A SELECTION OF THE CHANTS OF
THE NEW ENGLISH TRANSLATION OF
THE THIRD TYPICAL EDITION OF
THE ROMAN MISSAL

AS PREPARED BY THE INTERNATIONAL COMMISSION ON ENGLISH IN THE LITURGY

2010
Order of Mass

The Introductory Rites

Greeting

V. In the name of the Father, and of the Son, and of the Holy Spirit.

R. Amen.

V. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. R. And with your spirit.

Or:

V. Grace to you and peace from God our Father and the Lord Jesus Christ. R. And with your spirit.

Or:

V. The Lord be with you. R. And with your spirit.

Greeting at a Pontifical Mass:

V. Peace be with you. R. And with your spirit.
The Introductory Rites

Greeting

The Priest:

\[\text{In the name of the Father, and of the Son, and of the Holy Spirit.}\]

The people reply:

\[\text{Amen.}\]

Then the Priest, extending his hands, greets the people, singing:

\[\text{The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.}\]

Or:

\[\text{Grace to you and peace from God our Father and the Lord Jesus Christ.}\]

Or:

\[\text{The Lord be with you.}\]

The people reply:

\[\text{And with your spirit.}\]

In this first greeting, instead of The Lord be with you, a Bishop says:

\[\text{Peace be with you.}\]
Penitential Act

The Priest invites the faithful to make the Penitential Act:

Brethren (brothers and sisters), let us acknowledge our sins, and
so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.
The Priest then sings:

Have mercy on us, O Lord.

The people reply:

For we have sinned against you.

The Priest:

Show us, O Lord, your mercy.

The people:

And grant us your salvation.

The absolution by the Priest follows:

May almighty God have mercy on us, forgive us our sins,
and bring us to everlasting life.

The people reply:

A-men.
Or:
The Priest invites the faithful to make the Penitential Act:

Brethren (brothers and sisters), let us acknowledge our sins, and

so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.
The Priest, or a Deacon, or another minister, then sings the following or other invocations with Kyrie, eleison (Lord, have mercy):

You were sent to heal the contrite of heart:

The people reply:

Lord, have mercy. Lord, have mercy.

Or:

Kyrie, eleison. Kyrie, eleison.

The Priest:

You came to call sinners:

The people:

Christ, have mercy. Christ, have mercy.

Or:

Christe, eleison. Christe, eleison.
The Priest:

You are seated at the right hand of the Father to intercede for us:

The people:

Lord, have mercy. Lord, have mercy.

Or:


The absolution by the Priest follows:

May almighty God have mercy on us, forgive us our sins,

and bring us to everlasting life.

The people reply:

A-men.
Penitential Act

The Priest invites the faithful to make the Penitential Act:

Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows. The Priest then sings:

Have mercy on us, O Lord.

The people reply:

For we have sinned against you.

The Priest:

Show us, O Lord, your mercy.

The people:

And grant us your salvation.

The absolution by the Priest follows:

May almighty God have mercy on us, forgive us our sins,

and bring us to everlasting life.

The people reply:

A-men.
Kýrie

The Kyrie (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act


Or:

V. Lord, have mer-cy. R. Lord, have mer-cy.

V. Christ, have mer-cy. R. Christ, have mer-cy

V. Lord, have mer-cy. R. Lord, have mer-cy.
Gloria

Then, when it is prescribed, this hymn is sung:

Easter Season (Missa I)

Gló-ri-a in ex-cél-sis De-o.

Sundays in Ordinary Time (Missa XI)

Gló-ri-a in ex-cél-sis De-o.

Solemnities and Feasts (Missa VIII)

Gló-ri-a in ex-cél-sis De-o.

Feasts of the Blessed Virgin Mary (Missa IX)

Gló-ri-a in ex-cél-sis De-o.

Feasts of the Apostles (Missa IV)

Gló-ri-a in ex-cél-sis De-o.

Or:

Glo-ry to God in the high-est,

and on earth peace to peo-ple of good will.

We praise you, we bless you, we a-dore you, we glo-ri fy you,

we give you thanks for your great glo-ry,
Lord God, heav-en-ly King, O God, al-might-y Fa-ther.

Lord Je-sus Christ, On-ly Be-got-ten Son,

Lord God, Lamb of God, Son of the Fa-ther,

you take a-way the sins of the world, have mer-cy on us;

you take a-way the sins of the world, re-ceive our prayer;

you are seat-ed at the right hand of the Fa-ther, have mer-cy on us.

For you a-lone are the Ho-ly One, you a-lone are the Lord,

you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,

in the glo-ry of God the Fa-ther. A-men.
Tones for the Presidential Prayers

Solemn Tone

All the presidential prayers in the Missal (Collects, Prayers over the Offerings, Prayers after Communion) may be pointed for use with the solemn tone according to the following formula. The reciting tone is preceded by one “G” (before ascending to “A”), including after the Flex. At every cadence, whether a Flex or a Full Stop, the grave (\(\underline{\text{\textbackslash n}}\)) indicates where to descend to “G,” and the acute (\(\text{\textbackslash a}\)) indicates where to ascend back to “A.” The grave at the Flex may or may not fall on the text accent, depending on the textual accent pattern. The grave at the Full Stop is always applied to the second to last syllable before the final accent, without respect to the accentuation of that syllable. When the Eucharistic Prayer is sung according to the tone in the Missal, the Prayer over the Offerings must be sung according to the solemn tone.

INVITATION

Let us pray.

(RECITING TONE) FLEX FULL STOP

(Through our Lord Jesus Christ, your Son,) who lives and reigns who live and reign

with you God the Father in the unity of the Holy Spirit, one God, for

ever and ever. R. Amen.

After the other Prayers

Through Christ our Lord. R. Amen.
Or:

Who lives and reigns for ever and ever. R. Amen.

Collect (First Sunday of Advent)

Grant your faithful, we pray, almighty God, the resolve to run forth to meet your Christ with righteous deeds at his coming, so that, gathered at his right hand, they may be worthy to possess the heavenly kingdom. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. R. Amen.

Prayer over the Offerings (The Epiphany of the Lord, The Mass during the Day)

Look with favor, Lord, we pray, on these gifts of your Church, in which are offered now not gold or frankincense or myrrh, but he
who by them is proclaimed, sacrificed and received, Jē-sus Christ.

The Liturgy of the Word

First Reading

To indicate the end of the reading, the reader acclaims:

\[\text{The word of the Lord.}\]

All reply:

\[\text{Thanks be to God.}\]

Second Reading

To indicate the end of the reading, the reader acclaims:

\[\text{The word of the Lord.}\]

All reply:

\[\text{Thanks be to God.}\]

Gospel

The Deacon, or the Priest, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles. There he says:

\[\text{The Lord be with you.}\]

The people reply:

\[\text{And with your spirit.}\]
The Deacon, or the Priest:


and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

The people acclaim:

Glory to you, O Lord.

Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

At the end of the Gospel, the Deacon, or the Priest, acclaims:

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.
First Reading for the First Sunday of Advent, Year B (NAB)

Isaiah 63:16b-17, 19b; 64:2-7

You, Lord, are our Father, our redeemer you are named for ever.

Why do you let us wander, O Lord, from your ways, and harden our hearts so that we fear you not? Return for the sake of your servants, the tribes of your heritage. Oh, that you would rend the heavens and come down, with the mountains quaking before you, while you wrought awesome deeds we could not hope for, such as they had not heard of from of old. No ear has ever heard, no eye ever seen, any God but you doing such deeds for those who wait for him. Would that you might meet us doing right, that we were mindful of you in our ways! Behold, you are angry, and
we are sinful; all of us have become like unclean people, all our
good deeds are like polluted rags; we have all withered like leaves,
and our guilt carries us away like the wind. There is none who
calls upon your name, who rouses himself to cling to you; for you
have hidden your face from us and have delivered us up to our guilt.

Yet, O Lord, you are our father; we are the clay and you the
potter: we are all the work of your hands.
Brothers and sisters, you know the time; it is the hour now for you to awake from sleep. For our salvation is nearer now than when we first believed; the night is advanced, the day is at hand.

Let us then throw off the works of darkness and put on the armor of light; let us conduct ourselves properly as in the day, not in orgies and drunkenness, not in promiscuity and licentiousness, not in rivalry and jealousy. But put on the Lord Jesus Christ, and make no provision for the desires of the flesh.
Gospel Reading for Pentecost (NAB)  
John 20:19-23

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, “Peace be with you.” When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."
Credo I

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day
in accordance with the Scriptures. He ascended into heaven
and is seated at the right hand of the Father. He will come again
in glory to judge the living and the dead and his Kingdom will
have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who
proceeds from the Father and the Son, who with the Father and
the Son is adored and glorified, who has spoken through the
prophets. I believe in one, holy, catholic and apostolic
Church. I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead and the life
of the world to come. Amen.
Credo III

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.

For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he
suffered death and was buried, and rose again on the third day
in accordance with the Scriptures. He ascended into heaven
and is seated at the right hand of the Father. He will come again
in glory to judge the living and the dead and his Kingdom
will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead and the life of the world to come. Amen.
The Liturgy of the Eucharist
Orate, Fratres

Standing at the middle of the altar, facing the people, extending and then joining his hands, he sings:

Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

The people rise and reply:

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.
The Eucharistic Prayer
Preface Dialogue

V. The Lord be with you.  R. And with your spirit.

V. Lift up your hearts.  R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.  R. It is right and just.
PENTECOST SUNDAY
The mystery of Pentecost

V. The Lord be with you. R. And with your spirit.

V. Lift up your hearts. R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God. R. It is right and just.

It is truly right and just, our duty and our salvation, always and
everywhere to give you thanks, Lord, holy Father, almighty and e-
ternal God. For, bringing your Paschal Mystery to comple-tion,
you bestowed the Holy Spirit today on those you made your a-
dopted children by uniting them to your Only Be-got-ten Son.

This same Spirit, as the Church came to birth, opened to all peo-
oples the knowl-edge of God and brought together the many lan-
guages of the earth in pro-fes-sion of the one faith. Therefore,
overcome with paschal joy, every land, every people exults

in your praise and even the heavenly Powers, with the angelic

hosts, sing together the unending hymn of your glory, as they

ac-claim:
Sanctus

Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are
full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he
who comes in the name of the Lord. Ho-san-na in the high-est.

Or:

Sanc-tus, Sanc-tus, Sanc-tus Dó-mi-nus De-us Sá-ba-oth.


Be-ne-dí-c-tus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-sán-na in
ex-cél-sis.
Memorial Acclamation

Then the Priest sings:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

Or:

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Or:

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.
Doxology

He takes the chalice and the paten with the host and raising both, he sings:

Through him, and with him, and in him, O God, almighty Father,

in the unity of the Holy Spirit, all glory and honor is yours,

for ever and ever. R. Amen.
The Communion Rite
Lord's Prayer, Embolism, and Doxology

After the chalice and paten have been set down, the Priest, with hands joined, sings:

At the Savior's command and formed by divine teaching,

we dare to say:

He extends his hands and, together with the people, continues:

Our Father, who art in heaven, hallowed be thy name; thy

kingdom come, thy will be done on earth as it is in heaven.

Give us this day our daily bread, and forgive us our trespasses,

as we forgive those who trespass against us; and lead us not

into temptation, but deliver us from evil.

Or:

Pater noster, qui es in caelis: sanctificetur nomen tuum;

adveniat regnum tuum; fiat voluntas tua, sic ut in caelo,

et in terra. Panem nostrum cotidiánum da nobis hódi-e;
et dimítte nobis dé-bi-ta nos-tra, si-cut et nos dimít-ti-mus
debi-tó-ri-bus nos-tris; et ne nos in-dú-cas in ten-ta-ti-ó-nem;
sed lí-be-ra nos a ma-lo.

With hands extended, the Priest alone continues, singing:

De-liver us, Lord, we pray, from every e-vil, graciously grant peace

in our days, that, by the help of your mercy, we may be always free

from sin and safe from all dis-tress, as we a-wait the bless-ed hope

and the coming of our Sav-ior, Je-sus Christ.

He joins his hands.

The people conclude the prayer, acclaiming:

For the king-dom, the power and the glo-ry are yours now and for
ev-er.
Sign of Peace

Then the Priest, with hands extended, sings aloud:

Lord Jesus Christ, who said to your Apostles, Peace I leave you,

my peace I give you, look not on our sins, but on the faith of

your Church, and graciously grant her peace and unity in ac-

He joins his hands.

-cordance with your will. Who live and reign for ev-er and ev-er.

The people reply:

A-men.

The Priest, turned towards the people, extending and then joining his hands, adds:

The peace of the Lord be with you al-ways.

The people reply:

And with your spir-it.

Then, if appropriate, the Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.
The Lord’s Prayer

Tone B (Mozarabic)

After the chalice and paten have been set down, the Priest, with hands joined, sings:

At the Savior’s command and formed by divine teaching,

we dare to say:

He extends his hands and, together with the people, continues:

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.
The Lord's Prayer
Tone C (Solemn Anaphora Tone)

After the chalice and paten have been set down, the Priest, with hands joined, sings:

At the Savior's command and formed by divine teaching,
we dare to say:

He extends his hands and, together with the people, continues:

Our Father, who art in heaven, hallowed be thy name; thy
kingdom come, thy will be done on earth as it is in heaven.

Give us this day our daily bread, and forgive us our trespasses,
as we forgive those who trespass against us; and lead us not into
temptation, but deliver us from evil.
Agnus Dei

Lamb of God, * you take away the sins of the world,

have mercy on us.

Lamb of God, * you take away the sins of the world,

have mercy on us.

Lamb of God, * you take away the sins of the world,

grant us peace.

Or:

Agnus Dei, * qui tollis pecáta mundi: mi-se-ré-re no-bis.

Agnus Dei, * qui tollis pecáta mundi: mi-se-ré-re no-bis.

Agnus Dei, * qui tollis pecáta mundi: do-na no-bis pa-cem.
Invitation to Communion

The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, sings aloud:

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

Lord, I am not worthy that you should enter under my roof,

but only say the word and my soul shall be healed.
The Concluding Rites
Blessing

Then the dismissal takes place. The Priest, facing the people and extending his hands, sings:

The Lord be with you.

The people reply:

And with your spir-it.

The Priest blesses the people, singing:

May almighty God bless you, the Father, and the Son, † and the

Ho-ly Spir-it.

The people reply:

A-men.

In a Pontifical Mass, the Celebrant receives the miter and, extending his hands, sings:

The Lord be with you.

All reply:

And with your spir-it.

The Celebrant sings:

Blessed be the name of the Lord.

All reply:

Now and for ev-er.
The Celebrant sings:

Our help is in the name of the Lord.

All reply:

Who made heav-en and earth.

The Celebrant receives the pastoral staff, if he uses it, and sings:

May almighty God bless you,

Making the Sign of the Cross over the people three times, he adds:

the Father, ✠ and the Son, ✠ and the Ho-ly ✠ Spir-it.

All:

A-men.
Dismissal

V. Go forth, the Mass is ended. R. Thanks be to God.

Or:

V. Go and announce the Gospel of the Lord. R. Thanks be to God.

Or:

V. Go in peace, glorifying the Lord by your life. R. Thanks be to God.

Or:

V. Go in peace. R. Thanks be to God.

The following Dismissal is used on Easter Sunday, the Octave of Easter, and in the Mass during the Day on Pentecost Sunday.

V. Go forth, the Mass is ended, alleluia, alleluia,

Or:

V. Go in peace, alleluia, alleluia,

R. Thanks be to God, alleluia, alleluia,
The Announcement of Easter and the Moveable Feasts

On the Epiphany of the Lord, after the singing of the Gospel, a Deacon or cantor, in keeping with an ancient practice of Holy Church, announces from the ambo the moveable feasts of the current year according to this formula:

Know, dear (brethren,) (broth-ers and sis-ter-s,) that, as we have re-
joiced at the Nativity of our Lord Je-sus Christ, so by leave of
God's mer-cy we announce to you al-so the joy of his Resur-
-rection, who is our Sav - ior. On the . . . day of [February] will
fall Ash Wednes-day, and the begin-ning of the fast of the most
sacred Lent-en sea - son. On the . . . day of [March
A - pril]
you will celebrate with joy East-er Day, the Paschal feast of our
Lord Je - sus Christ. On the . . . day of [April] will be the
May
June
As-cen-sion of our Lord Je - sus Christ. On the . . . day of [May,
June,]
the feast of Pentecost. On the ... day of June, the feast of the Most Holy Body and Blood of Christ. On the ... day of [November,] the First Sunday of the Advent of our Lord Jesus Christ, to whom is honor and glory for ever and ever. Amen.
While the candles are being lit, the following antiphon or another appropriate chant is sung.


Or:

Be-hold, our Lord will come with power, to en-light-en the eyes of his ser-vants, al-le-lú-ia.

Then the Priest receives from the Deacon or a minister the lighted candle prepared for him and the procession begins, with the Deacon announcing (or, if there is no Deacon, the Priest himself):

Let us go in peace to meet the Lord.

Or:

Let us go forth in peace.

In this case, all respond:

In the name of Christ. A-men.
Antiphon

All carry lighted candles. As the procession moves forward, one or other of the antiphons that follow is sung, namely the antiphon A light for revelation with the canticle (Lk 2:29-32), or the antiphon Sion, adorn your bridal chamber or another appropriate chant.

Lu-men ad re-ve-la-ti-ó-nem gén-ti-um, et gló-ri-am ple-bis

Or:

Antiphon

A light for re-ve-la-tion to the Gen-tiles and the glo-ry of your peo-ple Is-ra-el.

Lord, now you let your servant go in peace, in accord ance with your word:

For my eyes have seen your sal va tion, which you have prepared in the sight of all peo-ple s.
Gloria laus et honor

Refrain

Glo-ry and hon-or and praise be to you, Christ, King and Re-deem-er,
to whom young chil-dren cried out lov-ing Ho-san-nas with joy.

1. Is-ra-el's King are you, King Da-vid's mag-
2. Heav-en-ly hosts on high u-nite in
3. Bear-ing branch-es of palm, He-brews came
4. They of-fered gifts of praise to you, so
5. Those you were pleased to ac-cept; now ac-cept our

1. ni-fi-cent off-spring; you are the rul-er who come
2. sing-ing your prais-es; men and wom-en on earth
3. crowd-ing to greet you; see how with prayers and hymns
4. near to your Pas-sion; see how we sing this song now
5. gifts of de-vo- tion, good and mer-ci-ful King,

1. blest in the name of the Lord.
2. and all cre-a-tion join in.
3. we come to pay you our vows.
4. to you reign-ing on high.
5. lov-er of all that is good.
PALM SUNDAY OF THE PASSION OF THE LORD
The Commemoration of the Lord’s Entrance into Jerusalem

Antiphon

Hosanna fili o Da-vid: be-ne-di-ctus qui ve-nit in
nó-mi-ne Dó-mi-ni. Rex Is-ra-el: Hosanna in
ex-cél-sis.

Or:

Antiphon

Hosanna to the Son of Da-vid; bless-ed is he who comes
in the name of the Lord, the King of Is-ra-el. Hosanna
in the high-est.
The Showing of the Holy Cross

The Deacon accompanied by ministers, or another suitable minister, goes to the sacristy, from which, in procession, accompanied by two ministers with lighted candles, he carries the Cross, covered with a violet veil, through the church to the middle of the sanctuary.

The Priest, standing before the altar and facing the people, receives the Cross, uncovers a little of its upper part and elevates it while beginning the Ecce lignum Crucis (Behold the wood of the Cross). He is assisted in singing by the Deacon or, if need be, by the choir. All respond, Come, let us adore. At the end of the singing, all kneel and for a brief moment adore in silence, while the Priest stands and holds the Cross raised.


Or:

Be-hold the wood of the Cross, on which hung the sal-va-tion of the world. R. Come, let us a-dore.

Or:

Be-hold the wood of the Cross, on which hung the salvation of the world. R. Come, let us a-dore.
Vi-di a-quam e-gre-di-én-tem de tem-пло, a lá-
te-re dex-tro, al-le-lú-ia; et om-nes, ad quos
per-vé-nit a-qua i-sta, sal-vi fac-ti sunt et

I saw wa-ter flow-ing from the Tem-ple, from its right-hand side,
al-le-lu-ia; and all to whom this wa-ter came were saved and
shall say: Al-le-lu-ia, al-le-lu-ia.