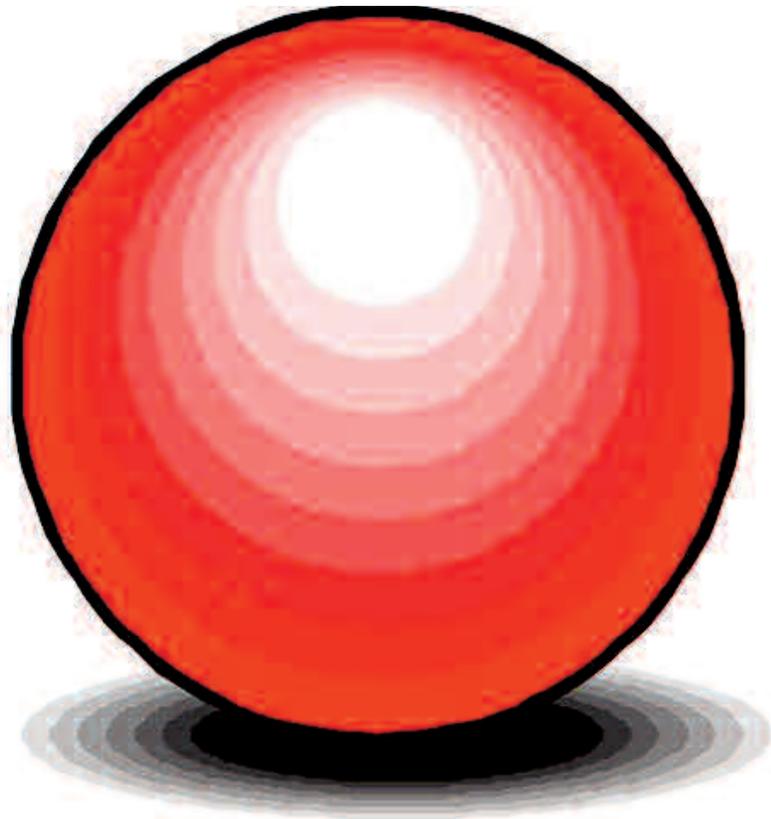


# Priestly People Mass



Eucharistic Acclamations for Sunday Mass for Assembly & SATB  
Choir • By Robert M. Mondoy

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**“Acclamations are shouts of joy which arise from the whole assembly as forceful and meaningful assents to God's Word and action. They are important because they make some of the most significant moments of the Mass (gospel, eucharistic prayer, Lord’s Prayer) stand out. It is of their nature that they be rhythmically strong, melodically appealing and affirmative.**

**In the eucharistic celebration there are five acclamations which ought to be sung even at Masses in which little else is sung: Alleluia; Holy Holy Holy Lord; Memorial Acclamation; Great Amen; Doxology to the Lord’s Prayer.”**

*Music in Catholic Worship, 1983*

## Priestly People Mass

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# Preface Dialogue/Preface

RM123

Priestly People

Robert M. Mondoy, 2002, 2014

Stately  $\text{♩} = 108$

SATB choir:

The Lord be with you. And with your spir-it. Lift up your hearts. We lift them up to the Lord.

introduction

Chords: C, G/B, Am, D, G, F, E, Am, F, E, Am

Chords: F, C, Dm, E, F, C/E, C, Dm/G, G<sup>7</sup>, C

Chords: C, G/B, Dm, G, Dm, G, G<sup>7</sup>

Chords: C, G/B, Am, D, G, F, E, Am, F, E, Am

Chords: F, C, Dm, E, F, C/E, C, Dm/G, G<sup>7</sup>, C

Chords: C, G/B, Dm, G, Dm, G, G<sup>7</sup>

123-423

## Preface formula

Chords: C, G/B, Dm, G, Dm, G, G<sup>7</sup>

# Holy, Holy, Holy

RM 223

Priestly People

Robert M. Mondoy, 2002, 2014

Stately ♩=116

C G/B F E Am B<sup>7</sup> Em A<sup>7</sup> D<sup>sus</sup> D C<sup>3</sup> G/B Dm<sup>7</sup> E Am

Ho - ly, ho - ly, ho - ly, Ho - ly Lord God of hosts, heav - en and earth are full of your glo - ry.

F C Dm<sup>7</sup> E F C/E G C G/B

Ho - san - na in the high - est, ho - san - na in the high - est. Blest is he who comes in the

introduction w/o sung preface

Dm<sup>7</sup> E Am F Em C/E Dm<sup>7</sup> E F C/E G C  
 name of the Lord. Ho-san-na in the high - est, ho-san-na in the high - est.  
 name of the Lord. Ho-san-na in the high - est, ho-san-na in the high - est.

The image shows a musical score for a hymn. It consists of four staves. The top two staves are vocal lines with lyrics. The bottom two staves are piano accompaniment. The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are: "name of the Lord. Ho-san-na in the high - est, ho-san-na in the high - est." The piano accompaniment features a steady bass line and chords that support the vocal melody. The score includes various musical notations such as notes, rests, and dynamic markings.

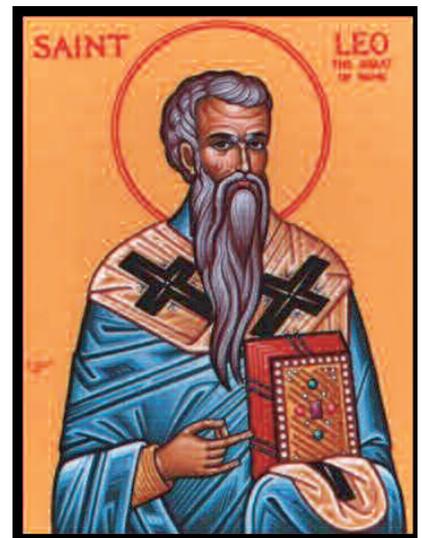
*This excerpt from a sermon by St. Leo the Great (Sermo 4, 1-2; PL 54, 148-149) on the occasion of the anniversary of his episcopal consecration is used in the Roman Office of Readings for the liturgical memorial of St. Leo on November 10. Leo was Pope during the middle of the 5th century and is one of the Doctors of the Church as well as a Father of the Church.*

Although the universal Church of God is constituted of distinct orders of members, still, in spite of the many parts of its holy body, the Church subsists as an integral whole, just as the Apostle says: We are all one in Christ. No difference in office is so great that anyone can be separated, through lowliness, from the head. In the unity of faith and baptism, therefore, our community is undivided. There is a common dignity, as the apostle Peter says in these words: And you are built up as living stones into spiritual houses, a holy priesthood, offering spiritual sacrifices which are acceptable to God through Jesus Christ. And again: But you are a chosen people, a royal priesthood, a holy nation, a people set apart.

For all, regenerated in Christ, are made kings by the sign of the cross; they are consecrated priests by the oil of the Holy Spirit, so that beyond the special service of our ministry as priests, all spiritual and mature Christians know that they are a royal race and are sharers in the office of the priesthood. For what is more king-like than to find yourself ruler over your body after having surrendered your soul to God? And what is more priestly than to promise the Lord a pure conscience and to offer him in love unblemished victims on the altar of one's heart?

Because, through the grace of God, it is a deed accomplished universally on behalf of all, it is altogether praiseworthy and in keeping with a religious attitude for you to rejoice in this our day of consecration, to consider it a day when we are especially honoured. For indeed one sacramental priesthood is celebrated throughout the entire body of the Church. The oil which consecrates us has richer effects in the higher grades, yet it is not sparingly given in the lower.

Sharing in this office, my dear brethren, we have solid ground for a common rejoicing; yet there will be more genuine and excellent reason for joy if you do not dwell on the thought of our unworthiness. It is more helpful and more suitable to turn your thoughts to study the glory of the blessed apostle Peter. We should celebrate this day above all in honour of him. He overflowed with abundant riches from the very source of all graces, yet though he alone received much, nothing was given over to him without his sharing it. The Word made flesh lived among us, and in redeeming the whole human race, Christ gave himself entirely.



# Memorial Acclamation

RM 323

Priestly People

Robert M. Mondoy, 2002, 2014

Stately ♩=116

C D7/A G<sup>sus</sup> G C G/B F E Am B<sup>7</sup> Em

We pro-claim your death, O Lord, and pro-fess your

*The mys-t'ry of faith:* We pro-claim your death, O Lord, and pro-fess your

*introduction*

A<sup>7</sup> D<sup>sus</sup> D Dm Em C/E Dm<sup>7</sup> E F C/E G C

res - ur-rec - tion Un - til you come a - gain, un - til you come a-gain.

res - ur-rec - tion Un - til you come a-gain, un - til you come a-gain.

*introduction w/o sung introduction*

# Doxology

RM 423

Priestly People

Robert M. Mondoy, 2002, 2014

Stately  $\text{♩} = 120$

C G/B Dm<sup>7</sup> E Am B<sup>7</sup> Em <sup>3</sup>

Through him, and with him, and in him, O God, al-might-y Fa-ther, in the un-i-ty

introduction

A D<sup>sus</sup> D C G/B <sup>3</sup> Dm E Am F C G<sup>sus</sup> G

of the Ho-ly Spi-rit, all glo-ry and hon-or is yours, for ev-er and ev-er.

introduction w/o sung doxology

# Great Amen

RM 423

Priestly People

Robert M. Mondoy, 2002, 2014

F Em C/E Dm<sup>7</sup> E F C/E G<sup>sus</sup> G<sup>7</sup> C

A - men, a - men, a - men. A - men, a - men, a - men.

A - men, a - men, a - men. A - men, a - men, a - men.

# Final Doxology

RM 523

Priestly People

Robert M. Mondoy, 2002, 2014

Freely ♩=108

C F/C G<sup>7</sup>/C 3 C C

De-liver us, Lord we pray, from every evil, graciously grant peace in our days. that, by the help of your

*introduction*

F/C G<sup>7</sup>/C C, C<sup>7</sup> Dm<sup>7</sup> Gm<sup>7</sup>

mercy, we may be always free from sin and safe from all dis-tress, as we a-wait the bless-ed hope and the

C<sup>7</sup> Dm<sup>7</sup> G<sup>sus</sup> G C

com-ing of our Sav-ior, Je-sus Christ.

*introduction w/o sung embolism*

F C/E Dm<sup>7</sup> G<sup>7</sup>/D Gm<sup>7</sup> C F C F Fm/Ab C

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

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

523

# Lamb of God

RM 623

Priestly People

Robert M. Mondoy, 2014

Stately  $\text{♩} = 120$

C D7/C G/B C/E F E E7/B Am B7 | 1.2. Em G7/D Am/C Gm/Bb Am C7/G

Lamb of God, you take a-way the sins of the world, have mer - cy on us.

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

*introduction*

F6 G | 3. Em C#° Dm7 G7 E7/G# Am Dm7 G7 A Em7 A

world, grant us peace, grant us peace.

world, grant us peace, grant us peace.

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-nal God.

For you anointed your Only Begotten Son, our Lord Jesus Christ, with the oil /of gladness  
as eternal Priest and King of all /creation,  
so that, by offering himself on the altar of the Cross as a spotless sacrifice to bring /us peace,  
he might accomplish the mysteries of hu-man /redemption  
and, making all created things subject to /his rule,  
he might present to the immensity of /your majesty  
an eternal and universal kingdom, a kingdom of truth /and life,  
a kingdom of holiness and grace, a kingdom of justice, love /and peace.  
And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and  
Powers /of heaven, we sing the hymn of your glory, as without end we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
For he assumed at his first coming the lowliness of hu-/man flesh, and so fulfilled the design you  
formed long ago, and opened for us the way to eternal /salvation,  
that, when he comes again in glory and majesty and all is at last made ma-nifest,  
we who watch for that day may inherit the great promise in which now we dare \to hope.  
And so, with Angels and Archangels, with Thrones and Dominions,  
and with all the hosts and Powers /of heaven, we sing the hymn of your glory, as without end  
we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
For all the oracles of the prophets foretold him, the Virgin Mother longed for him with love beyond  
/all telling. John the Baptist sang of his coming and proclaimed his presence when \he came.  
It is by his gift that already we rejoice at the mystery of his /Nativity,  
so that he may find us watchful in prayer and exultant in /his praise.  
And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and  
Powers /of heaven, we sing the hymn of your glory, as without end we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-nal God.  
For in the mystery of the Word made flesh a new light of your glory has shone  
upon the eyes of /our mind, so that, as we recognize in him God made visible, we may be  
caught up through him in love of things \invisible.  
And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and  
Powers /of heaven, we sing the hymn of your glory, as without end we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
For on the feast of this awe-filled mystery, though invisible in his own divine nature, he has  
appeared visibly /in ours; and begotten before all ages, he has begun to exist \in time;  
so that, raising up in himself all that was /cast down, he might restore unity to all creation and call  
straying humanity back to the heaven-ly Kingdom.  
And so, with all the An-gels, /we praise you, as in joyful celebration we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
For through him the holy exchange that restores /our life  
has shone forth today in splendor: when our frailty is assumed by /your Word  
not only does human mortality receive unend-/ing honor  
but by this wondrous union we, too, are made \eternal.  
And so, in company with the choirs /of Angels, we praise you, and with joy we \proclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, and to praise, bless, and glorify your name (on  
the Solemnity of the Motherhood / on the feast day / on the Nativity / in veneration) of the  
Blessed ever-vir-/gin Mary.  
For by the overshadowing of the Holy Spirit she conceived your Only Begot-/ten Son,  
and without losing the glory of virginity, brought forth into the world the eternal Light, Jesus  
Christ \our Lord.  
Through him the Angels praise your majesty, Dominions adore and Powers tremble /before you.  
Heaven and the Virtues of heaven and the blessed Seraphim worship together with ex-/ultation.  
May our voices, /we pray, join with theirs in humble praise, as we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-nal God.  
For today you have revealed the mystery of our salvation /in Christ  
as a light for \the nations,  
and, when he appeared in our mor-/tal nature,  
you made us new by the glory of his immor-/tal nature.  
And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and  
Powers /of heaven, we sing the hymn of your glory, as without end we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-nal God.

For in the waters of the Jordan you revealed with signs and wonders a /new Baptism, so that through  
the voice that came down from heaven we might come to believe in your Word dwelling  
\among us,  
and by the Spirit's descending in the likeness of a dove we /might know  
that Christ your Servant has been anointed with the oil of gladness and sent to bring the good  
news to \the poor.  
And so, with the Powers of heaven, we worship you constantly /on earth,  
and before your majesty without end we \acclaim

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
For through his Paschal Mystery, he accomplished the marve-/lous deed,  
by which he has freed us from the yoke of sin /and death,  
summoning us to the glory of being now called a chosen race, a roy-/al priesthood,  
a holy nation, a people for your own \possession,  
to proclaim everywhere your might-/y works,  
for you have called us out of darkness into your own wonder-/ful light.  
And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and  
Powers /of heaven, we sing the hymn of your glory, as without end we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
For out of compassion for the waywardness that /is ours,  
he humbled himself and was born of \the Virgin;  
by the passion of the Cross he freed us from unend/ing death,  
and by rising from the dead he gave us life \eternal.  
And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and  
Powers /of heaven, we sing the hymn of your glory, as without end we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-nal God.  
For we know it belongs to your bound-/less glory,  
that you came to the aid of mortal beings with your \divinity  
and even fashioned for us a remedy out of mortality /itself, that the cause of our downfall  
might become the means of our salvation, through Christ \our Lord.  
Through him the host of Angels adores your majesty and rejoices in your presence for /ever.  
May our voices, we pray, join with theirs in one chorus of exultant praise, as we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
For by his birth he brought renewal to humanity's fall-/en state,  
and by his suffering, canceled out \our sins;  
by his rising from the dead he has opened the way to eter-nal life,  
and by ascending to you, O Father, he has unlocked the gates \of heaven.  
And so, with the company of Angels /and Saints,  
we sing the hymn of your praise, as without end we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-nal God.  
For you laid the foundations of the world and have arranged the changing of times /and seasons;  
you formed man in your own image and set humanity over the whole world in all \its wonder,  
to rule in your name over all you /have made and for ever praise you in your mighty works, through  
Christ \our Lord.  
And so, with all the Angels, /we praise you, as in joyful celebration we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-nal God.  
For in you we live and move and have /our being, and while in this body we not only experience  
the daily effects of your care, but even now possess the pledge of life \eternal.  
For, having received the first fruits of the Spirit, through whom you raised up Jesus from /the dead,  
we hope for an everlasting share in the Pas-/chal Mystery.  
And so, with all the Angels, we /praise you, as in joyful celebration we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-nal God.  
For you so loved the world that in your mercy you sent us the /Redeemer,  
to live like us in all things but sin, so that you might love in us what you loved in \your Son,  
by whose obedience we have been restored to /those gifts of yours  
that, by sinning, we had lost in dis-/obedience.  
And so, Lord, with all the Angels /and Saints,  
we, too, give you thanks, as in exultation we \acclaim:

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-nal God.  
For, when your children were scattered afar /by sin, through the Blood of your Son and the power  
of the Spirit, you gathered them again \to yourself,  
that a people, formed as one by the unity of the Trinity, made the body of Christ and the temple of  
the Holy /Spirit, might, to the praise of your manifold wisdom, be manifest as \the Church.  
And so, in company with the choirs /of Angels, we praise you, and with joy we \proclaim:

RM 123

**1<sup>ST</sup> SUNDAY OF LENT**

pg 80

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
By abstaining forty long days from earth-/ly food,  
he consecrated through his fast the pattern of our Lenten \observance  
and, by overturning all the snares of the an-/cient serpent,  
taught us to cast out the leaven \of malice,  
so that, celebrating worthily the Pas-/chal Mystery,  
we might pass over at last to the eternal pas-/chal feast.  
And so, with the company of Angels and /Saints,  
we sing the hymn of your praise, as without end we \acclaim:

RM 123

**2<sup>ND</sup> SUNDAY OF LENT**

pg 90

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
For after he had told the disciples of his com-/ing Death,  
on the holy mountain he manifested to them \his glory,  
to show, even by the testimony of the law and /the prophets,  
that the Passion leads to the glory of the Re-/surrection,  
And so, with the Powers of heaven, we worship you constantly on /earth, and before your majesty  
without end we \acclaim:

RM 123

**3<sup>RD</sup> SUNDAY OF LENT**

pg 99

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
For when he asked the Samaritan woman for water /to drink,  
he had already created the gift of faith with-/in her  
and so ardently did he thirst for /her faith,  
that he kindled in her the fire of di-/vine love.  
And so we, too, give you thanks and with the /Angels  
praise your mighty deeds, as we \acclaim:

RM 123

**4<sup>TH</sup> SUNDAY OF LENT**

pg 108

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
By the mystery of the Incar-/nation  
he has led the human race that walked in darkness into the radiance of \the faith  
and has brought those born in slavery to ancient sin through the waters of regen-/eration  
to make them your adopt-/ed children.  
Therefore, all creatures of heaven and earth sing a new song in a-/doration,  
and we, with all the host of Angels, cry out, and without end \acclaim:

RM 123

**5<sup>TH</sup> SUNDAY OF LENT**

pg 118

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
For as true man he wept for Lazarus his friend and as eternal God raised him from /the tomb,  
just as, taking pity on the human race, he leads us by sacred mysteries to \new life.  
Through him the host of Angels adores your majesty and rejoices in your presence /for ever.  
May our voices, we pray, join with theirs in one chorus of exultant praise, as we \acclaim:

RM 123

**PREFACE I OF LENT**

39. The Spiritual Meaning of Lent

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
For by your gracious gift /each year  
your faithful await the sacred paschal feasts with the joy of minds \made pure,  
so that, more eagerly intent on prayer and on the works /of charity,  
and participating in the mysteries by which they have been \reborn,  
they may be led to the fullness /of grace  
that you bestow on your sons \and daughters.  
And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and  
Powers /of heaven, we sing the hymn of your glory, as without end we \acclaim:

RM 123

**PREFACE II OF LENT**

40. Spiritual Penance

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-/nal God.  
For you have given your children a sacred time for the renewing and purifying of /their hearts, that,  
freed from disordered affections, they may so deal with the things of this passing world as to  
hold rather to the things that eternally \endure.  
And so, with all the Angels /and Saints,  
we praise you, as without end we \acclaim:

RM 123

**PREFACE III OF LENT**

41. The fruits of abstinence (Ash Wednesday also)

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-/nal God.  
For you will that our self-/denial should give you thanks, humble our sin-/ful pride,  
contribute to the feeding of the poor, and so help us imitate you in \your kindness.  
And so we glorify you with count-/less Angels,  
as with one voice of praise we \acclaim:

RM 123

**PREFACE IV OF LENT**

42. The fruits of fasting (Ash Wednesday also)

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-/nal God.  
For through bodily fasting you restrain our faults, raise up /our minds,  
and bestow both virtue and its rewards, through Christ \our Lord.  
Through him the Angels praise /your majesty,  
Dominions adore and Powers tremble be-/fore you.  
Heaven and the Virtues of heaven and the blessed Seraphim worship together with ex-/ultation.  
May our voices, we pray, join with theirs in humble praise, as we \acclaim:

RM 123

**PREFACE I OF THE PASSION OF THE LORD**

43. The power of the Cross (for V Lent)

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-/nal God.  
For through the saving Passion of your Son the whole world has /received  
a heart to confess the infinite power of \your majesty,  
since by the wondrous power of the Cross your judgment on the world is now/ revealed  
and the authority of Christ cru-/cified. (sic)  
And so, Lord, with all the Angels /and Saints,  
we, too, give you thanks, as in exultation we \acclaim:

RM 123

**PALM SUNDAY OF THE PASSION OF THE LORD**

pgs 142-143

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
For, though innocent, he suffered willingly /for sinners  
and accepted unjust condemnation to save \the guilty.  
His Death has washed away /our sins,  
and his Resurrection has purchased our justi-/fication.  
And so, with all the Angels, /we praise you,  
as in joyful celebration we \acclaim:

RM 123

**CHRISM MASS (HOLY THURSDAY)**

pgs 150-151

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eter-/nal God.  
For by the anointing of the Holy Spirit you made your Only Begotten Son High Priest of the new and  
eter-/nal covenant, and by your wondrous design were pleased to decree that his one  
Priesthood should continue in \the Church.  
For Christ not only adorns with a royal priesthood the people he has made /his own,  
but with a brother's kindness he also chooses men to become sharers in his sacred ministry  
through the laying on \of hands.  
They are to renew in his name the sacrifice of human redemption, to set before your children the  
pas-/chal banquet, to lead your holy people in charity, to nourish them with the word and  
strengthen them with \the Sacraments.  
As they give up their lives for you and for the salvation of their brothers /and sisters,  
they strive to be conformed to the image of Christ himself and offer you a constant witness of  
faith \and love.  
And so, Lord, with all the Angels /and Saints,  
we, too, give you thanks as in exultation we \acclaim:

RM 123

**PREFACE I OF THE MOST HOLY EUCHARIST (HOLY THURSDAY, BODY & BLOOD)**

60. The Sacrifice and the Sacrament of Christ (Holy Thursday pgs 159-160; Body and Blood)

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks,  
Lord, holy Father, almighty and eternal God, through Christ \our Lord.  
For he is the true and eter-/nal Priest,  
who instituted the pattern of an everlasting sa-/crifice  
and was the first to offer himself as the sav-/ing Victim,  
commanding us to make this offering as his \memorial.  
As we eat his flesh that was sacrificed \for us,  
we are \made strong,  
and, as we drink his Blood that was poured out /for us,  
we are \washed clean.  
And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and  
Powers /of heaven, we sing the hymn of your glory, as without end we \acclaim:

RM 123

**PREFACE I OF EASTER**

45. The Paschal Mystery

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but (on this  
night / on this day / in this time) above all to laud you yet /more gloriously,  
when Christ our Passover has \been sacrificed.  
For he is the true Lamb who has taken away the sins of /the world;  
by dying he has destroyed our death, and by rising, restored \our life.  
Therefore, overcome with pas-/chal joy,  
every land, every people exults in \your praise  
and even the heavenly Powers, with the ange-/lic hosts,  
sing together the unending hymn of your glory, as they \acclaim:

RM 123

**PREFACE II OF EASTER**

46. New life in Christ

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but in this  
time above all to laud you yet /more gloriously, when Christ our Passover has \been  
sacrificed.  
Through him the children of light rise to eter-/nal life  
and the halls of the heavenly Kingdom are thrown open to \the faithful;  
for his Death is our ransom /from death, and in his rising the life of all \has risen.  
Therefore, overcome with pas-/chal joy, every land, every people exults in \your praise  
and even the heavenly Powers, with the ange-/lic hosts,  
sing together the unending hymn of your glory, as they \acclaim:

RM 123

**PREFACE III OF EASTER**

47. Christ living and always interceding for us

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but in this  
time above all to laud you yet /more gloriously, when Christ our Passover has \been  
sacrificed.  
He never ceases to offer himself /for us but defends us and ever pleads our cause \before you:  
he is the sacrificial Victim who dies /no more, the Lamb, once slain, who lives \for ever.  
Therefore, overcome with pas-/chal joy, every land, every people exults in \your praise  
and even the heavenly Powers, with the ange-/lic hosts,  
sing together the unending hymn of your glory, as they \acclaim:

RM 123

**PREFACE IV OF EASTER**

48. The restoration of the universes through the Paschal Mystery

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but in this time above all to laud you yet /more gloriously, when Christ our Passover has \been sacrificed.

For, with the old order /destroyed, a universe cast down is renewed, and integrity of life is restored to us \in Christ.

Therefore, overcome with pas- /chal joy, every land, every people exults in \your praise and even the heavenly Powers, with the ange- /lic hosts, sing together the unending hymn of your glory, as they \acclaim:

RM 123

**PREFACE V OF EASTER**

49. Christ, Priest and Victim

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but in this time above all to laud you yet /more gloriously, when Christ our Passover has \been sacrificed.

By the oblation of his Body, he brought the sacrifices of old to fulfillment in the reality of /the Cross and, by commending himself to you for our salvation, showed himself the Priest, the Altar, and the Lamb \of sacrifice.

Therefore, overcome with pas- chal joy, every land, every people exults in \your praise and even the heavenly Powers, with the ange- /lic hosts, sing together the unending hymn of your glory, as they \acclaim:

RM 123

**PREFACE I OF THE ASCENSION OF THE LORD**

50. The mystery of the Ascension

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks, Lord, holy Father, almighty and eter- \nal God.

For the Lord Jesus, the King of glory, conqueror of sin /and death, ascended (today) to the highest heavens, as the Angels gazed \in wonder.

Mediator between God and man, judge of the world and Lord of hosts, he /ascended, not to distance himself from our lowly state but that we, his members, might be confident of following where he, our Head and Founder, has \gone before.

Therefore, overcome with pas- /chal joy, every land, every people exults in \your praise and even the heavenly Powers, with the ange- /lic hosts, sing together the unending hymn of your glory, as they \acclaim:

RM 123

**PREFACE II OF THE ASCENSION OF THE LORD**

51. The mystery of the Ascension

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks, Lord, holy Father, almighty and eternal God, through Christ \our Lord.

For after his Resurrection he plainly appeared to all his /disciples and was taken up to heaven in their sight, that he might make us sharers in his \divinity.

Therefore, overcome with pas- /chal joy, every land, every people exults in \your praise and even the heavenly Powers, with the ange- /lic hosts, sing together the unending hymn of your glory, as they \acclaim:

RM 123

**PENTECOST**

pg 309

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks, Lord, holy Father, almighty and eter- \nal God.

For, bringing your Paschal Mystery to /completion, you bestowed the Holy Spirit today on those you made your adopted children by uniting them to your Only Begot- \ten Son.

This same Spirit, as the Church came /to birth, opened to all peoples the knowledge of God and brought together the many languages of the earth in profession of the \one faith.

Therefore, overcome with paschal joy, every land, every people exults in \your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they \acclaim:

RM 123

**PREFACE OF THE MOST HOLY TRINITY**

pgs 350-351

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks, Lord, holy Father, almighty and eter- \nal God.

For with your Only Begotten Son and the Ho- /ly Spirit you are one God, \one Lord: not in the unity of a sin- /gle person, but in a Trinity of \one substance.

For what you have revealed to us of /your glory we believe equally of your Son and of the Ho- \ly Spirit,

so that, in the confessing of the true and eter- \nal Godhead, you might be adored in what is proper to each Person, their unity in substance, and their equality \in majesty.

For this is praised by Angels and Archangels, Cherubim, too, and Se- /raphim, who never cease to cry out each day, as with one voice they \acclaim:

RM 123

**PREFACE II OF THE MOST HOLY EUCHARIST**

61. The fruits of the Most Holy Eucharist (Body & Blood; see also Preface I of the Most Holy Eucharist, No. 60)

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks, Lord, holy Father, almighty and eternal God, through Christ \our Lord.

For at the Last Supper with his Apostles, establishing for the ages to come the saving memorial of /the Cross, he offered himself to you as the unblemished Lamb, the acceptable gift of per- \fect praise.

Nourishing your faithful by this sacred mystery, you make them holy, so that the human race, bounded by /one world, may be enlightened by one faith and united by one bond \of charity.

And so, we approach the table of this won- /drous Sacrament, so that, bathed in the sweetness of your grace, we may pass over to the heavenly realities here \foreshadowed.

Therefore, all creatures of heaven and earth sing a new song in a- /doration, and we, with all the host of Angels, cry out, and without end we \acclaim:

RM 123

**IMMACULATE CONCEPTION DEC 8**

pgs. 872-873

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks, Lord, holy Father, almighty and eter- \nal God.

For you preserved the most Blessed Virgin Mary from all stain of origi- \nal sin, so that in her, endowed with the rich fullness of your grace, you might prepare a worthy mother for \your Son

and signify the beginning of /the Church, his beautiful bride without spot \or wrinkle.

She, the most pure Virgin, was to bring forth a Son, the innocent Lamb who would wipe away our \offenses; you placed her above all others to be for your people an advocate of grace and a model \of holiness.

And so, in company with the choirs /of Angels, we praise you, and with joy we \proclaim:

RM 123

**DEDICATION OF ST. JOHN LATERAN**

Nov. 9, pg. 847

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks, Lord, holy Father, almighty and eternal God, through Christ \our Lord.

For in your benevolence you are pleased to dwell in this house /of prayer in order to perfect us as the temple of the Ho- \ly Spirit,

supported by the perpetual help of /your grace and resplendent with the glory of a life acceptable \to you.

Year by year you sanctify the Church, the Bride of Christ, foreshadowed in visi- /ble buildings, so that, rejoicing as the mother of countless children, she may be given her place in your heaven- \ly glory.

And so, with all the angels /and saints, we praise you, as without end we \acclaim:

RM 123

**THANKSGIVING DAY**

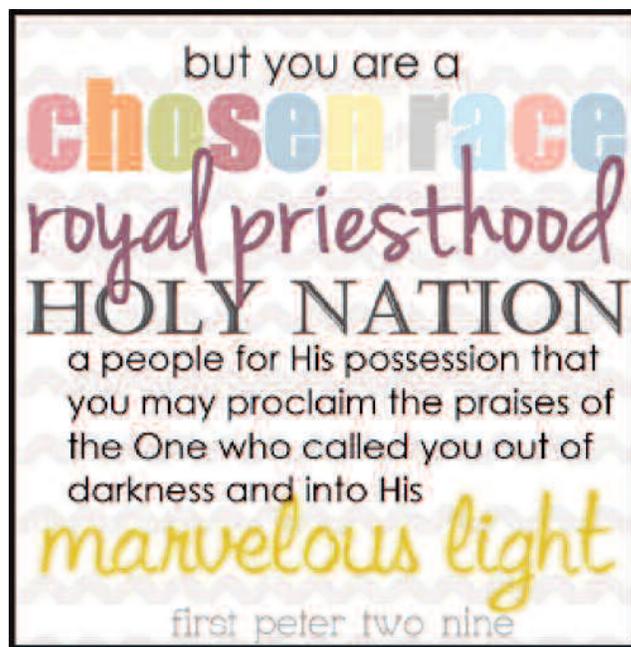
Nov. 9, pg. 847

It is truly right and just, our duty and our salvation, always and everywhere to give /you thanks, Lord, holy Father, almighty and eternal God, through Christ \our Lord.

You have entrusted to us the great gift of freedom, a gift that calls forth responsibility and com- /mitment to the truth that all have a fundamental dignity \before you.

In Jesus, through his death and re- /surrection, we find ultimate redemption, freedom from sin, and eve- \ry blessing.

And so, with hearts full of love, we join the angels today and every day of /our lives, to sing your glory as we \acclaim:



Regular-sized texts of the prefaces are available in the "Presider pack," along with presider cards that can be inserted into the missal. Contact me.

Priestly People  
**Preface Dialogue**

RM 123

The Lord be with you. And with your spi - rit.  
Lift up your hearts. We lift them up to the Lord.  
Let us give thanks to the Lord, our God. It is right and just.

Detailed description: This block contains three staves of musical notation in treble clef with a key signature of one sharp (F#). The first staff begins with a triplet of eighth notes. The lyrics are: "The Lord be with you. And with your spi - rit. Lift up your hearts. We lift them up to the Lord. Let us give thanks to the Lord, our God. It is right and just." The second staff has a triplet of eighth notes. The third staff has a triplet of eighth notes.

Priestly People  
**Holy**

RM 223

Ho - ly, ho ly, ho - ly, Ho - ly Lord God of hosts,  
hea - ven and earth are full of your glo - ry. Ho - san - na in the  
high - est, ho - san - na in the high - est. Blest is he who comes in the  
name of the Lord. Ho - san - na in the high - est, ho - san - na in the high - est.

Detailed description: This block contains four staves of musical notation in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. The lyrics are: "Ho - ly, ho ly, ho - ly, Ho - ly Lord God of hosts, hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est, ho - san - na in the high - est. Blest is he who comes in the name of the Lord. Ho - san - na in the high - est, ho - san - na in the high - est." The first staff has a triplet of eighth notes. The second staff has a triplet of eighth notes. The third staff has a triplet of eighth notes. The fourth staff has a triplet of eighth notes.

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Priestly People  
**Memorial Acclamation**

RM 323

The mys - t'ry of faith: We pro - claim your death, O Lord,  
and pro - fess your res - ur - rec - tion Un - til you  
come a - gain, un - til you come a - gain.

Detailed description: This block contains three staves of musical notation in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. The lyrics are: "The mys - t'ry of faith: We pro - claim your death, O Lord, and pro - fess your res - ur - rec - tion Un - til you come a - gain, un - til you come a - gain." The first staff has a triplet of eighth notes. The second staff has a triplet of eighth notes. The third staff has a triplet of eighth notes.

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Priestly People  
**Doxology**

RM 423

Through him, and with him, and in him, O God, al - might - y  
Fa - ther, in the u - ni - ty of the Ho - ly Spi - rit,  
all glo - ry and hon - or is yours, for ev - er and ev - er.

Detailed description: This block contains three staves of musical notation in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. The lyrics are: "Through him, and with him, and in him, O God, al - might - y Fa - ther, in the u - ni - ty of the Ho - ly Spi - rit, all glo - ry and hon - or is yours, for ev - er and ev - er." The first staff has a triplet of eighth notes. The second staff has a triplet of eighth notes. The third staff has a triplet of eighth notes.

Priestly People  
**Amen**

RM 423

A - men, a - men, a - men. A - men, a - men, a - men.

Detailed description: This block contains one staff of musical notation in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. The lyrics are: "A - men, a - men, a - men. A - men, a - men, a - men." The staff has a triplet of eighth notes.

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Priestly People  
**Embolism**

RM 523

De-liver us, Lord, we pray, from every evil, 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  
com-ing of our Sav-ior, Je-sus Christ.

The musical score for 'Embolism' is written in 4/4 time. It consists of four staves of music. The first staff begins with a treble clef and a 4/4 time signature. The melody is simple and hymn-like. A triplet of eighth notes is marked with a '3' above it in the first staff. The lyrics are written below the notes.

Priestly People  
**Lamb of God**

RM 623

Lamb of God, you take a-way the sins of the  
world, have mer-cy on us.  
world, grant us peace, grant us peace.

The musical score for 'Lamb of God' is written in 4/4 time. It consists of four staves of music. The first staff begins with a treble clef and a 4/4 time signature. The melody is simple and hymn-like. A triplet of eighth notes is marked with a '3' above it in the first staff. The lyrics are written below the notes. The score includes first, second, and third endings, indicated by '1.2.' and '3.' above the staves.

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Priestly People  
**Final Doxology**

RM 523

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

The musical score for 'Final Doxology' is written in 4/4 time. It consists of two staves of music. The first staff begins with a treble clef and a 4/4 time signature. The melody is simple and hymn-like. The lyrics are written below the notes.

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