



Review of Parish Liturgy and the General Instruction of the Roman Missal

How does the liturgy in our parish resonate with the instruction in The General Instruction of the Roman Missal—Final Text with Application for Australia?

Resource: [The General Instruction of the Roman Missal - Final Text with Application for Australia](#)
St Pauls Publications, Australia.

Liturgy of the Word	
Parts of the Mass	Notes
Liturgy of the Word GIRM # 55	
<p>55. The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. As for the Homily, the Profession of Faith and the Universal Prayer, they develop and conclude it. For in the readings, as explained by the Homily, God speaks to his people, opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through his word in the midst of the faithful.</p> <p>By silence and by singing, the people make this divine word their own, and affirm their adherence to it by means of the Profession of Faith; finally, having been nourished by the divine word, the people pour out their petitions by means of the Universal Prayer for the needs of the whole Church and for the salvation of the whole world.</p>	

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Liturgy of the Word	
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Silence GIRM # 56	
<p>56. The Liturgy of the Word is to be celebrated in such a way as to favour meditation, and so any kind of haste such as hinders recollection is clearly to be avoided. In the course of it, brief periods of silence are also appropriate, accommodated to the assembled congregation; by means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the First and Second Reading, and lastly at the conclusion of the Homily.</p>	
The Biblical Readings GIRM # 57 - 58	
<p>57. In the readings, the table of God's Word is spread before the faithful, and the treasures of the Bible are opened to them.⁶¹ Hence, it is preferable that the arrangement of the biblical readings be maintained, for by them the unity of both Testaments and of salvation history is brought out. Nor is it lawful to replace the readings and Responsorial Psalm, which contain the Word of God, with other, nonbiblical texts.</p> <p>58. In the celebration of the Mass with the people, the readings are always read from the ambo.</p>	

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GIRM # 59 - 60	
<p>59. The function of proclaiming the readings is by tradition not presidential but ministerial. Therefore the readings are to be read by a reader, but the Gospel by the Deacon or, in his absence, by another Priest. If, however, a Deacon or another Priest is not present, the Priest Celebrant himself should read the Gospel, and moreover, if no other suitable reader is present, the Priest Celebrant should also proclaim the other readings as well. After each reading, whoever reads it pronounces the acclamation, and by means of the reply the assembled people give honour to the Word of God that they have received in faith and with gratitude.</p> <p>60. The reading of the Gospel constitutes the high point of the Liturgy of the Word. The Liturgy itself teaches the great reverence that is to be shown to this reading by setting it off from the other readings with special marks of honour, by the fact of which minister is appointed to proclaim it and by the blessing or prayer with which he prepares himself; and also by the fact that through their acclamations the faithful acknowledge and confess that Christ is present and is speaking to them and stand as they listen to the reading; and by the mere fact of the marks of reverence that are given to the Book of the Gospels.</p>	

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The Responsorial Psalm GIRM # 61	
<p>61. After the First Reading follows the Responsorial Psalm, which is an integral part of the Liturgy of the Word and which has great liturgical and pastoral importance, since it fosters meditation on the Word of God. The Responsorial Psalm should correspond to each reading and should usually be taken from the Lectionary. It is preferable for the Responsorial Psalm to be sung, at least as far as the people's response is concerned. Hence the psalmist, or cantor of the Psalm, sings the Psalm verses at the ambo or another suitable place, while the whole congregation sits and listens, normally taking part by means of the response, except when the Psalm is sung straight through, that is, without a response. However, in order that the people may be able to sing the Psalm response more easily, texts of some responses and Psalms have been chosen for the different times of the year or for the different categories of Saints. These may be used instead of the text corresponding to the reading whenever the Psalm is sung. If the Psalm cannot be sung, then it should be recited in a way that is particularly suited to fostering meditation on the Word of God.</p> <p>Instead of the Psalm assigned in the Lectionary, there may be sung either the Responsorial Gradual from the <i>Graduale Romanum</i>, or the Responsorial Psalm or the Alleluia Psalm from the <i>Graduale Simplex</i>, as described in these books.</p>	

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The Acclamation before the Gospel GIRM # 62 - 64	
<p>62. After the reading that immediately precedes the Gospel, the Alleluia or another chant laid down by the rubrics is sung, as the liturgical time requires. An acclamation of this kind constitutes a rite or act in itself, by which the gathering of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and profess their faith by means of the chant. It is sung by everybody, standing, and is led by the choir or a cantor, being repeated as the case requires.</p> <p>The verse, on the other hand, is sung either by the choir or by a cantor.</p> <p>a) The Alleluia is sung in every time of year other than Lent. The verses are taken from the Lectionary or the Graduale.</p> <p>b) During Lent, instead of the Alleluia, the Verse before the Gospel as given in the Lectionary is sung. It is also possible to sing another Psalm or Tract, as found in the Graduale.</p> <p>63. When there is only one reading before the Gospel:</p> <p>a) during a time of year when the Alleluia is prescribed, either an Alleluia Psalm or the Responsorial Psalm followed by the Alleluia with its verse may be used;</p> <p>b) during a time of year when the Alleluia is not foreseen, either the Psalm and the Verse before the Gospel or the Psalm alone may be used;</p> <p>c) the Alleluia or the Verse before the Gospel, if not sung, may be omitted.</p> <p>64. The Sequence which, except on Easter Sunday and on Pentecost Day, is optional, is sung before the Alleluia.</p>	

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The Homily # 65 - 66	
<p>65. The Homily is part of the Liturgy and is highly recommended,⁶³ for it is necessary for the nurturing of the Christian life. It should be an explanation of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners.</p> <p>66. The Homily should ordinarily be given by the Priest Celebrant himself or be entrusted by him to a concelebrating Priest, or from time to time and, if appropriate, to the Deacon, but never to a lay person.⁶⁵ In particular cases and for a just cause, the Homily may even be given by a Bishop or a Priest who is present at the celebration but cannot concelebrate.</p> <p>On Sundays and Holydays of Obligation there is to be a Homily at every Mass that is celebrated with the people attending and it may not be omitted without a grave reason. On other days it is recommended, especially on the weekdays of Advent, Lent and Easter Time, as well as on other festive days and occasions when the people come to church in greater numbers.</p> <p>It is appropriate for a brief period of silence to be observed after the Homily.</p>	

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The Profession of Faith # 67 - 68	
<p>67. The purpose of the Symbol or Profession of Faith or Creed, is that the whole gathered people may respond to the Word of God proclaimed in the readings taken from Sacred Scripture and explained in the Homily and that they may also honour and confess the great mysteries of the faith by pronouncing the rule of faith in a formula approved for liturgical use and before the celebration of these mysteries in the Eucharist begins.</p> <p>68. The Creed is to be sung or said by the Priest together with the people on Sundays and Solemnities. It may be said also at particular celebrations of a more solemn character. If it is sung, it is intoned by the Priest or, if appropriate, by a cantor or by the choir. It is then sung either by everybody together or by the people alternating with the choir. If it is not sung, it is to be recited by everybody together or by two choirs responding one to the other.</p>	

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The Universal Prayer GIRM # 69 -71	
<p>69. In the Universal Prayer or Prayer of the Faithful, the people respond in some sense to the Word of God which they have received in faith and, exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all. It is desirable that there usually be such a form of prayer in Masses celebrated with the people, so that petitions may be offered for holy Church, for those who govern with authority over us, for those weighed down by various needs, for all humanity, and for the salvation of the whole world.</p> <p>70. The series of intentions is usually to be:</p> <ul style="list-style-type: none"> a) for the needs of the Church; b) for public authorities and the salvation of the whole world; c) for those burdened by any kind of difficulty; d) for the local community. <p>Nevertheless, in any particular celebration, such as a Confirmation, a Marriage, or at a Funeral, the series of intentions may be concerned more closely with the particular occasion.</p> <p>71. It is for the Priest Celebrant to regulate this prayer from the chair. He himself begins it with a brief Introduction, by which he calls upon the faithful to pray, and likewise he concludes it with an oration. The intentions announced should be sober, be composed with a wise liberty and in few words, and they should be expressive of the prayer of the entire community.</p> <p>They are announced from the ambo or from another suitable place, by the Deacon or by a cantor, a reader, or one of the lay faithful. The people, for their part, stand and give expression to their prayer either by an invocation said in common after each intention or by praying in silence.</p>	