# Saint Augustine Hymnal

Three-Year Durable Cover

SECOND EDITION



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# GUIDELINES FOR THE RECEPTION OF COMMUNION

### FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Euc st whe receive Holy Communion. We are encouraged to receive Communion a τlv rrequently. In order to be properly disposed to receive Communion, partic. mould r conscious of grave sin and normally should have fasted for one he \ pers is conscious of grave sin is not to receive the Body and Blood of the 1thout prior sacramental confession except for a grave ready where there is no Sortunity for confession. In this case, the person is to be have ful of the obligation to make an act of perfect contrition, including the intention of fessing a on as possible (canon 916). A frequent reception of the S ce ir couraged for all.

### FOR OUR FELLOW CHRISTIAN

We welcome our fellow Chrons to celebration of the Eucharist as our brothers and sisters. We pray the conclusion of the Eucharist as our baptism and the action of the Holy Spirit in this Eucharist will dray the conclusions which separate us. We will lessen and finally disappear, in keeping with Chrons ever the conclusions with the conclusions with the conclusions and the action of the Eucharist as our baptism and the action of the Holy Spirit in this Eucharist will dray the conclusions with the conclusions with the conclusions and the action of the Eucharist as our baptism and the action of the Holy Spirit in this Eucharist will dray the conclusions with the conclusions with the conclusions and the action of the Holy Spirit in this Eucharist will dray the conclusions with the conclusions and the action of the Holy Spirit in this Eucharist will dray the conclusions which separate us. We will be conclusionally disappear, in keeping with Chrons ever the conclusions with the conclusions and the action of the Holy Spirit in this Eucharist will dray the conclusions which separate us.

Because Catholics belix hai pration of the Eucharist is a n of the reality of the oneness of faith, li. nd w members of those church vith whom we arily not admitted to Holy are not yet for united are Eucharistic 1 circums. s by other Christians requires sharing in on according scesan sishop and the provisions of canon h to the direc ranon 844 § 4). Membe Churches, the Ass urch of the L and the of the discipline of their own Polish Nation ic Church are urged to pect i e, the C hes. Acc g to Roman Catholic disc of Canon Law does not roject to the rec f th/ Churches (canon 844 § 3). on of communion by Christi.

### ALC NOT RECEIVING V MMC N

All who cot receiving Holy Comunion are desire for unity with to desire for unity with the desire for unit

### FOR NON-CHRISTIA

We also welcome to While we cannot act them to H. Communion, we ask them to offer their prayers for the peace and the communion of the hour family.

# THE ORDER OF MASS

### INTRODUCTORY RITES

### **ENTRANCE**

All stand

When the people are gathered, the Priest approaches the altar when the Entrance Chant is sung.

### GREETING

When the Entrance Chant is concluded, the Print and Sithful, Jung, sign themselves with the Sign of the Cross, which is the sign of the Cross, which is the sign of the Sign o

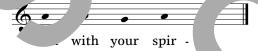


Then the Priest greets onle, ing

- A The grace of our L and the love of God, and the ammunion of L oly Sparit be wit
- Grace to u and from God our Father and the 1 Jec 21.
- he Lord In you.

If a Bishon: Pea e with you.

The ply. Ad with your spirit



### RITE OF BLESSIN' SPRIN. WATER

In lieu of the Penite al Act that for ws, the rite of the blessing and sprinkling of water may be done Sundays, more notably during the season of Easter.

### PENITENTIAL ACT

### The Priest invites the faithful to the Penitential Act, saying:

Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

### One of the following forms is used:

### A After brief silence, all recite:

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed.

### And, striking their breast, they say:

through my fault, through my fav\*t, through my most grievous fault;

### Then they continue:

therefore I ask blessed M -Virg all the Angels and Sair and you, my brother d sister to pray for me to the our d.

After a brief silence, the P says: mercy on us, O Lord.
The people reply: For we need a st you.



For we have 'n. a raine, you.

The Priest: Show us, ord, hercy.
The per And grant our salvation.



And s your sal - va - t'

After a brie ence, the Priest, Deacon or a err ster says:

sei heal the contrite of heart:

the pe reply: Lord, have y y. or. ie, ex



The Priest, Deag or another ministration

You came to ca inners:

Christ, have more cor: Christe vison.

The people: Ch have mer or: Christe, eleison.



### The Priest, Deacon or another minister:

You are seated at the right hand of the Father to intercede for us:

Lord, have mercy. or: Kyrie, eleison.

The people: Lord, have mercy. or: Kyrie, eleison.



### The absolution by the Priest follows:

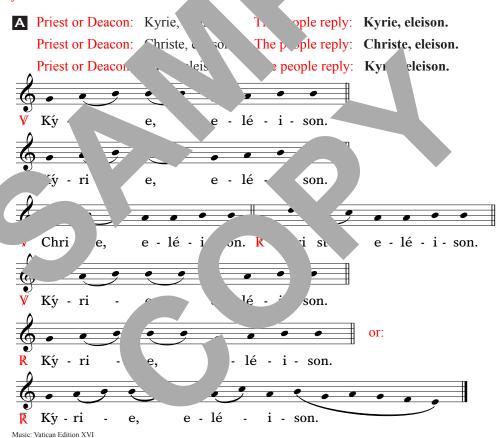
May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

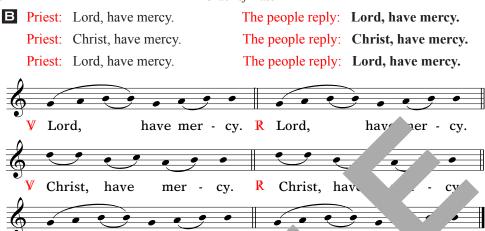
The people reply: Amen.



### **KYRIE**

One of the following forms of the Ky. Seison ocations is used, unless they have just occurred in a formula of the Peniten





 $\mathbf{L}$ 

have me - cy.

### **GLORIA**

Lord,

The Gloria is omitted during Advent and m weekday

have mer - cy.

Glory to God in the highes' and on earth peace to pe f goo.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks you
Lord God, heavenly
O God
ighty Fathe.

Lord J. S. Only Be otten Son,
Lord G. Lam' Son of the Father.
you take a sins of the world,
mercy on us;
you take a the sins of the world,
r ve our prayer;
ate at the right hand have mercy on us.

For alone are the Holy one are the Lord, you alone are the Most High Jesus Christ, with the Holy Spin the glory of a the Father. Amen.

At the words that follow, all bow. who was conceived by the Holy Spirit, born of the Virgin Mary, (end bow)

suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almig'
from there he will come to judge the living and the de

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

### PRAYER OF THE FAITHFUL (UNIV' RAYL

The Prayer of the Faithful (Universal ver) car found on lage 38.

The Deacon, cantor or other mire ter of etitions, and then says: We pray to the Lord.

All respond: Lord, hear our part Lord ve mercy.



Lord, hear our aye



## LITURC THE EUC RIST

### PREPARAT NO ... LIAR AND THE C

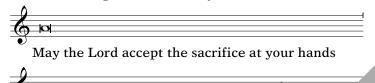
e is no O ory Chant or other music, wiest me peak the table blessings aloud, and all records to each: Blessed be God we

### are Page says:

Pr brethren (brothers army sacrifice and you ay be acceptable to Go the almighty Father.

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 holy Church.



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



and the good of all his ho - ly Church.

Then the Priest prays the Prayer over the C to w. the p re acclaim: Amen.

### **EUCHARISTIC PRAYER-PREFAC**

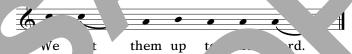
Additional Eucharistic Prayer reface be found on page 000.

All stand.

Then the Priest begin that Property The Lord be with your The people reply: And the second to the lord be with your transfer or the lord be wi



The Priest co ues at a our hearts.
The people: We mem up to the Lord.



The Price ds: Let us give than the Lord o od. It is right and just.



The Priest continue ith the Prefa

— Sanctus — 17

### **SANCTUS**

Music: Vatican Edition XVIII

### At the end of the Preface, all sing or say aloud:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.



### The Eucharistic Prayer continues with one of the following:

Eucharistic Prayer I below. Eucharistic Prayer II page 24. Eucharistic Prayer III page 24. Eucharistic Prayer IV page 25.

### **EUCHARISTIC PRAYER I (THE ROMAN CANON)**

### All kneel.

### The Priest begins the Eucharistic Prayer:

To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless # these gifts, these offerings, these holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant N. o ope and N. our Bishop, and all those who, holding to the hand on the catholic and apostol.

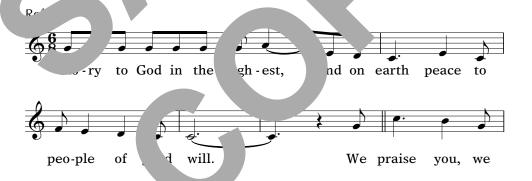
Remember, Lord, yo and all gathered here, whose faith and devotion 'nov. Du. For them, w ffer you this. fice of praise emselves or they off and all who ac for the reden on of in hope of hea a<sup>1</sup> ell-bung, ving the rage to you, ne cernal God. ing and true.

### MASS FOR AMERICAN MARTYRS

### 61 KYRIE



### **LORIA**







Music: Mass for American Martyrs, Bill Svarda, b.1941 1, International 3, y Publications

### 63 ALLELUIA & I TEN GOSPEL ALLAMATION





Music: Mass for American Martyrs, Bill Svarda, b.1941, © 2011, International Liturgy Publications



Music: Mass for American Martyrs, Bill Svarda, b.1941, © 2011, International Liturgy Publications

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y!



© 1955, 1 31, 1970, World Library Publications Text: Melvin 1 rеп, RINEK. Tune: SICILIAl trad. Sicilian melody, 18th c Willi al's Improved Psalmody, 1 James Merrica

ray

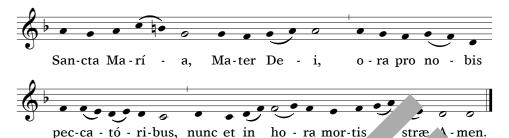
us,

Pray



for

us,



Text: Luke 1:29; Latin 13th c. Tune: AVE MARIA , irregular; Chant, Mode I



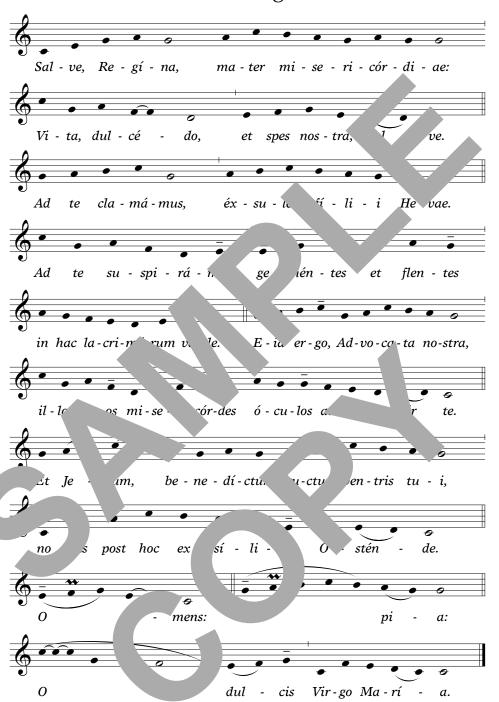
Text: Vs.1, Jeremiah Cummings, 1814-1866, alt.; vss.2-4, Anon.
Tune: LOURDES HYMN, 11 11 with refrain; Grenoble, 1882; Augustus Edmonds Tozer;
harm. by Vince Ambrosetti, b.1956, © 2001, International Liturgy Publications

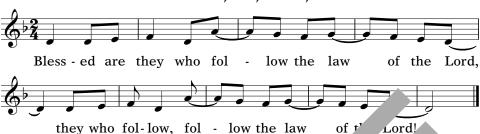
# Ave Maria



Text: Hail Mary; additiona Music: Daniel Kantor, b.1 © 1993, GIA Publications

# Salve, Regina





Music: Joe Higginbotham, b.1953, © 2006, International Liturgy Publications

Blessed are they whose way
is blameless,
who walk in the law of the LORD.
Blessed are they who observe
his decrees,
who seek him with all their heart. R/

You have commanded that your precbe diligently kept.

Oh, that I might be firm in the of keeping your statutes! R

Be good to your serv. at I may and keep your words.

Open reveyes, that I may control the wonder of your law. R/

he way ar statutes,
the may exactly observe them.
me discernment,
that I may observe your law
keep it with all my heart. R/



Music: Apr. 1955, 1 Holtz, b.1950, and Jane Terwilliger, b.1952, © 2 onal Liturgy Publications

LORD, that my part our words.

The law our mouth is to me precious than thousands of gold and silver pieces

Let your kindness c fort me according to your mise to your servants.

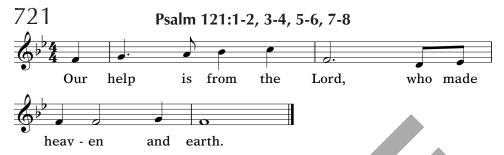
Let your compassion contant I may live,

or you wis my delight. R

For i e your commands me han gold, however fine.
For i I your precepts I go forward;

y false way I hate. R/

Wonderful are your decrees; therefore I observe them. The revelation of your words sheds light, giving understanding to the simple. R/



Music: Bill Svarda, b.1941, © 2003, International Liturgy Publications

I lift up my eyes toward the mountains; whence shall help come to me?

My help is from the LORD,
who made heaven and earth. R/

May he not suffer your foot to slip; may he slumber not who guards you: indeed he neither slumbers nor sleeps the guardian of Israel. R/ The LORD is your the LORD is your the LORD is your the is beside you at you have the sweether that you have you

RD W. Prd a from all evil;

he l guard ffe.

The RD will guard your coming

and your going, oth now and forever. R



Music: Jane Terwilliger, b.1952, © 2001 ternatio gy Publica

I rejoiced because the "We will go up to of the Lord." e house

And now we have se within your gates, O

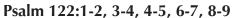
Jerusalem, built as a city with compact unity.

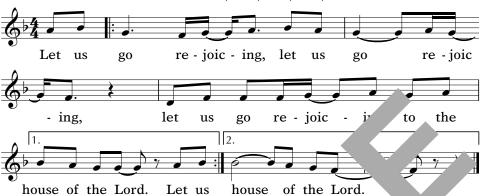
the tribes go up, the tribes of the LORD. R/

According to the decree for Israel, to give thanks to the name of the LORD.

In it are set up judgment seats, seats for the house of David. R/







Music: Jane Terwilliger, b.1952, © 2001, 2004, International Liturgy Publication

I rejoiced because they said to me, "We will go up to the house of the LORD."

And now we have set foot within your gates, O Jerusaler R/

Jerusalem, built as a city with compact unity.

To it the tribes go up the tribes of the LOR

According to be decree for to give to name of the look.

In it are so iudgmen ats, for use David. R

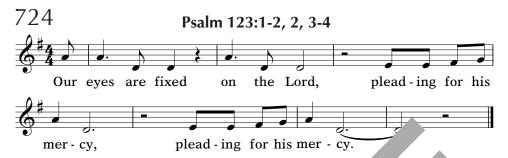
Pray the peace of Jerusalem!

ay those who love you prosper!

peace be within your walls,

perity in your buildings. R/

Pecause of my brother I will say, "Peace be Because of the house of our God I will pray for you. 2



Music: Roger Holtz, b.1950, © 2000, 2004, International Liturgy Publications

To you I lift up my eyes
who are enthroned in heaven —
as the eyes of servants
are on the hands of their masters. R/

As the eyes of a maid are on the hands of her mistress,
So are our eyes on the Lord, our Go till he have pity on us. R/

Have pity on us, O Lok
have pity on us,
for re more than sated
with tempt;
uls ar re the ated
whe mo the arrogant,
whe contend of the proud. R/



Music: Donald Fishel, b.1. 2007, International Liturgy Publications

the car es of Zion,
we wer de men dreaming.

The mouth was filled with la and our tongue with rejoicing.

The Lord has d for them."

The Lord has d strings great things

The LORD has done g things for we are glad indeed.

h e out ones, O Lord, h te tort ats in the southern desert. Those at sow in tears she eap rejoicing. R/

...ough they go forth weeping, carrying the seed to be sown, They shall come back rejoicing, carrying their sheaves. R/

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