

[General Instruction of the Roman Missal](#)

86. **While the Priest is receiving the Sacrament, the Communion Chant is begun**, its purpose being to express the spiritual union of the communicants by means of the unity of their voices, to show gladness of heart, and to bring out more clearly the “communitarian” character of the procession to receive the Eucharist. The singing is prolonged for as long as the Sacrament is being administered to the faithful.^[73] However, **if there is to be a hymn after Communion**, the Communion Chant should be ended in a timely manner.

Care should be taken that singers, too, can receive Communion with ease.

87. In the Dioceses of the United States of America, there are four options for singing at Communion:

(1) **the antiphon from the Missal or the antiphon with its Psalm from the Graduale Romanum**, as set to music there or in another musical setting;

(2) the antiphon with Psalm from the Graduale Simplex of 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) some other suitable liturgical chant (cf. no. 86) approved by the Conference of Bishops or the Diocesan Bishop.

This is sung either by the choir alone or by the choir or a cantor with the people.

However, if there is no singing, the antiphon given in the Missal may be recited either by the faithful, or by some of them, or by a reader; otherwise, it is recited by the Priest himself after he has received Communion and before he distributes Communion to the faithful.

Music Ministry Corner 🎵 ***(Parish Bulletin, 12/9/12)***

What is that random thing the cantor sings at Communion? “,

one of my students asked.

The cantor (or sometimes the choir) sings Communion Proper (also known as the Communion antiphon) with psalm verses. Propers are the Mass parts that change week to week or day to day, and the unchanging texts of the Mass parts are called ‘Ordinary parts’ of the Mass, such as ‘Gloria’, ‘Holy, Holy’, ‘Our Father’, etc. The text of the Propers is from the Scriptures, and given by the Church for the Mass of the day. They are different from hymns, which are written by individuals. There are Propers for Entrance, Offertory and Communion, and the Propers have been sung for at least 1500 years for High Mass or Sung Mass on Sundays and major feast days. “As sacred song united to the words, it forms a necessary or integral part of the solemn liturgy,” says the Second Vatican Council (*Sacrosantum Concilium* #112). By listening and singing the texts of the Holy Mass, we participate in the universal prayers of the One Holy Catholic Church. During communion of the priest, who is carrying out the action of Christ during the Mass as ‘Christ in Person,’ we are reminded of Christ and his first Communion at the Last supper. The Communion Proper truly highlights this precious moment, while it also helps us to reflect on the beautiful Scripture passages that are sung, before we receive Him who ‘comes in the name of Lord.’ We humbly experience ‘The Word becomes flesh’ during the Mass as we receive ‘the Word’ in the Reading and ‘the flesh and soul of Christ’ in Communion. The Holy Mass truly transcends time and space, even then and now. The authentic liturgical music supports the action of the Holy Mass as we enter the Sacred Mystery and experience Heaven on earth.

For more info, please visit music ministry webpage (under adult ministries) at stjane.org.
Have a very blessed day!

The choir welcomes new members throughout the year, if you are interested, please contact Mia Coyne at miacoyne@gmail.com

Thank you,

-Mia Coyne
Director of Music