



Music for the Liturgical Seasons

Outward Signs of Change

Thank you for coming. Some of you will know everything I have to say, some may not have heard any of it.

None of it is new – the basis is a simple understanding on the way our liturgy works, and, since Vatican 2 more than 50 years ago, the emphasis is on full, active and conscious participation by the assembly.

To anyone younger than me, our mass has always been in English. I am old enough that I was a young altar boy when the mass was said in Latin, by the priest with his back to the people, at an altar facing away from the people, and the response in Latin came almost exclusively by the altar boys, again in Latin.

The only thing the assembly did was listen to the reading, the Gospel and the homily. Most mumbled rosaries until it came to communion – at the altar rails. The inner sanctuary was not for the assembly. The message was “God is not for the assembly”.

Ritual Element	Priority	Form	Summary of Purpose & Timing (cf. GIRM paragraph)
Entrance Song	★★★★	P	Foster unity, reflect on the day, feast or season. Start before ministers begin procession; and when ministers are in place and any singing is finished. (47-49)
Sign of Cross & Greeting	★★	D	Symbolic unity of priest and assembly with Christ. (50)
Kyrie / Penitential Rite	★★☆	L	Pray, acknowledging God's grace in Christ. Allow a time of silence before sung invocation. (51-52)
(Sprinkling Rite)	★★★	P	Recall the grace of baptism. Start when priest begins sprinkling, and when priest returns to sanctuary. (51)
(Glory to God)	★★★☆	H	(Sundays and major feasts, except in Advent and Lent.) In union with the Spirit, praise the Father and Son. Agree with presider a time and signal to begin. (53)
Opening Prayer	★★	C	Pray, reflecting on the day, feast or season. (54)
1 st Reading	★	C	Proclaim / reflect on the Word in the Old Covenant. (58)
Responsorial Psalm	★★★★	R	Reflect on Christ in the songs of the Old Covenant. Allow silent period after reading before beginning. (61)
(2 nd Reading)	★	C	Proclaim / listen to the teaching of the Apostles. (59)
Gospel Acclamation (Alleluia or Lenten Acclamation)	★★★★★	AJP	Acclaim the arrival of Jesus Christ. Start when minister stands, allow time for procession of books of Gospels; and when minister reaches lectern. (62-64)
Gospel Creed	★★	D	Rouse the assembly to listen to the Gospel. (66)
Gospel	★	C	Proclaim / listen to the life and teaching of Jesus. (60)
Homily	★	C	Break open the Word. (65-66)
(Creed)	☆	C	(Sundays and Solemnities) Proclaim our faith. (67-68)
Prayer of the Faithful	★★☆	L	Pray for the church, the world, the needy & us. (69-71)
Preparation of the Gifts	★★★	P	Reflect on the people and their gifts, the day, feast or season. Start immediately after the Prayer of the Faithful and no earlier than the placing of the gifts on the altar and no later than the washing of hands. (74-76)
Prayer over the Gifts	★★	C	Pray, reflecting on our gifts & Christ's offering. (77)
Præface Dialogue	★★	D	Rouse the assembly to praise & thanksgiving. (78-79)
Præface	★★	C	Thanksgiving for all God has done for us. (78-79)
Holy Holy	★★★★★	A	Praise God in union with the praise of heaven. (78-79)
Eucharistic Prayer	★★	C	In union with Christ, confess the great works of God, and offer sacrifice. Recall the mystery of the life, death, resurrection and ascension of Jesus. (2) Invoke the Holy Spirit to transform the gifts, that they may become the body and blood of Christ, and that we in turn may become one body in Christ. Pray for the Church and the reign of God in the world. Give glory to the Father, through the Son with the Holy Spirit. (78-79)
Eucharistic Acclamations	★★★★★	A	Acclaim Christ's death, resurrection and return. (78-79)
Great Amen	★★★★★	A	Give assent to the whole Eucharistic prayer. (78-79)
The Lord's Prayer	★★★	C	Pray to the Father in the words of Jesus. (81)
Sign of Peace	★★	D	Rouse the assembly to peace and communion. (82)
Lamb of God	★★★★☆	L	Pray, acknowledging God's grace in the Lamb. Begin when the presider begins breaking the bread. (83)
Communion Song	★★★★	P	Express our joy and unity; reflect on the day, feast or season. Start when the priest receives the sacrament, and when the last of the faithful receive the sacrament, usually the choir and the musicalist. (86-87)
(Thanksgiving Song)	★★★	H	(This is optional, after time of silent prayer.) In union with the Spirit, praise the Father and the Son. (88)
Prayer after Communion	★★	C	Pray for the fruits of the mystery just celebrated. (89)
Blessing & Dismissal	★★	D	Rouse the assembly to Christ's mission. (90)
Recessional Song	★★★	P	Express our mission to the world; reflect on the day, feast or season. Start immediately after the dismissal and when the ministers have left the church. (94, 96)

From "Music With The Mass"
 – Diocese of Broken Bay

Here is a document produced when we had an active diocesan liturgy advisory group. It is not something they produced – Ray and I were given a similar document produced by the Canadian bishops when we went to a 10 week course run by Br. Colin Smith, the composer of Mass Shalom.

It is concerned with music in the mass. It does not exactly say what you should or should not sing. What it does is give priorities
 {CLICK}

And here's what are considered the most important. Note what has 5 stars: The gospel acclamation, the Holy, Holy, the Eucharistic acclamation and the Great Amen. The Lamb of God gets 4 ½.

After that comes singing the Psalm, and 2 hymns – the gathering hymn and the communion hymn.

If music is used to emphasise the important, then those 5 star moments belong, not to the priest or the readers but to the people. The assembly is the the centre of worship. This is why it is so important for us to help the assembly sing those moments.

LITURGY DOCUMENTS

- **Liturgical Music Today**
 - **46. ...While the liturgy celebrates one “theme” ..., even so the liturgical year shows forth this mystery like a resplendent jewel.**
 - **47. Music has a unique means ... communicating the rhythm of the church year to the assembly**

You may have noticed the Gloria from Mass of St. Francis playing in the background, and think “Ok, our group plays those parts all the time” some groups even sing the psalm every week, which can be a bit of a tough ask at first.

But what are we playing? A couple of decades ago, we had a much smaller group of musicians – roughly 5, 1 for each mass, and we played every week. A few extras, sometimes. Yet over the years we managed to learn several new mass settings and played them. Because of the desire to highlight each season and emphasize its’ meaning. To show off the resplendent jewel, to sing the rhythm of the year.

When the new liturgy texts came in, we were all forced to start learning again. The Australian bishops recommended 5 mass settings. Broken Bay chose ST Francis for all its diocesan schools. At St Agatha’s we had an open meeting to listen to all of them, and made a similar choice – it was easily playable by groups from a single guitar up, and it had no baggage. Shalom was so well known and loved that we needed to let it rest so that it could be reintroduced with the new text, especially the Gloria. The rest were felt to be too difficult for the congregation, often for musicians, and largely for organ. So We all learnt St. Francis too, as did many other churches.

ADVENT

- **Season of hope and anticipation**
- **Vestments: Purple (/Rose)**
- **Texts: No Gloria**
- **Symbols: Jesse Tree, Wreath and Candles**
- **Hymn: O Come, O Come Emmanuel**
- **Setting: Mass of St. Francis**



SO here's what often happens now – not at all masses, and not all the time, but enough. Let's start at the beginning of the church year: Advent, a time when we look forward. Forward to Christmas, and back 2000 years, to the birth of an unknown child.

{Click Through one by one.}

We see purple vestments (a rose one on the third Sunday, a more joyous shade of purple, perhaps).

We see a change in our words – we no longer say the Gloria. It may be useful to emphasize the Lord have mercy by singing it.

We see different symbols in place - the Jesse tree (not a Christmas tree, but representing the genealogy of Jesus); We have a wreath and candle ceremony.

The Advent hymns have a different feel. I've put up one very typical of advent. The emphasis – O come, O come – we wait in hope and anticipation. Christ be our light works here – Longing for light, we wait in darkness.

And we play the mass setting from the mass of St. Francis.

CHRISTMAS

Season of joy and celebration

Vestments: White

Texts: Solemn Blessing

Symbols: Nativity scene

Hymn: Angels We Have Heard On High

Setting: Mass of St. Francis



Then suddenly Christmas arrives – Christ is born in Bethlehem, the angels sing Glory to God in the highest, and we should sing the Gloria too.

No longer somber purple, the priest wears a festive white with gold trims – reflecting the gold bought by the Magi.

We get our Gloria back, and the dismissal becomes a solemn blessing – you don't get that every day, or even every Sunday.

The nativity scene is there, and on the feast of Epiphany the wise men make their entrance.

Angels we have heard on high reeks of Christmas, as does Joy to the world, and all the traditional hymns. There are newer ones to – sprinkle the odd one in. All traditional hymns were new once, but make sure the congregation can sing most.

But our music setting has not changed. If you came in only for the most important, 5 star parts, there has been no change.

ORDINARY TIME

- **Growth and renewal**
- **Vestments: Green**
- **Texts: Matthew (A); Mark (B) ; Luke (C) readings in ORDER – Ordinal Time**
- **Symbols: Flowers**
- **Hymn: As per readings**
- **Setting: **Mass of St. Francis****



In the missal, the feast of the Baptism of the Lord bridges Christmas and ordinary time. It is a feast, so the vestments are white. It is the Sunday after the epiphany, and is grouped with the Christmas masses. But it is also labeled in brackets as the first Sunday in Ordinary time.

The vestments are green the colour of growth. In the northern hemisphere, winter is on the way out and spring cometh.

Ordinary time does not mean our mass is in any way ordinary. The name would be more correctly phrased Ordinal Time, but that's not an ordinary word. We read through the gospels in order.

No particular symbols, just flowers decorating the sanctuary

No particular hymns stand out, for there are too many

Musically, what does one do? The music chooses itself, based on the readings. At present, the mass setting has chosen itself: no change, sing the mass of st francis

LENT

- **Repentance and Reconciliation**
- **Vestments: Purple (/Red)**
- **Texts: No Gloria; No Alleluia**
- **RCIA: election, scrutinies, presentations**
- **Symbols: Ashes, water, light, life.**
- **Hymn: God Of Mercy And Compassion**
- **Setting: Mass of St. Francis**



Lent – purple again, but a different feel. We are called to repent, to forgive and be forgiven. Passion Sunday the vestments are usually Red.
We drop out the Gloria, and even the gospel acclamation (still 5 stars) changes – No Alleluia, as we are saving that up to come back at Easter
Lots of goings on – if there are RCIA candidates, there are several extra rites for them.
Our symbols start with Ash Wednesday – the readings talk about water (or its lack in the desert), light and life, especially in cycle A
The iconic hymn of Easter is God of Mercy and compassion – we repent and ask for forgiveness. We have changed In our hearts.... But not in our musical setting.

EASTERTIDE

Season of joy in the risen Lord

Vestments: White

Texts: Alleluia

Symbols: Paschal Candle;

Hymn: Now The Green Blade Rises

Setting: **Mass of St. Francis**



The lord is risen – light has come into the world, our vestments are white.

The subtext of Easter is always Alleluia – Praise God.

Our symbol is light, typified in the paschal candle. The Light of Christ

I picked out Now the green blade rises as a special Easter hymn – when there are so many Christ is Risen songs, Christ is our light songs, alleluia songs, this one adds a different flavor, for it emphasizes what we have just celebrated over the 3 days prior – Christ buried in the earth for 3 days springs forth. Christ is wheat in this song, and our Easter feast is symbolized in bread. And the last verse emphasizes that in darkest times, Christ can rise within us and bring us to life. It works particularly well at the vigil mass, but use it anytime over easter...

Although you wouldn't know the difference given we are still singing.....

ORDINARY TIME

- Growth and renewal
- Vestments: Green
- Texts: Matthew (A); Mark (B) ; Luke (C)
readings in ORDER – Ordinal Time
- Symbols: Flowers
- Hymn: As per readings
- Setting: **Mass of St. Francis**



And back towards several months of green time, working our way through St. Luke at present. No further to be said.

SUGGESTED SETTINGS

	ADVENT & LENT	Christmas & Eastertide	Ordinary Time
General Framework	Mass for Moderns	St. Francis	Shalom
Peter	Mass for Moderns	St. Francis	Spirit & Grace or Blessed Trinity
Someone Else	Mass for Moderns	Mass of Light	Spirit & Grace
Another Group	Mass XXX (not any of above)	St. Francis	Shalom

So here's what might work. I made a suggestion that we try Mass for Moderns for the purple seasons. It's a mass setting that many knew in the old form. The only significant change is in the Gloria, and we do not sing that in either Lent or Advent. So if you have heard it or played it before, you should have little trouble. The minor change in the holy, holy from "Lord, God of power and might" to Lord God of Hosts" is easy enough with a minor change of emphasis. The Acclamations and the alleluia all follow the patterns set by the Lord Have Mercy. All else remains the same. I played it during Advent – Sunday night for 1st Sunday 9am for 3 & 4. People seemed to know it, and sang it well. Andrew played it for the Second Sunday at 9am too.

The other two I've arbitrarily slotted in to the white and green seasons. We all know St Francis, many know Shalom – if someone would rather them the other way round, I have no problems, but we all need to do it. Nor do we all need to play the same 3 masses. Shalom sits poorly on a single guitar, so I play a number of different masses. But if Every time Ray or Bev plays Shalom, I am playing Spirit and Grace, the same changes occur – end of Lent, the setting changes, no matter which mass or masses you go to. If someone wants to play the updated version of Mass of Light, you have my blessing – as long as you consistently change seasons and don't clash with others – no good if you want to play st Francis in Ordinary time while the others play at easter, because people do attend at different times and the change is lost.

If you only know two, as a group we'll help you eventually learn 3. But at the moment we're here so we all know Mass for Moderns.