

# Music Ministry

SAINT MATTHEW THE EVANGELIST PARISH

**CANTORS,**  
**CHOIRS,**  
**ENSEMBLES,**  
**KEYBOARDS, &**  
**INSTRUMENTS**

*A stable repertoire of liturgical songs rich in theological content can deepen the faith of the community through repetition and memorization.*

**The Sunday Eucharist**, which gathers the local community and in which all play their proper parts, is the primary manifestation of the parish community. And thus deserves particularly diligent consideration and preparation, (Vatican Council II, *Sacrosanctum Concilium*, nos. 49, 106)

**-Why We Sing?** “God has bestowed upon his people the gift of song. God dwells within each human person, in the place where music takes its source.” “Thus, it is no wonder that singing together in church expresses so well the sacramental presence of God to his people.” (Sing to the Lord: Music in Divine Worship, USCCB.)

-Singing is one of the primary ways that the assembly of the faithful participates actively in the Liturgy.

**-Music Ministry:** includes the presider, deacon, assembly, choir/ensemble, cantor and/or psalmist, keyboardist, instrumentalist(s), Director of Music Ministries. These include professional or volunteer, members exercising a genuine liturgical ministry. Pastoral musicians should receive appropriate formation that is based on their baptismal call to discipleship; that grounds them in a love for and knowledge of Scripture, Catholic teaching, Liturgy, and music; and that equips them with a musical, liturgical and pastoral skills to serve the Church at prayer

**-Entrance Song:** The purpose of this song is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical season or festivity, and accompany the procession of the priest and ministers. *In the current Covid-19 pandemic, only the priest and deacon are in the opening liturgical procession.*

**-The Act of Penitence & The Kyrie Eleison:** During the Time of Advent and Lent, this may be sung by the cantor and the assembly responding.

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*The cantor's voice should not be heard above the congregation's voice. As the congregation finds its voice, and sings with increasing confidence, the cantor's voice should correspondingly recede.*

*All Music Ministry complete CORI and Code of Conduct forms per the directives of the Archdiocese of Boston's, along with Protecting God's Children Program.*

**-Cantor's Posture & Gestures:** You should stand with a straight back, and not lean into the microphone. Your arm gestures need to be great so that they are seen in the back rows of the assembly.

**-Use of the Microphone:** The Microphone on the cantor stand and the Ambo should be directly across from your mouth. When the assembly is singing with you, step back away from the microphone. You should be able to hear the congregation's voice.

**-Silence:** Music arises out of silence and returns to silence. God is revealed both in the beauty of song and in the power of silence. The Sacred Liturgy has its rhythm of texts, actions, songs, and silence. Silence in the Liturgy allows the community to reflect on what it has heard and experienced, and to open its heart to the mystery celebrated. Pastoral musicians should take care that the rites unfold with the proper ebb and flow of sound and silence. "The importance of silence in the Liturgy cannot be overemphasized." Silence is observed following the 1st Reading; before the Psalm, after the Psalm, and before the Gospel Acclamation.

**-Gloria:** is normally sung during the Christmas and Easter Seasons. *In the current Covid-19 pandemic, it is not sung.*

**-Sung Refrains:** *In the current Covid-19 pandemic* the singing of the psalm will take place at the cantor's stand. The refrain will be sung once with the invitation gesture of the assembly to join in, followed by the verse and repetition of the refrain, each time. The Gospel Acclamation refrain will be sung once with the invitation gesture of the assembly to join in, followed by the verse, then the refrain.

**-Preparation of the Altar Song:** This song is meant to cover the action of the Altar by the deacon and priest. The song can either end by singing or an "instrumental tag" by the keyboardist.

**-Communion Song:** "While the priest is receiving the Sacrament, the Communion Song is begun. Its purpose is to express the communicant's union in spirit by means of the unity of their voices, to show joy of heart, and to highlight more clearly the 'communitarian' nature of the procession to receive Communion." [GIRM, no.86]

**-Selection of a Communion Song:** "It is appropriate to select a Communion processional song that reflects the liturgical action, i.e. eating and drinking the Body and Blood of Christ." In order to foster participation of the faithful with "unity of voices," in singing the Communion Song, responsorial style or easily memorized refrains are best for the assembly to sing.

**-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 may be sung by the deacon or priest with assembly singing “Thanks be to God.”

**-General Instruction of the Roman Missal (GIRM):** States one (ministry) should carry out solely but completely that which pertains to him or her, in virtue of the rank of each within the People of God.

At any given Mass, your ministry is nothing more, but fully that which pertains to it. Meaning, if you are serving as the Cantor, you are the cantor at that celebration. Taking on any other liturgical ministry; such as altar server, lector, Extraordinary Minister of Holy Communion is not permissible.

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## **WE Gather:** *In the Entrance Rite*

- We reconnect with friends and find out the latest news of each other’s lives.
- We are active participants in the spoken and sung prayers of the Mass.
- Our prayer at Mass is communal prayer, not a private devotion nor a private prayer only between us and God.
- The Celebration of the Eucharist is an “action of the whole church.”
- Christ is in the person as Priest, The Word of God proclaimed and the Assembly of people.
- Entrance Song gathers and sets the liturgical themes of the Mass and/or liturgical season.

## **WE Listen:** *In the Liturgy of the Word*

- We listen to the God speaking to us through the sacred scriptures.
- Sunday’s readings are divided into a 3-year cycle.
- The Responsorial Psalm follows the 1st reading. The psalm is sacred scripture and is sung in its entirety at the Ambo. Because of the pandemic, the cantor remained at their stand.
- The Homily by the priest or deacon connects the scriptures to our daily lives. The homily builds a “bridge to the Word.” What is God saying to us today? How will I live out what I heard today?
- The recitation of the Creed is our public response to the our identity as Catholic believers.
- Universal Prayers are “our” intercessory prayers for the church, world, current events, the sick and marginalized, and the dead of the parish.

## WE Give Gifts: In the *Preparation of the Altar*

- Because of the Pandemic: We collect monies for the daily operation of our parish along with needs of the wider church-either by the basket at the front doors of the church, electronic giving, drop-off or mail-in.
- The gifts of bread and wine processional continues to be suspended due to the pandemic.

## WE Give Thanks: In the *Liturgy of the Eucharist*

- Our communal prayer lead by the priest, gives thanks to God the Father through Christ, His Son in the unity of the Holy Spirit.
- The transformation of simple bread and wine into the Sacramental Presence of the Body and Blood of Christ for all.

## In the *Communion Rite*

- We recite the Lord's Prayer, asking God to forgive our sins and feed us with our daily Bread.
- We exchange Christ's Peace with each other through non-touch with those who we don't share a house because of the Pandemic.
- Lamb of God is the breaking of the One host to feed the many members of the Body of Christ.
- Throughout Mass, our posture changes from sitting and listening, to kneeling in adoration, to walking in procession to be fed with the One Body of Christ.
- Our Communion Song purpose is to express the ***communicants's union in spirit by means of the 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 is continued for as long as the Sacrament is being administered to the faithful. GIRM: (General Instruction of the Roman Missal) "begins while the priest is receiving the Sacrament".
- We bow our heads as a sign of reverence before we receive the Body of Christ and the Blood of Christ, we make the sign of the Cross.
- We "take and eat" and "take and drink" the Body and Blood of Christ. Because of the Pandemic, sharing the chalice continues to be suspended.
- We continue to sing the Communion Song after we have returned to our pews. Our Silent Meditation of Thanksgiving begins after the last person has received Holy Communion.
- This is a community Sacred Silence of Thanksgiving. A Hymn of Thanksgiving can take the place of this moment of Sacred Silence. The Hymn of Thanksgiving is to be sung by all.
- The priest gathers all of our silent prayers into the Prayer After Communion..

## WE Are Sent Forth: In the *Concluding Rite*

- We hear important announcements for events after Mass and/or for the coming week ahead.
- We are Blessed and Sent Forth carrying the Word of God into our lives in the week ahead.
- Because our prayer is communal, we are reminded not to leave Mass early or after receiving Holy Communion.