



DIOCESE OF SIOUX CITY

Celebration of the Sacrament of Confirmation within Mass *Preparation Guidelines*

AN IMPORTANT NOTE REGARDING PARISH SECURITY FOR EPISCOPAL LITURGIES

It is recommended, especially for larger confirmation groups, that the local parish conduct a security assessment and formulate a plan to handle potential security issues during the bishop's visit. Depending on the situation, consideration should be given to hiring off-duty law enforcement officers as needed.

For the Mass:

- ❖ The bishop is happy to meet with those to be confirmed five to ten minutes prior to the procession. This isn't necessary, but it may put those who are nervous at ease.
- ❖ The readings should always come from the Mass of the Day. This includes the Responsorial Psalm. The text, including the **response and verses**, should conform to the Lectionary. On Sundays and Solemnities, the appropriate prayers are used. On other days, the prayers **For the Conferral of Confirmation** from the Roman Missal will be used.
- ❖ The bishop will bring his own vestments. If Confirmation occurs during Ordinary Time, the Bishop will normally wear red vestments. If Confirmation occurs on major feasts or solemnities, he will usually wear white or gold.
 - All concelebrating priests, if at all possible, should wear a stole and chasuble. If there are not enough chasubles, at least the pastor should wear a chasuble.
 - Deacons that assist at the Mass should wear dalmatics if they are available.
- ❖ At least four altar servers are required. They should be at the church thirty minutes before Mass for necessary instructions.
 - If there are any seminarians present, they should assist in serving the Mass and be present in the sanctuary vested in cassock and surplice.
- ❖ If there is a deacon assigned to the parish, the deacon should proclaim the Gospel, read the Intercessions, assist the bishop at the altar, and serve as a minister of Holy Communion.
- ❖ The candidates must be seated 10 minutes before the main procession begins to allow for silence before the entrance of ministers.
- ❖ The Knights of Columbus are always welcome at Masses celebrated by the bishop. They should be first in the procession.
- ❖ Incense is not normally used at Confirmation Masses.

Confirmation Mass Preparation Guidelines

- ❖ Since the Confirmation Mass has a renewal of baptismal promises, it is best not to use the Rite for the Blessing and Sprinkling of Holy Water.
- ❖ The Gloria is sung/recited at all Ritual Masses for Confirmation, on Sundays, Feasts and Solemnities, except during Advent and Lent.
- ❖ A deacon or priest who reads the Gospel receives a blessing from the bishop before the proclamation of the Gospel.
 - If the Book of Gospels is used, the one proclaiming the Gospel does not reverence it with a kiss, but brings it to the bishop who reverences it and blesses the people with it.
 - If the Lectionary is used, he does not bring it to the bishop.
- ❖ Please use the Intercessions (Universal Prayer) from the Rite of Confirmation.
 - If no deacon is present, the Universal Prayer should be read by one member of the laity.
- ❖ Please have a hand-held/portable microphone available for the bishop to use during the homily.

During the Rite of Confirmation:

- ❖ There is to be NO singing or instrumental music during the anointing.
- ❖ Each candidate should have his/her individual sponsor. The sponsor may be either male/female, irrespective of the gender of the one being confirmed. According to the Code of Canon Law, the sponsor is to meet the same requirements as the sponsors for baptism (*CIC 894*).
- ❖ The confirmation name for each individual should be that of a Catholic Saint or Blessed and be printed clearly in bold letters on a sturdy name tag and attached to the candidate's clothing, so that the bishop can easily read it.
- ❖ If the number of candidates is greater than 20, they should be presented to the bishop as a group, rather than individually.
- ❖ Please arrange to have those to be confirmed seated together, with the sponsors seated separately, either in the back of the entire class or to the side.
- ❖ Please have water, lemon, and sliced bread for the bishop to remove the Sacred Chrism from his hands following the anointing.

Offertory Procession

- ❖ The bishop will receive the gifts at the chair.
- ❖ At the preparation of the gifts, the deacon (if present), with the help of the servers prepares the altar.

Liturgy of the Eucharist/Rite of Communion

- ❖ If more than one paten/ciborium is to be used to distribute the Eucharist, hosts should be placed in the additional patens/ciboria BEFORE Mass, so as to avoid dropping the hosts when transferring them after they have been consecrated.
- ❖ **Communion at the Mass of Confirmation will be distributed under one form, the Body of Christ.**
- ❖ Extraordinary Ministers of Holy Communion should only be used if there are not enough Ordinary Ministers.
- ❖ The vessels should be purified at the altar by a priest. A deacon or instituted acolyte may purify the vessels at the credence table.
- ❖ When the Bishop is finished distributing Holy Communion, the servers should bring the water to him so he can wash his hands.
- ❖ At the end of Mass, those that were confirmed (not the sponsors) follow the bishop down the aisle of the church in the liturgical procession.

Other Notes:

- ❖ No group photos are to be taken in the church after confirmation. The noise and commotion are disrespectful to the Blessed Sacrament. Photos should take place in another location. The bishop will be available after Mass for individual or group photos and is happy to remain at the reception as long as necessary to have photos taken.
- ❖ No stoles may be worn by or given to those Confirmed. The stole is the sign of the ordained. Confirmandi should wear proper Sunday attire.

DIOCESE OF SIOUX CITY
OFFICE OF WORSHIP



DIOCESAN
MUSIC GUIDELINES

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INTRODUCTION

Saint Augustine says, “Singing is for the one who loves.” When the people of God gather for the celebration of the Mass it is an expression of the love that Saint Augustine mentions. In the celebration of the Mass, the sacrifice of Christ is represented for us in an unbloody manner. That sacrifice shows us just how much God loves us. The Mass is our opportunity to show our love and gratitude back to God for the gift of our salvation. All of our music at Mass must be directed to this end and everything that we do during the celebration of Mass must draw out this fundamental purpose of the Mass itself.

THE BASIC PRINCIPLES

This document is intended to serve as a guide in liturgical and sacred music for the Diocese of Sioux City. First and foremost, the basic guiding rules and principles can be found in the *General Instruction of the Roman Missal* and in *Sing to the Lord: Music in Divine Worship* from the United States Conference of Catholic Bishops.

All music at Masses should have words of praise to God or are primarily made up of scriptural quotes. Music that focuses primarily on the congregation, rather than on worship of God, even included in Catholic hymnals, is not appropriate for any Mass.

We must also be careful that the music we use conforms to the theology of the Church and the faith that we profess. The Church has long taught, *Lex Orandi, Lex Credendi* (the law of prayer is the law of belief). In other words, the words that we pray and sing during the Mass reflect our belief. *Sing to the Lord: Music in Divine Worship* states, “Liturgical songs must never be permitted to make statements about faith which is untrue.” Those responsible for music in the liturgy must be ever diligent to transmit the faith of the Church in a clear and correct manner. The music minister must be one who is catechized, who knows and understands the faith, and who proclaims this faith in music. *Sing to the Lord* also states, “to be suitable for use in the Liturgy, a sung text must not only be doctrinally correct, but must in itself be an expression of the Catholic faith.”

We must always remember that the music we use at Mass must always express and show forth the meaning of the Mass itself, for the glory of God and the sanctification of the faithful. As Bishop Nickless so eloquently said, “Our liturgy should radiate true beauty, reflecting the beauty of God Himself and what he does for us in Christ Jesus” (*Ecclesia Semper Reformanda*).

THE INTRODUCTORY RITES

The first part of the Mass consists of rites that “have the character of a beginning, introduction, and preparation (GIRM 46). They include the Entrance chant (*introit*), the reverencing of the altar, a greeting of the people, an Act of Penitence and the *Kyrie* (or the Sprinkling Rite), Glory to God and Collect. These rites are designed “to ensure that the faithful who come together as one establish communion and dispose themselves to listen properly to God’s word and to celebrate the Eucharist worthily.” (GIRM 46).

The Entrance Chant

The text and music for the Entrance chant may be drawn from a number of sources:

1. The antiphon and psalm from the *Graduale Romanum*
2. The seasonal antiphon from the *Graduale Simplex*
3. A song from another collection of psalms and antiphons (approved by the conference of bishops or the diocesan bishop)
4. A suitable liturgical song similarly approved by the conference of bishops or the diocesan bishop

In accord with an uninterrupted history of nearly five centuries, nothing prevents the use of some congregational hymns coming from other Christian traditions, provided that their texts are in conformity with Catholic teaching and they are appropriate to the Catholic Liturgy. (STTL/MDW 115d)

The Act of Penitence

After the greeting, the Act of Penitence follows as the entire assembly prays a formula of general confession.

The ancient invocation *Kyrie eleison* is a “chant by which the faithful acclaim the Lord and implore his mercy.” (GIRM 52) If the *Kyrie* is not included in the Act of Penitence, it is sung or said immediately afterwards. It is usually sung in dialogue by the entire liturgical assembly with the choir or cantor.

The Blessing and Sprinkling of Water

“On Sundays, especially in the season of Easter, in place of the customary Act of Penitence, from time to time the blessing and sprinkling of water to recall Baptism may take place.” (GIRM 51) The song accompanying the sprinkling with blessed water should have an explicitly baptismal character. Note that this is **not** a part of the Glory to God. These are two separate liturgical acts and should not be combined into one so as to confuse the Lord’s mercy with the ancient hymn of praise.

The Gloria

“The *Gloria* is a very ancient and venerable hymn in which the Church, gathered together in the Holy Spirit, glorifies and entreats God the Father and the Lamb. The text of this hymn **may not be replaced by any other text.** It is sung or said on Sundays outside the seasons of Advent and Lent, on solemnities and feasts, and at special celebrations of a more solemn character.” (GIRM 53)

The *Gloria* is sung by all, by the people alternately with the choir or cantor, or by the choir alone. If not sung, it is recited.

The *Gloria* may not be moved to a different part of the Mass than the one assigned to it by the *Roman Missal*. It may not, for example, be used in place of the Entrance chant, or during the sprinkling with blessed water. (STTL/MDW 150)

THE LITURGY OF THE WORD

The Liturgy of the Word consists of readings and responses from Sacred Scripture. In receiving the Word of God with their hearts and minds, and in responding to it in song, “the people make God’s Word their own.” (GIRM 55)

While the readings are normally read in a clear, audible, and intelligent way, they may also be sung. This singing, however, must serve to bring out the sense of the words, not obscure them.

The Responsorial Psalm

The Responsorial Psalm follows the first reading. Because it is an integral part of the Liturgy of the Word, and is in effect a reading from Sacred Scripture, it has great liturgical and pastoral significance. Corresponding to the reading that follows it, the Responsorial Psalm is intended to foster meditation on the Word of God. Its musical setting should aid in this, being careful to not overshadow the other readings. (Lectionary for mass, no. 19)

As a rule the Responsorial Psalm should be sung. Preferably the Psalm is sung responsorial form: “the psalmist, or cantor of the psalm, sings the psalm verses and the whole congregation joins in by singing the response.” (Lectionary for Mass, no. 20)

In the Diocese of Sioux City, it is the norm for the proper Responsorial Psalm from the *Lectionary for Mass* to be used. Only musical settings of psalm texts taken directly from the *Lectionary for Mass* may be used at this place in the liturgy. Songs or hymns, or collections of psalms that paraphrase the psalm text, may not be used in place of the proper text. These collections of psalms may be used at other times in the liturgy (the communion chant, at the offertory, etc.). This is true for all Masses, including weddings and funerals.

The Gospel Acclamation

In the Gospel Acclamation, the assembled faithful welcome “the Lord who is about to speak to them.” (Lectionary for Mass, no. 23) During most of the church year, the *Alleluia* with the proper verse serves as the Gospel Acclamation. During the season of Lent, alternate acclamations with their proper verse are used. The Gospel Acclamation may be omitted when it is not sung.

The Sequence

The Sequence is a liturgical hymn that is **sung** before the Gospel Acclamation on certain days. On Easter Sunday (*Victimae paschali laudes*) and Pentecost Day (*Veni Sancte Spiritus*), the Sequence is required. (GIRM, no. 64) The sequence is optional on the Solemnity of the Most Holy Body and Blood of the Lord (*Lauda Sion*) and Our Lady of Sorrows (*Stabat Mater*).

The Sequence may be sung by all together, or in alternation between the congregation and choir/cantor, or by the choir/cantor alone.

THE LITURGY OF THE EUCHARIST

The Liturgy of the Eucharist is made up of three main parts: the Preparation of the Gifts, the Eucharistic Prayer, and the Communion Rite.

The Preparation of the Gifts

After the altar has been prepared, gifts of bread and wine are brought to the priest or deacon by members of the assembly. This procession is accompanied by an Offertory chant or song (GIRM nos. 37b, 111), which continues at least until the gifts have been placed on the altar. The norms on the manner of singing are the same as for the Entrance chant (*Graduale Romanum*, *Graduale Simplex*, another collection of antiphons and psalms, or a suitable liturgical song). Instrumental music is also appropriate (STTL/MDW 174).

The Eucharistic Prayer

The people take part in the Eucharistic Prayer by listening attentively to the words sung or spoken by the priest and joining their hearts and minds to the actions of the prayer. Their voices should be joined together in the acclamations which include the *Sanctus*, the *Myterium Fidei* (the Mystery of Faith), and the *Amen*. These acclamations should be sung, especially on Sundays and solemnities. (GIRM 40)

The texts for these acclamations must come directly from the translation in the Roman Missal. The music should not distract from the liturgical act. Elongated introductions or codas, as well as repeats *ad nauseum* are to be avoided.

While the priest proclaims the Eucharistic Prayer there should be no other prayers or singing, and the organ or other musical instruments should be silent, except for the people's acclamations. (Congregation for Divine Worship and the Discipline of the Sacraments, *Redemptionis Sacramentum*, no. 53)

The Communion Rite

The high point of the Communion Rite is the reception of Holy Communion. This is preceded by rites that prepare the faithful to receive the Lord's Body and Blood as spiritual food. (GIRM 155)

The Lord's Prayer and Sign of Peace are followed by the Breaking of the Bread, "which gave the entire Eucharistic Action its name in apostolic times and which signifies that the many faithful are made one body by receiving Communion from the one Bread of Life which is Christ, who died and rose for the salvation of the world. (GIRM no. 83) This fraction rite, accompanied by the *Agnus Dei* chant, is followed by the *Ecce Agnus Dei* and the reception of Holy Communion. The Communion rite concludes with the Prayer after Communion.

The *Agnus Dei* accompanies the Fraction Rite. It is, as a rule, sung by the choir or cantor with the congregation responding, or it is, at the least, recited aloud. No other Christological invocations may be substituted for the text *Lamb of God*. This is a change made after STTL/MDW was first promulgated.

The Communion Chant

"While the priest is receiving the Sacrament, the communion chant is begun. Its purpose is to express the communicants' union in spirit by means of unity of their voices, to show joy of heart, and to highlight more clearly the communitarian nature of the procession to receive Communion. The singing begins immediately and continues for as long as the Sacrament is being administered to the faithful." (GIRM 86)

The Communion chant is sung by the people with choir or cantor, or by the choir alone (notice it doesn't say the cantor alone). Because the Communion chant expresses the unity of those processing and receiving the Holy Sacrament, communal singing is commendable. The singing of the people should be preeminent.

Accommodation should be made for musicians who wish to receive the Sacrament as well, but the chant should begin as the priest receives.

Careful attention must be paid to the selection of the chant/song during this important sacramental moment. One should "look for texts that have themes of joy, wonder, unity, gratitude, and praise." (STL 193). The text of the communion chant need not specifically reference the Sacrament, as following the ancient Roman tradition, the Communion song might reflect themes of the Gospel reading of the day (STL 191). Above all, songs or chants must clearly radiate a solid Catholic theology. There are four options for the Communion chant:

1. The antiphon with its psalm from the *Graduale Romanum*
2. A seasonal antiphon from the *Graduale Simplex*
3. A psalm from another collection of psalms and antiphons.
4. Another suitable liturgical song.

When the Communion procession is lengthy, more than one piece of music might be desirable. In this case, another congregational song or a piece for choir alone is suitable.

Song after Communion

When the distribution of Communion is finished, the priest and faithful spend time praying privately. If desired, a psalm or other canticle of praise may be sung *by the entire assembly*. (GIRM 88) The song after communion should focus the assembly on the mystery of the Holy Communion in which it participates. It should **never** draw undue attention to the choir or other musicians. (STTL/MDW 196) The practice of a post-communion “song of meditation” sung by either the choir or a soloist is therefore not allowed for in the mass, including school masses, weddings, or funerals.

THE CONCLUDING RITES

Especially on Sundays and other solemn occasions, the blessing may be sung by the priest with the assembly singing the Amen, and the dismissal sung by the deacon or priest with the assembly singing *Thanks be to God*.

Although it is not necessary to sing a recessional hymn (GIRM 90), when it is the custom, all may join in a hymn or suitable liturgical song after the dismissal. Other options include a choral or instrumental piece or, particularly during Lent, silence. (STTL/MDW 199).

MUSIC AT FUNERALS AND WEDDINGS

Music at Funerals

Sacred music has an integral role in the funeral rite, since it can console and uplift while at the same time unite the assembly in faith and love. Music at funerals should express the Paschal Mystery and the Christian’s share in it. Since music can evoke strong feelings, it should be chosen with care. It should console the participants and help to create in them a spirit of hope in Christ’s victory over death and in the Christian’s share in that victory.

Secular music, even though it may reflect on the background, character, interests, or personal preferences of the deceased or mourners, is **not appropriate for the Sacred Liturgy**. Music should never be used to memorialize the deceased, but rather to give praise to the Lord, whose Paschal Sacrifice has freed us from the bonds of death.

The psalms are to be given pride of place in the funeral rites because “they powerfully express the suffering and pain, the hope and trust of people of every age and culture. Above all the psalms sing faith in God, of revelation and redemption.” (Order of Christian Funerals, no. 25)

Music at Weddings

The preparation of the Liturgy must concern not only those involved but also the norms of the ritual itself. The marriage Liturgy presents particular challenges and opportunities to planners. Both

musicians and pastors should make every effort to assist couples to understand and share in the planning of their marriage Liturgy.

Oftentimes the only music familiar to the couple is not necessarily suitable to the sacrament, the pastor and musician will make an effort to demonstrate a wide range of music appropriate to the Liturgy. Secular music (or even music from other Christian traditions), even though it may emphasize the love of the spouses for one another, is **not appropriate** for the Sacred Liturgy.

Vocalists may sing alone during the Preparation of the Gifts or during certain devotional aspects of the liturgy (prayers and flowers to the BVM for example). Soloists should not usurp parts of the Mass designated for congregational participation (the Lord's Prayer is an example of this abuse).

These guidelines are considered normative for the Diocese of Sioux City. Given from the Chancery Office, and approved by the Most Reverend R. Walker Nickless, Bishop of Sioux City on September 23, 2014.

Additional Music Notes

Celebration of the Sacrament of Confirmation within Mass

- ❖ All music at Masses celebrated by Bishop Keehner should have words of praise to God or are primarily made up of scriptural quotes. Music that focuses primarily on the congregation, rather than on worship of God, even included in Catholic hymnals, is not appropriate for Mass.
- ❖ Musical settings of the Ordinary of Mass (Kyrie, Gloria, Credo, Sanctus, Mysterium Fide, and the Angus Dei) must be musical settings with the exact text as found in the Third Edition of the Roman Missal. No additions, modification, or omissions may be used.
 - Only the various musical settings of the Mass approved on the list from the Office of Worship are to be selected:
 - ICEL Setting as found in the Roman Missal
 - Mass of Wisdom
 - Missa Simplex
 - Mass of Our Lady
 - Heritage Mass
 - Mass of Renewal
 - Mass of St. Francis Cabrini
 - A Community Mass
 - Mass of Creation
 - Missa Una Sante Fe
- ❖ The Responsorial Psalm should be the psalm of the day, which can be found in the lectionary or the Ordo. If you are having trouble finding a musical setting of the correct text, please contact the Office of Worship.
- ❖ There should never be any sort of music played in the background of the Eucharistic Prayer.
- ❖ No other invocations are permitted during the Angus Dei (Bread of Life, Prince of Peace, etc.). Only the exact text from the Roman Missal may be used. The text, "Lamb of God" may be repeated as often as necessary.

The Universal Prayer

for Celebration of the Sacrament of Confirmation within Mass

The Universal Prayer follows in this or a similar form determined by the competent authority.

Bishop:

My dear brothers and sisters, let us humbly pray to God the almighty Father And be of one mind in our prayer, just as faith, hope and charity, which proceed from his Holy Spirit, are one.

Deacon or minister:

For these his servants, whom the gift of the Holy Spirit has confirmed: that, planted in faith and grounded in love, they may bear witness to Christ the Lord by their way of life, let us pray to the Lord.

R. Lord, we ask you, hear our prayer.

Deacon or minister:

For their parents and sponsors: that by word and example they may continue to encourage those whom they have sponsored in the faith to follow in the footsteps of Christ, let us pray to the Lord.

R. Lord, we ask you, hear our prayer.

Deacon or minister:

For the holy Church of God together with **Leo our Pope, **John**, our Bishop, and all the Bishops: that, gathered by the Holy Spirit, the Church may grow and increase in unity of faith and love until the coming of the Lord, let us pray to the Lord.**

R. Lord, we ask you, hear our prayer.

Deacon or minister:

For the whole world: that all people, who have one Maker and Father, may acknowledge one another as brothers and sisters, without discrimination of race or nation, and with sincere hearts seek the Kingdom of God, which is peace and joy in the Holy Spirit, let us pray to the Lord.

R. Lord, we ask you, hear our prayer.

Deacon or minister:

For those among us, especially those newly confirmed, who are called to the priesthood or consecrated life. That they will be given wisdom to know God's will for them and the courage to accept the Lord's call, let us pray to the Lord.

R. Lord, we ask you, hear our prayer.

Bishop:

**O God, who gave the Holy Spirit to your Apostles
And willed that through them and their successors
The same Spirit be handed o to the rest of the faithful,
Listen favorably to our prayer,
And grant that your divine grace,
Which was at work when the Gospel was
 First proclaimed,
May now spread through the hearts of those
 Who believe in you.
Through Christ our Lord.**

R. Amen.

ORACION DE LOS FIELES

Sigue la oración universal o de los fieles, para la cual se puede usar la siguiente fórmula u otra adecuada:

El obispo:

Queridos hermanos, oremos a Dios Padre Todopoderoso, unidos en la misma fe, en la misma esperanza, en la misma caridad, que proceden del Espíritu Santo.

El diácono o ministro:

Por estos hijos de Dios, que han sido confirmados por el Espíritu Santo, para que, arraigados en la fe y fundamentados en la caridad, den verdadero testimonio de Cristo, Roguemos al Señor.

R. Te rogamos, óyenos.

El diácono o ministro:

Por sus padres y padrinos, responsables de su fe, para que, con su palabra y ejemplo, los ayuden a seguir fielmente a Cristo, roguemos al Señor.

R. Te rogamos, óyenos.

El diácono o ministro:

Por la santa Iglesia de Dios, congregada por el Espíritu Santo en la unidad de la fe y de la caridad, para que, en comunión con nuestro Santo Padre el Papa **Leo**, con nuestro obispo **John**, y con todos los obispos del mundo, crezca y se difunda entre todos los pueblos, roguemos al Señor.

R. Te rogamos, óyenos.

El diácono o ministro:

Por los hombres del mundo entero, que tienen un solo Creador y Padre, para que se reconozcan como hermanos y, sin discriminación de raza o de nación, busquen, con sincero corazón, el reino de Dios, que es paz y gozo en el Espíritu Santo, roguemos al Señor.

R. Te rogamos, óyenos.

El diácono o ministro:

Para aquellos entre nosotros, especialmente los recién confirmados, que son llamados al sacerdocio o a la vida consagrada. Para que se les conceda sabiduría, en reconocer la voluntad de Dios para ellos y el valor, para aceptar la llamada del Señor, roguemos al Señor.

R. Te rogamos, óyenos.

El Obispo:

Dios y Padre nuestro, que diste el Espíritu Santo a los Apóstoles y estableciste que, por medio de ellos y sus sucesores, ese mismo Espíritu se transmitiera a todos los fieles, escucha benévolo nuestra oración para que aquello que obro tu favor en los comienzos mismos de la predicación evangélica, ahora también lo difunda por medio de los corazones de los creyentes, por Jesucristo, nuestro Señor.

R. Amen.