

THE ROMAN MISSAL, 3RD EDITION

SINGING THE MASS

FOR DEACONS



DIOCESE OF SIOUX FALLS

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MUSICAM SACRAM (1967) [also reiterated in USCCB's Sing to the Lord (2007)]

27. As far as possible, eucharistic celebrations with the people, especially on Sundays, should by preference take the form of a Mass with singing, even more than once in the same day.

28. The distinction between solemn, the high, and the low Mass, sanctioned by the 1958 Instruction (no. 3) remains in force, according to tradition and current law. But for pastoral reasons degrees of solemnity for the sung Mass are proposed here in order that it will become easier, in accord with each congregation's capability, to make the celebration of Mass more solemn through the use of singing.

These degrees must be so employed, however, that the first may always be used without the others, but the second and third never without the first.

29. To the first degree belong:

The Acclamations

a. in the entrance rites

- the priest's greeting and the congregation's response;
- the opening prayer.

b. in the liturgy of the word

- the gospel acclamations.

c. in the liturgy of the eucharist

- the prayer over the gifts;
- the preface, with the opening dialogue and the *Sanctus*;
- the Lord's Prayer, with the invitation and embolism;
- the greeting *May the peace of the Lord*; (+Peace)
- the prayer after communion;
- the final dismissal.

30. To the second degree belong:

The Ordinary, etc.

a. *Kyrie*, *Gloria*, *Agnus Dei*;

b. profession of faith;

c. general intercessions. (for the advanced singing Deacon)

31. To the third degree belong:

The Propers, etc.

a. chants for the entrance procession and for communion;

b. chants after a lesson or epistle;

c. *Alleluia* before the gospel;

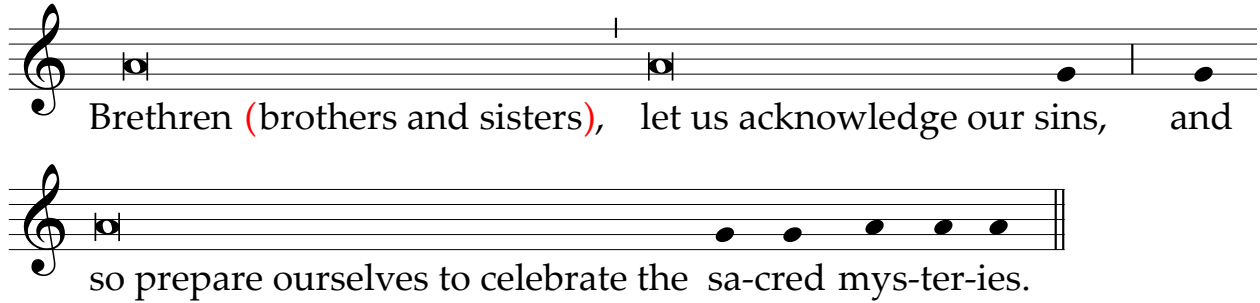
d. chant for the presentation of the gifts;

e. the Scripture readings, except when it seems better not to have them sung.

Penitential Act

~ 2±@~2 μ fl~ 2±@¶¶ 2 μ fi α1~ ž ~μ 1/4±, ¶" Ž2 μ§ @μ° ~ «α1~ ¶±±~¶¶ αa α±¶¶ 1/4, 2 μ

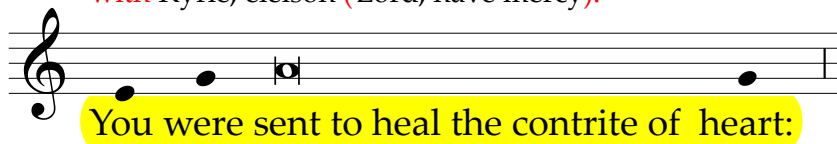
The Priest invites the faithful to make the Penitential Act:



Brethren (brothers and sisters), let us acknowledge our sins, and
so prepare ourselves to celebrate the sa-cred mys-ter-ies.

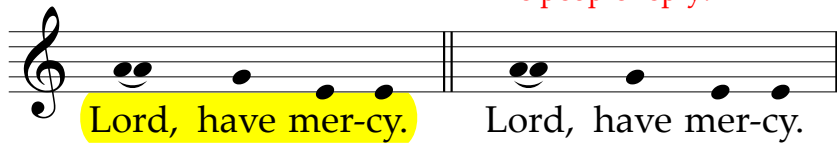
A brief pause for silence follows.

The Priest, or a Deacon, or another minister, then sings the following or other invocations with Kyrie, eleison (Lord, have mercy):



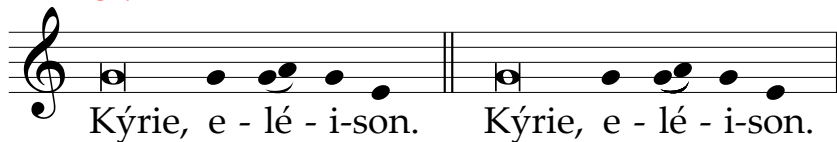
You were sent to heal the contrite of heart:

The people reply:



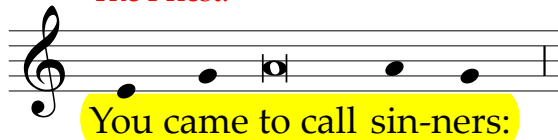
Lord, have mer-cy. Lord, have mer-cy.

Or:



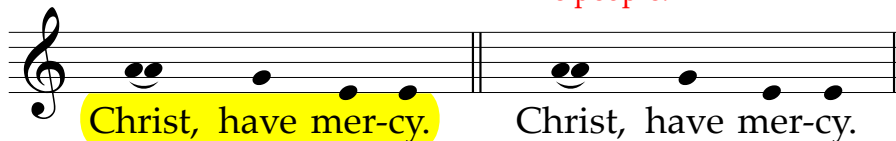
Kýrie, e - lé - i-son. Kýrie, e - lé - i-son.

The Priest:



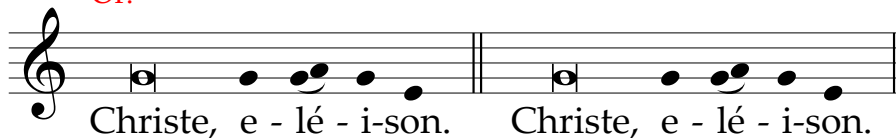
You came to call sin-ners:

The people:



Christ, have mer-cy. Christ, have mer-cy.

Or:



Christe, e - lé - i-son. Christe, e - lé - i-son.

The Priest:

You are seated at the right hand of the Father to inter - cede for us:

The people:

Lord, have mer-cy. Lord, have mer-cy.

Or:

Kýrie, e - lé - i-son. Kýrie, e - lé - i-son.

The absolution by the Priest follows:

May almighty God have mercy on us, forgive us our sins,

and bring us to ever - last-ing life.

The people reply:

A-men.

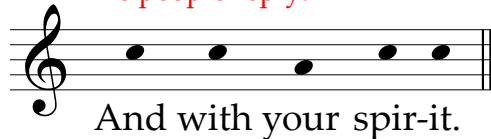
Bowing profoundly before the celebrant, the Deacon says in a low voice: "Your blessing, Father" and the "Amen" after the blessing.

Gospel

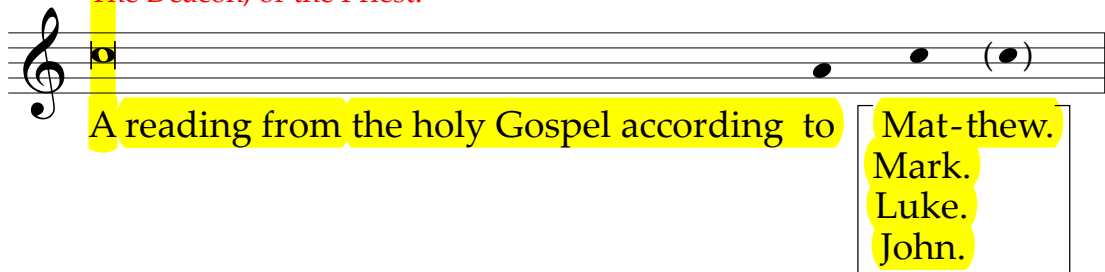
The Deacon, or the Priest, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles. There he says:



The people reply:

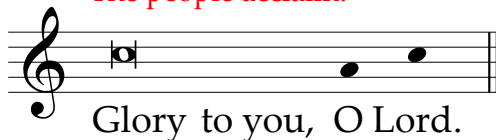


The Deacon, or the Priest:



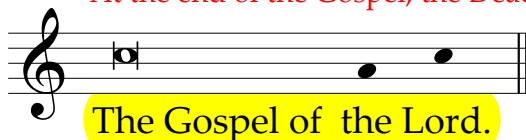
and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

The people acclaim:

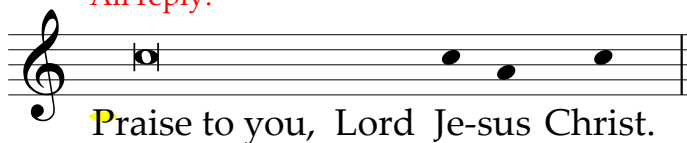


Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

At the end of the Gospel, the Deacon, or the Priest, acclaim:

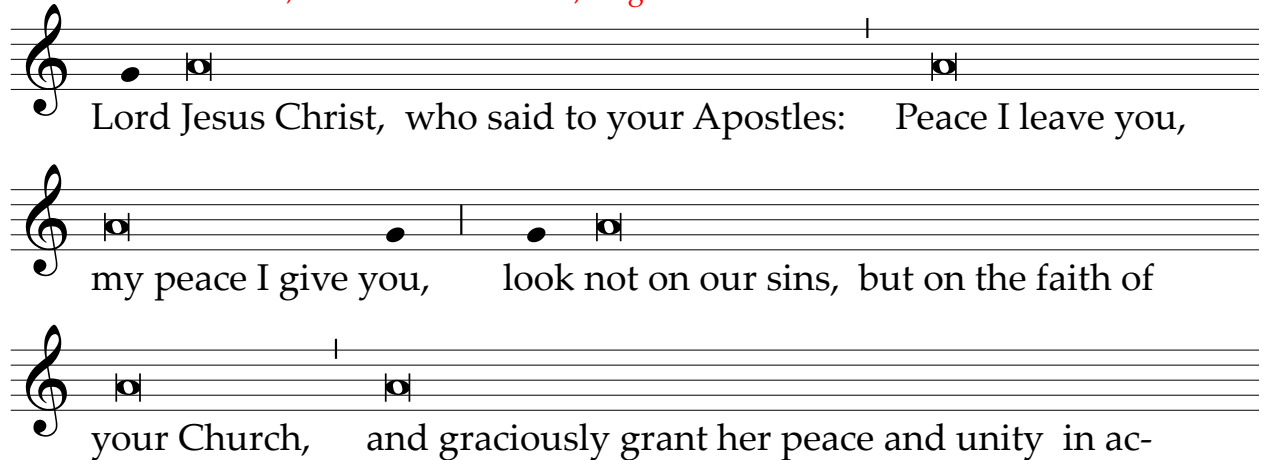


All reply:



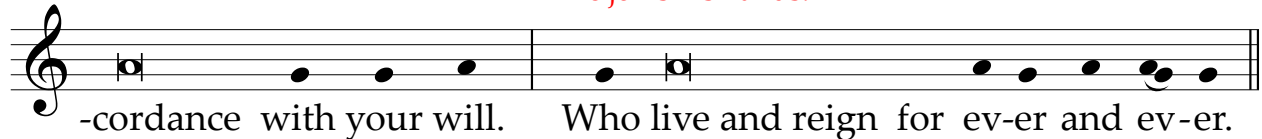
Sign of Peace

Then the Priest, with hands extended, sings aloud:



Lord Jesus Christ, who said to your Apostles: Peace I leave you,
my peace I give you, look not on our sins, but on the faith of
your Church, and graciously grant her peace and unity in ac-

He joins his hands.



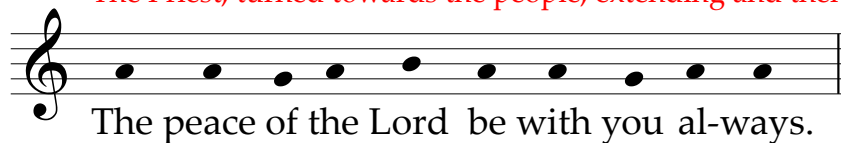
-cordance with your will. Who live and reign for ev-er and ev-er.

The people reply:



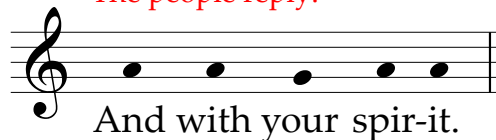
A-men.

The Priest, turned towards the people, extending and then joining his hands, adds:



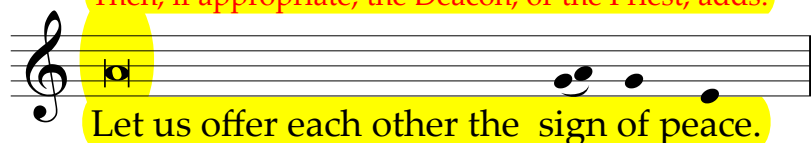
The peace of the Lord be with you al-ways.

The people reply:



And with your spir-it.

Then, if appropriate, the Deacon, or the Priest, adds:



Let us offer each other the sign of peace.

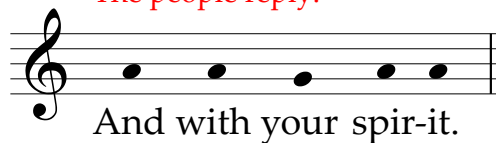
And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.

At the Solemn Blessing

Or:

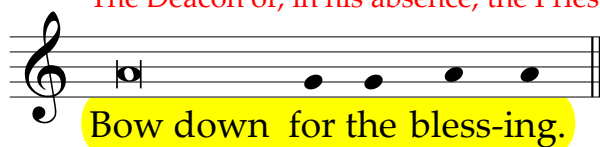


The people reply:



Solemn Tone


The Deacon or, in his absence, the Priest himself, sings the invitation:



Then the Priest, with hands extended over the people, sings the blessing:


Dismissal

Then the Deacon, or the Priest himself, with hands joined and facing the people, sings:



V. Go forth, the Mass is end-ed. R. Thanks be to God.

Or:




V. Go and an-nounce the Gos-pel of the Lord. R. Thanks be to God.

Or:




V. Go in peace, glorifying the Lord by your life. R. Thanks be to God.

Or:



V. Go in peace. R. Thanks be to God.

The following dismissal is used on Easter Sunday, the Octave of Easter, and in the Mass during the Day on Pentecost Sunday.



V. Go forth, the Mass is end-ed, al-le - lu - ia, al - le - lu - ia.

Or:



V. Go in peace, al-le - lu - ia, al - le - lu - ia.



R. Thanks be to God, al-le - lu - ia, al - le - lu - ia.

VIDEO TUTORIALS

MUSICAL SCORES

The screenshot shows the website for the Catholic Diocese of Sioux Falls. The header includes the diocese logo, navigation links (Home, About Us, Employment Opportunities, CPC Directory), a search bar, and a 'DIOCESAN DWC LOG-IN' button. The main content area is titled 'Office of Liturgy' and 'DIOCESAN LITURGICAL REFERENCE'. The central article is 'Sing the Mass: A Tutorial', which discusses changes in the Roman Missal 3rd Edition and provides musical notation for the Greeting. A sidebar on the left contains a menu with 'Tutorials' highlighted. On the right, there are promotional banners for Bishop Paul J. Swain and 'Parishes online'.

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OFFICE OF LITURGY

Office of Liturgy
DIOCESAN LITURGICAL REFERENCE

Sing the Mass: A Tutorial

Chant Settings from the Roman Missal 3rd Edition, courtesy of the [CMAA](#). The [sheet music from ICEL](#) is [here](#).

Some of the most notable changes in the 3rd Edition of the Roman Missal stem from the desire that the clergy and faithful are better able to sing the Mass. These chants will now be integrated into the Missal itself. This encourages us to sing, most especially the dialogues between Priest and people, adding solemnity to Holy Mass.

For more directives on Sacred Music, follow the links to the left.

01 GREETING *Priest, extending his hands, greets the people, singing:*

The grace of our Lord Jesus Christ, and the love of God, and the com-
-munion of the Ho-ly Spir-it be with you all.

Or:
Grace to you and peace from God our Fa-ther and the Lord Je-sus
Christ.

Or:
The Lord be with you.

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Bishop Paul J. Swain
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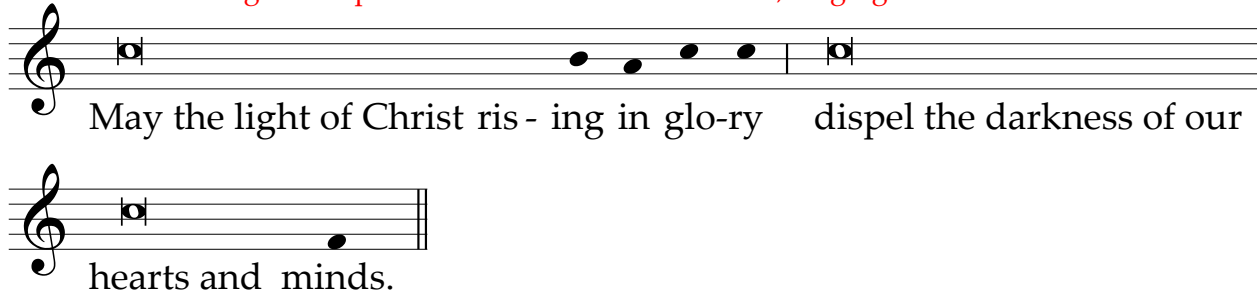
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THE PASCHAL VIGIL IN THE HOLY NIGHT

LUCERNARIUM

The Blessing of the Fire and Preparation of the Candle

The Priest lights the paschal candle from the new fire, singing



May the light of Christ ris - ing in glo-ry dispel the darkness of our hearts and minds.

With respect to the preceding elements, Conferences of Bishops may also establish other forms more suited to the culture of the peoples.

Procession

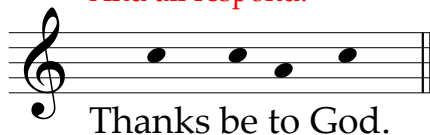
When the candle has been lit, one of the ministers takes burning coals from the fire and places them in the thurible, and the Priest puts incense into it in the usual way. The Deacon or, if there is no Deacon, another suitable minister, receives the paschal candle from the minister and a procession is formed. The thurifer with the smoking thurible precedes the Deacon or other minister who carries the paschal candle. The Priest with the ministers and the people follow, all holding in their hands unlit candles.

At the door of the church the Deacon, standing and raising the candle, sings:



The Light of Christ.

And all respond:




Thanks be to God.

Or:



Lu-men Chris-ti.

And all respond:



De-o grá-ti-as.