Sunday Mass: Rubrics, Instructions, and Pastoral Notes – One Book Is Not Enough – SAMPLE
Eliot Kapitan

Adapted from the larger work:
Training and Formation on the Roman Missal, third typical edition; Appendix 005: Handout, booklet – Excerpts from the Order of Mass.
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Available from
- Contact your diocesan worship office: if it purchased a copy of the entire work, it can share elements with parishes and institutions within diocesan boundaries.

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<th>SACRAMENTARY = Roman Missal, second typical edition (1985)</th>
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<td><strong>ENTRANCE SONG</strong></td>
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<td>After the people have assembled, the priest and the ministers go to the altar while the entrance song is being sung.</td>
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<td>When the priest comes to the altar, he makes the customary reverence with the ministers, kisses the altar and (if incense is used) incenses it. Then, with the ministers, he goes to the chair.</td>
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<td><strong>GIRM for RM, 3rd (USA, 2010)</strong></td>
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| General Instruction of the Roman Missal etc.  
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<th><strong>Introduction to the Order of Mass (2003)</strong></th>
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<th><strong>Sing to the Lord (2007)</strong></th>
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**The Entrance**

47. When the people are gathered, and as the Priest enters with the Deacon and ministers, the Entrance Chant begins. Its purpose is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical time or festivity, and accompany the procession of the Priest and ministers.

48. This chant is sung alternately by the choir and the people or similarly by a cantor and the people, or entirely by the people, or by the choir alone. In the Dioceses of the United States of America, there are four options for the Entrance Chant: (1) the antiphon from the Missal or the antiphon with its Psalm from the Graduale Romanum, as set to music there or in another setting; (2) the antiphon and Psalm of the Graduale Simplex for the liturgical time; (3) a chant from another collection of Psalms and antiphons, approved by the Conference of Bishops or the Diocesan Bishop, including Psalms arranged in responsorial or metrical forms; (4) another liturgical chant that is suited

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**Entrance Procession**

67. Worship begins with the opening song and procession, which help to create an ambience of solemnity, a sense of oneness in Christ, and an awareness of the mystery being unfolded.  
- The opening song should be one that everyone is able to join in singing to some degree. It may consist of any of the following: an antiphon and psalm from the Roman Missal as set to music by the Roman Gradual or another musical setting; the seasonal antiphon and psalm of the Simple Gradual; a song from another collection of psalms and antiphons approved by the USCCB or the diocesan Bishop, including psalms arranged in responsorial or metrical forms; or a suitable liturgical song chosen in accordance with GIRM, paragraph no. 47. When no singing is possible, the recommended antiphon may appropriately be used by incorporating it into the introductory remarks that may follow the greeting.  
- A procession of the priest celebrant and the other ministers through the congregation expresses visible the unity and fullness of the

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143. Care must be taken in the treatment of the texts of psalms, hymns, and songs in the Liturgy. Verses and stanzas should not be omitted arbitrarily in ways that risk distorting their content. While not all musical pieces require that all verses or stanzas be sung, verses should be omitted only if the text to be sung forms a coherent whole.

144. The text and music for the Entrance song may be drawn from a number of sources.

a. The singing of an antiphon and psalm during the entrance procession has been a
to the sacred action, the day, or the time of year, similarly approved by the Conference of Bishops or the Diocesan Bishop.

If there is no singing at the Entrance, the antiphon given in the Missal is recited either by the faithful, or by some of them, or by a reader; otherwise, it is recited by the Priest himself, who may even adapt it as an introductory explanation (cf. no. 31).

- Depending on the occasion, the procession is led by servers carrying the censer with burning incense, the cross, and two candles. They are followed by acolytes and other liturgical ministers, then the deacon or lector carrying the Book of the Gospels, if it is to be used. Concelebrants, the deacon of the Mass, and the priest celebrant then follow. If the Book of the Gospels has been carried, it is placed on the altar upon arrival in the sanctuary.

68. The altar is an abiding symbol of Christ and the center of the Eucharistic action.  
- The priest and deacon, together with concelebrants and other ministers in the procession, bow to the altar on arrival as a sign of reverence. If a tabernacle containing the blessed sacrament is behind or near the altar they genuflect. However, those who are carrying a liturgical object (for example, a cross, book, or candle) do not genuflect. Afterward, the priest, deacon, and any concelebrants make an additional reverence to the altar with a kiss.  
- On more solemn occasions this reverence may be enhanced by the use of incense.  
- After the procession and the reverencing of the altar, the priest and deacon proceed to the chair. From there the priest greets the people and leads the opening rite.

109 GIRM, no. 47.
110 [quotes all of GIRM, no. 48]

b. Other hymns and songs may also be sung at the Entrance, providing that they are in keeping with the purpose of the Entrance chant or song. The texts of antiphons, psalms, hymns, and songs for the Liturgy must have been approved either by the United States Conference of Catholic Bishops or by the local diocesan bishop.