

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

THE ROMAN MISSAL

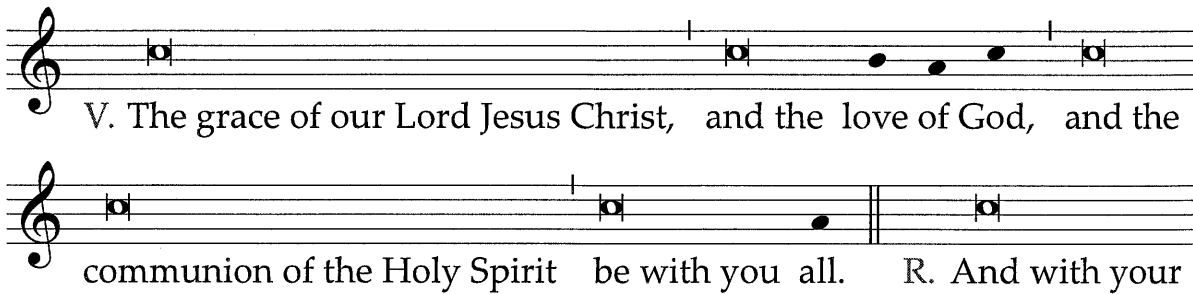
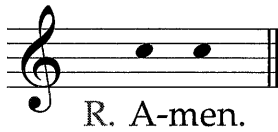
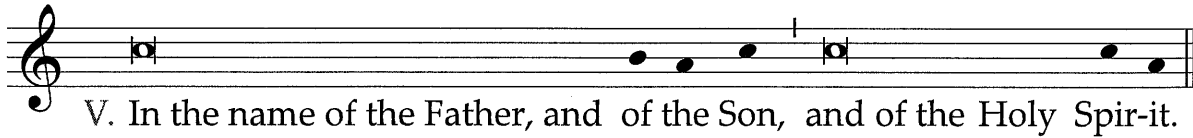
AS PREPARED BY THE
INTERNATIONAL COMMISSION
ON ENGLISH IN THE LITURGY

2010

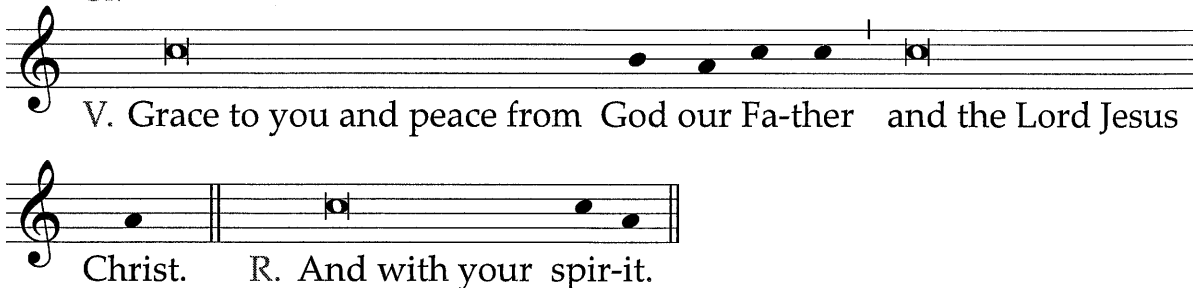
Order of Mass

The Introductory Rites

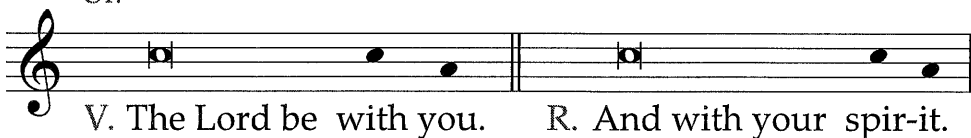
Greeting



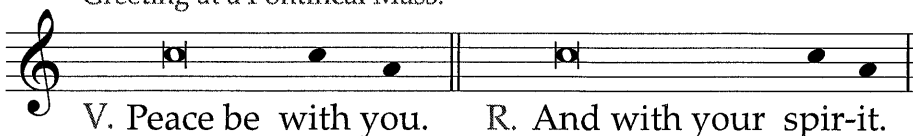
Or:



Or:

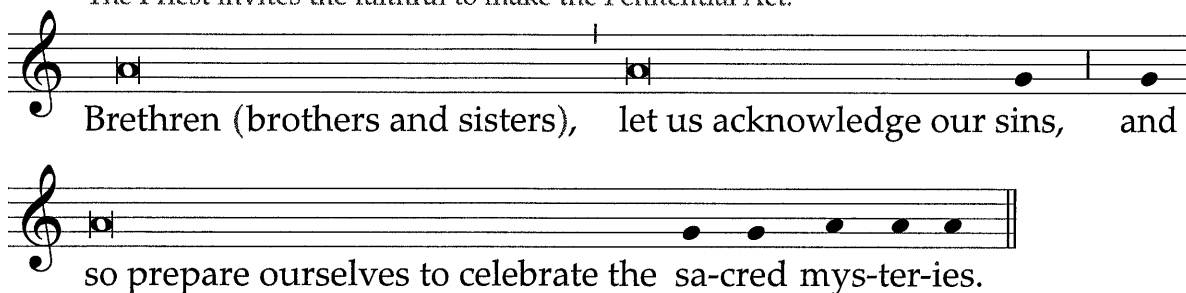


Greeting at a Pontifical Mass:



Penitential Act

The Priest invites the faithful to make the Penitential Act:

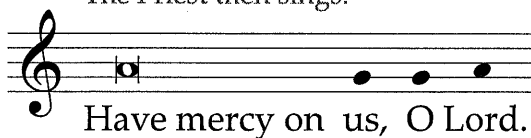


Brethren (brothers and sisters), let us acknowledge our sins, and
so prepare ourselves to celebrate the sa-cred mys-ter-ies.

The musical notation consists of two staves. The first staff has a treble clef and a key signature of one flat (B-flat). It contains a half note on B-flat, followed by a whole rest, then a half note on B-flat, a quarter note on D, and a quarter note on E. The second staff continues with a half note on B-flat, followed by a whole rest, then a half note on B-flat, a quarter note on D, a quarter note on E, and a quarter note on F. The piece ends with a double bar line.

A brief pause for silence follows.

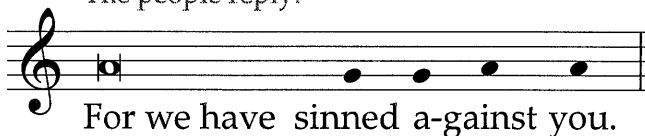
The Priest then sings:



Have mercy on us, O Lord.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). It contains a half note on B-flat, followed by a whole rest, then a half note on B-flat, a quarter note on D, a quarter note on E, and a quarter note on F. The piece ends with a double bar line.

The people reply:



For we have sinned a-against you.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). It contains a half note on B-flat, followed by a whole rest, then a half note on B-flat, a quarter note on D, a quarter note on E, and a quarter note on F. The piece ends with a double bar line.

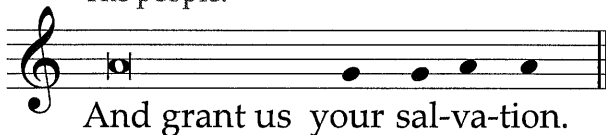
The Priest:



Show us, O Lord, your mer-cy.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). It contains a half note on B-flat, followed by a whole rest, then a half note on B-flat, a quarter note on D, a quarter note on E, and a quarter note on F. The piece ends with a double bar line.

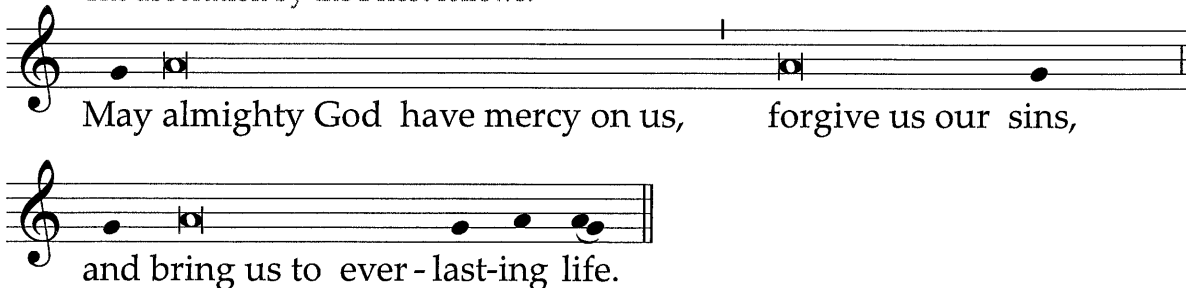
The people:



And grant us your sal-va-tion.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). It contains a half note on B-flat, followed by a whole rest, then a half note on B-flat, a quarter note on D, a quarter note on E, and a quarter note on F. The piece ends with a double bar line.

The absolution by the Priest follows:



May almighty God have mercy on us, forgive us our sins,
and bring us to ever-last-ing life.

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The people reply:

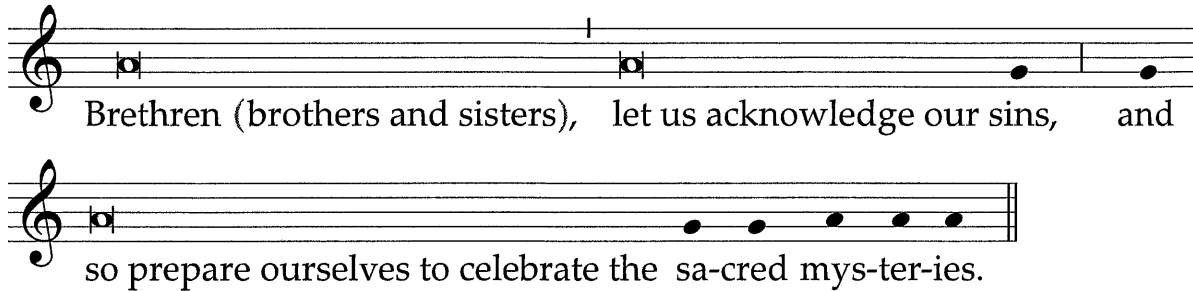


A-men.

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Or:

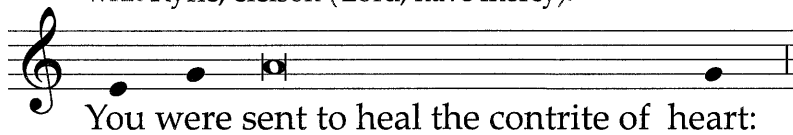
The Priest invites the faithful to make the Penitential Act:



Brethren (brothers and sisters), let us acknowledge our sins, and
so prepare ourselves to celebrate the sa-cred mys-ter-ies.

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:



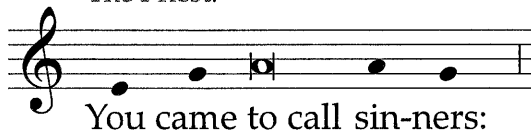
Lord, have mer-cy. Lord, have mer-cy.

Or:



Kýrie, e - lé - i-son. Kýrie, e - lé - i-son.

The Priest:



You came to call sin-ners:

The people:



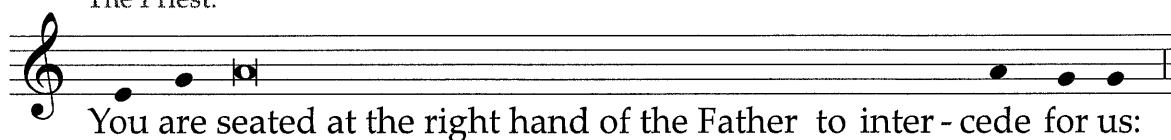
Christ, have mer-cy. Christ, have mer-cy.

Or:

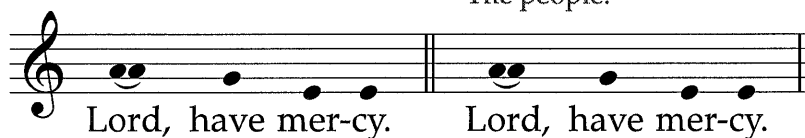


Christe, e - lé - i-son. Christe, e - lé - i-son.

The Priest:



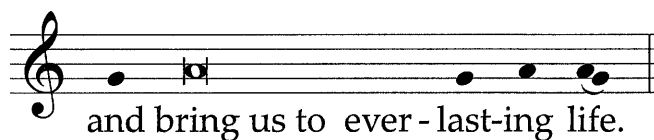
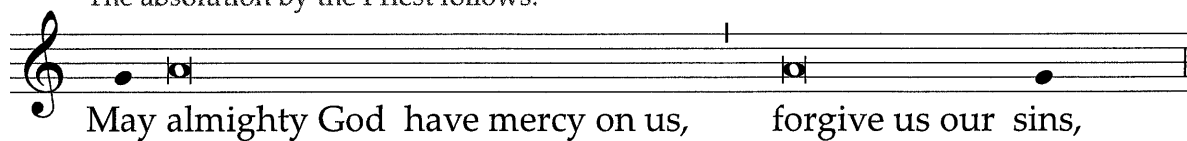
The people:



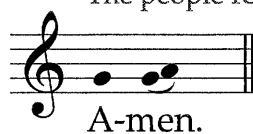
Or:



The absolution by the Priest follows:

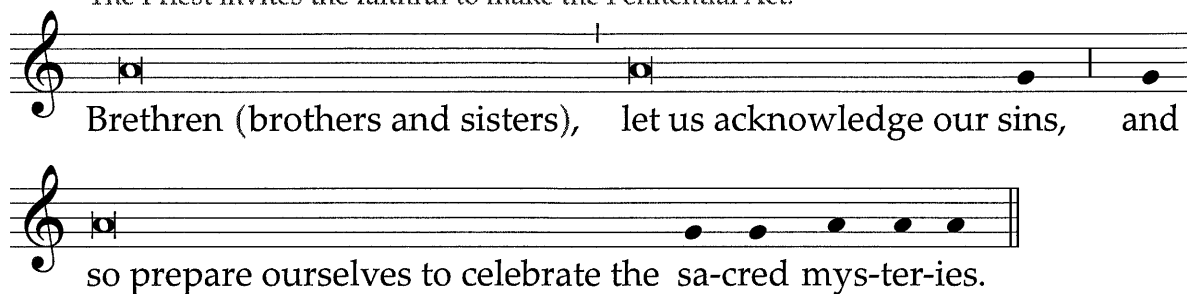


The people reply:



Penitential Act

The Priest invites the faithful to make the Penitential Act:

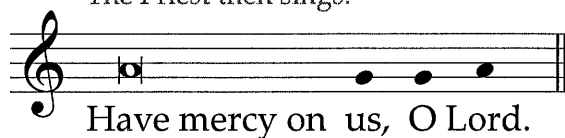


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A brief pause for silence follows.

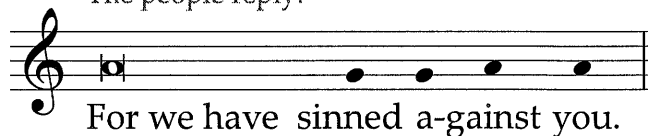
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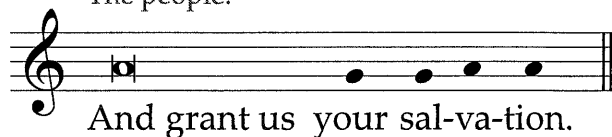
The Priest:



Show us, O Lord, your mer-cy.

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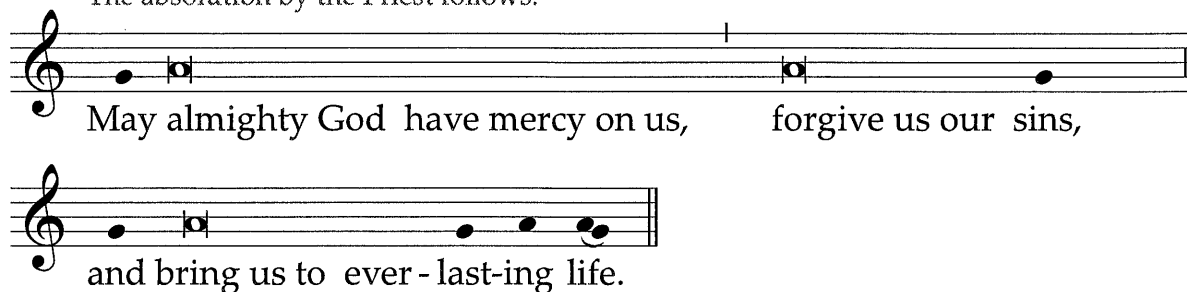
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The people reply:



A-men.

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Kýrie

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

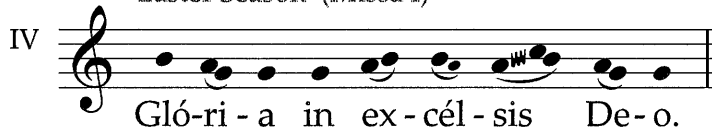


Or:

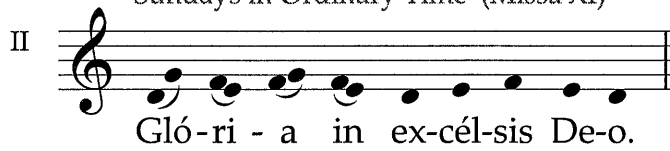


Gloria

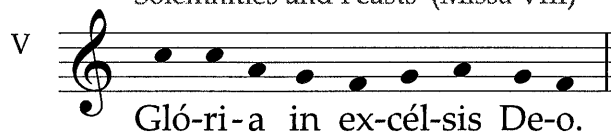
Then, when it is prescribed, this hymn is sung:
Easter Season (Missa I)



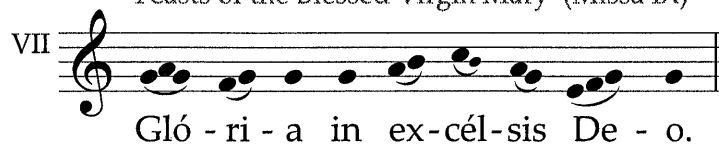
Sundays in Ordinary Time (Missa XI)



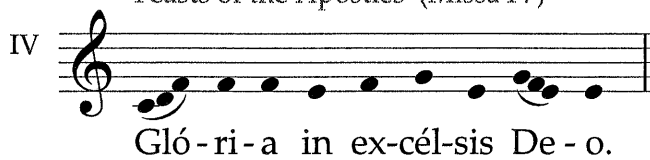
Solemnities and Feasts (Missa VIII)



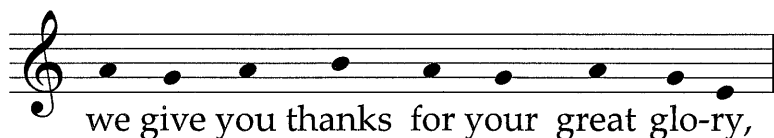
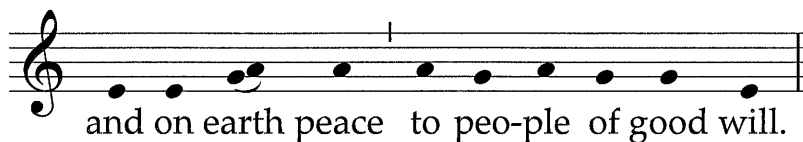
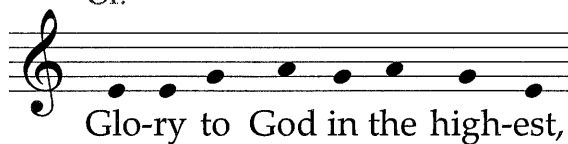
Feasts of the Blessed Virgin Mary (Missa IX)



Feasts of the Apostles (Missa IV)



Or:

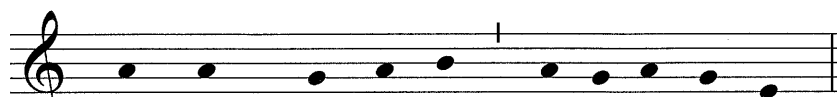




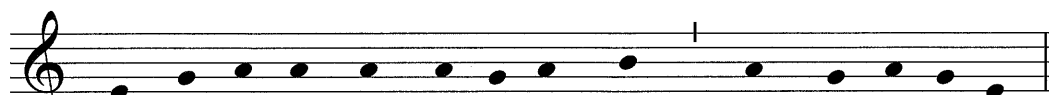
Lord God, heav-en-ly King, O God, al-might-y Fa-ther.




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



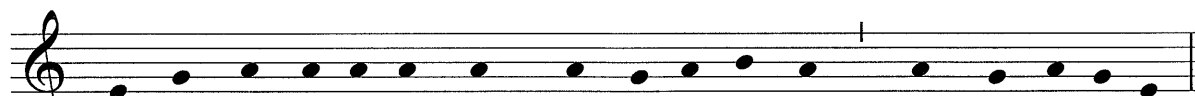
Lord God, Lamb of God, Son of the Fa-ther,



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



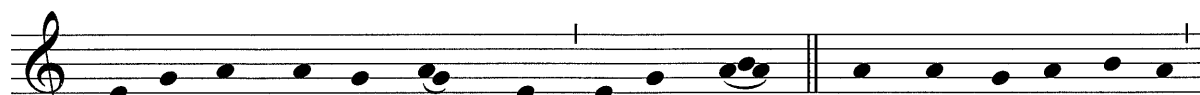
you take a-way the sins of the world, re-ceive our prayer;



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,



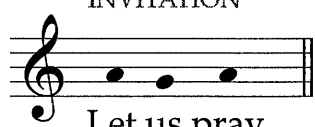
in the glo-ry of God the Fa - ther. A - men.

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 (v) indicates where to descend to "G," and the acute (r) indicates where to ascend back to "A." The grave at the Flex may or may not fall on the 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



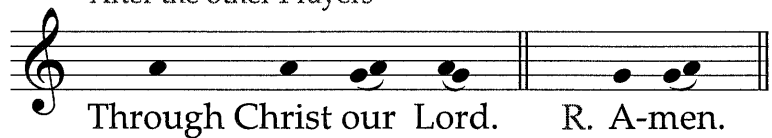
(grave) (grave) (acute)

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

with you in the unity of the Ho-ly Spirit, one God, for
God the Father


ev-er and ev-er. R. A-men.

After the other Prayers



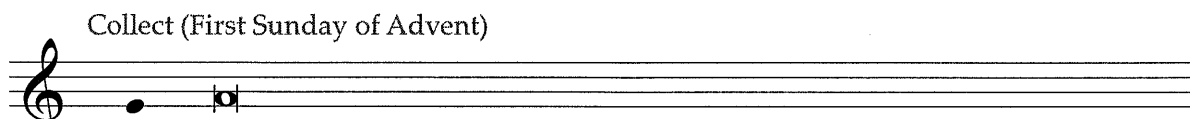
Through Christ our Lord. R. A-men.

Or:

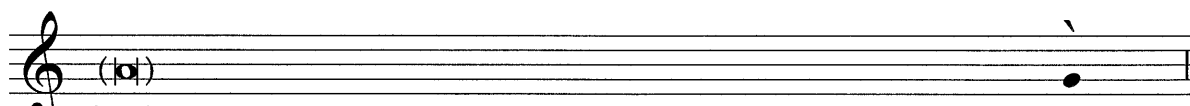


Who lives and reigns for ev-er and ev-er. R. A-men.
live and reign

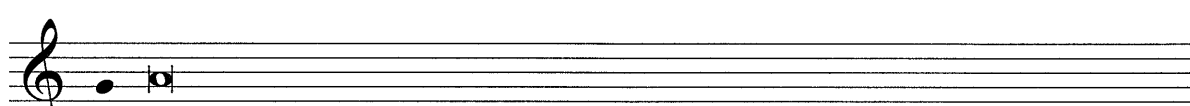
Collect (First Sunday of Advent)



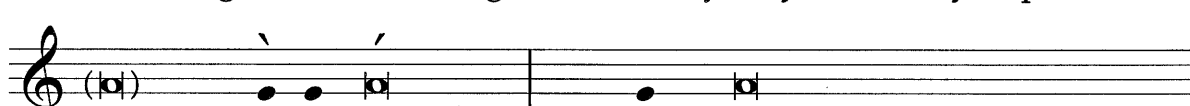
Grant your faithful, we pray, almighty God, the resolve to run



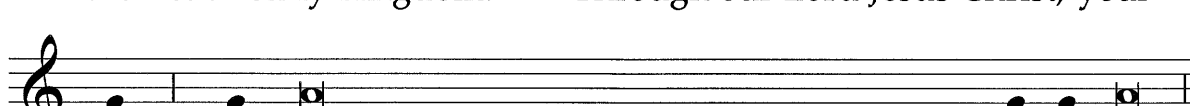
forth to meet your Christ with righteous deeds at his com-ing,



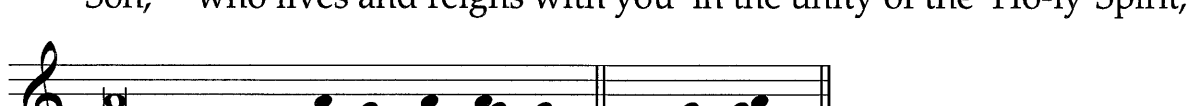
so that, gathered at his right hand, they may be worthy to possess



the heav-en-ly king-dom. Through our Lord Jesus Christ, your

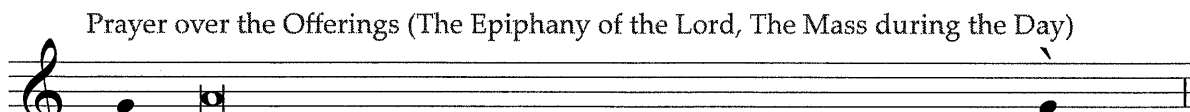


Son, who lives and reigns with you in the unity of the Ho-ly Spirit,

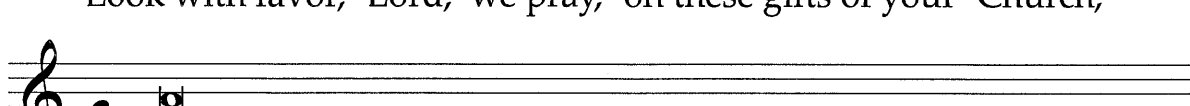


one God, for ev-er and ev-er. R. A-men.

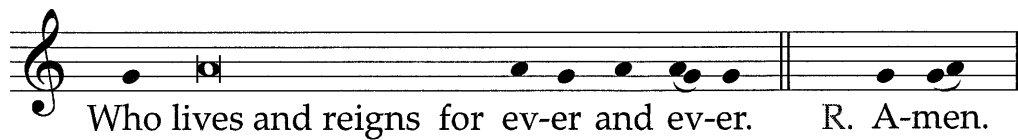
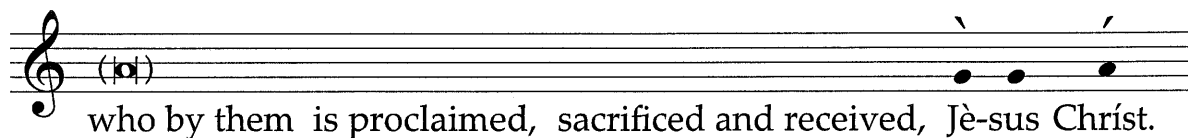
Prayer over the Offerings (The Epiphany of the Lord, The Mass during the Day)



Look with favor, Lord, we pray, on these gifts of your Chùrch,



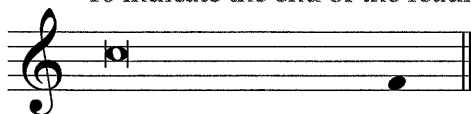
in which are offered now not gold or frankincense or myrrh, but he



The Liturgy of the Word

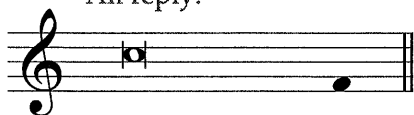
First Reading

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



The word of the Lord.

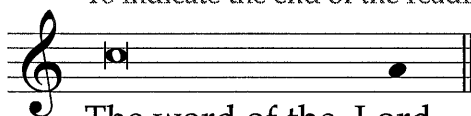
All reply:



Thanks be to God.

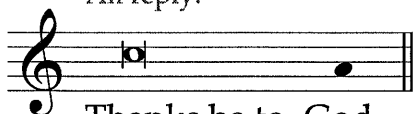
Second Reading

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



The word of the Lord.

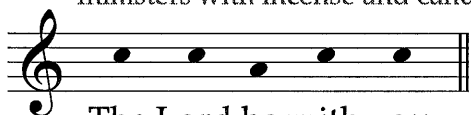
All reply:



Thanks be to God.

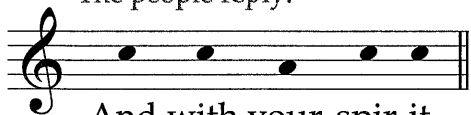
Gospel

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



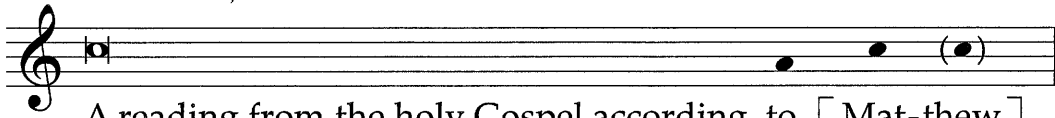
The Lord be with you.

The people reply:



And with your spir-it.

The Deacon, or the Priest:

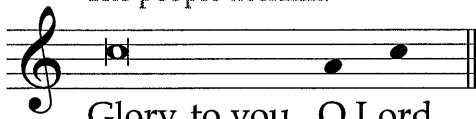


A reading from the holy Gospel according to

Mat-thew.
Mark.
Luke.
John.

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

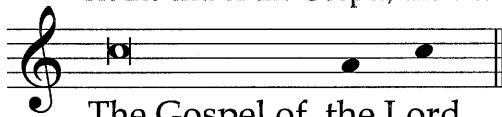
The people acclaim:



Glory to you, O Lord.

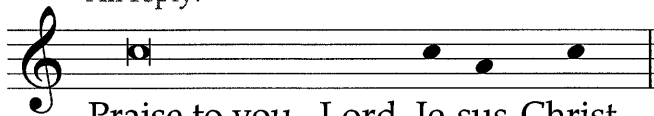
Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

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



The Gospel of the Lord.

All reply:



Praise to you, Lord Je-sus Christ.

First Reading for the First Sunday of Advent, Year B (NAB)

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



You, Lord, are our Fát-h-er, our redeemer you are named for év-er.

Why do you let us wander, O Lord, from your ways, and harden

our hearts so that we fear you nó-t? Return for the sake of your

servants, the tribes of your hér-it-age. Oh, that you would rend

the heavens and come down, with the mountains quaking be - fóre

you, while you wrought awesome deeds we could not hope for,

such as they had not heard of from of óld. No ear has ever heard,

no eye ever seen, any God but you doing such deeds for those who

wáit for him. Would that you might meet us doing ríght, that we

were mindful of you in our wáys! Behold, you are angry, and

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we are sín-ful; all of us have become like unclean people, all our

good deeds are like polluted rágs; we have all withered like leaves,

and our guilt carries us away like the wínd. There is none who

calls upon your name, who rouses himself to clíng to you; for you

have hidden your face from us and have delivered us up to our gúilt.

Yet, O Lord, you are our fáth-er; we are the clay and you the

potter: we are all the work of your hánds.

Second Reading for the First Sunday of Advent, Year A (NAB)

Romans 13:11-14

Brothers and sisters, you know the tíme; it is the hour now for you
to a - wáke from sléep. For our salvation is nearer now than when
we first be-líeved; the night is advanced, the dáy is at hánd.
Let us then throw off the works of dárk-ness and put on the
árm-or of líght; let us conduct ourselves properly as in the day,
not in org-ies and drúnk-en-ness, not in promiscui - ty and
li-cén-tious-ness, not in rí-val-ry and jéal-ous-y. But put on the
Lord Jesus Christ, and make no provision for the desires of the flésh.

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 for-giv-en them, and whose sins you retain are re-
-tained."

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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."

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Credo I

I be-lieve in one God, the Fa-ther al-might-y, mak-er of heav-en
and earth, of all things vis - i-ble and in-vis-i-ble.

I be-lieve in one Lord Je-sus Christ, the Only Be - got-ten Son
of God, born of the Father be - fore all a-ges. God from God,
Light from Light, true God from true God, be-got-ten, not made,
con-sub-stan-tial with the Fa-ther; through him all things were
made. For us men and for our sal-va-tion he came down from
heav-en, and by the Ho-ly Spir-it was in-car-nate of the Vir-gin
Mar-y, and be-came man.

For our sake he was cru-ci-fied un-der Pon-tius Pi-late, he
suffered death and was bur-ied, and rose a-gain on the third day

in accordance with the Scrip-tures. He as-cend-ed in-to heav-en
and is seated at the right hand of the Fa-ther. He will come a-gain
in glo-ry to judge the living and the dead and his Kingdom will
have no end.
I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life, who
pro-ceeds from the Father and the Son, who with the Fa-ther and
the Son is adored and glo-ri-fied, who has spoken through the
proph-ets. I be-lieve in one, ho-ly, ca-tho-lic and a-pos-tol-ic
Church. I con-fess one Bap-tism for the for-give-ness of sins
and I look for-ward to the res-ur-rec-tion of the dead and the life
of the world to come. A - men.

Credo III

I be-lieve in one God, the Fa-ther al-might-y, mak-er of heav-en
and earth, of all things vis-i-ble and in-vis-i-ble.
I be-lieve in one Lord Je-sus Christ, the On-ly Be-got-ten Son of
God, born of the Fa-ther be-fore all a-ges. God from God, Light
from Light, true God from true God, be-got-ten, not made, con-
-sub-stan-tial with the Fa-ther; through him all things were made.
For us men and for our sal-va-tion he came down from heav-en,
and by the Ho-ly Spir-it was in-car-nate of the Vir-gin Mar-y,
and be-came man.
For our sake he was cru-ci-fied un-der Pon-tius Pi-late, he



suf-fered death and was bur-ied, and rose a-gain on the third day
 in ac-cord-ance with the Scrip-tures. He as-cend-ed in-to heav-en
 and is seat-ed at the right hand of the Fa-ther. He will come a-gain
 in glo-ry to judge the liv-ing and the dead and his King-dom
 will have no end.
 I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life, who pro-
 -ceeds from the Fa-ther and the Son, who with the Fa-ther and the
 Son is a-dored and glo-ri-fied, who has spo-ken through the
 proph-ets. I be-lieve in one, ho-ly, ca-tho-lic and a-pos-tol-ic
 Church. I con-fess one Bap-tism for the for-give-ness of sins

and I look for-ward to the res-ur-rec-tion of the dead and the life

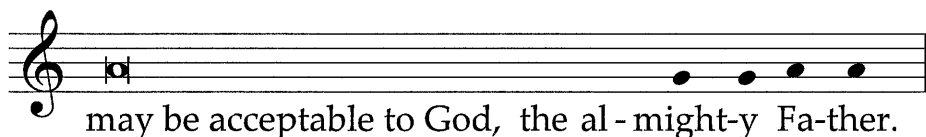
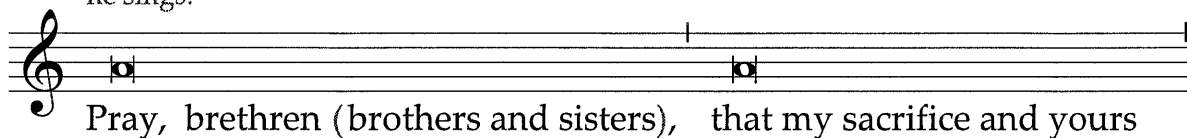
of the world to come. A - - men.

The image shows a musical score for a vocal melody. It consists of two staves. The first staff contains the lyrics "and I look for-ward to the res-ur-rec-tion of the dead and the life". The second staff contains the lyrics "of the world to come. A - - men.". The melody is written in a single line on a five-line staff. The notes are mostly quarter and eighth notes, with some rests. The lyrics are written below the notes. The word "A" is written below the first note of the second staff, followed by two dashes and the word "men.". The first staff ends with a double bar line, and the second staff also ends with a double bar line.

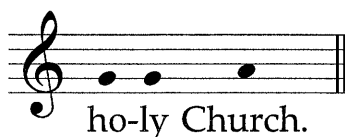
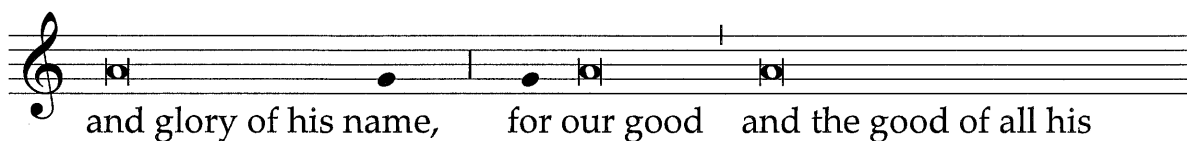
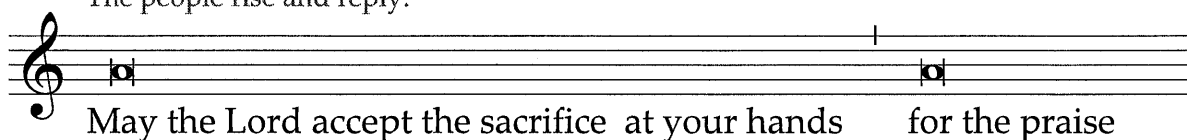
The Liturgy of the Eucharist

Orate, Fratres

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



The people rise and reply:



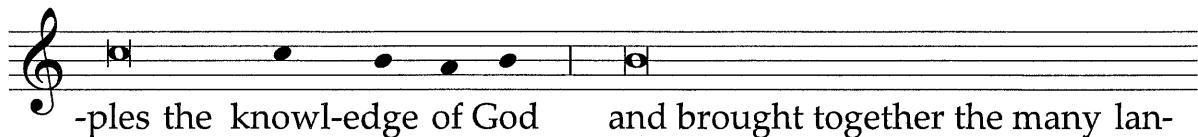
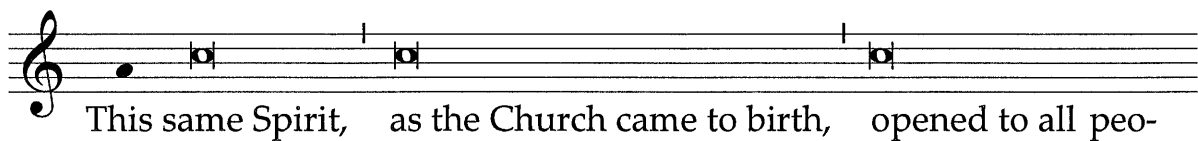
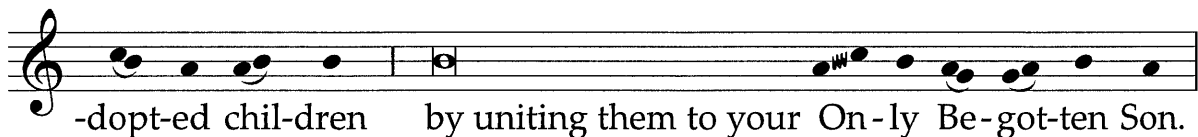
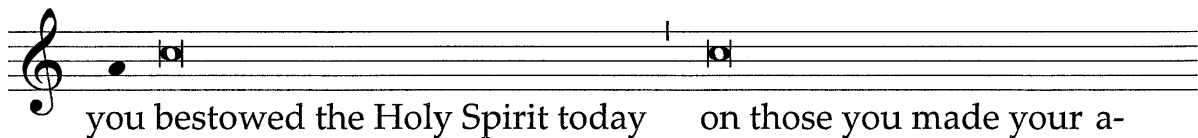
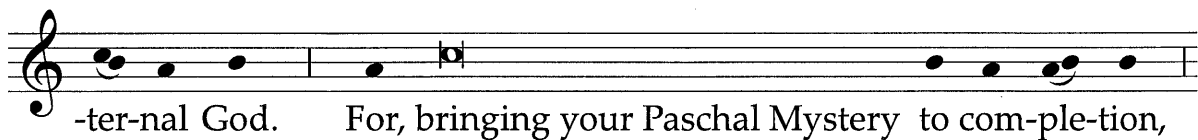
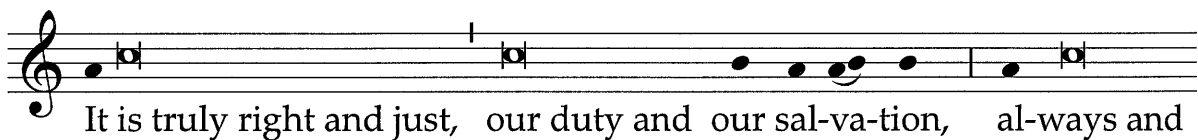
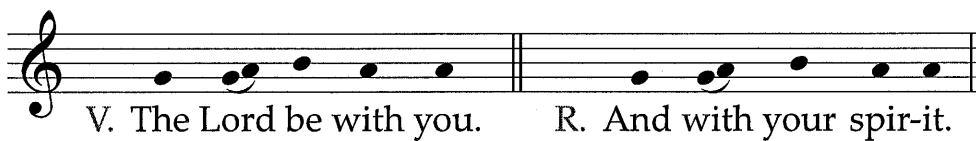
The Eucharistic Prayer

Preface Dialogue



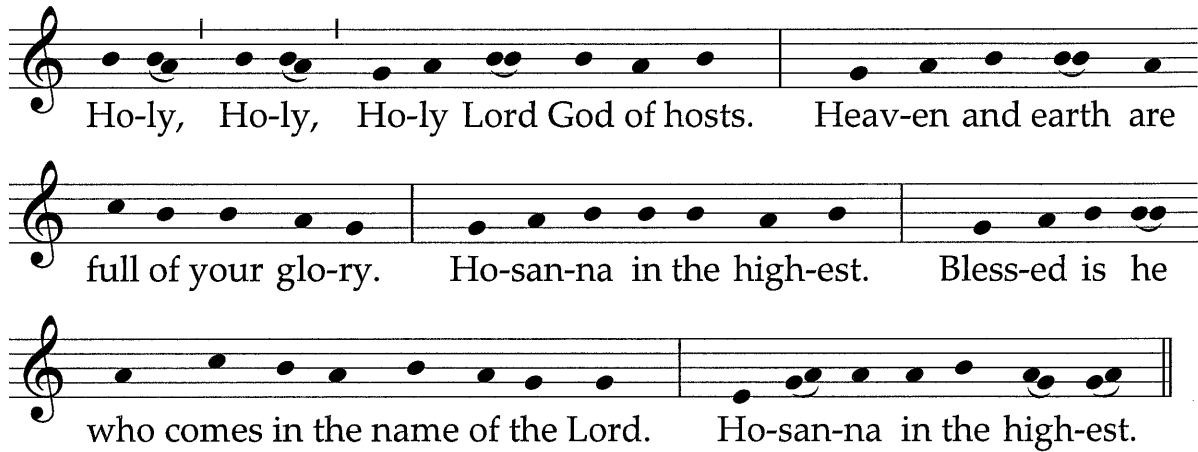
PENTECOST SUNDAY

The mystery of Pentecost



o-vercome with pas-chal joy, every land, eve-ry peo-ple ex - ults
in your praise and even the heavenly Powers, with the an - gel-ic
hosts, sing together the unending hymn of your glo - ry, 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.

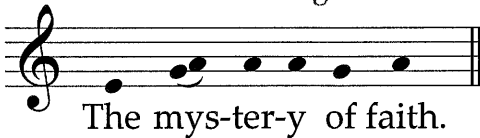
Or:



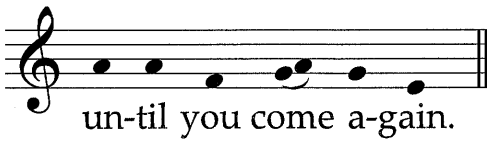
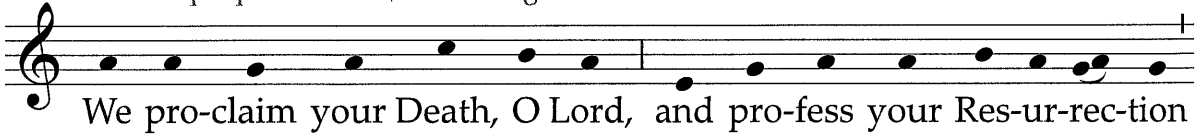
Sanc-tus, Sanc-tus, Sanc-tus Dó-mi-nus De-us Sá-ba-oth.
Ple-ni sunt cæ-li et ter-ra gló-ri-a tu-a. Ho-sán-na in ex-cél-sis.
Be-ne-díc-tus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-sán-na in
ex-cél - sis.

Memorial Acclamation

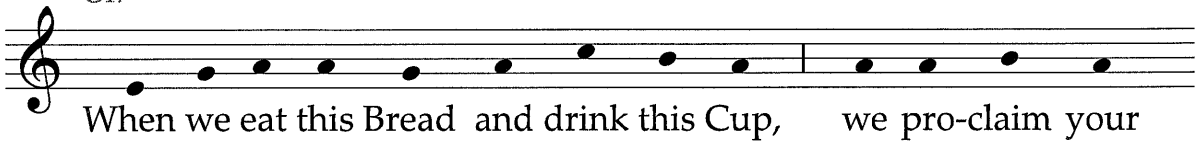
Then the Priest sings:



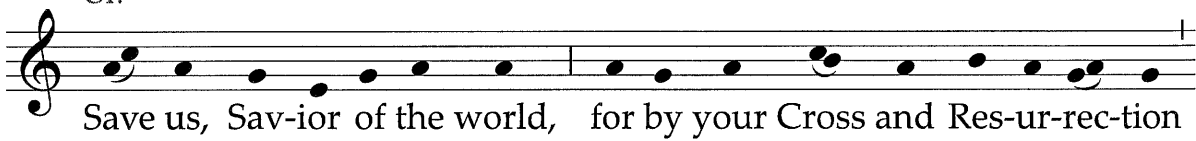
And the people continue, acclaiming:



Or:



Or:



Doxology

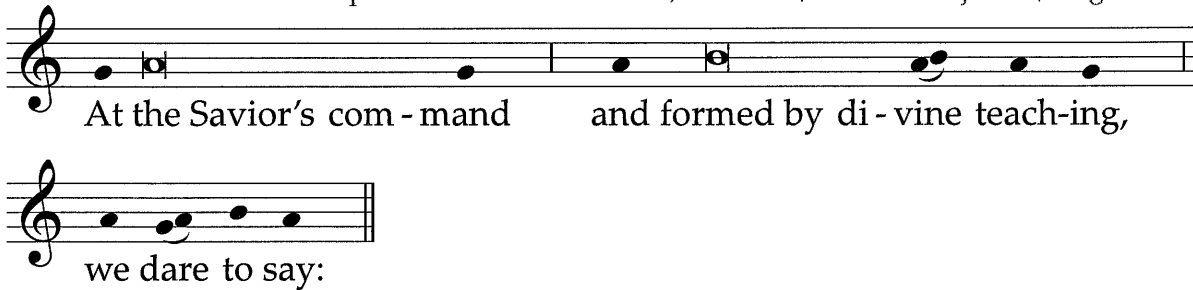
He takes the chalice and the paten with the host and raising both, he sings:

Through him, and with him, and in him, O God, almighty Father,
in the unity of the Ho-ly Spir-it, all glo-ry and hon-or is yours,
for ev - er and ev-er. R. A-men.

The Communion Rite

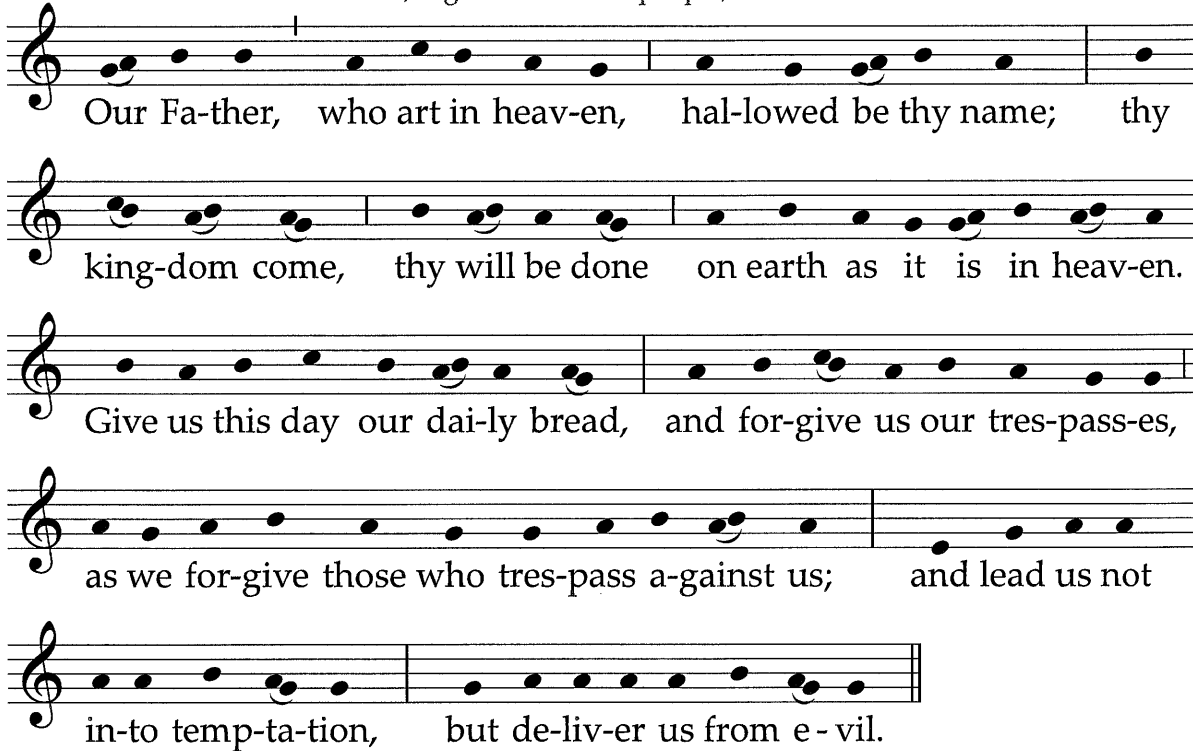
Lord's Prayer, Embolism, and Doxology

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



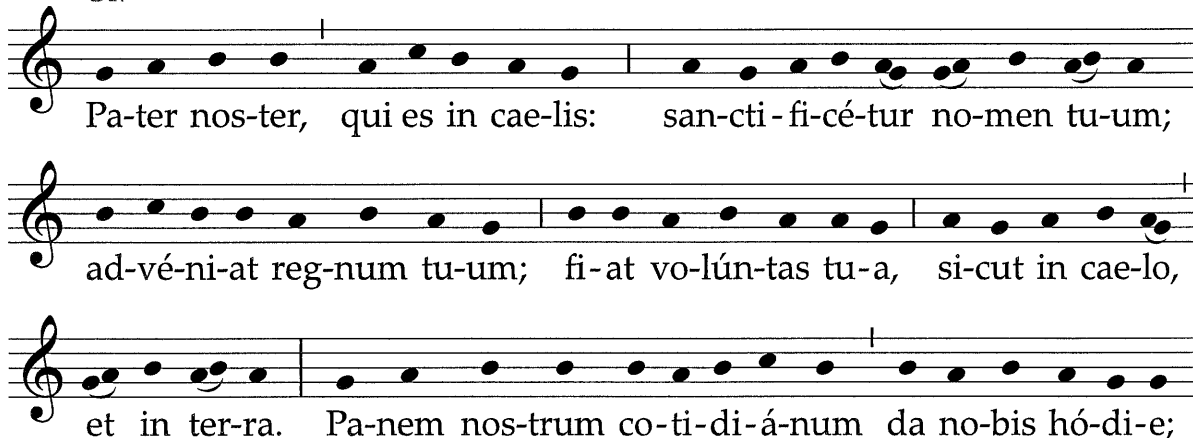
At the Savior's com - mand and formed by di - vine teach-ing,
we dare to say:

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



Our Fa-ther, who art in heav-en, hal-lowed be thy name; thy
king-dom come, thy will be done on earth as it is in heav-en.
Give us this day our dai-ly bread, and for-give us our tres-pass-es,
as we for-give those who tres-pass a-gainst us; and lead us not
in-to temp-ta-tion, but de-liv-er us from e - vil.

Or:

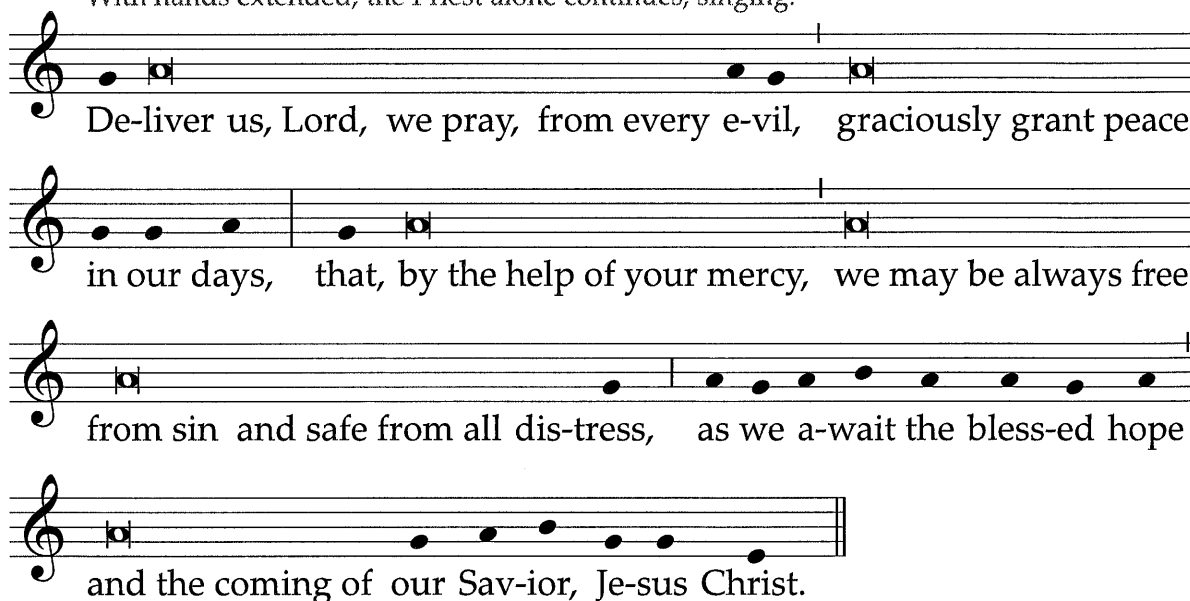


Pa-ter nos-ter, qui es in cae-lis: san-cti-fi-cé-tur no-men tu-um;
ad-vé-ni-at reg-num tu-um; fi-at vo-lún-tas tu-a, si-cut in cae-lo,
et in ter-ra. Pa-nem nos-trum co-ti-di-á-num da no-bis hó-di-e;



et di-mít-te no-bis dé-bi-ta nos-tra, si-cut et nos di-mít-ti-mus
 de-bi-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.

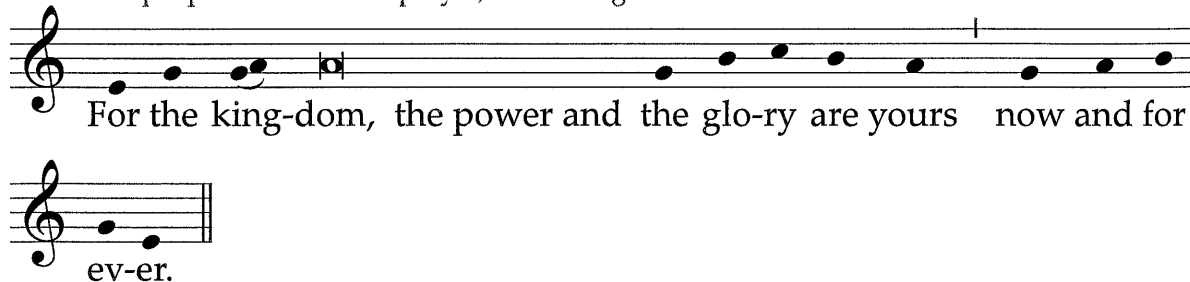
With hands extended, the Priest alone continues, singing:



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:

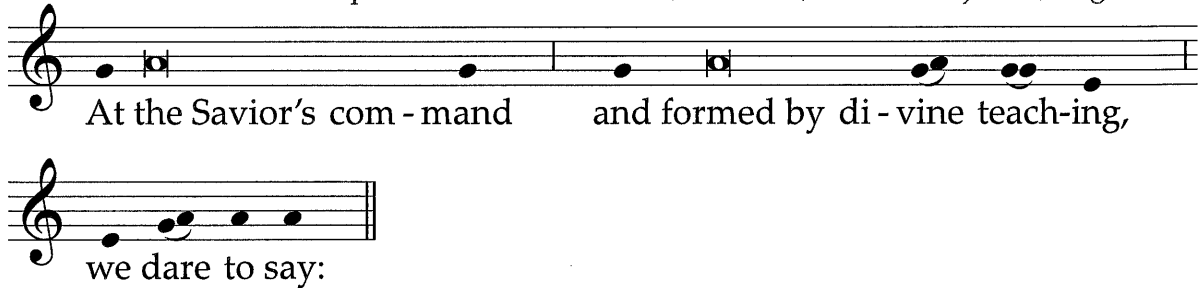
Let us offer each other the sign of peace.

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)

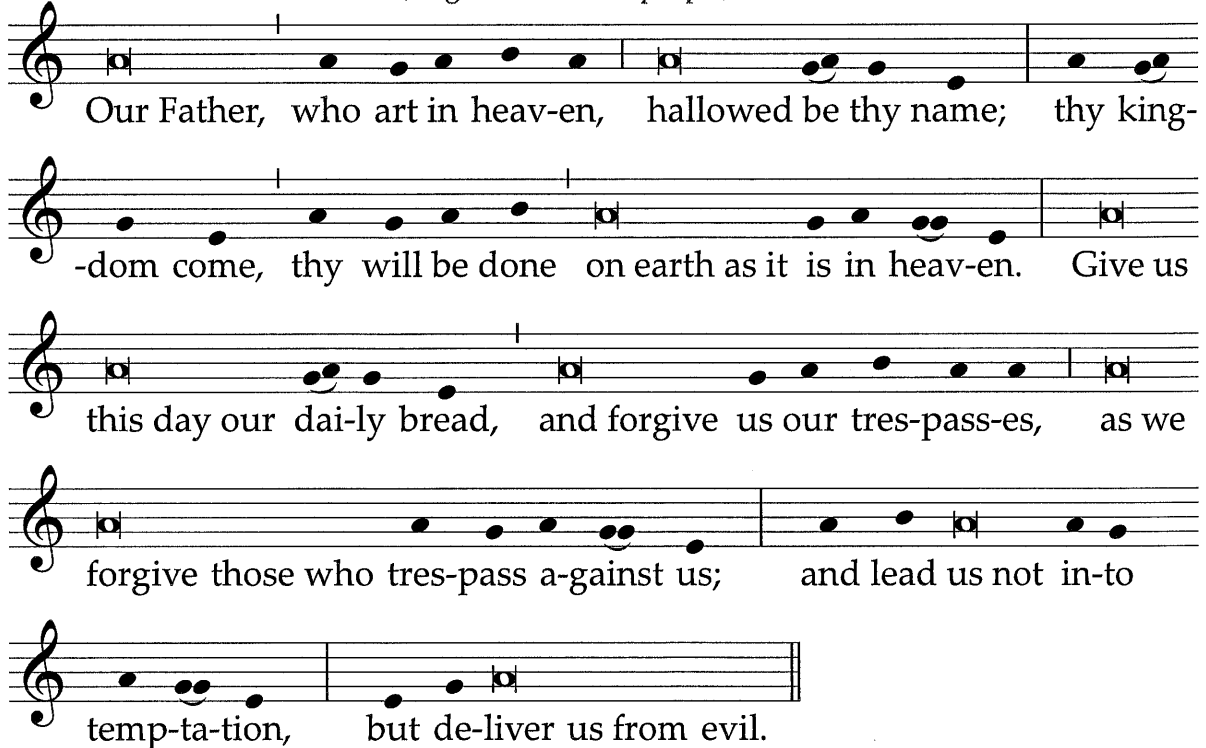
After the chalice and paten have been set down, the Priest, with hands joined, sings:



At the Savior's com - mand and formed by di - vine teach - ing,
we dare to say:

The musical notation consists of two staves. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line of text. The notes are simple, with some rests and a final double bar line.

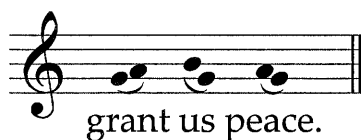
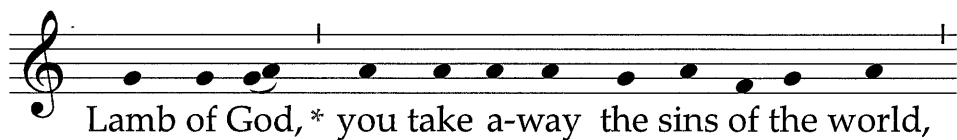
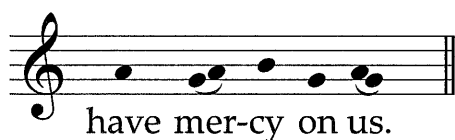
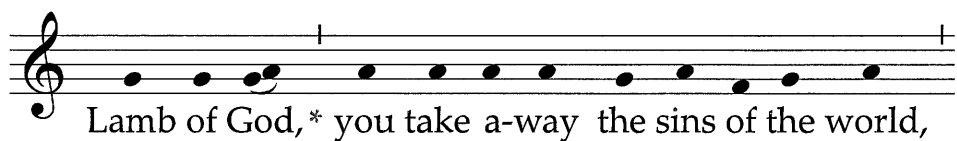
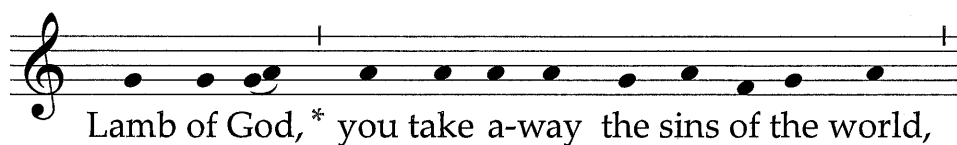
He extends his hands and, together with the people, continues:



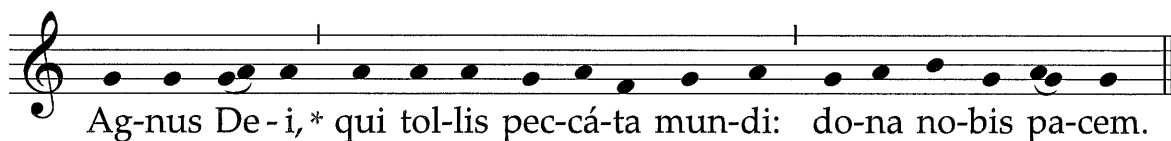
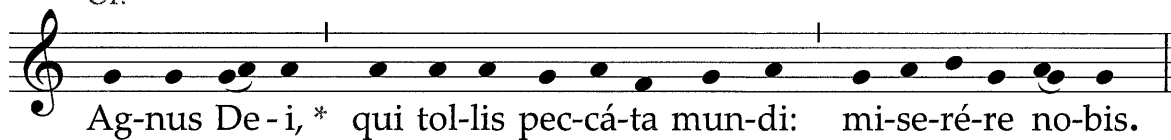
Our Father, who art in heav-en, hallowed be thy name; thy king-
-dom come, thy will be done on earth as it is in heav-en. Give us
this day our dai-ly bread, and forgive us our tres-pass-es, as we
forgive those who tres-pass a-against us; and lead us not in-to
temp-ta-tion, but de-liver us from evil.

The musical notation consists of six staves. The first staff contains the melody for the first line of text, and the subsequent staves contain the melody for the remaining lines of text. The notes are simple, with some rests and a final double bar line.

Agnus Dei

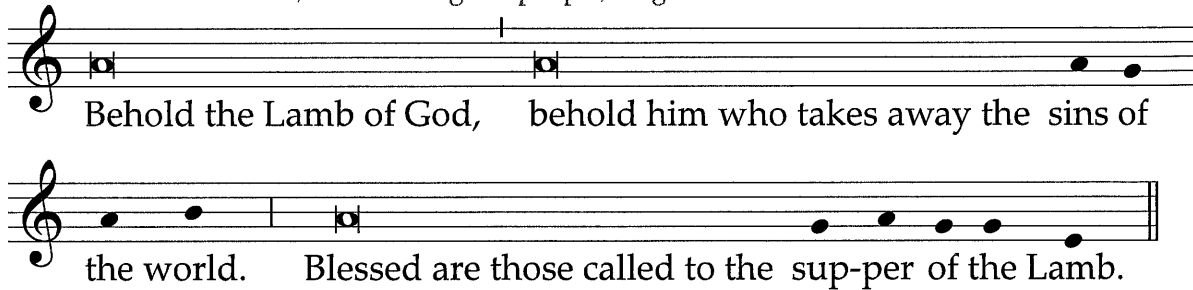


Or:



Invitation to Communion

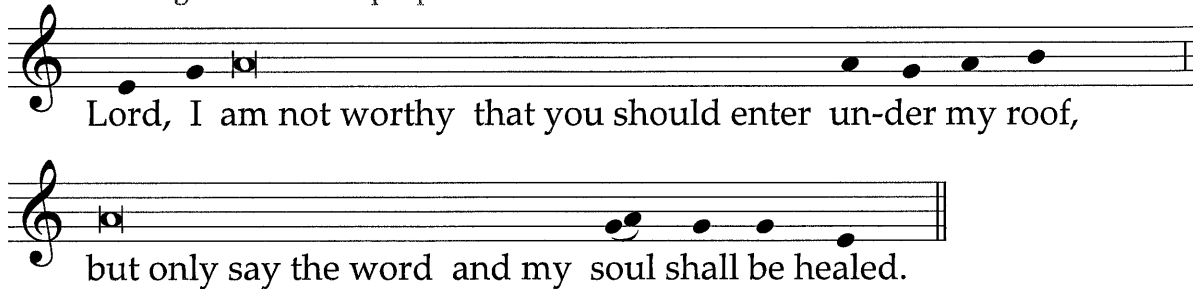
The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, sings aloud:



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

The musical notation consists of two staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). It contains two measures: the first measure has a whole note on B-flat, and the second measure has a whole note on D. The second staff continues the melody with a treble clef and a key signature of one flat. It contains two measures: the first measure has a whole note on B-flat, and the second measure has a whole note on D. The text is written below the staves, with the first line of text corresponding to the first staff and the second line of text corresponding to the second staff.

And together with the people he adds once:



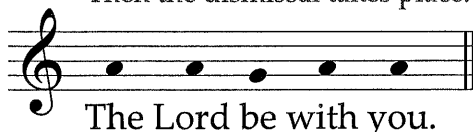
Lord, I am not worthy that you should enter un-der my roof, but only say the word and my soul shall be healed.

The musical notation consists of two staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). It contains two measures: the first measure has a whole note on B-flat, and the second measure has a whole note on D. The second staff continues the melody with a treble clef and a key signature of one flat. It contains two measures: the first measure has a whole note on B-flat, and the second measure has a whole note on D. The text is written below the staves, with the first line of text corresponding to the first staff and the second line of text corresponding to the second staff.

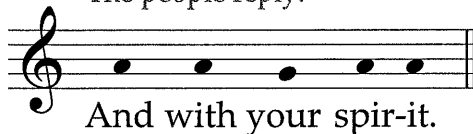
The Concluding Rites

Blessing

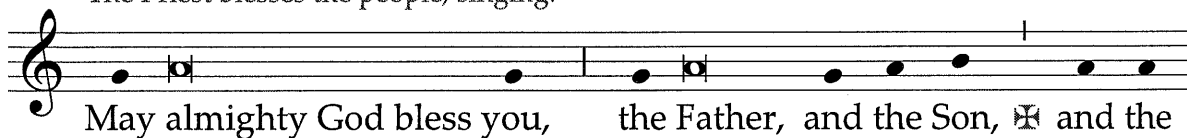
Then the dismissal takes place. The Priest, facing the people and extending his hands, sings:



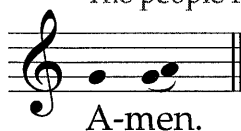
The people reply:



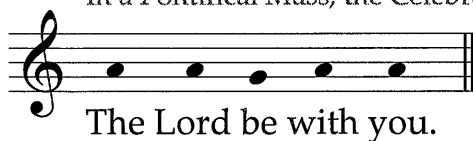
The Priest blesses the people, singing:



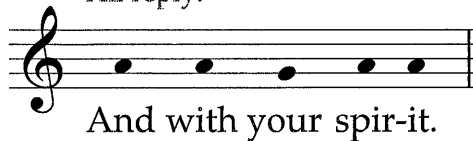
The people reply:



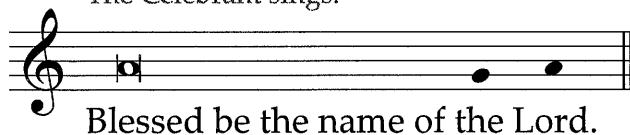
In a Pontifical Mass, the Celebrant receives the miter and, extending his hands, sings:



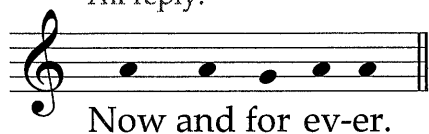
All reply:



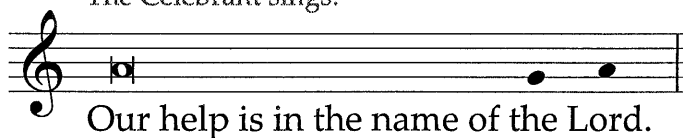
The Celebrant sings:



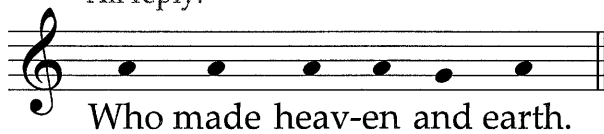
All reply:



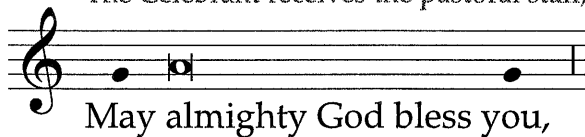
The Celebrant sings:



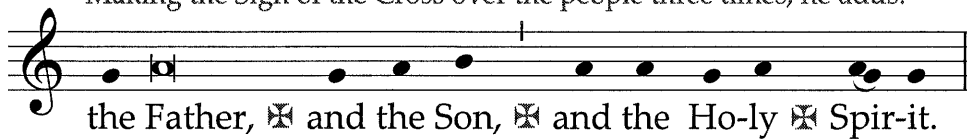
All reply:



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



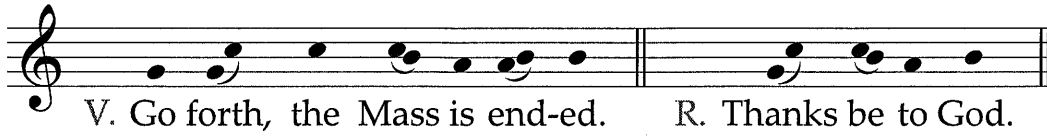
Making the Sign of the Cross over the people three times, he adds:



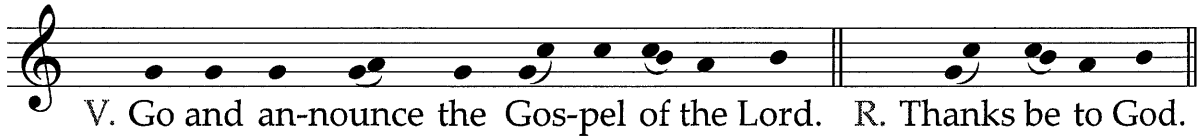
All:



Dismissal



Or:



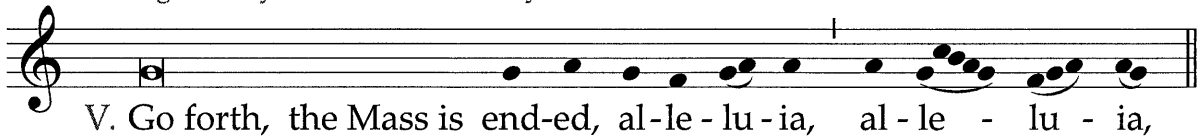
Or:



Or:



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

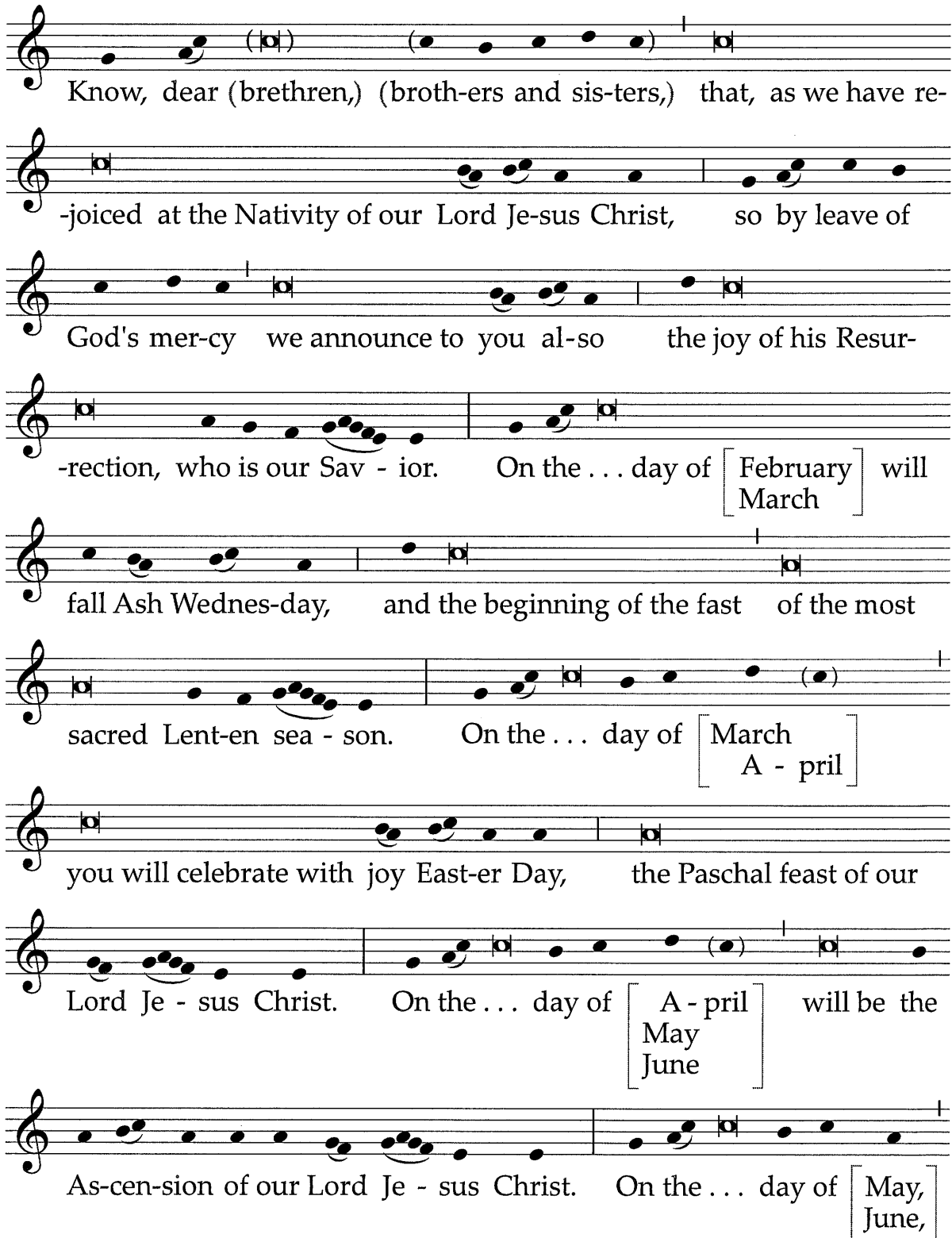


Or:



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-ters,) 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
[March]

fall Ash Wednes-day, and the beginning 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 [A - pril
May
June]

As-cen-sion of our Lord Je - sus Christ. On the . . . day of [May,
June,]

the feast of Pen - te-cost. On the . . . day of June, the feast of the

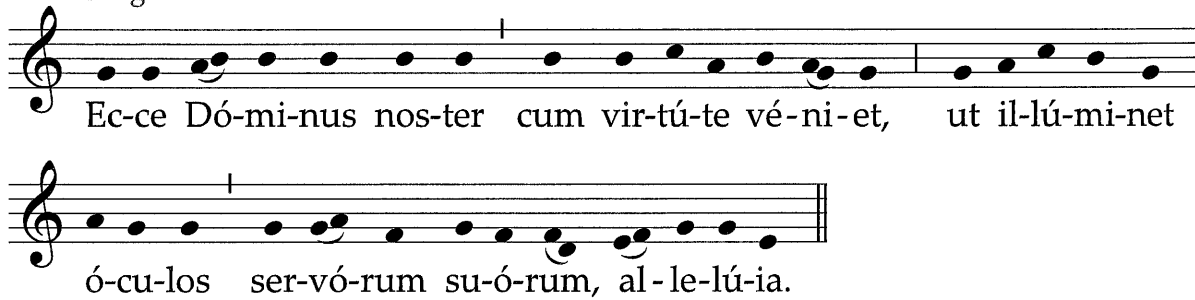
Most Holy Bod-y and Blood of Christ. On the . . . day of

[November,
December,] the First Sunday of the Ad-vent of our Lord Je-sus

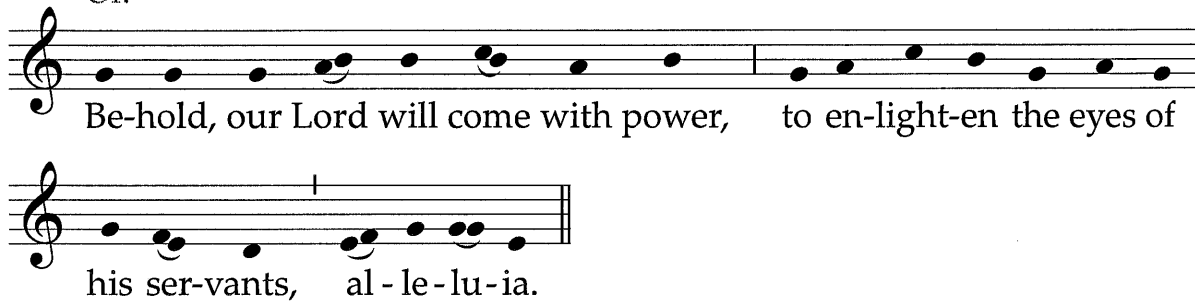
Christ, to whom is honor and glory for ev-er and ev - er. A-men.

2 February
THE PRESENTATION OF THE LORD

While the candles are being lit, the following antiphon or another appropriate chant is sung.



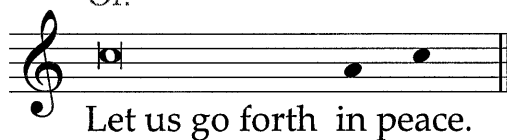
Or:



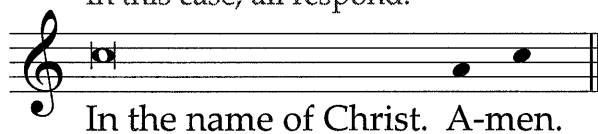
Then the Priest receives from the Deacon or a minister the lighted candle prepared for him and the procession begins, with the Deacon announcing (or, if there is no Deacon, the Priest himself):



Or:

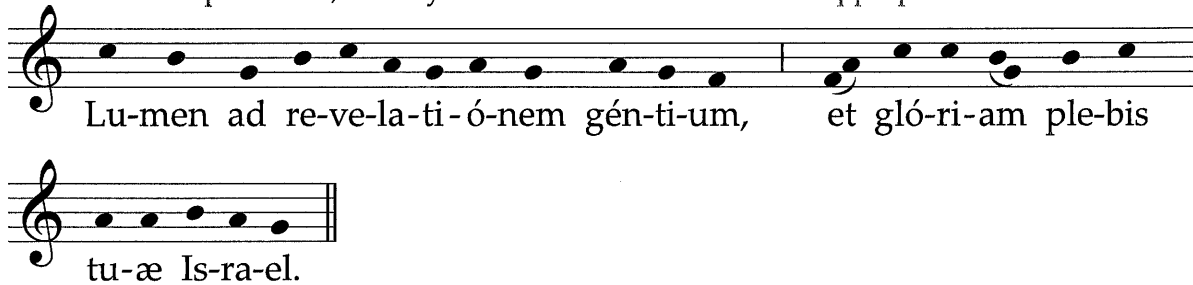


In this case, all respond:



Antiphon

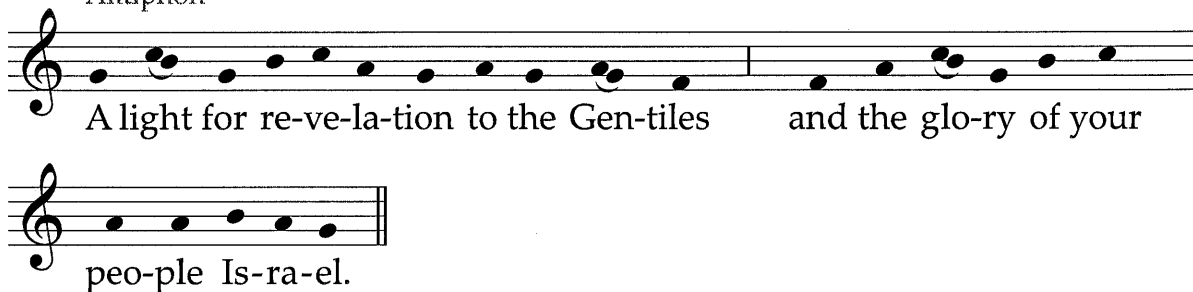
All carry lighted candles. As the procession moves forward, one or other of the antiphons that follow is sung, namely the antiphon A light for revelation with the canticle (Lk 2:29-32), or the antiphon Sion, adorn your bridal chamber or another appropriate chant.



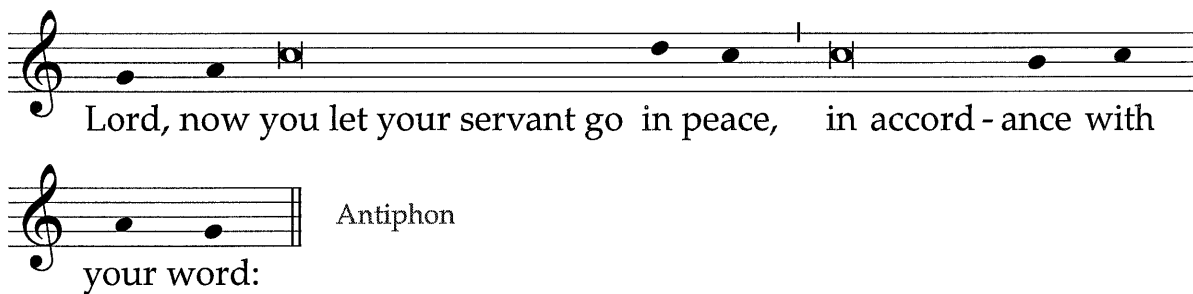
Lu-men ad re-ve-la-ti-ó-nem gén-ti-um, et gló-ri-am ple-bis
tu-æ Is-ra-el.

Or:

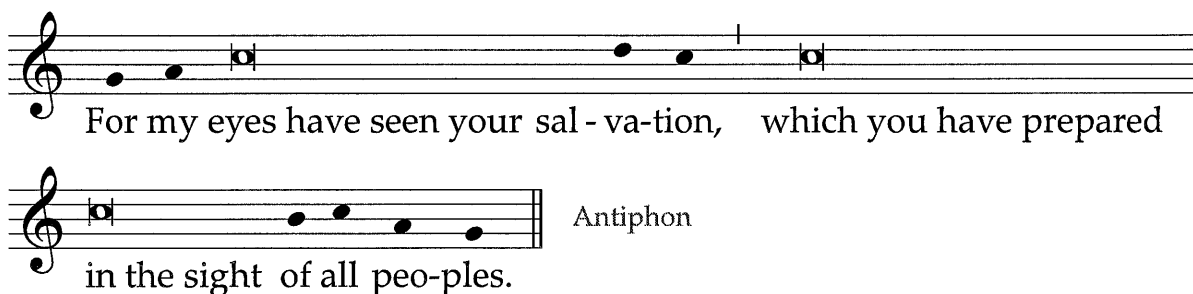
Antiphon



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



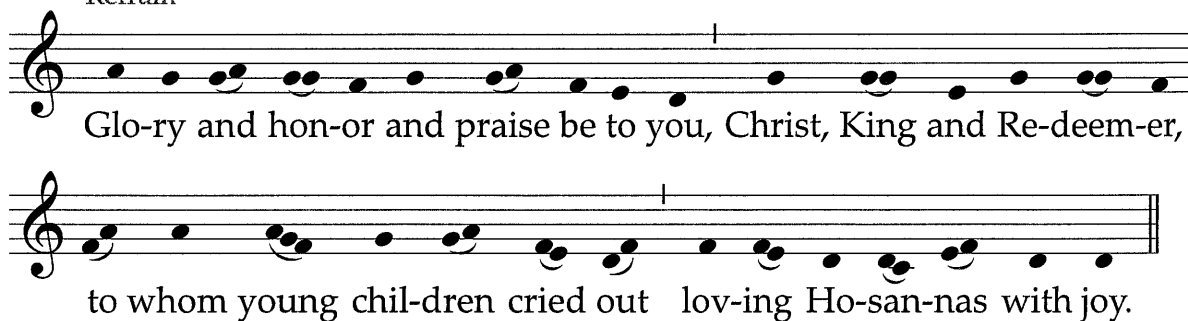
Lord, now you let your servant go in peace, in accord - ance with
your word:



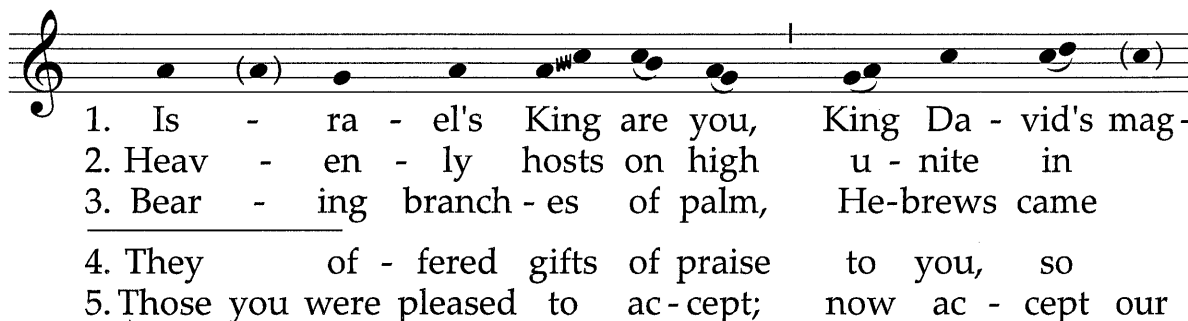
For my eyes have seen your sal - va-tion, which you have prepared
in the sight of all peo-ples.

Gloria laus et honor

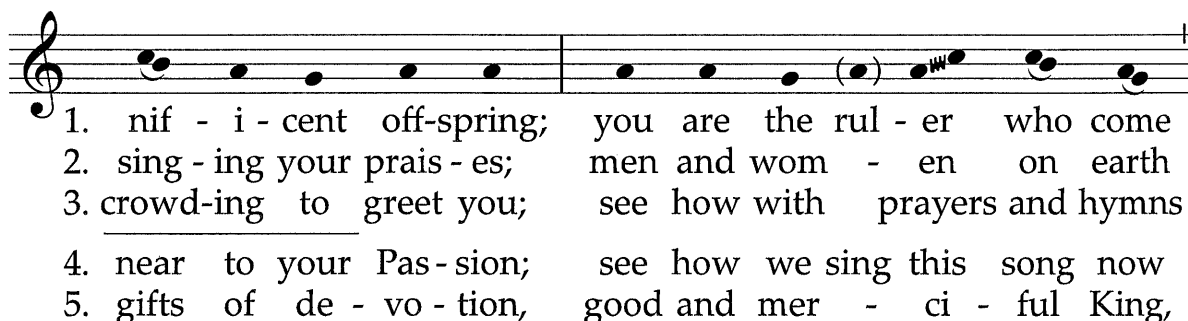
Refrain



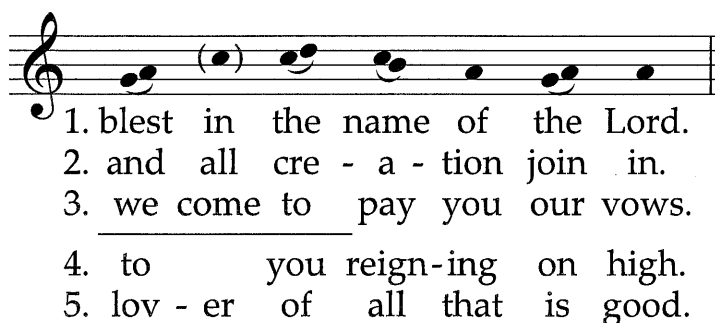
Glo-ry and hon-or and praise be to you, Christ, King and Re-deem-er,
to whom young chil-dren cried out lov-ing Ho-san-nas with joy.



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-breus came
4. They of - fered gifts of praise to you, so
5. Those you were pleased to ac - cept; now ac - cept our



1. nif - i - 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,



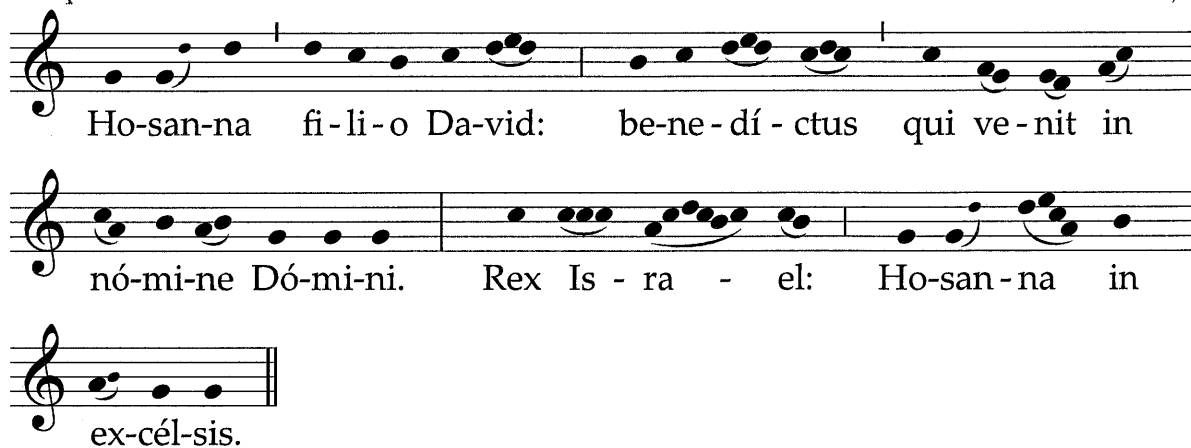
1. blest in the name of the Lord.
2. and all cre - a - tion join in.
3. we come to pay you our vows.
4. to you reign-ing on high.
5. lov - er of all that is good.

PALM SUNDAY OF THE PASSION OF THE LORD

The Commemoration of the Lord's Entrance into Jerusalem

Antiphon

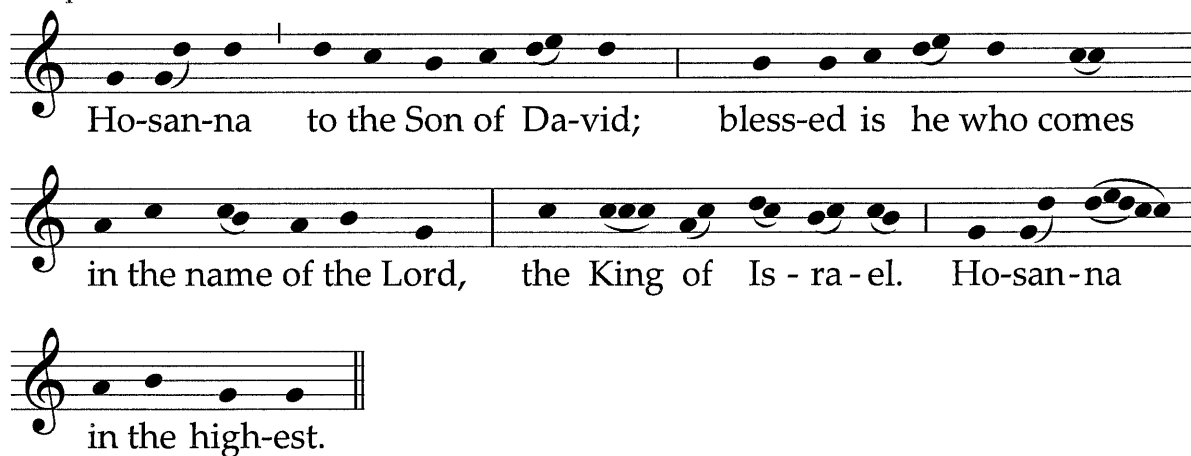
Mt 21, 9



Ho-san-na fi-li-o Da-vid: be-ne-dí-ctus qui ve-nit in
nó-mi-ne Dó-mi-ni. Rex Is-ra-el: Ho-san-na in
ex-cél-sis.

Or:

Antiphon



Ho-san-na to the Son of Da-vid; bless-ed is he who comes
in the name of the Lord, the King of Is-ra-el. Ho-san-na
in the high-est.

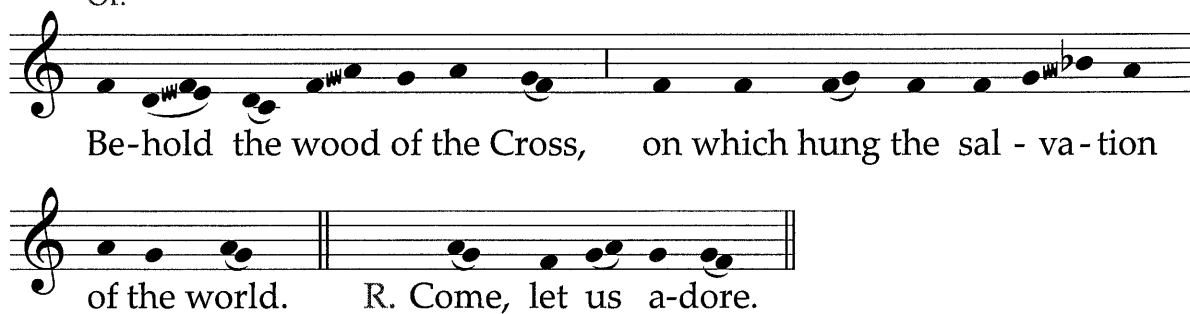
The Showing of the Holy Cross

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.

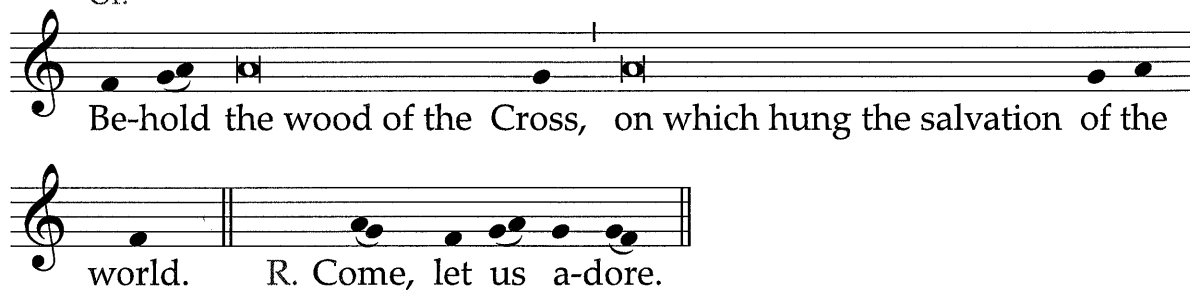
The Priest, standing before the altar and facing the people, receives the Cross, uncovers a little of its upper part and elevates it while beginning the *Ecce lignum Crucis* (Behold the wood of the Cross). He is assisted in singing by the Deacon or, if need be, by the choir. All respond, *Come, let us 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.

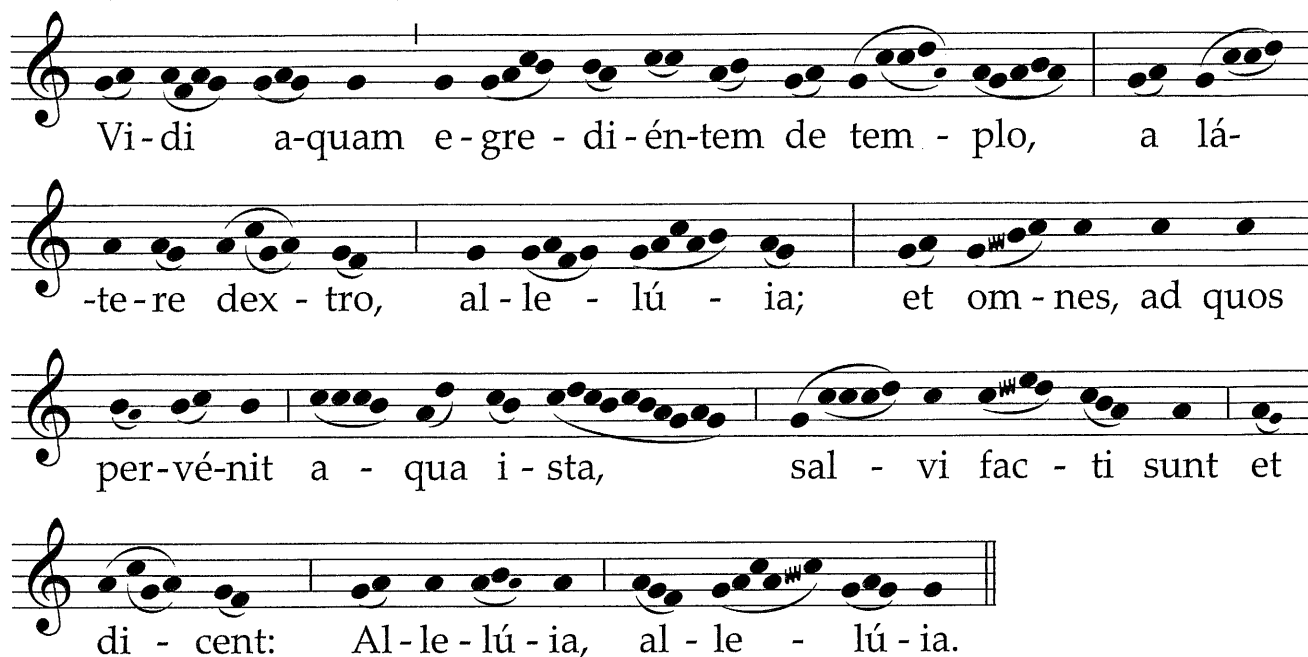


Or:

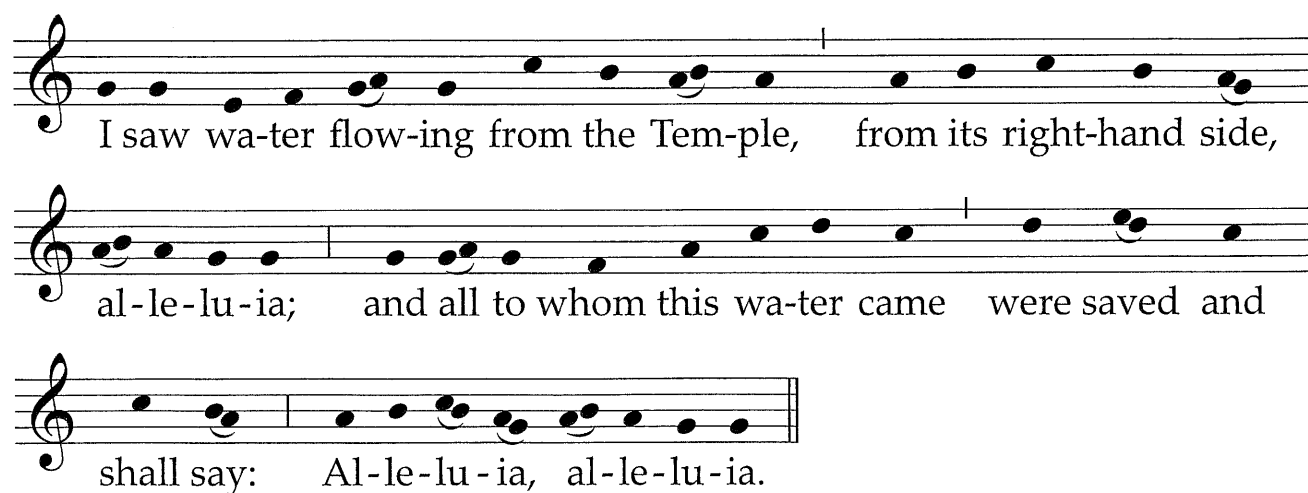


Or:





Vi-di a-quam e-gre - di-én-tem de tem - plo, 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
 di - cent: Al - le - lú - ia, al - le - lú - ia.



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.