

## The Chants Between the Readings

After the reading comes the responsorial psalm..... an integral part of the liturgy of the word.....

The psalmist or cantor of the psalm sings the verses of the psalm at the lectern or other suitable place. The people remain seated and listen, but also as a rule take part by singing the response .....

As the season requires the Alleluia or another chant (during Lent) follows the second reading.

General Instruction of the Roman Missal nn. 36 – 40

The musical tradition of the universal church .... as sacred song closely bound to the text..... forms an integral part of the solemn liturgy.

Constitution on the Liturgy n.112

Among the many signs and symbols used by the Church to celebrate its faith, music is of preeminent importance. As sacred song united to words it forms a necessary or integral part of the solemn liturgy.

In addition to expressing texts, music can also unveil a dimension of meaning and feeling, a communication of ideas and intuitions which words alone cannot yield. This dimension is integral to the human personality and to growth in faith. IT CANNOT BE IGNORED IF THE SIGNS OF WORSHIP ARE TO SPEAK TO THE WHOLE PERSON. (Capitals CDS.)

To determine the value of a given musical element in a liturgical celebration a threefold judgment must be made: musical, liturgical, and pastoral.

Music in Catholic worship nn.23–25

The Acclamations (gospel acclamation, doxology after the Lord's Prayer, and Eucharistic acclamations - Memorial acclamation and the Solemn Amen – are the preeminent sung prayers of the Eucharistic liturgy. Singing these acclamations makes their prayer all the more effective. They should therefore, be sung, even at weekday celebrations of the Eucharist. The Gospel Acclamation, moreover, must always be sung.

Liturgical Music Today n.17

The Alleluia or the verse before the Gospel must be sung and during it all stand. It is not to be sung only by the Cantor who intones it or by the choir, but by the whole assembly together.

Lectionary For Mass: Introduction n.23

.... Sacred music will be the more holy the more closely it is joined to the liturgical rite, whether by adding delight to prayer, fostering oneness of spirit, or investing the rites with greater solemnity.

A liturgical service takes on a nobler aspect when the rites are celebrated with singing, the sacred ministers take their parts in them, and the faithful actively participate.

Constitution on the Liturgy nn.112-113

"Let the message of Christ, in all its richness, find a home with you. Teach each other and advise each other, in all wisdom. With gratitude in your hearts sing psalms and hymns and inspired songs to God".

Colossians 3:16

Sing the words and tunes of the psalms and hymns when you are together, and go on singing and chanting to the Lord in your hearts, so that always and everywhere you are giving thanks to God who is our Father in the name of our Lord Jesus Christ.

Ephesians 5:19–20

HEBREW "Tehillim" = songs of praise

GREEK "Psalmoi" = songs to be sung to the psaltery

"Whoever sings a psalm opens his heart to those emotions which inspired the psalm, each according to its literary type, whether it be a psalm of lament, confidence, thanksgiving or any other type designated by exegetes.....the psalms express the pain and hope, misery and confidence of people of any age and land, and especially sing of faith in God, his revelation and his redemption.

General Instruction on the Liturgy of the Hours. nn.106–107

"I will sing and make music for the Lord". Ps. 27

"In the celebration of Mass the Biblical Readings with their accompanying scriptural chants may NOT be omitted, shortened, or, worse still, replaced by non biblical readings.....

Lectionary Introduction n.12

The Responsorial psalm .... has great liturgical and pastoral significance because it is an 'integral part of the liturgy of the word'. Accordingly, the people must be continually instructed on the way to perceive the word of God speaking in the psalms and to turn these psalms into the prayer of the Church.

..... the Responsorial psalm should be sung.

. . . . .The singing of the psalm..... is a great help toward understanding and meditating on the psalm's spiritual meaning.

Lectionary Introduction nn.19–21

The Responsorial Psalm presents a listening to the word of God in the singing of the verses by the Cantor or Psalmist and at the same time, a response to that listening in the sung prayerful response. To alter this structure to a paraphrase in the shape of a metrical hymn does not present the same opportunity and also restricts the contrast in the various types of response available to the Assembly by adding another hymn. We should not try to improve on the Church's basic structure, though we can always endeavour to improve our rendition of the psalm.