

Ministry of Music: Singing and Instrumentation

1. Great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of the people and abilities of each liturgical assembly. Although it is not always necessary (e.g., in weekday Masses) to sing all the texts that are of themselves meant to be sung, every care should be taken that singing by the ministers and the people is not absent in celebrations that occur on Sundays and on holy days of obligation (GIRM, no. 40).

Introductory Rites

Entrance and Procession¹

2. If incense is being used (GIRM, cf. no.120):
 - a. the thurifer carrying a smoking thurible approaches the presider, who puts incense into the thurible in the vestibule, before the procession commences.
 - b. Two altar servers with lighted candles follow two steps behind an acolyte or other minister with the cross. The cross bearer takes the cross directly to its stand and sets it in place facing the altar, not facing the people (unless there is no other crucifix in the sanctuary) (Diocesan Norms for Celebration of Mass).
 - c. After the candles, the acolytes and the other Lector (if a Deacon is present). If they are not carrying anything, they genuflect (Diocesan Norms for Celebration of Mass);
 - d. If no Deacon is present, a Reader may carry the Book of the Gospels (though not a Lectionary), slightly elevated;
 - e. Priest(s) concelebrant(s) – (side by side if more than one);
 - f. Presider (Priest or Bishop) with a second deacon a half-step ahead to the right (Diocesan Norms for Celebration of Mass).

¹ See illustrations in the appendices.

- g. (miter and crozier bearers).
3. The reader who is carrying the Book of the Gospels, omits the sign of reverence and goes up to the altar placing it on the altar, after that (s)he goes to his/her place (GIRM, cf. no. 120).
 4. If the Deacon is carrying the Book of the Gospels, he omits the sign of reverence and goes to the altar placing it on the altar. After, he waits until the Presider arrives and both venerate the altar with a Kiss (GIRM, cf. no. 173).
 5. Music ceases when they presider reaches his chair (Diocesan Norm).

Kyrie

6. After the Act of Penitence, the *Kyrie* is always begun, unless it has already been included as part of the Penitential Act (third formula) (GIRM, cf. no. 52).
7. As a rule, each acclamation is sung or said twice (GIRM, cf. no.52).

Gloria

8. **The words of the Gloria are those printed in the Roman Missal. No other texts may be sung or said** (GIRM, cf. no.53).
9. The Gloria is to be sung *without* the repeated insertion of chorus or refrain (e.g. a "choral" Gloria) (GIRM, cf. no.53).
10. It is sung or said on Sundays on solemnities and feasts, and at special celebrations of a more solemn character, outside the Seasons of Advent and Lent (GIRM, cf. no 53).

Liturgy of the Word

Responsorial Psalm

11. The Responsorial Psalm is to be sung at the Ambo or from the choir (GIRM, cf. no. 61)

12. It is preferable that the responsorial Psalm be sung, at least as far as the people's response is concerned. Hence, the cantor sings the verses of the Psalm from the ambo or another suitable place (GIRM, no.61).

Acclamation Before the Gospel

13. **The Gospel Acclamation is never to be sung or read from the Ambo** (Bishop's letter, Oct. 18, 2016).
14. The Alleluia is sung at every Mass other than Lent. The verses are taken from the Lectionary (GIRM, cf. no.62).
15. If the Gospel Acclamation is not sung may be omitted (GIRM, cf. no.63 c.).
16. During Lent, instead of the Alleluia, either *Praise to You, Lord Jesus Christ, King of endless glory!* or *Glory and praise to You, Lord Jesus Christ!* is sung.
17. The Deacon kneels for the Presider's blessing, and when he stands up (**sign for the singing of the Gospel Acclamation to begin**), he goes to the altar. When he takes the Book the Gospels in hand and turns, the thurifer begins to move toward the pulpit, with the candle bearers right behind him (Diocesan Norms for Celebration of Mass). If no deacon is present, a concelebrant who is to proclaim the Gospel receives the Bishop's blessing (GIRM, cf. no.212).
18. If a deacon is not present, **the cue to begin the Gospel Acclamation** is when the Presider stands (Diocesan Norms).

Liturgy of the Eucharist

Offertory

19. After the Universal Prayer, when the presider sits down and the ushers immediately begin to take up the collection and the offertory hymn (or instrumental music) begins (Celebrations Mass: Norms for Priests, Deacons, Acolytes).
20. The presider returns to the altar and sets the ciborium on a large corporal. The servers **immediately** bring him the communion cups filled with wine, which he places at the farthest corners of the corporal. **Music ceases** (Celebrations Mass: Norms for Priests, Deacons, Acolytes).

21. The Presider takes the paten with the bread and holds it slightly raised above the altar with **both hands** saying: "Blessed are (The Order of Mass, no.23).
22. After the Presider concludes, he places the paten with the bread on corporal. **Presider steps back from the altar** and then the Deacon or Priest pours wine and a little water into the chalice saying quietly: "By the (The Order of Mass, no.24).
23. The Presider takes the chalice and holds it slightly raised above the altar with **both hands** saying: "Blessed are (The Order of Mass, no. 25).
24. If incense is used, the thurifer carrying approaches the altar for the presider put incense into the thurible. Presider incenses the offerings, the altar, the cross (Easter Candle at Easter Vigil). The Deacon or acolyte incenses the presider, then concelebrants and then the people. **Light instrumental music should be played during the incensation** (Diocesan Norms).

Eucharistic Prayer

25. After the Preface, choir may sing the Sanctus (cf. The Order of Mass, no. 31).
26. After the Presider shows the chalice to the people, places it on the corporal, and genuflects in adoration, He says: "The mystery of faith". Then the choir may sing one of the three acclamations (The Order of Mass, no. 91).
27. At the concluding doxology of the Eucharistic Prayer, the Deacon or if a no Deacon is present, a concelebrant stands next to the presider, and elevates with the host, until the people have acclaimed, Amen (GIRM, no. 180). It could be sung by choir.

The Communion Rite

Lamb of God

28. ***When the presider breaks the host, the Lamb of God begins***, led by the choir, if sung, or by the congregation, if not said by the presider (Diocesan Norm).

Communion

29. When the Presider places the chalice after he consumed the Blood of Christ, the Communion song begins. 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. (GIRM, cf. no.86).

30. The choir should be the last ones to receive Communion (Diocesan Norm).

The Concluding Rites

Dismissal

31. After the final blessing the deacon dismisses the people using the proper formula (The Order of Mass, cf. no.144).

Exit Procession

32. When people say “Thanks be to God” in response to “Go in peace”, the Cross bearer and servers immediately take the processional cross and candles (without waiting for a cue from the priest) and descend to stand facing the altar in the middle of the center aisle, ten to fifteen feet back from the sanctuary (Bishop’s letter, February 13, 2015).

33. Lectors emerge from center pews and stand side by side facing the altar before the candle bearers (Bishop’s letter, February 13, 2015).

34. The presider and deacon reverence altar (**this is the cue to begin the dismissal song**), descend to center aisle, and genuflect with the other concelebrants already in the middle aisle. As Bishop (Priest) turns around, Cross bearer leads procession to doors of church (Bishop’s letter, February 13, 2015).