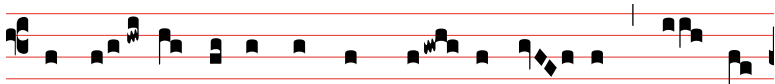
the pains of hell and from the pit of destruction; de-liv-er



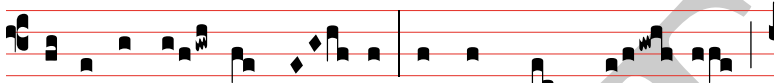
them from the li-on's mouth, that hell may not swallow



them up; and that they may not fall in-to dark-ness;



but let the ho-ly standard-bear- er, Mi- chael, lead them



in-to resplen-dent glo- ry, as you once prom- ised



to A- bra-ham and his seed. V. Sac-ri-fic-



es and prayers we of-fer to you, O Lord; receive them



for the souls of those whom we remember this day.



Grant, O Lord, that they may pass from death in-to life. R.



As you once prom- ised to A- bra-ham and



his seed.

COMMUNION *Lux æterna**II Esdras 2, Psalm 121*

viii

M

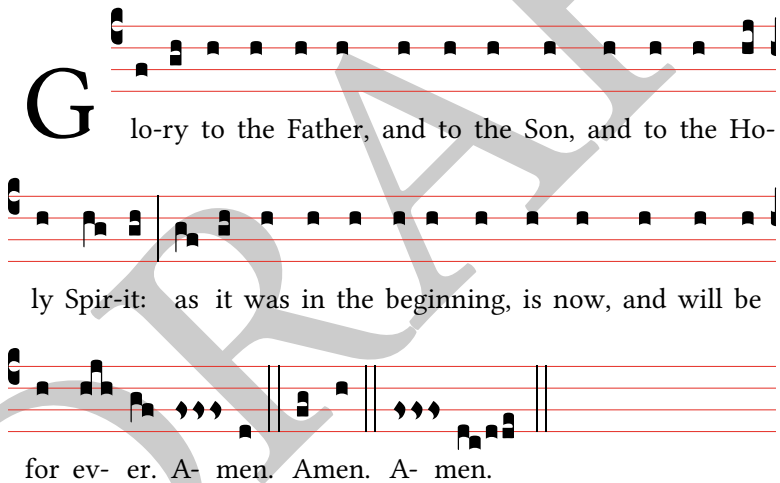
ay light e-ternal shine upon them, O Lord, with
 your saints for ev-ermore, for you are gracious. *Ps.* I lift up
 my eyes to the hills; from where is my help to come? My
 help comes from the Lord, the maker of heaven and earth.

The musical notation consists of five staves of music. Each staff begins with a treble clef and a common time signature (C). The notes are primarily quarter and eighth notes, with some rests. The text is aligned with the notes, with the first line of text starting under the first staff and the final line ending under the fifth staff. A large, faint watermark reading 'DRAFT' is visible across the page.

Tones for the *Gloria Patri*

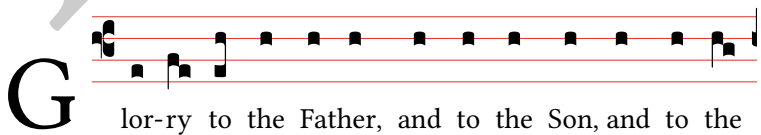
Tone 1

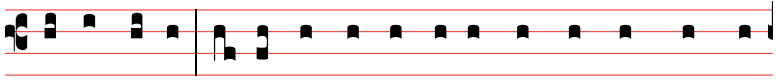
G lo-ry to the Father, and to the Son, and to the Ho-
ly Spir-it: as it was in the beginning, is now, and will be
for ev- er. A- men. Amen. A- men.



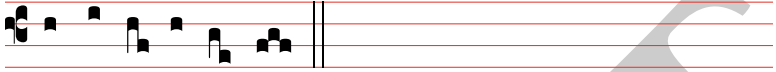
Tone 2

G lor-ry to the Father, and to the Son, and to the





Ho-ly Spir-it: as it was in the beginning, is now, and will

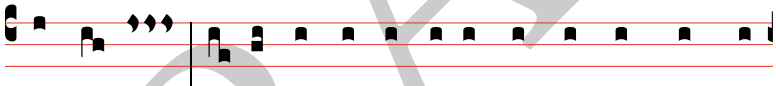


be for ev-er. A-men.

Tone 3



Glorry to the Father, and to the Son, and to the Ho-

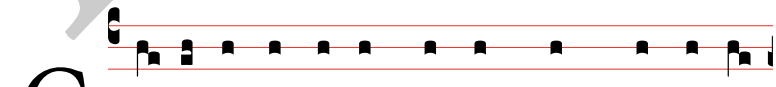


ly Spir-it: as it was in the beginning, is now, and will

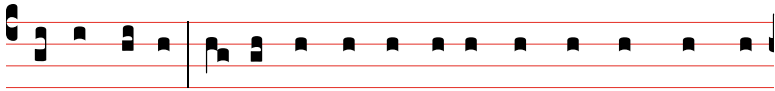


be for ev-er. Amen.

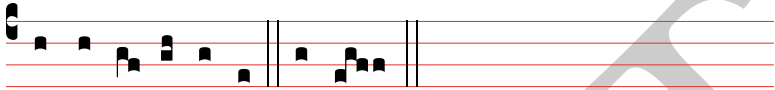
Tone 4



Glo-ry to the Father, and to the Son, and to the

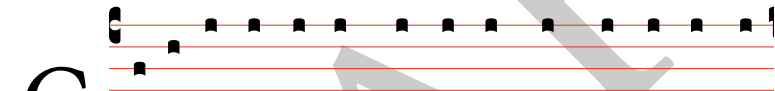


Ho-ly Spirit: as it was in the beginning, is now, and will

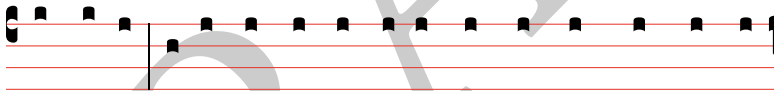


be for ev-er. Amen. Amen.

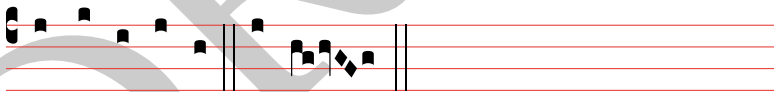
Tone 5



G lo-ry to the Father, and to the Son, and to the Ho-

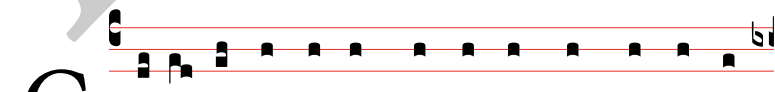


ly Spirit: as it was in the beginning, is now, and will be

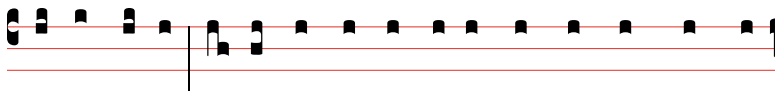


for ev-er. Amen. Amen.

Tone 6



G lo-ry to the Father, and to the Son, and to the



Ho-ly Spirit: as it was in the beginning, is now, and will



be for ev-er. Amen. Amen.

DRAFT

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