

Principles for Choosing the Ideal Communion for the 14th Sunday of the Year C

from GIRM 2000 (provisional translation)

86 [old 56i] During the priest's reception of communion, the communion song is begun. **Its function is to express outwardly the communicants' union in spirit by means of the unity of their voices, to give evidence of joy of heart and to highlight more the "communitarian" character of the communion procession.** The song continues while the Sacrament is being ministered to the faithful. But the communion song should be ended in good time whenever there is to be a hymn after communion.

Care must be taken that cantors are also able to receive communion conveniently.

87 An antiphon from the *Graduale Romanum* may also be used for the communion song, with or without the psalm, or an antiphon with psalm from *Graduale Simplex* or another suitable liturgical song approved by the Conference of Bishops may be used. It is sung by the choir alone or by the choir or cantor with the congregation.

If there is no singing, the communion antiphon in the Missal may be recited either by the faithful, or by a group of them, or by a reader. Otherwise the priest himself says it after he has received communion and before he gives communion to them.

from the *Graduale Simplex* §21

. . . any version of Psalm 34 (I will bless the Lord), with or without antiphon "Taste and see . . ." ("Alleluia" may be used as the antiphon outside of Lent), or Psalm 23 with the antiphon "I am the living bread" (add "alleluia" outside of Lent) or the Magnificat with the antiphon "My soul glorifies his holy name" or the hymn "Ubi Caritas est vera"

from the *Ordo Cantus Missae*

“. . . the new plan of biblical readings required transferring a number of texts (for example, communion antiphons) to other

days more closely connected with the readings." DOL 4276

“. . . chants closely related to the readings should, of course, be transferred for use with these readings." DOL 4298

Paul Ford's Principles

(1) Of the 163 communion songs of the Roman Gradual only eight songs refer to the Body and Blood of Christ. All of these songs were realigned as a consequence of our new lectionary so that, as DOL 4298 says, "chants closely related to the readings should, of course, be transferred for use with these readings."

(2) Of the sixty-two communion songs of the Simple Gradual, only four songs refer to the Body and Blood of Christ.

(3) Of the 618 communion songs of the forthcoming Antiphony of the new Sacramentary, only sixty-eight songs refer even indirectly to the Body and Blood of Christ.

Why this infrequency? Because communion is about more than the real presence of Christ's Body and Blood. It is about how this Food and Drink is meant to forgive our sins, restore us to community, and to prepare us for life eternal, among many other things. (*O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futurae gloriae nobis pignus datur.* "O holy banquet in which Christ is consumed, the memory of his passion is recalled, the mind is filled with grace, and a pledge of future glory is given to us." St. Thomas Aquinas, Cantic Antiphon for the Second Vespers of *Corpus et Sanguinis Christi*.)

Because communion is the fruit of the proclaimed word, especially the gospel, the communion song ideally "quotes" the proclaimed word, especially the gospel. It must at least be seasonally relevant, long enough and interesting enough to bear the weight of repetition. Its style needs to be processional (more inspiring of movement than of meditation) and responsorial (sharing the burden of the text and music alternately, between the assembly and the cantor, choir, or instruments). Its texts need to have a biblical density and richness to it so that it can reflect as fulfillment what the Liturgy of the Word announced as promise.

(*Music in Catholic Worship* §13 says: "How the people are invited to join in a particular song may be as important as the choice of the song itself.")

MASS

Fourteenth Sunday in Ordinary Time

Gospel

Lk 10:1-12, 17-20 or 10:1-9

At that time the Lord appointed seventy-two others whom he sent ahead of him in pairs to every town and place he intended to visit. He said to them, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest. Go on your way; behold, I am sending you like lambs among wolves. Carry no money bag, no sack, no sandals; and greet no one along the way. Into whatever house you enter, first say, 'Peace to this household.' If a peaceful person lives there, your peace will rest on him; but if not, it will return to you. Stay in the same house and eat and drink what is offered to you, for the laborer deserves his payment. Do not move about from one house to another. Whatever town you enter and they welcome you, eat what is set before you, cure the sick in it and say to them, 'The kingdom of God is at hand for you.' Whatever town you enter and they do not receive you, go out into the streets and say, 'The dust of your town that clings to our feet, even that we shake off against you.' Yet know this: the kingdom of God is at hand. I tell you, it will be more tolerable for Sodom on that day than for that town."

The seventy-two returned rejoicing, and said, "Lord, even the demons are subject to us because of your name." Jesus said, "I have observed Satan fall like lightning from the sky. Behold, I have given you the power to 'tread upon serpents' and scorpions and upon the full force of the enemy and nothing will harm you. Nevertheless, do not rejoice because the spirits are subject to you, but rejoice because your names are written in heaven."

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Current Sacramentary

Taste and see the goodness of the Lord; blessed is he who hopes in God. (Ps. 33:9)

or:

Come to me, all you that labor and are burdened, and I will give you rest, says the Lord. (Matthew 11:28)

New Sacramentary / Antiphony

COMMUNION Psalm 34:9

O taste and see how gracious the Lord is; blessed are all whose trust is in God. — *Psalm 34*

Or: Matthew 11:28

Come to me, all who toil under burdens; I will refresh you, says the Lord. — *Psalm 40: 1–12 or Psalm 25 or Psalm 131*

Communion Antiphon I

Psalm 96 (95V):Cf. 9a

VIII G We wor - ship — you, O Lord,* in your ho - ly tem - ple.

Psalm 96 (95V)

(9a) 1–5, 7–9, 11–13

V 1 O sing to the LORD a new song;* sing to the LORD, all the earth.

- 2 Sing to the LORD, bless his **ná**me;* tell of his *salvation from day* to day.
- 3 *Declare* his glory among the **ná**tions,* his marvelous works among *all the peoples*.
- 4 *For great* is the LORD, and greatly to be **prá**ised;* he is to be *reverèd above* all gods.
- 5 *For all* the gods of the peoples are *ídols*,* but the LORD *màde the heavens*.
- 6 *Ascribe* to the LORD, O families of the **pé**oples,* ascribe to the LORD *glòry and* strength.
- 7 *Ascribe* to the LORD the glory **dúe** his name;* bring an offering, and come *into his* courts.
- 8 *Worship* the LORD in holy **spléndor**;* tremble *bèfore him, all* the earth.
- 9 *Let the heavens* be glad, and let the **é**arth rejoice;* let the sea roar, and *àll that fills* it;
- 10 *let the field* exult, and everything **ín** it.* Then shall all the trees of the *fórest sing* for joy
- 11 *before* the LORD; for he is **có**ming,* for he is *cóming to judge* the earth.
- 12 *He will* judge the world with **righteousness**,* and the *pèoples with* his truth.

or Communion Antiphon II

Psalm 96 (95V) 11a and 13a

V 1 O sing to the LORD a new song;* sing to the LORD, all the earth.

Psalm 96 (95V)

1–5, 7–9, 11–13

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- 2 [*O sing* to the LORD, *blèss his* **ná**me;* tell of his *salvation from day* to day.
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- 7 *Ascribe* to the LORD the glory **dúe** his name;* bring an offering, and *còme into his* courts.
- 8 *Worship* the LORD in *hòly* **spléndor**;* tremble *bèfore him, all* the earth.
- 9 *Let the heavens* be glad, and *lèt the* **é**arth rejoice;* let the sea roar, *ànd all that fills* it;
- 10 *let the field* exult, and every *thing in* it.* Then shall all the trees of *thè forest sing* for joy
- 11 *before* the LORD; for *hè is* **có**ming,* for he is *cóming to judge* the earth.
- 12 *He will* judge the *wòrld with* **righteousness**,* and *thè peoples with* his truth.