

APPENDIX I

NOTES TO THE GENERAL INSTRUCTION

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," *News-letter*, 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).

32. Conclusion of prayers. Even before the publication of the complete missal (i.e., with the revised sacramentary), the prayer over the gifts and the prayer after communion end with the shorter conclusion (Congregation for Divine Worship, instruction, October 20, 1969, no. 13).

36. Chants between the readings. As a further alternative to (1) the singing of the psalm with its response in the lectionary, (2) the gradual in the Roman Gradual, or (3) the responsorial or alleluia psalm in 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).

The choice of texts which are not from the psalter (permitted at the entrance, offertory, and communion) is not extended to the chants between the readings.

For further information concerning the use of the chants between the readings, see the *Lectionary for Mass* (New York, Collegeville, Minn., 1970).

During Lent the *alleluia* is not sung with the verse before the gospel. Instead one of the following (or similar) acclamations may be sung before and after the verse before the gospel:

- Praise and honor to you, Lord Jesus Christ.
King of endless glory!
- Praise and honor to you, Lord Jesus Christ!
- Glory and praise to you, Lord Jesus Christ!
- Glory to you, Word of God, Lord Jesus Christ!

39. If the psalm after the reading is not sung, it is recited. The *alleluia* or the verse before the gospel may be omitted if not sung. The people stand for the singing of the *alleluia* before the gospel (cf. no. 21 of the General Instruction).

The document below (circa 1970) was quickly superceded by the 1975 GIRM, and also the GIRM circa 2002, and also Roman Missal 3rd Ed. circa 2011.

and the Son, and the Ho - ly Spir - it. *R.* A - men.

Deacon (or Priest)

V. Go in the peace of Christ. — *R.* Thanks be to God. —

(or)

V. The Mass is end - ed, go in peace. —

(or)

V. Go in peace to love and serve the Lord. —

Verses before the Blessing by a Bishop

V. Bless - ed be the name of the Lord. *R.* Now and for - ev - er.

V. Our help is in the name of the Lord. *R.* Who made heav - en and earth.

OTHER SACRED SONG

The proper and ordinary chants of the Mass which are to be sung by the people do not require special approbation of the episcopal conference, as do new melodies (above) for parts to be sung by the celebrant and ministers (Congregation of Rites, instruction, September 26, 1964, no. 42, 48g). The Lord's Prayer, for which new melodies are provided in the *Sacramentary*, is exempt from this requirement: "Since the Lord's Prayer has become a communitarian prayer, while before it was the *Prex sacerdotalis*, musical compositions of this do not have to be approved" (Consilium, December 9, 1968).

ACCLAMATIONS

The following is a list of the chief acclamatory texts of the new Order of Mass. These are communal in character and music should be composed for them to be sung by congregations. No special approbation by the episcopal conference is needed for such new melodies.

1. *Greeting.* An acclamation, as an alternative to the simple "And also with you," is given in response to the second form of greeting: "Blessed be God, the Father of our Lord Jesus Christ."

2. *Penitential rite.* If the third form of the rite is used, the invocations addressed to Christ may be sung by the cantor, minister, or priest, with the Kyrie response by the congregation: "Lord, have mercy . . . Christ, have mercy . . ." Invocations (not in the form of petitions such as are used in the general intercessions or prayer of the faithful) other than those given in the Order of Mass may also be used in this form of the penitential rite. The separate singing or recitation of the *Kyrie* is omitted if it has been thus included in the penitential rite. (See no. 30 of the General Instruction, no. 3 of the Order of Mass.)

3. *Chants between the readings.* In addition to the responses to the psalm sung after the first reading, the *alleluia* (or a double or triple *alleluia*) should be sung by the congregation with the verse before the gospel.

During Lent the *alleluia* is replaced by an acclamatory response or refrain sung with the verse before the gospel. The following (or similar texts) may be set to music for this purpose:

Praise to you, Lord Jesus Christ,
King of endless glory!
Praise and honor to you, Lord Jesus Christ!
Glory and praise to you, Lord Jesus Christ!
Glory to you, Word of God, Lord Jesus Christ!

For further information concerning the chants between the readings, see the Foreword to the *Lectionary for Mass*.

4. *Gospel.* The acclamation of the congregation after the gospel is "Praise to you, Lord Jesus Christ."

5. *Eucharistic prayer.* In addition to the first congregational acclamation, the *Sanctus*, the memorial acclamation after the consecration should be sung by all. The texts to be set to music are given in the Order of Mass.

6. *Doxology.* After the Lord's Prayer and the embolism ("Deliver us . . ."), the congregation sings the doxology: "For the kingdom, the power, and the glory are yours, now and for ever." (Amen is not added to this doxology.)

The above list does not include the other chants and sacred song for which musical settings are generally available. For further information concerning these, see the General Instruction and Appendix I (above).