

**Appendix to the General Instruction of the Roman Missal  
for the Diocese of the United States**

(November 1969)

19. SINGING

See the statement of the Bishops' Committee on the Liturgy, *The Place of Music in Eucharistic Celebrations* (Washington, 1968); revised ed., *Music in Catholic Worship* (Washington, 1972).

The settings for liturgical texts to be sung by the priest and ministers that are given in the *Sacramentary* are chant adaptations prepared by the International Commission on English in the Liturgy, rather than new melodies. Other settings for the ministerial chants are those approved by the National Conference of Catholic Bishops (November, 1965).

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.

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 songs from the psalter that 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 worshiping 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.

### 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 that are not from the psalter (permitted at the entrance, offertory and Communion) is not extended to the chants between the readings.

. . . In particular, see the common texts for sung responsorial psalms (nos. 174–175), which may be used in place of the text corresponding to the reading whenever the psalm is sung.

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!

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 (see no. 39 of the *General Instruction*). The people stand for the singing of the Alleluia before the Gospel (see no. 21 of the *General Instruction*).

**The choice of texts for the Communion song is governed by the same rule as the entrance song, with the several options described above (no. 26).** With regard to the texts not from the psalter that may be used as the Communion song, the following criterion was adopted by the National Conference of Catholic Bishops in November, 1969:

The Communion song should foster a sense of unity. It should be simple and not demand great effort. It gives expression to the joy of unity in the body of Christ **and the fulfillment of the mystery being celebrated.** Most benediction hymns, by reason of their concentration on adoration rather than on Communion, are not acceptable, as indicated in the instruction on music in the liturgy, no. 36.

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 Communion be seasonal in nature. During the remainder of the Church year, however, topical songs may be used during the Communion procession provided these texts do not conflict with the paschal character of every Sunday (*Constitution on the Liturgy*, arts. 102,106).

Only if none of the above alternatives is employed and there is no Communion song, is the antiphon in the *Missal* recited. Until the publication of the complete new *Missal*, the antiphon from the present *Missal* is said in such cases (Congregation for Divine Worship, instruction, October 20,1969, no. 13).