



**Our Lady of Victory Roman Catholic
Parish**

**Afternoon of Prayer and Renewal for
Liturgical Ministers**



Excerpts from the "General Instruction of the Roman Missal - Third Edition"

II. PARTICULAR MINISTRIES

The Ministry of the Instituted Acolyte and Lector

(Server – see 100 below)

98. The acolyte is instituted to serve at the altar and to assist the priest and deacon. In particular, it is his responsibility to prepare the altar and the sacred vessels and, if it is necessary, as an extraordinary minister, to distribute the Eucharist to the faithful.^[84]

In the ministry of the altar, the acolyte has his own functions (cf. nos. 187-193), which he must perform personally.

(Lector – see 101 below)

99. The lector is instituted to proclaim the readings from Sacred Scripture, with the exception of the Gospel. He may also announce the intentions for the Prayer of the Faithful and, in the absence of a psalmist, proclaim the Psalm between the readings.

In the Eucharistic Celebration, the lector has his own proper office (cf. nos. 194-198), which he must exercise personally.

Other Ministries

100. In the absence of an instituted acolyte, lay ministers may be deputed to serve at the altar and assist the priest and the deacon; they may carry the cross, the candles, the thurible, the bread, the wine, and the water, and they may also be deputed to distribute Holy Communion as extraordinary ministers.^[85]

101. In the absence of an instituted lector, other laypersons may be commissioned to proclaim the readings from Sacred Scripture. They should be truly suited to perform this function and should receive careful preparation, so that the faithful by listening to the readings from the sacred texts may develop in their hearts a warm and living love for Sacred Scripture.^[86]

(Music Minister/Cantor)

102. The psalmist's role is to sing the Psalm or other biblical canticle that comes between the readings. To fulfill this function correctly, it is necessary that the psalmist have the ability for singing and a facility in correct pronunciation and diction.

(Music Ministry – Cantors/Choirs)

103. Among the faithful, the *schola cantorum* or choir exercises its own liturgical function, ensuring that the parts proper to it, in keeping with the different types of chants, are properly carried out and fostering the active participation of the faithful through the singing.^[87] What is said about the choir also applies, in accordance with the relevant norms, to other musicians, especially the organist.

104. It is fitting that there be a cantor or a choir director to lead and sustain the people's singing. When in fact there is no choir, it is up to the cantor to lead the different chants, with the people taking part.^[88]

(Other of the Liturgical Ministers)

105. The following also exercise a liturgical function:

- a. The **sacristan**, who carefully arranges the liturgical books, the vestments, and other things necessary in the celebration of Mass.

A Sacristan's Prayer . . .

Heavenly Father, please pour your blessings on my ministry today. It is an honor and privilege to serve the Lord at his table. Please guide my hands and my steps that I may fulfill my duties with grace and devotion. I ask this in the name of Jesus whom I serve with Joy.

Amen.

(Pay particular attention, below, to the defined role of one who would be labeled "Commentator")

- b. The commentator, who provides the faithful, when appropriate, with brief explanations and commentaries with the purpose of introducing them to the celebration and preparing them to understand it better. The commentator's remarks must be meticulously prepared and clear though brief. In performing this function the commentator stands in an appropriate place facing the faithful, but not at the ambo.

(Ushers)

- c. Those who take up the collection in the church.

(Greeters/Ushers)

- d. Those who, in some places, meet the faithful at the church entrance, lead them to appropriate places, and direct processions.

A Prayer for Church Greeters and Ushers

Lord Jesus, You are the Good Shepherd. You are kind. You welcome those who seek you with a kindness and gentleness that wins souls. You welcomed conversation with the Samaritan woman. You welcomed the lame, the blind, the broken. You were a friend of sinners that the religious people rejected. You displayed the greatest love of all, that you laid down your life for your friends.

As people come to our church, help me to be kind to them. Help me to give them a welcome that is worthy of your Name. Help me to display kindness in a way that will prepare the way for them to hear God’s word proclaimed in our church gathering. Help me to set aside my preoccupations and worries and focus on them, so that my reward may be great.

Allow kindness to show forth in me, blocking all negative judgment because of what a person wears, presumed social status, or ethnic background. Allow kindness to show forth in as I greet each and every person who walks in the door. Allow kindness to help me see an unspoken need and meet it today.

Let my ways as a church greeter and usher be pleasing in your sight. May the kindness I share help a person calm down from a stressful morning, a nervous first time worshipper to feel safe, and share a tangible expression of Your love for someone who needs it today. May the kindness I show help everyone who enters today be at peace.

I clothe myself in kindness today, as a chosen child of God. I want to see each person who enters our church through the filter of your kindness and love. I will not dishonor a person by ignoring them. I will not be angry at a person for what clothing they may wear. I will not judge the length of hair or the placement of piercings. I will protect their integrity and show them hope. I will not judge them by the color of their skin.

As I walk in kindness today, I will bless each worshipper who walks into our church. I want to help them to experience your presence.

**In Your Name,
Amen.**

106. It is appropriate, at least in cathedrals and in larger churches, to have some competent minister, that is to say a master of ceremonies, to oversee the proper planning of sacred actions and their being carried out by the sacred ministers and the lay faithful with decorum, order, and devotion.

107. The liturgical duties that are not proper to the priest or the deacon and are listed in nos. 100-106 may also be entrusted by a liturgical blessing or a temporary deputation to suitable lay persons chosen by the pastor or rector of the church.^[89] All should observe the norms established by the Bishop for his diocese regarding the office of those who serve the priest at the altar.

IV. THE DISTRIBUTION OF DUTIES AND THE PREPARATION OF THE CELEBRATION

108. One and the same priest celebrant must always exercise the presidential office in all of its parts, except for those parts which are proper to a Mass at which the Bishop is present (cf. no. 92).

*(Presence of several persons present who are able to exercise the **SAME** ministry)*

109. If there are several persons present who are able to exercise the same ministry, nothing forbids their distributing among themselves and performing different parts of the same ministry or duty. For example, one deacon may be assigned to take the sung parts, another to serve at the altar; if there are several readings, it is well to distribute them among a number of lectors. The same applies for the other ministries. But it is not at all appropriate that several persons divide a single element of the celebration among themselves, e.g., that the same reading be proclaimed by two lectors, one after the other, except as far as the Passion of the Lord is concerned.

(Note in the above example that describes readings proclaimed “chorally”, with the exception of the Passion of the Lord.)

110. If only one minister is present at a Mass with a congregation, that minister may exercise several different duties.

(Re: Music)

111. Among all who are involved with regard to the rites, pastoral aspects, and music there should be harmony and diligence in the effective preparation of each liturgical celebration in accord with the Missal and other liturgical books. This should take place under the direction of the rector of the church and after the consultation with the faithful about things that directly pertain to them. The priest who presides at the celebration, however, always retains the right of arranging those things that are his own responsibility. [\[90\]](#)

A Prayer for Music Ministers

Gracious and loving God

**Our souls are filled with the power and joy of your song of Creation
Our hearts dance to the beat of your rhythm as we raise our voices in response to your
call**

**Wrapped in the arms of your sustaining and eternal Love, we offer our gift of music
In the presence of your Holy Spirit, hearts are stilled to hear, minds are stirred to
action, lives may be transformed...**

**We pray that all who listen will hear with understanding, and open themselves to feel
your presence through the joy in our voices and the passion in our hearts
We pray that all who listen will feel their spirits touched by the wonder of your
mystery, and add their own voices to our joyful noise**

**May we ourselves continue to be uplifted in knowing our singing touches and uplifts
many others in our faith community
May we cast off the burden of impossible perfection, and let our souls soar on the wings
of heavenly music
May we sing always with hearts open to your presence and your power.**

Amen.



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C. The Duties of the Acolyte

Pray . . .

A Server's Prayer

**Loving Father, creator of the universe,
you call your people to worship,
to be with you and with one another at Mass.**

**I thank you for having called me
to assist others in their prayer to you.**

**May I be worthy of the trust placed in me and through my example and service bring
others closer to you.**

**I ask this in the name of Jesus Christ,
who is Lord for ever and ever.**

Amen.

From the “General Instruction of the Roman Missal – Third Edition”

Servers

187. The duties that the acolyte may carry out are of various kinds and several may coincide. Hence, **it is desirable that these duties be suitably distributed among several acolytes.** If, however, only one acolyte is present, he should perform the more important duties while the rest are to be distributed among several ministers.

BEFORE MASS:

- (1) **Reminder – if you are unable to fulfill an assigned date/time – YOU ARE RESPONSIBLE FOR SECURING A REPLACEMENT (PLEASE!)**
- (2) **Proper dress – meaning NO T-SHIRTS WITH WRITING/PICTURES, ETC. on under your alb as these show through.
- In “hot” months, appropriate shorts (and OF COURSE), sandals are permitted.**
- (3) **Plan on arriving and being READY to serve a minimum of 15 minutes before Mass/Liturgy begins . . . there are things to do and maybe last minute instructions.**

The Introductory Rites

AT THE MASS:

- (1) **Incense (when used) ALWAYS leads the Cross/Procession in (you can go over the proper handling of Incense). When NOT used, the Cross always leads the Procession.**
- (2) **If Candles are also being used in the Procession, they ACCOMPANY the Cross (not behind; slightly in front and on either side of the Cross) (Again, you can go over the other “practicalities” of handling Incense)**
- (3) **IF YOU ARE CARRYING SOMETHING IN THE PROCESSION (other than a Song Book/Booklet), you do not bow to the Altar (a general rule of thumb). Example: Carrying the Cross – symbolically, that would be “Christ” (represented by the Cross) bowing to Christ (the Altar) . . .**

188. In the procession to the altar, the acolyte may carry the cross, walking between two ministers with lighted candles. Upon reaching the altar, the acolyte places the cross upright near the altar so that it may serve as the altar cross; otherwise, he puts it in a worthy place. Then he takes his place in the sanctuary.

189. Through the entire celebration, the acolyte is to approach the priest or the deacon, whenever necessary, in order to present the book to them and to assist them in any other way required. Thus it is appropriate, insofar as possible, that the acolyte occupy a place from which he can conveniently carry out his ministry either at the chair or at the altar.

The Liturgy of the Eucharist

- (1) Incense (when used) **ALWAYS** leads the Gospel Book/Presider or Deacon around the Altar . . . winding up slightly behind the Ambo . . . once the Gospel Book has been incensed, Server/Incense remain in a position slightly behind the Ambo until the Gospel Proclamation is completed, then, return it to the Sacristy (add another charcoal at that time if needed)
- (2) **PARTICIPATE** – meaning: (a) respond as you would if sitting in the pew; (b) sing (or at a minimum, have your Song Books opened) unless you are carrying out some particular ministerial action; (c) Stand, sit, kneel, pray, etc. . . . as everyone else is called to do . . . **YOU ARE VISIBLE AND SET AN EXAMPLE/MODEL FOR PRAYER**
- (3) When Incense is used, shortly **before the end of the 2nd Reading**, go to the Sacristy to secure the Censor and Incense boat and return to be in position for when the Presider signals for it . . .
- (4) Hold the Book for the concluding prayer for the Petitions
- (5) Setting up the Altar when the Deacon is **NOT** at Mass
- (6) Setting up the Altar when the Deacon **IS** at Mass
- (7) At times, the Cross (perhaps accompanied by Candles) will **LEAD** the Procession of Gifts up to the Sanctuary . . . always carry the Cross to the back of the Church **RESPECTFULLY** down the side Aisle to be in position to lead the Gift Bearers up. If accompanied by Candles . . . they should proceed down the side Aisle first (width of that aisle does not permit side by side), but, once in position to lead the Gift Bearers up to the Sanctuary, same positions as if at the start of the Mass/Liturgy.
- (8) When you assist with receiving the gifts: If you are the Server given the Collection Basket, **TAKE IT TO THE SACRISTY; GIVE IT TO THE USHERS AND WAIT UNTIL THEY HAVE PLACED IT IN THE BAG AND THEN IN THE SAFE BEFORE RETURNING TO THE SANCTUARY.** Don't just give it to them and return to the Sanctuary without observing that it has been secured.
- (9) As soon as the "Holy, Holy" begins, you should move to the front of the steps to the Sanctuary to be prepared to kneel.
- (10) If Incense is used, the Presider will always incense the gifts after they have been prepared but **BEFORE** he has his hands washed.
- (11) Unless you are unable, you should **STAND** during the Communion Rite (with everyone else in the Church)

190. If no deacon is present, after the Prayer of the Faithful is concluded and while the priest remains at the chair, the acolyte places the corporal, the purificator, the chalice, the pall, and the Missal on the altar. Then, if necessary, the acolyte assists the priest in receiving the gifts of the people and, if appropriate, brings the bread and wine to the altar and hands them to the

priest. If incense is used, the acolyte presents the thurible to the priest and assists him while he incenses the gifts, the cross, and the altar. Then the acolyte incenses the priest and the people.

191. A duly instituted acolyte, as an extraordinary minister, may, if necessary, assist the priest in giving Communion to the people. [\[100\]](#) If Communion is given under both kinds, when no deacon is present, the acolyte administers the chalice to the communicants or holds the chalice if Communion is given by intinction.

192. Likewise, when the distribution of Communion is completed, a duly instituted acolyte helps the priest or deacon to purify and arrange the sacred vessels. When no deacon is present, a duly instituted acolyte carries the sacred vessels to the credence table and there purifies, wipes, and arranges them in the usual way.

193. After the celebration of Mass, the acolyte and other ministers return in procession to the sacristy, together with the deacon and the priest in the same way and order in which they entered.



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Pray . . .

A Lector's Prayer

Come Holy Spirit, into my mind and my heart as I read these Sacred Scriptures. Inspire me with your grace to proclaim this Living Word with sincerity and reverence. Help me to focus on the Word and discern its meaning so that I can communicate it clearly and enthusiastically. Each time I approach the Ambo, remind me that I am on holy ground and that the Ministry of proclaiming the Scriptures is a sacred trust. I place all my trust in you, that through your power, the people of God will hear and accept the Word into their hearts.

(From St. Joseph Catholic Church - Vacaville, CA)

From the “General Instruction of the Roman Missal – Third Edition”

Introductory Rites

194. In coming to the altar, when no deacon is present, the lector, wearing approved attire, may carry the *Book of the Gospels*, which is to be slightly elevated. In that case, the lector walks in front of the priest but otherwise along with the other ministers.

195. Upon reaching the altar, the lector makes a profound bow with the others. **IF CARRYING THE BOOK, BE CERTAIN TO HOLD IT ERECT, SO THE “BOOK” DOES NOT BOW WITH YOU.** If he is carrying the *Book of the Gospels*, he approaches the altar and places the *Book of the Gospels* upon it. Then the lector takes his own place in the sanctuary with the other ministers.

The Liturgy of the Word

196. The lector reads from the ambo the readings that precede the Gospel. If there is no psalmist, the lector may also proclaim the responsorial Psalm after the first reading.

197. When no deacon is present, the lector, after the introduction by the priest, may announce from the ambo the intentions of the Prayer of the Faithful. **NOTE: THIS IS THE ROLE OF THE LECTOR IN THE ABSENCE OF THE DEACON.**

198. If there is no singing at the Entrance or at Communion and the antiphons in the Missal are not recited by the faithful, the lector may read them at the appropriate time (cf. nos. 48, 87).

General Introduction to the Lectionary (Second Edition)
published on January 21, 1981, by the
Sacred Congregation for the Sacraments and Divine Worship

3. Ministries in the Liturgy of the Word

49. Liturgical tradition assigns responsibility for the biblical readings in the celebration of Mass to ministers: to readers and the deacon. But when there is no deacon or no other priest present, the priest celebrant is to read the Gospel (86) and, when there is no reader present, all the readings. (87)

50. It pertains to the deacon in the liturgy of the word at Mass to proclaim the Gospel, sometimes to give the homily, as occasion suggests, and to propose to the people the intentions of the prayer of the faithful. (88)

51. “The reader has his own proper function in the Eucharistic celebration and should exercise this even though ministers of a higher rank may be present.” (89) The ministry of reader, conferred through a liturgical rite, must be held in respect. When there are instituted readers available, they are to carry out their office at least on Sundays and festive days, especially at the principal Mass of the day. These readers may also be given responsibility for assisting in the arrangement of the liturgy of the word, and, to the extent necessary, of seeing to the preparation of others of the faithful who may be appointed on a given occasion to read at Mass. (90)

(NOTE: THE MINISTRY OF READER IS CONFERRED THROUGH A LITURGICAL RITE ONLY WHEN THEY ARE INSTITUTED. IN PRACTICE, SUCH “INSTITUTION” OF READERS CONTINUES TO BE USED GENERALLY FOR THOSE PREPARE FOR ORDINATION TO THE DIACONATE (PERMANENT OR TRANSITIONAL) AND PRIESTHOOD, OR, AT THE CATHEDRAL CHURCH OF A DIOCESE.)

52. The liturgical assembly truly requires readers, even those not instituted. Proper measures must therefore be taken to ensure that there are certain suitable laypeople who have been trained to carry out this ministry. (91) Whenever there is more than one reading, it is better to assign the readings to different readers, if available.

(NOTE: READINGS ASSIGNED WHEN MORE THAN ONE . . .)

53. In Masses without a deacon, the function of announcing the intentions for the prayer of the faithful is to be assigned to the cantor, particularly when they are to be sung, to a reader, or to someone else. (92)

(NOTE: FUNCTION OF “READER”/LECTOR, NOT COMMENTATOR).

54. During the celebration of Mass with a congregation a second priest, a deacon, and an instituted reader must wear the distinctive vestment of their office when they go up to the ambo to read the word of God. Those who carry out the ministry of reader just for the occasion or even regularly but without institution may go to the ambo in ordinary attire, but this should be in keeping with the customs of the different regions.

Important as to how we prepare . . .

55. “It is necessary that those who exercise the ministry of reader, even if they have not received institution, be truly suited and carefully prepared, so that the faithful may develop a warm and living love for Sacred Scripture from listening to the sacred readings.” (93) Their preparation must above all be spiritual, but what may be called a technical preparation is also needed. The spiritual preparation presupposes at least a biblical and liturgical formation. The purpose of their biblical formation is to give readers the ability to understand the readings in context and to perceive by the light of faith the central point of the revealed message. The liturgical formation ought to equip the readers to have some grasp of the meaning and structure of the liturgy of the word and of the significance of its connection with the liturgy of the Eucharist. The technical preparation should make the readers more skilled in the art of reading publicly, either with the power of their own voice or with the help of sound equipment.

56. The psalmist, or cantor of the psalm, is responsible for singing, responsorially or directly, the chants between the readings - the psalm or other biblical canticle, the gradual and Alleluia, or other chant. The psalmist may, as occasion requires, intone the Alleluia and verse. (94)

Important for “Cantor” who proclaims through song, Psalm . . . and/or any who do so For carrying out the function of psalmist it is advantageous to have in each ecclesial community laypeople with the ability to sing and read with correct diction. The points made about the formation of readers apply to cantors as well.

57. The **commentator** also fulfills a genuine liturgical ministry, which consists in presenting to the congregation of the faithful, from a suitable place, relevant explanations and comments that are clear, of marked sobriety, meticulously prepared, and as a rule written out and approved beforehand by the celebrant. (95)

The Lector At Mass – USCCB (United States Conference of Catholic Bishops)

General Principles

Reading and Explaining the Word of God

When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel. Therefore, the readings from the Word of God are to be listened to reverently by everyone, for they are an element of the greatest importance in the Liturgy. Although in the readings from Sacred Scripture the Word of God is addressed to all people of whatever era and is understandable to them, a fuller understanding and a greater efficaciousness of the word is nevertheless fostered by a living commentary on the word, that is, by the Homily, as part of the liturgical action. (*General Instruction of the Roman Missal* [GIRM], no. 29)

Vocal Expression of the Different Texts

In texts that are to be pronounced in a loud and clear voice, whether by the Priest or the Deacon, or by a reader, or by everyone, the voice should correspond to the genre of the text itself, that is, depending upon whether it is a reading, a prayer, an explanatory comment, an acclamation, or a sung text; it should also be suited to the form of celebration and to the solemnity of the gathering. Consideration should also be given to the characteristics of different languages and of the culture of different peoples. (GIRM, no. 38)

Silence

The Liturgy of the Word is to be celebrated in such a way as to favor meditation, and so any kind of haste such as hinders recollection is clearly to be avoided. In the course of it, brief periods of silence are also appropriate, accommodated to the assembled congregation; by means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the First and Second Reading, and lastly at the conclusion of the Homily. (GIRM, no. 56)

NOTE (See also, “*The Liturgy of the Word*”, page 13):

- (1) *Be mindful to secure a replacement in the event you are unable to fulfill your assigned ministry.*
- (2) *Following the “Collect” (Opening Prayer), the Lector should then move toward the Sanctuary to approach the Ambo . . . they need not be moving prior to this . . . this allows for the prayer that was just prayed and given assent by the Assembly’s “Amen” to take hold in the hearts of those gathered.*
- (3) *Recognizing mobility issues for some, using the side of the Sanctuary with the handrail to enter is best. So that the Assembly may witness the reverence shown to the Altar, wait until you have entered the Sanctuary, then, reverence the Altar. After you have finished proclaiming and the people have responded, be reminded to turn, face the Altar, reverence, and then leave the way you entered.*
- (4) *For any for whom mobility is NOT an issue, you should approach the Sanctuary, taking a position at the center (in front of the Altar), reverence the Altar from that position, then, enter the Sanctuary and move toward the Ambo. After you have finished proclaiming and the people have responded, be reminded to leave the way you entered the Sanctuary, turn, face the Altar and reverence the Altar before returning to your place in the Assembly.*
- (5) *If the Lector will also be proclaiming the Responsorial Psalm, it is appropriate to “pause” for a few moments before beginning the Psalm . . . again, to allow the Word of God just proclaimed to take hold in the hearts of those gathered.*
- (6) *If the Responsorial Psalm is led by a Cantor or proclaimed by a Lector, and a second Reading follows, the Lector should allow for a few moments of silence before approaching the*

Sanctuary/Ambo to begin the second Reading, allowing for the Word of God either just proclaimed or sung to take hold in the hearts of those gathered.

- (7) *If announcing the Intercessions, begin to move (see 3 and 4 on page 11) as the Profession of Faith/Creed (“Symbol”) is nearing completion so that you may be in position for when these are introduced and ready to proceed.*
- (8) *Also helpful to read the “Introduction” to “Workbook for Lectors, Gospel Readers and Proclaimers of the Word” – LTP Publishing*

Scripture Readings

In the readings, the table of God’s Word is spread before the faithful, and the treasures of the Bible are opened to them. Hence, it is preferable that the arrangement of the biblical readings be maintained, for by them the unity of both Testaments and of salvation history is brought out. Nor is it lawful to replace the readings and Responsorial Psalm, which contain the Word of God, with other, non-biblical texts.

In the celebration of the Mass with the people, the readings are always read from the ambo.

The function of proclaiming the readings is by tradition not presidential but **ministerial**. Therefore the readings are to be read by a reader, but the Gospel by the Deacon or, in his absence, by another Priest. If, however, a Deacon or another Priest is not present, the Priest Celebrant himself should read the Gospel, and moreover, if no other suitable reader is present, the Priest Celebrant should also proclaim the other readings as well.

After each reading, whoever reads it pronounces the acclamation, and by means of the reply the assembled people give honor to the Word of God that they have received in faith and with gratitude. (GIRM, nos. 57-59)

The lector is instituted to proclaim the readings from Sacred Scripture, with the exception of the Gospel. He may also announce the intentions for the Universal Prayer and, in the absence of a psalmist, recite the Psalm between the readings.

(Reference Pg. 8, No. 51, above).

In the celebration of the Eucharist, the lector has his own proper function (cf. nos. 194-198), which he himself must carry out. (GIRM, no. 99)

In the absence of an instituted lector, other lay people may be deputed to proclaim the readings from Sacred Scripture, people who are truly suited to carrying out this function and carefully prepared, so that by their hearing the readings from the sacred texts the faithful may conceive in their hearts a sweet and living affection for Sacred Scripture. (GIRM, no. 101)

The Liturgy of the Word

After the Collect, all sit. The Priest may, very briefly, introduce the faithful to the Liturgy of the Word. Then the reader goes to the ambo and, from the Lectionary already placed there before Mass, proclaims the First Reading, to which all listen. At the end, the reader pronounces the acclamation *The word of the Lord*, and all reply, *Thanks be to God*.

Then a few moments of silence may be observed, if appropriate, so that all may meditate on what they have heard.

Then the psalmist or the reader proclaims the verses of the Psalm and the people make the response as usual.

If there is to be a Second Reading before the Gospel, the reader proclaims it from the ambo. All listen and at the end reply to the acclamation, as noted above (no. 128). Then, if appropriate, a few moments of silence may be observed. (GIRM, nos. 128-130)

Functions of the Lector

The Introductory Rites

Repeats what is found in the “Introductory Rites”, page 8, above.

The Liturgy of the Word

Repeats what is found in “The Liturgy of the Word”, pages 8-9, above.

The Concluding Rites

At the conclusion of the Mass, the lector does not process with the Book of the Gospels. The Lectionary is never carried in procession. The lector may join in the procession at the end of Mass in the same order as in the procession to the altar.



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Pray . . .

An Extraordinary Minister of Holy Communion's Prayer

**God of Love and Mercy,
with reverence and humility, I approach the Eucharist and this ministry. Grant me the
grace to help others encounter you in this sacrament. I ask through your son, Jesus
Christ our Lord.
Amen**

From the "General Instruction of the Roman Missal – Third Edition"

Norms For the Distribution of Holy Communion Under Both Kinds

The Purpose of These Norms

22. In response to a provision of the *General Instruction of the Roman Missal*, the United States Conference of Catholic Bishops herein describes the methods of distributing Holy Communion to the faithful under both kinds and approves the following norms, with the proper *recognitio* of the Apostolic See. **34** The purpose of these norms is to ensure the reverent and careful distribution of Holy Communion under both kinds.

The Minister of Holy Communion

26. By virtue of his sacred ordination, the bishop or Priest offers the sacrifice in the person of Christ, the Head of the Church. He receives gifts of bread and wine from the faithful, offers the sacrifice to God, and returns to them the very Body and Blood of Christ, as from the hands of Christ himself. **39** Thus bishops and Priests are considered the ordinary ministers of Holy Communion. In addition the Deacon who assists the bishop or Priest in distributing Communion is an ordinary minister of Holy Communion. When the Eucharist is distributed under both forms, "the Deacon himself administers the chalice." **40**

27. In every celebration of the Eucharist there should be a sufficient number of ministers for Holy Communion so that it can be distributed in an orderly and reverent manner. Bishops, Priests, and Deacons distribute Holy Communion by virtue of their office as ordinary ministers of the Body and Blood of the Lord. **41**

Extraordinary Ministers of Holy Communion

28. When the size of the congregation or the incapacity of the bishop, Priest, or Deacon requires it, the celebrant may be assisted by other bishops, Priests, or Deacons. **42** If such ordinary ministers of Holy Communion are not present, "the Priest may call upon extraordinary ministers to assist him, that is, duly instituted acolytes or even other faithful who have been duly deputed for this purpose. In case of necessity, the Priest may depute suitable faithful for this single occasion." **43** Extraordinary ministers of Holy Communion should receive sufficient spiritual, theological, and practical preparation to fulfill their role with knowledge and reverence. When recourse is had to Extraordinary Minister of Holy Communion, especially in the distribution of Holy Communion under both kinds, their number should not be increased beyond what is required for the orderly and reverent distribution of the Body and Blood of the Lord. In all matters such Extraordinary Ministers of Holy Communion should follow the guidance of the Diocesan Bishop.

Reverence

29. All ministers of Holy Communion should show the greatest reverence for the Most Holy Eucharist by their demeanor, their attire, and the manner in which they handle the consecrated bread or wine. Should there be any mishap—as when, for example, the consecrated wine is spilled from the chalice—then the affected "area . . . should be washed with water, and this water should be then poured into the sacrarium." **44**

NOTE (See also, "The Liturgy of the Word", pp. 12-13):

- (1) *Be mindful to secure a replacement in the event you are unable to fulfill your assigned ministry.*
- (2) *As soon as the "Lamb of God" (Breaking of the Bread) begins, you should move to a position in front of the Sanctuary (nearest the center whenever possible), "reverence" the Altar/Sacrament on the Altar, and enter the Sanctuary, taking your position on the side of the Sacrament you will be ministering (Body of Christ/Blood of Christ)*

- (3) *Recognizing mobility issues for some, using the side of the Sanctuary with the handrail to enter is best. So that the Assembly may witness the reverence shown to the Altar, wait until you have entered the Sanctuary, then, reverence the Altar.*
- (4) *IF you have completed distribution and you see that another “Body of Christ” station is needed or another “Precious Blood” station is needed, and you have some of the Blessed Sacrament remaining, proceed to that position that is empty to assist in finishing distribution to the Assembly.*
- (5) *Once you have completed distribution, return to the Sanctuary . . . place bowls/patens on their original tray and cups on their original tray. The Captain should take a position on the Tabernacle/Alcove side of the Sanctuary/Altar (this person can return any reserved Blessed Sacrament to the Tabernacle). ALL OTHER MINISTERS SHOULD MOVE TO THE AMBO SIDE OF THE SANCTUARY TO BE IN A POSITION TO ASSIST IN CONSUMING ANY PRECIOUS BLOOD THAT MAY BE REMAINING.*
- (6) *Be practical: If you can enter the Sanctuary without crossing over behind the Presider’s back, that is best.*
- (7) *When leaving the Sanctuary, unless you need to use the handrail, all should exit toward the front of the Sanctuary, down the steps, turn together facing the Altar, reverence the Altar, then return to your places in the Assembly.*



**Our Lady of Victory Roman Catholic
Parish**

**Afternoon of Prayer and Renewal for
Liturgical Ministers**



*From the “General Instruction of the Roman Missal – Third Edition”
and other Church “instructions” that pertain to the whole of the Celebration of
Eucharist/The Mass*

Chapter II: The Structure Of The Mass, Its Elements, And Its Parts

I. The General Structure of the Mass

27. At Mass or the Lord’s Supper the People of God is called together, with a Priest presiding and acting in the person of Christ, to celebrate the memorial of the Lord or Eucharistic Sacrifice.[37] In an outstanding way there applies to such a local gathering of the holy Church the promise of Christ: “Where two or three are gathered in my name, there am I in their midst” (Mt 18:20). For in the celebration of Mass, in which the Sacrifice of the Cross is perpetuated,[38] Christ is really present in the very assembly gathered in his name, in the person of the minister, in his word, and indeed substantially and uninterruptedly under the Eucharistic species.[39]

28. The Mass consists in some sense of two parts, namely the Liturgy of the Word and the Liturgy of the Eucharist, these being so closely interconnected that they form but one single act of worship.[40] For in the Mass is spread the table both of God’s Word and of the Body of Christ, and from it the faithful are to be instructed and refreshed.[41] There are also certain rites that open and conclude the celebration.

II. The Different Elements of the Mass

Reading and Explaining the Word of God

29. When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel.

Therefore, the readings from the Word of God are to be listened to reverently by everyone, for they are an element of the greatest importance in the Liturgy. Although in the readings from Sacred Scripture the Word of God is addressed to all people of whatever era and is understandable to them, a fuller understanding and a greater efficaciousness of the word is

nevertheless fostered by a living commentary on the word, that is, by the Homily, as part of the liturgical action.[42]

The Prayers and Other Parts Pertaining to the Priest

30. Among those things assigned to the Priest, the prime place is occupied by the Eucharistic Prayer, which is the high point of the whole celebration. Next are the orations, that is to say, the Collect, the Prayer over the Offerings, and the Prayer after Communion. These prayers are addressed to God by the Priest who presides over the assembly in the person of Christ, in the name of the entire holy people and of all present.[43] Hence they are rightly called the “presidential prayers.”

31. Likewise it is also for the Priest, in the exercise of his office of presiding over the gathered assembly, to offer certain explanations that are foreseen in the rite itself. Where this is laid down by the rubrics, the celebrant is permitted to adapt them somewhat so that they correspond to the capacity for understanding of those participating. However, the Priest should always take care to keep to the sense of the explanatory text given in the Missal and to express it in just a few words. It is also for the presiding Priest to regulate the Word of God and to impart the final blessing. He is permitted, furthermore, in a very few words, to give the faithful an introduction to the Mass of the day (after the initial Greeting and before the Penitential Act), to the Liturgy of the Word (before the readings), and to the Eucharistic Prayer (before the Preface), though never during the Eucharistic Prayer itself; he may also make concluding comments regarding the entire sacred action before the Dismissal.

32. The nature of the “presidential” parts requires that they be spoken in a loud and clear voice and that everyone listen to them attentively.[44] Therefore, while the Priest is pronouncing them, there should be no other prayers or singing, and the organ or other musical instruments should be silent.

33. For the Priest, as the one who presides, expresses prayers in the name of the Church and of the assembled community; but at times he prays only in his own name, asking that he may exercise his ministry with greater attention and devotion. Prayers of this kind, which occur before the reading of the Gospel, at the Preparation of the Gifts, and also before and after the Communion of the Priest, are said quietly.

Other Formulas Occurring during the Celebration

34. Since the celebration of Mass by its nature has a “communitarian” character,[45] both the dialogues between the Priest and the assembled faithful, and the acclamations are of great significance:[46] for they are not simply outward signs of communal celebration but foster and bring about communion between Priest and people.

35. The acclamations and the responses of the faithful to the Priest’s greetings and prayers constitute that level of active participation that is to be made by the assembled faithful in every form of the Mass, so that the action of the whole community may be clearly expressed and fostered.[47]

36. Other parts, most useful for expressing and fostering the active participation of the faithful, and which are assigned to the whole gathering, include especially the Penitential Act, the Profession of Faith, the Universal Prayer, and the Lord's Prayer.

37. Finally, among other formulas:

- a) Some constitute an independent rite or act, such as the Gloria in excelsis (Glory to God in the highest), the Responsorial Psalm, the Alleluia and Verse before the Gospel, the Sanctus (Holy, Holy, Holy), the Memorial Acclamation, and the chant after Communion;
- b) Others, on the other hand, accompany some other rite, such as the chants at the Entrance, at the Offertory, at the fraction (Agnus Dei, Lamb of God) and at Communion.

The Manner of Pronouncing the Different Texts

38. In texts that are to be pronounced in a loud and clear voice, whether by the Priest or the Deacon, or by a reader, or by everyone, the voice should correspond to the genre of the text itself, that is, depending upon whether it is a reading, a prayer, an explanatory comment, an acclamation, or a sung text; it should also be suited to the form of celebration and to the solemnity of the gathering. Consideration should also be given to the characteristics of different languages and of the culture of different peoples.

Therefore, in the rubrics and in the norms that follow, words such as “say” and “proclaim” are to be understood either of **singing or of reciting**, with due regard for the principles stated here above.

The Importance of Singing

39. The Christian faithful who come together as one in expectation of the Lord's coming are instructed by the Apostle Paul to sing together Psalms, hymns, and spiritual canticles (cf. Col 3:16). Singing is the sign of the heart's joy (cf. Acts 2:46). Thus St. Augustine says rightly, “Singing is for one who loves,”^[48] and there is also an ancient proverb: “Whoever sings well prays twice over.”

40. Great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of peoples and abilities of each liturgical assembly. Although it is not always necessary (e.g., in weekday Masses) to sing all the texts that are in principle meant to be sung, every care should be taken that singing by the ministers and the people not be absent in celebrations that occur on Sundays and on Holydays of Obligation.

However, in the choosing of the parts actually to be sung, preference is to be given to those that are of greater importance and especially to those which are to be sung by the Priest or the Deacon or a reader, with the people replying, or by the Priest and people together.^[49]

41. The main place should be given, all things being equal, to Gregorian chant, as being proper to the Roman Liturgy. Other kinds of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful.^[50]

Since the faithful from different countries come together ever more frequently, it is desirable that they know how to sing together at least some parts of the Ordinary of the Mass in Latin, especially the Profession of Faith and the Lord's Prayer, according to the simpler settings. [\[51\]](#)

Gestures and Bodily Posture

42. The gestures and bodily posture of both the Priest, the Deacon, and the ministers, and also of the people, must be conducive to making the entire celebration resplendent with beauty and noble simplicity, to making clear the true and full meaning of its different parts, and to fostering the participation of all. [\[52\]](#) Attention must therefore be paid to what is determined by this General Instruction and by the traditional practice of the Roman Rite and to what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice.

A common bodily posture, to be observed by all those taking part, is a sign of the unity of the members of the Christian community gathered together for the Sacred Liturgy, for it expresses the intentions and spiritual attitude of the participants and also fosters them.

43. The faithful should stand from the beginning of the Entrance Chant, or while the Priest approaches the altar, until the end of the Collect; for the Alleluia Chant before the Gospel; while the Gospel itself is proclaimed; during the Profession of Faith and the Universal Prayer; and from the invitation, Orate, fratres (Pray, brethren), before the Prayer over the Offerings until the end of Mass, except at the places indicated here below.

The faithful should sit, on the other hand, during the readings before the Gospel and the Responsorial Psalm and for the Homily and during the Preparation of the Gifts at the Offertory; and, if appropriate, they may sit or kneel during the period of sacred silence after Communion.

In the Dioceses of the United States of America, they should kneel beginning after the singing or recitation of the Sanctus (Holy, Holy, Holy) until after the Amen of the Eucharistic Prayer, except when prevented on occasion by ill health, or for reasons of lack of space, of the large number of people present, or for another reasonable cause. However, those who do not kneel ought to make a profound bow when the Priest genuflects after the Consecration. The faithful kneel after the Agnus Dei (Lamb of God) unless the Diocesan Bishop determines otherwise. [\[53\]](#) ***In the Diocese of Cleveland, both Bishops have directed that after the Agnus Dei (Lamb of God) the faithful are to remain standing until the conclusion of the Communion Rite, unless unable to.***

For the sake of uniformity in gestures and bodily postures during one and the same celebration, the faithful should follow the instructions which the Deacon, a lay minister, or the Priest gives, according to what is laid down in the Missal.

44. Among gestures are included also actions and processions, by which the Priest, with the Deacon and ministers, goes to the altar; the Deacon carries the Evangeliary or Book of the Gospels to the ambo before the proclamation of the Gospel; the faithful bring up the gifts and

come forward to receive Communion. It is appropriate that actions and processions of this sort be carried out with decorum while the chants proper to them are sung, in accordance with the norms laid down for each.

Silence

45. Sacred silence also, as part of the celebration, is to be observed at the designated times.^[54] Its nature, however, depends on the moment when it occurs in the different parts of the celebration. For in the Penitential Act and again after the invitation to pray, individuals recollect themselves; whereas after a reading or after the Homily, all meditate briefly on what they have heard; then after Communion, they praise God in their hearts and pray to him. Even before the celebration itself, it is a praiseworthy practice for silence to be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred celebration in a devout and fitting manner.

III. The Individual Parts of the Mass

A) The Introductory Rites

46. The rites that precede the Liturgy of the Word, namely, the Entrance, the Greeting, the Penitential Act, the Kyrie, the Gloria in excelsis (Glory to God in the highest) and Collect, have the character of a beginning, an introduction, and a preparation. Their purpose is to ensure that the faithful, who come together as one, establish communion and dispose themselves properly to listen to the Word of God and to celebrate the Eucharist worthily.

In certain celebrations that are combined with Mass according to the norms of the liturgical books, the Introductory Rites are omitted or take place in a particular way.

The Entrance

47. When the people are gathered, and as the Priest enters with the Deacon and ministers, the Entrance Chant begins. Its purpose is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical time or festivity, and accompany the procession of the Priest and ministers.

48. This chant is sung alternately by the choir and the people or similarly by a 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 Missal or the antiphon with its Psalm from the Graduale Romanum, as set to music there or in another setting; (2) the antiphon and Psalm of the Graduale Simplex for the liturgical time; (3) a chant 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) another liturgical chant that is suited to the sacred action, the day, or the time of year, similarly approved by the Conference of Bishops or the Diocesan Bishop.

If there is no singing at the Entrance, the antiphon given in the Missal is recited either by the faithful, or by some of them, or by a reader; otherwise, it is recited by the Priest himself, who may even adapt it as an introductory explanation (cf. no. 31).

Reverence to the Altar and Greeting of the Assembled People

49. When they have arrived at the sanctuary, the Priest, the Deacon, and the ministers reverence the altar with a profound bow.

Moreover, as an expression of veneration, the Priest and Deacon then kiss the altar itself; the Priest, if appropriate, also incenses the cross and the altar.

50. When the Entrance Chant is concluded, the Priest stands at the chair and, together with the whole gathering, signs himself with the Sign of the Cross. Then by means of the Greeting he signifies the presence of the Lord to the assembled community. By this greeting and the people's response, the mystery of the Church gathered together is made manifest.

After the greeting of the people, the Priest, or the Deacon, or a lay minister may very briefly introduce the faithful to the Mass of the day.

The Penitential Act

51. After this, the Priest calls upon the whole community to take part in the Penitential Act, which, after a brief pause for silence, it does by means of a formula of general confession. The rite concludes with the Priest's absolution, which, however, lacks the efficacy of the Sacrament of Penance.

From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism. [\[55\]](#)

The Kyrie, Eleison

52. After the Penitential Act, the Kyrie, eleison (Lord, have mercy), is always begun, unless it has already been part of the Penitential Act. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is usually executed by everyone, that is to say, with the people and the choir or cantor taking part in it.

Each acclamation is usually pronounced twice, though it is not to be excluded that it 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 Penitential Act, a "trope" precedes each acclamation.

The Gloria in Excelsis

53. The Gloria in excelsis (Glory to God in the highest) is a most ancient and venerable hymn by which the Church, gathered 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. It 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 everybody together or by two choirs responding one to the other.

It is sung or said on Sundays outside Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character.

The Collect

54. Next the Priest calls upon the people to pray and everybody, together with the Priest, observes a brief silence so that they may become aware of being in God's presence and may call to mind their intentions. Then the Priest pronounces the prayer usually called the "Collect" and through which the character of the celebration finds expression. By an ancient tradition of the Church, the Collect prayer is usually addressed to God the Father, through Christ, in the Holy Spirit,[\[56\]](#) and is concluded with a Trinitarian ending, or longer ending, in the following manner:

- If the prayer is directed to the Father: Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever;
- If it is directed to the Father, but the Son is mentioned at the end: Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever;
- If it is directed to the Son: Who live and reign with God the Father in the unity of the Holy Spirit, one God, for ever and ever.

The people, joining in this petition, make the prayer their own by means of the acclamation Amen.

At Mass only a single Collect is ever said.

B) The Liturgy of the Word

55. The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. As for the Homily, the Profession of Faith, and the Universal Prayer, they develop and conclude it. For in the readings, as explained by the Homily, God speaks to his people,[\[57\]](#) opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through his word in the midst of the faithful.[\[58\]](#) By silence and by singing, the people make this divine word their own, and affirm their adherence to it by means of the Profession of Faith; finally, having been nourished by the divine word, the people pour out their petitions by means of the Universal Prayer for the needs of the whole Church and for the salvation of the whole world.

Silence

56. The Liturgy of the Word is to be celebrated in such a way as to favor meditation, and so any kind of haste such as hinders recollection is clearly to be avoided. In the course of it, brief periods of silence are also appropriate, accommodated to the assembled congregation; by

means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the First and Second Reading, and lastly at the conclusion of the Homily.^[59]

The Biblical Readings

57. In the readings, the table of God's Word is spread before the faithful, and the treasures of the Bible are opened to them.^[60] Hence, it is preferable that the arrangement of the biblical readings be maintained, for by them the unity of both Testaments and of salvation history is brought out. Nor is it lawful to replace the readings and Responsorial Psalm, which contain the Word of God, with other, non-biblical texts.^[61]

58. In the celebration of the Mass with the people, the readings are always read from the ambo.

59. The function of proclaiming the readings is by tradition not presidential but ministerial. Therefore the readings are to be read by a reader, but the Gospel by the Deacon or, in his absence, by another Priest. If, however, a Deacon or another Priest is not present, the Priest Celebrant himself should read the Gospel, and moreover, if no other suitable reader is present, the Priest Celebrant should also proclaim the other readings as well.

After each reading, whoever reads it pronounces the acclamation, and by means of the reply the assembled people give honor to the Word of God that they have received in faith and with gratitude.

60. The reading of the Gospel constitutes the high point of the Liturgy of the Word. The Liturgy itself teaches the great reverence that is to be shown to this reading by setting it off from the other readings with special marks of honor, by the fact of which minister is appointed to proclaim it and by the blessing or prayer with which he prepares himself; and also by the fact that through their acclamations the faithful acknowledge and confess that Christ is present and is speaking to them and stand as they listen to the reading; and by the mere fact of the marks of reverence that are given to the Book of the Gospels.

The Responsorial Psalm

61. After the First Reading follows the Responsorial Psalm, which is an integral part of the Liturgy of the Word and which has great liturgical and pastoral importance, since it fosters meditation on the Word of God.

The Responsorial Psalm should correspond to each reading and should usually be taken from the Lectionary.

It is preferable for the Responsorial Psalm to be sung, at least as far as the people's response is concerned. Hence the psalmist, or cantor of the Psalm, sings the Psalm verses at the ambo or another suitable place, while the whole congregation sits and listens, normally taking part by means of the response, except when the Psalm is sung straight through, that is, without a response. However, in order that the people may be able to sing the Psalm response more easily, texts of some responses and Psalms have been chosen for the different times of the year

or for the different categories of Saints. These may be used instead of the text corresponding to the reading whenever the Psalm is sung. If the Psalm cannot be sung, then it should be recited in a way that is particularly suited to fostering meditation on the Word of God.

In the Dioceses of the United States of America, instead of the Psalm assigned in the Lectionary, there may be sung either the Responsorial Gradual from the *Graduale Romanum*, or the Responsorial Psalm or the Alleluia Psalm from the *Graduale Simplex*, as described in these books, or an antiphon and Psalm from another collection of Psalms and antiphons, including Psalms arranged in metrical form, providing that they have been approved by the Conference of Bishops or the Diocesan Bishop. Songs or hymns may not be used in place of the Responsorial Psalm.

The Acclamation before the Gospel

62. After the reading that immediately precedes the Gospel, the Alleluia or another chant laid down by the rubrics is sung, as the liturgical time requires. An acclamation of this kind constitutes a rite or act in itself, by which the gathering of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and profess their faith by means of the chant. It is sung by everybody, standing, and is led by the choir or a cantor, being repeated as the case requires. The verse, on the other hand, is sung either by the choir or by a cantor.

a) The Alleluia is sung in every time of year other than Lent. The verses are taken from the Lectionary or the *Graduale*.

b) During Lent, instead of the Alleluia, the Verse before the Gospel as given in the Lectionary is sung. It is also possible to sing another Psalm or Tract, as found in the *Graduale*.

63. When there is only one reading before the Gospel:

a) during a time of year when the Alleluia is prescribed, either an Alleluia Psalm or the Responsorial Psalm followed by the Alleluia with its verse may be used;

b) during a time of year when the Alleluia is not foreseen, either the Psalm and the Verse before the Gospel or the Psalm alone may be used;

c) the Alleluia or the Verse before the Gospel, if not sung, may be omitted.

64. The Sequence which, except on Easter Sunday and on Pentecost Day, is optional, is sung before the Alleluia.

The Homily

65. The Homily is part of the Liturgy and is highly recommended,^[62] for it is necessary for the nurturing of the Christian life. It should be an explanation of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of

the listeners.^[63]

66. The Homily should ordinarily be given by the Priest Celebrant himself or be entrusted by him to a concelebrating Priest, or from time to time and, if appropriate, to the Deacon, but never to a lay person.[\[64\]](#) In particular cases and for a just cause, the Homily may even be given by a Bishop or a Priest who is present at the celebration but cannot concelebrate.

On Sundays and Holydays of Obligation there is to be a Homily at every Mass that is celebrated with the people attending, and it may not be omitted without a grave reason. On other days it is recommended, especially on the weekdays of Advent, Lent, and Easter Time, as well as on other festive days and occasions when the people come to church in greater numbers.[\[65\]](#)

It is appropriate for a brief period of silence to be observed after the Homily.

The Profession of Faith

67. The purpose of the Creed or Profession of Faith is that the whole gathered people may respond to the Word of God proclaimed in the readings taken from Sacred Scripture and explained in the Homily and that they may also honor and confess the great mysteries of the faith by pronouncing the rule of faith in a formula approved for liturgical use and before the celebration of these mysteries in the Eucharist begins.

68. The Creed is to be sung or said by the Priest together with the people on Sundays and Solemnities. It may be said also at particular celebrations of a more solemn character.

If it is sung, it is intoned by the Priest or, if appropriate, by a cantor or by the choir. It is then sung either by everybody together or by the people alternating with the choir.

If it is not sung, it is to be recited by everybody together or by two choirs responding one to the other.

The Universal Prayer

69. In the Universal Prayer or Prayer of the Faithful, the people respond in some sense to the Word of God which they have received in faith and, exercising the office of their baptismal Priesthood, offer prayers to God for the salvation of all. It is desirable that there usually be such a form of prayer in Masses celebrated with the people, so that petitions may be offered for holy Church, for those who govern with authority over us, for those weighed down by various needs, for all humanity, and for the salvation of the whole world.[\[66\]](#)

70. The series of intentions is usually to be:

- a) for the needs of the Church;
- b) for public authorities and the salvation of the whole world;
- c) for those burdened by any kind of difficulty;
- d) for the local community.

Nevertheless, in any particular celebration, such as a Confirmation, a Marriage, or at a Funeral, the series of intentions may be concerned more closely with the particular occasion.

71. It is for the Priest Celebrant to regulate this prayer from the chair. He himself begins it with a brief introduction, by which he calls upon the faithful to pray, and likewise he concludes it with an oration. The intentions announced should be sober, be composed with a wise liberty and in few words, and they should be expressive of the prayer of the entire community.

They are announced from the ambo or from another suitable place, by the Deacon or by a cantor, a reader, or one of the lay faithful.^[67]

The people, for their part, stand and give expression to their prayer either by an invocation said in common after each intention or by praying in silence.

C) The Liturgy of the Eucharist

72. At the Last Supper Christ instituted the Paschal Sacrifice and banquet, by which the Sacrifice of the Cross is continuously made present in the Church whenever the Priest, representing Christ the Lord, carries out what the Lord himself did and handed over to his disciples to be done in his memory.^[68]

For Christ took the bread and the chalice, gave thanks, broke the bread and gave it to his disciples, saying: Take, eat and drink: this is my Body; this is the chalice of my Blood. Do this in memory of me. Hence, the Church has arranged the entire celebration of the Liturgy of the Eucharist in parts corresponding to precisely these words and actions of Christ, namely:

- a) At the Preparation of the Gifts, bread and wine with water are brought to the altar, the same elements, that is to say, which Christ took into his hands.
- b) In the Eucharistic Prayer, thanks is given to God for the whole work of salvation, and the offerings become the Body and Blood of Christ.
- c) Through the fraction and through Communion, the faithful, though many, receive from the one bread the Lord's Body and from the one chalice the Lord's Blood in the same way that the Apostles received them from the hands of Christ himself.

The Preparation of the Gifts

73. At the beginning of the Liturgy of the Eucharist the gifts which will become Christ's Body and Blood are brought to the altar.

First of all, the altar or Lord's table, which is the center of the whole Liturgy of the Eucharist,^[69] is made ready when on it are placed the corporal, purificator, Missal, and chalice (unless this last is prepared at the credence table).

The offerings are then brought forward. It is a praiseworthy practice for the bread and wine to be presented by the faithful. They are then accepted at an appropriate place by the Priest or the Deacon to be carried to the altar. Even though the faithful no longer bring from their own possessions the bread and wine intended for the liturgy as was once the case, nevertheless the rite of carrying up the offerings still keeps its spiritual efficacy and significance.

Even money or other gifts for the poor or for the Church, brought by the faithful or collected in the church, are acceptable; given their purpose, they are to be put in a suitable place away from the Eucharistic table.

74. The procession bringing the gifts is accompanied by the Offertory Chant (cf. no. 37 b), 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 (cf. no. 48). Singing may always accompany the rite at the Offertory, even when there is no procession with the gifts.

75. The bread and wine are placed on the altar by the Priest to the accompaniment of the prescribed formulas; the Priest may incense the gifts placed on the altar and then incense the cross and the altar itself, so as to signify the Church's offering and prayer rising like incense in the sight of God. Next, the Priest, because of his sacred ministry, and the people, by reason of their baptismal dignity, may be incensed by the Deacon or by another minister.

76. Then the Priest washes his hands at the side of the altar, a rite in which the desire for interior purification finds expression.

The Prayer over the Offerings

77. Once the offerings have been placed on the altar and the accompanying rites completed, by means of the invitation to pray with the Priest and by means of the Prayer over the Offerings, the Preparation of the Gifts is concluded and preparation made for the Eucharistic Prayer.

At Mass, a single Prayer over the Offerings is said, and it ends with the shorter conclusion, that is: Through Christ our Lord. If, however, the Son is mentioned at the end of this prayer, the conclusion is: Who lives and reigns for ever and ever.

The people, joining in this petition, make the prayer their own by means of the acclamation Amen.

The Eucharistic Prayer

78. Now the center and high point of the entire celebration begins, namely, the Eucharistic Prayer itself, that is, the prayer of thanksgiving and sanctification. The Priest calls upon the people to lift up their hearts towards the Lord in prayer and thanksgiving; he associates the people 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 this Prayer is that the whole congregation of the faithful joins with Christ in confessing the great deeds of God and in the offering of Sacrifice. The Eucharistic Prayer requires that everybody listens to it with reverence and in silence.

79. The main elements of which the Eucharistic Prayer consists may be distinguished from one another in this way:

a) The thanksgiving (expressed especially in the Preface), in which the Priest, in the name of the whole of the holy people, glorifies God the Father and gives thanks to him for the

whole work of salvation or for some particular aspect of it, according to the varying day, festivity, or time of year.

- b) The acclamation, by which the whole congregation, joining with the heavenly powers, sings the Sanctus (Holy, Holy, Holy). This acclamation, which constitutes part of the Eucharistic Prayer itself, is pronounced by all the people with the Priest.
- c) The epiclesis, in which, by means of particular invocations, the Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ's Body and Blood, and that the unblemished sacrificial Victim to be consumed in Communion may be for the salvation of those who will partake of it.
- d) The institution narrative and Consecration, by which, by means of the words and actions of Christ, that Sacrifice is effected which Christ himself instituted during the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to the Apostles to eat and drink, and leaving with the latter the command to perpetuate this same mystery.
- e) The anamnesis, by which the Church, fulfilling the command that she received from Christ the Lord through the Apostles, celebrates the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection, and Ascension into heaven.
- f) The oblation, by which, in this very memorial, the Church, in particular that gathered here and now, offers the unblemished sacrificial Victim in the Holy Spirit to the Father. The Church's intention, indeed, is that the faithful not only offer this unblemished sacrificial Victim but also learn to offer their very selves,^[70] and so day by day to be brought, through the mediation of Christ, into unity with God and with each other, so that God may at last be all in all.^[71]
- g) The intercessions, by which expression is given to the fact that the Eucharist is celebrated in communion with the whole Church, of both heaven and of earth, and that the oblation is made for her and for all her members, living and dead, who are called to participate in the redemption and salvation purchased by the Body and Blood of Christ.
- h) The concluding doxology, by which the glorification of God is expressed and which is affirmed and concluded by the people's acclamation Amen.

The Communion Rite

80. Since the celebration of the Eucharist is the Paschal Banquet, it is desirable that in accordance with the Lord's command his Body and Blood should be received as spiritual food by those of the faithful who are properly disposed. This is the sense of the fraction and the other preparatory rites by which the faithful are led more immediately to Communion.

The Lord's Prayer

81. In the Lord's Prayer a petition is made for daily bread, which for Christians means principally the Eucharistic Bread, and entreating also purification from sin, so that what is holy may in truth be given to the holy. The Priest pronounces the invitation to the prayer, and

all the faithful say the prayer with him; then the Priest alone adds the embolism, which the people conclude by means of the doxology. The embolism, developing the last petition of the Lord's Prayer itself, asks for deliverance from the power of evil for the whole community of the faithful.

The invitation, the Prayer itself, the embolism, and the doxology by which the people conclude these things are sung or are said aloud.

The Rite of Peace

82. There follows the Rite of Peace, by which the Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament.

As for the actual sign of peace to be given, the manner is to be established by the Conferences of Bishops in accordance with the culture and customs of the peoples. However, it is appropriate that each person, in a sober manner, offer the sign of peace only to those who are nearest.

**CONGREGATION FOR DIVINE WORSHIP
AND THE DISCIPLINE OF THE SACRAMENT
INSTRUCTION**

Redemptionis Sacramentum

***On certain matters to be observed or to be avoided
regarding the Most Holy Eucharist***

[71.] The practice of the Roman Rite is to be maintained according to which the peace is extended shortly before Holy Communion. For according to the tradition of the Roman Rite, this practice does not have the connotation either of reconciliation or of a remission of sins, but instead signifies peace, communion and charity before the reception of the Most Holy Eucharist.[\[151\]](#) It is rather the Penitential Act to be carried out at the beginning of Mass (especially in its first form) which has the character of reconciliation among brothers and sisters.

[72.] It is appropriate “that each one give the sign of peace only to those who are nearest and in a sober manner”. “The Priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration. He does likewise if for a just reason he wishes to extend the sign of peace to some few of the faithful”. “As regards the sign to be exchanged, the manner is to be established by the Conference of Bishops in accordance with the dispositions and customs of the people”, and their acts are subject to *therecognitio* of the Apostolic See.[\[152\]](#)

The Fraction of the Bread

83. The Priest breaks the Eucharistic Bread, with the assistance, if the case requires, of the Deacon or a concelebrant. The gesture of breaking bread done by Christ at the Last Supper, which in apostolic times gave the entire Eucharistic Action its name, signifies that the many faithful are made one body (1 Cor 10:17) by receiving Communion from the one Bread of Life, which is Christ, who for the salvation of the world died and rose again. The fraction or breaking of bread is begun after the sign of peace and is carried out with proper reverence, and should not be unnecessarily prolonged or accorded exaggerated importance. This rite is reserved to the Priest and the Deacon.

The Priest breaks the Bread and puts a piece of the host into the chalice to signify the unity of the Body and Blood of the Lord in the work of salvation, namely, of the Body of Jesus Christ, living and glorious. The supplication *Agnus Dei* (Lamb of God) is usually sung by the choir

or cantor with the congregation replying; or at least recited aloud. This invocation accompanies the fraction of the bread and, for this reason, may be repeated as many times as necessary until the rite has been completed. The final time it concludes with the words grant us peace.

Communion

84. The Priest prepares himself by a prayer, said quietly, so that he may fruitfully receive the Body and Blood of Christ. The faithful do the same, praying silently. Then the Priest shows the faithful the Eucharistic Bread, holding it over the paten or over the chalice, and invites them to the banquet of Christ; and along with the faithful, he then makes an act of humility, using the prescribed words from the Gospels.

85. It is most desirable that the faithful, just as the Priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that, in the cases where this is foreseen, they partake of the chalice (cf. no. 283), so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated.[\[72\]](#)

86. While the Priest is receiving the Sacrament, the Communion Chant is begun, its purpose being to express the spiritual union of the communicants by means of the unity of their voices, to show gladness of heart, and to bring out more clearly the "communitarian" character of the procession to receive the Eucharist. The singing is prolonged for as long as the Sacrament is being administered to the faithful.[\[73\]](#) However, if 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.

87. In the Dioceses of the United States of America, there are four options for singing at Communion: (1) the antiphon from the Missal or the antiphon with its Psalm from the Graduale Romanum, as set to music there or in another musical setting; (2) the antiphon with Psalm from the Graduale Simplex of the liturgical time; (3) a chant 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) some other suitable liturgical chant (cf. no. 86) approved by the Conference of Bishops or the Diocesan Bishop. This is sung either by the choir alone or by the choir or a cantor with the people.

However, if there is no singing, the antiphon given in the Missal may be recited either by the faithful, or by some of them, or by a reader; otherwise, it is recited by the Priest himself after he has received Communion and before he distributes Communion to the faithful.

88. When the distribution of Communion is over, if appropriate, the Priest and faithful pray quietly for some time. If desired, a Psalm or other canticle of praise or a hymn may also be sung by the whole congregation.

89. To bring to completion the prayer of the People of God, and also to conclude the whole Communion Rite, the Priest pronounces the Prayer after Communion, in which he prays for the fruits of the mystery just celebrated.

At Mass a single Prayer after Communion is said, and it ends with the shorter conclusion; that is:

- if the prayer is directed to the Father: Through Christ our Lord;
- if it is directed to the Father, but the Son is mentioned at the end: Who lives and reigns for ever and ever;
- if it is directed to the Son: Who live and reign for ever and ever.

The people make the prayer their own by means of the acclamation Amen.

D) The Concluding Rites

90. To the Concluding Rites belong the following:

- a) brief announcements, should they be necessary;
- b) the Priest's Greeting and Blessing, which on certain days and occasions is expanded and expressed by the Prayer over the People or another more solemn formula;
- c) the Dismissal of the people by the Deacon or the Priest, so that each may go back to doing good works, praising and blessing God;
- d) 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.

NOTE: THERE IS NO INSTRUCTION FOR CONCLUDING WITH A SONG.

INSTRUCTION MUSIC AT THE CELEBRATION OF MASS IN THE DIOCESE OF CLEVELAND

1. Introduction

The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy. Holy Scripture, indeed, has bestowed praise upon sacred song, and the same may be said of the fathers of the Church and of the Roman pontiffs who in recent times, led by St. Pius X, have explained more precisely the ministerial function supplied by sacred music in the service of the Lord.

Therefore sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites. But the Church approves of all forms of true art having the needed qualities, and admits them into divine worship.¹

As an art placed at the service of communal prayer, liturgical music is part of the liturgical action, one that is “a particularly apt way to express a joyful heart, accentuating the solemnity of the celebration and fostering the sense of a common faith and a shared love.” The inestimable treasure of liturgical music is considered integral to worship because it is so closely bound to the liturgical texts.²

This Instruction flows from the above, from the *General Instruction of the Roman Missal* (GIRM), and other such teachings regarding music given to us by the Church and also embodies the following two principles:

The liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows.³

No other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.⁴

1 *Sacrosanctum Concilium* (SC), paragraph 112

2 Introduction to the Order of Mass: A Pastoral Resource of the Bishops' Committee on the Liturgy (2003), paragraph 40

3 SC, paragraph 14

4 SC, paragraph 22§3

2. Entrance Chant

When the people are gathered, and as the Priest enters with the Deacon and ministers, the Entrance Chant begins. Its purpose is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical time or festivity, and accompany the procession of the Priest and ministers.⁵

Upon the Priest Celebrant's arrival at the chair, finish the current verse in a strophic hymn, or end with the final refrain in a refrain/verse song. Avoid any instrumental extension at the conclusion of the song text.

3. Penitential Act

The Priest calls upon the whole community to take part in the Penitential Act, which, after a brief pause for silence, it does by means of a formula of general confession. The rite concludes with the Priest's absolution, which, however, lacks the efficacy of the Sacrament of Penance.⁶

After the Penitential Act, the Kyrie, eleison (Lord, have mercy), is always begun, unless it has already been part of the Penitential Act.⁷

The faithful are invited by the Priest to participate in the Penitential Act.

The Priest Celebrant leads form A or B of the Penitential Act, with the *Kyrie eleison* being sung or recited following the absolution.

The Priest, or a Deacon or another minister,⁸ may lead form C, in accord with the rubric which states that the *Kyrie eleison* is not repeated after the absolution.

4. Blessing and Sprinkling of Water

From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism.⁹

The Roman Missal indicates that an antiphon or other appropriate song is sung during the sprinkling.

At the conclusion, the *Gloria in excelsis* is sung or said on Sundays outside Advent and Lent.¹⁰

⁵ *General Instruction of the Roman Missal (GIRM) from The Roman Missal, © 2010, International Commission on English in the Liturgy, paragraph 47.*

⁶ GIRM 51

⁷ GIRM 52

⁸ Order of Mass, paragraph 6

⁹ GIRM 51

¹⁰ GIRM 53

5. Gloria in Excelsis

The Gloria in excelsis (Glory to God in the highest) is sung or said on Sundays outside Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character.

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 everybody together or by two choirs responding one to the other.¹¹

A through-composed (no refrain) setting of the *Gloria* is preferred since this respects the integrity of the text.

6. Responsorial Psalm

The Responsorial Psalm should correspond to each reading and should usually be taken from the Lectionary.

It is preferable for the Responsorial Psalm to be sung, at least as far as the people's response is concerned. Hence the psalmist, or the cantor of the Psalm, sings the Psalm verses at the ambo or another suitable place.

In the Dioceses of the United States of America, instead of the Psalm assigned in the Lectionary, there may be sung either the Responsorial Gradual from the Graduale Romanum, or the Responsorial Psalm or the Alleluia Psalm from the Graduale Simplex, as described in these books, or an antiphon and Psalm from another collection of Psalms and antiphons, including Psalms arranged in metrical form, providing that they have been approved by the Conference of Bishops or the Diocesan Bishop. Songs or hymns may not be used in place of the Responsorial Psalm.¹²

It is preferred that the Psalm is sung at the ambo given that the Psalm is Scripture.

¹¹ GIRM 53

¹² GIRM 61

7. The Acclamation before the Gospel

When the Deacon [or Priest who is to proclaim the Gospel] stands, the music for the Gospel Acclamation begins and all present stand.¹³

The Alleluia or another chant laid down by the rubrics is sung, as the liturgical time requires. An acclamation of this kind constitutes a rite or act in itself, by which the gathering of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and profess their faith by means of the chant. It is sung by everybody, standing, and is led by the choir or a cantor, being repeated as the case requires. The verse, on the other hand, is sung either by the choir or by a cantor.

a) *The Alleluia is sung in every time of year other than Lent. The verses are taken from the Lectionary or the Graduale.*

b) *During Lent, instead of the Alleluia, the Verse before the Gospel as given in the Lectionary is sung. It is also possible to sing another Psalm or Tract, as found in the Graduale.*¹⁴

The Gospel Acclamation is sung from a cantor stand or other suitable place, not from the ambo.

During Lent one of the eight prescribed acclamations listed in the Lectionary for Mass, section 223, is to be selected.

8. Offertory Chant

*The procession bringing the gifts is accompanied by the Offertory Chant (cf. 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 (cf. no. 48). Singing may always accompany the rite at the Offertory, even when there is no procession with the gifts.*¹⁵

The Offertory Chant is to conclude no later than when the lavabo (the celebrant's washing of hands) has been completed.

¹³ *Instruction: Deacon Assisting at Mass in the Diocese of Cleveland*, paragraph 17.

¹⁴ GIRM 62, 131

¹⁵ GIRM 74

9. Eucharistic Acclamations

There are three acclamations that are part of the Eucharistic Prayer: *Holy, Holy, Holy; Mystery of Faith; Amen.*

Only the texts approved for use in the Eucharistic Prayer, as found in the *Roman Missal* are to be used.

As of 27 November 2011, “*Christ has died, Christ is risen, Christ will come again*” will no longer be permitted as an acclamation for the Mystery of Faith.

Other songs [e.g. “*Keep in Mind*”(L. Deiss), “*Jesus, Remember Me*” (J. Berthier), “*We Remember*” (M. Haugen)] were never approved for use as the Mystery of Faith acclamation, thus they are not to be used.

10. Lamb of God

*This invocation accompanies the fraction of the bread and, for this reason, may be repeated as many times as necessary until the rite has been completed. The final time it concludes with the words grant us peace.*¹⁶

This chant is to begin when the Celebrant fractures the host and is to last only until the fraction is finished.

The trope *Agnus Dei (Lamb of God)* is to be repeated as many times as necessary until the rite has reached its conclusion, the last time ending with the words *dona nobis pacem (grant us peace)*.

¹⁶GIRM 83

11. Communion Chant

While the Priest is receiving the Sacrament, the Communion Chant is begun, its purpose being to express the spiritual union of the communicants by means of the unity of their voices, to show gladness of heart, and to bring out more clearly the “communitarian” character of the procession to receive the Eucharist. The singing is prolonged for as long as the Sacrament is being administered to the faithful.¹⁷

The Communion Chant begins while the priest is receiving the Sacrament.

The singing should last at least as long as the faithful are receiving Holy Communion.

In order to highlight the “communitarian” nature of receiving communion, there is to be only one song sung during the procession.¹⁸ Additional cantor, choral or instrumental verses might be added from other sources, but one reoccurring refrain should unify the distribution of Communion.

Provision needs to be taken to ensure singers and musicians can receive Communion with ease.¹⁹ Each parish/institution where Mass is celebrated is to develop a plan to ensure that this happens during the time of the distribution of Communion.

Communion is not to be distributed to singers and musicians after Mass.

12. Song of Praise After Communion

When the distribution of Communion is over, if appropriate, the Priest and faithful pray quietly for some time. If desired, a Psalm or other canticle of praise or a hymn may also be sung by the whole congregation.²⁰

The optional song of praise after Communion is not to be a choir piece or a piece sung by a soloist. All present must be involved in the singing of this song.

The text (and music) must be included in the worship aid or referenced on the hymn board.

13. Copyright Permissions

A reminder that copyright permission must be obtained and properly acknowledged in the worship aid for all printed music and texts.

¹⁷ GIRM 86

¹⁸ cf. GIRM 87

¹⁹ cf. GIRM 86

²⁰ GIRM 88

In order to fully implement the *General Instruction of the Roman Missal*, I, in accord with Canon 34, hereby promulgate the Instruction *Music at the Celebration of Mass in the Diocese of Cleveland* on 11 July 2011, with an implementation date of 14 September 2011.

Sister Therese Guerin Sullivan, SP Most Reverend Richard Lennon

11 July 2011

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