

THE ROMAN MISSAL, 3RD EDITION

SINGING THE MASS

FOR PRIESTS



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*;
- 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.

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.

The Introductory Rites


Greeting

The Priest:



In the name of the Father, and of the Son, and of the Ho-ly Spir-it.

The people reply:




A-men.

Or:



The Lord be with you.

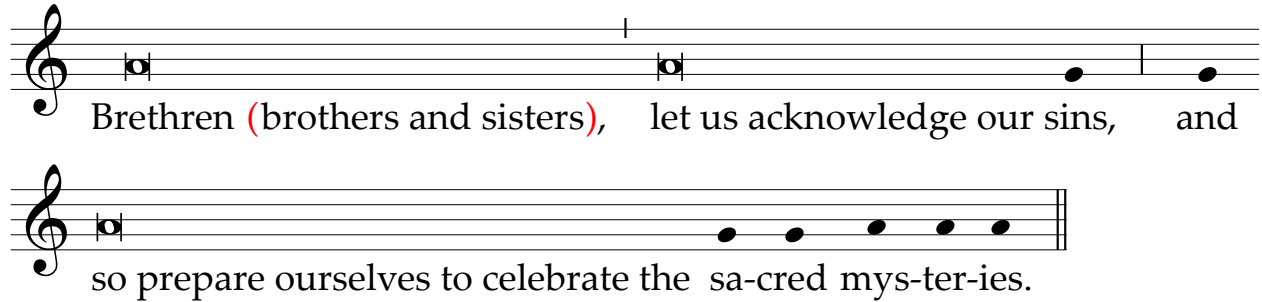
The people reply:



And with your spir-it.

Penitential Act

The Priest invites the faithful to make the Penitential Act:



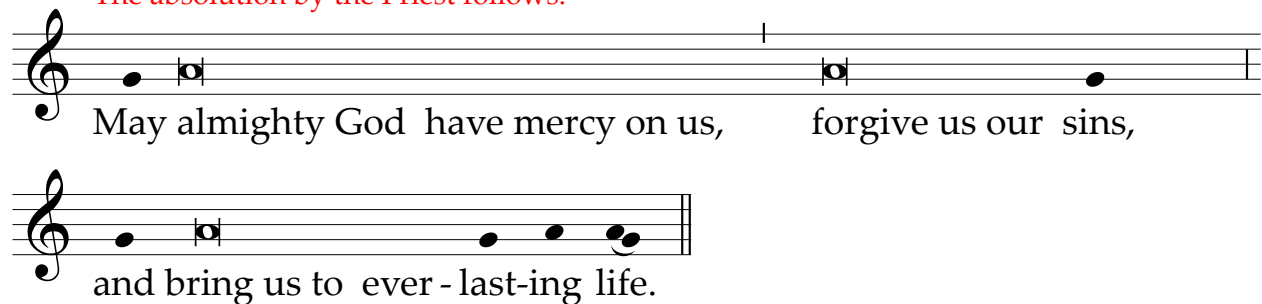
Brethren (brothers and sisters), let us acknowledge our sins, and
so prepare ourselves to celebrate the sa-cred mys-ter-ies.

The musical notation consists of two staves. The first staff has a treble clef and a key signature of one flat. It contains a half note on G4, a quarter rest, a quarter note on G4, a quarter rest, a quarter note on A4, a quarter rest, a quarter note on B4, a quarter rest, and a quarter note on C5. The second staff continues with a quarter note on C5, a quarter rest, a quarter note on B4, a quarter rest, a quarter note on A4, a quarter rest, a quarter note on G4, a quarter rest, and a quarter note on G4. The piece ends with a double bar line.

Confiteor: I confess to almighty God...

(or options in Missal)

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 musical notation consists of two staves. The first staff has a treble clef and a key signature of one flat. It contains a quarter note on G4, a quarter rest, a quarter note on G4, a quarter rest, a quarter note on A4, a quarter rest, a quarter note on B4, a quarter rest, and a quarter note on C5. The second staff continues with a quarter note on C5, a quarter rest, a quarter note on B4, a quarter rest, a quarter note on A4, a quarter rest, a quarter note on G4, a quarter rest, and a quarter note on G4. The piece ends with a double bar line.

The people reply:



A-men.

The musical notation consists of a single staff with a treble clef and a key signature of one flat. It contains a quarter note on G4, a quarter rest, a quarter note on A4, a quarter rest, and a quarter note on B4. The piece ends with a double bar line.


Kyrie

The Kyrie (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act


Or:



V. Lord, have mer-cy. R. Lord, have mer-cy.



V. Christ, have mer-cy. R. Christ, have mer-cy.



V. Lord, have mer-cy. R. Lord, have mer-cy.

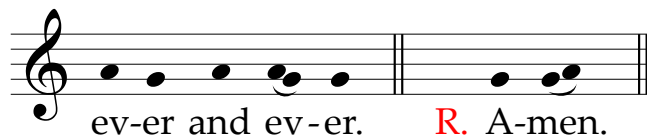
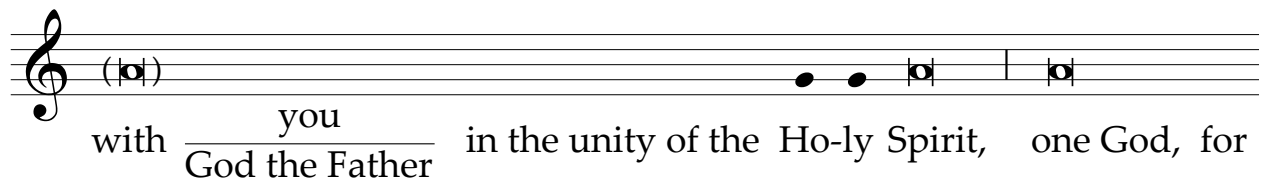
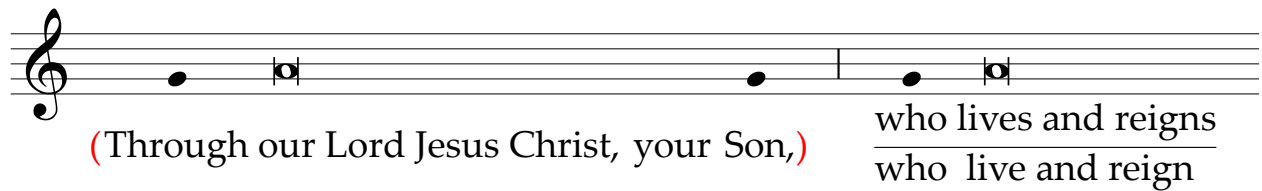
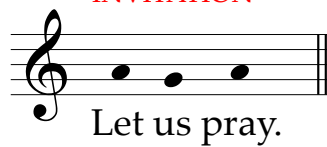
Gloria is sung or said when prescribed.

Tones for the Presidential Prayers

Solemn Tone

All the presidential prayers in the Missal (Collects, Prayers over the Offerings, Prayers after Communion) may be pointed for use with the solemn tone according to the following formula. The reciting tone is preceded by one "G" (before ascending to "A"), including after the Flex. At every cadence, whether a Flex or a Full Stop, the grave (`) indicates where to descend to "G," and the acute (´) indicates where to ascend back to "A." The grave at the Flex may or may not fall on the text accent, depending on the textual accent pattern. **The grave at the Full Stop is always applied to the second to last syllable before the final accent, without respect to the accentuation of that syllable. When the Eucharistic Prayer is sung according to the tone in the Missal, the Prayer over the Offerings must be sung according to the solemn tone.**

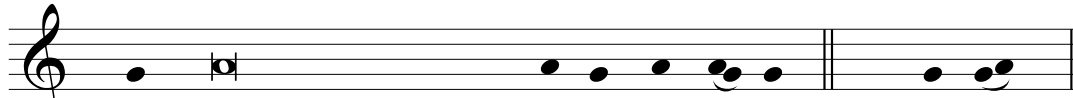
INVITATION



After the other Prayers



Or:



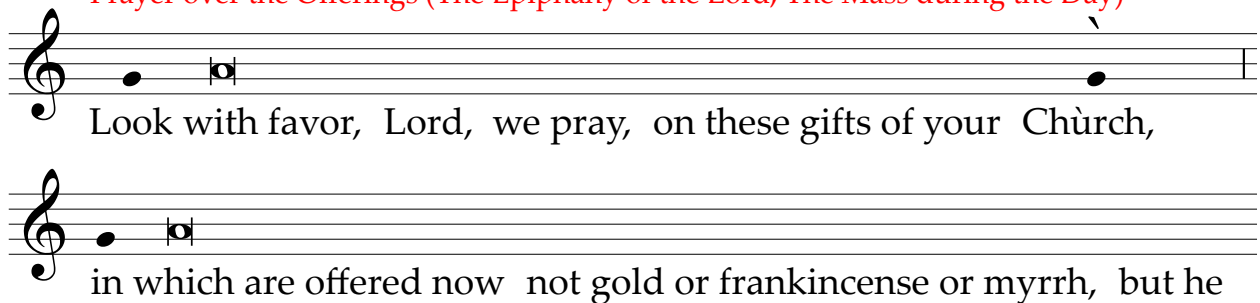
Who lives and reigns for ev-er and ev-er. R. A-men.
live and reign

Collect (First Sunday of Advent)



Grant your faithful, we pray, almighty God, the resolve to run
forth to meet your Christ with righteous deeds at his com-ing,
so that, gathered at his right hand, they may be worthy to possess
the heav-en-ly King-dom. Through our Lord Jesus Christ, your
Son, who lives and reigns with you in the unity of the Ho-ly Spirit,
one God, for ev-er and ev-er. R. A-men.

Prayer over the Offerings (The Epiphany of the Lord, The Mass during the Day)



Look with favor, Lord, we pray, on these gifts of your Chùrch,
in which are offered now not gold or frankincense or myrrh, but he

who by them is proclaimed, sacrificed and received, Jè-sus Chríst.

Who lives and reigns for ev-er and ev-er. R. A-men.

Collect for Advent II

Almighty and merciful God,
 may no earthly undertaking hinder those
 who set out in haste to meet your Son,
 but may our learning of heavenly wisdom
 gain us admittance to his company.
 Who lives and reigns with you in the unity of the Holy Spirit,
 one God, for ever and ever.

Prayer over the Offerings

Be pleased, O Lord, with our humble prayers and offerings,
 and, since we have no merits to plead our cause,
 come, we pray, to our rescue
 with the protection of your mercy.
 Through Christ our Lord.

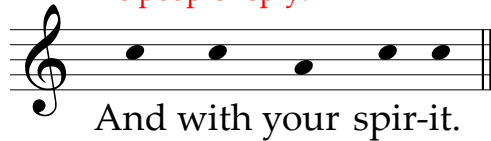
Or alternate tone in the Missal

Gospel

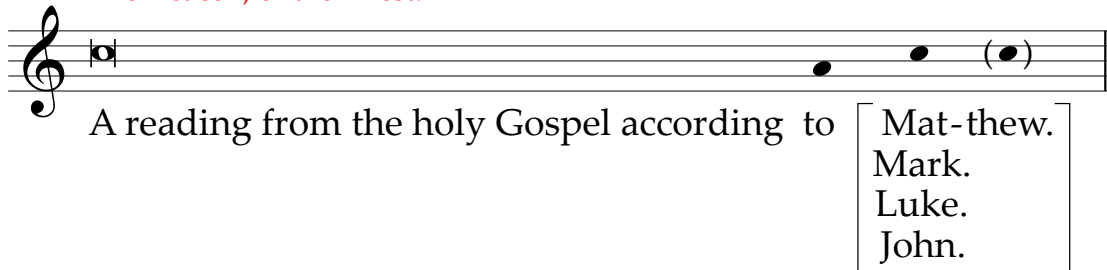
The Deacon, or the Priest, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles. There he says:



The people reply:

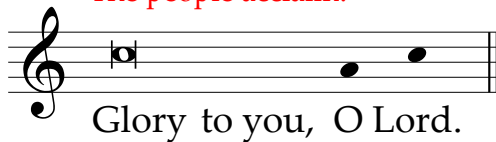


The Deacon, or the Priest:



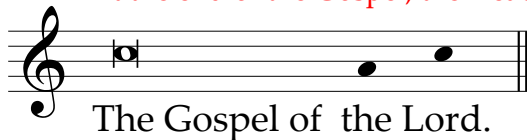
and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

The people acclaim:

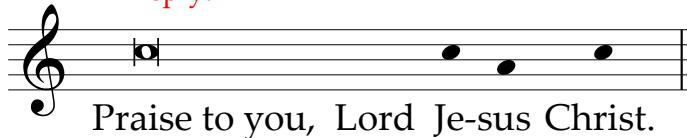


Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

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



All reply:



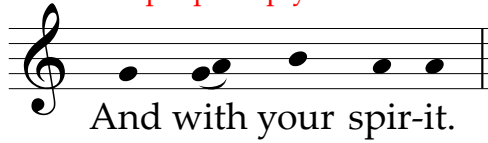
Preface Dialogue

Then the Priest begins the Eucharistic Prayer.
Extending his hands, he says:

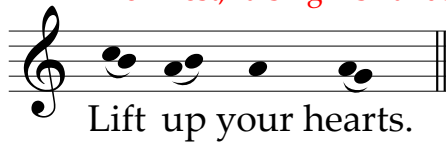


Priest's text and tones do not change!

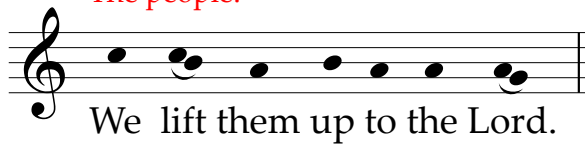
The people reply:



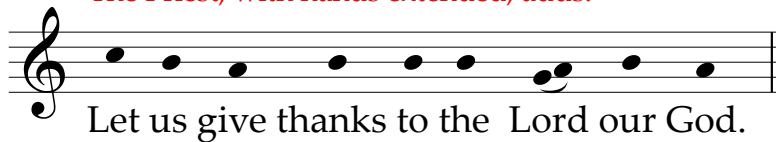
The Priest, raising his hands, continues:



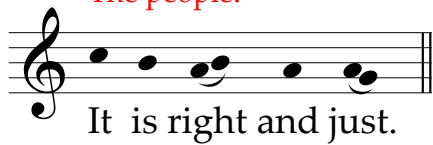
The people:



The Priest, with hands extended, adds:



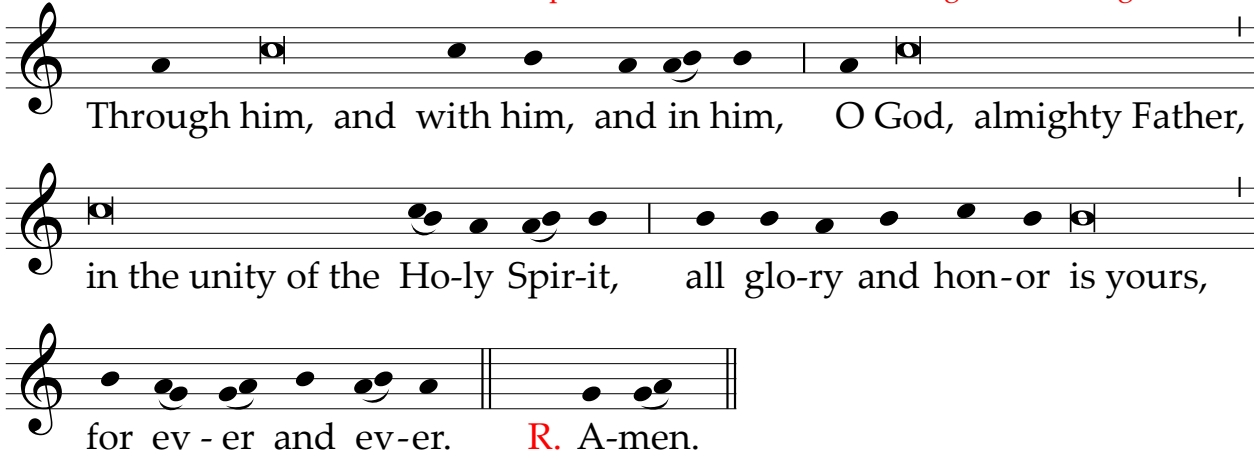
The people:



Main area for practice.

Doxology

The Priest takes the chalice and the paten with the host and, raising both, he sings:

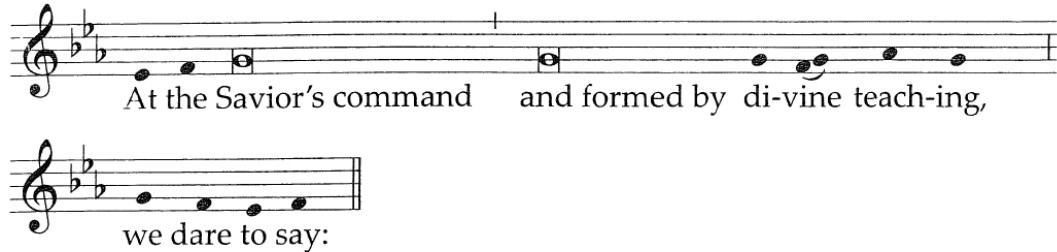


→ Through him, and with him, and in him, O God, almighty Father,
in the unity of the Ho-ly Spir-it, all glo-ry and hon-or is yours,
for ev - er and ev-er. **R.** A-men.

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THE COMMUNION RITE

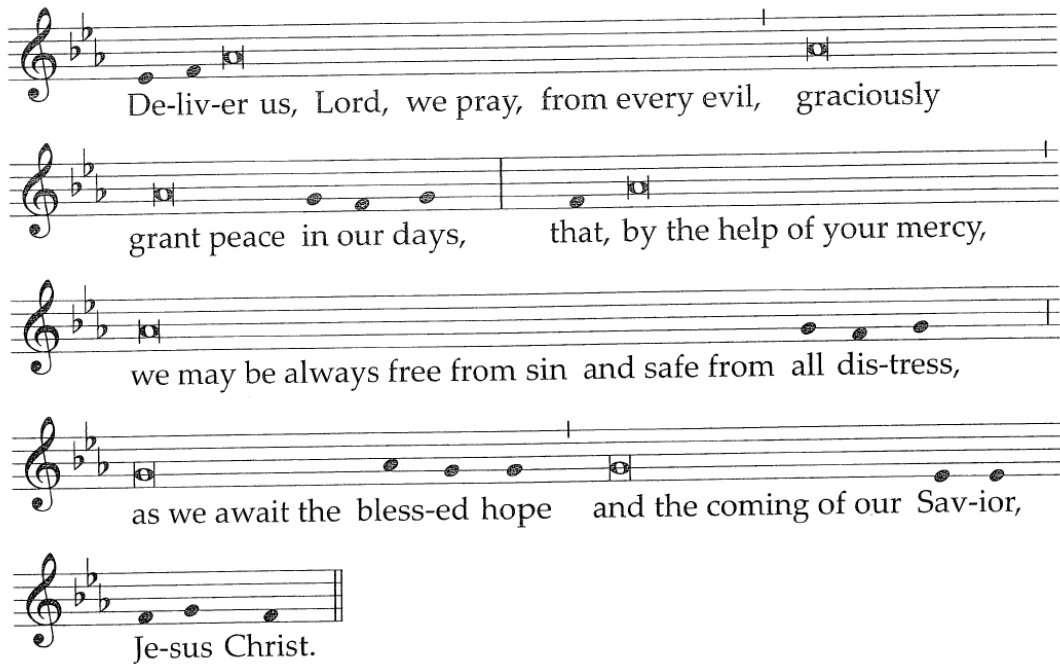
124. After the chalice and paten have been set down, the Priest, with hands joined, says:



At the Savior's command and formed by di-vine teach-ing,
we dare to say:

Celebrant & Congregation: Our Father...

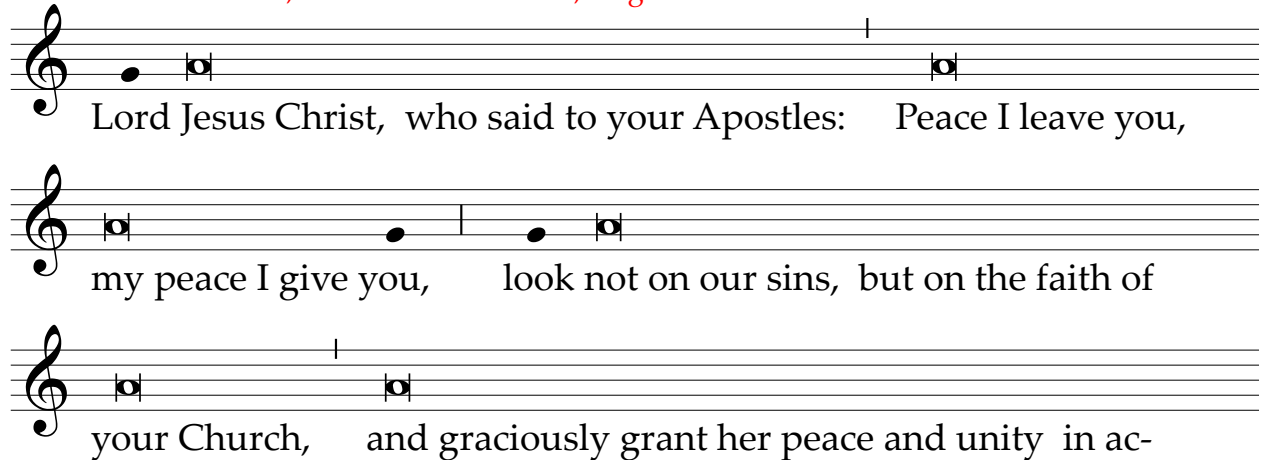
125. With hands extended, the Priest alone continues, saying:



De-liv-er us, Lord, we pray, from every evil, graciously
grant peace in our days, that, by the help of your mercy,
we may be always free from sin and safe from all dis-tress,
as we await the bless-ed hope and the coming of our Sav-ior,
Je-sus Christ.

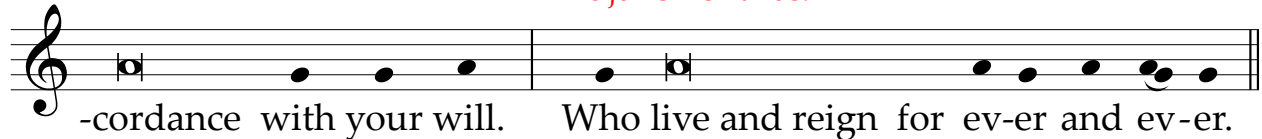
Sign of Peace

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.



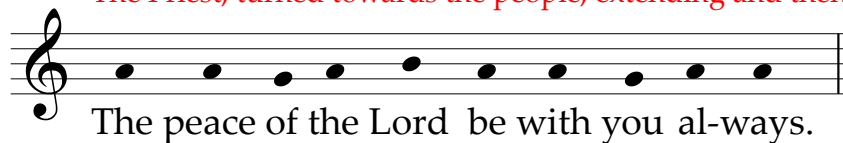
-cordance with your will. Who live and reign for ev-er and ev-er.

The people reply:



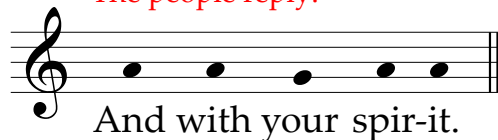
A-men.

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



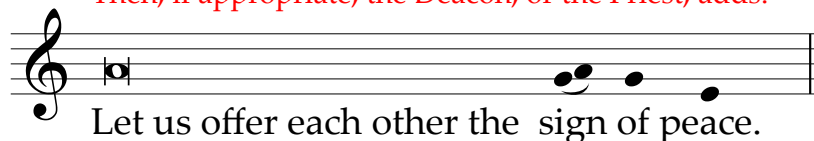
The peace of the Lord be with you al-ways.

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.

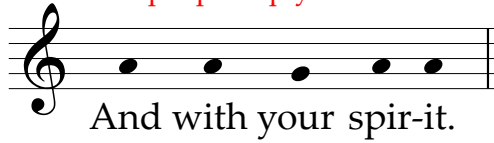
The Concluding Rites

Blessing

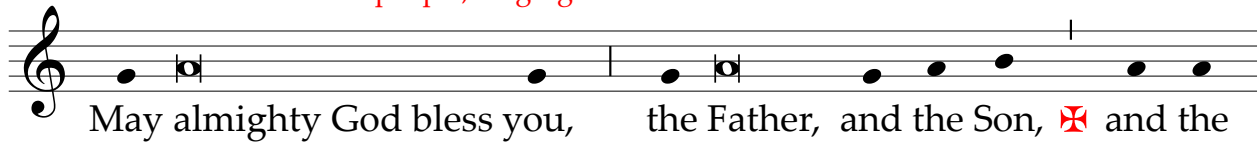
Then the dismissal takes place. The Priest, facing the people and extending his hands, sings:



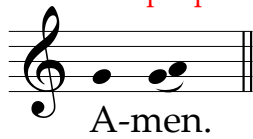
The people reply:



The Priest blesses the people, singing:



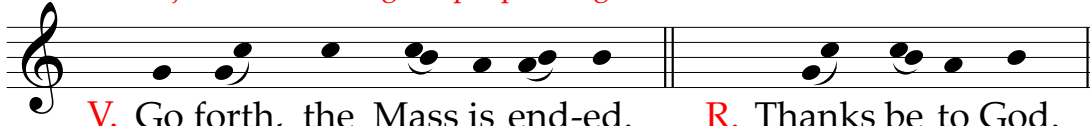
The people reply:



(Or another option in Appendix)

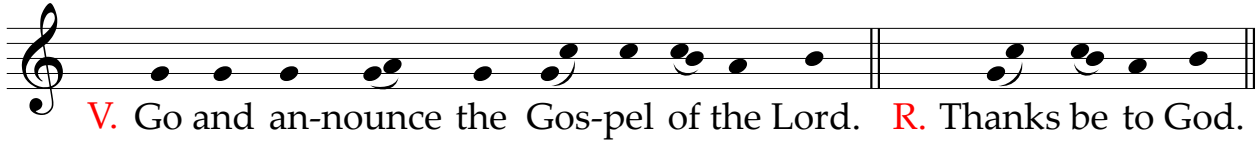
Dismissal

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:



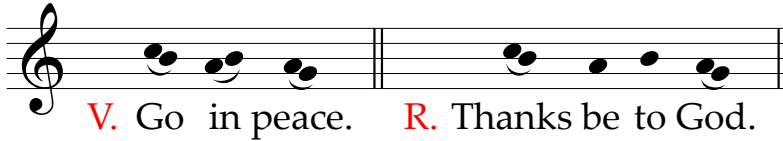
V. Go and an-nounce the Gos-pel of the Lord. R. Thanks be to God.

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.

PREFACE III OF THE NATIVITY OF THE LORD

The exchange in the Incarnation of the Word



It is truly right and just, our duty and our sal-va-tion, al-ways and
everywhere to give you thanks, Lord, holy Father, almighty and e-
-ter-nal God, through Christ our Lord. For through him the holy
exchange that re - stores our life has shone forth to - day in
splen-dor: when our frailty is as - sumed by your Word not only
does human mortality receive un - end-ing hon-or but by this won-
-drous un-ion we, too, are made e - ter-nal. And so, in company
with the choirs of An-gels, we praise you, and with joy we
pro-claim:

At the Vigil Mass

This Mass is used on the evening of December 24, either before or after First Vespers (Evening Prayer I) of the Nativity.

Entrance Antiphon

Cf. Ex 16: 6-7

Today you will know that the Lord will come, and he will save us,
and in the morning you will see his glory.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

O God, who gladden us year by year
as we wait in hope for our redemption,
grant that, just as we joyfully welcome
your Only Begotten Son as our Redeemer,
we may also merit to face him confidently
when he comes again as our Judge.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

The Creed is said. All kneel at the words and by the Holy Spirit was incarnate.

Prayer over the Offerings

As we look forward, O Lord,
to the coming festivities,
may we serve you all the more eagerly
for knowing that in them
you make manifest the beginnings of our redemption.
Through Christ our Lord.

Preface I, II or III of the Nativity of the Lord, pp. 538-543.

When the Roman Canon is used, the proper form of the Communicantes (In communion with those) is said.

Communion Antiphon

Cf. Is 40: 5

The glory of the Lord will be revealed,
and all flesh will see the salvation of our God.

Prayer after Communion

Grant, O Lord, we pray,
that we may draw new vigor
from celebrating the Nativity of your Only Begotten Son,
by whose heavenly mystery we receive both food and drink.
Who lives and reigns for ever and ever.

A formula of Solemn Blessing, p. 674, may be used.

VIDEO TUTORIALS

MUSICAL SCORES

The screenshot shows the website for the Catholic Diocese of Sioux Falls. At the top, there is a navigation bar with links for Home, About Us, Employment Opportunities, and CPC Directory. A search bar is located on the right. Below the navigation bar, there is a banner for the Office of Liturgy, Diocesan Liturgical Reference. The main content area features a tutorial titled "Sing the Mass: A Tutorial" with a subtitle "Chant Settings from the Roman Missal 3rd Edition, courtesy of the CMAA. The sheet music from ICEL is here." The tutorial text explains that some 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. It encourages users to sing, especially the dialogues between Priest and people, adding solemnity to Holy Mass. Below the text, there are musical notations for the Greeting, including the text: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." and "Grace to you and peace from God our Father and the Lord Jesus Christ." A video player is embedded in the musical notation. On the right side of the page, there are two promotional banners: one for Bishop Paul J. Swain and another for "Parishes online" with a link for parish information. A sidebar on the left contains a menu for the Office of Liturgy with links to Home, Roman Missal, Articles, Music of the Missal, Tutorials, Videos, Sacred Liturgy, Sacred Music, and Workshops and Events.

For more information, please contact:

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