

East Hendred Catholic Parish

After Epiphany

10th-16th January 2021



The Baptism of Christ

Andrea del Verrocchio and Leonardo da Vinci (1472-1475)

Reflection - The Incarnation Cycle

UNDERLYING the modern Church Calendar, which plunges us abruptly into 'Ordinary Time' on Monday, the day after the Baptism of the Lord, there is an 'Incarnation Cycle' which takes up most of the winter. It could be said to begin on Advent Sunday (the beginning of December) and extend to Candlemas (2nd February). During these three months we look forward to the various comings – the advents – of Christ as the new-born Messiah, as the One who on the Last Day will come again in glory as Saviour and Judge, as the One who comes to us, day by day and week by week, not only in Holy Communion but in the needs of our neighbours, especially the disadvantaged

As well as Christmastide itself, which lasts until the Baptism of the Lord, we have the Epiphany, which begins on 6th January, commemorating the visit of the Wise Men to Bethlehem, and extends beyond the Baptism of the Lord, in the sense that the plain old Green Second Sunday of the Year also has Epiphany themes. God is made manifest in Christ, which is what Epiphany means. And we are not finally at the cross-roads between the Incarnation Cycle and the Easter Cycle until Candlemas and Simeon's prophecy that the child presented in the Temple at Mary's Purification is the light that will lighten the nations and the glory of Israel.

The one most significant clue to the unity of the ancient Incarnation Cycle is the use, day by day, of *Alma Redemptoris Mater* as the Marian Antiphon, which we usually recite after Mass.

10th -17th January 2021

All masses live-streamed on Church Services TV

Sunday	BAPTISM OF THE LORD	
10th January	9.30am Mass	<i>Pro populo</i>
	Isaiah 55:1-11	
	1 John 5:1-9	Mark 1:7-11
Monday	<i>(Ordinary Time: Year 1: Week 1)</i>	
11th January	9.15am Mass	<i>RIP Janina Krokowska</i>
	Hebrews 1:1-6	Mark 1:14-20
Tuesday	<i>St Ælred of Reivaulx, Abbot</i>	
12th January	9.15am Mass	<i>FM Bertha Ida Northcote 1951</i>
	Hebrews 2:5-12	Mark 1:21-28
Wednesday	<i>St Hilary, Bishop & Doctor of the Church</i>	
13th January	9.15am Mass	<i>Naughton Family (A Furlong)</i>
	Hebrews 2:14-18	Mark 1:29-39
Thursday		
14th January	10am School Mass	<i>FM Charles Eyston 1917</i>
	Hebrews 3:7-14	Mark 1:40-45
Friday		
15th January	9.15am Mass	<i>Holy Souls</i>
	Hebrews 4:1-5, 11	Mark 2:1-12
Saturday		
16th January	<i>No Mass</i>	
	Hebrews 4:12-16	Mark 2:13-17
Sunday	SECOND SUNDAY <i>Per Annum</i> (Year B)	
17th January	9.30am Mass	<i>Pro populo</i>
	1 Samuel 2:3:3-10, 19	
	1 Corinthians 6:13-15, 17-20	John 1:35-42

ATTENDING MASS

Where two or three are gathered together.... (*Matthew 18:20*)

During the present emergency, whilst masses are live-streamed and not open to the public, I have been giving serious thought as to whether any others should be present. We hope that this is a very temporary situation: as soon as the vaccination programme has taken effect in our midst, the present position will surely change. I have been 'at sixes and sevens about this' and I must ask for your patience.

On Sundays, I am inviting the organist and a reader to help. Midweek I am inviting help with reading and dealing with candles and covers. The plan is that there will never be more than three of us in the building and we shall do what there is to be done independently of each other so there is no household interaction. On every occasion, the two who help will come in and leave separately. On certain occasions, an individual for whom, or on whose behalf, a mass is being said will also be welcome to attend.

CHURCH OPEN FOR PRIVATE PRAYER

Beginning on Monday, we are planning to open St Mary's for Private Prayer each day from about 10am (10.30am on Thursday) until about 4pm. Those who come should either register with the NHS app or notify us on hendred@portsmouthdiocese.org.uk Please sanitise the space you use. We shall fog at the end of each day.

VERSO L'ALTO - REACH THE HEIGHTS! An Hour of Prayer and Praise

Bishop Philip invites you to join him and the Cathedral clergy online every Thursday 7.30 to 8.30 pm during lockdown to pray for safety, for the sick and for key workers, for the Diocese and for a speedy end to the pandemic. <https://www.portsmouthcatholiccathedral.org.uk/live-mass.php>

East Hendred Catholic Parish

NOTICEBOARD

HOLY FATHER'S JANUARY PRAYER INTENTION

May the Lord give us the grace to live in full fellowship with our brothers and sisters of other religions, praying for one another, open to all.

THE SICK AND THOSE IN NEED

Baby Martha, John Castle, Petal Connell, Daniel Cuevas, Rose Millet, John Stringer, Louise Woodhouse, Sr Catherine, Mary Wallace, Brenda Paddon, Angus Clark, Karen Greig, Kitty Teasdale, Mary Mc Nichol, Andrew Gunn, Elizabeth Gunn, Des McNichol, Christine Robinson, Rose

THE FAITHFUL DEPARTED

Janina Krokowska. Robert Purcell, Helen Horgan, Alice Harper, Margaret Mary Duhig, Charlotte Hunt, Joseph Anns, Joseph Michael Anns, George Victor Daughish, Catherine Masey, Louis McCoy, Roger Tomlin.

THE YEAR OF THE WORD

Following the disruption caused by COVID-19, Bishop Philip has extended 'The Year of the Word' until 30th September 2021. In short, we shall continue with our intense Scripture programme till then.

GIVING

To help with supplying the Didcot Foodbank, contact Veronica Paget: veronicapaget@hotmail.com or leave suitable food outside her front door. Jackymattam@btinternet.com helps with the poor locally.

TO GIVE TO OUR PARISH BY REGULAR STANDING ORDER OR GIFT

BANK DETAILS: PRC DTR East Hendred, St Mary

Sort Code: 309304 Account Number: 00877183

To arrange Gift Aid, contact : hendred@portsmouthdiocese.org.uk

CONTACT DETAILS: Fr Andrew is 01235 835038 or 07976 437979
aburnham@portsmouthdiocese.org.uk

East Hendred Catholic Parish



Baptism of the Lord (B) 10th January 2021 Antiphons, Prayers and Readings

Entrance Antiphon

Baptizato Domino

After the Lord was baptised, the heavens were opened, and the Spirit descended upon him like a dove, and the voice of the Father thundered: This is my beloved Son with whom I am well pleased. *Cf Mt 3:16-17*

Collect

Almighty ever-living God, who, when Christ had been baptised in the River Jordan and as the Holy Spirit descended upon him, solemnly declared him your beloved Son, grant that your children by adoption, reborn of water and the Holy Spirit, may always be well pleasing to you. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever

First Reading

Isaiah 55:1-11 [RSV]

¹Ho, every one who thirsts,
come to the waters;
and he who has no money,
come, buy and eat!

Come, buy wine and milk
without money and without price.

²Why do you spend your money for that which is not bread,
and your labour for that which does not satisfy?

Hearken diligently to me, and eat what is good,
and delight yourselves in fatness.

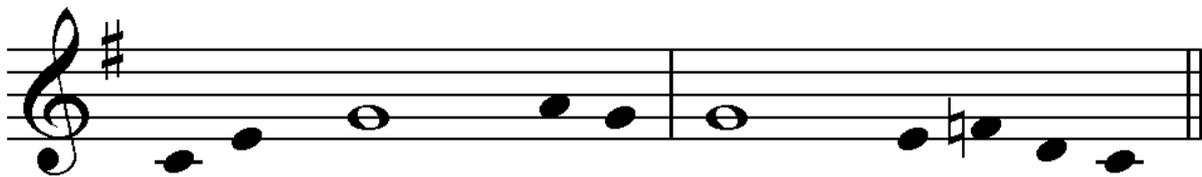
³Incline your ear, and come to me;
hear, that your soul may live;
and I will make with you an everlasting covenant,
my steadfast, sure love for David.

⁴Behold, I made him a witness to the peoples,
a leader and commander for the peoples.

⁵ Behold, you shall call nations that you know not,
 and nations that knew you not shall run to you,
 because of the LORD your God, and of the Holy One of Israel,
 for he has glorified you.
⁶ 'Seek the LORD while he may be found,
 call upon him while he is near;
⁷ let the wicked forsake his way,
 and the unrighteous man his thoughts;
 let him return to the LORD, that he may have mercy on him,
 and to our God, for he will abundantly pardon.
⁸ For my thoughts are not your thoughts,
 neither are your ways my ways, says the LORD.
⁹ For as the heavens are higher than the earth,
 so are my ways higher than your ways
 and my thoughts than your thoughts.
¹⁰ 'For as the rain and the snow come down from heaven,
 and return not thither but water the earth,
 making it bring forth and sprout,
 giving seed to the sower and bread to the eater,
¹¹ so shall my word be that goes forth from my mouth;
 it shall not return to me empty,
 but it shall accomplish that which I purpose,
 and prosper in the thing for which I sent it.

Canticle of Isaiah Is 12:2-6 (Roman Missal)

Tone V.3



R/ With joy **you will draw wa-ter | from the wells of sal-va-tion.**

Tru-ly God is my sal-va-tion,
 I trust, *I* shall not fear.
For the Lord is my strength, *my* song,
 He became *my* sal-va-tion. **R/**

Give thanks to the Lord, give praise to *his* name!
 Make his mighty deeds known to the peoples, ~
 declare the great-ness of his name. **R/**

Sing a psalm to the Lord for he has done glor-ious deeds,
 make them known *to* all the earth!
Peo-ple of Zion, sing and shout *for* joy
 for great in your midst is the Holy *One* of Is-rael. **R/**

Second Reading

1 John 5:1-9 [RSV]

Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. ² By this we know that we love the children of God, when we love God and obey his commandments. ³ For this is the love of God, that we keep his commandments. And his commandments are not burdensome. ⁴ For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. ⁵ Who is it that overcomes the world but he who believes that Jesus is the Son of God? ⁶ This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. ⁷ And the Spirit is the witness, because the Spirit is the truth. ⁸ There are three witnesses, the Spirit, the water, and the blood; and these three agree. ⁹ If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has borne witness to his Son.

Alleluia

Alleluia, alleluia! John saw Jesus coming towards him, and said: Behold the Lamb of God who takes away the sin of the world. Alleluia!

Gospel

Mark 1:7-11 [RSV]

John the Baptist preached, saying, 'After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. ⁸ I have baptized you with water; but he will baptize you with the Holy Spirit.' ⁹ In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰ And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; ¹¹ and a voice came from heaven, 'You are my beloved Son; with you I am well pleased.'

Prayer over the Offerings

Accept, O Lord, the offerings we have brought to honour the revealing of your beloved Son, so that the oblation of your faithful may be transformed into the sacrifice of him who willed in his compassion to wash away the sins of the world. Who lives and reigns for ever and ever.

Preface

(De Baptismate Domini)

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. 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: Holy, holy, holy &c.

Communion Antiphon

Behold the One of whom John said: I have seen and testified that this is the Son of God.

Ecce de quo dicebat

Jn 1:32, 34

SPIRITUAL COMMUNION

St Alphonsus Liguori (18th cent.)

My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things and I desire to receive you into my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there, and unite myself wholly to you. Never permit me to be separated from you. Amen.

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Or

O come to my heart, Lord Jesus. There is room in my heart for you.

Prayer after Communion

Nourished with these sacred gifts, we humbly entreat your mercy, O Lord, that, faithfully listening to your Only-Begotten Son, we may be your children in name and in truth. Through Christ our Lord.

Alma Redemptoris Mater

Mother of Christ, hear thou thy people's cry
Star of the deep and Portal of the sky!
Mother of Him who thee from nothing made.
Sinking, we strive and call to thee for aid.
Oh, by that joy which Gabriel brought to thee,
Thou Virgin first and last, let us thy mercy see.

FOOD FOR THE JOURNEY

11th – 16th January 2021

Week 1 (Year 1)

Monday 11th January

Reading

Hebrews 1:1-6

God has spoken to us through his Son

1 In many and various ways God spoke of old to our fathers by the prophets; **2** but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. **3** He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, **4** having become as much superior to angels as the name he has obtained is more excellent than theirs.

5 For to what angel did God ever say,

**‘You are my Son,
today I have begotten you’?**

Or again,

**‘I will be to him a father,
and he shall be to me a son’?**

6 And again, when he brings the first-born into the world, he says,

‘Let all God’s angels worship him.’

Reflection

THE LETTER to the Hebrews was widely thought to be by St Paul, though no longer, and its destination Rome, though nowadays other places have been suggested. The audience seems to be second generation Christians undergoing hardship and persecution. It may have begun life as a letter – perhaps with the opening paragraph of address lost – but, equally, in type though not in content, it is perhaps typical of the kind of homily one might hear in a synagogue. It certainly has midrash-like characteristics, a midrash being the rabbis' approach to interpreting Scripture.

Hebrews may have been written by Paul but Apollos is a possibility too. As for when, the letter is quoted in AD96 by Clement of Rome and some have argued that it must have been written before AD70 when the temple was destroyed, since so much of the discussion is round themes of temple, priesthood, and sacrifice. Others have taken the opposite view and said that its preoccupation with these themes indicates a date after the destruction of the temple.

The Exordium (the beginning of the book) is highly-polished and presents the Son as one who 'reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power'. This Son is higher than the angels and, before taking his place 'at the right hand of the Majesty on high', 'made purification for sins', which is a priestly – indeed high priestly – task as we shall see. Meanwhile we should note – rather than take for granted – that we encounter and are encountered by a God who spoke, and speaks, to the human race, through prophets and eventually through his Son. This is far from the only – or even the most obvious – conclusion which, left to ourselves, we would draw from reflecting on the world and our own existence, but it is the conclusion which we draw from God's self-disclosure. It is not that reason contradicts revelation, still less that revelation contradicts reason. Hebrews not only tells us what God has done and is doing – revelation – but also gives us arguments to organise our thoughts – reason.

Tuesday 12th January

St Ælred of Rievaulx, Abbot

St Ælred (1109-1167) was born at Hexham and joined the Cistercian community at Rievaulx in Yorkshire. He was Abbot at Revesby in Lincolnshire and then at Rievaulx, where he became known as a preacher and spiritual writer. The topic for which he is best remembered is his thinking on the subject of friendship.

Collect

O GOD, who endowed Saint Ælred, Abbot of Rievaulx, with the gift of fostering Christian friendship and the wisdom to lead others in the way of holiness: grant to your people, we pray, that same spirit of fraternal affection, so that, in loving one another, we may know the love of Christ and rejoice in the eternal possession of your supreme goodness. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Reading

Hebrews 2:5-12

It was appropriate that God should make perfect through suffering

⁵ For it was not to angels that God subjected the world to come, of which we are speaking. ⁶ It has been testified somewhere,

**‘What is man that you are mindful of him,
or the son of man, that you care for him?**

**⁷ You made him for a little while lower than the angels,
you crowned him with glory and honour,**

⁸ putting everything in subjection under his feet.’

Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. ⁹ But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honour because of the suffering of death, so that by the grace of God he might taste death for every one.

¹⁰ For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. ¹¹ For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, ¹² saying,

**‘I will proclaim your name to my brethren,
in the midst of the congregation I will praise you.’**

Reflection

I THINK we can be confident that, when the author says ‘testified somewhere’, he is employing a literary device rather than confessing that he does not know that these are verses from Psalm 8. At the end of today’s passage, he similarly quotes from Psalm 22, without mentioning the source.

We are wrestling with the paradox that man is ‘lower than the angels’ but that the Son, who became man, is higher than any angel. It is the mystery of condescension: God stooping to share our humanity, and thus ducking below the angelic orders. The reason for this condescension is so that the Son experiences ‘the suffering of death’, whereby he tastes ‘death for every one’ and, as the ‘pioneer of [our] salvation is made perfect in suffering’. ‘He who sanctifies and those who are sanctified have all one origin’, the Saviour and the saved are ‘brethren’. Perfection is a key idea in Hebrews. It is what Jesus does – by offering himself as an atoning sacrifice - and what this self-offering does for those who believe in him.

We are dealing with several puzzling ideas here. As well as the idea of God becoming lower in rank than the angels – think, perhaps, of a Field Marshall becoming a Private Soldier, or a Brain Surgeon a Hospital Cleaner – we are faced with suffering and death as inevitable. Why is this so? We are also faced with suffering as a way of becoming perfect and as a way of making things holy and putting things right. All of these ideas are part of our experience. None of them is new to us. But it isn’t immediately obvious why any of them should be the case.

Wednesday 13th January

St Hilary, Bishop and Doctor of the Church

St Hilary (c315-368) was brought up as a pagan and, after he was converted to Christianity, became de Bishop of Poitiers and a leading voice in the campaign against Arianism (which denied that Christ is co-existent and consubstantial with God the Father). Though he was exiled to Phrygia by the Arian Emperor Constantius, he was recognised as a doctor of the Church in 1851. His name is particularly well-known in Oxford because his feast day normally marks the beginning of the new academic term, which is known as 'Hilary Term'.

Collect

GRANT, we pray, almighty God, that we may rightly understand and truthfully profess the divinity of your Son, which the Bishop Saint Hilary taught with such constancy. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Reading

Hebrews 2:14-18

It was essential that Jesus should share the same flesh and blood

¹⁴ Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, ¹⁵ and deliver all those who through fear of death were subject to lifelong bondage. ¹⁶ For surely it is not with angels that he is concerned but with the descendants of Abraham. ¹⁷ Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. ¹⁸ For because he himself has suffered and been tempted, he is able to help those who are tempted.

Reflection

FOLLOWING on from yesterday, we continue to ponder the mystery that God chose to share our human nature and thus wage war on sin and death. He is not concerned with angels, we are told, but with 'the descendants of Abraham'. Narrowly speaking, these descendants are 'the Hebrews', those to whom the book is apparently addressed. More widely, we see ourselves among those who look back to Abraham and therefore, since Christ died for everyone, the whole human race. The revolutionary message of the Gospel – very different from what other religions teach – is that human beings become 'brethren' of God, brothers and sisters. God comes to our rescue because he shares our flesh and blood, has himself suffered and been tempted. We now begin to explore the idea of the 'merciful and faithful high priest', a major theme of Hebrews. Priests in Israel spoke prophetically through casting lots (Lev 16:8; Deut 33:8). They were in charge of the sanctuary (Num 3:38) and of ritual purity (Lev 13 – 15). They offered sacrifices (Lev 16:6, 15; Deut 33:10) and were usually based in the sanctuary. So, as well as seeing Jesus as God incarnate, taking our human nature, we see him as expressing and fulfilling the role of priest. More than that: 'of high priest'. More than that: 'a merciful and faithful high priest'. The other high priest – the chief functionary of the Jewish temple – falls short of what is offered to us in Christ.

Thursday 14th January

Reading

Hebrews 3:7-14

As long as this 'today' lasts, keep encouraging one another

⁷ Therefore, as the Holy Spirit says,

'Today, when you hear his voice,

**⁸ do not harden your hearts as in the rebellion,
on the day of testing in the wilderness,**

**⁹ where your fathers put me to the test
and saw my works for forty years.**

**¹⁰ Therefore I was provoked with that generation,
and said, 'They always go astray in their hearts;
they have not known my ways.'**

**¹¹ As I swore in my wrath,
“They shall never enter my rest.”**

¹² Take care, brethren, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. ¹³ But exhort one another every day, as long as it is called ‘today,’ that none of you may be hardened by the deceitfulness of sin. ¹⁴ For we share in Christ, if only we hold our first confidence firm to the end,

Reflection

JUST before this morning’s reading, there was a comparison drawn between Jesus and Moses. Moses was faithful but a servant of God. Jesus, by contrast, is God’s Son. It is as different as the difference between the house builder and a house. We continue with a comparison between the time of Moses and the time of Jesus. In the earlier time, the people of Israel were disobedient, with hearts hardened, and the warning now is not to follow that example. Those who turn against God do not enter his rest – the Promised Land – and that gives us every incentive to stay on the strait and narrow and to support one another in the journey of discipleship.

Friday 15th January

Reading

Hebrews 4:1-5, 11

We must do all that we can to reach this place of rest.

4 Therefore, while the promise of entering his rest remains, let us fear lest any of you be judged to have failed to reach it. ² For good news came to us just as to them; but the message which they heard did not benefit them, because it did not meet with faith in the hearers. ³ For we who have believed enter that rest, as he has said,

‘As I swore in my wrath,
“They shall never enter my rest,”’

although his works were finished from the foundation of the world. ⁴ For he has somewhere spoken of the seventh day in this way, ‘And God rested on the seventh day from all his works.’ ⁵ And again in this place he said,

‘They shall never enter my rest.’.....

¹¹ Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience.

Reflection

HEBREWS is severe in tone. Today's passage gives us dire warnings about not responding to the Good News as preached. The response required is the response of faith, putting one's trust in God. Those who believe will enter God's rest, the Promised Land. 'God's rest' is the Sabbath, the seventh day in the Creation story, by which time God's work is complete. Although the response required is 'faith', failure to respond is 'disobedience'. We therefore conclude that the act of faith – belief and trust in God – is basically an act of obedience. This is a very Hebrew perspective. The Old Testament story is told very much in terms of obedience to the Covenant and the consequence of disobedience.

Saturday 16th January

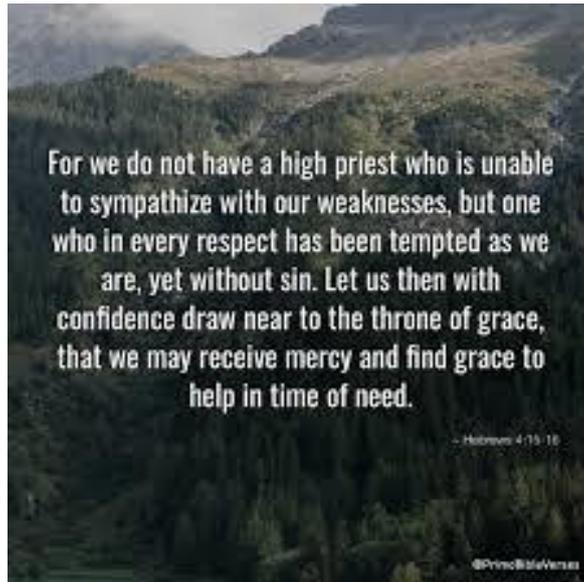
Reading

Hebrews 4:12-16

Let us be confident in approaching the throne of Grace

¹² For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. ¹³ And before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do.

¹⁴ Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. ¹⁵ For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. ¹⁶ Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.



Reflection

WE HAVEN'T always looked, week by week, at the Saturday reading but it would be a shame not to notice the reading set for today. It includes not one but two 'purple passages'. The first is a glorious reflection on the Word of God, something vital and penetrating, able to open up and disclose the depths of our being. 'Living' in Hebrews is a participle describing God himself: hence, the Word of God here means the Word spoken by God, the Word which brought about Creation. It also refers to Holy Scripture which itself is inspired by God and, in that sense, uttered by God. The second 'purple passage' is the 'great high priest' passage, inviting us to put our faith and trust in Jesus Christ as one who is able to sympathize fully with us, having shared our human existence and been tempted, as we are, yet without sinning. We have confidence then in drawing near to the throne of grace, trusting in his mercy and help.

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