



GUIDELINES FOR
LITURGICAL MUSIC
(REVISED)

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(revised)

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FOREWORD

*I will bless the Lord at all times;
his praise shall continually be in my mouth.*
Psalm 34.1

When Christians gather in the name of Jesus to celebrate the mysteries of their faith, “their communal action, which is called liturgy, is composed of certain symbolic gestures (rites and sacraments) within which music and singing occupy a privileged place.” Mindful of the important place that singing has in a celebration as a necessary and integral part of the Liturgy,** *The General Instruction of the Roman Missal* (no. 393) reminds us that it is up to the Conferences of Bishops to “approve suitable musical settings, especially for the texts of the Ordinary of the Mass, for the people’s responses and acclamations, and for special rites that occur in the course of the Liturgical Year. Likewise it is for the Conference to judge which musical forms, melodies, and musical instruments may be lawfully admitted into divine worship, insofar as these are truly suitable for sacred use, or can be made suitable.”

In this resource, *Guidelines for Liturgical Music*, the Episcopal Commission for Liturgy and the Sacraments, assisted by the National Liturgy Office, aim to provide guidelines, which were approved by the Bishops of the English Sector of the Canadian Conference of Catholic Bishops. These guidelines may help the Church in Canada sing praises to the Lord when celebrating liturgies and to use musical styles, melodies, and musical instruments appropriate for the Church’s public prayer.

Episcopal Commission for Liturgy and the Sacraments

* See *Music in Christian Celebration. Points of Reference and Beliefs Held in Common – A document prepared by Universa Laus* (1980), no. 1.1, in *Music and Liturgy. The journal of the Society of Saint Gregory*, vol. 6/3-4 (Summer 1980) page 152.

** See SECOND VATICAN COUNCIL, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* (December 4, 1963) no. 112.

Abbreviations

Biblical books are referred to using the same abbreviations used in the New Revised Standard Version of the Bible.

AAS	<i>Acta Apostolicae Sedis, Commentarium officiale</i> (Typis polyglottis Vaticanis, Romae 1909–).
CBW II	<i>Catholic Book of Worship II</i> (CCCB – Concacan Inc., Ottawa, 1980).
CBW III	<i>Catholic Book of Worship III</i> (CCCB – Concacan Inc., Ottawa 1994).
CCCB	Canadian Conference of Catholic Bishops.
CLPCEF	Congregation of Divine Worship, <i>Circular Letter concerning the Preparation and Celebration of the Easter Feasts</i> (January 16, 1988).
CSEL	<i>Corpus Scriptorum Ecclesiasticorum Latinorum</i> (Hœlder- Pichler-Tempsky, vindobonæ 1866s).
GILH	<i>General Instruction of the Liturgy of the Hours.</i>
GIRM	<i>The General Instruction of the Roman Missal,</i> Canadian Edition, 2011.
GNLYC	<i>General Norms for the Liturgical Year and the Calendar</i> (February 14, 1969).
ICEL	International Committee on English in the Liturgy Corporation, a joint commission of Catholic bishops’ conferences.
JSSG	<i>The Journal of the Society of Saint Gregory.</i>
IML	Instruction on Music in the Liturgy, <i>Musicam sacram</i> (March 5, 1967).
OCF	<i>Order of Christian Funerals</i> (CCCB – Concacan Inc., Ottawa 1990).
OLM	<i>Ordo Lectionum Missae</i> , English translation prepared by ICEL from the second edition of the <i>Ordo Lectionum</i> <i>Missae</i> (1981), with Canadian wording. When numbers follow OLM, they refer to the Introduction.
PG	<i>Patrologiæ cursus completus: Series græca</i> , J.P. Migne, editor (Garnier fratres – J.P. Migne successors, Paris 1857-1866).
PL	<i>Patrologiæ cursus completus: Series latina</i> , J. P. Migne, editor, (Paris 1844-1855).
RCIA	<i>Rite of Christian Initiation of Adults</i> (CCCB – Concacan Inc., Ottawa 1987).
SC	Constitution on the Sacred Liturgy, <i>Sacrosanctum Concilium</i> (December 4, 1963).
SCWH	<i>Sunday Celebration of the Word and Hours</i> (CCCB – Concacan Inc., Ottawa 1995).

I MUSIC IN THE LITURGY

THE ROLE OF MUSIC IN THE LITURGY

Public Worship

1. Liturgy is the public act of worship of the believing community. In the liturgy we encounter God in word, in sacrament, and in the presider and assembly at prayer. In the liturgy – the great act of giving praise and glory to God – music is a most concrete and expressive way of announcing our belief and uniting our voices with one another.

The purpose of music in the liturgy is to give glory to God and to sanctify God's faithful people.

“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).”¹ Indeed it arises from joy and, if we look closer at it, from love.² Singing and making music belong to lovers.³ Convinced of our human need of praising God, the One we love, at all times, Saint Augustine states: “When the brethren are assembled in church, why should the time not be devoted to the singing of sacred songs, except of course during a reading or a sermon, or while the presiding minister is praying aloud, or the deacon is leading the joint prayer of the congregation? At other times not thus occupied, I do not see what could be a more excellent, useful, and holy exercise for a Christian congregation.”⁴

A Dimension of Communication

2. “There is also an ancient proverb: ‘Whoever sings well prays twice over’.”⁵ It is good to pray aloud in spoken voice. To lift that prayer into song shifts it to yet another dimension of communication. Think of the normal act of breathing. We open our mouths and breath drops in, filling our body cavities with

The singing of liturgical texts adds nobility to the words of our prayer.

1 *General Instruction of the Roman Missal*, no. 39.

2 See ST. AUGUSTINE OF HIPPO, *Sermo* 34 (A.D. 420, preached in Carthage to the ancestors), 1: [*Patrologiae cursus completus: Series latina*, J. P. Migne, editor, Paris, 1844-1855] 38, 210: *Canticum res est hilaritatis et si diligentius consideremus, res est amoris.*

3 See ST. AUGUSTINE OF HIPPO, *Sermo* 33 (A.D. 405-411, on Psalm 144.9 – “I will sing a new song to you, O God”), 1: PL 38, 207: *Cantare et psallere negotium esse solet amantium.*

4 ST. AUGUSTINE OF HIPPO, *Letter* 55 (A.D. 400, to Januarius, regarding the celebration of Easter), 34: PL 33, 221; *Corpus Scriptorum Ecclesiasticorum Latinorum* 34, 2.

5 *GIRM* 39.

air. We simply channel that air into a vowel sound and song begins. Raising and lowering the pitch brings about melody. However, when we think of that air analogously as the breath of life, the Holy Spirit, we reach another level of understanding. As the breath of life gives birth to wonderful sounds within the assembly, our voices are united in prayer to the Father, with Christ and in the unity of the Holy Spirit.

A Corporate Act

3 Music is a communication medium that gathers up the distinctive qualities of each individual and weaves them into a whole. A single voice expresses the faith and love of one person. Communal song is shaped by the accumulation of many voices expressing faith and love. Therefore, communal song is a corporate act of prayer and praise.

Singing in the liturgy expresses and nurtures our love for one another. The unity of voices expresses the unity that exists among the members of Christ's body, the Church.

Documentation

4 The *General Instruction of the Roman Missal* offers many comments on the role of music during particular moments of the liturgy. The statement about the entrance song provides a good foundation for understanding the role of song in liturgical prayer.

The foremost reason for all song during the liturgy is to give praise and thanks to God. In addition, the purpose of the entrance song “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.”⁶

To Unite the Community

5 Congregational song unites not only our words and voices, but our hearts and minds.⁷ The hymn texts provide us with a common language with which to respond to God. If the texts are chosen from hymnals carefully prepared to serve the liturgy, then the words will indeed express our belief. The texts will also shape our understanding of God's gracious love, the redemptive act of Christ and the Spirit-filled community of disciples.

Hymn texts used in the liturgy give us a common language with which to express our common faith.

6 *GIRM*, no. 47.

7 See *GIRM*, no. 96; *SC* no. 112.

To Help Us Hear God's Word

6 Our hymn texts celebrate the various aspects of God's revelation in Jesus, in his ministry and paschal mystery, in the Church, in the saints and in the life of God's faithful people. Throughout the three-year cycle of the Lectionary readings, the life and mission of Jesus is presented according to the evangelist whose Gospel is proclaimed each Sunday. Hymns function as formative instruments, providing images and metaphors rooted in the Sacred Scriptures which call us to an ever more committed life as disciples of the Lord. Some texts include quotations of the Sacred Scriptures; others allude to scriptural images. Often hymn texts conclude with an exhortation to go forth to live the Gospel.

Hymn texts inspired by the scriptures nourish the faith of the liturgical assembly and lead its members to an ever more committed life as disciples of the Lord.

To Help Us Celebrate the Season

7 Some hymns have melodies that are used only during specific seasons, so the melody itself alerts us to certain narratives. As soon as the instruments intone *The First Nowell* a host of memories surface in our awareness, reminding us of past Christmas celebrations. Memory calls forth God's revealing presence in one's own particular life and within the life of the worshipping community.

A Means of Dialogue

8 Music also provides the assembly with a melody for its dialogue, either with God or with other ministers in the assembly. For example, during the Liturgy of the Eucharist, the preface dialogue engages the presiding priest and assembly in powerful dialogue which leads all to participate in their respective ways in the one great Eucharistic Prayer.

Preface Dialogue

The Lord be with you.

R. *And with your spirit.*

Lift up your hearts.

R. *We lift them up to the Lord.*

Note the action words: *lift up, give thanks*. The purpose of this dialogue (and also the Eucharistic Acclamations) is to draw the entire assembly into the act of giving thanks and praise to God. The best way of doing so is to sing these texts, lest their weekly or daily spoken repetition give way to monotony.

Let us give thanks to the Lord our God.

R. *It is right and just.*

Full, Conscious and Active Participation

9 Music in the liturgy is intended to foster the full, conscious and active participation of all the faithful in the Church's public prayer. By joining our hearts and minds together, knowing the mystery we celebrate and to whom we give praise and thanks, we are led to the kind of participation which is so earnestly desired by the pastors of the Church.

Mother Church earnestly desires that all the faithful should be led to that full, conscious and active participation in the liturgical celebrations which is demanded by the very nature of the liturgy.

SC, no. 14

Music is integral to the structure of all of our liturgical rites and therefore, integral to our worship of God.

THE MINISTERS OF MUSIC

The Assembly

10 The primary minister of music is the assembly itself. Every member of the assembly is called to participate in the liturgy by way of acclamations, responses, psalms, antiphons and other songs.⁸ With the support of competent music ministers, the entire assembly is enabled to voice its song of praise to the God of salvation. By joining their voices in song the members of the assembly express their unity in Christ,⁹ acclaim Christ's presence in word and sacrament, and exercise their baptismal priesthood, offering a living sacrifice of praise to God.

The entire assembly is the primary minister of liturgical music.

Director of Music Ministry

11 A competent director of music ministry coordinates the efforts of all music ministers within the community. The director, who must possess a good knowledge of music and the liturgy, is responsible for the selection of music for all liturgical celebrations and for the training and on-going formation of the music ministers who serve the community. Frequently, the director of music ministry is also the choir director.

The director of music ministry must possess a good knowledge of music and the liturgy.

The Cantor

12 The principal role of the cantor is to proclaim God's Word by singing the verses of the psalm¹⁰ and to elicit the assembly's response. This ministry is exercised at the ambo from which God's Word is proclaimed. Frequently, the cantor will also sing the invocations during litanies and the intercessions during the Universal Prayer. Where it is permitted in the liturgical books, the cantor may also sing texts normally sung by the priest or deacon (e.g., the Easter proclamation).

The principal role of the cantor is to proclaim the Responsorial Psalm and to elicit the assembly's response.

Because of the unique ministry which the cantor exercises, in addition to musical skills the cantor must have knowledge of the scriptures and understand the place of the psalms and biblical canticles in the liturgy.

8 See *GIRM*, nos. 36, 37, 40; *SC*, nos. 30, 114.

9 See *Music in Christian Liturgies Document II [Universa Laus]* (May 2002), no. 2.12, in *Music and Liturgy. JSSG*, Issue 313, vol. 30/1 (Spring 2004) page 22: "The singer's body is the holy place where he or she stands in the presence of God. In Christian liturgy, the song of the assembly requires the body of each individual, handed over and linked to everyone else, in order to form a single body. Believers, rendered capable of forming a body through their singing, and united by the Spirit in order to be the Body of Christ, participate in the mystery of the Incarnation and tell out the glory of God."

10 See *SC*, no. 102; *Ordo Lectionum Missae*, no. 56.

The Choir

13 Choirs exercise a distinct ministry within the liturgy and are, therefore, to be diligently promoted. Most often the choir provides leadership by supporting the song of the assembly.¹¹ Sometimes the choir enhances the people's song with harmony and descants. At other times the choir will alternate with the assembly. Occasionally, the choir alone will sing works that are beyond the competence of the assembly to sing, but which, nevertheless, enrich its prayer. At all times, the choir is part of the assembly and enriches its prayer.¹²

The principal role of the choir is to lead and support the song of the assembly.

Organist and Other Instrumentalists

14 The organist and other instrumentalists provide the primary support for the song of the assembly and the other music ministers. At particular moments in the liturgy, instrumentalists can add a note of festivity, lend dignity or create a meditative atmosphere for the people's prayer. Like all ministers of music, instrumentalists are not primarily performers, but rather servants of the Church's prayer.

As servants of the Church's prayer, organists and other instrumentalists provide support for the song of the assembly.

"During Advent the organ and other musical instruments should be used with a moderation that reflects the character of this season, but does not anticipate the full joy of the Nativity of the Lord. During Lent the playing of the organ and musical instruments is allowed only to support the singing. *Laetare* Sunday (Fourth Sunday of Lent), Solemnities, and feasts are exceptions to this rule."¹³

The Leader of Song

15 Ideally, the assembly is led by the accompanist in its songs, acclamations and responses. However, a leader of song may announce the hymns and support the singing of the assembly as required. While it is fitting to have a leader of song even when a choir is present, it is always desirable to have a leader of song when there is no choir to support the song of the assembly.¹⁴ A careful use of the microphone will ensure that the voice of the leader of song does not overpower or in any way inhibit the singing of the assembly.

The leader of song supports the song of the assembly, especially in the absence of a choir.

The leader of song does not stand at the ambo, but rather at another place which is visible to the assembly. In some cases the leader of song also serves as the cantor.

11 See *GIRM*, no. 103.

12 See *GIRM*, no. 312.

13 *GIRM*, no. 313.

14 See *GIRM*, no. 104; SACRED CONGREGATION OF RITES, Instruction on Music in the Liturgy, *Musicam sacram* (March 5, 1967) no. 21.

The Presider

16 The ordained or lay person who presides over the liturgy is also a minister of music. For example, when presiding at the Eucharist, the Bishop or Priest is encouraged to sing some of the greetings, invitations, prayers (especially the Eucharistic Prayer)¹⁵ and blessings. During celebrations of the Liturgy of the Hours, the presider is encouraged to chant some of the texts provided. The presider, like other music ministers, always sings in order to add dignity to the liturgical texts and to foster the participation of the assembly in its song of praise to God. As a member of the assembly, the presider's participation in the song serves as a model for the participation of the entire assembly.

In addition to participating in the song of the assembly, the presider adds dignity to the liturgical celebration by singing texts which are proper to the one who presides.

15 See *GIRM*, nos. 147, 218.

II SUNDAY EUCHARIST

PRINCIPLES FOR SELECTING MUSIC FOR THE SUNDAY EUCHARIST

17 In the celebration of the Eucharist on the Lord's Day, the Christian community gathers to remember the death and resurrection of Christ. By listening to God's Word in faith and responding to it with praise and thanksgiving, the assembly is united in the one perfect sacrifice of Christ which has reconciled humanity to God. In Communion, God's holy people are nourished and strengthened to go forth as faithful witnesses to Christ in the world.

Primacy of the Assembly

18 Music is an integral part of every Sunday celebration of the Eucharist. Some music is provided by instrumentalists and choirs; some songs are sung by the cantor (e.g., the Responsorial Psalm and the Gospel Acclamation verse). However, the principal form of music in the liturgy is the song that arises from the entire assembly. By uniting their voices in a single song, the members of the assembly exercise the right and duty which is theirs by virtue of their baptism to participate fully, consciously and actively in the sacred liturgy of the Church.¹⁶

For the Praise of God

19 All music selected for the Sunday Eucharist ought to lead the assembly to praise and thanksgiving for the marvels God has worked in Jesus Christ, our Lord. In addition to the sung acclamations and responses, the prayer of the Church includes hymns, songs and canticles. Hymns are centred around God and should be addressed to him or sung about him with a sense of dignity and reverence. Hymn texts which speak only of the activity of God's people, or are intended for catechetical use are not appropriate for the liturgy.

The celebration of the Lord's Day is the principal feast of the Church. In this weekly celebration, we assemble to praise and thank God for our baptismal share in the death and resurrection of Christ. In addition, we are nourished by God's word and the sacrament of the Lord's Body and Blood in order to go forth into the world as witnesses to Jesus Christ.

16 See SC, no. 14.

Music for This Celebration

20 Every liturgical celebration is a celebration of the paschal mystery of Christ's passion, death, resurrection and ascension to glory. However, each celebration of the Sunday Eucharist possesses a distinctive quality because of the season or feast being celebrated.

Music selections always ought to support and enhance the prayers and ritual actions which are proper to a particular celebration of the Eucharist. The person responsible for preparing the music must be conscious of the abilities of the parish musicians and the resources available. Above all, the musician must be sensitive to the needs and abilities of the assembly which gathers for the public prayer of the Church.

Musical Priorities

21 Within the celebration of the Eucharist there are many texts which may be sung. Depending on the occasion, the nature of the assembly and the degree of solemnity with which the liturgy is being celebrated, some or all of the texts may be sung. When determining which elements are to be sung, musicians should consider which ones are more important than others. Those elements in bold type in the sidebar ought to be sung during every Sunday liturgy. The practice of singing a hymn only during the four processions, and reciting all responses and acclamations, does not respect the distinctive nature of each part of the Eucharistic celebration.

Acclamations

22 Of primary importance are the acclamations: the acclamation before the Gospel and the acclamations proper to the Eucharistic Prayer (*Sanctus [Holy, Holy, Holy]*, *Mystery of Faith* and *Great Amen*). These are to be sung by the entire assembly during every Sunday Mass.

Acclamations, by their nature, are brief, rhythmic and spontaneous. Therefore, it is important for the assembly to know these well, so that they can be sung from memory. The settings of the acclamations are best changed seasonally or in some other timely fashion. It is preferable that the same settings of the acclamations be used at all liturgical celebrations in a community. In this way, everyone will be able to participate with enthusiasm in the acclamations. Depending on the musical abilities of the assembly, they may be changed seasonally. See nos. 48 and 57 in this book for more information about the acclamations.

MUSIC DURING THE EUCHARIST

INTRODUCTORY RITES

Entrance song

Penitential Act

Kyrie

(Lord, Have Mercy)

*Song during the
sprinkling of
holy water*

Glory to God

**LITURGY OF
THE WORD**

Responsorial Psalm
[Sequence]

Gospel Acclamation

Universal Prayer

**LITURGY OF
THE EUCHARIST**

Offertory

Eucharistic Prayer

Preface

Sanctus

(Holy, Holy, Holy)

Mystery of Faith

Great Amen

*Lord's Prayer
and Doxology*

*Agnus Dei
(Lamb of God)*

Communion Reflection

CONCLUDING RITES

Blessing and Dismissal

*Recessional Song
(optional)*

Psalms and Canticles

23 In addition to the acclamations, the psalms and canticles ought to be sung at every Sunday celebration. This means that the *Gloria in excelsis* (*Glory to God in the highest*) and the Responsorial Psalm are normally sung at every Sunday Mass. The Responsorial Psalm is a scriptural song and is intended to be sung following the first reading. See nos. 42 and 46 in this book for more information about the *Glory to God* and the Responsorial Psalm.

Processional Songs

24 When the community or ministers process as part of the liturgical action singing is essential. Two primary moments when the song of the assembly is required are during the entrance procession and during the Communion procession. During the entrance procession, the song expresses the unity of the assembly gathered to give praise and thanks. During the Communion procession, the song expresses the deep unity in Christ that is experienced in the act of sharing the sacrament of his Body and Blood.

Metrical hymns or songs with refrains, as well as appropriate psalms with their proper refrains, may be sung by the assembly during these primary processions. See nos. 35 and 62 in this book for more information about these processional songs.

Other processional moments in the celebration of the Eucharist include the presentation of the gifts during the preparation of the altar, and the recessional of the presider and other ministers. While these are not as significant as the entrance and Communion processions and, indeed, no music is called for during the recessional, it is fitting to have song accompany these processions. Appropriately, instrumental music may also accompany these processions.

Litanies

25 Litanies, which include a short invocation by the presider, other minister, or cantor, and a common response by the assembly, are ideally sung. There are three litanies in the celebration of the Eucharist: the *Kyrie* (*Lord, Have Mercy*), the Universal Prayer and the *Agnus Dei* (*Lamb of God*).

In most communities the *Agnus Dei* is sung regularly during the Sunday Eucharist. The *Kyrie* is often sung during Advent and Lent, and when the readings contain a penitential theme. The Universal Prayer is sung on Good Friday. It may also be sung at any liturgy. See nos. 39, 52 and 61 in this book for more information about the litanies.

Song should always accompany the entrance and Communion processions. Song may also accompany the presentation of the gifts and the recessional of the priest and other ministers.

The following litanies may be sung:

- *Kyrie*
(*Lord, Have Mercy*)
- *Universal Prayer*
- *Agnus Dei*
(*Lamb of God*)

Ritual Dialogues

26 Music is provided in the *Roman Missal* for the dialogues which take place between the presider and the assembly (e.g., the Sign of the Cross, greetings, the response to the presidential prayers, acclamations at the conclusion of the Scripture readings, Preface Dialogue, the doxology at the conclusion of the Lord's Prayer, and final blessing and dismissal). Depending on the musical abilities of the presider and the solemnity of the celebration, these may be sung.

Included among the ritual dialogues which may be sung are the following:

- *Sign of the cross*
- *Greetings by the presider*
- *Responses to the presidential prayers*
- *Acclamations at the conclusion of the readings*
- *Preface to the Eucharistic Prayer*
- *Doxology at the conclusion of the Lord's Prayer*
- *Blessing and dismissal*

Sung Prayers

27 Depending on the musical abilities of the presider, the presidential prayers (Collect, Prayer over the Offerings, Prayer after Communion, and the Eucharistic Prayer) may be sung, together with the assembly's responses. Music for these prayers is found in the *Roman Missal*. Depending on the ability of the assembly, a familiar setting of the Lord's Prayer may also be sung. Frequently, the choice to sing these prayers will be determined by the solemnity of the celebration.

Important Judgments

28 In the selection of music for liturgical celebrations, the musician will necessarily make certain judgments: musical, liturgical and pastoral.¹⁷

Such judgments are often best made in dialogue with the presider and other ministers, and perhaps with a liturgical committee.

Musical Judgment

29 Is the music technically, aesthetically, and expressively good? Obviously there will be some degree of subjectivity in responding to this question. Nevertheless, the following questions ought to be asked regarding a piece of music being proposed for use in the liturgical celebration:

The musical judgment assesses the technical, aesthetic and expressive qualities of the music.

- Is there an identifiable musical structure and form?
- Do the melodies and harmony complement each other?
- Do the text and musical rhythm go together, or have they been forced?
- Are the phrases, intervals and harmonies singable?
- Is the music pleasing and engaging?

17 These judgments were originally identified in *Music in Catholic Worship* (United States Catholic Conference, © 1983) and further developed in *Sing to the Lord: Music in Divine Worship*, (United States Catholic Conference, © 2007).

- Does the music have the capacity to transcend the simply aural, indeed, to be symbolic, moving the listeners and singers beyond the concrete to the abstract?
- Is the music able to express the text or the occasion for which it was composed?

It is also important to consider the style of music. Not all liturgical music is of one style. Some music may be described as classical, some as folk, some as contemporary. Musicians need to consider the style of music which is best suited to the liturgical celebration, the particular assembly, and the instruments available.

Liturgical Judgment

30 The liturgical judgment is a decision based on the suitability of a piece of music for a particular moment in the liturgical celebration. It presumes an awareness of the musical priorities mentioned above. The following questions will assist the musician in making a liturgical judgment regarding music for celebrations.

The liturgical judgment assesses the suitability of the music for the liturgical celebration.

- Will this piece of music enable the assembly to participate fully in singing its praise to God?
- Is the text theologically sound?
- Is this setting in accord with the text provided in the *Roman Missal*?
- Is this piece of music in keeping with the norms for liturgical music found in the *General Instruction of the Roman Missal*?
- Is the text consistent with the language of our contemporary liturgical books? For example, does the text use inclusive language in a manner consistent with our liturgical books?
- Is this music suited to the assembly, or to the choir only?

Pastoral Judgment

31 The pastoral judgment is often best made in consultation with other music ministers and members of the pastoral staff. This judgment is about the appropriateness of the music for a particular community on a particular occasion. The following questions will assist the musician in making a pastoral judgment regarding music for celebrations.

The pastoral judgment assesses the suitability of a piece of music for this liturgical assembly and the occasion.

- Will this piece of music help this assembly to express its prayer?

- Are the music and text in accord with the mentality, tastes and cultural expressions of this assembly?
- Does the community know this piece of music?
- Will this piece be a valuable addition to the community's repertoire?
- Can this piece of music be used on more than one occasion during the Liturgical Year?
- Are the musicians and members of the community capable of performing this piece of music?

Common Repertoire

32 The establishment of a common repertoire of liturgical music within a parish community, and indeed, within a diocese is most desirable. Full, conscious and active participation of all the faithful in liturgical celebrations is fostered when all members of the assembly, including visitors and strangers, are able to sing familiar music. With the mobility of people in our society and their varied schedules, it is helpful to sing common settings of acclamations and familiar hymns.

The establishment of a common repertoire in a community will foster the full, conscious and active participation of all who take part in liturgical celebrations throughout the year.

The development of common repertoire is not easy. It may take a considerable amount of time for a community to learn a set of acclamations or some familiar hymns for each Liturgical Season. At times, musicians may have to forego their desire to learn new music in order to help the assembly become familiar with some common pieces. In communities which celebrate several Masses on Sunday, musicians who serve at different celebrations and who may prefer particular styles of music will have to work together to determine what common repertoire they develop.

The benefits of developing common repertoire will become evident especially when the community gathers for liturgies when many visitors are present (e.g., celebrations of Baptism, Confirmation, First Communion, Weddings and Funerals), and for common celebrations such as the liturgies of the Paschal Triduum.

Some Further Notes

33 Special issues need to be taken into account.

- *Place for musicians:* The choir and other music ministers should be provided with a space that is integrated within the assembly and that allows ample room for instruments so they can truly lead the people in song.¹⁸ It is important that each musician be able to participate fully in the celebration of the Eucharist.
- *The human voice:* The human voice should always hold a primary place in the music-making of the Church. For this reason, recorded music must never replace the singing of the assembly, nor should it displace the ministry of other musicians. Only in cases of necessity may recorded music be used in the liturgy for the purpose of supporting the song of the assembly.¹⁹
- *Sing the entire song:* Every hymn that is sung during the liturgy gives voice to the prayer of the assembly. The verses of most hymns are written in sequence, so that the sentiments expressed in the first verse lead to subsequent verses and are brought to conclusion in the final verse. In order to respect the integrity of the text, it is important to sing the song in its entirety.

Sometimes the verses of a particular hymn may be independent of each other. In such a case, because of the length of the song and the ritual element which it accompanies, it may be appropriate to omit some verses. However, this should always be done with great care.

- *Solo singing:* Some ministers (priest, deacon, or cantor) sing alone, but only when the assembly is going to take part by singing a response or acclamation. Because of the nature of the liturgy as a communal and corporate act of the entire people of God, sung solos which do not permit the participation of the assembly are used only with discrimination in the Catholic liturgy.

Musicians are to be located within the assembly in a place where they can lead the people in song.

Recorded music never replaces the human voice in liturgical celebrations.

Consider singing all the verses. The verses of most hymns are written to be sung in their entirety – as a single prayer.

Solo singing which does not permit the participation of the assembly is strongly discouraged.

18 See *GIRM*, no. 312, 313; *Our Place of Worship* (Canadian Conference of Catholic Bishops – Concacan Inc., Ottawa 2011) pages 29, 32-33.

19 See CONGREGATION FOR DIVINE WORSHIP, *Directory for Masses with Children* (November 1, 1973) [Directory for Masses with Children, with Index, Canadian Conference of Catholic Bishops - Concacan Inc., Ottawa 1996] no. 32.

- *Texts:* Only texts which have the approval of the Conference of Bishops may be sung during the liturgy.²⁰ Such texts are usually inspired by the scriptures and other liturgical sources. All the texts in the *Catholic Book of Worship* and other hymnals (including *Celebrate in Song*) published since the Second Vatican Council which have been approved by the Conference of Bishops are suitable for liturgical use. The *Catholic Book of Worship* is the officially approved hymnal for use among Roman Catholics in Canada.
- *Secular music:* Songs from secular sources and religious songs which do not express the faith of the Church or engage the assembly in giving voice to its prayer are not permitted during the liturgy.²¹ Some songs may be inspiring and of good musical quality. At the same time, however, their texts may not be directed to God or express the Church's faith. For these reasons they are inappropriate for liturgical prayer.
- *Instruments for the Liturgy:* Since the organ has a special capacity to elicit and support joyful song,²² its use is recommended.²³ However, any instrument that can support the song of the assembly, enhance their prayer even through meditative pieces, or add dignity to the rites may be used in the celebration of the Eucharist and the other rites of the Church. "The organ and other lawfully approved musical instruments should be placed in a suitable place so that they can sustain the singing of both the choir and the people and be heard with ease by everybody if they are played alone."²⁴
- *Instrumental music:* In addition to supporting the song of the assembly and other music ministers, instrumental music can serve the Church's prayer. For example, prior to the celebration instrumental music can dispose the assembly to encounter the risen Lord in other members of the assembly, in the Church's ministers, in word and

Are the texts approved for liturgical use?

Are songs from other sources addressed to God? Do they express the faith of the Church?

The careful use of instruments can support the song of the assembly, accompany some ritual actions and foster a spirit of prayer within the assembly.

20 See *GIRM*, no. 393. *IML* nos. 54-55.

21 See *GIRM*, no. 43.

22 See *SC* no. 120.

23 It took nearly a thousand years before the Church allowed the use of musical instruments in liturgical celebrations. The organ was the first musical instrument to be introduced during the middle of the 9th century and it was the only instrument used to accompany the chant for many years. Among the reasons why the Church delayed the use of musical instruments in liturgical celebrations is the fact that "In liturgy, no type of singing or instrumental music is in itself sacred. In Christian worship, it is not music which is sacred but the live voices of the baptized singing in and with Christ." See *Music in Christian Liturgies Document II [Universa Laus]* (May 2002), no. 2.7, in *Music and Liturgy. The JSSG*, Issue 313, vol. 30/1 (Spring 2004) page 21.

24 *GIRM*, no. 313.

in sacrament. During the celebration of the Eucharist there are occasions when instrumental music may accompany some ritual actions and foster the spirit of prayer within the assembly. Such occasions are noted in the following guidelines.

When accompanying sung prayer, the instruments should support the singing and not obscure the words being sung. This is especially important to keep in mind when instrumentalists are accompanying the presider who sings the Eucharistic Prayer. Normally, “while the Priest is pronouncing them (‘presidential’ parts), there should be no other prayers or singing, and the organ or other musical instruments should be silent.”²⁵

During Advent, the organ and other instruments are used with a moderation that reflects the character of this season in anticipation of the joy of Christmas. The use of instrumental music is limited during the penitential Season of Lent. Normally the organ and other instruments are used only to support the singing of the assembly during Lent.

Advent: Instruments are used with moderation.

Lent: Instruments may be used to support the singing of the assembly.

25 See *GIRM*, no. 32.

MUSIC DURING THE SUNDAY EUCHARIST

THE INTRODUCTORY RITES

34 The Eucharist begins with a series of Introductory Rites that are designed to unite all who have gathered into a single assembly, draw them into the celebration, dispose them to hear God's Word with faith, and invite them to respond by giving thanks and praise in the Liturgy of the Eucharist.²⁶ Although the Introductory Rites are brief, they are intended to set the tone for the entire celebration. Therefore great care ought to be taken to determine which elements are used (according to the season or feast) and which elements are to be sung.

There are several Introductory Rites which may be used on a given Sunday to prepare the assembly for their encounter with the risen Lord in his word and in the Eucharist. See the sidebar for the possible introductory elements which may be used.

On occasion some of these elements may be omitted or celebrated in a special way. For example, when a large number of children is participating in the celebration, some elements may be omitted.²⁷ The Penitential Act and *Kyrie, eleison (Lord, have mercy)* are always omitted when the Rite for the Blessing and Sprinkling of Water takes place. The opening prayer is never omitted.

Before the entrance procession and song an instrumental or choral prelude may help set the tone for the celebration and prepare the assembly to celebrate the liturgy.

The Entrance Procession with Song

35 When the people have gathered in the church, the ministers enter the worship space in procession with song. On occasion, the entire assembly may gather apart from the main body of the church. In this case, the entire assembly participates in the procession and song, following the ministers with cross and candles.

The purpose of the entrance song is to open the celebration, intensify the unity of those assembled, and to focus their attention on the mystery being celebrated. The entrance song ought to reflect the spirit of the Sunday, the Liturgical Season or feast day.²⁸ Although it accompanies the procession of the priest

Included among the usual Introductory Rites are the following:

*The Entrance
(procession with song)*

Sign of the Cross

Greeting

Penitential Act

*Kyrie, eleison
(Lord Have Mercy)*

*Blessing and
Sprinkling with Water*

Gloria to God

Collect

26 See *GIRM*, no. 46.

27 See CONGREGATION FOR DIVINE WORSHIP, *Directory for Masses with Children* (November 1, 1973) [*Directory for Masses with Children*, with Index, Canadian Conference of Catholic Bishops – Concacan Inc., Ottawa 1996] no. 40.

28 See *GIRM*, no. 47.

and ministers, the entrance song is not intended to be a greeting for the priest.

Since the entrance song is the first corporate act of the assembly's prayer, it is of great importance. Every effort ought to be made so that the assembly can have an active role in this song. To this end, the entrance song should be well-known by the people and possess a strong rhythm. A meditative song is not appropriate at this moment in the liturgy. The entrance song ought to be long enough to envelop the entire procession and should not end until after the presider has arrived at the chair. Normally, the entire song is sung; at the very least, several verses need to be sung so that the assembly has a genuine experience of being united in their sung prayer.

The purpose of the entrance song is to open the celebration, intensify the unity of those assembled and focus their attention on the mystery that is to be celebrated.

While it is customary in most communities to sing a metrical hymn during the entrance procession, consideration also ought to be given to the use of psalms with their appropriate antiphons. The texts for the entrance antiphons in the *Roman Missal* are intended to be sung with appointed psalm verses as indicated in the *Graduale Romanum* or the *Graduale Simplex*.²⁹ Musicians may wish to consult these books as well as the indices in various hymnals to select appropriate psalm refrains and verses for the entrance procession.

In keeping with the nature and purpose of the entrance song, it is recommended that the assembly sing the song in its entirety. On occasion, the assembly may alternate with the choir or cantor.

The Sign of the Cross & Greeting

36 The Sign of the Cross is made by all. Then the presider greets the assembly. The Sign of the Cross, the Greeting, and the Response of the Assembly may be sung. Music is provided in the *Roman Missal*. However, usually, the Sign of the Cross and Greeting are spoken.

²⁹ Gradual (from Latin *Graduale*, that is *gradus*, a step), in English often called Grail, represents the singing of psalms alternating with readings from the Bible, a custom that is as old as these readings themselves. It also refers to the liturgical books in which one finds the chants for Mass. The *Graduale Romanum* is the Church's official book for the choir. It provides processional music at Mass (entrance, offertory, Communion) and for the chants after the first reading and before the Gospel, all in Latin. For some beginning *scholas* (chant choirs) that may not be up to the full, extensive chants presented in the *Graduale Romanum*, the Church offers the *Graduale Simplex* for use in smaller churches. Yet while this book is more simple, it may be difficult for many to use for two reasons: all text is in Latin – even headings and instructions – and the music is in chant notation (neums). See *Graduale simplex in usum minorum ecclesiarum*, editio typica altera (Libreria Editrice Vaticana 1999) 515 pages; *Graduale Triplex seu Graduale romanum Pauli PP. VI cura recognitum & rhythmicis signis a solesmensibus monachis ornatum Neumis Laudunensibus (Cod. 239) et sangallensibus (Codicum san Gallensis 359 et Einsidlensis 121) nunc auctum* (Solesmis 1979) 918 pages.

Opening Rites

37 With the exception of the first form of the Penitential Act musical settings are provided for all of the opening rites. Keeping in mind that these rites are introductory, it is important to select musical settings carefully, lest undue emphasis be given to these rites which are intended to prepare and to dispose the assembly for its primary encounter with Christ in word and sacrament.

38 In the Penitential Act the assembly acknowledges itself as sinful and ever in need of conversion and repentance. This rite is especially appropriate during Lent and on other penitential occasions. By way of a confession of sin the assembly is prepared for the celebration. One of two forms of this rite may be used. In the first form, the people pray: *I confess to almighty God...* and the rite concludes with the Priest's absolution.³⁰ This is followed by the *Kyrie, eleison (Lord, have mercy)*. In the second form, a versicle from Psalm 51 is said, followed by the absolution. Both of these texts are usually spoken and are always followed by the *Kyrie, eleison (Lord, have mercy)*.

39 The third form of the Penitential Act takes the form of a litany of praise, acknowledging the power of the risen Lord, whose grace alone allows the assembly to stand in the presence of God. This form consists of acclamations addressed to Christ and the people's sung response: *Lord, have mercy / Christ, have mercy*. One model text is provided in the *Roman Missal*. The third form may be recited or sung and is especially suitable on the Sundays of Advent, Lent and Ordinary Time.

It is fitting to sing the acclamations in the third form of the Penitential Act. The acclamations may be sung by a deacon, a music minister, or the presider. All respond.

The Kyrie, Eleison (Lord, Have Mercy)

40 The *Kyrie, eleison (Lord, have mercy)* is an ancient chant by which the assembly acclaim the Lord and implores his mercy (as per revised GIRM). Usually this litany is sung alternately by cantor or choir and assembly.³¹ The assembly simply repeats the invocation sung by the cantor or choir. As a rule, each invocation is sung twice. However, they may be repeated several times according to pastoral circumstances. This rite is especially appropriate during the Season of Lent.

The Blessing and Sprinkling of Water

41 The Blessing and Sprinkling of Water reminds the assembly of baptism: the gateway to the Eucharistic assembly, the first sacrament of the covenant, and the introduction to Easter joy. The rite consists of an invitation to pray, thanksgiving over the water, and the sprinkling of the people with water. During the

³⁰ See *GIRM*, no. 51.

³¹ See *GIRM*, no. 52.

sprinkling a suitable psalm or song may be sung. A song with a refrain will allow the assembly to participate more fully in the ritual action. When the sprinkling is completed, the presider says a brief concluding prayer. This rite may be used on a Sunday, especially during the Easter Season, and always replaces the Penitential Act.

During the sprinkling with water a song may be sung. It may be helpful to sing a song with a refrain so that the assembly can participate fully in this ritual action.

The Gloria in excelsis (Glory to God in the highest)

42 The *Gloria in excelsis (Glory to God in the highest)* is one of the most ancient hymns of joy in which the Church, gathered in the Holy Spirit, glorifies and entreats God the Father and the Lamb. It is fitting to sing this hymn on Sundays (outside Advent and Lent), on Solemnities and Feasts, and at particular celebrations of a more solemn character. It is never replaced by another song of praise.³²

The assembly may sing the entire hymn or repeat a refrain announced by the cantor or choir, or by the presider at the beginning of the hymn.

Since the *Glory to God* is by nature a hymn, it should always be sung.

Other Opening Rites

43 On particular occasions, the Opening Rites are altered in view of other rites being celebrated. This is the case on Passion (Palm) Sunday, for example, when we commemorate our Lord's triumphal entry into Jerusalem, and when the Rites of Christian Initiation are being celebrated during Sunday Mass. On other days, when the Eucharist is joined to a celebration of the Liturgy of the Hours, or when a marriage or funeral is being celebrated, the Introductory Rites are adapted according to the liturgical books.

The Collect (Opening Prayer)

44 The Introductory Rites conclude with the opening prayer, which custom has named the "Collect"³³ and which is said or sung by the presider.³⁴

While the presider is speaking it, there should be no other prayers or singing, and the musical instruments should be silent.³⁵ If the prayer is sung, the response, *Amen*, is sung by the assembly.

³² See *GIRM*, no. 53.

³³ At the end of the Introductory Rites, the presiding priest says the "collect," from the Latin word *collecta*, that is, a prayer collecting all intentions of those assembled and presenting them to God in the name of the congregation.

³⁴ See *GIRM*, no. 54.

³⁵ See *GIRM*, no. 32.

THE LITURGY OF THE WORD

45 In the Liturgy of the Word, God speaks to the assembly, opening up to them the mystery of redemption and salvation, and nourishing their spirit. Christ is present in his word proclaimed, and all who hear his voice are called to respond by making his word their own. The principal elements of the Liturgy of the Word are the readings from Sacred Scripture and the chants between the readings. In addition, brief acclamations, periods of silence, a Homily, Symbol (Profession) of Faith and Universal Prayer (Prayer of the Faithful) expand and complete this part of the Mass.

During the Liturgy of the Word, the Responsorial Psalm and the Gospel Acclamation are the most important musical elements. However, as circumstances suggest, the Profession of Faith and the Prayer of the Faithful may also be sung.

The Responsorial Psalm

46 At the conclusion of the first reading from Sacred Scripture, the reader invites the assembly to acclaim the living Word of God: *The word of the Lord*. All respond: *Thanks be to God*. A period of silence follows so that all may take the Word of God to heart.³⁶ Out of this silence emerges the Responsorial Psalm, which is an integral part of the Liturgy of the Word.

The Responsorial Psalm is at the same time the assembly's meditative response to God's Word and a sung proclamation of God's Word.

The selected Psalm verses and the refrain for each liturgical celebration (*New Revised Standard Version*) are found in the Lectionary. Settings of the Psalms which use the Grail translation are also permitted for liturgical use in Canada.

Because of its nature as a song, the Psalm is normally sung.³⁷ Since, like the first reading, the Responsorial Psalm is also a proclamation of God's Word, it is most fittingly sung from the ambo.³⁸

As the name implies, the Psalm is normally sung in a responsorial style: the cantor sings the selected verses of the Psalm and the assembly repeats the refrain. It is recommended that the instrumentalist play the melody of the refrain first. Then the cantor sings the refrain and all repeat it. As the cantor sings the verses of the Psalm all listen attentively. At the conclusion of

During the Sunday Eucharist, the Liturgy of the Word includes the following elements:

- *Old Testament reading (Easter Season: Acts of the Apostles)*
- *Responsorial Psalm*
- *New Testament reading*
- *[Sequence]*
- *Gospel Acclamation*
- *Gospel*
- *Homily*
- *Symbol (Profession) of Faith*
- *Universal Prayer*

The Responsorial Psalm, which follows the first reading, is an integral part of the Liturgy of the Word. It is intended to foster meditation on the Word of God. Whenever possible it ought to be sung in a manner that respects its meditative quality.

³⁶ See *GIRM*, no. 56; *OLM*, no. 28; *IML* no. 17.

³⁷ See *OLM*, nos. 20-21; *GIRM*, no. 61.

³⁸ See *OLM*, no. 22; *GIRM*, no. 61.

each verse, the assembly sings the refrain. In particular circumstances, it may be fitting for the choir to sing some or all of the verses in the place of the cantor.

The *General Instruction of the Roman Missal* makes provision for the possibility of singing the psalm straight through without a response, but as an exception to the normal practice. Likewise, it is permitted, when the psalm cannot be sung, that it be recited. However, it should be recited in a way that fosters meditation on the Word of God.³⁹ Given the nature of the Responsorial Psalm as a song and the importance of the assembly's response to God's Word, both of these practices are discouraged during Sunday celebrations of the Eucharist in Canada.

In order to facilitate the participation of the assembly in the singing of the Responsorial Psalm, the Church provides a selection of Psalms for Seasonal use. These may fittingly be used when musical resources are limited or when the assembly finds it difficult to sing a different refrain each week.

Every effort ought to be made to select a Seasonal Psalm that is similar in meaning to the appointed text for the day. It should also be noted that the Seasonal Psalms are intended to be used in their entirety. The seasonal refrains are not used with the appointed psalm for the day.

The use of non-biblical texts, Psalm paraphrases, metrical Psalms or other hymns as alternatives to the appointed Psalms is not permitted.

Some settings of Psalms which may be used during celebrations of the Liturgy of the Hours or during other moments in the Eucharistic liturgy conclude with a doxology (*Glory to the Father...*). When using these settings during the Liturgy of the Word, the doxology is omitted.

The role of the psalmist, or cantor of the Psalm, is important during the Liturgy of the Word because he or she is to interpret the Psalm and to capture the many nuances of the text. By the manner in which the Psalm is sung, the cantor leads the assembly in a meditative reception of God's Word and their faith-filled response to it.

The Sequence

47 On some Solemnities an extended hymn is sung before the *Alleluia*. The sequence is optional on the Solemnity of the Most Holy Body and Blood of Christ; it is obligatory on Easter Sunday and Pentecost.⁴⁰

³⁹ See *GIRM*, no. 61.

⁴⁰ See *GIRM*, no. 64.

The Acclamation before the Gospel

48 Following the proclamation of the second reading, the assembly's acclamation and a period of silence, the Gospel procession is formed. Incense may be prepared and ministers with candles may take their places to form a procession to the ambo with the *Book of Gospels*. Then all stand and sing the Gospel Acclamation. The Acclamation constitutes a rite or act in itself even though it normally accompanies the procession to the ambo.

The proclamation of the Gospel is the high point of the Liturgy of the Word.⁴¹ The Acclamation which precedes it is a jubilant shout of praise to God, by which the assembly of the faithful express their joy at the presence of Christ, who is about to speak to them in the Gospel, and profess their faith.⁴²

The Gospel Acclamation is meant to be sung, and every effort ought to be made to ensure that it is sung at every Eucharistic celebration. The *Alleluia* may be sung even if, for some reason, the intervening verse cannot be sung. If not sung, the *Alleluia* or the verse before the Gospel may be omitted.⁴³

The assembly should be able to sing the *Alleluia* (or Gospel Acclamation) even without instrumental accompaniment. The selection of a strong, rhythmic melody will facilitate the participation of the entire community in this act of praise.

It is fitting for the instrumentalist(s) to introduce the melody of the *Alleluia* before the cantor sings it. Then the entire assembly repeats the *Alleluia*. The cantor or choir sings the appointed verse using the tone provided with the melody for the *Alleluia*. At the conclusion of the verse, the assembly repeats the *Alleluia*. The choir may enhance the Acclamation by adding harmony to the principal melodic line after it has first been introduced by the cantor.

When there is a lengthy Gospel procession, it may be necessary to repeat the Acclamation or to sing additional verses between the Acclamations. These are indicated in the *Graduale Romanum* or the *Graduale Simplex*.

The cantor normally leads the Gospel Acclamation from a place other than the ambo. However, when this is not possible, the cantor leaves the ambo immediately after singing the verse to make way for the procession.

The Acclamation before the Gospel constitutes a rite or act in itself, by which the assembly welcomes and greets the Lord who is about to speak in the Gospel.

On weekdays outside Lent, when there is only one reading before the Gospel, the chant between them may be one of the following: the appointed or Seasonal Responsorial Psalm and refrain, or the Gospel Acclamation, or both the Psalm and Acclamation, or a Responsorial Psalm that has Alleluia as its refrain or the Alleluia alone.
On weekdays during Lent, when there is only one reading before the Gospel, the chant between them may be one of the following: the appointed or Seasonal Psalm and refrain, or the Gospel Acclamation, or both the Psalm and Acclamation.

41 See *GIRM*, no. 60.

42 See *GIRM*, no. 62; *OLM*, no. 23.

43 See *GIRM*, no. 63.

During Lent, in place of the *Alleluia*, a Lenten Acclamation is sung.⁴⁴ The appointed verses are found immediately following the appointed Responsorial Psalms in the *Lectionary: Sundays and Solemnities*. The manner of singing the Lenten Acclamations is the same as provided above for the Acclamations with the *Alleluia*.

The Gospel

49 In addition to the usual signs of reverence which mark the Gospel as the high point of the Liturgy of the Word, it is fitting on solemn occasions for the deacon or priest to sing the Gospel. In this case, the greeting and responses of the assembly are also sung.

The Homily

50 The Homily is an integral part of the Liturgy of the Word. Rooted in the readings from Sacred Scripture or other texts of the liturgy of the day, the Homily provides nourishment for the Christian life and leads the assembly to respond with thanksgiving at the Lord's table. A Homily is always given at the Eucharist celebrated on Sundays and Solemnities. A period of silence is appropriately observed after the Homily.⁴⁵

The Profession of Faith

51 By making a Profession of Faith, the assembly responds to the Word of God proclaimed in the Sacred Scriptures and explained in the Homily. By professing its faith, the community calls to mind the great mysteries which will be celebrated in the Eucharist.⁴⁶

On Easter Sunday and when Sacraments of Christian Initiation are being celebrated, the Baptismal Profession of Faith is used.

Though the Profession of Faith may be sung, in Canada it is most often spoken in unison by the entire assembly. One of several formulas may be used: the Nicene Creed, the Apostles' Creed, and the Apostles' Creed in question form.

The Universal Prayer

52 The Liturgy of the Word concludes with the Universal Prayer or the Prayer of the Faithful. These prayers serve as the response of the assembly to the Word of God they have welcomed in faith. Exercising their baptismal priesthood, the faithful offer prayers to God for the salvation of the world. Included in this prayer are petitions for the needs of the Church, for public authorities and the salvation of the whole world, for those burdened by any kind of difficulty, and for the local community.⁴⁷

The Intercessions may fittingly be sung to deepen the spirit of prayer and add greater solemnity to the celebration.

44 See *GIRM*, no. 62; *OLM*, no. 91.

45 See *GIRM*, nos. 65-66; *OLM*, no. 28.

46 See *GIRM*, no. 67; *OLM*, no. 29.

47 See *GIRM*, no. 70; *OLM*, no. 30.

The presider begins with a brief introduction in which he invites the assembly to pray. Then the deacon or other minister announces the intentions either from the ambo or another suitable place. The assembly responds to each petition with an invocation which may be recited or sung, or with silence. The presider concludes the Intercessions with a prayer.⁴⁸

When the Intercessions are sung, a common refrain ought to be sung by all. In order to encourage the full participation of the assembly, it is advisable not to change the invocations too often.

THE LITURGY OF THE EUCHARIST

53 Having been formed and nourished by the Word of God, the community responds with praise and thanksgiving. The focus of the liturgy now shifts from the Table of the Word to the Table of the Eucharist. The altar is prepared and the elements of bread and wine are brought to the altar. Then in the Eucharistic Prayer, the community remembers the death and resurrection of Christ and offers in union with him the one perfect sacrifice of thanksgiving to God. By partaking of the Body and Blood of Christ, the assembly proclaims its faith and is strengthened for service in the Lord's name.

"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."⁴⁹

The Offertory

54 During this first part of the Liturgy of the Eucharist, the gifts for the church and the poor are collected and the altar is prepared. It is fitting that the procession with the gifts be accompanied

⁴⁸ See *GIRM*, no. 71; *OLM*, no. 31.

⁴⁹ See *GIRM*, no. 72.

ELEMENTS OF THE LITURGY OF THE EUCHARIST

Preparation of the altar and presentation of gifts

In the presentation of gifts, the bread and wine are brought to the altar. These are the same elements that Christ took into his hands.

Eucharistic Prayer

In this prayer the Church blesses God for the whole work of salvation and the gifts of bread and wine are transformed into the Body and Blood of Christ.

Breaking of bread

As Christ did at the Last Supper, the presider breaks the bread to be shared among the faithful.

Communion

Through communion the members of the assembly receive the Body and Blood of the Lord as food and drink which is given.

by music, which serves to unify the various elements of the preparation rites.⁵⁰ The music should start when the collection begins and continue until the presider washes his hands. If incense is used, the music continues until the gifts, cross, altar, priest, and entire assembly have been honoured with incense. The bread, wine,⁵¹ and the monetary and other gifts for those in need are brought forward and are given to the priest or deacon. After the gifts are received, the presider says several short prayers quietly.⁵²

Several options may be considered for music during the Preparatory Rites. The entire community may sing a seasonal hymn or one which expresses sentiments of praise, joy, unity and peace. Alternatively, a psalm may be sung in a responsorial manner by the cantor (choir) and assembly. Appropriate texts for Psalms to accompany the preparation of the altar and presentation of gifts are indicated in the *Graduale Romanum* or the *Graduale Simplex*. Musicians may wish to consult these books, as well as the indices in various hymnals, to select appropriate Psalm refrains and verses for this moment in the celebration. Another possibility is to have the choir sing a motet or other suitable song. Finally, it is also possible to accompany the procession with instrumental music only or with silence.

When determining the musical form, it is important to keep in mind the preparatory nature of this part of the Liturgy of the Eucharist. The rites ought to be characterized by utmost simplicity and must never overshadow the Eucharistic Prayer in which the presider and assembly are united in offering the great sacrifice of praise.

When there is no music during the preparation of the altar and presentation of gifts, the two prayers: *Blessed are you...* may be said aloud by the presider. In this case, the assembly responds with the Acclamation, *Blessed be God for ever*.

At the conclusion of the preparation of the altar and presentation of the gifts, the presider says or sings the Prayer over the Offerings. If the prayer is sung, the response, *Amen*, is sung by the assembly.

The Eucharistic Prayer

55 The second part of the Liturgy of the Eucharist consists of the Eucharistic Prayer, which is the centre and high point of the entire Mass. In this prayer the entire community and, indeed, all of creation is united with Christ in his self-offering to the Father in the Spirit. The Eucharistic Prayer is always proclaimed aloud

While singing may always accompany the preparation of the altar and presentation of the gifts, care should be taken that the music during this rite is not more engaging than the principal Acclamations proper to the Eucharistic Prayer which follows.

The Eucharistic Prayer is the centre and summit of the entire celebration. The prayer is spoken aloud by the priest alone. The entire assembly joins in offering this prayer of praise and thanks by attentive listening and by singing the Acclamations.

50 See *GIRM*, no. 74.

51 See *GIRM*, nos. 73, 118c.

52 See *GIRM*, no. 75.

or sung by the presider. The assembly participates in the prayer in two significant ways: by listening attentively to the words of the prayer and by making acclamations throughout. This one great prayer begins with the preface dialogue and concludes with the doxology and acclamation: *Amen*.

When the entire prayer is sung by the presider, it may be necessary to support his voice with some instrumental music. However, the instrumental music must never dominate or draw attention from the text which is being proclaimed by the priest.⁵³

Though there are several forms of the Eucharistic Prayer, the following elements can be discerned in each one:

- Thanksgiving
- Acclamation
- Epiclesis
- Institution narrative and Consecration
- Anamnesis
- Offering
- Intercessions
- Concluding doxology⁵⁴

The Preface

56 The first musical element of the Eucharistic Prayer is the Preface dialogue with which the prayer begins. Every encouragement is given for the presider and assembly to sing the dialogue and for the presider to sing the Preface which concludes with the *Sanctus (Holy, Holy, Holy)*. In this dialogue members of the assembly are invited to lift up their hearts and voices to praise and thank God. Music for the Preface is found in the *Roman Missal*.

Eucharistic Acclamations

57 Throughout the Eucharistic Prayer there are three principal acclamations by which the entire assembly is drawn into the proclamation: the *Sanctus (Holy, Holy, Holy)*, the *Mystery of Faith*, and the *Great Amen* in response to the concluding doxology. On Sundays and Solemnities, these acclamations should always be sung, even when no instrumental support is available. The acclamations are intended to be sung by the entire assembly; therefore they should never be sung by the choir alone.

Thanksgiving

Praise is offered to God the Father and thanks is given for the entire work of salvation or for some aspect of it that corresponds to the feast or season

Acclamations

The principal Acclamations in the Eucharistic Prayer include the Sanctus (Holy, Holy, Holy), in which the assembly joins the heavenly powers and all of creation in praising God, the Mystery of Faith and the Great Amen, in which the assembly unites its prayer to the prayer of Jesus Christ. Other Acclamations approved by the bishops' conference may also be sung throughout the Eucharistic Prayer.

Epiclesis

The Church calls upon the power of the Holy Spirit to transform the elements of bread and wine into the Body and Blood of the Lord and prays that these sacred gifts may be the source of salvation for those who will receive them in Communion.

⁵³ See *GIRM*, no. 32. *IML* no. 64.

⁵⁴ See *GIRM*, no. 79.

Upon the recommendation of the Bishops of Canada, and with the approval of the *Congregation for Divine Worship and the Discipline of the Sacraments*, additional optional acclamations may be provided for each of the Eucharistic Prayers.⁵⁵ If so, they will be found in subsequent Canadian editions of the *Roman Missal* and their use will be especially encouraged when the presider sings the entire prayer.

The musical line of the acclamations, while strong, must remain uncomplicated and easy for everyone to sing. Acclamations are bursts of praise. By their nature, they are usually well known and given spontaneously. Therefore, it is recommended that the musical settings not be changed too often. Also, long instrumental introductions should be avoided. Usually only one or a few notes are needed to give the assembly the pitch for the acclamations. The acclamatory character of the texts may always be enhanced by instruments and the choir.

The *Sanctus* (*Holy, Holy, Holy*) concludes the preface and draws the entire worshipping community into the praise and thanksgiving which is offered to God by the angels and saints, and indeed, by all of creation. The text of this ancient hymn echoes the heavenly song found in Isaiah 6.3 and the words of Matthew 21.9 (cf. Ps 118.26).

The Mystery of Faith is composed of two parts. The first part, *The mystery of faith*, is acclaimed by the presider. The assembly responds immediately with the second part of the acclamation. For this reason, the introductory note(s) are provided by the musicians before the presider begins the acclamation. It should be noted that only the approved texts of the acclamations may be used.

The options for the people's responses are:

- We proclaim your Death, O Lord, and profess your Resurrection until you come again.
- When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.
- Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

The doxology is the conclusion of the Eucharistic Prayer and is therefore always sung by the presider. The assembly, in turn, gives its assent by singing the Great *Amen*. As with the Mystery of Faith, it is desirable for the musicians to provide the introductory note(s) before the presider begins the doxology. In this way the assembly will be able to make an immediate and enthusiastic acclamation.

⁵⁵ See *GIRM*, no. 147.

Institution Narrative

Recalling the words and actions of Christ at the Last Supper, the sacrifice of Christ's passion, death and resurrection are renewed and made present within the assembly of God's holy people today.

Anamnesis

In this part of the prayer the Church remembers the entire paschal mystery of Christ's passion, death, glorious resurrection and ascension into heavenly glory. The entire assembly acclaims in song this central mystery of faith.

Offering

In the context of remembering the paschal mystery, the Church offers the saving sacrifice of Christ to the Father in the Holy Spirit. In this offering the gathered assembly includes itself, united with Christ – a living sacrifice of praise.

Intercessions

Offering intercessions for the Church and all its members, living and dead, makes clear that the Eucharist is celebrated in Communion with the entire Church and that the offering is made for all who are called to share in the redemption and salvation accomplished in Christ.

Because the Eucharistic Prayer is a single prayer consisting of several parts, it is important that all the sung acclamations be from the same setting. The melodic and rhythmic consistency of the acclamations will assist the assembly to understand the nature of the Eucharistic Prayer and facilitate their full participation in it. A variety of musical settings used during a single prayer can cause the prayer to be experienced as a series of unconnected elements.

The Communion Rite

58 The Communion Rite consists of several elements: the Lord's Prayer, the rite of peace, the breaking of bread, the Communion procession and the prayer after Communion. These elements prepare the community for the reception of the Lord's Body and Blood and give expression to its members' Communion in the Lord and with their brothers and sisters in Christ.⁵⁶

The Lord's Prayer

59 The Communion Rite begins with the Lord's Prayer (cf. Lk 11.2-4; Mt 6.9-13), a prayer for daily food, which for Christians means pre-eminently the Eucharistic bread, and for the forgiveness of sins, so that what is holy, in fact, may be given to those who are holy. The presider invites the community to pray and then all say or sing the Lord's Prayer. The presider continues with the embolism, *Deliver us*, which the assembly concludes by saying or singing the doxology.

The Lord's Prayer is usually recited. However, it may be sung, provided that the whole assembly is able to sing it comfortably.⁵⁷ In this case, the invitation, embolism and doxology may also be sung.⁵⁸

The integrity of these texts is always to be maintained. Hence, the texts are never to be altered to suit a melodic line. Because the Lord's Prayer is situated within the Communion Rite, musical settings of the Lord's Prayer which are intended for a soloist or choir alone are not permitted. Furthermore, care should be taken that singing the Lord's Prayer does not take away from the importance and centrality of the Eucharistic Prayer.

The Rite of Peace

60 The second element of the Communion Rite is the prayer for peace and unity, which is followed by a greeting and the exchange of a sign of peace. With this gesture the faithful express

Doxology

At the conclusion of the Eucharistic Prayer, all glory and honour is given to the Father, through, with and in Christ, in the unity of the Holy Spirit. By its response, the Great Amen, the entire assembly acclaims and affirms all that has been expressed in this great prayer of praise and thanksgiving.

Musical elements during the Communion Rite include:

- *Lord's Prayer (may be sung)*
- *Agnus Dei (Lamb of God)*
- *Communion processional hymn*

If a musical setting of the Lord's Prayer is chosen, it is sung by the entire assembly.

⁵⁶ See *GIRM*, no. 80.

⁵⁷ See *IML* no. 35.

⁵⁸ See *GIRM*, no. 81.

their Communion as members of the Church and their love for one another. The greeting and the gesture of peace are not to be confused with seasonal greetings or gestures of welcome which are properly given when the community gathers for the celebration.

The greeting of peace may be sung by the presider. In this case, all sing the response. However, no music (vocal or instrumental) accompanies the gesture of peace which members of the assembly give to those nearby.

No vocal or instrumental music accompanies the exchange of the sign of peace.

The Fraction (Breaking) of Bread

61 In ancient times, the breaking of bread by Christ at the Last Supper gave the entire Eucharistic action its name. The breaking of bread is a sign that the many who share in the one bread of life which is Christ are made one body (cf. 1 Cor 10.17). The breaking of bread, which immediately follows the sign of peace, is accompanied by a litany, *Agnus Dei (Lamb of God)*.⁵⁹

“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*.”⁶⁰

The Communion Procession

62 The reception of Communion is normally accompanied by song. The purpose of the Communion song is to express outwardly the communicants’ union in spirit by means of the unity of their voices, to give evidence of joy of heart, and to highlight the “communitarian” character of the Communion procession. The song begins when the priest receives Communion and continues until all the faithful have received Communion.⁶¹ To underscore the unity of the assembly in the Body and Blood of the Lord, it is preferable that only one song be sung throughout the Communion procession.

The purpose of the Communion song is to express the unity of spirit among those who approach the Lord’s table by 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 reception of Communion has traditionally been accompanied by the singing of a psalm with an appropriate antiphon. The texts for the Communion antiphons in the *Roman Missal* are intended to be sung with appointed psalm verses which are indicated in the *Graduale Romanum* or the *Graduale Simplex*. Musicians may wish to consult these books. Settings of Psalm 23 and Psalm 34 are especially recommended for the Communion procession.

The singing continues for as long as Communion is being distributed.

59 See *GIRM*, no. 83. On the biblical origin of the Lamb of God, See Jn 1.29, 36; Mt 9.27; Acts 8.3-35; 1 Pet 1.17; Rev 5.6-13; 7.9-17.

60 See *GIRM*, no. 83.

61 See *GIRM*, no. 86.

Hymn texts which express the joy of the assembly in its Communion with the Lord and its sharing in the mystery of the Lord's death and resurrection are most appropriate during the Communion procession. Similarly, hymns of praise and thanksgiving, and hymns which call to mind the Eucharistic texts found in the scriptures or are seasonal in character may fittingly accompany the Communion procession.

In order to facilitate the assembly's full participation in the Communion song, it is recommended that hymns with refrains be used during the procession.

Hymns composed for exposition of the Blessed Sacrament, and which concentrate on adoration rather than the action of entering into Communion, may not be appropriate as Communion songs. Similarly, hymns which are directed to the honour of Mary or the saints are generally inappropriate during the Communion procession.

Hymns composed for benediction of the Blessed Sacrament and hymns directed to the honour of Mary may not be appropriate during the Communion procession.

In order to facilitate the assembly's full participation in the Communion song, it is recommended that hymns with refrains be used during the procession. The cantor or choir can sing the verses and the assembly can easily join in the refrain without having to carry a hymnal in procession.

The *General Instruction of the Roman Missal* (no. 281) notes that Holy Communion has a more complete form as a sign when it is received under both kinds. Therefore, the reception of Communion under both forms is encouraged. When Communion is received in this manner, musicians should be aware that more time is usually available for the Communion song. Also, when selecting the Communion song, musicians ought to consider carefully the text of the hymn and how it speaks of eating and drinking of the Lord's Body and Blood, so that the words correspond to the ritual action.

On occasion, it may be appropriate for suitable instrumental or choral music to accompany the Communion procession. However, when this is the case, a hymn, psalm or other song of praise ought to be sung by the whole assembly after all have received Communion.

It is permitted to have singing during the Communion procession as well as a hymn after Communion. In this case, a period of silent prayer is to be observed by the whole assembly following Communion. Only then is the hymn after Communion sung by the entire assembly.

Care should be taken that singers too can conveniently receive Communion.⁶²

62 See *GIRM*, no. 86.

The Prayer after Communion

63 The Communion Rite concludes with the prayer after Communion which is said or sung by the presider. If the prayer is sung, the response, *Amen*, is sung by the assembly.

THE CONCLUDING RITES

64 Following the Communion Rite, the assembly is sent forth to do good works and to bless the Lord. The Concluding Rites consist of four elements: brief announcements, if necessary, the priest's Greeting and Blessing, the Dismissal of the assembly, and the kissing of the altar by the Priest and the Deacon, followed by a profound bow to the altar by the ministers.⁶³

Musical elements during the Concluding Rites include:

- *Greeting*
- *Blessing*
- *Dismissal*
- *Recessional (optional)*

The Greeting and Blessing

65 The priest's Greeting and the assembly's response may be sung and the deacon may invite the people to bow their heads for God's blessing. The presider may sing or say a prayer over the people before giving the Blessing. In this case, all respond: *Amen*.

Depending on the occasion, one of several forms of the Blessing may be used. When a solemn form of the Blessing is used, the assembly responds by saying or singing *Amen* after each invocation and at the conclusion of the simple Blessing.

Dismissal

66 The deacon, or in his absence, the priest, may sing the Dismissal. In this case, all sing the response: *Thanks be to God*.

From the Easter Vigil to the Sunday after Easter and again on Pentecost Sunday, a special form of the Dismissal is sung as in the *Roman Missal*.

Recessional

67 No music is required following the Dismissal, however, music may accompany the procession.

All are sent to live and witness what they have celebrated, keeping in mind the counsel of St. Augustine: "In the way that travellers are in the habit of singing, sing, but keep on walking. What does it mean, keep on walking? ... If you are going onward, you are walking; but always go onward in goodness, onward in the right faith, onward in good habits and behaviour. Sing, and walk onwards."⁶⁴

63 See *GIRM*, no. 90.

64 ST. AUGUSTINE OF HIPPO, *Sermo* 256, 3: PL 38, 1193. This text is used in the Roman Office of Readings for Saturday in the 34th week of Ordinary Time, which is the last day of the Liturgical Year.

Therefore, a recessional, a well-known song that speaks of the Church's mission, is particularly suitable. Also, a general hymn of praise and thanksgiving or a seasonal song may be sung by the entire assembly. The choice of a short hymn will allow the community to respect the unity of the text and, at the same time, the integrity of the dismissal.

The assembly's departure may be accompanied by appropriate instrumental music, a Psalm or even, on some occasions, silence.

III THE LITURGICAL YEAR

SUNDAYS, SOLEMNITIES AND FEASTS

68 The Church's arrangement of the Sundays, Seasons and Feasts is known as the Liturgical Year. By means of this annual cycle the Church celebrates the entire mystery of Christ from his coming among us in the mystery of the incarnation until his coming in glory at the end of time. The Liturgical Year begins with the seasons of Advent and Christmas. Following a brief period of Ordinary Time, we celebrate the seasons of Lent and Easter. The highpoint of these seasons, and indeed, of the entire year is the great celebration of the Paschal Triduum. The lengthy period of Ordinary Time resumes after the solemn feast of Pentecost and continues until Advent.

Sunday

69 The key to understanding the Liturgical Year is the weekly celebration of the Lord's Day, when the faithful gather to celebrate the paschal mystery – the saving death and resurrection of the Lord Jesus. Sunday is the primary and original feast day,⁶⁵ for it celebrates the total paschal mystery of Christ. "Rightly, then, the Psalmist's cry is applied to Sunday: 'This is the day which the Lord has made: let us rejoice and be glad in it' (Ps 118.24). ... It is an invitation to relive in some way the experience of the two disciples of Emmaus, who felt their hearts 'burn within them' as the Risen One walked with them on the road, explaining the scriptures and revealing himself in 'the breaking of the bread' (cf. Lk 24.32, 35)."⁶⁶ Though the Sunday Eucharist celebrated during Advent will have a different character than the Sunday Eucharist celebrated during Lent or on one of the Sundays in Ordinary Time, each and every liturgy celebrates Christ's paschal mystery and draws us to share in this mystery of our salvation in a more and more complete manner.

Sunday is the primary and original feast day, for it celebrates the total paschal mystery of Christ.

65 See *General Norms for the Liturgical Year and the Calendar* (February 14, 1969) no. 4; SC nos. 102, 106.

66 JOHN PAUL II, Apostolic Letter *Dies Domini* on keeping the Lord's Day holy (May 31, 1998) no. 1.

Easter Triduum

70 Because Christ redeemed us and gave perfect glory to God principally through his death and resurrection, the Paschal Triduum is the culmination of the entire Liturgical Year.⁶⁷ This single festival of three days (beginning with the Mass of the Lord's Supper on Holy Thursday and concluding with Evening Prayer on Easter Sunday) holds first place in the Liturgical Year.

The Paschal Triduum is a single festival of three days which begins with the Mass of the Lord's Supper on Holy Thursday and concludes with Evening Prayer on Easter Sunday.

Lent – Easter

71 The seasons of Lent and Easter frame the annual celebration of the Easter Triduum. By prayer and works of penance the faithful are led during the forty days of Lent to recall and renew their baptismal promises. During this time catechumens (the elect) make their final preparations for the sacraments of initiation at the Easter Vigil. Following the Easter Triduum the Church continues its celebration of the Lord's resurrection for fifty days. The first week of the Easter Season is unique in that it is celebrated as an extended Easter Sunday (the octave – eight days⁶⁸ – of Easter). During the whole Easter Season, which concludes on Pentecost, the Church continues the celebration of the Lord's paschal mystery. This is the privileged time for post-baptismal catechesis and celebrations of the sacraments of Christian initiation.

During the Season of Lent members of the Church prepare by prayer and works of penance to renew their baptismal promises at Easter. The joy of the Lord's resurrection overflows for the fifty days of the Easter Season.

Advent – Christmas

72 Next to the yearly celebration of the Easter Triduum, the Church holds most sacred the festival of Christ's birth and early manifestations. The Christmas Season extends from Evening Prayer on Christmas Eve until Evening Prayer on the feast of the Baptism of the Lord (after January 6).

The season of Advent consists of four weeks of joyful preparation for Christmas. Until December 16 the focus of the scripture readings and prayers of the liturgy is on the coming of Christ in final judgment and on our preparation as we wait in joyful hope. During the closing days of Advent (from December 17 until December 24 in the morning) the liturgy leads us to prepare to celebrate the feast of Christmas.

The season of Advent prepares the Church to commemorate Christ's birth and first manifestations. This season has a twofold character: we remember Christ's first coming in history and look forward with joyful expectation to his second coming in the last days.

⁶⁷ See *GNYC* nos. 18-21.

⁶⁸ "Eight" is symbolically significant in Christian worship because from the earliest days Easter Sunday was viewed as the "Eighth Day of Creation:" in seven days God made the first creation; through the resurrection of Christ on the first day of the week (cf. Mt 28.1), in one day he initiated all creation to eternal life and made all things new (cf. 2 Cor 5.17; Rev 21.1-5).

The celebration of Christmas on December 25 continues throughout the octave with its special feast days, including the Solemnity of Mary, Mother of God on January 1. The Christmas Season extends to the feast of the Baptism of the Lord and includes the feasts of the Holy Family and Epiphany. By means of these feasts, we celebrate God's love revealed in Christ, the Light to the nations.

Ordinary Time

73 In addition to the principal seasons of the year there are thirty-three or thirty-four weeks which we call Ordinary Time. During this time the Church continues to reflect upon and to celebrate the paschal mystery of the Lord's dying and rising. By means of the scripture readings proclaimed at the Eucharist throughout this season, we are immersed in the story of our salvation in Christ and renewed in our commitment to give witness to our faith in daily life.

During the remaining weeks of the Liturgical Year, the Church does not celebrate a particular element of the mystery of Christ, but rather, the mystery of Christ in its entirety.

The Commemoration of the Saints

74 Throughout the year, the Church remembers and honours those Christians who have gone before us in faith and have given powerful witness to Christ. The schedule of feasts in honour of the saints is known as the Sanctoral Cycle of the Liturgical Year. Although these celebrations usually occur on weekdays, some are celebrated by the universal Church on Sunday. Those celebrated on Sunday are indicated in the *Ordo: Liturgical Calendar with Guidelines for Pastoral Liturgy*, published annually by the Canadian Conference of Catholic Bishops.

During the course of the year the Church commemorates and honours the saints who have shared in the mystery of Christ's death and resurrection and now live in the glory of heaven.

Many Resources

75 There are many resources available to assist musicians in preparing appropriate music for each Liturgical Season. In particular, musicians ought to be familiar with the *Roman Missal*, the *General Norms for the Liturgical Year and the Calendar* (Congregation for Divine Worship, 1969) and the annual *Ordo: Liturgical Calendar* for Canada. Helpful pastoral notes are also found in the *Lectionary: Sundays and Solemnities*. An invaluable resource for understanding the role of music during Lent, the Easter Triduum and Easter Season is the *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts* (Congregation for Divine Worship, 1988).

The pastoral notes which follow are based on these documents and are designed to assist musicians in selecting appropriate music for each season of the Liturgical Year.

Seasonal Integrity

76 In addition to carefully selecting music that expresses the character of each season and hymn texts that incorporate the images and metaphors of the Scripture texts proclaimed, it is recommended that musicians choose settings of acclamations and responses to be used throughout the season. For example, it is fitting to sing the same setting of the Gospel Acclamation throughout the Season of Lent. Similarly, it would be appropriate to use one setting of the Eucharistic Acclamations (*Sanctus* [*Holy, Holy, Holy*], *Mystery of Faith*, and *Great Amen*) for the Advent and/or Advent–Christmas Season. The use of common ritual music during a single Liturgical Season can serve both to define the season musically and to encourage full, active and conscious participation by the whole assembly.

The use of common ritual music during a single Liturgical Season can serve both to define the season musically and to encourage full, conscious and active participation by the whole assembly.

Some communities may find the use of the seasonal Responsorial Psalm helpful in marking the Liturgical Season. Others may find that using the same hymn each Sunday during the season (e.g. the Communion processional hymn) will help to mark the Liturgical Season.

THE SEASON OF ADVENT

The Character of the Season

77 The Season of Advent marks the beginning of the Liturgical Year. The First Sunday of Advent usually occurs near the beginning of December; the season ends before Evening Prayer on December 24. The word “Advent” comes from the Latin word *adventus*, which means *coming*. The Advent season celebrates the threefold coming of the Lord: we remember the events that surrounded the Lord’s coming long ago; we celebrate his coming among us today; and we look forward to his final advent in glory.

Advent is a season of joyful expectation and is divided into two parts:

- *From the First Sunday of Advent until December 16 the Church looks forward to Christ’s final coming in glory.*
- *From December 17 until Christmas Eve, the Church remembers and prepares to celebrate Christ’s first coming at Christmas.*

The *General Norms for the Liturgical Year and the Calendar* describe Advent as a period “for devout and joyful expectation.”⁶⁹ Thus, although Advent, like Lent, is a season of preparation, it is not to be viewed as a penitential season.

The Advent season is divided into two parts. The Church’s expectation of Christ’s final coming in glory is emphasized during the first part of Advent – from the first Sunday to December 16. The Church’s preparation for Christmas, when Christ’s first coming is remembered, is the focus of the second part of Advent – from December 17 until Christmas Eve. It is particularly important to note that Advent is not simply a preparation to commemorate the historical event of Christ’s birth. Rather, the

⁶⁹ See *GNYLC* no. 39.

entire season celebrates the Church's desire and longing for the coming of the Lord. On the third Sunday, called *Gaudete (Rejoice)* Sunday because of the entrance antiphon,⁷⁰ halfway through the otherwise muted season of Advent, all are particularly invited to express the joyful aspect of anticipating the Lord's coming, and the colour rose, representing joy, may be used.⁷¹

As the beginning of the Liturgical Year, the Advent season has the potential to stir up fresh energy within the Christian community. It is a season filled with a spirit of hope and expectation, of excitement and increasing joy. The second coming of Christ at the end of time provides us with the impetus to reflect on the mighty deeds of God in salvation history, the ongoing presence of Christ in the Church today, the human longing for the fullness yet to come, and the Church's mission to hasten the Lord's coming through deeds of holiness and justice. It is also a season that highlights the urgency of the Lord's call to repentance and our need to embrace the good news by the way we live.

The Lectionary

78 In all three years of the lectionary cycle the focus of each Sunday in Advent is clearly identifiable:

- on the first Sunday: the return of the Lord
- on the second Sunday: John the Baptist's call to conversion
- on the third Sunday: the relationship of John to Jesus
- on the fourth Sunday: Mary and the events immediately preceding Christ's birth.

Music during Advent

79 Moderation in the use of music in Advent is recommended.

- *Instruments:* "In Advent the use of the organ and other musical instruments should be marked by a moderation suited to the character of this time of year, without expressing in anticipation the full joy of the Nativity of the Lord."⁷²
- *Hymns:* The choice of festive songs will most fittingly mark the Advent season. However, music especially associated with Christmas is not sung during liturgical celebrations in Advent.

70 *Gaudete in Domino semper: iterum dico, gaudete. Dominus enim prope est,* that is: "Rejoice in the Lord always, again I say, rejoice! Indeed, the Lord is near." (cf. Phil 4.4, 5).

71 See *GIRM*, no. 346 f.

72 See *GIRM*, no. 313.

- *Advent wreath:* In some communities it is the custom to light the candles of the Advent wreath at the beginning of the Sunday Eucharist.⁷³ This reflects the hope and expectation of the Christian community as it awaits the coming of the Lord who is the Light of the world. While this popular domestic devotion may fittingly be incorporated into the Sunday Liturgy, it ought to be celebrated in a simple manner without additional music.
- *Gloria in Excelsis (Glory to God in the highest):* Since the season of Advent serves as a preparation for Christmas, the *Glory to God*, the angelic hymn recorded in the Christmas Gospel of Luke (cf. Lk 2.14), is not sung.
- *Responsorial Psalms:* The Responsorial Psalm assigned for each day or a Seasonal Psalm may be sung.
- *Alleluia:* Since Advent is not a penitential season, *Alleluia* is sung at the Gospel Acclamation and in other hymns during the season.
- *Penance celebrations:* Advent is an appropriate time for penance celebrations and celebrations of the Sacrament of Reconciliation. Advent seasonal hymns and psalms may be used.
- *Liturgy of the Hours:* Celebrations of Morning Prayer and Evening Prayer in common are also appropriate during this period of joyful preparation. Evening prayer, especially when it includes the celebration of light is a powerful expression of the Church's expectation of Christ the Light. Many Advent seasonal hymns are appropriate for use at celebrations of Morning Prayer and Evening Prayer.

The Glory to God is not sung during Advent in anticipation of the feast of Christmas.

The custom of holding a festival of Advent carols and readings is encouraged as a way of celebrating in the spirit of this season.

THE SEASON OF CHRISTMAS

The Character of the Season

80 The Season of Christmas begins with Evening Prayer on Christmas Eve and concludes with the feast of the Baptism of the Lord. The Christmas Season is marked by: the Solemnity of Christmas (Solemnity of the Nativity of the Lord); the feast of the Holy Family of Jesus, Mary and Joseph the Solemnity of Mary, the Holy Mother of God; the Solemnity of the Epiphany of the Lord; and the feast of the Baptism of the Lord.

The Christmas Season extends from Christmas Eve until the celebration of the Baptism of the Lord.

⁷³ *Sunday Celebration of the Word and Hours* (Canadian Conference of Catholic Bishops – Concacan Inc., Ottawa 1995) pages 4-5 (*First Sunday of Advent – Prayer over the Advent Wreath*).

- *Christmas (Nativity of the Lord) (December 25)*: This feast celebrates the mystery of the incarnation in the birth of the Lord and his manifestation to his own people.
- *The Holy Family of Jesus, Mary and Joseph* (Sunday within the octave of the Nativity of the Lord, or if there is no Sunday, December 30): The feast of the Holy Family celebrates the mystery of the Church's inner life in the Lord. The Church is the holy family of God.⁷⁴
- *Solemnity of Mary, the Holy Mother of God (January 1)*: The feast of Mary, Mother of God, on the eighth day of Christmas celebrates the intimate connection between Mary and the birth of her Son and draws our eyes once again to the Lord. It is the Church's most ancient and primary festival in honour of Mary.
- *Epiphany of the Lord*: In Canada this feast is celebrated on the the Sunday occurring between January 2 and 8.⁷⁵ The Epiphany of the Lord expresses a further dimension of the Christmas Season: the revelation of the Lord to the nations. Originally it celebrated three manifestations of the Lord: the baptism of Christ, the adoration of the Magi and the wedding at Cana. Today the Baptism of the Lord is celebrated as a separate feast, and the Gospel of the wedding at Cana occurs on the Second Sunday of Ordinary Time, year C.
- *Baptism of the Lord*: This feast is celebrated on the Sunday following Epiphany or on the following Monday if Epiphany is celebrated on January 7 or 8. It is the closing festival of the Christmas Season and recalls Jesus' baptism in the Jordan when he was revealed as the Son of God. At the same time, this event marks the beginning of Jesus' public ministry.

The Christmas Season is intimately linked to the Season of Advent. Christmas celebrates the mystery of the incarnation and the manifestation of Jesus Christ to the world. However, the Church does not merely remember historical events; it celebrates the enduring, ever-present mystery of the Word-made-flesh as we wait in blessed hope for the manifestation of our Saviour, Jesus Christ (see Titus 2.13, Mass during the Night).

Christmas is also intimately linked to the feast of Easter: the Word-made-flesh passed from heaven to earth in order to bring us with him from earth to heaven through the mystery of his death and resurrection. The incarnation inaugurates the paschal mystery of the world's salvation: Jesus, the "King of the Jews" (Mt 2.2) "who

During the Christmas Season the Church not only recalls the historical events surrounding Christ's birth, but celebrates the enduring, ever-present mystery of the Word-made-flesh, and looks forward in joyful expectation to the coming of the Lord in glory.

74 GNLIC, no. 35.

75 GNLIC, no. 37.

will save his people from their sins" (Mt 1.21), is persecuted from the moment of his birth (cf. Mt 2.1-23); later, in Jerusalem, he will be acclaimed as King, Son of David, by the crowd (cf. Mt 21.1-11), but will be condemned by the same crowd, mocked as King by the Roman soldiers (cf. Mt 27.27-31) and crucified under the title of "King of the Jews" (Mt 27.37). The paschal nature of the Christmas Season merits special attention and is wonderfully expressed in Preface II of the Nativity of the Lord (The Restoration of all Things in the Incarnation). Christ has come to raise the fallen world to himself, to make creation whole again, and to lead humanity from exile back to God's heavenly kingdom.

From its Roman origin in the northern hemisphere during a season in which the days' light becomes longer, Christmas is also a festival of light: "the light shines in the darkness, and the darkness did not overcome it" (Jn 1.5). Jesus is the Light of the world who banishes the darkness of sin; whoever follows him "will never walk in darkness but will have the light of life" (Jn 8.12).

The mystery of the Word-made-flesh reveals the marvellous exchange that is God's plan for our salvation: as Christ shares in our humanity, we are called to share in his divinity. This exchange is a prominent feature of the Christmas Season and is noted especially in Preface III of the Nativity of the Lord (The Exchange in the Incarnation of the Word).

The Lectionary

81 The text that towers over the entire Christmas Season is the prologue of St. John's Gospel, announced during the Eucharist of Christmas Day: "And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth" (Jn 1.14).

On the feast of Christmas separate sets of readings are assigned to the vigil celebration and the liturgies during the night, at dawn, and during the day. They are designed to be used at the time of day indicated by the titles of the celebrations. However, the readings from any of the Christmas Masses may be used according to the pastoral needs of each celebration.

A word about the vigil celebration is in order. This liturgy is intended to be celebrated during the afternoon of December 24 before or after Evening Prayer I.

The celebration of Christmas is closely linked to Easter, since Christ shared in our humanity in order that we might share in the paschal victory of his death and resurrection.

Separate sets of readings are assigned to the various Christmas Masses. However, for pastoral reasons one set of readings (and the appointed Psalm), may be used at all liturgies for the Solemnity of Christmas.

Music during Christmas

82 Throughout the centuries, Christmas has developed its own musical tradition.

- *A Season:* It is important for musicians to remember that Christmas is a Season, not just one festive day. Therefore, when preparing music for Christmas, consideration ought to be given to selecting acclamations, responses and hymns for the entire Season, while being sensitive to the unique character of the various feasts that are part of the Season.
- *Pastoral consideration:* Musicians ought to be aware that many people will assemble for the Christmas feast who do not regularly celebrate in their particular community. Visitors from other parishes, Catholics who infrequently participate in the Sunday Eucharist, and possibly members of other Christian communities may be present for the celebration. The selection of familiar music will greatly assist all who gather to participate fully in the celebrations of the Christmas Season.
- *Hymns and Carols:* The use of familiar Christmas hymns and carols is recommended especially for the entrance procession, during the preparation of the altar and presentation of gifts, and for the recessional song. During the Communion procession a well-known Eucharistic hymn is most appropriate.
- *Gloria in excelsis (Glory to God in the highest):* The *Glory to God* is sung for the first time since the beginning of Advent. Because it is inspired by the song of the angels at the birth of Christ (cf. Lk 2.14), it has a special place among the songs of the Christmas Season. While there are many beautiful choral settings of this hymn, it is important to remember that the whole assembly ought to participate in this act of praise. The choice of a well-known setting or one with an assembly response will be most appropriate.
- *Responsorial Psalms:* The Responsorial Psalm assigned for each day or a Seasonal Psalm may be sung.
- *Liturgy of the Hours:* Celebrations of Morning Prayer and Evening Prayer in common are also appropriate during this period of joyful celebration. Evening prayer, especially when it includes the celebration of light is a powerful expression of the Church's reception of Christ the Light – especially on the feast of the Epiphany of the Lord. Many Christmas seasonal hymns are appropriate for use at celebrations of Morning Prayer and Evening Prayer.

Familiar Christmas hymns and carols ought to be sung throughout the Christmas Season. In addition, it will be helpful to select suitable Acclamations for the entire season.

It is preferable that the assembly participate in singing the Glory to God in the highest. A well-known setting of this hymn is recommended for use during the liturgies of the Christmas Season.

Communities may wish to hold a festival of carols sometime during the season as a way of promoting the spirit of the Christmas feasts.

THE SEASON OF LENT

The Character of the Season

83 The Season of Lent begins on Ash Wednesday and concludes on Holy Thursday before the evening Mass of the Lord's Supper.⁷⁶

Lent is the season in which the people of God cleanse their hearts and prepare with joy for the paschal feast (see Preface I of Lent). Lenten joy is rooted in the Church's restored life in Christ, its expectation of the great paschal feast and the presence of the elect in the assembly. On the fourth Sunday, called *Laetare (Rejoice)* Sunday because of the entrance antiphon,⁷⁷ halfway through the otherwise muted Season of Lent, all are particularly invited to express the joyful aspect of anticipating the Lord's victory over death and evil, and the colour rose, representing joy, may be used.⁷⁸

The Season of Lent prepares both the elect (those catechumens chosen for Christian initiation) and the faithful to celebrate the paschal mystery. Lent is a period of purification and enlightenment for the elect, who will celebrate Christian initiation at the Easter Vigil. Thus, the "Rite of Election or Enrollment of Names", which takes place on the First Sunday of Lent, and the Scrutinies, which follow on the Third, Fourth and Fifth Sundays, are integral celebrations of the season. For their part, the faithful, through their attention to the Word of God and to prayer, strive to die more completely to sin and to live more fully in Christ. In this way they prepare to reaffirm their baptismal promises at Easter with minds and hearts renewed.

Lent and Easter are so closely connected that the forty days of Lent and the fifty days of Easter may be seen as a ninety-day celebration that surrounds the Easter Triduum and stands at the heart of the Christian year.

The Lectionary

84 The Sunday Gospels reveal the significance of the Season of Lent for both the elect and the faithful.

- *First Sunday of Lent:* The Church recalls the forty-day sojourn of Jesus in the desert and his triumph over temptation.

⁷⁶ See *GNYLC*, no. 28.

⁷⁷ *Laetare, Jerusalem, et conventum facite, omnes qui diligitis eam; gaudete cum laetitia, qui in tristitia fuistis, ut exsultetis, et satiemini ab uberibus consolationis vestrae*, that is: "Rejoice, Jerusalem! Be glad for her, you who love her; rejoice with her, you who mourned for her, and you will find contentment at her consoling breasts" (cf. Is 66.10-11).

⁷⁸ See *GIRM*, no. 346 f.

The season of Lent begins on Ash Wednesday and concludes on Holy Thursday before the Mass of the Lord's Supper.

During this season the elect prepare for the sacraments of Christian initiation and the faithful prepare to renew their baptismal promises at Easter.

- *Second Sunday of Lent:* The Church remembers the Transfiguration of the Lord on the mountain.
- *Third, Fourth, and Fifth Sundays of Lent:* In the Year A Cycle, three great passages from the Gospel of John are proclaimed. These are of major importance for Christian Initiation: the Samaritan woman at the well, (Jn 4.5-42), the man born blind (Jn 9.1-41), and the raising of Lazarus (Jn 11.1-45). While alternatives are provided for years B and C, the year A may be used. These are always used in the Sunday liturgies when the Scrutinies are celebrated. The scrutiny prayers draw upon the images and metaphors found in these texts and presume that these readings have been proclaimed.

The first readings for the Sundays of Lent present the main elements of salvation history from its beginning until the promise of the New Covenant in Christ. The readings from the letters of the apostles have been selected to provide a connection between the Old Testament readings and the Gospel texts.

Music during Lent

85 In considering the selection of music for the Season of Lent, it is important to keep in mind two principles. First of all, every Sunday Eucharist during Lent is a celebration of the paschal mystery and is therefore an occasion when the faithful gather in union with Christ to offer the living sacrifice of praise and thanksgiving to God. Second, Lent is a penitential season and, as such, it is marked by a certain austerity in anticipation of the great joy of Easter.

- *Instruments:* Instrumental music in this season should be more simple in character, thus providing a contrast with the festive music of Easter. Normally the organ and other instruments are only used to support the singing of the assembly. On occasions such as *Laetare (Rejoice) Sunday* (Fourth Sunday of Lent),⁷⁹ it may be appropriate to use instrumental music to support a particular ritual action.
- *Hymns:* The hymns should reflect the nature of the season as a time of serious preparation for the Paschal Triduum. Their texts should, as much as possible, be inspired by the scripture readings proclaimed and be appropriate for the ritual action.

Lent is a penitential season. Nevertheless, each Sunday Eucharist is a celebration of the paschal mystery and a day of joy in the Lord.

Music during Lent ought to be inspired by the scripture readings proclaimed during the season and the ritual actions.

The exclusive use of hymns inspired by the events of the Lord's Passion is not appropriate during this season.

⁷⁹ See *GIRM*, no. 313; CONGREGATION FOR DIVINE WORSHIP, *Circular Letter concerning the Preparation and Celebration of the Easter Feasts* (January 16, 1988) no. 25.

- *Introductory Rites:* The opening rites are intended to draw people into the spirit of the celebration. Since the Season of Lent has a penitential character, it is especially fitting to sing the Penitential Act (*Kyrie, eleison [Lord, have mercy]*). The *Glory to God* is not sung during Lent so that it can be sung with greater joy during the Paschal Triduum and the Easter Season.
- *Responsorial Psalms:* The Responsorial Psalm assigned for each day or a Seasonal Psalm may be sung.
- *Gospel Acclamation:* During Lent, *Alleluia* is never sung. In its place, other acclamations are sung. The acclamation texts may be found in the Canadian edition of the *Lectionary: Sundays and Solemnities* (page 252). In this Lectionary, the texts for the Gospel Acclamation are found immediately before the Gospel readings.
- *Eucharistic Acclamations:* The choice of the Eucharistic Acclamations during Lent ought to be guided by the two principles mentioned above, as well as the desire for seasonal integrity and full participation by the whole assembly. Settings which incorporate *Alleluia* in the ritual texts are not permitted. Also, musicians ought to consider a less festive arrangement of the acclamations for this season than for other times during the Liturgical Year.

It is especially fitting to sing a form of the Penitential Rite during Lent.

The Church refrains from singing "Alleluia" during Lent.

A Lenten Acclamation replaces the "Alleluia" before the Gospel.

Other Celebrations during Lent

86 In addition to celebrations of the Eucharist during Lent, many communities will gather for other liturgical and devotional celebrations.

- *Liturgy of the Hours:* Celebrations of Morning Prayer and Evening Prayer in common are especially appropriate during this period of intense preparation for the joy of Easter. It is recommended that the celebration of light not be used at the beginning of Evening Prayer during Lent in order to avoid any confusion with the "*lucernarium*" of the Easter Vigil. Many Lenten seasonal hymns are appropriate for use at celebrations of Morning Prayer and Evening Prayer.
- *Penance Celebrations:* Lent is one of the most fitting times for penance celebrations and celebrations of the Sacrament of Reconciliation in order to celebrate more fully the paschal mystery.⁸⁰ Lenten seasonal hymns and psalms may be used.

⁸⁰ See *CLPCEF*, no. 37.

- *Lenten Devotions:* In many communities there is the custom of gathering for devotional prayer during Lent, for example the Stations of the Cross.

Celebrations of the Word of God are also encouraged during Lent. Appropriate Seasonal Psalms and hymns may be sung during these celebrations.

Ash Wednesday

87 The liturgy of Ash Wednesday is the first celebration of the Lenten Season. The readings announce Lent as the time of God's favour, and they provide an instruction on the spiritual meaning of prayer, fasting and almsgiving. The Christian use of ashes is rooted in the Jewish custom of sprinkling ashes on the head as a sign of repentance (cf. Gen 18.27; 2 Sam 13.19; Lam 3.16). By the reception of ashes the members of the assembly acknowledge the call to renewal and commit themselves to the Lenten discipline and the journey to the paschal feast.

- *The Order of the Celebration:* The "Blessing and Distribution of Ashes" may take place either during the Eucharist or within a Liturgy of the Word. See the sidebar for the outline of the celebration.

The preparation of the altar and presentation of gifts follow the distribution of ashes when the Eucharist is celebrated.

When the celebration is in the form of a Liturgy of the Word, it is fitting to conclude the Universal Prayer with the Lord's Prayer, a prayer over the people, and a closing hymn.

- *Responsorial Psalm:* For Ash Wednesday it is Psalm 51.
- *Gospel Acclamation:* A Lenten Gospel Acclamation is used.
- *Blessing and Distribution of Ashes:* During the imposition of ashes, the choir and people may sing Lenten psalms or hymns. The *Roman Missal* particularly recommends a responsorial setting of Psalm 51 for use during this ritual action. Settings of Psalms 32, 41, 103, and 130 are also appropriate.

ASH WEDNESDAY LITURGY

Entrance song

*Sign of the Cross
and Greeting*

*(Penitential Act
is omitted)*

Opening prayer

LITURGY OF THE WORD

*First Reading:
Joel 2.12-18*

Responsorial Psalm

*Second Reading:
2 Corinthians
5.20 – 6.2*

*Gospel:
Matthew 6.1-6,16-18*

Homily

*Blessing and
Distribution of Ashes*

*Universal Prayer or Prayer
of the Faithful*

The Sundays of Lent

88 The Sundays of Lent have a character distinctive from the weekdays of Lent. In keeping with the tradition of the Church, the Sundays of Lent focus upon the baptismal aspects of the paschal mystery. The presence of the elect in the midst of the assembly, the celebration of the Rite of Election and the Scrutinies, and the dismissal of the elect before the Liturgy of the Eucharist reinforce the baptismal character of the season and strengthen the faith of the entire community.

The Rite of Election takes place in the cathedral or in some other church according to pastoral need. It is celebrated on the First Sunday of Lent. The Scrutinies are celebrated on the Third, Fourth and Fifth Sundays of Lent. When the Rites of Scrutiny are celebrated, the ritual texts in the *Roman Missal* and the readings from Year A are always used.

Palm Sunday of the Passion of the Lord

89 Palm Sunday of the Passion of the Lord ushers in Holy Week, the final week of the Lenten Season. The liturgy of this day begins with the “Commemoration of the Lord’s Entrance into Jerusalem.” The high point of the Liturgy of the Word is the proclamation of the Passion of the Lord.

- *Music:* Music used during the Season of Lent is appropriate.
- *The Commemoration of the Lord’s Entrance into Jerusalem:* According to ancient custom, this is celebrated with a solemn procession. The community may assemble with palm branches in a place separate from the church, at the church entrance, or inside the church itself. For the order of the liturgical commemoration of the Lord’s entrance into Jerusalem, see the sidebar.

When it is not possible for the community to assemble in a place separate from the church, the priest, ministers and a representative group of the faithful may go to a place outside the sanctuary for the blessing of palms and Gospel proclamation. This is followed by a procession with song to the sanctuary. In communities where it is not possible to celebrate the Commemoration of the Lord’s Entrance into Jerusalem, the Mass begins as usual with a simple entrance.

- *Processional Music:* Either as the community gathers or once they are in place, the liturgy begins with communal song. Following the Gospel proclamation, the assembly is invited to form a procession and to praise the Lord as did the people who first welcomed him into Jerusalem. During the festive procession all sing a hymn. Suitable

RITE FOR THE ELECT

First Sunday of Lent

- *The Rite of Election*

Third Sunday of Lent

- *First Scrutiny*

Fourth Sunday of Lent

- *Second Scrutiny*

Fifth Sunday of Lent

- *Third Scrutiny*

PALM SUNDAY OF THE PASSION OF THE LORD

Introductory Rites

Entrance Song

Greeting

Invitation to prayer

Blessing of palms

Gospel proclamation

*Invitation to
praise the Lord*

Procession with song

Collect

Music accompanies the procession following the Gospel proclamation. If the procession is lengthy and the distance between the place of assembly and the church is great, the use of a song or psalm with a refrain is recommended.

hymns include those addressed to Christ the King.⁸¹ Settings for Psalms 24 or 47 may also be used. If the procession is lengthy and the distance between the place of assembly and the church is great, the use of a song or psalm with a refrain is recommended.

- *Responsorial Psalm:* The Responsorial Psalm is Psalm 22.
- *Gospel Acclamation:* One of the Lenten Gospel Acclamations is used.
- *Proclamation of the Passion:* The proclamation of the Passion of the Lord occupies a special place in the liturgy of Palm Sunday of the Passion of the Lord. The Passion is proclaimed from one of the synoptic Gospels according to the Lectionary Cycle: St. Matthew – Year A; St. Mark – Year B; St. Luke – Year C. During the Liturgy the Gospel is always proclaimed; it is never dramatized after the manner of a passion play. The entire assembly stands and acclaim Christ present in his word.

A Lenten form of the Gospel Acclamation is sung before the proclamation of the Passion of the Lord.

It is fitting for the assembly to sing an appropriate Acclamation at several points during the proclamation of the Passion.

THE CHRISM MASS

90 The Chrism Mass is traditionally celebrated on Holy Thursday. For pastoral reasons it may take place on an earlier day in Holy Week.⁸²

The Chrism Mass brings together priests and laity from across the diocese to celebrate the Eucharist with their bishop. During this celebration the oil used in the Sacraments of Christian Initiation, Ordination, and the Anointing of the Sick are blessed and consecrated. The bishop and priests also renew their commitment to priestly service during this liturgy.

- *Music:* The size and diversity of the community which gathers for this celebration present several challenges to the music ministers. In order to facilitate the full participation of the assembly, the music should be drawn from the common repertoire of the local Diocesan Church. It may be helpful to use some songs with common refrains which are easily sung by the whole assembly. In some dioceses the use of hymns, responses and acclamations in different languages may also be appropriate. Depending upon the number of people who participate in the entrance procession, a lengthy processional hymn may be required. The choice of music for the Communion procession likewise may require special consideration.

The size and diversity of the community which assembles for the Chrism Mass must be considered when selecting music. Commonly known repertoire will foster participation.

⁸¹ See CLPCEF, no. 32.

⁸² See CLPCEF, no. 35.

- *Hymns:* Since the Chrism Mass is celebrated during Lent, hymns and acclamations containing *Alleluia* are not used for this celebration.
- *Gloria in excelsis (Glory to God in the highest):* The *Glory to God* is sung by the entire assembly.
- *Responsorial Psalm:* The Responsorial Psalm is Psalm 89.
- *Gospel Acclamation:* One of the Lenten Gospel Acclamations is used.
- *Renewal of commitment to priestly service:* After the Homily the bishop invites the priests to renew their commitment to serve the Lord and his people. Then the bishop invites all present to pray for their priests and for their bishop. To each invitation, all respond: *Christ, hear us. Christ, graciously hear us.*
- *Blessing and Consecration of the Oils:* Two options are provided in the *Roman Missal*. All of the oils may be blessed once they have been presented following the renewal of commitment to priestly service. Alternatively, the blessing for the oil of the sick takes place before the doxology of the Eucharistic Prayer, and the blessing of the oil of catechumens and the consecration of Chrism follow the prayer after Communion.
- *Presentation of the Oils and Gifts:* After the Renewal of Priestly Promises, the three oils to be blessed, together with the bread and wine for the Eucharist, are solemnly brought forward in the following order: (balsam to be mixed with the oil for Chrism), oil of catechumens, oil of the sick, oil for Chrism, and the gifts of bread and wine. During this procession, the hymn *O Redeemer* is sung. If all the oils are to be blessed immediately, selected verses of the hymn may be sung which refer to the oils as they are being presented.

BLESSING OF OILS

Option A

Homily

Renewal of

Priestly Promises

Presentation of the Oils

Blessings:

Oil of the Sick

Oil of Catechumens

Consecration of Chrism

Presentation of

bread and wine

Liturgy of the Eucharist

Option B

Homily

Renewal of

Priestly Promises

Presentation of Oils

Presentation of

bread and wine

Eucharistic Prayer

Blessing of the

Oil of the Sick

Doxology

Lord's Prayer

Communion Rite

Blessing of the

Oil of Catechumens

Consecration of Chrism

Blessing and Dismissal

THE EASTER TRIDUUM

91 The Easter or Sacred Paschal Triduum begins with the evening Mass of the Lord's Supper on Holy Thursday and concludes with Evening Prayer on Easter Sunday. The Triduum, which is the heart and centre of the Liturgical Year, is a single festival over three days. The spirit of the Triduum is beautifully captured in the Entrance Antiphon for the Mass of the Lord's Supper in which we are admonished to glory in the cross of our Lord Jesus Christ, in whom is our resurrection, our salvation and our life (see Gal 6.14).

The Church assembles at three principal moments during the Easter Triduum. The Triduum begins with the Mass of the Lord's Supper on Thursday evening which serves as the vigil of the Lord's Passion. Then the community gathers for the celebration of the Passion of the Lord which takes place around three o'clock in the afternoon on Friday. Finally, the Church comes together for the great vigil on Saturday night for the celebration of Baptism, Confirmation and the Easter Eucharist. According to pastoral need, additional celebrations of the Eucharist take place on Easter Sunday.

It is recommended that there be communal celebrations of the Office of Readings and/or Morning Prayer on Good Friday and Holy Saturday, and the celebration of Evening Prayer on Easter Sunday.

Because of the importance and complexity of the various elements of the Easter Triduum, careful preparation is required:

- *Music:* The choice of music ought to lead the entire community to experience the three days as a single celebration and to enable everyone to participate fully in the celebration.⁸³
- *Instruments:* Musicians ought to be mindful of the movement of the three days – from simplicity and restraint to the outpouring of festive joy. Between the singing of the *Glory to God* at the Mass of the Lord's Supper on Holy Thursday and the singing of the *Glory to God* at the Easter Vigil, the organ and other instruments are to be used only to lead and support the song of the assembly and the other music ministers.⁸⁴ Although silence is preferred when there is no singing, a careful use of instrumental music may also lend dignity or create a meditative atmosphere for the people's prayer during particular ritual actions. During the celebration of the Easter Vigil and throughout the Easter Season a generous use of instruments is desirable to express the Church's great joy in the resurrection of the Lord.

During the Paschal Triduum the Church assembles at three principal moments:

Holy Thursday

- *Mass of the Lord's Supper*

Good Friday

- *Celebration of the Passion of the Lord*

Holy Saturday

- *Easter Vigil*

Music that is well known by the entire community will foster full participation during the days of the Paschal Triduum.

83 See CLPCEF, nos. 42, 50.

84 See CLPCEF., no. 50; *Ceremonial of Bishops [Caeremoniale episcoporum (1984)]*, no. 300.

MASS OF THE LORD'S SUPPER (HOLY THURSDAY)

The Character of the Mass of the Lord's Supper

92 The Mass of the Lord's Supper is celebrated on Thursday evening at a time convenient for the full participation of the community. It is not permitted to anticipate the Mass of the Lord's Supper during the day or to celebrate any other Mass except the Chrism Mass on Holy Thursday.

It is not permitted to anticipate the Mass of the Lord's Supper during the day or to celebrate any other Mass except the Mass of Chrism on Holy Thursday.

The Mass of the Lord's Supper marks the beginning of the Passion of the Lord and commemorates the institution of the Eucharist, the institution of the priesthood, and Christ's command to love one another as he has loved us.

The significance of the Mass of the Lord's Supper is found in the Last Supper that Jesus took with his disciples on the night before he died. The Last Supper was a meal of unity, love and shared life. At the Last Supper, Jesus transformed the ancient Passover meal into the memorial of his death and resurrection – the memorial of his own passage to the Father – thus inaugurating the Christian Eucharist. Jesus himself is the paschal Lamb; he is the Passover to the kingdom of God. All who participate in the covenant meal of the New Testament are united with Christ and participate in the sacrifice of his life for the sake of the world.

In the course of this same meal, Jesus linked his passage to the Father with his commandment to love one another as he has loved us. Jesus humbly washed the feet of his disciples and told his disciples that they must do likewise. Those who participate in the memorial of the Lord's death and resurrection, and are thus in Communion with him, are to be distinguished by their loving service and the gift of their lives for the sake of the world.

The Lectionary

93 The Gospel proclamation presents St. John's account of Jesus washing the feet of his disciples. It takes the assembly to the heart of the celebration, which is the Lord's commandment to love one another, the sign of shared life.

The First Reading describes the ancient preparation of the Passover lamb. Christians recognize Jesus as the Passover Lamb who gave up his life for the salvation of the world.

The Second Reading records the institution of the Eucharist as described in the First Letter of Paul to the Corinthians.

Music

94 In addition to the selection of music for the Eucharist, music planners should keep in mind three ritual elements which are unique to the Mass of the Lord's Supper: the optional presentation of the oils during the Introductory Rites, the ritual Washing of Feet, and the Transfer of the Most Blessed Sacrament to the chapel of reservation.

- *Hymns:* Although the Lenten Season has already concluded, the *Alleluia* is not used in hymns or acclamations during the Triduum liturgy until the Easter Vigil.
- *Reception of Oils:* The optional rite for the reception of oils that were blessed and consecrated during the Chrism Mass may be used at the beginning of the celebration. The oils may be carried in the entrance procession. Following the greeting they are brought forward and placed on a table prepared for this purpose or in the ambry. Music is provided for this rite on pages 132-133 of this book. When this rite is used, the Penitential Act is omitted.
- *Gloria in excelsis (Glory to God in the highest):* The *Glory to God* is sung by the assembly for the first time since the beginning of Lent. It is desirable to use a setting that is well known; it may be the same setting that will be used for the Easter Season. Where it is the custom, the church bells may be rung during the singing of the *Glory to God* to express the joy with which the Church greets the paschal feast. The bells then remain silent until the *Glory to God* is sung during the Easter Vigil.⁸⁵
- *Responsorial Psalm:* The Responsorial Psalm is Psalm 116.
- *Gospel Acclamation:* Since the *Alleluia* is not used until the Easter Vigil, one of the Lenten Gospel Acclamations is used. The verse is: "I give you a new commandment: love one another as I have loved you."
- *Washing of Feet:* The Washing of Feet takes place following the Homily. During this rite a suitable hymn is sung. Especially recommended is a setting of *Ubi Caritas (Where True Love and Charity Are Found)*. In order to provide sufficient music during the rite, it will be helpful for the musicians to know how many people will have their feet washed and where they will be located within the church. The Universal Prayer follows the Washing of Feet.

Although the Lenten Season has already concluded, the Alleluia is not used in hymns or Acclamations during the Triduum liturgy until the Easter Vigil.

It is desirable for the assembly to sing a well-known setting of the Glory to God, perhaps the same setting that will be used during the Easter Season.

When selecting music for the Washing of Feet, it will be important to know how many people will have their feet washed and where they will be located in the church.

85 See CLPCEF, no. 50.

- *Offertory*: The presentation of bread and wine follows the Prayer of the Faithful. In many communities gifts for the poor are also presented at this time as an expression of commitment to love and service. Hymns, silence or simple instrumental music may accompany the presentation of the gifts.
- *Eucharistic Acclamations*: It is fitting to use the same setting of the Eucharistic Acclamations during the Mass of the Lord's Supper, the Easter Vigil and throughout the Easter Season. However, in keeping with the movement of the Triduum from simplicity and restraint to the outpouring of festive joy, it may be necessary to use a simpler arrangement for the Mass of the Lord's Supper. If the setting chosen includes *Alleluia*, the alternate Lenten acclamations for this celebration must be used.
- *Communion Procession*: Hymns for the Communion procession ought to express our unity as members of Christ's body and our love for one another. Hymns which are intended for Eucharistic adoration are not appropriate to accompany the action of eating and drinking at the Lord's table.
- *Transfer of the Blessed Sacrament*: Following the prayer after Communion, the priest incenses the Blessed Sacrament which is placed upon the altar and a procession forms. As the procession begins all sing the hymn. One of the following settings is preferred: *Pange, Lingua, Gloriosi* or *Hail Our Saviour's Glorious Body*. It is customary to sing the final two verses of the hymn when the procession reaches the chapel or place of reservation.
- *Conclusion of the Liturgy*: There is no dismissal rite or concluding hymn since the Triduum liturgy continues on Good Friday with the celebration of the Lord's Passion. Those who participate in the celebration of the Lord's Supper are encouraged to spend some time in prayer in the chapel of reservation. The solemn adoration continues only until midnight because that is the hour in which the day of the Lord's Passion begins.⁸⁶

Since Communion under both forms is especially recommended during the Mass of the Lord's Supper, hymns which refer to the action of eating and drinking at the Lord's table are recommended.

No music, vocal or instrumental, is used at the conclusion of the Mass of the Lord's Supper.

⁸⁶ See *CLPCEF*, no. 56.

FRIDAY OF THE PASSION OF THE LORD

The Character of the Celebration of Friday of the Passion of the Lord

95 The Friday of the Passion of the Lord is the second ritual moment in the Paschal Triduum. It takes place on Good Friday normally around three o'clock in the afternoon.

The celebration of the Lord's Passion is profoundly paschal in character; in the Church's liturgy the passion and death of Christ are always linked with his glorious resurrection and ascension to Spirit-filled glory. In the celebration of the Lord's Passion we are united with Christ in his victory over sin and death. In the Preface I of the Passion of the Lord (The Power of the Cross) we are reminded that the suffering and death of Christ brought life to the whole world, moving our hearts to praise God's glory. The power of the cross reveals God's judgment on this world and the kingship of Christ crucified.

The Lectionary

96 The Liturgy of the Word is the most ancient and principal part of the celebration. Its focus is the proclamation of the Passion according to St. John. His narrative, more than any other account, announces the glorious Passion of our Lord Jesus Christ. The victory of Christ shines through at every step of the way.

The first reading is an excerpt from the "suffering servant" section of the Book of Isaiah. The assembly recognizes Jesus as God's faithful servant, who gives his life for the world.

The second reading, taken from the Letter to the Hebrews, presents Jesus as the "supreme high priest who has gone through to the highest heaven."

Music

97 Since this liturgy is a continuation of the Mass of the Lord's Supper, there is no entrance song or greeting at the beginning of the celebration. The priest and deacon (if one is present) enter in silence, assume the ancient posture of prostration or kneel, and the entire assembly kneels for a period of silent prayer, in order to signify "both the abasement of 'earthly man' and the grief and sorrow of the Church."⁸⁷ Then all stand for the Prayer.

- *Responsorial Psalm:* The Responsorial Psalm is Psalm 31.
- *Gospel Acclamation:* Since the *Alleluia* is not used until the Easter Vigil, one of the Lenten Gospel Acclamations is

The celebration of the Lord's Passion has three distinct parts:

- *Liturgy of the Word*
Proclamation of the Passion
Solemn intercessions
- *Veneration of the cross*
- *Holy Communion*

The liturgy begins in silence which is concluded with the opening prayer.

87 See CLPCEF, no. 65.

used. The verse for the celebration of the Lord's Passion is: "Christ became obedient for us even to death, dying on the cross. Therefore God raised him on high and gave him a name above all other names."

- *Proclamation of the Passion:* The Passion is proclaimed from the *Gospel According to John*. During the liturgy the Gospel is always proclaimed; it is never dramatized in the manner of a passion play. The entire assembly stands and acclaims Christ present in his word.
- *Solemn Intercessions:* These follow the Homily. The form of the intercessions used for this celebration reflects the earliest pattern of these prayers. All of God's people are included in them.

Each intercession has three parts: an invitation to pray, a period of silent prayer, and a concluding prayer sung or spoken by the priest. The community may "remain either kneeling or standing throughout the entire period of the prayers"⁸⁸ or kneel only for the period of silent prayer. It is desirable that the intercessions be sung. The invitation, which may be sung by the deacon, cantor or priest, and the response of the assembly are found in the *Roman Missal*. The complete musical setting of the intercessions is found on pages 134-144 of this book.

In Canada the collection for the Needs of the Holy Land is taken up today. It takes place in a simple manner after the intercessions. It is recommended that no music accompany the collection.

- *Adoration of the Holy Cross:* The Cross is the central figure of the paschal mystery and is venerated today as a sign of victory and salvation. A single wooden Cross⁸⁹ is used for the liturgy on Good Friday. The Cross is first shown to the community as it is carried into the assembly with noble simplicity. Then all are invited to take the time to come forward to venerate the Cross with devotion.

Two forms of showing the Cross are provided. In the first form, the Cross is not covered; in the second, the Cross is brought veiled to the altar and is uncovered in a ritual action. As the Cross is shown (or unveiled) at three different locations within the assembly, an acclamation is sung. Music for the Veneration of the Cross is found in the *Roman Missal*.

SOLEMN INTERCESSIONS

- *For the Holy Church*
- *For the Pope*
- *For All Orders and Degrees of the Faithful*
- *For Catechumens*
- *For the Unity of Christians*
- *For the Jewish People*
- *For Those who do not Believe in Christ*
- *For Those who do not Believe in God*
- *For Those in Public Office*
- *For Those in Tribulation*

During the veneration of the cross it is fitting to sing hymns which highlight the glory of the cross of our Saviour and his victory over death.

88 *Roman Missal*, p. 296

89 Although the use of the same cross/crucifix placed over the altar or near it (See *GIRM*, no. 308) may be recommended for the veneration, it may be preferable to use a large single wooden cross without the image of Christ, since the text sung by the priest (*Behold the wood of the Cross, on which hung the salvation of the world*) explicitly refers to a wooden cross.

After the Cross has been shown, it is placed in a central position with lighted candles on each side. All are invited to come forward to venerate the Cross. During the veneration it is customary to sing hymns.

- *Holy Communion:* A simple Communion Rite concludes the Good Friday liturgy. The altar is prepared and the Blessed Sacrament is brought from the chapel of reservation and placed upon it. All stand for the Lord's Prayer. The sign of peace and *Lamb of God* are omitted.

During the Communion procession the assembly sings a hymn. In selecting appropriate Communion hymns for the liturgy of Friday of the Passion of the Lord, it is preferable to avoid texts that highlight the reception of the chalice, since the Eucharist received today is only under the form of bread.

- *Concluding Rites:* There is no dismissal or concluding hymn since the Triduum liturgy continues on Holy Saturday night with the celebration of the Easter Vigil. Following the Prayer after Communion there is a Prayer over the People, then all leave in silence.

At the liturgy on Friday of the Passion of the Lord it is preferable to avoid Communion hymns which highlight the reception of the chalice, since Communion is offered only under the form of bread.

No music, vocal or instrumental, is used at the conclusion of the liturgy of the Friday of the Passion of the Lord.

RESURRECTION OF THE LORD THE EASTER VIGIL IN THE HOLY NIGHT

Character of the Easter Vigil

98 The Easter Vigil commemorates the night the Lord rose from the dead, and is regarded as the “mother of all vigils.”⁹⁰ It is the high point of the Paschal Triduum and the principal celebration of the Resurrection of the Lord. On this night the Church keeps watch, celebrates Baptism, Confirmation and Eucharist and rejoices in the resurrection of the Lord.

A detailed outline for each part of the celebration is provided in the following notes to assist musicians in the selection of appropriate music.

The Lectionary

99 The Liturgy of the Word constitutes the core of the Church's night watch. Nine readings are provided. Beginning with the account of creation, the Church's proclamation unfolds the mighty works of God in the history of the world which culminate in the re-creation that the Father accomplished in the raising of Jesus from the dead.

90 ST. AUGUSTINE OF HIPPO, *Sermo* 219: PL 38, 1088. See *GNYLC* no. 21.

The Gospel proclamation records the holy women's visit to the empty tomb toward dawn on the day of the resurrection. Separate accounts of this event are provided for each year of the lectionary cycle.

A complete list of the readings and their corresponding psalms and chants is provided in the sidebar on the next page. See also the notes on the Liturgy of the Word for the Vigil. An extended silence may replace any of the Responsorial Psalms, except for the Canticle which follows the *Exodus* reading.

THE SERVICE OF LIGHT

100 The Easter Vigil is to begin in darkness. In the service of light, all are reminded that, through the resurrection of his Son, God called us "out of darkness into his marvellous light" (1 Pet 2.9).

- *Blessing of the Fire and Preparation of the Candle:* The community gathers around a large fire outside the church. Only when it is necessary should the rite take place inside the church. The presider greets the assembly and introduces the vigil. Various optional rites which are provided in the *Roman Missal* may follow. These are intended to emphasize the dignity and significance of the paschal candle. The paschal candle is then lit from the new fire.
- *Procession:* The deacon or other minister carrying the paschal candle enters the unlit church and stops three times to sing *The Light of Christ* or *Lumen Christi* and all respond: *Thanks be to God* or *Deo grátias*. Musical settings are found in the *Roman Missal*. As the people of Israel were led at night by a pillar of fire, so now the Christian assembly follows the risen Christ who is the Light of the world. The candles of the people are lit from the paschal candle and light fills the church.
- *The Easter Proclamation (Exultet):* The Easter proclamation (*Exultet*) is the high point of the service of light. When all are in place the candle is placed in the stand provided and the deacon, or if there is no deacon, the presider sings the Proclamation. If necessary, it may be sung by a cantor, omitting the parts in brackets. The assembly's participation may be enhanced by singing suitable acclamations throughout the proclamation. Music for the Proclamation is provided on pages 146-155 of this book. The assembly's candles are extinguished following the Easter proclamation.

SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM

*Blessing of the Fire and
Preparation of the Candle*

Procession

*The Easter Proclamation
(Exultet)*

THE LITURGY OF THE WORD

101 The presider invites all to listen to the saving Word of God. Then the Liturgy of the Word unfolds, consisting of nine readings, each followed by a period of silence, a Responsorial Psalm, or canticle, and a prayer. Following the Seventh Reading from the Old Testament, the *Gloria in excelsis* (*Glory to God in the highest*) is sung. Then the presider says the Collect. The New Testament reading is proclaimed, followed by a period of silence and the Solemn Gospel Acclamation. Finally, the Gospel is proclaimed. The Homily follows.

- *The Readings:* The nine readings of the Liturgy of the Word trace the outstanding events of the history of salvation, understood in the light of the Easter Proclamation. For this reason pastoral leaders should ensure that all the readings are proclaimed.

It is permitted, for pastoral reasons, to reduce the number of readings. However, at least three Old Testament readings must be proclaimed. The reading from Exodus is never omitted.

- *Responsorial Psalms and Canticles:* The psalms and canticles that follow the readings are an important part of the night watch. They should always be sung.

Musicians should note that the usual period of silence follows the reading before the Psalm or Canticle is sung. However, the Canticle after the Third Reading (from *Exodus*) is unique in that it begins immediately following the last word of the proclamation. The acclamation, *The word of the Lord*, and the assembly's response, *Thanks be to God*, are also omitted after the Third Reading.

- *Gloria in excelsis* (*Glory to God in the highest*): After the final reading from the Old Testament with its Psalm and Prayer, the altar candles are lit as the assembly sings the *Gloria in excelsis* (*Glory to God in the highest*). The church bells may be rung during the hymn as an expression of the Church's Easter joy.
- *Solemn Gospel Acclamation:* Following the reading from St. Paul's Letter to the Romans incense may be prepared and all stand and sing the Solemn Gospel Acclamation. The *Alleluia* which precedes the Gospel proclamation ought to be an outstanding expression of the Church's Easter joy. In addition to the traditional setting, other musical settings may be chosen.

LITURGY OF THE WORD

Genesis 1.1 – 2.2

Responsorial Psalm

104 or 33

Prayer

Genesis 22.1-18

Responsorial Psalm 16

Prayer

Exodus 14.15 – 15.1

Responsorial Canticle

Exodus 15

(sung immediately following the last word of the proclamation)

Prayer

Isaiah 54.5-14

Responsorial Psalm 30

Prayer

Isaiah 55.1-11

Responsorial Canticle

Isaiah 12

Baruch 3.9-15, 32 – 4.4

Responsorial Psalm 19

Prayer

Ezekiel 36.16-17,18-28

Responsorial Psalm

51 or 42

Prayer

Glory to God

Collect

Romans 6.3-11

Solemn Gospel

Acclamation

Gospel

Year A, Mt 28.1-10

Year B, Mk 16.1-8

Year C, Lk 24.1-12

The Solemn Gospel Acclamation is sung with several verses in the manner of a Responsorial Psalm.

THE BAPTISMAL LITURGY

102 Three outlines (patterns) are provided for the celebration of the Liturgy of Baptism and Confirmation. When only Baptism is celebrated, the first pattern is followed (see below). The second outline is followed when both Baptism and Reception into Full Communion of the Catholic Church will take place at the Vigil (see page 68). Finally, the third form is used if the font is to be blessed but there are no baptisms to be celebrated (see page 69).

First Pattern

CELEBRATION OF BAPTISM

- Presentation of the Catechumens
or Candidates for Baptism
- Invitation to Prayer
- Litany of the Saints
- Blessing of Baptismal Water
- Profession of Faith
 - Renunciation of Sin
 - [Anointing with the Oil of Catechumens]
 - Profession of Faith
- Baptism
- Explanatory Rites
 - [Anointing after Baptism]
 - [Clothing with a Baptismal Garment]
 - Presentation of a Lighted Candle

CELEBRATION OF CONFIRMATION

- Invitation to Prayer
- Laying on of Hands
- Anointing with Chrism

RENEWAL OF BAPTISMAL PROMISES

- Sprinkling with Blessed Water

- *Litany of the Saints:* Following the invitation of the presider, all move to the baptismal font singing the Litany of the Saints (see pages 157-158). If a procession is not possible, all remain standing in place and sing the litany as the candidates for Baptism and the ministers go to the font.
- *Blessing of the Water:* Immediately following the Litany, the presider blesses the water. Music for the blessing is found in the *Roman Missal*. At the conclusion of the prayer the presider may lower the Easter candle into the water either once or three times; at the concluding words *through Christ our Lord*, all respond by singing *Amen*. As the candle is taken out of the water all sing the acclamation found in the *Roman Missal* or another suitable acclamation.
- *Baptism:* After each person is baptized it is fitting to sing an acclamation.
- *Clothing with a Baptismal Garment:* The optional rite of clothing with a white garment may be accompanied by song.
- *Confirmation:* If there is a large number of people to receive the Sacrament of Confirmation, during the anointing a suitable hymn may be sung.
- *Renewal of Baptismal Promises:* Having celebrated the initiation of new members into the community of the Church, the members of the assembly, with lighted candles, are invited to renew their own Baptismal Promises. The full text is provided in the *Roman Missal*. A sung setting may also be used.
- *Sprinkling with Blessed Water:* Following the Renewal of Baptismal Promises, the assembly is sprinkled with blessed water. A Psalm, a hymn or acclamation may be sung.
- *Universal Prayer:* At the conclusion of the Renewal of Baptismal Promises and the sprinkling with blessed water, all extinguish their candles. The Universal Prayer follows in the usual manner. The newly baptized participate in the Universal Prayer for the first time.

It is especially fitting that the presider sing the Blessing of the Water during the Easter Vigil.

It is especially fitting for the assembly to sing its Renewal of Baptismal Promises during the Easter Vigil.

Second Pattern

CELEBRATION OF BAPTISM

Presentation of the Candidates for Baptism

Invitation to Prayer

Litany of the Saints

Blessing of the Water

Profession of Faith

Renunciation of Sin

[Anointing with the Oil of Catechumens]

Profession of Faith

Baptism

Explanatory Rites

[Anointing after Baptism]

[Clothing with a Baptismal Garment]

Presentation of a Lighted Candle

RENEWAL OF BAPTISMAL PROMISES

Invitation

Renewal of Baptismal Promises

Renunciation of Sin

Symbol of Faith

Sprinkling with Blessed Water

CELEBRATION OF RECEPTION

Invitation

Profession by the Candidates

Act of Reception

CELEBRATION OF CONFIRMATION

Invitation

Laying on of Hands

Anointing with Chrism

- *Music:* The difference between the first and second pattern for the initiation rites is the addition of the celebration of reception and the ordering of the rites. The musical elements for the rites of initiation following the second pattern are the same as for the first pattern.

Third Pattern

BLESSING OF THE FONT

Invitation
Blessing of the Water

RENEWAL OF BAPTISMAL PROMISES

Invitation
Renewal of Baptismal Promises
Renunciation of Sin
Symbol of Faith
Sprinkling with Blessed Water

- *Music:* During the rite of Blessing of Water when there are no baptisms to be celebrated, there are three possible musical elements.
- *Blessing of Water:* A long form of the Blessing of Water is used. If it is sung, all sing the concluding response: *Amen.*
- *Renewal of Baptismal Promises:* The members of the assembly, with lighted candles, are invited to renew their Baptismal Promises. The full text is provided in the *Roman Missal*. A sung setting may also be used.
- *Sprinkling with Blessed Water:* Following the Renewal of Baptismal Promises the assembly is sprinkled with blessed water. A Psalm, a hymn or acclamation may be sung.
- *Universal Prayer:* At the conclusion of the Renewal of Baptismal Promises and the Sprinkling with Blessed Water, all extinguish their candles. The *Universal Prayer* follows in the usual manner.

THE LITURGY OF THE EUCHARIST

103 The Liturgy of the Eucharist is the high point of the Easter Vigil and is to be celebrated with the greatest joy and solemnity. For the first time the newly baptized and confirmed join the assembly for the celebration of the Eucharist. Therefore, it is fitting that they bring forward the gifts for the Eucharistic celebration.

The musical elements for the Easter Eucharist are the same as for the weekly Sunday celebration. In the selection of music, priority is to be given to the joyful song of the assembly and festive arrangements of the Eucharistic Acclamations. Musicians ought to ensure that the *Alleluia* – the great Easter song of God’s people – resounds on this occasion.

Musicians ought to ensure that the Alleluia – the great Easter song of God’s people – resounds today and throughout the fifty days of the Easter Season.

- *Solemn Blessing:* A solemn form of the blessing may be used today. The dismissal for the Octave of Easter includes a double *Alleluia* and is sung as a final sign of the Church's joy.

The Easter dismissal, with the double Alleluia, is sung today, for the Octave of Easter and at Pentecost.

RESURRECTION OF THE LORD – DURING THE DAY

104 The Eucharist on Easter Day is to be celebrated with full solemnity. Pastoral leaders should ensure that adequate musical resources are provided for each celebration so that the assembly can participate fully in the joy of Easter.

- *Pastoral Consideration:* Musicians ought to be aware that many people will assemble on Easter Sunday who do not regularly celebrate the Eucharist or with this particular parish. Visitors from other parishes, Catholics who infrequently participate in the Sunday Eucharist, and possibly members of other Christian communities may be present for the celebration. The selection of familiar music will greatly assist all who gather to participate fully in the celebration of Easter.
- *Hymns:* The use of a familiar Easter hymn is recommended especially for the entrance procession. During the Communion procession a well-known Eucharistic hymn is most appropriate.
- *Gloria in excelsis (Glory to God in the highest):* The *Glory to God* ought to be sung with great joy by the whole assembly. While there are many beautiful choral settings of this hymn, the choice of a well-known setting or one with an assembly response will be most appropriate. It is recommended that the same setting that was used for the Mass of the Lord's Supper be used on Easter Sunday.
- *The Readings:* On Easter Sunday three readings are proclaimed as usual. However, there is a choice to be made for the Second Reading.

Either Colossians 3.1-4 or 1 Corinthians 5.6b-8 may be proclaimed. Also, when the Eucharist is celebrated late in the afternoon on Easter Sunday the proclamation of Luke 24.13-35 may replace the Gospel which is proclaimed during the morning liturgy (Jn 20.1-18). Musicians need to know which readings will be proclaimed in order to prepare music selections.

- *Responsorial Psalms:* The Responsorial Psalm for Easter Sunday is Psalm 118.

Familiar hymns ought to be sung on Easter Sunday and throughout the Easter Season. In addition, it will be helpful to select suitable Acclamations for the entire season.

It is preferable that the assembly participate in singing the Glory to God. A festive well-known setting of this hymn is recommended for the Easter liturgies.

- *Sequence:* The Easter Sequence is sung before the Gospel Acclamation.⁹¹ Music for the Sequence should be chosen with the participation of the assembly in mind.
- *Gospel Acclamation:* The *Alleluia* ought to be given special attention on Easter Sunday. An especially festive setting in which the entire assembly can participate is most desirable.
- *Renewal of Baptismal Promises:* Following the Homily the assembly is invited to renew its Baptismal Promises. The full text is provided in the *Roman Missal*. A sung setting may also be used.
- *Sprinkling with Blessed Water:* Following the Renewal of Baptismal Promises the assembly is sprinkled with baptismal water. A psalm, a hymn or acclamation may be sung.
- *Eucharistic Acclamations:* Priority is to be given to festive arrangements of the Eucharistic Acclamations in which the entire assembly can participate. Therefore, the settings should be familiar to the whole community.
- *Solemn Blessing and Dismissal:* A solemn form of the blessing may be used today. The dismissal form for Easter includes a double *Alleluia* and is sung as a final sign of the Church's joy.

The Sequence is sung before the Gospel Acclamation.

An especially festive setting of the Gospel Acclamation in which the assembly can participate is desirable.

During the sprinkling with water a song may be sung. It may be helpful to sing a song with a refrain so that the assembly can participate fully in the ritual action.

Evening Prayer

105 The community should be encouraged to gather later in the day for the celebration of Evening Prayer, which closes the paschal feast. Evening prayer, especially when it includes the celebration of light, is a powerful expression of the joy of Easter. An Easter hymn of praise may replace the usual evening hymn.

⁹¹ See *GIRM*, no. 64.

THE SEASON OF EASTER

106 Easter Sunday is both the final day of the Easter Triduum and the first day of the Easter Season. The first eight days (the octave of Easter) are celebrated as Solemnities of the Lord. In Canada, the Ascension of the Lord is celebrated on the Sunday following the fortieth day, which is the Seventh Sunday of Easter. The fiftieth and last day of the Easter Season is Pentecost.

The octave of Easter extends from Easter Sunday until Evening Prayer on the Second Sunday of Easter.

The Character of the Season

107 The fifty days from Easter Sunday to Pentecost are celebrated in joyful exultation as one feast day, or one “great Sunday.”⁹² During the Easter Season the Church celebrates the victory of the risen Lord with unrestrained joy and moves forward to the feast of Pentecost, which marks the fulfilment of the paschal mystery in the outpouring of the Holy Spirit.

The fifty days of the Easter Season extend from Easter Sunday until Pentecost.

The Lectionary

108 The Easter readings celebrate the victory of Christ and the participation of the assembly in the mystery of his passage from death to life in glory. The First Reading is taken from the Acts of the Apostles. In these texts the assembly sees its own paschal life reflected in the spirit, life and witness of the early Church. The Second Reading is taken from the writings of the apostles: the First Letter of St. Peter in Year A, the First Letter of St. John in Year B and the Book of Revelation in Year C. These texts convey the spirit of joyous faith and hope proper to this season. In communities where neophytes are present in the Easter assembly, the readings from Year A may always be used.

Music during the Easter Season

109 The songs of Easter ought to be filled with the brightness of Easter joy. The singing of the *Glory to God* provides the assembly with an opportunity for special praise; the use of the same setting throughout the Easter Season might help the whole assembly to praise God with one heart and one voice. The acclamations, and in particular the Easter *Alleluia* of the Gospel procession, highlight the Church’s joy. These above all others are the days for singing the *Alleluia*.

- *Hymns:* Hymns selected for the liturgy during the fifty days of Easter ought to express gratitude for the gift of new life which we have received through the saving death and resurrection of Christ and reflect the joyful

92 St. ATHANASIUS, *Epistula festalis*, 1: PG 26, 1366. See GNLYC no. 22; CLPCEF no. 100.

character of the season. The music ought to be festive and texts should, as much as possible, be inspired by the scripture readings proclaimed.

- *Responsorial Psalms:* See the *Lectionary: Sundays and Solemnities* for the assigned psalms and Seasonal Psalms for the Easter Season.
- *Acclamations:* The special character of the Easter Season may be marked by the use of festive acclamations. The assembly should be familiar with them and be able to sing them with confidence and joy. By using the same acclamations throughout the fifty days, musicians can assist the community to recognize the fifty days as a single feast.

The *Alleluia* ought to be given special attention throughout the entire Easter Season. It is recommended that the setting chosen for the Gospel Acclamation for Easter Sunday be used for the entire fifty days. Also, settings of the Eucharistic Acclamations which include *Alleluia* are recommended.

- *Special Celebrations:* The Easter Season is an especially appropriate time to celebrate the Baptism of Infants, Confirmation and the admission of children to Holy Communion. It is desirable, where possible, for these sacraments to be celebrated during the Sunday Eucharist. Music ought to be selected for these celebrations which is in keeping with the character of the Easter Season and enables the participation of the whole assembly in the liturgy.
- *Liturgy of the Hours:* Celebrations of Morning Prayer and Evening Prayer in common are appropriate during the Easter Season. The use of the celebration of light during Evening Prayer is especially appropriate throughout the Easter Season. An Easter hymn of praise may replace the evening hymn.
- *Seasonal Devotions:* The Sunday celebrations of the Easter Season in which the Church celebrates the paschal mystery have precedence over all other feasts during the fifty days. Therefore special devotions such as those in honour of the Divine Mercy and Marian devotions associated with the month of May ought to take place outside of the celebration of the Sunday Eucharist. Furthermore, they should always reflect the paschal character of the Season. Music for these and other devotions is usually not suitable for the celebration of the Sunday Eucharist, especially during the Easter Season.

It is recommended that a common set of Acclamations be used throughout the Easter Season.

When the sacraments of Baptism, Confirmation and first Eucharist are celebrated during the Easter Season, it is important to select music that is in keeping with the season and familiar to the Sunday assembly.

Music for special devotions which take place during the Easter Season is usually not suitable for celebrations of the Sunday Eucharist.

ASCENSION OF THE LORD

110 In Canada, the Ascension of the Lord is celebrated on the Sunday following the fortieth day of the Easter Season and therefore replaces the liturgy of the Seventh Sunday of Easter.

- *Hymns:* In addition to the music used throughout the Easter Season, there are hymns specifically for the Ascension of the Lord.

In Canada, the Ascension of the Lord always replaces the Seventh Sunday of Easter.

PENTECOST

111 The celebration of Pentecost has a twofold nature. It brings the Easter festival to a close and it sends forth the Church in its mission to the world. Following an ancient practice, the Pentecost Vigil may be celebrated with an extended series of readings after the manner of the Easter Vigil. The Scripture texts are found in the *Lectionary: Sundays and Solemnities*.

- *Hymns:* In addition to the music used throughout the Easter Season, there are also many choices specifically for the Solemnity of Pentecost.
- *Sequence:* As on Easter Sunday, a Sequence is assigned for the Solemnity of Pentecost. The Pentecost sequence is sung before the Gospel Acclamation.⁹³ Music for the sequence should be chosen with the participation of the assembly in mind.
- *Solemn Blessing and Dismissal:* A solemn form of the blessing may be used today. The dismissal form for Easter is used on this final day of the season. It includes a double *Alleluia* and is sung as the conclusion of the festive season.

Music used during the Easter Season is appropriate for the celebration of Pentecost.

The sequence is sung before the Gospel Acclamation.

The Easter dismissal with the double Alleluia is sung today.

THE SEASON OF ORDINARY TIME

112 Ordinary Time begins on the weekday following the Baptism of the Lord and continues until the Tuesday before Ash Wednesday (inclusive). It resumes on the Monday after Pentecost and ends on the Saturday before the First Sunday of Advent.

Ordinary Time consists of the thirty-three or thirty-four weeks of the year outside the principal seasons of Advent, Christmas, Lent and Easter.

Character of the season

113 Ordinary Time represents the original sequence of Sunday celebrations upon which the Seasons of Advent, Christmas, Lent, and Easter were gradually superimposed. Ordinary Time covers thirty-three or thirty-four weeks of the Liturgical Year, those weeks outside of the other Seasons.

⁹³ See *GIRM*, no. 64.

The term “Ordinary” refers to the “ordered time” of the Church. It does not refer to a time that simply fills in the spaces between important seasons. Ordinary Time is, in fact, “extra-ordinary” in that it is the time when the Church continues to deepen and celebrate its new life in Christ, and bears witness to the paschal mystery of Christ’s death and resurrection for the salvation of the world. At the heart of Ordinary Time is the weekly celebration of the Sunday Eucharist in which the Church assembles to be nourished by the Word of God and the sacrament of Christ’s Body and Blood, and is sent forth to proclaim God’s saving deeds.

The Lectionary

114 The Lectionary provides semicontinuous reading of the Synoptic Gospels for the Sundays of Ordinary Time. The Gospel according to Matthew is read during Year A, according to Mark during Year B, and Luke during Year C. Each Liturgical Year and Lectionary Cycle begins on the First Sunday of Advent.

During Year B the semicontinuous reading of the Gospel according to Mark is interrupted for five consecutive Sundays (17-21) with a semicontinuous reading from the Gospel according to John, chapter 6 on the bread of life. John’s story of the multiplication of the loaves takes the place of the same account in the Gospel according to Mark. The Lectionary does not assign the Gospel according to John its own lectionary year but uses it to provide key readings for the Lenten and Easter Seasons. However, John’s text on the bread of life is not included in those Seasons and is of great importance to the Eucharistic community. For this reason it is included in Year B of the Lectionary Cycle for Ordinary Time.

After the feast of the Baptism of the Lord, the Sunday Gospel readings announce the events of Jesus’ ministry. As Ordinary Time draws to a close, the Gospels refer more directly to the fulfilment of the reign of God.

The First Reading is usually chosen because of its connection with the Gospel text of the day. This arrangement emphasizes the unity of the Old and New Testaments, interprets the history of salvation in light of the Gospel and gives a Christocentric emphasis to the Sunday Readings.

During Ordinary Time the Second Reading (from the apostles) follows a semicontinuous sequence. It is not directly linked to the Gospel text. This reading articulates the paschal mystery and reflects the living out of the Gospel message in the early Church.

The Sunday Readings are arranged in a three-year cycle. Each year begins on the First Sunday of Advent and is identified by the Gospel which is proclaimed during the year.

Year A – Matthew

Year B – Mark

Year C – Luke

Music during Ordinary Time

115 Every Sunday Eucharist is a celebration of the paschal mystery of Christ. Guided by the Scriptures which are proclaimed each week, the community focuses its attention on particular aspects of this one mystery. For this reason, musicians ought to be guided by the Lectionary texts in selecting appropriate music for each Sunday.

Music is an integral part of every Sunday celebration. The guidelines for preparing music for the Sunday Eucharist (pages 15-23) are intended to guide musicians in the selection of music which ensures that the entire assembly is able to participate in praise and thanksgiving for its salvation in Christ the Lord. During Ordinary Time priority ought to be given to singing familiar settings of the acclamations and responses at every Sunday Eucharist.

The Solemnities of the Lord during Ordinary Time

116 On some Sundays in Ordinary Time the Church celebrates particular feasts. The first two Sundays after Pentecost are always replaced by the Solemnity of the Most Holy Trinity and the Solemnity of the Most Holy Body and Blood of Christ (*Corpus Christi*). The final Sunday in Ordinary Time is the Solemnity of Our Lord Jesus Christ, King of the Universe. Some other Feasts of the Lord or of the Saints may also occur on Sunday as indicated in the *Ordo: Liturgical Calendar with Guidelines for Pastoral Liturgy*. Finally, when the Anniversary of the Dedication of a Church, or the patronal or titular Feast of a Church occur on a Sunday in Ordinary Time, these celebrations replace the liturgy for the Sunday.

- *Most Holy Trinity*: Select hymns which focus on the Trinity, God's presence, God's providence, God's reign, love, praise, trust in God. See the *Lectionary: Sundays and Solemnities* for the appropriate psalm and canticle.
- *Most Holy Body and Blood of Christ*: Choose hymns which focus on the Body and Blood of Christ, or praise or Communion processional hymns. See the *Lectionary: Sundays and Solemnities* for the appropriate psalm.
- *Our Lord Jesus Christ, King of the Universe*: Choose hymns which focus on themes of Christ the King, Cross, God's reign, justice, praise, truth, shepherd. See the *Lectionary: Sundays and Solemnities* for the appropriate psalm.

The selection of appropriate music for the Sunday Eucharist ought to be guided by the lectionary texts.

In Ordinary Time, when the following Solemnities and Feasts occur on Sunday, they replace the Sundays:

- *Presentation of the Lord (February 2)*
- *Most Holy Trinity (Sunday after Pentecost)*
- *Most Holy Body and Blood of Christ (Sunday after Most Holy Trinity)*
- *Nativity of Saint John the Baptist (June 24)*
- *Saints Peter and Paul, Apostles (June 29)*
- *Transfiguration of the Lord (August 6)*
- *Assumption of the Blessed Virgin Mary (August 15)*
- *Exaltation of the Holy Cross (September 14)*
- *All Saints (November 1)*
- *Commemoration of All the Faithful Departed (All Souls' Day) (November 2)*
- *Dedication of the Lateran Basilica (November 9)*
- *Our Lord Jesus Christ, King of the Universe (Thirty-fourth Sunday of Ordinary Time)*
- *Anniversary of the dedication of the church*
- *Feast of the patron or title of the local church*

- *Other Feasts and Solemnities:* Appropriate hymns for other feasts and Solemnities which may occur on Sundays in Ordinary Time will be suggested by the title of the feast. See the *Lectionary: Sundays and Solemnities* for the appropriate psalm.
- *Particular Feasts:* When the anniversary of the dedication of a church or the feast of a community's patron saint occurs on a Sunday in Ordinary Time, appropriate music may be chosen with a focus on Dedication of a Church, community, discipleship, faith journey, praise, or Saints, or Mary, Mother of God.

If a church is named in honour of the Trinity or an event in the life of Christ, choose suitable music to reflect the namesake.

Liturgy of the Hours

117 Celebrations of Morning Prayer and Evening Prayer in common are encouraged throughout the year. They may be celebrated either regularly or on special occasions, such as feast days or during special days of prayer and spiritual renewal. For more information, see pages 120-126.

IV SACRAMENTS

CHRISTIAN INITIATION

118 Christian initiation is a process by which individuals become full members of the Church. God calls them to turn away from sin, to believe, and to be baptized. Through the Sacraments of Christian Initiation, individuals share in the paschal mystery of Christ's death and resurrection and become members of God's priestly, prophetic and royal people. From the waters of baptism they rise as a new creation in Christ, with their sins forgiven. Sealed with the gifts of the Spirit, they are empowered to give witness to the mighty deeds of God revealed in Christ the Lord. United with Christ as members of one body, they offer praise and thanks to God at the banquet table of the Eucharist. In their Eucharistic Communion with Christ and one another they are continually nourished to offer their lives in loving service of their brothers and sisters.

The norm for initiation in the Catholic Church is the Rite of Christian Initiation of Adults. Adults participate in a lengthy process of formation which culminates in the Sacraments of Baptism, Confirmation and Eucharist during the Easter Vigil, and extends throughout the Easter Season. The Church also provides rites for the initiation of children in which Baptism is celebrated in infancy and is followed by catechesis and the Sacraments of Confirmation and Eucharist at a later date. The following pastoral notes provide guidance for preparing appropriate music for celebrations of both forms of Christian initiation.

CHRISTIAN INITIATION OF ADULTS

119 The process of Christian initiation which leads to the Sacraments of Baptism, Confirmation and the Eucharist takes place within the community of believers and is guided by the Holy Spirit. The entire process is best understood as a journey of faith which consists of four periods. During these four periods many celebrations of the word and other Liturgical Rites take place within the community as indicated in the sidebar.

RITE OF CHRISTIAN INITIATION OF ADULTS

EVANGELIZATION AND PRECATECHUMENATE

*Celebrations
of the Word*

THE CATECHUMENATE

*Rite of acceptance
into the order of
catechumens*

PURIFICATION AND ENLIGHTENMENT

*Rite of Election
Scrutinies*

*Presentations:
Creed and
the Lord's Prayer*

SACRAMENTS OF CHRISTIAN INITIATION

Baptism

Confirmation

Eucharist

MYSTAGOGY

Rite of Acceptance into the Order of Catechumens

120 At the conclusion of the Period of Evangelization and Precatechumenate, the Christian community welcomes those whom God is calling into the household of faith in the rite of acceptance into the catechumenate. This rite also marks the beginning of the second period of formation: The Catechumenate. It is fitting to celebrate this rite with the whole community at the Sunday Eucharist. The rite is celebrated according to the outline in the sidebar.

- *Receiving the Candidates:* The Reception of the Candidates, together with their sponsors, takes place at the entrance of the church and replaces the usual Introductory Rites for Mass. A Psalm or hymn may be sung while the procession goes to greet those assembled outside the church.⁹⁴ A seasonal hymn may be chosen.

Following the greeting, the candidates and their sponsors may process into the church so that all may witness their first acceptance of the Gospel. A hymn of praise or a setting of Psalm 63 is especially recommended to accompany this procession.⁹⁵

- *Affirmation by the Sponsors and Assembly:* Following the Candidates' First Acceptance of the Gospel, the sponsors and the whole assembly are invited to affirm the response they have made to God's call and to express their support for the candidates on their journey of faith. Then the minister thanks God for the faith of the candidates and all sing a familiar acclamation addressed to God the Father.
- *Signing of the Senses:* The minister traces the cross on the forehead of each candidate as a sign of their new way of life. Other senses may also be signed. An acclamation is sung after each exhortation while the minister or sponsors sign the candidates. The signing concludes with a prayer.
- *Invitation to the Celebration of God's Word:* Depending on where the signing of the senses is done, there may be a procession to the place where the Liturgy of the Word will be celebrated. A Psalm or hymn may be sung during this procession.⁹⁶

RITE OF ACCEPTANCE INTO THE ORDER OF CATECHUMENS

RECEIVING THE CANDIDATES

Greeting

Opening Dialogue

Candidates' First Acceptance of the Gospel

Affirmation by the Sponsors and the Assembly

Signing of Candidates with the Cross

*Signing of the Forehead
[Signing of the other senses]*

Concluding Prayer

Invitation to the Celebration of the Word of God

LITURGY OF THE WORD

Instruction

Readings

Homily

[Presentation of a Bible]

Intercessions for the Catechumens

Prayer over the Catechumens

Dismissal of Catechumens

LITURGY OF THE EUCHARIST

94 See *Rite of Christian Initiation of Adults* (Canadian Conference of Catholic Bishops – Concacan Inc., Ottawa 1987) no. 48.

95 See *RCIA*, no. 49.

96 See *RCIA*, no. 60.

- *Liturgy of the Word:* The Responsorial Psalm for the day or a Seasonal Responsorial Psalm is sung. The Gospel Acclamation is sung with the appointed text for the day.
- *Intercessions for the Catechumens:* The response to the intercessions may be sung.
- *Dismissal of the Catechumens:* The catechumens are usually dismissed before the celebration of the Eucharist. Together with their catechists, they are invited to go to another place to pray and reflect on the Word of God they have just heard. It is not recommended that music accompany the dismissal. The Symbol of Faith and the Universal Prayer may be omitted. The Offertory takes place as usual.

If the rite is celebrated outside Mass and the entire assembly is to be dismissed, it is fitting to conclude with a hymn of praise or a seasonal hymn.⁹⁷

The Rite of Election or Enrollment of Names

121 The beginning of the third period of the process of initiation coincides with the beginning of Lent. The celebration of the Rite of Election or Enrollment of Names normally takes place on the First Sunday of Lent.⁹⁸ In this rite the catechumens are invited to offer their names for the Easter Sacraments and the community celebrates their election by God. It is preferable for the bishop to preside at this celebration in the cathedral or other large church. When this is not possible, the parish priest may preside over this rite in the local parish community. The rite may take place within the celebration of the Sunday Eucharist or within a celebration of a Liturgy of the Word. The rite is celebrated according to the outline in the sidebar.

- *Introductory Rites:* When the Rite of Election is celebrated within Mass the usual Introductory Rites are celebrated. Music for the entrance procession and Penitential Act is chosen in keeping with the Season of Lent.
- *Liturgy of the Word:* The Liturgy of the Word takes place in the usual way. The Responsorial Psalm for the day or a Seasonal Psalm is sung following the first reading. Before the Gospel proclamation the Lenten acclamation is sung with the appointed text for the day.
- *Enrollment of Names:* During the enrollment of names it is appropriate to sing a setting of Psalm 16 or another suitable hymn.⁹⁹

RITE OF ELECTION or ENROLLMENT OF NAMES

LITURGY OF THE WORD

Homily

*Presentation of
the Catechumens*

*Affirmation by
the Godparents
[and the Assembly]*

*Invitation and
Enrollment of Names*

*Act of Admission
or Election*

*Intercessions
for the Elect*

Prayer over the Elect

Dismissal of the Elect

LITURGY OF THE EUCHARIST

⁹⁷ See *RCIA*, no. 67 C.

⁹⁸ See *RCIA*, no. 113.

⁹⁹ See *RCIA*, no. 119.

- *Intercessions for the Elect:* The response to the intercessions may be sung.
- *Dismissal of the Elect:* The elect are usually dismissed before the celebration of the Eucharist. Together with their catechists, they are invited to go to another place to pray and to reflect on the Word of God they just heard. It is not recommended that music accompany the dismissal unless there is a large number of people to be dismissed. The Profession of Faith and the Universal Prayer may be omitted. The Offertory takes place as usual.

If the rite is celebrated outside Mass and the entire assembly is to be dismissed, it is fitting to conclude with a hymn of praise or a seasonal song.¹⁰⁰

Scrutinies

122 The rite of scrutiny is celebrated within Mass on the Third, Fourth and Fifth Sundays of Lent. During this Rite, the elect come before the community for exorcisms and prayers. The Rite is intended to purify the minds and hearts of the elect, to strengthen them, and to deepen their resolve to follow Christ.

When the Scrutinies are celebrated, the readings from Year A of the Lectionary Cycle are always used together with the ritual texts found in the *Roman Missal*. The Scrutiny prayers draw upon the images and metaphors found in these Scripture texts and presume that these readings have been proclaimed.¹⁰¹

The Scrutinies take place at the conclusion of the Liturgy of the Word and are celebrated according to the outline in the sidebar.

- *Introductory Rites:* The usual entrance rites are celebrated. Music for the entrance procession and Penitential Act is chosen in keeping with the Season of Lent.
- *Liturgy of the Word:* The Liturgy of the Word takes place in the usual way. The Responsorial Psalm for the day or a Seasonal Psalm is sung following the first reading. Before the Gospel proclamation the Lenten Gospel Acclamation with the appointed text for the day is sung.
- *Intercessions for the Elect:* The response to the intercessions may be sung.
- *Music during the rite:* After the Exorcism Prayer an appropriate psalm or hymn may be sung by the whole assembly. The same psalm or hymn may be used for all three Scrutiny Celebrations. One of the psalms listed in the sidebar may be sung.

RITE OF SCRUTINY

LITURGY OF THE WORD

Readings

Homily

Invitation to Silent Prayer

Intercessions for the Elect

Exorcism

Dismissal of the Elect

LITURGY OF THE EUCHARIST

PSALMS FOR THE SCRUTINIES

Psalm 32

Psalm 40

Psalm 51

Psalm 116

Psalm 130

Psalm 139

¹⁰⁰ See *RCIA*, no. 123.

¹⁰¹ See *RCIA*, no. 133.

Choose hymns which correspond to the particular readings proclaimed for each scrutiny.

- *First scrutiny*: Jesus is the Living Water.
- *Second scrutiny*: Jesus is the Light of the World.
- *Third scrutiny*: Jesus is the Resurrection and the Life.
- *Dismissal of the Elect*: The elect are usually dismissed before the celebration of the Eucharist. Together with their catechists, they are invited to go to another place to pray and to reflect on the Word of God they have just heard. It is not recommended that music accompany the dismissal.

The Profession of Faith and the Universal Prayer may be omitted. The Offertory takes place as usual.

Presentations

123 During the Season of Lent the Church entrusts the elect with the *Creed and the Lord's Prayer*. These ancient texts express the heart of Christian faith and provide the model for all Christian prayer. The Creed is usually presented during the Third week of Lent and the Lord's Prayer during the Fifth Week of Lent, not at Sunday Eucharist but sometime during the week. For pastoral reasons these may be celebrated during the Period of the Catechumenate or at another suitable time prior to the Easter Vigil. These Rites may be celebrated within Mass or during a Celebration of the Word.

- *Presentation of the Creed*: When the Rite is celebrated within Mass, the usual Introductory Rites are celebrated. The Liturgy of the Word is celebrated using the prescribed readings from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (no. 748). A setting of Psalm 19 is recommended. The Gospel Acclamation is sung with the appointed Scriptural text for the celebration.

The presentation of the Creed takes place following the Homily. The elect listen to the Profession of Faith. Then there is a Prayer Over the Elect and The Dismissal. No special music is required for the Rite.

- *Presentation of the Lord's Prayer*: When the Rite is celebrated within Mass, the usual Introductory Rites take place. The Liturgy of the Word is celebrated using the prescribed readings from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses,*

On the Sundays when the Scrutinies are celebrated, the readings from Year A are proclaimed. The events recorded in the Gospels for these Sundays strengthen the elect in their resolve to profess their faith in Christ.

Third Sunday of Lent

- *John 4.5-42*
(the Samaritan woman)

Fourth Sunday of Lent

- *John 9.1-41*
(the man born blind)

Fifth Sunday of Lent

- *John 11.1-45*
(the raising of Lazarus)

The presentations are usually celebrated on a weekday during the Third and Fifth weeks of Lent.

PRESENTATION OF THE CREED

LITURGY OF THE WORD

Readings

Homily

Presentation of the Creed

Prayer over the Elect

Dismissal of the Elect

LITURGY OF THE EUCHARIST

Masses for the Dead (no. 749). A setting of Psalm 23 or Psalm 103 is recommended. The Gospel Acclamation is sung with the appointed Scripture text for the celebration.

The Presentation of the Lord's Prayer takes place during the proclamation of the Gospel. Following the Homily there is a prayer over the elect and the dismissal. No special music is required for the rite.

For appropriate music, select hymns which focus on Lent, petition, God's reign, trust in God.

Celebration of the Sacraments of Initiation

124 The Sacraments of Initiation, namely Baptism, Confirmation and the Eucharist, are celebrated during the Easter Vigil. See pages 63-70 for the outline of the Rites and suggestions for music.

RECEPTION INTO FULL COMMUNION

125 A baptized person who wishes to enter into full Communion with the Catholic Church is prepared for this by a suitable period of instruction and spiritual formation. The Rite of Reception normally is celebrated within Mass.¹⁰²

Preparatory Rites

126 The Canadian edition of the *Rite of Christian Initiation of Adults* provides alternate rites which may be used to celebrate with those who are in the process of deepening their baptismal faith and preparing to enter into the full Communion of the Catholic Church. These rites are not intended to be combined with the normative rites for the Christian Initiation of Adults. In celebrating these rites, the Christian faith in which the candidates already share by virtue of their baptism is always to be acknowledged.

Rite of Welcoming Candidates

127 The Rite of Welcoming candidates may take place within Mass or within a celebration of the Liturgy of the Word. The Rite is celebrated according to the outline in the sidebar.

- *Entrance Hymn:* The liturgy begins with the entrance procession. A hymn of praise or a seasonal hymn may be sung.

PRESENTATION OF THE LORD'S PRAYER

LITURGY OF THE WORD

Readings

*Gospel Reading
(Presentation of the Lord's Prayer)*

Homily

Prayer over the Elect

Dismissal of the Elect

LITURGY OF THE EUCHARIST

RITE OF WELCOMING CANDIDATES

RECEIVING THE CANDIDATES

Greeting

Opening Dialogue

*Candidates'
Declaration of Intention*

Affirmation by the Sponsors and the Assembly

Signing of the Candidates with the Cross [Presentation of the Cross]

Prayer

Invitation to the Celebration of God's Word

¹⁰² See RCIA, nos. 389-390.

- *Receiving the Candidates:* The Reception of the Candidates, together with their sponsors, takes place at a suitable location within the church and replaces the usual Introductory Rites for Mass.
- *Affirmation by the Sponsors and Assembly:* Following the candidates' declaration of intention, the sponsors and the whole assembly are invited to affirm their intention and to express their support for the candidates as they deepen their Christian faith. A familiar acclamation may be sung.¹⁰³
- *Prayer for the Candidates:* The response to the intercessions may be sung.
- *Eucharist:* If the Rite is celebrated within Mass the Creed and the Universal Prayer may be omitted. The Preparation of the Altar and Presentation of Gifts take place as usual. If the Rite is celebrated outside of Mass and the entire assembly is to be dismissed, it is fitting to conclude with a hymn of praise or a seasonal hymn.

**RITE OF WELCOMING
CANDIDATES (cont.)**

LITURGY OF
THE WORD

Readings

Homily

*Presentation
of the Gospels*

*Prayer for
the Candidates*

*Prayer over
the Candidates*

Invitation

LITURGY OF
THE EUCHARIST

Rite of Calling Candidates to Lenten Renewal

128 A Rite of Calling to Lenten Renewal may be celebrated near the beginning of Lent. The Rite may take place within Mass or within a celebration of the word according to the outline in the sidebar.

- *Music:* When this Rite takes place within Mass, music is chosen for the Introductory Rites and the Liturgy of the Word in keeping with the Season of Lent. Following the Presentation of the Candidates it is fitting for the assembly to sing a familiar acclamation.¹⁰⁴
- *Prayer for the Candidates:* The response to the Intercessions may be sung.
- *Eucharist:* If the Rite is celebrated within Mass, the Profession of Faith and the Universal Prayer may be omitted. The Offertory takes place as usual. If the Rite is celebrated outside of Mass and the entire assembly is to be dismissed, it is fitting to conclude with a hymn of praise or a seasonal hymn.

**CALLING
CANDIDATES TO
LENTEN RENEWAL**

INTRODUCTORY RITES

LITURGY OF THE WORD

Readings

Homily

CALLING THE
CANDIDATES TO
LENTEN RENEWAL

*Presentation of
the Candidates*

*Affirmation by
the Sponsors and
the Assembly*

Act of Recognition

*Prayer for
the Candidates*

*Prayer over
the Candidates*

Invitation

LITURGY OF
THE EUCHARIST

103 See *RCIA*, no. 473.

104 See *RCIA*, no. 502.

Presentations

129 The Presentations of the Creed and the Lord's Prayer may be celebrated with those preparing for Reception into Full Communion. These rites follow the same pattern as those provided for the elect. However, the texts of the prayers take into account the candidates' Christian faith.

Reception into Full Communion

130 The Reception into Full Communion usually takes place within Mass according to the outline in the sidebar.

- *Introductory Rites:* The music is chosen for the Introductory Rites according to the Season. It is appropriate to use the Rite for the Blessing and Sprinkling of Water at the beginning of the liturgy. During the sprinkling a suitable psalm or hymn may be sung.
- *Liturgy of the Word:* The Liturgy of the Word is celebrated in the usual way. The Responsorial Psalm for the Sunday or season is sung. The Gospel Acclamation is sung with the appointed text for the day.
- *Symbol of Faith:* Those who are to be received into full Communion join the community in making a Profession of Faith. This may be sung. The candidates then profess faith in all that the Catholic Church proclaims and teaches to be revealed by God.
- *Confirmation:* Music may accompany the anointing with Chrism if there is a large number of people to receive the Sacrament of Confirmation.
- *Universal Prayer:* The response to the Intercessions may be sung.
- *Liturgy of the Eucharist:* The Offertory follows the Universal Prayer. The Liturgy of the Eucharist is celebrated in the usual way.

RECEPTION INTO FULL COMMUNION

LITURGY OF THE WORD

Readings

Homily

CELEBRATION OF RECEPTION

Invitation

Profession of Faith

*Act of Reception
[Confirmation]*

Laying on of Hands

*Anointing
with Chrism*

*Celebrant's Sign
of Welcome*

Universal Prayer

Sign of Peace

LITURGY OF THE EUCHARIST

BAPTISM OF INFANTS

131 The Baptism of Infants usually takes place on Sunday. It may be celebrated either within Mass or Outside of Mass. The parents and godparents profess the Christian faith on behalf of their children. Their Baptism takes on its full meaning as the children are raised in the faith, taught to love and serve God and grow to full stature in Christ. Their initiation will be completed with the celebration of Confirmation and their First Communion at a later date.

The Baptism of Infants may be celebrated within Mass or outside of Mass.

- *Within Mass:* When baptism is celebrated within Mass the readings of the day are proclaimed and the appointed or Seasonal Psalm is sung. The Eucharist follows the explanatory rites found in the *Rite of Baptism*.
- *Outside of Mass:* When Baptism is celebrated outside of Mass one or more readings may be proclaimed before the Gospel and a suitable Psalm may be sung. A procession to the altar follows the Explanatory Rites found in the *Rite of Baptism*. Then the Concluding Rites take place at the altar: the Lord's Prayer, Blessing and Dismissal.

The Baptism of Infants is celebrated according to the outline in the sidebar.

- *Processions:* The order for the Rite of Baptism includes three processions, which signify the entrance of the child into the community of the church and his or her sharing in the mysteries of Christ. The first procession is from the door of the church to the place where the Word of God is proclaimed. The second procession is to the baptismal font. The final procession moves to the altar. It is always fitting for song to accompany these processions. The length of each procession needs to be considered in selecting appropriate music.
- *Familiar Music:* Much of the music that is particular to the celebration of Baptism is in the form of acclamations and responses. It is recommended that communities use the same acclamations and responses over a period of time so that the assembly can join in singing them with confidence. When the Sacrament of Baptism is celebrated during the Season of Lent, hymns and acclamations with *Alleluia* are not sung.
- *Greeting and Opening Dialogue:* The greeting and opening dialogue take place at the entrance of the church. A suitable psalm or hymn may be sung as the priest or deacon goes to meet the family.¹⁰⁵
- *Invitation to Celebrate the Word of God:* After the prayer the presider invites all to listen to God's Word. A Psalm or hymn may be sung as all go in procession to the place where the readings are proclaimed.
- *Liturgy of the Word:* When baptism is celebrated within Mass, the Liturgy of the Word is celebrated in the usual way. The Responsorial Psalm for the Sunday or season is

BAPTISM OF INFANTS

RECEPTION OF THE CHILDREN

Greeting
Opening Dialogue
Signing of the Children with the Cross
Invitation to the Celebration of the Word of God

LITURGY OF THE WORD

Readings
Homily
Universal Prayer

PREPARATORY RITES

Prayer of Exorcism
Anointing before Baptism

CELEBRATION OF BAPTISM

Invitation to Prayer
Prayer over the Water
Profession of Faith
Renunciation of Sin
Profession of Faith
Baptism
Acclamation
Explanatory Rites
Anointing after Baptism
Clothing with White Garment
Lighted Candle
Ephphetha

LITURGY OF THE EUCHARIST

or

CONCLUSION OF THE RITE

Lord's Prayer
Blessing and Dismissal

¹⁰⁵ See *Rite of Baptism for Children* (Canadian Conference of Catholic Bishops – Concacan Inc., Ottawa 1989) no. 35.

sung. The Gospel Acclamation with the appointed text for the day is sung. The Profession of Faith is omitted since the Profession of Faith is made during the Baptismal Rite. The Universal Prayer follows the Homily.

When Baptism is celebrated outside of Mass one or more Readings may be proclaimed before the Gospel (see the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*, nos. 756-757). One of the Psalms listed in the sidebar may be sung after the first reading.

Alternatively, a Seasonal Responsorial Psalm may be sung. A familiar setting of the Gospel Acclamation ought to be sung. The text for the acclamation which corresponds to the Gospel is chosen from those provided in the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* at no. 759. The Universal Prayer follows the Homily.

- *Litany of the Saints*: At the conclusion of the Universal Prayer the Litany of the Saints is sung. A short form of the Litany is provided in the *Rite of Baptism for Children*. It invokes the prayers of Mary, Mother of God; St. Joseph; St. John the Baptist; St. Peter and St. Paul. The names of other saints may be added. See the *Rite of Baptism* no. 343 for the music and the complete form of the Litany.
- *Procession to the Font*: If there is a procession to the font a psalm or hymn may be sung.
- *Blessing of Water*: A prayer of blessing or thanksgiving is said over the water. The prayer may take the form of a series of invocations or petitions. Depending on the form used, the acclamation may be sung.
- *Symbol of Faith*: At the conclusion of the Profession of Faith by the parents and godparents, the assembly is invited to give its assent. This may be sung. Alternatively, a familiar setting of the Great *Amen* may be sung.
- *Acclamation*: After each child is baptized all may sing a suitable acclamation or a familiar setting of *Alleluia*.
- *Procession to the Altar*: A procession to the altar follows the Explanatory Rites. A suitable psalm or hymn may be sung.

When Baptism is celebrated within Mass the newly baptized and their families usually take their places in the assembly following the Explanatory Rites. They may also participate in the procession of gifts to the altar. A hymn of praise or a seasonal hymn may be sung.

- *Liturgy of the Eucharist*: When Baptism is celebrated within Mass, the Liturgy of the Eucharist is celebrated

PSALMS FOR BAPTISM

Psalm 23

Psalm 27

Psalm 34

An abbreviated form of the Litany of the Saints is used during the Baptism of Infants. It may be sung and may include the names of other saints, especially the names of the patrons of the children to be baptized.

It is fitting to sing an Acclamation after each child is baptized.

as usual. The newly baptized and their families are especially invited to join in the Lord's Prayer. Before the dismissal a blessing may be given to the parents before the whole assembly is blessed.

- *Concluding Rites:* When Baptism is celebrated outside of Mass the Concluding Rites are celebrated when all have assembled around the altar. All say the Lord's Prayer. Then a song of thanksgiving is sung. A setting of the Cantic of Mary (*Magnificat*) is recommended. Other hymns of praise or gratitude are also appropriate. Before the dismissal, a blessing may be given to the parents before the whole assembly is blessed.

CONFIRMATION

132 In the Sacrament of Confirmation, the baptized are sealed with the gift of the Holy Spirit. They are identified more closely with Christ and strengthened to bear witness to him for the building up of his body, the Church. Children who have been baptized as infants are Confirmed at a later time.

Confirmation is ordinarily celebrated within Mass according to the outline in the sidebar.

- *Music:* The hymns, responses and acclamations chosen for the celebration of Confirmation ought to be familiar to the whole assembly. In addition, music ought to be appropriate for the Season.¹⁰⁶
- *Introductory Rites:* The Introductory Rites are celebrated as at the Sunday Eucharist. It is fitting to use the Rite for the Blessing and Sprinkling of Water at the beginning of the celebration unless holy water is to be used following the Profession of Faith.
- *Liturgy of the Word:* When Confirmation is celebrated during the Sunday Eucharist, the appointed Readings for the day are proclaimed. The corresponding Responsorial Psalm or a Seasonal Psalm is sung. The Gospel Acclamation with the appointed text for the day is sung.

When Confirmation is celebrated on other days, some or all of the Scripture readings may be chosen from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 764-768). Depending on which readings are selected, one of the Psalms listed in the sidebar may be sung.

CONFIRMATION

INTRODUCTORY RITES

LITURGY OF THE WORD

SACRAMENT OF CONFIRMATION

Presentation of the Candidates

Homily or Address

Renewal of Baptismal Promises

Laying on of Hands

Anointing with Chrism

Sign of Peace

Universal Prayer

LITURGY OF THE EUCHARIST

CONCLUDING RITES

PSALMS FOR CONFIRMATION

Psalm 22

Psalm 23

Psalm 96

Psalm 104

Psalm 117

Psalm 145

¹⁰⁶ See *Rite of Confirmation – Ritual and Pastoral Notes* (Canadian Conference of Catholic Bishops – Concacan Inc., Ottawa 1987) page 104 (*Pastoral Notes, Liturgical Preparation: Music in the liturgy*).

A familiar setting of the Gospel Acclamation ought to be sung. The text for the acclamation which corresponds to the Gospel is chosen from the Lectionary.

- *Renewal of Baptismal Promises:* Following the Homily or instruction, the candidates for Confirmation are invited to renew their baptismal promises. At the conclusion of the promises the whole assembly is invited to affirm its faith. This affirmation may be sung. A familiar setting of the Great *Amen* may be sung.
- *Anointing with Chrism:* During the anointing a suitable chant may be sung.¹⁰⁷
- *Universal Prayer:* The response to the intercessions may be sung.
- *Liturgy of the Eucharist:* During the Offertory a suitable hymn may be sung until the washing of the hands (and the incensation of the assembly, if used) is completed.

The setting of the Eucharistic Acclamations and the hymn during Communion ought be chosen with the full participation of the whole assembly in mind.

FIRST COMMUNION OF CHILDREN

133 When children baptized in infancy have been prepared, they are welcomed to the Lord's table to share in Eucharistic Communion. According to local pastoral practice, this celebration takes place before or after Confirmation.

It is desirable that children's first reception of Communion take place during the parish celebration of the Sunday Eucharist. The music chosen for this occasion ought to enable the children, together with family and friends, and the whole assembly to participate fully in the celebration. Familiar hymns, especially those with refrains, are recommended for this celebration. Songs which only the children, or only the adults, know are to be avoided.

Special attention ought to be given to selecting familiar settings of the Responsorial Psalm, Gospel Acclamation and Eucharistic Acclamations. To ensure full participation, it may be helpful to rehearse these with the children and their families during the period of preparation.

The Communion Processional Hymn ought to be carefully chosen to encourage the participation of all who come to be nourished at the Lord's table.

The music chosen for first Communion ought to enable the children, together with their families and friends, and the whole assembly to participate fully in the celebration. Therefore, songs and Acclamations that are familiar to the assembly ought to be used.

¹⁰⁷ See *The Order of Confirmation*, 2015; no.29

INITIATION OF CHILDREN OF CATECHETICAL AGE

134 When children of catechetical age are to be fully initiated, the rites are similar to those celebrated with adults.¹⁰⁸ The rite of acceptance into the Order of Catechumens is celebrated near the beginning of the initiation process. The Rite of Election is omitted and the Scrutinies are replaced by a Penitential Rite. The Sacraments of Initiation are celebrated in exactly the same way as with adults at the Easter Vigil.

RECONCILIATION

135 In the Sacrament of Reconciliation, the Lord is present to invite sinners to renew their baptismal commitment to live a life for God and others. The Sacrament also leads the faithful to a renewed awareness of the healing power of the risen Lord.

The Rite of Reconciliation may be celebrated in one of three forms: with one person with individual absolution, communally with individual absolution and, in case of grave necessity, communally with General Absolution.

The celebration of Reconciliation is a public act of worship. It is therefore preferable for penitents to come together for this celebration, to listen to God's Word, acknowledge their sinfulness, and give thanks for God's mercy.

The following notes refer to the second (communal) form of the Sacrament, which is celebrated according to the outline in the sidebar.

- *Music:* Music is an important element in communal celebrations of Reconciliation. The music chosen should reflect not only the community's need for God's mercy and forgiveness, but also their grateful thanksgiving for the gift of forgiveness received on this occasion and their renewed commitment to live their baptismal promises.¹⁰⁹

For appropriate music choose hymns about reconciliation, Christian living, deliverance, discipleship, faith journey, gratitude, healing, mercy of God, petition, trust in God, Word of God. Seasonal hymns may also be sung. Hymns which include *Alleluia* are omitted during the Season of Lent. Reflection on the readings chosen for the celebration will also assist musicians in selecting appropriate music.

RECONCILIATION (communal form)

INTRODUCTORY RITES

Sign of the Cross

Greeting

Opening Prayer

LITURGY OF THE WORD

Readings

Homily

*Examination
of Conscience*

SACRAMENT OF RECONCILIATION

*General Confession
of Sins*

Litany or Hymn

Lord's Prayer

*Individual Confession
and Absolution*

*Proclamation of
Praise for God's Mercy*

Prayer of Thanksgiving

CONCLUDING RITES

Blessing

Dismissal

108 See *RCIA*, nos. 242-306.

109 See *Penance Celebrations* (Canadian Conference of Catholic Bishops – Concacan Inc., Ottawa 1981) pages 27-28 (*Music in Celebrations*).

- *Introductory Rites:* The only musical element during the Introductory Rites is the entrance hymn. A familiar hymn or psalm is sung during the entrance procession.¹¹⁰ The purpose of the hymn is to open the celebration, intensify the unity of those assembled, and to focus their attention on God's call to conversion and the gift of God's mercy and forgiveness.
- *Liturgy of the Word:* Following the opening prayer, the Liturgy of the Word is celebrated. One or more Scripture Readings may be proclaimed. If there is only one Reading, it is taken from the Gospel.
- *Responsorial Psalm:* When there are several readings, a Responsorial Psalm may be sung after the first reading. A seasonal Responsorial Psalm, a psalm for Lent or one of those listed in the sidebar is recommended.
- *Gospel Acclamation:* A familiar setting of the Gospel Acclamation is sung. It is recommended that the setting of the acclamation be the one the community is currently using for the Sunday Eucharist.

The text for the acclamation which corresponds to the Gospel may be chosen. Other suitable verses may be chosen from those appointed for the Sundays of Advent or Lent.

- *Examination of Conscience:* The Examination of Conscience may follow the Homily. Alternatively, it may be incorporated into the litany which is joined to the general expression of sorrow.
- *General Confession of Sins:* The presider invites all to kneel as an expression of sorrow. For the general confession of sins, the first form of the Penitential Act (without the absolution) or another suitable prayer may be said by all. Alternatively, if the Examination of Conscience does not take place after the Homily, a cantor (or choir) may sing a series of intercessions in which the community asks to be set free from various forms of evil and to be forgiven their sins. To each of these petitions, the assembly sings a suitable response. At the conclusion of the intercessions, a common prayer of sorrow is said by all, (see Penitential Act, form one.)
- *Litany or Song:* If the Examination of Conscience and the General Confession of sorrow take place after the Homily, a litany of praise or a hymn or psalm expressing confidence in God's mercy may then be sung.

PSALMS FOR RECONCILIATION

Psalm 25
Psalm 31
Psalm 32
Psalm 51
Psalm 90
Psalm 95
Psalm 103
Psalm 123
Psalm 130
Psalm 139

When there are very many penitents and few priests, the celebration may be adapted after the Homily according to the following order:

- *General Confession of Sins*
- *Proclamation of Praise for God's Mercy*
- *Prayer of Thanksgiving*
- *Blessing*
- *Individual Confession and Absolution*

¹¹⁰ See *Rite of Penance* (Canadian Conference of Catholic Bishops – Concacan Inc., Ottawa 1975) no. 48.

- *The Lord's Prayer:* The Lord's Prayer is always included in the celebration of reconciliation. It may be sung. A concluding prayer may follow.
- *Individual Confession and Absolution:* While people are confessing their sins individually, it is fitting for the rest of the assembly to sing hymns which express the communal nature of the liturgy. However, depending on the location of the confessors and the acoustics in the church or chapel, it may be preferable to have quiet instrumental music which is conducive to reflection and does not make it difficult for the priests and penitents to hear one another.
- *Proclamation of Praise:* After people have individually confessed their sins, received absolution, and accepted a personal penance, the whole assembly is invited to offer praise for God's mercy. This may take the form of a hymn, psalm or litany. The Canticle of Mary (*Magnificat*) is particularly recommended. Choose appropriate hymns with themes of gratitude or praise. During Lent, hymns which include *Alleluia* are omitted. For appropriate psalms, look for settings of Psalms 66, 67, 98, 100, 117, and 147.
After the Proclamation of Praise, the presider concludes with a prayer.
- *Concluding Rites:* The Concluding Rites consist of a Blessing and Dismissal. A solemn form of the blessing may be used.

During the individual confession of sin and absolution, music ought to be chosen which is conducive to reflection and which does not make it difficult for the priests and penitents to hear one another.

ANOINTING OF THE SICK

136 In the Sacrament of Anointing of the Sick, Christ continues to show his love for the sick. The grace of the Holy Spirit is given to strengthen the sick, to deepen their trust in God, and to restore them to health. Through this Sacrament, those whose health is seriously impaired because of sickness or old age share more fully in the death and resurrection of Christ. It is preferable, where possible, for the rite to be celebrated in the presence of the community according to the outline in the sidebar.

- *Music:* Music is an important element of the celebration of Anointing of the Sick and ought to be chosen to highlight the community's sharing in the death and resurrection of the Lord. By their own suffering, the sick members of Christ's body share in a unique way in the Lord's passion. By the outpouring of the Holy Spirit in the Anointing of the Sick they are strengthened to share more completely in the Lord's resurrection.

Hymns, acclamations and responses which are familiar to all present ought to be chosen for the celebration. When there is a large number of sick and elderly persons in the assembly, it is recommended that hymns with easily sung refrains, and familiar Responsorial Psalms and other acclamations be chosen so that everyone can participate fully in the liturgy.

For appropriate hymns, choose ones about Anointing of the Sick, comfort/consolation, healing, mercy of God, petition, trust in God, Word of God. During Lent, hymns including *Alleluia* are omitted.

- *Introductory Rites:* The Introductory Rites are celebrated in the following way. A hymn or psalm is sung during the entrance procession. After the greeting and reception of the sick, the Penitential Act is celebrated.
- *Liturgy of the Word:* The Liturgy of the Word is celebrated in the usual manner. When the Sacrament of Anointing of the Sick is celebrated during the Sunday Eucharist, the assigned Readings are proclaimed with the appointed Responsorial Psalm and Gospel Acclamation text. On other occasions, appropriate Readings may be chosen from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 790-795) or from those provided in the Canadian edition of *Pastoral Care of the Sick and Dying*.
When the Sacrament of Anointing of the Sick is celebrated outside of Mass, one or more Readings may be proclaimed. If only one Reading is proclaimed, it is taken from the Gospel.
- *Responsorial Psalm:* When there are several readings, a Responsorial Psalm may be sung after the first reading as at Mass. A seasonal Responsorial Psalm or one of those listed in the sidebar is recommended.
- *Gospel Acclamation:* A familiar setting of the Gospel Acclamation is sung. It is recommended that the setting of the acclamation be the one the community is currently using for the Sunday Eucharist. When the Anointing of the Sick takes place on a day other than Sunday or outside of Mass, the text for the acclamation which corresponds to the Gospel is chosen.
- *Litany:* After the Homily the community prays for the sick and those who care for them. After each invocation, all respond: *Lord, have mercy*. This response may be sung.
- *Laying on of Hands:* Following the intercessory prayer, the presider lays hands in silence on the head of each person who is to be anointed. The community prays in

ANOINTING OF THE SICK

INTRODUCTORY RITES

Sign of the Cross
Greeting
Reception of the Sick
Penitential Act
Opening Prayer

LITURGY OF THE WORD

Readings
Homily

LITURGY OF ANOINTING

Litany
Laying on of Hands
Prayer over the Oil
Anointing
Prayer after Anointing

LITURGY OF THE EUCHARIST

or

CONCLUDING RITES

Blessing
Dismissal

PSALMS FOR ANOINTING OF THE SICK

Psalm 25
Psalm 27
Psalm 34
Psalm 42-43
Psalm 63
Psalm 71
Psalm 86
Psalm 90
Psalm 103
Psalm 123

The laying on of hands takes place in silence.

silence. No music, vocal or instrumental, accompanies this solemn ritual action.

- *Prayer over the Oil:* The presider prays in thanksgiving over the blessed oil. After each prayer, all respond: *Blessed be God who heals us in Christ*. No music is provided for this acclamation.
- *Anointing of the Sick:* Following the prayer over the oil, the sick are anointed. It is desirable that the words which accompany the anointing be heard by the assembly. However, if there is a large number of people to be anointed, a hymn, psalm or instrumental music may accompany the anointing.¹¹¹
- *Prayer after Anointing:* A prayer is said after the anointing. When the Anointing of the Sick is celebrated within Mass, the Universal Prayer may be omitted.
- *Liturgy of the Eucharist:* When the Anointing of the Sick is celebrated within Mass, the liturgy continues as usual with the Preparation of the Altar and the Presentation of the Gifts until the Washing of Hands (and the incensation of the assembly, if used) is completed.

Hymns and acclamations which are well known to the assembly will foster full participation by the entire community.

It is recommended that the setting of the Eucharistic Acclamations be the one the community is currently using for the Sunday Eucharist. The hymn during the Communion Procession should express the unity and joy of all who approach the Lord's table and ought to be chosen with the full participation of the whole assembly in mind.

- *Outside Mass:* When the Anointing of the Sick is celebrated outside of Mass, the Lord's Prayer is said or sung. When possible, the Rite of Communion is then celebrated. Following the Prayer after Communion, the Blessing is given and the assembly is dismissed. A suitable hymn may be sung at the conclusion of the liturgy.

MARRIAGE

137 The union of a baptized man and a baptized woman in Christian Marriage is a sign of God's union with his people. For this reason it is fitting that the Rite of Marriage be celebrated within the community of believers. The marriage of two baptized persons is a Sacrament: a sign of Christ's undying love for his bride, the Church.

¹¹¹ See *Pastoral Care of the Sick – Rites of Anointing and Viaticum* (Canadian Conference of Catholic Bishops – Concacan Inc., Ottawa 1983) page 79.

It is fitting, where possible, for the marriage of two Catholics to take place within Mass. When either the bride or groom is not Catholic, the marriage takes place outside Mass, within a Liturgy of the Word.¹¹²

The focus of the Wedding Liturgy, like every other Liturgical Celebration, is the worship of God. Music, which is an integral element of the celebration of Christian Marriage, enables those who assemble to express their faith, to enter into the worship of God, and to give thanks for the mystery of divine love that is revealed in the union of husband and wife. Well-chosen music will also create an atmosphere of joy and unity in the assembly.

- *Model for Celebration:* The principal liturgical celebration in every community is the Sunday Eucharist. In general, the guidelines for the selection of music for the Sunday Eucharist (see pages 15-23) are to be followed when choosing music for weddings, both when Marriage is celebrated within Mass and when it is celebrated within a Liturgy of the Word.
- *Familiar Music:* Music for the celebration ought to be chosen from the community's repertoire with a view to encouraging the whole assembly to participate in the celebration. Familiar hymns, acclamations and responses are most desirable. When people from other Christian traditions have been invited to take part in the liturgy, it is important to consider hymn tunes that are known ecumenically.
- *Secular Music:* Songs from secular sources and religious songs which do not express the faith of the Church or engage the assembly in giving voice to its prayer are not permitted during the liturgy of marriage.¹¹³ Such songs may be used during the reception and meal that usually follow the liturgy.
- *Recorded Music:* Recorded music must never replace the singing of the assembly, nor should it displace the ministry of musicians. Only in cases of genuine necessity may recorded music be used for the purpose of supporting the song of the assembly.

Music, which is an essential element of the celebration of Christian Marriage, enables those who assemble to express their faith, to enter into the worship of God, and to give thanks for the mystery of divine love that is revealed in the union of husband and wife.

Familiar hymns, acclamations and responses ought to be chosen so that the whole assembly can participate fully in the celebration.

Secular music is best used during the reception and meal which usually follow the Marriage Liturgy.

Pre-recorded music must never replace the singing of the assembly, nor should it displace the ministry of musicians.

112 If a marriage takes place between a Catholic and a baptized non-Catholic, the rite for celebrating marriage without Mass should be used. If, however, the situation should warrant, with the consent of the local Ordinary, the rite of celebrating marriage within Mass may be used. But with regard to admission of the non-Catholic party to Eucharistic Communion, the norms issued for various cases are to be observed (see *Code of Canon Law*, can. 844).

113 See *IML* no. 43.

- *Music Ministers:* It is preferable that music ministers from the community lead the assembly in song during the celebration of marriage. If other musicians are engaged, they ought to be familiar with the rite of marriage and the music repertoire of the local community. Above all, they must understand that they are servants of the liturgy. Their role is to support the song of the assembly, to enhance their prayer, and add dignity to the liturgical rites so that praise and thanksgiving may be given to God in the celebration of Marriage.
- *Soloists:* Because of the nature of the liturgy as a communal and corporate act of the entire people of God, solo singing which does not permit the participation of the whole assembly is not usually appropriate during the liturgy. Solo singing which disposes the assembly for prayer may take place prior to the celebration. Also, solo singing may take place during the signing of the civil documents if this is done before the recessional.
- *Marriage during Lent:* The celebration of Marriage is discouraged during Lent. However, when Marriage is celebrated during this season, the *Alleluia* is not sung. Also, the celebration is somewhat subdued in keeping with the penitential spirit of the season.
- *Leaflets:* It is preferable to choose music for weddings from the community's hymnal. If hymns, responses or acclamations are selected from other sources, it may be necessary to prepare participation leaflets. In this case, it is necessary to secure Copyright Permissions for all liturgical texts and music. See pages (000-000) in this book for helpful copyright information.

All music ministers are servants of the liturgy and ought to be familiar with the rite of marriage and the music repertoire of the community.

Solo singing which does not permit the participation of the whole assembly is not appropriate during the liturgy of marriage.

When preparing leaflets for the celebration, it is necessary to secure copyrights for all liturgical texts and music.

THE ORDER OF CELEBRATING MARRIAGE WITHIN MASS

138 When Marriage takes place during Mass, the Liturgy is celebrated according to the outline in the sidebar.

- *Introductory Rites:* The rite of marriage recommends that the priest greet the couple and their attendants at the entrance of the Church and lead them in procession to their places. During the procession, a familiar hymn is sung by the assembly. For appropriate hymns, choose ones about Marriage, Christian living, discipleship, community, gratitude, love, praise, or unity.

If, for pastoral reasons, it seems appropriate to provide instrumental music for the procession, a hymn may be sung by the assembly when the wedding party and ministers have reached their places.

PSALMS FOR MARRIAGE

Psalm 33

Psalm 34

Psalm 103

Psalm 128

Psalm 138

Psalm 145

The rite of marriage provides the option for the priest to greet the couple at the altar following the procession. In this case, instrumental music may accompany the procession and a hymn may be sung following the greeting.

The greeting and procession with song replace the usual opening rites for the Mass. The opening prayer is said immediately following the hymn.

- *Liturgy of the Word:* The Liturgy of the Word is celebrated in the usual way. One or two Readings may be proclaimed before the Gospel. Appropriate Readings are taken from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 801-805).
- *Celebration of Marriage:* The Rite of Marriage does not provide for any music during the celebration of Marriage. However, where customary, a suitable hymn may be sung following the Homily.
- *Universal Prayer:* The response to the intercessions may be sung.
- *Liturgy of the Eucharist:* During the preparation of the altar and presentation of the gifts a suitable hymn may be sung until the washing of the hands (and the incensation of the assembly, if used) is completed. It is recommended that the setting of the Eucharistic Acclamations be the one the community is currently using for the Sunday Eucharist. The Lord's Prayer may be sung.
- *Nuptial Blessing:* The Nuptial Blessing takes place immediately following the Lord's Prayer.
If the blessing is sung, a setting of the *Great Amen* may be sung at the conclusion of the blessing. Alternatively, a suitable acclamation may be sung.
- *Communion Procession:* The hymn during the Communion Procession should express the unity and joy of all who approach the Lord's table and ought to be chosen with the full participation of the whole assembly in mind.
- *Signing of the Civil Documents:* Where it is the custom to sign the civil documents before the recessional, an appropriate hymn or instrumental music may accompany this action.
- *Recessional:* According to custom, instrumental music may accompany the recessional. Alternatively, a suitable hymn may be sung by the assembly.

MARRIAGE DURING MASS

INTRODUCTORY RITES

Greeting and Welcome

Procession

Opening Prayer

LITURGY OF THE WORD

Readings

Homily

CELEBRATION OF MARRIAGE

Introduction

Questions

Exchange of Consent

*Blessing and
Exchange of Rings*

Universal Prayer

LITURGY OF THE EUCHARIST

Offertory

Eucharistic Prayer

Lord's Prayer

Nuptial blessing

Communion Rite

CONCLUDING RITES

Blessing

Dismissal

*[Signing of
civil documents]*

Recessional

MARRIAGE WITHOUT MASS

139 When the marriage between a baptized man and a baptized woman takes place outside of Mass, the liturgy is celebrated according to the outline in the sidebar.

- *Music:* All of the principles for the selection of music for Marriage during Mass are to be observed when preparing music for the celebration of Marriage within a Liturgy of the Word. The use of familiar hymns, responses, and acclamations which encourage the full participation of the whole assembly are of primary importance. When members of other Christian communities are present, it is especially recommended that hymn tunes be chosen which are known ecumenically.
- *Nuptial Blessing:* The Nuptial Blessing is given immediately after the Universal Prayer. If the blessing is sung, a setting of the Great *Amen* may be sung at the conclusion of the blessing. Alternatively, a suitable acclamation may be sung.

MARRIAGE BETWEEN A CATHOLIC AND A CATECHUMEN OR A NON-CHRISTIAN

140 The Marriage of a Catholic and a Catechumen or Non-Christian takes place within a Liturgy of the Word. The Rite of Marriage provides special texts for such a celebration. Special care ought to be taken in the choice of readings proclaimed from the scriptures. Likewise, musicians ought to choose the music carefully so that everyone is able to participate. Hymns which praise God and focus on God's love for all people are recommended.

- *Liturgy of Marriage:* The order of the celebration is the same as for the marriage between a baptized man and a baptized woman which takes place outside Mass. The liturgy of marriage follows the Homily. However, depending on circumstances, the blessing and exchange of rings as well as the Prayer of the Faithful and nuptial blessing may be omitted.
- *Concluding Rites:* Depending on the circumstances, the Lord's Prayer or another prayer may be said before the blessing. Also, the blessing may be omitted. In this case, a simple dismissal is used.

MARRIAGE WITHOUT MASS

INTRODUCTORY RITES

Greeting and Welcome

Procession

Opening Prayer

LITURGY OF THE WORD

Readings

Homily

CELEBRATION OF MARRIAGE

Introduction

Questions

Exchange of Consent

*Blessing and
Exchange of rings*

Universal Prayer

Nuptial Blessing

CONCLUDING RITES

Lord's Prayer

Blessing

Dismissal

*[Signing of
civil documents]*

Recessional

rites of ordination

141 In the Sacrament of Holy Orders, the Church ordains men to participate in a unique way in the priesthood of Jesus Christ. Through the laying on of hands by the bishop and the invocation of the Holy Spirit, those who are called to Ministerial Priesthood assume the responsibility of serving their brothers and sisters in the name and in the person of Christ, the head of the body. They exercise their service for the people of God by their proclamation of the Word of God and teaching, by their leadership in liturgical rites and by various forms of pastoral ministry.

The Sacrament of Holy Orders is conferred and exercised in three degrees: that of Bishops, that of Presbyters (priests) and that of Deacons. The Rites of Ordination are celebrations of the whole Church. It is fitting that the celebration of the Rites of Ordination take place within the community which the ordained minister will serve.

When preparing the Rites of Ordination, it is recommended that musicians work closely with the staff of the Bishop's Office, and other groups responsible for diocesan liturgical celebrations.

ORDINATION OF A BISHOP

142 The Ordination of a Bishop is celebrated according to the outline in the sidebar.

- *Introductory Rites:* The Introductory Rites are celebrated as at the Sunday Eucharist. A festive entrance hymn is sung by the assembly as the presiding bishop and ministers enter the church.

Following the Entrance Procession, the Sign of the Cross and the greeting, a form of the Penitential Act may be celebrated and the *Gloria in excelsis (Glory to God in the highest)* (outside Advent and Lent) is sung.

- *Alternate Introductory Rite:* In some places the presentation of the bishop-elect, the reading of the Apostolic Letter and the Assent of the People take place immediately following the Greeting. The Assent of the People usually takes the form of applause. After the assent, the *Gloria in excelsis (Glory to God in the highest)* is sung. During Advent and Lent when the *Glory to God* is not sung, another suitable acclamation may be sung.
- *Liturgy of the Word:* The Liturgy of the Word is celebrated as at Sunday Mass. The readings for the Mass of the Day or from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 770-774) may be chosen.

ORDINATION OF A BISHOP

INTRODUCTORY RITES

As at the Sunday Eucharist

LITURGY OF THE WORD

ORDINATION RITE

Presentation of the Bishop-Elect

Apostolic Letter

Assent of the People

Homily

Hymn:

Veni, Creator Spiritus

Promises of the Elect

Litany of the Saints

Laying on of Hands

Prayer of Ordination

Anointing of the Bishop's Head

Presentation of the Book of Gospels

Investiture with Ring, [Pallium,] Mitre and Pastoral Staff

Seating of the Bishop

Kiss of Peace

LITURGY OF THE EUCHARIST

CONCLUDING RITES

Hymn of Thanksgiving and Blessing

Solemn Blessing and Dismissal

- *Responsorial Psalm:* If the readings of the day are proclaimed, the appointed Responsorial Psalm or a Seasonal Psalm is sung. If the first reading is chosen from the Ritual Mass texts provided in the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*, one of the corresponding Psalms listed in the sidebar is sung.
 - *Gospel Acclamation:* A familiar setting of the Gospel Acclamation is sung. The appointed text for the day is sung.
 - *Hymn (Veni, Creator Spiritus):* The Ordination Rite begins following the Homily. All stand and sing the hymn: *Veni, Creator Spiritus*.
 - *Assent of the People:* The Presentation of the Bishop-Elect, the Reading of the Apostolic Letter, and the Assent of the People take place following the *Veni, Creator Spiritus* (unless they have taken place during the Introductory Rites). The Assent of the People usually takes the form of applause. Immediately after the applause a suitable acclamation may be sung or, outside Lent, a familiar setting of the *Alleluia*.
 - *Litany of the Saints:* After the Promises of the Elect have been made, the presiding bishop invites all to pray. The Litany of the Saints follows. The assembly kneels for the Litany (except on Sundays and during the Easter Season).
 - *Laying on of Hands:* The Laying on of Hands is done in silence by all the bishops present. Then the Prayer of Ordination is said or sung. The anointing of the bishop's head, the presentation of the *Book of Gospels*, and the Investiture with Ring, [Pallium,] Mitre and Pastoral Staff are usually done. Each of these brief ritual acts is accompanied by a short prayer or exhortation. It is desirable that the assembly hear these words.
 - *Seating of the Bishop:* Following the investiture rites, the newly ordained bishop is led to the Cathedra (or to a place of honour, if he is not the bishop of the place). Since the procession is usually short, music may not be needed. If music is desirable, an acclamation or a musical canon may be sung.
 - *Kiss of Peace:* The participating bishops greet the newly ordained with a Sign of Peace. During this ritual, a setting of Psalm 96 is recommended. Another hymn of praise may also be sung.
- The Profession of Faith and the Universal Prayer are omitted during the celebration of the Ordination of a Bishop.

**PSALMS FOR
EPISCOPAL
ORDINATION**

Psalm 23

Psalm 84

Psalm 89

Psalm 96

Psalm 100

Psalm 110

Psalm 117

*The Profession of Faith
and the Universal Prayer
are omitted during the
ordination liturgy.*

- *Liturgy of the Eucharist:* The Liturgy of the Eucharist is celebrated in the usual way. During the Offertory a suitable hymn may be sung. Since there are usually people from many different parishes and other communities present for the ordination of a bishop, it is important that a well-known setting of the Eucharistic Acclamations be used. The Lord's Prayer may be sung. A Communion Processional Hymn with an easily sung refrain is recommended for this occasion, so that all can participate fully in the singing.
- *Hymn of Thanksgiving and Blessing:* Following the Prayer after Communion the newly ordained bishop processes through the church and blesses the assembly. A hymn of thanksgiving such as *Te Deum* is sung.
- *Solemn Blessing and Dismissal:* The blessing may take a solemn form. The dismissal takes place in the usual way. Instrumental music may accompany the recessional or a hymn of praise may be sung.

Hymns, Acclamations and responses that are well known to all who have assembled for the ordination will foster full participation.

ORDINATION OF A PRIEST

143 The Ordination of a Priest is celebrated according to the outline in the sidebar.

- *Introductory Rites:* The Introductory Rites are celebrated as at Sunday Mass. A festive entrance hymn is sung by the assembly as the presiding bishop and ministers enter the church. For music suggestions choose hymns about ordination, discipleship, gratitude, mission, Pentecost, or praise.
Following the Entrance Procession, the Sign of the Cross and the Greeting, a form of the Penitential Act may be celebrated and the *Gloria in excelsis (Glory to God in the highest)* (outside Advent and Lent) is sung.
- *Alternate Introductory Rite:* In some places the Calling and Presentation of the Candidate, the Election by the Bishop and the Assent of the People take place immediately following the greeting. The Assent of the People usually takes the form of applause. After the Assent, the *Gloria in excelsis (Glory to God in the highest)* is sung. During Advent and Lent when the *Glory to God* is not sung, another suitable acclamation may be sung.
- *Liturgy of the Word:* The Liturgy of the Word is celebrated as at Sunday Mass. The Readings for the Mass of the Day or from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 770-774) may be chosen.

ORDINATION OF A PRIEST

INTRODUCTORY RITES

As at the Sunday Eucharist

LITURGY OF THE WORD

ORDINATION RITE

Calling of the Candidate

Presentation of the Candidate

Election by the Bishop

Assent of the People

Homily

Promises of the Elect

Promise of Obedience

Invitation to Prayer

Litany of the Saints

Laying on of Hands

Prayer of Ordination

Investiture with Stole and Chasuble

Anointing of Hands

Presentation of the Bread and Wine

Kiss of Peace

LITURGY OF THE EUCHARIST

- *Responsorial Psalm:* If the readings of the day are proclaimed, the appointed Responsorial Psalm or a Seasonal Psalm is sung. If the First Reading is chosen from the Ritual Mass texts provided in the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*, one of the corresponding Psalms listed in the sidebar is sung.
- *Gospel Acclamation:* A familiar setting of the Gospel Acclamation is sung. The appointed text for the day is sung.
- *Assent of the People:* The Rites of Calling and Presentation of the Candidate, the Election by the Bishop and the Assent of the People take place immediately following the Gospel (unless they have taken place during the Introductory Rites). The Assent of the People usually takes the form of applause. Immediately after the applause a suitable acclamation may also be sung or, outside Lent, a familiar setting of the *Alleluia*. The Homily follows.
- *Litany of the Saints:* After the Homily and the Promises of the Elect have been made, the bishop invites all to pray. The Litany of the Saints follows. The assembly kneels for the Litany (except on Sundays and during the Easter Season).
- *Laying on of Hands:* The Laying on of Hands is done in silence by the bishop and all the priests present. Then the Prayer of Ordination is said or sung by the bishop alone.
- *Investiture:* During the Investiture with Stole and Chasuble, a brief hymn may be sung. A setting of Psalm 110 or the hymn, *Veni, Creator Spiritus* is recommended. Another suitable hymn may also be sung. Following the investiture, the priest's hands are anointed. The assembly should be able to hear the bishop's words which accompany this ritual action.
- *Presentation of the Bread and Wine:* Instrumental music or a hymn may accompany the presentation of the bread and wine. The music should conclude when the gifts have been presented so that the words with which the bishop presents the gifts to the newly ordained can be heard by the assembly.

**PSALMS FOR
PRESBYTERAL
ORDINATION**

Psalm 23

Psalm 84

Psalm 89

Psalm 96

Psalm 100

Psalm 110

Psalm 117

The Rites of Investiture and the Presentation of the Bread and Wine are brief, unless there are several men being ordained. Music to accompany these rites needs to be carefully chosen.

- *Kiss of Peace:* The bishop greets the newly ordained with a sign of peace. Other participating priests may also greet the newly ordained with a sign of peace. During this ritual a setting of Psalm 100 is recommended. Another hymn of praise may also be sung.

The Profession of Faith and the Universal Prayer are omitted during the celebration of the Ordination of a Priest.

- *Liturgy of the Eucharist:* The Liturgy of the Eucharist is celebrated in the usual way. During the Preparation of the Altar and Presentation of the Gifts a suitable hymn may be sung. Since there are usually people from many different parishes and other communities present for the ordination of a priest, it is recommended that a well-known setting of the Eucharistic Acclamations be used. The Lord's Prayer may be sung. A Communion Processional Hymn with an easily sung refrain is also recommended for this occasion, so that all can participate fully in the singing. An additional liturgical Song of Thanksgiving may be sung after Communion.
- *Solemn Blessing and Dismissal:* The Blessing may take a solemn form. The dismissal takes place in the usual way. Instrumental music may accompany the recessional or a hymn of praise may be sung.

ORDINATION OF A DEACON

144 The Ordination of a Deacon is celebrated according to the outline in the sidebar.

- *Introductory Rites:* The Introductory Rites are celebrated as at Sunday Mass. A festive Entrance Hymn is sung by the assembly as the presiding bishop and ministers enter the church.

Following the entrance procession, the Sign of the Cross and the Greeting, a form of the Penitential Act may be celebrated and the *Gloria in excelsis (Glory to God in the highest)* (outside Advent and Lent) is sung.

- *Alternate Introductory Rite:* In some places the Calling and Presentation of the Candidate, the Election by the Bishop and the Assent of the People take place immediately following the Greeting. The Assent of the People usually takes the form of applause. After the Assent, the *Gloria in excelsis (Glory to God in the highest)* is sung. During Advent and Lent when the *Glory to God* is not sung, another suitable acclamation may be sung.

The Profession of Faith and the Universal Prayer are omitted during the ordination liturgy.

Hymns, Acclamations and responses that are well known to all who have assembled for the ordination will foster full participation.

ORDINATION OF A DEACON

INTRODUCTORY RITES

As at the Sunday Eucharist

LITURGY OF THE WORD

ORDINATION RITE

Calling of the Candidate

Presentation of the Candidate

Election by the Bishop

Assent of the People

Homily

[Commitment to celibacy]

Promises of the Elect

Promise of Obedience

Invitation to Prayer

Litany of the Saints

Laying on of Hands

Prayer of Ordination

Investiture with Stole and Dalmatic

Presentation of the Book of Gospels

Kiss of Peace

LITURGY OF THE EUCHARIST

- *Liturgy of the Word:* The Liturgy of the Word is celebrated as at Sunday Mass. The readings for the Mass of the day or from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 770-774) may be chosen.
- *Responsorial Psalm:* If the readings of the day are proclaimed, the appointed Responsorial Psalm or a Seasonal Psalm is sung. If the First Reading is chosen from the Ritual Mass texts provided in the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*, one of the corresponding psalms listed in the sidebar is sung.
- *Gospel Acclamation:* A familiar setting of the Gospel Acclamation is sung. The appointed text for the day or is sung.
- *Assent of the People:* The Rites of Calling and Presentation of the Candidate, the Election by the Bishop and the Assent of the People take place immediately following the Gospel (unless they have taken place during the Introductory Rites). The Assent of the People usually takes the form of applause. Immediately after the applause a suitable acclamation may be sung or, outside Lent, a familiar setting of the *Alleluia*. The Homily follows.
- *Litany of the Saints:* After the Homily and the promises of the elect have been made, the bishop invites all to pray. The litany of the saints follows. The assembly kneels for the Litany (except on Sundays and during the Easter Season).
- *Laying on of Hands:* The Laying on of Hands is done in silence by the bishop alone. Then the Prayer of Ordination is said or sung.
- *Investiture:* During the Investiture with Stole and Dalmatic, a brief hymn may be sung. A setting of Psalm 84 is recommended. Another suitable hymn may also be sung.
- *Presentation of the Book of Gospels:* Immediately following the investiture, the newly ordained deacon is presented with the *Book of Gospels*. No music accompanies this rite. The assembly ought to be able to hear the words which accompany the presentation.
- *Kiss of Peace:* The bishop greets the newly ordained with a sign of peace. Other participating deacons may also greet the newly ordained with a sign of peace. During this ritual, a setting of Psalm 146 is recommended. Another hymn of praise may also be sung.

**PSALMS FOR
DIACONAL
ORDINATION**

Psalm 23

Psalm 84

Psalm 89

Psalm 96

Psalm 100

Psalm 110

Psalm 117

The Rite of Investiture is brief. Therefore, music chosen for this rite must likewise be brief.

It is important that the assembly hears the words spoken by the bishop during the Presentation of the Book of Gospels.

The Profession of Faith and the Universal Prayer are omitted during the celebration of the ordination of a deacon.

- *Liturgy of the Eucharist:* The Liturgy of the Eucharist is celebrated in the usual way. During the Preparation of the Altar and Presentation of the Gifts a suitable hymn may be sung. Since there are usually people from many different parishes and other communities present for the ordination of a deacon, it is recommended that a well-known setting of the Eucharistic Acclamations be used. The Lord's Prayer may be sung. A Communion Processional Hymn with an easily sung refrain is also recommended for this occasion, so that all can participate fully in the singing. An additional liturgical Song of Thanksgiving may be sung after Communion.
- *Solemn Blessing and Dismissal:* The Blessing may take a solemn form. The dismissal takes place in the usual way. Instrumental music may accompany the recessional or a hymn of praise may be sung.

Hymns, Acclamations and responses that are well known to all who have assembled for the ordination will foster full participation.

V OTHER RITES

FUNERAL RITES

145 In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Christ, by his death and resurrection, has broken the chains of sin and death that bound humanity. By their active participation in the celebration of the funeral rites, particularly the vigil for the deceased, the Funeral Liturgy and the rite of committal, members of the community affirm their own hope in eternal life, bring consolation to the bereaved, and pray that the dead may enjoy eternal happiness.

Along with several optional rites which may be celebrated at the time of death, the order of Christian funerals provides three principal rites to be celebrated publicly when a member of the community dies:

- Vigil for the Deceased;
- Funeral Mass (or Funeral Liturgy);
- Rite of Committal.

Music is integral to the celebration of the Vigil for the Deceased and the celebration of the Funeral Mass or Funeral Liturgy. Music may also be used during the Rite of Committal. It allows the community to express its faith and hope in Christ's victory over death and the Christian's share in that same victory. In the funeral rites, music possesses the power to console and strengthen the mourners and can help them to express their love and affection for the deceased. For these reasons, music for the celebration of the funeral rites should be chosen with great care.¹¹⁴

The texts of the hymns chosen for a particular celebration ought to focus the community's attention on the paschal mystery of the Lord's suffering, death and resurrection and should be related to the scripture readings which are proclaimed. It is recommended that hymns, responses and acclamations that are well known in the community be chosen so that, as much as possible, everyone can participate in the funeral rites. The leadership of an organist or other instrumentalists, and a cantor or a choir is necessary to facilitate the participation of the whole assembly, especially during the Funeral Liturgy.¹¹⁵

Music is integral to the vigil for the deceased and the Funeral Mass or Funeral Liturgy. It allows the community to express its faith and hope in Christ's victory over death and the Christian's share in that same victory. In the funeral rites, music possesses the power to console and strengthen the mourners and can help them to express their love and affection for the deceased.

114 See *Order of Christian Funerals* (Canadian Conference of Catholic Bishops – Concacan Inc., Ottawa 1990) nos. 30-32.

115 See *OCF*, no. 33.

Prayerful silence is an important element to the celebration of the funeral rites. Intervals of silence should be observed, for example, after each Reading and during the Final Commendation and Farewell, to permit the assembly to reflect upon the Word of God and the meaning of the celebration.¹¹⁶

VIGIL FOR THE DECEASED

146 A vigil for the deceased usually takes place sometime before the Funeral Liturgy. This rite may take the form of a Liturgy of the Word or it may be celebrated in the form of Morning Prayer or Evening Prayer. The Canadian edition of the order of Christian funerals includes eleven models for celebrations of the vigil (nine are in the form of a Liturgy of the Word; two are in the form of Evening Prayer). Also included is a model for the vigil for the deceased with reception at the door of the church and a model for the vigil for a deceased child.

Liturgy of the Word

147 The vigil for the deceased in the form of a Liturgy of the Word is celebrated according to the outline in the sidebar.

- *Introductory Rites:* The only musical element in the Introductory Rites is the Opening Hymn. It is best to choose a familiar. Some hymns are included in the participants' booklet, *Vigils and Related Rites from the Order of Christian Funerals*, which is available from the Publications Service of the Canadian Conference of Catholic Bishops.
- *Liturgy of the Word:* The Liturgy of the Word takes place following the Opening Prayer. One or more readings may be proclaimed before the Gospel. A Responsorial Psalm is sung after the First Reading. Psalms which correspond to the proposed readings are found in the vigil models provided in the Canadian edition of the *Order of Christian Funerals*. These are listed below.

If only one reading is proclaimed, it is from the Gospel. In this case, an acclamation may fittingly be sung before the proclamation.

- *Responsorial Psalm:* The following Responsorial Psalm settings are included with the vigil models in the *Order of Christian Funerals*. Other psalm settings may also be chosen.

Vigil A – Psalm 27

Vigil B – Psalm 143 or Psalm 116

VIGIL FOR THE DECEASED

Liturgy of the Word

INTRODUCTORY RITES

Sign of the Cross

Greeting

Opening Hymn

Invitation to Prayer

Opening Prayer

LITURGY OF THE WORD

Readings

[Homily]

PRAYER OF INTERCESSION

Intercessions or Litany

Lord's Prayer

Concluding Prayer

CONCLUDING RITES

Blessing

[Hymn or gesture]

¹¹⁶ See *OCF*, no. 34.

Vigil C – Psalm 103 or Psalm 63
 Vigil D – Psalm 27 or Psalm 116
 Vigil E – Psalm 23 or Psalm 122
 Vigil F – Psalm 27 or Psalm 119
 Vigil G – Psalm 25 or Psalm 121
 Vigil H – Psalm 119
 Vigil I – Psalm 23 or Psalm 130 or Psalm 62
 Vigil for the Deceased with Reception
 at the Church – Psalm 103
 Vigil for a Deceased Child – Psalm 23

- *Gospel Acclamation:* A familiar setting of the Gospel Acclamation may be sung. It is recommended that the setting of the Acclamation be the one the community is currently using for the Sunday Eucharist. The text for the Acclamation which corresponds to the Gospel may be chosen.
- *Intercessions:* Model intercessions or a litany is provided for each vigil. The response to the intercessions may be sung.
- *Lord's Prayer:* The Lord's Prayer may be sung.
- *Concluding Song:* The vigil may conclude with a hymn or a Sign of Peace or both.

Evening Prayer

148 Two models of the Vigil for the Deceased in the form of Evening Prayer are provided according to the outline in the sidebar.

- *Music:* With the exception of the hymn, all music is printed in place in the booklet *Vigils and Related Rites from the Order of Christian Funerals*. A familiar hymn is chosen.
- *Introductory Verse:* The liturgy begins with the introductory verse which is sung. The hymn follows immediately.
- *Psalm:* All may sit or stand for the Psalm. The cantor may sing the refrain and all repeat it; the cantor then sings the stanzas of the psalm and all repeat the refrain after each stanza. The Psalm may also be sung antiphonally; the cantor sings the refrain and all repeat it and two groups alternate singing the stanzas. The refrain may be repeated after the doxology.

VIGIL FOR THE DECEASED

Evening prayer

Introductory Verse
Hymn
Psalm
Reading
[Homily]
Canticle of Mary
Intercessions
Lord's Prayer
Concluding prayer
Dismissal

The following Responsorial Psalm settings are included with the Evening Prayer vigil models in the *Order of Christian Funerals*.

Vigil J – Psalm 103 or Psalm 121

Vigil K – Psalm 42 or Psalm 27

Other Psalm settings may also be chosen, provided hymnals are available for everyone in the assembly.

- *Canticle of Mary*: All stand and sing the Canticle of Mary (*Magnificat*). It is important that hymnals or booklets with the text and/or music are available for everyone in the assembly.
- *Intercessions*: Model intercessions are provided for each vigil. The response to the intercessions may be sung.
- *Lord's prayer*: The Lord's Prayer may be sung.
- *Dismissal*: The vigil in the form of Evening Prayer concludes with a dismissal. No hymn is sung at the conclusion of the liturgy.

FUNERAL MASS

149 The Funeral Liturgy is the principal celebration of the Christian community for the deceased. It is preferable to celebrate the Funeral Liturgy within Mass according to the outline in the sidebar.

- *Introductory Rites*: The priest and assisting ministers go in procession to the entrance of the church. All sign themselves with the Sign of the Cross. Then the priest greets the people. He may sprinkle the casket with Holy Water (if this gesture is not to be done later during the Song of Farewell) and the pall may be placed on the casket. The procession then moves to the sanctuary. A suitable psalm or hymn that is familiar to the assembly is sung. If the Funeral Liturgy is celebrated during Lent, hymns which include *Alleluia* are not sung. When all are in place, the presider says the Collect.

These Introductory Rites are celebrated when the body is received at the entrance of the church. They replace the usual Introductory Rites for Mass. The Penitential Act is celebrated only when the reception of the body has already taken place.

- *Liturgy of the Word*: The Liturgy of the Word is celebrated in the usual way. One or two readings may be proclaimed before the Gospel. Appropriate readings are taken from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 1011-1016).

FUNERAL MASS

INTRODUCTORY RITES

Sign of the Cross

Greeting

*[Sprinkling
with Holy Water]*

[Placing of the Pall]

Entrance Procession

[Penitential Act]

Opening Prayer

LITURGY OF THE WORD

Readings

Homily

Universal Prayer

LITURGY OF THE EUCHARIST

FINAL COMMENDATION

Invitation to Prayer

Silence

[Signs of Farewell]

Song of Farewell

*Prayer of
Commendation*

PROCESSION TO THE PLACE OF COMMITTAL

The readings for the Funeral of a Baptized Child and the Funeral for a Child who Died Before Baptism are found in the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 1017-1026).

- *Responsorial Psalm:* Following the First Reading, an appropriate Responsorial Psalm is sung. One of the psalms listed in the sidebar may be chosen.
- *Gospel Acclamation:* A familiar setting of the Gospel Acclamation is sung. It is recommended that the setting of the acclamation be the one the community is currently using for the Sunday Eucharist. The text for the acclamation which corresponds to the Gospel is chosen.
- *Universal Prayer:* The response to the intercessions may be sung.
- *Liturgy of the Eucharist:* During the Offertory, a suitable hymn may be sung until the washing of the hands (and the incensation of the assembly, if done) is completed. It is recommended that the setting of the Eucharistic Acclamations be the one the community is currently using for the Sunday Eucharist. The Lord's Prayer may be sung.
- *Communion Procession:* The Communion Processional Hymn should express the unity of all who approach the Lord's table and receive the pledge of eternal life. It ought to be chosen with the full participation of the whole assembly in mind.
- *Final Commendation:* Following the prayer after Communion, the ministers assemble near the casket. After the invitation to pray and a period of silence, the casket may be sprinkled with holy water as a reminder of baptism (if this was not done at the beginning of the liturgy). The casket may be incensed as a sign of respect for the body of the deceased.
- *Song of Farewell:* The Song of Farewell is always sung.¹¹⁷ Using the Song of Farewell in the ritual or another suitable hymn¹¹⁸ the members of the community express their farewell and affirm their hope in the promise of eternal life. The Song of Farewell may accompany the sprinkling with holy water or incensing of the body, or may be sung after these optional signs of farewell. At the conclusion of the song, the presider says a prayer commending the deceased to God's mercy.

PSALMS FOR FUNERALS

Psalm 23
Psalm 25
Psalm 27
Psalm 42-43
Psalm 51
Psalm 62
Psalm 63
Psalm 91
Psalm 103
Psalm 116
Psalm 119
Psalm 121
Psalm 122
Psalm 123
Psalm 126
Psalm 130

PSALMS FOR THE FUNERAL OF A CHILD

Psalm 23
Psalm 25

The Song of Farewell is always sung. It may accompany the sprinkling with holy water or incensing of the body, or after these optional signs of farewell.

117 See OCF, no. 343.

118 See OCF, no. 610.

In the absence of the body, the rite of Final Commendation is omitted and the Mass concludes as usual with the Blessing and Dismissal.

- *Procession to the Place of Committal:* When the body is present for the Funeral Liturgy, the liturgy concludes with an invitation to the assembly to accompany the body of the deceased to the final place of rest. The blessing and dismissal which usually conclude the Mass are omitted.

During the procession to the entrance of the church, a psalm or hymn may be sung which expresses the community's faith in the paschal mystery of Christ's death and resurrection and its hope of eternal life.

FUNERAL LITURGY OUTSIDE OF MASS

150 When it is not possible to celebrate the Funeral Mass, a Funeral Liturgy may be celebrated within a Liturgy of the Word. The celebration takes place in the same way as the Funeral Mass with the exception of the Liturgy of the Eucharist. For music suggestions, see the notes for the Funeral Mass.

WORSHIP OF THE EUCHARIST

OUTSIDE MASS

151 The community celebration of the Eucharist, especially on Sunday, is the primary form of Eucharistic worship. The adoration given to the presence of Christ in the worship of the Eucharist outside Mass is intended to lead us to a deeper participation in the paschal mystery.

The Worship of the Eucharist outside Mass may take one of several forms. A brief period of Eucharistic exposition may take place, which includes a celebration of the Word or the Liturgy of the Hours, and concludes with Benediction and Reposition of the Blessed Sacrament. A more extended period of exposition (perhaps for several days) may also take place. It is desirable that this form of Eucharistic worship begin with a community celebration of Mass. In this case, several celebrations of the Word or the Liturgy of the Hours may take place at appropriate intervals throughout the period of exposition. Benediction and Reposition of the Blessed Sacrament concludes an extended period of Eucharistic Worship.

The Worship of the Eucharist outside Mass is a liturgical rite and therefore ought to engage the whole assembly in common prayers of praise, thanksgiving and intercession. By listening together to

the Word of God and responding in prayer, song and periods of silence,¹¹⁹ the assembly expresses its faith in the abiding presence of the risen Lord in the reserved Sacrament of the Eucharist.

EUCCHARISTIC EXPOSITION AND BENEDICTION

152 A brief period of Eucharistic worship is celebrated according to the outline in the sidebar.

- *Introductory Rites:* During the entrance, a hymn is sung by the whole assembly. The purpose of the hymn is to intensify the unity of those who have assembled and focus their attention on the presence of Christ in the Eucharistic mystery. During Lent, hymns which include *Alleluia* are omitted.

When the Blessed Sacrament is brought to the altar, the minister honours it with incense. The singing may continue during the incensing.

- *Period of Exposition:* During the period of exposition a celebration of the word may take place. This celebration takes the same form as the Liturgy of the Word during Mass. Suitable readings are chosen from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 976-981) as recommended in *Holy Communion and Worship of the Eucharist outside Mass*.¹²⁰
- *Responsorial Psalm:* Following the First Reading, a Responsorial Psalm or canticle is sung. See the list of recommended Seasonal Psalms and Canticles in the sidebar on the next page.
- *Gospel Acclamation:* A familiar setting of the Gospel Acclamation may be sung. It is recommended that the setting of the acclamation be the one the community is currently using for the Sunday Eucharist. The text for the acclamation which corresponds to the Gospel is found in the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*.
- *Intercessions:* Intercessions may follow a period of silent adoration. The response to the intercessions may be sung. The Lord's Prayer may be sung at the conclusion of the intercessions.

119 See *Rituale Romanum, De sacra Communionem et de cultu Mysterii eucharistici extra Missam* (1974) no. 89; CONGREGATION FOR DIVINE WORSHIP AND THE SACRAMENTS, Instruction *Inaestimabile donum* on Certain Norms Concerning the Worship of the Eucharistic Mystery (April 3, 1980) no. 23.

120 See CONGREGATION FOR DIVINE WORSHIP, *Holy Communion and Worship of the Eucharist outside Mass* (June 21, 1973).

EUCCHARISTIC EXPOSITION AND BENEDICTION

INTRODUCTORY RITES

Form A

Entrance Hymn (the Blessed Sacrament is brought to the altar)

Form B

Entrance of Ministers

Greeting

Opening Prayer

Hymn (the Blessed Sacrament is brought to the altar)

PERIOD OF EXPOSITION

Period of Silent Adoration

Liturgy of the Word
[Hymn]

First Reading

Responsorial Psalm

Second Reading

Gospel Acclamation

Gospel

Homily

Period of Silent Adoration

[Intercessions]

BENEDICTION

[Entrance of the Minister]

Hymn and Incensation

Prayer

Blessing with Monstrance or Ciborium

REPOSITION

Hymn or Acclamation

- *Benediction:* At the end of the period of exposition, the presiding minister, who is a priest or deacon, approaches the altar and incenses the Blessed Sacrament. A hymn is sung during the incensation. Following the incensation the presiding minister says a prayer and blesses the assembly in silence with the monstrance or ciborium.
- *Reposition:* Following the blessing, all stand and the Blessed Sacrament is returned to the tabernacle. A hymn of praise or an acclamation may be sung.

SOLEMN EUCHARISTIC EXPOSITION AND BENEDICTION

153 When the Exposition of the Blessed Sacrament lasts for one or more days, the solemn form of Worship of the Eucharist outside Mass is celebrated according to the outline in the sidebar.

- *Enthronement of the Blessed Sacrament:* When an extended period of Eucharistic worship takes place, the liturgy begins at the end of Mass, following the prayer after Communion. The Blessed Sacrament (in the monstrance or ciborium) is placed on the altar and incensed. A suitable hymn is sung.
- *Period of Exposition:* During the exposition there are periods of silent adoration. At determined times the Liturgy of the Word is celebrated (see page 28). It is also fitting to celebrate Morning Prayer and Evening Prayer. Other appropriate hymns, acclamations and forms of communal prayer may be included between the periods of silent adoration. The sequence for the Body and Blood of Christ may also be sung during this period.
- *Benediction and Reposition:* At the end of the period of exposition, the rite of benediction is celebrated and the Blessed Sacrament is reposed in the tabernacle.

PSALMS FOR EXPOSITION

Psalm 23
Psalm 25
Psalm 33
Psalm 34
Psalm 40
Psalm 78
Psalm 103
Psalm 110
Psalm 116
Psalm 145
Psalm 147
Isaiah 12

SOLEMN EXPOSITION

*Prayer after
Communion*

ENTHRONEMENT OF THE BLESSED SACRAMENT

*Hymn (the Blessed
Sacrament is incensed)*

PERIOD OF EXPOSITION

*Period of
Silent Adoration*
*[Celebrations of
the Word or Liturgy
of the Hours]*

*Period of
Silent Adoration*

BENEDICTION

Entrance of Minister
Hymn and Incensation
Prayer
*Blessing with
Monstrance
or Ciborium*

REPOSITION

Hymn or Acclamation

SUNDAY CELEBRATIONS OF THE WORD

154 When the Eucharist cannot be celebrated due to a shortage of priests, the Christian community assembles on the Lord's Day to hear God's Word, to give thanks, and to pray for the salvation of the world and the good of the Church. A ritual book for the Church in Canada, entitled *Sunday Celebration of the Word and Hours*, is available from CCCB Publications.¹²¹ Two forms of the Sunday celebration of the word are provided. In the first form Communion is not received. In the second form, a Communion Rite is celebrated.

CELEBRATION OF THE WORD WITHOUT COMMUNION

155 The Liturgy of the Word (without Communion) is celebrated according to the outline in the sidebar.

- *Gathering Hymn*: When all have assembled, the leader of prayer goes to his or her place and all stand to sing a hymn. The purpose of the hymn is to express the unity of those who have assembled and to focus their attention on the mystery being celebrated. The hymn ought to reflect the spirit of the Sunday, the liturgical feast or season. A hymn of praise, a psalm or an acclamation may be sung.
- *Opening Rite*: The Opening Rite may take one of several forms, according to the Season and in keeping with the Scripture Readings of the day.¹²² One of the following rites may be celebrated:
 - Thanksgiving and the Rite for the Blessing and Sprinkling of Holy Water;
 - Penitential Act;
 - Litany of praise;
 - *Kyrie, eleison (Lord, have mercy)*;
 - *Gloria in excelsis (Glory to God in the highest)*;
 - Other opening rites.

Music for these rites is the same as for the Introductory Rites of the Mass. See the notes on preparing music for the Sunday Eucharist (pages 15-23).

SUNDAY CELEBRATION OF THE WORD WITHOUT COMMUNION

INTRODUCTORY RITES

Gathering of the Community
Gathering Hymn
Greeting
Introductory Remarks
Opening Rite
Opening Prayer

LITURGY OF THE WORD

Procession and Enthronement of the Word of God
Readings
Homily [or Reflection]
Symbol of Faith
Universal Prayer
Proclamation of Praise
Lord's Prayer
Sign of Peace

CONCLUDING RITES

Announcements
Collection
Blessing
Dismissal

¹²¹ See SCWH, 342 pages.

¹²² See SCWH, Liturgical notes, nos. 44-51.

- *Procession and enthronement:* After the Opening Prayer all remain standing. The Lectionary is carried in procession to the ambo (lectern) by a reader.¹²³ During this procession it is fitting to sing a hymn, psalm or acclamation. See the sidebar for appropriate processional psalms.

If the procession is short, a selected verse or even just the refrain of the psalm, or an acclamation may be sung. A setting of the *Alleluia* or Lenten Gospel Acclamation may also be used.

Alternatively, instrumental music may accompany the procession. When the reader reaches the ambo, the Lectionary may be held up for all to see and an acclamation may be sung by the assembly.

- *Liturgy of the Word:* Following the invitation to listen to God's Word, the Readings are proclaimed that would normally be proclaimed at the Mass of the day. The appointed Responsorial Psalm or a Seasonal Psalm is sung. A familiar setting of the Gospel Acclamation is also sung. Of concern to musicians should be the periods of silence that follow the Readings and Homily (Reflection): the first response of the assembly after hearing the Word of God is silent reflection.¹²⁴
- *Universal Prayer:* The response to the intercessions may be sung.
- *Proclamation of Praise:* Following the Universal Prayer, the leader of prayer leads the community in the proclamation of praise. Several model texts are provided in the ritual. The prayers, psalms and litanies of praise include acclamations addressed to God which are intended to be sung by the assembly.

The acclamation ought to be chosen in keeping with the context of the prayer and suitability for singing by the whole assembly. In order that the whole assembly may become familiar with the acclamation and sing it with confidence, it is recommended that the same acclamation be used for a season.¹²⁵ The acclamations which are proper to the Eucharistic Prayer should not be used for the Proclamation of Praise. One of those listed in the sidebar or another suitable acclamation may be sung.

In place of one of the proposed texts for the proclamation of praise, a hymn of praise addressed to God or a psalm of praise may be sung by the whole assembly.

PROCESSIONAL PSALMS

Psalm 19

Psalm 33

Psalm 119

ACCLAMATIONS OF PRAISE

Alleluia!

All the ends of the earth have seen the power of God.

It is good to give you thanks, O Lord.

Give thanks to the Lord, his love is everlasting.

Forever I will sing the goodness of the Lord.

Give the Lord glory and honour.

Strong is God's love for us. Alleluia!

How great is your name, O Lord our God, through all the earth.

Glory to God in the highest.

Glory and praise for evermore.

Glory to you, O God.

123 See SCWH, Liturgical notes, nos. 62-70.

124 See SCWH, Liturgical notes, no. 272.

125 See SCWH, Liturgical notes, nos. 108-109.

- *Lord's Prayer*: The Lord's Prayer is said or sung with its doxology.
- *Sign of peace*: No music accompanies this ritual action.
- *Collection*: Instrumental or choral music is appropriate during the collection. It is not recommended that the assembly sing a hymn or psalm during this action. Also, hymns which usually accompany the presentation of gifts at the Eucharist should be avoided.¹²⁶
- *Blessing*: A simple form of the Blessing, provided in the ritual book,¹²⁷ is used.
- *Dismissal*: The leader of prayer dismisses the assembly. The dismissal form for Easter includes a double *Alleluia* and is sung during the octave of Easter and on Pentecost. As the community is leaving, music may be played or the choir may sing a suitable selection, but a congregational hymn is less appropriate.¹²⁸

CELEBRATION OF THE WORD WITH COMMUNION

156 The Introductory Rites and Liturgy of the Word are celebrated in a way that is similar to the celebration of the word. However, the Lord's Prayer is not said before the sign of peace. Rather, it is included in the Communion Rite. The celebration of the word with Communion is celebrated according to the outline in the sidebar.

- *Music*: For music notes and suggestions, see 15-23.
- *Bringing the Blessed Sacrament to the altar*: After the sign of peace has been exchanged, all remain standing and a minister, with simple dignity, brings the Blessed Sacrament to the altar. No music accompanies this action.
- *Communion hymn*: During the distribution of Communion, it is fitting for the community to sing a hymn. In selecting an appropriate hymn it is preferable not to use texts that highlight the reception of the cup, since the Eucharist received in this celebration is under the form of bread only.

SUNDAY CELEBRATION OF THE WORD WITH COMMUNION

INTRODUCTORY RITES

Gathering of the Community
Gathering Hymn
Greeting
Introductory Remarks
Opening Rite
Opening Prayer

LITURGY OF THE WORD

Procession and Enthronement of the Word of God
Readings
Homily [or Reflection]
Symbol of Faith
Universal Prayer
Proclamation of Praise
Sign of Peace

COMMUNION RITE

Lord's Prayer
Invitation to Communion
Communion
Prayer after Communion

CONCLUDING RITES

Announcements
Collection
Blessing
Dismissal

¹²⁶ See SCWH, Liturgical notes, nos. 123-125.

¹²⁷ See SCWH, pages 249-250.

¹²⁸ See SCWH, page 270.

THE ORDER OF THE DEDICATION OF A CHURCH

157 When the building of a new church begins, it is desirable to celebrate a rite by which God's blessing may be implored on the work to be undertaken and the faithful may be reminded that the structure to be built of stones will be a visible sign of the living Church, God's building, which they themselves constitute.¹²⁹ In this solemn rite, the church building is designated as the privileged place where Christians listen to God's Word, are nourished by the Sacraments, and celebrate their shared life as members of Christ's body. It is from this place that Christians are sent forth to bring the good news of salvation to the world.

The Order of Dedication resembles the Rites of Christian Initiation. As Christians are united with Christ in the living waters of baptism, anointed with sacred Chrism and entrusted with the light of Christ, so also is the new church building. As Christians are called to offer their lives in union with Christ as a living sacrifice of praise to God, so also, the building in which they assemble is dedicated for the perpetual praise and glory of God.

The Order of Dedication is celebrated according to the outline in the sidebar.

- *Solemn entrance:* The solemn entrance may take place in one of two ways. Where possible, the community assembles in a neighbouring church or other suitable building. At the conclusion of the introductory remarks, everyone goes in procession to the new church building. If this is not possible, the assembly simply gathers outside the new building, and after the introductory remarks, enters the church.

When the celebration begins at a site away from the new church, it is fitting to sing a setting of Psalm 122 or another suitable hymn as the assembly processes to the new church. Because the procession takes place outside, and possibly with limited instrumental support, a hymn which is sung antiphonally between a choir or cantor and the assembly is recommended.

When the procession reaches the door of the new church building, the bishop invites the people to enter. During the procession into the new building, it is fitting to sing a setting of Psalm 24 or another suitable hymn.

THE ORDER OF DEDICATION

INTRODUCTORY RITES

Form A

SOLEMN ENTRANCE

Greeting
Brief Address
Handing Over the Building
Entrance into the Church
Blessing and Sprinkling of Water
Glory to God
Opening Prayer

Form B

SIMPLE ENTRANCE

Entrance
Entrance Procession
Greeting
Handing Over the Building
Blessing and Sprinkling of Water
Glory to God
Opening Prayer



¹²⁹ See *Order of the Dedication of a Church and an Altar*, chap. 2 (*The Order of the Dedication of a Church*), no. 2.

- *Simple entrance:* When the simple entrance rite is used, the assembly is in place inside the church. A psalm or hymn is sung as the bishop and ministers approach the altar. The greeting and introductory remarks follow. During the procession a setting of Psalm 24 or 122 or another suitable hymn may be sung.
- *Processional hymns:* In addition to appropriate processional hymns, settings of Psalm 100 are also appropriate.
- *Blessing and sprinkling of water:* As the assembly and the walls of the church are sprinkled with blessed water a suitable hymn is sung.
- *Gloria in excelsis (Glory to God in the highest):* Following the blessing and sprinkling with water, the assembly sings the *Glory to God*.
- *Liturgy of the Word:* Before the First Reading is proclaimed, the bishop presents the Lectionary to the reader. The Readings are taken from the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (nos. 816, 702, 704-706). A Homily and the Profession of Faith follow the Gospel proclamation. The Universal Prayer is omitted.
- *Responsorial Psalm:* Psalm 19 is sung.
- *Gospel Acclamation:* A familiar setting of the Gospel Acclamation is sung. It is recommended that the setting of the acclamation be the one that the community is currently using for the Sunday Eucharist. The text for the acclamation which corresponds to the Gospel is found in the *Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead* (no. 705).
- *Litany of the Saints:* After the Profession of Faith, the bishop invites all to pray. The Litany of the Saints is sung. The assembly stands for the Litany on Sundays and during the Easter Season; at all other times, it kneels. At the conclusion of the Litany, the bishop sings or says a prayer.
- *Anointing of the Altar and Walls of the Church:* Following the solemn prayer of dedication, the altar and walls of the church are anointed. As the walls of the church are anointed, a setting of Psalm 84 or another suitable hymn is sung.
- *Incensing of the Altar and the Church:* The bishop incenses the altar and says a short prayer. Then the church is incensed while a setting of Psalm 138 or another suitable hymn is sung.

**DEDICATION
OF A CHURCH (cont.)**

LITURGY OF
THE WORD

*Presentation of
the Lectionary*

Readings

Homily

Symbol of Faith

RITE OF DEDICATION

Invitation to Prayer

Litany of the Saints

Concluding Prayer

*[Depositing
of the Relics]*

Prayer of Dedication

*Anointing of
the Altar and Walls
of the Church*

*Incensation
of the Altar
and the Church*

*Lighting of the Altar
and the Church*

LITURGY OF
THE EUCHARIST

[INAUGURATION
OF THE BLESSED
SACRAMENT CHAPEL]

*Prayer after
Communion*

*Procession to
the Chapel*

*Incensation of
the Eucharist*

CONCLUDING RITES

*Blessing
and Dismissal*

- *Lighting of the Altar and the Church:* The festive lighting of the altar and the church takes place following the incensing. The bishop says a short prayer and then the candles at the altar and other candles throughout the church are lit. During the lighting a hymn is sung in honour of Christ, the Light of the world.
- *Liturgy of the Eucharist:* The Liturgy of the Eucharist takes place in the usual way, beginning with the Offertory. During the Eucharistic Prayer, priority is to be given to familiar settings of the acclamations in which the whole assembly can participate.
- *Inauguration of the Blessed Sacrament Chapel:* If this rite is celebrated, a ciborium or pyx containing the Blessed Sacrament is left on the altar following the distribution of Communion. After the bishop says the Prayer after Communion, the Blessed Sacrament is incensed and the Blessed Sacrament is carried in procession to the chapel. During the procession a setting of Psalm 147 or another suitable hymn may be sung.
- *Blessing and Dismissal:* When the procession returns from the chapel, the bishop blesses the assembly. A solemn form of the blessing may be used. The dismissal takes place in the usual way. Instrumental music may accompany the recessional or a hymn may be sung

During the procession to the Blessed Sacrament chapel, a setting of Psalm 147 or a hymn of Eucharistic adoration may fittingly be sung.

MINISTRIES

INSTITUTED MINISTRIES

158 The Institution of Acolytes takes place during Mass. The institution of readers and admission to candidacy for holy orders may be celebrated during Mass or during a celebration of the Liturgy of the Hours or of the Word of God.¹³⁰

- *Music:* Music for the celebration of ministries is chosen in keeping with the principles which guide the celebration of the Sunday Eucharist (see pages 15-23) or the Liturgy of the Hours (see pages 120-126). The readings may be taken from the Mass of the day or from the Lectionary.
- *Institution of readers:* Readings for the celebration of the institution of readers are found in the *Lectionary for Ritual Masses* (nos. 780-784). The Responsorial Psalm of the day, a Seasonal Psalm or one of those listed in the sidebar may be sung.

PSALMS FOR READERS

Psalm 19
Psalm 119
Psalm 147

¹³⁰ See *The Roman Pontifical*, chap. 5 (*Institution of readers*); chap. 7 (*Admission to candidacy for ordination as deacons and priests*).

- *Institution of acolytes*: Readings for the celebration of the institution of acolytes are found in the *Lectionary for Ritual Masses* (nos. 785-789). The Responsorial Psalm of the day, a Seasonal Psalm or one of those listed in the sidebar may be sung.
- *Admission to candidacy for ordination as deacons and priests*: Readings for the celebration of admission to candidacy are found in the *Lectionary for Ritual Masses* (nos. 775-779). The Responsorial Psalm of the day, a Seasonal Psalm or one of those listed in the sidebar may be sung.

PSALMS FOR ACOLYTES

Psalm 23

Psalm 34

Psalm 78

Psalm 110

Psalm 116

Psalm 145

Psalm 147

PSALMS FOR CANDIDACY

Psalm 16

Psalm 24

Psalm 98

OTHER MINISTRIES

159 When the local community wishes to recognize the services of some of its members to the people of God (such as musicians, catechists, ministers to the sick, liturgical ministers) the celebration may take place during the Eucharist or during a celebration of the Liturgy of the Word. Blessing texts may be found in the book *Celebrations of Installation and Recognition*.¹³¹

LITURGY OF THE HOURS

DAILY PRAYER

160 Christians are called in baptism to be people of prayer, to pray always (1 Thess 5.17), praising God and pleading for the world.¹³² The beginning and end of the day are traditionally privileged moments for prayer by the people of God.¹³³

The principal form of daily prayer for Christians is the Liturgy of the Hours.¹³⁴ Each day Christians throughout the world come together at different hours to celebrate the paschal mystery of the Lord's death and resurrection. As in the celebration of the Eucharist, the community encounters Christ in his word proclaimed in the scriptures and in the assembled members of his body.¹³⁵ By their prayers, songs and gestures, the members of the community exercise their share in the priesthood of Jesus Christ, offering themselves as a living sacrifice of praise to the Father. In union with Christ, they make intercession for the needs of the world. For these reasons, the Liturgy of the Hours must not be considered simply as a form of devotional prayer; rather, it is a true liturgical celebration.

¹³¹ See *Celebrations of Installation and Recognition* (Canadian Conference of Catholic Bishops – Concacan Inc., Ottawa, 2005) 365 pages.

¹³² See *General Instruction of the Liturgy of the Hours*, no. 5.

¹³³ See *GILH*, nos. 37, 40; *SC*, nos. 89a, 100.

¹³⁴ See *GILH*, no. 27.

¹³⁵ See *SC*, no. 7.

Model formats for Morning Prayer and Evening Prayer may be adapted according to circumstances. A variety of musical resources make it possible for every community, at least occasionally or seasonally, to celebrate Morning Prayer and Evening Prayer, the principal times for the Church's daily prayer.

When preparing to celebrate the Liturgy of the Hours, in addition to selecting appropriate music, it is important to arrange for sufficient ministers and to take into consideration the processions, gestures and moments of silence which are required to ensure a prayerful liturgical celebration. Above all, every effort ought to be made to ensure the full participation of all who assemble for the Liturgy of the Hours.

MORNING PRAYER

161 At the beginning of each new day, the Christian community turns its mind in prayer towards God, so that nothing may be taken in hand before being gladdened by the thought of God, the Giver of life.¹³⁶ Remembering the morning of the Resurrection (Mt 28.1-10), it praises the Father for raising his Son Jesus from the dead and for giving us a share in his new life. It is fitting for the community to come together to celebrate this liturgy every morning. Morning prayer is celebrated according to the outline in the sidebar.

- *Invitation to prayer:* All stand as the ministers enter. Then the presiding minister invites all to pray. When this is not the first prayer of the day, an alternate invitation is sung. All sign themselves with the cross or make the Sign of the Cross on their lips as the invitation is sung.
- *Morning hymn:* A morning hymn of praise is sung immediately after the invitation. A seasonal hymn may also be sung.
- *Psalms and canticles:* When celebrating the Liturgy of the Hours, it is customary to give to the Old Testament prayer a note of praise and a Christological and Trinitarian sense by concluding each psalm or canticle with the following doxology:¹³⁷

*Glory to the Father, and to the Son, and to the Holy Spirit:
As it was in the beginning, is now, and will be for ever. Amen.*

Since the doxology is not included with the Lectionary Psalms, the musician will need to add this text. It will also be necessary to point the text according to the psalm tone that accompanies the particular Psalm.

¹³⁶ See *GILH*, no. 38; ST. BASIL THE GREAT, *Regulae fusius tractatae*, Resp. 37, 3: PG 31, 1014.

¹³⁷ See *GILH*, no. 123.

MORNING PRAYER

INTRODUCTORY RITES

Invitation to Prayer

Morning Hymn

PSALMS

*Morning Psalm
(Psalm 63)*

Psalm Prayer

*[Second Psalm
and Psalm Prayer]*

*[Old Testament
Canticle or Psalm
of Praise]*

WORD OF GOD

Reading

[Homily or Reflection]

PRAISE AND INTERCESSION

*Gospel Canticle of
Zechariah (Benedictus)*

Intercessions

The Lord's Prayer

Concluding Prayer

CONCLUDING RITES

[Announcements]

Blessing

Sign of Peace

- *Morning Psalm:* After the hymn, all are seated for the Morning Psalm (Psalm 63). After a period of silence, all stand and the presiding minister says a prayer.
- *Second Psalm:* A second psalm may be sung. One of the Seasonal Psalms found in the *Lectionary: Sundays and Solemnities* may be chosen. A period of silent reflection follows the psalm. All stand and the presiding minister says a prayer.
- *Old Testament Canticle or Psalm of Praise:* An Old Testament canticle or psalm of praise may be sung while all stand. The Canticle of Daniel or the Canticle of Isaiah are appropriate. Alternatively, a psalm of praise may be sung, such as one of those listed in the sidebar.
- *Word of God:* All are seated after the canticle or psalm of praise. A minister then proclaims a reading from the scriptures. The reading may be taken from either the Old Testament or the New Testament. It is never taken from the Gospels. A period of silent reflection follows. A brief Homily or reflection may also be given.
- *Gospel Canticle:* In proclaiming Christ, the dawn from on high that breaks upon us (Lk 1.78), the Canticle of Zechariah is sung.¹³⁸ As is done for any other proclamation of the Gospel,¹³⁹ all stand and make the Sign of the Cross at the beginning of the canticle.¹⁴⁰
 During the singing of the canticle, the altar may be incensed as a symbol of the Church's prayer rising to God.
- *Intercessions:* The intercessions for Morning Prayer take the form of invocations addressed to Christ.
- *Lord's Prayer:* The Lord's Prayer may be recited or sung at the conclusion of the intercessions.
- *Concluding Prayer:* A concluding prayer is said or sung by the presiding minister. The opening prayer of the Mass of the day may be used.
- *Blessing:* The presiding minister invokes God's blessing and all make the Sign of the Cross.
- *Sign of Peace:* The liturgy may conclude with a sign of peace. A hymn is not sung at the end of Morning Prayer.

PSALMS OF PRAISE

Psalm 47

Psalm 66

Psalm 100

Psalm 117

Psalm 145

Psalm 146

Psalm 147

Psalm 148

138 See *GILH*, no. 50.

139 See *GILH*, no. 138.

140 See *GILH*, nos. 263, 266.

EVENING PRAYER

162 As daylight begins to fade, the Christian community is invited to come together to praise and thank God for the gifts of the day. The Church offers its evening sacrifice of prayer in union with Christ's sacrifice on the cross and prays for the needs of the world. It is fitting for the community to come together to celebrate this liturgy at the close of the day. Evening Prayer is celebrated according to the outline in the sidebar.

- *Simple Introduction:* A simple introductory rite is usually celebrated at the beginning of Evening Prayer. The liturgy begins with an invitation to prayer. All sign themselves with the cross or make the Sign of the Cross on their lips as the invitation is sung. Following the invitation to prayer, an evening hymn is sung.
- *Service of Light:* On Sundays and Solemnities, it is fitting to begin Evening Prayer with a celebration of the light (*lucernarium*).¹⁴¹ The church is dimly lit as the ministers enter in silence, carrying incense, a large lighted candle, and the book of God's Word. The assembly may also have unlighted candles.

After the procession has taken place, the presiding minister sings the Proclamation of the Light. Then the candles of the assembly are lit.

- *Evening Thanksgiving:* Following the proclamation of the light, a minister invites the assembly to give thanks to God, and sings the evening thanksgiving. Seasonal settings of the evening thanksgiving are found in the Canadian edition of *Sunday Celebration of the Word and Hours*, pages 314-330.

All remain standing for the thanksgiving. At the conclusion of the thanksgiving, the members of the assembly extinguish their candles and join in singing the seasonal hymn for evening.

- *Evening hymn:* An evening hymn of praise is sung immediately after the invitation. Another appropriate hymn may also be sung.

EVENING PRAYER

INTRODUCTORY RITES

A. *Simple Introduction*

Invitation to Prayer

Evening Hymn

B. *Service of Light*

Procession

Opening Verse

*Thanksgiving
for the Light*

Evening Hymn

PSALMS

*Evening Psalm
(Psalm 141)*

Psalm Prayer

*[Second Psalm
and Psalm Prayer]*

*[New Testament
Canticle]*

WORD OF GOD

Reading

[Homily or Reflection]

PRAISE AND INTERCESSION

*Gospel Canticle of
Mary (Magnificat)*

Intercessions

The Lord's Prayer

Concluding Prayer

CONCLUDING RITES

[Announcements]

Blessing

Sign of Peace

141 See JOHN PAUL II, General audience on Wednesday, October 8, 2003: "In antiquity, the lighting of the oil lamp after sunset brought a note of joy and Communion to the home. In lighting the lamp at dusk, the Christian community also prayed with gratitude in their hearts for the gift of spiritual light. This was the so-called '*lucernarium*' – that is, the ritual lighting of the lamp whose flame is the symbol of Christ, 'the Sun that never sets.' Indeed, Christians also know that at nightfall God brightens the darkness of night with the radiance of his presence and the light of his teachings."

- *Psalms and Canticles*: When celebrating the Liturgy of the Hours, it is customary to give to Old Testament prayer a note of praise and a Christological and Trinitarian sense by concluding each psalm or canticle with the following doxology:¹⁴²

*Glory to the Father, and to the Son, and to the Holy Spirit:
As it was in the beginning, is now, and will be for ever. Amen.*

Since the doxology is not included with the Lectionary Psalms in the hymnal, the musician will need to add this text. It will also be necessary to point the text according to the psalm tone that accompanies the particular psalm.

- *Evening Psalm*: After the hymn, the Evening Psalm (Psalm 141) is sung. If the assembly is to be incensed, all remain standing for the psalm. Otherwise, all are seated. After a period of silence, all stand and the presiding minister says a prayer.
- *Second Psalm*: A second psalm may be sung. One of the Seasonal Psalms found in the *Lectionary: Sundays and Solemnities* may be chosen. A period of silent reflection follows the psalm. All stand and the presiding minister says a prayer.
- *New Testament Canticle*: A New Testament canticle may be sung while all stand. The canticles from Colossians, Philippians, or the Book of Revelation are all appropriate choices. Alternatively, a hymn based on one of the New Testament canticles may be sung.
- *Word of God*: All are seated after the canticle or psalm of praise. A minister then proclaims a reading from the scriptures. The reading is taken from the New Testament, since it follows a New Testament canticle.¹⁴³ It is never taken from the Gospels. A period of silent reflection follows. A brief Homily or reflection may also be given.
- *Gospel Canticle*: In thanksgiving to God for all his gifts, the Canticle of Mary is sung.¹⁴⁴ As is done for any other proclamation of the Gospel,¹⁴⁵ all stand and make the Sign of the Cross at the beginning of the canticle.¹⁴⁶ During the singing of the canticle, the altar may be incensed as a symbol of the Church's prayer rising to God.
- *Intercessions*: The intercessions for Evening Prayer take the form of a series of intentions.

¹⁴² See *GILH*, no. 123.

¹⁴³ See *GILH*, nos. 158 c, 139.

¹⁴⁴ See *GILH*, no. 50.

¹⁴⁵ See *GILH*, no. 138.

¹⁴⁶ See *GILH*, nos. 263, 266.

- *Lord's Prayer:* The Lord's Prayer may be recited or sung at the conclusion of the intercessions.
- *Concluding Prayer:* A concluding prayer is said or sung by the presiding minister. The opening prayer of the Mass of the day may also be used.
- *Blessing:* The presiding minister invokes God's blessing and all make the Sign of the Cross.
- *Sign of Peace:* The liturgy may conclude with a sign of peace. A hymn is not sung at the end of Evening Prayer.

NIGHT PRAYER

163 At the end of the day, before retiring, Christians may come together for a final prayer¹⁴⁷ in which they give thanks for the blessings of the day and entrust themselves to God's loving protection throughout the coming night. Night prayer is celebrated according to the outline in the sidebar.

- *Invitation to prayer:* All stand as the ministers enter. Then the presiding minister invites all to pray. All sign themselves with the cross or make the Sign of the Cross on their lips as the invitation is sung.
- *Examination of conscience:* Following the invitation, an examination of conscience may take place in silence or as part of a penitential act based on the formularies in the *Roman Missal*.
- *Hymn:* An evening hymn is sung immediately after the Invitation to Prayer (or following the optional examination of conscience or Penitential Rite).
- *Psalm:* Immediately following the hymn all are seated and the psalm is sung. One of the psalms listed in the sidebar is most appropriate for the celebration of night prayer.

When celebrating the Liturgy of the Hours, it is customary to conclude each psalm or canticle with the following Doxology:¹⁴⁸

*Glory to the father, and to the Son, and to the Holy Spirit:
As it was in the beginning, is now, and will be for ever. Amen.*

NIGHT PRAYER

Invitation to Prayer

[Penitential Act]

Hymn

Psalm

Word of God

Gospel Canticle

of Simeon

(Nunc Dimittis)

Prayer

Blessing

Marian Hymn

PSALMS FOR NIGHT PRAYER

Psalm 4

Psalm 91

Psalm 121

Psalm 134

¹⁴⁷ See *GILH*, no. 84; *SC*, no. 89 b. The night prayer was originally recited in the dormitories of monasteries just before going to bed. It was called "Compline," from Latin *complere* (to complete), since this last prayer was completing the daily cycle of prayers.

¹⁴⁸ See *GILH*, no. 123.

Since the Doxology is not included with the Lectionary Psalms, the musician will need to add this text. It will also be necessary to point the text according to the psalm tone that accompanies the particular psalm.

- *Word of God:* A minister then proclaims a reading from the scriptures. The reading is taken from the Old or New Testament. It is never taken from the Gospels. A period of silent reflection follows.
- *Gospel Canticle:* As a climax of night prayer,¹⁴⁹ the Canticle of Simeon is sung. As for any other proclamation of the Gospel,¹⁵⁰ all stand and make the Sign of the Cross at the beginning of the canticle.¹⁵¹
- *Prayer:* The presiding minister says a concluding prayer which expresses trust in God's protection throughout the coming night.
- *Blessing:* The presiding minister invokes God's blessing in the following words: *May the all-powerful Lord grant us a restful night and a peaceful death.* All respond: *Amen.*
- *Marian Hymn:* It is fitting to conclude night prayer by singing a Marian hymn.¹⁵² During Easter Season, it is customary to sing the *Regina Caeli*. During other seasons, it is customary to sing *Salve Regina* or another suitable hymn.

149 See *GILH*, no. 89.

150 See *GILH*, no. 138.

151 See *GILH*, nos. 263, 266.

152 See *GILH*, no. 92

VI SELECTING LITURGICAL MUSIC

PRINCIPLES FOR SELECTING LITURGICAL MUSIC

164 In 1987 the committee responsible for preparing the third edition of Canada's national hymnal established a set of principles to guide them in the selection of music for the *Catholic Book of Worship III*. These principles were subsequently approved by the Episcopal Commission for Liturgy which oversaw the preparation process and apply to the selection of liturgical music from any resources available.

Musical Considerations

165 Music is to be chosen to foster the sung prayer of the assembly gathered for liturgy. It should always be of noble quality. Melodies which are trite or so complex that they can only be sung with great difficulty by the assembly do not serve the Church's prayer.

Music to be sung by the assembly during the liturgy ought to be of noble quality and embrace a variety of styles.

It is desirable to have melodies and rhythmic patterns which are both interesting and accessible to the average assembly.¹⁵³ A variety of musical styles ought to be represented.

As much as possible, the music should be performed by a variety of instruments which may be available in parish communities.

Text Considerations

166 The texts of hymns, responses and acclamations provide the assembly with the language of their common prayer. For this reason, many issues are to be considered relative to texts proposed for liturgical use.

Texts ought to be inspired by the Scriptures and express the faith of the Church and the prayer of the assembly.

Texts ought to contain biblical imagery or at least allude to the revealed Word of God in the scriptures.

Texts which incorporate texts from the Bible or which clearly express the community's response to the word proclaimed are most desirable.

153 See *Music in Christian Liturgies Document II [Universa Laus]* (May 2002), no. 3.3, in *Music and Liturgy*. JSSG, Issue 313, vol. 30/1 (Spring 2004) page 22: "In order that even the least may also find a place there, liturgical music must not be inaccessible. In order for each individual to be guided along a pathway towards freedom, liturgical music must not shut itself off in 'common' places. Like travellers sojourning in a strange land, the faithful gathered together produce a new song which thus appears to be at the same time both well known and unheard of."

Texts must be theologically sound. They must express accurately the faith of the Catholic Church as it is defined by the teaching office of the Church. Texts which express only personal faith convictions or subjective forms of piety and which are not part of the faith of the universal Church are to be avoided. In light of this principle it may be necessary to change some texts for greater clarity or theological precision (subject to the approval of the living text writers and copyright holders).

Since the texts are used to express the prayer of the Church gathered for liturgical prayer today, contemporary forms of English are to be used wherever possible. This is in keeping with the language of all of our approved liturgical books in Canada. Some exceptions may need to be made with regard to well-known Christmas carols and venerable hymns in our tradition which cannot be changed without doing damage to the literary integrity of the texts.

In keeping with the established policy of the Canadian Conference of Catholic Bishops (Plenary Meeting, 1984), wherever possible, inclusive language is to be used in the hymns. Where it is desirable to include hymns which do not already make use of inclusive language for the people of God, the texts are to be changed (subject to the approval of living text writers and copyright holders).

To the extent possible, contemporary forms of English are to be used. Furthermore, inclusive language texts are to be chosen.

Another consideration related to the texts is the desire for the inclusion of a wide variety of images and metaphors when speaking of God. In some cases this will mean the addition of new hymns. In others, it will mean minor textual changes, respecting the integrity of the entire text and subject to the approval of living text writers and copyright holders. Many contemporary hymn text writers have already altered their texts with this concern in mind.

A final concern is the use of texts which are ecumenically sensitive. For this reason, in keeping with biblical tradition and the tradition of the Jewish people, the unspeakable name of God (YHWH) is not to be used in the liturgy. This may demand some textual alterations or the elimination of some hymns or at least selected verses.

Pastoral Usefulness

167 Liturgical music must foster the liturgical renewal launched at the Second Vatican Council: to promote the full, conscious and active participation of the whole people of God in the Sunday Eucharist and other liturgical rites of the Church. Therefore, the music chosen ought to be suitable for use by the assembly.

Music is to be chosen which fosters full, conscious and active participation by the whole assembly.

It should be set in a range that is appropriate for the average assembly. While some pieces may offer a challenge to particular communities, the music, in general, ought not to be too difficult.

Liturgical Suitability

168 The music must be appropriate for the liturgy. Music is to be chosen for the celebration of the Sunday Eucharist, the other Sacraments and rites of the Church and for every Liturgical Season. Music for hymns, psalms, responses and acclamations which are integral to the celebration of the liturgy and are required by the liturgical books approved for use in Canada is to be chosen. Music which can be used in several liturgical settings is desirable.

Music for the Eucharist, the sacraments and rites of the Church is to be chosen as required by the liturgical books approved for use in Canada.

Our Tradition

169 It is important to select music which is a valued part of the repertoire of the universal Church. For this reason, familiar chant settings of hymns and at least one setting of the ritual music for Mass in Latin ought to be part of the repertoire of any liturgical assembly.¹⁵⁴

The valued music which is part of our heritage ought to be included in our repertoire.

Durability

170 One of the goals of selecting liturgical music is the development of a common repertoire in a parish or community which will nourish and express the faith of the Church today and in the future.

It is desirable to develop a common repertoire for the next generation.

¹⁵⁴ See *GIRM*, no. 41.

VII INTRODUCING NEW MUSIC

INTRODUCING NEW MUSIC

171 Many resources are available on this topic. The following are some of the techniques that may be used when introducing new music to an assembly.

- Do long-range planning. Make a list of the new pieces you would like to use during the coming year. The list should be reasonable: no more than four new songs for the assembly.
- List the new songs by topic or season and plan appropriate Sundays where they may be sung by the choir alone or played as an instrumental interlude.
- Prepare the choir to sing the new piece of music as a prelude to the celebration or during the presentation of the gifts. It is important that the assembly hear the tune before being asked to learn it.
- Plan for the assembly to sing the piece for three or four weeks in a row so that they become confident in singing it.

The following are some ways that an assembly can be encouraged to sing a new piece.

- If there is a refrain, teach this first. Then for a few weeks invite the assembly to sing only the refrain, while a cantor or choir sings the verses.

Decisions to be made about including new music:

- If the new piece of music consists of several metrical verses, have a cantor sing the first verse, have the choir sing the second and third verse, and invite the entire assembly to sing the fourth verse. The next time, invite the assembly to sing more of the verses. In time, they will be able to sing the entire piece.
- For service music, teach or review the selection before Mass for one or two weeks. Then use this same music for at least an entire Liturgical Season.
- Try singing part of the piece unaccompanied so that everyone grows confident with the melody.

- Introduce a new piece in the parish weekly bulletin, providing some interesting data about the composer or source of the music, or a commentary on the theology that is contained in the text. A brief statement about the reasons for singing this text would be enlightening.
- Always encourage and praise the assembly's efforts to learn a new piece of music.
- Find ways to use new hymns at other gatherings: meetings, socials, prayer groups.

VIII
MUSIC FOR THE CANTOR

RECEPTION OF THE HOLY OILS*

After the greeting the Priest addresses the assembly in these or similar words:

My brothers and sisters,
we have completed our Lenten observance
and now have begun the solemn celebration of the Easter feast.
On these great days it is our duty
to glory in the cross of our Lord Jesus Christ
in whom we have salvation, life and resurrection.
These oils we receive tonight were blessed and consecrated
at the chrism Mass by N., our bishop,
for use throughout the year.
With them the sick will be anointed,
those awaiting the waters of rebirth will be strengthened,
and those who are baptized and confirmed
will share the mission of Christ, the Anointed One.
By the outpouring of the Holy Spirit,
who fills these holy oils with life and grace,
the saving work of Jesus Christ is continued in the Church.

The person carrying the vessel of the oil of the sick faces the assembly and holds up the vessel of oil. A cantor sings:



Behold the oil of the sick: re - ceive God's grace and heal - ing.

The people sing:



Thanks be to God.

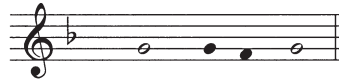
* Optional rite used at the Mass of the Lord's Supper. See page 59, no. 94.

The person carrying the vessel of the oil of catechumens faces the assembly and holds up the vessel of oil. A cantor sings:



Behold the oil of cate-chumens: re-ceive God's strength and wis-dom.

The people sing:



Thanks be to God.

The person carrying the vessel of the sacred chrism faces the assembly and holds up the vessel of oil. A cantor sings:



Behold the sacred chrism: give thanks, O priest - ly peo - ple.

The people sing:



Thanks be to God.

The *Glory to God* is an integral part of the evening Mass of the Lord's Supper and the reception of the holy oils. The Priest may use the following words to introduce the *Glory to God*.

Let us sing the praises of the Lord,
the God who made us,
whose glory is from age to age.

All join in the singing of the *Glory to God*. While the community sings the *Glory to God*, the oils are brought in procession to their place at the baptistery. The bells of the church may be rung and then remain silent until the Easter Vigil, unless the Ordinary decrees otherwise.

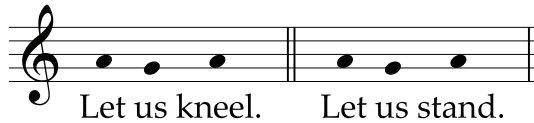
FRIDAY OF THE PASSION OF THE LORD

THE SOLEMN INTERCESSIONS

The Liturgy of the Word concludes with the Solemn Intercessions, which take place in this way: the Deacon, if a Deacon is present, or if he is not, a lay minister, stands at the ambo and sings or says the invitation in which the intention is expressed. Then all pray in silence for a while, and afterwards the Priest, standing at the chair or, if appropriate, at the altar, with hands extended, sings or says the prayer.

The faithful may remain either kneeling or standing throughout the entire period of the prayers.

Before the Priest's prayer, in accord with tradition, it is permissible to use the Deacon's invitations Let us kneel — Let us stand, with all kneeling for silent prayer.



The Conferences of Bishops may provide other invitations to introduce the prayer of the Priest.

In a situation of grave public need, the Diocesan Bishop may permit or order the addition of a special intention.

I. For Holy Church

The prayer is sung in the simple tone or, if the invitations Let us kneel — Let us stand are used, in the solemn tone.

The Deacon or lay minister sings:

Musical notation for the prayer. It consists of five lines of music on a single treble clef staff. The first line contains the text "Let us pray, dearly beloved, for the holy Church of God, that". The second line contains "our God and Lord be pleased to give her peace, to guard her and to". The third line contains "unite her throughout the whole world and grant that, leading". The fourth line contains "our life in tranquillity and quiet, we may glorify God the Fa-ther". The fifth line contains "al-might-y." and is followed by a double bar line. The music is written in a simple tone style with quarter and half notes.

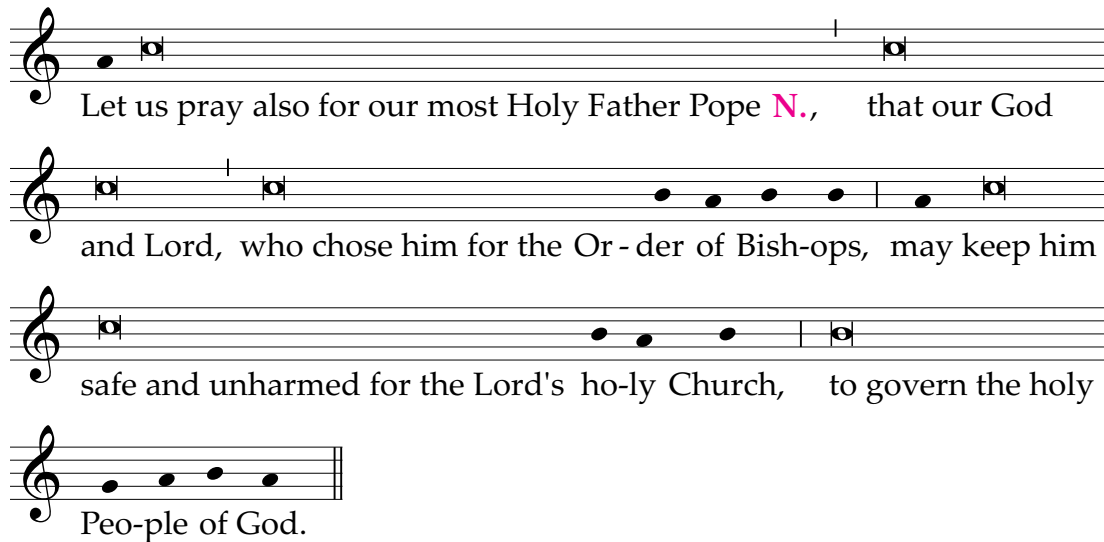
Prayer in silence. Then the Priest sings:

Al-mighty ever-living God, who in Christ revealed your glory to all
the na-tions, watch over the works of your mer-cy, that
your Church, spread throughout all the world, may persevere with
steadfast faith in confess-ing your name. Through Christ our Lord.
R. A-men.

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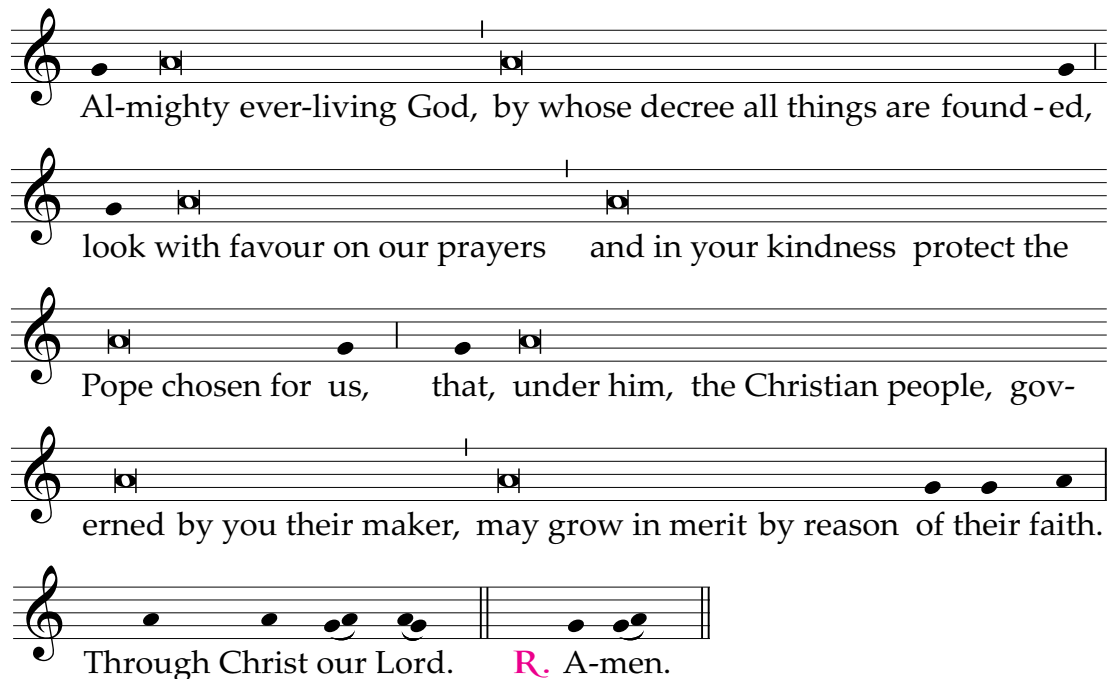
II. For the Pope

The Deacon or lay minister sings:



Let us pray also for our most Holy Father Pope **N.**, that our God
and Lord, who chose him for the Or - der of Bish-ops, may keep him
safe and unharmed for the Lord's ho-ly Church, to govern the holy
Peo-ple of God.

Prayer in silence. Then the Priest sings:

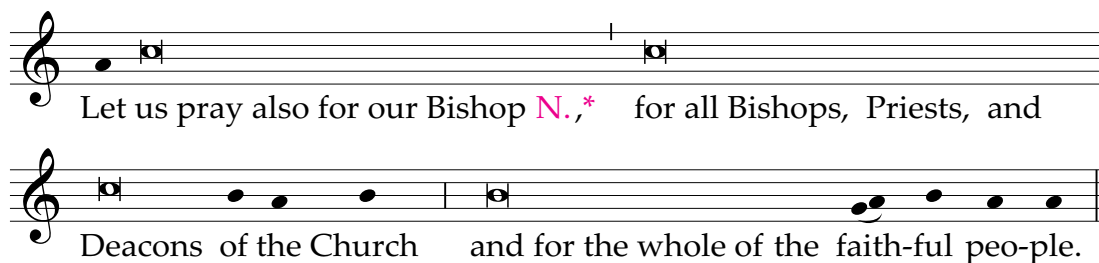


Al-mighty ever-living God, by whose decree all things are found - ed,
look with favour on our prayers and in your kindness protect the
Pope chosen for us, that, under him, the Christian people, gov-
erned by you their maker, may grow in merit by reason of their faith.
Through Christ our Lord. **R.** A-men.

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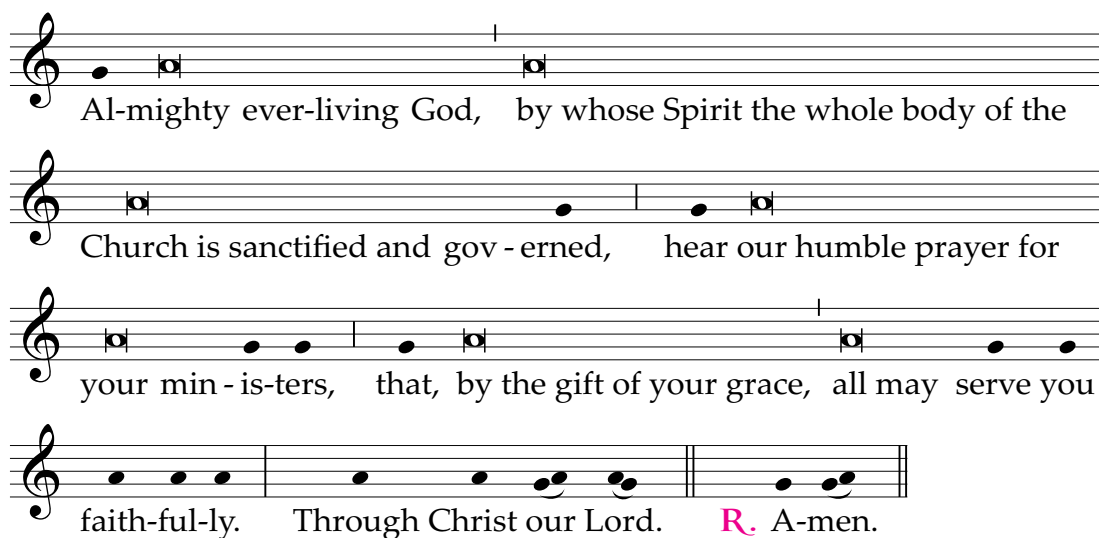
III. For all orders and degrees of the faithful

The Deacon or lay minister sings:



Let us pray also for our Bishop **N.**,* for all Bishops, Priests, and
Deacons of the Church and for the whole of the faith-ful peo-ple.

Prayer in silence. Then the Priest sings:



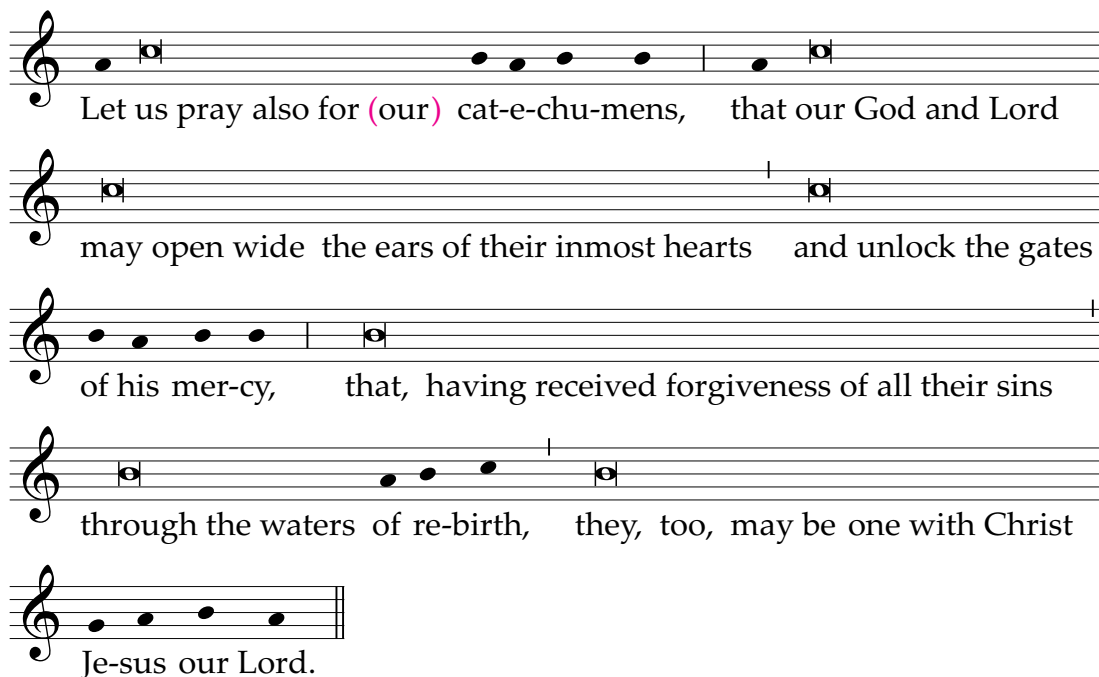
Al-mighty ever-living God, by whose Spirit the whole body of the
Church is sanctified and gov-erned, hear our humble prayer for
your min-is-ters, that, by the gift of your grace, all may serve you
faith-ful-ly. Through Christ our Lord. **R.** A-men.

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* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *GIRM*, no. 149.

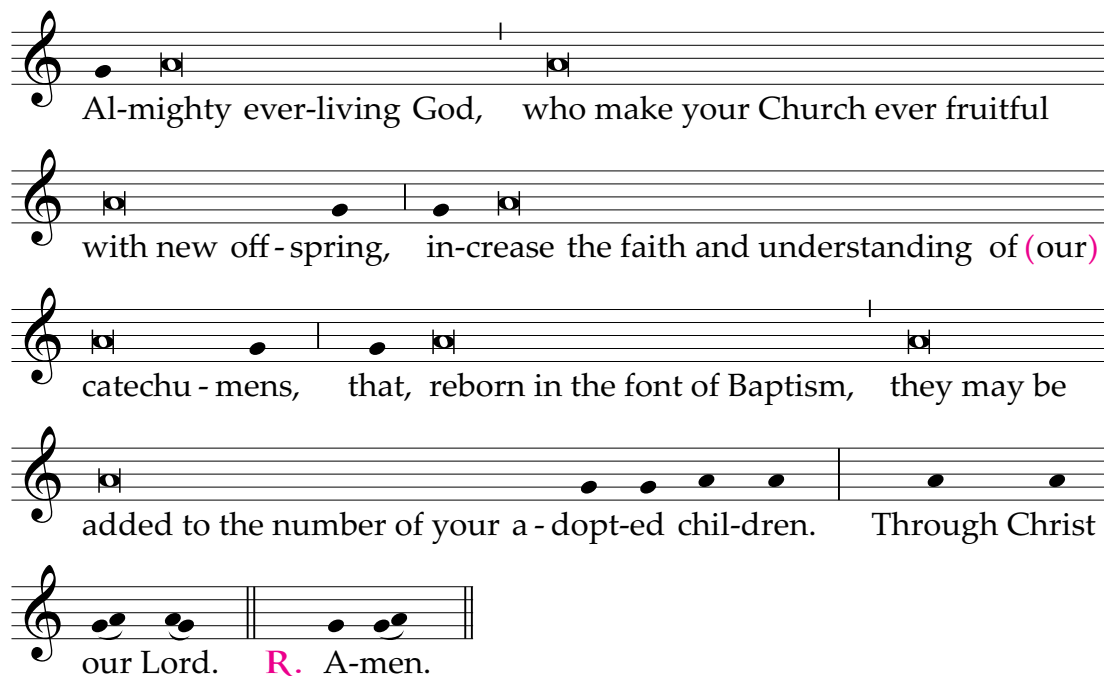
IV. For catechumens

The Deacon or lay minister sings:



Let us pray also for (our) cat-e-chu-mens, that our God and Lord
may open wide the ears of their inmost hearts and unlock the gates
of his mer-cy, that, having received forgiveness of all their sins
through the waters of re-birth, they, too, may be one with Christ
Je-sus our Lord.

Prayer in silence. Then the Priest sings:

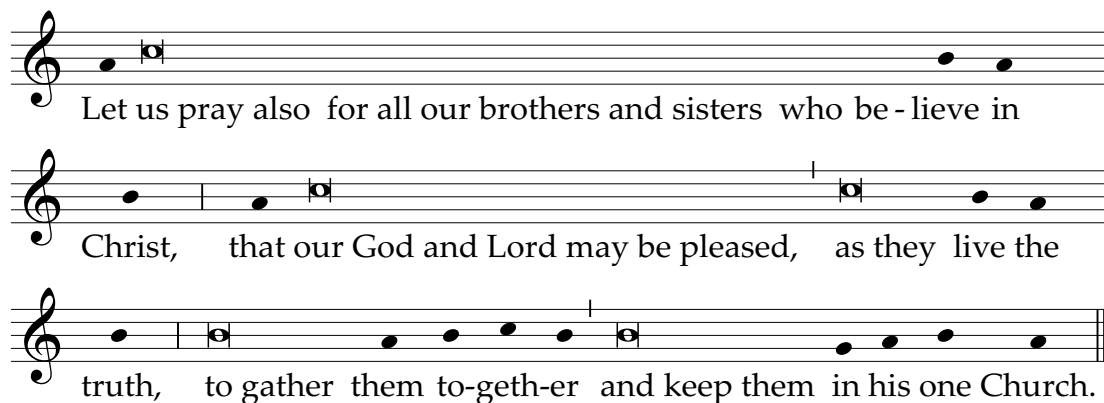


Al-mighty ever-living God, who make your Church ever fruitful
with new off-spring, in-crease the faith and understanding of (our)
catechu-mens, that, reborn in the font of Baptism, they may be
added to the number of your a-do-pt-ed chil-dren. Through Christ
our Lord. **R.** A-men.

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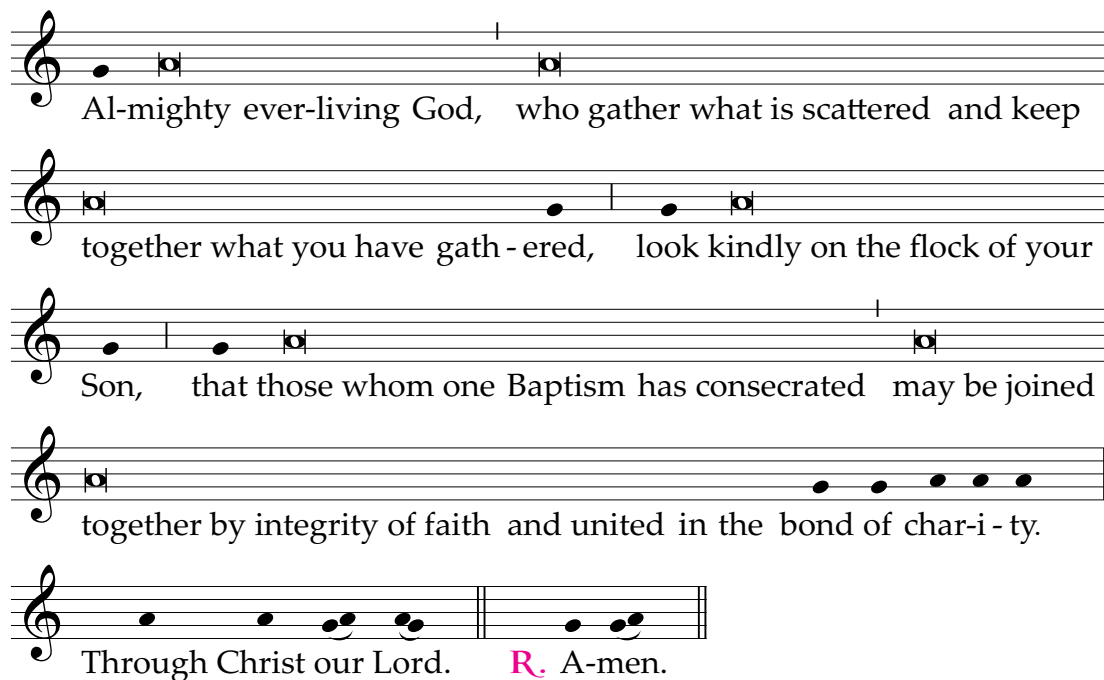
V. For the unity of Christians

The Deacon or lay minister sings:



Let us pray also for all our brothers and sisters who be - lieve in
Christ, that our God and Lord may be pleased, as they live the
truth, to gather them to-geth-er and keep them in his one Church.

Prayer in silence. Then the Priest sings:

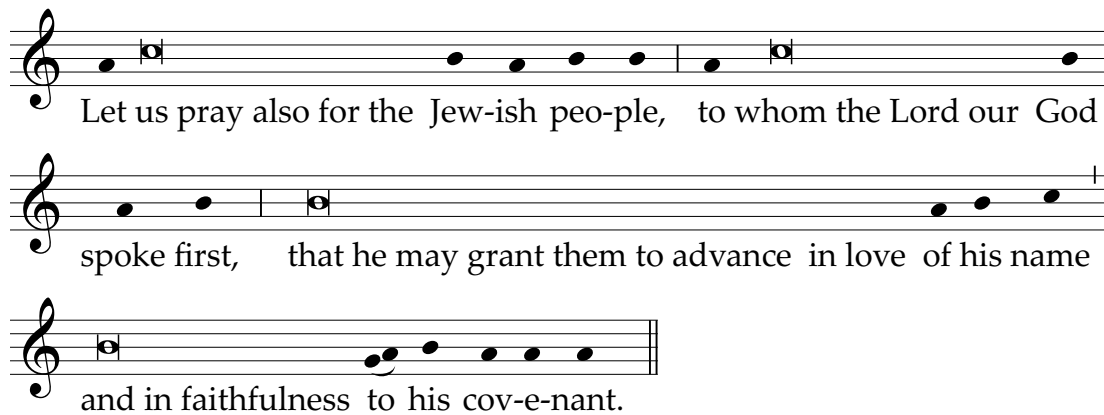


Al-mighty ever-living God, who gather what is scattered and keep
together what you have gath - ered, look kindly on the flock of your
Son, that those whom one Baptism has consecrated may be joined
together by integrity of faith and united in the bond of char-i - ty.
Through Christ our Lord. **R.** A-men.

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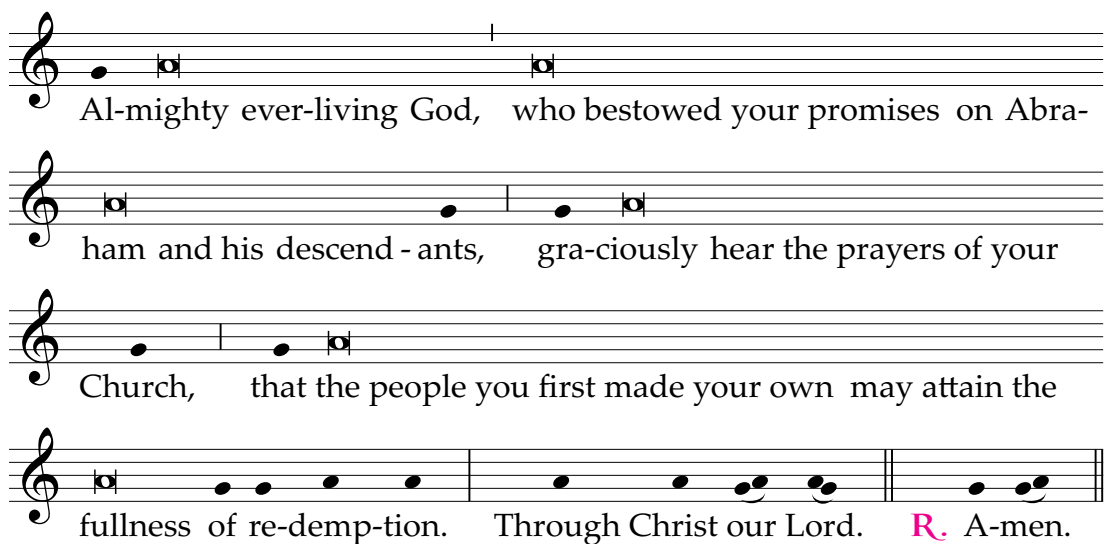
VI. For the Jewish People

The Deacon or lay minister sings:



Let us pray also for the Jew-ish peo-ple, to whom the Lord our God
spoke first, that he may grant them to advance in love of his name
and in faithfulness to his cov-e-nant.

Prayer in silence. Then the Priest sings:

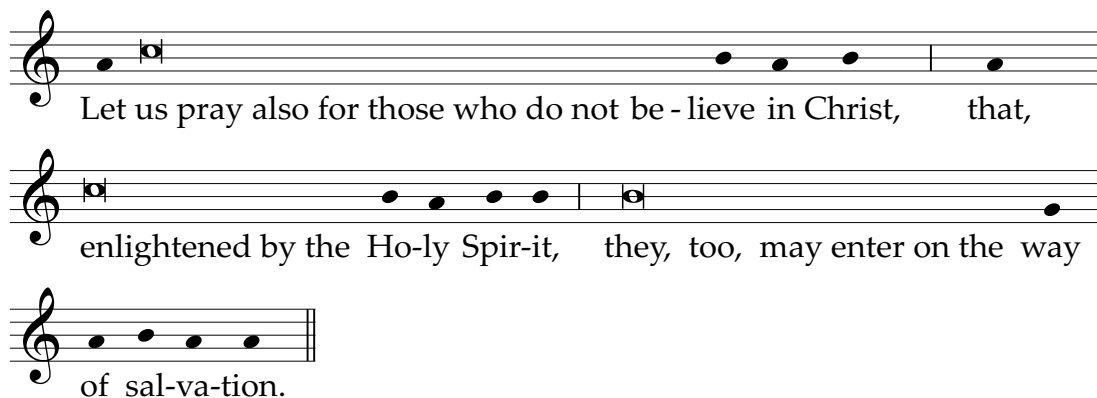


Al-mighty ever-living God, who bestowed your promises on Abra-
ham and his descend - ants, gra-ciously hear the prayers of your
Church, that the people you first made your own may attain the
fullness of re-demp-tion. Through Christ our Lord. **R.** A-men.

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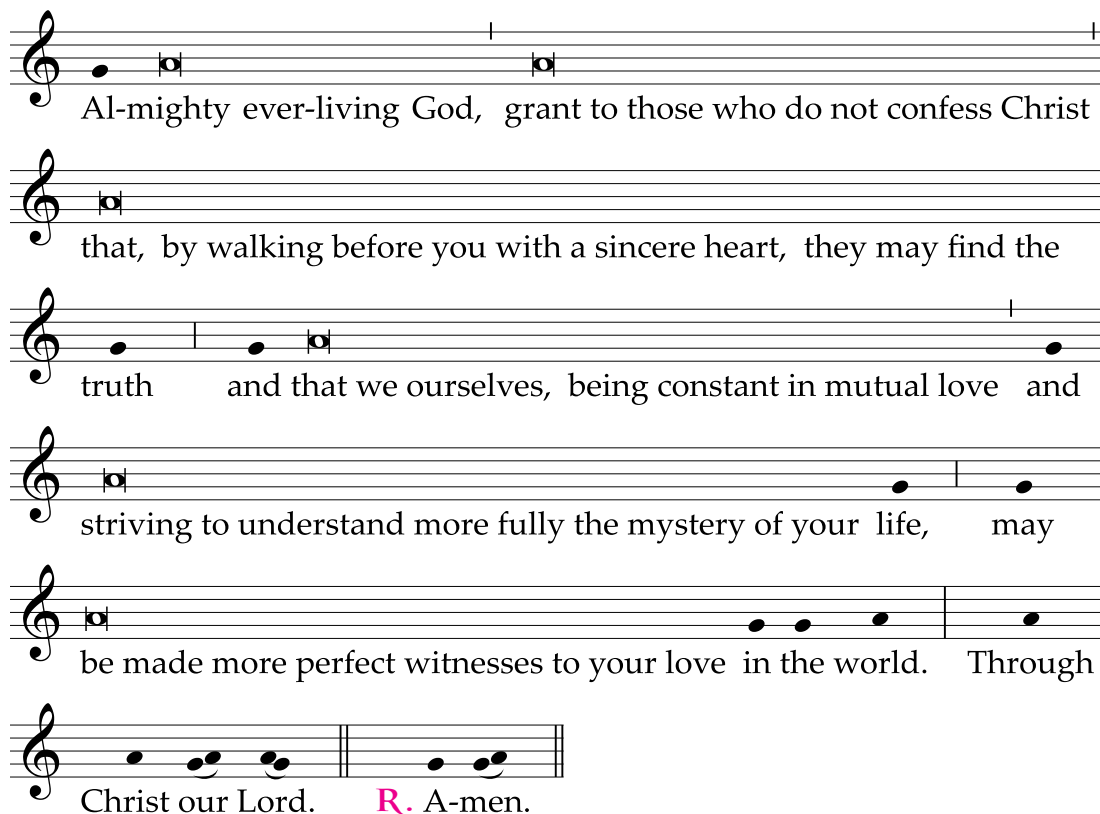
VII. For those who do not believe in Christ

The Deacon or lay minister sings:



Let us pray also for those who do not be - lieve in Christ, that,
enlightened by the Ho-ly Spir-it, they, too, may enter on the way
of sal-va-tion.

Prayer in silence. Then the Priest sings:

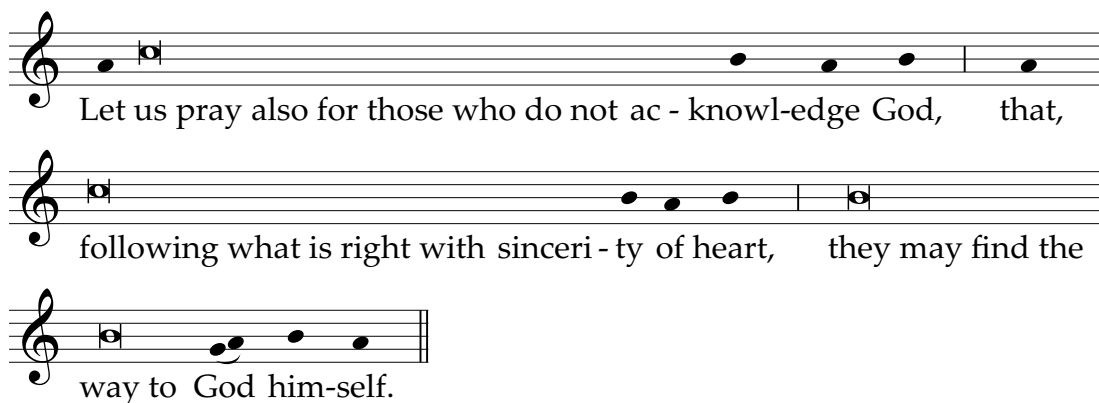


Al-mighty ever-living God, grant to those who do not confess Christ
that, by walking before you with a sincere heart, they may find the
truth and that we ourselves, being constant in mutual love and
striving to understand more fully the mystery of your life, may
be made more perfect witnesses to your love in the world. Through
Christ our Lord. **R.** A-men.

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VIII. For those who do not believe in God

The Deacon or lay minister sings:



Let us pray also for those who do not ac - knowl-edge God, that,
following what is right with sinceri - ty of heart, they may find the
way to God him-self.

Prayer in silence. Then the Priest sings:

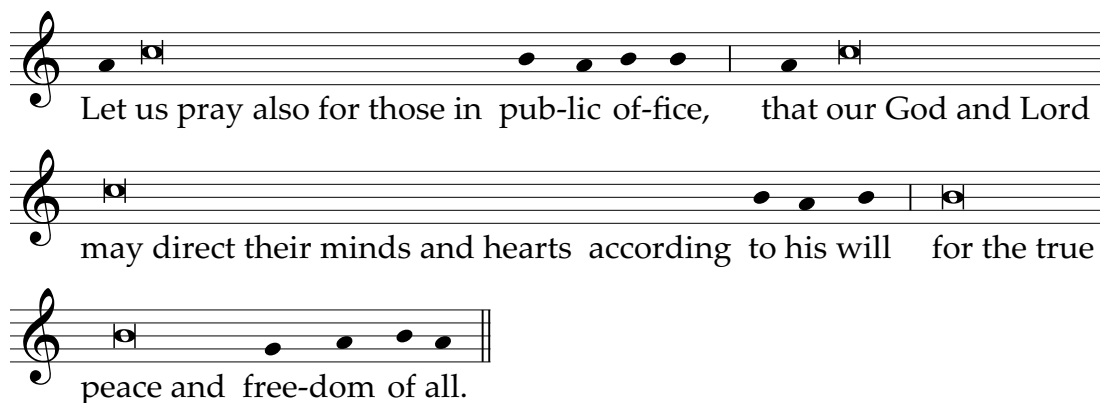


Al-mighty ever-living God, who created all people to seek you al-
ways by desiring you and, by finding you, come to rest, grant,
we pray, that, despite every harmful obstacle, all may recognize the
signs of your fatherly love and the witness of the good works done
by those who believe in you, and so in gladness confess you, the one
true God and Father of our hu-man race. Through Christ our Lord.
R. A-men.

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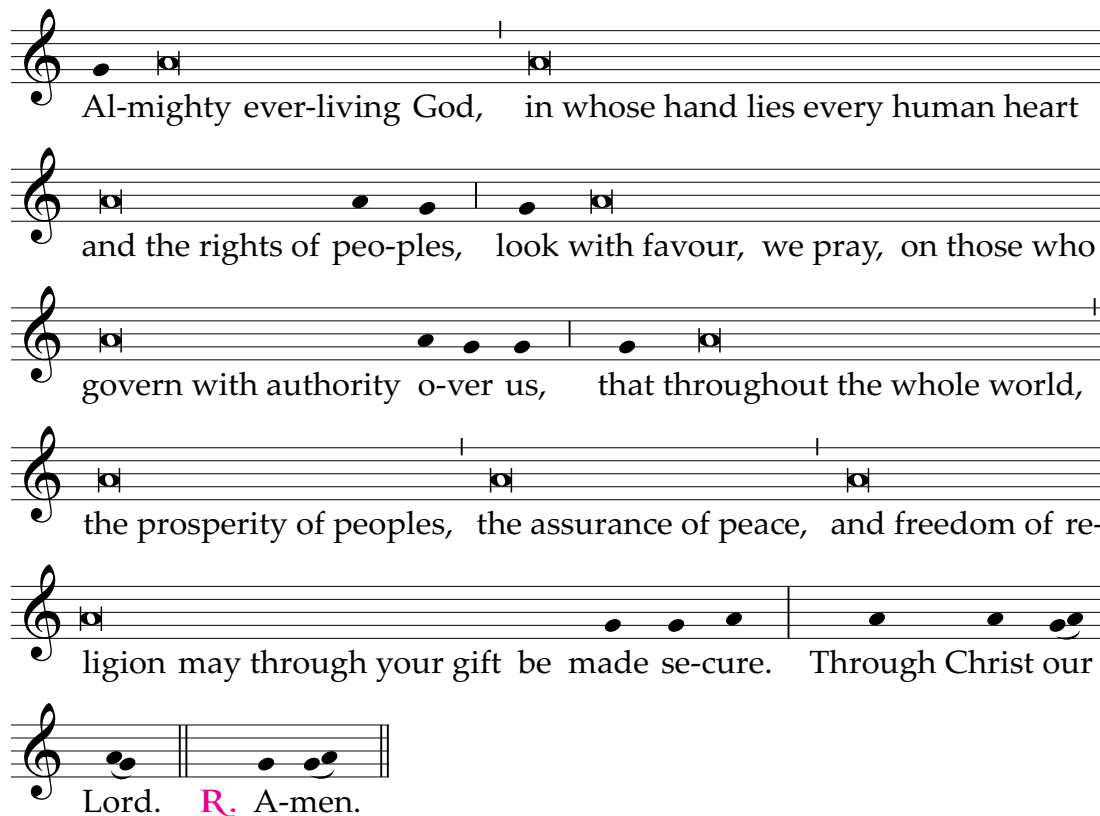
IX. For those in public office

The Deacon or lay minister sings:



Let us pray also for those in public office, that our God and Lord
may direct their minds and hearts according to his will for the true
peace and freedom of all.

Prayer in silence. Then the Priest sings:

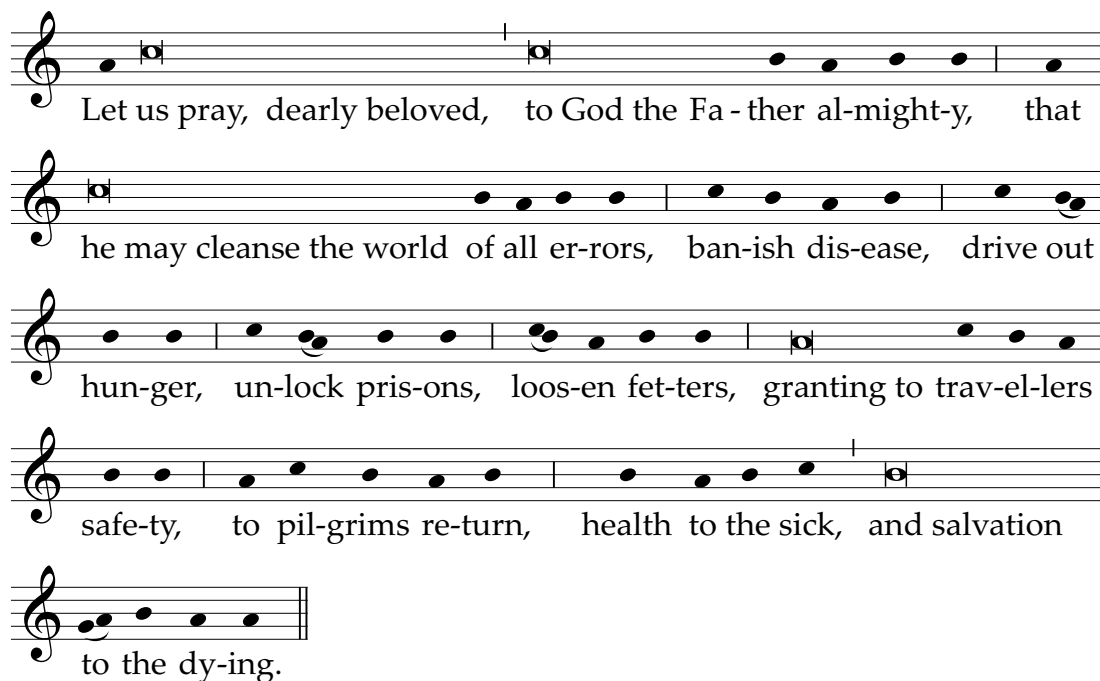


Almighty ever-living God, in whose hand lies every human heart
and the rights of peoples, look with favour, we pray, on those who
govern with authority over us, that throughout the whole world,
the prosperity of peoples, the assurance of peace, and freedom of re-
ligion may through your gift be made secure. Through Christ our
Lord. **R.** A-men.

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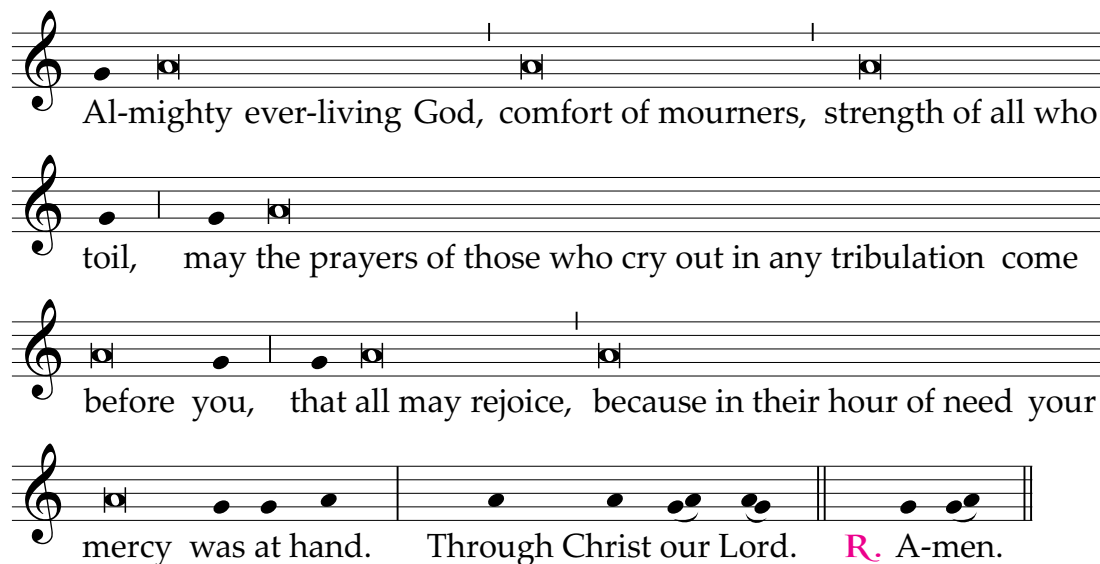
X For those in tribulation

The Deacon or lay minister sings:



Let us pray, dearly beloved, to God the Fa - ther al-might-y, that
he may cleanse the world of all er-rors, ban-ish dis-ease, drive out
hun-ger, un-lock pris-ons, loos-en fet-ters, granting to trav-el-lers
safe-ty, to pil-grims re-turn, health to the sick, and salvation
to the dy-ing.

Prayer in silence. Then the Priest sings:



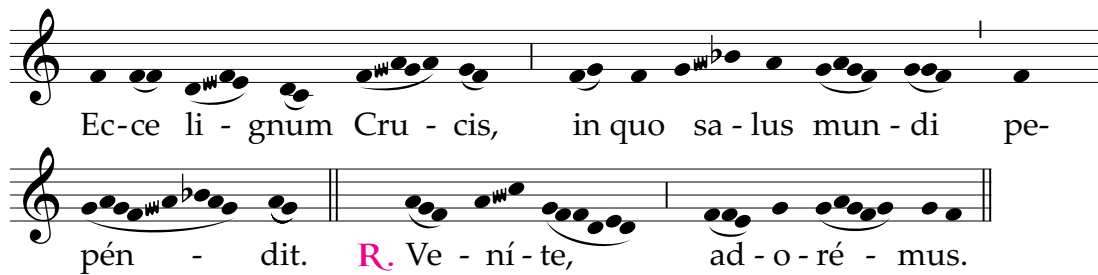
Al-mighty ever-living God, comfort of mourners, strength of all who
toil, may the prayers of those who cry out in any tribulation come
before you, that all may rejoice, because in their hour of need your
mercy was at hand. Through Christ our Lord. **R.** A-men.

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THE SHOWING OF THE HOLY CROSS

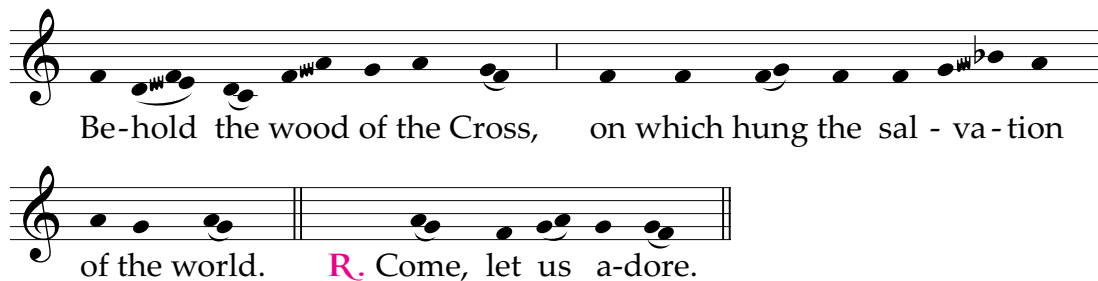
The Deacon, accompanied by ministers, or another suitable minister, goes to the sacristy, from which, in procession, accompanied by two ministers with lighted candles, he carries the Cross, covered with a violet veil, through the church to the middle of the sanctuary.

The Priest, standing before the altar and facing the people, receives the Cross, uncovers a little of its upper part and elevates it while beginning the *Ecce lignum Crucis* (Behold the wood of the Cross). He is assisted in singing by the Deacon or, if need be, by the choir. All respond, Come, let us adore. At the end of the singing, all kneel and for a brief moment adore in silence, while the Priest stands and holds the Cross raised.



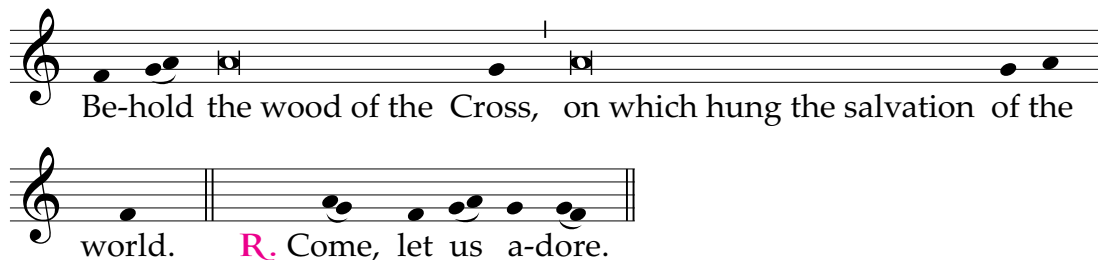
Ec-ce li - gnum Cru - cis, in quo sa - lus mun - di pe-
pén - dit. **R.** Ve - ní - te, ad - o - ré - mus.

Or:



Be-hold the wood of the Cross, on which hung the sal - va - tion
of the world. **R.** Come, let us a-dore.

Or:



Be-hold the wood of the Cross, on which hung the salvation of the
world. **R.** Come, let us a-dore.

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THE EASTER PROCLAMATION

LONGER FORM OF THE EASTER PROCLAMATION

The Deacon, after incensing the book and the candle, proclaims the Easter Proclamation (*Exsultet*) at the ambo or at a lectern, with all standing and holding lighted candles in their hands.

The Easter Proclamation may be made, in the absence of a Deacon, by the Priest himself or by another concelebrating Priest. If, however, because of necessity, a lay cantor sings the Proclamation, the words *Therefore, dearest friends* up to the end of the invitation are omitted, along with the greeting *The Lord be with you*.

The Proclamation may also be sung in the shorter form (p. 152).



Ex-ult, let them ex-ult, the hosts of heav-en, ex-ult, let Angel
minis - ters of God ex-ult, let the trum-pet of sal-va-tion sound
a-loud our might-y King's tri-umph! Be glad, let earth be glad, as
glo-ry floods her, a-blaze with light from her e - ter-nal King,
let all cor-ners of the earth be glad, know-ing an end to gloom and
dark-ness. Re-joice, let Mother Church al-so re-joice, arrayed with
the lightning of his glo-ry, let this ho-ly build-ing shake with joy,
filled with the might-y voic-es of the peo-ples. (There-fore,
dearest friends, standing in the awe-some glo-ry of this ho-ly light,

in-voke with me, I ask you, the mer-cy of God al-might-y,
 that he, who has been pleased to number me, though un-wor-thy,
 a - mong the Le-vites, may pour into me his light un-shad-owed,
 that I may sing this can-dle's per-fect prais-es.)

(V. The Lord be with you. R. And with your spir-it.)

V. Lift up your hearts. R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God. R. It is right and just.

It is truly right and just, with ardent love of mind and heart and
 with devoted service of our voice, to acclaim our God in-vis-i-ble,
 the al - might-y Fa-ther, and Jesus Christ, our Lord, his Son, his
 On - ly Be-got-ten. Who for our sake paid Adam's debt to the e-
 ter-nal Fa-ther, and, pouring out his own dear Blood, wiped clean

the re-cord of our an-cient sin-ful-ness. These then are the feasts
 of Pass-o-ver, in which is slain the Lamb, the one true Lamb,
 whose Blood anoints the door - posts of be-liev-ers. This is the
 night, when once you led our fore-bears, Is-ra-el's chil-dren,
 from slaver - y in E-gypt and made them pass dry - shod through
 the Red Sea. This is the night that with a pil-lar of fire
 banished the dark-ness of sin. This is the night that even now,
 throughout the world, sets Christian believers apart from world-ly
 vic-es and from the gloom of sin, lead-ing them to grace and
 join-ing them to his ho-ly ones. This is the night when
 Christ broke the prison - bars of death and rose vic-to-ri - ous
 from the un-der-world. Our birth would have been no gain,

had we not been re-deemed. O wonder of your hum-ble care
 for us! O love, O char-i-ty be - yond all tell-ing, to ran - som
 a slave you gave a-way your Son! O tru-ly nec-es-sar-y sin of
 Ad-am, de - stroyed com-plete-ly by the Death of Christ! O
 hap-py fault that earned so great, so glo-ri - ous a Re-deem-er!
 O truly bless-ed night, wor-thy alone to know the time and
 hour when Christ rose from the un-der-world! This is the night
 of which it is writ-ten: The night shall be as bright as day,
 dazzling is the night for me, and full of glad-ness. The sanctifying
 power of this night dis - pels wick-ed-ness, washes faults a-way,
 re-stores innocence to the fall-en, and joy to mourn-ers, drives
 out ha-tred, fos-ters con-cord, and brings down the might-y.

On this, your night of grace, O ho-ly Fa-ther, accept this candle, a
sol-emn of-fer-ing, the work of bees and of your serv-ants' hands,
an evening sacri - fice of praise, this gift from your most ho-ly
Church. But now we know the praises of this pil-lar, which glow-
ing fire ig - nites for God's hon-our, a fire into many flames
di-vid-ed, yet nev-er dimmed by shar - ing of its light, for it is
fed by melt-ing wax, drawn out by moth-er bees to build a torch
so pre-cious. O truly bless-ed night, when things of heaven
are wed to those of earth, and di - vine to the hu-man.
There-fore, O Lord, we pray you that this candle, hallowed to the
honour of your name, may perse - vere un-dimmed, to overcome
the dark - ness of this night. Re-ceive it as a pleas-ing fra-grance,

and let it min-gle with the lights of heav-en. May this flame
 be found still burn - ing by the Morn-ing Star: the one Morning
 Star who nev-er sets, Christ your Son, who, coming back from
 death's do-main, has shed his peaceful light on hu-man-i-ty, and
 lives and reigns for ev - er and ev-er. **R.** A - men.

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SHORTER FORM OF THE EASTER PROCLAMATION

Ex-ult, let them ex-ult, the hosts of heav-en, ex-ult, let Angel
 minis - ters of God ex-ult, let the trum-pet of sal-va-tion sound
 a-loud our might-y King's tri-umph! Be glad, let earth be glad, as
 glo-ry floods her, a-blaze with light from her e - ter-nal King,
 let all cor-ners of the earth be glad, know-ing an end to gloom and
 dark-ness. Re-joyce, let Mother Church al-so re-joyce, arrayed with
 the lightning of his glo-ry, let this ho-ly build-ing shake with joy,
 filled with the might-y voic-es of the peo-ples.

V. The Lord be with you. **R.** And with your spir-it.)

V. Lift up your hearts. **R.** We lift them up to the Lord.

V. Let us give thanks to the Lord our God. **R.** It is right and just.

It is truly right and just, with ardent love of mind and heart and

with devoted service of our voice, to acclaim our God in-vis-i-ble,
the al - might-y Fa-ther, and Jesus Christ, our Lord, his Son, his
On - ly Be-got-ten. Who for our sake paid Adam's debt to the e-
ter-nal Fa-ther, and, pouring out his own dear Blood, wiped clean
the re-cord of our an-cient sin-ful-ness. These then are the feasts
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whose Blood anoints the door - posts of be-liev-ers. This is the
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from slaver - y in E-gypt and made them pass dry - shod through
the Red Sea. This is the night that with a pil-lar of fire
banished the dark-ness of sin. This is the night that even now,
throughout the world, sets Christian believers apart from world-ly

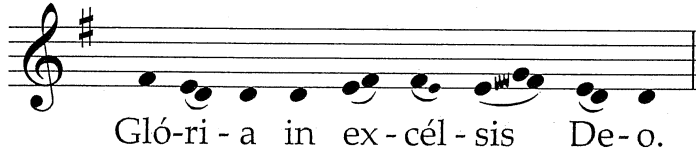
vic-es and from the gloom of sin, lead-ing them to grace and
 join-ing them to his ho-ly ones. This is the night when
 Christ broke the prison - bars of death and rose vic-to-ri - ous
 from the un-der-world. O wonder of your hum-ble care for us!
 O love, O char-i-ty be - yond all tell-ing, to ran - som a slave
 you gave a-way your Son! O tru-ly nec-es-sar-y sin of Ad-am,
 de - stroyed com-plete-ly by the Death of Christ! O hap-py fault
 that earned so great, so glo-ri - ous a Re-deem-er! The sanctifying
 power of this night dis - pels wick-ed-ness, washes faults a-way,
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 bless-ed night, when things of heaven are wed to those of earth,
 and di - vine to the hu-man.

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an evening sacri - fice of praise, this gift from your most ho-ly
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There-fore, O Lord, we pray you that this candle, hallowed to the
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and let it min-gle with the lights of heav-en. May this flame
be found still burn - ing by the Morn-ing Star: the one Morning
Star who nev-er sets, Christ your Son, who, coming back from
death's do-main, has shed his peaceful light on hu-man-i-ty, and
lives and reigns for ev - er and ev-er. **R.** A - men.

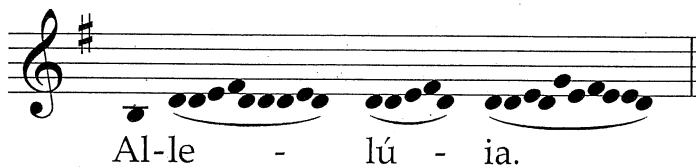
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LITURGY OF THE WORD

After the last reading from the Old Testament with its Responsorial Psalm and its prayer, the altar candles are lit, and the Priest intones the hymn *Gloria in excelsis Deo*, which is taken up by all, while bells are rung, according to local custom.

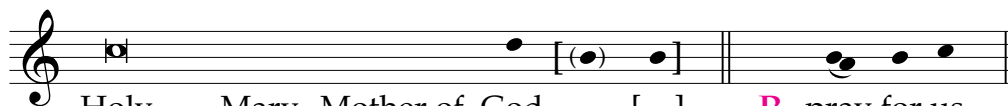


After the Epistle has been read, all rise, and the Priest three times, raising his voice by a step each time, solemnly intones *Alleluia*, which all repeat. If necessary, the psalmist intones the *Alleluia*.



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Holy Mary, Mother of God, [] **R.** pray for us.

Saint Mich - ael,

Holy Angels of God, []

Saint John the Bap - tist,

Saint Jo - seph,

Saint Peter and Saint Paul, []

Saint An - drew,

Saint John, []

Saint Mary Mag - da - lene,

Saint Ste - phen,

Saint Ignatius of An - ti - och,

Saint Law - rence,

Saint Perpetua and Saint Fe - li - ci - ty,

Saint Ag - nes,

Saint Gre - go - ry,

Saint Au - gus - tine,

Saint Atha - na - sius,

Saint Bas - il,

Saint Mar - tin,

Saint Ben - e - dict,

Saint Francis and Saint Dom - i - nic,

Saint Francis Xa - vi - er,

Saint John Vi - an - ney,

Saint Catherine of Si - e - na,

Saint Teresa of Je - sus,

All holy men

and women, Saints of God, []



Lord, be mer-ci-ful, **R.** Lord, de-liv-er us, we pray.



From all e - vil, **R.** Lord, de-liv-er us, we pray.

From eve - ry sin,

From ever - last-ing death,

By your In - car - na - tion,

By your

Death and Res - ur - rec - tion,

By the out-

pouring

of the Ho - ly Spir - it,

Be merciful to us sin-ners, **R.** Lord, we ask you, hear our prayer.

If there are candidates to be baptized:

Bring these chosen ones to new birth through the grace of Bap-tism,
R. Lord, we ask you, hear our prayer.

If there is no one to be baptized:

Make this font holy by your grace for the new birth of your child-ren,
R. Lord, we ask you, hear our prayer.

Jesus, Son of the liv-ing God, **R.** Lord, we ask you, hear our prayer.

Christ, hear us. **R.** Christ, hear us.

Christ, gra-cious-ly hear us. **R.** Christ, gra-cious-ly hear us.

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THE ANNOUNCEMENT OF EASTER AND THE MOVEABLE FEASTS

On the Epiphany of the Lord, after the singing of the Gospel, a Deacon or cantor, in keeping with an ancient practice of Holy Church, may proclaim from the ambo the moveable feasts of the current year according to this formula:

Know, dear brethren, (broth-ers and sis-ters,) that, as we have re-
 joiced at the Nativity of our Lord Je-sus Christ, so by leave of
 God's mer-cy we announce to you al-so the joy of his Resur-
 rection, who is our Sav - iour. On the . . . day of [February
 March] will
 fall Ash Wednes-day, and the beginning of the fast of the most
 sacred Lent-en sea - son. On the . . . day of [March
 A - pril]
 you will celebrate with joy East-er Day, the Paschal feast of our
 Lord Je - sus Christ. On the . . . day of [A - pril
 May
 June] will be the
 As-cen-sion of our Lord Je - sus Christ. On the . . . day of [May,
 June,]

the feast of Pen - te-cost. On the . . . day of June, the feast of the

Most Holy Bod-y and Blood of Christ. On the . . . day of

November, the First Sunday of the Ad-vent of our Lord Je-sus
December,

Christ, to whom is honour and glory for ev-er and ev-er. A-men.

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