

Today's LITURGY

A quarterly publication for liturgy preparation

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Leadership and Laban Strategies
for the Choral Rehearsal

Knowing Your Limits: Adding New Members to Your Choir

By Angela Westhoff-Johnson

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Today's **LITURGY**

A quarterly
publication
for liturgy
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Cover: Christmas crèche with
nativity scene at Canterbury
Cathedral in Kent, UK.
© Peter de Clercq/Alamy

From the Editor

“Grace and peace to all of you!”

This is Saint Paul’s greeting in his letters to his communities. What better way to begin this new liturgical Year A, 2017, than with these words of a powerful Christian writer, thinker, missionary, and preacher whose texts permeate the second readings especially in this Advent/Christmas season, and in whose mission we share. The US celebrates two inaugurations this year: a president for the country, and a new Order for Celebrating Matrimony for the Church that will be implemented December 30, 2016.

Welcome to our long-standing friends/readers and also to our new subscribers from near and far. *Today’s Liturgy* is a gift that keeps on giving. Long-standing subscribers will notice that the music suggestions now include suggestions from *Glory and Praise* 3. The suggestions will spark your imagination to make even more informed choices. A general rule for new subscribers? Move slowly with new music.

As we begin the journey for 2017, let us look to the future. The Church has just completed an Extraordinary Jubilee Year of Mercy. But the real work is just beginning. If the mission were accomplished, there would be no arrogance, alienation or judgment among us. If the work were done, families would be united, and friendships restored. All musicians would recognize themselves as messengers of grace and peace and mercy to their communities and peers regardless of musical preferences. The work must go on.

As we continue the journey with Pope Francis, a word about the past. In my childhood, before Vatican II (Yes, I was alive!), Catholicism was clear. The Church’s rules and God’s rules (and our parents’ rules) often appeared to be the same.

Then came Vatican II and some of the rules changed. We were to take more responsibility for our own decisions. Life became more complicated, and little seemed certain. Like teenagers, we challenged the rules. Some left the Church never to return. The greatest gift of Vatican II to us was that God is loving and loves us.

Pope Francis, regardless of how the press represents him, has not really asked for major changes in Catholic belief, but challenges us to do what Jesus would do, and not judge others. Everyone carries a very heavy burden. What Pope Francis asks of us is to lighten the burdens, as Jesus did, of our brothers and sisters.

We at OCP are interested in lightening your burdens in ministry and music.

In this issue there is something for all!

FOR EVERYONE:

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- Adding new members to the choir by Angela Westhoff-Johnson. [14](#)
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May the incredible gift of the Incarnation fill our hearts this season.

Gratefully,



[Elaine Rendler-McQueeney](#)



[Dr. Elaine Rendler-McQueeney](#)

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& Music Suggestions



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REQUIESCANT IN PACE

Please remember in your prayers

FATHER PETER JONES

A priest of the Archdiocese of Birmingham, England, composer, and a previous secretary of the Society of Saint Gregory, Father Peter was a member of the original Saint Thomas More Group of composers. Founder and chair of the Archdiocese of Birmingham Music Committee, he also served as the editor of the Society of Saint Gregory's journal *Music and Liturgy* 1981–1987, and taught music at the seminary at Oscott College, Birmingham. Father Peter served as Director of Music for the Papal Mass with Benedict XVI at Cofton Park, Birmingham, in September 2010. On March 12, 2016, he was named an honorary member of the Chapter of Canons of Saint Chad's Cathedral and Minor Basilica.

Since 2013, Father Peter had been serving as pastor of Holy Redeemer Parish, Pershore, Birmingham. (+10 April 2016)

FATHER ERNEST SANDS

A priest of the Diocese of Shrewsbury, England, and a member of the Society of Saint Gregory, Father Sands was probably best known for his songs "Sing of the Lord's Goodness" and "Song of Farewell." He was also a member of the Saint Thomas More Group of composers. For many years he was General Secretary of the Department for Christian Life and Worship of the Bishops' Conference of England and Wales. Later in life he enjoyed doing translation and editorial work with his longtime publishing associate Michael Shaw. (+11 April 2016)

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Ask the Liturgist

What are the advantages and disadvantages of having pageants at Christmas Eve Masses?

There appears to be a trend toward introducing religious pageants dramatizing the birth of Christ at family or children's Masses on Christmas Eve. Some cautions are needed here because it is possible that important liturgical values, and even requirements, can be sacrificed in the effort to make this popular Mass a setting for a children's production.

It is a question of priorities. For example, should a pageant, including Gospel readings by children, sacred songs and movement of characters completely replace the assigned reading of the Gospel by a deacon or priest? Should the homily be omitted, with this omission justified on the grounds that the dramatization is sufficient or has taken all the available time? If we know the theology and power of preaching, we believe that no Mass should be without a homily, and certainly not on Christmas, a rare and crucial night for some people to be in touch with the Church.

Besides theory, there are the perils of practice: homemade scripts; inexperienced speakers who cannot be heard; intimidated actors in a big church; poor sightlines with Mary and Joseph unable to be seen.

We have all heard people politely praise a show that was objectively awful just because they want to be kind. That type of tainted approval can creep in here. Who wants to be against children and the Christmas story on Christmas Eve?

There are positives, of course, about having a dramatization: the story lends itself to action; people remember better what they see than what they just hear; children are wonderful to watch; some people will come just to see their kids; the participants will remember this happily for years to come; dramas in church are certainly nothing new.

So a pageant has much to recommend it. But there are legitimate questions that must be considered: Should it be done at Mass? If so, at this Mass? If so, at what part of Mass? Perhaps it could take place before Mass begins. Or perhaps the children could enact the Gospel as it is read by the deacon or priest. Or maybe the pageant could precede the final blessing with the participants taking part in the recessional procession. Talented people on the local scene will be the ones to advise the pastor on such choices.

Priorities should not get reversed: Any dramatizations should fit into and enhance the Mass, not vice versa. People should hear the Gospel competently proclaimed and applied in a homily that encourages and challenges them and they should participate in a religious service that does not get overshadowed by a children's show. If we come to ooh and aah at lovely, talented children performing a play, we may be inspired to praise their Creator a few minutes later, or we may be tired of the larger event once the children's show is over.

You can detect our concern here. Perhaps it is misplaced, but there are questions to be considered before we slip into a new practice.

Msgr. William J. Belford | Glenn CJ Byer | Michael R. Prendergast

Excerpted from *Parish Liturgy Basics*, Revised Edition (ocp.org/6143).

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Come, Lord Jesus

The “ripe time” has come, the time to wake up for the coming of the Lord! We do not know exactly when he will come, but we do know that the time is already ripe so we must “stand up now for Jesus!” Advent is a time of expectancy. We wait for the next step in the Lord’s plan for his creation and for each of us. He came once as a baby, he comes to us in our worship and daily lives, and he will come again in full power, glory and majesty. Are we, are you, ready to meet him face to face?



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First Sunday of Advent, Year A,
Illustration © 2006, M. Erspamer, OSB.

Emmanuel, God with Us

The Lord gave unwilling King Ahaz a sign. Joseph, “son of David the King” and a housebuilder, received the same sign for Mary. “The virgin will conceive and bear a son, and they will call him Emmanuel, God-with-us.” That is the promise of Jesus’ coming. Emmanu-el “God-with-us,” our only hope! Are you awaiting him?

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Prepare Ye!

Prepare ye a way for the Lord! John runs before the Lord, baptizes for repentance, and proclaims that the kingdom of heaven is nearby. All this brings us hope for God’s help, not just in our daily lives but also for our entry into paradise. When the root of Jesse blossoms, all is possible because the Lord Jesus comes to save us for God. Our Redeemer and Savior restores all to its place. *Ecce Agnus Dei!*



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Second Sunday of Advent, Year A.
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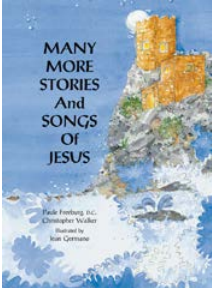


Blessed

Today we hear the beatitudes. They are the targets of every honest Christian’s life and a way to judge how we are doing as followers of Christ. They lead us to true humility, to knowing ourselves as we really are before God and our neighbor. The beatitudes lift our eyes and hearts to where we should be. God has chosen us, however “common and contemptible” we seem by human standards, and made us members of Christ Jesus, who is our wisdom, our virtue, our freedom, and our holiness. Thanks be to God!

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Fourth Sunday in Ordinary Time, Year A.
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Full, Conscious, and Active Preparation



Many More Stories and Songs of Jesus

Sister Paule Freeburg, DC, and Christopher Walker are warming the hearts of children again with the release of *Many More Stories & Songs of Jesus* (ocp.org/30132494). This third volume in a series (*More Stories & Songs of Jesus* [ocp.org/10420], *Stories & Songs of Jesus* [ocp.org/10610]) presents 24 stories and songs designed to help children learn more about Jesus' life, death, and resurrection.

Many More Stories & Songs of Jesus can be used in the classroom or as a parent-child activity. The hardcover book provides young children access to the Scriptures, with words and songs that are age-appropriate and colorful illustrations by Jean Germano that bring the stories to life.

The 2-CD set contains vocal and instrumental versions of each song as well as recordings of each story. The style of music for each song depends on the story. Some songs are more upbeat and others more reflective, but all are easy and fun to sing. An activity book with pages for coloring is also available.



Spirit & Song By Request: Advent and Christmas

The third of the "By Request" collections, *Spirit & Song By Request: Advent and Christmas* brings together some of the best contemporary Catholic songs for the Advent and Christmas season into one collection. With new arrangements of old classics like "Angels We Have Heard on High," and upbeat tunes about the coming of the Savior, like Steve Angrisano's "Emmanuel," there are plenty of songs to support your Advent and Christmas liturgies. Other new Christmas selections include Ken Canedo's "Born This Day," and Josh Blakesley's "Love Has Captured the Night." All songs on the CD may be found in the latest edition of the *Spirit & Song* hymnal. Downloadable sheet music is also available.

This joyful album will prepare you well for the Christmas season and for the coming of our Savior, Jesus Christ. You can find it at ocp.org/30133178.



Welcome, new managing editor, Jon DeBellis

In case you didn't notice the new photo in the masthead of the last issue of *Today's Liturgy*, the publication has a new managing editor! Jon DeBellis brings more than eighteen years experience in publishing, writing, editing, and layout design to the pages of *Today's Liturgy*. He previously worked as news editor at the *Catholic Sentinel*, the newspaper for the Archdiocese of Portland in Oregon. A self-taught guitarist, Jon is active in youth ministry and peace and justice ministry at his parish, St. Mary Magdalene Catholic Church in Northeast Portland. He has also helped out at OCP over the years, writing copy and interviewing composers on OCP's The Commons internet show. Welcome aboard, Jon!

Celebrating matrimony

The US bishops have formally published the Order of Celebrating Matrimony, Second Edition. Although use of the new order has been optional since September 8 (the Feast of the Nativity of the Blessed Virgin Mary), as of December 30 (the Feast of the Holy Family of Jesus, Mary and Joseph) its use will be mandatory in the US.

Changes include new translations of prayers as mandated by the Vatican's 2001 document *Liturgiam Authenticam*, as well as the changing of the rite's title from Rite of Marriage to Order of Celebrating Matrimony.

Look for an upcoming article by Paul Covino on the new order in our Ordinary Time 1 2017 issue—due out summer of 2017.

OCP will also be updating its book *Celebrating Marriage: Preparing the Roman Catholic Wedding Liturgy* (ocp.org/30106208) to conform to these new changes.



Musical settings for Christmas Carols

Starting in the 2015 issues of *Breaking Bread* and *Today's Missal*, music notation for several Christmas carols was removed in order to provide space for more selections for your liturgies. In 2016 five carols had their musical notations restored, and in 2017, in response to your requests, all ten musical notations have been restored in both *Breaking Bread* and *Today's Missal*.

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Featured Hymn

You Gather in the Outcast

A new element in the 2017 issues of *Today's Liturgy* is "Featured Hymn." In a vein related to our current "Featured Songs" element, we're striving to acquaint our readers with the rich treasury of traditional and contemporary hymnody that can be used in liturgical celebrations.

This issue's featured hymn is "You Gather in the Outcast," with text by Benedictine Sister Genevieve Glen and music by Scot Crandal. This selection is #618 in 2017 *Breaking Bread/Music Issue*. Sister Genevieve's text was first published in her hymn collection *Voices from the Valley* (ocp.org/12026). Scot's musical setting of her text is in choral editions: 30126384 (print octavo, SATB, keyboard, guitar, easy/medium), 30128146 (digital octavo), and 30133705 (digital choral-only). The MP3 is 30133392, and you can hear an audio sample of this piece at ocp.org/30133392.



Genevieve Glen, OSB

This hymn depicts the Jesus of the Gospels as he continues to be for us now: gathering, healing, encouraging, finding the lost, and caring for all needs without stinting.

This is the self-giving Christ embodied in the Eucharist. The last lines recall that John's Gospel makes no mention of the blessing of bread and wine at the Last Supper but only tells the story of the washing of the feet. Surely that summary of Christ's work for all the weak, weary, wounded, and needy should remind us of the injunction that followed it: "If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet" (John 13:14).

YOU GATHER IN THE OUTCAST

Scot Crandal

1. You gath - er in the out - cast, The wretch - ed and the sore.
2. You dwell a - mong the low - ly, The poor and those who mourn.
3. You shoul - der all the bur - dened, The fall - en and the lost.
4. You wel - come all the hun - gry, The thirst - y and the weak,

1. From ev - ery street and cit - y, From ev - ery home we pour.
2. To you we bring the suf - f'ring, To you we bring the torn.
3. For you, none is too heav - y, For you, no bar the cost.
4. In you we find all full - ness, In you is what we seek.

1. You lay your hands up - on us, You heal the wound - ed soul,
2. You meet us with com - pas - sion, You mend the hurt we bring,
3. Your care is nev - er wear - ied, Your love is nev - er still,
4. You lay the feast be - fore us, You bid us come and eat,

1. You raise the crushed, dis - heart - ened, You make the bro - ken whole.
2. You give us hope and har - bor, You make the sad heart sing.
3. Your watch for us un - sleep - ing, Un - wav - er - ing your will.
4. But, oh, be - fore you serve us, You kneel and wash our feet.

Text: 76 76 D; Genevieve Glen, OSB, © 2001, The Benedictine Nuns of the Abbey of St. Walburga.
Music: MORRIS-RADER, © 2011, Scot Crandal (ASCAP). Text and music published by OCP. All rights reserved.



Scot Crandal

Reading Benedictine Sister Genevieve Glen's text moved me to tears. I strongly felt that congregations would revel in its meaning and imagery if an accessible melody could be written that enhanced the text's power. Given the text's 76 76 D meter, the melody would need to be lengthy, yet I wanted it to be memorable. After considerable revisions based on feedback from various colleagues, the melody arrived at its current form, adding harmony and an accompaniment that work to enhance the text's aesthetic. In addition to being sung as a hymn, the piece also functions as an SATB choral anthem with descant and optional solo instrument.

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What's New in the 2017 *BREAKING BREAD* and *TODAY'S MISSAL/MUSIC ISSUE*

Dear pastoral musicians and liturgists:

On my bookshelf is a copy of the 1989 edition of *Breaking Bread*. Its 216 pages contain about 140 songs, plus psalm responses and Gospel acclamations from *Respond & Acclaim*, and a single Mass setting, the *Heritage Mass* by Owen Alstott.

Twenty-eight years later, a significantly enhanced 2017 edition of *Breaking Bread* still retains many of the same characteristics as its predecessor. The well-loved *Respond & Acclaim* psalm responses and Gospel acclamations are still located with each Sunday's *Lectionary* readings at the front of the book, allowing members of the assembly to easily follow along—a feature becoming even more widely used in a church of increasingly language-blended communities.

The enduring *Heritage Mass* (revised) is now accompanied by ten other musical settings of the Mass, ranging in style from traditional to contemporary; in English, Latin, and Spanish.

The 140 songs of the 1989 edition have grown to more than 800 now, still providing a great variety of styles, music from many other publishers, music from composers from all over the world, and providing a depth and breadth of songs for every moment of communal worship and private devotion where music may be found. Over half of those 140 songs from 1989 are still to be found in the 2017 edition, representing a repertoire that continues to be deep within the prayer lives of our church communities.

I am often asked why songs come out of *Breaking Bread/Today's Missal/Music Issue*. The mechanics of this are complex, but the idea is simple: OCP's desire is to fill its books with music that is not only beautiful and theologically sound, but also highly *useful*. Those songs which are shown to have the least amount of use across the country are omitted to make room for other choices. We gather song usage information primarily from our annual Music Survey. If you haven't filled out this survey, look for it online during the months of June to September. And leave us your comments as well. We read every single one.

New to *Music Issue* 2017 is Dan Schutte's musical adaptation of the Beatitudes "O How Blest." The call to discipleship is reflected in Jaime Cortez's new text and tune "Take Up Your Cross." Bernadette Farrell contributes "Renew Me, Lord," a song especially useful for RCIA. "O Saving Victim/O Salutaris Hostia," set to the hymn tune WERNER, now joins the previously-included DUGET setting of the same traditional eucharistic text. The popular contemporary worship song "10,000 Reasons" joins songs in the Praise topic. Tom Booth weaves together the traditional texts of the Jesus Prayer and Chaplet of Divine Mercy into the musical prayer "The Jesus Song." Paul Inwood takes inspiration from the end-of-Mass dismissal with his song of ministry and mission, "Go in Peace to Love and Serve the Lord." And the traditional Irish blessing "May the Road Rise Up," finds a new musical path from the pen of Tom Kendzia.

Look for more support for blended worship in the Spanish texts added to Owen Alstott's "O Holy Mary/María, Madre del Señor," and Sebastian Temple's classic "Prayer of St. Francis/Oración de San Francisco."

In the Psalter, Timothy R. Smith adds a new setting of the Daniel 3 canticle, "Glory and Praise for Ever." And last but not least, Christopher Walker's *Belmont Mass* is added to the Mass settings in *Music Issue* 2017.

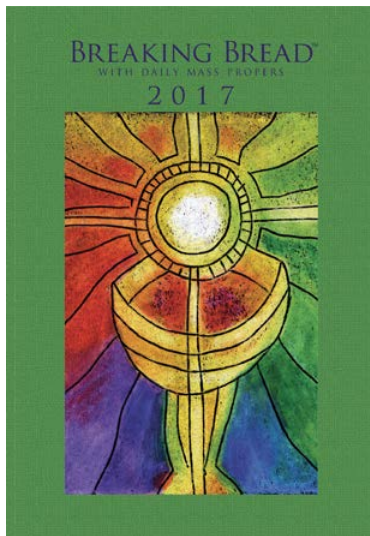
In the seasonal issues of *Today's Missal* and seasonal section of *Breaking Bread*, you'll find Bernadette Farrell's Advent song "Blessed and Holy" and a song for Lent with social justice imagery from Jesse Manibusan, "Gracious God."

Blessings in all your ministries,



Rick Modlin

Rick Modlin, Manager of Music Development



NEW HYMNS AND SONGS IN *MUSIC ISSUE* AND *BREAKING BREAD* 2017

Hymns and Songs

- 371 Go in Peace to Love and Serve the Lord (Paul Inwood)
- 387 May the Road Rise Up (Tom Kendzia)
- 405 The Jesus Song (Tom Booth)
- 559 10,000 Reasons (Bless the Lord) (Myrin/Redman)
- 630 O How Blessed (The Beatitudes) (Dan Schutte)
- 643 Renew Me, Lord (Bernadette Farrell/Owen Alstott)
- 688 O Saving Victim/O Salutaris Hostia (WERNER)
- 711 Take Up Your Cross (Jaime Cortez)
- 815 Daniel 3: Glory and Praise for Ever (T.R. Smith)

Service Music

- 846–852 *Belmont Mass* (Christopher Walker) [Alleluia; Holy; We Proclaim Your Death; When We Eat This Bread; Save Us, Savior; Amen; Lamb of God]

ADJUSTMENTS TO *MUSIC ISSUE* 2017

- 522 Prayer of St. Francis/Oración de San Francisco (Sebastian Temple)—Spanish added
- 699 O Holy Mary/María, Madre del Señor (Owen Alstott)—Spanish added
- 790 The Lord Is Kind and Merciful (Psalm 103) (Rick Modlin)—moved to Psalter section

ADDITIONAL NEW *MUSIC BREAKING BREAD* 2017 AND IN SEASONAL ISSUES OF *TODAY'S MISSAL*

- 49 Blessed and Holy (Bernadette Farrell)
- 117 Gracious God (Jesse Manibusan)

MOVED FROM SEASONAL SECTION OF *BREAKING BREAD* TO *MUSIC ISSUE*

- 484 Faith, Hope and Love (Dean) [moved to Love]
- 935 Advent Gospel Acclamation (Wright)
[moved to Additional Service Music]

ADJUSTMENTS IN *BREAKING BREAD* 2017

All Christmas carols are now shown with musical notation.
There are **none** that are text-only format.

Holy Waiting

J. Neil Alexander



Episcopal Bishop John Neil Alexander served the diocese of Atlanta from 2001 to 2012. He is currently dean of the School of Theology at the University of the South. He is the author of *Time and Community: Studies in Liturgical History and Theology* (ocp.org/6035).

This article is an excerpt from Waiting for the Coming, published by Pastoral Press/OCP (1993, out of print).

Lord, for Thy coming
us prepare;
May we, to meet
Thee without fear,
At all times ready be:
In faith and love
preserve us sound;
O let us day and
night be found
Waiting with joy to
welcome Thee.

—from The Litany of the
Moravian Church

We live today in a seemingly instantaneous world. Modern technology has made it possible to have virtually any piece of information before us with the touch of a few buttons. Transportation systems move us around in minutes to locales that only a few decades ago would have been journeys of days or weeks. Telecommunication satellites allow us to join our soldiers half-a-world away, in the cross-fire of battle, with a visual precision that rivals the clarity of the sights on the soldiers' weapons; we witness death and destruction as it happens.

This instantaneity of life has wreaked havoc in human relationships. We move into and out of each other's lives at an incredible speed. We take what we need, grab what we can, as we speed past each other. Even the covenanted relationships of life become a part of the blur and tragically lose their depth and permanence. Genuine friendship, simmered slowly over years of caring and loving, through good times and bad, is for many of us only a fleeting childhood memory of our grandparents and their neighbors.

Without denying its truly positive dimensions, in human terms we pay an enormous price for this progress. Our appetites—for food, sex, friendship, gender-bonding, emotional security, intellectual curiosity—are conditioned by the world to demand immediate gratification. I am convinced that many abusive relationships are that precisely because there was not sufficient time for appropriate means of interaction and intimacy to be discovered. It was too much, too soon. The parties involved, or at least one of them, were unable to wait, and the depth of interaction, trust, and the sort of human loving that is more profound than the fulfillment of any momentary need, simply had not developed. They skipped over the most important part of the process of human knowing—*waiting*.

We pay a price for instant gratification not only in relationships, but also in individual growth. Students say to their teachers, "Tell me what I need to know and show me the shortest possible route." This has yielded a new generation of information managers who are probably more adept than any who have gone before them at the manipulation of raw data. They have immediate access to more facts than at any time in the history of the world. Information alone, however, is largely useless. Information becomes knowledge only after the long and painstaking work of interpretation. Without interpretation, which computerized information systems cannot provide in any meaningful way, then facts are just facts, and nothing more. Knowledge, however, is not the end of the process. There is a further dimension of knowing—wisdom. Illusive to those who pursue it, wisdom is a gift only for those who wait. Something similar may be said of the life of prayer and growth in paschal life. New and renewed Christians want things to develop quickly. I shall never forget the young seminarian who approached a senior member of our faculty after less than a week of the Michaelmas term and said that the discipline of the daily office was not "working" to form him in a deeper life of prayer. He said he wanted us to create a new prayer service for every day that would be relevant and sensitive "to what real people were going through." My colleague, responding with authentic human concern and loving pastoral sensitivity, suggested that the student pray the daily office without fail for thirty years, give or take, and that if

he continued at that time to experience difficulty he would be welcomed back for a further chat. It was a loving way to remind the novice seminarian that he must pray and wait. It was a matter of learning that one simply cannot be today what God will form tomorrow.

For Christians shaped by the First and Second Testaments, none of this is new. The Scriptures are punctuated with the word “wait”; a sense of active, hallowed waiting can be found on nearly every page of the texts. The long wait of Sarah and Abraham, of Moses and the people of Israel in bondage in Egypt, their lingering wait in the wilderness enroute to the promised land, only begin to tell the story. Cut a path through the monarchical literature to the prophetic and post-exilic texts and you will see that someone is always waiting on someone else, usually the people waiting in anticipation of the next promising move of God. And they never wait in vain.

In the Second Testament, the texts of the early Christian experience, this sense of *waiting* is still very much evident. The immediacy of the incarnation was not instantly appropriated. Decades passed before some could see, and then only a few, that in one sense their waiting was over. After what appeared to be the decisive defeat of death by crucifixion, the disciples withdrew to grieve and wait. After what appeared to be the decisive victory of resurrection, the disciples had to go to Galilee and wait for him there. In the encounter on the Emmaus road, all things were not immediately apparent; they had to wait for what they had seen and heard to become intelligible. After forty days, Christ ascended into heaven and promised that he would come again. That coming is sooner than it has ever been before, but we continue to wait.

Few things are more important for the continuing growth and renewal of Christian life and faith today than the recovery of a profound sense of holy waiting. Because of the advances in medicine and technology, we have more time for our use than at any previous time. In response, we have expanded our activity to fill the void and exhaust ourselves with busyness with the result that we are less productive, less involved with each other in any meaningful way, and with far less time for rest and refreshment. We have allowed ourselves to live as though more is better, with the result that we want more now so that life will be better now. This is not an appeal to waste time with meaningless inactivity, but a call to engage one’s vocation, one’s relationships, one’s hope, one’s life in God, in an active presence, a holy waiting. Pursuing knowledge and skill while waiting on the gift of wisdom is not wasting time. Living gently with other

human beings while waiting on the gift of friendship is not wasting time. Keeping the church’s discipline of word and prayer while waiting for further spiritual empowerment is not wasting time. Actively longing in the hope of Christ’s coming is not wasting time. Things take time. Like diamonds and wine, depth of love and growth in grace cannot be rushed. Wait.

For those whose lives are shaped by the annual passage of the liturgical year, there is perhaps no reflection that this church year brings more keenly than its call to “wait on the Lord,” and at no point in the year is this more acute than in the Christmas cycle. From before the first Sunday of Advent to the cycle’s completion in the feast of the [Baptism of the Lord]..., we are in a period of waiting. Part of this, of course, is the sense of waiting that results from the daily and weekly unfolding of the story of Christ’s comings in the readings and the ritualization of that waiting in the rites of the church and in the associated customs and traditions of the culture in which we reside.

I remember being taught the importance of this sense of waiting when I was a young pastor. Preaching on the first Sunday of Advent, I continued to speak of the themes of judgment and the end-times that accompany the proclamation of Christ’s sovereignty and second advent, while beginning to turn the congregation’s attention toward Bethlehem. Sadly, I insisted that we did not need to play these “waiting games” because we knew already how the story was going to come out. Fortunately, I had this dear parishioner who was always the first out the door when things had gone well, but always fidgeted around the narthex until everyone else had departed if he was going to “clarify the issues” for his young pastor. On this day he simply said, “Thank you, Pastor, for ruining Advent and Christmas for me. Waiting for the Lord may be a game for you, Pastor, but for me, Pastor, it is an act of faith.” I learned more from that dear Swede about the ritualization of history and eschatology than from any other source before or since. Of course we live on this side of the cradle, this side of the cross, but as decisive as these events are for our salvation, they do not exhaust all that it means to wait on the Lord and long for the day of his coming. This sense of anticipation does not end with the arrival of Christmas. How shall we receive the birth of this child? What meaning does this birth have for your life or mine? For that we continue to wait and see. It’s not a matter of waiting for things to happen, but a matter of what happens to us—to you and to me.

Knowing Your Limits:

Adding New Members to Your Choir

Angela Westhoff-Johnson



Angela Westhoff-Johnson is a managing music editor for OCP and music director at the Cathedral of the Immaculate Conception in Portland, Oregon. She holds a bachelor's degree in music from Simpson College in Indianola, Iowa, and a master's degree in conducting from the University of Oregon.

Choir directors are almost always looking for new choir members. On any given Sunday there can be numerous members absent—illness, travel, busy lives! It is challenging to program repertoire without knowing who will *actually* be present on a particular Sunday. In an effort to avoid such conflicts, I welcomed eight new choristers into the Cathedral choir this past season.

I begin each new choir season with a kick-off barbeque. It is a time for fellowship and camaraderie. Our time together serves as inspiration and motivation for the coming season. New members are encouraged to attend—to begin developing relationships with fellow choristers and make the transition into the choir a smoother one.

Our first rehearsal is always exciting! Following a well-deserved and much-needed summer hiatus, everyone is enthusiastic to resume making music together. Eight new choir members were going to make for a much improved sound, I thought. I could depend on fuller sections each Sunday and be certain that challenging music would fall together with ease! Well, not *exactly*. The addition of new choir members is gratifying on many levels but likewise it can make for a delicate situation.

Like any choral program, there is a percentage of music that is “in the repertoire.” It has been sung in previous years and must be recycled to balance the new music that is being studied. I count on little rehearsal time for such pieces and program them accordingly. But for these eight new and valued choristers, there was no “in the repertoire.” Everything was new. *Everything*. Imagine the trepidation and distress of learning all new music!

And, imagine the concern and apprehension that I encountered as well. The pace I like to maintain during my rehearsals was waning. The five-minute touch up to a piece we’ve known and used for years was suddenly not coming together at all. Wrong notes and inaccurate rhythms were wafting through the sound. Thirty-five members knew the piece well, but unexpectedly, the piece appeared to be new to everyone. My work rapidly became more difficult.

If there’s one thing I’ve learned from twenty-five years of choral conducting, it’s that choristers need to be challenged. Seasoned choir members can get bored very quickly. The result can affect rehearsal attendance. “Why should I attend rehearsal if we aren’t learning anything new” might be a shared thought among the long-time members. Finding the balance is key. How can I nurture new choristers while making it challenging and inspiring to the seasoned choir members? How can I be pastoral and practical with new members while inspiring and further challenging the already proficient members? These thoughts and questions kept me up at night.

While it felt initially uncomfortable, I had to ask new choristers to listen rather than sing on some pieces that had little rehearsal time or simply weren’t coming together; in particular, when preparing for Advent and Christmas with limited rehearsal time. Each year I find myself coveting additional rehearsal time as we approach the beginning of the new liturgical year. Annually, the Cathedral choir sings a requiem setting the first Sunday of November as we remember the deceased of the parish. We dedicate many hours to requiem settings such as the Duruflé, Fauré, Victoria, Rutter, and Andrew Wright (TRINITAS 4628). The timing is tough as Advent and Christmas

is literally just around the corner. As countless Advent and Christmas motets were distributed, I could see an overwhelmed look upon the faces of these new members. How could we possibly spend enough rehearsal time on the 30 to 40 pieces that span many years of usage? The result was that I had to ask new members to more or less “fake it” and mouth the words on some pieces in order to achieve the freedom of sound to which we were accustomed.

Most new members of a choir will respect such a request gracefully. They are eager to contribute positively and will comply for the good of the group. The real challenge is when someone doesn’t.

Previous years of choral experience does not mean a chorister is exempt from watching the conductor, is allowed to choose one’s own tempo or cut off wherever he or she desires. When I said, “Anyone who has not sung this piece before, please listen the first time,” I should have been more specific and inserted, “under my direction.” No two conductors will interpret a piece the exact same way. It’s the privilege and role of the conductor to make a piece work with the given choir, in the given space, and under her own musical interpretation. After several individual conversations with no consideration for change, I made a decision for the benefit of the choir to sever the relationship and ask the chorister to abandon association with the choir. It is one of the most difficult circumstances I’ve encountered during my tenure, but to continue on was corrupting the morale and accomplishments of the choir.

So, how many is too many? Knowing that people often join a liturgical choir without fully realizing the magnitude of the commitment, it has been my experience that, from time to time, new members come and go. Should you take five and be thrilled if three or four remain? Should you take no more than one new voice per section? It’s a difficult and very important decision to make.

If you intentionally take as many new members as possible, call it a building year! Progress will be slow. It’s an investment in the future and you should go into the year with that intent. However, it is important that seasoned members of the choir know your intention. They must be patient, understanding, and supportive of both you and the new members. The reward, perhaps a few years down the road, will be great!

Be transparent with new choristers. I endeavor to communicate individually every couple of weeks with new members. Check in to see how they are feeling and encourage them to

How can I nurture new choristers while making it challenging and inspiring to the seasoned choir members?

remain committed through the sometimes overwhelming learning process. Assign a mentor within the section to provide additional support and instruction when needed. Simply getting a rehearsal folder in order can be a challenge to a new member. I seek to rehearse approximately seventeen to twenty pieces of music at each rehearsal. Music should be in order before re-

hearsal begins to make for the most efficient use of time. The seasoned choir mentor can give advice when needed concerning rehearsal protocol that may not be evident, such as showing up on time (early!), keeping the chatter to a minimum and communicating absences with advance notice.

Don’t be afraid to use a small group on pieces that call for a more intimate, polished sound. I recall using a schola (two to three voices on a part) on a particular piece that just wasn’t gelling one Christmas. The following year, the full choir sang that same piece exquisitely. Hearing a challenging piece skillfully and beautifully executed makes members aware of the proper choral practices desired. In fact, encouraging all members of the choir to listen to recordings aids in learning choral music. Stylistic nuances, phrasing, and choral colors become part of the of the subliminal aural learning in addition to simply learning the notes on the page.

I frequently send out YouTube links to the choir. Of course, I spend hours selecting the videos I most like and aspire to.

Provide positive feedback, in particular, to the new choristers. Early in my career I made a conscious effort to compliment each section at some point during every rehearsal. Members of a choir devote up to eight hours each week to this ministry. If the experience is not positive and rewarding, dedication fades. However, a conductor must draw attention to things that need improvement as well as when things go well. It is rewarding and motivating to feel a sense of progress. Praise when deserved and constructively fix areas in need of improvement.

Gaining new choir members has many wonderful advantages. Additional numbers allow for a cushion when absences occur. Choirs add to the sense of hospitality in a parish and music frequently brings people into the parish community. However, the addition of too many new members at the same time can present some obstacles in a choir. Know your limits and consider them fairly when welcoming new choristers.

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Celebrating Advent/ Christmas with *Waiting for Love*

Gerard Chiusano



Gerard Chiusano started in music ministry at the age of ten. He studied at The Juilliard School, Mannes College of Music, and Manhattan School of Music, all in New York City. Gerard is currently the pastoral associate for music and formation at The Catholic Community of St. Joseph in North Plainfield, New Jersey.

When my wife, Mary, and I embarked on composing *Waiting for Love* (ocp.org/20558) it was with an eye toward helping children celebrate the season of Advent/Christmas in a meaningful way through performing the cantata as a whole and by incorporating the songs into their catechesis and their liturgies.

It was 2005, and I was in search of a cantata for my children's choir to prepare and offer. In addition, I wondered about the possibility of creating additional verses for "What Child Is This," which is a good Christmastide Communion processional, yet never has enough verses. So I invited Mary to work with me on a new piece. The result, after much work and revision, is the present edition of the cantata.

In this article I hope to outline for you those songs of *Waiting for Love* that can help us enter into the liturgical mysteries of Advent and Christmas in a more spiritually profound way. Not all of the songs will lend themselves to liturgical use, but those that do have connections with the Scripture readings of the season as well as the season's imagery may find themselves helpful in aiding the assembly to worship the God of the Incarnation.

The cantata is comprised of twelve songs: eight for Advent, three for Christmas, and a closing song that is closely tied to the eschatological theology of Advent:

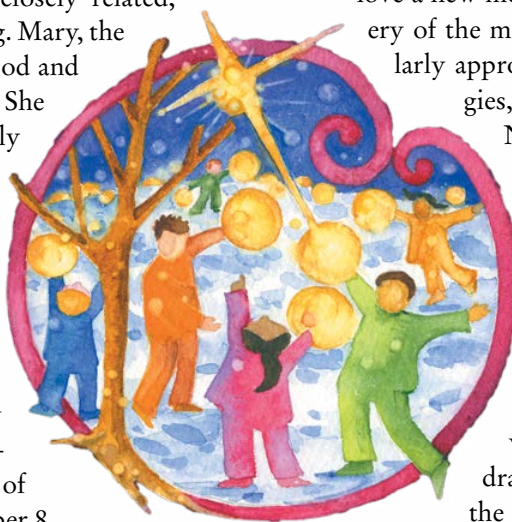
"We Are Called" The text of the song is based on Micah 6 and Isaiah 40. On the Second Sunday of Advent, year B, we hear the beautiful reading from Isaiah 40: "Comfort, give comfort to my people, says the Lord." Isaiah's words to the exiled Israelites gives them assurance that God's promises to his people will be fulfilled. The refrain proclaims the mission of all believers: to love God and one another, and to walk humbly before him. This song is appropriate for liturgical use on those Sundays of Advent wherein we hear of John the Baptist: Second and Third Sundays in year A; Second Sunday in year B; Second and Third Sundays in year C.

"Tell the World" Inspired by Isaiah 9:1–6, this song proclaims the excitement of God's imminent promise of a messiah. It is in this song that the Advent theme of joyful anticipation is made manifest in this collection, like children awaiting a gift at Christmas. This song is appropriate all throughout Advent. Oddly enough, this passage from Isaiah is proclaimed not during Advent, but during Christmas: Mass During the Night (Midnight Mass). What a wonderful way to tie together Advent and Christmas!

"Waiting for Love" This song expresses the longing we have for Jesus, first in his historical context as the Messiah, then in his return in glory. Appropriate anytime during Advent, this is especially appropriate on the Fourth Sunday in year A, when we read from Matthew that the angel proclaimed to Joseph that the child was to be called "Emmanuel: God-is-with-us."

“Let Us Go Up” A spirited proclamation based on Isaiah 2:1–5, this song emits the joy that comes from ascending the mountain of the Lord, a mountain that is not a fortress in war, but a temple of love, where God will teach all people his ways. While appropriate throughout the season of Advent, this song is especially appropriate on the First Sunday in year A, when we hear that reading proclaimed. The song is not a retelling of the reading but an expression of its effect on the heart.

“O Gentle Mother” The Gospel stories of the Annunciation and the Visitation are closely related, and are brought together in this song. Mary, the model for all Christians, trusts in God and gives herself completely to his will. She teaches us to do the same, for it is only in doing God’s will wholly and completely that we find true joy and peace. In this song we honor she who would be the first tabernacle, *theotokos*, the “God bearer.” The joy of this song and its treatment of the text make it most appropriate for the Fourth Sunday in all years, and also for the solemnity of the Immaculate Conception of the Blessed Virgin Mary on December 8.



“Prepare a Way” The story of John the Baptist is intimately woven through the story of Jesus’ birth and the beginning of his public ministry. The text of this song, based on John’s words and the prophecy of Isaiah, bids us to prepare our hearts to receive the Lord whenever he comes, for he comes to bring light, joy, and peace.

This kin of Jesus is not himself the messiah, but points the way to the Christ, announcing the news that the Savior is among us. This is the joyful message of this song. This song is especially appropriate on the Second and Third Sundays in each year.

“What Child Is This” One of the most beautiful Christmas carols, this beloved piece is a foundational part of celebrating the Christmas season. The place of this carol within the cantata, along with its new added text, is meant to broaden its use as a carol depicting Mary, Joseph, and the child as a new family. While the original text in particular tends to focus primarily on mother and child, we wished here to include Saint Joseph as well.

There are nine verses for this piece, the three original verses and six new ones (three for the cantata and three more

for use during Communion processions). While this carol is appropriate all throughout Christmastide, it is especially appropriate for use on the feast of the Holy Family of Jesus, Mary, and Joseph. The number of verses, especially the inclusion of three eucharistic verses, makes this especially useful during Communion processions.

“Something Wonderful” Though we often refer to the Christ as a mighty king, the God-Made-Man came to us as a newborn. Written in the style of a lullaby, this song is meant to reflect the gentleness of a sleeping child and the love a new mother feels for her newborn. The imagery of the manger in the stable makes this particularly appropriate for use in Christmas Eve liturgies, as a complement to carols like “Silent Night.” As the imagery is continued into Christmastide, so too is this song appropriate during the season.

“Tell Us, Shepherds” The text of this song is written to evoke a response from those who long to see the Christ child: “Tell us, why have you come?” The shepherds, the wise men, even the animals wish to draw near to the baby Jesus, because of the goodness that he brings from God. We rejoice with the angels as the multitude of heavenly hosts sing out their glory to God. Finally, we respond in our time that the birth of the Christ will lead us to follow him as he guides us in our daily lives. Inspired by Luke 2:8–18, this is an appropriate song for Christmas Eve and also for the Solemnity of Mary, the Holy Mother of God on January 1.

“Glory to the Lamb” While Advent gives us the opportunity to prepare our hearts for the celebration of Christmas, more importantly it bids us to look toward Christ’s return at the end of time. This song has its basis in Matthew 25:31–32a and Revelation 5:12–13, giving us an eschatological glimpse of the promise of God. The eschatological imagery therefore makes this an appropriate song throughout Advent, especially at the beginning of the season.

With the listing of songs provided from this collection, it is my hope that your community may find something here that can be helpful in celebrating the Advent and Christmas season with the joy of one who awaits the Lord with steadfast hope.

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Leadership and Laban Strategies for the Choral Rehearsal

Lisa Billingham



Lisa Billingham is an associate professor of choral music education at George Mason University where she conducts the university chorale and teaches undergraduate and graduate courses in choral music education. She is the past-president for the Virginia chapter of the American Choral Directors Association and is a planning committee member for the Annual Voices United Conference. She earned her doctorate of musical arts from the University of Arizona.

We as church musicians are constantly looking for new ways to enhance our weekly routines. In the past few years I have realized that my training as a Laban Movement Analyst has helped me to become a more open and effective conductor and person. This article will give you some suggestions for strategies to keep your choir rehearsals focused and creative.

Rudolf Laban

Rudolf Laban was a teacher and movement specialist who created a movement theory to define and enhance dynamic and productive patterns of our daily lives. From an early age he observed human movement patterns and created a theory of how to maximize our movement patterns through relating the psychological intent of movement to the actual movement itself. Through certification in Laban Movement Theory, I have grown more expressive as a conductor and am connecting to my choirs in new and creative ways by pairing the idea of intent to action.

There is a connection between intention and every movement we make. Modeling good posture when we rehearse builds a connection to our singers that is subtle yet important. The relationships we build with our ensemble members are formed from simple gestures of welcoming to the intended gesture of conducting and feedback in the rehearsal and liturgy.

Below is a series of routines and gestures that we can actively create to assist in keeping our ensembles focused and create a welcoming environment for singers to share in the connection between intent and action/performance. Below are some suggested strategies to re-energize your own work and connect to your choir.

Ten rehearsal strategies to keep your choir engaged:

1. **Greet your singers at the door and individually say hello.** The personal connection we make from shaking hands and being greeted with eye contact confirms for choir members that they are individually important to the choir. Keeping your posture positive and open will create the physical and emotional space for them to engage in conversation or simply be aware of the space they hold in rehearsal.
2. **Focus on changing your warm-up patterns.** I have a set pattern in warm-ups that starts with something physical such as stretching or playing a mirror game. I encourage my groups to follow me as I move—raising an arm (if I raise my left they raise their right as if they are looking in a mirror), scrunching my face, massaging my jaw. To add a bit of Laban Movement Theory to the mirror exercise, I have the ensemble isolate one side of the body while they move the other side and then switch sides. This exercise allows you to see which side is dominant and how free your singers are to experiment with movement in rehearsal. Simply inserting breathing back into your warm-ups is a good place to start. Activate the voice with a unison hum prior to vocal warm-ups.

I have found it humbling to realize just how much we rely on our words rather than our gesture to convey musical intent.

3. **Modify the configuration of your rehearsal space or simply change the chair set up.** Rehearsals need a familiarity in the way you start your rehearsal but consider a new way for your ensemble to hear. Changing the design of your rehearsal set up can create an opportunity for singers to hear in a new way. Volunteers are often hesitant to change seats but by trying this from time to time you may find that they ask for one of your new seating arrangements. When you are working in pews or seats that cannot be moved, move the singers. Have you tried a standing position that is mixed by voice part or conducting rehearsal in a circle? Part of building trust in your ensemble is to move them around and ask them to sing mixed. This is another strategy to build confidence for the individual singer.
 4. **Start a new piece with the goal of singing it in the future, perhaps a month away.** My rehearsal pattern is to begin with the songs for services that week, followed by music for at least the next three weeks if possible. My church choir looks forward to feeling confident when we sing each week. When you work ahead, you have the opportunity to set the parameters for how difficult the rehearsals may get during a special or demanding time in the liturgical year.
 5. **Find a way to do something social prior to or following rehearsal, such as a once-a-month birthday club.** This gives the group an excuse to be social with one another outside the church and creates a place for members that might not connect in other ways. Attend concerts together or plan other group activities to find what your singers have in common.
 6. **Try a rehearsal where you use very little or no talking.** This is an excellent tool for training your singers to watch your gestures. We can define the length of phrases and demonstrate the style of a piece with our hands. Demonstrate the shape of an arc in front of you and then ask your singers to model this shape back to you with their hands. This can bring a new level of musicality to your rehearsal without a great deal of explanation. If you incorporate the mirror exercise mentioned earlier you may find that your choir will be able to apply the same sound you create in warm up to your pieces. I have found it humbling to realize just how much we rely on our words rather than our gesture to convey musical intent.
 7. **Ask your members for a list of their favorite songs from which to choose as you plan your music for the year.** Choirs can build a sense of identity by singing a familiar piece. This also allows for ownership of the piece from within your ensemble. This can be gathered through a survey via email at the beginning of the year or by signing up in rehearsal. This is another example of the inner connection of the music to the outward connection to one another. Of course you will always have veto power!
 8. **Learn a song together that can be used as a closing prayer for rehearsal.** Several conductors I know use a closing song such as “The Lord Bless You and Keep You.” There are times when a closing prayer after sharing time may be too difficult for the choir to create. By singing together before they depart they have the opportunity to share something in common that signals that rehearsal is about to end.
 9. **Give your rehearsal one focus for the evening such as tone, rhythm, or singing line.** Our society has become a place where holding multiple conversations, perhaps online and in person in tandem is commonplace. Setting a single goal for your rehearsal helps you to unify your focus as a conductor. This shows the choir how important the topic is for music making. If we foster a solid sense of rhythmic vitality with one song it will most likely carry to the next in your rehearsal. Awareness of simple concepts shared between pieces decreases the need to repeat the same directive with your next rehearsal piece.
 10. **Choose a rehearsal in which you set the goal for yourself of making eye contact with each member of your choir. This may be a habit for many of you.** It can be rewarding to see the members of your ensemble respond to you and instill a sense of connection when breathing and releasing together. The tutti breath that is shared lifts and opens the rib cage, which in turn produces healthy tone.
- It is my hope that this article has given you a reason to engage in routine and the freedom or permission to make it different. Refreshing these strategies is important in confirming a sense of ensemble for your singers. Our singers are creatures of habit and will flourish with encouragement and the opportunity to connect with one another.

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Singing and Celebrating God's Word

SCRIPTURE COMMENTARIES FOR YEAR A

Part 1 of 4: First Sunday of Advent–Eighth Sunday in Ordinary Time

Glenn CJ Byer



Glenn CJ Byer has written widely on the liturgy. He earned a sacred liturgy doctorate (SLD) from San Anselmo in Rome in 1994. Co-author of *Hospitality Basics* (ocp.org/6147), he is currently worship publications manager for OCP.

Reading the Bible is not like reading a novel where people are always tempted to look at the back of the book to see how the story ends. With the Bible as with life, the meaning of the story is not a surprise ending, rather it is found on every page and in every moment of the story. The key to Christian living, then, is to look for the meaning in every moment, to live a life of awareness. In the readings for these weeks this often means gaining knowledge, but it is more than that: a life of awareness is a life that embraces change and repentance in those areas that need change combined with a life that embraces a patient peace, in those areas where we find the truth. Finally we see in our readings that this awareness is uncovered by means of a quest, a journey in search of the truth. So let us consider how we might sing about the happy ending that is found throughout the texts we will hear.

A Word of Awareness

When Jesus preaches the Sermon on the Mount in Matthew chapter 6, he makes it clear he is not announcing a new law. The Beatitudes (4 OT), the sayings on Salt and Light (5 OT), even the sayings expanding the old law (6–7 OT), and especially in the Lilies of the Field sayings (OT), all of these are simply a description of how blessedness—“happiness” in some translations—actually works. The preaching of Jesus is a call to wake up and to become aware of what is already here. Here is the meaning of life, here the solving of the mystery! You don’t have to flip to the end of the story; it’s right here, right now. Saint Paul affirms this truth when he reminds us that we are the Temple of the Holy Spirit (7 OT)—God is with us right now—and when he reminds us that we cannot force the end times to happen, it is because, truthfully, we shouldn’t need to wait. For even though we see only through a glass darkly, we *can* see, we *can* be aware. The Advent readings reinforce this concept—Saint Paul and Jesus seem almost frustrated with our sleepy approach. Wake up—be aware! (1 Advent).

So it would do us good to look at our repertoire, especially for this time of the year, and make sure that our songs are awake and aware. The sections of our hymnals and missals on trust are a great place to start. Songs like Bernadette Farrell’s “O God, You Search Me” (BB/MI 436) affirm our awareness of God’s presence here in our lives. Traditional hymns of praise are often exhortations to awareness—“All Creatures of Our God and King” (BB/MI 536)—especially in Rick Modlin’s inspiring contemporary arrangement (available in *Choose Christ 2016*) is a great example of this important role that music of praise can serve.

As with so many matters of faith, it is worth remembering that knowledge by itself is not the complete answer. History is littered with heresies based on the idea that there was some secret knowledge that could guarantee us salvation. The readings make it clear that there is no secret handshake: We already know all that we need to know, and it is plain and obvious. And while there will be untold blessings that come at the end of our personal story, they are not wholly separate from this life.

As we pass through Christmas and the New Year, it is good to be aware of the continuity of all life. Many will be especially aware of the people who have died and that they have died in Christ. We need to offer comfort, to help mourners join with their deceased friends living the new life to which we all are called. Yes, we miss those who have died, but the “Song of Farewell” (*In paradisum deducant te*) from the funeral rite makes it clear—we can still talk with them and pray with and for them.

A Word of Change

Knowing how the world ought to work is a powerful tool for us, one that will help us to be honest with ourselves and honest about our failings. Our knowledge makes us aware that we do not have permission to sin (6 OT) and that we will be judged (8 OT). The reason we want to become aware is that we want to change, we feel the call to conform our life to the life of Christ. The penance of Advent should have this sense of wanting to change because we have become aware (or aware again) of what poor disciples we have been. Musically this can be tricky: we don’t want to break out the Lenten antiphons like “Attende Domine,” but at the same time we don’t want to put all the work of Advent on the Lord and his coming. Can’t *we* go out to meet the Lord at his coming? Can’t we find new ways to be vigilant in our faith? We need to balance “O Come, O Come, Emmanuel” (BB/MI 38) with “Stay Awake!” (BB58/TM 40). It is a question of ensuring that we are singing both sides of the story.

Words of Home and Journey

One of the best ways to become aware of our place in the world is to go on a journey. All through these weeks we find words of going on a journey and words of coming home. It seems that if we stay in one place, we can forget that we need to grow, to become aware, and adapt our lives to the Gospel. We need to go out, to “Seek the Lord” (BB/MI 658) (4 OT), to shake things up. Songs of journey are invitations for us to open our lives yet again. No matter what evil we have done, and even the good we have done, none of this should block the way to doing more, to be-

ing more aware of how we can share God’s gifts with the whole world, nourished by the Eucharist, our “Food for the Journey.” Only then can we recognize new wonders that our God continues to bestow in our lives, wherever we call home, and so join with Chris Muglia, or with Val-Limar Jansen’s moving arrangement, and sing “Our God Is Here” (BB/MI 305).

A Word of Peace

When we reflected on these readings three years ago, we mentioned the importance of peace, tied up with the concept of Jerusalem. Alas, three years on, and the need for peace has become even greater. Music has the power to change hearts, and while we likely won’t be going on tour to Jerusalem or any of the many places of conflict, we need to ensure that songs that call for peace remain prominent in our repertoire.

An Odd Year

One final word. This is one of those years for which we give thanks as musicians—Christmas and New Year’s Day are both on Sundays. Although our finance committee might bemoan the loss of a collection or two, we celebrate having the complete fourth week of Advent to prepare. A consequence of this alignment is that neither Holy Family nor the Baptism of the Lord will be celebrated on a Sunday. Incorporating the message of the Holy Family into Christmas is not too difficult to do, but what about the Baptism of the Lord? It turns out that the message of the Epiphany has traditionally included three revelations—the revelation of Christ to the nations in the persons of the Magi, the revelation of Christ to Israel by means of the first sign at the Wedding at Cana, and the revelation of Christ to Saint John in the Baptism of the Lord. The hymn “Songs of Thankfulness and Praise” (BB/MI 107) makes this point beautifully and set to the tune SALZBURG is an easily accessible melody.

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On Litanies

Technical Advice on Music in the Liturgy

Rick Modlin



Rick Modlin is manager of music development for OCP. He has recorded a jazz album (*Joy to the World*, ocp.org/10993), written liturgical and choral music, and arranged many OCP compositions. He is an active parish musician in the Archdiocese of Portland in Oregon.

Litany: A prayer consisting of a series of invocations and supplications by the leader with alternate responses by the congregation. – *Merriam-Webster*

Litany: A prayer consisting of a series of invocations and petitions, each sung or recited by a deacon or other person and responded to by the congregation with a phrase such as “Kyrie eleison” (Lord, have mercy) or “Ora pro nobis” (Pray for us); also a procession at which such a prayer is sung or recited. – *New Harvard Dictionary of Music*

Litany: The natural vehicle of sung prayer, the virtually indispensable vehicle of sung communal prayer. – *Dr. Ralph A. Keifer (1940–1987), noted liturgist and author*

“**L**itany” is often a mysterious word for many liturgical musicians. What is a litany? Is it spoken or sung? How is it different from a *regular* song? When does one use a litany?

Probably originating in the Byzantine church, litanies in the Judaic and Christian churches date back hundreds of years, a history too voluminous to recount here. One early example of the structure of a litany is Psalm 136:

Praise the LORD, who is so good; God’s love endures forever;
praise the God of gods; God’s love endures forever;
Praise the Lord of lords; God’s love endures forever;
Who alone has done great wonders, God’s love endures forever;
Who skillfully made the heavens, God’s love endures forever... (NAB)

The form of this psalm suggests that it was likely recited or sung *antiphonally*; that is, by two separate groups of people alternating. For practical reasons, the leader would take the first part of each pair of lines that changes, and the larger group would respond with the line that is the same each time.

You are already reciting more than one litany at every Mass. The Kyrie, the Universal Prayer, and the Lamb of God are all litanies. It has also been suggested that the Gloria, being roughly a series of acclamations, is *litanic* in form. If you attend daily Mass, you are probably accustomed to speaking these four parts of the liturgy. And on Sunday, they are typically sung (less often for the Universal Prayer). So, a litany can be either spoken or sung.

Have you ever prayed with our Baptist or evangelical brothers and sisters? It is fairly common for the group to interject little phrases as the leader is praying aloud. For example:

Prayer leader: We ask for your blessings on this gathering...
Someone in group: Yes, Lord!
Leader: ...that you would heal the sick among us...

Someone else in group: Help us, Lord!

Leader: ...and reveal your love for us...

Someone in group: Amen! Show us, Lord!

If one were to codify those interjected responses into a single, common (communal) response that everyone interjects together, one would have a litany.

At Easter Vigil during the baptismal liturgy, and at baptisms and ordinations, we find this series of supplications:

Holy Mary, Mother of God, pray for us.

Saint Michael, pray for us.

Saint...pray for us...

A series of supplications by the leader followed with an alternating response by the people...sound familiar? This is why it is known as the “Litany of Saints,” a litany which dates back to the fifth century.

How is a litany different from a *regular* song? Take this hymn, for example:

1. Je - sus Christ is ris'n to - day,
2. Hymns of praise then let us sing,
3. But the pains which he en-dured,
4. Sing we to our God a - bove, } Al - le - lu - ia!

1. Our tri - um - phant ho - ly day,
2. Un - to Christ, our heav'n - ly King,
3. Our sal - va - tion have pro - cured;
4. Praise e - ter - nal as his love, } Al - le - lu - ia!

1. Who did once up - on the cross,
2. Who en - dured the cross and grave,
3. Now he reigns a - bove as King,
4. Praise him, all ye heav'n - ly host, } Al - le - lu - ia!

1. Suf - fer to re - deem our loss.
2. Sin - ners to re - deem and save.
3. Where the an - gels ev - er sing.
4. Fa - ther, Son, and Ho - ly Ghost. } Al - le - lu - ia!

Text: 77 77 with alleluias; verse 1, Latin, 14th cent.; para. in *Lyra Davidica*, 1708, alt.;
verses 2-3, *The Compleat Psalmist*, ca. 1750, alt.; verse 4, Charles Wesley, 1707-1788, alt.
Music: Later form of melody fr. *Lyra Davidica*, 1708.

The recurring “Alleluia” phrase suggests a litany, and indeed, the hymn has a litanic form. However, the text is not supplicatory in nature; rather, it is acclamatory. Taking poetic license, one might turn it into a litany by altering it thus:

Risen Christ, now come today; Hear us, we pray.

Christ triumphant, make us holy; Hear us, we pray.

Length is also a consideration. The leader’s petitions and the group’s responses are fairly short in a litany. There is no rule as to what is too long to constitute a litany. But since it is a prayer form, brevity helps people not forget what they are praying about by the time their response comes along! Their response needs to be short enough that they can remember it without referring to something written down.

Are litanies still being written? Yes; one example is Bernadette Farrell’s “Litany for Advent (Litany of the Word)”:

Cantor All Cantor All

1. Word of jus - tice, Al - le - lu - ia, Come to dwell here. Ma - ra - na - tha!
2. Word of mer - cy, Al - le - lu - ia, Live a - mong us. Ma - ra - na - tha!
3. Word of pow - er, Al - le - lu - ia, Live with - in us. Ma - ra - na - tha!
*4. Word of free - dom, Al - le - lu - ia, Save your peo - ple. Ma - ra - na - tha!

*Additional verses available in accompaniment books.
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Farrell introduces a unique feature by dividing up the leader/response text into four parts. A more “standard” litanic structure might have been:

Word of justice, come to dwell here.

Alleluia, maranatha!

Word of mercy, live among us. Alleluia, maranatha!

But musically, the first and third melodic phrases are identical, making it more satisfying to give both those textual phrases to the leader/cantor. It also then pairs the acclamatory “Alleluia” with the names of the “Word,” and the supplicatory “Maranatha!” with the supplication which directly precedes it:

Word of mercy; *praise the Lord!* (acclamation)

Live among us; *come, Lord!* (supplication)

When does one use a litany? Here are a few possibilities; and there are others:

- The structure of a litany gives it a certain insistent, rhythmic feel that can be further enhanced when set to a melody. This characteristic, coupled with the ability for congregations to recite a litany response without the need for it to be printed and held, make litanies a great choice for processions.
- Given that its structure is tailor-made for communal prayer, and that it is often fairly simple musically, a litany also makes a great choice in any prayer group setting.
- During a group reconciliation service, there are moments when a group litany is quite fitting, such as after individual confessions have concluded, as the assembly reconvenes.

Check out these litanies set to music, available from OCP:

- “Advent Litany” by Michael Prendergast and Rick Modlin BB/MI 51
- “Litany for Advent (Litany of the Word)” by Bernadette Farrell BB/MI 66
- “Litany for the Procession of Gifts” by Paul Inwood R3 293
- “Litany of Peace” by Barbara Bridge BB/MI 526
- “Litany of Saints” (for children) by Father John Schiavone R3 121
- “Litany of the Holy Spirit” by Dan Schutte (Print Octavo 30106528; PDF Octavo 30110372)

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Cantate

Choral Music for the Season

Angela Westhoff-Johnson



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It's easy to repeat the same music from year to year, especially during short seasons such as Advent and Christmas. Some pieces you will *absolutely* want to include each year. Can you imagine not singing “Silent Night” one Christmas? There are some pieces, however, that are more desirable because of the text than the music itself. For example, “Away in a Manger.” While research shows there are forty-one musical settings of this Charles Wesley (1707–1788) text, two musical settings rise to the top of familiarity—MUELLER and CRADLE SONG. The most popular setting in the United States, MUELLER, is attributed to James R. Murray (1841–1905). CRADLE SONG, written by William J. Kirkpatrick (1838–1921), is perhaps less known by the greater population of non-musicians in this country, but well loved and customary throughout Europe. Alternating settings is one way to include the charming text while adding musical variety. Below are similar offerings of established texts or music with new musical settings or arrangements to bring variety to your choral repertoire.

Savior of the Nations, Come Arranged by Robert G. Farrell

Choral Hymns of Praise, Octavo 30133788 | **Voicing:** SATB, Organ |
Difficulty: Medium | **Time:** 4:10 | ocp.org/30133788

Having a skilled organist is a choir director's dream. The repertoire possibilities are endless. Likewise, advanced organists love repertoire that is challenging and allows their skills to shine. This sophisticated arrangement of the familiar Advent hymn tune “Savior of the Nations, Come” (NUN KOMM, DER HEIDEN HEILAND) elevates the organ from its typical accompaniment role to be an equal partner with the choir. The organ part on the third verse in particular adds great variety, featuring fleet and florid figuration.

The text is drawn from two sources. Verses one through three and six are based on William Reynold's traditional translation of Martin Luther's words, themselves a paraphrase of the Saint Ambrose's original Latin. Verses four and five, however, were written much more recently (1984) by Delores Dufner, OSB. The fourth verse uses the metaphors of dew and rain to evoke the restorative, life-giving qualities of Christ while the fifth portends his second coming. Images of the Nativity bookend the textual structure of the verses.

Chorally this arrangement is approachable and exciting! A few spots may need some note shedding and concentrated rehearsal time, but overall, the arrangement is accessible without sounding too simple, in particular for experienced choirs. The final verse is a strong unison setting with a Picardy third ending that provides an effective moment of

text painting on the word “bright.” While most arrangements in OCP’s Choral Hymns of Praise octavo series include a reprintable assembly edition, this concertato arrangement of NUN KOMM, DER HEIDEN HEILAND is intended for choir and organ alone.

Choral programs with gifted organists should consider this for Advent liturgies.

Of One That Is So Fair and Bright

by Andrew Wright

Sisters in Song, Octavo 30134926 | **Voicing:** SSA, Descant, Organ | **Difficulty:** Medium | **Time:** 3:37 | ocp.org/30134926

There are some landmark choral gems that unofficially serve as the definitive setting of a text. Benjamin Britten’s “A Hymn to the Virgin,” composed in 1930 to the fifteenth century English text, is one of those enduring choral works. Composed when Britten (1913–1976) was a mere 16-years-old, this masterpiece is simple, delicate and filled with wonderment. It’s one of my unparalleled favorites. This setting, “Of One That Is So Fair and Bright,” by British composer Andrew Wright should not be overlooked! There are certainly similarities between these two settings by talented English composers. The medieval text in *macaronic form* (composed of Latin words mixed with vernacular or non-Latin words) influences the form of the music. While the Britten setting calls for two choirs, the Wright setting has greater flexibility. Consider using a solo voice on the Latin text of the verses to provide variety in musical color and texture. “Of One That Is So Fair and Bright” can be sung simply in unison or with SSA choral parts. The refrain with the text, “*Ave maris stella, Maria!*,” can incorporate the men of the choir along with the assembly for added variety (there is an assembly edition included in the octavo). While this setting will not be overly challenging for moderate to skilled choirs, proper attention and connection to the text will allow its beauty to come alive. Less skilled choirs will be successful with this piece through adequate rehearsal time. Most appropriate for the Fourth Sunday of Advent, “Of One That Is So Fair and Bright” will add tranquility and beauty to any Marian feast.

Come, Thou Long-Expected Jesus

Arranged by Charles Kennedy

OCP Choral Series, Octavo 30122281 |
Voicing: SSATB, Piano, Violin |
Difficulty: Easy/Medium | **Time:** 2:54 | ocp.org/30122281

Advent text by Charles Wesley (1707–1788) The “Come, Thou Long-Expected Jesus” is most commonly associated with the hymn tune STUTTGART. This setting to the Irish Folk Song “The Bonny Light Horseman,” arranged for SSATB choir, piano and violin, with optional organ

by Charles Kennedy, is a delightful alternative. The violin part (or another C instrument), while not necessitous, is certainly characteristic to the Celtic feel. Chorally, this arrangement is not demanding. Verse one is unison women, although an authentic sounding female solo voice would be spot-on! Likewise, verse two with a solo male voice or the entire tenor and bass section. The interlude between verses two and three features the violin and piano with an optional organ part for added support. SSA voices present verse three. If you have limited voices, adjustments could be made to make it work. Consider three solo voices, a high tenor taking the alto part, or omitting the second soprano part entirely. Verse four introduces accessible, straightforward four-part choral writing. The enchanting notes of the violin provide a sweet ending to this charming piece for Advent.

Two Christmas Carols

by Nathan Jensen

TRINITAS Choral Series, Octavo 30114057 | **Voicing:** SATB |
Difficulty: Medium | **Time:** 3:47/3:52 | ocp.org/30114057
See music for review, [pgs. 26-27](#).

There are several things I like about this octavo. First, there are two original songs in this short four-page publication: “It Came upon the Midnight Clear” and “Lo, How a Rose E’er Blooming.” Great value! Incorporating well-known text with new music is an attractive way to mix things up from year to year. “It Came Upon a Midnight Clear” is a strophic setting, for the most part. Verses one, two and four are shown with one picturesque and earnest harmonization. Verse three offers a slightly altered setting with moments of fauxbourdon and pedal point. Both include an effortless meter change from 3/4 to 6/8 that offers further interest and appeal. “Lo, How a Rose E’er Blooming,” much like the beloved ES IST EIN’ ROS’ ENTSPRUNGEN hymn, is a beautiful, intimate setting of the traditional German carol text based on Isaiah 11. I love tight choral harmonies. Composer Nathan Jensen achieves great results with this strophic piece through close choral part writing that is soothing, thought-provoking, and to some extent, suspenseful. Well-known texts of this magnitude must be set to excellent music. Gifted composer Nathan Jensen has created opuses worthy of such distinguished texts. Interpretation of these pieces must be exceptional. The complexity in these settings does not exist rhythmically, as both are quite simple in this regard. Rather, beautiful execution of the musical phrases and a rich, warm choral tone will make “It Came upon the Midnight Clear” and “Lo, How a Rose E’er Blooming” excellent choices for inclusion in Christmas concerts, carol services, or any of the Christmas liturgies.

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for the choir of St. John United Lutheran Church, Seattle, Washington

It Came upon the Midnight Clear

CMD;
Edmond H. Sears, 1810-1876, alt.

Nathan Jensen

VERSES 1, 2, 4 (♩ = ca. 54)

Soprano
Alto



2. Still through the clo - ven skies they come, With peace - ful wings _____ un -
4. For, lo! the days are has - t'ning on, By proph - ets seen _____ of

Tenor
Bass



2. furred, And still their heav'n - ly mu - sic floats O'er all the wea - ry
4. old, When with the ev - er - cir - cling years Shall come the time _____ fore -



(♩ = ♩)



2. world: A - bove its sad and low - ly plains They bend _____ on hov - 'ring
4. told, When peace shall o - ver all the earth Its an - cient splen - dors



1. D.C.
2. to Vs. 3
Fine



2. wing, And ev - er o'er its Ba - bel sounds The bless - ed an - gels sing.
4. fling, And all the world give back the song Which now the an - gels sing.



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VERSE 3 (*fauxbourdon*)

3. And you, be-neath life's crush-ing load, Whose forms are bend - ing

3. low, Who toil a - long the climb-ing way With pain-ful steps _____ and

(♩ = ♪)

3. slow, Look now! for glad and gold - en hours Come swift - ly on _____ the

3. wing: O rest be-side the wea-ry road And hear the an - gels sing. D.C.

Cantor Avenue

Weekly Reflections for Cantors on the Responsorial Psalm and More

James Hansen
and Melanie Coddington



James Hansen and Melanie Coddington served the NPM Cantor and Lector Schools as master teachers for many years. Co-authors of *Cantor Basics, Revised Edition* (ocp.org/11837), they currently reside in Abingdon, Virginia. Melanie works for the Diocese of Richmond.

First Sunday of Advent

Is it my imagination? As I sit here at home on the Saturday before Advent begins, the earth itself seems to be holding its breath. Oh, I know what day it is: a full day to celebrate “local shopping opportunities,” sandwiched between Black Friday at the great and powerful malls, and the conclusion of this carnival of commerce, cyber Monday. How fitting that the stillness of Advent insinuates itself into this frenzy, insisting on a breather in the annual consumer marathon. Sensing the silence behind the hum of the not-so-distant highway and the prattle of passers-by, I yearn to find more of this rare quiet magic, even hold on to it, and surely, allow space for it in the season to come.

Both Isaiah and Psalm 122 envision throngs of people on the move, making their way to the Lord’s house. This Temple of glorious imagination draws all nations and peoples to the one God, for instruction, right judgment, and ultimately, transformation. Here peace overcomes strife and the tools of war, now reshaped, serve a fruitful purpose. In Psalm 122, the tribes go up, Temple bound, bearing not arms, but blessing, for the city and its people—a city of prosperity, peace, and finally, a city of quiet.

Even as holy place and marketplace vie for our energy and attention, I am determined to allow space and time for peace and quiet during the Advent days to come. I invite you to join me in these Advent allowances.

Second Sunday of Advent

‘Tis the season—a crowded calendar, further strained by extra rehearsals, threatens the promise of my Advent allowances. I remember as a younger person being uncomfortable with extended silence; but with the maturity of increasingly venerable age, I find I tire of the constant chatter (of a few of my human and nearly all of my electronic companions). These days I value intervals of thoughtful watchfulness, and my resolve to allow space for silence has found a quiet chair in a quiet corner for the time being. In a kind of first fruits of this cultivated silence, I realize again that listening well is critical to becoming both a better person and a better musician.

These words of Thomas Merton seem particularly apropos:

“The Advent mystery...is the beginning of the end of all in us, that is not yet

Feel strength surging through feeble hands and weak knees, and let the words of exhortation cross your own lips: “Be strong, fear not!”

Christ.” (*Seasons of Celebration*, Notre Dame, IN: Ave Maria Press, 2009).

The compilers of the *Lectionary* formed a ready alliance between Isaiah’s poetic peaceable kingdom and Psalm 72. Both Scripture pericopes (excerpts) represent a high water mark in power and familiarity. Jesse, we remember, fathered the great King David, and from the same root (“a shoot...from the stump”), a just king will come again. While poverty and wickedness will have their say, fair and true judgment will prevail, bringing on an age of extraordinary peace. Psalm 72 is ascribed (an honorary attribution by the anonymous author) to David’s son, Solomon, who, according to collective memory, embodied the very virtues found in Isaiah’s king to come: wisdom, justice, and peacemaking.

Immaculate Conception of the Blessed Virgin Mary

Today’s celebration reportedly began in Jerusalem (although some sources place it in the Eastern Church) in the eighth century, at which time it bore the designation, the Conception of Saint Anne of the Mother of God. The same feast migrated to Britain in the middle ages, appearing under the title, The Conception of Saint Mary. Throughout the centuries, the theology of Mary’s role in salvation history continued to develop. In 1854, in a scenario of high-church drama (specifically *ex cathedra*—from the chair), Pius IX proclaimed Mary’s Immaculate Conception a dogma of the Church, and our solemnity received its present name.

This feast concerns Mary, Christ’s human mother, being herself conceived without sin. Because of her singular closeness to her son, Jesus, the Word of the Father made flesh in her very body by the power of the Spirit, Mary, the Mother, must have been unusually, no, uniquely graced. We hear the angel cry, “Hail, full of grace,” before any mention of the Almighty’s proposal. Her careful and considered. “May it be done to me,” along with her son’s “Not my will but yours be done,” together form a corrective on the story of human disobedience featured in today’s first reading.

In response, Psalm 98 leads us in a new song, telling of marvelous, wondrous deeds done by the Lord on behalf of people, done out of God’s own justice, kindness, and faithfulness, for all the ends of the earth to witness.

Third Sunday of Advent

Silence establishes a sense of balance in the spoken word or in music. It creates the appropriate context in which to hear, speak, and sing words of creation and meaning. Sound depends on silence to offer an opening. In a certain way, silence cushions sound, giving it, quite literally, a soft place to land.

Take time this week during your Advent allowance of silence to luxuriate in the images of Isaiah’s desert brought to bloom by abundant rain: Hear the sound of wadis awash and rivers flowing across the once parched land. Feel strength surging through feeble hands and weak knees, and let the words of exhortation cross your own lips: “Be strong, fear not!” Imagine the first shafts of light piercing blind eyes and stabs of sound penetrating deaf ears. Give in to wonder as limbs once lame start leaping and tongues once tied start singing. Let Isaiah’s foretelling of this complete reversal of Israel’s fortunes become a true balm for the soul in our own uncertain times.

This pericope (selection) from the thirty-fifth chapter of Isaiah (surely good for what ails us as winter sets in) provides the lector with an excellent opportunity to mine the silence between words and ideas, setting off the images for members of the assembly to capture with their mind’s eyes and ears (the original version of virtual reality). Reread and ponder the first paragraph above and make judicious use of silence. Then, psalmist, bring these images to life in song.

Our Lady of Guadalupe

After two years absent (due to illness one year and a conflict the next), I returned to the early morning celebration of *Mañanitas* (a lay-led service that “wakes” Our Lady of Guadalupe with festive song), at our sister parish thirty miles distant. (I must confess, my Spanish remains limited to *un poco solamente*, a little only, in spite of my fits and starts with CD-based study.) I managed to sing along, adding my clear soprano to lots of voices in lower octaves (and a few in between, *making a joyful noise*). With piping hot *arroz con leche* (imagine rice pudding in liquid form) in hand, I headed back to prepare for 9:00 a.m. Mass at the home parish.

Communication had been sketchy at best, so I had prepared the choir to lead our limited selection of bilingual music, while remaining open to changes on the day. Sur-

prisingly, a handful of singers from the 5:00 a.m. service appeared. A quick negotiation through Josie, the parish's resident bilingual *abuela* (grandma), refined our plans to incorporate their singing a song from *Mañanitas*. Together, we made our way through Mass, with bilingual music for entrance and Communion, the Spanish piece at preparation, and Mass parts in English (all we had available). All sang "Adiós, O Virgen de Guadalupe," which the parish had sung the previous year on the proximate Sunday. It made for a lovely, harmonious end to our first-ever bilingual Mass for Guadalupe.

Now the choir wants to learn bilingual Mass parts for next year!

Fourth Sunday of Advent

Cantors love to sing and lectors love to read—a true blessing for parishes. For where would we be without the Word proclaimed? The *General Instruction of the Roman Missal* (GIRM) puts it this way: "For in the readings ... God speaks to his people ... and Christ himself is present through his word in the midst of the faithful" (55). Yet, you and I have spent Advent Sundays here on the Avenue pondering the value of silence. Why?

The GIRM's next line provides a clue: "By silence and by singing, the people make this divine word their own." We get the singing part, the Responsorial Psalm being our bread and butter; but what about the silence? Article No. 56 goes further, recommending "brief periods of silence," and suggesting that "by means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer ... prepared" (56). Not only do we need to prepare in order to lead the Psalm, the assembly needs to prepare to respond to the word just heard. Enter the silence.

We cantors must learn to appreciate the power of silence, to realize that real stillness between the first reading and the psalm (and the second reading and Gospel acclamation) opens a space for the Holy Spirit to move within, between, and among people. Time will reveal the value of this meditation on the word, as all hearts together seek encounter with God.

The Nativity of the Lord (Christmas): Vigil

Advent extends until midnight on Christmas Eve, and this rare, full, fourth week of the season allows us time to enjoy some customs a shorter fourth week might deny us. Mystery increases, with the longer week making the darkness seem even darker and more powerful. (Once upon a time wildings made their appearance at this hour, bringing

a frisson of Halloween, with elves, mummers, and strolling musicians coming out of the forests and into the lanes.)

If your own good fortune includes the Vigil Mass, this liturgy's first reading presents you with an Israel freshly arrived out of exile and into the light of a youthful marriage—heaven and earth wed again in the dawn of renewed relationship. Psalm 89 sings out clearly a message of covenant, for David and his progeny, and for the people who walk in God's light. In the second reading, Saint Paul outlines Israel's history (giving David a starring role) and goes on to quote the herald, John the Baptist (whose later encounter with Jesus will bring the Christmas season to a close). Finally, the Gospel proclaims the genealogy of the child, Jesus, connecting this episode in the covenant story all the way back to Abraham.

The watched clock moves with leaden stubbornness. Advent wreath candles drip down into puddles. All the wee doors of the Advent calendar stand open and holly branches hang on the outside doors to bar wood sprites and their mischief. Out of time on this shortest of days, we look now to midnight.

The Nativity of the Lord (Christmas): Night

After weeks of anticipation, this moment in the story of salvation comes as no surprise. Still, the compelling language of light breaking through darkness and a child born—brave, wise, and peaceful—stirs our soul. We pause to contemplate this new dominion, to ponder what "forever peaceful" might mean.

Somehow, this birth has turned the tide on oppression and human misery. Yokes, poles, and rods—the tools of tyranny—lie smashed on the ground. We hear of a great bonfire, set to consume the detritus of war: boots wearing the scars of battle, cloaks bearing the blood of the dead and wounded. This son-given-us takes on "dominion," that stewardship of all creation assigned to human beings in the beginning, but turned to greed and exploitation by sin. Names bestowed on this one speak hope: Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace. Isaiah describes his reign as "vast and forever peaceful."

All this makes tonight's selection from Psalm 96 resonate with meaning. Notice the verbs in verses 1 and 2: sing, sing, sing, bless, announce, tell—each a call to praise with a sense of urgency. The good news of salvation must ring out among all nations and peoples. In verse 3, creation itself joins the mighty chorus, as heavens, earth, sea, plains, forests, and the creatures that fill them rejoice, resound, and exult. The whole earth welcomes the dominion of the Lord, for he comes to rule with justice.

Have peace in your heart and thousands around you will be saved (Eastern Orthodox).

The Nativity of the Lord (Christmas): Dawn

Let me share a word concerning the evolution of tradition, specifically the emergence of our four Christmas celebrations: the vigil and Mass in the night on December 24, followed by liturgies at the break of dawn and in the fullness of day on December 25. Taking all four as a whole, we recognize the symbolism of the light of God overcoming the darkness.

As early as the fourth century, the pontiff offered Christmas Mass in the morning at Saint Peter Basilica in Rome. Liturgy late at night had become an admired custom in Jerusalem, so when the Basilica of Saint Mary Major in Rome introduced a devotional “Bethlehem cave” in the church in 432, she took advantage of the transition to import the practice of Midnight Mass.

Meanwhile, a community of Greek Christians living in Rome developed a strong devotion to the great Saint Anastasia of Sirmium. The feast day celebrating her martyrdom also fell on December 25 and represented an important cultural event as well as a religious observance. In a gesture of Roman hospitality (in light of the growing tension between East and West), the Holy Father began to make a slight detour to recognize Saint Anastasia and her Greek followers, between the late night and Christmas daytime liturgies. In time, the texts of this third celebration evolved to focus on the birth of Christ, while the custom of three Masses remained in place.

The Vigil Mass of December 24 arose in our own time, coming on the heels of Vatican II.

The Nativity of the Lord (Christmas): Day

Parish music directors, cantors, accompanists, and long-time choir members cherish the fruits of their history with Christmas music. This investment of active memory arises from a lifetime of rehearsals, liturgies, and holiday concerts, coupled with the singing of beloved carols, long enshrined in the traditions of their families and communities. The darker side of this devotion manifests in the tension that arises between it and the ongoing thirst for novelty—something new to spark the season, engage the bored, and keep the singers and instrumentalists committed. Gifted composers and arrangers employ every trick of creative invention to satisfy this vague yearning, but tradition does not respond willingly to innovation. Such newness entertains the professionals and veteran volunteers, but the people in the pews come for the expected. Consider all this, dear cantor, as prelude to a plea.

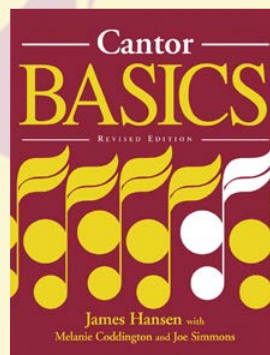
The first reading, telling of the deliverance of the people from exile to their own land, and announcing the promise of salvation, brings forward the real meaning of Jesus’ birth. Psalm 98 confirms this hope of salvation, and its refrain allows the whole gathered people to stand in for all peoples of all lands, singing of God’s saving power (five times over). If you ever wanted to pinpoint a time for ritual music to be as familiar as the back of one’s hand, pin this moment.

You know your parish’s favorite version of Psalm 98 (probably better than the back of your hand). Sing it today, from memory. Yes, I mean it—*by heart!*

To read the rest of James and Melanie’s columns (The Solemnity of Mary, The Holy Mother of God, Second–Eighth Sunday in Ordinary Time), please visit ocp.org/cantoravenue.

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Seasonal Ritual Suggestions

Help for Planning Ritual Moments

Paul Covino



Paul Covino received his master's in liturgical research from Notre Dame and has worked for more than thirty years in pastoral liturgy. He is the editor of *Celebrating Marriage* (ocp.org/30106208) and currently serves as director of Campus Ministry at Assumption College in Worcester, Massachusetts.

A colleague with vast retreat experience once told me, “If you don’t want God to reveal your deepest desires and open up new opportunities for you, then don’t go on a retreat!” I guess I did not pay enough attention to this warning because a retreat several years ago prompted some unexpected changes in my life. After twenty-one happy years directing liturgy at one school, I moved across town to become director of campus ministry at another school, and after thirty-three happy years in ministry as a layperson, I began the formation process for ordination as a deacon. Both of these changes, which happened in the course of a couple of months, have brought many blessings and a few challenges. Like other changes and experiences in my life, they have also given me a new lens through which I view liturgy. Part of that new lens is the role of the deacon.

Deacons in the United States

There are currently more than 15,000 active permanent deacons serving in the United States. That is remarkable given that this ministry essentially did not exist fifty years ago. In modern times, it was the Second Vatican Council that called for a restoration of the diaconate “as a proper and permanent rank of the hierarchy” in 1964 (*Lumen Gentium* 29). Three years later, Pope Paul VI issued “General Norms for Restoring the Permanent Diaconate in the Latin Church,” and the following year, the Catholic bishops of the United States petitioned the Vatican to approve the restoration of the permanent diaconate in this country. The first seven permanent deacons in the United States were ordained in 1971. Forty-five years later, that number is more than 15,000, of whom 93 percent are married, 16 percent are Hispanic or Latino, 3 percent are African American, and 3 percent are Asian or Pacific Islander (Center for Applied Research in the Apostolate, “A Portrait of the Permanent Diaconate: A Study for the US Conference of Catholic Bishops [USCCB] 2013–2014”).

Church documents speak about three related aspects of the deacon’s ministry: (1) evangelizer and teacher in the Church’s ministry of the Word, (2) sanctifier in the Church’s ministry of liturgy, and (3) witness and guide in the Church’s ministry of charity and justice (USCCB, *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*). These same documents also emphasize Communion and collaboration in discussing the deacon’s relationship with his brothers and sisters in the body of Christ: bishop, priests, women and men religious, and lay people. What, then, are some of the ways in which the deacon, in collaboration with other ministers, assists in the preparation and celebration of the liturgical seasons of Advent and Christmas?

The Deacon in Advent

TODAY’S LITURGY Advent • Christmas • Epiphany 2017

The first two Scripture readings on the First Sunday of Advent introduce the image of light: “let us walk in the light of the Lord” (Isaiah) and “let us then throw off the works of darkness and put on the armor of light” (Romans). In the United States, Advent unfolds as we move toward the winter solstice, the day of the year with the fewest hours of daylight in the Northern Hemisphere. Christmas’ proximity to the winter solstice helps us to see the birth of Christ as the return of light in the darkness of the world.

The Advent wreath, which began as a domestic practice, is one way of manifesting the image of light in this season. In many communities, the Advent wreath in the worship space is blessed by the priest and lit for the first time during Mass on the First Sunday of Advent. In communities that cannot celebrate Mass on the First Sunday of Advent because of the lack of a priest, a deacon, or a lay minister may lead the blessing of the Advent wreath during a celebration of the Word of God. Advent wreaths in classrooms and other public spaces may also be blessed by a deacon or a lay minister. The *Book of Blessings* (ch. 47; Liturgical Press, litpress.org) provides three forms for the blessing of an Advent wreath: within Mass, within a celebration of the Word of God, and within a shorter rite.

During Mass, the deacon often proclaims the invocations of the Penitential Act. Sample invocations are provided in Appendix VI of the *Roman Missal*, and the first set of these sample invocations is especially appropriate for use in Advent: “you will come in glory with salvation for your people.” The *Roman Missal* indicates that other invocations may also be used.

A helpful resource for deacons is *Prayer of the Faithful 2017* (OCP, PF171), which provides a set of invocations for each Sunday based on the readings and season. In some communities, the deacon proclaims the intentions of the Universal Prayer (Prayer of the Faithful) and may even compose the intentions. If “Lord, hear our prayer” is the response to the Universal Prayer throughout Ordinary Time, a different response for Advent could help to highlight the season. Possible options include “Come, Lord Jesus” and “God of light, hear our prayer.”

The feast of Our Lady of Guadalupe on December 12 falls within the season of Advent. The *Lectionary* (#690A) provides two options for the first reading and two options for the Gospel. If the deacon will choose the readings and preach on this feast, he needs to let the lector know which first reading to prepare. If the priest will choose the readings and preach, he needs to let the deacon know which Gospel to prepare if

the deacon is going to proclaim the Gospel at Mass.

During Advent, some communities schedule special seasonal celebrations that may be led by a deacon or a lay minister. *The Advent of Our God* (ocp.org/9215) by James Hansen is a service of Advent carols, psalms, and readings. Evening Prayer (Vespers) could be celebrated on the four Sunday evenings of Advent using the format in the various missals and hymnals from OCP.

The Deacon in Christmas and Early Ordinary Time

During the Christmas season and the early weeks of Ordinary Time, there are several occasions when the *Lectionary* provides options regarding the Scripture readings. There are three sets of readings for Christmas Day Masses (i.e., Night, Dawn, Day), and the *Lectionary* offers “the option of choosing from one or another of the three sets of readings according to the pastoral needs of each congregation” (13). For the feast of the Holy Family (not on a Sunday this year), the *Lectionary* provides a short form of the second reading which omits the verses beginning with “Wives, be subordinate to your husbands” (17A). There are also longer and shorter forms for the Gospel on the Third Sunday in Ordinary Time (68A) and the Sixth Sunday in Ordinary Time (76A). The deacon, like the priest, lector and music minister, needs to know in advance which readings or form of a reading will be used so that he can prepare appropriately. The person or group of people responsible for making decisions about readings will vary from community to community, but it is important that the decision be communicated to all involved in advance.

On the solemnity of the Epiphany, the *Roman Missal* offers the option of singing “The Announcement of Easter and the Moveable Feasts” (Appendix I), an ancient practice which originated at a time when calendars were not commonly available. The chant is sung after the Gospel by the deacon or a cantor, either of whom will need to rehearse in advance with the music minister. The dates to be inserted for 2017 are “first day of March” (Ash Wednesday), “sixteenth day of April” (Easter Day), “twenty-fifth day of May” or “twenty-eighth day of May” (Ascension, depending on whether it is observed on Thursday or Sunday), “fourth day of June” (Pentecost), “eighteenth day of June” (Most Holy Body and Blood of Christ), and “third day of December” (First Sunday of Advent).

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BLESSED AND HOLY by Bernadette Farrell

Octavo: 30130828 (print),
30108024 (downloadable)

Voicing: SATB

Instrumentation: keyboard, guitar,
flute, oboe

Difficulty: easy/medium

Topics: Advent, creation, light,
longing for God, wisdom

Missals and hymnals: BB 49; TM 31

**Sound samples, downloadable
sheet music, and more:**

ocp.org/compositions/85851



COMPOSER REFLECTION— Advent calls us to conversion, to change of heart, and to a new awakening of faith. Each year we confront the same truth with fresh understanding, as our lives turn through another season. We discover that it is never too late to repent, to change, to grow, and to move forward.

This seasonal song is an extended meditation on Advent themes, drawing on the inspiration of the great “O” Antiphons. These joyful antiphons, from the Roman Breviary, reflect Isaiah’s prophecies and serve as introductions to the Magnificat during Evening Prayer in the final week of Advent. Since the Second Vatican Council, they have also appeared as Gospel acclamations on the same days, December 17-23.

These powerful and evocative images do their work within our hearts. The rich mosaic of scriptural images in the antiphons supports and strengthens our journey through the final days of Advent. As the anticipation grows, the joy increases. In the Middle Ages, while the monastic choirs sang the “O” Antiphons, the great bells of the church would ring out.

BLESSED AND HOLY
 Bernadette Farrell

Text: Based on the “O” Antiphons. Text and music © 2009, 2010, 2012, Bernadette Farrell.
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Thought to have been in use by the eighth century, these antiphons are familiar from the Advent hymn “Veni, Veni, Emmanuel,” which paraphrases one antiphon per verse. While we prepare to welcome Christ at Christmas, the sacred metaphors draw us in to deeper meditation. On each day, as if gazing through a prism from a new angle, we look upon a different image of the divine face: Sapientia, Adonai, Radix, Clavis, Oriens, Rex, Emmanuel. Somehow the unknowable is slowly made visible and, as the journey unfolds, becomes whole. This brings us fresh vision and understanding. As Teilhard de Chardin said, “By virtue of the creation and, still more, of the incarnation, nothing here below is profane for those who know how to see.”

Opening with the exclamation “O,” the antiphons begin with a biblical title and acclamation, and close with a supplication, begging God to come and save his people. They seem to sum up all our Advent longing and increase our capacity to receive the mystery of Christ, who is born in the hearts of those who long for him.

— Bernadette Farrell

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GO IN PEACE TO LOVE AND SERVE THE LORD by Paul Inwood

Octavo: 30129921 (print),
30130413 (downloadable)

Voicing: SATB

Instrumentation: keyboard,
guitar, trumpet

Difficulty: easy/medium

Topics/season: dismissal,
concluding rites, discipleship,
evangelization, justice, sending
forth, social concern, stewardship

Missals and hymnals: BB/MI 371

**Sound samples, downloadable
sheet music, and more:**
ocp.org/compositions/87544



COMPOSER REFLECTION—

“Go in Peace to Love and
Serve the Lord” was originally
composed as a recessional
song for Mass at the end of

a 2009 meeting of the Ports-
mouth Diocesan Pastoral Council. I wanted
to try and write something that would be
very easy to pick up at first hearing, and
accordingly borrowed some aspects of the
characteristic English folksong style of the
late Sydney Carter (1915–2004, author/ar-
ranger of “Lord of the Dance”), in honor of
whose memory the piece is dedicated. The
melodic shape and repetitions of the last line
are especially reminiscent of his writing.

In the event, it worked well. I played key-
board and sang verse one as a solo, invit-
ing everyone to repeat it with me and then
continue with the remaining verses. By the
end of verse one the second time around, the
last line was already quite strong, and by the
end of the piece everyone was belting out
the whole thing.

GO IN PEACE TO LOVE AND SERVE THE LORD
Paul Inwood

1. Go in peace to love and serve the Lord.
2. Be Christ's hands, now reaching out to all.
3. Live your life with care for the oppressed.
4. Strong in faith, we know the task ahead:

1. Go in peace: be - come the liv - ing Word!
2. Be Christ's voice, in - vit - ing with his call.
3. Strive for peace, that all are tru - ly blessed.
4. hands must bake and serve the dai - ly bread.

1. Christ on our lips and Christ in our hearts, may we
2. Filled with his joy, em - pow'ed with his strength, may we
3. When times are hard and dark - ness sur - rounds, may we
4. Us - ing our gifts, with joy in our hearts, may we

1. show God's love to the world, to the world,
2. spread God's grace through the world, through the world,
3. shine God's light on the world, on the world,
4. be God's pres - ence in the world, in the world,

1. may we show God's love to the world.
2. may we spread God's grace through the world.
3. may we shine God's light on the world.
4. may we be God's pres - ence in the world.

Text: 99 9 11 8. Music: PARK PLACE. Text and music © 2009, Paul Inwood. Published by OCP. All rights reserved.

In crafting the text, the first verse came first, very naturally and easily at the same time as the music. The other verses took a little more work, and make the piece useful not only as a recessional at the end of Mass or other liturgical celebrations but also ideal when the focus is mission, stewardship, service, using gifts, justice and peace, as well as many other occasions. Later I added the SATB parts for the final verse, and the trumpet descant. Later still, at the prompting of OCP, the “normal” SATB harmonization was also added.

At the time the piece was written, the first line of the text was still in use in the 1973 *Sacramentary* as the most popular dismissal formula, especially favored by deacons. This made it a great follow-on from the last spoken words of the Mass. Since the change of translation, that dismissal is sadly no longer included as an option in the revised *Roman Missal*; but using this song can give continued life to a much-loved text, to my great delight!

— [Paul Inwood](#)

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First Sunday of Advent

11/27/2016 YEAR A

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

Sing Out, Earth and Skies (Haugen) A 485 BB/MI 552 CP2 388
CP3 414 H 462 R2 248 R3 184 UC 744
The King Shall Come When Morning Dawns MORNING SONG A 534
BB 48 CM 26 CP3 224 GP2 307 GP3 226 H 198 J2 319 J3 282
TM 30 UC 283 VOZ 371
The King Shall Come (Thomson) A 533 BB 71 S&S 143 TM 53
OCP 30128212
In the Day of the Lord (Ridge) A 279 BB/MI 573 CP2 466 CP3 504
GP2 722 GP3 752 H 450 J2 685 J3 753 R2 314 SS1 121 UC 765
VOZ 673 OCP 9889
Gather Your People (B. Hurd) A 197 BB/MI 313 CP2 474 CP3 516
GP2 529 GP3 465 H 379 J2 798 J3 768 NTY 10 SS1 111 UC 477
VOZ 782 OCP 30113563
Come Now, Almighty King ITALIAN HYMN A 141 BB/MI 709 CM 77
CP2 300 CP3 307 GP2 417 GP3 359 H 299 J2 471 J3 450 R2 161
R3 114 UC 417 VOZ 506
Wake, O Wake, and Sleep No Longer WACHET AUF A 591 BB 54
J2 332 J3 298 TM 36
The Advent of Our King ST. THOMAS (WILLIAMS) A 518 BB 60 CM 28
CP2 212 CP3 208 H 189 J2 322 J3 287 TM 42 UC 270 VOZ 354
When the King Shall Come Again GAUDEAMUS PARITER J2 318 J3 281

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 4–5
A Lectionary Psalter (Schiavone) 8, 224

PRESENTATION AND PREPARATION OF THE GIFTS

Blessed and Holy (Farrell) A 96 BB 49 TM 31 OCP 30130828
Come, Lord! Maranatha (Manalo) A 140 BB 63 TM 45 OCP 20317
To You, O God, I Lift Up My Soul (B. Hurd) A 573 BB/MI 398
CP2 408 CP3 423 GP2 302 GP3 630 H 470 J2 691 J3 648 NTY 123
S&S 138 SS1 60 UC 773 VOZ 653 OCP 9706
Creator of the Stars of Night CONDITOR ALME SIDERUM A 156 BB 73
CP2 219 CP3 216 GP2 305 GP3 217 H 193 J2 325 J3 290 R3 52
TM 55 UC 275 VOZ 348
Maranatha (Chiusano) A 350 BB 72 J3 283 TM 54 OCP 11973
Turn to Me (Foley) A 578 BB/MI 659 CM 56 CP2 252 CP3 258
GP2 342 GP3 280 H 244 J2 377 J3 345 UC 222 VOZ 314
OCP 10484
Steal Away to Jesus (Spiritual) J2 787 J3 757
Christ the Lord (Hart) A 126 BB/MI 599 GP3 686 S&S 194
OCP 30107973

COMMUNION CHANT

Bread of Life (Farrell) A 106 BB/MI 319 GP2 498 TM 57 UC 512
VOZ 814 OCP 7152
To You, O Lord (Joncas) A 651 BB/MI 742 CP2 14 CP3 16 GP2 185
GP3 131 H 104 J2 26 J3 27 OCP 10389
To You, O Lord (Soper) A 652 BB/MI 744 CP2 15 CP3 15 GP2 183
GP3 132 H 105 J2 28 J3 28 UC 89 VOZ 153 OCP 8979
Advent Litany (Prendergast/Modlin) A 32 BB 51 TM 33 UC 285
Jesus, Come to Us (Haas) A 292 BB/MI 392 CP2 411 CP3 419
GP2 304 GP3 622 H 199 J2 694 J3 660 NTY 118 R2 290 R3 286
UC 772 VOZ 652
I Lift Up My Soul (Manion) A 650 BB/MI 743 CP2 16 CP3 14
GP2 184 GP3 130 H 103 VOZ 154 OCP 10478
Taste and See (Kendzia) A 511 BB/MI 345 GP3 504 OCP 20324

Welcome to the preparation pages of *Today's Liturgy*! For liturgical year 2017 (Year A), the Gospel of Matthew is proclaimed semi-continuously. The evangelist lived in Syria and wrote sometime around 80-90 AD for a mainly Jewish-Christian community. Through the lens of Matthew, we get to know Jesus as a storyteller and teacher! The oldest Gospel is that of Mark, and Matthew incorporates much of Mark's Gospel into his. In addition, Matthew's Gospel includes stories of Jesus' birth and infancy in Chapters 1 and 2, and events after Jesus' death.

This Advent, each Sunday Gospel reading is taken from the writings of Matthew. Today's pericope begins not with Chapter 1, but at Chapter 24, with a stern warning to us to be ready for the return of the Son of Man, a title often associated with Christ in his second coming.

Interested in a new song for Advent? Bernadette Farrell's "Blessed and Holy" ([p. 34](#)) is rooted in the "O" Antiphons. The text stretches further to the Advent issues of justice, freedom, creation, and praise. Verse 3 makes reference to the cross where "in your presence, power falls silent...in your shade, illusions die." Consider introducing it during the Presentation of Gifts. Also: check your psalters for a favorite version of seasonal Psalm 122. (I counted at least seven in our database.)

Thursday, December 1, is World AIDS Day. Pray and work for the elimination of this global affliction.

P.S. No Gloria on Advent Sundays.

— Elaine Rendler-McQueeney

To You, O Lord (Smith) J3 29 NTY 43 S&S 61 SS2 251
Letanía de Adviento/Advent Litany (Cortez) J3 291 UC 286
OCP 20326

SONG OF PRAISE OR SENDING FORTH

Let the Valleys Be Raised (Schutte) A 316 BB 65 CP2 218 CP3 215
GP2 310 GP3 227 H 192 J3 292 TM 47 VOZ 373
For the Healing ST. THOMAS (TANTUM ERGO) A 187 BB/MI 426
CP3 463 GP3 517 H 522 J3 844
Soon and Very Soon (Crouch) A 495 BB/MI 574 CP2 465 CP3 503
GP2 723 GP3 750 H 452 J2 683 J3 755 NTY 276 UC 766 VOZ 672
OCP 10265
City of God (Schutte) A 134 BB/MI 383 CM 119 CP2 509 CP3 558
GP2 548 GP3 538 H 540 J2 830 J3 813 NTY 9 R2 278 R3 263
SS1 106 UC 576 VOZ 742 OCP 9739
Alleluia! Hurry, the Lord Is Near (Sands) A 53 BB 52 CP2 223
CP3 222 GP3 231 H 203 J2 324 R2 100 TM 34 UC 271 VOZ 352
OCP 7175
Let Us Go Rejoicing (Psalm 122) (B. Hurd) A 713 BB/MI 804 CP2 83
CP3 77 GP3 193 H 158 J2 101 J3 102 UC 158 VOZ 242 OCP 11983
I Rejoiced (Thomson) NTY 59 S&S 218 SS1 84
Bearers of Peace (Farrell) J2 743 J3 704 OCP 11351
Find Us Ready (Booth) GP3 761 NTY 150 S&S 209 SS1 109
OCP 10661

CHORAL

✦ O Heavens, Open from Above (D. Hurd) OCP 4622
Christ Comes, the Promised Peace of God (Modlin) OCP 12189
Come, Watch and Wait (Glen) OCP 20762

First Sunday of Advent

11/27/2016 YEAR A

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 10 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 10 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

cf. Psalm 25 (24):1–3

To you, I lift up my soul, O my God. In you, I have trusted; let me not be put to shame. Nor let my enemies exult over me; and let none who hope in you be put to shame.

FIRST READING

Isaiah 2:1–5 (1A)

On that day, “they shall beat their swords into plowshares and their spears into pruning hooks” prophesied Isaiah. “One nation shall not raise the sword against another.” He went on: “Come, let us walk in the light of the Lord.”

RESPONSORIAL PSALM

Psalm 122:1–2, 3–4, 4–5, 6–7, 8–9

Let us go rejoicing to the house of the Lord.

SECOND READING

Romans 13:11–14

Paul urged the Romans: “It is the hour now for you to awake from sleep. For our salvation is nearer now than when we first believed.” Let us put on the “armor of light. Put on the Lord Jesus Christ.”

GOSPEL ACCLAMATION

cf. Psalm 85:8

Show us Lord your love; and grant us your salvation.

GOSPEL

Matthew 24:37–44

Matthew’s Jesus said that the Son of Man will come at an hour no one can expect. Therefore, all people must stay awake, keep a watchful eye, and be prepared.

COMMUNION ANTIPHON

Psalm 85 (84):13

The Lord will bestow his bounty, and our earth shall yield its increase.

Second Sunday of Advent

12/4/2016 YEAR A

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

Let the Valleys Be Raised (Schutte) A 316 BB 65 CP2 218 CP3 215
GP2 310 GP3 227 H 192 J3 292 TM 47 VOZ 373
On Jordan's Bank WINCHESTER NEW A 399 BB 40 CM 27 CP2 215
CP3 209 GP2 296 GP3 218 H 201 J2 315 J3 278 TM 22 UC 289
VOZ 362 OCP 12200
Ready the Way (Stephan) A 443 BB 67 GP3 216 H 597 J3 294
NTY 147 S&S 142 SS2 293 TM 49 OCP 12789
Sing Out, Earth and Skies (Haugen) A 485 BB/MI 552 CP2 388
CP3 414 H 462 R2 248 R3 184 UC 744
O Come, O Come, Emmanuel VENI, VENI, EMMANUEL A 378 BB 38
CM 31 CP2 213 CP3 210 GP2 293 GP3 228 H 186 J2 311 J3 274
NTY 151 R2 94 R3 47 TM 20 UC 267 VOZ 349 OCP 11492
Comfort, Comfort, O My People GENEVA 42 A 154 BB 57 J2 327
J3 295 TM 39
Ready the Way (B. Hurd) A 442 BB 62 CP2 222 CP3 221 GP3 230
H 197 J2 323 J3 288 TM 44 OCP 8787
Come, Thou Long-Expected Jesus STUTTGART A 145 BB 39 CM 29
CP2 216 CP3 213 GP2 309 GP3 212 H 200 J2 328 J3 296 R2 95
R3 53 TM 21 UC 288 VOZ 365 OCP 8767
Litany of the Word (Farrell) A 325 BB 66 J2 312 J3 293 R3 61 TM 48
OCP 7162

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 6–7

A Lectionary Psalter (Schiavone) 11, 224

PRESENTATION AND PREPARATION OF THE GIFTS

Patience, People (Foley) A 427 BB 47 CP2 217 CP3 214 GP2 303
GP3 224 H 191 J2 314 J3 277 TM 29 UC 276 VOZ 359 OCP 5736
A Voice Cries Out (Joncas) A 26 BB 44 CP2 214 CP3 211 GP2 294
GP3 213 H 188 J2 313 J3 276 TM 26 UC 269 VOZ 353 OCP 10000
Like a Shepherd (Dufford) A 324 BB/MI 604 CM 150 CP2 402
CP3 436 GP2 708 GP3 765 H 421 J2 648 J3 622 UC 653 VOZ 617
OCP 9933
Wade in the Water (Ridge) A 588 BB/MI 651 GP2 456 GP3 396 H 338
UC 211 VOZ 299 OCP 9585
Jesu, Joy of Our Desiring WERDE MUNTER A 289 BB/MI 409 CP2 392
CP3 409 GP3 567 H 465 J2 669 J3 638 UC 608 VOZ 683
Maranatha II (Schoenbachler) GP2 295 GP3 220 OCP 10003
Come, Lord Jesus (Ridge) A 139 BB 59 TM 41 OCP 11119
Benedictus (Angrisano) A 345 BB/MI 635 GP3 206 S&S 103
OCP 30128189

COMMUNION CHANT

There Is a Longing (Quigley) A 551 BB/MI 399 CP2 409 CP3 424
GP2 620 GP3 634 H 472 J2 692 J3 649 S&S 366 SS1 208 UC 777
VOZ 655 OCP 10028
Benedictus (Angrisano) A 345 BB/MI 635 GP3 206 S&S 103
OCP 30128189
Christ, Be Our Light (Farrell) A 120 BB/MI 594 CM 168 GP2 656
GP3 683 H 517 NTY 8 S&S 207 SS1 105 UC 737 VOZ 625
OCP 10087
The Cry of the Poor (Foley) A 522 BB/MI 615 CM 159 CP2 510
CP3 559 GP2 203 GP3 526 H 551 J2 847 J3 829 NTY 278 R3 248
S&S 340 SS1 63 UC 598 VOZ 836 OCP 9498
Take and Eat (Joncas) A 504 BB/MI 361 H 587
This Body of Christ (Rosania) A 557 BB/MI 354 OCP 30106754
Litany of the Word (Farrell) A 325 BB 66 J2 312 J3 293 R3 61 TM 48
OCP 7162

Today we hear the familiar reading from Isaiah 11 with its enchanting imagery of the peaceable kingdom. The first half of the reading describes qualities of the ideal future king of Israel. In the second half, we are given a glimpse of the kingdom of heaven where creation is perfect. Read carefully and you will notice how every other line is a slight variation on the previous one. Ask two choir members to prepare it to read at rehearsal. (The secret is preparation.) Use it to set the tone of the season for your musicians.

In keeping with the focus on preparedness for the second coming of Christ at the end of time during these first two weeks of Advent, today we go to Chapter 3 of Matthew's Gospel where John the Baptist calls the people to "prepare the way of the Lord" through repentance.

"Sing Out Earth and Skies" as well as "Blessed and Holy" (BB/MI 49) can work well together again today especially if you want to move slowly with your community as all new directors should! Add Ann Quigley's "There Is a Longing" at Communion time for a lovely mix of tempos and styles.

When you have completed your Advent preparation, consider reviewing your selections for musical texture and balance. Is everything in a minor key? Is the sense of solemnity appropriate for the season? I love both "Patience, People" and "The Cry of the Poor," but I doubt if I'd program them together today because of their similarly slower tempos. But, that's just me. You know your people.

— Elaine Rendler-McQueeney

Come to Us (Walton) S&S 144 OCP 30114039
Grant Us Peace (Canedo) GP3 678 NTY 277 S&S 304 OCP 20826

SONG OF PRAISE OR SENDING FORTH

Every Valley (Dufford) A 173 BB 68 CP2 220 CP3 217 GP2 297
GP3 221 H 190 J2 326 J3 289 TM 50 UC 274 VOZ 370 OCP 10476
People, Look East BESANÇON A 431 BB 43 CM 30 CP2 224 CP3 225
GP2 300 GP3 223 H 195 J2 329 J3 297 R2 96 R3 55 TM 25 UC 272
VOZ 360 OCP 9548
The King Shall Come (Thomson) A 533 BB 71 S&S 143 TM 53
OCP 30128212
City of God (Schutte) A 134 BB/MI 383 CM 119 CP2 509 CP3 558
GP2 548 GP3 538 H 540 J2 830 J3 813 NTY 9 R2 278 R3 263
SS1 106 UC 576 VOZ 742 OCP 9739
Lord of Glory (Manion) A 333 BB/MI 605 CP2 404 GP2 707 GP3 769
H 600 J2 645 J3 625 VOZ 618
Emmanuel (Angrisano) A 168 BB 56 CP3 212 GP3 219 H 187 J3 299
NTY 148 S&S 140 SS2 290 TM 38 OCP 20131
Let the Heavens Be Glad (Feiten) A 314 BB/MI 571 CP2 467 GP3 751
J2 684
Soon and Very Soon (Crouch) A 495 BB/MI 574 CP2 465 CP3 503
GP2 723 GP3 750 H 452 J2 683 J3 755 NTY 276 UC 766 VOZ 672
OCP 10265
We Are Called (Haas) A 592 BB/MI 616 CP2 511 CP3 560 GP3 524
H 552

CHORAL

Come, Thou Long-Expected Jesus (Kennedy) OCP 30122281
Savior of the Nations, Come (R. Farrell) OCP 30133788
✦ Adam Lay Ybounden (Mawby) OCP 4523

Second Sunday of Advent

12/4/2016 YEAR A

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 11 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 11 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

cf. Isaiah 30:19, 30

O people of Sion, behold, the Lord will come to save the nations, and the Lord will make the glory of his voice heard in the joy of your heart.

FIRST READING

Isaiah 11:1–10 (4A)

“A shoot shall sprout from the stump of Jesse,” prophesied Isaiah. “The spirit of the Lord shall rest upon him” through wisdom, understanding, counsel, strength, knowledge, and awe in the presence of God.

RESPONSORIAL PSALM

Psalm 72:1–2, 7–8, 12–13, 17

Justice shall flourish in his time, and fullness of peace for ever.

SECOND READING

Romans 15:4–9

The Scriptures were written for our instruction, that we might draw encouragement from them and that “we might have hope.”

GOSPEL ACCLAMATION

Luke 3:4, 6

Prepare the way of the Lord, make straight his paths: all flesh shall see the salvation of God.

GOSPEL

Matthew 3:1–12

John the Baptist came as a preacher in the Judean desert: “Repent, for the kingdom of heaven is at hand!” Many people flocked to him for baptism and conversion to prepare for the one who will baptize with the Holy Spirit and fire.

COMMUNION ANTIPHON

Baruch 5:5; 4:36

Jerusalem, arise and stand upon the heights, and behold the joy which comes to you from God.

Immaculate Conception of the Blessed Virgin Mary

12/8/2016

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

Mary, Woman of the Promise DRAKES BROUGHTON A 352 CP3 340
H 331 J2 496 J3 477
The Angel Gabriel from Heaven Came GABRIEL'S MESSAGE A 519
BB 42 GP2 441 GP3 378 J2 513 J3 280 TM 24
Sing a New Song (Schutte) A 480 BB/MI 543 CM 130 CP2 372
CP3 394 GP2 670 GP3 739 H 495 J2 607 J3 598 R2 252 R3 154
UC 691 VOZ 564 OCP 9496
Immaculate Mary LOURDES HYMN A 271 BB 196 CM 94 CP2 321
CP3 334 GP2 430 GP3 370 H 320 J2 535 J3 512 NTY 203 R2 173
R3 133 TM 129 UC 454 VOZ 553 OCP 9070
See How the Virgin Waits (Slovak Folk Melody) A 459 BB 45 H 204
J2 331 TM 27 VOZ 367 OCP 11655
O Sanctissima/O Most Holy One/Mary, Full of Grace (Hagan) A 392
BB/MI 697
Sing a New Song (Brown) A 479 BB/MI 556 CP2 378 CP3 400
GP2 692 GP3 742 H 503 J3 592 UC 685 VOZ 585
Sing We of the Blessed Mother OMNI DIE DIC MARIAE J2 491 J3 475

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 8–9

A Lectionary Psalter (Schiavone) 213, 258

PRESENTATION AND PREPARATION OF THE GIFTS

Servant Song (McGargill) A 469 BB/MI 374 CM 116 CP2 506
CP3 554 GP2 550 GP3 541 H 545 J2 837 J3 820 UC 569 VOZ 747
OCP 9263
Ave Maria (Cortés) A 78 BB/MI 703 OCP 30114056
Mary's Song NEW BRITAIN A 746 BB/MI 835 CP2 316 CP3 329
GP3 112 H 182 J2 501 J3 474 UC 440 VOZ 522
Hail Mary: Gentle Woman (Landry) A 229 BB/MI 702 CM 91
CP2 319 CP3 332 GP2 426 GP3 372 H 318 J2 489 J3 481 NTY 202
R2 174 S&S 305 SS2 336 UC 442 VOZ 521 OCP 5554
Pilgrim Prayer (Moriarty) J3 476 OCP 20027
Alma Redemptoris Mater (Contractus) J2 488 J3 471
There Is Nothing Told (Willcock) GP2 431 GP3 377 J2 502 J3 478
OCP 10157
Beyond the Moon and Stars (Schutte) A 95 BB 46 CP3 219 GP3 214
H 205 TM 28 UC 291 OCP 12913

COMMUNION CHANT

O Holy Mary/María, Madre del Señor (Alstott) A 383 BB/MI 699
J2 494 J3 511 UC 437 OCP 8724
The Cry of the Poor (Foley) A 522 BB/MI 615 CM 159 CP2 510
CP3 559 GP2 203 GP3 526 H 551 J2 847 J3 829 NTY 278 R3 248
S&S 340 SS1 63 UC 598 VOZ 836 OCP 9498
Holy Is His Name (Talbot) A 244 BB/MI 693 CP2 325 CP3 338
GP2 433 GP3 379 H 324 J2 505 J3 487 NTY 201 S&S 110 SS1 95
UC 449 VOZ 535 OCP 10491
My Soul Rejoices (Alstott) A 729 BB/MI 816 CP2 104 CP3 92 H 170
J2 503 J3 120 UC 181 VOZ 272 OCP 8727
Taste and See (Kendzia) A 511 BB/MI 345 GP3 504 OCP 20324
Like a Child Rests (C. Walker) A 323 BB/MI 453 CP2 434 CP3 464
GP2 635 GP3 640 H 446 J2 734 J3 691 R2 212 R3 226 UC 677
VOZ 734 OCP 9139
Abba! Father (Landry) A 27 BB/MI 533 CP2 365 CP3 387 GP2 696
GP3 716 H 485 J2 615 J3 600 UC 695 VOZ 568 OCP 5519
I Received the Living God LIVING GOD A 265 BB/MI 357 CP3 542
H 383 J2 815 J3 786

In the US there are two obligatory feasts in honor of the Blessed Virgin Mary: Assumption, August 15, celebrates her corporeal ascent into heaven and today's solemnity of the Immaculate Conception celebrates her conception without sin, by her own mother, Saint Anne. Some ask if this feast is about Mary's conception or that of Jesus since the Gospel tells of Gabriel's annunciation of Jesus' conception. Remember: it takes about nine months to have a baby, so this feast in December is too close to Christmas to announce Jesus' conception! The Annunciation to Mary is usually celebrated on March 25.

Notice the new addition to the text of Owen Alstott's "O Holy Mary." A Spanish translation has been added. It can now be sung as "María, Madre del Señor." The pronunciation for the refrain is quite easy, and everyone is encouraged to give it a try! Most members of the global community can make their way in several languages. Shouldn't we prepare our communities, especially our children to be more cosmopolitan? Consider teaching "O Holy Mary/María, Madre del Señor" at ALL Masses.

Thank heaven we've passed the era of "Why don't they learn to speak English?" into a more hospitable welcome to those new to our worshipping communities. Pope Francis tells us that we must reach out to the marginalized or we are not Christians. Here's an opportunity to do so through music.

P.S. No Gloria on Advent Sundays, but we do sing it today, the feast of our national patroness.

— Elaine Rendler-McQueeney

SONG OF PRAISE OR SENDING FORTH

Hail, Holy Queen SALVE REGINA COELITUM A 228 BB 198 CM 92
CP2 320 CP3 333 GP2 425 GP3 376 H 328 J2 519 J3 498 TM 131
UC 431 VOZ 548
Magnificat (Farrell) A 727 BB/MI 817 CP2 106 CP3 93 GP3 210
H 171 J2 11 J3 11 R3 22 UC 183 VOZ 528 OCP 10370
Song of Mary (Schutte) A 492 BB/MI 692 CP3 341 GP3 374 H 321
J2 498 J3 482 OCP 11034
Sing of Mary PLEADING SAVIOR A 483 BB/MI 698 CM 90 CP2 322
CP3 335 GP2 432 GP3 380 H 326 J2 490 J3 472 UC 451 VOZ 532
OCP 9005
My Soul Proclaims (Toolan) GP2 428 J2 120 OCP 10580
Let It Be Done to Us/Tu Voluntad, Señor (B. Hurd) J3 473 OCP 20185
Let Heaven Rejoice (Dufford) A 313 BB/MI 561 CP2 286 CP3 292
GP2 392 GP3 333 H 277 J2 435 J3 412 R2 144 UC 313 VOZ 393
OCP 10479
Soon and Very Soon (Crouch) A 495 BB/MI 574 CP2 465 CP3 503
GP2 723 GP3 750 H 452 J2 683 J3 755 NTY 276 UC 766 VOZ 672
OCP 10265
God Has Chosen Me (Farrell) A 214 BB/MI 377 CP2 505 CP3 553
GP2 546 GP3 542 H 543 J2 831 J3 815 NTY 127 R2 85 R3 236
SS2 345 UC 565 VOZ 736 OCP 9667

CHORAL

✦ Ave Maria (Wright) OCP 4629
✦ Gaude, Virgo (Joncas) OCP 4626
✦ Salve, Regina (Sokol) OCP 30128987

Immaculate Conception of the Blessed Virgin Mary

12/8/2016

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 12 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 12 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

Isaiah 61:10

I rejoice heartily in the Lord, in my God is the joy of my soul; for he has clothed me with a robe of salvation, and wrapped me in a mantle of justice, like a bride adorned with her jewels.

FIRST READING

Genesis 3:9–15, 20 (689)

Adam and Eve ate from the tree that the LORD God forbade. Enmity would rise up between the serpent and the woman.

RESPONSORIAL PSALM

Psalms 98:1, 2–3, 3–4

Sing to the Lord a new song, for he has done marvelous deeds.

SECOND READING

Ephesians 1:3–6, 11–12

Christians received “every spiritual blessing in the heavens” through Jesus. Through Christ, God freely chose and adopted the faithful as children.

GOSPEL ACCLAMATION

See Luke 1:28

Hail, Mary, full of grace, the Lord is with you; blessed are you among women.

GOSPEL

Luke 1:26–38

The angel greeted Mary, “Hail, full of grace! The Lord is with you.” The angel told Mary she would conceive a son by the power of the Holy Spirit. She answered, “May it be done to me according to your word.”

COMMUNION ANTIPHON

Glorious things are spoken of you, O Mary, for from you arose the sun of justice, Christ our God.

Third Sunday of Advent

12/11/2016 YEAR A

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

O Come, O Come, Emmanuel VENI, VENI, EMMANUEL A 378 BB 38
CM 31 CP2 213 CP3 210 GP2 293 GP3 228 H 186 J2 311 J3 274
NTY 151 R2 94 R3 47 TM 20 UC 267 VOZ 349 OCP 11492
Lift Up Your Heads, Ye Mighty Gates TRURO A 321 BB 70 CP3 223
J2 330 J3 286 TM 52
Emmanuel (Angrisano) A 168 BB 56 CP3 212 GP3 219 H 187 J3 299
NTY 148 S&S 140 SS2 290 TM 38 OCP 20131
Save Us, O Lord (Dufford) A 456 BB/MI 665 CP2 339 CP3 353
GP2 301 GP3 229 H 202 J2 555 J3 528 UC 278 VOZ 316 OCP 9495
Sing Out, Earth and Skies (Haugen) A 485 BB/MI 552 CP2 388
CP3 414 H 462 R2 248 R3 184 UC 744
Advent Litany (Prendergast/Modlin) A 32 BB 51 TM 33 UC 285
Ready the Way (Stephan) A 443 BB 67 GP3 216 H 597 J3 294
NTY 147 S&S 142 SS2 293 TM 49 OCP 12789
On Jordan's Bank WINCHESTER NEW A 399 BB 40 CM 27 CP2 215
CP3 209 GP2 296 GP3 218 H 201 J2 315 J3 278 TM 22 UC 289
VOZ 362 OCP 12200
Come, Emmanuel (Thomson) S&S 137 OCP 30131792

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 10–11

A Lectionary Psalter (Schiavone) 14, 224

PRESENTATION AND PREPARATION OF THE GIFTS

Every Valley (Dufford) A 173 BB 68 CP2 220 CP3 217 GP2 297
GP3 221 H 190 J2 326 J3 289 TM 50 UC 274 VOZ 370 OCP 10476
Maranatha (Chiusano) A 350 BB 72 J3 283 TM 54 OCP 11973
God, beyond All Names (Farrell) A 213 BB/MI 420 CP2 389 CP3 415
GP2 667 GP3 698 J2 634 UC 746 VOZ 600 OCP 7236
Beyond the Moon and Stars (Schutte) A 95 BB 46 CP3 219 GP3 214
H 205 TM 28 UC 291 OCP 12913
Waiting in Silence (Landry) A 589 BB 41 GP3 222 H 206 NTY 153
TM 23 OCP 12058
Come, Lord! Maranatha (Manalo) A 140 BB 63 TM 45 OCP 20317
The Whole World Is Waiting for Love (Misetich) A 549 BB 64 TM 46
Come, Lord Jesus (Ridge) A 139 BB 59 TM 41 OCP 11119

COMMUNION CHANT

The Vineyard of the Lord/Lord, Make Us Turn to You (Keil) A 681
BB/MI 773 CP2 47 CP3 46 GP3 162 H 131 J2 58 J3 60 UC 124
A Voice Cries Out (Joncas) A 26 BB 44 CP2 214 CP3 211 GP2 294
GP3 213 H 188 J2 313 J3 276 TM 26 UC 269 VOZ 353 OCP 10000
Blest Are They (Haas) A 100 BB/MI 627 CM 167 CP2 397 CP3 431
GP3 759 H 478 R3 140 UC 560
This Bread That We Share (MacAller) A 558 BB/MI 321 OCP 9148
Bread for the World (Farrell) A 103 BB/MI 349 CP3 540 GP2 528
GP3 483 H 389 J2 810 J3 780 NTY 64 S&S 240 SS1 157 OCP 11727
I Want to Walk as a Child of the Light (Thomerson) A 268 BB/MI 596
CP3 429 GP3 682 H 515 J3 632 R2 308 R3 202
Maranatha I (Westphal) A 351 BB 69 TM 51
Like a Shepherd (Dufford) A 324 BB/MI 604 CM 150 CP2 402
CP3 436 GP2 708 GP3 765 H 421 J2 648 J3 622 UC 653 VOZ 617
OCP 9933
Flow River Flow (B. Hurd) A 182 BB/MI 645 CP2 330 CP3 346
GP2 455 GP3 398 H 339 J2 541 J3 515 SS2 235 UC 207 VOZ 295
OCP 8790

Today is traditionally known as “Gaudete” Sunday, the Latin word that opens the entrance antiphon and means “re-joyce!” Some may interpret “Gaudete” to mean that Advent is half over and Christmas celebrations are just around the corner. But the real message of “Gaudete” is contained in today’s reading from James: don’t give up! The Lord is coming! The reader must proclaim this vision with the passion of John the Baptist and the cantor must lead the assembly with the conviction of a disciple. Today’s first reading from Isaiah 35 resembles last week’s pericope from Isaiah 11 in its vivid imagery of the kingdom.

Watch and wait. Have patience. Be still. Come save us, Lord! The imprisoned John the Baptist of today’s Scripture is at a different point in his life than when we encountered him last week on the shores of the Jordan. He reflects if his life has been worthwhile, if he has dedicated his life for naught. Can we identify with today’s story of John the Baptist in our ministry, our commitments?

The music suggestions are filled with selections to suit your needs for your community. Responsorial Psalm 146 can be found in *Respond and Acclaim* and as well Bob Hurd’s setting in the psalter (BB/MI 812), where the alternate refrain is the text for today’s liturgy. Music for the verses can be found in the accompaniment books.

Andrew Wright’s lively Advent Gospel Acclamation has not been removed from the missals. It has been moved to the “Additional Service Music” section, BB/MI 935. Any version of the Benedictus honors John the Baptist and Jesus.

— Elaine Rendler-McQueeney

SONG OF PRAISE OR SENDING FORTH

Benedictus (Farrell) A 730 BB/MI 819 CP3 95 GP3 205 J2 122 J3 4
R3 24 S&S 104 UC 753 VOZ 841
Canticle of Zachary FOREST GREEN A 739 BB/MI 828 CP2 108 CP3 94
GP3 105 H 175 J2 4 J3 123 UC 757 VOZ 839
O Come, Divine Messiah VENEZ, DIVIN MESSIE A 376 BB 50 CP2 221
CP3 218 H 194 J2 316 J3 279 TM 32 UC 284 VOZ 369
Lord of Glory (Manion) A 333 BB/MI 605 CP2 404 GP2 707 GP3 769
H 600 J2 645 J3 625 VOZ 618
Every Valley (Dufford) A 173 BB 68 CP2 220 CP3 217 GP2 297
GP3 221 H 190 J2 326 J3 289 TM 50 UC 274 VOZ 370 OCP 10476
People, Look East BESANÇON A 431 BB 43 CM 30 CP2 224 CP3 225
GP2 300 GP3 223 H 195 J2 329 J3 297 R2 96 R3 55 TM 25 UC 272
VOZ 360 OCP 9548
In the Day of the Lord (Ridge) A 279 BB/MI 573 CP2 466 CP3 504
GP2 722 GP3 752 H 450 J2 685 J3 753 R2 314 SS1 121 UC 765
VOZ 673 OCP 9889
Ready the Way (B. Hurd) A 442 BB 62 CP2 222 CP3 221 GP3 230
H 197 J2 323 J3 288 TM 44 OCP 8787
We Ever Will Praise You (McDonell) NTY 111 S&S 363 SS2 399
OCP 12166

CHORAL

✦ Christ Hath a Garden (Helvey) OCP 30116969
Adam Lay Ybounden (Kingsley) OCP 11491
Two Advent Hymns (Colgan/Glen) OCP 20784

Third Sunday of Advent

12/11/2016 YEAR A

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 14 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 14 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

Philippians 4:4, 5

Rejoice in the Lord always; again I say, rejoice. Indeed, the Lord is near.

FIRST READING

Isaiah 35:1–6a, 10 (7A)

The deserts exult and burst into flower. The hills ring with joyful song. The feeble grow strong; the frightened take courage. The Lord comes to save us.

RESPONSORIAL PSALM

Psalm 146:6–7, 8–9, 9–10

Lord, come and save us.

Or: Alleluia

SECOND READING

James 5:7–10

“Be patient until the coming of the Lord,” said the author of the letter of James. “The Judge is standing before the gates.” Take the prophets as your models in facing hardship. They spoke in the Lord’s name.

GOSPEL ACCLAMATION

Isaiah 61:1 (cited in Luke 4:18)

The Spirit of the LORD is upon me, because he has anointed me to bring glad tidings to the poor.

GOSPEL

Matthew 11:2–11

John sent his disciples to ask Jesus, “Are you the one who is to come, or should we look for another?” Jesus answered them affirmatively, pointing to the blind who see, the lame who walk, the lepers who are cured, and the poor who hear from him good news of hope.

COMMUNION ANTIPHON

cf. Isaiah 35:4

Say to the faint of heart: Be strong and do not fear. Behold, our God will come, and he will save us.

Our Lady of Guadalupe

12/12/2016

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

O Love of God/Amor de Dios (B. Hurd) A 387 BB/MI 301 GP2 541
GP3 466 NTY 30 S&S 225 SS2 354 UC 601 VOZ 760 OCP 10151
Laudes: Salmo 62/Morning Prayer: Psalm 63 (Rubalcava) UC 186
VOZ 276 OCP 20942
Mary's Song NEW BRITAIN A 746 BB/MI 835 CP2 316 CP3 329
GP3 112 H 182 J2 501 J3 474 UC 440 VOZ 522
Sing of Mary PLEADING SAVIOR A 483 BB/MI 698 CM 90 CP2 322
CP3 335 GP2 432 GP3 380 H 326 J2 490 J3 472 UC 451 VOZ 532
OCP 9005
O Sanctissima/O Most Holy One/Mary, Full of Grace (Hagan) A 392
BB/MI 697
Envía Tu Espíritu (B. Hurd) A 171 BB/MI 450 GP2 407 GP3 347
J2 463 J3 440 NTY 231 R2 159 SS1 78 UC 405 VOZ 499 OCP 9104
There Is Nothing Told (Willcock) GP2 431 GP3 377 J2 502 J3 478
OCP 10157
Letanía de Adviento/Advent Litany (Cortez) J3 291 UC 286
OCP 20326

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 12–13

A Lectionary Psalter (Schiavone) 214, 258

PRESENTATION AND PREPARATION OF THE GIFTS

Ave Maria (Cortés) A 78 BB/MI 703 OCP 30114056
Pescador de Hombres/Lord, You Have Come (Gabarain) A 432
BB/MI 503 CP2 458 CP3 491 GP2 580 GP3 555 H 413 J2 763
J3 729 NTY 129 R2 272 R3 234 S&S 256 SS1 162 UC 543 VOZ 702
OCP 8419
Make Your Home in Me (Walther) A 347 BB/MI 619 GP3 521
S&S 324
Prayer of St. Francis/Oración de San Francisco (Temple) A 438
BB/MI 522 CM 160 CP2 452 CP3 484 GP2 651 GP3 679 H 426
J2 738 J3 702 NTY 136 R2 222 R3 209 S&S 339 SS1 199 UC 541
VOZ 720 OCP 10762
O Holy Mary/María, Madre del Señor (Alstott) A 383 BB/MI 699
J2 494 J3 511 UC 437 OCP 8724
Immaculate Mary LOURDES HYMN A 271 BB 196 CM 94 CP2 321
CP3 334 GP2 430 GP3 370 H 320 J2 535 J3 512 NTY 203 R2 173
R3 133 TM 129 UC 454 VOZ 553 OCP 9070
Be Not Afraid (Dufford) A 83 BB/MI 430 CM 143 CP2 424 CP3 453
GP2 602 GP3 600 H 518 J2 706 J3 673 NTY 213 R2 214 R3 225
S&S 271 SS1 170 UC 725 VOZ 647 OCP 9527
The Cry of the Poor (Foley) A 522 BB/MI 615 CM 159 CP2 510
CP3 559 GP2 203 GP3 526 H 551 J2 847 J3 829 NTY 278 R3 248
S&S 340 SS1 63 UC 598 VOZ 836 OCP 9498

COMMUNION CHANT

My Soul Rejoices (Alstott) A 729 BB/MI 816 CP2 104 CP3 92 H 170
J2 503 J3 120 UC 181 VOZ 272 OCP 8727
Amén. El Cuerpo de Cristo (Schiavone) A 59 BB/MI 337 GP3 479
J2 824 J3 783 UC 515 VOZ 809 OCP 10528
Come, Lord! Maranatha (Manalo) A 140 BB 63 TM 45 OCP 20317
El Cáliz que Bendecimos/Our Blessing-Cup (Cortez) A 705 BB/MI 798
CP3 72 GP3 187 J3 95
One Bread, One Body (Foley) A 403 BB/MI 339 CM 114 CP2 490
CP3 536 GP2 499 GP3 498 H 381 J2 820 J3 793 NTY 72 R2 189
R3 299 S&S 249 SS1 161 UC 526 VOZ 824 OCP 9494
Gusten y Vean/Taste and See (Reza) A 227 BB/MI 352 GP3 145 J2 39
J3 39 R2 58 UC 102 VOZ 168

The column for Immaculate Conception ([p. 40](#)), suggested that everyone learn to sing “O Holy Mary/María, Madre del Señor” in both languages. The use of the vernacular is a complex challenge for worshipping communities that include people for whom English is a second language. The Church in the US, if not everywhere, is also becoming acutely aware of the need to understand the *cultural differences* of our blended communities. Some music matters are about musical style as well as language. One reason that “O Holy Mary” will work in other languages is because it is written in chant style. The modal sound of chant is still identifiably Catholic.

When celebrating the feast of Saint Junípero Serra (July 1), the first Spanish American saint, we should hear not only words, but also the sounds of the Mexican American culture! The exuberance of the celebration would be enhanced by the richness of musical instruments and folk styles indigenous to the Hispanic musical treasury at the liturgy.

This year, when preparing music for the Second Sunday of Advent, consider inviting your Hispanic musicians to play at all or some of the Sunday Masses to celebrate the Madonna of Guadalupe. Bring in additional musicians if necessary. Combine choirs and instrumentalists! Be sure to celebrate with food and conversation after Mass. For many, this column is old news. For others, it could be a first. ‘Tis the season of the prophets. Go, prophetic musicians!

P.S. See Sebastian Temple’s bilingual “Prayer of Saint Francis/Oración de San Francisco.”

— Elaine Rendler-McQueeney

Pan de Vida (B. Hurd) A 419 BB/MI 335 CP2 482 CP3 525 GP2 500
GP3 501 H 395 J2 813 J3 784 NTY 74 R2 195 R3 294 UC 506
VOZ 796 OCP 9110

SONG OF PRAISE OR SENDING FORTH

Vayan al Mundo/Go Out to the World (Cortez) UC 571 VOZ 751
OCP 10494
Laudate, Laudate Dominum (C. Walker) A 305 BB/MI 553 J2 598
J3 597 OCP 10704
Deo Gratias (Rubalcava) SS1 108 UC 643 VOZ 604 OCP 30102945
Salve, Regina/Hail, Mary, Mother and Queen (Chant, Mode V) A 455
BB/MI 691 CP2 317 CP3 330 H 322 J2 499 J3 485 UC 439 VOZ 525
OCP 20185
Somos el Cuerpo de Cristo/We Are the Body of Christ (Cortez) A 490
BB/MI 579 GP2 589 GP3 547 J2 852 J3 826 NTY 31 R2 89 SS1 136
UC 593 VOZ 763 OCP 9887
Bread for the World (Farrell) A 103 BB/MI 349 CP3 540 GP2 528
GP3 483 H 389 J2 810 J3 780 NTY 64 S&S 240 SS1 157 OCP 11727
Hail, Holy Queen SALVE REGINA COELITUM A 228 BB 198 CM 92
CP2 320 CP3 333 GP2 425 GP3 376 H 328 J2 519 J3 498 TM 131
UC 431 VOZ 548
Christ, Be Our Light (Farrell) A 120 BB/MI 594 CM 168 GP2 656
GP3 683 H 517 NTY 8 S&S 207 SS1 105 UC 737 VOZ 625
OCP 10087

CHORAL

Let It Be Done to Us/Tu Voluntad, Señor (B. Hurd) OCP 20185

✦ Salve Regina (Joncas) OCP 4613

✦ Ave María (Vergin) OCP 4550

Our Lady of Guadalupe

12/12/2016

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 15 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 15 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

Revelation 12:1

A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.

FIRST READING

Revelation 11:19a; 12:1–6a, 10ab (690A)

After the woman and her child were saved from the dragon, a loud voice sounded from heaven: “Now have salvation and power come, and the Kingdom of our God and the authority of his Anointed.”

RESPONSORIAL PSALM

Judith 13:18bcde, 19

You are the highest honor of our race.

GOSPEL ACCLAMATION

Blessed are you, holy Virgin Mary, deserving of all praise; from you rose the sun of justice, Christ our God.

GOSPEL

Luke 1:39–47

Mary went to Zechariah's house in the hill country to visit Elizabeth. When Elizabeth heard Mary, the baby in Elizabeth's womb “leaped.” Mary said, “My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior.”

COMMUNION ANTIPHON

Luke 1:52

The Lord has cast down the mighty from their thrones, and has lifted up the lowly.

Or

cf. Psalm 147 (146):20

God has not acted thus for any other nation; to no other people had he shown his love so clearly.

Fourth Sunday of Advent

12/18/2016 YEAR A

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

O Come, O Come, Emmanuel VENI, VENI, EMMANUEL A 378 BB 38
CM 31 CP2 213 CP3 210 GP2 293 GP3 228 H 186 J2 311 J3 274
NTY 151 R2 94 R3 47 TM 20 UC 267 VOZ 349 OCP 11492
The Angel Gabriel from Heaven Came GABRIEL'S MESSAGE A 519
BB 42 GP2 441 GP3 378 J2 513 J3 280 TM 24
Come, Thou Long-Expected Jesus STUTTGART A 145 BB 39 CM 29
CP2 216 CP3 213 GP2 309 GP3 212 H 200 J2 328 J3 296 R2 95
R3 53 TM 21 UC 288 VOZ 365 OCP 8767
Let the King of Glory Come (Joncas) A 315 BB 61 CP3 220 GP2 299
GP3 225 H 196 J2 320 J3 285 TM 43
Creator of the Stars of Night CONDITOR ALME SIDERUM A 156 BB 73
CP2 219 CP3 216 GP2 305 GP3 217 H 193 J2 325 J3 290 R3 52
TM 55 UC 275 VOZ 348
Sing Out, Earth and Skies (Haugen) A 485 BB/MI 552 CP2 388
CP3 414 H 462 R2 248 R3 184 UC 744
Litany of the Word (Farrell) A 325 BB 66 J2 312 J3 293 R3 61 TM 48
OCP 7162
Come, Emmanuel (Thomson) S&S 137 OCP 30131792

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 14–15

A Lectionary Psalter (Schiavone) 17, 224

PRESENTATION AND PREPARATION OF THE GIFTS

Ave Maria (Cortés) A 78 BB/MI 703 OCP 30114056
Lo, How a Rose E'er Blooming ES IST EIN' ROS' ENTSPRUNGEN A 330
BB 91 CM 43 CP2 226 CP3 227 GP2 320 GP3 246 H 220 J2 338
J3 302 TM 73 UC 300 VOZ 400 OCP 30104404
Christ, Circle Round Us (Schutte) A 122 BB 55 GP3 215 J3 284
TM 37 OCP 10782
Mary's Song NEW BRITAIN A 746 BB/MI 835 CP2 316 CP3 329
GP3 112 H 182 J2 501 J3 474 UC 440 VOZ 522
Come, Lord! Maranatha (Manalo) A 140 BB 63 TM 45 OCP 20317
Come, Lord Jesus (Ridge) A 139 BB 59 TM 41 OCP 11119
Ready the Way (Stephan) A 443 BB 67 GP3 216 H 597 J3 294
NTY 147 S&S 142 SS2 293 TM 49 OCP 12789
Holy Patron, Thee Saluting PLEADING SAVIOR A 245 BB 124 GP3 389
J2 508 J3 489 TM 106

COMMUNION CHANT

Bread of Life (Farrell) A 106 BB/MI 319 GP2 498 TM 57 UC 512
VOZ 814 OCP 7152
O Holy Mary/María, Madre del Señor (Alstott) A 383 BB/MI 699
J2 494 J3 511 UC 437 OCP 8724
Like a Child Rests (C. Walker) A 323 BB/MI 453 CP2 434 CP3 464
GP2 635 GP3 640 H 446 J2 734 J3 691 R2 212 R3 226 UC 677
VOZ 734 OCP 9139
Waiting in Silence (Landry) A 589 BB 41 GP3 222 H 206 NTY 153
TM 23 OCP 12058
Patience, People (Foley) A 427 BB 47 CP2 217 CP3 214 GP2 303
GP3 224 H 191 J2 314 J3 277 TM 29 UC 276 VOZ 359 OCP 5736
Like a Shepherd (Dufford) A 324 BB/MI 604 CM 150 CP2 402
CP3 436 GP2 708 GP3 765 H 421 J2 648 J3 622 UC 653 VOZ 617
OCP 9933
Maranatha (Chiusano) A 350 BB 72 J3 283 TM 54 OCP 11973
Beyond the Moon and Stars (Schutte) A 95 BB 46 CP3 219 GP3 214
H 205 TM 28 UC 291 OCP 12913

Today's Gospel revolves around Joseph and the birth of Jesus by way of the appearance of an angel in Joseph's dream. Joseph is mentioned in the Gospels of both Luke and Matthew and both agree that Joseph came from the lineage of David, King of Israel. A native of Bethlehem, he and Mary lived in Nazareth. Not much is said about this carpenter except that he obeyed the angel who came to him in his dream and took the pregnant Mary into his home. Surely, in that culture, he not only saved Mary from disgrace and ostracism, but perhaps saved her life. Legend has it that he died before Jesus began his public ministry. Maybe that's why he is considered the patron of a happy death. After all, certainly Jesus was there!

Benedictine Good Samaritan Sister Verna Holyhead refers to Joseph as a dreamer and a just man. This just man was torn between obedience to the Torah and his love for Mary. "The messenger of God tells Joseph not to be afraid of what he cannot understand, not to disown the mystery but enter into it.... Joseph offers the hospitality of his love and lineage to Mary and to the Stranger Child whom she carries in her womb" (*Building on Rock: Welcoming the Word in Year A*, [Collegeville: Liturgical Press, 2007] p. 10).

Last spring, Pope Francis made an outrageous offer of hospitality by offering lodging at the Vatican to three immigrant Muslim families from the island of Lesbos. We are called to enter the mystery. We are called to action. Would we obey an angel? — Elaine Rendler-McQueeney

SONG OF PRAISE OR SENDING FORTH

O Come, Divine Messiah VENEZ, DIVIN MESSIE A 376 BB 50 CP2 221
CP3 218 H 194 J2 316 J3 279 TM 32 UC 284 VOZ 369
People, Look East BESANÇON A 431 BB 43 CM 30 CP2 224 CP3 225
GP2 300 GP3 223 H 195 J2 329 J3 297 R2 96 R3 55 TM 25 UC 272
VOZ 360 OCP 9548
Let the Valleys Be Raised (Schutte) A 316 BB 65 CP2 218 CP3 215
GP2 310 GP3 227 H 192 J3 292 TM 47 VOZ 373
Mary's Song (Rieth) A 353 BB/MI 690 CP2 324 CP3 337 GP2 436
GP3 375 H 329 J2 495 J3 480 R2 175 R3 128 UC 435 VOZ 542
OCP 8305
See How the Virgin Waits (Slovak Folk Melody) A 459 BB 45 H 204
J2 331 TM 27 VOZ 367 OCP 11655
Alleluia! Hurry, the Lord Is Near (Sands) A 53 BB 52 CP2 223
CP3 222 GP3 231 H 203 J2 324 R2 100 TM 34 UC 271 VOZ 352
OCP 7175
The Whole World Is Waiting for Love (Misetich) A 549 BB 64 TM 46
Lift Up Your Heads, Ye Mighty Gates TRURO A 321 BB 70 CP3 223
J2 330 J3 286 TM 52
The King of Glory KING OF GLORY A 530 BB/MI 725 CM 89 CP2 315
CP3 328 GP2 423 GP3 368 H 313 J2 487 J3 470 NTY 184 R2 169
R3 126 UC 425 VOZ 514 OCP 8310

CHORAL

Of One That Is So Fair and Bright (Wright) OCP 30134926
♣ Gaude, Virgo (Joncas) OCP 4626
♣ Alma Redemptoris Mater (Benson) OCP 4562

Fourth Sunday of Advent

12/18/2016 YEAR A

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 16 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 16 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

cf. Isaiah 45:8

Drop down dew from above, you heavens, and let the clouds rain down the Just One; let the earth be opened and bring forth a Savior.

FIRST READING

Isaiah 7:10–14 (10A)

The Lord offered Ahaz a sign. Ahaz answered, “I will not ask! I will not tempt the Lord!” Nevertheless, the Lord gave a sign: “The virgin shall conceive, and bear a son, and shall name him Emmanuel.”

RESPONSORIAL PSALM

Psalm 24:1–2, 3–4, 5–6

Let the Lord enter; he is king of glory.

SECOND READING

Romans 1:1–7

Paul told the Romans he was called to be an apostle and set apart to proclaim the gospel of God about Christ Jesus. He said to them, “We have received the grace of apostleship” that we may spread the name and bring to faith all those called to belong to Jesus Christ.

GOSPEL ACCLAMATION

Matthew 1:23

The virgin shall conceive, and bear a son, and they shall name him Emmanuel.

GOSPEL

Matthew 1:18–24

Mary was betrothed to Joseph, but before they wed, Mary became pregnant through the power of the Holy Spirit. Joseph decided to break the engagement. He changed his mind when an angel in a dream told him to receive Mary as his wife.

COMMUNION ANTIPHON

Isaiah 7:14

Behold, a virgin shall conceive and bear a son; and his name will be called Emmanuel.

The Nativity of the Lord (Christmas): Vigil

12/24/2016 YEAR ABC

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

O Come, All Ye Faithful/Adeste Fideles ADESTE FIDELES A 375 BB 83
CM 33 CP2 225 CP3 226 GP2 311 GP3 235 H 208 J2 333 J3 300
NTY 162 R2 114 R3 63 TM 65 UC 304 VOZ 378 OCP 9550
Angels We Have Heard on High GLORIA A 64 BB 81 CM 42 CP2 236
CP3 237 GP2 313 GP3 236 H 211 J2 341 J3 308 TM 63
Children, Run Joyfully (Dufford) A 118 BB 77 CP2 240 GP2 331
GP3 237 J2 358 J3 323 R2 112 TM 59 VOZ 394 OCP 9936
O Little Town of Bethlehem ST. LOUIS A 385 BB 100 CM 35 CP2 229
CP3 232 GP2 315 GP3 244 H 214 J2 348 J3 316 TM 82 UC 294
VOZ 376
It Came upon the Midnight Clear CAROL A 286 BB 90 CM 34 CP2 235
CP3 236 GP2 314 GP3 250 H 215 J2 339 J3 306 TM 72 UC 311
VOZ 397
Love Has Captured the Night (Blakesley) S&S 148 OCP 30114040
Sing We Now of Christmas NOËL NOUVELET J2 355 J3 320

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 16–17

A Lectionary Psalter (Schiavone) 20, 225

PRESENTATION AND PREPARATION OF THE GIFTS

Go, Tell It on the Mountain GO TELL IT A 211 BB 96 CM 32 CP2 233
CP3 234 GP2 325 GP3 242 H 218 J2 352 J3 311 NTY 158 R2 113
R3 72 SS1 114 TM 78 UC 295 VOZ 374 OCP 11276
Child of the Poor (Soper) A 117 BB 106 CP2 244 CP3 247 GP2 336
GP3 257 H 230 J2 366 J3 331 TM 88 UC 319 VOZ 405 OCP 9886
What Child Is This GREENSLEEVES A 604 BB 105 CM 48 CP2 243
CP3 246 GP2 337 GP3 256 H 231 J2 365 J3 330 NTY 165 R2 121
R3 64 TM 87 UC 318 VOZ 404
The First Noel THE FIRST NOWELL A 526 BB 108 CM 50 CP2 245
CP3 248 GP2 334 GP3 259 H 233 J2 363 J3 328 TM 90 UC 321
VOZ 408
Away in a Manger MUELLER A 80 BB 78 CM 36 CP2 238 CP3 239
GP2 321 GP3 238 H 213 J2 359 J3 324 R2 110 R3 78 TM 60
UC 296 VOZ 392
Un Niño Nos Ha Nacido (Taulé) A 21 BB 99 TM 81 UC 293
OCP 30101895
We Adore (Hart) S&S 152 OCP 20956
Born This Day (Canedo) S&S 146 SS2 296 OCP 20132

COMMUNION CHANT

I Want to Walk as a Child of the Light (Thomerson) A 268 BB/MI 596
CP3 429 GP3 682 H 515 J3 632 R2 308 R3 202
Like a Shepherd (Dufford) A 324 BB/MI 604 CM 150 CP2 402
CP3 436 GP2 708 GP3 765 H 421 J2 648 J3 622 UC 653 VOZ 617
OCP 9933
Bread of Life (Advent/Christmas Setting) (Farrell) A 106 BB/MI 75
TM 57
Bread of Life (Fisher) A 108 BB/MI 370 CP3 545 GP2 522 GP3 478
H 410 J3 805 NTY 225 S&S 243 SS1 150 OCP 10152
All the Ends of the Earth (Haas) A 695 BB/MI 788 CP2 68 CP3 61
H 146 UC 138
Silent Night, Holy Night STILLE NACHT A 476 BB 88 CM 44 CP2 232
CP3 231 GP2 312 GP3 252 H 224 J2 343 J3 309 NTY 163 R2 106
R3 77 TM 70 UC 292 VOZ 380 OCP 9572
For Ever I Will Sing (Modlin) J3 66
All the Ends of the Earth (Psalm 98) (Booth) S&S 82

Families with young children are drawn to this liturgy. Naturally, younger families often come with extended family members, too. So although this liturgy is for all ages, keep in mind that the attention span of the little ones is limited. Efficiency is essential.

Bring in substantial musical forces for this liturgy. It's good to feature student musicians, but they and the assembly need the support of more experienced players and singers as well. This can be a burden on musicians especially if resources are limited, but I find students very generous with their talents. I get in touch with college students at Thanksgiving. Usually it only requires one rehearsal ("If you feed them they will come") to prepare them for this Mass. Communities sing and pray better when accompanied by capable and confident musicianship. Christmas liturgies are often unique in that the community is motivated to sing even before they arrive. Let's not get in the way.

When our musicians, liturgists, and clergy speak, OCP listens! You will notice that all Christmas carols are now shown with musical notation. NONE are text-only.

Why was the notation removed in the first place? I must admit that it was originally a suggestion I made—not to diminish the importance of the carols, but to save some space for additional ones. Rick Modlin's letter beginning on page 8 explains how the selection process works to provide you with the best in our tradition. Note the seriousness of your participation in the annual survey.

— Elaine Rendler-McQueeney

SONG OF PRAISE OR SENDING FORTH

Joy to the World ANTIOCH A 301 BB 79 CM 41 CP2 227 CP3 228
GP2 318 GP3 240 H 209 J2 336 J3 303 NTY 161 R2 120 R3 73
TM 61 UC 306 VOZ 379 OCP 9569
Rise Up, Shepherd, and Follow RISE UP, SHEPHERD A 450 BB 86
CP3 243 GP2 324 GP3 249 H 225 J2 353 J3 315 TM 68
Let Heaven Rejoice (Dufford) A 313 BB/MI 561 CP2 286 CP3 292
GP2 392 GP3 333 H 277 J2 435 J3 412 R2 144 UC 313 VOZ 393
OCP 10479
Angels, from the Realms of Glory REGENT SQUARE A 63 BB 109 CM 47
CP2 246 CP3 249 GP2 335 GP3 253 H 232 J2 367 J3 332 TM 91
UC 297 VOZ 383
All the Ends of the Earth (B. Hurd) A 49 BB/MI 540 CP2 66 GP2 241
GP3 177 H 589 J2 77 J3 79 OCP 9107
Hark! the Herald Angels Sing MENDELSSOHN A 233 BB 93 CM 39
CP2 228 CP3 229 GP2 317 GP3 245 H 212 J2 345 J3 313 NTY 159
R2 115 R3 81 TM 75 UC 302 VOZ 387
Of the Father's Love Begotten DIVINUM MYSTERIUM A 397 BB 85
CP3 241 H 221 J2 349 J3 317 TM 67 UC 303 VOZ 395
Christ before Us (Whitaker) A 121 BB/MI 407 GP3 586 J3 640
OCP 20463

CHORAL

Sleep, Little Baby (Walker) OCP 30114059
So Certain Star (B. Farrell) OCP 30108019
Lo, How a Rose E'er Blooming ES IST EIN' ROS' ENTSPRUNGEN
OCP 30104404

The Nativity of the Lord (Christmas): Vigil

12/24/2016 YEAR ABC

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 17 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 17 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

cf. Exodus 16:6-7

Today you will know that the Lord will come, and he will save us, and in the morning you will see his glory.

FIRST READING

Isaiah 62:1–5 (13ABC)

God's city Jerusalem will shine forth like the dawn. The Lord delights in Jerusalem. God rejoices in the people of the great city as a groom rejoices in the bride. The Lord God will protect and vindicate the people of Zion.

RESPONSORIAL PSALM

Psalm 89:4–5, 16–17, 27, 29

For ever I will sing the goodness of the Lord.

SECOND READING

Acts of the Apostles 13:16–17, 22–25

The Lord chose Israel and led the people out of the land of Egypt, promising the Messiah. When the time came, God sent John to prepare the way. John told all, "Behold, one is coming after me."

GOSPEL ACCLAMATION

Tomorrow the wickedness of the earth will be destroyed: the Savior of the world will reign over us.

GOSPEL

Matthew 1:1–25 or 1:18–25

In Matthew, Jesus' lineage is traced to Abraham, father of believers. The birth of Jesus fulfilled Isaiah's prophecy: "Behold, the virgin shall conceive and bear a son, and they shall name him Emmanuel."

COMMUNION ANTIPHON

cf. Isaiah 40:5

The glory of the Lord will be revealed, and all flesh will see the salvation of our God.

The Nativity of the Lord (Christmas): Night

12/25/2016 YEAR ABC

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

O Come, All Ye Faithful/Adeste Fideles ADESTE FIDELES A 375 BB 83
CM 33 CP2 225 CP3 226 GP2 311 GP3 235 H 208 J2 333 J3 300
NTY 162 R2 114 R3 63 TM 65 UC 304 VOZ 378 OCP 9550
Angels We Have Heard on High GLORIA A 64 BB 81 CM 42 CP2 236
CP3 237 GP2 313 GP3 236 H 211 J2 341 J3 308 TM 63
Hark! the Herald Angels Sing MENDELSSOHN A 233 BB 93 CM 39
CP2 228 CP3 229 GP2 317 GP3 245 H 212 J2 345 J3 313 NTY 159
R2 115 R3 81 TM 75 UC 302 VOZ 387
The Snow Lay on the Ground VENITE ADOREMUS A 542 BB 98 CP2 237
CP3 238 H 217 J2 354 J3 319 TM 80 UC 312 VOZ 399
O Little Town of Bethlehem ST. LOUIS A 385 BB 100 CM 35 CP2 229
CP3 232 GP2 315 GP3 244 H 214 J2 348 J3 316 TM 82 UC 294
VOZ 376
Sing We Now of Christmas NOËL NOUVELET J2 355 J3 320
All the Ends of the Earth (Dufford) A 48 BB/MI 548 CP2 363
CP3 385 GP2 683 GP3 712 H 486 J2 595 J3 573 UC 701 VOZ 571
OCP 10475

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 18–19

A Lectionary Psalter (Schiavone) 21, 225

PRESENTATION AND PREPARATION OF THE GIFTS

Lo, How a Rose E'er Blooming ES IST EIN' ROS' ENTSPRUNGEN A 330
BB 91 CM 43 CP2 226 CP3 227 GP2 320 GP3 246 H 220 J2 338
J3 302 TM 73 UC 300 VOZ 400 OCP 30104404
Jesu, Joy of Our Desiring WERDE MUNTER A 289 BB/MI 409 CP2 392
CP3 409 GP3 567 H 465 J2 669 J3 638 UC 608 VOZ 683
Away in a Manger MUELLER A 80 BB 78 CM 36 CP2 238 CP3 239
GP2 321 GP3 238 H 213 J2 359 J3 324 R2 110 R3 78 TM 60
UC 296 VOZ 392
Creator of the Stars of Night CONDITOR ALME SIDERUM A 156 BB 73
CP2 219 CP3 216 GP2 305 GP3 217 H 193 J2 325 J3 290 R3 52
TM 55 UC 275 VOZ 348
Night of Silence (Kantor) A 365 BB 87 TM 69
Christ Was Born on Christmas Day RESONET IN LAUDIBUS J2 350 J3 318
See Amid the Winter's Snow (Keil) A 458 BB 89 GP2 332 GP3 247
J2 356 J3 321 TM 71 OCP 9800

COMMUNION CHANT

Child of the Poor (Soper) A 117 BB 106 CP2 244 CP3 247 GP2 336
GP3 257 H 230 J2 366 J3 331 TM 88 UC 319 VOZ 405 OCP 9886
What Child Is This GREENSLEEVES A 604 BB 105 CM 48 CP2 243
CP3 246 GP2 337 GP3 256 H 231 J2 365 J3 330 NTY 165 R2 121
R3 64 TM 87 UC 318 VOZ 404
Bread of Life (Advent/Christmas Setting) (Farrell) A 107 BB 75
TM 57
Gift of Finest Wheat (Kreutz) A 198 BB/MI 324 CM 107 CP2 484
CP3 526 GP2 525 GP3 487 H 388 J2 803 J3 791 UC 529 VOZ 807
OCP 8005
Silent Night, Holy Night STILLE NACHT A 476 BB 88 CM 44 CP2 232
CP3 231 GP2 312 GP3 252 H 224 J2 343 J3 309 NTY 163 R2 106
R3 77 TM 70 UC 292 VOZ 380 OCP 9572
Today Our Savior Is Born (Cortez) A 693 BB/MI 784 CP2 64 CP3 59
GP2 238 GP3 175 H 142 J2 75 J3 74 R2 119 R3 83 VOZ 209
Like a Child Rests (C. Walker) A 323 BB/MI 453 CP2 434 CP3 464
GP2 635 GP3 640 H 446 J2 734 J3 691 R2 212 R3 226 UC 677
VOZ 734 OCP 9139

In the *Roman Missal* this Mass is called “Mass During the Night” not Midnight Mass anymore. Recently our parish moved Mass from midnight to an earlier hour. What we noticed was that the Vigil liturgy with children was getting progressively more crowded each year—and the older parishioners were coming, too. Parishioners in wheelchairs were offended that there was no room for them and the parking situation was worse than ever. Why? Let’s face it, our communities are aging and midnight is just too late to stay up! (Some older urban parishioners are fearful of leaving the house late at night, too.) Moving the later Mass to an earlier hour has really helped everyone, including musicians, ministers, and the parking situation.

On [page 48](#), I mentioned that people come motivated to participate at Christmas Masses. Masses draw larger-than-usual assemblies, and often there are more people than books. Those who only come at Christmas may know some carols by heart, but it is doubtful that they know the acclamations or the Creed. OCP’s Licensing online can help you with music for a printed program.

Remember this: be sure to sing the liturgy. Singing the liturgy means to sing the psalm, dialogues and acclamations, not just the carols. Visitors may not know the acclamations, especially the eucharistic acclamations. We emphasize the importance of hospitality in our celebrations. Hospitality is more than a greeting before Mass begins. We must enable visitors to celebrate fully with us in music and prayer if we want them to feel like they belong. Provide extra worship resources as needed for full, conscious, and active participation.

— Elaine Rendler-McQueeney

SONG OF PRAISE OR SENDING FORTH

Angels, from the Realms of Glory REGENT SQUARE A 63 BB 109 CM 47
CP2 246 CP3 249 GP2 335 GP3 253 H 232 J2 367 J3 332 TM 91
UC 297 VOZ 383
Joy to the World ANTIOCH A 301 BB 79 CM 41 CP2 227 CP3 228
GP2 318 GP3 240 H 209 J2 336 J3 303 NTY 161 R2 120 R3 73
TM 61 UC 306 VOZ 379 OCP 9569
Go, Tell It on the Mountain GO TELL IT A 211 BB 96 CM 32 CP2 233
CP3 234 GP2 325 GP3 242 H 218 J2 352 J3 311 NTY 158 R2 113
R3 72 SS1 114 TM 78 UC 295 VOZ 374 OCP 11276
Let the Heavens Be Glad (Feiten) A 314 BB/MI 571 CP2 467 GP3 751
J2 684
Love Has Come (Maher) A 342 BB/MI 483 GP3 669 J3 711 NTY 155
S&S 329 SS2 297 OCP 11919
Good Christians, All, Rejoice IN DULCI JUBILO A 224 BB 95 CM 38
CP2 230 CP3 230 GP2 319 GP3 239 H 216 J2 346 J3 314 TM 77
UC 314 VOZ 384
Let Heaven Rejoice (Dufford) A 313 BB/MI 561 CP2 286 CP3 292
GP2 392 GP3 333 H 277 J2 435 J3 412 R2 144 UC 313 VOZ 393
OCP 10479
While Shepherds Watched Their Flocks (Handel) A 618 BB 101
CP2 234 CP3 235 H 219 J2 347 J3 305 TM 83

CHORAL

✦ O Magnum Mysterium (Kingsley) OCP 30107972
✦ Born in Bethlehem (Hough) OCP 30101342
In the Bleak Midwinter (Chiusano) OCP 30101702

The Nativity of the Lord (Christmas): Night

12/25/2016 YEAR ABC

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 18 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 18 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

Psalm 2:7

The Lord said to me: You are my Son. It is I who have begotten you this day.

Or

Let us all rejoice in the Lord, for our Savior has been born in the world. Today true peace has come down to us from heaven.

FIRST READING

Isaiah 9:1–6 (14ABC)

“For a child is born to us, a son is given us,” prophesied Isaiah. “They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace. His dominion is vast.”

RESPONSORIAL PSALM

Psalm 96:1–2, 2–3, 11–12, 13

Today is born our Savior, Christ the Lord.

SECOND READING

Titus 2:11–14

God's grace appeared in the savior Christ Jesus, offering salvation to all people. Paul told Titus that the appearance of Christ trains us “to live temperately, justly and devoutly.”

GOSPEL ACCLAMATION

Luke 2:10–11

I proclaim to you good news of great joy: today a Savior is born for us, Christ the Lord.

GOSPEL

Luke 2:1–14

Mary gave birth to her firstborn and laid him in a manger. The angel of the Lord appeared to shepherds nearby to tell them the good news. An angelic choir sang, “Glory to God in the highest.”

COMMUNION ANTIPHON

John 1:14

The Word became flesh, and we have seen his glory.

The Nativity of the Lord (Christmas): Dawn

12/25/2016 YEAR ABC

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

O Little Town of Bethlehem ST. LOUIS A 385 BB 100 CM 35 CP2 229
CP3 232 GP2 315 GP3 244 H 214 J2 348 J3 316 TM 82 UC 294
VOZ 376
O Come, All Ye Faithful/Adeste Fideles ADESTE FIDELES A 375 BB 83
CM 33 CP2 225 CP3 226 GP2 311 GP3 235 H 208 J2 333 J3 300
NTY 162 R2 114 R3 63 TM 65 UC 304 VOZ 378 OCP 9550
Wake from Your Sleep (Schutte) A 590 BB 84 GP2 328 GP3 234
J2 342 J3 301 R2 111 R3 68 TM 66 UC 308 VOZ 386 OCP 9500
Joy to the World ANTIOCH A 301 BB 79 CM 41 CP2 227 CP3 228
GP2 318 GP3 240 H 209 J2 336 J3 303 NTY 161 R2 120 R3 73
TM 61 UC 306 VOZ 379 OCP 9569
The Snow Lay on the Ground VENITE ADOREMUS A 542 BB 98 CP2 237
CP3 238 H 217 J2 354 J3 319 TM 80 UC 312 VOZ 399
The First Noel THE FIRST NOWELL A 526 BB 108 CM 50 CP2 245
CP3 248 GP2 334 GP3 259 H 233 J2 363 J3 328 TM 90 UC 321
VOZ 408
See Amid the Winter's Snow (Keil) A 458 BB 89 GP2 332 GP3 247
J2 356 J3 321 TM 71 OCP 9800

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 20–21

A Lectionary Psalter (Schiavone) 22, 225

PRESENTATION AND PREPARATION OF THE GIFTS

Infant Holy, Infant Lowly W ZLOBIE LEZY A 283 BB 97 CP3 242
GP3 251 H 222 J2 344 J3 312 TM 79
Silent Night, Holy Night STILLE NACHT A 476 BB 88 CM 44 CP2 232
CP3 231 GP2 312 GP3 252 H 224 J2 343 J3 309 NTY 163 R2 106
R3 77 TM 70 UC 292 VOZ 380 OCP 9572
The First Noel THE FIRST NOWELL A 526 BB 108 CM 50 CP2 245
CP3 248 GP2 334 GP3 259 H 233 J2 363 J3 328 TM 90 UC 321
VOZ 408
Away in a Manger MUELLER A 80 BB 78 CM 36 CP2 238 CP3 239
GP2 321 GP3 238 H 213 J2 359 J3 324 R2 110 R3 78 TM 60
UC 296 VOZ 392
Child of the Poor (Soper) A 117 BB 106 CP2 244 CP3 247 GP2 336
GP3 257 H 230 J2 366 J3 331 TM 88 UC 319 VOZ 405 OCP 9886
What Child Is This GREENSLEEVES A 604 BB 105 CM 48 CP2 243
CP3 246 GP2 337 GP3 256 H 231 J2 365 J3 330 NTY 165 R2 121
R3 64 TM 87 UC 318 VOZ 404
God with Us (Hart) NTY 89 S&S 303 SS2 385 OCP 12133
Wake from Your Sleep (Schutte) A 590 BB 84 GP2 328 GP3 234
J2 342 J3 301 R2 111 R3 68 TM 66 UC 308 VOZ 386 OCP 9500

COMMUNION CHANT

Like a Shepherd (Dufford) A 324 BB/MI 604 CM 150 CP2 402
CP3 436 GP2 708 GP3 765 H 421 J2 648 J3 622 UC 653 VOZ 617
OCP 9933
All the Ends of the Earth (Haas) A 695 BB/MI 788 CP2 68 CP3 61
H 146 UC 138
Christ, Be Our Light (Farrell) A 120 BB/MI 594 CM 168 GP2 656
GP3 683 H 517 NTY 8 S&S 207 SS1 105 UC 737 VOZ 625
OCP 10087
Taste and See (Kendzia) A 511 BB/MI 345 GP3 504 OCP 20324
Beyond the Moon and Stars (Schutte) A 95 BB 46 CP3 219 GP3 214
H 205 TM 28 UC 291 OCP 12913
Today Our Savior Is Born (Cortez) A 693 BB/MI 784 CP2 64 CP3 59
GP2 238 GP3 175 H 142 J2 75 J3 74 R2 119 R3 83 VOZ 209
All the Ends of the Earth (Psalm 98) (Booth) S&S 82

There's a special place in my heart for this Mass at Dawn. I know I'm an incurable romantic, but in my imagination, the only humans awake are monks and nuns...and perhaps birds, cows, and all of nature! The reality is that many people in service professions and vocations attend this liturgy coming from or before going to work. These folks get to experience, more than others at later Masses, the great movement on this feast from darkness to light. This happens all across the earth as light drives away the darkness hour by hour. The entrance antiphon says it all: "Today a light will shine upon us, for the Lord is born for us..."

Be gentle with your community at this liturgy. Though many come because of their professions, some come to this liturgy because festive Christmas Masses are just too painful for them. There will be those who are grieving a loved one, missing a member of the family due to military service, divorce, illness. Be gentle with your music, too, if you suspect this is the case. Don't play the organ too loudly.

Kudos to those ministers of hospitality who prepare coffee for after Mass at this early hour. They are truly putting themselves out for others. Consider a small yummy snack package to send folks off for the day as well. Something that can be prepared ahead of time and given out after Mass will be greatly appreciated. For some, it may be their first Christmas gift; for others, perhaps, their only gift.

— Elaine Rendler-McQueeney

Proclaim His Marvelous Deeds (Smith) A 691 BB/MI 783 CP2 63
CP3 58 GP2 239 GP3 173 H 141 J3 76 VOZ 212

SONG OF PRAISE OR SENDING FORTH

Good Christians, All, Rejoice IN DULCI JUBILO A 224 BB 95 CM 38
CP2 230 CP3 230 GP2 319 GP3 239 H 216 J2 346 J3 314 TM 77
UC 314 VOZ 384
God Rest You Merry, Gentlemen GOD REST YOU MERRY A 221 BB 82
CM 40 CP2 231 CP3 233 GP2 316 GP3 243 H 210 J2 337 J3 304
TM 64 UC 309 VOZ 390
Go, Tell It on the Mountain GO TELL IT A 211 BB 96 CM 32 CP2 233
CP3 234 GP2 325 GP3 242 H 218 J2 352 J3 311 NTY 158 R2 113
R3 72 SS1 114 TM 78 UC 295 VOZ 374 OCP 11276
Let Heaven Rejoice (Dufford) A 313 BB/MI 561 CP2 286 CP3 292
GP2 392 GP3 333 H 277 J2 435 J3 412 R2 144 UC 313 VOZ 393
OCP 10479
Let There Be Peace on Earth (Jackson) A 317 BB/MI 525 CM 161
CP2 449 CP3 481 GP2 655 GP3 672 H 427 J2 739 J3 703 R2 221
R3 213 UC 538 VOZ 719
All the Ends of the Earth (Dufford) A 48 BB/MI 548 CP2 363
CP3 385 GP2 683 GP3 712 H 486 J2 595 J3 573 UC 701 VOZ 571
OCP 10475
Let All Mortal Flesh Keep Silence PICARDY A 311 BB 205 CM 131
CP2 374 CP3 396 GP2 694 GP3 730 H 491 J2 611 J3 591 TM 135
UC 684 VOZ 584 OCP 11285
Angels We Have Heard on High GLORIA A 64 BB 81 CM 42 CP2 236
CP3 237 GP2 313 GP3 236 H 211 J2 341 J3 308 TM 63

CHORAL

✠Hodie Christus Natus Est (Burks) OCP 11490
The Wexford Carol (Ryan) OCP 30101059
Angels from the Realms of Glory (Thatcher) OCP 20749

The Nativity of the Lord (Christmas): Dawn

12/25/2016 YEAR ABC

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 19 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 19 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

cf. Isaiah 9:1, 5; Luke 1:33

Today a light will shine upon us, for the Lord is born for us; and he will be called Wondrous God, Prince of peace, Father of future ages; and his reign will be without end.

FIRST READING

Isaiah 62:11–12 (15ABC)

God proclaimed to the whole world, "Your savior comes!" The city of Zion will be called "Frequented." God's people are holy people.

RESPONSORIAL PSALM

Psalm 97:1, 6, 11–12

A light will shine on us this day: the Lord is born for us.

SECOND READING

Titus 3:4–7

The kindness and generous love of God appeared and saved us, "Not because of any righteous deeds we had done but because of his mercy."

GOSPEL ACCLAMATION

Luke 2:14

Glory to God in the highest, and on earth peace to those on whom his favor rests.

GOSPEL

Luke 2:15–20

The shepherds said, "Let us go, then, to Bethlehem to see this thing that has taken place." They went to see the child and then understood everything. When they returned home to tell everyone what they saw, all were astonished.

COMMUNION ANTIPHON

cf. Zechariah 9:9

Rejoice, O Daughter Zion; lift up praise, Daughter Jerusalem: Behold, your King will come, the Holy One and Savior of the world.

The Nativity of the Lord (Christmas): Day

12/25/2016 YEAR ABC

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

O Come, All Ye Faithful/Adeste Fideles ADESTE FIDELES A 375 BB 83
CM 33 CP2 225 CP3 226 GP2 311 GP3 235 H 208 J2 333 J3 300
NTY 162 R2 114 R3 63 TM 65 UC 304 VOZ 378 OCP 9550
Hark! the Herald Angels Sing MENDELSSOHN A 233 BB 93 CM 39
CP2 228 CP3 229 GP2 317 GP3 245 H 212 J2 345 J3 313 NTY 159
R2 115 R3 81 TM 75 UC 302 VOZ 387
Sing a New Song (Schutte) A 480 BB/MI 543 CM 130 CP2 372
CP3 394 GP2 670 GP3 739 H 495 J2 607 J3 598 R2 252 R3 154
UC 691 VOZ 564 OCP 9496
Born This Day (Canedo) S&S 146 SS2 296 OCP 20132
All the Ends of the Earth (Dufford) A 48 BB/MI 548 CP2 363
CP3 385 GP2 683 GP3 712 H 486 J2 595 J3 573 UC 701 VOZ 571
OCP 10475
Once in Royal David's City IRBY A 402 BB 102 CP3 244 H 228 J2 362
J3 327 TM 84
Sing We Now of Christmas NOËL NOUVELET J2 355 J3 320
Christ Was Born on Christmas Day RESONET IN LAUDIBUS J2 350 J3 318

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 22–23

A Lectionary Psalter (Schiavone) 23, 225

PRESENTATION AND PREPARATION OF THE GIFTS

The First Noel THE FIRST NOWELL A 526 BB 108 CM 50 CP2 245
CP3 248 GP2 334 GP3 259 H 233 J2 363 J3 328 TM 90 UC 321
VOZ 408
Of the Father's Love Begotten DIVINUM MYSTERIUM A 397 BB 85
CP3 241 H 221 J2 349 J3 317 TM 67 UC 303 VOZ 395
What Child Is This GREENSLEEVES A 604 BB 105 CM 48 CP2 243
CP3 246 GP2 337 GP3 256 H 231 J2 365 J3 330 NTY 165 R2 121
R3 64 TM 87 UC 318 VOZ 404
Creator of the Stars of Night CONDITOR ALME SIDERUM A 156 BB 73
CP2 219 CP3 216 GP2 305 GP3 217 H 193 J2 325 J3 290 R3 52
TM 55 UC 275 VOZ 348
It Came upon the Midnight Clear CAROL A 286 BB 90 CM 34 CP2 235
CP3 236 GP2 314 GP3 250 H 215 J2 339 J3 306 TM 72 UC 311
VOZ 397
Love Has Come (Maher) A 342 BB/MI 483 GP3 669 J3 711 NTY 155
S&S 329 SS2 297 OCP 11919
Christ Was Born on Christmas Day RESONET IN LAUDIBUS J2 350 J3 318

COMMUNION CHANT

All the Ends of the Earth (Haas) A 695 BB/MI 788 CP2 68 CP3 61
H 146 UC 138
Today Is Born Our Savior/Alleluia (Inwood) A 575 BB 80 CP3 57
J3 75 TM 62
Proclaim His Marvelous Deeds (Smith) A 691 BB/MI 783 CP2 63
CP3 58 GP2 239 GP3 173 H 141 J3 76 VOZ 212
Silent Night, Holy Night STILLE NACHT A 476 BB 88 CM 44 CP2 232
CP3 231 GP2 312 GP3 252 H 224 J2 343 J3 309 NTY 163 R2 106
R3 77 TM 70 UC 292 VOZ 380 OCP 9572
Away in a Manger MUELLER A 80 BB 78 CM 36 CP2 238 CP3 239
GP2 321 GP3 238 H 213 J2 359 J3 324 R2 110 R3 78 TM 60
UC 296 VOZ 392
Gift of Finest Wheat (Kreutz) A 198 BB/MI 324 CM 107 CP2 484
CP3 526 GP2 525 GP3 487 H 388 J2 803 J3 791 UC 529 VOZ 807
OCP 8005
Holy Gifts (Dean) J3 790 OCP 20413

Merry Christmas, dear colleagues! I think many of us who have been serving in music ministry for any length of time will agree that one of the best gifts we are receiving this year is that Christmas falls on Sunday! There are no more obligatory feasts to play until next weekend. It is time to relax, refresh, and reflect.

Anyone who takes on music ministry as a vocation needs to know from the get-go that it involves lots of hours and very hard work especially during the Advent/Christmas and Lent/Easter seasons. I wish I could say that most of our time is spent practicing music, but we all know better. During this season, there are rehearsals to prepare for and conduct for Advent and Christmas celebrations, including penance services and Liturgy of the Hours.

And that's just the liturgical aspect of the ministry. Don't forget that there are liturgy meetings to attend, ministers to schedule, programs to be printed, deadlines to be met for the office staff and bulletin announcements to be prepared early enough to beat the Christmas rush! At least, we don't have to wrestle with preparing a homily.

We are told that a mother forgets all the pain of childbirth after she sees her baby. Well, my friends, I'm sure you've forgotten about the long hours and the labor, and you're living in the afterglow of delivering the gift of music at the celebrations of our newborn King. Take time to reflect on the beauty of your ministry, and be grateful for the people you serve.

P.S. Try not to fall asleep at Christmas dinner!

— Elaine Rendler-McQueeney

SONG OF PRAISE OR SENDING FORTH

Joy to the World ANTIOCH A 301 BB 79 CM 41 CP2 227 CP3 228
GP2 318 GP3 240 H 209 J2 336 J3 303 NTY 161 R2 120 R3 73
TM 61 UC 306 VOZ 379 OCP 9569
Good Christians, All, Rejoice IN DULCI JUBILO A 224 BB 95 CM 38
CP2 230 CP3 230 GP2 319 GP3 239 H 216 J2 346 J3 314 TM 77
UC 314 VOZ 384
Go, Tell It on the Mountain GO TELL IT A 211 BB 96 CM 32 CP2 233
CP3 234 GP2 325 GP3 242 H 218 J2 352 J3 311 NTY 158 R2 113
R3 72 SS1 114 TM 78 UC 295 VOZ 374 OCP 11276
Angels, from the Realms of Glory REGENT SQUARE A 63 BB 109 CM 47
CP2 246 CP3 249 GP2 335 GP3 253 H 232 J2 367 J3 332 TM 91
UC 297 VOZ 383
Let Heaven Rejoice (Dufford) A 313 BB/MI 561 CP2 286 CP3 292
GP2 392 GP3 333 H 277 J2 435 J3 412 R2 144 UC 313 VOZ 393
OCP 10479
Love Has Captured the Night (Blakesley) S&S 148 OCP 30114040
He Is the Lord (Haas) A 234 BB/MI 551 CP2 377 CP3 399 GP3 727
H 500 J2 606 J3 583 OCP 97729
Send Your Glory Down (Thomson) S&S 229
God, We Praise You NETTLETON A 222 BB 202 CP3 401 GP3 719
H 480 J2 594 J3 567 TM 136

CHORAL

✠O Magnum Mysterium (Kingsbury) OCP 30107972
Today the Virgin Gives Birth (Doherty) OCP 30104327
Sleep of the Holy Child (Rizzo) OCP 30133800

The Nativity of the Lord (Christmas): Day

12/25/2016 YEAR ABC

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 20 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 20 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

cf. Isaiah 9:5

A child is born for us, and a son is given to us; his scepter of power rests upon his shoulder, and his name will be called Messenger of great counsel.

FIRST READING

Isaiah 52:7–10 (16ABC)

The ends of the earth will see God's salvation. Break forth together in song, Jerusalem, for the good news of peace has come. God redeems Jerusalem and gives comfort to all people.

RESPONSORIAL PSALM

Psalm 98:1, 2–3, 3–4, 5–6

All the ends of the earth have seen the saving power of God.

SECOND READING

Hebrews 1:1–6

"In times past, God spoke in partial and various ways...through the prophets," but now we have God's own heir, the Lord who sustains all things. Let all angels worship God's first-born, God's heir, God's son.

GOSPEL ACCLAMATION

A holy day has dawned upon us. Come, you nations, and adore the Lord. For today a great light has come upon the earth.

GOSPEL

John 1:1–18 or 1:1–5, 9–14

"The Word became flesh and made his dwelling among us, and we saw his glory...full of grace and truth." We all have partaken of this fullness: love following love.

COMMUNION ANTIPHON

cf. Psalm 98 (97):3

All the ends of the earth have seen the salvation of our God.

Solemnity of Mary, the Holy Mother of God

1/1/2017 YEAR ABC

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

Joy to the World ANTIOCH A 301 BB 79 CM 41 CP2 227 CP3 228
GP2 318 GP3 240 H 209 J2 336 J3 303 NTY 161 R2 120 R3 73
TM 61 UC 306 VOZ 379 OCP 9569
On This Day, the First of Days LÜBECK A 401 BB/MI 708 CP2 303
CP3 310 GP2 413 H 298 J2 468 J3 447 VOZ 503
Sing a New Song (Schutte) A 480 BB/MI 543 CM 130 CP2 372
CP3 394 GP2 670 GP3 739 H 495 J2 607 J3 598 R2 252 R3 154
UC 691 VOZ 564 OCP 9496
The Snow Lay on the Ground VENITE ADOREMUS A 542 BB 98 CP2 237
CP3 238 H 217 J2 354 J3 319 TM 80 UC 312 VOZ 399
Immaculate Mary LOURDES HYMN A 271 BB 196 CM 94 CP2 321
CP3 334 GP2 430 GP3 370 H 320 J2 535 J3 512 NTY 203 R2 173
R3 133 TM 129 UC 454 VOZ 553 OCP 9070
Song of Mary (Schutte) A 492 BB/MI 692 CP3 341 GP3 374 H 321
J2 498 J3 482 OCP 11034
Mary, Woman of the Promise DRAKES BROUGHTON A 352 CP3 340
H 331 J2 496 J3 477
Mary's Song (Rieth) A 353 BB/MI 690 CP2 324 CP3 337 GP2 436
GP3 375 H 329 J2 495 J3 480 R2 175 R3 128 UC 435 VOZ 542
OCP 8305
Magnificat (Farrell) A 727 BB/MI 817 CP2 106 CP3 93 GP3 210
H 171 J2 11 J3 11 R3 22 UC 183 VOZ 528 OCP 10370

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 24–25

A Lectionary Psalter (Schiavone) 24, 226

PRESENTATION AND PREPARATION OF THE GIFTS

Un Niño Nos Ha Nacido (Taulé) A 21 BB 99 TM 81 UC 293
OCP 30101895
Ave Maria (Cortés) A 78 BB/MI 703 OCP 30114056
All Is Well with My Soul (Landry/VILLE DU HAVRE) A 42 BB/MI 469
GP3 643 H 579 OCP 30104966
Ave Maria (Chant, Mode I) A 77 BB/MI 701 CP2 318 CP3 331 H 323
J2 493 J3 486 UC 441 VOZ 526
See Amid the Winter's Snow (Keil) A 458 BB 89 GP2 332 GP3 247
J2 356 J3 321 TM 71 OCP 9800
Today Our Savior Is Born (Cortez) A 693 BB/MI 784 CP2 64 CP3 59
GP2 238 GP3 175 H 142 J2 75 J3 74 R2 119 R3 83 VOZ 209
We Adore (Hart) S&S 152 OCP 20956
Grant Us Peace (Canedo) GP3 678 NTY 277 S&S 304 OCP 20826

COMMUNION CHANT

Miracle of Grace (Stephan) A 360 BB/MI 359 GP3 497 S&S 254
OCP 30100701
O Holy Mary/María, Madre del Señor (Alstott) A 383 BB/MI 699
J2 494 J3 511 UC 437 OCP 8724
Abba! Father (C. Landry) A 27 BB/MI 533 CP2 365 CP3 387 GP2 696
GP3 716 H 485 J2 615 J3 600 UC 695 VOZ 568 OCP 5519
Hail Mary: Gentle Woman (C. Landry) A 229 BB/MI 702 CM 91
CP2 319 CP3 332 GP2 426 GP3 372 H 318 J2 489 J3 481 NTY 202
R2 174 S&S 305 SS2 336 UC 442 VOZ 521 OCP 5554
My Soul Rejoices (Alstott) A 729 BB/MI 816 CP2 104 CP3 92 H 170
J2 503 J3 120 UC 181 VOZ 272 OCP 8727
Silent Night, Holy Night STILLE NACHT A 476 BB 88 CM 44 CP2 232
CP3 231 GP2 312 GP3 252 H 224 J2 343 J3 309 NTY 163 R2 106
R3 77 TM 70 UC 292 VOZ 380 OCP 9572
All the Ends of the Earth (Haas) A 695 BB/MI 788 CP2 68 CP3 61
H 146 UC 138
Blessed Be the Name of the Lord (Mayernik) J3 92 OCP 30101056

When making musical choices for today's solemnity, consider using Christmas carols that celebrate Mary's role in salvation history (See "The Snow Lay on the Ground" and Advent/Christmas Scripture chants such as "Ave Maria," "Magnificat," and of course, "O Holy Mary/María, Madre del Señor").

Our increasingly secular society may be done with Christmas shortly after December 25, but the church isn't! Tomorrow, December 26 the church celebrates the feast of Saint Stephen, the first martyr. The feast of Saint John the Evangelist is December 27 and December 28 is the feast of the Holy Innocents. The Holy Innocents were those children in Bethlehem who were massacred by Herod in his attempt to wipe out all first-born male babies in an effort to eliminate the Baby Jesus. Since the sixth century, these children have been considered martyrs by the Church. However, the murder of innocent children continues even into the twenty-first century. Let us pray. Let us act.

The feast of the Holy Family of Jesus, Mary, and Joseph, usually celebrated on the Sunday between Christmas and January 1, is moved to Friday, December 30, this year.

Consider a blessing prayer for families on January 1, the Solemnity of Mary, the Holy Mother of God. Since the first reading includes the Aaronic blessing from the Book of Numbers, a blessing from the Church's *Book of Blessings* may be appropriate. The *Book of Blessings* contains the Church's official prayers for blessing people, places, and things. In particular, see #58 for the blessing of a family.

— Elaine Rendler-McQueeney

SONG OF PRAISE OR SENDING FORTH

For the Healing ST. THOMAS (TANTUM ERGO) A 187 BB/MI 426
CP3 463 GP3 517 H 522 J3 844
Laudate, Laudate Dominum (C. Walker) A 305 BB/MI 553 J2 598
J3 597 OCP 10704
May God Bless You (Van Grieken) A 355 BB/MI 668 CP2 335
GP2 467 GP3 450 J2 566 J3 538 VOZ 322 OCP 9344
Go, Tell It on the Mountain GO TELL IT A 211 BB 96 CM 32 CP2 233
CP3 234 GP2 325 GP3 242 H 218 J2 352 J3 311 NTY 158 R2 113
R3 72 SS1 114 TM 78 UC 295 VOZ 374 OCP 11276
Let There Be Peace on Earth (Jackson) A 317 BB/MI 525 CM 161
CP2 449 CP3 481 GP2 655 GP3 672 H 427 J2 739 J3 703 R2 221
R3 213 UC 538 VOZ 719
Good Christians, All, Rejoice IN DULCI JUBILO A 224 BB 95 CM 38
CP2 230 CP3 230 GP2 319 GP3 239 H 216 J2 346 J3 314 TM 77
UC 314 VOZ 384
Hail, Holy Queen SALVE REGINA COELITUM A 228 BB 198 CM 92
CP2 320 CP3 333 GP2 425 GP3 376 H 328 J2 519 J3 498 TM 131
UC 431 VOZ 548
Give Us Your Peace (Manibusan) GP3 674 J3 708 S&S 299 UC 536
OCP 30101714
Let It Be Done to Us/Tu Voluntad, Señor (B. Hurd) J3 473 OCP 20185

CHORAL

✦ Ave Maria (Wright) OCP 4629
Of One That Is So Fair and Bright (Wright) OCP 30134926
Coventry Carol (Willcock) OCP 30101366

Solemnity of Mary, the Holy Mother of God

1/1/2017 YEAR ABC

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 22 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 22 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

Hail, Holy Mother, who gave birth to the King, who rules heaven and earth for ever.

Or _____ cf. Isaiah. 9:1, 5; Luke 1:33

Today a light will shine upon us, for the Lord is born for us; and he will be called Wondrous God, Prince of peace, Father of future ages: and his reign will be without end.

FIRST READING

Numbers 6:22–27 (18ABC)

“The LORD bless you and keep you! The LORD let his face shine upon you, and be gracious to you! The LORD look upon you kindly and give you peace!”

RESPONSORIAL PSALM

Psalm 67:2–3, 5, 6, 8

May God bless us in his mercy.

SECOND READING

Galatians 4:4–7

When the time had come, God sent the beloved Son born of a woman so that we might become adopted children. We are no longer slaves but heirs of God whom we call, “Abba, Father!”

GOSPEL ACCLAMATION

Hebrews 1:1–2

In the past God spoke to our ancestors through the prophets; in these last days, he has spoken to us through the Son.

GOSPEL

Luke 2:16–21

On the eighth day, Mary's child was circumcised and was given the name Jesus, that is, “God saves.” Mary “kept all these things, reflecting on them in her heart.”

COMMUNION ANTIPHON

Hebrews 13:8

Jesus Christ is the same yesterday, today, and for ever.

The Epiphany of the Lord

1/8/2017 YEAR ABC

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

What Star Is This PUER NOBIS A 606 BB 103 J2 370 J3 336 TM 85
As with Gladness Men of Old DIX A 69 BB 104 CM 45 CP2 242
CP3 245 GP2 339 GP3 258 H 229 J2 369 J3 334 TM 86 UC 322
VOZ 409
All the Ends of the Earth (Dufford) A 48 BB/MI 548 CP2 363
CP3 385 GP2 683 GP3 712 H 486 J2 595 J3 573 UC 701 VOZ 571
OCP 10475
Angels, from the Realms of Glory REGENT SQUARE A 63 BB 109 CM 47
CP2 246 CP3 249 GP2 335 GP3 253 H 232 J2 367 J3 332 TM 91
UC 297 VOZ 383
The God of All Grace (Manalo) A 528 BB/MI 316 GP3 474 J3 773
OCP 10510
The First Noel THE FIRST NOWELL A 526 BB 108 CM 50 CP2 245
CP3 248 GP2 334 GP3 259 H 233 J2 363 J3 328 TM 90 UC 321
VOZ 408
O Come, All Ye Faithful/Adeste Fideles ADESTE FIDELES A 375 BB 83
CM 33 CP2 225 CP3 226 GP2 311 GP3 235 H 208 J2 333 J3 300
NTY 162 R2 114 R3 63 TM 65 UC 304 VOZ 378 OCP 9550
In the Bleak Midwinter CRANHAM J2 371 J3 335
People of Peace (Landry) GP2 564 GP3 522 OCP 5597

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 26–27
A Lectionary Psalter (Schiavone) 29, 227

PRESENTATION AND PREPARATION OF THE GIFTS

We Three Kings KINGS OF ORIENT A 600 BB 110 CM 46 CP2 241
CP3 251 GP2 333 GP3 255 H 234 J2 364 J3 329 NTY 164 R2 123
R3 82 TM 92 UC 316 VOZ 402
Christ the Lord (Hart) A 126 BB/MI 599 GP3 686 S&S 194
OCP 30107973
O Little Town of Bethlehem ST. LOUIS A 385 BB 100 CM 35 CP2 229
CP3 232 GP2 315 GP3 244 H 214 J2 348 J3 316 TM 82 UC 294
VOZ 376
Infant Holy, Infant Lowly W ZLOBIE LEZY A 283 BB 97 CP3 242
GP3 251 H 222 J2 344 J3 312 TM 79
Night of Silence (Kantor) A 365 BB 87 TM 69
Silent Night, Holy Night STILLE NACHT A 476 BB 88 CM 44 CP2 232
CP3 231 GP2 312 GP3 252 H 224 J2 343 J3 309 NTY 163 R2 106
R3 77 TM 70 UC 292 VOZ 380 OCP 9572
Of the Father's Love Begotten DIVINUM MYSTERIUM A 397 BB 85
CP3 241 H 221 J2 349 J3 317 TM 67 UC 303 VOZ 395
We Adore (Hart) S&S 152 OCP 20956

COMMUNION CHANT

What Child Is This GREENSLEEVES A 604 BB 105 CM 48 CP2 243
CP3 246 GP2 337 GP3 256 H 231 J2 365 J3 330 NTY 165 R2 121
R3 64 TM 87 UC 318 VOZ 404
Justice Shall Flourish/Lord, Every Nation (Cooney) A 680 BB/MI 772
CP2 46 CP3 45 GP2 220 GP3 161 H 130 J2 57 J3 59 UC 123
VOZ 194 OCP 5293
One Bread, One Body (Foley) A 403 BB/MI 339 CM 114 CP2 490
CP3 536 GP2 499 GP3 498 H 381 J2 820 J3 793 NTY 72 R2 189
R3 299 S&S 249 SS1 161 UC 526 VOZ 824 OCP 9494
God's Holy Gifts (Schutte) A 223 BB/MI 342 H 583 J3 792
OCP 20690
O God, Let All the Nations (T. R. Smith) A 679 BB/MI 771 CP2 44
CP3 44 GP2 218 GP3 160 H 129 J2 55 J3 58 UC 121 VOZ 191

The Christmas season concludes tomorrow with the Baptism of the Lord. Hopefully, we have helped you carry the Christmas spirit through the season with joy and excellence.

Today's first entrance suggestion, "What Star Is This?" is based on "Puer Nobis" from the fifteenth century. It provides an interesting balance with the folk style of the preparation song "We Three Kings," originally written with children in mind.

Below is a hymn text by Benedictine Sister Genevieve Glen, from her collection *The Listening Heart* (OCP 20140). She writes: "Quite likely, we have no material gold, frankincense or myrrh. All we can offer in our worship is the gift of our lives. It is the only gift asked of us at journey's end" (p. 111).

"The Star of Morning"

The star of morning pierces night / Where clouds and darkness hide the light / From those who seek the one whose birth / Illumines all the shrouded earth. // The wise who journey from afar / Entrust their lives to hope's bright star / To lead them to the promised One / Whose rising will outshine the sun. // Grant us the faith no darkness daunts / And guide us to the dawn that haunts / Our longing for salvation's day, / However near or far away. // We bring you gifts of simple praise, / The incense of our nights and days, / The gold of honor, myrrh of tears, / The journey of our days and years. // All praise be yours, O God, whose light / Still guides us through the world's long night / Toward break of everlasting day: / All praise be yours, O God, we pray!

— Elaine Rendler-McQueeney

Lord, Every Nation (Manibusan) NTY 50 S&S 75 SS1 70
Your Light Will Come, Jerusalem (B. Hurd) J2 667 J3 631 S&S 139
SS2 295 OCP 12003

SONG OF PRAISE OR SENDING FORTH

Songs of Thankfulness and Praise SALZBURG A 494 BB 107 CM 49
CP2 247 CP3 250 GP3 254 H 235 J2 368 J3 333 TM 89 UC 315
VOZ 406
O God beyond All Praising THAXTED A 380 BB/MI 534 CP3 402
GP3 733 H 489 J2 614 J3 589 UC 706
Angels We Have Heard on High GLORIA A 64 BB 81 CM 42 CP2 236
CP3 237 GP2 313 GP3 236 H 211 J2 341 J3 308 TM 63
Laudate, Laudate Dominum (C. Walker) A 305 BB/MI 553 J2 598
J3 597 OCP 10704
He Is the Lord (Haas) A 234 BB/MI 551 CP2 377 CP3 399 GP3 727
H 500 J2 606 J3 583 OCP 97729
Hark! the Herald Angels Sing MENDELSSOHN A 233 BB 93 CM 39
CP2 228 CP3 229 GP2 317 GP3 245 H 212 J2 345 J3 313 NTY 159
R2 115 R3 81 TM 75 UC 302 VOZ 387
Love Has Come (Maher) A 342 BB/MI 483 GP3 669 J3 711 NTY 155
S&S 329 SS2 297 OCP 11919
Go, Tell It on the Mountain GO TELL IT A 211 BB 96 CM 32 CP2 233
CP3 234 GP2 325 GP3 242 H 218 J2 352 J3 311 NTY 158 R2 113
R3 72 SS1 114 TM 78 UC 295 VOZ 374 OCP 11276

CHORAL

Epiphany Carol (Hansen) OCP 12781
Lead, Kindly Light (Briere) OCP 30107495
The Guiding Light of Eternity (Stephens) OCP 11050

The Epiphany of the Lord

1/8/2017 YEAR ABC

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 23 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 23 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

Vigil: _____ cf. Baruch 5:5

Arise, Jerusalem, and look to the East and see your children gathered from the rising to the setting of the sun.

Day: _____ cf. Malachi 3:1; 1 Chronicles 29:12

Behold, the Lord, the Mighty One, has come; and kingship is in his grasp, and power and dominion.

FIRST READING

Isaiah 60:1–6 (20ABC)

Darkness covers the earth, and heavy clouds hang over the people. But the light has come, and the glory of the Lord shines bright.

RESPONSORIAL PSALM

Psalm 72:1–2, 7–8, 10–11, 12–13

Lord, every nation on earth will adore you.

SECOND READING

Ephesians 3:2–3a, 5–6

In Christ Jesus, Gentiles and Jews are co-heirs of the family fortune and co-sharers in the saving promise.

GOSPEL ACCLAMATION

Matthew 2:2

We saw his star at its rising and have come to do him homage.

GOSPEL

Matthew 2:1–12

The magi from the east followed the star until it stopped still over the house. They entered, found the child with Mary, prostrated themselves, and did him homage.

COMMUNION ANTIPHON

Vigil: _____ cf. Revelation 21:23

The brightness of God illumined the holy city Jerusalem, and the nations will walk by its light.

Day: _____ cf. Matthew 2:2

We have seen his star in the East, and have come with gifts to adore the Lord.

Second Sunday in Ordinary Time

1/15/2017 YEAR A

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

All the Ends of the Earth (Dufford) A 48 BB/MI 548 CP2 363
CP3 385 GP2 683 GP3 712 H 486 J2 595 J3 573 UC 701 VOZ 571
OCP 10475
All People That on Earth Do Dwell OLD HUNDREDTH A 44 BB/MI 309
CM 101 CP2 473 CP3 513 GP2 535 GP3 456 H 372 J2 604 J3 570
UC 478 VOZ 785
Behold the Lamb of God (Dufford) A 92 BB 150 CP2 262 CP3 278
GP2 360 GP3 295 H 251 J3 386 UC 364 VOZ 461 OCP 5696
The God of All Grace (Manalo) A 528 BB/MI 316 GP3 474 J3 773
OCP 10510
In Christ There Is No East or West MCKEE A 274 BB/MI 576 CP2 515
CP3 564 GP2 565 GP3 548 H 560 J2 850 J3 831 UC 602 VOZ 761
All Are Welcome (Haugen) A 35 BB/MI 413 CP2 462 CP3 499
GP3 570 H 431 UC 591
Sing a New Song (Brown) A 479 BB/MI 556 CP2 378 CP3 400
GP2 692 GP3 742 H 503 J3 592 UC 685 VOZ 585
Glory and Praise to Our God (Schutte) A 203 BB/MI 545 CM 128
CP2 359 CP3 381 GP2 671 GP3 723 H 481 J2 596 J3 574 R2 249
R3 149 UC 708 VOZ 576 OCP 9491
Behold the Lamb of God (Maher) NTY 239 S&S 275

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 28–29
A Lectionary Psalter (Schiavone) 95, 236

PRESENTATION AND PREPARATION OF THE GIFTS

With All the Saints (B. Hurd) A 620 BB/MI 416 J3 744 UC 586
OCP 30100247
Of the Father's Love Begotten DIVINUM MYSTERIUM A 397 BB 85
CP3 241 H 221 J2 349 J3 317 TM 67 UC 303 VOZ 395
Many and One (Angrisano) A 349 BB/MI 415 GP3 551 S&S 331
OCP 30103396
Lord, Who at Thy First Eucharist UNDE ET MEMORES A 336
BB/MI 366 CM 109 CP2 498 CP3 547 GP2 511 GP3 476 H 385
J2 826 J3 804 UC 519 VOZ 828
Isaiah 49 (Landry) A 285 BB/MI 607 CP2 403 CP3 437 GP2 711
GP3 767 H 424 J2 653 J3 628 UC 657 VOZ 615
You Are Mine (Haas) A 629 BB/MI 455 CM 164 CP2 435 CP3 465
GP3 651 H 445 UC 671
The Light of Christ (Fishel) A 535 BB/MI 600 CP2 394 GP3 688
VOZ 626
Psalm 40 (Angrisano) S&S 66

COMMUNION CHANT

Behold the Lamb (Willett) A 91 BB/MI 338 CP2 481 CP3 523
GP2 524 GP3 492 H 394 J2 809 J3 785 UC 505 VOZ 799 OCP 8737
All the Earth (Deiss) A 47 BB/MI 422 CP2 369 CP3 391 GP3 695
H 506 J3 620 VOZ 594
Pastures of the Lord (Stephan) A 426 BB/MI 456 GP3 650 OCP 20127
My Shepherd Is the Lord (Gelineau) A 646 BB/MI 740 CP2 12 CP3 12
GP3 128 H 101 UC 85 VOZ 147
One Bread, One Body (Foley) A 403 BB/MI 339 CM 114 CP2 490
CP3 536 GP2 499 GP3 498 H 381 J2 820 J3 793 NTY 72 R2 189
R3 299 S&S 249 SS1 161 UC 526 VOZ 824 OCP 9494
Because the Lord Is My Shepherd (C. Walker) A 89 BB/MI 464
CP2 436 CP3 466 GP2 627 GP3 641 H 356 J2 725 J3 697 NTY 132
UC 670 VOZ 731 OCP 7105
Benediction (Stephan) S&S 277 OCP 20298

Martin Luther King, Jr. Day (January 16), the opening of the Week of Prayer for Christian Unity (January 18), and a US presidential inauguration (January 20) all happen this week.

The USCCB has some suggestions at tinyurl.com/USCCB-Inaug. The Conference permits: the use of Masses and Prayers for Various Needs and Occasions. See *Roman Missal* #21 For the Nation or State; #22 For Those in Public Office; #24 For the Head of State or Ruler; #29 For the Progress of Peoples; #30 For the Preservation of Peace and Justice. Eucharistic Prayer for Various Needs and Occasions III is recommended.

Also recommended are the following petitions for the Universal Prayer at Masses this weekend and/or Inauguration Day itself:

For the nations of the world, to engage in a cooperative spirit toward lasting peace and justice for all, we pray to the Lord...

For our nation, to continue to promote liberty and freedom, justice and peace for all, we pray...

For the people of the United States, to engage in a spirit of cooperation, tranquility, and respect for one another and for all human life as good stewards of the gifts God has given us, we pray...

For our (new) President, to have before him/her at all times the charge to protect and defend the rights of all citizens, especially the weakest and most vulnerable among us, we pray...

For all civic authorities, entrusted with care for the common good, to act with loving care in all they do, we pray...

For the Church and its leaders, to serve as beacons of the light of Christ in a world in the shadows of fear, violence, poverty, and death, we pray...

— Elaine Rendler-McQueeney

The Lord Is My Shepherd/I Shall Live in the House/The Lord Prepares a Banquet (Cooney) GP2 179 GP3 125

SONG OF PRAISE OR SENDING FORTH

Church of God, Elect and Glorious HYFRYDOL A 133 BB/MI 414
CP3 501 H 434 J2 533 J3 508
Sing a New Church NETTLETON A 478 BB/MI 412 CP2 463 CP3 500
GP2 572 GP3 569 H 432 J3 830 OCP 9768
Christ before Us (Whitaker) A 121 BB/MI 407 GP3 586 J3 640
OCP 20463
In Christ Alone (Getty) A 273 BB/MI 404 GP3 584 H 580 J3 637
S&S 320
The Church's One Foundation AURELIA A 521 BB/MI 418 CM 120
CP2 464 CP3 502 GP2 573 GP3 571 H 436 J2 779 J3 746 UC 594
VOZ 770
Companions on the Journey (Landry) A 155 BB/MI 578 CP2 514
CP3 563 GP2 566 GP3 545 H 561 J2 851 J3 835 UC 603 VOZ 762
OCP 5539
My Shepherd Will Supply My Need RESIGNATION J2 732 J3 699
Isaiah 61 (Maher) S&S 222 SS2 348 OCP 12141

CHORAL

Oh, Freedom (Lee) OCP 30113337
✦ There Is a Balm in Gilead (Poovey) OCP 4536
Stand by Me (Lee) OCP 30113339

Second Sunday in Ordinary Time

1/15/2017 YEAR A

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 25 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 25 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

Psalm 66 (65):4

All the earth shall bow down before you, O God, and shall sing to you, shall sing to your name, O Most High!

FIRST READING

Isaiah 49:3, 5–6 (64A)

The Lord said, “You are my servant, Israel, through whom I show my glory....I will make you a light to the nations, that my salvation may reach to the ends of the earth.”

RESPONSORIAL PSALM

Psalm 40:2, 4, 7–8, 8–9, 10

Here am I, Lord; I come to do your will.

SECOND READING

1 Corinthians 1:1–3

“Paul, called to be an apostle of Christ Jesus,” greeted the holy people of the Corinthian church with God’s grace and peace. He addressed them as “sanctified in Christ Jesus.”

GOSPEL ACCLAMATION

John 1:14a, 12a

The Word of God became flesh and dwelt among us. To those who accepted him, he gave power to become children of God.

GOSPEL

John 1:29–34

John exclaimed, “Behold, the Lamb of God, who takes away the sin of the world.” He continued, “I saw the Spirit come down like a dove....I have seen and testified that he is the Son of God.”

COMMUNION ANTIPHON

cf. Psalm 23 (22):5

You have prepared a table before me, and how precious is the chalice that quenches my thirst.

Or

1 John 4:16

We have come to know and to believe in the love that God has for us.

Third Sunday in Ordinary Time

1/22/2017 YEAR A

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

Christ in Me Arise (Thomson) A 123 BB/MI 513 GP3 573 H 590
S&S 278 UC 564 OCP 30104536
Praise, My Soul, the King of Heaven LAUDA ANIMA A 434 BB/MI 546
CP2 367 CP3 389 GP2 685 GP3 735 H 490 J2 612 J3 586 UC 709
VOZ 562
Sing a New Song (Schutte) A 480 BB/MI 543 CM 130 CP2 372
CP3 394 GP2 670 GP3 739 H 495 J2 607 J3 598 R2 252 R3 154
UC 691 VOZ 564 OCP 9496
The God of All Grace (Manalo) A 528 BB/MI 316 GP3 474 J3 773
OCP 10510
Alleluia! Give the Glory (Canedo) A 792 BB/MI 888 CP2 164
CP3 146 GP2 70 GP3 39 H 22 J3 245 NTY 3 SS1 5 UC 61 VOZ 113
OCP 9788
Our God Is Here (Muglia) A 415 BB/MI 305 GP3 459 H 591 J3 771
NTY 29 S&S 226 SS2 395 UC 470 OCP 20091
Lift Up Your Hearts (O'Connor) A 322 BB/MI 529 CP2 373 CP3 395
GP2 676 GP3 725 H 492 J2 620 J3 593 NTY 23 UC 693 VOZ 580
OCP 9938
Isaiah 61 (Maher) S&S 222 SS2 348 OCP 12141

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 30–31
A Lectionary Psalter (Schiavone) 98, 236

PRESENTATION AND PREPARATION OF THE GIFTS

Pescador de Hombres/Lord, You Have Come (Gabarain) A 432
BB/MI 503 CP2 458 CP3 491 GP2 580 GP3 555 H 413 J2 763
J3 729 NTY 129 R2 272 R3 234 S&S 256 SS1 162 UC 543 VOZ 702
OCP 8419
The Summons KELVINGROVE A 547 BB/MI 381 CM 118 CP2 507
CP3 555 GP3 529 H 542 S&S 230 SS1 137 UC 570 OCP 10502
Christ the Lord (Hart) A 126 BB/MI 599 GP3 686 S&S 194
OCP 30107973
I Want to Walk as a Child of the Light (Thomerson) A 268 BB/MI 596
CP3 429 GP3 682 H 515 J3 632 R2 308 R3 202
O God, You Search Me (Farrell) A 382 BB/MI 436 CP2 427 CP3 456
GP2 601 GP3 620 H 530 J2 711 J3 678 R3 228 S&S 334 UC 733
VOZ 646 OCP 10057
You Are the Healing (Soper) A 631 BB/MI 397 GP3 624 OCP 9892
The Lord Is My Light (C. Walker) A 537 BB/MI 677 CP2 348
CP3 366 GP2 486 GP3 443 H 354 J2 587 J3 557 R2 305 S&S 357
SS1 61 UC 254 VOZ 339 OCP 10448
Fish with Me (Canedo) NTY 128 S&S 211 SS2 342

COMMUNION CHANT

Bread for the World (Farrell) A 103 BB/MI 349 CP3 540 GP2 528
GP3 483 H 389 J2 810 J3 780 NTY 64 S&S 240 SS1 157 OCP 11727
Lord, You Have the Words (Joncas) A 641 BB/MI 734 CP2 6 CP3 5
GP2 172 GP3 121 H 97 J2 20 J3 19 UC 77 VOZ 141 OCP 10193
Give Me Jesus (Spiritual) A 200 BB/MI 673 CP2 349 CP3 367
GP2 484 GP3 435 H 348 J2 583 J3 554 VOZ 332 OCP 9709
Like a Child Rests (C. Walker) A 323 BB/MI 453 CP2 434 CP3 464
GP2 635 GP3 640 H 446 J2 734 J3 691 R2 212 R3 226 UC 677
VOZ 734 OCP 9139
Those Who See Light (Elze) A 564 BB/MI 496 CP2 331 CP3 344
GP3 597 H 337 VOZ 681
One Bread, One Body (Foley) A 403 BB/MI 339 CM 114 CP2 490
CP3 536 GP2 499 GP3 498 H 381 J2 820 J3 793 NTY 72 R2 189
R3 299 S&S 249 SS1 161 UC 526 VOZ 824 OCP 9494

Ordinary Time began last Sunday and will continue until the Eighth Sunday, after which it is suspended by the season of Lent. It is indeed its own season and its liturgical color is green. In our Catholic culture, green is considered the color of hope. But as any artist will tell us, *hope* doesn't come in colors. However, nature does! And the green colors of nature assure us of growth and new life, which give us hope.

For the people who walk in darkness, there is some really good news! The "Isaiah-prophesied sermon came to life in Galilee the moment Jesus started preaching" (*The Message*). The theme of light plays in several ways today. We respond to Isaiah with complete trust in God, our Light, in responsorial Psalm 27. "I Want to Walk as a Child of the Light" takes on deeper meaning on this eve of the Day of Prayer for the Legal Protection of Unborn Children. Verse five of Bernadette Farrell's "O God, You Search Me" sings "...you created me and shaped me, Gave me life within my mother's womb..."

The Week of Prayer for Christian Unity continues until Wednesday, January 25. If Steve Angrisano's "Many and One" (BB/MI 415) is not part of your repertoire, seriously consider adding it.

At the beginning of his public ministry, Jesus gathers fishermen to follow him. They are hard-working men who do so without question. The first two Presentation of Gifts suggestions, "Pescador de Hombres/Lord, You have Come" and "The Summons" concern the call to follow Jesus. The former with its refrain works for Communion, too.

— Elaine Rendler-McQueeney

Your Words Are Spirit and Life (Farrell) A 635 BB/MI 591 CP2 393
CP3 408 GP3 692 H 477 J2 680 J3 644 R3 273 SS1 56 UC 742
VOZ 650

We Are Many Parts (Haugen) A 593 BB/MI 580 CM 156 CP2 516
CP3 565 GP3 550 H 559 UC 606

SONG OF PRAISE OR SENDING FORTH

A Rightful Place (Angrisano) A 25 BB/MI 632 GP3 756 S&S 202
OCP 30130906

Christ before Us (Whitaker) A 121 BB/MI 407 GP3 586 J3 640
OCP 20463

I Am the Light of the World (Hayakawa) A 259 BB/MI 598 GP2 658
GP3 684 H 334 J2 664 J3 630 SS1 118 VOZ 624 OCP 9331

Canticle of the Sun (Haugen) A 112 BB/MI 424 CM 152 CP2 386
CP3 412 H 459 R2 242 R3 188 UC 745

Anthem (Conry) A 65 BB/MI 501 CP2 459 CP3 492 GP2 578 GP3 556
H 415 J2 761 J3 727 UC 549 VOZ 705

City of God (Schutte) A 134 BB/MI 383 CM 119 CP2 509 CP3 558
GP2 548 GP3 538 H 540 J2 830 J3 813 NTY 9 R2 278 R3 263
SS1 106 UC 576 VOZ 742 OCP 9739

They'll Know We Are Christians (Scholtes) A 555 BB/MI 581 CM 155
CP2 513 CP3 566 GP2 568 GP3 544 H 558 J2 849 J3 832 NTY 168
R3 143 UC 605 VOZ 759

We Are the Light (Manibusan) NTY 287 S&S 236 SS1 141
OCP 30104335

CHORAL

✦Nada Te Turbe (Kingsbury) OCP 30130607

The Grace of God (Walker) OCP 30127200

✦Give Us a Pure Heart (Willcock) OCP 4529

Third Sunday in Ordinary Time

1/22/2017 YEAR A

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 26 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 26 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

cf. Psalm 96 (95):1, 6

O sing a new song to the Lord; sing to the Lord, all the earth. In his presence are majesty and splendor, strength and honor in his holy place.

FIRST READING

Isaiah 8:23—9:3 (67A)

The people who walked in darkness have seen a great light. Those who lived in the land of gloom now have joy, for the yoke that burdened them God has smashed.

RESPONSORIAL PSALM

Psalm 27:1, 4, 13—14

The Lord is my light and my salvation.

SECOND READING

1 Corinthians 1:10—13, 17

Paul wrote to the people of Corinth: let "there be no divisions among you...be united in mind and in the same purpose." I have heard "that there are rivalries among you....Is Christ divided?"

GOSPEL ACCLAMATION

cf. Matthew 4:23

Jesus proclaimed the Gospel of the kingdom and cured every disease among the people.

GOSPEL

Matthew 4:12—23 or 4:12—17

Jesus said to Simon Peter and Andrew, "Come after me, and I will make you fishers of men." Immediately they followed him. Jesus began to proclaim this: "Repent, for the kingdom of heaven is at hand." He cured many people.

COMMUNION ANTIPHON

cf. Psalm 34 (33):6

Look toward the Lord and be radiant; let your faces not be abashed.
Or

John 8:12

I am the light of the world, says the Lord; whoever follows me will not walk in darkness, but will have the light of life.

Fourth Sunday in Ordinary Time

1/29/2017 YEAR A

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

Gather Us In (Haugen) A 195 BB/MI 302 CM 102 CP2 471 CP3 511
GP3 471 H 377 UC 481
Praise, My Soul, the King of Heaven LAUDA ANIMA A 434 BB/MI 546
CP2 367 CP3 389 GP2 685 GP3 735 H 490 J2 612 J3 586 UC 709
VOZ 562
Come, Now Is the Time to Worship (Doerksen) A 142 BB/MI 539
GP3 457 H 582 NTY 81 S&S 284 SS2 383
O Breathe on Me, O Breath of God ST. COLUMBA A 374 BB/MI 648
CP2 332 CP3 345 GP3 399 H 335 J2 551 J3 521 UC 214 VOZ 293
Let Us Go to the Altar (Schutte) A 319 BB/MI 315 CP3 509 GP2 539
GP3 470 H 370 J2 800 J3 767 UC 487 VOZ 773 OCP 10509
Sing a Joyful Song (Farrell) A 477 BB/MI 537 CP2 354 CP3 376
GP2 688 GP3 743 H 497 J2 616 J3 595 VOZ 582 OCP 9292
From All That Dwell Below the Skies DUKE STREET A 191 BB/MI 535
CP2 370 CP3 392 H 502 UC 686 VOZ 586
Love Has Come (Maher) A 342 BB/MI 483 GP3 669 J3 711 NTY 155
S&S 329 SS2 297 OCP 11919
Act Justly (Farrell) GP3 520 OCP 30130827

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 32–33

A Lectionary Psalter (Schiavone) 101, 236

PRESENTATION AND PREPARATION OF THE GIFTS

O How Blessed (Schutte) A 384 BB/MI 630 OCP 30134220
For the Sake of Christ (Canedo) A 188 BB/MI 518 GP3 575 J3 658
S&S 296 SS2 409 OCP 20825
We Are God's People (Haas) A 697 BB/MI 789 CP2 70 CP3 63 H 147
UC 142
Make Your Home in Me (Walther) A 347 BB/MI 619 GP3 521
S&S 324
We Are the Light of the World (Greif) A 594 BB/MI 595 CM 169
CP2 396 CP3 430 GP2 657 GP3 687 H 516 J2 660 J3 629 NTY 35
S&S 237 SS1 143 UC 736 VOZ 621 OCP 11111
Seek the Lord (O'Connor) A 462 BB/MI 658 CP2 258 CP3 263
GP2 351 GP3 279 H 245 J2 558 J3 531 UC 223 VOZ 315
OCP 10482
Prayer of St. Francis/Oración de San Francisco (Temple) A 438
BB/MI 522 CM 160 CP2 452 CP3 484 GP2 651 GP3 679 H 426
J2 738 J3 702 NTY 136 R2 222 R3 209 S&S 339 SS1 199 UC 541
VOZ 720 OCP 10762
Come, My Way, My Truth, My Life THE CALL J2 693 J3 662

COMMUNION CHANT

Blest Are They (Haas) A 100 BB/MI 627 CM 167 CP2 397 CP3 431
GP3 759 H 478 R3 140 UC 560
Amén. El Cuerpo de Cristo (Schiavone) A 59 BB/MI 337 GP3 479
J2 824 J3 783 UC 515 VOZ 809 OCP 10528
Be Not Afraid (Dufford) A 83 BB/MI 430 CM 143 CP2 424 CP3 453
GP2 602 GP3 600 H 518 J2 706 J3 673 NTY 213 R2 214 R3 225
S&S 271 SS1 170 UC 725 VOZ 647 OCP 9527
Song of the Body of Christ NO KE ANO' AHI AHI A 493 BB/MI 332
CM 113 CP2 480 CP3 522 H 402 SS1 131 UC 522
I Received the Living God LIVING GOD A 265 BB/MI 357 CP3 542
H 383 J2 815 J3 786
Miracle of Grace (Stephan) A 360 BB/MI 359 GP3 497 S&S 254
OCP 30100701
I Will Praise the Lord (Farrell) CP2 98

Here's a quick outline of Matthew's Gospel. It is divided into five "big" sermons: 1) Sermon on the Mount (chapters 5–7); 2) The Missionary Discourse (chapter 3); The Parable Discourse (chapter 13); 4) Sermon on the Church (chapter 18); and 5) The End Time Sermon (chapters 23–25).

Eugene Peterson is an American pastor, scholar, and poet who wanted his students to share the nuance and intricacy of the Bible in English as much as he enjoyed studying it in Greek. The result has been an amazing paraphrase of the Bible in contemporary English. Now there is a Catholic version of *The Message: The Bible in Contemporary Language* (actapublications.com)—a must for those working with youth! Currently, he and U2 mega-star, Bono, are making a film about the psalms!

Here's an abbreviated version of the Beatitudes from *The Message Bible*:

"You're blessed when you're at the end of your rope." / "You're blessed when you feel you've lost what is most dear to you." / "You're blessed when you're content with who you are—no more, no less." / "You're blessed when when you've worked up a good appetite for God." / "You're blessed when you care." / "You're blessed when you get your inside world—your mind and heart—put right." / "You're blessed when you can show people how to cooperate instead of compete or fight." / "You're blessed when your commitment to God provokes persecution."

Don't miss Dan Schutte's newest rendition of the Beatitudes, "O How Blessed." (See Presentation of Gifts suggestions.)
—Elaine Rendler-McQueeny

Whatsoever You Do (Jabusch) A 608 BB/MI 620 CM 158 CP2 512
CP3 561 GP2 558 GP3 519 H 554 J2 846 J3 828 R3 249 UC 597
VOZ 833 OCP 8310

Praise the Lord, My Soul/Lord, Come and Save Us (B. Hurd) A 722
BB/MI 812 CP3 88 GP3 201 H 166 UC 173

SONG OF PRAISE OR SENDING FORTH

Lead Me, Lord (Becker) A 307 BB/MI 628 CP2 398 CP3 432 GP2 715
GP3 760 H 479 J2 659 J3 733 NTY 19 R2 284 S&S 221 SS1 107
UC 561 VOZ 619 OCP 8831

Now Thank We All Our God NUN DANKET A 368 BB 193 CM 132
CP2 382 CP3 403 GP2 700 GP3 704 H 456 J2 636 J3 603 R2 297
R3 169 TM 126 UC 644 VOZ 611 OCP 10237

Alleluia! Raise the Gospel (Farrell) A 56 BB/MI 617 GP3 525 J3 827
NTY 273 R3 250 OCP 11978

I Am the Light of the World (Hayakawa) A 259 BB/MI 598 GP2 658
GP3 684 H 334 J2 664 J3 630 SS1 118 VOZ 624 OCP 9331

Go Make a Difference (Angrisano) A 208 BB/MI 499 CP3 493
GP3 554 H 411 J3 730 NTY 260 S&S 213 SS1 113

Beatitudes (Ducote) A 87 BB/MI 629 GP2 717 GP3 757 J2 657

Beautiful Savior ST. ELIZABETH A 88 BB 195 CM 153 CP2 520
CP3 418 GP2 669 GP3 696 H 461 J2 859 J3 841 R2 263 TM 128
UC 687 VOZ 560

Do Not Fear to Hope (Cooney) GP2 597 GP3 589 OCP 11100

I Will Not Die (Conry) GP2 716 GP3 758 J2 658 OCP 8805

CHORAL

♣ O Burning Mountain (Joncas) OCP 30134445

Over My Head (Lee) OCP 30113332

♣ May God Be Merciful to Us (Powell) OCP 4528

Fourth Sunday in Ordinary Time

1/29/2017 YEAR A

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 27 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 27 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

Psalm 106 (105):47

Save us, Lord our God! And gather us from the nations to give thanks to your holy name and make it our glory to praise you.

FIRST READING

Zephaniah 2:3; 3:12–13 (70A)

“Seek the Lord, all you humble of the earth,” said Zephaniah the prophet. Do what is right. “Seek justice.” Those who take refuge in the Lord shall pasture their flocks.

RESPONSORIAL PSALM

Psalm 146:6–7, 8–9, 9–10

Blessed are the poor in spirit; the kingdom of heaven is theirs!

Or: Alleluia

SECOND READING

1 Corinthians 1:26–31

The weak of the world are chosen by God. “Whoever boasts, should boast in the Lord.”

GOSPEL ACCLAMATION

Matthew 5:12a

Rejoice and be glad; your reward will be great in heaven.

GOSPEL

Matthew 5:1–12a

Jesus upset the standards of worldly justice in this charter of the heavenly reign: It belongs not to the rich but to the poor in spirit, not to the powerful but to the lowly, not to warmongers but to peacemakers.

COMMUNION ANTIPHON

cf. Psalm 31 (30):17–18

Let your face shine on your servant. Save me in your merciful love. O Lord, let me never be put to shame, for I call on you.

Or

Matthew 5:3–4

Blessed are the poor in spirit: for theirs is the kingdom of Heaven. Blessed are the meek; for they shall possess the land.

Fifth Sunday in Ordinary Time

2/5/2017 YEAR A

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

Alleluia! Raise the Gospel (Farrell) A 56 BB/MI 617 GP3 525 J3 827
NTY 273 R3 250 OCP 11978
O God beyond All Praising THAXTED A 380 BB/MI 534 CP3 402
GP3 733 H 489 J2 614 J3 589 UC 706
Come, Now Is the Time to Worship (Doerksen) A 142 BB/MI 539
GP3 457 H 582 NTY 81 S&S 284 SS2 383
Sing to the Mountains (Dufford) A 486 BB/MI 530 CM 123 CP2 376
CP3 398 GP2 673 GP3 722 H 494 J2 601 J3 580 R2 258 R3 150
UC 697 VOZ 570 OCP 9497
Holy, Holy, Holy NICAEA A 242 BB 204 CM 78 CP2 299 CP3 306
GP2 414 GP3 358 H 295 J2 469 J3 448 R2 162 R3 115 TM 134
UC 414 VOZ 505 OCP 30106572
Blest Be the Lord (Schutte) A 101 BB/MI 429 CM 145 CP2 426
CP3 455 GP2 599 GP3 605 H 529 J2 708 J3 677 UC 724 VOZ 640
OCP 9488
Come, Worship the Lord (Talbot) A 152 BB/MI 306 CP2 476 GP2 536
GP3 472 H 585 J2 790 SS1 73 OCP 10331
Come, Lord Jesus (Angrisano) A 138 BB/MI 508 GP3 579 J3 656
NTY 146 S&S 283 SS1 174 OCP 11316
O Bless the Lord (Michaels) A 372 BB/MI 558 CP2 362 CP3 384
GP2 679 GP3 729 H 505 J2 623 J3 568 R2 243 UC 699 VOZ 575

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 34–35
A Lectionary Psalter (Schiavone) 104, 236

PRESENTATION AND PREPARATION OF THE GIFTS

O How Blessed (Schutte) A 384 BB/MI 630 OCP 30134220
10,000 Reasons (Bless the Lord) (Redman) A 515 BB/MI 559 S&S 270
God Has Chosen Me (Farrell) A 214 BB/MI 377 CP2 505 CP3 553
GP2 546 GP3 542 H 543 J2 831 J3 815 NTY 127 R2 85 R3 236
SS2 345 UC 565 VOZ 736 OCP 9667
Here I Am (Booth) A 238 BB/MI 441 CP2 428 CP3 457 GP2 625
GP3 604 H 531 J2 717 J3 684 NTY 92 S&S 307 SS1 180 UC 715
VOZ 635 OCP 10662
For the Sake of Christ (Canedo) A 188 BB/MI 518 GP3 575 J3 658
S&S 296 SS2 409 OCP 20825
The Summons KELVINGROVE A 547 BB/MI 381 CM 118 CP2 507
CP3 555 GP3 529 H 542 S&S 230 SS1 137 UC 570 OCP 10502
Tâm Tình Hi n Dâng/A Gift of Love (Sông Lam) A 23 BB/MI 515
OCP 30108087

COMMUNION CHANT

Christ, Be Our Light (Farrell) A 120 BB/MI 594 CM 168 GP2 656
GP3 683 H 517 NTY 8 S&S 207 SS1 105 UC 737 VOZ 625
OCP 10087
This Body of Christ (Rosania) A 557 BB/MI 354 OCP 30106754
Blest Are They (Haas) A 100 BB/MI 627 CM 167 CP2 397 CP3 431
GP3 759 H 478 R3 140 UC 560
I Will Choose Christ (Booth) A 269 BB/MI 509 CP3 497 GP2 459
GP3 574 H 464 J2 775 J3 736 NTY 261 S&S 220 SS1 119 UC 206
OCP 10592
I Want to Walk as a Child of the Light (Thomerson) A 268 BB/MI 596
CP3 429 GP3 682 H 515 J3 632 R2 308 R3 202
Make Us One with You (Modlin) A 346 BB/MI 322 OCP 30105765
Be Not Afraid (Dufford) A 83 BB/MI 430 CM 143 CP2 424 CP3 453
GP2 602 GP3 600 H 518 J2 706 J3 673 NTY 213 R2 214 R3 225
S&S 271 SS1 170 UC 725 VOZ 647 OCP 9527

Jesus was born in Bethlehem, then taken to Egypt. Later, the family settled in Nazareth and now Jesus has relocated to the village of Capernaum by the sea of Galilee—also known as Lake Tiberias, (a freshwater lake)—to begin his public ministry. His entire life took place within a very small geographical area.

In contrast, Pope Francis is reaching an enormous global village with the way to discipleship. Like Jesus, it is his actions, not merely his words that show us the way. He isn't just preaching it from the Vatican; he's living it. We are invited to follow.

Today's Gospel calls us to shine our light before others to show them the way. I'm way beyond thinking that I'm saved because I lead people to God through music. I simply enable people to celebrate together and I try not to get in the way with wrong notes! My work is no holier than anyone else's. What matters is that I reach out to the marginalized. In other words, I am not excused from the spiritual and corporal works of mercy because I play for liturgy.

Today's reading from Isaiah is from the eighth century BC. Taking care of the marginalized has been part of our tradition for a very long time! A teaching so ancient (Isaiah) and yet so new (Pope Francis) must be regarded by all of us.

The Communion antiphon continues the message of the Beatitudes. Several of the entrance chant (song) selections are rooted in Psalm 95, the entrance antiphon for today.

— Elaine Rendler-McQueeney

Taste and See (Kendzia) A 511 BB/MI 345 GP3 504 OCP 20324
As We Remember (Cooney) GP2 504 GP3 480 OCP 11098

SONG OF PRAISE OR SENDING FORTH

A Rightful Place (Angrisano) A 25 BB/MI 632 GP3 756 S&S 202
OCP 30130906
The Spirit Sends Us Forth AZMON A 545 BB/MI 375 H 546 J2 835
J3 817
We Are the Light of the World (Greif) A 594 BB/MI 595 CM 169
CP2 396 CP3 430 GP2 657 GP3 687 H 516 J2 660 J3 629 NTY 35
S&S 237 SS1 143 UC 736 VOZ 621 OCP 11111
Beatitudes (Ducote) A 87 BB/MI 629 GP2 717 GP3 757 J2 657
Lead Me, Lord (Becker) A 307 BB/MI 628 CP2 398 CP3 432 GP2 715
GP3 760 H 479 J2 659 J3 733 NTY 19 R2 284 S&S 221 SS1 107
UC 561 VOZ 619 OCP 8831
Anthem (Conry) A 65 BB/MI 501 CP2 459 CP3 492 GP2 578 GP3 556
H 415 J2 761 J3 727 UC 549 VOZ 705
Lord, You Give the Great Commission ABBOT'S LEIGH A 339
BB/MI 380 CP2 291 CP3 299 GP2 401 GP3 339 H 283 J2 452
J3 431 UC 573 VOZ 738
Lord, Whose Love in Humble Service HOLY MANNA A 338
BB/MI 614 H 602
City of God (Schutte) A 134 BB/MI 383 CM 119 CP2 509 CP3 558
GP2 548 GP3 538 H 540 J2 830 J3 813 NTY 9 R2 278 R3 263
SS1 106 UC 576 VOZ 742 OCP 9739

CHORAL

✦ May Christ Support Us (Joncas/Newman) OCP 30130955
God Be in My Head (Barton) OCP 30126398
✦ Choral Benediction (Krusemark) OCP 30106919

Fifth Sunday in Ordinary Time

2/5/2017 YEAR A

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 29 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 29 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

Psalm 95 (94):6–7

O come, let us worship God and bow low before the God who made us, for he is the Lord our God.

FIRST READING

Isaiah 58:7–10 (73A)

Isaiah prophesied: Share bread with the hungry. Shelter the homeless. Clothe the naked. Do not turn away from your own. “Then your light shall break forth like the dawn.”

RESPONSORIAL PSALM

Psalm 112:4–5, 6–7, 8–9

The just man is a light in darkness to the upright.

Or: Alleluia

SECOND READING

1 Corinthians 2:1–5

Paul’s teaching did not come from himself but from the convincing power of the Spirit. So the faith he passed on rests “not on human wisdom but on the power of God.”

GOSPEL ACCLAMATION

John 8:12

I am the light of the world, says the Lord; whoever follows me will have the light of life.

GOSPEL

Matthew 5:13–16

Jesus called his disciples the “salt of the earth” and “the light of the world.” He cautioned them not to let the salt lose its flavor and not to put a cover on the light but to let it shine. “Your light must shine before others...and glorify your heavenly Father.”

COMMUNION ANTIPHON

cf. Psalm 107 (106):8–9

Let them thank the Lord for his mercy, his wonders for the children of men, for he satisfies the thirsty soul, and the hungry he fills with good things.

Or

Matthew 5:5–6

Blessed are those who mourn, for they shall be consoled. Blessed are those who hunger and thirst for righteousness, for they shall have their fill.

Sixth Sunday in Ordinary Time

2/12/2017 YEAR A

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

Let Us Go to the Altar (Schutte) A 319 BB/MI 315 CP3 509 GP2 539
GP3 470 H 370 J2 800 J3 767 UC 487 VOZ 773 OCP 10509
Immortal, Invisible, God Only Wise ST. DENIO A 272 BB/MI 557
J2 621 J3 594
Morning and Evening Song (Rosen) A 361 BB/MI 636 OCP 30113360
Sing of the Lord's Goodness (Sands) A 484 BB/MI 560 CP2 357
CP3 379 GP2 690 GP3 740 H 496 J2 605 J3 582 UC 682 VOZ 566
OCP 7100
Christians, Let Us Love One Another PICARDY A 130 BB/MI 474
CM 135 CP2 447 CP3 479 GP2 646 GP3 657 H 536 J2 751 J3 717
UC 620 VOZ 695
Love Divine, All Loves Excelling HYFRYDOL A 340 BB/MI 472
CM 136 CP2 443 CP3 475 GP2 640 GP3 662 H 539 J2 746 J3 709
UC 621 VOZ 696
Act Justly (Farrell) GP3 520 OCP 30130827
Halleluya! We Sing Your Praises (South African) A 232 BB/MI 544
J3 599
I Will Rejoice (Brown) GP2 674 GP3 724 OCP 10328

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 36–37

A Lectionary Psalter (Schiavone) 107, 236

PRESENTATION AND PREPARATION OF THE GIFTS

Eye Has Not Seen (Haugen) A 174 BB/MI 460 CM 163 CP2 439
CP3 469 GP3 645 H 444 UC 672
Holy Wisdom, Lamp of Learning BEACH SPRING A 248 BB/MI 520
CP3 496 H 581 J2 774 J3 741
Speak, Lord (Uszler) A 497 BB/MI 590
O Word of God (Manalo) A 396 BB/MI 593 GP3 690 J3 645
OCP 11817
All That Is Hidden (Farrell) A 46 BB/MI 502 GP2 585 GP3 553 J2 762
J3 728 OCP 7161
Many and Great (Manalo) A 348 BB/MI 577 GP3 546 J3 834
OCP 10872
Age to Age (Vogt) A 34 BB/MI 492 CP3 442 GP3 598 H 510 J2 703
J3 670 SS1 98 OCP 10900
Before the Sun Burned Bright (Schutte) GP2 577 GP3 565

COMMUNION CHANT

Your Words Are Spirit and Life (Farrell) A 635 BB/MI 591 CP2 393
CP3 408 GP3 692 H 477 J2 680 J3 644 R3 273 SS1 56 UC 742
VOZ 650
Lord, You Have the Words (Joncas) A 641 BB/MI 734 CP2 6 CP3 5
GP2 172 GP3 121 H 97 J2 20 J3 19 UC 77 VOZ 141 OCP 10193
Miracle of Grace (Stephan) A 360 BB/MI 359 GP3 497 S&S 254
OCP 30100701
Only a Shadow (Landry) A 409 BB/MI 437 CP2 433 CP3 462 GP2 611
GP3 615 H 533 J2 707 J3 676 R2 215 UC 713 VOZ 642 OCP 5595
Ubi Caritas (B. Hurd) A 580 BB/MI 327 CP2 497 CP3 531 GP3 510
H 386 J2 805 J3 776 S&S 259 SS2 367 UC 495 VOZ 804
OCP 10539
Ubi Caritas (Rosania) A 581 BB/MI 478 CP2 444 CP3 476 GP2 364
GP3 664 H 255 J2 754 J3 710 UC 624 VOZ 687 OCP 9661
We Are Many Parts (Haugen) A 593 BB/MI 580 CM 156 CP2 516
CP3 565 GP3 550 H 559 UC 606

Today's responsorial Psalm 119, with 176 verses, is the longest in the Book of Psalms. It's an acrostic psalm which means that the first line begins with the Hebrew equivalent of the letter "A." The second line begins with "B" etc. Psalm 119 concerns the law! God's law is different from legal law. God's law is his word written in the hearts of people. In these psalms, the word "happy" is sometimes substituted for "blessed." Today's Gospel has quite a few brackets to opt for a shorter form and is a giant challenge for the homilist since it isn't meant to be taken literally but in context of the Jewish tradition. After hearing this reading, we might consider a review of the commitments we made for the Holy Year of Mercy. When did we receive mercy and are we continuing to show mercy to others? At the end of the day, this is all that matters.

Those who use *Glory and Praise, Third Edition* will recognize "Before the Sun Burned Bright," in the suggestions. The verses speak about God's word. The refrain is also most appropriate for baptismal occasions. In 2004, a newer text was added to this classic in the missals in the seasonal section for Advent, "Beyond the Moon and Stars" (BB 46, TM 28). A new suggestion, Tom Booth's "The Jesus Song" can be found in the Communion suggestions. The text is based on the Jesus Prayer and the Chaplet of Divine Mercy. It is a natural for guitars! Lastly, music suggestions include songs about love of God and for one another with a nod to Valentine's Day, this Wednesday.

— Elaine Rendler-McQueeney

The Jesus Song (Booth) A 529 BB/MI 405 GP3 599 OCP 30134231
We Praise You (Ducote) A 598 BB/MI 549 CP2 379 GP2 677 GP3 736
J2 626 J3 579 VOZ 569

SONG OF PRAISE OR SENDING FORTH

Change Our Hearts (Cooney) A 116 BB/MI 657 CP2 338 CP3 352
GP2 349 GP3 264 H 363 J3 535 UC 219 VOZ 310 OCP 5269
Thanks Be to God (Dean) A 516 BB/MI 588 J2 638 J3 605 OCP 10162
Go Make a Difference (Angrisano) A 208 BB/MI 499 CP3 493
GP3 554 H 411 J3 730 NTY 260 S&S 213 SS1 113
Now Is the Time (Kendzia) A 367 BB/MI 519 GP3 578 J2 767
NTY 196 SS2 352 OCP 11073
Lead Me, Guide Me (Akers) A 306 BB/MI 391 GP3 621 J3 654
Companions on the Journey (Landry) A 155 BB/MI 578 CP2 514
CP3 563 GP2 566 GP3 545 H 561 J2 851 J3 835 UC 603 VOZ 762
OCP 5539
Alleluia! Raise the Gospel (Farrell) A 56 BB/MI 617 GP3 525 J3 827
NTY 273 R3 250 OCP 11978
We Belong to You (Thomson) A 595 BB/MI 641 GP3 405 H 577
J3 523 NTY 269 S&S 368 UC 592 OCP 20188
Hallelujah Is Our Song (Hart) GP3 720

CHORAL

✦ Ave Verum Corpus (Crandal) OCP 30130597
✦ What Does the Lord Require (Sturk) OCP 30103389
Give Us the Bread of Life (Kingsbury) OCP 30103365

Sixth Sunday in Ordinary Time

2/12/2017 YEAR A

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 30 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 30 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

cf. Psalm 31 (30):3–4

Be my protector, O God, a mighty stronghold to save me. For you are my rock, my stronghold! Lead me, guide me, for the sake of your name.

FIRST READING

Sirach 15:15–20 (76A)

Immense is the Lord's wisdom. The Lord God sees every created thing and understands every human deed. Human beings have life and death before them, and they receive whichever they choose.

RESPONSORIAL PSALM

Psalm 119:1–2, 4–5, 17–18, 33–34

Blessed are they who follow the law of the Lord!

SECOND READING

1 Corinthians 2:6–10

Paul wrote that real wisdom is God's: hidden, mysterious, planned and prepared from the very beginning for the glory of those who love the Lord.

GOSPEL ACCLAMATION

cf. Matthew 11:25

Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of the kingdom.

GOSPEL

Matthew 5:17–37 or 5:20–22a, 27–28, 33–34a, 37

Jesus said he came not to abolish the law but to fulfill it. He described such fulfillment as a matter not of legal argumentation but of holiness, reconciliation and the obedience of faith. Jesus encouraged the disciples to let their "Yes" mean "Yes" and their "No" mean "No."

COMMUNION ANTIPHON

cf. Psalm 78 (77):29–30

They ate and had their fill, and what they craved the Lord gave them; they were not disappointed in what they craved.

Or

John 3:16

God so loved the world that he gave his Only Begotten Son, so that all who believe in him may not perish, but may have eternal life.

Seventh Sunday in Ordinary Time

2/19/2017 YEAR A

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

O God beyond All Praising THAXTED A 380 BB/MI 534 CP3 402
GP3 733 H 489 J2 614 J3 589 UC 706
Holy, Holy, Holy NICAEA A 242 BB 204 CM 78 CP2 299 CP3 306
GP2 414 GP3 358 H 295 J2 469 J3 448 R2 162 R3 115 TM 134
UC 414 VOZ 505 OCP 30106572
O Bless the Lord (Michaels) A 372 BB/MI 558 CP2 362 CP3 384
GP2 679 GP3 729 H 505 J2 623 J3 568 R2 243 UC 699 VOZ 575
There's a Wideness in God's Mercy IN BABILONE A 553 BB/MI 475
CP2 445 CP3 477 GP2 639 GP3 670 H 438 J2 748 J3 712 UC 626
VOZ 690
Praise, My Soul, the King of Heaven LAUDA ANIMA A 434 BB/MI 546
CP2 367 CP3 389 GP2 685 GP3 735 H 490 J2 612 J3 586 UC 709
VOZ 562
All Creatures of Our God and King LASST UNS ERFREUEN A 36
BB/MI 536 CM 122 CP2 358 CP3 380 GP2 672 GP3 714 H 499
J2 600 J3 578 R2 245 R3 153 UC 747 VOZ 563
O Breathe on Me, O Breath of God ST. COLUMBA A 374 BB/MI 648
CP2 332 CP3 345 GP3 399 H 335 J2 551 J3 521 UC 214 VOZ 293
Blest Be the Lord (Schutte) A 101 BB/MI 429 CM 145 CP2 426
CP3 455 GP2 599 GP3 605 H 529 J2 708 J3 677 UC 724 VOZ 640
OCP 9488
Alleluia! Raise the Gospel (Farrell) A 56 BB/MI 617 GP3 525 J3 827
NTY 273 R3 250 OCP 11978

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 38–39

A Lectionary Psalter (Schiaivone) 110, 236

PRESENTATION AND PREPARATION OF THE GIFTS

O How Blessed (Schutte) A 384 BB/MI 630 OCP 30134220
God Is Love (Joncas) A 216 BB/MI 485 GP3 655 J3 723 OCP 20617
Love One Another (Dufford) A 343 BB/MI 473 GP2 645 GP3 665
J2 752 J3 718 VOZ 685 OCP 10347
Love Goes On (Farrell) A 341 BB/MI 476 GP3 666 OCP 30128184
Where There Is Love (Haas) A 616 BB/MI 671 CP2 333 CP3 349
GP2 464 GP3 446 H 347 J2 569 J3 536 UC 241 VOZ 329 OCP 8729
Alle, Alle, Alleluia (Ho Lung) A 50 BB/MI 554 CP2 368 CP3 390
GP3 713 H 488 J2 627 J3 596 NTY 2 UC 711 VOZ 574 OCP 10555
Christians, Let Us Love One Another PICARDY A 130 BB/MI 474
CM 135 CP2 447 CP3 479 GP2 646 GP3 657 H 536 J2 751 J3 717
UC 620 VOZ 695
Dwelling Place (Foley) A 164 BB/MI 487 CP3 441 GP2 591 GP3 596
H 512 J3 664

COMMUNION CHANT

I Am the Bread of Life (Toolan) A 258 BB/MI 364 CM 111 CP2 478
CP3 520 GP3 493 H 393 R2 196 R3 304 UC 510
Ubi Caritas (Rosania) A 581 BB/MI 478 CP2 444 CP3 476 GP2 364
GP3 664 H 255 J2 754 J3 710 UC 624 VOZ 687 OCP 9661
Loving and Forgiving (Soper) A 344 BB/MI 663 CP2 74 CP3 356
GP2 251 GP3 413 H 364 J2 560 J3 532 UC 216 VOZ 226 OCP 9893
The Lord Is Kind and Merciful (Modlin) A 701 BB/MI 790 J3 85
NTY 56 S&S 87 SS1 77
With All the Saints (B. Hurd) A 620 BB/MI 416 J3 744 UC 586
OCP 30100247
When We Eat This Bread (Joncas) A 612 BB/MI 341 GP2 510 J2 823
OCP 10252
Pan de Vida (B. Hurd) A 419 BB/MI 335 CP2 482 CP3 525 GP2 500
GP3 501 H 395 J2 813 J3 784 NTY 74 R2 195 R3 294 UC 506
VOZ 796 OCP 9110

Each pope is a gift to God's Church. Regardless of style and personality, we eventually see the Holy Spirit working through them all. Musicians can thank Pope Benedict XVI for calling us to a sense of the Church's musical tradition, something neglected because of the need for new music in the vernacular after Vatican II. In keeping with tradition, we must leave our own musical contribution to the next generation. How did we musically express Christ in our Church in our century? Ours should be filled with diverse sounds and languages. There should be music that appeals to the intellect but also there should be music which resonates from the heart. Although he's full of surprises, it is doubtful that Pope Francis will go down in history as a reformer of the liturgy or a patron of music. Neither did Jesus.

ORGANIST NOTES: What organist hasn't heard the classic complaint that the organ is too loud? Sometimes the complainer is having a bad day; or it could be that the organist is from another church tradition where hymn playing is the heart of the worship service and full organ is the norm. But you may hear that complaint more frequently these days since as our communities age, more people are having hearing difficulties. Logically, they should like a louder organ. But, there's a new phenomenon: the older generation is wearing hearing aids and the organ can set them squealing! It's probably not a question of volume. Be more cautious of using mixture (mutations) and high-pitch (1', 2') stops.

— Elaine Rendler-McQueeney

One Bread, One Body (Foley) A 403 BB/MI 339 CM 114 CP2 490
CP3 536 GP2 499 GP3 498 H 381 J2 820 J3 793 NTY 72 R2 189
R3 299 S&S 249 SS1 161 UC 526 VOZ 824 OCP 9494
Make Us One with You (Modlin) A 346 BB/MI 322 OCP 30105765

SONG OF PRAISE OR SENDING FORTH

We Belong to You (Thomson) A 595 BB/MI 641 GP3 405 H 577
J3 523 NTY 269 S&S 368 UC 592 OCP 20188
Holy God, We Praise Thy Name GROSSER GOTT A 241 BB 190 CM 124
CP2 355 CP3 377 GP2 681 GP3 721 H 482 J2 593 J3 566 NTY 95
R2 255 R3 195 TM 123 UC 688 VOZ 590
Grateful (Tomaszek) A 226 BB/MI 584 GP3 708 J3 602 NTY 140
S&S 242 SS2 361 OCP 12130
Church of God, Elect and Glorious HYFRYDOL A 133 BB/MI 414
CP3 501 H 434 J2 533 J3 508
For the Fruits of This Creation AR HYD Y NOS A 186 BB/MI 419
CP2 385 CP3 416 GP3 697 H 454 J2 629 J3 615 R2 238 R3 189
UC 748 VOZ 599
Go Make a Difference (Angrisano) A 208 BB/MI 499 CP3 493
GP3 554 H 411 J3 730 NTY 260 S&S 213 SS1 113
God of Our Fathers NATIONAL HYMN A 219 BB/MI 626 CP3 571
GP3 748 H 567 J2 867 J3 847
For the Healing ST. THOMAS (TANTUM ERGO) A 187 BB/MI 426
CP3 463 GP3 517 H 522 J3 844

CHORAL

✦ Go into All the World (Hillert) OCP 30129118
✦ O Loving Lord (Barton) OCP 30106441
Praise God in His Holy Place (Wright) OCP 30107211

Seventh Sunday in Ordinary Time

2/19/2017 YEAR A

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 31 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 31 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

Psalm 13 (12):6

O Lord, I trust in your merciful love. My heart will rejoice in your salvation. I will sing to the Lord who has been bountiful with me.

FIRST READING

Leviticus 19:1–2, 17–18 (79A)

Moses urges the Israelites to holiness. They must bear no hatred in their hearts. Rather, they must follow this law: love your neighbor as yourself.

RESPONSORIAL PSALM

Psalm 103:1–2, 3–4, 8, 10, 12–13

The Lord is kind and merciful.

SECOND READING

1 Corinthians 3:16–23

We are all temples of the Holy Spirit, and as such belong to God. We must never think that we are self-sufficient, or that we alone rule our lives. We must beware the wisdom of the world, which is not of God. We belong to Christ, and therefore must live in Christ and depend on Christ.

GOSPEL ACCLAMATION

1 John 2:5

Whoever keeps the word of Christ, the love of God is truly perfected in him.

GOSPEL

Matthew 5:38–48

Jesus tells us that we must return good for evil and love for hate. We must go the extra mile and love our enemies. We must strive to be perfect, just as God is perfect. This will prove that we belong to the Father.

COMMUNION ANTIPHON

Psalm 9:2–3

I will recount all your wonders, I will rejoice in you and be glad, and sing psalms to your name, O Most High.

Or

John 11:27

Lord, I have come to believe that you are the Christ, the Son of the living God, who is coming into this world.

Eighth Sunday in Ordinary Time

2/26/2017 YEAR A

MUSIC SUGGESTIONS

See [page 74](#) for an abbreviation key.

For additional music suggestions,
visit liturgy.com and spiritandsong.com/podcasts.

ENTRANCE CHANT

Though the Mountains May Fall (Schutte) A 565 BB/MI 427 CM 147
CP2 432 CP3 461 GP2 605 GP3 619 H 524 J2 715 J3 682 R2 216
R3 220 UC 729 VOZ 644 OCP 9499

At the Name of Jesus KING'S WESTON A 74 BB/MI 721 J3 465
Rain Down (Cortez) A 441 BB/MI 606 CP2 401 CP3 435 GP2 713
GP3 771 H 423 J2 651 J3 627 NTY 25 S&S 228 SS1 134 UC 659
VOZ 616 OCP 9771

All Creatures of Our God and King LASST UNS ERFREUEN A 36
BB/MI 536 CM 122 CP2 358 CP3 380 GP2 672 GP3 714 H 499
J2 600 J3 578 R2 245 R3 153 UC 747 VOZ 563

As We Gather at Your Table NETTLETON A 68 BB/MI 311 GP3 473
H 586 J2 792 J3 760

Alleluia! Give the Glory (Canedo) A 792 BB/MI 888 CP2 164
CP3 146 GP2 70 GP3 39 H 22 J3 245 NTY 3 SS1 5 UC 61 VOZ 113
OCP 9788

Holy, Holy, Holy NICAIA A 242 BB 204 CM 78 CP2 299 CP3 306
GP2 414 GP3 358 H 295 J2 469 J3 448 R2 162 R3 115 TM 134
UC 414 VOZ 505 OCP 30106572

Praise to You, O Christ, Our Savior (Farrell) A 437 BB/MI 589
GP2 662 GP3 691 H 476 J2 674 J3 643 UC 743 VOZ 651 OCP 7126
Praise God in His Holy Dwelling (Vermulst) GP3 737

RESPONSORIAL PSALM AND GOSPEL ACCLAMATION

Respond and Acclaim (Alstott) 40–41

A Lectionary Psalter (Schiavone) 113, 237

PRESENTATION AND PREPARATION OF THE GIFTS

Only in God (Talbot) A 410 BB/MI 432 CP2 430 CP3 459 GP2 610
GP3 618 H 527 J2 712 J3 679 UC 722 VOZ 636 OCP 10492

All Is Well with My Soul (Landry/VILLE DU HAVRE) A 42 BB/MI 469
GP3 643 H 579 OCP 30104966

All That Is Hidden (Farrell) A 46 BB/MI 502 GP2 585 GP3 553 J2 762
J3 728 OCP 7161

Endless Is Your Love (Kendzia) A 169 BB/MI 471 GP3 658 J3 722
OCP 20433

You Are Mine (Haas) A 629 BB/MI 455 CM 164 CP2 435 CP3 465
GP3 651 H 445 UC 671

Love Goes On (Farrell) A 341 BB/MI 476 GP3 666 OCP 30128184
Age to Age (Vogt) A 34 BB/MI 492 CP3 442 GP3 598 H 510 J2 703
J3 670 SS1 98 OCP 10900

Isaiah 49 (Landry) A 285 BB/MI 607 CP2 403 CP3 437 GP2 711
GP3 767 H 424 J2 653 J3 628 UC 657 VOZ 615

COMMUNION CHANT

Vine and Branches (Thomson) A 587 BB/MI 360 GP3 514 S&S 261
Take and Eat (Joncas) A 504 BB/MI 361 H 587

In the Land There Is a Hunger (Lynch) A 280 BB/MI 592
Seek Ye First (Lafferty) A 463 BB/MI 434 CM 148 CP2 422 CP3 451
GP2 608 GP3 613 H 525 J2 720 J3 685 R2 304 R3 217 SS1 160
UC 732 VOZ 648

Your Words Are Spirit and Life (Farrell) A 635 BB/MI 591 CP2 393
CP3 408 GP3 692 H 477 J2 680 J3 644 R3 273 SS1 56 UC 742
VOZ 650

All My Days (Schutte) A 43 BB/MI 583 CP2 381 CP3 406 GP2 701
GP3 707 H 455 J2 637 J3 604 UC 638 VOZ 606 OCP 11456

Many and One (Angrisano) A 349 BB/MI 415 GP3 551 S&S 331
OCP 30103396

We, the Body of Christ (Hillebrand) GP2 517 GP3 506 OCP 5410

Ash Wednesday is this week. Before Lent begins, review your recent Sunday Mass music choices. Do they reflect the diversity of the community you serve? Do they reflect the diversity of the Catholic church? Is the style rooted in or completely reflective of the musician's personal taste? Or abilities? What new music has been introduced in this season of Ordinary Time? If not, why not? Hopefully the answer doesn't lie in the musical challenge it presents.

MUSICIAN MOMENTS. 1) Speaking of challenges, "All Creatures of Our God and King" is most appropriate as well as one of the most difficult to play on the organ because of the pedal part. Don't attempt it unless there's time to practice it. If you play pedals, you know how wicked the part can be. Few will know if you skip a few pedal notes. Too many will know if you play the wrong ones. Take the high road. Play what you can and leave out the parts you can't pedal efficiently. Practice with a metronome to keep the tempo consistently spirited.

2) Consider using "Tell the Good News" (BB/MI 386) for sending forth today. The text speaks of Jesus' ministry. It requires a spirited tempo. Feel it with one large pulse per measure rather than three smaller ones. It will bring to life the dance that is within it. 3) Make a list of "alleluias" that your parish sings and use them today as extensions and interludes. Include some from popular hymns such as "For All the Saints" (BB/MI 718), "The Strife Is O'er" (BB/MI 562), and chant.

Keep in touch!

— Elaine Rendler-McQueeney

Only in God (Talbot) A 410 BB/MI 432 CP2 430 CP3 459 GP2 610
GP3 618 H 527 J2 712 J3 679 UC 722 VOZ 636 OCP 10492

Fly like a Bird (Canedo) A 183 BB/MI 462 CP3 372 GP3 647 H 442
J3 698 NTY 217 S&S 295 SS1 177 OCP 12065

SONG OF PRAISE OR SENDING FORTH

Tell the Good News GELOBT SEI GOTT A 514 BB/MI 386

Blessed by Your Sacrifice ST. ELIZABETH A 97 BB 194 CM 121

CP2 360 CP3 382 GP3 717 H 493 J2 619 J3 572 R3 262 TM 127
UC 690 VOZ 591

Alle, Alle, Alleluia (Ho Lung) A 50 BB/MI 554 CP2 368 CP3 390

GP3 713 H 488 J2 627 J3 596 NTY 2 UC 711 VOZ 574 OCP 10555

In Christ Alone (Getty) A 273 BB/MI 404 GP3 584 H 580 J3 637
S&S 320

Love Has Come (Maher) A 342 BB/MI 483 GP3 669 J3 711 NTY 155
S&S 329 SS2 297 OCP 11919

How Can I Keep from Singing ENDLESS SONG A 252 BB/MI 440

CP2 431 CP3 460 GP2 616 GP3 607 H 526 J2 721 J3 686 NTY 116
S&S 216 SS1 117 UC 727 VOZ 638 OCP 9202

Joyful, Joyful, We Adore Thee HYMN TO JOY A 302 BB/MI 542

CM 126 CP2 366 CP3 388 GP2 693 GP3 726 H 504 J2 617 J3 575
R2 259 R3 148 UC 679 VOZ 561

A Mighty Fortress EIN' FESTE BURG A 24 BB/MI 439 CM 140 CP2 421

CP3 450 GP2 617 GP3 616 H 513 J2 709 J3 674 UC 728 VOZ 641

I Will Not Die (Conry) GP2 716 GP3 758 J2 658 OCP 8805

CHORAL

✦ Anima Christi (Thatcher/Newman) OCP 30103363

May God Support Us (Walker) OCP 30130605

Renew Me, Lord (B. Farrell/O. Alstott) OCP 30129763

Eighth Sunday in Ordinary Time

2/26/2017 YEAR A

Time _____ Priest Celebrant _____

Music Rehearsal/Liturgical Catechesis _____

Introduction, see *Prayer of the Faithful*, page 32 _____

THE INTRODUCTORY RITES

Entrance Chant _____

Blessing and Sprinkling of Water/Penitential Act _____

Gloria _____

THE LITURGY OF THE WORD

First Reading _____ Responsorial Psalm _____

Second Reading _____ Gospel Acclamation _____

Gospel _____

Homily _____

Dismissal of the Catechumens and Elect _____

Universal Prayer, see *Prayer of the Faithful*, page 32 _____

THE LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts _____

Eucharistic Acclamations _____

Holy, Holy, Holy _____

The Mystery of Faith _____ Amen _____

The Communion Rite

The Lord's Prayer _____

Lamb of God _____

Communion Chant _____

Psalm or Hymn of Praise/Instrumental or Silence _____

THE CONCLUDING RITES

Sending Forth _____

Choral Anthem of the Day _____

Prelude/Postlude _____

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ENTRANCE ANTIPHON

cf. Psalm 18 (17):19–20

The Lord became my protector. He brought me out to a place of freedom; he saved me because he delighted in me.

FIRST READING

Isaiah 49:14–15 (82A)

Israel feels rejected and lost because of her sufferings. But Isaiah reminds Israel that, as a mother loves her infant, the Lord loves his people. He will not forget us in our time of trial.

RESPONSORIAL PSALM

Psalm 62:2–3, 6–7, 8–9

Rest in God alone, my soul.

SECOND READING

1 Corinthians 4:1–5

We are administrators of the mysteries of Christ. As such, we should do everything in our power to prove worthy of this great trust. We should not be passing judgment on others, for this is the Lord's right. Rather, we should joyfully await his return, when all shall be brought into the light.

GOSPEL ACCLAMATION

Hebrews 4:12

The word of God is living and effective; discerning reflections and thoughts of the heart.

GOSPEL

Matthew 6:24–34

No one can serve two masters. Therefore, we must choose either to live for the world or to live for Christ. We should not be concerned about what we are to eat or wear, for the Lord provides all these things to his people. Instead, we must seek first his kingdom.

COMMUNION ANTIPHON

cf. Psalm 13 (12):6

I will sing to the Lord who has been bountiful with me, sing psalms to the name of the Lord Most High.

Or

Matthew 28:20

Behold, I am with you always, even to the end of the age, says the Lord.

O Come, O Come, Emmanuel!



God With Us

Dan Schutte

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ABBREVIATIONS USED IN MUSIC SUGGESTIONS

A BB/MI/TM Accompaniment Books
 BB..... Breaking Bread
 CM..... Companion Missal
 CP2, CP3 Choral Praise, 2nd & 3rd Editions
 GP2, GP3..... Glory & Praise, 2nd & 3rd Editions
 H Heritage Missal
 J2, J3 Journeysongs, 2nd & 3rd Editions
 MI Music Issue

NTY..... Never Too Young
 R2, R3 Rise Up and Sing, 2nd & 3rd Editions
 S&S Spirit & Song (hardbound hymnal)
 SS1, SS2..... Spirit & Song 1 and 2
 TM Today's Missal
 UC Unidos en Cristo/United in Christ
 VOZ..... One Faith, Una Voz
 ✠..... Trinitas Choral Series

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