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Psalms for Various Rites

*Responsorial Psalms for Ordinations, Weddings, &
Anointing of the Sick*
by Robert M. Mondoy



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With sincere *mahalo*, rob mondoy

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From the Liturgy Documents 1971-1982

RESTORATION / RENEWAL OF THE LITURGY; THE RESPONSORIAL PSALM

The responsorial psalm has great liturgical and pastoral significance because it is "an integral part of the liturgy of the word." As a rule, the responsorial psalm should be sung. The singing of the psalm, or even of the response alone, is a great help toward understanding and meditating on the psalms's spiritual meaning. To foster the congregation's singing, every means available in the various cultures is to be employed. The responsorial psalm is sung or recited by the psalmist or cantor at the lectern.¹

This unique and very important song (The Responsorial Psalm) is the response to the first lesson. The new lectionary's determination to match the content of the psalms to the theme of reading is reflected in its listing of 900 refrains. The liturgy of the word comes more fully to life if between the first two readings a cantor sings the psalm and all sing the response. Since most groups cannot learn a new response every week, seasonal refrains are offered in the lectionary itself and in the *Simple Gradual*. Other psalms and refrains may also be used, including psalms arranged in responsorial form and metrical and similar versions of psalms, provided they are used in accordance with the principles of the *Simple Gradual* and are selected in harmony with the liturgical season, feast or occasion. The choice of the texts which are not from the psalter is not extended to the chants between the readings. To facilitate reflection, there may be a brief period of silence between the first reading and the responsorial psalm.²

In certain parts of the world, especially mission lands, people have their own musical traditions and these play a great part in their religious and social life. Thus...due importance is to be attached to their music and a suitable place given to it, not only in forming their attitude toward religion, but also in adapting worship to their native genius. In the Latin Church the pipe organ is to be held in high esteem...But other instruments also may be admitted for use in divine worship....This applies, however, only on condition that the instruments are suitable, or can be made suitable, for sacred use, are in accord with the dignity of the place of worship, and truly contribute to the uplifting of the faithful.

Composers, filled with the Christian spirit, should feel that their vocation is to develop sacred music and to increase its store of treasures. Let them produce compositions having the qualities proper to genuine sacred music, not confining themselves to works that can be sung only by large choirs, but providing also for the needs of small choirs and for the active participation of the entire assembly of the faithful. The texts intended to be sung must always be consistent with Catholic teaching; indeed they should be drawn chiefly from holy Scripture and from liturgical sources.³

Just as the great liturgical music of the past is to be remembered, cherished and used, so also the rich diversity of the cultural heritage of the many peoples of our country today must be recognized, fostered and celebrated. The United States of America is a nation of nations, a country in which people speak many tongues, live their lives in diverse ways, celebrate events in song and music in the folkways of their cultural, ethnic and racial roots.

Liturgical music today must be as diverse and multi-cultural as the members of the assembly. Pastors and musicians must encourage not only the use of traditional music of other languages, but also the composition of new liturgical music appropriate to various cultures. Likewise the great musical gifts of the Hispanic, Black and other ethnic communities in the Church should enrich the whole Church in the United States in a dialogue of cultures.⁴

The Church in the United States continues on its journey of liturgical renewal and spiritual growth. It is the hope of the Bishops' Committee on the Liturgy that this statement (*Liturgical Music Today*) will be a further encouragement in our progress along that course. The words of Saint Augustine remind us of our pilgrimage: "You should sing as wayfarers do-sing but continue your journey. Do not be lazy, but sing to make your journey more enjoyable. Sing, but keep going."⁵

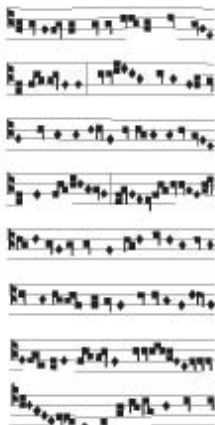
1. see LMI 19-22

2. see MCW 63

3. see CSL 119-121

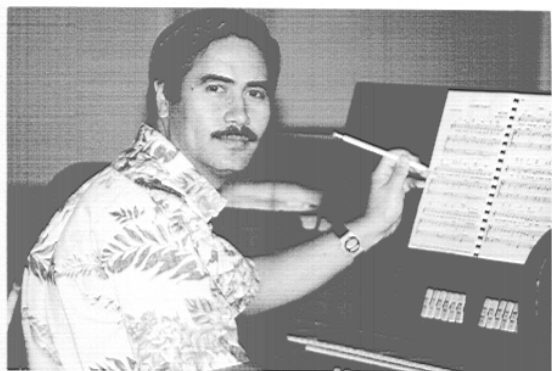
4. see LMT 54-55

5. see LMT 74



FROM THE COMPOSER'S DESK

All my life, since childhood, I have been spiritually allied to and guided by the psalms. These, the oldest of the world's musical lyrics, still manage to tug at the core of our lives of prayer and manage to convey an incredible array of human emotion into direct expression to Yahweh. Moreover, it is remarkably glorious celebrating the *same* seasonal repertoire of liturgical psalms of our 3rd century Christian ancestors, and just as enlivening to tackle the creation of new settings of psalms not normally familiar to us worshipers.



I composed these many arrangements as a prayerful compulsion, as a celebration of the Holy Spirit moving among all of God's people at prayer. I am guided by the spirit of the church's intent to restore the liturgy to a prominence in our daily lives. I endeavor, even in my own musical and harmonic vocabulary, to produce a response that is communal and collective; I am convinced that all of us share that same strong need to express, to God directly, and to one another, those rich and prayerful emotions leaping from the psalms' lyrics.

A word to the psalmist; do prepare your presentation, and convey the love, warmth, sorrow and joy in your verses. When singing the portions where God speaks to his people, let the sense of the psalm communicate. Permit the assembly sing its antiphon (*refrain*) back to you without singing their response to or for them; that is, honor the antiphonal ideal. A word to the accompanist; enjoy the intent of the accompaniment. If you need, simplify things to suit you. Unlike chant verses, which can be perfunctory and do nothing to illuminate the verses, your preparation and confidence can only add to the power of the living word proclaimed, which is what the responsorial psalm *really is* during the liturgy of the word; hence its proclamation from the ambo (*lectern*). Be moved yourself, and moving others can then be possible.

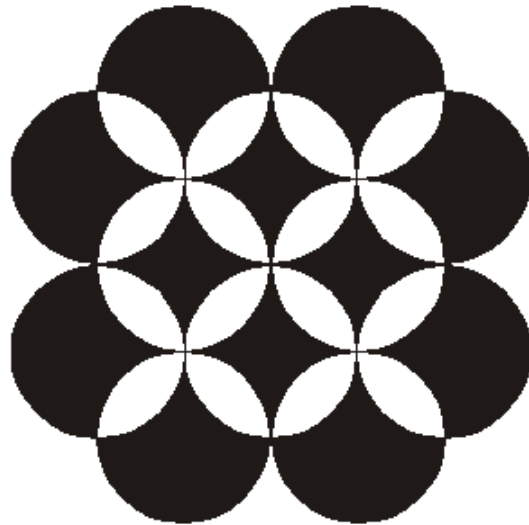
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Psalm 84³

“Blessed Are Those”

A RESPONSORIAL PSALM
BY ROBERT M. MONDOY

FOR ORDINATION RITUAL



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840RD \$1.00

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Psalm 84 Ordination Ritual Psalm: "Blessed are Those"

Robert M. Mondoy, 2006

Moderate

D A7/E D/F# Gma7 G/B D/A Asus A F#/A#

Bles- sed are those who dwell in your house, O Lord, how bles- sed
 Bles- sed are those who dwell in your house, O Lord.

G/B A7/C# D D7/F# G D/F# G/B A

those who dwell in your house, your house, your house,
 Al- le- lu- ia,
 Bles- sed are those who dwell in your house, dwell in your house,
 Al- le- lu- ia, al- le- lu- ia,

Gma7 G/A A7 G/D D

dwell in your house, O Lord.
 al- le- lu- ia.
 dwell in your house, O Lord.
 al- le- lu- ia.

last antiphon: D.S. coda "alleluia"

verses from Ritual chant, pg 142
 sung by songleader or choir

Dm/F Am7/E Dm G

1. How lovely is to your dwelling place,
 2. My soul is longing and yearning,
 3. The sparrow her self finds a home
 4. They are happy, who dwell in your house,
 5. As they go through the Bitter Valley,
 6. O Lord, God of hosts, hear my prayer,
 7. One day with in your courts
 8. For the Lord God is a rampart, a shield;
 9. Lord, God of hosts,

Dm/F Am7/G Dm/F

1. [_____
 2. is yearning for the courts of the Lord.
 3. and the swallow a nest for her brood;
 4. for ever singing your praise.
 5. { * they make it a place of springs,
 [the autumn rain covers it with blessings].
 6. give ear, O God of Jacob.
 7. is better than a thousand elsewhere.
 8. he will give us his favor and glory.
 9. [_____

* Repeat the second musical phrase.

Dm7/A

Fma7

Em/G



- 1, _____]
 2. My heart and my soul ring out their joy
 3. she lays her young by your altars,
 4. They are happy, whose strength is in you,
 5. They walk with ever growing strength,
 6. Turn your eyes, O God, our shield,
 7. The threshold of the house of God
 8. The Lord will not refuse any good
 9. _____]

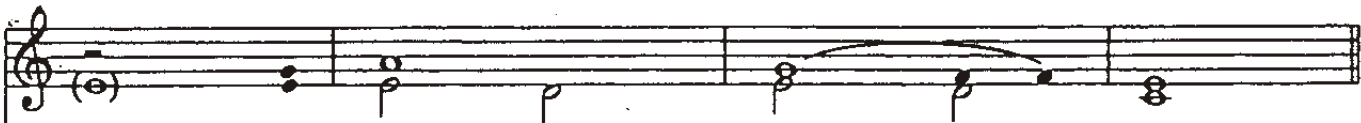


(Cma7)

Fma7

Em7/G

Am



1. Lord, God of hosts.
 2. to God, the liv - ing God.
 3. Lord of hosts, my King and my God.
 4. in whose hearts are the roads to Zion.
 5. they will see the God of gods in Zion.
 6. look on the face of your á - nointed.
 7. I pre - fer to the dwellings of the wicked.
 8. to those who walk with - out blame.
 9. happy the man who trusts in you.



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 for the assembly for a one-time use assembly-sheet**

Psalm 84

Robert Mondoy

Bles - sed are those who dwell in your house, O Lord.

Bles - sed are those who dwell in your house,

dwell in your house, dwell in your house, O Lord.

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Note to the psalmist: You will rarely use more than 2 verses; choose which ones you'll use

1. *How | lovely is your dwelling place | 4Lord, God of hosts. Antiphon*
2. *My | soul is longing and yearning, is | yearning for the courts of the Lord.
My | heart and my soul ring out their joy, to | God, the living God. Antiphon*
3. *The | sparrow herself finds a home, and the | swallow a nest for her brood;
She | lays her young by your altars, Lord os | hosts, my King and my God. Antiphon*
4. *They are | happy, who dwell in your house, for | ever singing your praise.
They are | happy, whose strength in is you, in whose | hearts are the roads to Zion. Antiphon*
5. *As they | go through the Bitter Valley, 2they | make it s place of springs, 2the | autumn rain covers it
with
blessings
They | walk with ever growing strength, they will | see the God of gods in Zion. Antiphon*
6. *O | lord, God of hosts, hear my prayer, give | ear, O God of Jacob.
Turn your | eyes, O God, our shield, | look upon the face of you're a-nointed. Antiphon*
7. *For the Lord | God is a rampart, a shield; he will | give us his favor and glory.
The | Lord will not refuse any good, to | those who walk without blame. Antiphon*
8. *1Lord God of hosts, 4happy the | man who trusts in you. Antiphon*

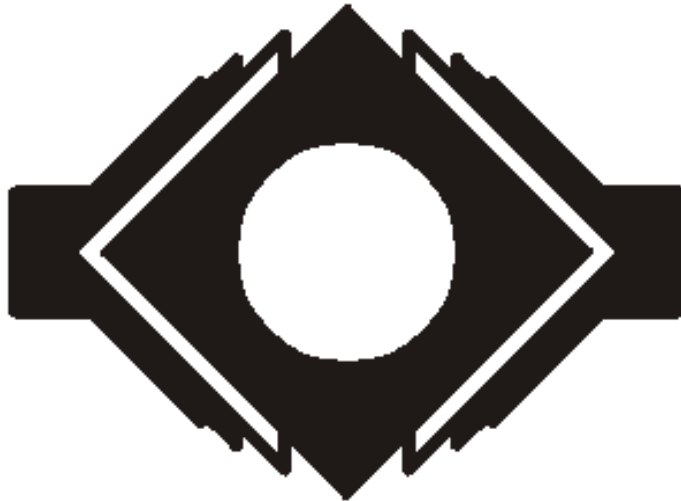
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Psalm 145⁷

“Whoever Serves Me”

A RESPONSORIAL PSALM
BY ROBERT M. MONDOY

FOR ORDINATION RITUAL



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145ORD \$1.00

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Psalm 145

Ordination Ritual Psalm: "Whoever Serves Me"

Robert M. Mondoy, 2006

Moderate

System 1: desc. and ALL: parts. Chords: C, G7/D, C/E, Fmaj7, G/B, C7/B \flat .
Lyrics: Who- ev- er serves me, who- ev- er serves me, says the Lord, my

System 2: desc. and ALL: parts. Chords: F/A, Cmaj7/G, F, C/E, Dm7, C/E, Fmaj7.
Lyrics: Fa- ther will ho- nor, my Fa- ther will
coda: Al- le- lu- ia, Al- le- lu- ia, al- le-

System 3: desc. and ALL: parts. Chords: Gsus7, G7, C.
Lyrics: ho- lu- ia, nor. ia.
Lyrics: ho- lu- ia, nor. ia.

Annotations:
last antiphon: D.S. coda "alleluia"
verses from Ritual chant, pg 144 sung by songleader or choir

C Cma7 Am7/C C

1. My soul, give praise to the Lord;
 2. Put no trust in princes,
 3. He is happy who is helped by Jacob's God,
 4. It is he who keeps faith for ever,
 5. the Lord who gives sight to the blind,
 6. It is the Lord who loves the just

Dm7 C/E F6

1. [_____]
 2. in mortal men in whom there is no help.
 3. whose hope is in the Lord his God,
 4. who is just to those who are oppressed.
 5. who raises up those who are bowed down,
 6. but thwarts the path of the wicked.

(F) Dm7/F Am7/G Fma7

1. I will praise the Lord all my days,
 2. Take their breath, they return to clay
 3. who alone made heaven and earth,
 4. It is he who gives bread to the hungry,
 5. the Lord who protects the stranger
 6. The Lord will reign for ever,

(Dm7/F) F6 Dm7 G

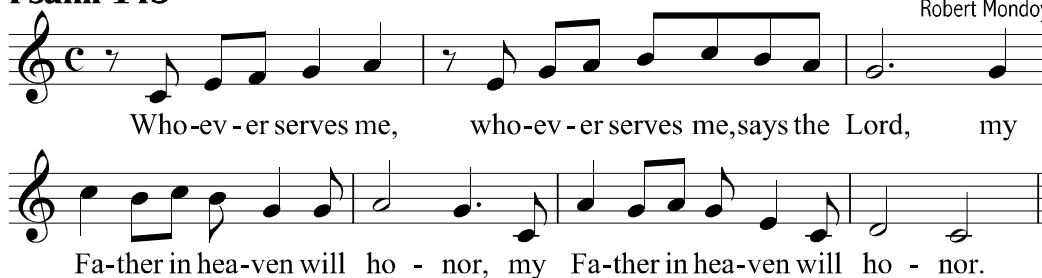
1. make music to my God while I live.
 2. and their plans that day come to nothing.
 3. the seas and all they contain.
 4. the Lord, who sets prisoners free,
 5. and upholds the widow and orphan.
 6. Zion's God, from age to age.

Glory to the Father is not said. The psalm is interrupted and the antiphon repeated after the Bishop and deacons have given the fraternal kiss to the newly Ordained.

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Psalm 145

Robert Mondoy



Who-ev - er serves me, who-ev - er serves me, says the Lord, my
Fa-ther in hea-ven will ho - nor, my Fa-ther in hea-ven will ho - nor.

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1. *My | soul give praise to the Lòrd;
 ³I will | praise the Lord all my dàys, make | music to my God while I live. Antiphon*
2. *Put no trust in princes. In mortal | men in whom there is no hêlp.
 Take their | breath, they return to clày, and their | plans that day come to nóthing. Antiphon*
3. *He is | happy who is helped by Jacob's Gòd, whose | hope is in the Lord his Gód,
 Who a- | lone made heaven and eàrth, the | seas and all they contáin. Antiphon*
4. *It is | he who keeps faith for èver, who is | just to those who are opprèssed.
 It is | he who gives bread to the hùngry, the | Lord, who sets prisoners frée. Antiphon*
5. *The | Lord who gives sight to the blínd, who | raises up those who are bowed dówn,
 The | Lord who protects the strànger, and up- | holds the widow and órphan. Antiphon*
6. *It is the | Lord who loves the júst, but | thwarts the path of the wicked.
 The | Lord will reign for èver, Zion's | God, from age to áge. Antiphon*