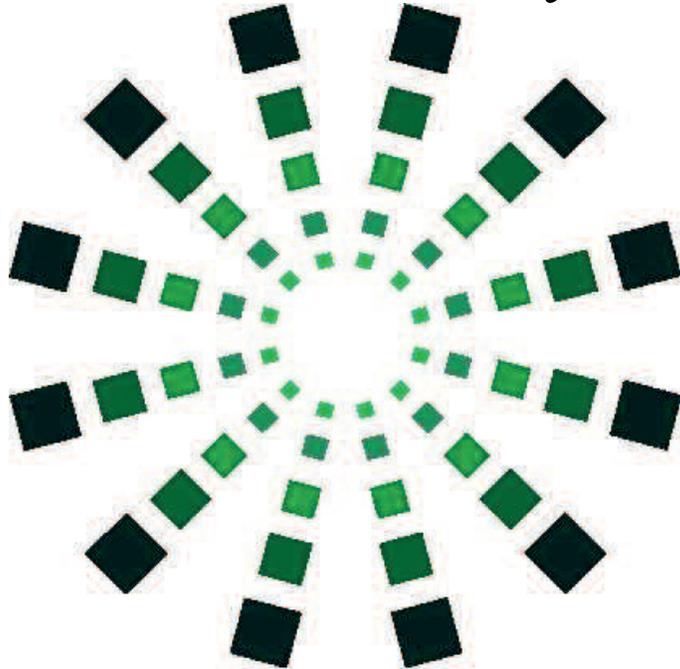


The Lord is King

Responsorial Psalms for the Church

Year Volume 7

by Robert M. Mondoy



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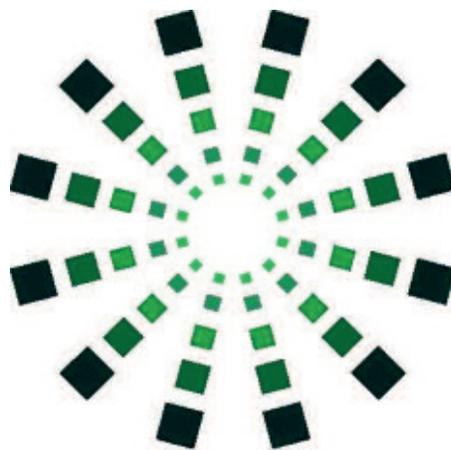


TABLE OF CONTENTS

Psalm 97 ⁴ The Lord Is King (<i>Transfiguration</i>)	5
Psalm 33 ⁷ May Your Love Be Upon Us, O Lord (<i>“Celtic”</i>)	9
Psalm 145 ^{10,11,12} I Will Exalt You	13
Psalm 100 ⁷ We Are God’s People	19
Psalm 121 ³ Our Help Is the Lord	23
Psalm 33 ⁸ They Are Happy	27
Psalm 40 ⁴ My Help, My Savior, My God	31
Psalm 105 ² The Lord Remembers His Covenant	35
Psalm 19 ⁷ Their Message Reaches Out	39
Psalm 42 ⁵ I Thirst For God	43
Psalm 51 ⁸ God, Reshape My Heart	47
Psalm 23 ⁶ The Lord Is My Shepherd	51
Psalm 66 ⁴ Let All the Earth Cry Out to God in Joy (<i>Easter Season</i>)	55

x
x
x

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 maybe 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

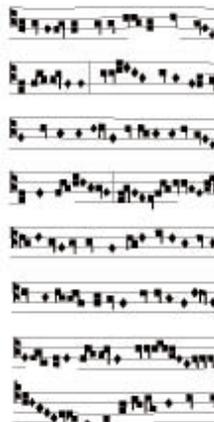
1. see LMin 19-22

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 66⁴

“Let All the Earth”

66.4 Let All Earth

466 Newton Jan. 21 "Let All the Earth" [55]
5.9.20
let all the earth
5.9.20
Just Mondoy 5.9.20

A RESPONSORIAL PSALM
BY ROBERT M. MONDOY

FOR EASTER SEASON

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66_4LATE \$1.00

Psalm 66⁴ "Let All the Earth"

Ps. 66: 1-3-4-5-6-7.16.20 [55, 174]

Robert M. Mondoy, 2020

Not too fast; moderato ♩=112

Desc.

Cry out in

Let all the earth cry out to God in joy!

Instr. Bass: read staff

joy! *Cry out in joy!*

B♭ma7 Am/E B♭/F C/G D⁹/A C/G B♭/F D⁶

Let all the earth cry out to God in joy!

More relaxed tempo than antiphon ♩=100

Am⁷ D⁹ F

1. All earth, shout with joy to God! Sing the glo - ry of the
 2. All the earth bows be - fore you, Sings to you, sings to your
 3. God turned the sea in - to land, they crossed the riv - er with dry
 4. All who fear God, come and lis - ten, As I tell you what God did for

Bb⁶ Dm Bbma⁷ Dm D

name. Give glo - ri - ous praise! Say,
 name. Come see God's won - ders, Tre -
 feet. Let us re - joi - ce then in God, who
 me. God did not re - ject my plea, but

poco rall.

Bb Cma⁷ D Bbma⁷ G/A D.C.

"How awe - some your works!"
 mend - dous deeds for the peo - ple.
 rules for - ev - er with might.
 pledged me con - stant love.

D.C.

Assembly cut-out (see www.mondoymusic.com for reprint details)
If you have "paid" copies of the choir/songleader version, then you may reprint *gratis* for the assembly for a one-time use assembly-sheet

Psalm 66 ⁴

Strong, not fast *Robert M. Mondoy*

Let all the earth cry out to God in joy!

Let all the earth cry out to God in joy!

1. All earth, shout with joy to God! Sing the glory of the name. Give glorious praise! Say, "How awesome your works!"
2. All the earth bows before you, Sings to you, sings to your name. Come see God's wonders, Tremendous deeds for the people.
3. God turned the sea into land, they crossed the river with dry feet. Let us rejoice then in God, who rules forever with might.
4. All who fear God, come and listen, As I tell you what God did for me. God did not reject my plea, but pledged me constant love.

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