

been selected. Whenever the psalm is sung, these can be used in place of the text corresponding to the lection. If the psalm cannot be sung, then it is recited in the fashion most appropriate for fostering meditation upon God's Word. Instead of the psalm assigned in the Lectionary, one may also sing either the Gradual as given in the Roman Gradual, or the responsorial/Alleluia psalm as contained in the Graduale Simplex <61>.

The next element in the Liturgy of the Word is what is termed the acclamation before the Gospel lection. Following the lection which immediately precedes the Gospel, there is sung the Alleluia or other chant called for by the rubrics, as the liturgical season may require. This sort of acclamation constitutes an independent rite or act (*rite sue acutum per se stantem*) by which the congregation listens eagerly to the Lord Who will speak to them in the Gospel, greeting Him and professing its faith in song. Led by the choir or the cantor, everyone stands and sings the Alleluia which is repeated if need be; the choir or the cantor however sings the verse.

The Alleluia itself is sung all year round, except in Lent. The verses are taken from the Lectionary or from the Gradual. During Lent the Alleluia is replaced by the sentence before the Gospel printed in the Lectionary. One may also sing another psalm or the Tract as found in the Gradual <62>.

In those cases where there is but one lection before the Gospel, then

- a) in seasons when the Alleluia is to be sung, one may take either the alleluiatic psalm, or the psalm with Alleluia and its verse;
- b) at times when the Alleluia is not to be sung, one may choose either the psalm and verse before the Gospel, or the psalm alone.
- c) If they are not sung, the Alleluia or the verse before the Gospel may be omitted <63>.

The Sequence, which is optional except on Easter and Pentecost, is sung after the Alleluia <64>.

The Credo or Profession of Faith aims at a response of all the congregation to the Word of God proclaimed in the Scripture lections and explained in the sermon, as well as at the recollection and profession of the great mysteries of the faith by articulating, in a form approved for liturgical use, the rule of faith before the celebration of those mysteries in the Eucharist commences <67>. The Credo is to be sung or recited by the priest with the people on Sundays and solemnities; it may also be said in particular celebrations of a more solemn nature. If sung, the Credo is intoned by the priest or also by the cantor or the choir, but it is sung by everyone together, or by the congregation alternating with the choir. If it is not sung, the Credo is to be recited by everyone together or by two groups alternately with each other <68>.

At the Preparation of the Gifts, the Offertory chant accompanies the procession with the gifts (cf. <37b>) and it should continue at least until the gifts have been placed upon the altar. The directions for chanting the Offertory are the same as those for the Introit : see <48> above. Song can always accompany the Offertory rite <74>.

Regarding other types of texts in the Mass, the General Instruction specifies that the acclamations and responses of the faithful to the salutations and prayers of the priest constitute that basic level of active participation which is to be executed by the congregation in every kind of Mass, so that the action of the entire community is clearly expressed and fostered <35>. Other parts allotted to the congregation, very useful for manifesting and encouraging the active participation of the faithful, include especially the Penitential Rite, the Creed, the Bidding Prayer and the Our Father <36>. Lastly, of the other texts,

- a) some constitute an independent rite or act (*ritum seu actum per se stantem*), such as the hymn *Gloria in excelsis*, the responsorial psalm, the Alleluia and verse before

Since believers from different countries gather with increasing frequency, it is advantageous that the faithful know how to sing together in Latin at least some parts of the Ordinary of the Mass, chiefly the Creed and the Lord's Prayer using more simple tunes (see SC 54, Inst. 64/90, Inst. 1967/47) <41>.

The third major topic relevant to the task of the church musician concerns the individual parts of the Mass. They are summarized here, in order.

The rites which precede the Liturgy of the Word, namely Introit, Salutation, Penitential Act, *Kyrie*, *Gloria* and Collect, have the character of prelude (*exordium*), introduction and preparation. Their purpose is that the faithful coming together might constitute a fellowship, and rightly dispose themselves to hear the Word of God and worthily celebrate the Eucharist.

In certain celebrations which, according to the provisions of the liturgical books, are connected with the Mass, the opening rites are omitted or performed in a special way <46>.

The people having gathered, the Introit is intoned when the priest enters with the deacon and the ministers. The purpose of this chant is to open the celebration, foster the union of those gathered, introduce their mind to the mystery of the liturgical season or feast, and to accompany the procession of the priest and servers <47>.

The Introit is performed in one of four ways: choir and people in alternation, cantor and congregation alternately, congregation alone, or choir alone. One may use either the antiphon with its psalm as printed in the Roman Gradual or the Simple Gradual, or some other chant appropriate to the nature of the sacred action, of the day, or of the season, whose text is approved by the bishops' conference (cf. *Dies Domini* 1998/50). If nothing is sung at the entrance, the antiphon printed in the Missal is recited by either the congregation, some of the congregation, a lector, or otherwise by the priest himself, who can also adapt it in the manner of an opening admonition (cf. par. 30) <48>.

After the Penitential Rite the *Kyrie* is always intoned, unless of course it has already formed part of the Penitential Rite itself. Since it is the song by which the faithful acclaim the Lord and implore His mercy, it is usually sung by everyone, namely with people, choir or cantor all taking part. Each acclamation is normally repeated twice, without however excluding a greater number of repetitions on account of the nature of the various languages, or for reasons of musical art, or because of the special circumstances. When the *Kyrie* is sung as part of the Penitential Rite, a 'trope' precedes each acclamation <52>.

The *Gloria* is that most ancient and venerable hymn by which the Church, gathered in the Holy Ghost, glorifies and supplicates God the Father and the Lamb. The text of this hymn cannot be replaced by any other. It is intoned by the priest or, if desired, by a cantor or by the choir. The *Gloria* is sung either by all together, or by the congregation alternately with the choir, or by the choir alone. If it is not sung, the *Gloria* is to be recited by everyone all together, or by two groups responding to each other in alternation.

The *Gloria* is sung or said on Sundays outside of Advent and Lent, as well as on solemnities and feasts, and in certain more solemn special celebrations. <53>.

The following prescriptions are valid for the next part of the Mass, the Liturgy of the Word. The first lection is followed by the responsorial psalm, which forms an integral part of the Liturgy of the Word and is of great importance from the liturgical and pastoral point of view, since it fosters meditation upon the Word of God. The responsorial psalm is to correspond to the individual lection and is normally taken from the Lectionary. It is more appropriate that the responsorial psalm be sung, at least as far as the people's response is concerned. Accordingly, the cantor of the psalm, ("psalmist") delivers the psalm verses from the pulpit or another appropriate position, whilst the entire congregation sits and listens, indeed participating by their response as customary, unless the psalm is done *in directo*, straight through without response. In order that the congregation may more easily be able to make its psalmodic response, a few texts of responses and psalms for different seasons of the year or for various groups of saints have