

## General Instruction of the Roman Missal

The following notes, related to the individual sections of the General Instruction of the Roman Missal, include adaptations made by the National Conference of Catholic Bishops for the dioceses of the United States (in November, 1969, unless otherwise indicated), as well as supplementary references. For further documentation concerning the eucharistic celebration, see Congregation of Rites, instruction on eucharistic worship, May 25, 1967, especially "Some General Principles of Particular Importance in the Catechesis of the People on the Mystery of the Eucharist" (no. 5-15) and "The Celebration of the Memorial of the Lord" (no. 16-48).

19 [of the General Instruction]. *Singing*. See the statement of the Bishops' Committee on the Liturgy, "The Place of Music in Eucharistic Celebrations," *Newsletter*, January-February, 1968.

In Appendix II, the principal melodies approved by the National Conference of Catholic Bishops for the priest and ministers are given. No official approbation is needed for new melodies for the Lord's Prayer at Mass or for the chants, acclamations, and other song of the congregation.

In accord with no. 55 of the instruction of the Congregation of Rites on music in the liturgy (March 5, 1967), the Conference of Bishops has determined that vernacular texts set to music composed in earlier periods may be used in liturgical services even though they may not conform in all details with the legitimately approved versions of liturgical texts (November, 1967). This decision authorizes the use of choral and other music in English when the older text is not precisely the same as the official version.

21. *Actions and postures*. At its meeting in November, 1969, the National Conference of Catholic Bishops voted that in general the directives of the Roman Missal concerning the posture of the congregation at Mass should be left unchanged, but that no. 21 of the General Instruction should be so adapted that the people kneel beginning after the singing or recitation of the Sanctus until after the Amen of the eucharistic prayer, that is, before the Lord's Prayer.

26. *Entrance song*. As a further alternative to the singing of the entrance antiphon and psalm of the Roman Gradual (Missal) or of the Simple Gradual, the Conference of Bishops has approved the use of other collections of psalms and antiphons in English, as supplements to the Simple Gradual, including psalms arranged in responsorial form, metrical and similar versions of psalms, provided they are used in accordance with the principles of the Simple Gradual and are selected in harmony with the liturgical season, feast, or occasion (decree confirmed by the Consilium for the Implementation of the Constitution on the Liturgy, December 17, 1968).

With regard to texts of other sacred song, not from the psalter, which may be used as the entrance song, the following criterion was adopted by the Conference of Bishops in November, 1969:

The entrance rite should create an atmosphere of celebration. It serves the function of putting the assembly in the proper frame of mind for listening to the word of God. It helps people to become conscious of themselves as a worshipping community. The choice of texts for the entrance song should not conflict with these purposes.

In general, during the most important seasons of the church year, Easter time, Lent, Christmas, and Advent, it is preferable that most songs used at the entrance be seasonal in nature.

There are thus four options for the entrance song:

- (1) the entrance antiphon and psalm of the Roman Gradual;
- (2) the entrance antiphon and psalm of the Simple Gradual;
- (3) song from other collections of psalms and antiphons;
- (4) other sacred song chosen in accord with the above criterion.

The same options exist for the sacred song at the offertory and communion, but not for the chants between the readings (below).

Only if none of the above alternatives is employed and there is no entrance song, is the antiphon in the missal recited. Until the publication of the complete new missal, the antiphon alone from the present missal (i.e., without psalm verse, Gloria Patri, or repetition of the antiphon) is said in such cases (Congregation for Divine Worship, instruction, October 20, 1969, no. 13).