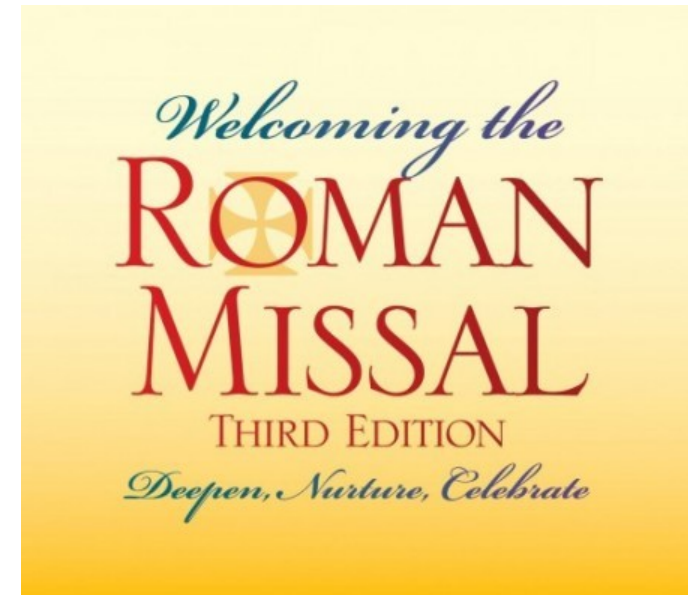




## *Music of the Roman Missal*



Diocese of Sioux Falls

The music available in this booklet is all included in the new edition of the Roman Missal. Vatican II called for sung responses between the priest and the people, first and foremost. These short acclamations are extremely simple with a little practice, add a solemnity to the Worship of God, and become second nature upon regular use.

Audio/visual recordings are available online at [sfcatholic.org/liturgy](http://sfcatholic.org/liturgy)



Excerpts from the English translation of *The Roman Missal* © 2010, International Committee on English in the Liturgy, Inc. (ICEL); *Chants of the Roman Missal* © 2010, ICEL. All rights reserved.

## Music for the Roman Missal

It is important to note that the music available in this booklet is for study rather than immediate liturgical use as determining definitive versions is the responsibility of the Bishops' Conferences.

These texts may not be used at Holy Mass until the First Sunday of Advent, November 27, 2011.

## Further resources:

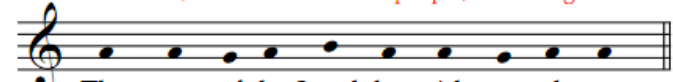
**<http://sfcatholic.org/liturgy>**

- Recordings of these chants
- Catechetical Articles
- Comparative Tutorials
- Brief explanation of text differences
- ...and more.

**<http://usccb.org/romanmissal>**


**<http://revisedromanmissal.org>**

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



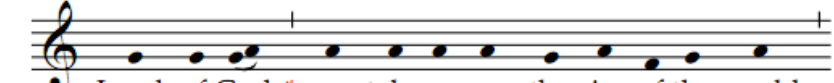
The peace of the Lord be with you al-ways.

The people reply:




And with your spir-it.

### Lamb of God

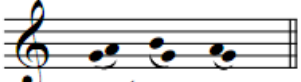


Lamb of God, \* you take a-way the sins of the world,



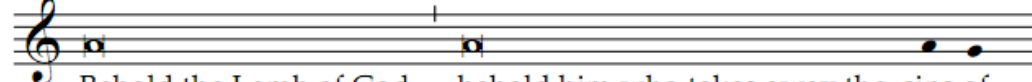
have mer-cy on us.

Repeat, then:

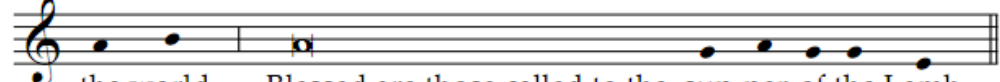


grant us peace.

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




Behold the Lamb of God, behold him who takes away the sins of

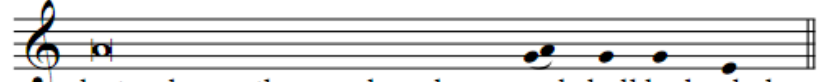


the world. Blessed are those called to the sup-per of the Lamb.

And together with the people he adds once:



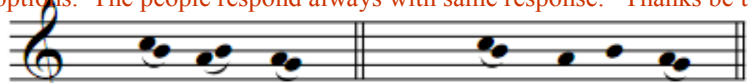
Lord, I am not worthy that you should enter un-der my roof,



but only say the word and my soul shall be healed.

### Dismissal

After Holy Communion, prayer and blessing, the Priest or Deacon ends Mass with one of four options. The people respond always with same response: "Thanks be to God."




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

## Music of the Roman Missal

### Introit / Entrance Antiphon

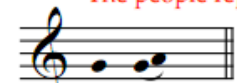
When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung. When the Entrance Chant is concluded, the Priest and the faithful, stand and sign themselves:

The Priest:



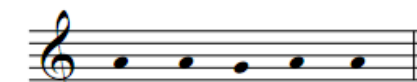
In the name of the Father, and of the Son, and of the Ho-ly Spir-it.

The people reply:



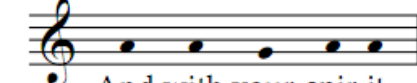
A-men.

The Priest:




The Lord be with you.

The people reply:




And with your spir-it.

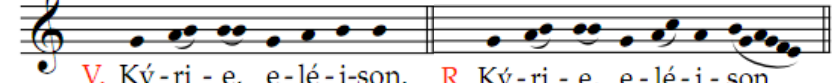
### Kyrie



V. Ký-ri - e, e-lé-i-son. R. Ký-ri - e, e-lé-i-son.



V. Chri-ste, e-lé-i-son. R. Chri-ste, e-lé-i-son.



V. Ký-ri - e, e-lé-i-son. R. Ký-ri - e, e-lé-i-son.

Or:



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



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



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

Additional chants for the Penitential Acts available online.

## The Gloria

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

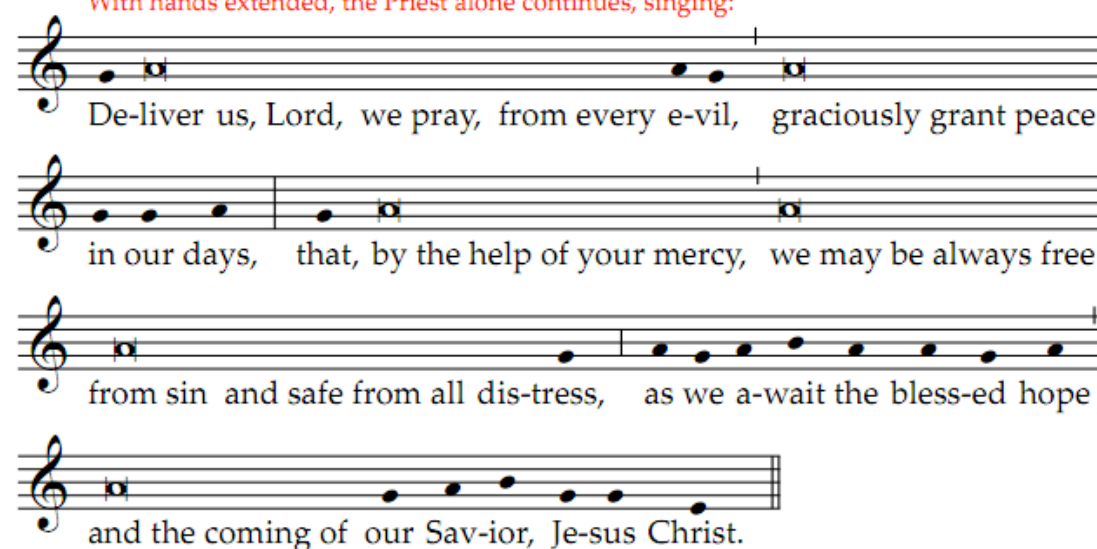


Glo-ry to God in the high-est, and on earth peace  
to peo-ple of good will. We praise you, we bless you,  
we a-dore you, we glo-ri-fy you,  
we give you thanks for your great glo-ry,  
Lord God, heav-en-ly King, O God, al-might-y Fa-ther.  
Lord Je-sus Christ, On-ly Be-got-ten Son,  
Lord God, Lamb of God, Son of the Fa-ther,  
you take a-way the sins of the world, have mer-cy on us;  
you take a-way the sins of the world, re-ceive our prayer;  
you are seat-ed at the right hand of the Fa-ther, have mer-cy on us.



et di-mít-te no-bis dé-bi-ta nos-tra, si-cut et nos di-mít-ti-mus  
de-bi-tó-ri-bus nos-tris; et ne nos in-dú-cas in ten-ta-ti - ó-nem;  
sed lí-be-ra nos a ma-lo.

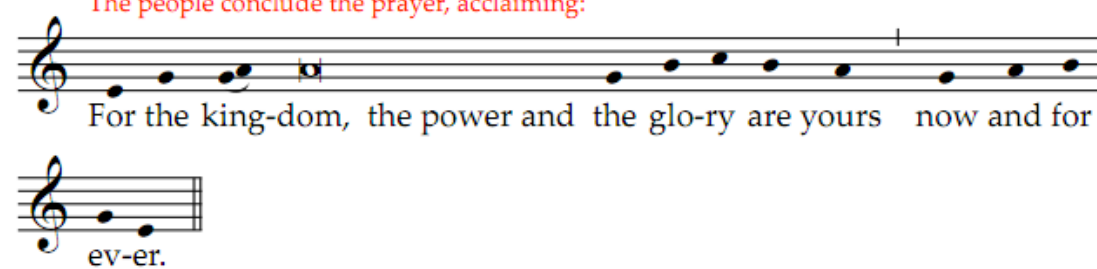
With hands extended, the Priest alone continues, singing:



De-liver us, Lord, we pray, from every e-vil, graciously grant peace  
in our days, that, by the help of your mercy, we may be always free  
from sin and safe from all dis-tress, as we a-wait the bless-ed hope  
and the coming of our Sav-ior, Je-sus Christ.

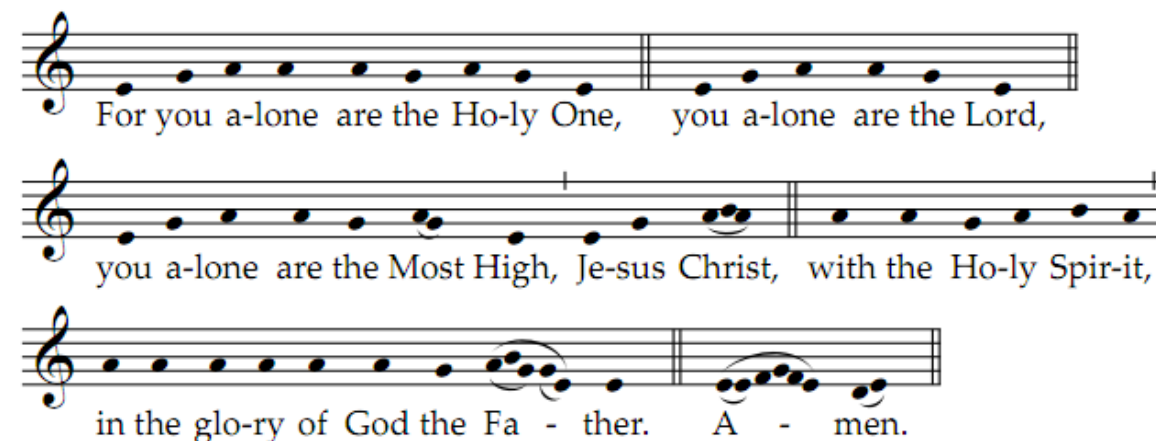
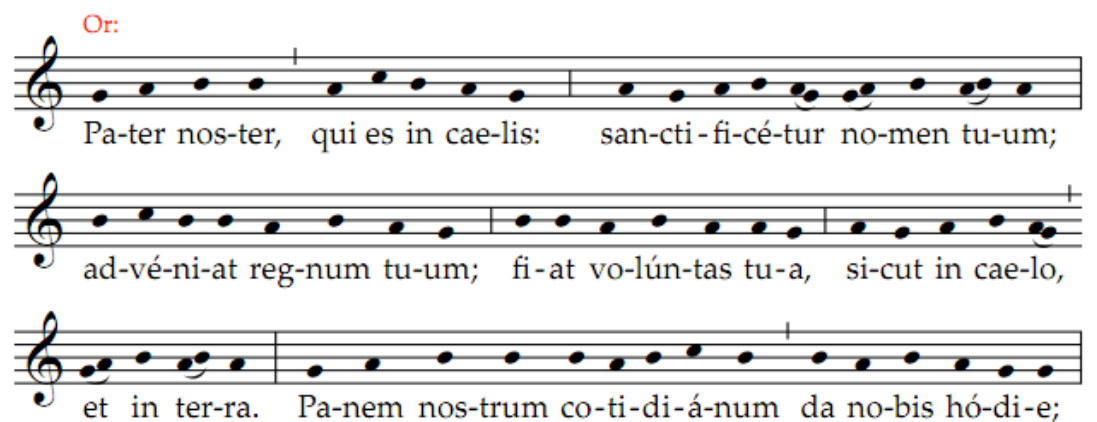
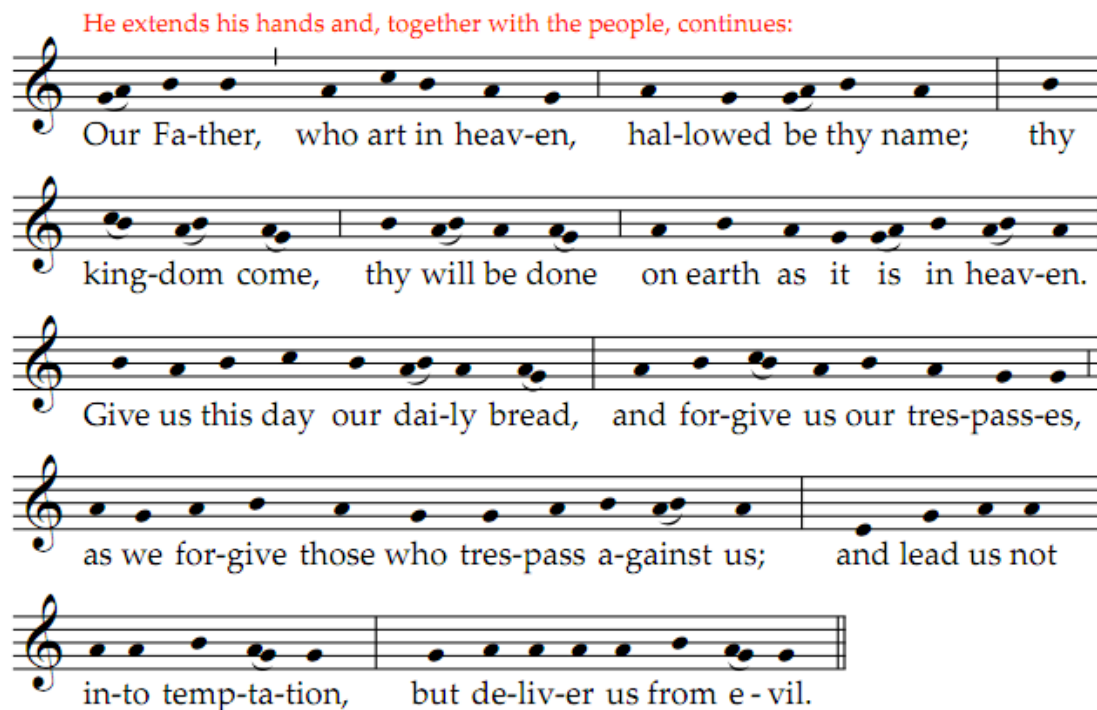
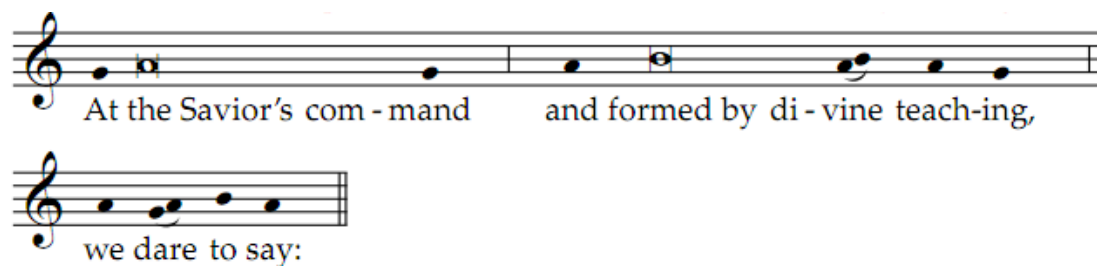
He joins his hands.

The people conclude the prayer, acclaiming:



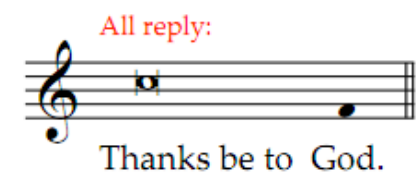
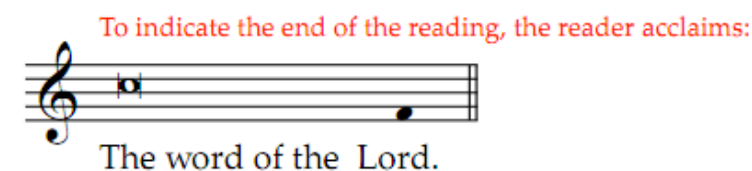
For the king-dom, the power and the glo-ry are yours now and for  
ev-er.

## Our Father

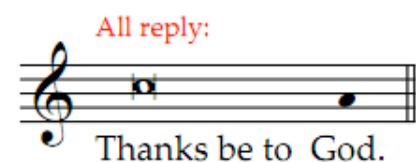
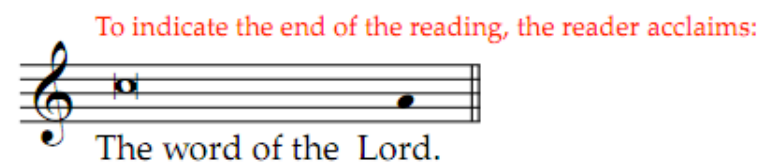


## The Liturgy of the Word

### First Reading

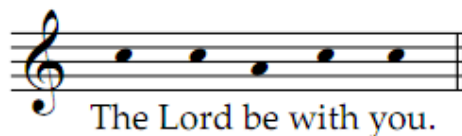


### Second Reading

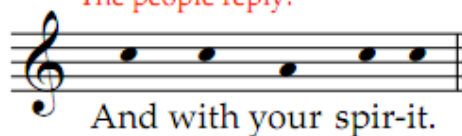


## Gospel

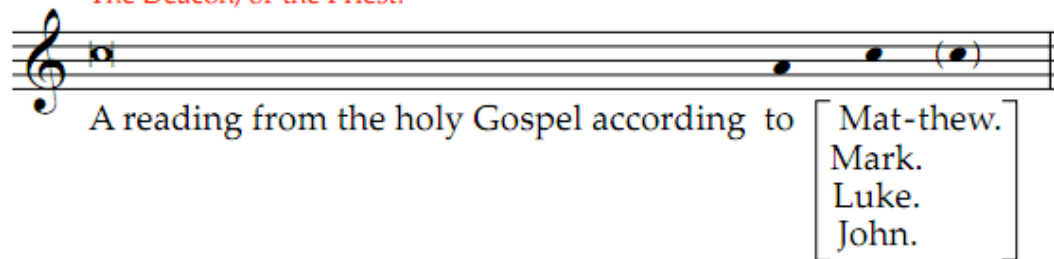
The Deacon, or the Priest, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles. There he says:



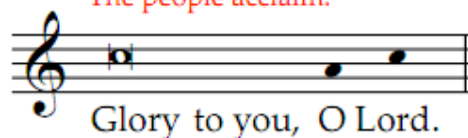
The people reply:



The Deacon, or the Priest:

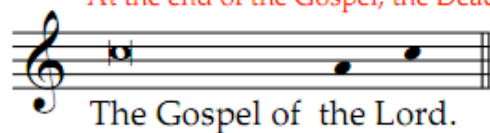


The people acclaim:

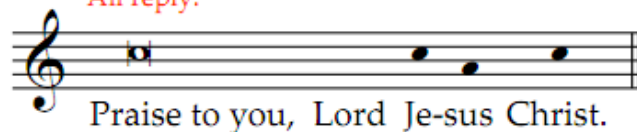


The Deacon or Priest proclaims the Gospel,  
either sung or spoken.

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

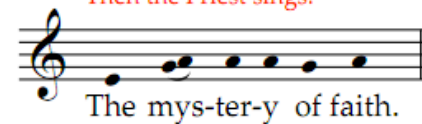


All reply:

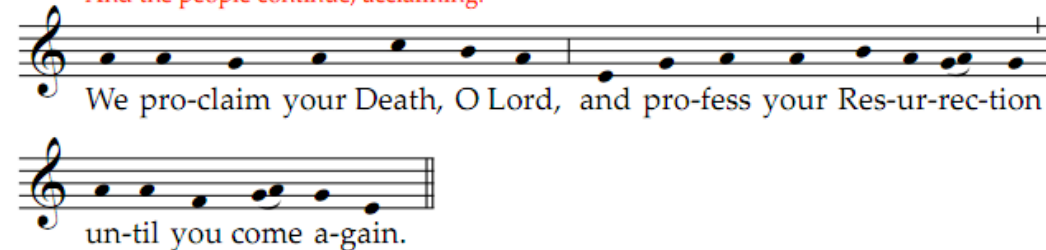


## Mystery of Faith

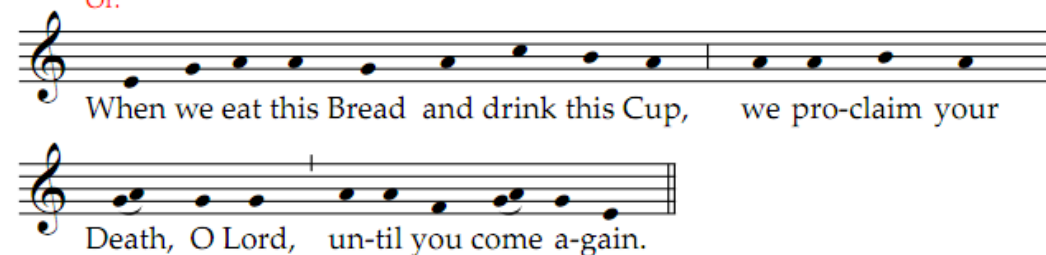
Then the Priest sings:



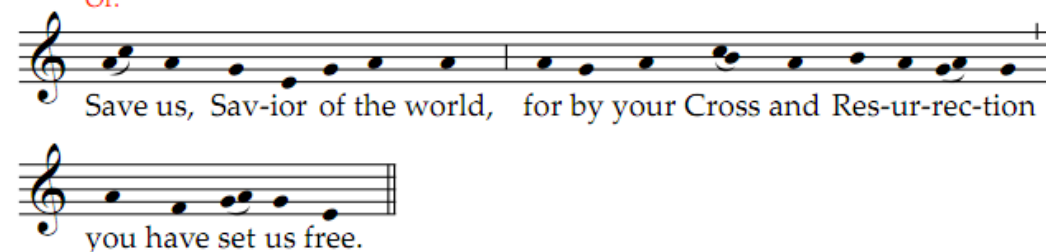
And the people continue, acclaiming:



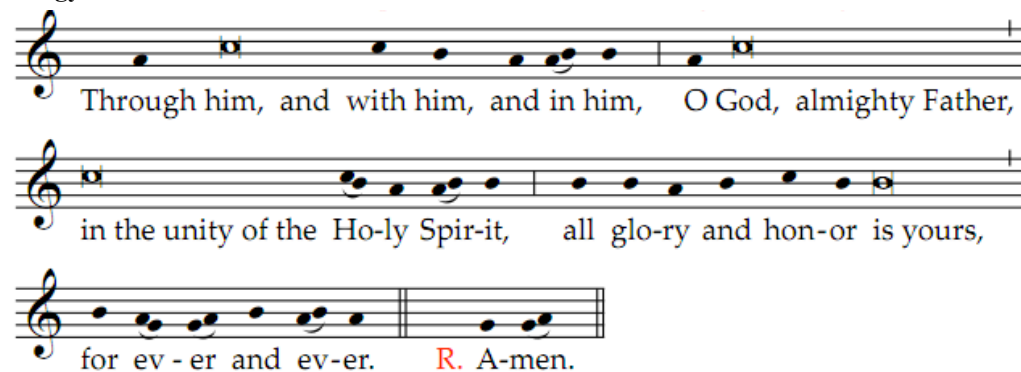
Or:



Or:



## Doxology





The Preface Dialogue

Musical notation for the Preface Dialogue, consisting of three systems of V (Versicle) and R (Response) pairs. Each system is written on a single staff with a treble clef and a key signature of one flat. The notes are simple, often using half and quarter notes with stems. The lyrics are in red and black text below the staff.

V. The Lord be with you. R. And with your spir-it.

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

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

Holy, Holy, Holy

Musical notation for the 'Holy, Holy, Holy' hymn, consisting of nine systems. The first three systems are in a single staff with a treble clef and a key signature of one flat. The remaining six systems are in a single staff with a treble clef and a key signature of one flat. The notes are simple, often using half and quarter notes with stems. The lyrics are in black text below the staff.

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

Or:

San-ctus, San-ctus, San-ctus Dó-mi-nus De-us Sá-ba-oth.

Ple-ni sunt cæ-li et ter-ra gló-ri-a tu-a. Ho-sán-na in ex-cél-sis.

Be-ne-dí-ctus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-sán-na in  
ex-cél - sis.

The Creed

Musical notation for the Creed, consisting of ten systems. Each system is written on a single staff with a treble clef and a key signature of one flat. The notes are simple, often using half and quarter notes with stems. The lyrics are in black text below the staff.

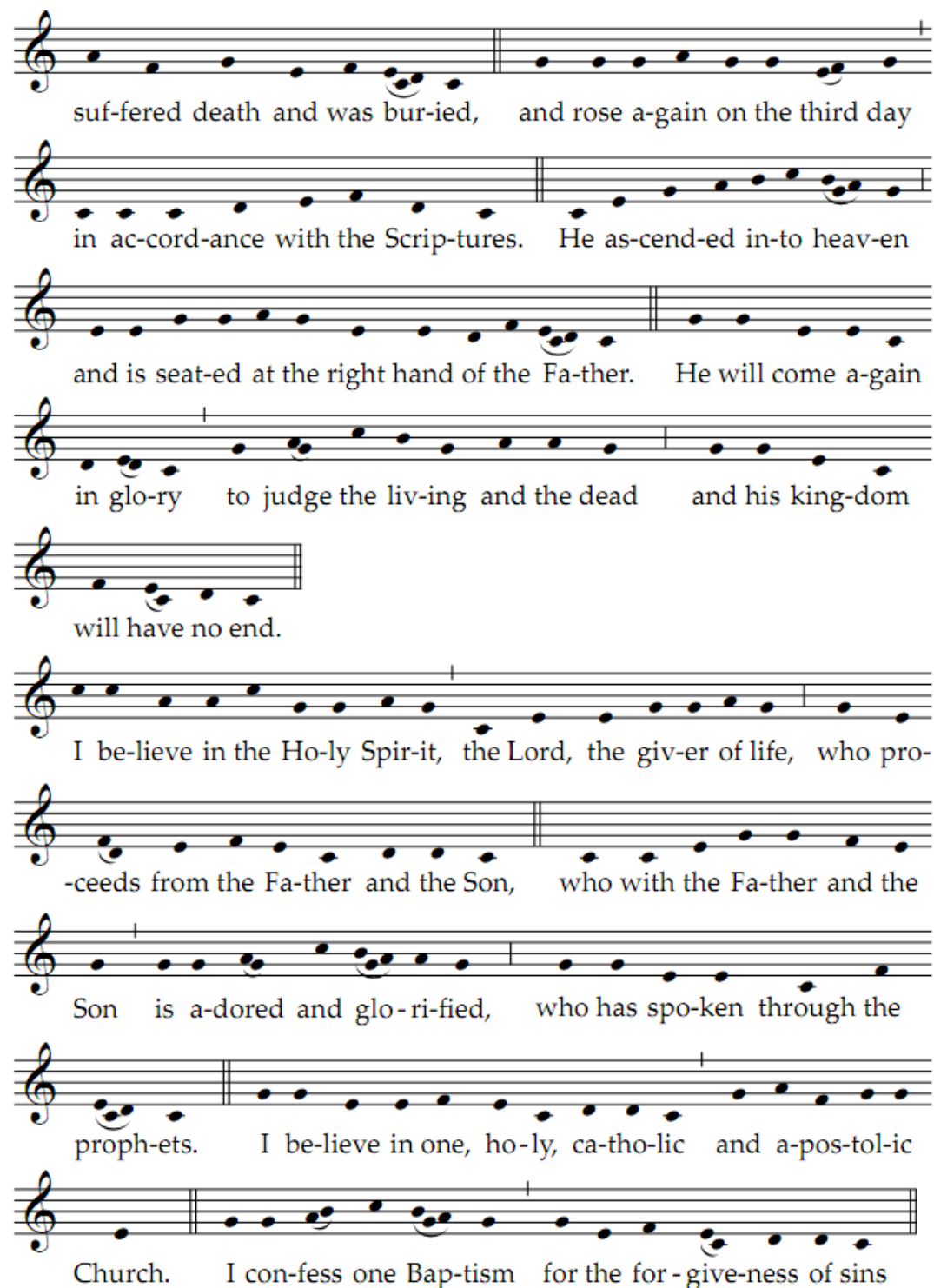
I be-lieve in one God, the Fa-ther al-might-y, mak-er of heav-en  
and earth, of all things vis-i-ble and in - vis - i - ble.

I be-lieve in one Lord Je-sus Christ, the On-ly Be - got-ten Son of  
God, born of the Fa-ther be-fore all a - ges. God from God, Light  
from Light, true God from true God, be-got-ten, not made, con-  
-sub-stan-tial with the Fa-ther; through him all things were made.

For us men and for our sal-va-tion he came down from heav-en,  
At the words up to and including and became man, all bow.

and by the Ho-ly Spir-it was in-car-nate of the Vir-gin Mar-y,  
and be-came man.

For our sake he was cru - ci-fied un-der Pon-tius Pi-late, he



suf-fered death and was bur-ied, and rose a-gain on the third day

in ac-cord-ance with the Scrip-tures. He as-cend-ed in-to heav-en

and is seat-ed at the right hand of the Fa-ther. He will come a-gain

in glo-ry to judge the liv-ing and the dead and his king-dom

will have no end.

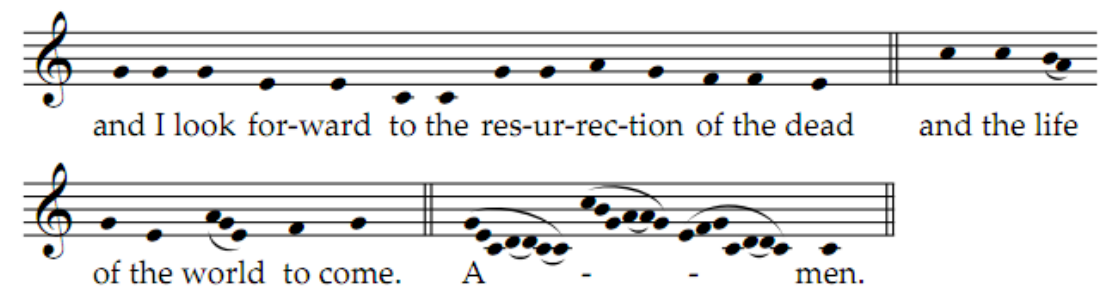
I be-lieve in the Ho-ly Spir-it, the Lord, the giv-er of life, who pro-

-ceeds from the Fa-ther and the Son, who with the Fa-ther and the

Son is a-dored and glo-ri-fied, who has spo-ken through the

proph-ets. I be-lieve in one, ho-ly, ca-tho-lic and a-pos-tol-ic

Church. I con-fess one Bap-tism for the for-give-ness of sins

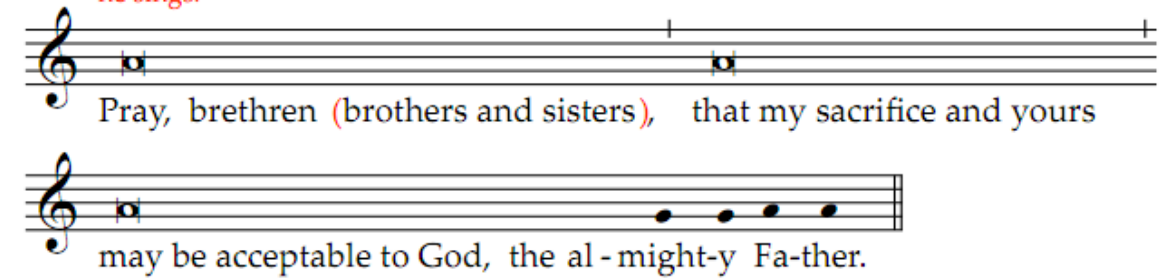


and I look for-ward to the res-ur-rec-tion of the dead and the life

of the world to come. A - - - men.

### The Liturgy of the Eucharist

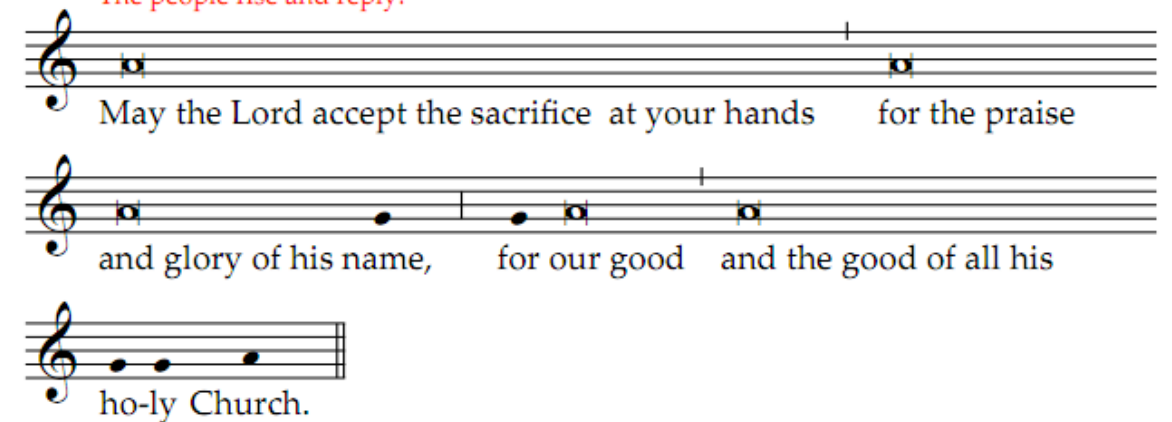
Standing at the middle of the altar, facing the people, extending and then joining his hands, he sings:



Pray, brethren (brothers and sisters), that my sacrifice and yours

may be acceptable to God, the al-might-y Fa-ther.

The people rise and reply:



May the Lord accept the sacrifice at your hands for the praise

and glory of his name, for our good and the good of all his

ho-ly Church.