

Singing the Psalms: Beyond the Responsorial Psalm

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'Be filled with the Spirit, as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts, giving thanks to God the Father at all times and for everything the name of our Lord Jesus Christ.' (Eph 5: 17-20)

Introduction

The book of Psalms is a treasure chest of beauty and prayer that we tend to keep locked up and only open far too rarely, usually for responsorial psalms. Even then we don't sing the responsorial psalms as often as we should.

Over the years since we've become more familiar with singing the responsorial psalm, we've accumulated a broad repertoire of psalm settings and psalm adaptations, and we can and should be using these more and more, singing the Lord's songs. They identify us as a people; they connect us to our deep roots, to Christian pre-history; they comfort, inspire, encourage, remind, uplift and exhort. When we sing Ps 51 'Have mercy on me, God, in your kindness,' we remember David mourning his sin with Bathsheba but we also remember countless Ash Wednesdays and Lents, we make a connection with the perpetual round of the liturgy of the Hours and Friday Morning Prayers, and another connection to the rites of Baptism at the Easter Vigil, and we gradually put together a deepening understanding of God who forgives, who rejoices in our coming back and washes us with delight, restoring the joy of innocence.

By going beyond the responsorial psalm, singing psalms at other points in the liturgy and for other rites and occasions, we are connecting with the universal Church, fostering unity in the midst of our cultural and historical diversity, and at the same time mining an extremely valuable resource.

Psalms now

Let's talk about what the psalms are: the Songbook of the People of God. 150 songs, thousands and thousands of years old but not an archaeological find: still present, still relevant, living and active. It's still easy to find psalms relevant to opening a school year [Ps 119¹, Ps 89², Ps 100³], for blessing newly-installed technology [Ps 18⁴], for Grandparents' Day [Ps 112⁵, Ps 128⁶], for a school graduation [Ps 92,⁷ Ps 95⁸, Ps 117⁹].

Psalms are ideally suited to carrying out the pastoral/ spiritual/ liturgical work of the assembly because their language is general and not particular to this time and place but at the same time it is personal and deeply involving (Pss 91, 51, 130, 42). As dialogues between the psalmist and God, they are channels for relationship between the individual and God, but more broadly, between the community and God, a means of prayer and a blueprint for prayer (22, 23, 40, 121, 128, 31, 27).

1 Ps 119 Your Word is a lamp for my feet and a light unto my path.

2 Ps 89 Forever I will sing of the goodness of the Lord

3 Ps 100 We are God's people, the sheep of his flock. Cry out with joy to the Lord, all the earth; serve the Lord with gladness, come before him singing for joy.

4 Ps 18 I love you Lord, my strength, my shield, my place of refuge.

5 Ps 112 Happy are those who fear the Lord, who love to do the will of God. They will see God's kindness and their children will be blessed.

6 Ps 128 Happy are those who fear the Lord; may the Lord bless you all the days of your life.

7 Ps 92 Lord it is good to give thanks to you, to sing to your name, O Most High, proclaiming your love in the morning light and your truth in the watches of night.

8 Ps 95 Come ring out your joy to the Lord; let us come before God giving thanks.

9 Ps 117 Go out to all the world and tell the Good News.

Psalms make available many platforms from which to address God, and through their connection to a long-standing history, they mould and shape prayer so that trust in God's faithfulness, expectation of God's mercy and thanksgiving for his listening ear are always fundamental. They literally give people a voice with which to praise (Pss 8, 150), to thank (Ps 92), to adore (Ps 100), to plead (Ps 25), to intercede (Ps 95), to offer (Ps 116), to surrender (Pss 16, 31) to bless (Pss 104, 34) and to rejoice (Ps 47). And they prepare the mind and heart to hear God, to recognise him and his works, and to be ready to respond.

Soundtrack

The words and melodies of the psalms were the soundtrack to Jesus's life. His own journey is wrapped around in the psalms, from his Baptism, ["You are my son; today I have begotten you." Ps 2:7], to the beginning of his ministry, ["For to his angels he's given a command to guard you in all your ways." Ps 91], through Palm Sunday ["Blessed is he who comes in the name of the Lord."

His arguments with the scribes and Pharisees are full of references to the psalms: "Out of the mouths of children and of babes you have found praise to foil your enemies." [Ps 8: 2], and again 'Have you ever read, "The stone rejected by the builders has become the cornerstone"?' [Ps 118], and 'Zeal for your house will consume me,' [Ps 69] and later 'How is it that David said, "The Lord said to my Lord, sit on my right, your foes I will put beneath your feet"?' [Ps 110]

On the night before he died, at the end of the Last Supper, Jesus and his disciples sang the customary psalms before leaving for the Garden of Gethsemane ["How can I repay the Lord for his goodness to me? I will take the cup of salvation and call upon the name of the Lord." Ps 116]

His last words on the Cross were from the psalms: "My God, my God, why have you abandoned me?" [Ps 22] and "Into your hands I commend my spirit." [Ps 31] When we celebrate the Triduum, we turn to the same psalms: on Palm Sunday we sing Ps 22, on Good Friday we sing Ps 31, and at the Mass of the Last Supper on Holy Thursday we sing Ps 116. The better we understand the psalms and the more familiar we are with them, the better our understanding of daily life in the New Testament and of how the Jesus and the apostles and the first Christians worshipped, how they related to God.

The songs and melodies and texts can just as easily be the soundtrack to our own lives: As we get out of bed: "In the morning fill us with your love. We shall exult and rejoice all our days... Give success to the work of our hands." [Ps 90] Under the shower – "O purify me then I shall be clean, wash me I shall be whiter than snow" [Ps 51]. As we travel to work – "Lord, make me know your ways, let me walk in your paths" [Ps 19]; morning coffee: "As the deer longs for running streams" [Ps 42]; doing battle with the computer – "I lift my eyes to the mountains; from where shall come my help?" [Ps 121]; lunchtime – "Taste and see the goodness of the Lord" [Ps 34]; time to go home: "And so my heart rejoices, my soul is glad; even my body shall rest in safety" [Ps 16]; sitting down to dinner with the family: "Your wife a fruitful vine in the heart of your house, your children shoots of the olive around your table" [Ps 128]; feeding the dog and the fish: "The eyes of all creatures look to you and you give them their food in due season" [Ps 145], "all of them sheep and cattle and even the savage beasts, birds of the air and fishes that make their way through the water" [Ps 8] ; and bedtime: "I will lie down in peace and sleep comes at once for you, O Lord, bring security to my dwelling place" [Ps 4].

Psalms in our Living Hymnody

We already sing many psalms in different familiar versions. Some of the psalms have been set and

re-set over generations, perhaps because of the beauty of their imagery, or the immediacy of their connection to our lives. Psalm 23 is universally known by its number, for instance. Far from being ancient history, these songs are the voice of our own times and struggles.

Psalms as Songs

In the traditional structure of the psalm there is an inherent rhythm, not just in the formal structure of stresses in each line and stylistic features such as pairs of parallel lines and images and the use of refrains (Pss 80, 148, 67). There is a rhythm in systematic repetition, in well-worn images (sheep, shaking mountains, light, sleep) and ideas (trust, covenant, promise, blessing, greatness, works), and in the predictable progression of ideas, from present problem to past help to final trust. The dynamics frequently move from the personal to vast ideas and back to the domestic (eg Ps 104 – Bless the Lord, my soul – you make the clouds your chariot – the goats find a home on the mountains and rabbits hide in the rocks). Emotions move from heartbreak and anguish (eg Ps 18 The waves of death rose about me) to a triumphant chant (Long life to the Lord my rock! Praised be the God who saves me!), from desperate pleading (Ps 13 How long, O Lord?) to quiet trust (As for me I trust in your merciful love) in the space of a handful of lines. Some of them demand great shouts (Pss 47, 24II, 81, 135), stamping and clapping (Ps 47), instruments and percussion (Pss 81, 98, 149, 150), dancing (Pss 68, 149) and singing and shouting (Pss 98, 100, 105, 149).

The Work of the Psalms

The reason the psalms are still living and active is that as Isaiah says, The Word carries out the task it was meant to do.... The work of the psalms is to sing/ be sung, to be in the mouths of the people, uniquely crafted and uniquely able to be the words people use to communicate with God. These are words that were written for the people of God to sing, which is why the psalm is used as a response to the Word of God. We actually respond vocally, aloud, with body and voice. Their words and concepts must be limber, supple, generalised but at the same time deeply personal and able to connect to heart and mind. Our job is to allow the melody to speak the words, and elevate and interpret the texts to brains hard-wired to respond emotionally to song.

How should we sing the psalms?

Joyfully, pleadingly, insistently, thankfully, tearfully – above all, prayerfully.

Depending on the context and the resources available, cantor or choir, organ or guitar or none of these, the response may be sung while the verses are spoken between them; the whole psalm may be sung through, with the response at the beginning and the end; the verses may be sung antiphonally, with one half of the congregation alternating with the second half; or the verses may be sung by the choir or cantor while the congregation sings the responses.

As a responsorial psalm in a Sunday Eucharist context, the psalm may be sung in a number of ways. Traditionally the verses are sung by a cantor, but several cantors may be used, singing in pairs, alternating verses, singing individually and then together, to add impact and variety, to express the psalm in the most effective way possible.

In our own parish, we have a blind cantor who speaks the verses as he hears them from his iPod, and then leads the assembly in singing the response. At one Mass the choir sings the verses and joins the assembly in the response. Cantors from our Children's Choir frequently sing in pairs, or sing one verse each. At Evening Prayer, a cantor sings the response and the verses are sung antiphonally.

Simple Psalms

The settings we are using here are called Simple Psalms because they were originally written for children to sing, so the melodies were simple, easy to learn without being trivial, and the texts were adapted so that children could understand them and sing them meaningfully. The new Grail Text Edition uses the same melodies with the translation of the psalms used in the current Lectionary. The Grail text has the unique strength of regular stress patterns. The number of syllables in each line varies, but the number of stresses stays the same, what is sometimes called a sprung rhythm, just like nursery rhymes. This makes it easy to adapt melodies to them. Once you know the basic melody, you can sing any verse of the psalm, using the stress marks in the text version. Domestically, one easy melody can be used for a great many psalms, since many of them share the same stress (rhythm) pattern. Liturgically, well-chosen music directs the heart to a fuller understanding of the centre of the psalm, and allows body and mind to be unified in praise and lament.

Who Can Sing the Psalms?

Everyone. Individuals in their private prayer, groups singing Morning Prayer, cantors and choir singing the Responsorial Psalm, the whole assembly in unison or antiphonally, children as well as adults.

Why is it important for children to sing the psalms?

Because they tell the great stories of salvation (“You led them dry-shod through the Red Sea”; “Though a thousand have fallen at my side”; “To him belongs the earth for he made it and the dry land shaped by his hands”). Because they give every person words of pleading and lament (“How long, O Lord, will you forget me?”); “My tears have become my bread, by night and by day”), and words of reassurance (“And so my heart rejoices, my soul is glad, even my body shall rest in safety”; “My help comes from the Lord who made heaven and earth”; “Guard me as the apple of your eye, hide me in the shadow of your wings”; “I will not fear though the earth should rock”; “If I should walk in the valley of death, I would fear no evil”). Because their simple words of faith both remind us of and create our central relationship with God (“The Lord is my shepherd, there is nothing I shall want”; “Be a rock of refuge for me, a mighty stronghold to save me”; “Your word is a lamp for my feet and a light for my path”; “I will sing of your love, O Lord”). Singing the psalms embeds relationship history and a sense of prayer into parts of our memory that will outlast rationality and all other memories. Every member of the Church, of any age, stands in a relationship of love and faithfulness to God which the psalms describe, and which becomes familiar with repetition. Singing the psalms help form our faith in God's greatness, God's faithfulness, God's patience, God's love and God's endless care.

When should we sing the Psalms?

The Responsorial psalm should always be sung – but it's not necessary to learn a new psalm every Sunday. Mother Church in her wisdom has foreseen that this could be difficult for some congregations, and provided common, seasonal psalms which can be sung at any liturgy throughout each season (two for Advent, three for Lent, three for Easter, and nine for Ordinary Time). Armed with nothing more than one Lenten psalm, one Easter psalm, one Advent psalm and one psalm for Ordinary time, you could sing the responsorial psalm at every celebration throughout the liturgical year.

Bearing in mind that songs, words and music, last in our memories long long after we've even forgotten our names, the psalms are better placed than all the Word of God to be fixed into people's psyches. The more we can sing the psalms, in many contexts, the more we're embedding the texts,

the Word of God, in people's memories and hearts. So how can we bring the psalms more into our liturgies and into our lives? Let's begin with the celebrating the Sacraments.

Sacraments- Baptism

The recurring story of the psalms is of God's faithfulness: 'In the day of distress I will call and surely you will reply' [Ps 86]; 'You are faithful, you are just, give answer' [Ps 143]; 'Keep me safe, O God, you are my refuge' [Ps 16]; 'The Lord is compassion and love, kind and merciful' [Ps 103]; 'Remember your mercy, Lord, and the love you have shown from of old' [Ps 25]; 'Your love is everlasting from age to age, O Lord' [Ps 138]; 'You have been our refuge in every age, O God' [Ps 90]. Faithfulness is the heart and soul of our covenant relationship with God: we may be unfaithful but he is always faithful.

Baptism is our birth into the narrative of God's faithfulness. "The celebration of Baptism is greatly enhanced by the use of song, which stimulates in the participants their sense of unity, fosters their praying together and expresses the joy of Easter that should permeate this whole rite."¹⁰ The communal Rite of Baptism outside Mass calls for appropriate psalms to be sung during the procession to the font, eg Ps 23, or Ps 27 For This I Long or Ps 42 Like a Deer. It is recommended that each of the newly-baptised as they arise from the baptismal waters is greeted with a shout of Easter joy and acclamation, such as a refrain or verse from one of the Easter psalms, Ps 118 Alleluia/ This is the Day or Ps 66 Let All the Earth Cry Out.

If there are many children being baptised, a psalm may be sung while the newly-baptised are being clothed in their white garment, eg Ps 33 Happy the People the Lord Has Chosen. Various other points in the rite can be expanded, eg Ps 16 You Are My Inheritance or Ps 119 Your Word is a Lamp for My Feet while the Baptismal candles are being lit.

Confirmation

Confirmation, the fraternal twin of Baptism, is a sealing in the covenant through the action of the Holy Spirit, inspiring, creative, nourishing and blessing. Ps 104 Send out Your Spirit, O Lord draws together Pentecost with the sacrament of Confirmation, with its wonderful poetry of fire, wind and light: wrapped in light as in a robe - you stretch the heavens out like a tent... If there is singing while the candidates are being anointed, Psalms 16, 138, 139 and Ps 92 resonate with joy in the work of the Holy Spirit.

Anointing of the Sick

Masses incorporating the sacrament of Anointing of the Sick are held regularly in many parishes. The responsorial psalm should be chosen carefully: Ps 23 The Lord is My Shepherd, or perhaps Ps 41 Heal My Soul, or even our old friend, Ps 51 Have Mercy on Us, Lord. During the laying on of hands, you might think about singing Ps 91 When I am Troubled, or Ps 25 Remember your Mercies¹¹. A great many of the psalms speak out of the heart of people's suffering. Their words of complaint and pleading resonate on a daily basis with the infirm and those whose health is failing, and so do the words of faith and trust that even a psalm of lament nearly always finishes with. During the anointing, you may decide to sing Ps 27 For This I Long or Ps 69 Turn to the Lord in Your Need or Ps 89 Forever I Will Sing the Goodness of the Lord. Psalms of faith and trust – eg Ps 31, Ps 41, Ps 131, Ps 121 – remind us that the sacrament involves healing of soul as well as healing of body, and the alleviation of corporate as well as individual suffering.

The General Introduction to the Pastoral Care of the Sick etc. says that 'the full participation of

¹⁰ General Introduction to Rite of Christian Initiation of Adults #98

¹¹ Ps 25 Remember your mercy, Lord, and the love you have shown from of old.

those present must be fostered by every means especially through the use of appropriate songs, so that the celebration manifests the Easter joy which is proper to this sacrament¹². This suggests one of the great Easter psalms, Ps 118 Alleluia/ This is the Day or Ps 66 Let All the Earth Cry Out, or Ps 33 Happy the People the Lord has Chosen, which would be appropriate for a song of praise and thanksgiving after Communion or during Preparation of the Gifts.

Reconciliation

Naturally the same psalms of healing, hope, and sorrow used during the Anointing the Sick are the psalms we sing for communal rites of Reconciliation, as part of the liturgy, as part of the examination of conscience [Ps 51 Have Mercy on Us Lord], during individual confessions [Ps 41 Heal My Soul for I Have Sinned Against You or Ps 32 Lord Forgive the Wrong I Have Done or Ps 62 Rest in God Alone My Soul], or as a response of thanksgiving afterwards [eg Ps 30 You Have Rescued Me or Ps 34 The Goodness of the Lord].

Marriage

The celebration of marriage is the quintessential reaffirmation of God's covenant love for his people. The psalms we choose for the responsorial psalm reflect that: Ps 89 Forever I will Sing, Ps 138 Your Love is Everlasting, and Ps 112 Happy are Those who Fear the Lord. But beyond the responsorial psalm are psalms of thanksgiving and rejoicing that we can sing at Preparation and Thanksgiving time in a Nuptial Mass, or for reflection while the register is being signed, or during the candle-lighting ceremony [eg Ps 128 May the Lord Bless You, or Ps 33 Happy the People the Lord has Chosen, or Ps 46 The Lord of Hosts is with Us or Ps 121 Our Help is from the Lord]

Eucharist

In regular Sunday Masses, psalms can be sung at any point: Entrance [eg Ps 100 We Are God's People or All the Earth Proclaim the Lord (Lucien Deiss), On Eagle's Wings (Joncas), Ps 66 Let All the Earth Cry Out or Lift Up your Hearts (O'Connor), or Sing to the Mountains (Schutte), Ps 118 Alleluia/ This is the Day or This Day was Made by the Lord (Walker)], Preparation of Gifts, the Communion procession (Ps 34 Taste and See or The Cry of the Poor (Foley), or Ps 116 Our Blessing Cup, Ps 63 You Are My God, Ps 42 As the Deer Longs, Ps 27 For This I Long], as thanksgiving and praise (eg Ps 92 Lord it is Good to Give Thanks, Ps 8 How Wonderful your Name, Ps 138 Your Love is Everlasting). So long as the psalm fulfils the usual criteria for music at any point during the eucharistic celebration, it can be used just as any other song in the parish repertoire would be used – and indeed, many psalms are already filling all these roles.

Other Liturgies - Funerals

At funerals, especially at the committal rites and welcoming the body into the church – why here? Because of the universal nature of death, and the deep unity of the deceased faithful with all the faithful departed – the same journey all of us will undertake – singing an appropriate psalm is an effective way of joining this individual death and this communal mourning to the death and Resurrection of Jesus. “Through the psalm (referring here to the Responsorial Psalm) the community expresses its grief and praise and acknowledges its Creator and Redeemer as the sure source of trust and hope in the time of trial.”¹³ The Procession bringing the body of the deceased to the church is “a rite of initial separation”, and singing a psalm or other suitable song [eg. Ps 122, or Pss 23, 25, 42, 51, 93] brings attention to its ritual nature. Ps 91 is often sung at the rite of farewell, and Ps 23 or Ps 16 would be equally appropriate here, as well as during the rite of committal.

12 General Introduction to the Pastoral Care of the Sick #108

13 Rite of Funerals

RCIA

The Rites of Christian Initiation call for appropriate psalms at specific points: Rite of Acceptance into the catechumenate suggests Ps 66 Let All the Earth Cry Out, or Ps 138 Your Love is Everlasting. The Rite of Sending asks for a song or hymn while the catechumens sign the Book of the Elect, [eg Ps 138 Your Love is Everlasting or Ps 27 For This I Long or Ps 63 You Are My God or Ps 42 Like a Deer]. The Rite of Election may have a psalm sung at the enrolment of names [eg Ps 27, Ps 33, Ps 24]. When the Lord's Prayer and the Creed are presented, during the period of Enlightenment just before Baptism, it would be appropriate to sing Ps 119 Your Word is a Lamp or Ps 19 Lord You Have the Words of Everlasting Life, either as a response immediately following the presentation or during the Preparation of Gifts that follows.

Meditation Groups

Parish prayer beyond regular weekend Masses takes many forms: holy hours, Exposition of the Blessed Sacrament, Taize reflection groups, praise and worship, etc. Parish gatherings for praise/prayer/ reflection are occasions for expressing the specific needs of the group at this time, whether they are personal or more universal. It may be that the psalms are able to express these prayers with a classic, timeless universality, a unique powerfulness, because they have been and remain the songs of lament and praise of the Church for centuries.

Blessings

From time to time ceremonies of blessing take place either within a Eucharistic celebration or as a separate rite, such as a blessing for teachers at the beginning of the school year, or at the dedication of a new building, or for an anniversary. The Book of Blessings contains multiple suggestions of psalms appropriate to virtually any occasion: to bless children at the beginning of a school year (Ps 113), for sons and daughters (Ps 128), for pilgrims on their departure (Ps 122), for means of transportation (Ps 23), for boats and fishing gear (Ps 8), for the installation of technical equipment (Ps 18), etc. The right psalm has the effect of intensifying faith and providing substance for meditation. The blessing itself “derives its meaning and effectiveness from God's Word which is proclaimed”¹⁴, and the psalm is part of that.

Other liturgies outside the celebration of sacraments clearly call for the right psalm at the right time: Ps 84 and Ps 122 belong to the dedication of a church, and equally to a celebration of the anniversary of dedication. Ps 110 which properly belongs to ordination can be sung at Jubilee celebrations, as the responsorial psalm or as the song of thanksgiving or at the preparation of gifts, or even as the entrance song, setting the context for the celebration. At Family Prayer, Morning Prayer, meditation groups, reflection evenings, praise and worship gatherings, bedtime prayers with children - the psalms belong in these places as in the fabric of our lives.

Conclusion - What happens when we sing the psalms?

We remember. We pray. We connect with the universal Church around the world and across the ages. We become the Church, we are formed in our history, our past, our traditions, and we form our present, our history, and our new traditions. We fulfil our vocation of praise and thanksgiving. Blessings, rites for RCIA, meditation and reflection liturgies, and in regular Sunday worship: these varied roles for the psalms show us how integrated the psalms can be into the liturgical life of the Church. The voice of the Body of Christ singing the psalms is the voice of the Holy Spirit from the dawn of time. As we harness the deep strength, wisdom and prophetic nature of the psalms, what was ancient history is the voice of our time and our struggles and our rejoicing.

14 Book of Blessings, introduction

Psalms for Rites and Rituals

Liturgy	Actions	Suggested Psalms <i>NB Hebrew numbering system is used throughout</i>
Eucharist	Entrance Communion procession Thanksgiving	Ps 100 We are God's People Ps 66 Let All the Earth Cry Out Ps 95 If Today You Hear His Voice Ps 118 Alleluia/ This is the Day Ps 34 Taste and See Ps 116B Our Blessing Cup Ps 63 You Are My God Ps 42 Like a Deer Ps 27 For This I Long Ps 92 Lord It is Good to Give Thanks Ps 147A Praise the Lord Who Heals Ps 8 How Wonderful Your Name Ps 4 Let Your Face Shine on Us
Other Sacraments		
Baptism	Procession to the font Response to baptism During clothing rite Lighting baptismal candle Adult Baptism	Ps 23 The Lord is My Shepherd Ps 27 For This I Long Ps 63 You Are My God Ps 104 O Bless the Lord, My Soul Ps 118 Alleluia/ This is the Day Ps 66 Let All the Earth Cry Out Ps 33 Happy the People the Lord Has Chosen Ps 16 You Are My Inheritance Ps 119 Your Word is a Lamp for my Feet Ps 51 Have Mercy on Us, Lord
Confirmation	Entrance, recessional During conferring of sacrament	Ps 104 Send Out Your Spirit Ps 138 Your Love is Everlasting Ps 104 Send Out Your Spirit Ps 139 O God you Search Me Ps 92 Lord, It is Good to Give Thanks Ps 16 You Are My Inheritance Ps 145 I Will Praise Your Name Forever
Reconciliation	2 nd rite: during individual confessions Examination of Conscience Thanksgiving	Ps 41 Heal My Soul Ps 32 Lord Forgive the Wrong I Have Done Ps 62 Rest in God Alone My Soul Ps 51 Have Mercy on Us, Lord Ps 30 You Have Rescued Me Ps 34 Taste and See Ps 116A I Will Walk in the Presence of the Lord
Ordination	Vesting Greeting by brothers	Ps 146 The Lord Keeps Faith Forever Ps 89 Forever I Will Sing Ps 110 you Are a Priest Forever
Anointing of the Sick	Entrance, Preparation of	Ps 31 Lord Be My Rock of Safety

	<p>Gifts, etc.</p> <p>During laying on of hands or anointing</p>	<p>Ps 41 Heal My Soul Ps 90 You Have Been Our Refuge Ps 103 The Lord is Kind and Merciful Ps 105 The Lord Remembers his Covenant Ps 146 The Lord Keeps Faith Forever Ps 147A Praise the Lord who Heals the Broken-Hearted Ps 131 In You O Lord I Have Found my Peace Ps 121 Our Help is from the Lord Ps 103 the Lord is Compassion and Love Ps 23 The Lord is My Shepherd Ps 18 I Love You, Lord, My Strength Ps 116A I Will Walk in the Presence of the Lord Ps 51 Have Mercy on Us, Lord Ps 91 When I Am Troubled Ps 25 Remember Your Mercies Ps 62 Rest in God Alone, My Soul Ps 41 Heal My Soul Ps 69 Turn to the Lord in Your Need Ps 31 Lord Be My Rock of Safety Ps 89 Forever I Will Sing</p>
Marriage	Signing of register etc	<p>Ps 33 Happy the People the Lord Has Chosen Ps 89 Forever I Will Sing Ps 92 Lord, It is Good To Give Thanks Ps 112 Happy Are Those who Fear the Lord Ps 113 Praise the Lord who Lifts up the Poor Ps 119 Your word is a Lamp for my Feet Ps 128 May the Lord Bless You Ps 138 Your Love is Everlasting</p>
RCIA		
Acceptance into Catechumenate		<p>Ps 4 Let Your Face Shine on Us Ps 33 The People the Lord Has Chosen Ps 66 Let All the Earth Cry Out Ps 122 Let Us Go to the House of the Lord Ps 138 Your Love is Everlasting</p>
Rite of Sending	During signing of Book of the Elect	<p>Ps 22 (II) These Things the Lord Has Done Ps 27 For This I Long Ps 42 Like a Deer Ps 63 You Are My God Ps 81 Sing with Joy to God our Help Ps 103 The Lord is Kind and Merciful Ps 138 Your Love is Everlasting</p>
Rite of Election	During enrolment of names	<p>Ps 27 For This I Long Ps 33 Happy the People the Lord Has Chosen Ps 24 Lord This is the People Ps 16 You Are My Inheritance Ps 22 (II) These Things the Lord Has Done Ps 27 For This I Long</p>

		Ps 51 Have Mercy on Us, Lord
Scrutinies		Ps 23 The Lord is My Shepherd Ps 27 For This I Long Ps 40 Here I Am Ps 51 Have Mercy on Us, Lord Ps 90 You Have Been Our Refuge Ps 91 When I Am in Trouble Ps 95 If Today You Hear his Voice Ps 130 Out of the Depths Ps 139 O God, You Search Me
Presentation of Lord's Prayer		Ps 19 Lord You Have the Words Ps 119 Your Word is a Lamp for my Feet
Rite of Reception		Ps 4 Let Your Face Shine on Us Ps 22 (II) These Things the Lord Has Done Ps 33 The People the Lord has Chosen Ps 63 You Are My God Ps 89 Forever I Will Sing Ps 105 The Lord Remembers his Covenant
Funerals		
Rite of welcome into the church		Ps 122 Let Us Go to the House of the Lord Ps 23 The Lord is My Shepherd Ps 25 Remember Your Mercies Ps 42 Like a Deer Ps 51 Have Mercy on Us, Lord Ps 93 The Lord is King
Preparation of Gifts, etc.		Ps 16 You Are my Inheritance Ps 23 The Lord is My Shepherd Ps 42 Like a Deer Ps 116B I Will Walk in the Presence of the Lord
Rite of Farewell	During blessing and incensing of remains	Ps 16 You Are my Inheritance Ps 23 The Lord is My Shepherd Ps 91 When I Am Troubled
Rite of Committal		Ps 16 You Are my Inheritance Ps 23 The Lord is My Shepherd Ps 91 When I Am Troubled
Other Celebrations		
Mother's Day, Father's Day, Grandparents' Day		Ps 24(I) Lord This is the People Ps 112 Happy are Those who Fear the Lord Ps 113 Praise the Lord who Lifts up the Poor Ps 128 May the Lord Bless you
Opening School Year		Ps 92 Lord It is Good to Give Thanks Ps 95 If Today You Hear His Voice Ps 96 Sing to the Lord a New Song Ps 100 We Are God's People Ps 104 O Bless the Lord, My Soul

Farewell		Ps 23 The Lord is My Shepherd Ps 33 The People the Lord Has Chosen Ps 89 Forever I Will Sing Ps 116B I Will Walk in the Presence of the Lord Ps 128 May the Lord Bless You Ps 138 Your Love is Everlasting
Commissioning/ Opening		Ps 40 Here I Am Ps 67 O God, Let All the Nations Praise You Ps 89 Forever I Will Sing Ps 96 Sing to the Lord a New Song Ps 100 We Are God's People Ps 104 O Bless the Lord, My Soul Ps 117 Go Out to All the Nations
Dedication of a Church, or anniversary of dedication		Ps 84 Who Dwell in Your House, O Lord Ps 122 Let Us Go to the House of the Lord
Anzac Day	See <i>Funerals</i>	
Mission Sunday		Ps 117 Go Out to all the Nations
Refugee and Migrant Sunday Social Justice Sunday		Ps 4 Let Your Face Shine on Us Ps 15 The Just Shall Live Ps 22 (II) These Things the Lord Has Done Ps 33 The People the Lord Has Chosen Ps 85 Lord, Let Us See Your Kindness Ps 86 Turn to Me, O God Ps 89 Forever I Will Sing Ps 96 Sing to the Lord a New Song Ps 97 The Lord is King Ps 107 Give Thanks to the Lord Ps 113 Praise the Lord Who Lifts up the Poor Ps 138 Your Love is Everlasting Ps 145 I Will Praise Your Name Forever Ps 146 The Lord Keeps Faith Forever Ps 147B Praise the Lord, Jerusalem
Aboriginal and Torres Strait Islanders Sunday		Ps 22 (II) These Things the Lord Has Done Ps 67 O God, Let All the Nations Praise You Ps 96 Sing to the Lord a New Song Ps 98 All the Ends of the Earth Ps 100 We Are God's People Ps 145 I Will Praise your Name Forever
Thanksgiving		Ps 8 How Wonderful Your Name Ps 92 Lord, It is Good to Give Thanks Ps 138 Your Love is Everlasting