

The American Gradual 2020

Proper Chants of the Mass
Adapted to English Words

Conventional Chant Notation Edition

Bruce E. Ford, *Adapter and Editor*

Part I
Intros, Offertories, and Communions

Lulu Press

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Table of Contents

Introduction	i
Advent Season	1
First Sunday of Advent	1
Second Sunday of Advent	3
Third Sunday of Advent	5
Fourth Sunday of Advent	8
Christmas Season	10
Christmas: Vigil Mass	10
Christmas: Midnight Mass	12
Christmas: Mass at Dawn	14
Christmas: Mass of the Day	16
First Sunday After Christmas (Episcopal Church)	18
Holy Name of our Lord Jesus Christ (Episcopal Church)	20
Solemnity of Mary, Mother of God (Roman Rite)	22
Second Sunday After Christmas (Episcopal Church)	25
Epiphany Season	29
The Epiphany	29
Baptism of Our Lord Jesus Christ	31
Second Sunday After the Epiphany (Episcopal Church)	33
Third Sunday After the Epiphany	37
Fourth Sunday After the Epiphany (Episcopal Church)	41
Fifth Sunday After the Epiphany (Episcopal Church)	44
Sixth Sunday After the Epiphany (Episcopal Church)	46

TABLE OF CONTENTS

Seventh Sunday After the Epiphany (Episcopal Church) . . .	49
Eighth Sunday After the Epiphany (Episcopal Church) . . .	51
[Ninth Sunday After the Epiphany]	53
Last Sunday After the Epiphany (Episcopal Church)	55
Lenten Season	58
Ash Wednesday	58
First Sunday in Lent	65
Second Sunday in Lent (Episcopal Church)	67
Second Sunday in Lent (Roman Rite)	69
Third Sunday in Lent	71
Fourth Sunday in Lent	75
Fifth Sunday in Lent	79
Holy Week	83
Palm Sunday	83
Maundy Thursday	89
Good Friday	96
Easter Season	106
Great Vigil of Easter	106
Easter Day	107
Second Sunday of Easter	109
Third Sunday of Easter	111
Fourth Sunday of Easter	115
Fifth Sunday of Easter	117
Sixth Sunday of Easter	120
Ascension Day	124
Seventh Sunday of Easter	129
Vigil of Pentecost	132
Day of Pentecost	135
The Season after Pentecost	138
Trinity Sunday	138
Corpus Christi	142
Sacred Heart (Roman Rite)	145
Sunday Between May 8 and 14	148

TABLE OF CONTENTS

Sunday Between May 15 and May 21	151
Sunday Between May 22 and May 28	153
Sunday Between May 29 and June 4	155
Sunday Between June 5 and 11	158
Sunday Between June 12 and June 18	161
Sunday Between June 19 and 25	163
Sunday Between June 26 and July 2	166
Sunday Between July 3 and 9	170
Sunday Between July 10 and 16	172
Sunday Between July 17 and 23	175
Sunday Between July 24 and 30	178
Sunday Between July 31 and August 6	183
Sunday Between August 7 and 13	188
Sunday Between August 14 and 20	191
Sunday Between August 21 and 27	194
Sunday Between August 28 and September 3	197
Sunday Between September 4 and 10	200
Sunday Between September 11 and 17	203
Sunday Between September 18 and 24	208
Sunday Between September 25 and October 1	211
Sunday Between October 2 and 8	214
Sunday Between October 9 and 15	217
Sunday Between October 16 and 22	219
Sunday Between October 23 and 29	221
Sunday Between October 30 and November 5	223
Sunday Between November 6 and 12	226
Sunday Between November 13 and 19	229
Sunday Between November 20 and 26	232
Holy Days	235
The Presentation	235
The Annunciation	238
Vigil of the Nativity of St. John the Baptist	240
Nativity of St. John Baptist	242
Vigil of St. Peter and St. Paul	245
St. Peter and St. Paul	247
The Transfiguration	249

TABLE OF CONTENTS

Vigil of the Assumption of the Blessed Virgin Mary (Roman Rite)	251
St. Mary the Virgin (Episcopal Church)	253
Holy Cross Day	256
St. Michael and All Angels	258
All Saints' Day	261
Dedication of the Lateran Basilica (Roman Rite)	263
Thanksgiving Day	266
Conception of the Blessed Virgin Mary (Old Title)	268
Various Occasions	271
At Baptism	271
At Ordinations	274
Anniversary of the Dedication of a Church	279
At a Marriage	282
Mass for the Dead	287
Tones for the <i>Gloria Patri</i>	293
Indexes	298

TABLE OF CONTENTS

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* accompany the entrance of the ministers.² The *gradu-als*, *alleluias*, and *tracts* are used in the Liturgy of the Word. The *offertories* accompany the collection of the people's offerings and the preparation of the gifts. The *communions* accompany the administration of Holy Communion.³

¹*The American Gradual 2020* is to be 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 introits, offertories, and communions (the chants most widely used); the second containing the graduals, alleluias, and tracts.

²The choir sings the antiphon; a cantor or cantors sing whatever verses are sung with it. The antiphon may be sung alone. The psalm verse printed with it, if sung, is followed by a repetition of the antiphon. If the *Gloria Patri* is added, it is also followed by the antiphon. When protraction of the singing seems appropriate, other psalm verses—each followed by the antiphon—may be inserted between the verse provided and the *Gloria Patri*.

³The communions are sung in the same manner as the introits. Detailed instructions about performance of all the chants of the Mass in the Ordinary Form of the Roman rite are given in the preface to the *Ordo cantus Missæ*, an English translation of which is available at <https://media.musicasacra.com/pdf/ordo-cantus-missae.pdf>.)

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 authorized may not be used, and no generally 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 are certainly suitable songs. The General Instruction does not, on the other hand, authorize the use of other suitable songs in place of the graduals, alleluias, and tracts. Therefore, when these are used in place of the responsorial psalms and acclamations appointed in the Lectionary for Mass, they must usually be sung in Latin.⁴

Why Sing These Chants?

Their musical merit is widely acknowledged. Most 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. 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 Missæ* (1972). Because the Episcopal Church in revisions of its own calendar and lectionary has adhered quite

⁴The bishop of Corpus Christi, Texas, has authorized use of the English translations of these texts given in the *Gregorian Missal*.

closely to the Roman model, the same chants may on most days 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 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 requiring 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 aurally unintelligible, regardless of the language in which they are sung, and that much good choral music cannot be satisfactorily adapted to English words. Nevertheless, the arguments that justify the singing of some 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.⁵ Hearing a text sung and immediately understanding its meaning is far more conducive to such meditation than is reading a translation of it from a service leaflet while it is being sung in Latin.

⁵For an extended discussion of this point, see Rembert Herbert, *Entrances: Gregorian Chant in Daily Life* (New York: Church Publishing, 1999).

Adapting Chant to English Words

No one conversant with the Latin chant repertory will argue that chant melodies cannot be satisfactorily adapted to more 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*,⁶ the gradual *Justus ut palma*,⁷ and the Alleluia verse *Dies sanctificatus*,⁸ 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 *Justorum animae*⁹ 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.

Because so much of the Gregorian repertory is based on the accentual patterns of Latin texts, however, the possibility of successfully adapting Gregorian melodies to English texts has long been subject to debate. André Mocquereau, who devised the "Solesmes Method" of chant interpretation,¹⁰ and whose views held wide sway throughout much of the twentieth century, taught that medieval Latin had *pitch accents* rather than *stress accents*. He maintained, in other words, that the rhythm of medieval Latin was *not based on intensity*.

⁶A 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.

⁷A tabular analysis of the adaptation of this melody to numerous Latin texts, with commentary, appears in Ferretti, *op. cit.* 170-189.

⁸A tabular analysis of the adaptation of this melody to numerous Latin texts, with commentary, appears in Ferretti, *op. cit.*, 200-206.

⁹See J. Gajard, "L'offertoire de la Toussaint," *Revue grégorienne*, 26, no. 5 (septembre-octobre 1947), 179-185.

¹⁰The monks of Solesmes abandoned this "method" some time ago.

Since English has *stress accents*, adherents to his theories maintained that any effort to adapt Gregorian chant to English words satisfactorily was doomed to failure. Mocquereau's position on the nature of the medieval Latin accent 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.¹¹

Although making good adaptations is possible, poor ones abound. These have usually resulted from simply stringing English words under melodies built around Latin words, without regard to 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.**

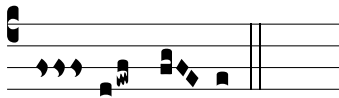
Certain characteristics of English require special accommodation. "Accents of isolation" are widely used in Latin chant: An accented syllable is set to a single note, and the following unstressed syllable is set to a melisma. When the chant is sung in Latin, these unstressed syllables can be sung beautifully because every Latin syllable, stressed or unstressed, has a full vowel sound. Unstressed English syllables often do not. They have in place of a pure vowel a *schwa* or *vowel murmur*, represented in most dictionaries by the symbol "ə" and pronounced like "uh." The vowel murmur cannot tolerably bear the musical weight of a melisma. In many cases where an accent of isolation is employed, the melisma must be moved to the accented syllable, and a note must be added for the following unstressed syllable.

¹¹See, 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.

The final cadences of most of the special psalm tones used with the introits and communions are *cursive* formulas, in which the last five syllables of a text, irrespective of its accentuation, are set to the last five neumes.¹² 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,¹³ failed to reverse certain changes in the melodies that had been introduced with the advent of polyphony in the late Middle Ages. To forestall the incidence of the augmented fourth,¹⁴ medieval editors had raised certain E's to F's and raised certain B's to C's. In some cases such changes obscured the tonality of the chants. In others they led to conflict between textual and musical accents. For example, in the introit *Resurrexi* the original melody for "manum tuam" accords with the accentuation of the text:



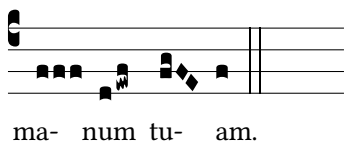
ma- num tu- am.

¹²For an explanation of why these cadences were composed this way, see Eugène Cardine, *Beginning Studies in Gregorian Chant*. tr. William Torralano (Chicago: GIA Publications, 1988), 57-59.

¹³Although 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, 274ff.

¹⁴The augmented fourth was called the "diabolus in musica."

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



Examples like this are numerous,¹⁵ and I have restored the earlier form wherever I have encountered this corruption in the Vatican edition.¹⁶

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 chants were never patient of improvement. I have, therefore, not always adopted the editorially-restored versions of the melodies presented in the *Graduale novum*.¹⁷

Choice of Translations

I have drawn psalm texts largely from the psalter of the Episcopal Church's 1979 Book of Common Prayer and have drawn other scriptural texts from the Revised Standard Version of the Bible, but I have occasionally altered them when small changes facilitated adaptation of the music to them, and also when their meaning differed significantly from that of corresponding Latin texts that had special liturgical relevance.

¹⁵For other examples see Paolo Ferretti, *op. cit.*, 53-56.

¹⁶Because polyphony was late in coming to southern Italy, the unchanged notes survive in Benevento VI.34, to which I have referred.

¹⁷[Rome?]: Libreria Editrice Vaticana, 2011).

Semiology and Interpretation

Eugène Cardine's comparative study of the neumes found in oldest adiastematic¹⁸ manuscripts led him to an evidence-based understanding about the way in which these neumes were to be interpreted.¹⁹ 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;²⁰ to observe the repercussions completely—all the repercussions, etc. And this has resulted most often only in a dryness, a coldness, an indescribable inexpressiveness...²¹

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**

¹⁸These 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.

¹⁹For these interpretations see Eugène Cardine, *Gregorian semiology*, tr. Robert M. Fowells (Sablé-sur-Sarthe, France: Abbaye Saint-Pierre de Solesmes, 1982).

²⁰Cardine 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.

²¹Jean Claire, “Dom Eugène Cardine (1905-1988), *Revue grégorienne* XXIII, (1989), 20. My translation.

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.²²

Claire went on to write about Cardine's ideas concerning 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 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.²³

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. Consequently, 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,²⁴

It has become customary to use this term [“rhythmic signs”] for three signs added by the Solesmes editions to

²²Claire, *op.cit.*, 23. Boldface added.

²³Claire, *Ibid.*

²⁴<http://www.chantcafe.com/2010/07/a-translation-of-saulniers-introduction-to-the-new-antiphonale-monasticum/>. Viewed September 10, 2019.

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 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.²⁵ 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,**²⁶ 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.

²⁵The horizontal episema does appear frequently in manuscripts of the Mass propers, but is not reproduced in the conventional chant notation edition because it is generally misinterpreted.

²⁶Boldface added. Experience has convinced me that professional church choirs having little time to rehearse the chant cannot do so, either.

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 not meet. Felipe Gasper of Toronto, Ontario, volunteered to undertake the task and has arranged these files in a beautiful format. To him I am immeasurably grateful.


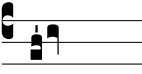
I have tried to make this conventional chant edition useful to choirs that endeavor to render all the nuances shown in the adiastematic manuscripts as well as to choirs that follow prevalent performance practice with little or no change based on semiology.


I have used the following note forms not found in the Vatican edition: The oriscus, the salicus, the pes quassus, the bvirga and trivirga, and the stropha. 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 have made them pointless.

Choirs that adhere to prevailing performance practice, with few changes based on semiology, 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

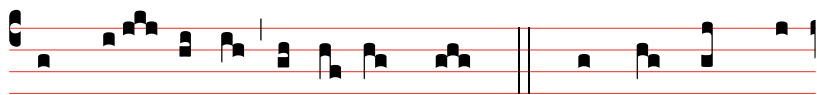
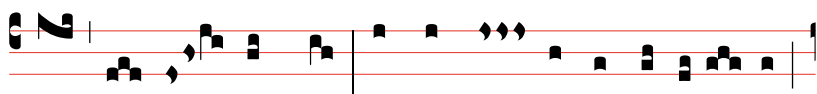
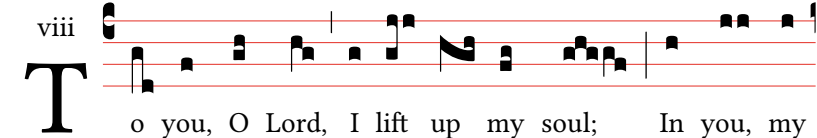
First Sunday of Advent

INTROIT *Ad te levavi*

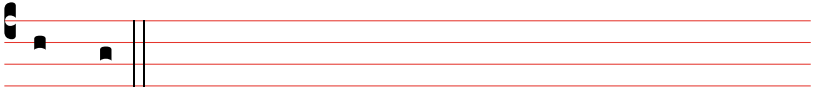
Psalm 25

viii

T



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



teach 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 Dominus dabit benignitatem

Psalm 85

i

T he Lord will indeed grant pros-er- i-ty, and

our land will 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

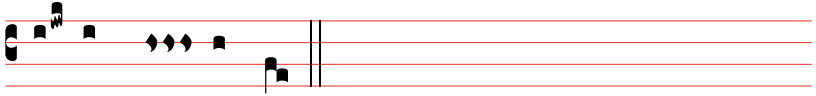
Peo- ple of Zi-on, look up; the Lord is near at hand

to redeem the na-tions, 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.

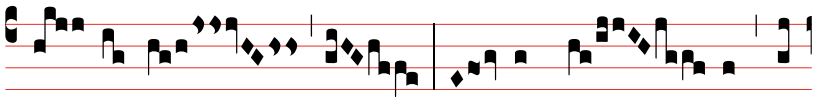
OFFERTORY Deus tu convertens

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.

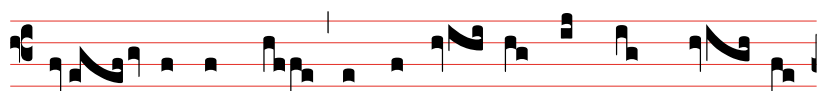
COMMUNION Jerusalem surge

Baruch 5, Psalm 147

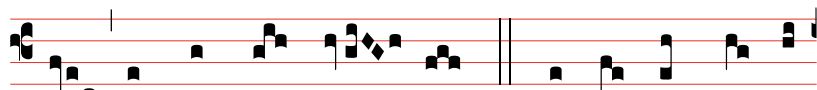
ii

A

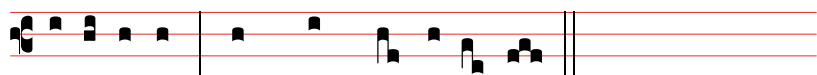
- rise, O Je-ru-salem, and stand upon the heights;



look to the east, and behold the joy that comes to



you from the Lord your God. *Ps.* Worship the Lord, O

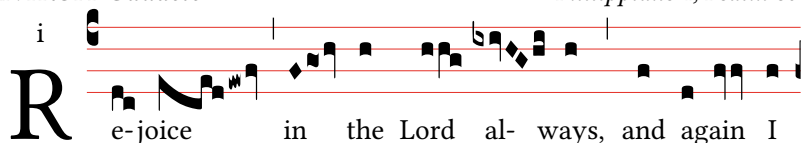


Je-ru-salem; praise your God, O Zi-on.

Third Sunday of Advent

INTROIT Gaudete

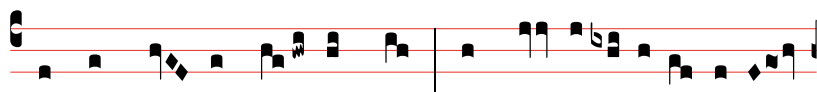
Philippians 4, Psalm 85



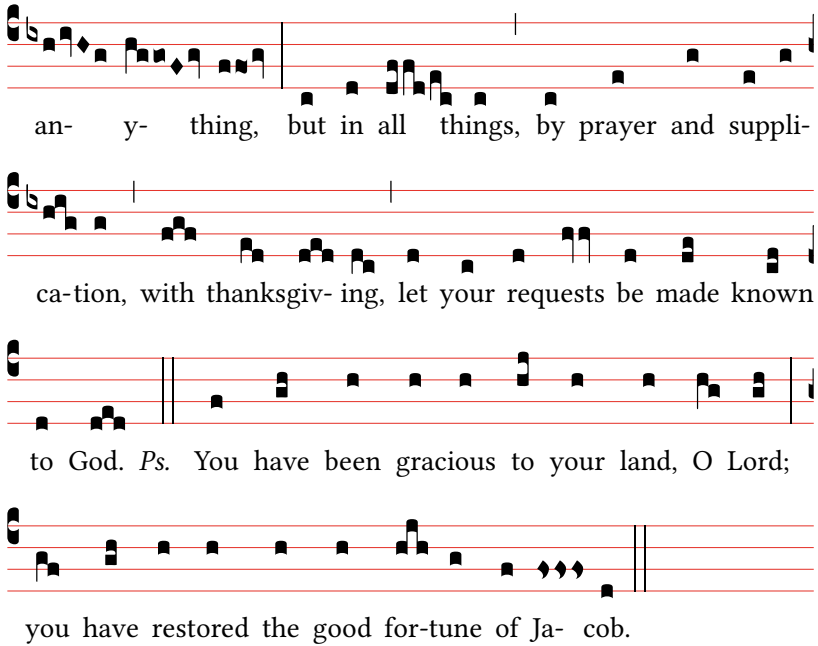
R e-joice in the Lord al- ways, and again I



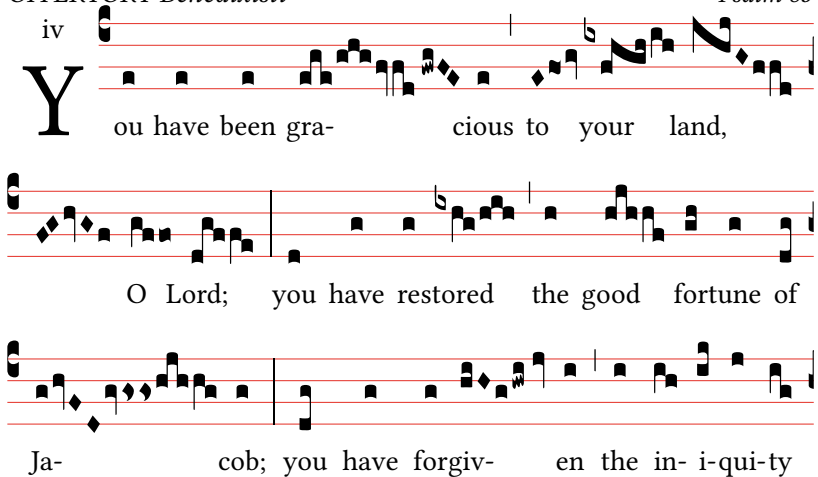
say re-joice; Let your forbear-ance be known to all,



for the Lord is near at hand; have no anx-i- e- ty about



an- y- thing, but in all things, by prayer and suppli-
 ca-tion, with thanksgiv- 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*


iv
You have been gra- cious to your land,
 O Lord; you have restored the good fortune of
 Ja- cob; you have forgiv- en the in- i-qui-ty



of your peo- ple.

COMMUNION *Dicite pusillanimes*

Cf. Isaiah 35

vii

S

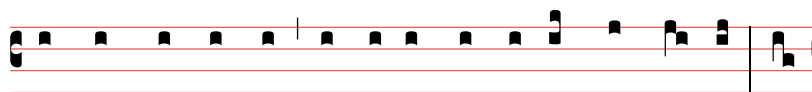
ay to those who are of a fear- ful heart: Be



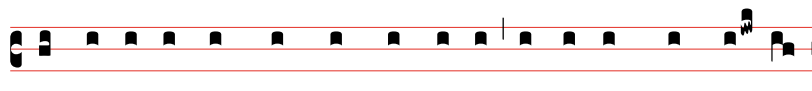
strong and fear not; behold, the Lord our God will



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 rejoice with joy and



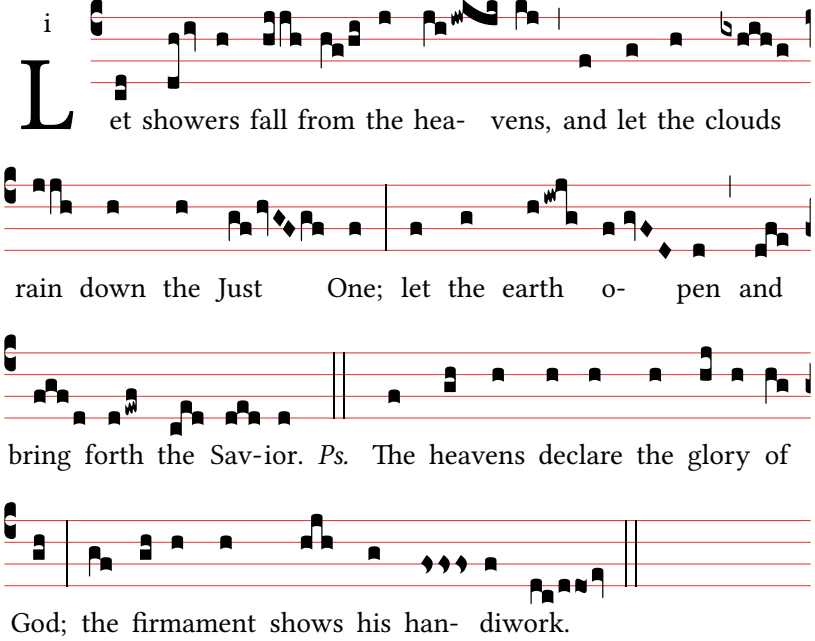
sing- ing.

Fourth Sunday of Advent

INTROIT Rorate

Isaiah 45, Psalm 19

i

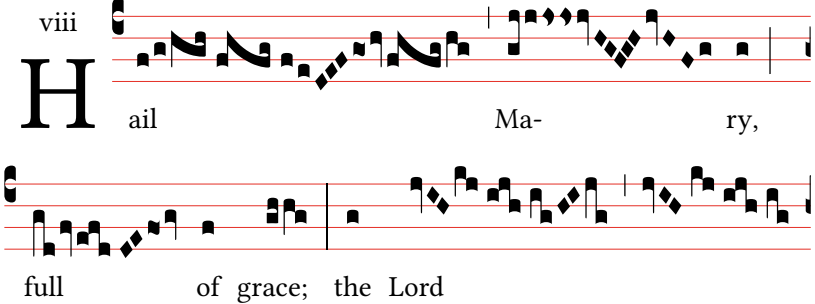


L et showers fall from the hea- vens, and let the clouds
rain down the Just One; let the earth o- pen and
bring forth the Sav-ior. *Ps.* The heavens declare the glory of
God; the firmament shows his han- diwork.

OFFERTORY Ave Maria

Luke 1

viii



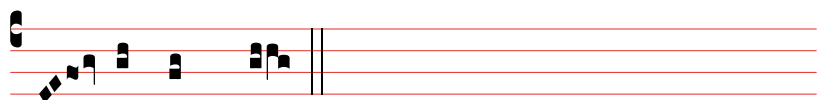
H ail Ma- ry,
full of grace; the Lord



is with you; bless- ed are you



among wo- men, and bless- ed is the fruit



of your womb.

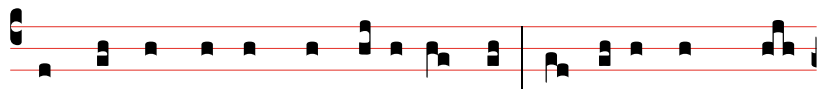
COMMUNION *Ecce virgo concipiet*

Isaiah 7, Psalm 19

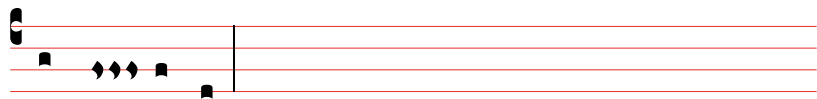
i
B e- hold, a virgin shall conceive and bear a son;



and his name shall be called Em- man- u- el. *Ps.*



The heavens declare the glory of God; the firmament shows



his han- diwork.

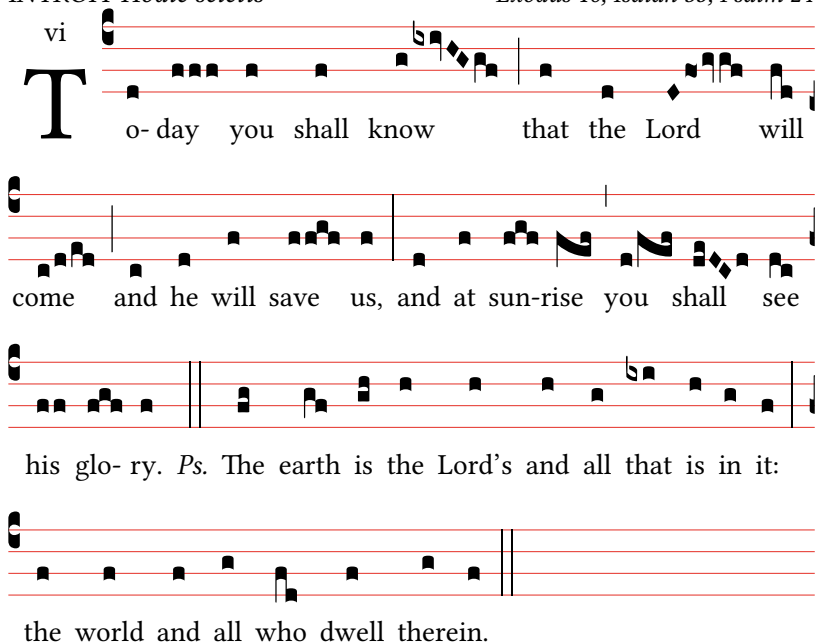
Christmas Season

Christmas: Vigil Mass

INTROIT Hodie scietis

Exodus 16, Isaiah 35, Psalm 24

vi

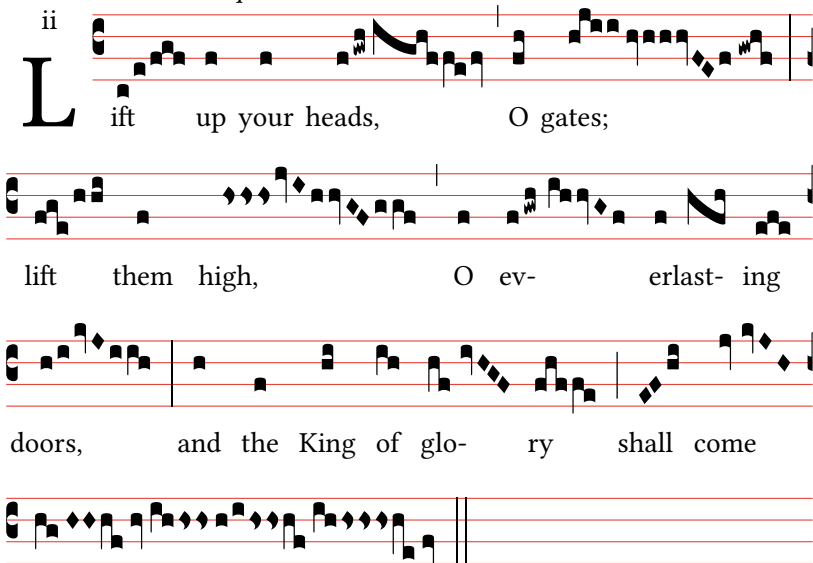


T o-day you shall know that the Lord will
come and he will save us, and at sun-rise you shall see
his glo-ry. *Ps.* The earth is the Lord's and all that is in it:
the world and all who dwell therein.

OFFERTORY *Tollite portas*

Psalm 24

ii



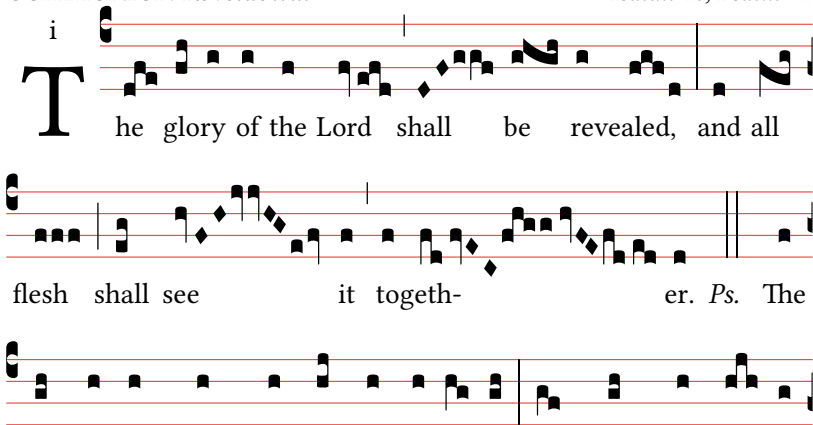
Lift up your heads, O gates;
lift them high, O everlasting
doors, and the King of glory shall come
in.

The musical notation consists of four staves. The first staff begins with a large 'L' and a 'ii' above it. The notes are in a simple, rhythmic style, with some longer notes and rests. The text is aligned with the notes below the staves.

COMMUNION *Revelabitur*

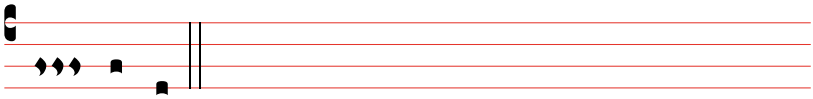
Isaiah 40, Psalm 24

i



The glory of the Lord shall be revealed, and all
flesh shall see it together. *Ps.* The
earth is the Lord's and all that is in it: the world and all who

The musical notation consists of three staves. The first staff begins with a large 'T' and a 'i' above it. The notes are in a simple, rhythmic style, with some longer notes and rests. The text is aligned with the notes below the staves.



dwell therein.

Christmas: Midnight Mass

INTROIT Dominus dixit

Psalm 2

ii

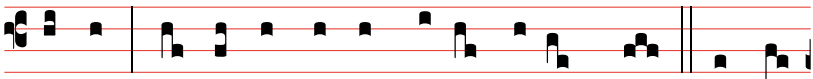
T



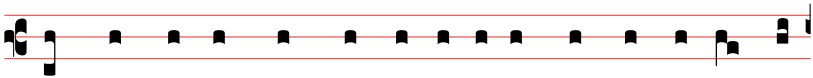
he Lord said to me: You are my Son; this



day have I be-gotten you. *Ps.* Why are the nations in an



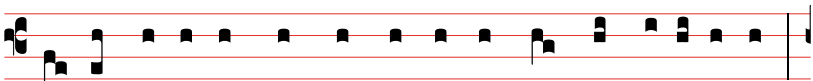
uproar? why do the peoples mutter empty threats? Why do



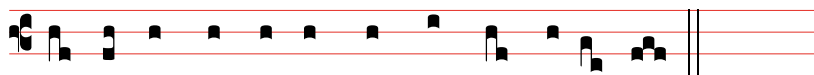
the kings of the earth rise up in revolt and the rul-ers plot



together against the Lord and against his anointed? Ask



of me and I will give you the nations for your inher-itage,



and all the ends of the earth for your possession.

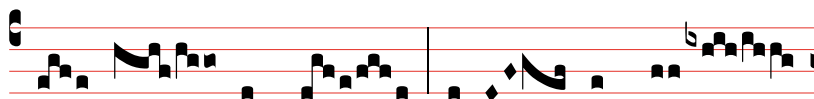
OFFERTORY *Lætetur cæli*

Psalm 96

iv

L

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



the earth be glad before the face



of the Lord when he comes.

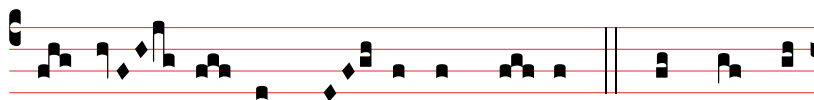
COMMUNION *In splendoribus*

Psalm 110

vi

I

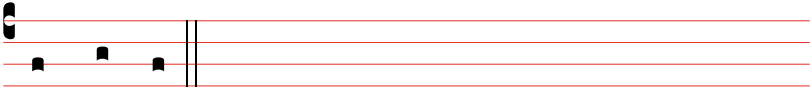
n the beau-ty of ho-liness have I begotten you



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

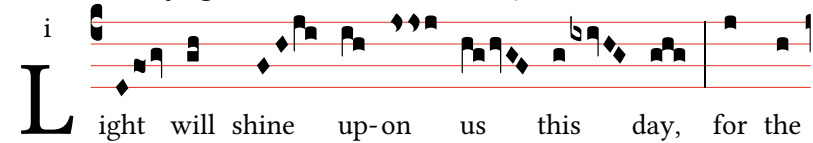


your footstool.

Christmas: Mass at Dawn

INTROIT 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 won- der-



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

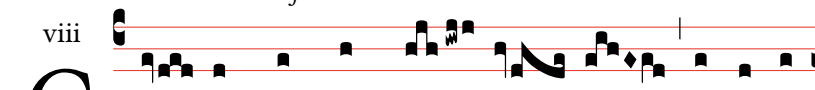


apparel and girded himself with strength.

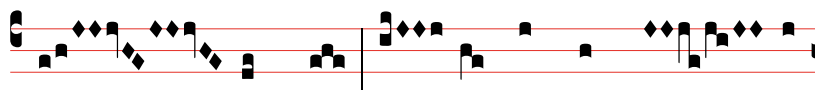
OFFERTORY *Deus enim firmavit*

Psalm 93

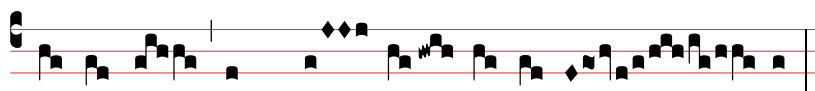
viii



God has made the world so sure that it can-



not be moved; ever since the world be-

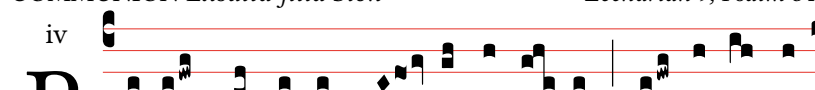


gan, O God, your throne has been es-tab-lished.

COMMUNION *Exsulta filia Sion*

Zechariah 9, Psalm 34

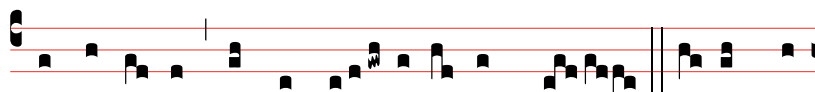
iv



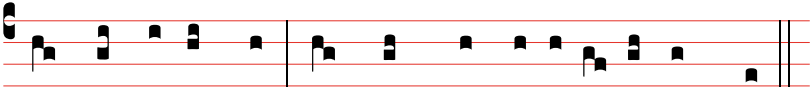
Rejoice greatly, O daugh-ter of Zi-on: shout aloud, O



daughter of Je-ru-salem; Lo! your King is com-ing:



the Ho-ly One and the Sav-ior of the world. *Ps.* I will bless



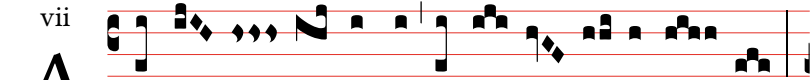
the Lord at all times; his praise shall ev-er be in my mouth.

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 messenger of great coun-



sel. *Ps.* Sing to the Lord a new song, for he has done marve-



lous things.

OFFERTORY *Tui sunt cæli*

Psalm 89

iv

Yours are the heavens; the earth is yours also; you laid the foundations of the world and all that is in it; righteousness and justice are the foundations of your throne.

The musical notation consists of five staves of music on a four-line red staff. The first staff begins with a treble clef, a common time signature (C), and a Roman numeral 'iv'. The notes are black squares with stems, and there are some diamond-shaped ornaments above certain notes. The text is aligned with the notes below the staff.

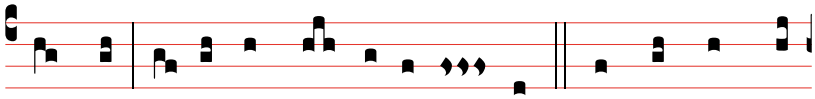
COMMUNION *Viderunt omnes*

Psalm 98

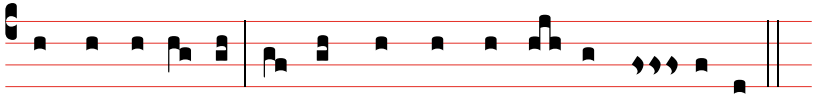
i

All the ends of the earth have seen the salvation of our God. *Ps.* Sing to the Lord a

The musical notation consists of two staves of music on a four-line red staff. The first staff begins with a treble clef, a common time signature (C), and a Roman numeral 'i'. The notes are black squares with stems, and there are some diamond-shaped ornaments above certain notes. The text is aligned with the notes below the staff.



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 (Roman Rite)

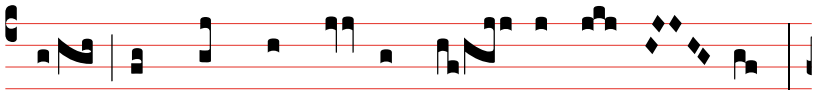
INTROIT Dum medium silentium

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



Bless the Lord, O my soul, and forget not all



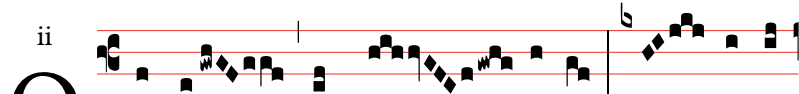
his ben-e-fits; for he renews your youth like



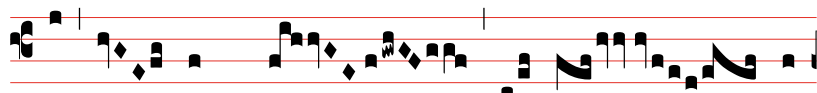
an ea-gle's.

COMMUNION *Domine Dominus noster*

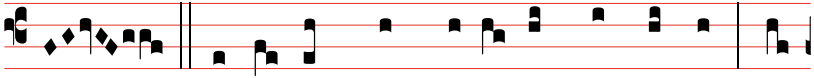
Psalm 8



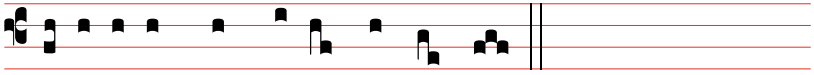
O Lord, our gov- ernor, how ex-alt-



ed is your Name in all the



world. *Ps.* Out of the mouths of infants and children 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;



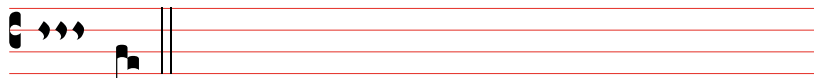
and the gov- ernment shall be up-on his shoul- der;



and his Name shall be called messenger of great coun-



sel. *Ps.* Sing to the Lord a new song, for he has done marve-



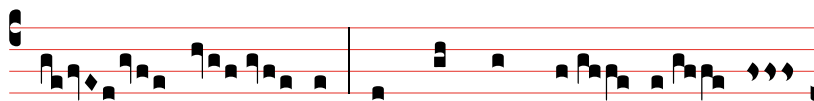
lous things.

OFFERTORY *Tui sunt cæli*

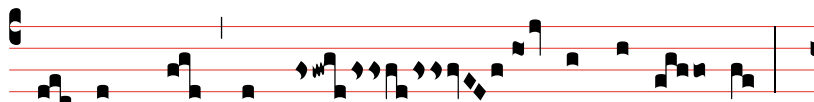
Psalm 89

iv

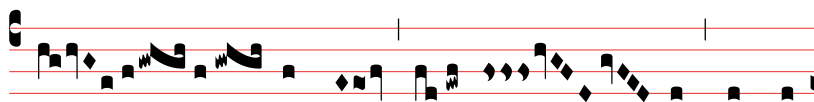
Yours are the hea- vens; the earth is



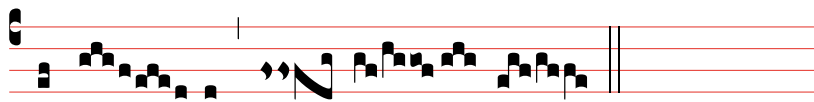
yours al- so; you laid the foun- da- tions



of the world and all that is in it;



right- eousness and jus- tice are the



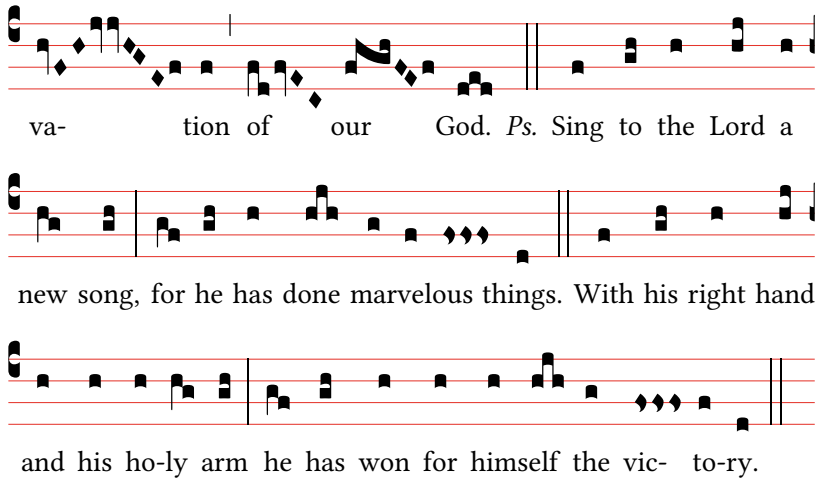
founda- tions of your throne.

COMMUNION *Viderunt omnes*

Psalm 98

i

All the ends of the earth have seen the sal-

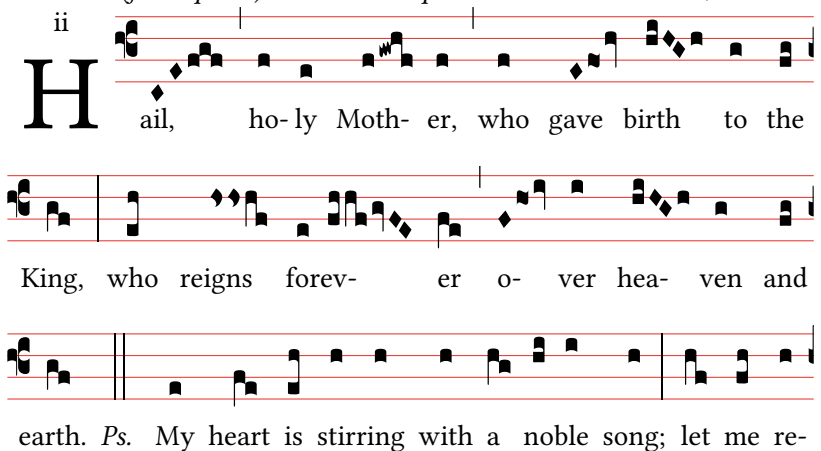


va- tion of our God. *Ps.* Sing to the Lord a
 new song, for he has done marvelous things. With his right hand
 and his ho-ly arm he has won for himself the vic- to-ry.

Solemnity of Mary, Mother of God (Roman Rite)

INTROIT (first option) Salve Sancta parens *Sedulius, Psalm 45*

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-

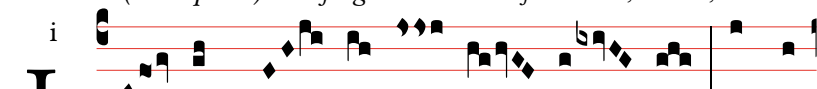


ther's house. The king shall have pleasure in your beauty;

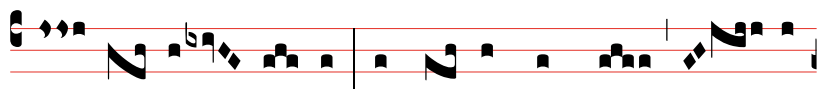


he is your master; therefore do him honor.

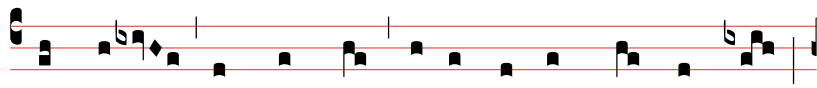
INTROIT (2nd option) Lux fulgebit *Cf. Isaiah 9, Luke 1, Psalm 93*



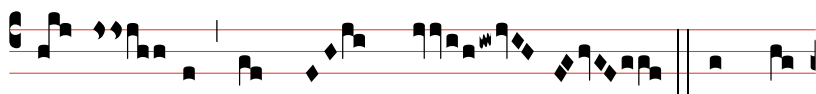
Lⁱght will shine up-on us this day, for the



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



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

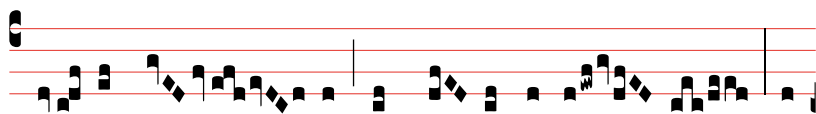


apparel and girded himself with strength.

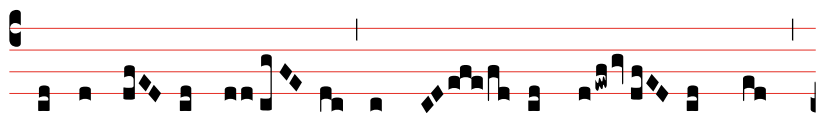
OFFERTORY Felix namque es



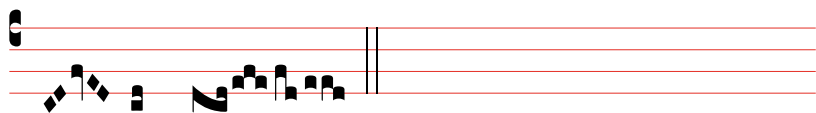
H i ap- py indeed are you, O ho- ly



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.

COMMUNION *Exsulta filia Sion*

Zechariah 9, Psalm 34

iv

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

Feast of the Holy Family (Roman Rite)

INTROIT *Deus in loco sancto*

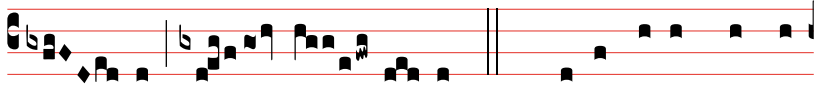
Psalm 68

v

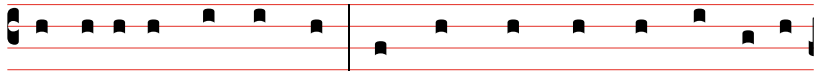
God in his ho- ly hab- i- ta- tion: God, who gives



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

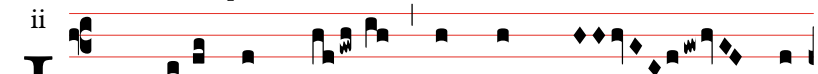


him.

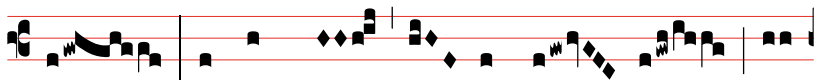
OFFERTORY In te speravi

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 B and C)

Luke 2, Psalm 27

i



S on, 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



salva tion; whom then shall I fear? the Lord is the strength of

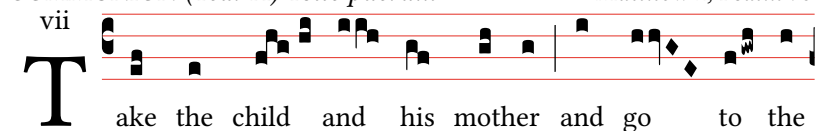


my life; of whom then shall I be afraid?

COMMUNION (Year A) *Tolle puerum*

Matthew 2, Psalm 93

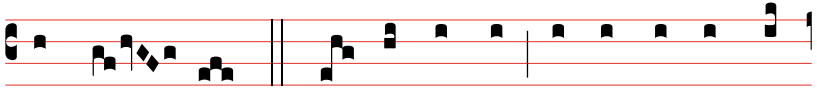
vii



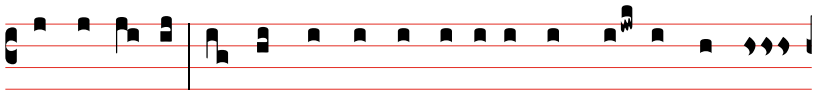
T ake the child and his mother and go to the



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-parrel; he has put on his apparel and gird-ed himself



with strength.

Epiphany Season

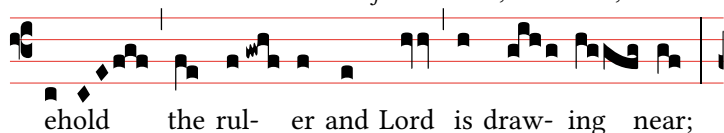
The Epiphany

INTROIT *Ecce advenit*

Cf. Malachi 1, Chron. 29, Psalm 72

ii

B



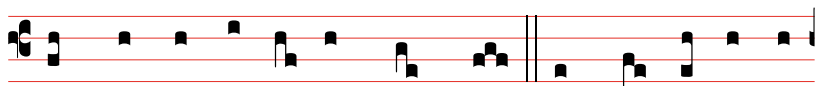
ehold the ruler and Lord is drawing near;



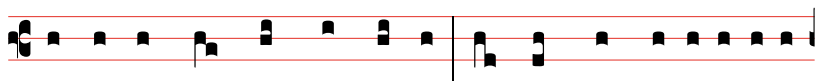
and the kingdom and the power and dominion are



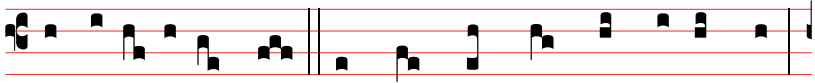
in his hand. *Ps.* Give the King your justice, O God, and



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,



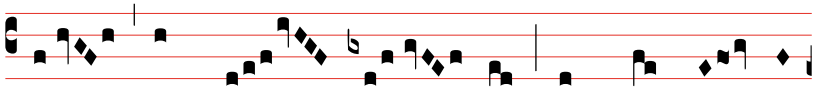
and all the nations do him service.

OFFERTORY *Reges Tharsis*

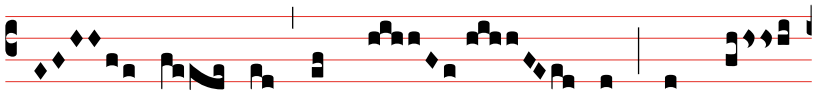
Psalm 72



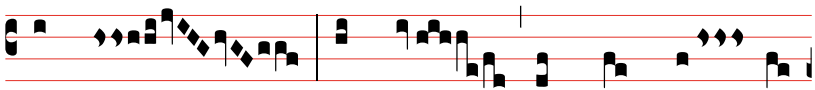
The kings of Tarshish and of the



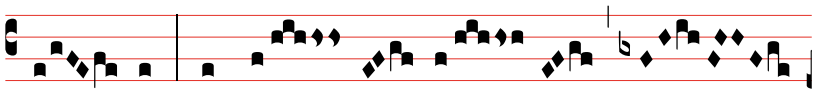
isles shall pay trib-ute; the kings of A-



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



fer gifts; all kings shall bow down be-



fore him, and all the na- tions do

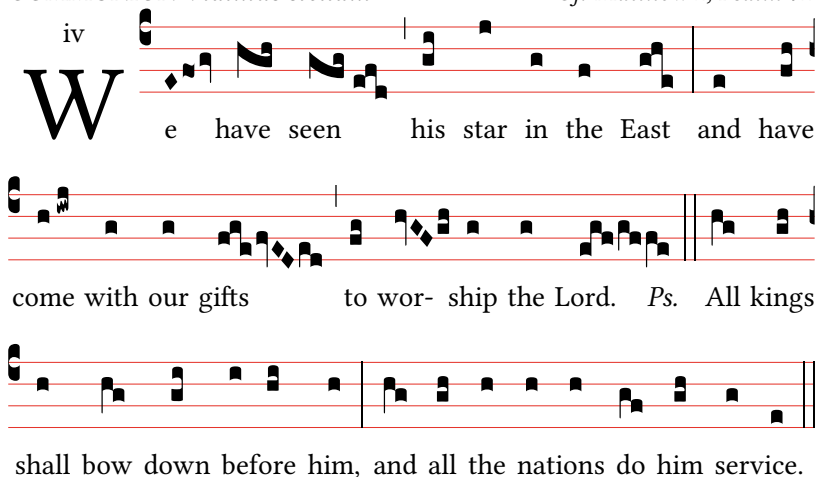


him ser- vice.

COMMUNION *Vidimus stellam*

Cf. Matthew 2, Psalm 72

iv
We 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.



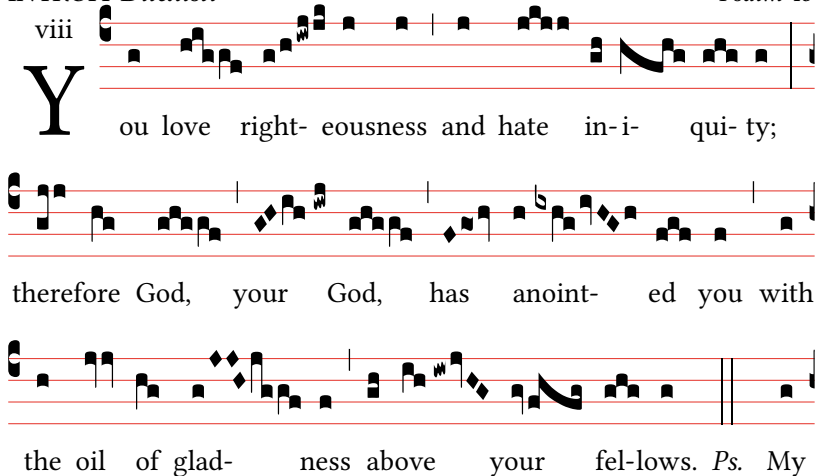
Baptism of Our Lord Jesus Christ

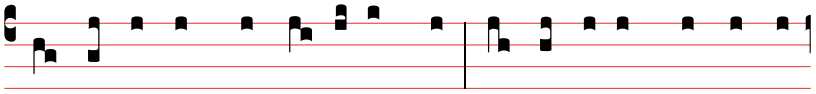
First Sunday After the Epiphany

INTROIT *Dilexisti*

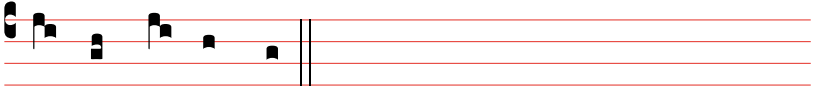
Psalm 45

viii
You 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

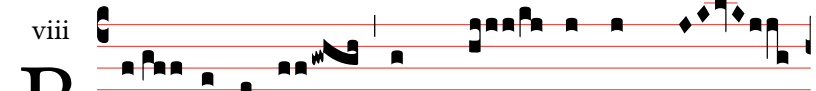


fashioned for the King.

OFFERTORY Benedictus qui venit

Psalm 118

viii

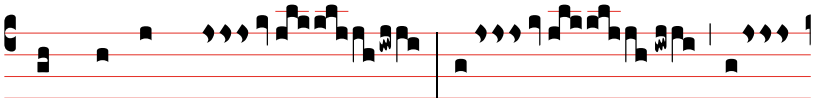


B

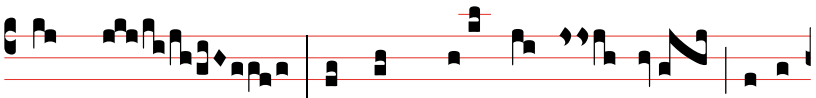
less- ed is he who comes in the Name



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

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.

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

**Second Sunday of Ordinary Time
(Roman Rite)**

INTROIT *Omnis terra*

Psalm 66

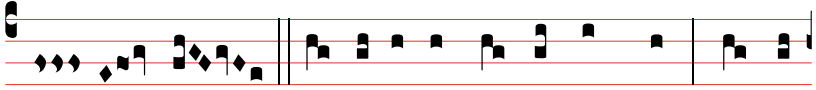
iv

A

ll the earth bows down before you, O



Lord, and sings to you: sings out your Name,



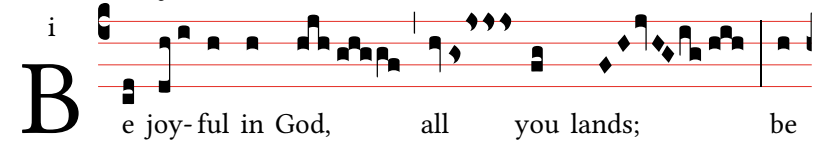
O Most High. *Ps.* Be joyful in God, all you lands; sing the



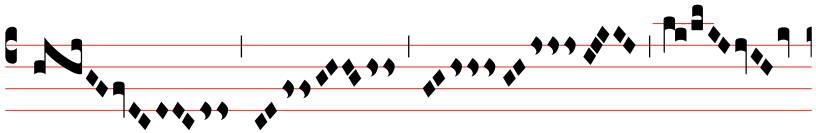
glory of his Name; sing the glo-ry of his praise.

OFFERTORY Jubilate Deo universa terra

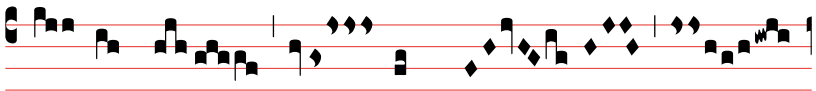
Psalm 66



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



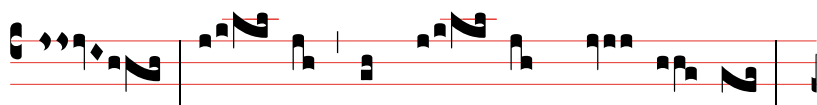
joy-



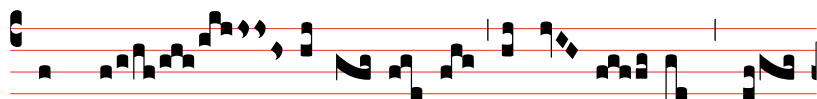
ful in God, all you lands;



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

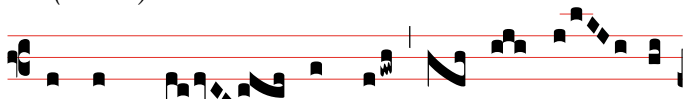


all peo-ple, al-le-lu-ia.

COMMUNION (Year A) *Lætabimur*

Psalm 20

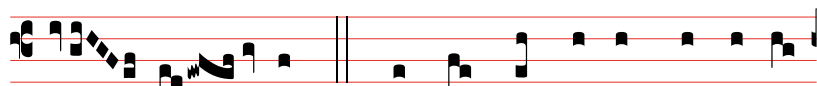
ii
W



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.

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.

COMMUNION (Year C) *Dicit Dominus implete*

John 2, Psalm 66

vi

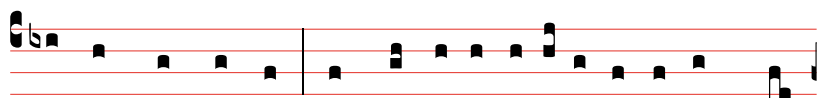
The Lord said, Fill the jars with wa- ter and take them
to the stew- ard; when the stew- ard tasted the wa- ter,
then become wine, he said to the bridegroom, You have



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

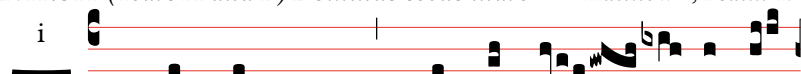


all people.

Third Sunday After the Epiphany

Third Sunday of Ordinary Time (Roman Rite)

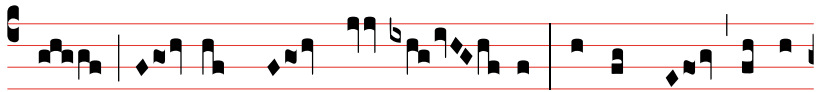
INTROIT (Years A and B) Dominus secus mare Matthew 4, Psalm 19



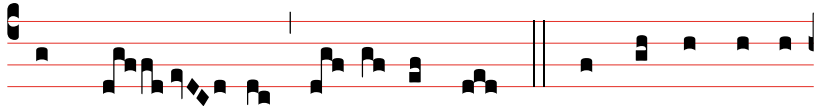
The Lord was walking beside the sea of Gal-



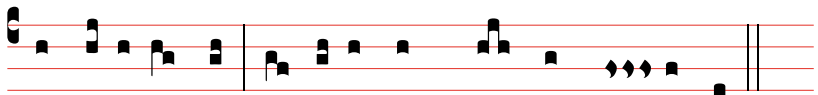
i-lee when he saw two broth-ers, Pe-ter and An-



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



will make you fish-ers of men. *Ps.* The heavens declare



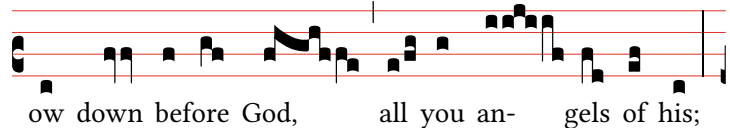
the glory of God; the firmament shows his hand- i-work.

INTROIT (Year C) Adorate Deum

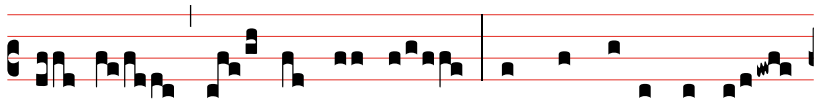
Psalm 97

vii

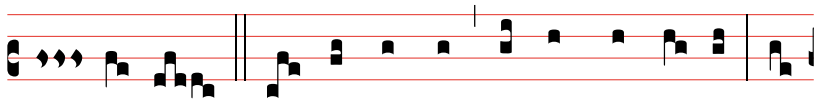
B



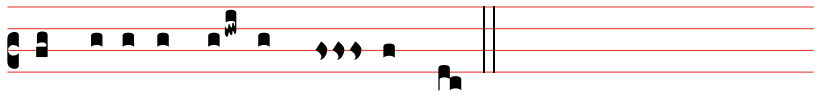
ow down before God, all you an- gels of his;



Zi- on hears and is glad; and the cities of Ju-



dah 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, al-le-

lu- ia.

COMMUNION (Years A and B) *Venite post me*

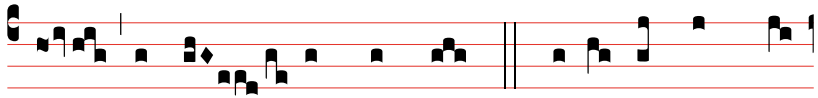
Matthew 4, Psalm 119

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



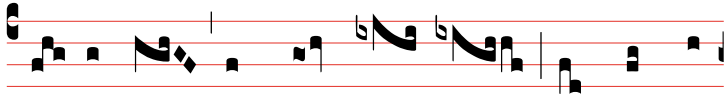
way is blameless: who walk in the law of the Lord.

COMMUNION (Year C) Comedite

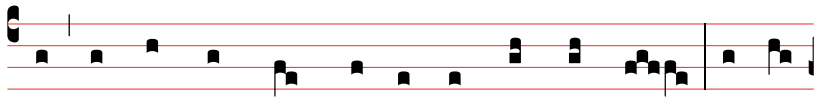
Nehemiah 8, Psalm 81

viii

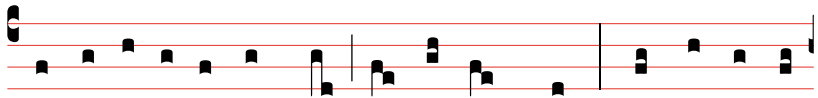
E



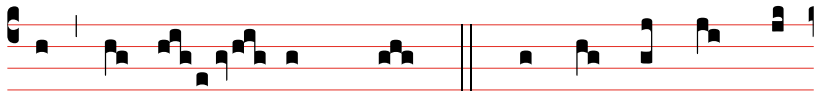
at the fat and drink sweet wine, and send por-



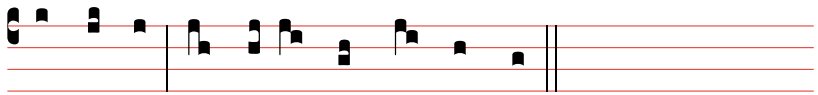
tions to those for whom nothing has been prepared; for this



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.

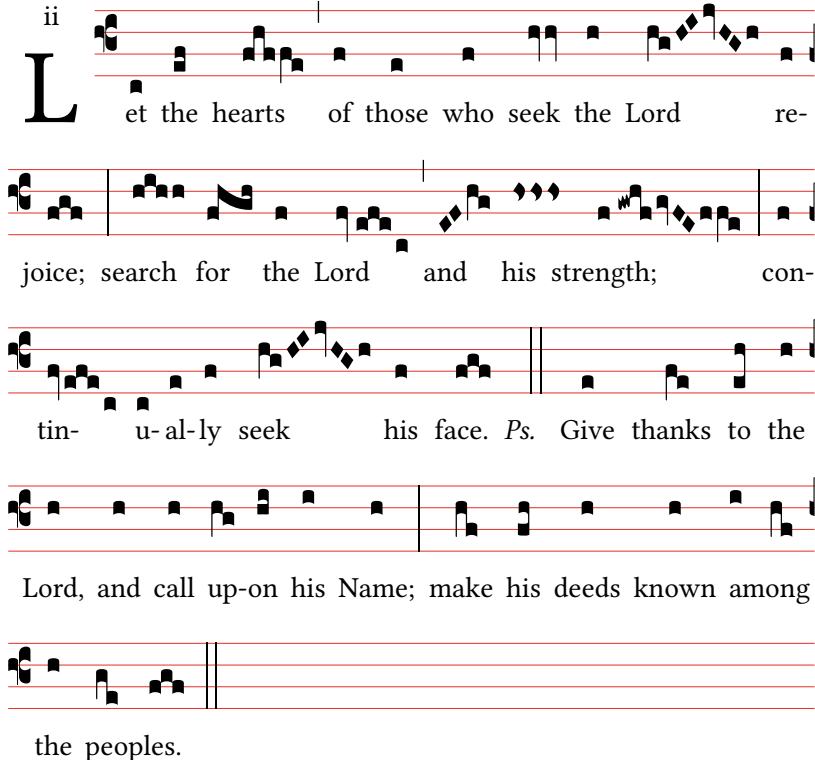
Fourth Sunday After the Epiphany (Episcopal Church)

Fourth Sunday of Ordinary Time (Roman Rite)

INTROIT *Lætetur cor*

Psalm 105

ii

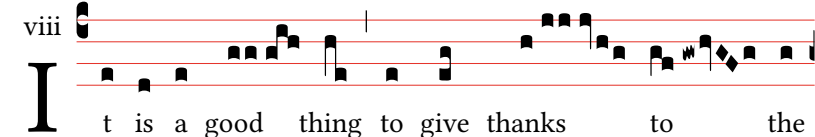


L et the hearts of those who seek the Lord re-
 joice; search for the Lord and his strength; con-
 tin- u-al-ly seek his face. *Ps.* Give thanks to the
 Lord, and call up-on his Name; make his deeds known among
 the peoples.

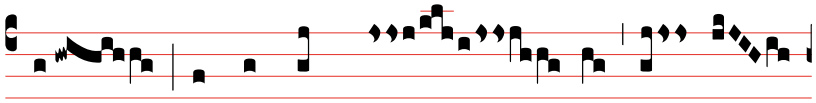
OFFERTORY *Bonum est*

Psalm 92

viii



I t is a good thing to give thanks to the



Lord and to sing praises to your



Name, O Most High.

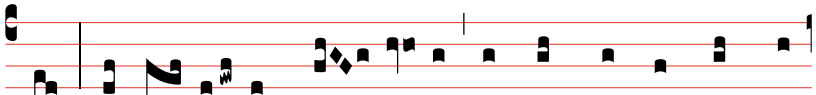
COMMUNION (Year A) *Beati mundo corde*

Matthew 5 Psalm 34

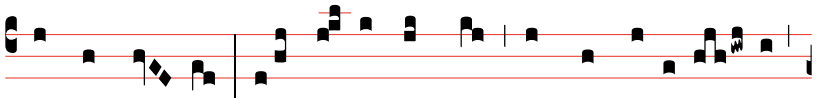


B

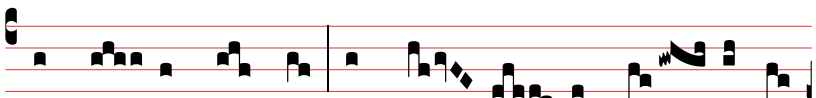
lessed are the pure in heart, for they shall see



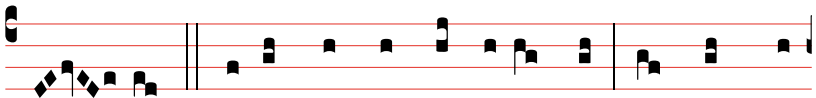
God; blessed are the peace-makers, for they shall be called the



children of God; and blessed are they who are persecuted



for righteousness' sake, for theirs is the kingdom of



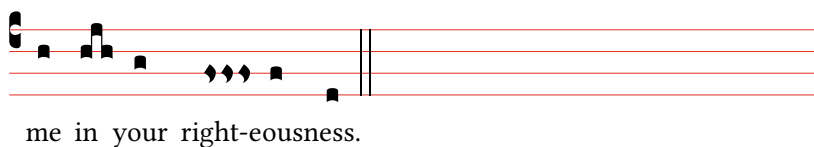
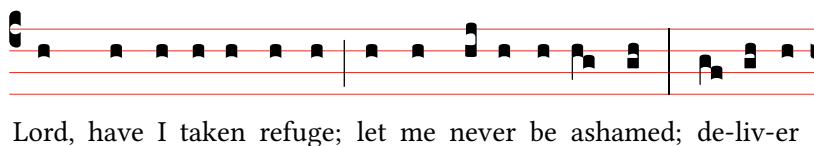
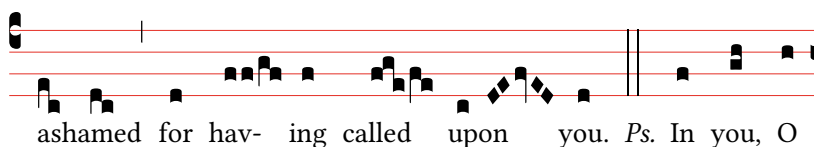
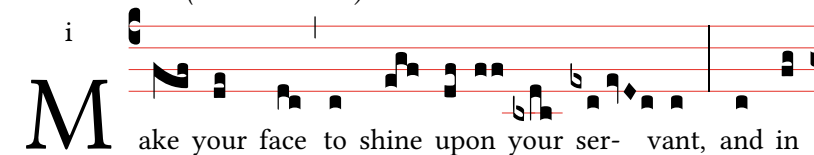
heaven. *Ps.* I will bless the Lord at all times; his praise shall



ev- er be in my mouth.

COMMUNION (Years B and C) *Illumina*

Psalm 31



Fifth Sunday After the Epiphany (Episcopal Church)

Fifth Sunday of Ordinary Time (Roman Rite)

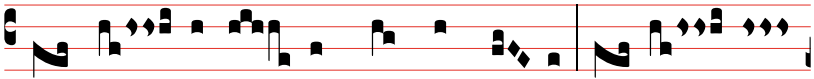
INTROIT Venite adoremus

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

M

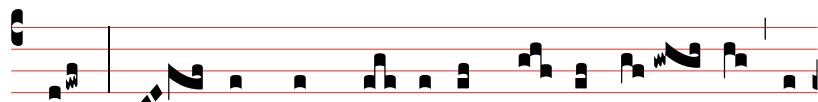
y footsteps hold fast to the ways of your



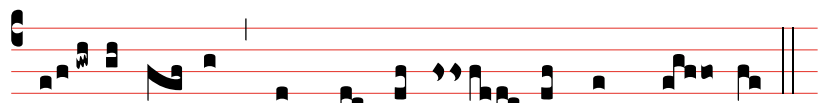
law, O God; in your paths my feet may not



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.

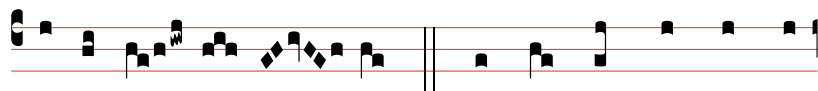
COMMUNION (Years A and C) Introibo

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



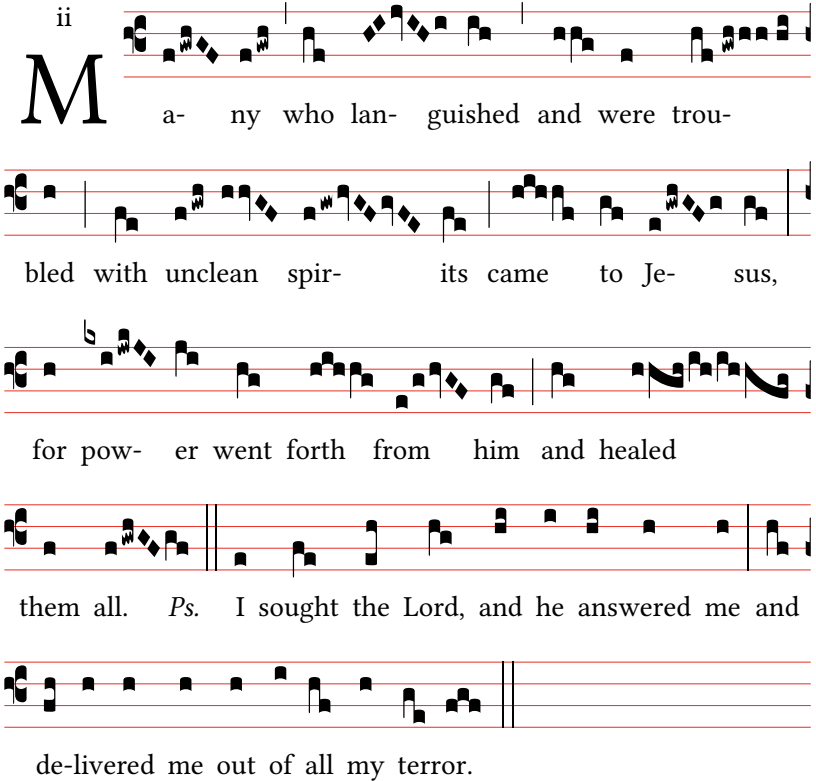
truth that they may lead me, and bring me to your ho-ly hill



and to your dwelling.

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

ii



M a- 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 (Roman Rite)

INTROIT *Esto mihi*

Psalm 31

vi



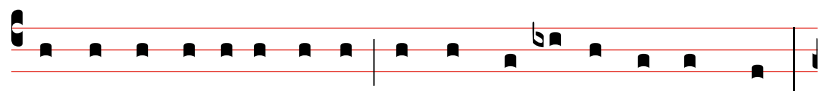
B e my strong rock, O Lord, a cas- tle to keep



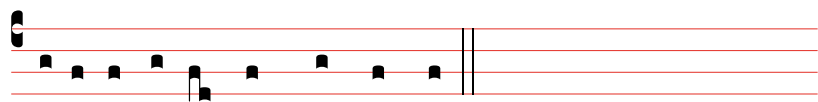
me safe; for you are my crag and my strong-hold; for the



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.

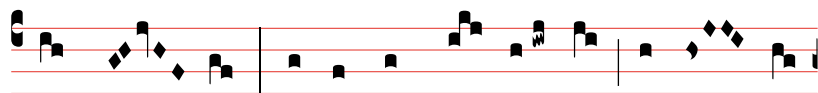
OFFERTORY Benedictus es

Psalm 119

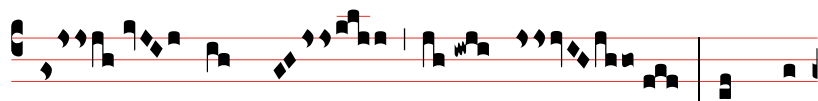
iii

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



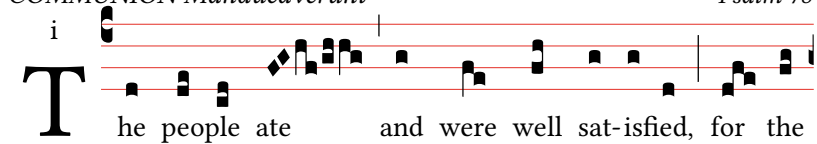
lips will I recite all the judg-



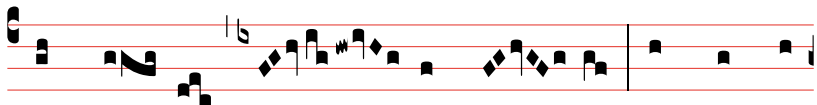
ments of your mouth.

COMMUNION *Manducaverunt*

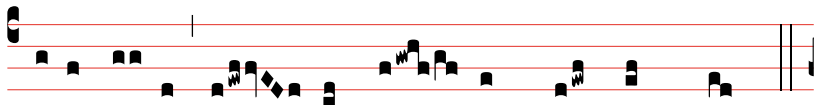
Psalm 78



The people ate and were well sat-is-fied, for the



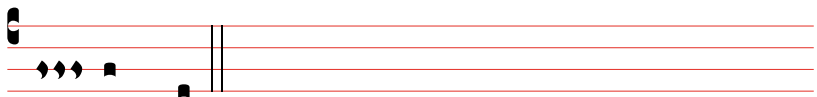
Lord gave them grain from hea- ven; they were not



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)

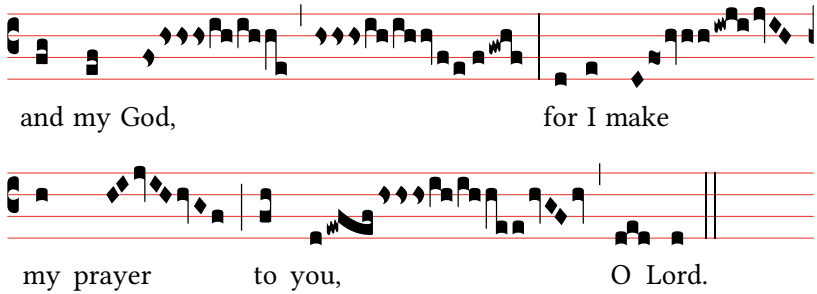
Seventh Sunday of Ordinary Time (Roman Rite)

INTROIT *Domine, in tua misericordia* *Psalm 13*

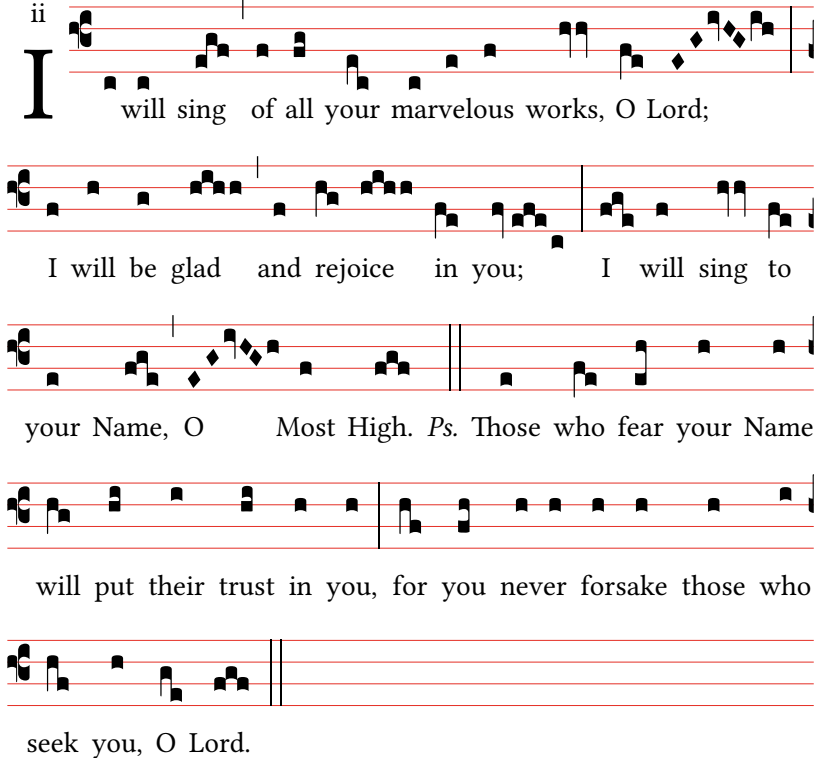
I put my trust in your mer- cy, O Lord; my
heart is joy- ful because of your sav- ing help; I will sing
to the Lord, for he has dealt with me
rich- ly. *Ps.* How long, O Lord? will you forget me for
ever? how long will you hide your face from me?

OFFERTORY *Intende voci* *Psalm 5*

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 (Roman Rite)

INTROIT Factus est Dominus

Psalm 18

i

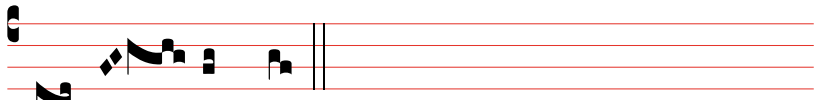
The Lord became my pro- tect- or; he brought me out
in-to an o- pen place; he res- cued me because he de-
light- ed in me. *Ps.* I love you, O Lord, my strength,
O Lord, my crag and my haven, my rock in whom I put
my trust.

OFFERTORY Domine convertere

Psalm 6

vi

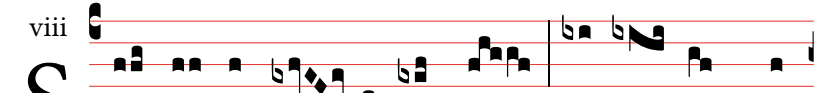
Turn, O Lord, and de-liv- er me; save me for



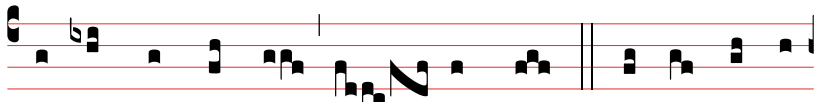
your mer- cy's sake.

COMMUNION (Year A) *Primum quærite**Matthew 6, Psalm 37*


viii



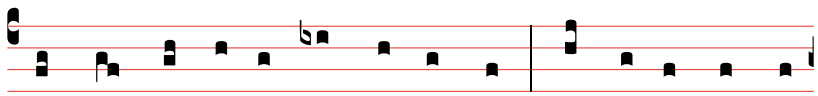
S eek first the king- dom of God, and all these things



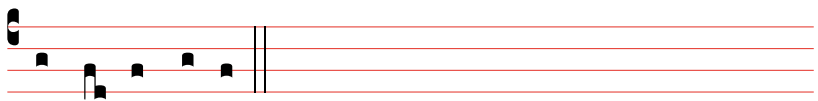
will be yours as well, says the Lord. *Ps.* Do not fret be-



cause of e-vildoers; do not be jealous of those who do wrong.



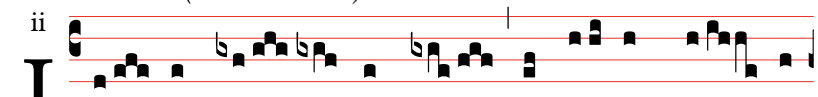
Put your trust in the Lord and do good; dwell in the land and



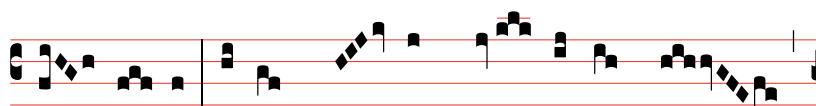
feed on its riches.

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 forget



me for ever? How long will you hide your face from me?

[Ninth Sunday After the Epiphany]

Ninth Sunday of Ordinary Time (Roman Rite)

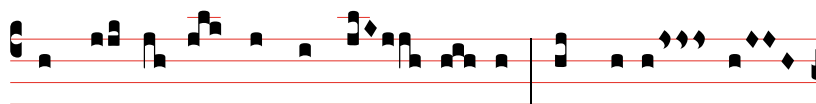
INTROIT *Respice in me*

Psalm 25

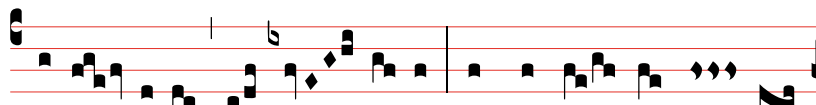
vi

T

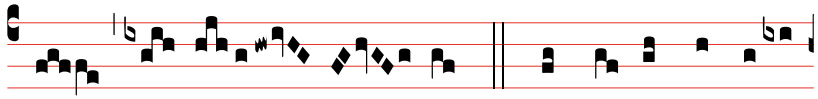
urn, O Lord, and have pit- y on me, for I



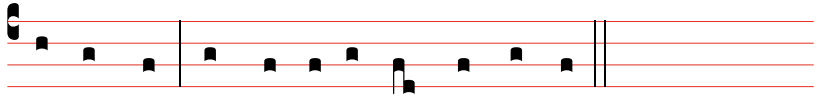
am left a-lone and in mis- e- ry; look upon my



adver- si-ty and mis- e- ry, and forgive me all my



sins, O Lord, my God. *Ps.* To you, O Lord, I lift

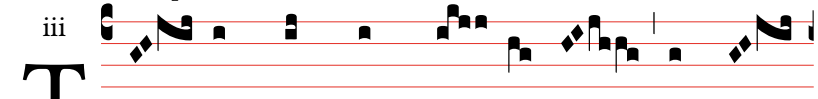


up my soul; my God, I put my trust in you.

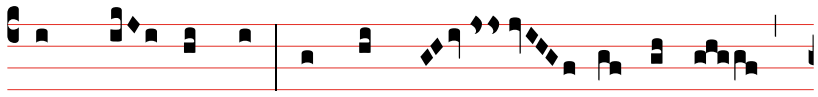
OFFERTORY Spert in te

Psalm 9

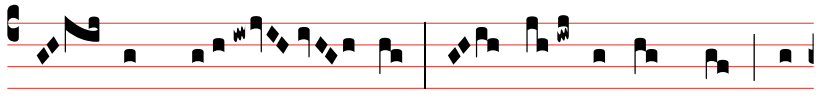
iii



Those who know your Name, O Lord, shall put



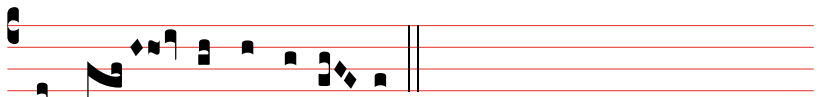
their trust in you, for you never forsake



those who seek you; Sing praise to the Lord, who



dwells in Zi-on, for he will not forget



the cry of the afflicted.

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 innocence, 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 excelsis throno*

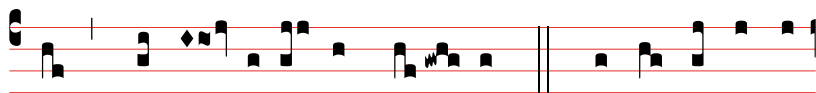
Cf. Daniel 7 and Isaiah 6, Psalm 100

viii

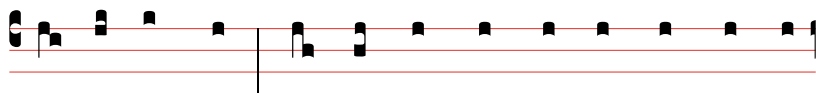
I beheld a man seat-ed on a high throne, whom
 a le- gion of an-gels wor- shipped, sing- ing



with one voice: behold him whose kingdom shall be



called an everlast-ing king- dom. *Ps.* Be joy-ful in the



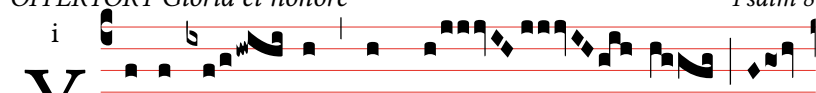
Lord, all you lands; serve the Lord with gladness, and come be-



fore his presence with a song.

OFFERTORY Gloria et honore

Psalm 8



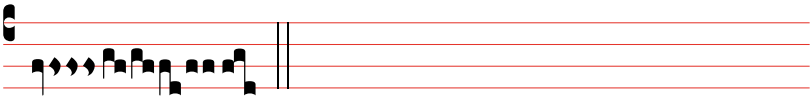
You a-dorn him with glo- ry and



hon- or; you have giv-en him mas- te-ry o-

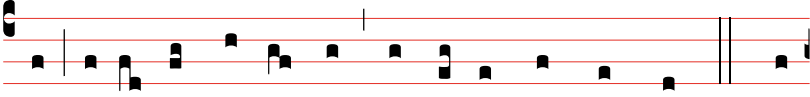


ver the works of your hands, O Lord.

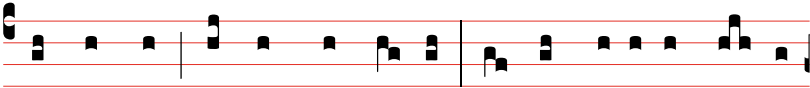


COMMUNION Visionem Matthew 17, Psalm 97

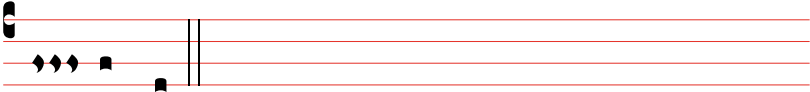
i
Tell no one about the vision that you have had this



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.

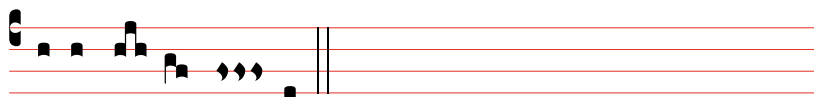
Lenten Season

Ash Wednesday

INTROIT Misereris

Wisdom 11, Psalm 57

Yⁱou 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

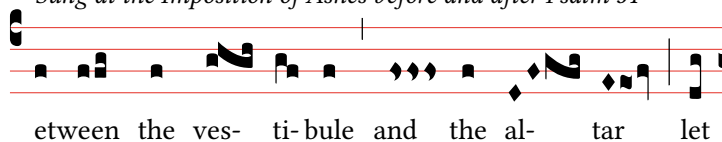


taken ref- uge in you.

ANTIPHON Juxta vestibulum *Joel 2 and Esther 13*
Sung at the Imposition of Ashes before and after Psalm 51

iv

B



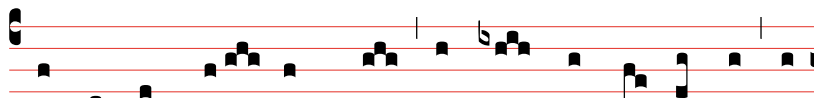
etween the ves- ti- bule and the al- tar let



the priests and Le- vites, the min- isters of the Lord,



weep, say- ing: Spare, O Lord, spare your peo- ple,



and do not close the mouths of those who cry to you, O

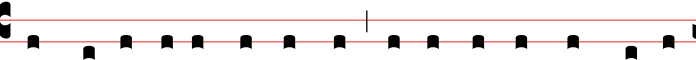


Lord our God.

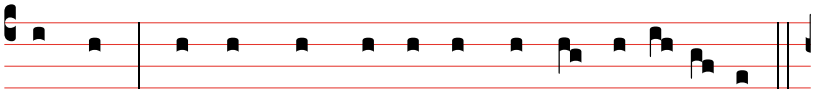
PSALM 51

iv

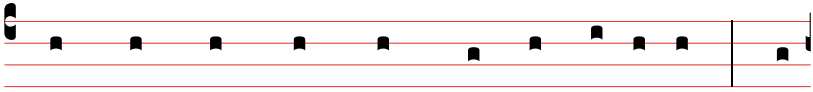
H



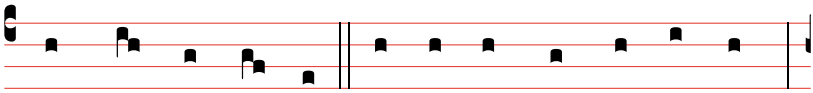
ave mercy upon me, O God, according to your loving-



kindness; * in your great compassion blot out my of-fenses.



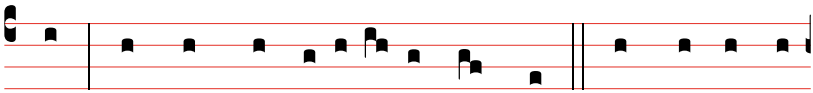
2. Wash me through and through from my wickedness, * and



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



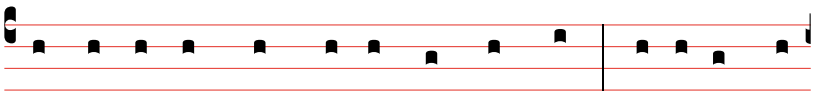
and my sin is ev-er before me. 4. Against you on-ly have I



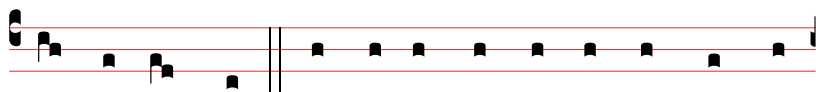
sinned, and done what is e-vil in your sight. 5. And so you are



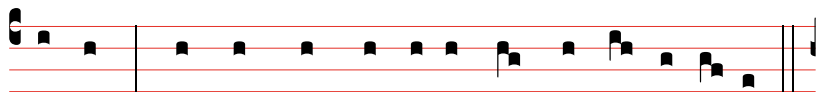
jus-tified when you speak, * and upright in your judgment.



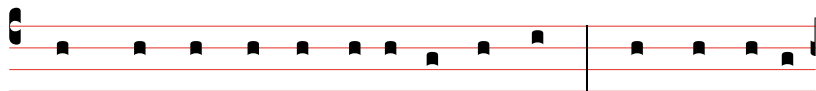
6. Indeed I have been wicked from my birth, * a sinner from



my mother's womb. 7. For behold, you look for truth deep with-



in me: * and will make me understand wisdom se-cretly.



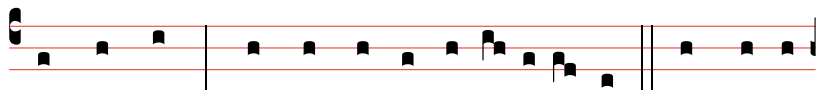
8. Purge me from my sin, and I shall be pure; * wash me, and I



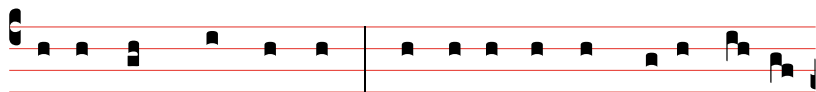
shall be clean indeed. 9. Make me hear of joy and gladness, *



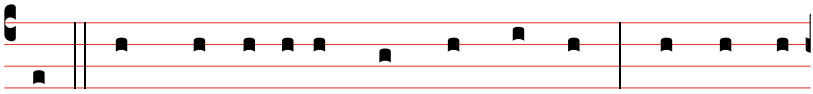
that the body you have broken may rejoice. 10. Hide your face



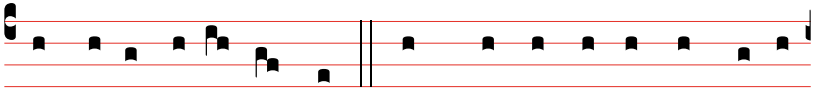
from my sins, * and blot out all my in- i-quities. 11. Create in



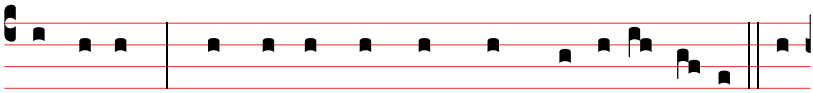
me a clean heart, O God, * and renew a right spirit with-in



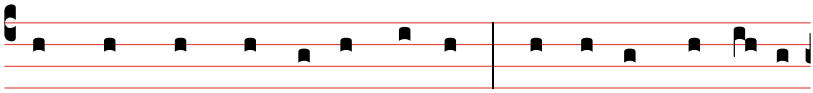
me. 12. Cast me not away from your presence, * and take not



your ho-ly Spirit from me. 13. Give me the joy of your saving



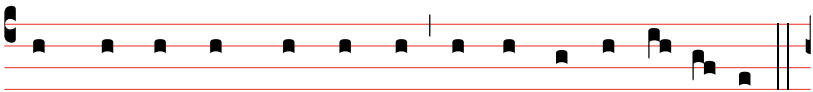
help again, * and sustain me with your bounti-ful Spirit. 14. I



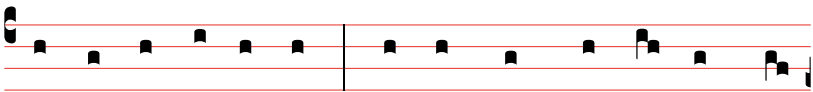
shall teach your ways to the wicked, * and sinners shall return



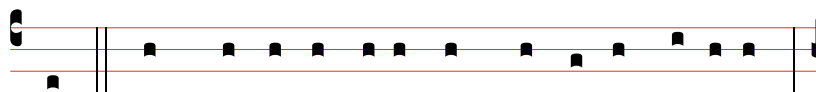
to you. 15. Deliv-er me from death, O God, * and my tongue



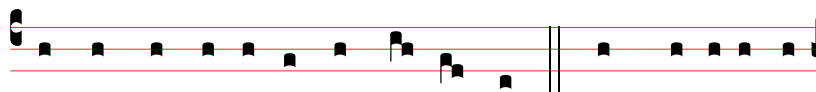
shall sing of your righteousness, O God of my sal-vation.



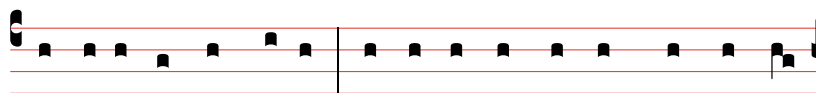
16. Open my lips, O Lord, * and my mouth shall proclaim your



praise. 17. Had you desired it, I would have offered sacrifice, *



but you take no delight in burnt offerings. 18. The sacrifice of



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



you will not despise.

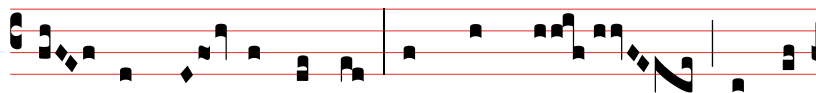
OFFERTORY Exaltabo te

Psalm 30

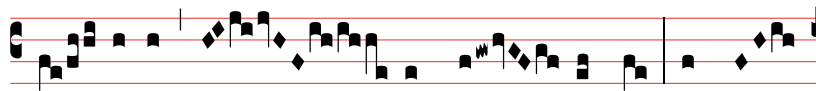
ii



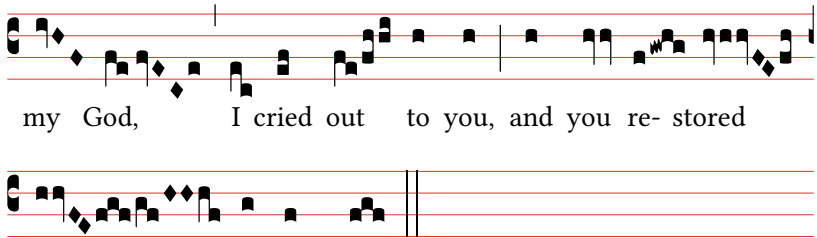
will ex-alt you, O Lord, because



you have lift-ed me up and have not let my



en-emies tri-umph o-ver me; O Lord,



my God, I cried out to you, and you re- stored
me to health.

COMMUNION *Qui meditabitur*

Psalm 1


iii



Those who med-i-tate on the law of the Lord day and
night will bring forth fruit in due sea- son. *Ps.*



Happy are they who have not walked in the counsel 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

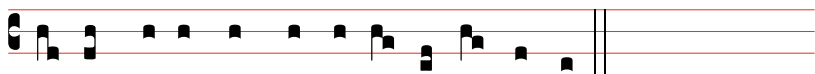
e shall call up-on me, and I will hear him;



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

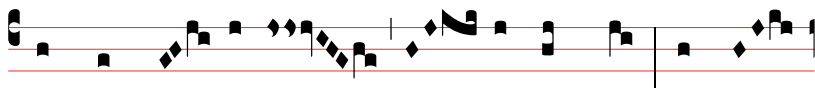
a- bides under the shadow of the Almighty.

OFFERTORY *Scapulis suis**Psalm 91*

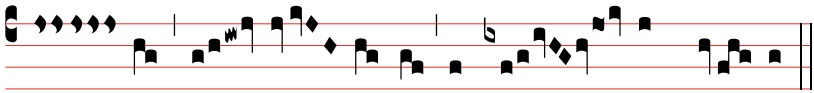
viii

T

he Lord shall cov- er you with his pin- ions; and



you shall find refuge un- der his wings; his faith-



ful- ness and truth shall be a shield and buck- ler.

COMMUNION *Scapulis suis*

Psalm 91

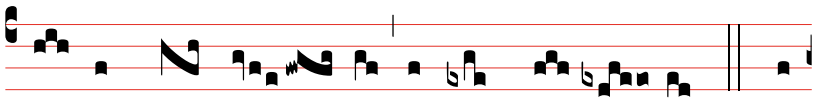
iii



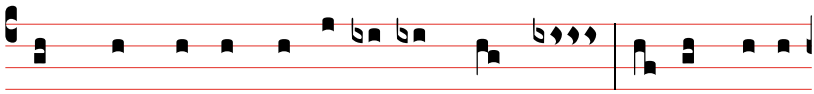
He shall cov- er you with his pin- ions, and you



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



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



who dwells in the shelter of the Most High a-bides under



the shadow of the Almighty.

Second Sunday in Lent (Episcopal Church)

INTROIT *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 e-nemies tri-

umph 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.

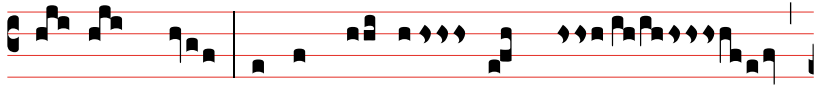
OFFERTORY *Meditabor*

Psalm 119

ii

I

delight in your command- ments, which I have



al-ways loved; I will lift up my hands



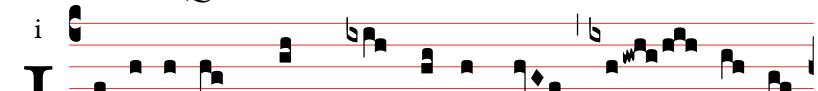
to your command-ments, which I have



loved.

COMMUNION *Qui vult venire*

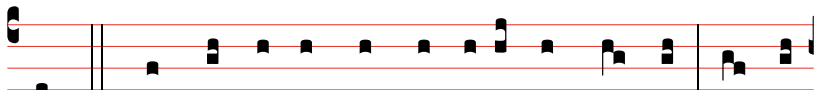
Matthew 16, Psalm 34



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.

Second Sunday in Lent (Roman Rite)

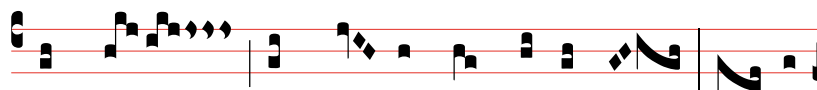
INTROIT (1st option) *Tibi dixit*

Psalm 27

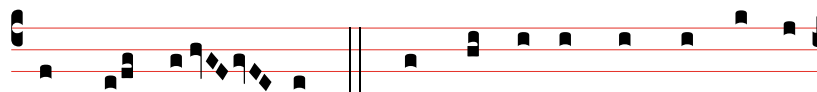
iii

Y

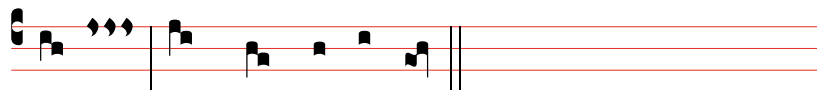
ou speak within my heart and say, Seek



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?

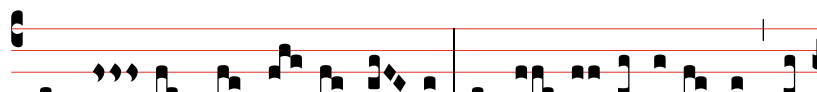
INTROIT (2nd option) *Reminiscere*

Psalm 25

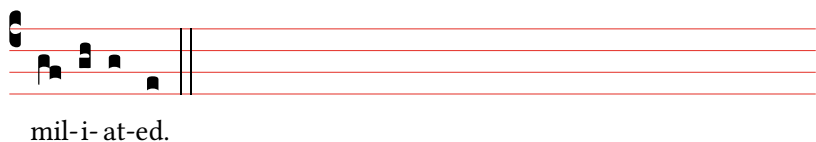
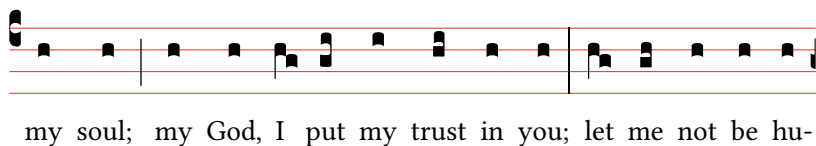
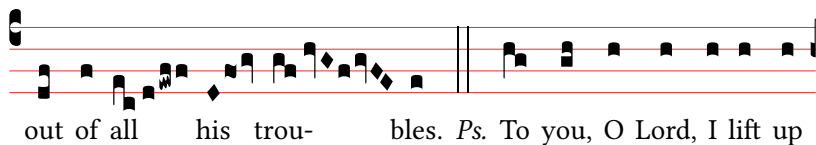
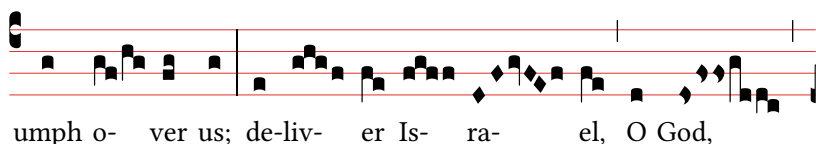
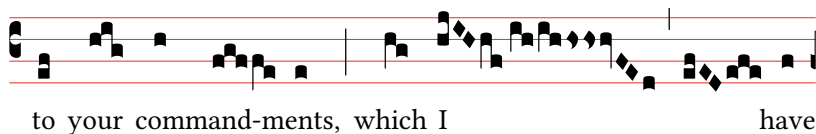
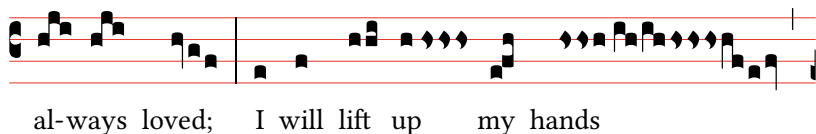
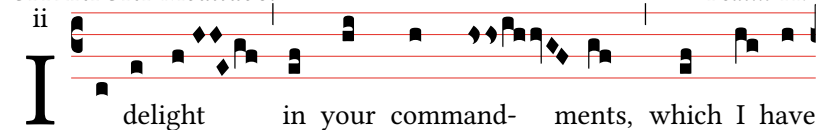
iv

R

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



for they are from ev- er-last-ing; do not let our e-nemies tri-

*OFFERTORY Meditabor**Psalm 119*

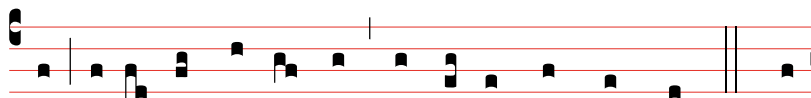


loved.

COMMUNION Visionem

Matthew 17, Psalm 97

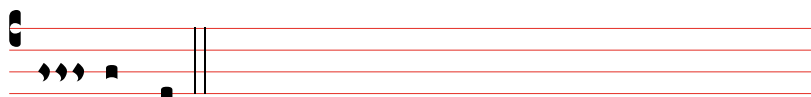
i
Tell no one about the vis- ion that you have had this



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



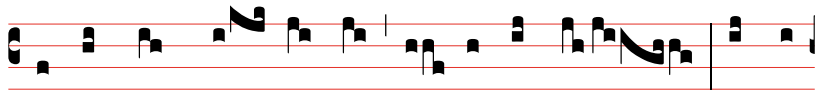
isles be glad.

Third Sunday in Lent

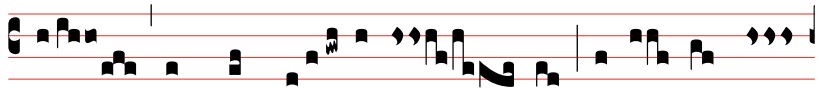
INTROIT Oculi mei

Psalm 25

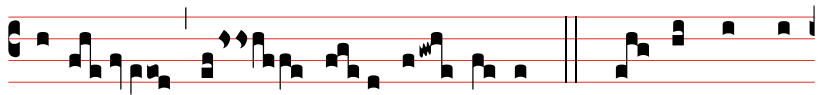
vii
My eyes are ev-er look- ing to the Lord,



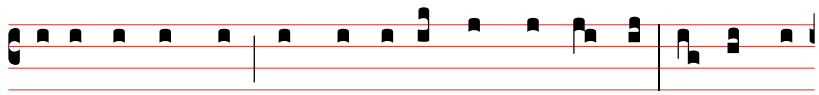
for he shall pluck my feet out of the net; turn to



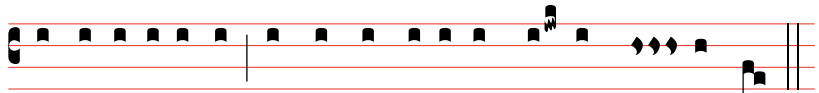
me and have pity on me, for I am left



alone and in misery. *Ps.* To you, O Lord,



I lift up my soul; my God, I put my trust in you; let me not



be humiliated, nor let my enemies triumph over me.

OFFERTORY *Justitiæ Domini*

Psalm 19

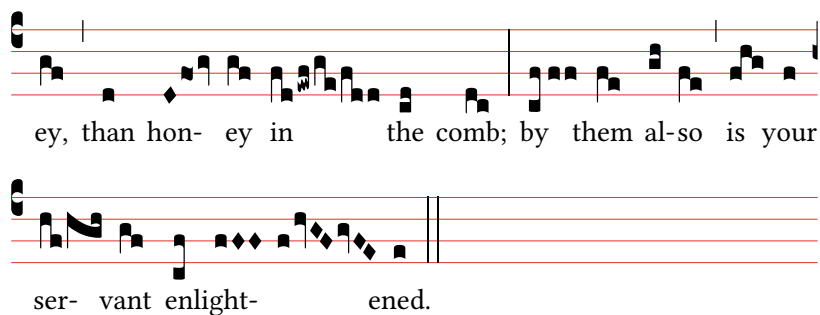
iv



The statutes of the Lord are right



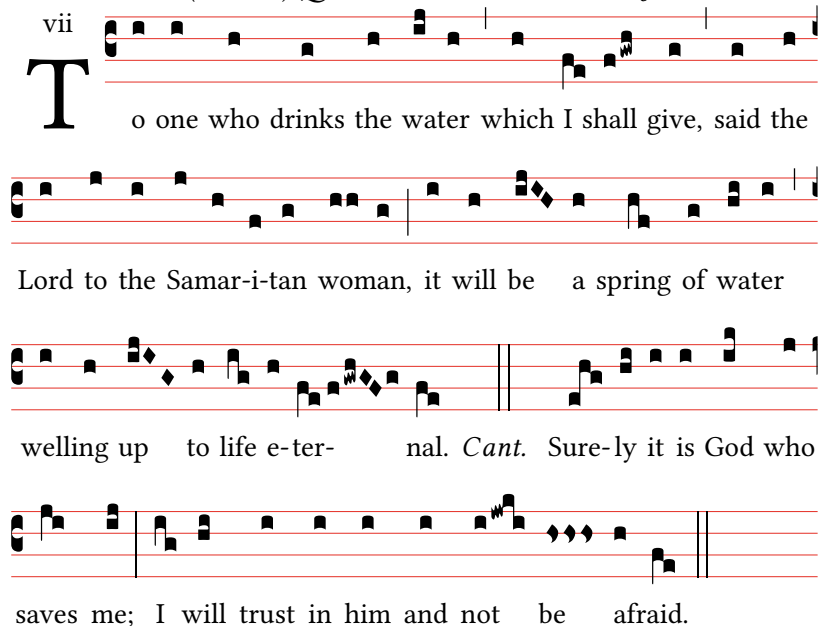
and rejoice the heart, sweeter far than hon-



ey, than hon- ey in the comb; by them al-so is your
ser- vant enlight- ened.

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

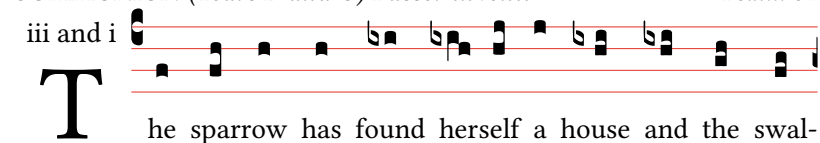
vii



To 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
saves me; I will trust in him and not be afraid.

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

iii and i

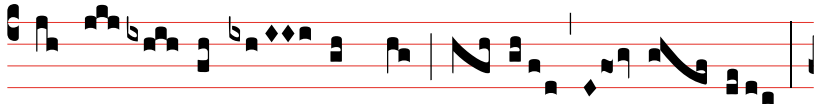


The sparrow has found herself a house and the swal-

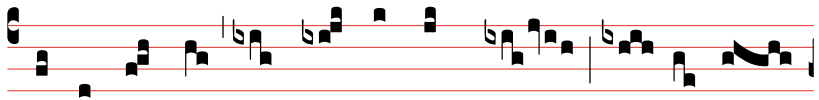
*In certain instances Year A's readings may be used in Year B or Year C.



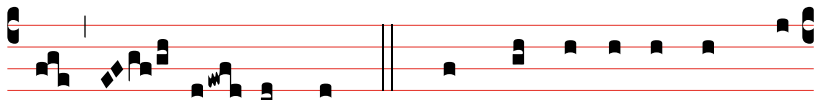
low a nest where she may lay her young: by the side of



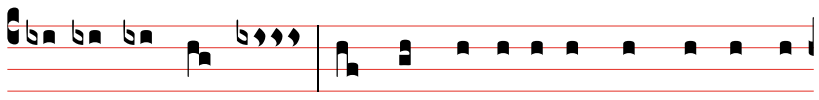
your al-tars, O Lord of hosts, my king and my God;



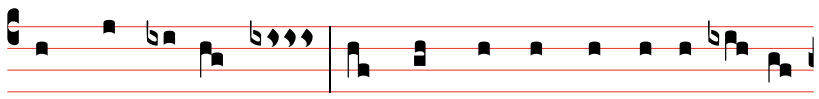
blessed are they who dwell in your house; they will al-



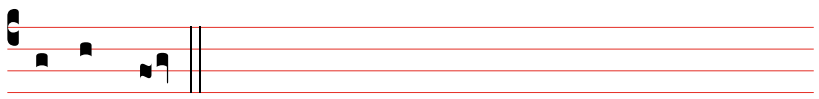
ways be prais-ing you. *Ps.* How dear to me is your dwell-



ing, 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.

OFFERTORY (*Year A*) *Illumina**Psalm 13*

G^{iv} ive light to my eyes,

that I sleep not in death, lest
my en-emies 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 whatever pleases him in heaven and
on earth.

COMMUNION (Year A*) *Lutum fecit**John 9, Psalm 34*

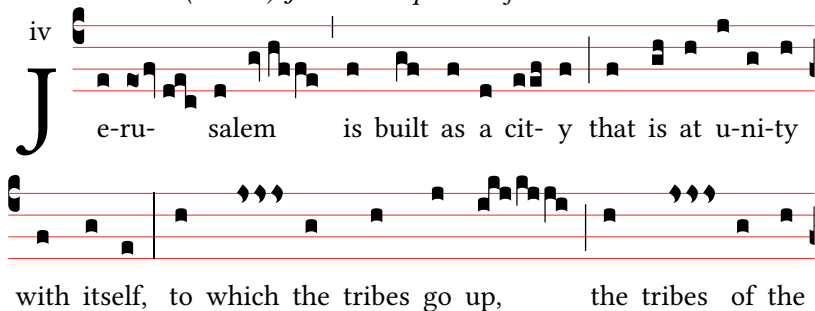
vi



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?

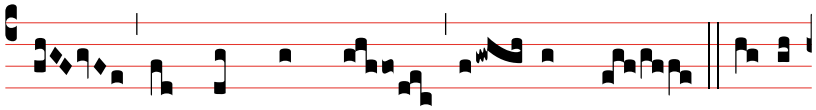
COMMUNION (Year B) *Jerusalem quæ ædificatur**Psalm 122*

iv



J e-ru- salem is built as a cit- y that is at u-ni-ty
 with itself, to which the tribes go up, the tribes of the

*In certain instances Year A's readings may be used in Year B or Year C.



Lord, to praise the Name of the Lord. *Ps.* I was



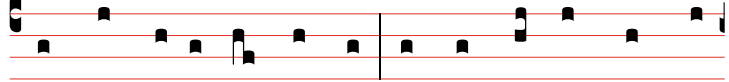
glad when they said to me: Let us go to the house of the Lord.

COMMUNION (Year C) Oportet te

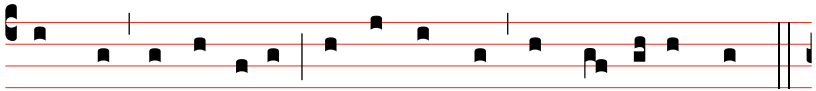
Luke 15, Psalm 33

viii

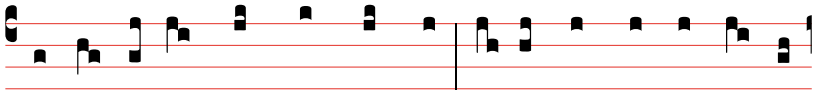
Y



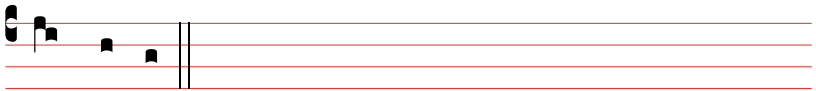
ou ought to rejoice, my son; for your brother, who once



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

Give 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

I will give thanks to you, O Lord, with
 an un-feigned heart; deal boun-ti-fly with your
 ser-vant, that I may live and keep your word;
 Give me life accord-ing to your word,
 O Lord.

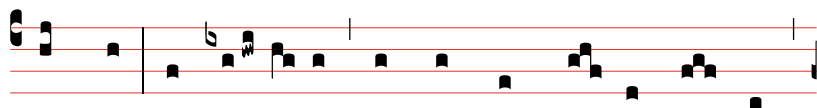
COMMUNION (Year A*) *Videns Dominus*

John 11, Psalm 130

i

W hen the Lord saw the sisters of Laz-a-rus weeping at
 the tomb, he wept before the Jews and cried out, Laz-a-rus,

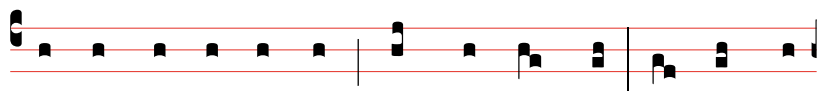
*In certain instances Year A's readings may be used in Year B or Year C.



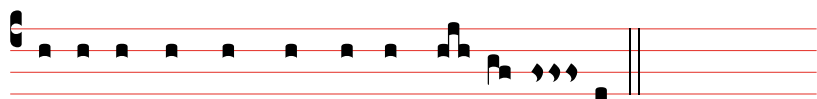
come out; and Laz- a-rus, who had been dead for four days,



came out bound hand and foot. *Ps.* Out of the depths have

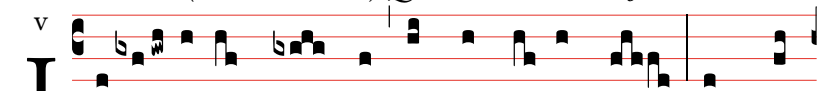


I called to you, O Lord; Lord, hear my voice; let your ears

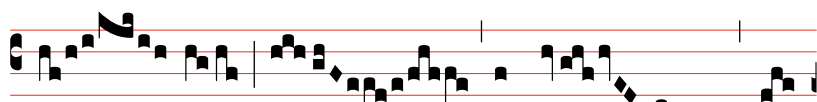


consid-er well the voice of my sup- pli-ca- tion.

COMMUNION (Years B and C[†]) Qui mihi ministrat John 11, Psalm 17



I f an- y-one serves me, he must follow me; and where

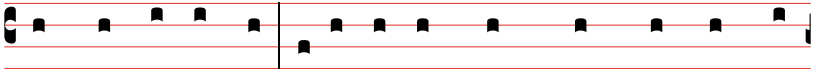


I am, there my ser- vant shall



al- so be. *Ps.* Hear my plea of in-nocence, O Lord,

[†]The Roman Rite prescribes a different chant, adapted below, for Year C.



give heed to my cry; listen to my prayer which does not come



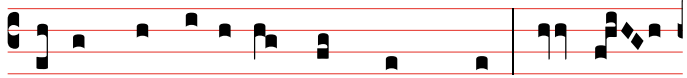
from lying lips.

COMMUNION *Nemo te* (Year C, Roman Rite)

John 8, Psalm 32

viii

W



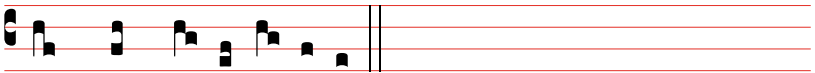
oman, has an-y-one condemned you? No one,



Lord. Then neither will I condemn you; go and sin no



more. *Ps.* Happy are they whose transgressions are forgiven,



and whose sin is put away.

Holy Week

Palm Sunday

At the Liturgy of the Palms

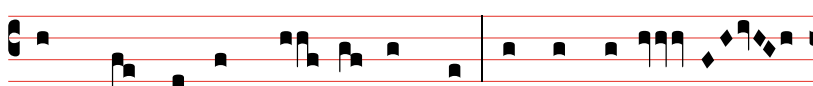
ANTIPHON *Hosanna filio David*

Matthew 21, Psalm 118

vii

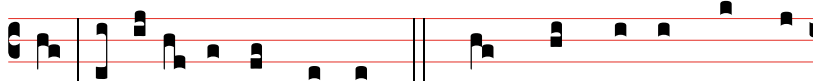
H

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

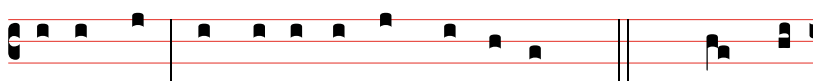


who comes in the Name of the Lord; O King of Is- ra-

Verses ad libitum



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



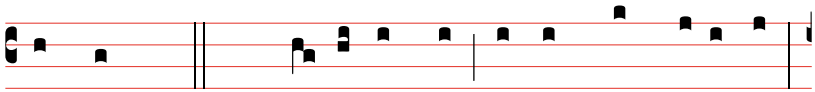
he is good; his mercy endures for ev-er. *Antiphon* The same



stone which the builders rejected has become the chief corner-



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

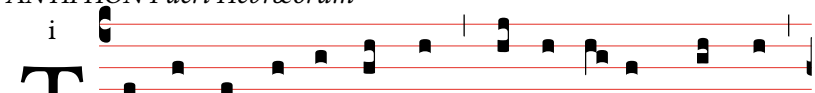


our eyes. *Antiphon* God is the Lord; he has shined upon us;



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

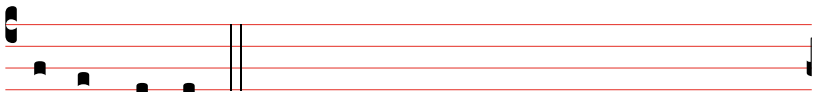
ANTIPHON Pueri Hebræorum



Tⁱhe children of the Hebrews, bearing ol-ive branches,

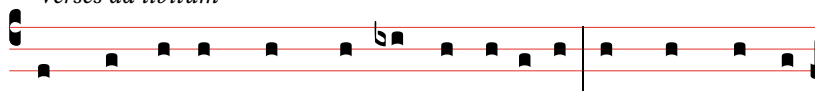


went out to meet the Lord, cry- ing out and say- ing, Hosan-na



in the highest. *Ps.*

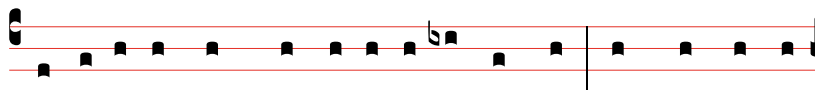
Verses ad libitum



The earth is the Lord's and all that is in it, the world and all



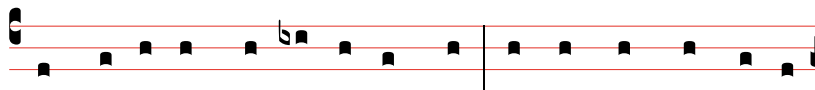
who dwell therein. *Antiphon*



For it is he who founded it up-on the seas and made it firm



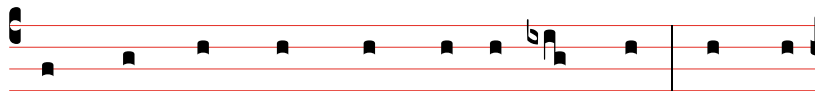
upon the rivers of the deep. *Antiphon*



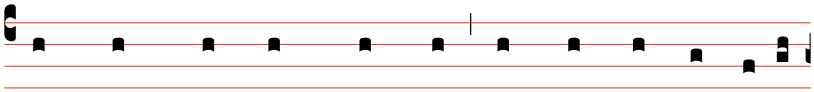
Who can ascend the hill of the Lord? or who can stand in his



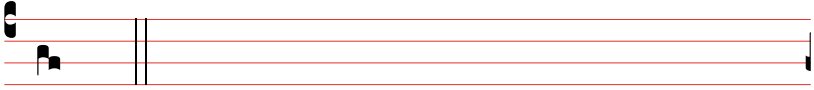
ho-ly place? *Antiphon*



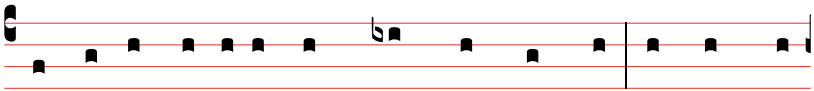
Those who have clean hands and a pure heart, who have



not pledged themselves to falsehood nor sworn by what is a



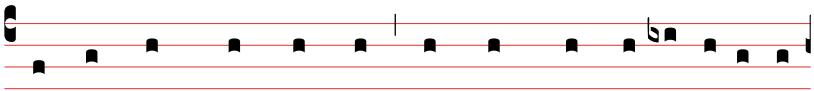
fraud. *Antiphon*



Such is the gen-e-ration of those who seek him, of those who



seek your face, O God of Jacob. *Antiphon*



Lift up your heads, O gates; lift them high, O ev-erlasting



doors, and the King of glory shall come in. *Antiphon*



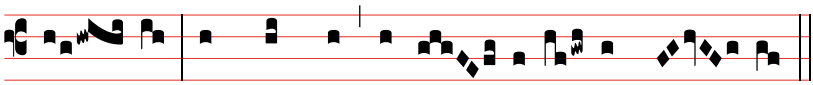
Who is this King of glory? The Lord of hosts, he is the King



of glo-ry. *Antiphon*

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, Hosan- na in the high- est. Ψ . When the
people had heard that Jesus was coming to Je- ru- salem,
they went- out to greet him; \Re . And waving palm branch-

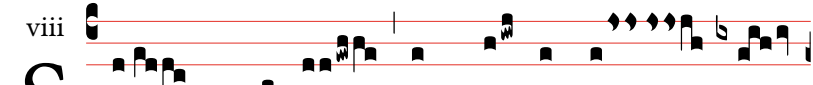


es, they cried out, Hosanna in the highest.

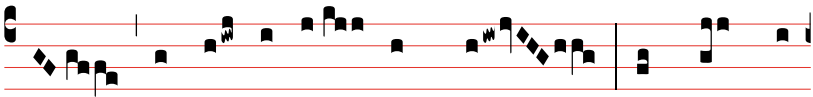
OFFERTORY Improperium

Psalm 69

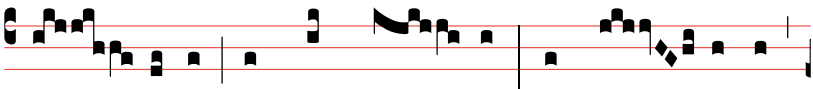
viii



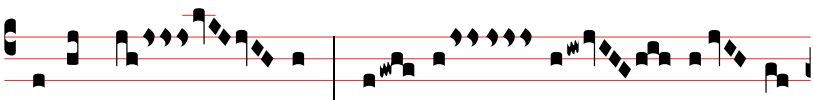
Shame and rebuke have broken my heart,



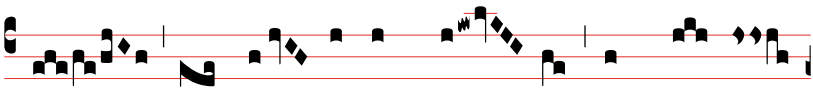
and it cannot be healed; I looked for



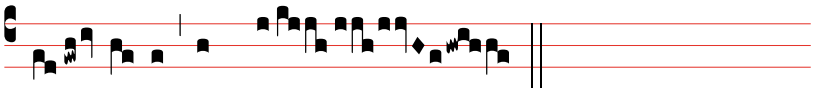
sympathy, but there was none; for comforters,



but I found none; they gave me gall to



eat, and when I was thirsty, they gave me



wine-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 sal-



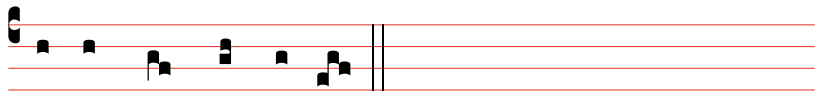
va-tion, our life and re- sur- rec- tion; through him we



were saved and obtained our free- dom. *Ps.* May God



be merci-ful to us and bless us, show us the light of his coun-



tenance and come to us.

ANTIPHON Postquam surrexit

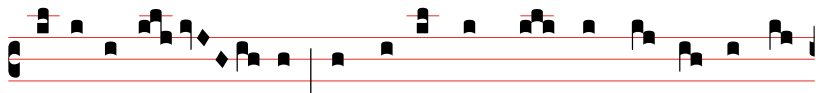
John 13

i Transp.

W



hen the Lord rose from supper, he poured water



in-to a ba- sin and began to wash the feet of his dis-



ciples; this ex-am- ple he left them.

ANTIPHON *Dominus Jesus**John 13*

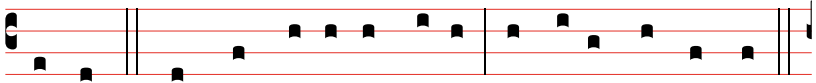
ii

T he Lord Je-sus, af-ter he had supped with his dis-
 ciples and had washed their feet said to them, do you
 know what I, your Lord and Mas- ter, have done for you?
 I have given you an exam- ple, that you should do as I
 have done.

ANTIPHON *Domine tu mihi lavas**John 13*

v

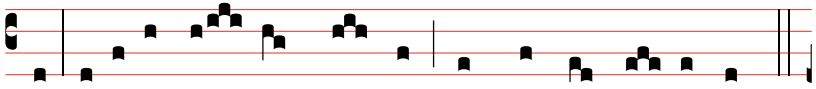
L ord, do you wash my feet? Jesus answered
 him, saying: If I do not wash your feet, you have no part



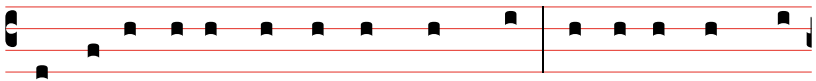
in me. Ψ . He came to Simon Peter, and Peter said to him:



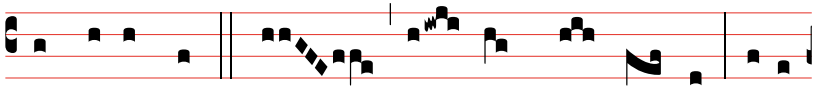
Lord, do you wash my feet? Jesus answered him, say-



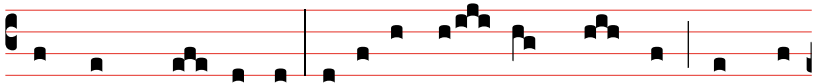
ing: If I do not wash your feet, you have no part in me. Ψ .



What I am doing you do not know now, but af-terwards you



will understand. Lord, do you wash my feet? Jesus



answered him, saying: If I do not wash your feet, you have



no part in me.

ANTIPHON *Si ego Dominus**John 13*

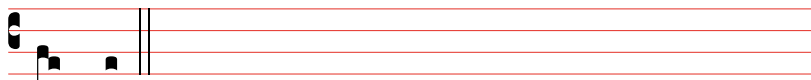
vii

I

f I, then, your Lord and Mas- ter, have washed your



feet, how much more ought you to wash one an-oth-



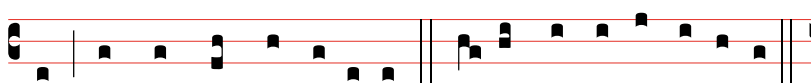
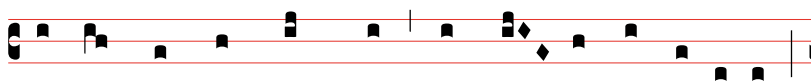
er's feet?

ANTIPHON *In hoc cognoscent**John 13*

vii

B

y this shall the world know that you are my dis-ci-

ples: that you love one another. *Ps.* Je-sus said to his dis-ciples:

By this shall the world know that you are my dis-ciples:

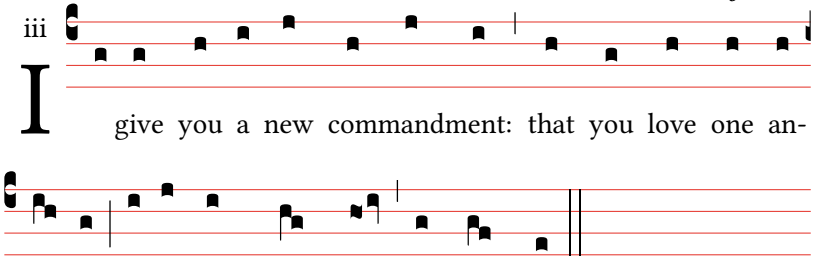


that you love one another.

ANTIPHON *Mandatum novum*

John 13

iii



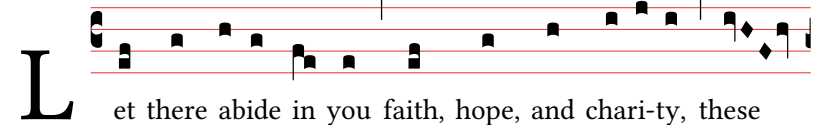
I give you a new commandment: that you love one an-



oth-er as I have loved you, says the Lord.

ANTIPHON *Maneant in vobis*

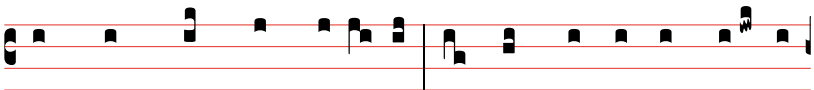
I Corinthians 13



Let there abide in you faith, hope, and chari-ty, these



three: but the greatest of these is chari-ty. *Ps.* Now there a-



bide faith, hope, and chari- ty, but the greatest of these is



char- i-ty. Let there abide in you faith, hope, and chari-ty,



these three: but the greatest of these is chari-ty.

COMMUNION *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- enant in my blood, says the Lord;
Do this whenev- er you receive them for the remem-
brance of me. *Ps.* You spread a ta- ble before me in the pres-
ence of those who trouble me; you anoint my head with oil,
and my cup is running o- ver.

Good Friday

At the Veneration of the Cross

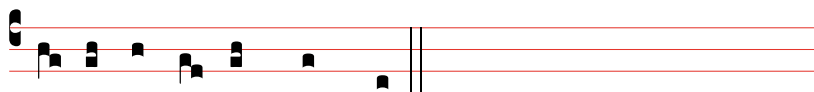
ANTIPHON *Crucem tuam*

iv

W

The musical notation consists of seven staves of music, each with a treble clef and a key signature of one flat (B-flat). The notes are represented by black squares on a five-line staff. The lyrics are written below the staves, with some words aligned under specific notes. There are double bar lines at the end of the first, third, and fifth staves, and a repeat sign at the beginning of the sixth staff.

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;

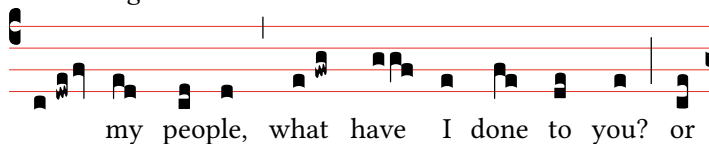


let all the peoples praise you.

The Reproaches

Two cantors sing:

O



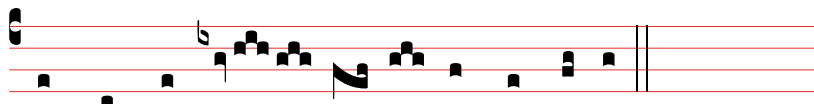
my people, what have I done to you? or



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:



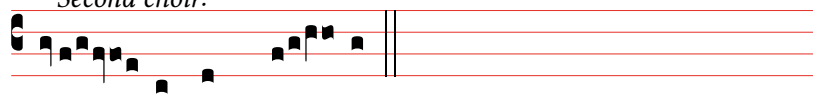
Ho- ly God.

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

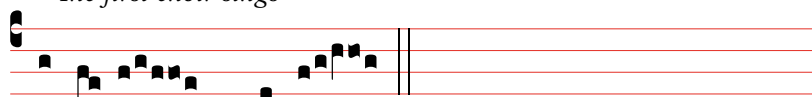
fruit, but you have become ve-ry bit-ter to me; when I was

thirsty, you gave me vin-e-gar to drink, and with a spear you



have pierced the side of your Savior.

The first choir sings:



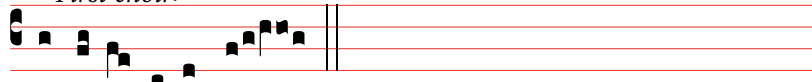
Ha-gi- os o Theos.

The second choir responds:



Ho- ly God.

First choir:



Ha-gi-os Ischyros.

Second choir:



Ho- ly and might- y.

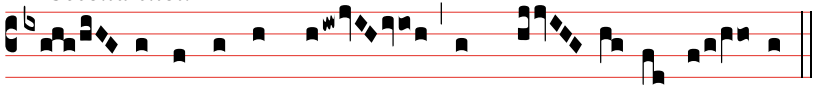
First choir:



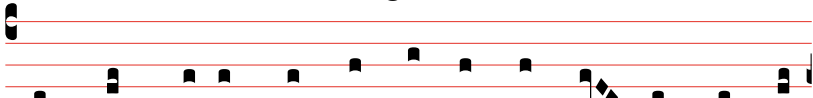
Ha- gi- os Athana- tos e- le- i- son hy-



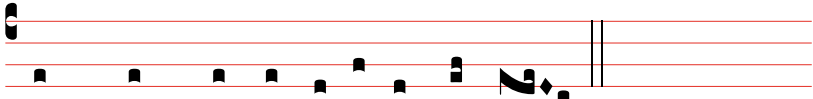
mas.

Second choir:

Ho- ly Im-mortal One, have mer- cy up-on us.

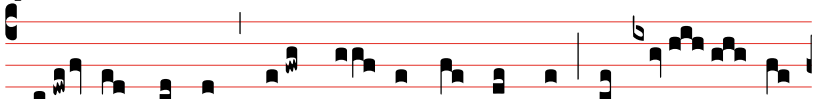
The second choir cantor(s) sing:

I scourged Egypt with her firstborn for your sake, and you



have scourged me and de-livered me up.

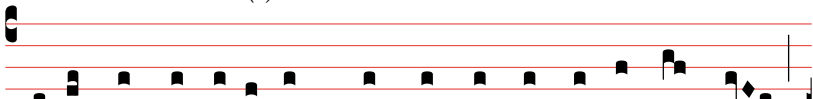
*Here and after each of the following verses both choirs together re-
spond:*



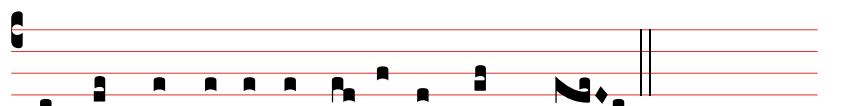
O my people, what have I done to you? or how have




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

First choir cantor(s):

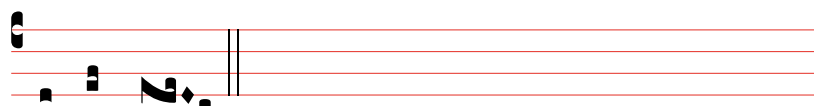
I led you out of Egypt, drowning Pharaoh in the Red Sea,



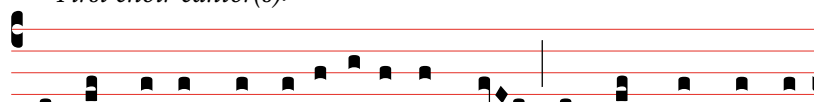
and you have de-livered me to the chief priests. (*O my people ...*)

Second choir cantor(s):



I opened the sea before you, and you have opened my side




with a spear. (*O my people ...*)

First choir cantor(s):



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



to the judgment hall of Pi- late. (*O my people ...*)

Second choir cantor(s):


I fed you with manna in the des- ert, and you have smitten



me with blows and scourg- es. (*O my people ...*)

First choir cantor(s):

I gave you the water of salvation from the rock to drink,

and for drink you have given me vi-negar 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. *(O my people ...)*

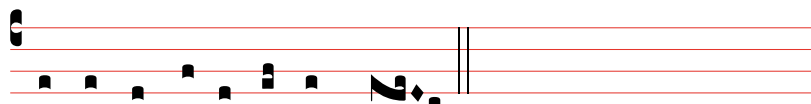
First choir cantor(s):

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

of thorns. *(O my people ...)*

Second choir cantor(s):

I raised you on high with great pow-er, and you have hung



me on the gibbet of the cross. (*O my people ...*)

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

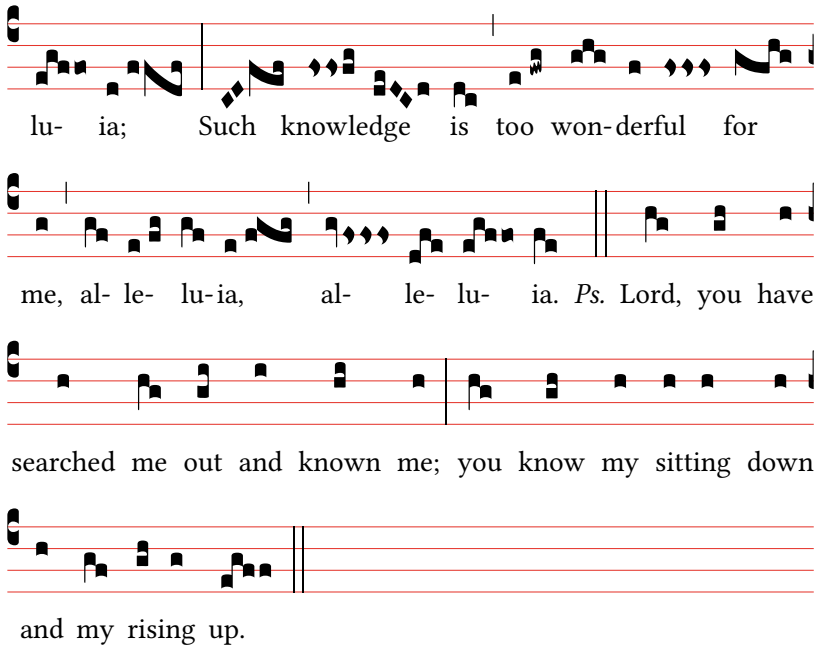
C hrist our Pass- o- ver is sac- rificed for
 us, al-le-lu- ia; there- fore let us keep the feast
 with the un- leav-ened bread of sincer- i-ty and truth,
 al-le- lu- ia, al- le- lu-ia, al- le- lu- ia.

Easter Day

INTROIT *Resurrexi**Psalm 139*

iv

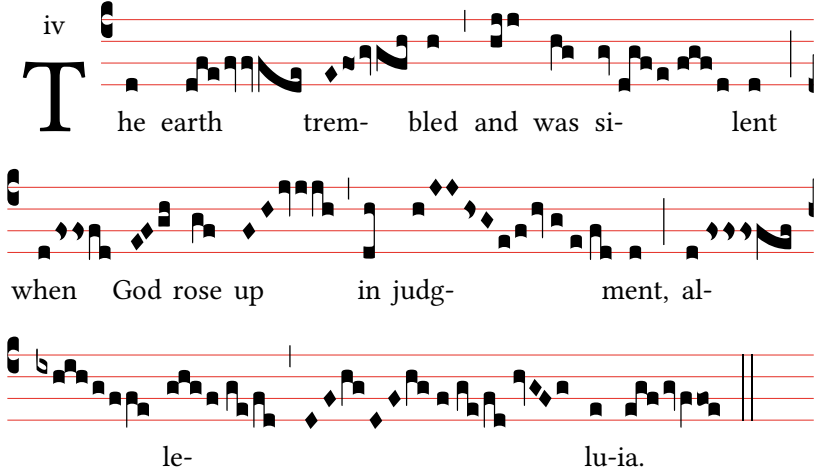
I am ris-en and am still with you, al- le-
 lu- ia; You have laid your hand up- on me, al- le-



lu- ia; Such knowledge is too won-derful 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

C hrist 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.

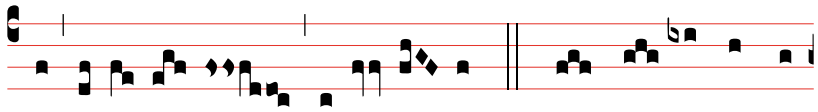
Second Sunday of Easter

INTROIT *Quasimodo*

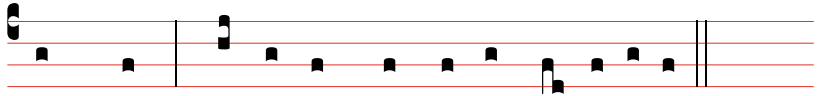
I Peter 2, Psalm 81

vi

A s 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



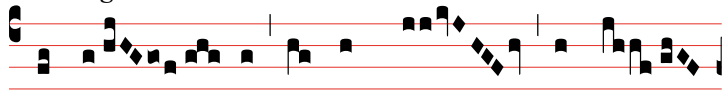
our strength; raise a loud shout to the God of Jacob.

OFFERTORY Angelus Domini

Matthew 28

viii

T



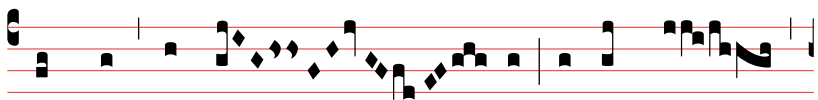
he an- gel of the Lord descend-



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*

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
Be 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

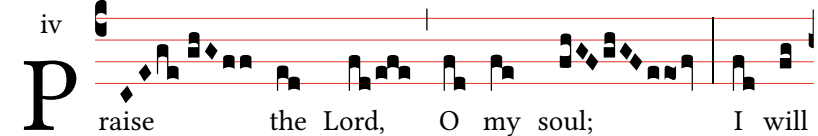


your great strength your en-emies cringe before you.

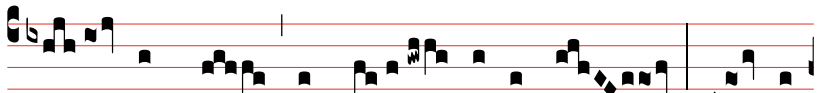
OFFERTORY Lauda anima mea

Psalm 146

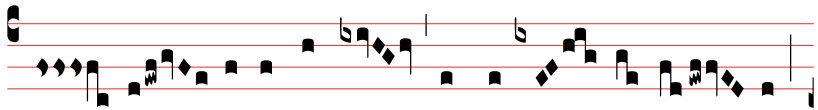
iv



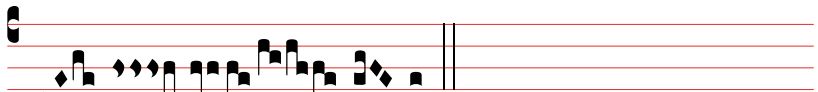
raise the Lord, O my soul; I will



praise the Lord as long as I live; I will



sing prais-es to my God while I have my be-ing,



al- le- lu- ia.

COMMUNION (Year A) *Surrexit Dominus*

Luke 24, Psalm 118

vi

The Lord has risen 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.

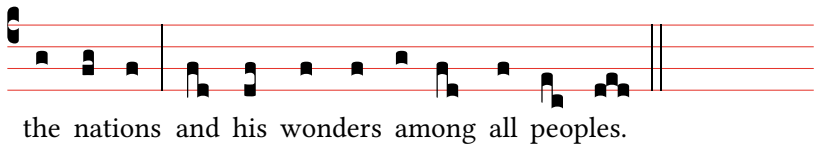
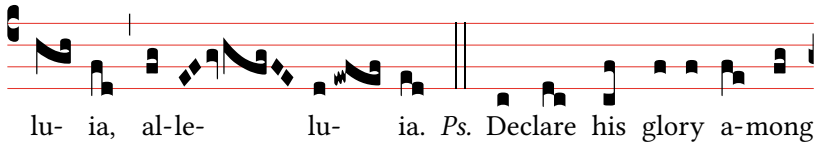
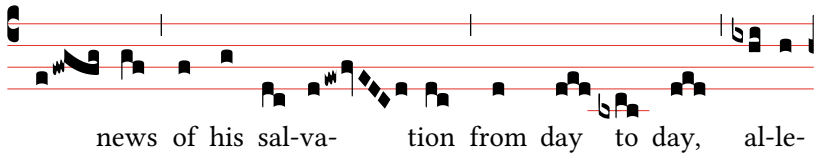
COMMUNION (Year B) *Cantate Domino*

Psalm 96

ii

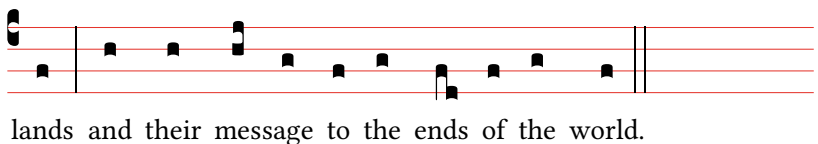
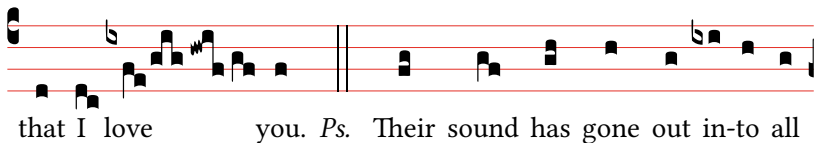
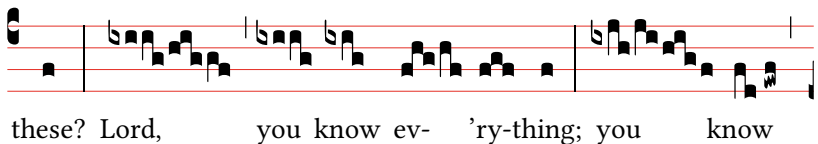
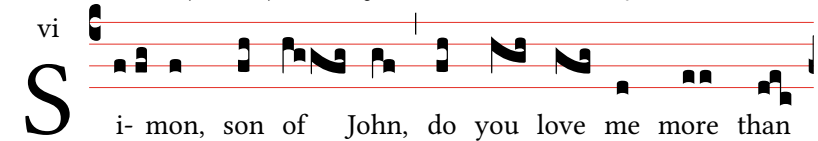
Sing to the Lord, al- le- lu- ia; Sing to the

Lord, and bless his Name; proclaim the good



COMMUNION (Year C) Simon Joannis

John 21, Psalm 19



Fourth Sunday of Easter

INTROIT *Misericordia Domini**Psalm 33*

iv

T

he lovingkind-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.

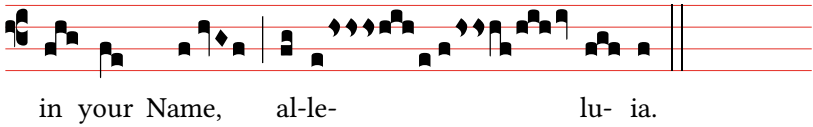
OFFERTORY *Deus Deus meus**Psalm 63*

ii

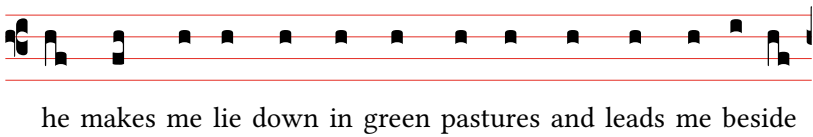
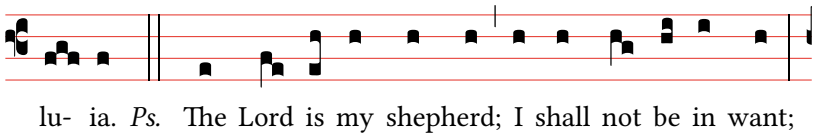
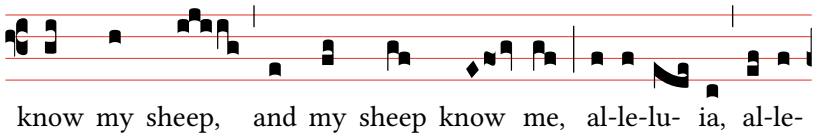
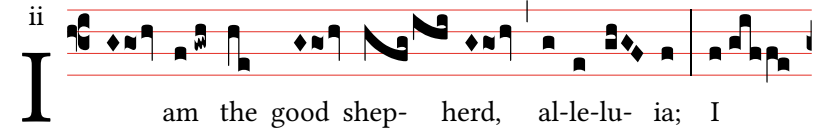
O

God, you are my God; ea- gerly

I seek you; I will lift up my hands



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



Fifth Sunday of Easter

INTROIT *Cantate Domino*

Psalm 98

vi

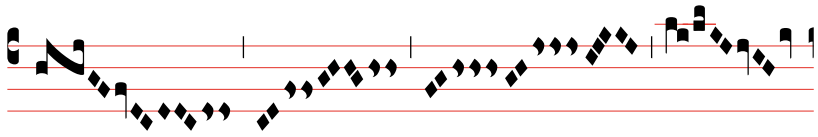
Sing to the Lord a new song, al-le- lu- ia; for he
 has done mar- ve-lous things, al-le- lu-ia; his right-
 eous-ness has he o-pen-ly showed in the sight of the na-tions,
 al-le-lu- ia, al-le- lu- ia. *Ps.* With his right hand and his
 ho-ly arm has he won for him-self the vic-to-ry.

OFFERTORY *Jubilate Deo universa terra*

Psalm 66

i

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



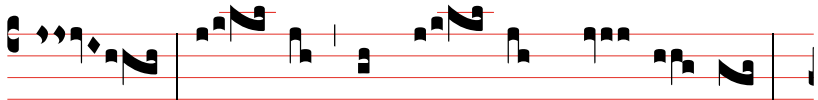
joy-



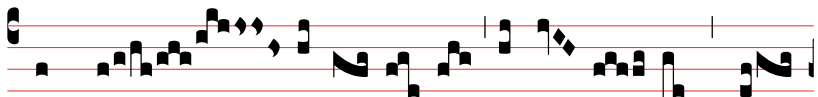
ful in God, all you lands;



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

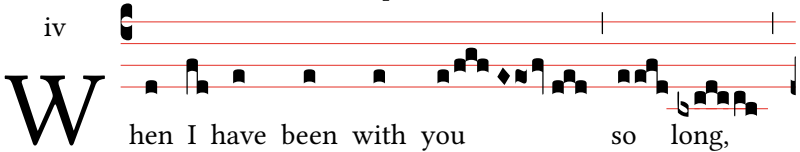


all peo- ple, al-le- lu- ia.

COMMUNION (Year A) *Tanto tempore*

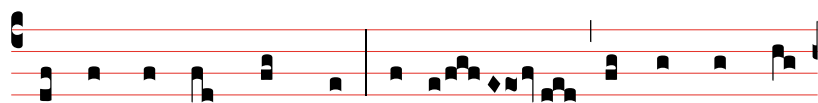
John 14, Psalm 33

iv



W

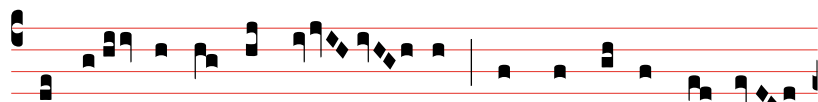
hen I have been with you so long,



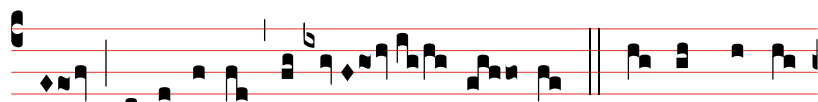
do you still not know me? Philip, he who has seen



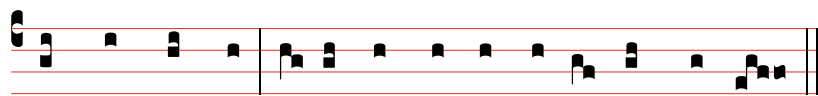
me has seen the Fa-ther, al-le-lu-ia; do you not believe



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



me? al-le-lu-ia, al-le-lu-ia. *Ps.* Rejoice in the



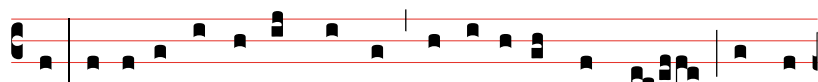
Lord, you righteous; it is good for the just to sing praises.

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

ii



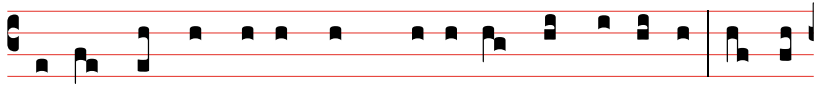
I am the true vine, and you are the branch-



es; if an-y-one abides 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 Manasseh stir up



your strength and come to help us.

Sixth Sunday of Easter

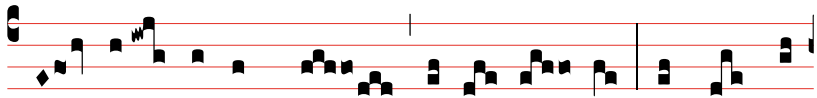
INTROIT Vocem jucunditatis

Isaiah 48, Psalm 66

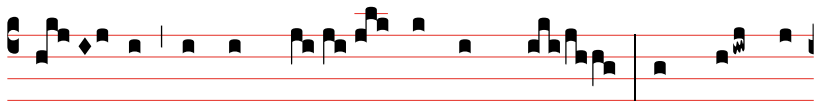
iv

W

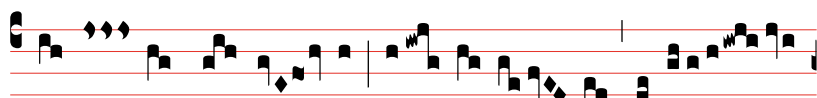
ith a joyful shout announce the good news,



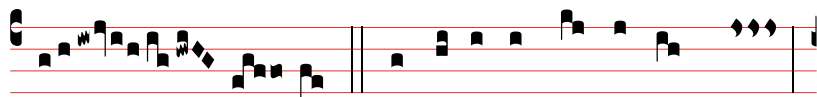
and let it be heard, al-le- lu- ia; proclaim the



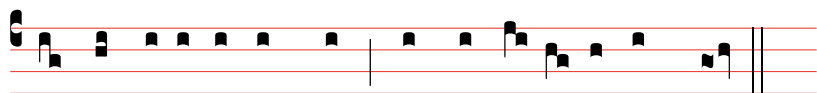
tid- ings to the ends of the earth: the Lord has



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.

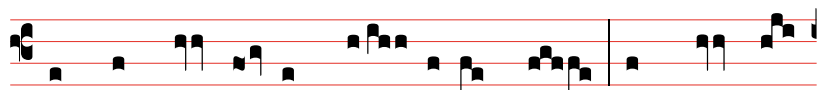
OFFERTORY Benedicite gentes

Psalm 66

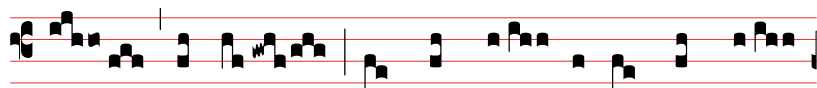
ii

B

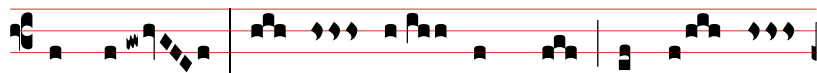
less the Lord our God, all you peo- ples, and



make the voice of his praise to be heard, who holds our



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

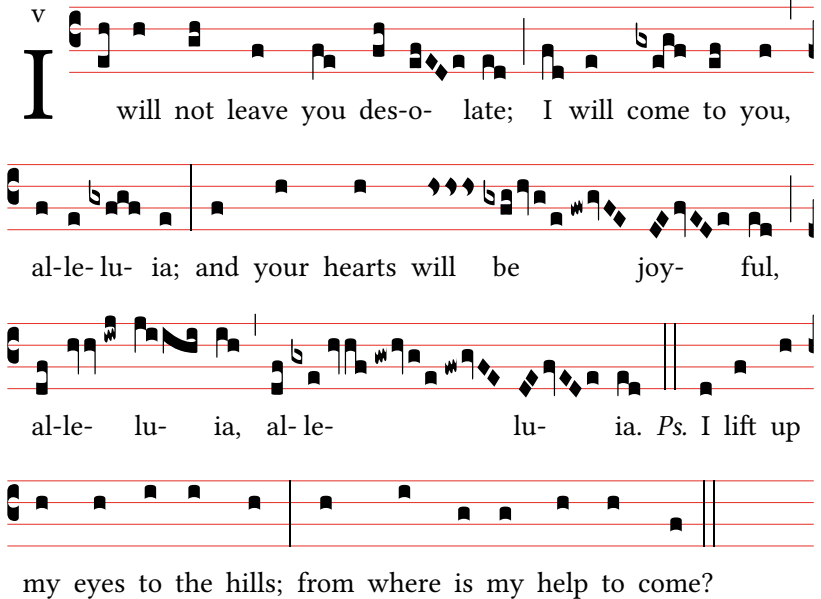


to slip; Bless-ed be the Lord, for he has



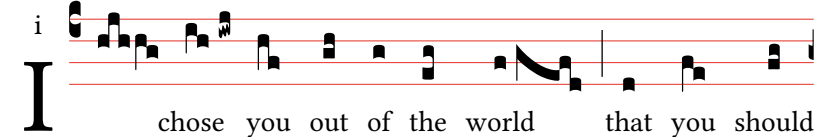
not rejected my prayer, nor withheld his love from
me; al-le- lu- ia.

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

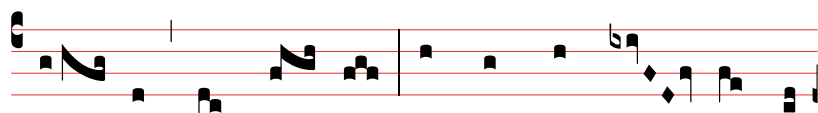


I will not leave you des-o- late; I will come to you,
al-le- lu- ia; and your hearts will be joy- ful,
al-le- lu- ia, al-le- lu- ia. *Ps.* I lift up
my eyes to the hills; from where is my help to come?

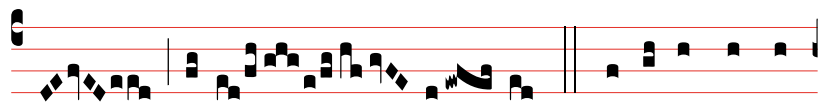
COMMUNION (Year B) *Ego vos elegi* John 15, Psalm 88



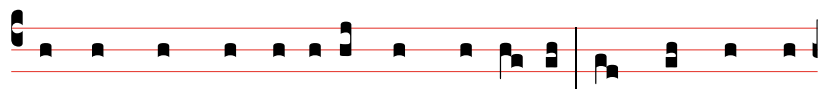
I chose you out of the world that you should



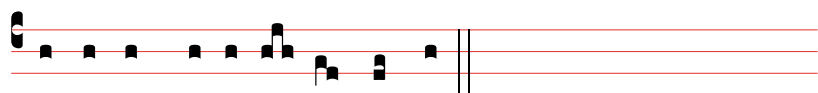
go forth and bear fruit, and that your fruit should a-



bide, al-le-lu-ia. *Ps.* For I am persuad-



ed that your love is established for ev-er; you have set your



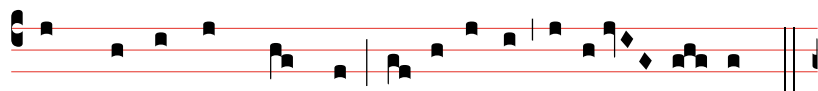
faithfulness firmly in the heavens.

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

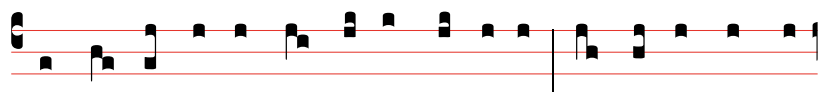
viii

T

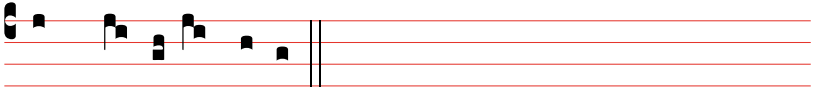
he Ho-ly Spirit will remind you, al-le-lu-ia, of ev'ry-



thing that I have told you, al-le-lu-ia, al-le-lu-ia. *Ps.*



Give me the joy of your saving help again, and sustain me with



your boun-ti-ful Spirit.

Ascension Day

INTROIT *Viri Galilæi*

Acts 1, Psalm 47

vii

M

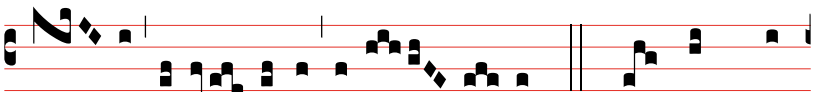
en of Gal- i-lee, why do you stand there gazing



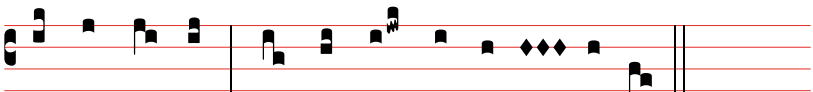
up in-to hea- ven? al-le- lu- ia; in the same way that you



saw him ascending 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,



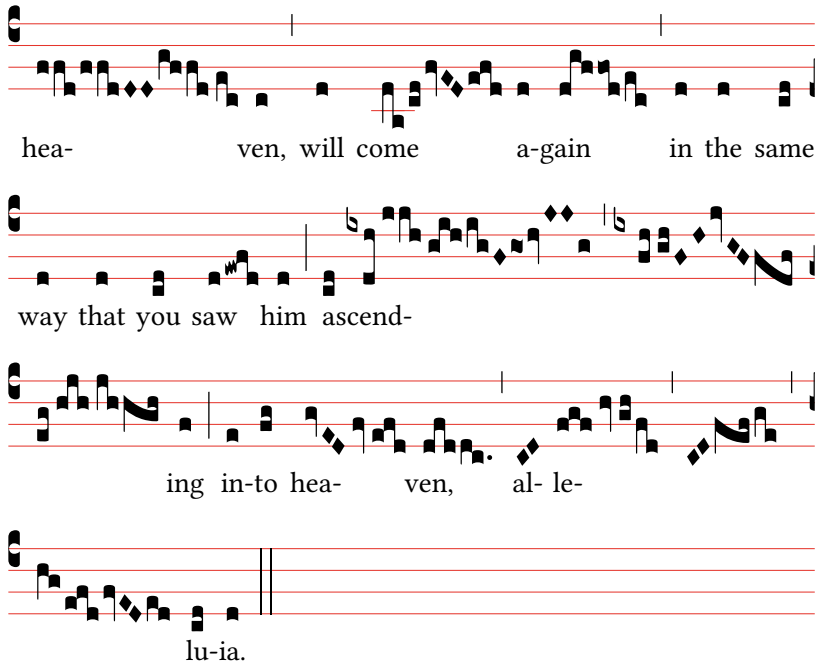
all you peoples; shout to God with a cry of joy.

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.

OFFERTORY (2nd option) *Viri Galilæi**Acts 1*

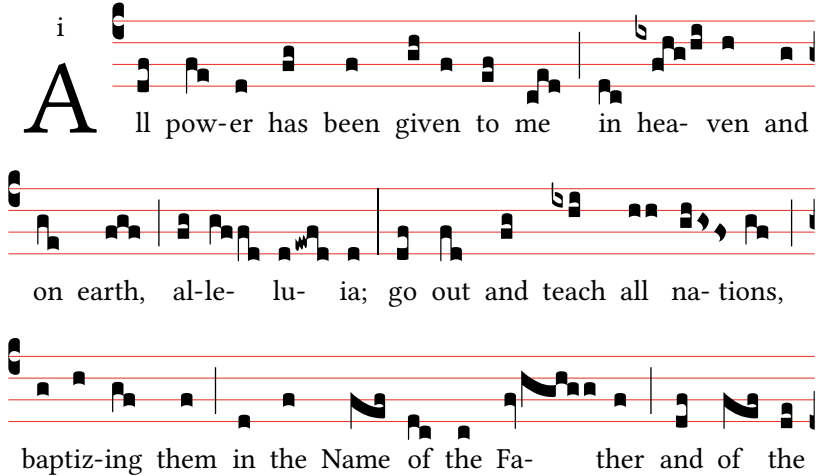
i
Men of Gal- i-lee, why do you
 stand there gazing up in- to hea-
 ven? This Je- sus, who was tak- en from you in- to



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

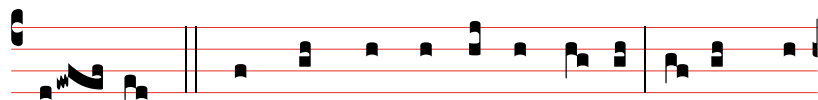
Matthew 28, Psalm 78



ⁱ
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-



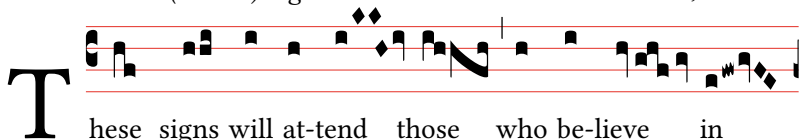
lu-ia. *Ps.* Hear my teaching, O my people; incline your



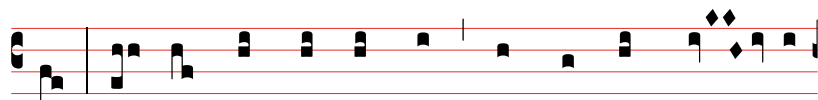
ear to the words of my mouth.

COMMUNION (Year B) Signa eos

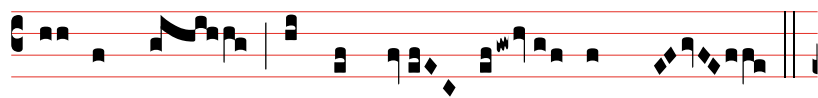
Mark 16, Psalm 34



These signs will at-tend those who be-lieve in



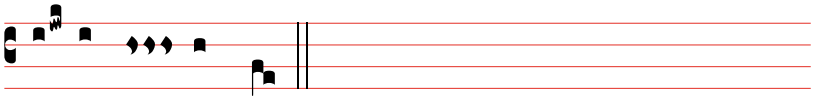
me: they will cast out de-mons; they will lay hands up-



on the sick and re-store them to health. *Ps.*



The eyes of the Lord are upon the right-eous, and his ears are



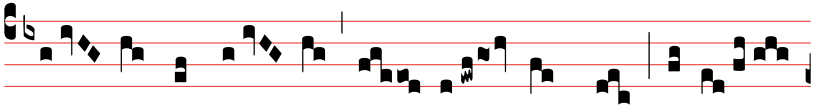
o- pen to their cry.

COMMUNION (Year C)

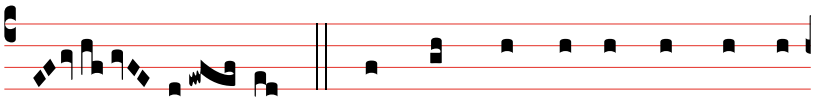
Psalm 68



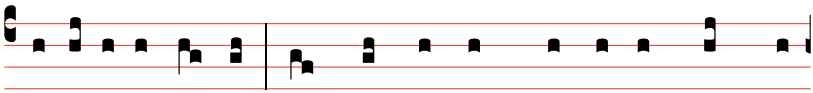
ing to the Lord, who ascend-ed o- ver the



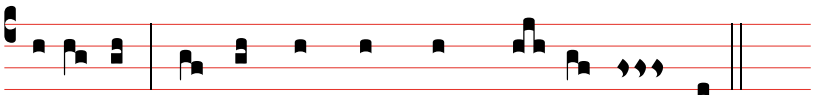
hea- ven of hea- vens to- ward the east, al-le-



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 upon
 you, al-le- lu- ia; you speak within 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;

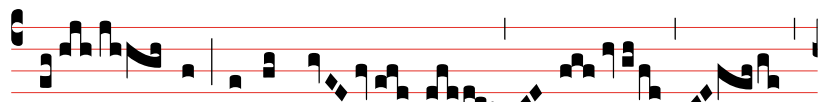
the Lord with the sound of the
 ram's horn; al- le- lu-
 ia.

OFFERTORY (2nd option) *Viri Galilæi**Acts 1*

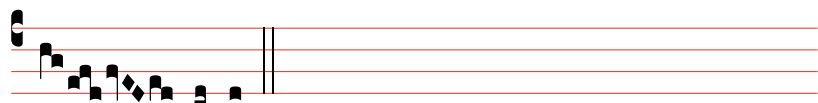
Mⁱen of Gal- i-lee, why do you
 stand there gazing up in-to hea-
 ven? This Je- sus, who was tak-en from you in-to
 hea- ven, will come a-gain in the same



way that you saw him ascend-



ing in-to hea- ven, al- le-



lu-ia.

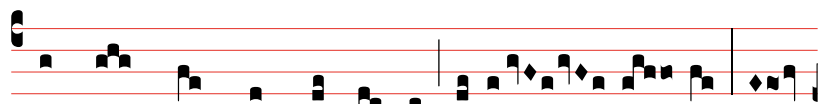
COMMUNION *Pater cum essem*

John 17, Psalm 121

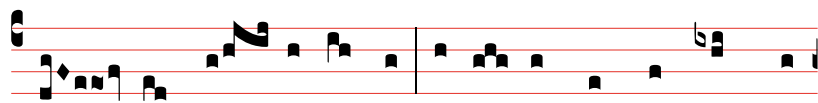
iv

F

a- ther, while I was with them, I took care



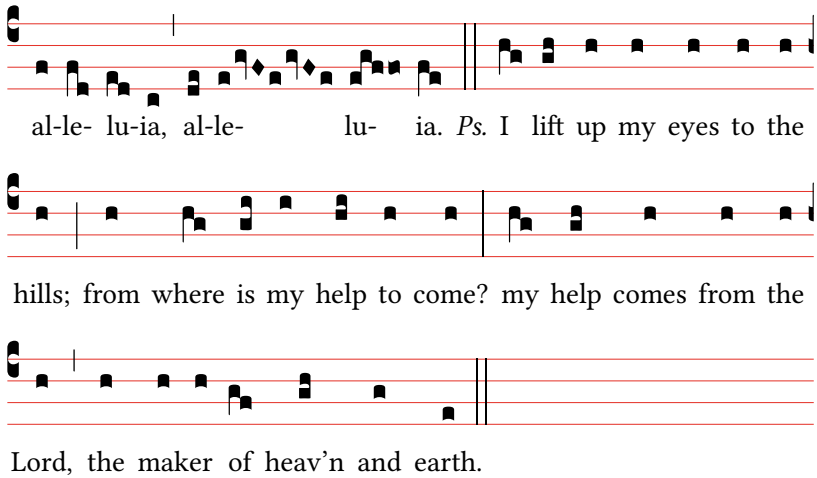
of those whom you gave to me, al-le- lu- ia; now



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,

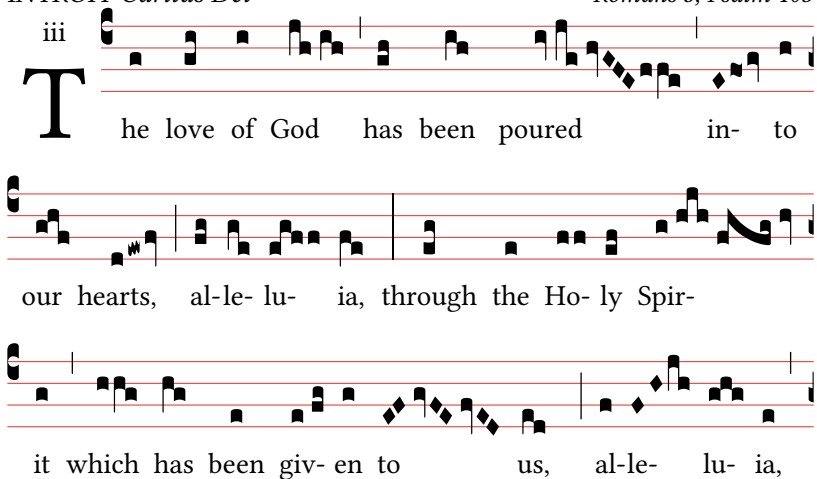


al-le- lu-ia, al-le- lu- ia. *Ps.* I lift up my eyes to the
 hills; from where is my help to come? my help comes from the
 Lord, the maker of heav'n and earth.

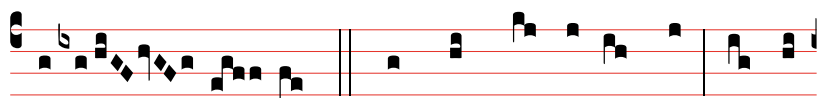
Vigil of Pentecost

INTROIT Caritas Dei

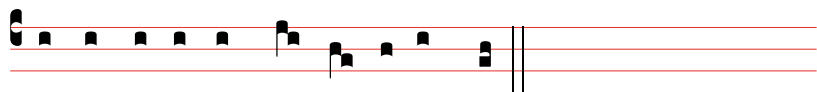
Romans 5, Psalm 103



iii
The 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.

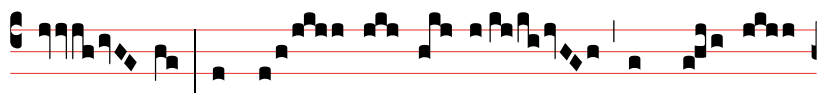
OFFERTORY Emitte Spiritum tuum

Psalm 104

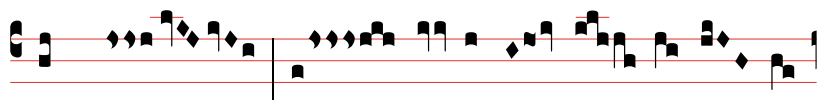
viii

Y

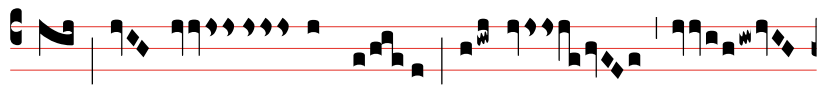
ou send forth your Spir- it, and they are cre-



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


On 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 re-
 ceive, 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

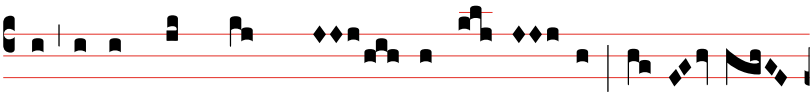
viii



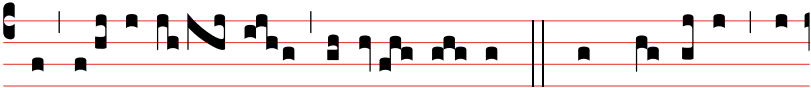
T he Spirit of the Lord has filled the whole



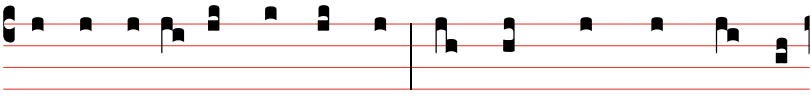
world, al-le- lu- ia; and that which holds all things togeth-



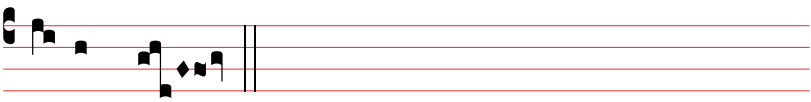
er understands the tongues of all peo-ples, al- le- lu-



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



before him.

OFFERTORY *Confirma hoc Deus*

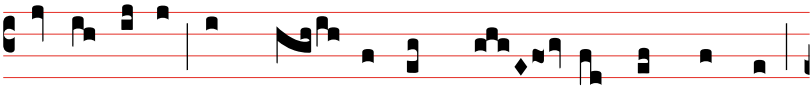
Ps. 68

Es-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, Psalm 68

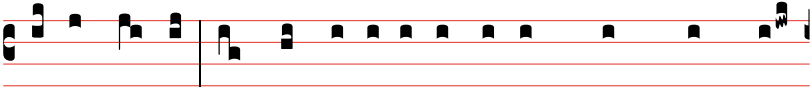
vii
Suddenly there came a sound from hea-ven as of a
 rush-ing might-y wind, and it filled the house where they
 were sit-ting, al-le-lu-ia; and they were all filled with the



Ho-ly Spirit, and spoke of the might- y works of God,



al-le-lu- ia, al-le- lu- ia. *Ps.* How wonderful is God in his



ho-ly plac-es; the God of Is-ra-el, giving strength and pow'r



to his peo- ple.

The Season after Pentecost

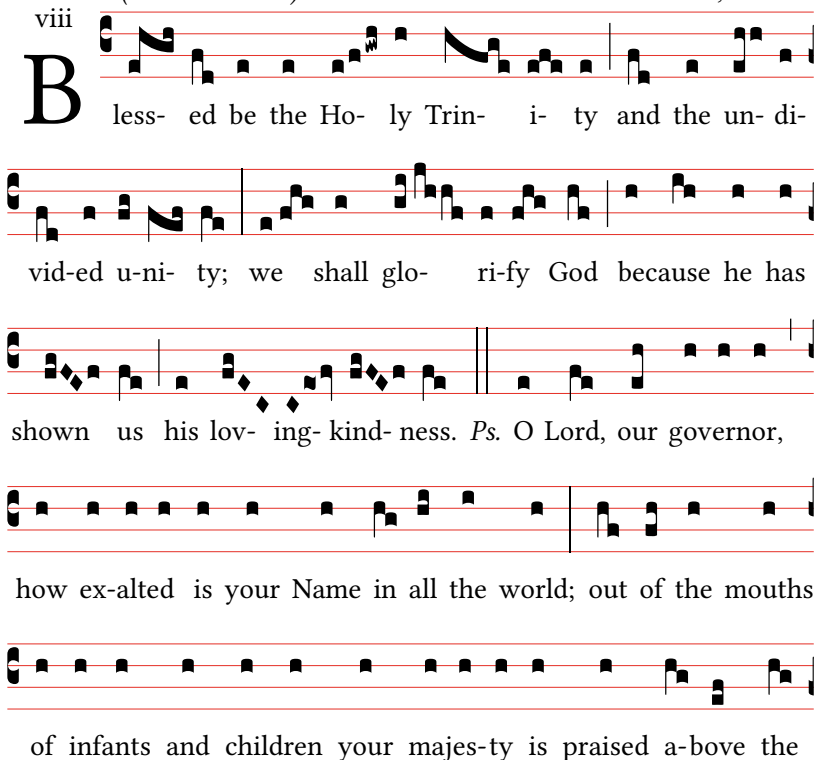
Trinity Sunday

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 because he has
shown us his lov- ing- kind- ness. *Ps.* O Lord, our governor,
how ex-alted is your Name in all the world; out of the mouths
of infants and children your majes-ty is praised a-bove the





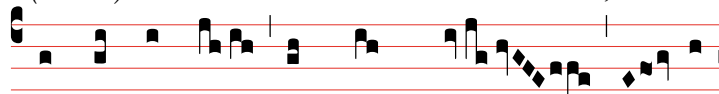
heavens.

INTROIT (Year C) Caritas Dei

Romans 5, Psalm 103

iii

T



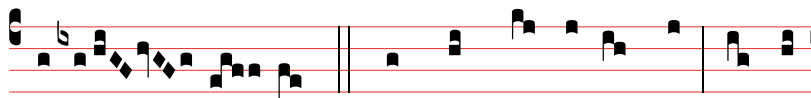
he love of God has been poured in- to



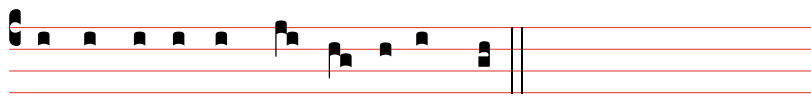
our hearts, al-le- lu- ia, through the Ho- ly Spir-



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

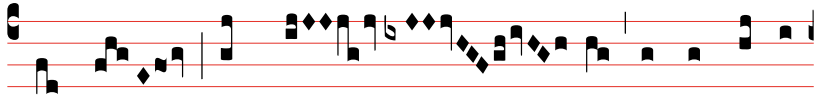
B



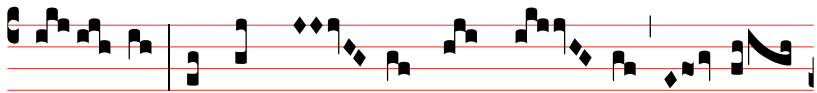
less- ed be God the Fa- ther,



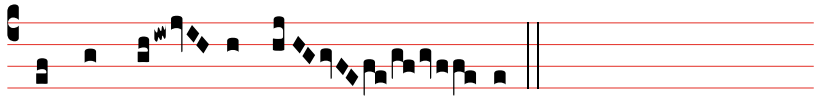
and bless- ed be the on- ly- be-got- ten Son



of God, and bless- ed be the Ho-ly

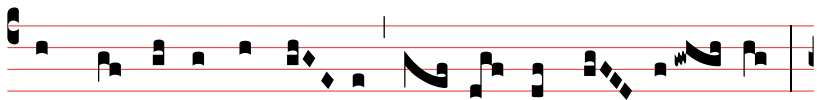
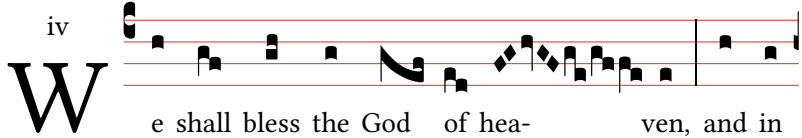


Spir- it, for the Lord God has shown us his mer-



cy and lov- ingkind- ness.

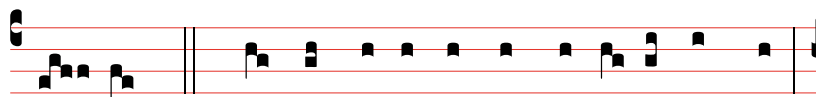
COMMUNION (Years A and C) Benedicimus Deum Tobit 12, Daniel 3



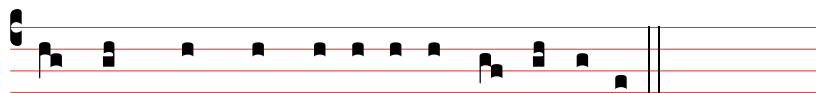
the sight of all the liv- ing we shall proclaim his praise,



for he has shown us his mer- cy and lov- ing-



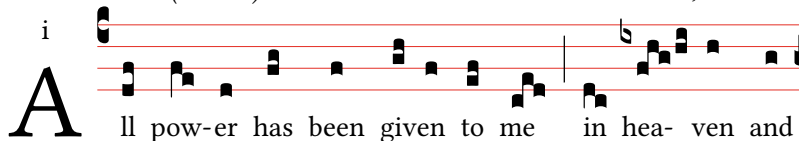
kind-ness. *Cant.* Let the people of God glo-ri- fy the Lord;



let them praise and highly ex-alt him for ev-er.

COMMUNION (Year B) Data est mihi

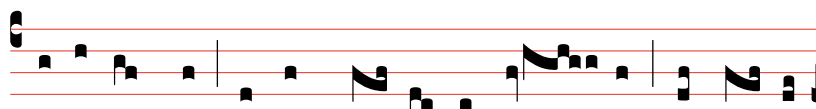
Matthew 28, Psalm 78



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



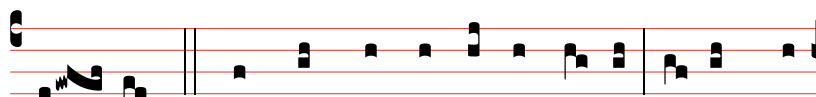
on earth, al-le- lu- ia; go out and teach all na- tions,



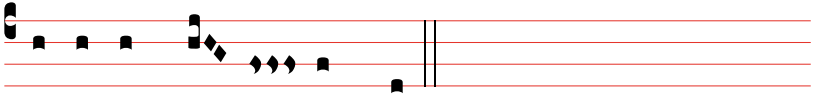
baptiz-ing them in the Name of the Fa- ther and of the



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



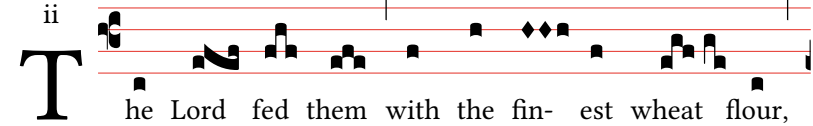
ear to the words of my mouth.

Corpus Christi

INTROIT Cibavit eos

Psalm 78

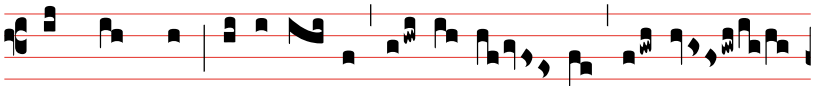
ii



he Lord fed them with the finest wheat flour,



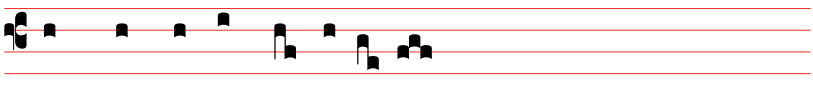
al-le-lu-ia; and he sat-is-fied them with hon-ey



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*

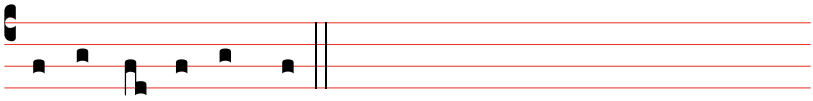
viii

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, Psalm 119*

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 blameless, who walk



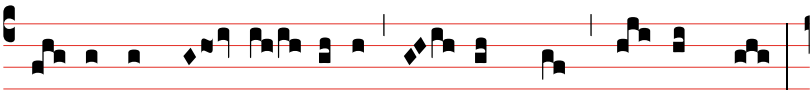
in the law of the Lord.

COMMUNION (Year C) Hoc corpus

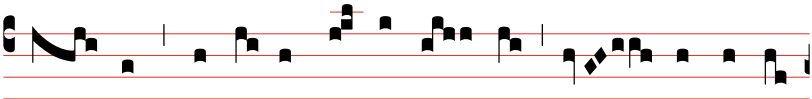
I Corinthians 11, Psalm 23

viii

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

 A single staff of music with a treble clef and a common time signature. The melody begins with a quarter rest, followed by a series of quarter notes and eighth notes, ending with a double bar line.


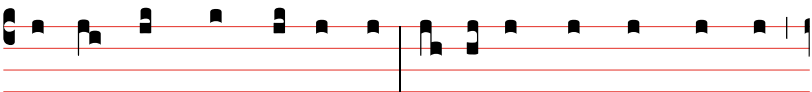
cup of the new Cov- enant in my blood, says the Lord;



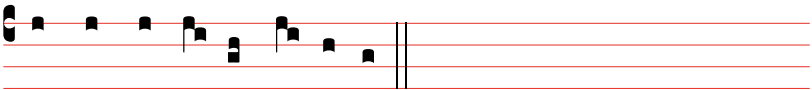
Do this whenever you receive them for the remem-



brance of me. *Ps.* You spread a ta-ble before me in the pres-



ence of those who trouble me; you anoint my head with oil,



and my cup is running o-ver.

Sacred Heart (Roman Rite)

INTROIT *Cogitationes**Psalm 33*

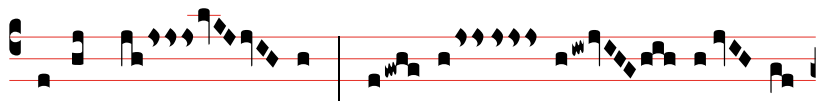
V
T he designs of his heart stand fast from gen-
 e-
 ra-tion to gen- e- ra- tion, that he may de-liv- er their
 souls from death and keep them in time of
 fam- ine. *Ps.* Rejoice in the Lord, you righteous; it is good
 for the just to sing praises.

OFFERTORY *Improperium**Psalm 69*

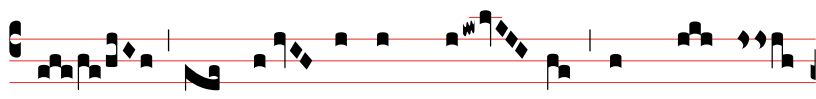
viii
S hame and rebuke have brok-en my heart,
 and it cannot be healed; I looked for



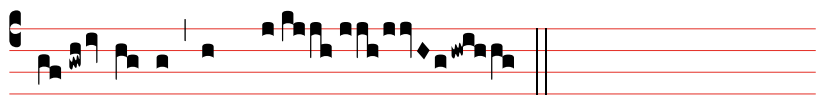
sym- pathy, but there was none; for com- forters,



but I found none; they gave me gall to



eat, and when I was thirst- ty, they gave me

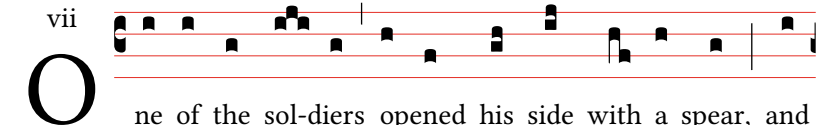


vin- e- gar to drink.

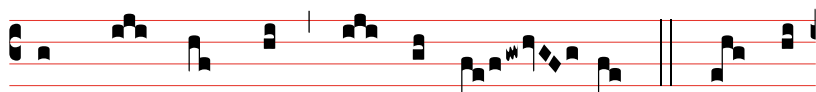
COMMUNION (1st option) *Unus militum*

John 19, Psalm 89

vii



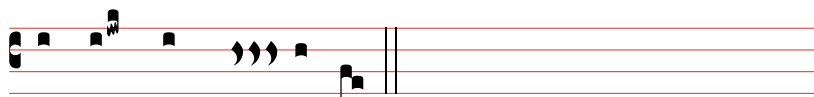
O ne of the sol- diers opened his side with a spear, and



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



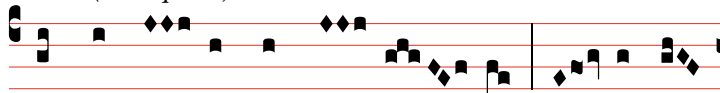
proclaim your faith-fulness.

COMMUNION (2nd option) *Gustate et videte*

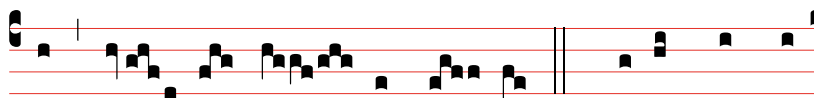
Psalm 34

iii

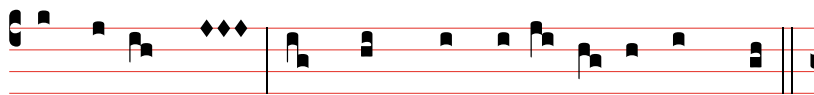
T



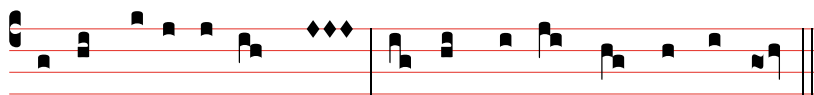
aste and see that the Lord is good; hap-py are



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*

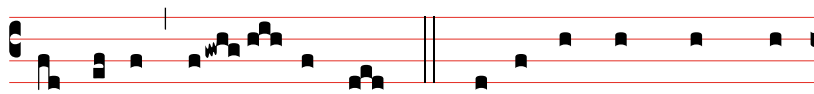
Luke 15, Psalm 32

v

I



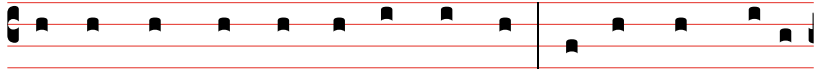
tell you, there is joy before the angels of God o-ver



one sinner who repents. *Ps.* Happy are they whose trans-



gressions are forgiven, and whose sin is put away. Happy are



they to whom the Lord imputes no guilt, and in whose spirit



there is no guile.

Sunday Between May 8 and 14

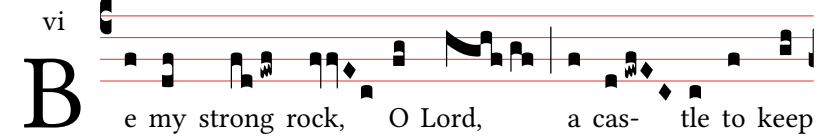
Proper 1 (Episcopal Church)

Sixth Sunday of Ordinary Time (Roman Rite)

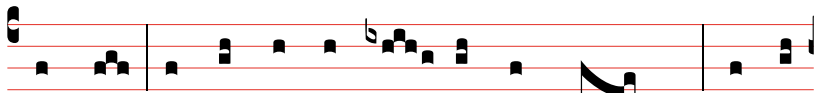
INTROIT Esto mihi

Psalm 31

vi



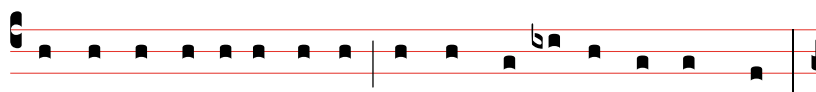
Be my strong rock, O Lord, a cas- tle to keep



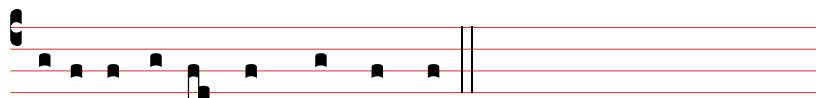
me safe; for you are my crag and my strong-hold; for the



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.

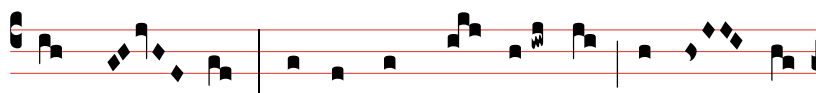
OFFERTORY *Benedictus es*

Psalm 119

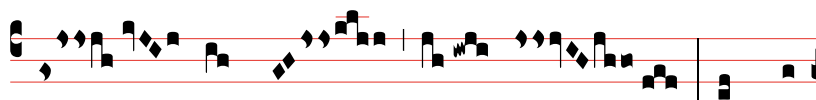
iii

B

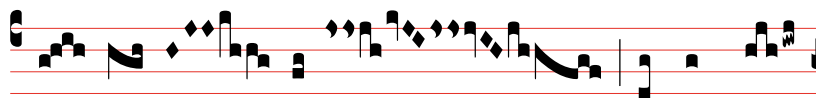
lessed are you, O Lord; instruct me in



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



in your stat- utes; with my

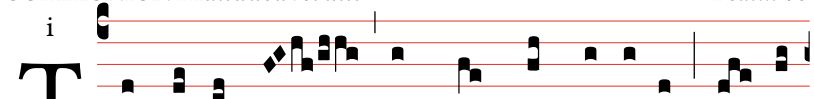


lips will I recite all the judg-




ments of your mouth.

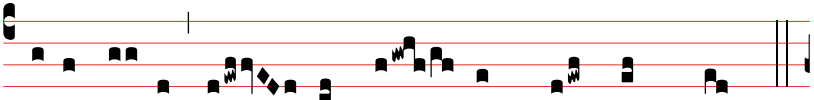
COMMUNION *Manducaverunt**Psalm 78*




The 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)

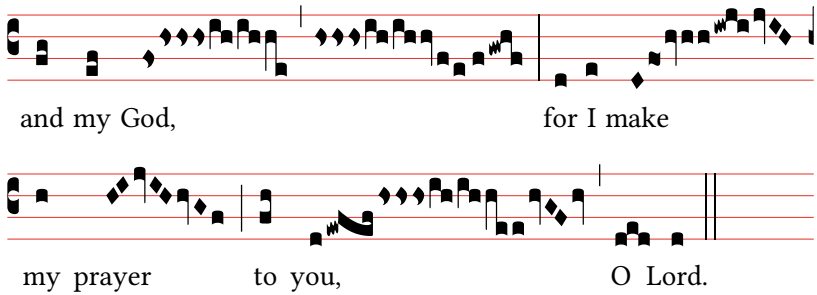
Seventh Sunday of Ordinary Time (Roman Rite)

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 forget me for
ever? how long will you hide your face from me?

OFFERTORY Intende voci *Psalm 5*

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 (Roman Rite)

INTROIT *Factus est Dominus*

Psalm 18

i

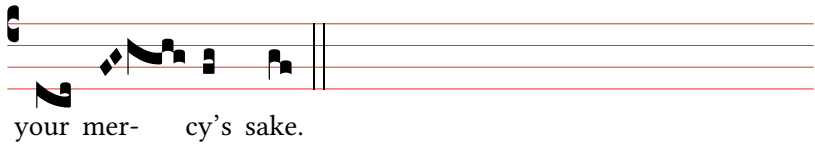
T he Lord became my pro- tect- or; he brought me out
in-to an o- pen place; he res- cued me because he de-
light- ed in me. *Ps.* I love you, O Lord, my strength,
O Lord, my crag and my haven, my rock in whom I put
my trust.

OFFERTORY *Domine convertere*

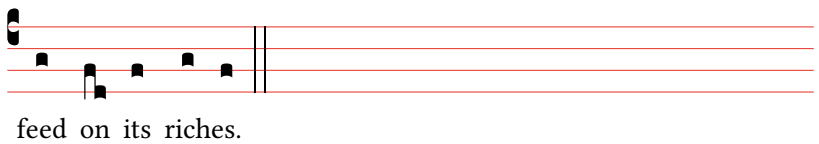
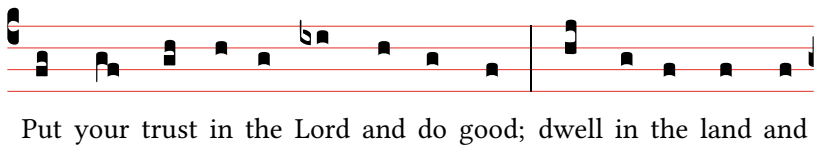
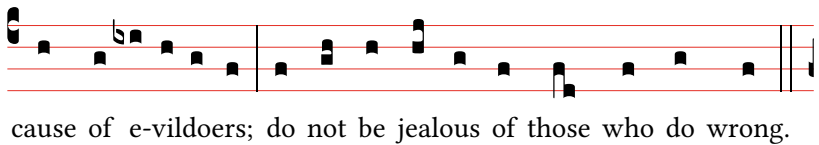
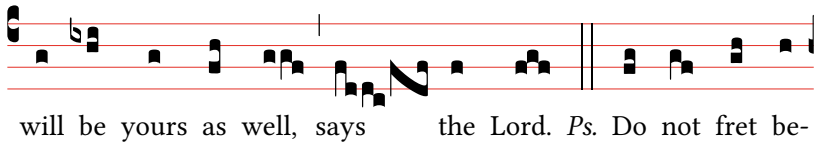
Psalm 6

vi

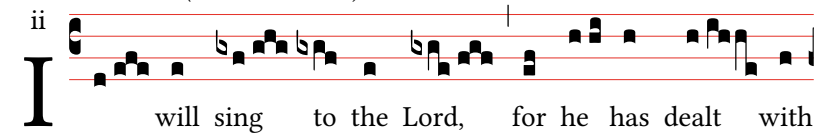
T urn, O Lord, and de-liv- er me; save me for

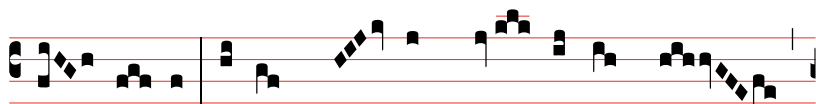


COMMUNION (Year A) *Primum quærite* Matthew 6, Psalm 37

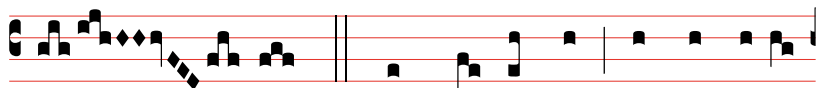


COMMUNION (Years B and C) *Cantabo Domino* Psalm 13

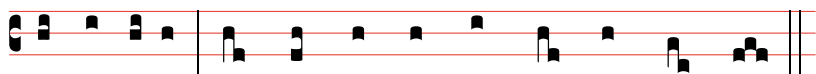




me rich-ly; I will praise the Name of the Lord



Most High. Ps. How long, O Lord? will you forget



me for ever? How long will you hide your face from me?

Sunday Between May 29 and June 4

Proper 4 (Episcopal Church)

Ninth Sunday of Ordinary Time (Roman Rite)

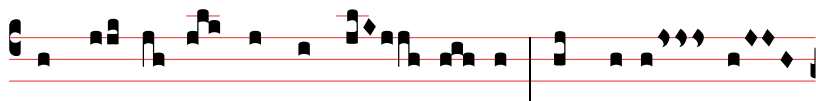
INTROIT Respite in me

Psalm 25

vi

T

urn, 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- e- 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*

iii

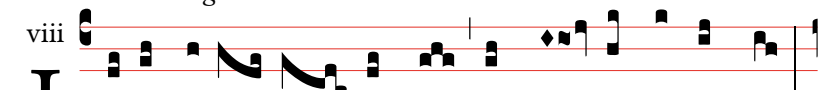
T hose who know your Name, O Lord, shall put
 their trust in you, for you nev- er forsake
 those who seek you; Sing praise to the Lord, who
 dwells in Zi- on, for he will not forget



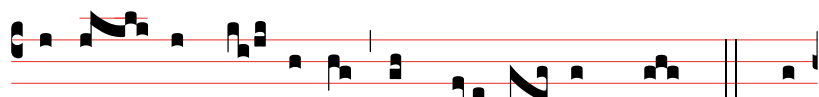
the cry of the afflict-ed.

COMMUNION *Ego clamavi* *Psalm 17*

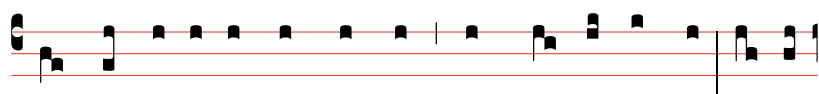
viii




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)

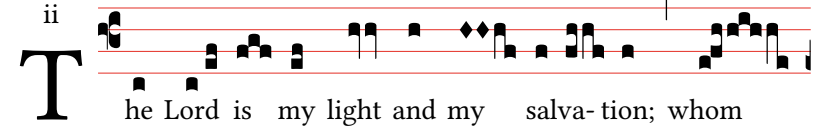
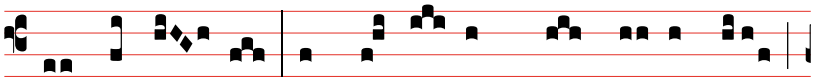
Tenth Sunday of Ordinary Time (Roman Rite)

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



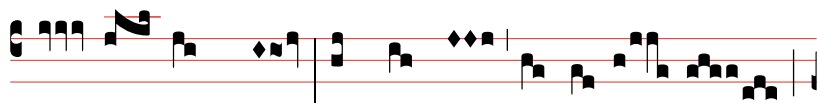
not be a-fraid.

INTROIT (Year B) *Si iniquitates*

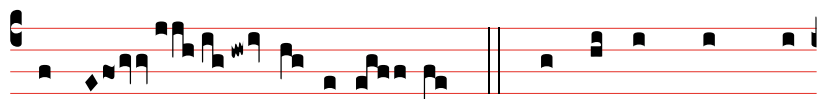
Psalm 130



I f 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



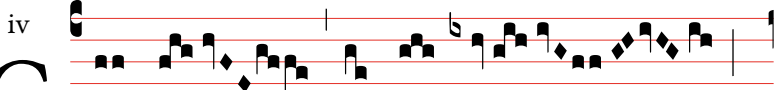
I called to you, O Lord; Lord, hear my voice. I look for the



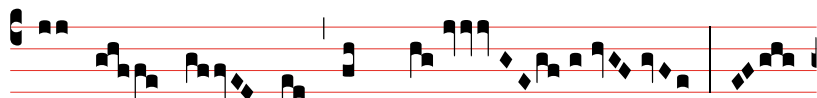
Lord; my soul waits for him: in his word is my hope.

OFFERTORY *Illumina*


Psalm 130



G ive light to my eyes,



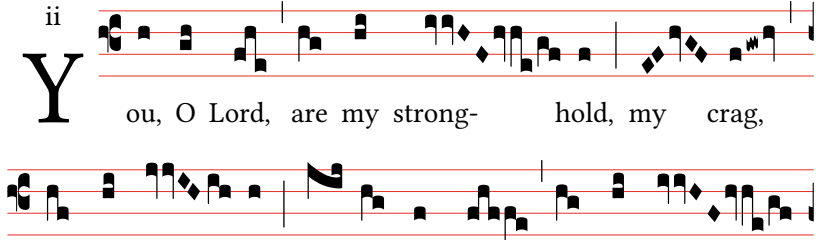
that I sleep not in death, lest



my en- e- mies say, I have prevailed a-
gainst him.

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

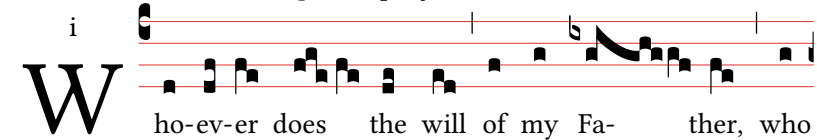
ii



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, Psalm 34

i



Who-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)

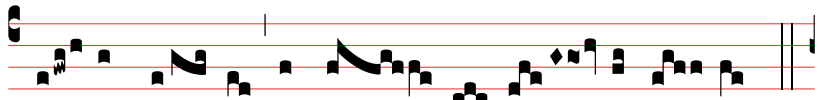
Eleventh Sunday of Ordinary Time (Roman Rite)

INTROIT *Exaudi Domine...adjutor*

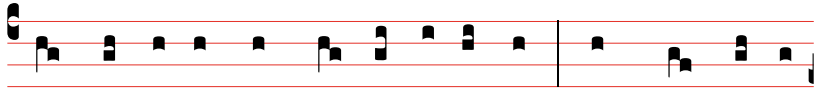
Psalm 27

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.



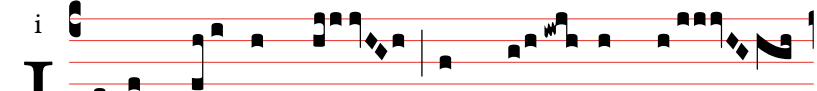
The Lord is my light and my sal-va-tion; whom then shall I



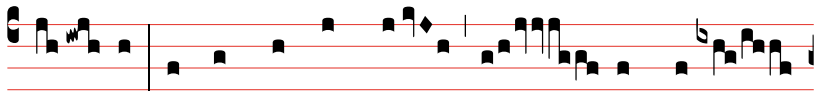
fear?

OFFERTORY Benedicam Dominum

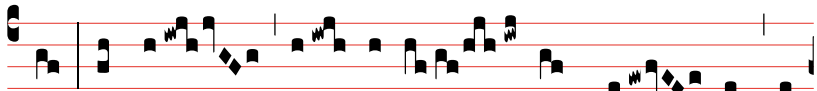
Psalm 16



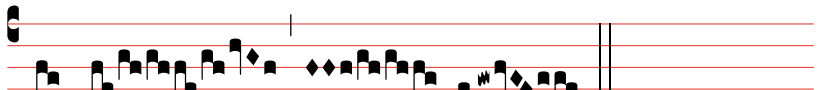
I will bless the Lord, who gives me coun-



sel; I have set the Lord al- ways before



me; because he is at my right hand, I



shall not fall.

COMMUNION *Unam petii*

Psalm 27

O ne 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-vation; whom then shall I fear?

Sunday Between June 19 and 25

Proper 7 (Episcopal Church)

**Twelfth Sunday of Ordinary Time
(Roman Rite)**

INTROIT *Dominus fortitudo*

Psalm 28

Tⁱⁱ 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.

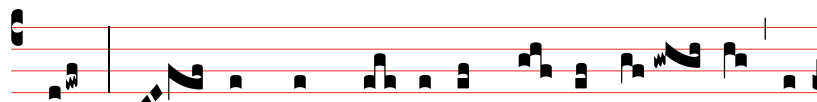
OFFERTORY *Perfice gressus meos**Psalm 17*

iv

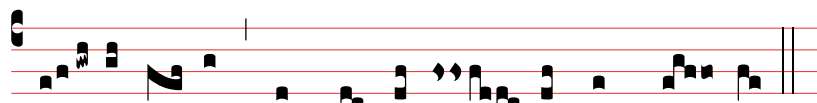
My footsteps hold fast to the ways of your
 law, O God; in your paths my feet may not



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 (Year A) *Quod dico vobis*

Matthew 10, Psalm 126

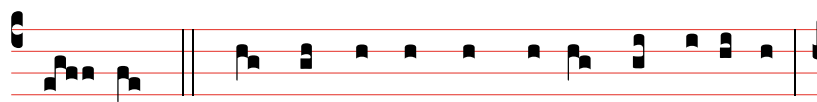
iv

W

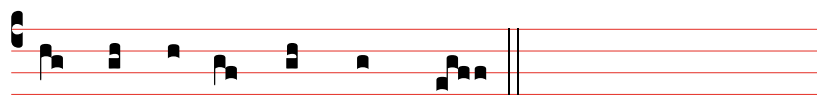
hat I tell you in the dark, ut-ter in the light, says



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*

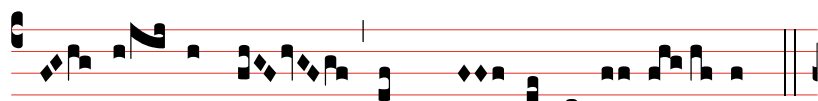
vi

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?

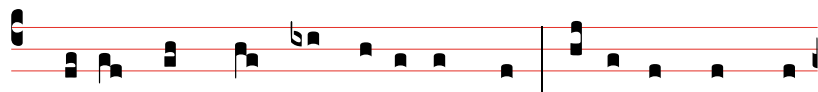
Sunday Between June 26 and July 2**Proper 8 (Episcopal Church)****Thirteenth Sunday of Ordinary Time
(Roman Rite)***INTROIT Omnes gentes**Psalm 47*

vi

C 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



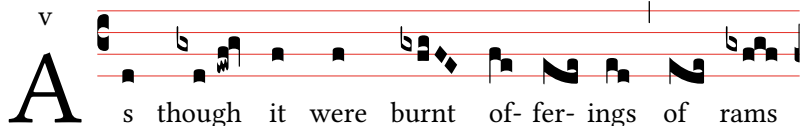
o-ver all the earth. He sub-dues the peo-ples un-der us;



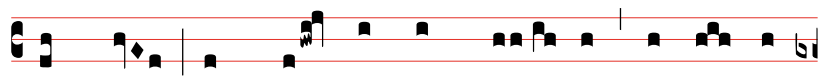
and the na-tions un-der our feet.

OFFERTORY *Sicut in holocausto*

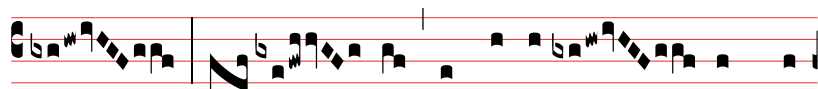
Daniel 3



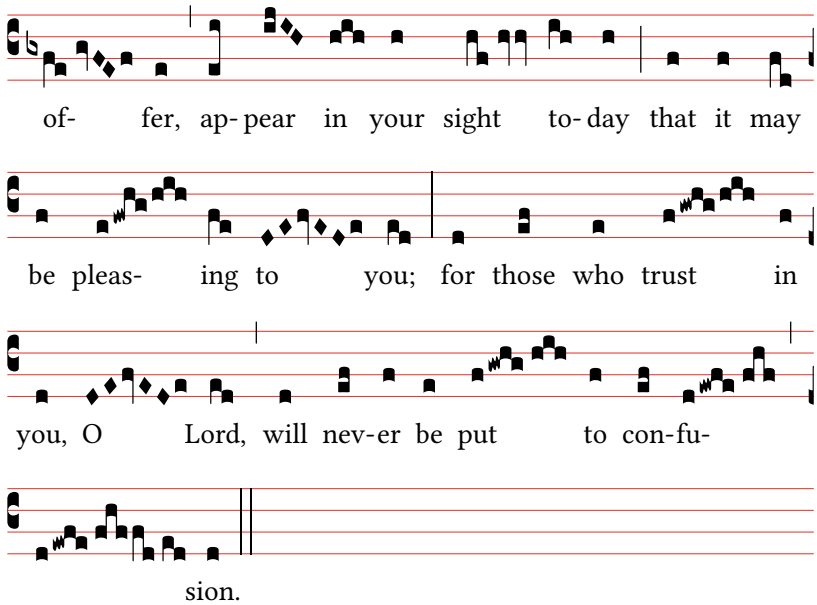
As though it were burnt of-fer-ings of rams



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



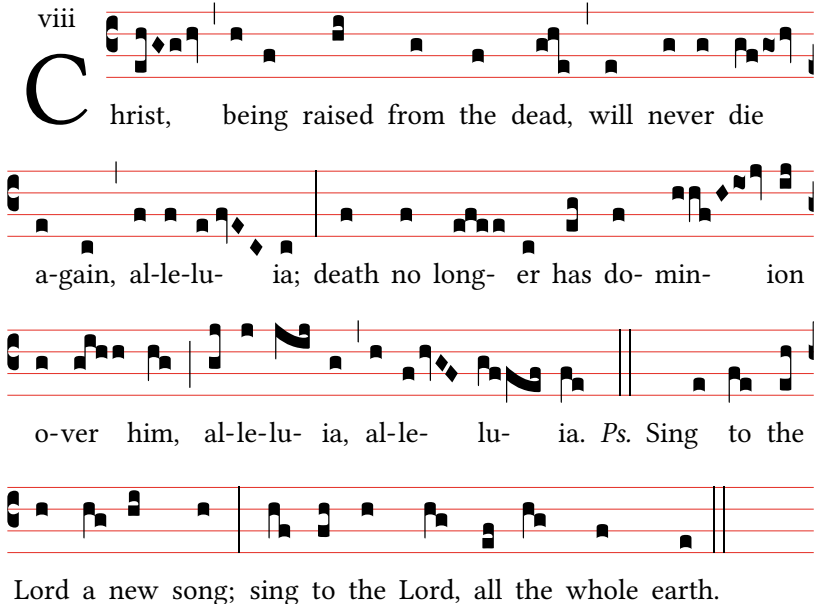
lambs: so let this, the sac-ri-fice which we



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 (Year A) *Christus resurgens* *Romans 6, Psalm 66*

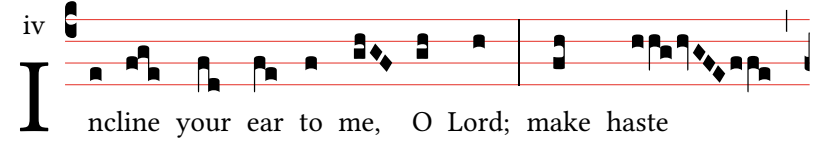
viii

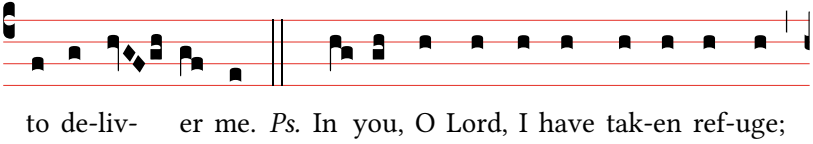


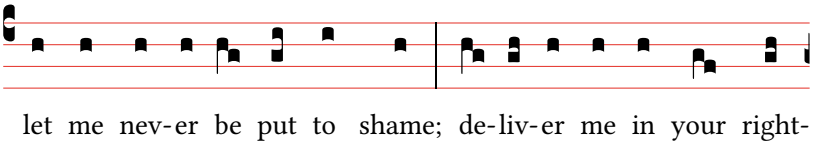
Christ, being raised from the dead, will never die
 a-gain, al-le-lu-ia; death no long-er has do-min-ion
 o-ver him, al-le-lu-ia, al-le-lu-ia. *Ps.* Sing to the
 Lord a new song; sing to the Lord, all the whole earth.

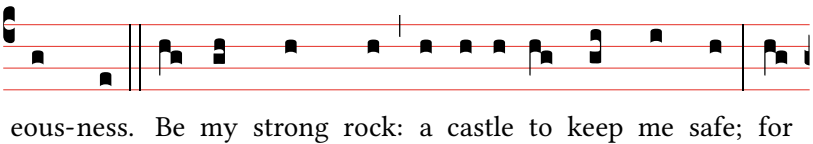
COMMUNION (Years B and C) *Inclina*

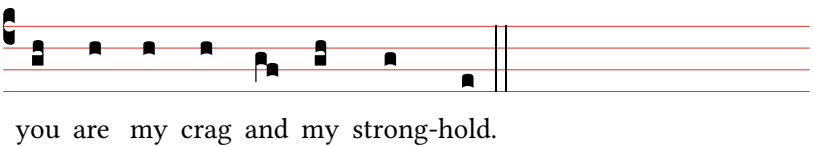
Psalm 31

iv 









Sunday Between July 3 and 9

Proper 9 (Episcopal Church)

Fourteenth Sunday of Ordinary Time (Roman Rite)

INTROIT *Suscepimus*

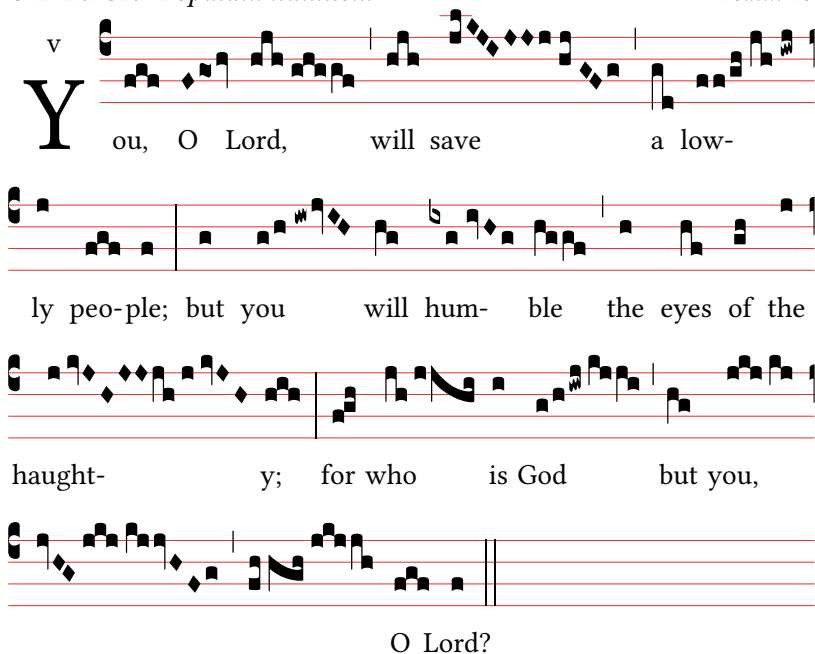
Psalm 48

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

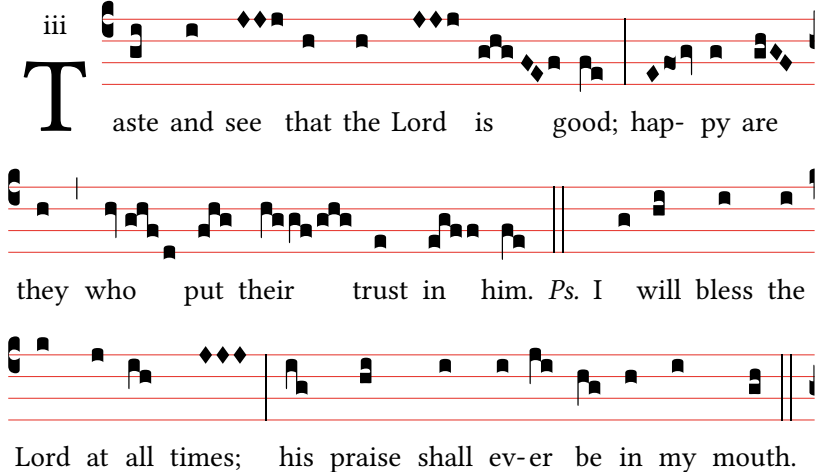


You, O Lord, will save a low-ly peo-ple; but you will hum-ble the eyes of the haught- y; for who is God but you, O Lord?

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 ev-er 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
(Roman Rite)

INTROIT Dum clamarem

Psalm 55

iii

W

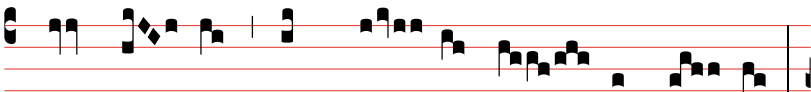
hen I called up-on the Lord, he heard my voice



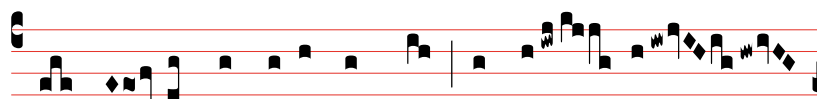
and de-liv-ered me from those who pressed hard up-



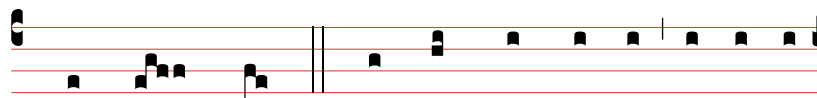
on me; the Lord God brought them low: he who sits en-



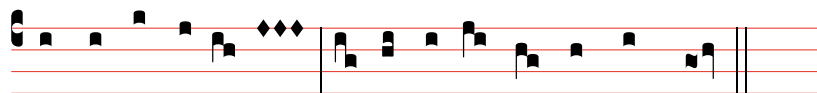
throned of old, whose king- dom will have no end.



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*

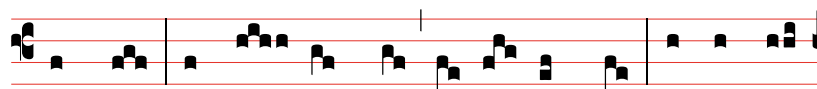
Psalm 25

ii

T



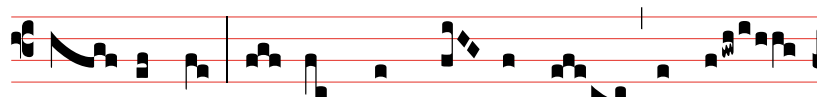
o you, O Lord, I lift up



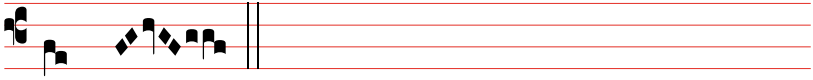
my soul; in you, my God, I put my trust; let me not



be hu-mil-i-at-ed; nor let my en-emies tri-umph



o-ver me; let none who look to you be put



to shame.

COMMUNION *Passer invenit*

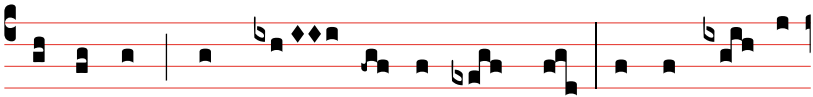
Psalm 84

iii and i

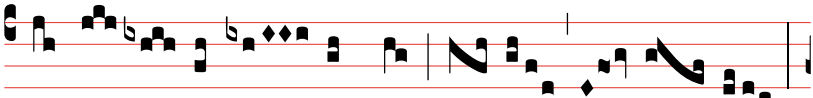


T

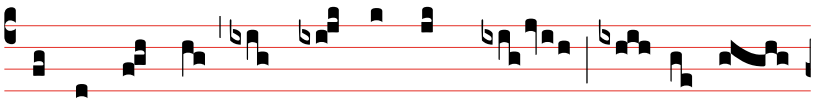
he sparrow has found herself a house and the swal-



low a nest where she may lay her young: by the side of



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



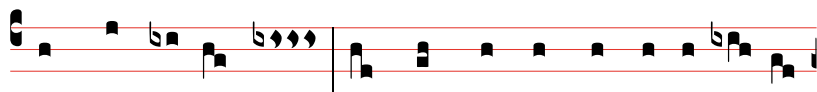
blessed are they who dwell in your house; they will al-



ways be prais- ing you. *Ps.* How dear to me is your dwell-



ing, 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)

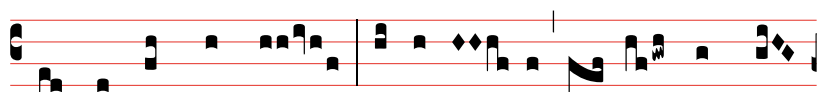
Sixteenth Sunday of Ordinary Time (Roman Rite)

INTROIT Ecce Deus

Psalm 54




Be-hold, God is my help-er, and it is the Lord



who sustains my life; render e- vil to those who spy



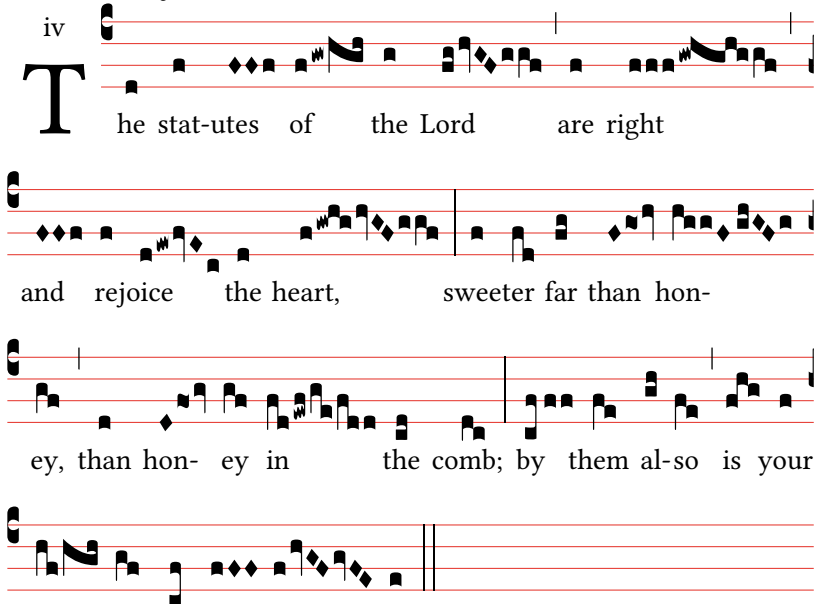
on me, and in your faith- fulness de-destroy them, O



Lord, my protect- or. *Ps.* Save me, O God, by your
Name, and in your might defend my cause.

OFFERTORY *Justitiæ Domini**Psalm 19*

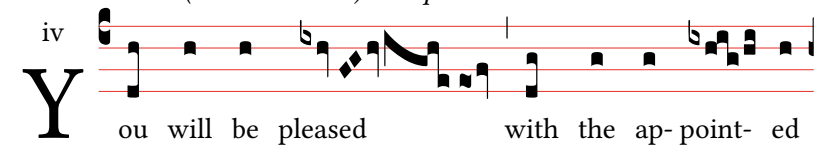
iv



The 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



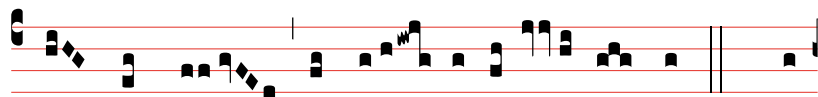
me with your bounti-ful Spirit.

COMMUNION (Year C) *Optimam partem* Luke 10 and Psalm 34

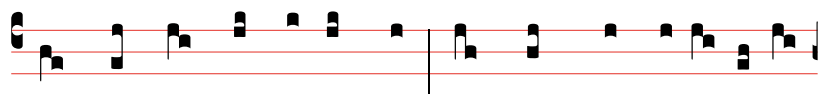
viii

M

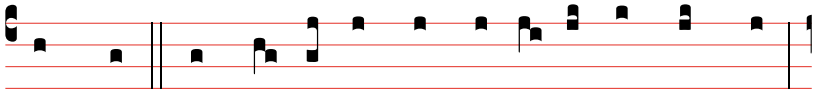
a- ry has cho- sen the good por- tion,



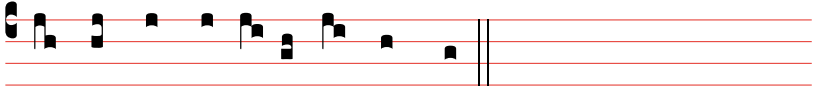
which will not be tak- en away from her. *Ps.* I



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.

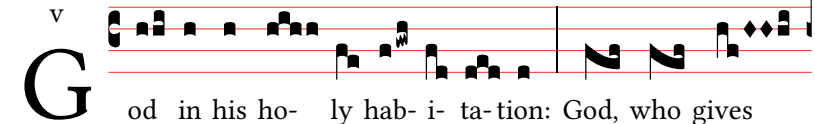
Sunday Between July 24 and 30

Proper 12 (Episcopal Church)

Seventeenth Sunday of Ordinary Time (Roman Rite)

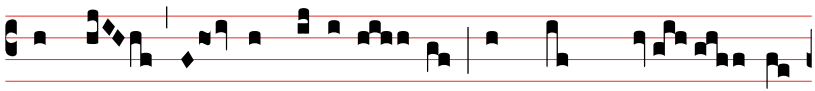
INTROIT Deus in loco sancto

Psalm 68

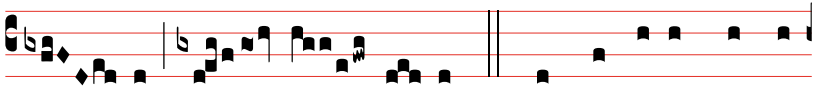


G

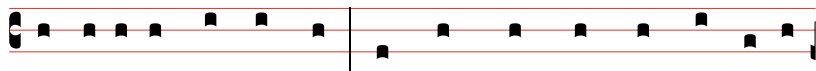
od in his ho- ly hab- i- ta- tion: God, who gives



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.

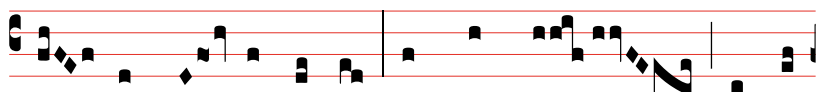
OFFERTORY *Exaltabo te*

Psalm 30

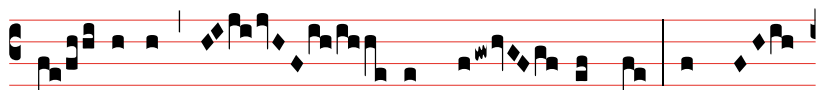
ii



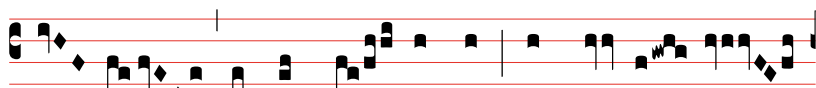
I will ex-alt you, O Lord, because



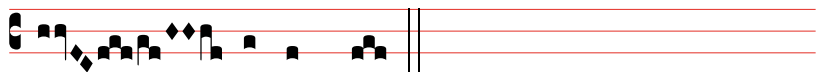
you have lift-ed me up and have not let my



en-emies tri-umph o-ver me; O Lord,



my God, I cried out to you, and you re-stored



me to health.

COMMUNION (Year A) *Simile est regnum* Matthew 13, Psalm 25

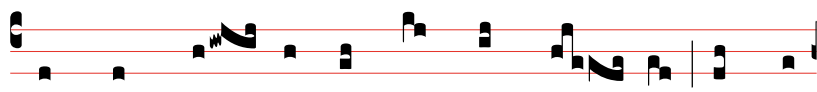
vi

The kingdom of heaven is like a mer- chant 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.

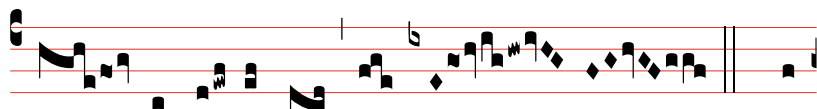
COMMUNION (Year B) *Honora Dominum* Proverbs 1, Psalm 112

vi

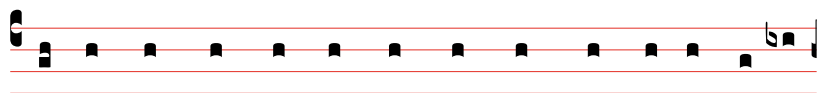
Hon- or the Lord with all your sub-
 stance and with the first- fruits of all your pro- duce;



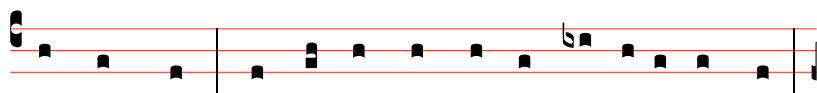
then your barns will be filled with plen- ty, and your



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;



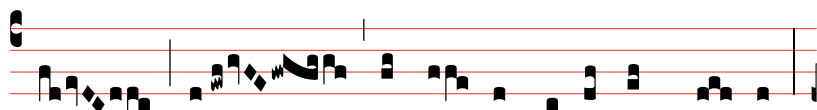
the gen-e-ration of the upright will be blessed.

COMMUNION (Year C) Petite

Luke 11, Matthew 7, Psalm 31



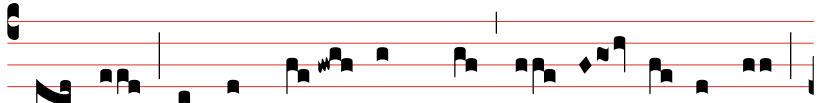
ⁱ
Ask, and you will receive; seek, and you will



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



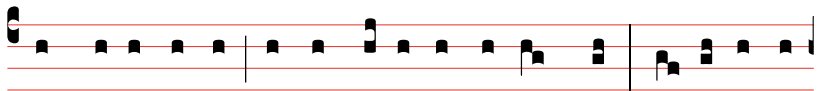
for ev-'ryone who asks will receive, and those who seek



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 (Roman Rite)

INTROIT (Year A) *Sitientes*

Cf. Isaiah 55, Psalm 78

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.

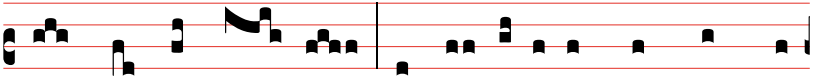
INTROIT (Years B and C) *Deus in adiutorium*

Psalm 70

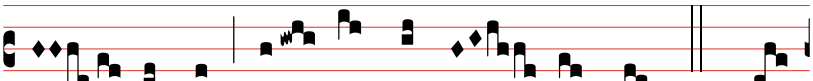
vii

O

God, make speed to save me; O Lord,



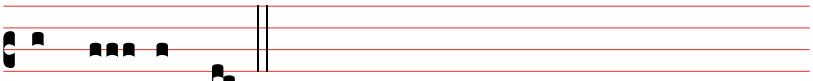
make haste to help me; let my enemies and those who



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



those who say to me a-ha and gloat over me turn back because



they are ashamed.

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

Exodus 32

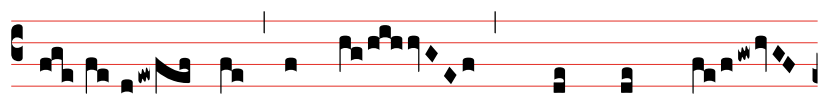
viii

M

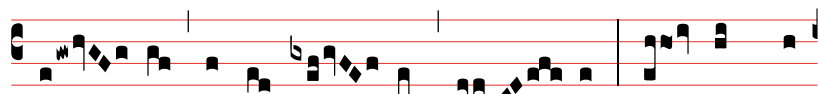
o- ses appeared before the Lord



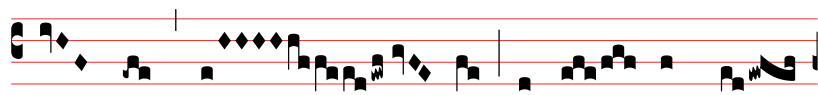
his God and besought him saying,



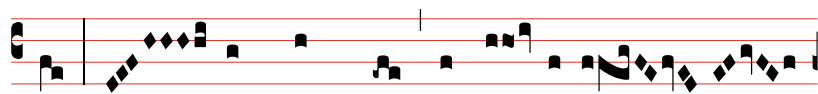
Mo- ses ap- peared be- fore the Lord



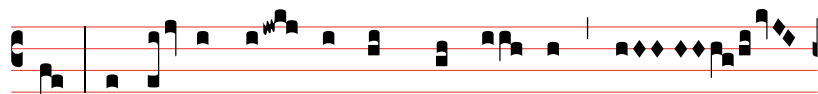
his God and besought him, say- ing, why, Lord, does



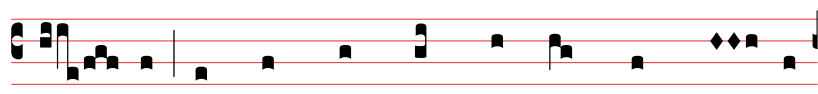
your wrath burn hot against your peo-



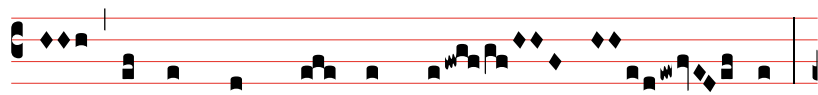
ple? Turn from your wrath and in- digna-



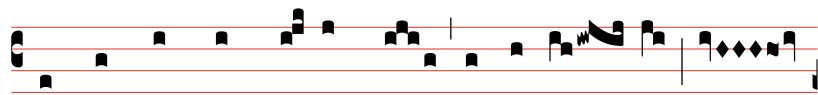
tion; remember A- braham and I- saac and



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 repent- ed of

the e-vil which he had thought to do to
his peo- ple.

OFFERTORY (Year C) Sanctificavit Moyses *Cf. Exodus 24*

v
Mo- 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.

COMMUNION *Panem de cælo*

Wisdom 16

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

contain-ing ev-'ry de-light and ev-'ry sa- vor of

di- vine sweet- ness. *Ps.* We will re-count to gen-e-rations

yet to come the praiseworthy deeds and power of the Lord;

and and all the marvels he has done.

Sunday Between August 7 and 13

Proper 14 (Episcopal Church)

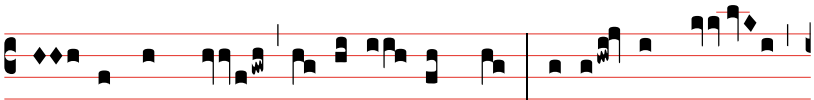
Nineteenth Sunday of Ordinary Time (Roman Rite)

INTROIT *Respice Domine*

Psalm 74

vii

Look, O Lord, up-on your cov- e-nant, and let



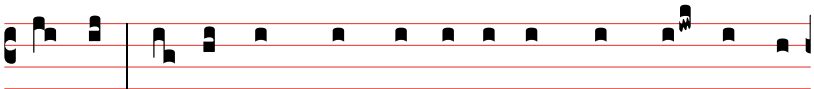
not the oppressed turn away ashamed; arise, O Lord;



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

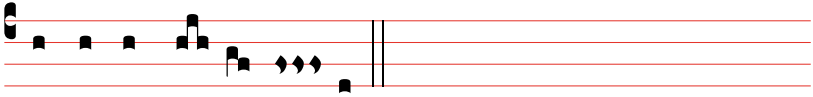
ii

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 dedero* *John 6, Psalm 78*

i

he 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

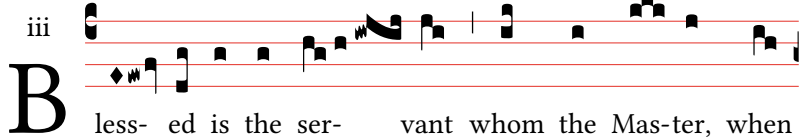


and in the con-gre-ga-tion.

COMMUNION (Year C) *Beatus servus*

Matthew 24, Psalm 33

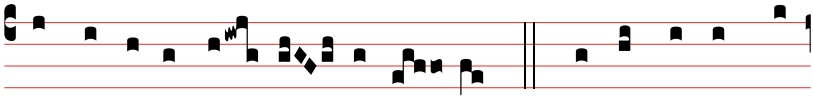
iii



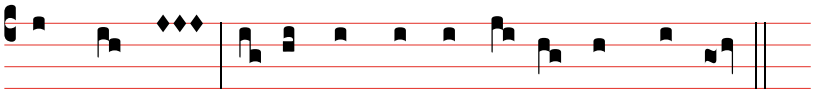
Bless-ed is the ser-vant whom the Mas-ter, when



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 praises.

Sunday Between August 14 and 20

Proper 15 (Episcopal Church)

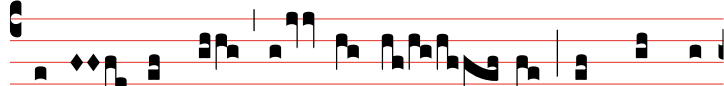
Twentieth Sunday of Ordinary Time (Roman Rite)

INTROIT *Protector noster*

Psalm 84

iv

B



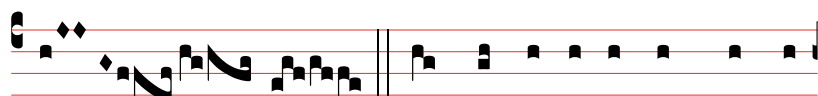
ehold, O God, our defend- er, and look up-



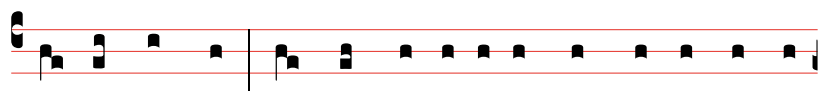
on the face of your anoint- ed; for one day



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

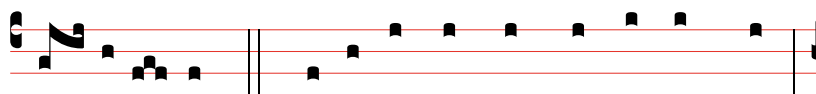
T he an- gel of the Lord encom- pass-
 es those who fear him, and he will de-
 liv- er them; taste and see that the
 Lord is good.

COMMUNION (Year A) *Domus mea*

Matthew 21, Psalm 34

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.

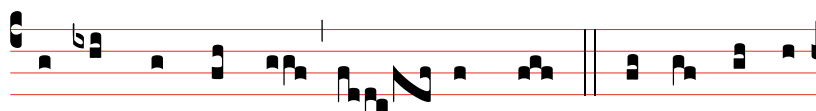
COMMUNION (*Year B*) *Primum quærite*

Matthew 6, Psalm 37

viii

S

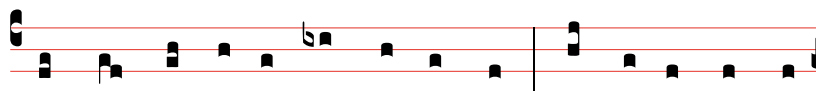
eeK first the king- dom of God, and all these things



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



cause 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 (Year C) *Qui manducat**John 6, Psalm 119*

vi

He who eats my flesh and drinks my blood

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

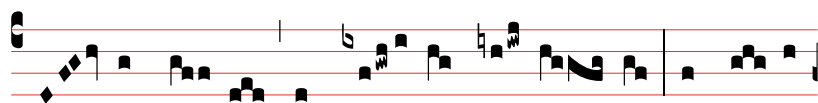
the Lord. *Ps.* Happy are they whose way is blameless, who walk

in the law of the Lord.

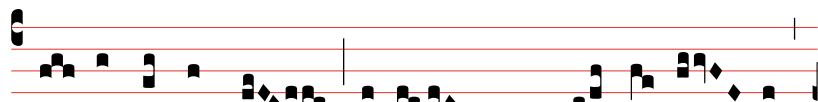
Sunday Between August 21 and 27**Proper 16 (Episcopal Church)****Twenty-First Sunday of Ordinary Time
(Roman Rite)***INTROIT Inclina Domine**Psalm 86*

viii

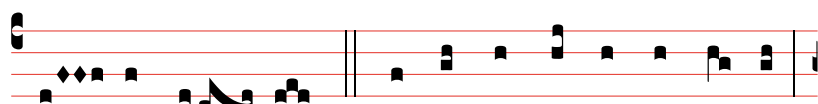
Incline your ear to me, O Lord, and hear me;



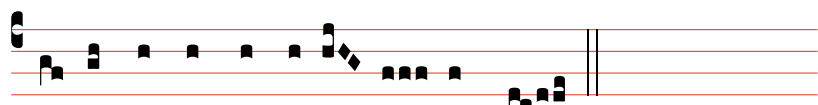
save your ser-*vant* who puts his trust in you; be mer-*ci-*



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



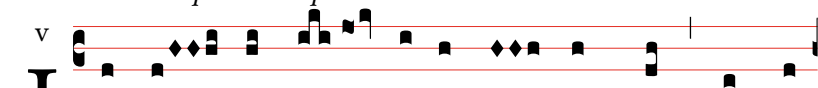
all the day long. *Ps.* Gladden the soul of your servant;



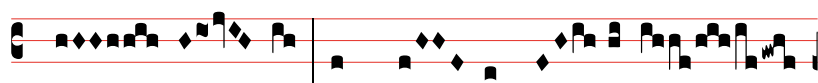
for to you, O Lord, I lift up my soul.

OFFERTORY *Expectans expectavi*

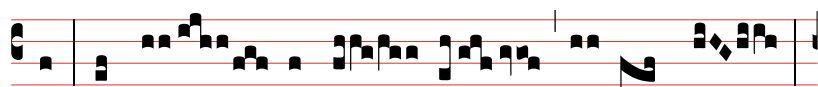
Psalm 40




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,



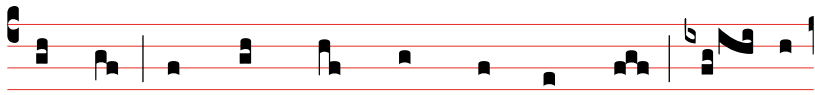
a song of praise to our God.

COMMUNION *De fructu**Psalm 104*

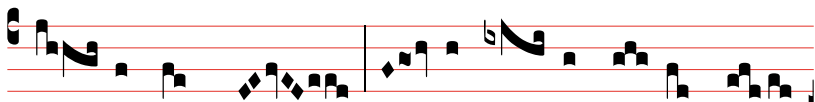
vi




The earth is fully satisfied by the fruit of your works,



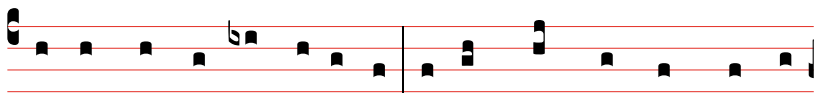
O Lord; you bring forth bread from the earth, wine to



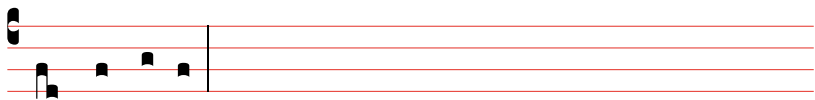
gladden our hearts, oil to make a cheerful coun-



tenance, and bread to strengthen 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 (Roman Rite)

INTROIT Miserere mihi

Psalm 86

vii

B

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

on you all the day long, for you, O Lord,

are good and forgiving and abound- ing in love toward

those who call upon you. *Ps.* Bow down your ear to

me, O Lord, and answer me, for I am poor and in mis-e-ry.

OFFERTORY Domine in auxilium

Psalm 40

vi

B

e pleased, O Lord, to de-liv- er me; let them be a-

shamed and al-together dismayed who seek af-ter my
 life to destroy it. Be pleased, O Lord, to
 de-liv- er me.

COMMUNION (Year A) Qui vult venire

Matthew 16, Psalm 34

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.

COMMUNION (Years B and C) *Domine memorabor*

Psalm 71

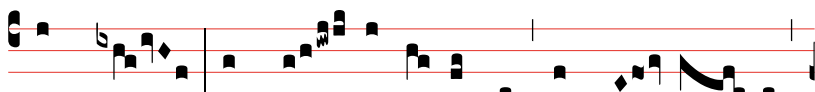
viii

O

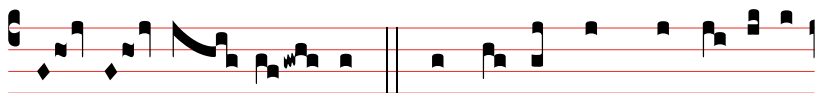
Lord, I will recall your righteousness,



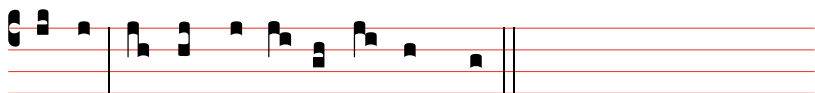
yours a lone; O God, you have taught me since I



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 (Roman Rite)

INTROIT *Justus es*

Psalm 119

i
You 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.

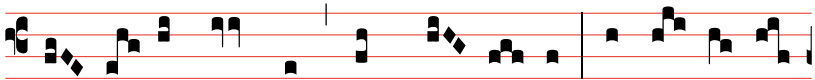
COMMUNION Vovete

Psalm 76

ii

M

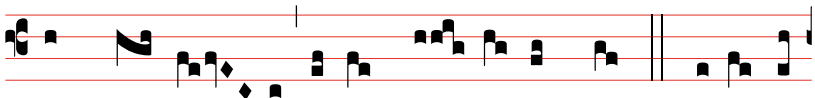
ake a vow to the Lord, your God, and keep it;



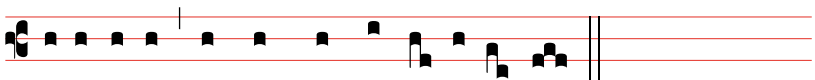
Let all a-round him bring gifts to him, for he is wor-



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 (Roman Rite)

INTROIT *Da pacem*

Ecclus. 36, Psalm 122

Give peace, O Lord, to those who wait
 for you, and let your prophets be found faith-
 ful; hear the prayers of your servant and of your
 people Is-rah-el. *Ps.* I was glad when they said to
 me, let us go to the house of the Lord.

The musical notation consists of five staves of music. Each staff begins with a treble clef and a key signature of one flat (B-flat). The first staff starts with a 'i' above the first note and a large 'G' below the first note. The music is written in a simple, clear style with black notes and stems on a red four-line staff. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line at the end of the fifth staff.

OFFERTORY (Years A and B) *Sanctificavit Moyses* Cf. Exodus 24

v

Mo- ses conse- crat- ed an al- tar to

the Lord, plac- ing up-on it burnt

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

ning sac- rifice as a sweet smelling sa- vor

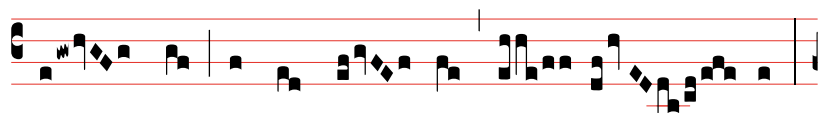
to the Lord, in the sight

of the sons of Is-ra-el.

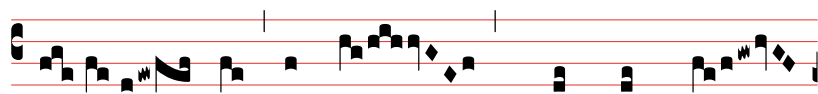
OFFERTORY (Year C) *Precatus est Moyses* Exodus 32

viii

Mo- ses appeared before the Lord



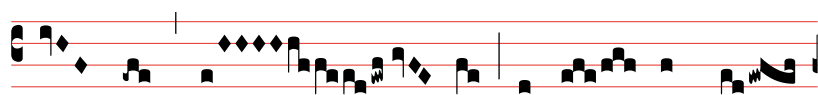
his God and besought him say- ing,



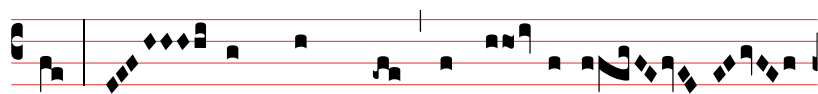
Mo- ses appeared before the Lord



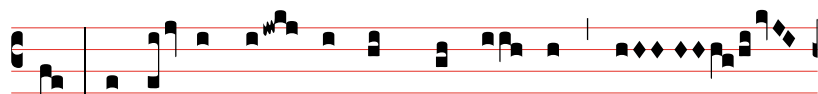
his God and besought him, say- ing, why, Lord, does



your wrath burn hot against your peo-



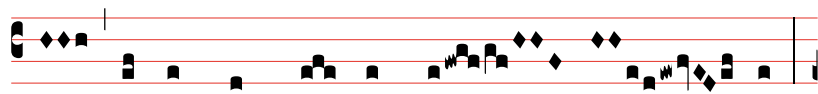
ple? Turn from your wrath and in- digna-



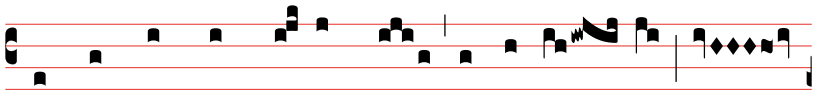
tion; remember A- braham and I- saac and



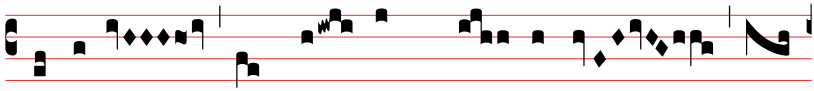
Ja- cob, to whom you swore that you would give a



land flowing with milk and hon- ey.



And the Lord was greatly moved and repent- ed of



the e-vil which he had thought to do to



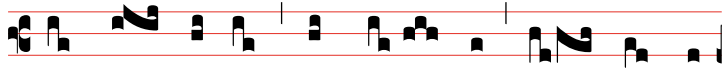
his peo- ple.

COMMUNION (Year A) Tollite hostias

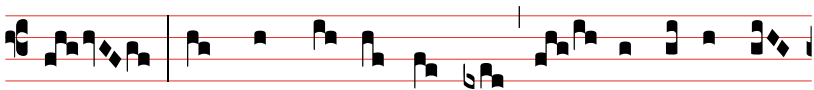
Psalm 96

iv

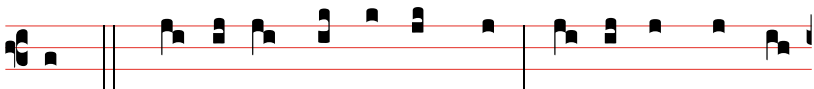
B



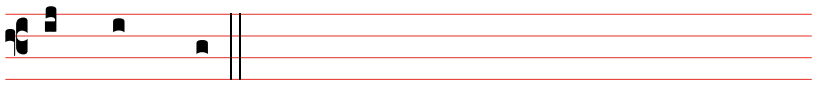
ring of- ferings and en- ter in- to his



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, Psalm 34

i

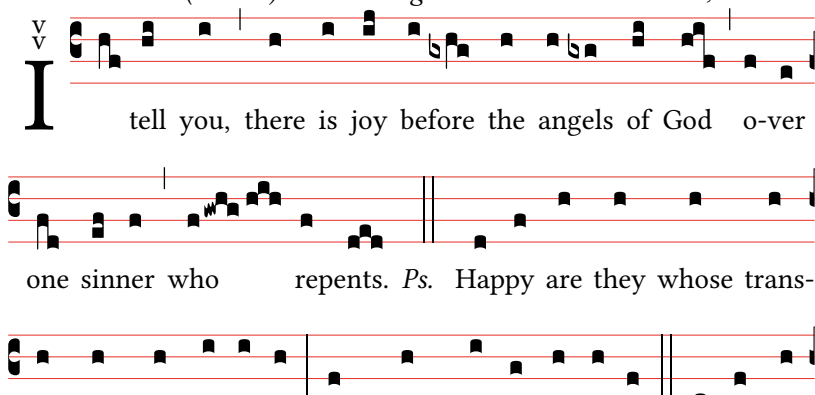


I f an-y-one would come af-ter me, let him de-
ny himself and take up his cross and fol- low
me. *Ps.* The eyes of the Lord are upon the righteous, and his
ears are o- pen to their cry.

COMMUNION (Year C) *Dico vobis gaudium*

Luke 15, Psalm 32

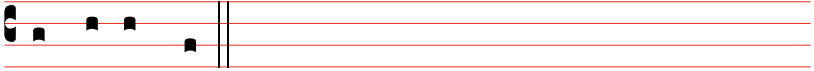
v



I tell you, there is joy before the angels of God o-ver
one sinner who repents. *Ps.* Happy are they whose trans-
gressions are forgiven, and whose sin is put away. Happy are



they to whom the Lord imputes no guilt, and in whose spirit



there is no guile.

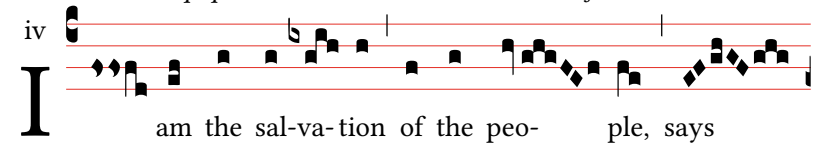
Sunday Between September 18 and 24

Proper 20 (Episcopal Church)

Twenty-Fifth Sunday of Ordinary Time (Roman Rite)

INTROIT Salus populi

Cf. Psalm 37, Psalm 78



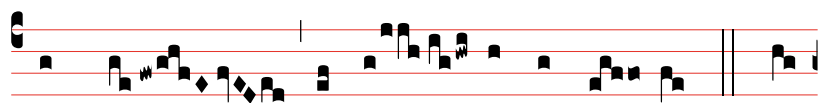
I am the sal-va-tion of the peo- ple, says



the Lord; whenev- er they call upon me in their trib-



u-la- tion, I will hear them; and I will be



their God for ev- er and ev- er. *Ps.* Hear



my teaching, O my people; incline your ear to the words of



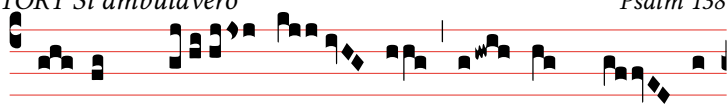
my mouth.

OFFERTORY *Si ambulavero*

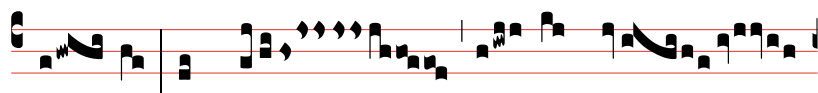
Psalm 138

viii

E



- ven though I walk in the midst of



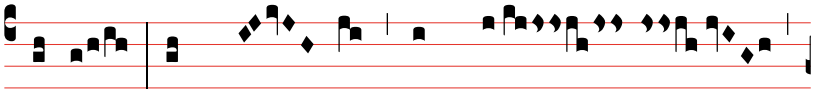
trou- ble you keep- me safe,



O Lord; you stretch forth your hand a-



gainst the fu- ry of my en-

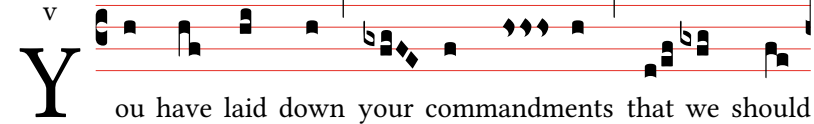


emies; your right hand shall save



me.

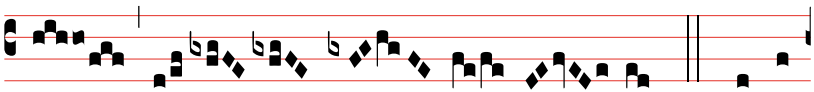
COMMUNION *Tu mandasti* *Psalm 119*



You have laid down your commandments that we should



ful-ly keep them; O that my ways were made so di-



rect 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 (Roman Rite)

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

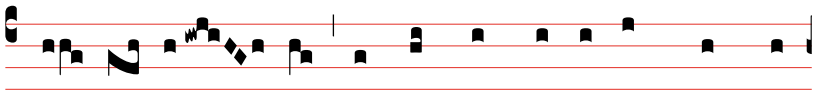
iii

E

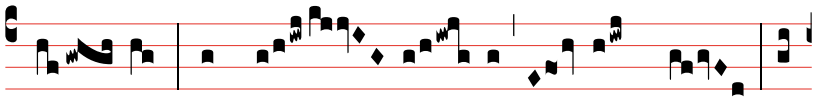
v-'rything that you have done for us, O Lord, you



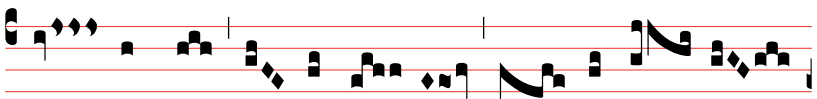
have done in righteousness and jus- tice, for we have



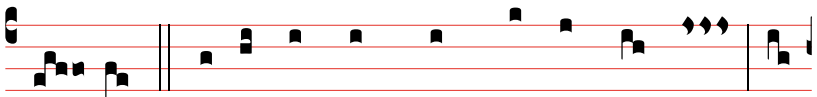
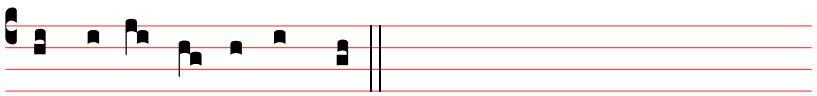
sinned a- gainst you, and we have not obeyed your com-



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

i

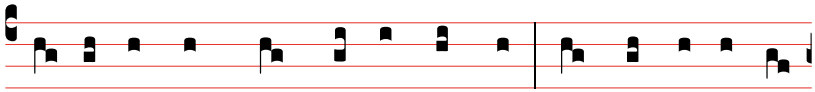
By the wa- ters of Bab-
 y- lon we sat down and wept
 when we remem- bered you, O
 Zi- on.

COMMUNION *Memento verbi tui*

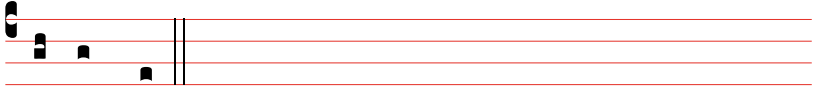
Psalm 119

iv

Remember your promise to your servant, O Lord,
 by which you have given me hope; this is my comfort
 in my trou- ble: that your prom-ise gives me life. *Ps.*



Hap-py 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 (Roman Rite)

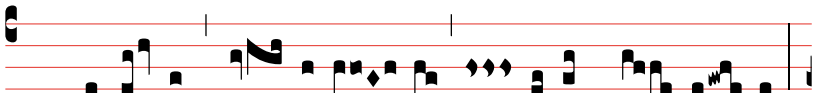
INTROIT In voluntate tua

Esther 13 (Vulgate), Psalm 119

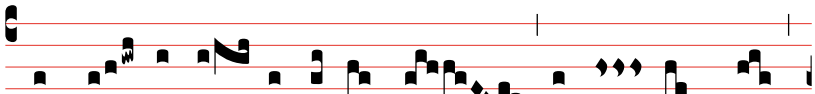
iv

T

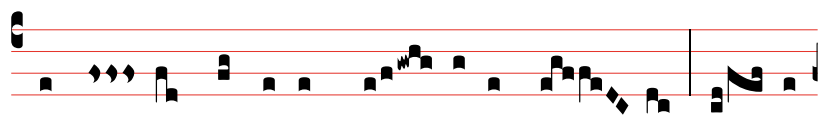
he u- niverse is in your pow- er, O Lord God, and



there is no one who is a- ble to resist your pow- er;



for you cre-at- ed ev-'rything: heaven and earth



and all the wonderful things under heaven; you, O



God, are Lord of all. Ps. Happy are they whose way



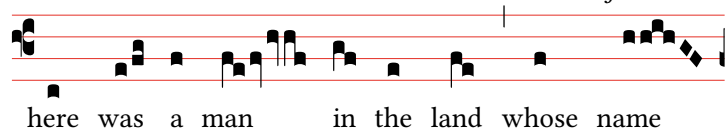
is blameless, who walk in the law of the Lord.

OFFERTORY *Vir erat*

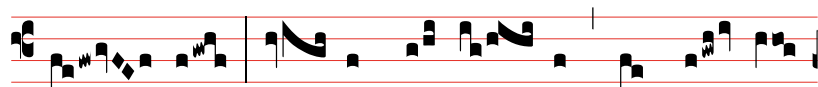
Job 1 and 2

ii

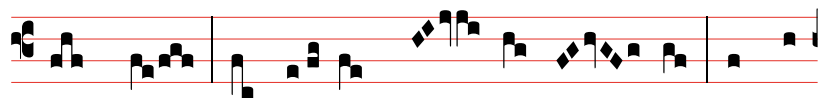
T



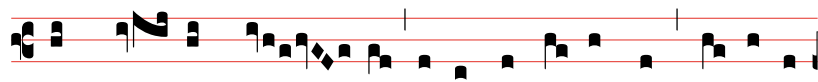
here was a man in the land whose name



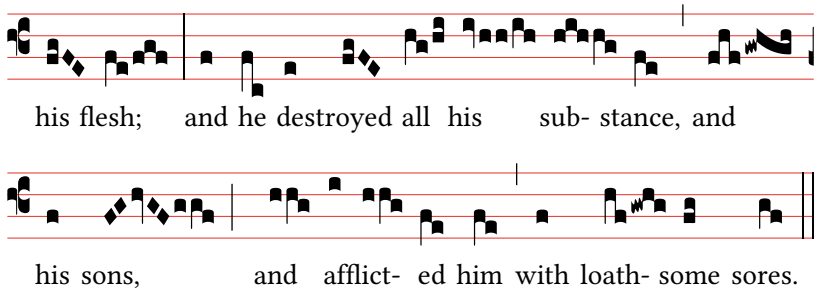
was Job, blameless and upright, and one who



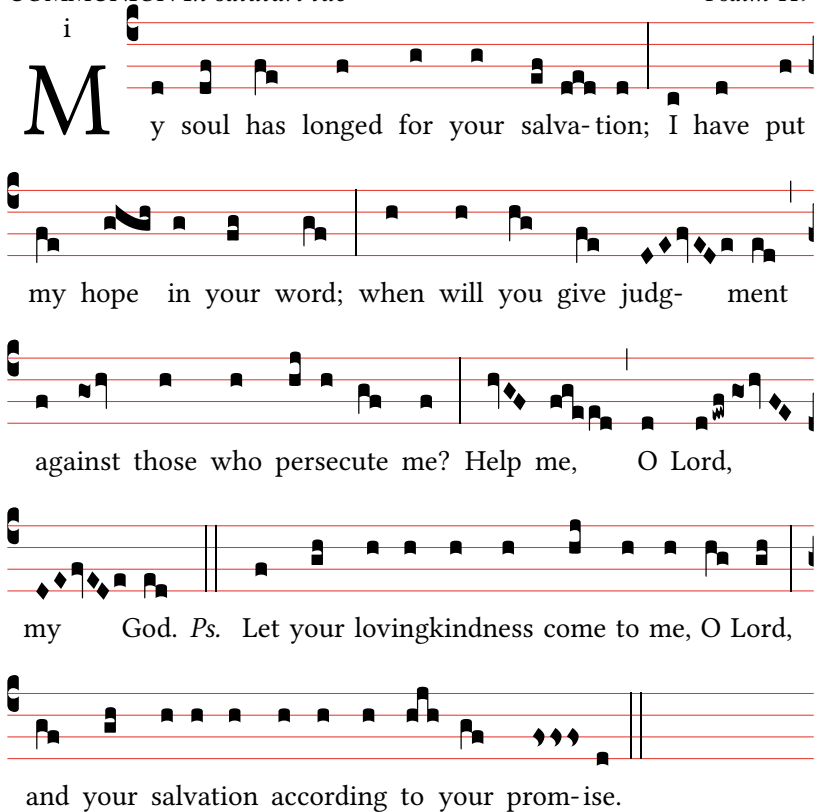
feared God; and Satan asked to test him; and the



Lord gave him power over his possessions, and over



his flesh; and he destroyed all his substance, and
his sons, and afflicted him with loathsome sores.

COMMUNION *In salutari tuo**Psalm 119*


M i
y soul has longed for your salvation; I have put
my hope in your word; when will you give judgment
against those who persecute me? Help me, O Lord,
my God. *Ps.* Let your lovingkindness come to me, O Lord,
and your salvation according to your promise.

Sunday Between October 9 and 15

Proper 23 (Episcopal Church)

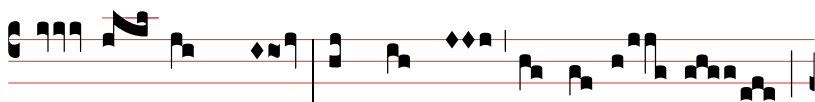
Twenty-Eighth Sunday of Ordinary Time (Roman Rite)

INTROIT *Si iniquitates*

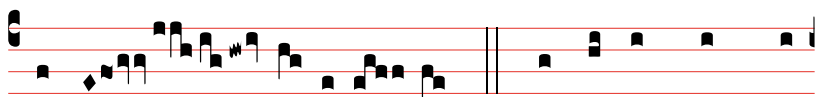
Psalm 130



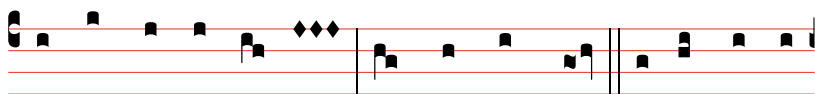
I f you, O Lord, were to note what is done a- miss, O



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*

i

R e- 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

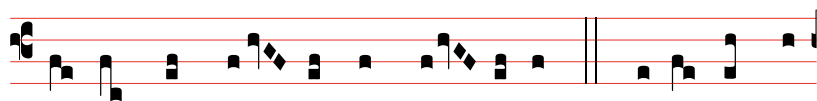
of the prince.

COMMUNION *Aufer a me**Psalms 119*

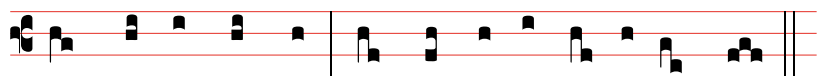
ii

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.

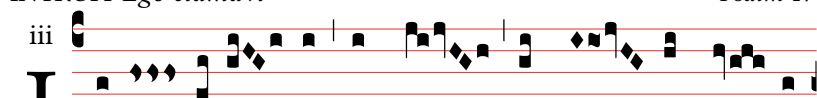
Sunday Between October 16 and 22

Proper 24 (Episcopal Church)

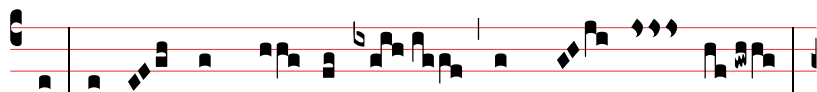
Twenty-Ninth Sunday of Ordinary Time (Roman Rite)

INTROIT Ego clamavi

Psalm 17



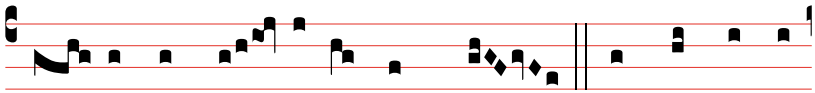
call upon you, O Lord, for you will an- swer



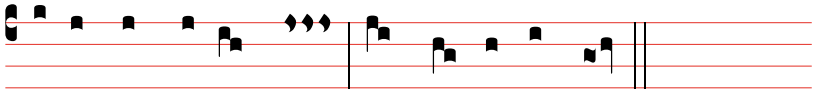
me; incline your ear to me, and hear my words;



keep me as the ap- ple of your eye; 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.

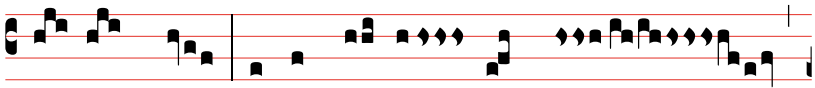
OFFERTORY Meditabor

Psalm 119

ii



I delight in your command- ments, which I have



al- ways loved; I will lift up my hands



to your command- ments, which I have



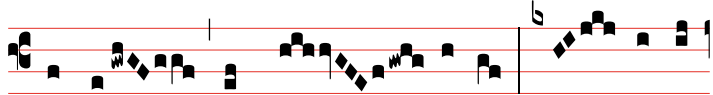
loved.

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 children your
 majes-ty is praised above the heavens.

Sunday Between October 23 and 29

Proper 25 (Episcopal Church)

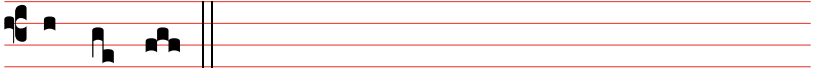
Thirtieth Sunday of Ordinary Time (Roman Rite)

INTROIT *Lætetur cor* *Psalm 105*

ii
Let the hearts of those who seek the Lord re-
 joice; search for the Lord and his strength; con-
 tin- u-al-ly seek his face. *Ps.* Give thanks to the



Lord, and call up-on his Name; make his deeds known among

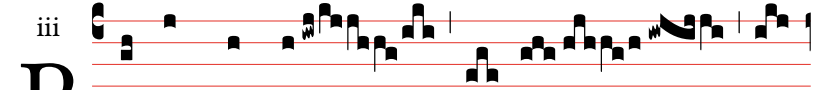


the peoples.

OFFERTORY Domine vivifica me

Psalm 119

iii



Preserve my life, O Lord, ac-



cord- ing to your word, that I may learn

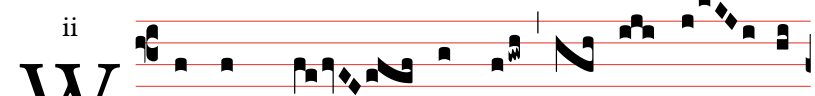


your stat- utes.

COMMUNION Lætabimur

Psalm 20

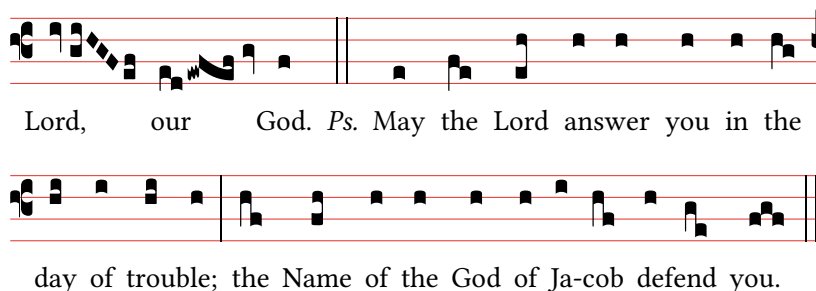
ii



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.

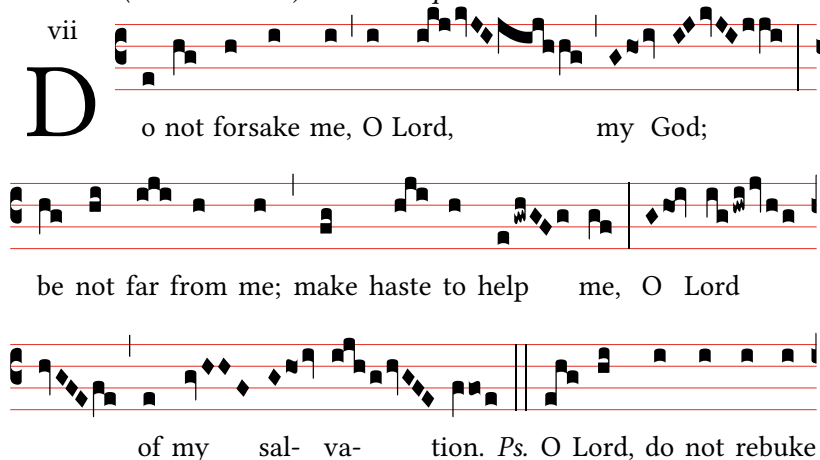
Sunday Between October 30 and November 5

Proper 26 (Episcopal Church)

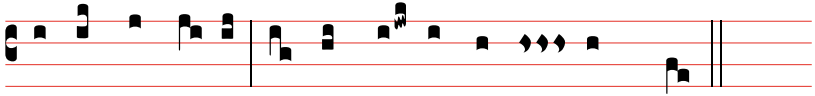
Thirtieth Sunday of Ordinary Time (Roman Rite)

INTROIT (Years A and B) Ne derelinquas me *Psalm 38*

vii



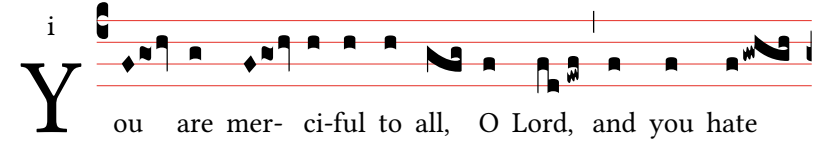
Do not forsake me, O Lord, my God;
 be not far from me; make haste to help me, O Lord
 of my sal- va- tion. *Ps.* O Lord, do not rebuke



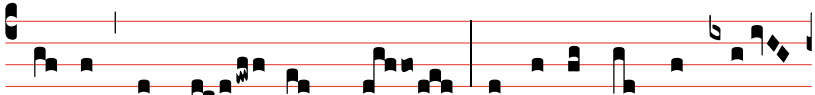
me in your anger; do not pun-ish me in your wrath.

INTROIT (Year C) Misereris

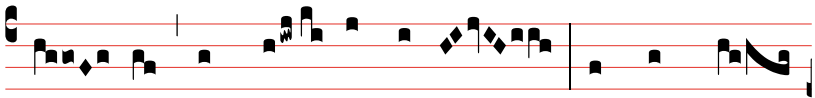
Wisdom 11, Psalm 57



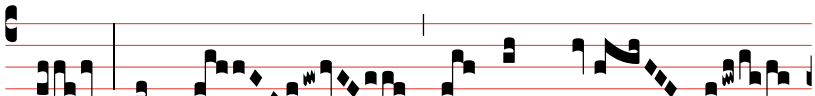
ou are mer- ci-ful to all, O Lord, and you hate



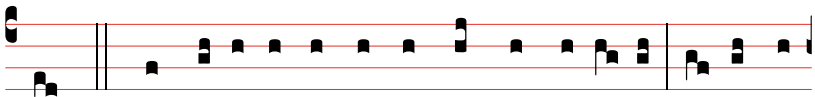
nothing that you have made; you o-verlook the sins



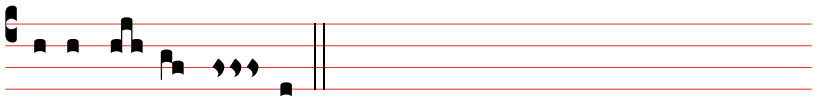
of men that they may repent, and you spare



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.

OFFERTORY *Benedic anima mea*

Psalm 103

^v
Bless the Lord, O my soul, and forget not all
 his ben- e-fits; for he renews your youth like
 an ea-gle's.

COMMUNION *Notas mihi*

Psalm 16

^{vii}
You will show me the path of life; 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

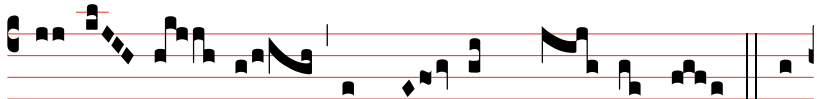
Proper 27 (Episcopal Church)

Thirty-Second Sunday of Ordinary Time (Roman Rite)

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.

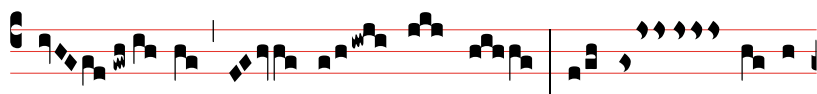


For I am full of trouble; my life is at the brink of the grave.

OFFERTORY Gressus meos *Psalm 119*

viii

S teady my foot- steps, O Lord, accord-

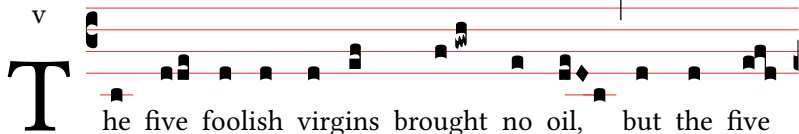


ing to your promise; let no in-i-

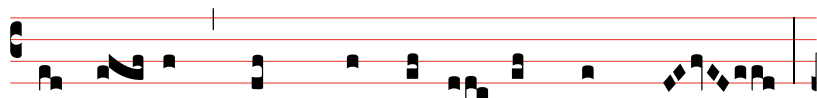


quity have dominion o- ver me, O Lord.

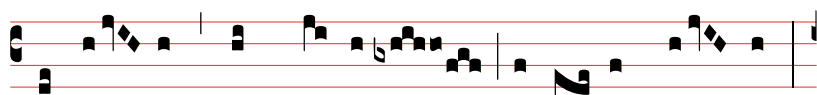
COMMUNION (Year A) *Quinque prudentes* Matthew 24, Psalm 45



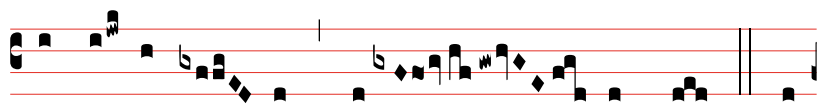
he five foolish virgins brought no oil, but the five



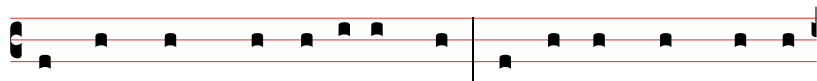
wise vir- gins brought flasks of oil with their lamps;



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 recite 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 (Roman Rite)

INTROIT *Dicit Dominus*

Jeremiah 29, Psalm 85

vi

Thus 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 gra-
 cious to your land, O Lord; you have restored the good fortune



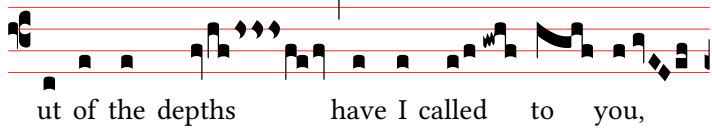
of Jacob.

OFFERTORY De profundis

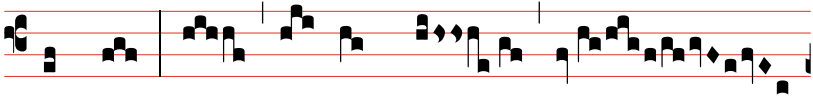
Psalm 130

ii

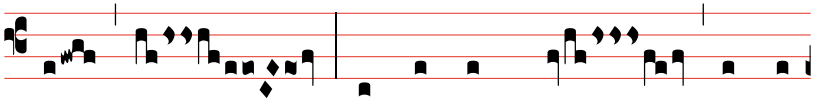
O



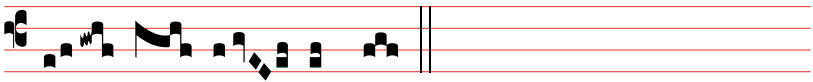
ut of the depths have I called to you,



O Lord; Lord, hear my voice.



Out of the depths have I



called to you, O Lord.

COMMUNION (Year A) Domine quinque

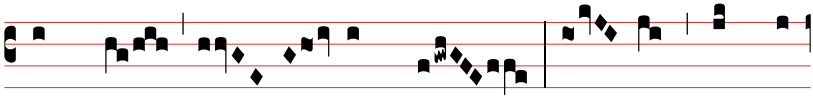
Matthew 25, Psalm 119

vii

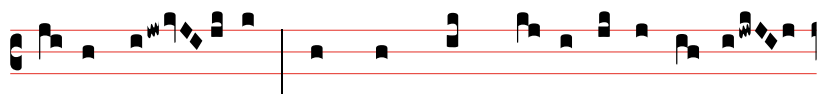
M



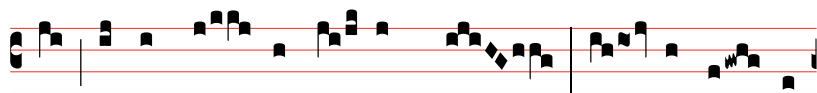
as- ter, you gave me five tal- ents; behold, I



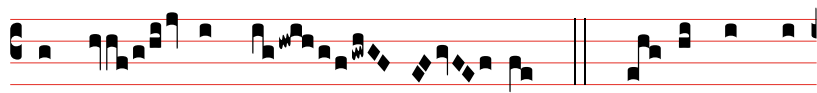
have made five tal- ents more. Well done, good and



faithful ser- vant! You have been faithful o-ver a lit-



tle; I will set you o- ver much; en- ter in to

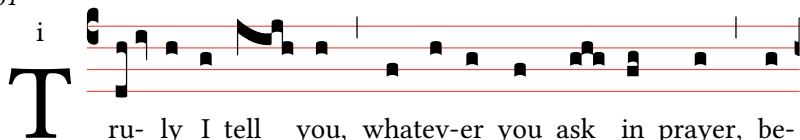


the joy of your mas- ter. *Ps.* Hap- py are they

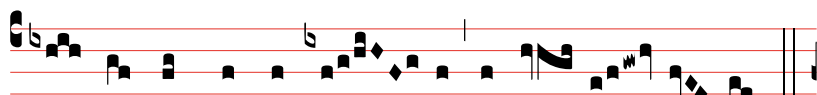


whose way is blameless: who walk in the law of the Lord.

COMMUNION (Years B and C) Amen dico vobis quidquid Mark 11, Ps. 61



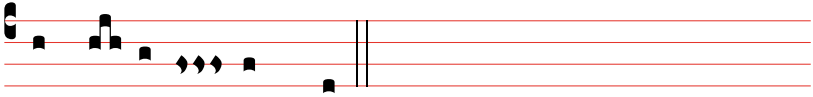
ru- ly I tell you, whatev-er you ask in prayer, be-



lieve 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 (Roman Rite)

INTROIT Dignus est Agnus

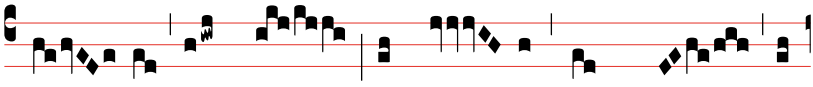
Revelation 5, Psalm 72

iii

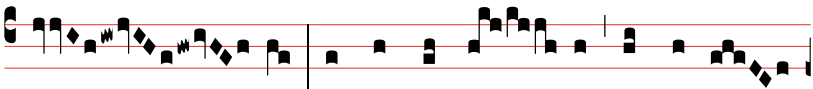
W



or- thy is the Lamb who was slain to receive



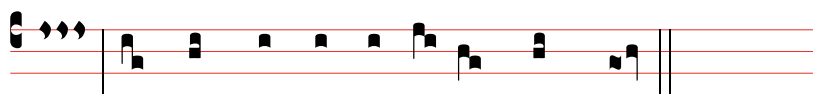
pow- er and wealth and wis- dom and strength and



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 Son.

OFFERTORY *Postula a me*

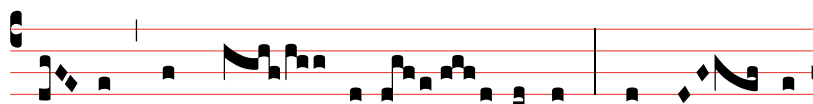
Psalm 2

iv

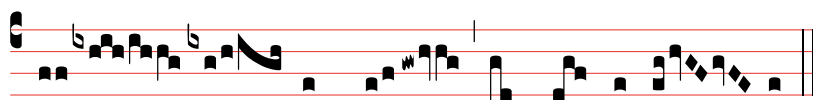
A



sk of me, and I will give you the na-



tions for your inher- itance, and all the

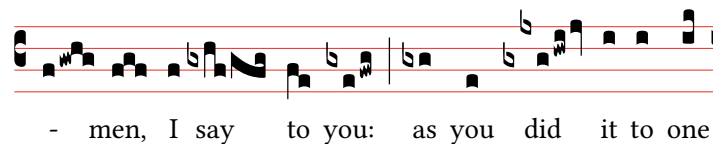


ends of the earth for your posses- sion.

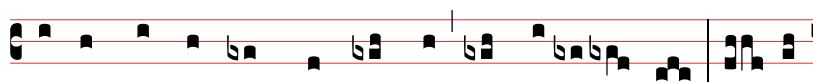
COMMUNION (Year A) *Amen dico vobis quod uni* *Matthew 25, Psalm 145*

iii

A



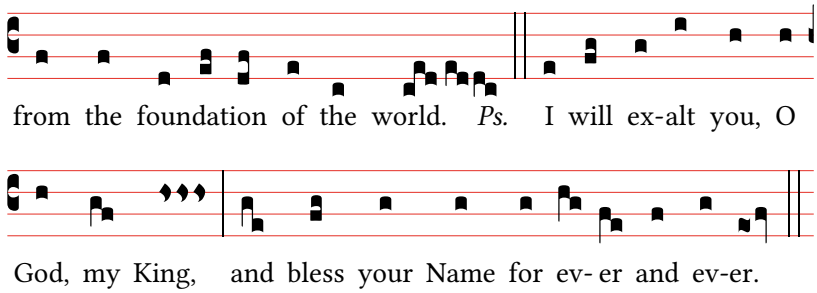
- men, I say to you: as you did it to one



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

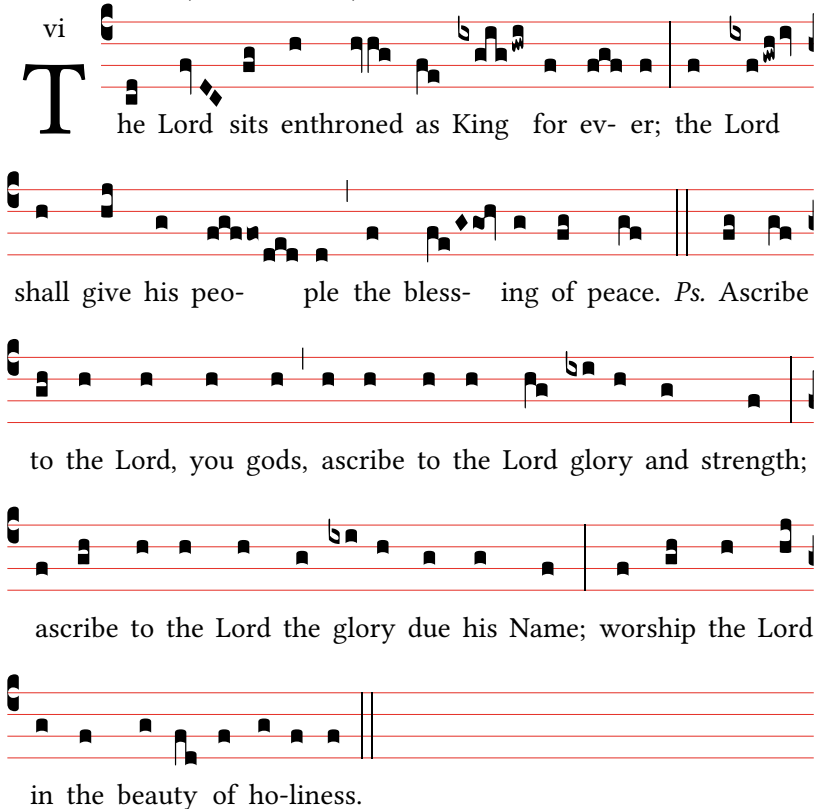


from the foundation of the world. *Ps.* I will ex-alt you, O
 God, my King, and bless your Name for ev-er and ev-er.

COMMUNION (Years B and C) Sedebit Dominus

Psalm 29

vi



The 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 enlighten



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





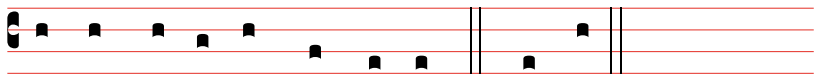
your people Is-ra-el. *Cant.* Lord, you now have set your ser-



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



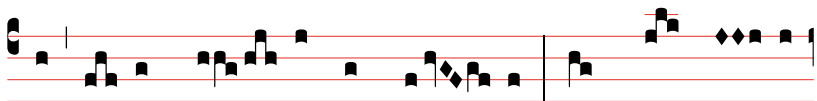
prepared for all the world to see. *Ant.* A light.

INTROIT Suscepimus

Psalm 48



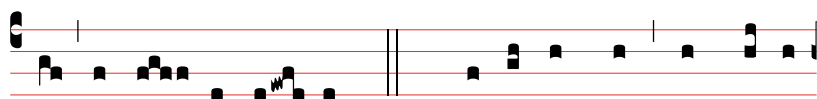
Wⁱe have wait-ed, O God, for your lov-ing-kind-



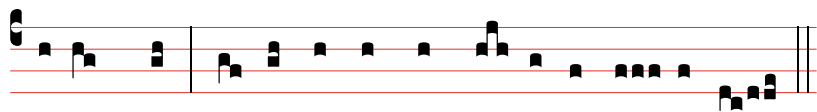
ness in the midst of your tem- ple; your praise, like your



Name, O God, reaches to the world's end; your right



hand is full of jus- tice. *Ps.* Great is the Lord, and highly



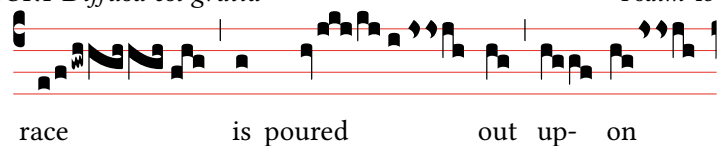
to be praised; in the cit-y of our God is his ho- ly hill.

OFFERTORY Diffusa est gratia

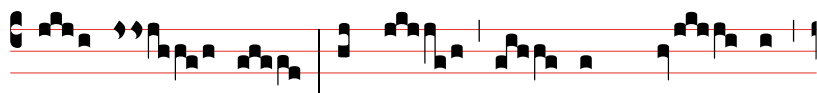
Psalm 45

viii

G



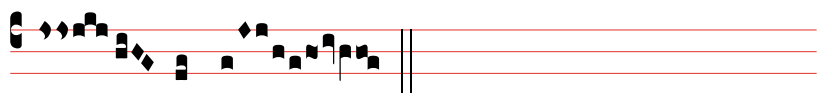
race is poured out up- on



your lips because God has blessed you



for ev- er and for ev-



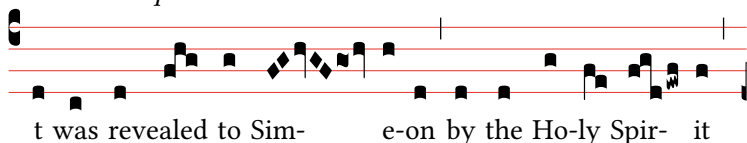
ermore.

COMMUNION Responsum est

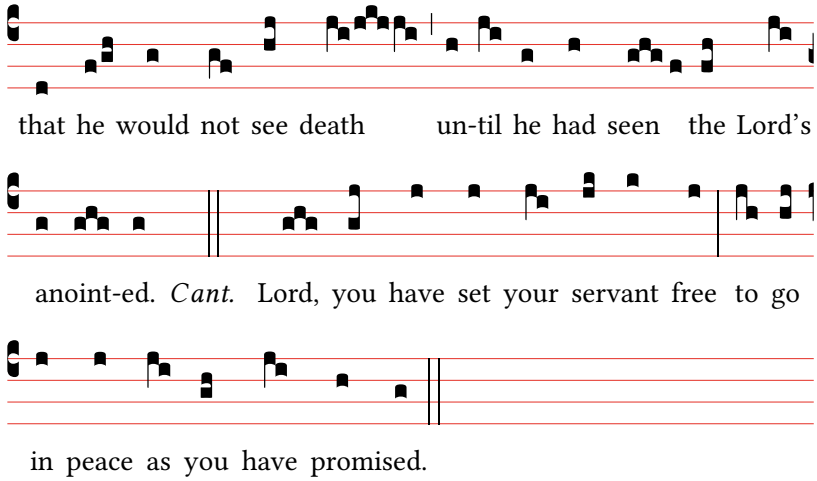
Luke 2

viii

I



t was revealed to Sim- e-on by the Ho-ly Spir- it



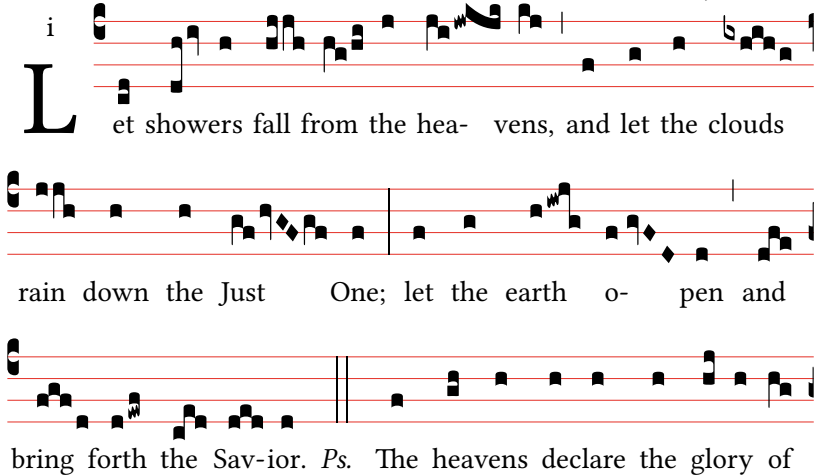
that he would not see death un-til he had seen the Lord's
 anoint-ed. *Cant.* Lord, you have set your servant free to go
 in peace as you have promised.

March 25

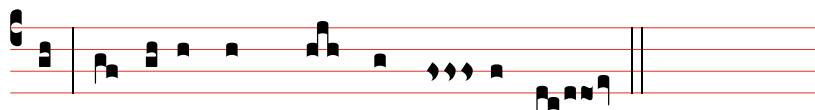
The Annunciation

INTROIT Rorate

Isaiah 45, Psalm 19



Let showers fall from the hea- vens, and let the clouds
 rain down the Just One; let the earth o- pen and
 bring forth the Sav-ior. *Ps.* The heavens declare the glory of



God; the firmament shows his han- diwork.

OFFERTORY *Ave Maria*

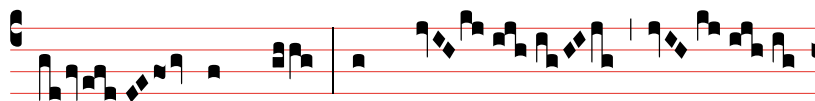
Luke 1

viii

H



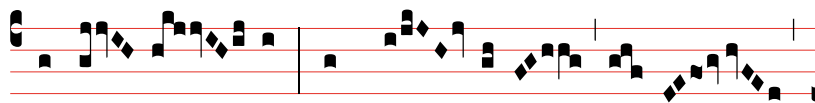
ail Ma- ry,



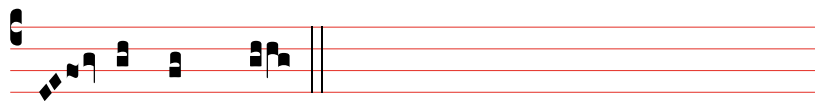
full of grace; the Lord



is with you; bless- ed are you



among wo- men, and bless- ed is the fruit



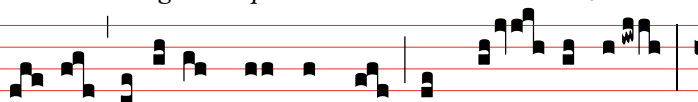
of your womb.

COMMUNION *Ecce virgo concipiet*

Isaiah 7, Psalm 19

i

B



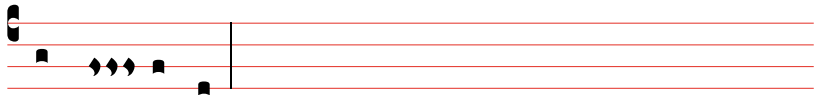
e- hold, a virgin shall conceive and bear a son;



and his name shall be called Em- man- u- el. *Ps.*



The heavens declare the glory of God; the firmament shows



his han- diwork.

June 23

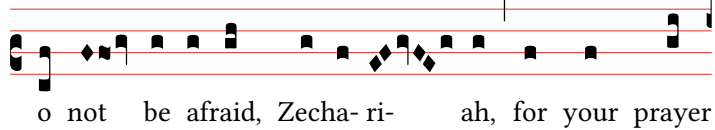
Vigil of the Nativity of St. John the Baptist

INTROIT Ne timeas Zacharia

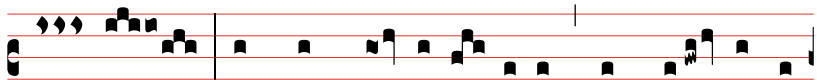
Luke 1, Psalm 21

vii

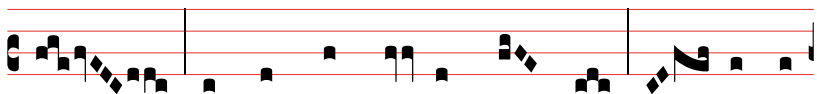
D



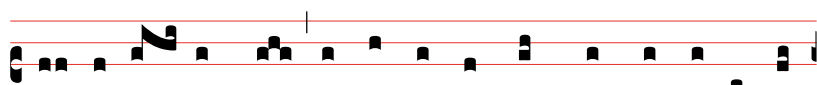
o not be afraid, Zecha- ri- ah, for your prayer



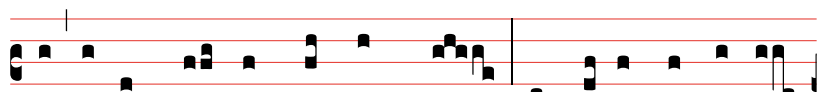
is heard, and your wife E-liz- abeth will bear you a



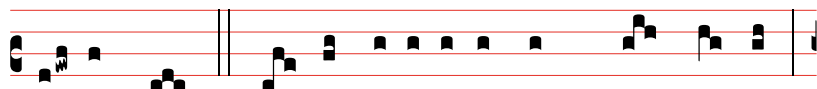
son, and you shall call his name John; he will be



great before the Lord, and he will be filled with the Ho-ly Spir-



it, e-ven from his mother's womb; and many will rejoice



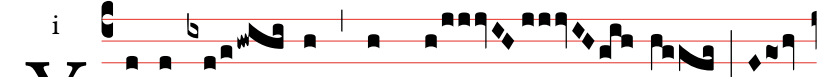
at his birth. *Ps.* The king rejoices in your strength, O Lord;



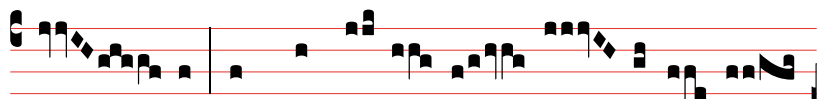
how greatly he exults in your vic- to-ry.

OFFERTORY *Gloria et honore*

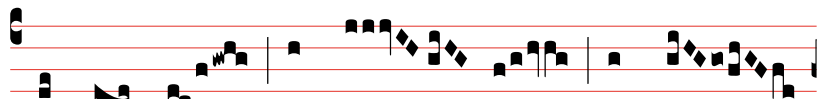
Psalm 8



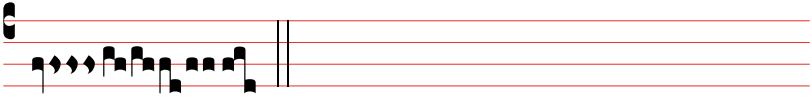
You a-dorn him with glo- ry and



hon- or; you have giv-en him mas- te-ry o-



ver the works of your hands, O Lord.



COMMUNION *Magna est gloria*

Psalm 21

iv
H is hon- or is great because of your vic- to-ry;

splen- dor and maj- es-ty have you be-stowed upon

him. *Ps.* You have given him his heart's desire; because of the

lovingkindness of the Most High, he will not fall.

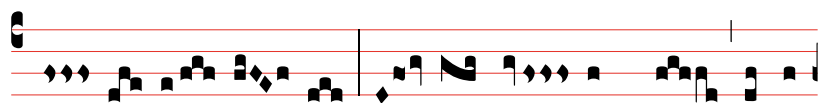
June 24

Nativity of St. John Baptist

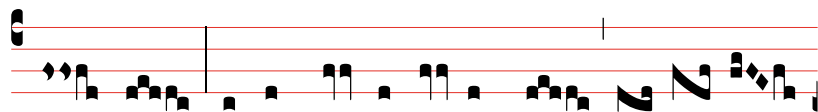
INTROIT *De ventre*

Isaiah 49, Psalm 92

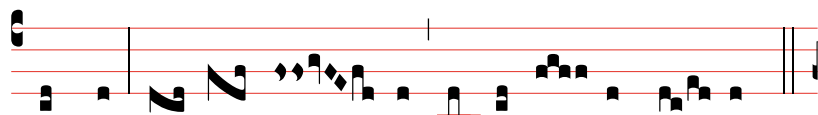
i
F rom the womb of my moth- er the Lord has



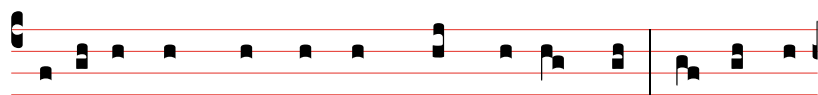
called me by my name; he has made my mouth like a



sharp sword; in the shadow of his hand he has hid-



den me; he has made me like a polished arrow. *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

T

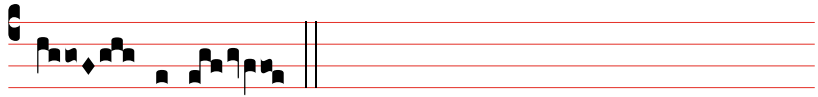
he right- eous shall flour-



ish like a palm tree and shall spread a-broad



like a ce- dar of Leb-



anon.

COMMUNION *Tu puer*

Luke 2

ii

Y

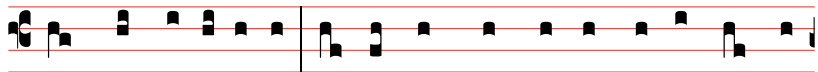
ou, my child, shall be called the proph- et of



the Most High, for you will go before 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 28

Vigil of St. Peter and St. Paul

INTROIT *Dicit Dominus Petro**John 21, Psalm 10*

iv

The Lord said to Pe- ter: when you were young,
 you girded yourself and walked where you would;
 but when you are old, you will stretch
 out your hands, and another will gird you and car-
 ry you where you do not wish to go; this he said to
 show by what death he was to die. *Ps.* The heavens



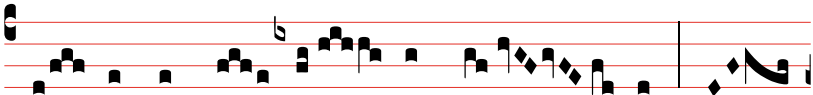
declare the glo-ry of God: the firmament shows his handiwork.

OFFERTORY Mihi autem

Psalm 139 (Old Roman Psalter)

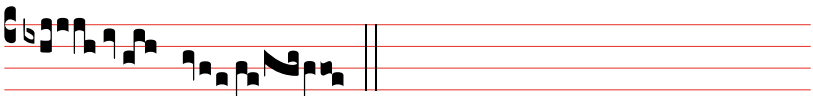
iii

Y our friends are dear to me, O God, and



wor- thy of high- est hon- ors; their

preem- i- nence is firm- ly es-



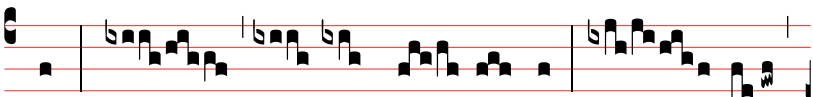
tab- lished.

COMMUNION Simon Joannis

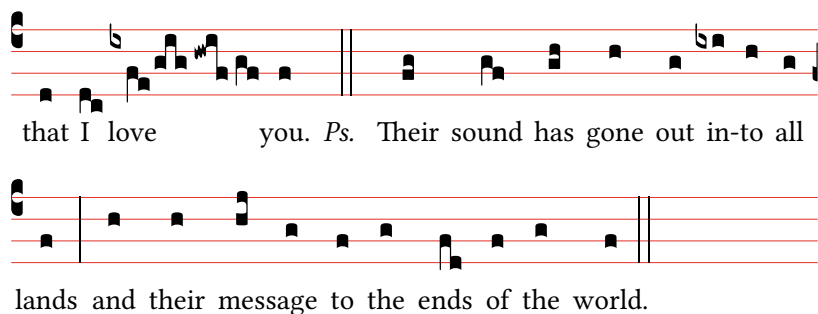
John 21, Psalm 19

vi

S i- 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.

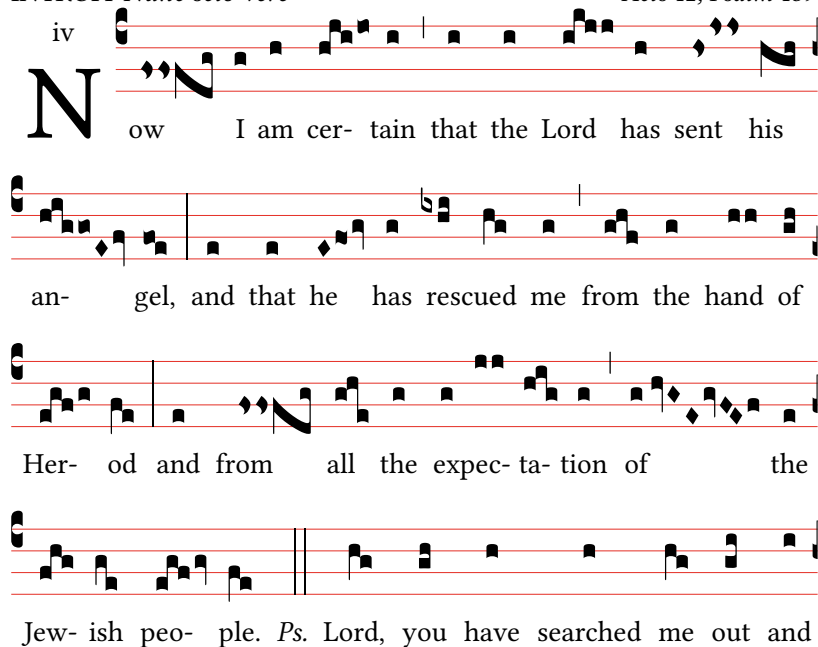
June 29

St. Peter and St. Paul

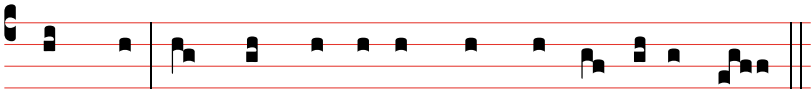
INTROIT Nunc scio vere

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.

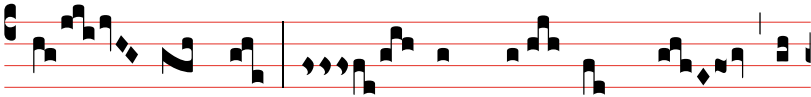
OFFERTORY Constitues eos

Psalm 45

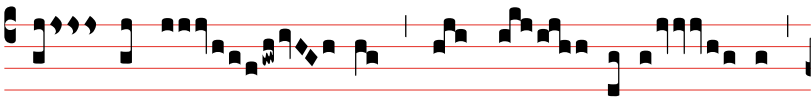
iii

Y

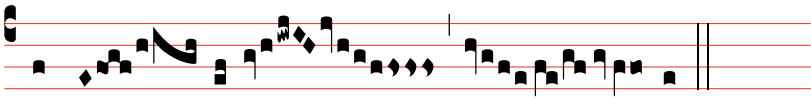
ou shall make your sons princ- es o- ver



all the earth; I will make your name to



be remem- bered from gen- e-ra- tion



to gen- e-ra- tion.

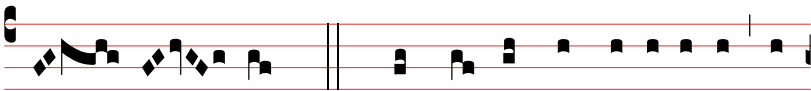
COMMUNION Tu es Petrus

Matthew 16, Psalm 80

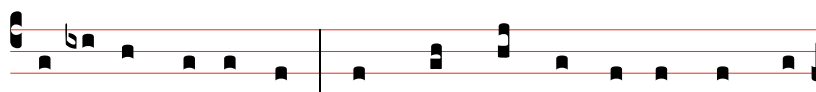
vi

Y

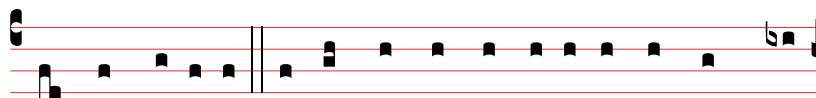
ou are Pe- ter, and upon this rock I will



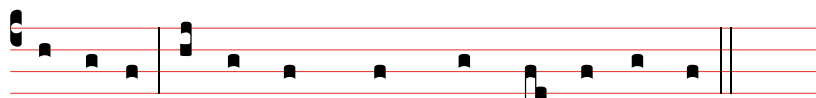
build my church. *Ps.* Hear, O shepherd of Is-ra-el, lead-



ing Joseph like a flock; shine forth, you that are enthroned a-



bove the cherubim. In the presence of Benjamin, Ephraim, and



Mannasseh stir up your strength and come to help us.

August 6

The Transfiguration

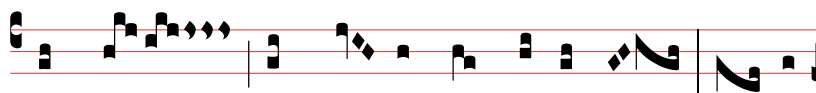
INTROIT (1st option) *Tibi dixit*

Psalm 27

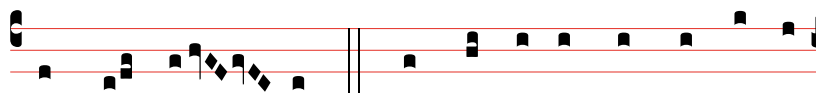
iii

Y

ou speak within my heart and say, Seek



my face. Your face, O Lord, will I seek; hide not



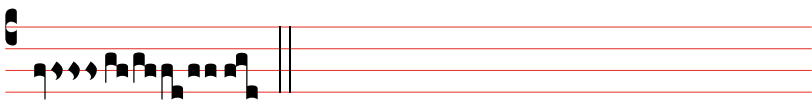
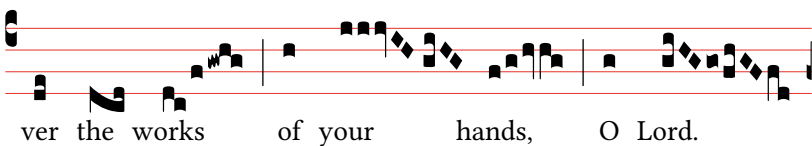
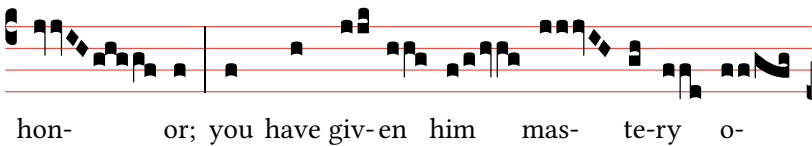
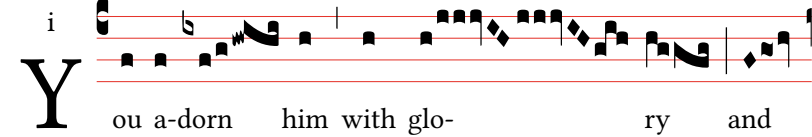
your face from me. *Ps.* The Lord is my light and my sal-



vation; whom then shall I fear?

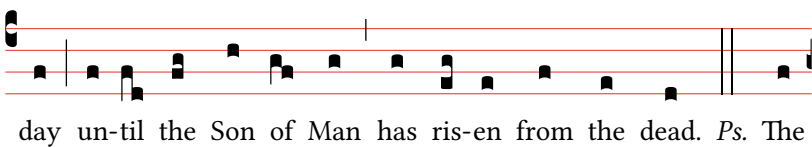
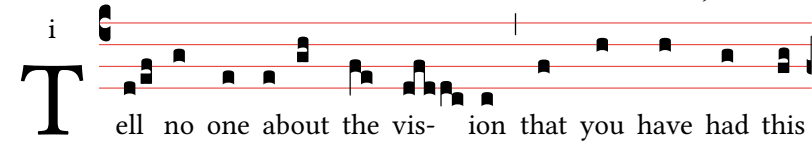
OFFERTORY Gloria et honore

Psalm 8



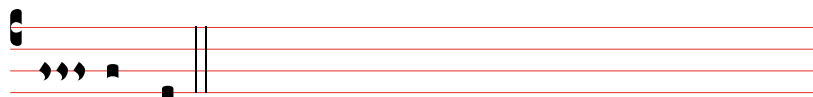
COMMUNION Visionem

Matthew 17, Psalm 97





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



isles be glad.

August 14

Vigil of the Assumption of the Blessed Virgin Mary (Roman Rite)

INTROIT Vultum tuum

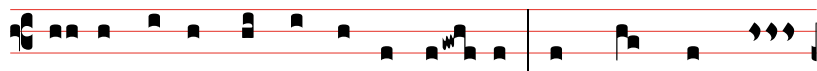
Psalm 45

ii

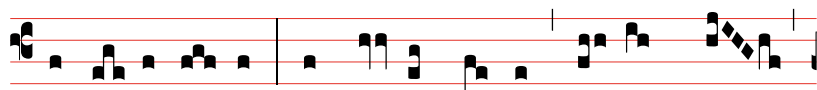
T



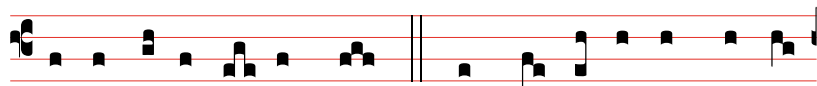
he rich among the people seek your favor; all



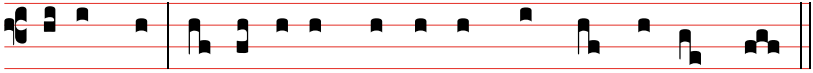
glorious is the princess as she enters; the bridesmaids fol-



low in procession; with joy and gladness they are brought



to the palace of the King. *Ps.* My heart is stirring with a



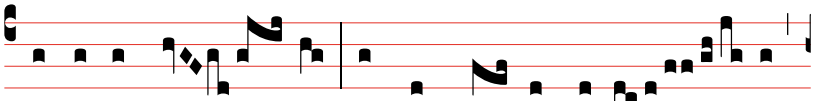
noble song; let me recite what I have fashioned for the King.

OFFERTORY Beata es

viii



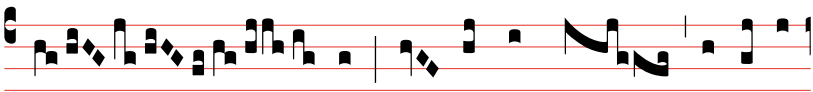
Bless- ed are you,



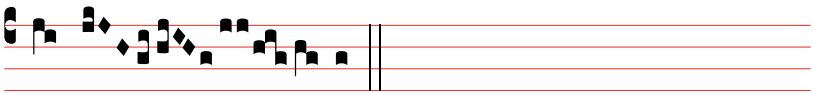
O Virgin Ma- ry, for you bore the cre-a- tor



of all things; you gave birth to him who



made you and yet remained a virgin



for ev- er.

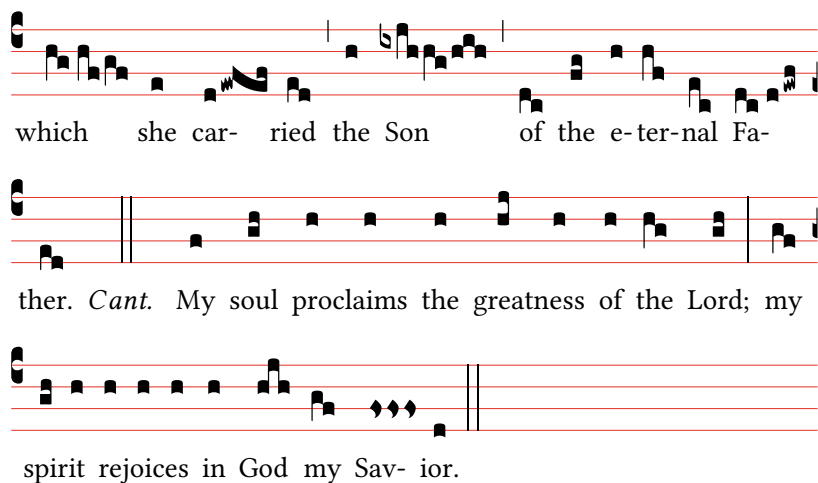
COMMUNION Beata viscera

Cf. Luke 11, Luke 1

i



Blessed is the womb of the Virgin Ma- ry, in



which she car- ried the Son of the e-ter-nal Fa-
ther. *Cant.* My soul proclaims the greatness of the Lord; my
spirit rejoices in God my Sav- ior.

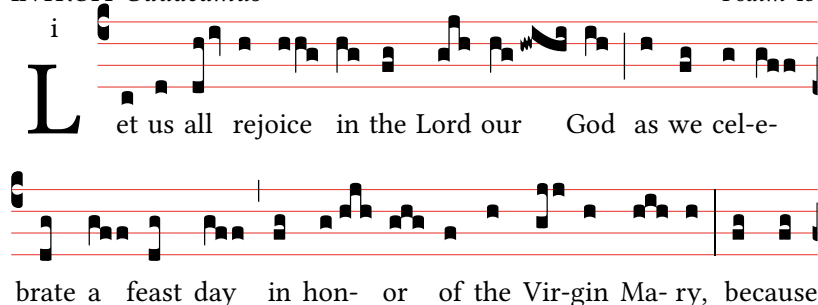
August 15

St. Mary the Virgin (Episcopal Church)

Assumption of the Blessed Virgin Mary (Roman Rite)

INTROIT *Gaudeamus*

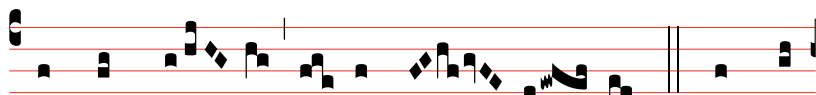
Psalm 45



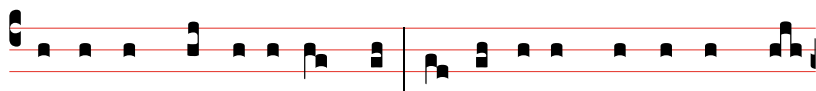
Lⁱ et us all rejoice in the Lord our God as we cel-e-
brate a feast day in hon- or of the Vir-gin Ma-ry, because



of whose solem- ni- ty the angels are ju- bi- lant



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 fash-



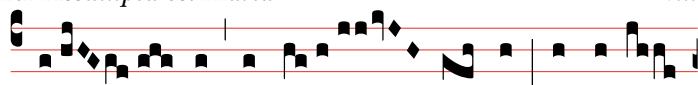
ioned for the King.

OFFERTORY Assumpta est Maria

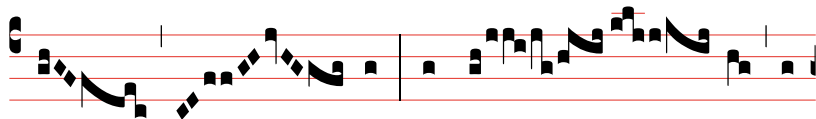
viii

viii

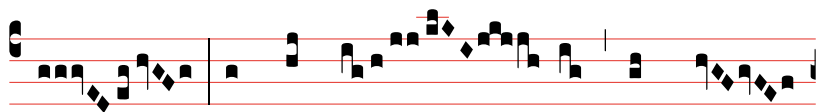
M



a- ry is tak- en up in-to hea-



ven; the an- gels re-



joice, and with one voice they bless



the Lord; al- le-



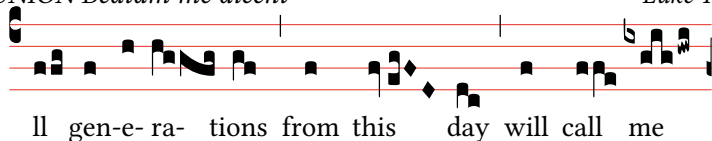
lu- ia.

COMMUNION *Beatam me dicent*

Luke 1

vi

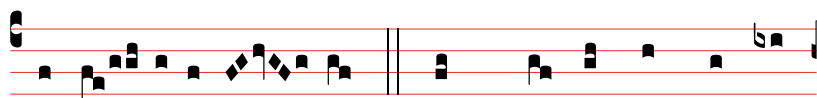
A



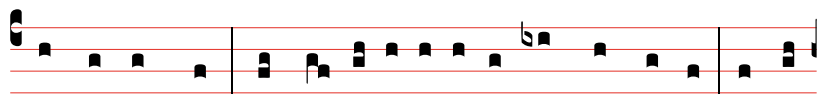
ll gen-e-ra- tions from this day will call me



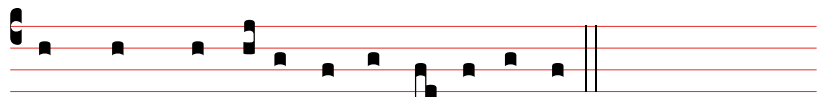
bless-ed; the Almight- y has done great things for me,



and ho- ly is his Name. *Cant.* My soul proclaims the great-



ness 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 sal-

va-tion, our life and re- 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 coun-

tenance 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.

The musical score is written on eight staves. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The music is primarily composed of quarter and eighth notes, with some rests. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The score concludes with a double bar line on the eighth staff.

COMMUNION *Per signum**Psalm 18*

iv

By the sign of the cross de-liv-er us from our

en-emies, O Lord our God. *Ps.*

I love you, O Lord my strength, O Lord, my stronghold, my

crag, and my haven.

September 29

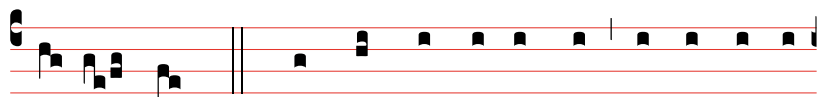
St. Michael and All Angels

INTROIT *Benedicite Dominum**Psalm 103*

iii

Bless the Lord, all you angels of his, you might-y

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



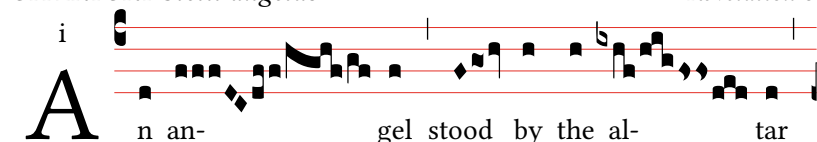
within me bless his ho-ly Name; bless the Lord, O my soul,



and forget not all his ben-e-fits.

OFFERTORY Stetit angelus

Revelation 8



ⁱ
An an- gel stood by the al- tar



of the tem- ple, hold- ing a gold-



en cens- er in his hand; and he was giv- en much



in-cense; and the smoke

of the in- cense rose before God; al-le-

lu-ia.

COMMUNION *Benedicite omnes angeli* Daniel 3, *Canticle of the Three Young Men*

iii

Bless the Lord, all you an- gels of the Lord;

sing praise to him and high-ly ex-alt him for ev-

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

Psalm 33

Lⁱ et us all rejoice in the Lord our God as we celebrate a feast day in honor of all the Saints, because of whose solemnity the angels are jubilant and sing praises to the Son of God. *Ps.* Rejoice in the Lord, you righteous; it is good for the just to sing praises.

OFFERTORY Justorum animæ

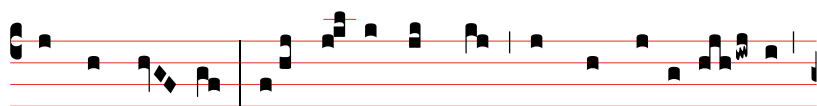
Wisdom 3

Tⁱhe souls of the righteous are

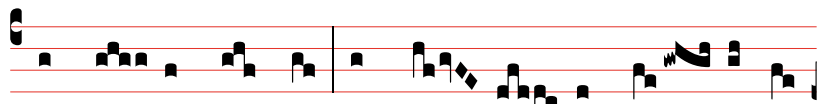
in the hand of God, and no
tor- ment shall ev- er touch them;
in the eyes of the fool- ish they seemed to have died,
but they are
at peace; al-le- lu-ia.

COMMUNION *Beati mundo corde**Matthew 5 Psalm 34*

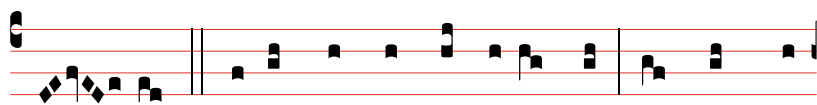
Blessed are the pure in heart, for they shall see
God; blessed are the peace-makers, for they shall be called the



children of God; and blessed are they who are 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.

November 9

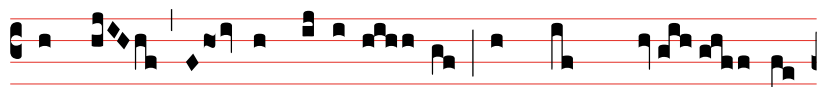
Dedication of the Lateran Basilica (Roman Rite)

INTROIT Deus in loco sancto

Psalm 68



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



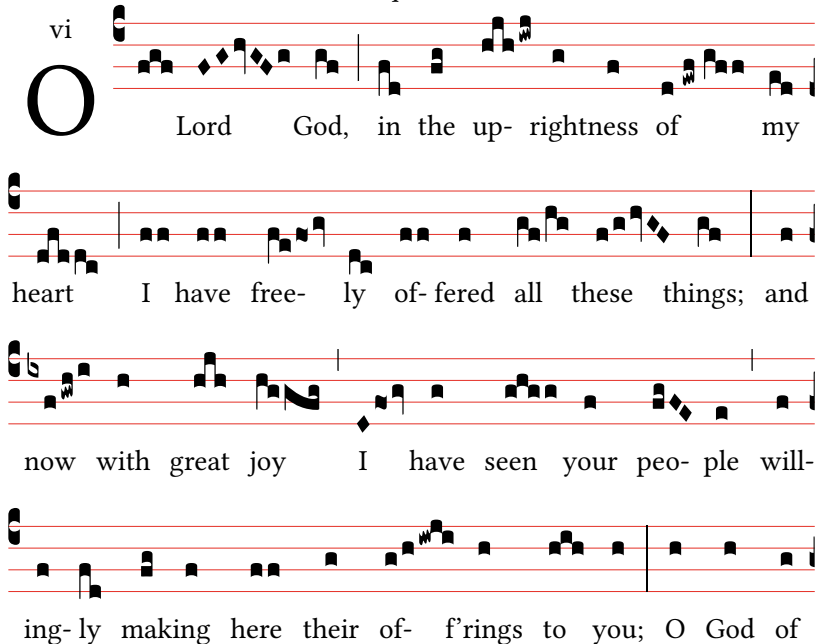
a home to the sol-i- ta- ry, will give strength and



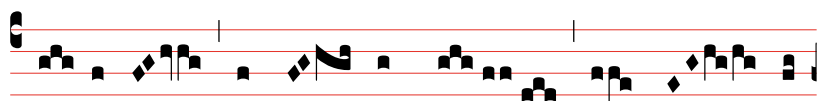
pow- er to his peo-ple. *Ps.* Let God arise, and let
his en-emies be scattered; let those who hate him flee before
him.

OFFERTORY *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-

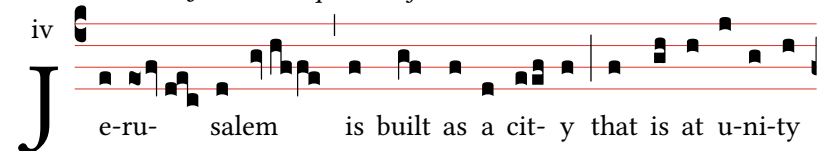


tent, O Lord God.

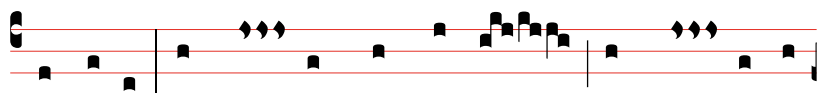
COMMUNION *Jerusalem quæ ædificatur*

Psalm 122

iv



Je-ru- salem is built as a cit- y that is at u-ni-ty



with itself, 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*

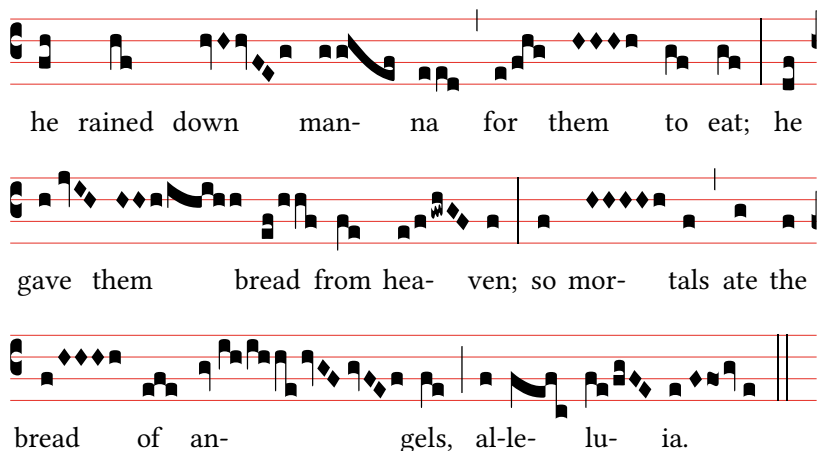
ii

T he Lord fed them with the finest wheat flour,
 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.

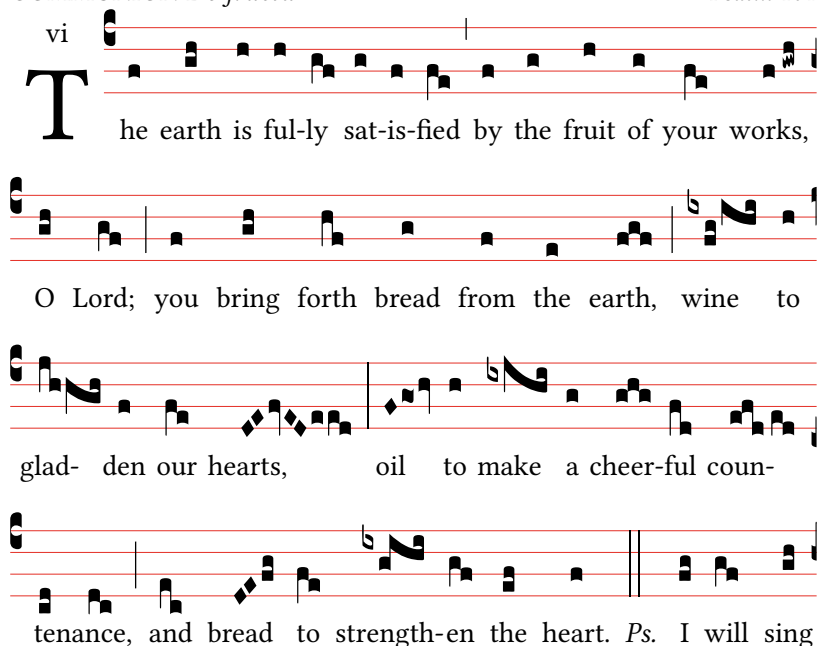
OFFERTORY *Portas cæli**Psalm 78*

viii

T he Lord opened the doors of hea- ven;



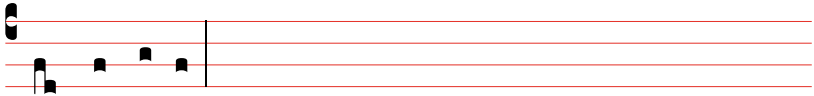
he rained down man- na for them to eat; he
gave them bread from hea- ven; so mor- tals ate the
bread of an- gels, al-le- lu- ia.

COMMUNION *De fructu**Psalm 104*


vi
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.

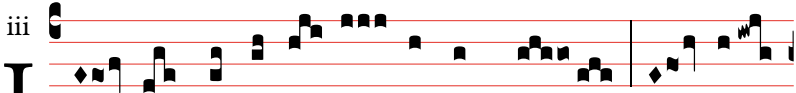
December 8

Conception of the Blessed Virgin Mary (Old Title)

Immaculate Conception of the Blessed Virgin Mary (Roman Rite)

INTROIT Gaudens gaudebo

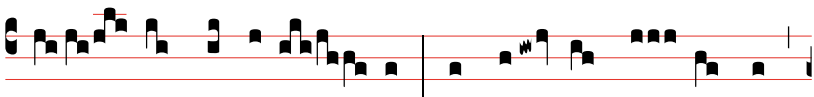
Isaiah 61, Psalm 30



I will greatly re-joyce in the Lord; my soul



shall exult in my God; for he has clothed me with the



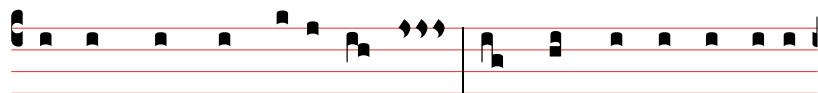
gar-ments of salva-tion, and he has cov-ered me



with the robe of righteousness as a bride adorns her-



self with her jewels. *Ps.* I will ex-alt you, O Lord,



because you have lifted me up and have not let my en-e-



mies triumph o-ver me.

OFFERTORY Ave Maria

Luke 1

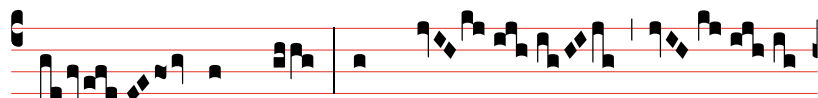
viii

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 Gloriosa

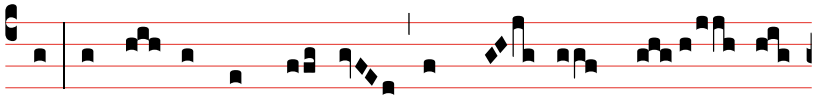
Cf. Psalm 86, Luke 1

viii

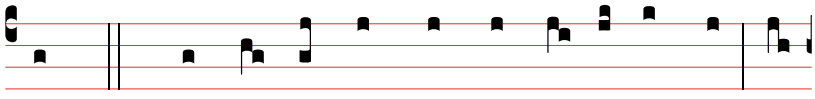
G



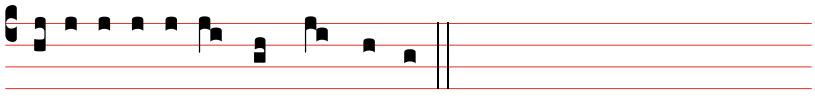
lo-rious things are spo-ken of you, O Ma-



ry; for he who is might-y has done great things for



you. *Cant.* My soul proclaims the greatness of the Lord; my



spirit rejoices in God my Savior.

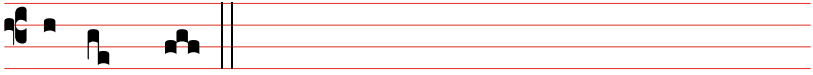
Various Occasions

At Baptism

INTROIT Sistentes

Cf. Isaiah 55, Psalm 78

ii
You 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

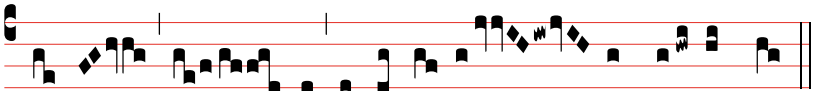
viii

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.

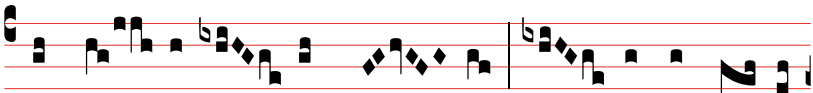
COMMUNION (*In Lent*) *Illumina*

Psalm 31

i

M

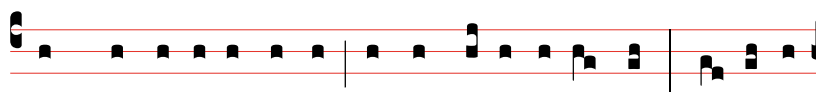
ake your face to shine upon your ser- vant, and in



your lov- ingkind- 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



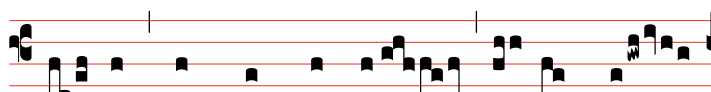
me in your right-eousness.

COMMUNION (Except in Lent) *Omnes qui in Christo Galatians 3, Psalm*

29

ii

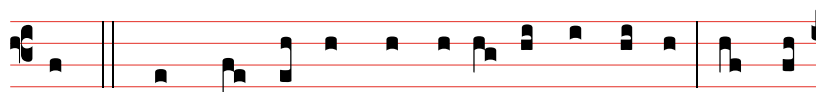
A



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



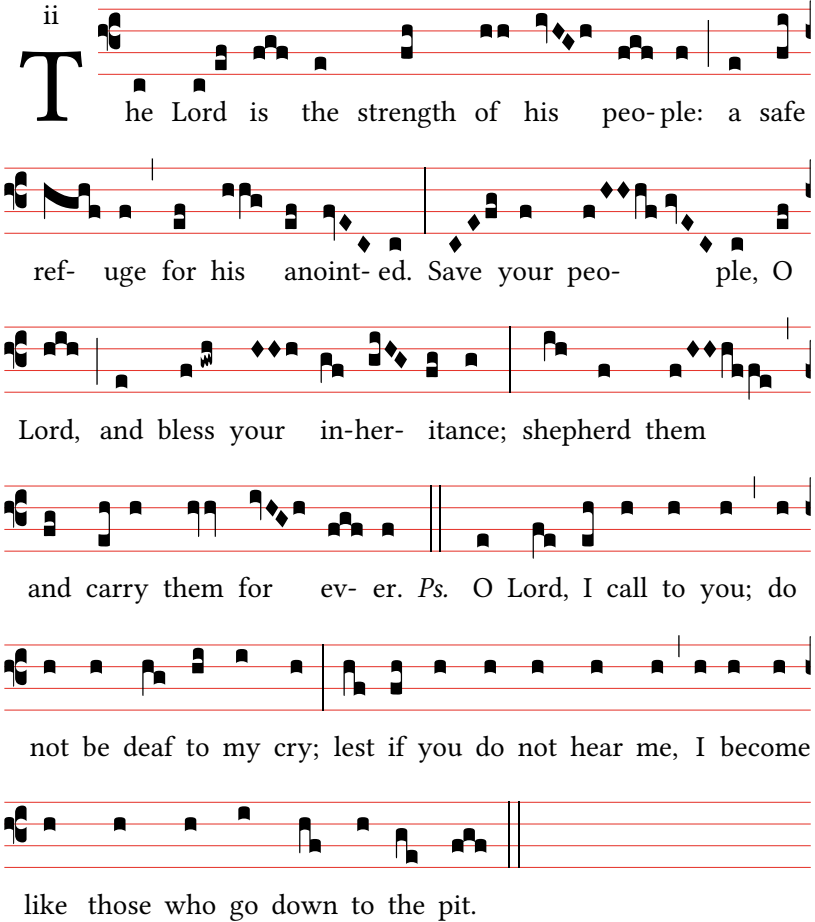
of glo-ry thunders.

At Ordinations

INTROIT (1st Option) *Dominus fortitudo*

Psalm 28

ii

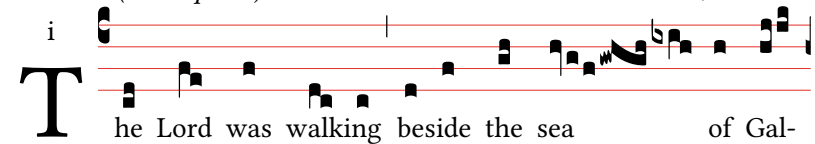


T he Lord is the strength of his peo-ple: a safe
 ref- uge for his anoint- ed. Save your peo- ple, O
 Lord, and bless your in-her- itance; shepherd them
 and carry them for ev- er. *Ps.* O Lord, I call to you; do
 not be deaf to my cry; lest if you do not hear me, I become
 like those who go down to the pit.

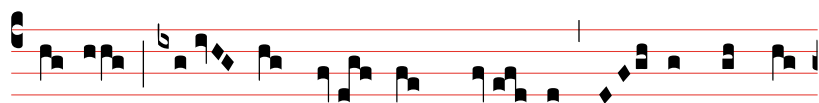
INTROIT (2nd Option) *Dominus secus mare*

Matthew 4, Psalm 19

i



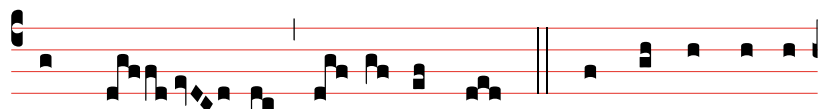
T he Lord was walking beside the sea of Gal-



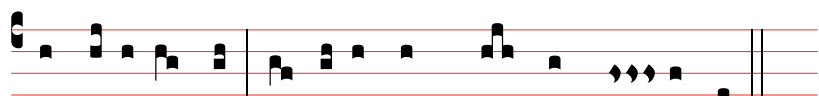
i-lee when he saw two broth-ers, Pe-ter and An-



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



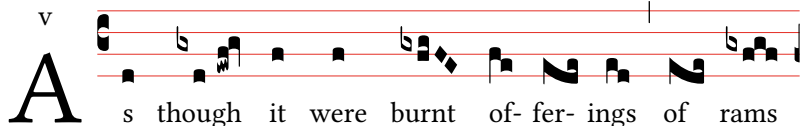
will make you fish-ers of men. *Ps.* The heavens declare



the glory of God; the firmament shows his hand- i-work.

OFFERTORY Sicut in holocausto

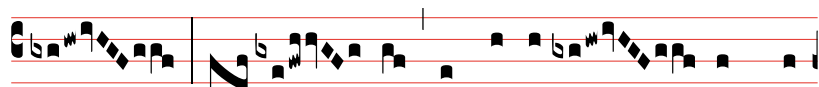
Daniel 3



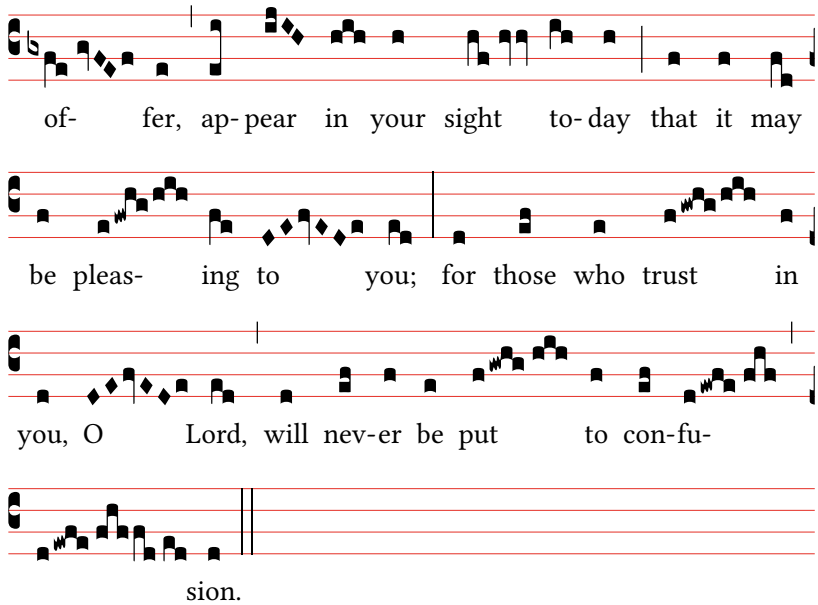
A s though it were burnt of-fer-ings of rams



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



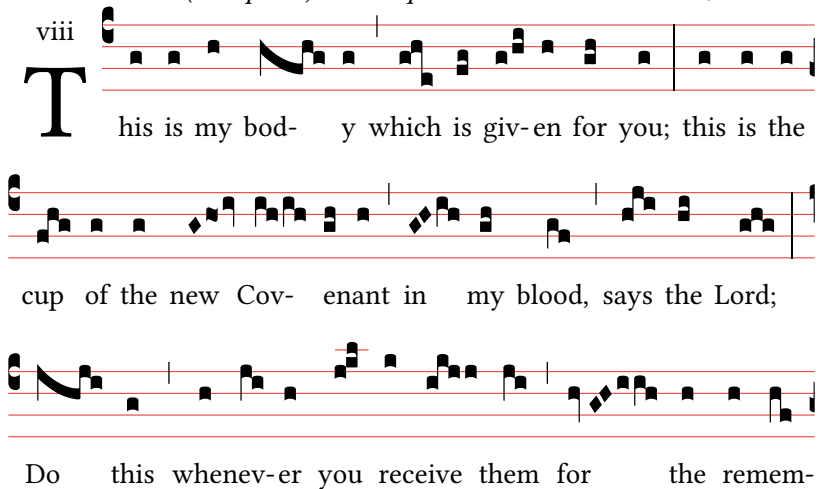
lambs: so let this, the sac-ri-fice which we



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 (1st option) Hoc corpus I Corinthians 11, Psalm 23

viii



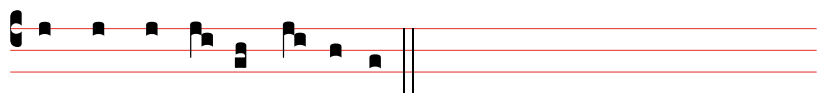
This is my bod- y which is giv-en for you; this is the
 cup of the new Cov- enant in my blood, says the Lord;
 Do this whenev-er you receive them for the remem-



brance of me. *Ps.* You spread a ta-ble before me in the pres-

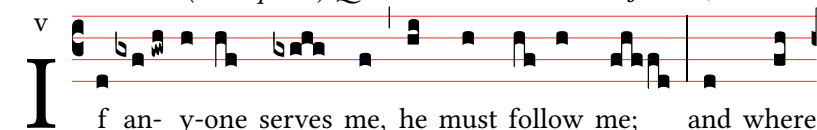


ence of those who trouble me; you anoint my head with oil,

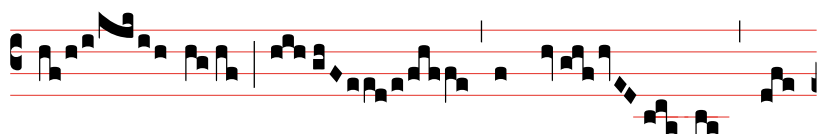


and my cup is running o-ver.

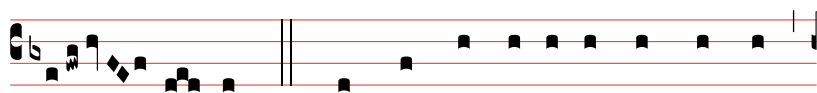
COMMUNION (2nd option) Qui mihi ministrat John 11, Psalm 17



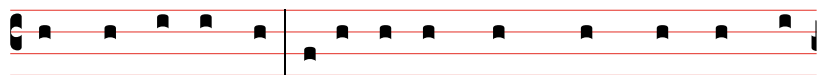
I f an- y-one serves me, he must follow me; and where



I am, there my ser- vant shall



al- so be. *Ps.* Hear my plea of in-nocence, O Lord,



give heed to my cry; listen to my prayer which does not come

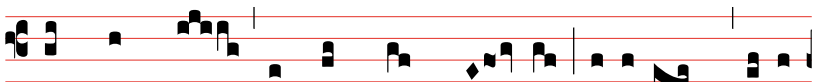


from lying lips.

COMMUNION (3rd Option: Outside Lent) Ego sum pastor bonus John 10, Psalm 23



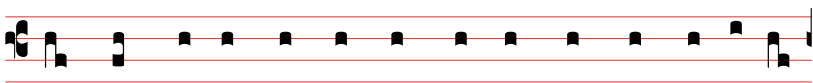
I am the good shep- herd, al-le-lu- ia; I



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;

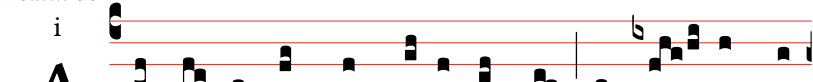


he makes me lie down in green pastures and leads me beside



still waters.

COMMUNION (4th option: Outside Lent) Data est mihi Matthew 28, Psalm 78



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



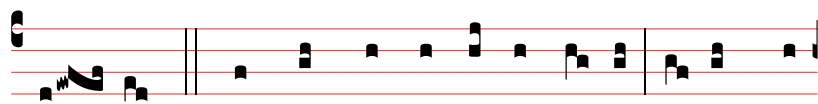
on earth, al-le- lu- ia; go out and teach all na- tions,



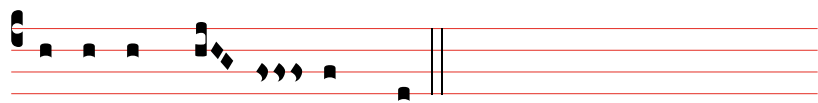
baptiz- ing them in the Name of the Fa- ther and of the



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.

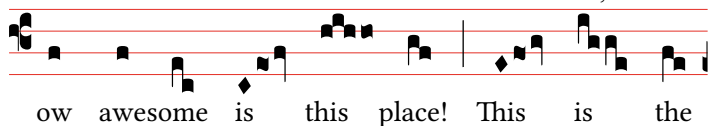
Anniversary of the Dedication of a Church

INTROIT *Terribilis est*

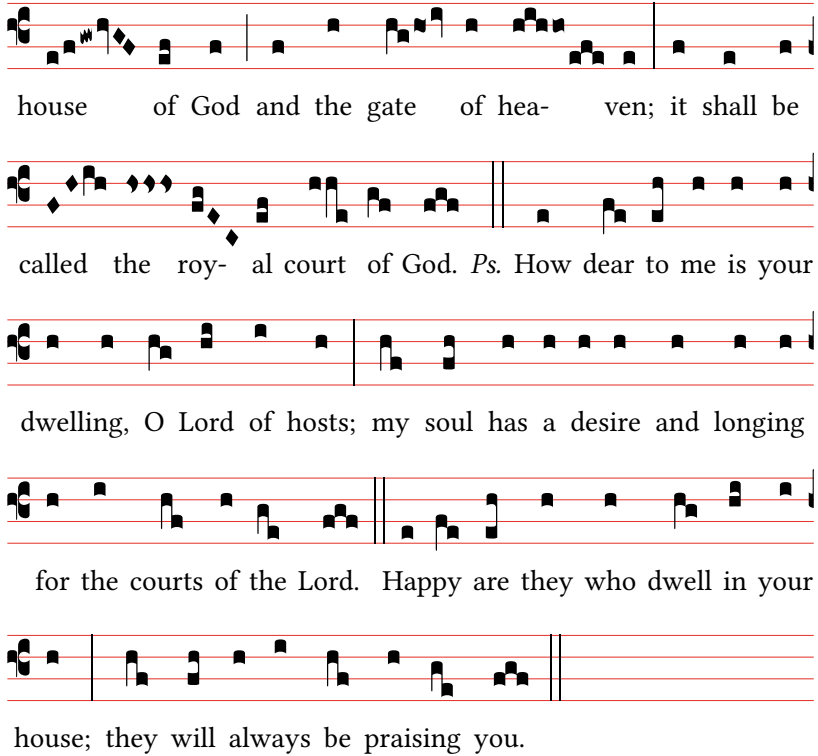
Genesis 28, Psalm 84

ii

H



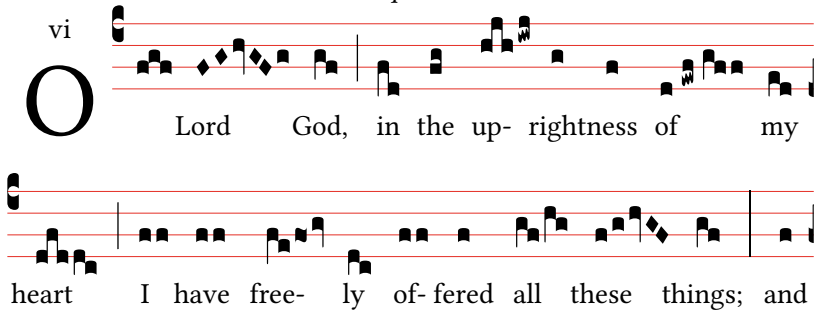
ow awesome is this place! This is the



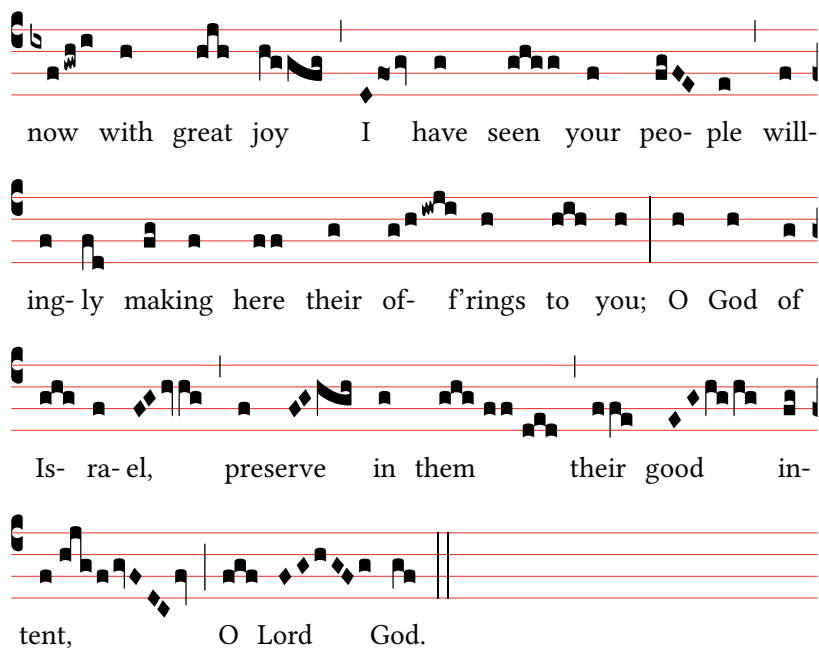
house of God and the gate of heaven; it shall be
 called the royal court of God. *Ps.* How dear to me is your
 dwelling, O Lord of hosts; my soul has a desire and longing
 for the courts of the Lord. Happy are they who dwell in your
 house; they will always be praising you.

*OFFERTORY Domine Deus in simplicitate**I Chronicles 29*

vi



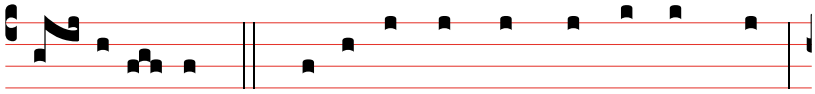
O Lord God, in the up- rightness of my
 heart I have free- ly of-fered all these things; and



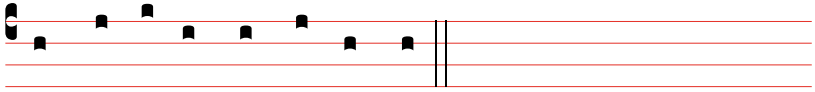
now with great joy I have seen your people will-
 ing-ly making here their of- f'rings to you; O God of
 Is- ra- el, preserve in them their good in-
 tent, O Lord God.

COMMUNION *Domus mea**Matthew 21, Psalm 34*


^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;

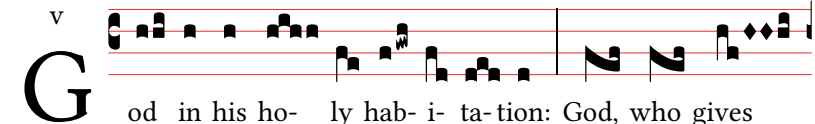


they will always be praising you.

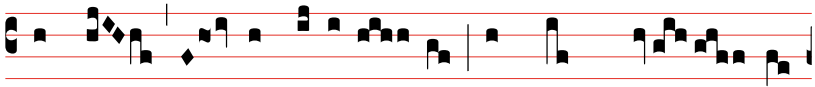
At a Marriage

INTROIT (1st option) Deus in loco sancto

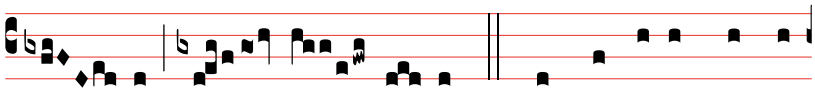
Psalm 68



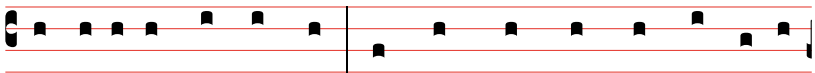
God in his ho- ly hab- i- ta- tion: God, who gives



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.

INTROIT (2nd option) *Deus Israël*Cf. *Tobit 8, Psalm 128*

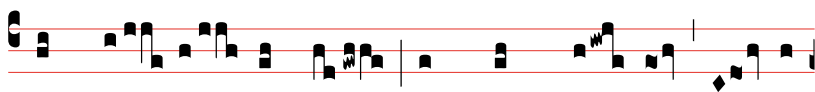
iii

M

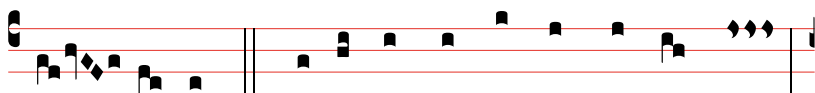
ay the God of Is- ra-el unite you; the God



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

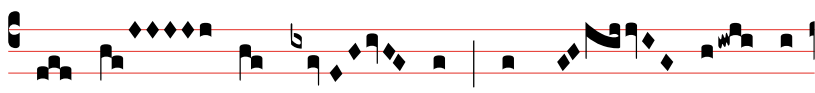
and who follow in his ways.

OFFERTORY (1st option) *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

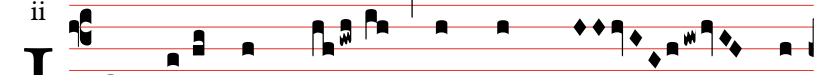


Lord is good.

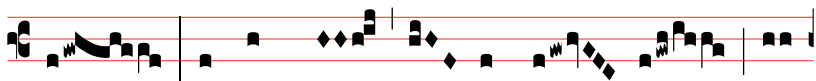
OFFERTORY (2nd option) In te speravi

Psalm 31

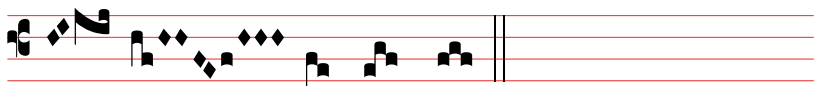
ii



In you, O Lord, I have put my



trust; I have said, You are my God; my



times are in your hand.

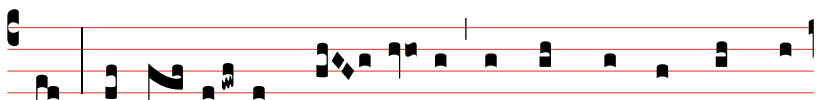
COMMUNION (1st option) Beati mundo corde

Matthew 5 Psalm 34

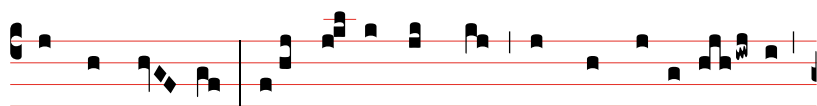
i



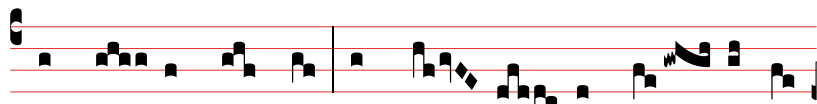
Blessed are the pure in heart, for they shall see



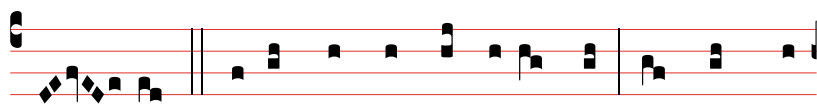
God; blessed are the peace-makers, for they shall be called the



children of God; and blessed are they who are persecut- ed



for right-eousness' sake, for theirs is the king- dom of



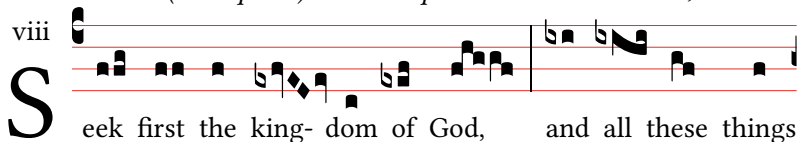
hea- ven. *Ps.* I will bless the Lord at all times; his praise shall



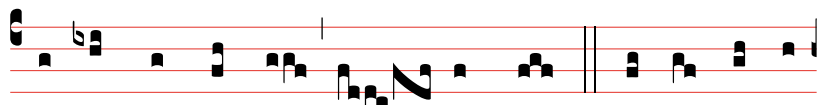
ev- er be in my mouth.

COMMUNION (2nd option) Primum quærite *Matthew 6, Psalm 37*

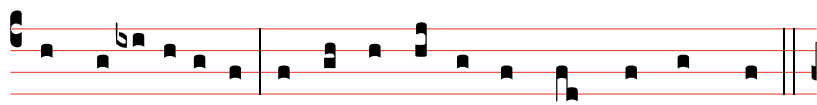
viii



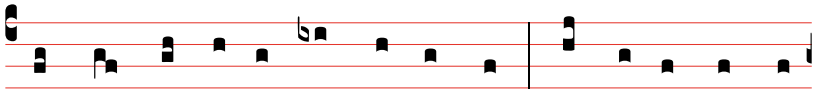
S eek first the king- dom of God, and all these things



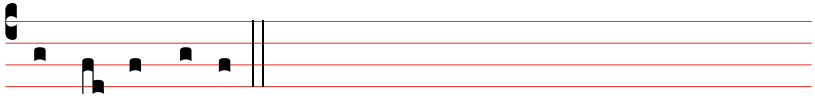
will be yours as well, says the Lord. *Ps.* Do not fret be-



cause 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

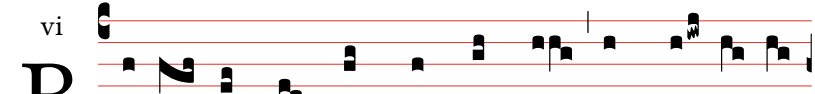


feed on its riches.

COMMUNION (3rd option) *Ecce sic benedicetur*

Psalm 128

vi

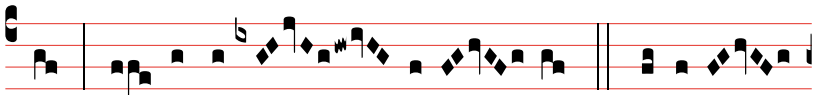


B

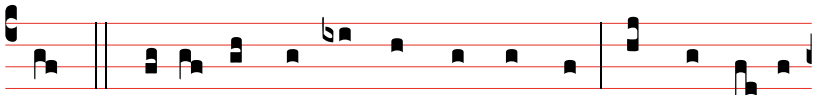
ehold, the man who fears the Lord shall thus indeed



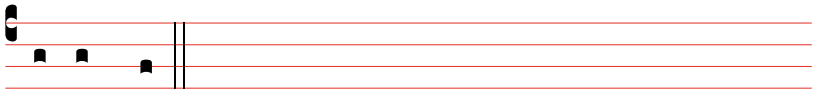
be blessed; you shall see your chil-dren's chil-



dren; peace be up-on Is-ra-el. *E.S.* Al-le-lu-



ia. *Ps.* Happy are they all who fear the Lord and who follow

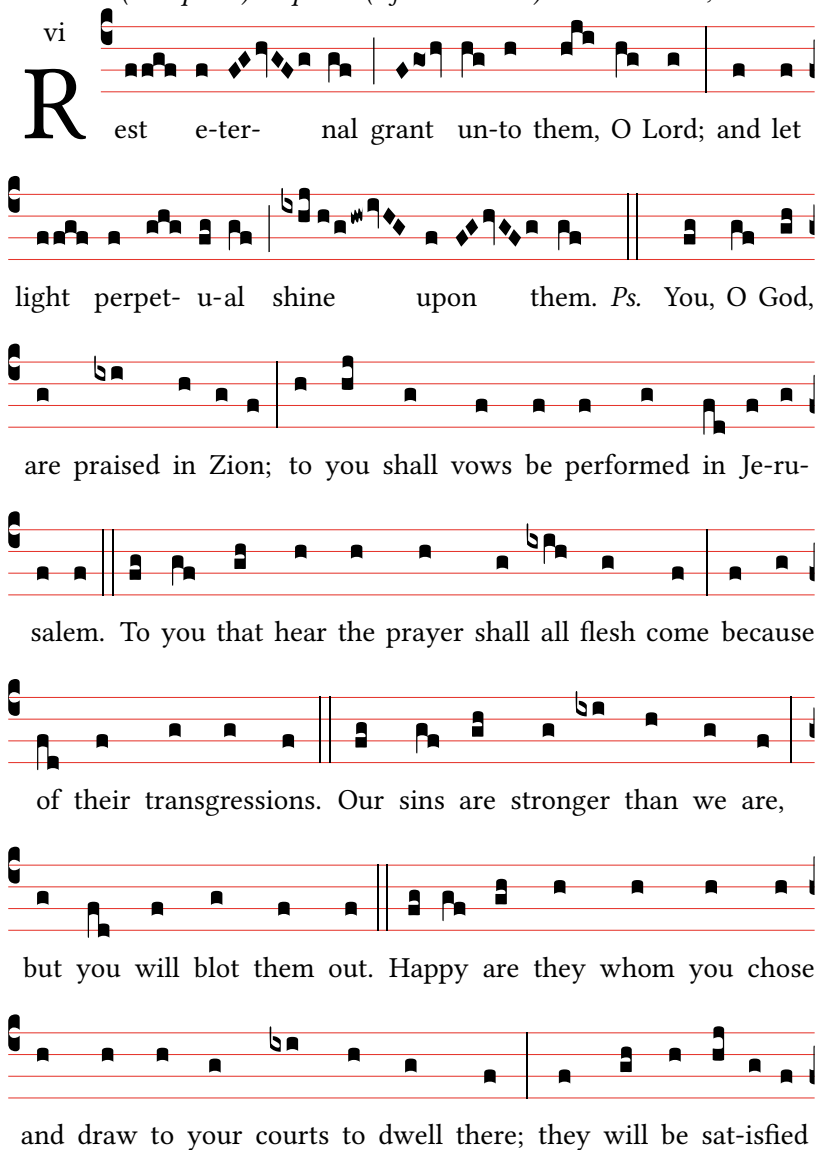


in his ways.

Mass for the Dead

INTROIT (1st option) Requiem (Cf. Ben. VI.34) 2 Esdras, Psalm 65

vi



R est 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 performed 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

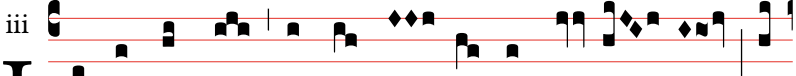
and draw to your courts to dwell there; they will be sat-isfied



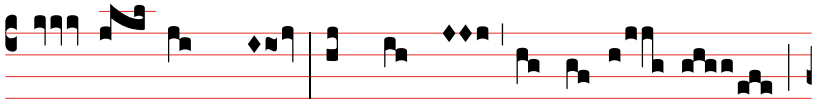
by the beauty of your house, by the ho-liness of your temple.

INTROIT (2nd option) Si iniquitates

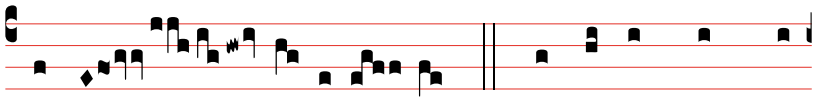
Psalm 130



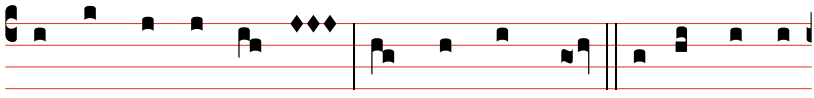
I f you, O Lord, were to note what is done a- miss, O



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



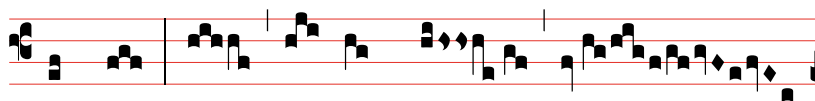
Lord; my soul waits for him: in his word is my hope.

OFFERTORY (1st option) De profundis

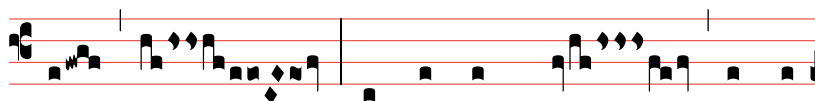
Psalm 130



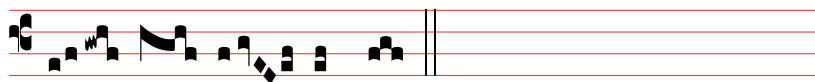
O ut of the depths have I called to you,



O Lord; Lord, hear my voice.



Out of the depths have I



called to you, O Lord.

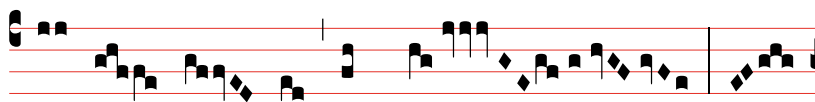
OFFERTORY (2nd option) *Illumina*

Psalm 13

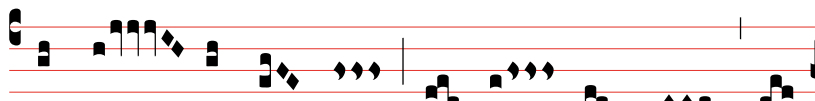
iv

G

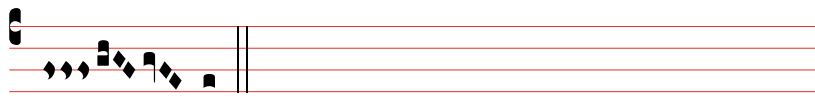
ive light to my eyes,



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 a-
 gainst the fu- ry of my en-
 emies; your right hand shall save
 me.

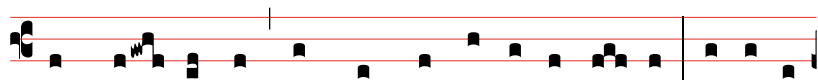
OFFERTORY (4th option) *Domine Jesu Christe*

ii

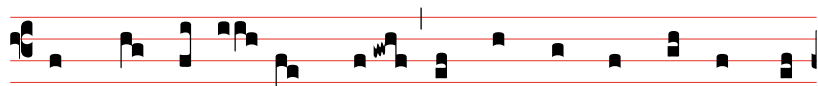
O Lord Jesus Christ, King of glo- ry,



de-liv-er the souls of all the faith-ful depart-ed from



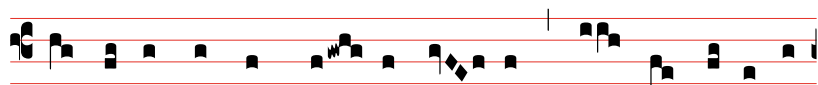
the pains of hell and from the pit of destruction; de-liv-er



them from the li-on's mouth, that hell may not swallow them



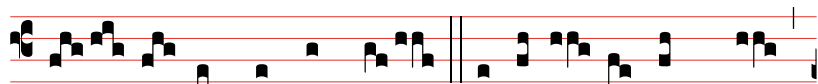
up; and that they may not fall in-to dark-ness; but let



the ho-ly standard-bear-er, Mi-chael, lead them in-to re-



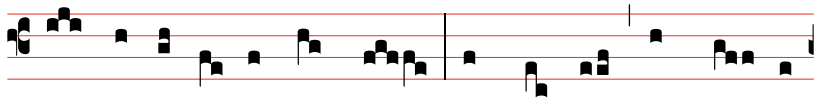
splen-dent glo-ry, as you once prom-ised to A-



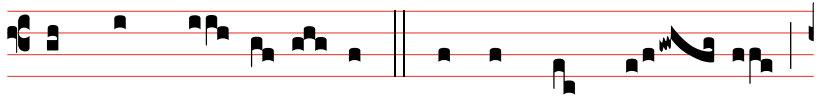
bra-ham and his seed. Ψ . Sac-ri-fic-es and prayers



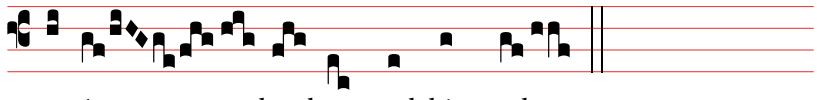
we of-fer to you, O Lord; receive them for the souls of those



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.

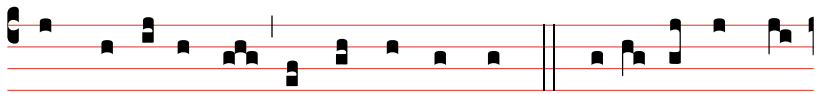
COMMUNION *Lux æterna*

II Esdras 2, Psalm 121

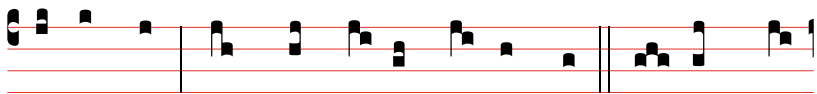
viii



May 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.

Tones for the *Gloria Patri*

Tone I

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.

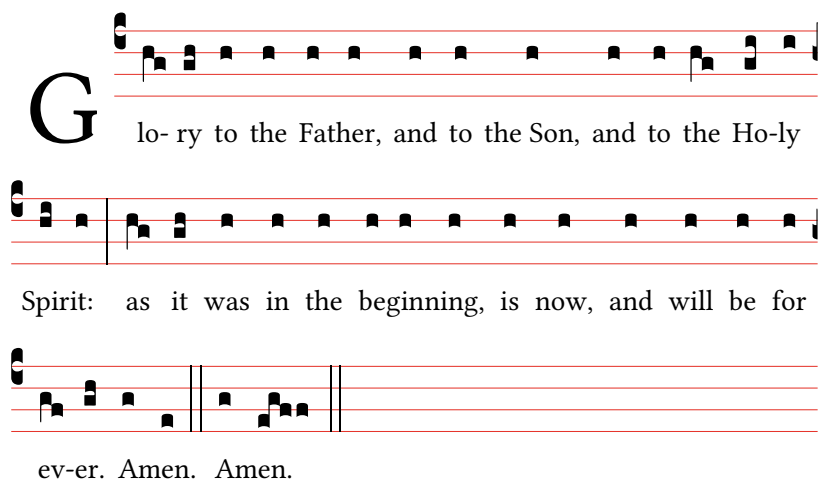
Tone II

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. A-men.

Tone III

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. Amen.

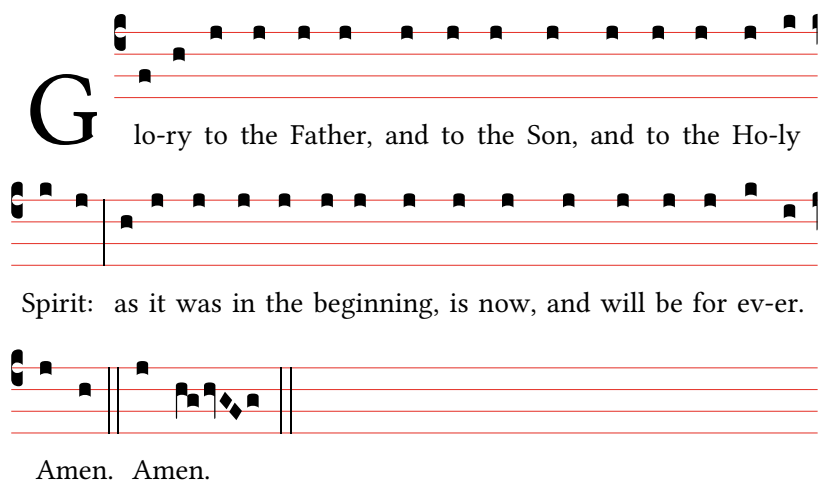
Tone IV



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.

The musical notation for Tone IV consists of three staves. The first staff begins with a large 'G' and contains the notes for 'lo-ry to the Father, and to the Son, and to the Ho-ly'. The second staff continues with 'Spirit: as it was in the beginning, is now, and will be for'. The third staff concludes with 'ev-er. Amen. Amen.' and includes double bar lines.

Tone V



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.

The musical notation for Tone V consists of three staves. The first staff begins with a large 'G' and contains the notes for 'lo-ry to the Father, and to the Son, and to the Ho-ly'. The second staff continues with 'Spirit: as it was in the beginning, is now, and will be for ev-er.'. The third staff concludes with 'Amen. Amen.' and includes double bar lines.

Tone VI

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.
 Amen. Amen.

Tone VII

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.

Tone VIII

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.

Indexes

Introits

Ad te levavi, 1
Adorate Deum, 38

Benedicite Dominum, 258
Benedicta sit, 138

Cantate Domino, 117
Caritas Dei, 132, 139
Cibavit eos, 142, 266
Cogitationes, 145

Da pacem, 203
De ventre, 242
Deus in adiutorium, 183
Deus in loco sancto, 25, 178, 263, 282
Deus Israël, 283
Dicit Dominus, 229
Dicit Dominus Petro, 245
Dignus est Agnus, 232
Dilexisti, 31
Domine, in tua misericordia, 49, 151
Dominus dixit, 12
Dominus fortitudo, 163, 274
Dominus illuminatio, 158
Dominus secus mare, 37, 274

Dum clamarem, 172
Dum medium silentium, 18

Ecce advenit, 29
Ecce Deus, 175
Ego clamavi, 219
Esto mihi, 46, 148
Exaudi Domine...adjutor, 161
Exaudi, Domine ... tibi dixit, 129

Factus est Dominus, 51, 153

Gaudeamus, 253, 261
Gaudens gaudebo, 268
Gaudete, 5

Hodie scietis, 10

In excelso throne, 55
In nomine Domini, 211
In voluntate tua, 214
Inclina Domine, 194
Intret oratio mea, 226
Invocabit me, 65

Jubilare Deo, 111
Judica me, 79
Justus es, 200

Lætare, 75
Lætetur cor, 41, 221
Lux fulgebit, 14, 23

Miserere mihi, 197
Misereris, 58, 224
Misericordia Domini, 115

Ne derelinquas me, 223
Ne timeas Zacharia, 240

Nos autem gloriari, 89, 256
Nunc scio vere, 247

Oculi mei, 71
Omnes gentes, 166
Omnia quæ fecisti, 212
Omnis terra, 33

Populus Sion, 3
Protector noster, 191
Puer nobis, 16, 20

Quasimodo, 109

Reminiscere, 67, 69
Respice Domine, 188
Respice in me, 53, 155
Resurrexi, 107
Rorate, 8, 238

Salus populi, 208
Salve Sancta parens, 22
Si iniquitates, 158, 217, 288
Sitientes, 183, 271
Spiritus Domini, 135
Suscepimus, 170, 236

Terribilis est, 279
Tibi dixit, 69, 249

Venite adoremus, 44
Viri Galilæi, 124
Vocem jucunditatis, 120
Vultum tuum, 251

Offertories

Ad te Domine, 2, 173

Angelus Domini, 110
Ascendit Deus, 124, 129
Assumpta est Maria, 254
Ave Maria, 8, 239, 269

Beata es, 252
Benedic anima mea, 19, 224
Benedicam Dominum, 162
Benedicite gentes, 121
Benedictus es, 47, 149
Benedictus qui venit, 32
Benedictus sit, 139
Benedixisti, 6
Bonum est, 41

Confirma hoc Deus, 135
Confitebor tibi, 79
Constitues eos, 248

De profundis, 230, 288
Deus Deus meus, 115
Deus enim firmavit, 15
Deus tu convertens, 4
Dextera Domini, 38, 106
Diffusa est gratia, 237
Domine convertere, 51, 153
Domine Deus in simplicitate, 264, 280
Domine in auxilium, 197
Domine Jesu Christe, 290
Domine vivifica me, 222

Emitte Spiritum tuum, 133
Exaltabo te, 63, 179
Expectans expectavi, 195

Felix namque es, 24

Gloria et honore, 56, 241, 250

Gressus meos, 226, 272

Illumina, 75, 159, 289

Immitet angelus, 191, 283

Improperium, 88, 145

In te speravi, 26, 188, 284

Intende voci, 49, 151

Jubilare Deo universa terra, 34, 117

Justitiæ Domini, 72, 176

Justorum animæ, 261

Justus ut palma, 243

Lætetur cæli, 13

Lauda anima mea, 112

Laudate Dominum, 76

Meditabor, 67, 70, 220

Mihi autem, 246

Oravi Deum, 200

Perfice gressus meos, 44, 164

Populum humilem, 170

Portas cæli, 142, 266

Postula a me, 233

Precatus est Moyses, 184, 204

Protege, 256

Recordare mei, 217

Reges Tharsis, 30

Sanctificavit Moyses, 186, 203

Scapulis suis, 65

Si ambulavero, 209, 289

Sicut in holocausto, 167, 275

Sperant in te, 54, 156

Stetit angelus, 259

Super flumina, 212

Terra tremuit, 108
Tollite portas, 10
Tui sunt cæli, 16, 21

Vir erat, 215
Viri Galilæi, 125, 130

Communions

Acceptabis, 176
Amen dico vobis quidquid, 231
Amen dico vobis quod uni, 233
Aufer a me, 218

Beata viscera, 252
Beatam me dicent, 255
Beati mundo corde, 42, 262, 284
Beatus servus, 190
Benedicimus Deum, 140
Benedicite omnes angeli, 260

Cantabo Domino, 52, 154
Cantate Domino, 113
Christus resurgens, 168
Circuibo, 165
Comedite, 40

Data est mihi, 126, 141, 278
De fructu, 196, 267
Dicit Andreas, 35
Dicit Dominus implete, 36
Dicite pusillanimes, 7
Dico vobis gaudium, 207
Dico vobis gaudium, 147
Domine Dominus noster, 19, 220
Domine memorabor, 198
Domine quinque, 230

Dominus dabit benignitatem, 2
Dominus firmamentum, 160
Dominus regit me, 228
Domus mea, 192, 281

Ecce sic benedicetur, 286
Ecce virgo concipiet, 9, 239
Ego clamavi, 54, 157
Ego sum pastor bonus, 116, 278
Ego sum vitis, 119
Ego vos elegi, 122
Exsulta filia Sion, 15, 24

Factus est repente, 136

Gloriosa, 270
Gustate et videte, 147, 171

Hoc corpus, 94, 144, 276
Honora Dominum, 180

Illumina, 43, 272
In salutari tuo, 216
In splendoribus, 13
Inclina, 169
Introibo, 45

Jerusalem quæ ædificatur, 77, 265
Jerusalem surge, 4

Lætabimur, 35, 222
Lutum fecit, 76
Lux æterna, 292

Magna est gloria, 242
Manducaverunt, 48, 149
Memento verbi tui, 213
Mitte manum tuam, 110
Multitudo languentium, 45

Narrabo, 50, 152

Nemo te, 82

Non vos relinquam, 122

Notas mihi, 225

Omnes qui in Christo, 32, 273

Oportet te, 78

Optimam partem, 177

Panem de cælo, 187

Panem quem dederò, 189

Pascha nostrum, 107, 108

Passer invenit, 73, 174

Pater cum essem, 131

Pater si non potest, 88

Per signum, 257

Petite, 181

Primum quærite, 52, 154, 193, 285

Qui biberit, 73

Qui manducat, 143, 193

Qui meditabitur, 64

Qui mihi ministrat, 81, 277

Qui vult venire, 68, 198, 206

Quicumque fecerit, 160

Quinque prudentes, 227

Quod dico vobis, 165

Responsum est, 237

Revelabitur, 11

Scapulis suis, 66

Sedebit Dominus, 234

Signa eos, 127

Simile est regnum, 179

Simon Joannis, 114, 246

Spiritus Sanctus Docebit, 123

Surrexit Dominus, 112

Tanto tempore, 118

Tolle puerum, 27

Tollite hostias, 206

Tu es Petrus, 248

Tu mandasti, 210

Tu puer, 244

Ultimo festivitatis, 133

Unam petii, 162

Unus militum, 146

Venite post me, 39

Videns Dominus, 80

Viderunt omnes, 17, 21

Vidimus stellam, 31

Visionem, 57, 71, 250

Vovete, 201