

# Music for Season V of At Your Word Lord

And so to the end. Two of the recurrent themes of these section on music at Mass have been looking at what the liturgy itself says about music and exploring how to celebrate an ordinary Sunday.

Before looking at the specific requirements of the Concluding Rite, let's get a sense of perspective and consider how Sunday Mass as a whole might look (or more accurately sound) like?

The Entrance Song introduces the themes of the celebration or the season. A refrain is sung by all and verses are sung by the choir. Though the Penitential Rite is said there are good pauses for silent reflection before all join in the joyous singing of the Gloria.

There are more pauses for silence in the Liturgy of the Word after the readings. One of the Common Psalms is sung at every Mass the refrains are familiar enough so that the assembly does need to look at the words. The Gospel Acclamation is also sung at every Mass (including weekdays). Once it was sung rather drably and seemed to have no connection with what was going on; now the sound of the singing fills the church, there is an eagerness about as though people are impatient to hear the Gospel.

Only occasionally is there singing at the Preparation of Gifts. Most often there is instrumental music, people really appreciated the unaccompanied flute, sometimes there is silence. Skilled instrumentalists mean that the music can accompany and fit the liturgical action. Though the parish is singing far more music at Mass now (or more accurately they are singing the Mass) Mass does not take any longer.

The parish has a number of settings of the Eucharistic Acclamation (Holy, holy etc.). One setting is known by the whole parish and is used at Christmas and Easter. On regular Sundays the setting is straightforward though the choir and instrumentalists have their own parts which enhance the whole. Where the parish has worked hard has been to integrate the music into the Eucharistic Prayer so that it feels less like an interruption rather than the prayer of the whole assembly.

On particularly festive Sundays the Eucharistic Prayer is sung which is appreciated as reverent and prayerful.

A cantor leads the Lamb of God and then follows this with the Communion Song. This begins as soon as the priest takes communion and accompanies the communion procession. Through careful and determined planning all musicians get communion and there is no hiatus in the music. More than one cantor is used together with a variety of instruments, organ and even unaccompanied singing. It was difficult at first. It took some time to persuade the choir to go to communion singing and not clutching pieces of music. To work well it has needed a flexibility of the musicians and has helped develop a sense of their ministry to the whole community. Most now come to communion singing quietly and it is noticeable that it is now a reverent procession rather than a slightly rushed queue. Some have commented that there is a real sense of being a community of believers at this point.

If there is time then after Holy Communion a short hymn or sometimes a motet is sung in thanksgiving. They try to make sure that there is a period of silent prayer.

## Some questions for reflection

- What is different now to how you celebrated Mass at the beginning of Season 1?
- What settings of the Eucharistic Prayer are used by the parish?
- Which Acclamations are suitable for use on weekdays?
- How is music used during Communion to assist a sense of communion with the Church?

## Music and the Concluding Rite

[Notices]  
Greeting  
Blessing  
Dismissal

If you have already read Chapter 3 you may think that there is very little to say. But there are two aspects that need comment: dialogues and the invisible final hymn.

## Dialogues

It may look like that the liturgy ends in words and silence but as is noted in Chapter XXX the ministerial texts can all be sung. The dialogues at Mass between priest and people and between deacon and people are a priority for singing. The *General Instruction* speaks of them bringing communion between priest and people (GIRM 34). It is worth considering why they are not sung in many parishes and what the advantages of singing them might be. The first reason they are not sung is because we may think it is odd to sing dialogues but dialogues are not everyday conversation. We are in danger of over familiarising the liturgy if we think of these as a cosy chat between friends. Part of their importance is that they are odd; they are in part to alert us that we are engaged in ritual.

The first requirement of singing the dialogues is that the minister sings. Many ministers can lack confidence in doing this particularly if they feel slightly odd in the first place. It needs confidence and perhaps overcoming that fear 'what happens if no one sing back the response'.

The dialogues are another way of drawing people together in one voice and it is much easier to sing with strong conviction (and dialogues are expressions of belief) than it is to say it particularly if the invitation is sung strongly. Music is provided in the Missal for all the dialogues. The simplest form follows that pattern of notes (a falling third) which we used to cry out 'mummy' as babies.

These sections often allude to core repertoire of hymns and songs – the fundamental core repertoire are the texts of the Mass itself. These include the dialogues. The three dialogues to sing as a priority are: the dialogues at the beginning and end of the Gospel; the Preface dialogue; the dismissal at the end of Mass.

## The Final Hymn

In the Roman Rite of Mass the final hymn is not mentioned neither in the Missal or the General Instruction. It is an accretion which was added when the 'four-hymn sandwich' was introduced as way of encouraging people to sing at Mass in the vernacular when there was not other material to enable the singing of the liturgy itself.

Experience shapes expectations. We tend to believe that what we have done is right and that we cannot imagine alternatives. But having

already been fed by word and sacrament, is there in fact need for a further song before we give ourselves to our mission to love and serve the Lord?

### What might happen?

The final song of the Mass, according to the Missal, is the song of thanksgiving after communion. After everyone responds 'Thanks be to God' to the dismissal they process out, perhaps to joyful instrumental music, led by priest and ministers. There is chance to talk to one another outside before beginning a new week strengthened by word and Eucharist.

### What are the advantages and disadvantages of a final hymn?

For: we are used to it; it rounds things off nicely. It gives another opportunity for picking up the themes we have identified. It covers the procession. We enjoy it.

Against: it prevents us responding immediately in both words and action to the dismissal. It is padding. Half the congregation have left anyway.

### What might we do?

It would be a real challenge for many parishes to move from a final hymn to a procession out together. Like many changes it would require cooperation of the priest and other ministers together with careful preparation, and catechesis. It would be important to respect that some members of assembly may wish to stay where they are.

As mentioned above it is an ideal opportunity for music from an organ or other instruments. The other possibility is to sing a short song or chant. Like singing in the communion procession whatever is sung should not need books or sheets.

For yours is the kingdom (Iona - CAYP)  
Go in peace (Schiavone - Cantate)  
Go out to the whole world (Jakob - Cantate)  
Go out to the whole world (Tamblyn - CH, Ld)  
I'll follow my Lord (Philippines - Cantate)  
Let us go in peace (Foster - Cantate)  
Now go in peace (Caribbean - One is the Body; Cantate)  
We will walk with God - Sizohamba (Swaziland - One is the Body; Cantate)

### What have we learnt/what next?

The task of liturgical renewal is never done. We may either be excited or terrified by that statement. This not a call for continuous change

– a new hymn every week, a new Mass setting every month – rather it is the call to be ministers of music.

As ministers the first task is to enable the participation of all. This requires the ability to listen and reflect. To listen and reflect on both the liturgical texts and the liturgical celebration. To get to know deeper the liturgy itself and to ask the question: how can I help people celebrate this. To listen to the assembly – assemblies change, what worked once may not work now.

To be a minister is also to collaborate with others. How will the preparation of liturgy continue? How will ministers work together and learn from each other?

To be a minister is to be open to ongoing formation. The task of enabling the assembly's worship is the task of helping people worship God. This demands that our ministry is worthy and that we take the opportunities to develop our ministry. There are three aspects that can be kept in mind: our understanding of the liturgy; our liturgical skills – so that we 'perform' our ministry to the best of capabilities; our spiritual life. If we lead a group, or even if we are part of a group, we also have the responsibility to develop the ministry of others. This may sound daunting but there are days put on by the diocese, magazines (see bibliography) that can deepen our understanding of our task. If your parish does not have a reflection day for liturgical ministers perhaps now is the time to start.

To complement all this hard work why not have a social event for parish musicians as a way of saying thank you.

# Music for Season V

## Seasonal Music

A new liturgical year begins with the First Sunday of Advent. The final Sundays and weeks of Ordinary Time in the weeks preceding Advent are not distinct and separate but flow on seamlessly. The themes of the Sunday readings begin to have an Advent feel: preparing for the Lord's coming and judgement. If you use particular Mass settings for Advent you may wish introduce part of them, as a trailer, in these weeks, perhaps a Gospel Acclamation.

The other strong theme is justice. In the section on core repertoire there is a suggestion that songs of justice should be core to our parish repertoire.

In the notes for Season III ideas were given about Music for Funerals and linking that with the month of November.

## Psalms for Season V

For guidance on psalms see the extensive notes provided for Season II ([www.liturgyoffice.org.uk/AYWL](http://www.liturgyoffice.org.uk/AYWL)). These notes included details of resources for singing the psalms.

## Common Responsorial Psalms

The 9 Common Psalms for Ordinary Time were given with Season III. For the Sundays of Season V psalms 62 and 121 are suggested.

## Sunday Psalms

29<sup>th</sup> Sunday in Ordinary Time

Psalm 95

*Give the Lord glory and power.*

30<sup>th</sup> Sunday in Ordinary Time

Psalm 17

*I love you, Lord, my strength.*

31<sup>st</sup> Sunday in Ordinary Time

Psalm 130

*Keep my soul in peace before you, O Lord.*

32<sup>nd</sup> Sunday in Ordinary Time

Psalm 62

*For you my soul is thirsting, O God, my God.*

- See Core Repertoire

33<sup>rd</sup> Sunday in Ordinary Time

Psalm 127

*O blessed are those who fear the Lord.*

O blessed are those – Inwood

Christ the King

Psalm 22

The Lord is my shepherd;

there is nothing I shall want.

- See Core repertoire

## Core repertoire

Texts were identified in the material for the first two seasons which can form a core repertoire for a parish's music. The texts, such as the Magnificat and the Beatitudes, are familiar, key passages of scripture and our tradition and as can be seen in the following lists they regularly find echoes within the Sunday readings. These are core texts to be sung on people's lips and prayed in their hearts. In the case of some texts it may be appropriate to know more than one setting—we do not always want to sing the Beatitudes at the top of our voices!

A compendium of suggested texts is available on the Liturgy Office website. Included is a 'long list' of other texts that might be part of the repertoire.

For this season another psalm is included: Psalm 62. The other piece of core repertoire suggested in slightly different to the texts that have been used so far – a *song of justice*. In addition the core text of the liturgy there are also core themes that are central to the gospel message. Each Liturgy of the Word is concerned with our Christian living – our being in right relationship with God and our neighbour and our relationship with neighbour is based on justice. Justice is a theme that flows through the Sundays of Season V.

## Psalm 62 (63)

One of the Common Psalms of Ordinary Time Psalm 62 is also sung at Sunday Morning Prayer. A psalm of thirsting for God.

My heart is searching – Hurd

My soul is thirsting – Farrell

My soul is thirsting – Joncas

O God, I seek you – Haugen

O Lord, I will sing – Walker

## A Song of Justice

The hymns and songs we sing can be proclamations of the word; reflections on the word, affirmations of faith or presentations of faith. The words we sing on our lips can inform the mind and touch the heart staying with us

longer than many a sermon. It is a responsibility and a privilege to choose such music for people to sing. A privilege to unite voices in praise; a responsibility to find texts that are worthy and expressive of the mystery we celebrate.

As constant theme of the gospels it is important to have in a parish's repertoire songs that speak of God's justice, the reign of God/the kingdom, the needs of the world. Songs of justice can be a cry to God, a shout of solidarity; a revelation of God's desire for the world; a reflection of where we are today and where we wish to be.

The first starting point of core repertoire has been scriptural and liturgical texts so among the proposed texts the following would be a starting point:

- Magnificat
- Beatitudes
- Psalm 147

There are many songs of justice to sing. The number of songs and hymns is a sign of how the Church has engaged with this dimension of Christian living over the last few decades and recognised its fundamental relationship to the liturgy. Rather than give a list of hymns which will inevitably be incomplete and may not even cover all the aspects of this area in the Sunday lists below songs that could be considered *songs of justice* are marked ◊. It is worth looking at the topical index and sections of hymnbook around the themes of Justice and Peace, the Kingdom, Discipleship. The challenge is not only to use material but read and reflect on the text and act upon it in our lives.

**Songs from the world church.** To sing a song or chant from another culture is not only to express solidarity with those people, to discover something about them but also to have a new insight into the Paschal Mystery as we see Christ through new eyes. It is one thing to pick up a collection of songs from across the world it is another to learn one from our neighbour. God speaks many languages and his praise is sung in many tongues. And often of course we already have people in our parishes from a variety of cultures who may know suitable music from their local Church and be able to help us learn it.

#### **Collections of World Church Material**

There is some material from the world church in the hymnbooks but there are also specific

collections from the Iona Community and elsewhere.

- Agape (OUP)
- Cantate (Decani)
- Come all you people (Iona)
- Many and Great (Iona)
- Sent by the Lord (Iona)
- There is one among us (Iona)
- World Praise (Marshall Pickering)

### **Music Lists for Sundays**

Lists of suggested music are provided for the Sundays of Season. It is hoped that communities will find pieces they know in the list. It is always important to question why a piece is being suggested for selection for a particular Sunday, to see what connection there is with the readings etc. and identify your own reasons for the choice rather than regard the list as a variety pack of choices. This is the case with the selections offered here, and the suggestions that will be made within your preparation group. The richness of themes that are present in the Sundays means that not every hymn will be apposite in every celebration.

It is worthwhile looking over all 6 weeks to start with. As the readings from the Lectionary are connected from Sunday to Sunday you will find that some pieces occur on a number of Sundays. Now you may want to repeat a piece to make the connections between the weeks but also you find yourself choosing a piece one week to find that it would be perfect for the week after. The lists are not exhaustive there may be pieces you know which are more suitable. One of the dangers of such lists is that imply choosing hymns is the only choice that is necessary for providing music for Mass. Always establish Mass settings and psalm first.

There are magazines that provide music suggestions over the whole year, as well as other ideas for the overall liturgy, which are listed in the Bibliography.

### **Making Choices**

In 1973 the US bishops issued a document 'Music in Catholic Worship' which gave some principles to help with the choice of music. It offered 3 judgements to use when choosing music for the liturgy. A musical, liturgical and pastoral judgement. Musical – is this good music and text? Liturgical – is this appropriate for the liturgy? Pastoral – is this right for this community? These

are related questions to the ones used to describe music above. These 3 principles need to be held together. No one piece likely to totally fulfil all criteria but what it guides against is just choosing music that we think is good or something which right for the liturgy but not appropriate for this community. This is a helpful tool it reminds that to choose music we need to know not only about music and liturgy but our community too.

This list has been compiled from what is available in the common Catholic hymnbooks in use in England and Wales (Celebration Hymnal for Everyone; Hymns Old and New and Laudate). Many of the *Songs of Justice* from the World Church are included in Cantate (Decani, 2005) – where they are not they are marked with §. Items marked § are not in any of these hymn books and can be obtained from suppliers of liturgical music such as Decani Music (0845 456 8392) or McCrimmons bookshop at London Colney (01727 827 612).

- § Not in hymnbook
- Δ Core repertoire
- ◇ Songs of Justice

### 29<sup>h</sup> Sunday in Ordinary Time – Year A

Settings of the <i>Te Deum</i>	Δ
All my hope on God is founded	
All people that on earth	
Bless the Lord (Kenya)	◇
Cantad al Señor	◇§
Christ's is the world	◇
Come and let us worship God	◇§
Everything is yours, Lord	◇
Fill our hearts	
Immortal, invisible	
In the Lord	
Jesus, you are Lord	
Laudate omnes gentes	
Now thanks we all our God	
O sing a new song	
Praise the Lord	
Reap me the earth	
Sing of the Lord's goodness	
Sing to the world	
Te ofrecemos nuestros dones (Lord, accept the gifts)	◇§
Thanks be to God	
The cry of the poor	
Turn to me	
We thank you, Jesus	◇

### 30<sup>th</sup> Sunday in Ordinary Time – Year A

Settings of <i>Ubi caritas</i>	Δ
A new commandment	
Abundant life	◇
Amen Siakudumisa	◇
As the deer pants	
Bless the Lord (Kenya)	◇
Christ's is the world	◇
Come all you people	◇
Come and let us worship God	◇§
Diverse in culture	◇
Father God, bless this family	
Father, Lord of all creation	
For the healing	◇
God is love, let heav'n adore him	
God of day and God of darkness	◇
How can we sing	◇
I come with joy	
In Christ there is	◇
Jesu, Jesu fill us with your love	
King of glory, king of peace	
Listen now for the Gospel	◇
Lord of life	
Lord, your love	
Make me a channel	◇
Not for tongues	
O God, I seek you	
O Jesus, I have promised	
Santo, Santo	◇
The cry of the poor	
This is my body	
Whatsoever you do	◇

### 31<sup>st</sup> Sunday in Ordinary Time – Year A

Settings of the Beatitudes	Δ◇
Settings of the Magnificat	Δ◇
Settings of <i>Ubi caritas</i>	Δ
Because he came into our world	◇§
Bless the Lord (Kenya)	◇
Blest are the pure in heart	
Dear Lord and Father	
Grant to us, O Lord	
Humbly in your sight	◇§
I, the servant Lord	
In your love remember me	
Jesu, Jesu	◇
Like a child	
Lord of life	
Many are the lightbeams	
My soul is longing	
Not for tongues	
O God of earth and altar	◇
Praise the Lord, let us thank him	◇
Servant Song	
Sing a new Church	◇
There is a longing	
There is a time for praying	
Unite us, Lord, in peace	
We are many parts	

**32nd Sunday in Ordinary Time – Year A**

As the deer longs  
 Awake, awake  
 City of God  
 Diverse in culture ◇  
 How lovely on the mountains  
 In Christ there is no east and west ◇  
 In God's good time ◇  
 In the land (Lynch)  
 In the Lord  
 Jesus, thou art coming  
 Like the deer that yearns  
 Longing, trusting  
 Lord of all hopefulness  
 Love divine  
 Many are the lightbeams  
 O God I seek  
 O wisdom  
 Promised Lord and Christ is he  
 Sing a new Church  
 Stand, O stand firm ◇  
 Stay awake, be ready  
 Take my life  
 The king shall come  
 Tú estas presente ◇§  
 Wait for the Lord  
 Wake, awake  
 We believe, maranatha ◇  
 Word of the Father  
 You shall go out

**33rd Sunday in Ordinary Time – Year A**

Settings of the Beatitudes Δ◇  
 All my hope  
 All that I am  
 Be thou my vision  
 Centre of my life  
 Father, I place  
 God has chosen me  
 God's holy family  
 Hills of the north  
 In bread we bring  
 In God's good time ◇  
 In the day of the Lord ◇  
 Let us talents  
 Lord of creation  
 Mayenziwe ◇  
 Now let us from this table  
 Reap me the earth  
 Servant Song  
 Take my hands  
 Take my life  
 The Church of Christ  
 The king shall come  
 The kingdom of God ◇  
 Tú estas presente ◇§  
 Upon thy table  
 What do you want of me  
 Whatsoever you do ◇  
 Word made flesh

**Christ the King – 34th Sunday in Ordinary Time – Year A**

Settings of Psalm 22 Δ  
 Settings of Beatitudes Δ◇  
 Settings of Philipians 2 Δ  
 Settings of Te Deum Δ  
 Alleluia! We sing your praises ◇§  
 At the name of Jesus  
 Because he came into our world ◇§  
 Christ is the king ◇  
 Christ is the king of earth and heaven  
 Christus vincit  
 Hail redeemer  
 He came down ◇  
 Humbly in your sight ◇§  
 Jesus Christ is waiting ◇  
 Jesus Christ, yesterday, today and forever  
 Jesus, you are the bread ◇  
 Laudate Dominum (Walker)  
 Let all the world  
 Listen now to the Gospel ◇  
 Lord for the years  
 Mayenziwe ◇  
 Rejoice the Lord is king  
 Santo, Santo ◇  
 Sing to the world  
 The king shall come  
 The Servant King  
 Whatsoever you do ◇  
 Your kingdom come, O Lord ◇

**Liturgy Office**  
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