

Singing the New Translation; Unwrapping the gift.

In preparation for the use of the Roman Missal Third Edition

The Introductory Rites

The rites preceding the Liturgy of the Word, namely the Entrance, Greeting, Act of Penitence, Kyrie, Gloria, and Collect, have the character of a beginning, introduction, and preparation. Their purpose is to ensure that the faithful who come together as one establish communion and dispose themselves to listen properly to God's word and to celebrate the Eucharist worthily. (GIRM 46)

The Entrance Chant

After the people have gathered, the Entrance chant begins as the priest enters with the deacon and ministers. The purpose of this chant is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical season or festivity, and accompany the procession of the priest and ministers. (GIRM 47)

The singing at this time is done either alternately by the choir and the people or in a similar way by the cantor and the people, or entirely by the people, or by the choir alone. In the dioceses of the United States of America there are four options for the Entrance Chant: (1) the antiphon from the Roman Missal or the Psalm from the Roman Gradual as set to music there or in another musical setting; (2) the seasonal antiphon and Psalm of the Simple Gradual; (3) a song from another collection of psalms and antiphons, approved by the Conference of Bishops or the Diocesan Bishop, including psalms arranged in responsorial or metrical forms; (4) a suitable liturgical song similarly approved by the Conference of Bishops or the Diocesan Bishop. (GIRM 48))

The Kyrie Eleison

After the Act of Penitence, the Kyrie is always begun, unless it has already been included as part of the Act of Penitence. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is ordinarily done by all, that is, by the people and with the choir or cantor having a part in it. (GIRM #52)

As a rule, each acclamation is sung or said twice, though it may be repeated several times, by reason of the character of the various languages, as well as of the artistry of the music or of other circumstances. When the Kyrie is sung as a part of the Act of Penitence, a trope may precede each acclamation. (GIRM # 52)

The Gloria

The Gloria is a very ancient and venerable **HYMN** in which the Church, gathered together in the Holy Spirit, glorifies and entreats God the Father and the Lamb. The text of this hymn may not be replaced by any other text. The Gloria is intoned by the priest or, if appropriate, by a cantor or by the choir; but it is sung either by everyone together, or by the people alternately with the choir, or by the choir alone. If not sung, it is to be recited either by all together or by two parts of the congregation responding one to the other.

It is sung or said on Sundays outside the Seasons of Advent and Lent, on solemnities and feasts, and at special celebrations of a more solemn character. (GIRM # 53)

While through-composed settings of the Gloria give clearest expression to the text, the addition of refrains is permitted, provided the refrains encourage congregational participation. (STL #149)

The Gloria may not be moved to a different part of the Mass than the one assigned by the Roman Missal. It may not, for example, be used in place of the Entrance chant or song, or during the sprinkling with blessed water. (STL #150)

Silence

REMEMBER that Silence is an integral part of the Sacred Liturgy.

The Liturgy of the Word

The Responsorial Psalm

After the first reading comes the responsorial Psalm, which is an integral part of the Liturgy of the Word and holds great liturgical and pastoral importance, because it fosters meditation on the Word of God.

The responsorial Psalm should correspond to each reading and should, as a rule, be taken from the Lectionary. It is preferable that the responsorial Psalm be sung, at least as far as the people's response is concerned. Hence, the psalmist, or the cantor of the Psalm, sings the verses of the Psalm from the ambo or another suitable place. The entire congregation remains seated and listens but, as a rule, takes part by singing the response, except when the Psalm is sung straight through without a response. In order, however, that the people may be able to sing the Psalm response more readily, texts of some responses and Psalms have been chosen for the various seasons of the year or for the various categories of Saints. These may be used in place of the text corresponding to the reading whenever the Psalm is sung. If the Psalm cannot be sung, then it should be recited in such a way that it is particularly suited to fostering meditation on the word of God.

In the dioceses of the United States of America, the following may also be sung in place of the Psalm assigned in the Lectionary for Mass: either the proper or seasonal antiphon and Psalm from the Lectionary, as found either in the Roman Gradual or Simple Gradual or in another musical setting; or an antiphon and Psalm from another collection of the psalms and antiphons, including psalms arranged in metrical form, providing that they have been approved by the United States Conference of Catholic Bishops or the Diocesan Bishop. Songs or hymns may not be used in place of the responsorial Psalm. (GIRM #61)

The Acclamation before the Gospel

** Special Note: Verse should be per the Lectionary for that day.

Liturgy of the Eucharist

The Offertory Chant.

The procession bringing the gifts is accompanied by the Offertory chant (cf. above, no. 37b), which continues at least until the gifts have been placed on the altar. The norms on the manner of singing are the same as for the Entrance chant . Singing may always accompany the rite at the offertory, even when there is no procession with the gifts. (GIRM # 74)

The Preface Dialogue *Memorial Acclamation* *Great Amen*

The Rite of Peace

The brief period of time needed for the exchange of the Sign of Peace must not be protracted by the singing of a song. (STL 187)

The Fraction Rite / and Angus Dei

Now the center and summit of the entire celebration begins: namely, the Eucharistic Prayer, that is, the prayer of thanksgiving and sanctification. The priest invites the people to lift up their hearts to the Lord in prayer and thanksgiving; he unites the congregation with himself in the prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of the Prayer is that the entire congregation of the faithful should join itself with Christ in confessing the great deeds of God and in the offering of Sacrifice. The Eucharistic Prayer demands that all listen to it with reverence and in silence. (GIRM #78)

The Communion Chant

While the priest is receiving the Sacrament, the Communion chant is begun. Its purpose is to express the communicants' union in spirit by means of the unity of their voices, to show joy of heart, and to highlight more clearly the "communitarian" nature of the procession to receive Communion. The singing is continued for as long as the Sacrament is being administered to the faithful.

If, however, there is to be a hymn after Communion, the Communion chant should be ended in a timely manner. Care should be taken that singers, too, can receive Communion with ease.

In the dioceses of the United States of America there are four options for the Communion chant: (1) the antiphon from the Roman Missal or the Psalm from the Roman Gradual as set to music there or in another musical setting; (2) the seasonal antiphon and Psalm of the Simple Gradual; (3) a song from another collection of psalms and antiphons, approved by the United States Conference of Catholic Bishops or the Diocesan Bishop, including psalms arranged in responsorial or metrical forms; (4) a suitable liturgical song chosen in accordance with no. 86 above. This is sung either by the choir alone or by the choir or cantor with the people. If there is no singing, however, the Communion antiphon found in the Missal may be recited either by the faithful, or by some of them, or by a lector. Otherwise the priest himself says it after he has received Communion and before he distributes Communion to the faithful. (GIRM 86-87)

The Psalm, Canticle, or Hymn of Praise

** Not to be referred to as a Communion Meditation.

When the distribution of Communion is finished, as circumstances suggest, the priest and faithful spend some time praying privately. If desired, a psalm or other canticle of praise or a hymn may also be sung by the entire congregation. (GIRM # 88)

The Concluding Rites

The concluding rites consist of

- Brief announcements, if they are necessary;
 - The priest's greeting and blessing, which on certain days and occasions is enriched and expressed in the prayer over the People or another more solemn formula;
 - The dismissal of the people by the deacon or the priest, so that each may go out to do good works, praising and blessing God;
 - The kissing of the altar by the priest and the deacon, followed by a profound bow to the altar by the priest, the deacon, and the other ministers.
- (GIRM #90)