

ST MICHAEL'S PARISH HURSTVILLE

Under the Care of the Michaelite Fathers

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Guidelines for Parish Ministries

For Acolytes

Proper Spiritual Disposition

Through their lives, families, commitments, work and engagements in the community, the baptised bring Christ to the world. Just as the Christian community nourishes the world, so in turn, it is nourished in the Sacrament of the Eucharist. The ministry of attending the Lord's Table is a 'holy' ministry because it brings us into the presence of the Sacrament and builds up the Body of Christ. It cannot be taken lightly. Liturgical service impels us to a deeper commitment to the Christian life, a richer faith and a more profound urgency to do what is right and good. As selfless, mature service, it requires good Christian living, proper disposition, continual conversion and ongoing training.

Acolytes set an example for the rest of the community in terms of their commitment to our Lord Jesus in the Eucharist and to their Catholic Faith. They must make sure that they are constantly in a state of grace by frequenting the Sacrament of Reconciliation and must always honour the Lord's Day by participating in Mass every Sunday and holy days of obligation (even when they are not serving).

Specific Role at the Altar

The acolyte is instituted for service at the altar and to assist the priest and deacon. Acolytes carry the cross, the candles, the censor, the thurible, the bread, the wine, and the water. Acolytes prepare

the altar and sacred vessels and, if needed, distribute Holy Communion to the faithful as extraordinary minister of Holy Communion within the Mass or in their homes when sick and homebound. In the ministry of the altar, the acolyte has his own functions, which he must perform himself. GIRM 98

Before Mass

1. The acolytes allocate the duties during the Mass amongst themselves.
2. The acolytes consult with the MCR to check the number of extraordinary ministers of Holy Communion needed.
3. Acolytes prepare the altar, candles, liturgical books, vessels, bread and wine. They also check the sound system. Diligent preparation before the Mass ensures that movements around the sanctuary during the Mass are minimized which is highly desirable.
4. Acolytes organise the liturgical team (crucifix, altar servers with candles, lector with Book of Gospel).
5. The lead acolyte tells the commentator to commence the Mass introduction before moving the liturgical team from the sacristy to the foyer.
6. At the sound of the bell the lead acolyte moves the liturgical team to the foyer.

During Mass

1. The lead acolyte prompts the liturgical team to start the procession after the first verse of the hymn has been sung. (The acolytes ensure that space between the members of the liturgical team is maintained during the procession).
2. Upon reaching the altar steps, the acolytes and altar servers step to either side to make way for the priest to come up in the middle. After the lector and the cross-bearer step down from the altar, everyone makes a show of reverence by genuflecting or bowing.
3. Everyone follows the priest to the sanctuary and take up their position on either side of the altar.

4. Before the Gospel Acclamation, an acolyte organises the altar servers to bear the candles for the gospel reading.
5. During the last Prayer of the Faithful, an acolyte organises the altar servers with candles to walk to the offertory table and to return leading the offertory procession.
6. The acolytes prepare the sacred vessels on the altar immediately after the Prayer of the Faithful.
7. If there is only one acolyte and no altar servers, those who are bringing the gifts for the offertory proceed towards the altar unaccompanied (no candles needed) immediately after the Prayer of the Faithful (prior organisation by acolyte may be needed).
8. Everyone in the sanctuary (indeed, everyone in the church) kneels down for the consecration and when the priest intones this prayer: “This is the Lamb of God who takes away the sins of the world...”
9. If there are no altar servers, the acolytes will ring the bells at the appropriate times.
10. The orans (hands extended with palms up) posture is reserved for the priest (who is praying to God on behalf of the people). Acolytes and altar servers stand with their hands folded together during the “Our Father” (no need to move to stand by the priest facing the people and no hand holding).
11. Before Holy Communion, the ciborium is transferred from the tabernacle to the altar by an acolyte. If needed, the acolytes bring additional ciborium out.

Holy Communion

12. Acolytes and altar servers kneel after the Lamb of God.
13. The liturgical team stands up as the extraordinary ministers approach the altar. Then all prepare to receive Holy Communion.
14. No sign of peace to be exchanged with extraordinary ministers *when they enter the sanctuary (this was done before the “Lamb of God”)*. *No greeting nor hugging nor kissing.*
15. The acolytes help in the distribution of Holy Communion.

16. Immediately after receiving Holy Communion, those to the right of the priest go down the middle aisle of the Church to distribute to the back half of the congregation.
17. Those to the left of the priest distribute Holy Communion before the altar steps and afterward move towards the congregation seated in the chapel.
18. Parishioners may receive Holy Communion either on the tongue or by hand.
19. Parishioners come up for blessing with arms crossed over their breasts. The acolyte gives the blessing by extending his right hand over the head (without touching it) and saying, "God bless you" (or something similar). Do not make the sign of the cross.
20. As soon as distribution of Holy Communion is finished, acolytes and extraordinary ministers move to the sanctuary; the ciborium and the chalice are placed on the altar.
21. Acolytes help the priest at the altar prepare the Holy Communion for the sick and home-bound when necessary.
22. While the tabernacle is being closed, the acolytes, extraordinary ministers and altar servers make a show of reverence either by genuflecting or bowing.
23. It is the duty of the acolytes to purify the sacred vessels with reverence and due diligence. This being done, the sacred vessels are placed on the credence table and put away in the safe after Mass.
24. If there are several vessels to be purified, it is acceptable to leave them suitably covered on the credence table for purification immediately after Mass following the dismissal of the people. After purification, all vessels are to be secured in the safe in the sacristy.

Dismissal

25. After the prayer to St Michael, acolytes organise altar servers with cross and candles for the procession (Sunday Masses and feast days procession to go towards the main entrance; weekday Masses to exit through the side door).

Please note:

- 1) The quarterly Sunday roster is available in the sacristy as well as on the parish website.
- 2) Acolytes only serve in the parish for which they were commissioned (this is true for all ministries in the parish).
- 3) Parishioners who would like to be considered to serve in this ministry must apply to the parish priest directly.
- 4) Acolytes are responsible for the altar servers who may need gentle, discreet reminders regarding proper decorum (to keep still, to keep hands folded, not to play with matches/flame, etc).
- 5) Acolytes must NEVER BE ALONE with any minor at any time within the church complex without the knowledge and consent of the minor's parents or guardian.
- 6) Altar servers are allowed to handle the sacred vessels only when they are EMPTY.
- 7) Pyxes should not be left unattended in unsecured areas. Please place them in the sacristy safe when found lying around.
- 8) The Spanish and Chinese communities may need to be reminded regarding the requirement of due diligence and reverence in the care and purification of the sacred vessels.
- 9) Do not leave matches in the church. Take them to the sacristy.
- 10) Instructions/announcements to the congregation may only be given/delivered by the priest or the commentator/master of ceremonies (not by acolytes).
- 11) Hugging or kissing is not part of any ministry in the Church and should be avoided (ex: greeters, in the Sanctuary etc).
- 12) It is an archdiocesan directive that everyone serving within the parish in any capacity (paid or otherwise) must participate annually in Safeguarding and Child Protection In-service.

For Discussion:

- 1) Coordinator for acolytes (by appointment or election?; duration?). John Romanous currently holds this position.
- 2) Recruitment, training and commissioning of new acolytes.
- 3) Spiritual renewal and formation: type, duration, frequency.
- 4) Acolytes dinners: frequency, attendance, price, organisation.

For Extra-Ordinary Ministers of Holy Communion

Proper Spiritual Disposition

Through their lives, families, commitments, work and engagements in the community, the baptised bring Christ to the world. Just as the Christian community nourishes the world, so in turn, it is nourished in the Sacrament of the Eucharist. The ministry of attending the Lord's Table is a 'holy' ministry because it brings us into the presence of the Sacrament, and builds up the Body of Christ. It cannot be taken lightly. Liturgical service impels us to a deeper commitment to the Christian life, a richer faith and a more profound urgency to do what is right and good. As selfless, mature service, it requires good Christian living, proper disposition, ongoing training, and continual conversion.

Extraordinary Ministers of Holy Communion are among the first to receive Jesus in Holy Communion after the priest during Mass. They must make sure that they are in a state of grace by frequenting the Sacrament of Reconciliation.

Serving in this ministry, they set an example for the rest of the community in terms of their devotion to the Holy Eucharist. It is a reasonable expectation that extraordinary ministers honour the Lord's Day by participating in Mass every Sunday and holy days of obligation (even when they are not serving).

Role During Mass

Please arrive 10-15 minutes prior to Mass, dressed appropriately and neatly, and let the acolyte and/or priest know of your presence. Please request a substitute if you are unable to cover your scheduled roster.

1. In our parish, the acolytes assisting at Mass always help in the distribution of Holy Communion.
2. Before Mass, the number of extraordinary ministers needed will be checked and the persons serving identified by the acolytes.

3. For practical reasons, extraordinary ministers are encouraged to sit in the front pews closer to the sanctuary.
4. Immediately after the congregation prays “Lord I am not worthy..” the extraordinary ministers approach the altar and bow as a group before moving up to the sanctuary. There is no need to wait for the priest to take Holy Communion.
5. No sign of peace to be exchanged while in the sanctuary (this *was done before the “Lamb of God”*), *especially no hugging or kissing please. “In the dioceses of Australia, the most common form of gesture of peace is the handshake...it is appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner”.* (GIRM point 82).
6. Standing on either side of the altar, the extraordinary ministers receive Holy Communion after which the priest hands them either a ciborium or chalice. They are never taken directly from the altar by extraordinary ministers.
7. Immediately after receiving Holy Communion the extraordinary ministers to the right of the priest go down the middle aisle of the Church to distribute to the back half of the congregation.
8. The extraordinary ministers to the left of the priest distribute Holy Communion before the altar steps and then move towards the congregation seated in the chapel.
9. Parishioners may receive Holy Communion either on the tongue or by hand.
10. A communicant is not allowed to dip the Host into the chalice. If this is attempted, the extraordinary minister should cover the chalice with his hand and advise the person to consume the Host before drinking from the chalice.
11. If the Host is dropped, the extraordinary minister tells the communicant to stand still and proceeds to pick up the Host which is then either given to the communicant or replaced in the ciborium.
12. If the Blood of Christ spills down the side of the chalice, the purifier is used to wipe it. If the spill is on the floor, the purifier is spread over it and the extraordinary minister shifts position to

avoid stepping on the spill as well as gives advice to the people not to walk on it.

13. When a communicant receives the Host by hand, the extraordinary minister must make sure that the Host is consumed before the communicant walks away. If the Host is carried away instead of being consumed, then the extraordinary minister follows the communicant and ensures that the Host is consumed or replaced into the ciborium.
14. Parishioners may come up for blessing with arms crossed over their breasts. The extraordinary minister gives the blessing by extending his right hand over the head (without touching it) and saying, "God bless you" (or something similar). The sign of the cross is not made.
15. If necessary, the last communicant is asked to consume the rest of the Blood of Christ.
16. The ciborium and chalice are placed on the altar after distribution of Holy Communion.
17. While the tabernacle is being closed, the extraordinary ministers make a show of reverence either by genuflecting or bowing and then immediately turn around to go back to their seats. There is no need to wait for the other ministers or to bow again in front of the altar.

Bringing the Eucharist to the Sick

1. Holy Communion is taken to those who are unable to come to Mass (housebound, in hospitals, in nursing homes) by extraordinary ministers and acolytes. The Hosts are carried in a metal container called a pyx. Other secular containers are not allowed to be used for this purpose. The pyxes are available from the sacristy. Alternatively, the extraordinary minister may provide himself with one.
2. The extraordinary ministers who are participating in the Mass leave the pyxes with an acolyte indicating to him the number of Hosts needed for each. An acolyte then helps the priest prepare the pyxes after the congregation has received Holy Communion. After the Mass, the pyxes are distributed by an acolyte.

3. Outside the time of Mass, the extraordinary minister may be allowed access to the tabernacle by the priest. While collecting for the pyx, he should avoid undue disturbance to the people in the church (for example, if Benediction is ongoing please wait until this is finished before collecting for your pyx). The tabernacle must be carefully locked after being accessed.
4. Having custody of the Eucharist, the extraordinary minister must go directly to the person awaiting Holy Communion. He should avoid engaging in conversation, participating in social activities etc prior to this.
5. When containing the Hosts, the pyx is normally carried on the person of the extraordinary minister. When it is necessary to carry the pyx in a handbag, it should be safely kept in an appropriate and secure internal pocket or smaller purse. The filled pyx should never be left in the car.
6. The full rite for Communion of the Sick follows the structure of the Mass closely. This can be found in full in the “Pastoral Care of the Sick”.

Please note:

- 1) The quarterly Sunday roster is available in the sacristy as well as on the parish website.
- 2) Extraordinary ministers only serve in the parish for which they were commissioned (this is true for all ministries in the parish).
- 3) Parishioners who would like to be considered to serve in this ministry must apply to the parish priest directly.
- 4) Extraordinary ministers are commissioned for a maximum period of 12 months only, hence renewal is considered on an annual basis. The parish priest will send out individual invitations for re-commissioning during Corpus Christi Sunday. Deputation may be for a particular occasion or for a fixed time, but never for more than twelve months. Pastors are to depute members of the faithful to this ministry every Corpus Christi Sunday for a period of twelve months (Sydney Archdiocesan Guidelines).
- 5) Normally, only those parishioners who have been commissioned are permitted to perform in this ministry. In

exceptional cases or in unforeseen circumstances, the priest presiding at the liturgy may depute individuals (who have not been previously commissioned) “ad actum”.

- 6) With regards to exposition of the Blessed Sacrament, extraordinary ministers are ministers of exposition and reposition only. They are not ministers of the Benediction (Sydney Archdiocesan Guidelines).
- 7) Handling the chalice with the Blood of Christ: After a communicant has partaken of the Blood of Christ, wipe the OUTSIDE of the rim of the chalice only. This avoids transference of the Blood of Christ onto the purifier. Then turn the chalice a few degrees in preparation for the next communicant.
- 8) Please be aware that the purifiers are allowed to be used for several Masses. Do not crumple them.
- 9) Only priests, acolytes and extraordinary ministers may open the tabernacle.
- 10) Instructions/announcements to the congregation may only be given/delivered by the priest or the commentator/master of ceremonies.
- 11) Hugging or kissing is not part of the ministry in the Church and should be avoided (ex: greeters, in the Sanctuary etc).
- 12) It is an archdiocesan directive that everyone serving within the parish in any capacity (paid or otherwise) must participate annually in Safeguarding and Child Protection In-service.

For Discussion:

- 1) Coordinator for EOMofHC (by appointment or election?; duration?). No one currently holds this position.
- 2) Recruitment, training and commissioning of new ministers.
- 3) Spiritual renewal and formation: type, duration, frequency.
- 4) EOMofHC get-together: frequency, attendance, price, organisation.

For Lectors

The Word of God is to be “proclaimed,” not merely “read.” For Lectors to properly proclaim Scripture, they must be prepared. The passages for each Sunday should be read, prayed with, and proclaimed aloud a number of times during the week before you are scheduled. It is different than reading silently to oneself. Get familiar enough with the reading so that you can make occasional eye contact with the congregation. Most people do best when they speak louder than they think necessary as well as speaking slower than necessary.

Preparation

1. Please arrive 10-15 minutes prior to Mass, dressed appropriately and neatly, and let the acolyte and/or priest know of your presence. Please request a substitute if you are unable to cover your scheduled time. All lectors should prepare each week in case they are needed to substitute.
2. Make sure the lectionary is on the ambo and the ribbon is in place for the correct readings.
3. The person assigned to one of the readings carries the Book of the Gospels for the entrance procession, walking behind the candle-bearers. If a deacon is assisting, he will process with the Book of the Gospels. When processing in, approach the altar from the left side and proceeding behind the altar, place the book of Gospels on its centre. Do not bow or genuflect before ascending the steps. After placing the Book, descend the altar steps.
4. Bow/genuflect at the same time as the priest and the altar servers.
5. Proceed afterwards to your seat and remain in your pew until the conclusion of the Opening Prayer.

Sunday Mass

First Reading and Psalm

1. Following the Opening Prayer, stand, and with hands folded, both readers approach the Sanctuary (for 10am Mass: as the children process out of the church), bow to the Altar. The first

reader proceeds slowly to the ambo and the second takes a seat in the sanctuary behind the ambo.

2. Upon reaching the ambo, adjust the height of the ambo and/or microphone. Check that the lectionary is opened on the right page. WAIT until the congregation is completely settled before starting to read.
3. When announcing the reading, simply say, "A reading from..." as is printed in the lectionary. *Do not say, "The first Reading is..."*.
4. After a pause, **proclaim** the Scriptures **loudly** and **clearly**, speaking **slowly** and **distinctly**. At the end of the reading, pause, look at the assembly, and say "The Word of the Lord." Do not raise the book when doing so.
5. After a brief pause announce the response and proclaim the Responsorial Psalm.
6. Note: the reader should go straight to saying the response without introduction (*for example: "the responsorial psalm is.." or "the response is..."*)

Second Reading

1. The first and second readers swap places and the second reader proceeds to proclaim the reading.
2. Upon reaching the ambo, adjust the height of the ambo and/or microphone. Check that the lectionary is opened on the right page. WAIT until the congregation is completely settled before starting to read.
3. When announcing the reading, simply say, "A reading from..." as is printed in the lectionary. *Do not say, "The first Reading is..."*.
4. After a pause, **proclaim** the Scriptures **loudly** and **clearly**, speaking **slowly** and **distinctly**. At the end of the reading, pause, look at the assembly, and say "The Word of the Lord." Do not raise the book when doing so.
5. Make eye contact with the musician for the commencement of the Alleluia. It is not necessary to exhort the congregation to stand up.
6. If the verse is not sung, the reader proclaims it from the ambo.
7. While the second Alleluia is being sung the lectionary is placed on the shelf of the ambo or handed to an acolyte.

8. Both readers return to the pew via the centre aisle, pausing to bow at the foot of the steps.

Prayer of the Faithful

1. Lector 3 reads the prayers unless a deacon is available.
2. As soon as the Creed finishes, the reader walks slowly towards the sanctuary, stops and bows towards the altar then proceeds to the ambo.
3. After the priest introduction, the lector devoutly reads each petition and wait for the congregation's response for each one before continuing.
4. Remain at the ambo until the priest has concluded the closing prayer and say Amen. Then walk towards the pews after bowing again at the centre aisle.

Weekday Mass

1. Prepare lectionary or weekday missal.
2. Daily readings follow "The Daily Mass Book". Default readings are highlighted and optional readings are chosen at the discretion of the priest.
3. Following the Opening Prayer, both readers stand, and with hands folded approach the sanctuary, bow to the altar. The first reader proceeds slowly to the ambo and the second takes a seat in the sanctuary.
4. Upon reaching the ambo, adjust the height of the ambo and/or microphone. Check that the lectionary is opened on the right page. WAIT until the congregation is completely settled before starting to read.
5. When announcing the reading, simply say, "A reading from..." as is printed in the lectionary. *Do not say, "The first Reading is..."*.
6. After a pause, **proclaim** the Scriptures **loudly** and **clearly**, speaking **slowly** and **distinctly**. At the end of the reading, pause, look at the assembly, and say "The Word of the Lord." Do not raise the book when doing so.
7. The readers then swap places.
8. After a brief pause, the second reader announces the response and proclaim the Responsorial Psalm.

9. Note: the reader should go straight to saying the response *without introduction* (for example: “*the responsorial psalm is..*” or “*the response is...*”)
10. Make eye contact with the musician (if available) for the commencement of the Alleluia. It is not necessary to exhort the congregation to stand up.
11. If there is no musician then the reader intones the Alleluia and then proclaims the verse. Note: The Alleluia must be sang and not just said.
12. Straight after the second Alleluia is sung, the readers step down from the sanctuary, face the altar, bow and then proceed to their seats.

Please note:

- 1) The quarterly Sunday roster is available in the sacristy as well as on the parish website.
- 2) Lectors only serve in the parish for which they were commissioned (this is true for all ministries in the parish).
- 3) Parishioners who would like to be considered to serve in this ministry must apply to the parish priest directly.
- 4) Instructions/announcements to the congregation may only be given/delivered by the priest or the commentator/master of ceremonies (not by lectors).
- 5) Hugging or kissing is not part of the ministry in the Church and should be avoided (ex: greeters, in the Sanctuary etc).
- 6) It is an archdiocesan directive that everyone serving within the parish in any capacity (paid or otherwise) must participate annually in Safeguarding and Child Protection In-service.

For Discussion:

- 1) Coordinator for lectors (by appointment or election?; duration?). Sandra Mak currently holds this position.
- 2) Recruitment, training and commissioning of new lectors.
- 3) Spiritual renewal and formation: type, duration, frequency.
- 4) Lectors get together: frequency, attendance, price, organisation.

For Music Ministry

The Importance of Singing

“The Christian faithful who gather together as one to await the Lord’s coming are instructed by the Apostle Paul to sing together psalms, hymns, and spiritual songs (cf. Col 3:16). Singing is the sign of the heart’s joy (cf. Acts 2:46). Thus, St Augustine says rightly, ‘Singing is for one who loves.’ There is also the ancient proverb: ‘One who sings well prays twice.’

Great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of the people and abilities of each liturgical assembly. Although it is not always necessary (e.g. in weekday Masses) to sing all the texts that are of themselves meant to be sung, every care should be taken that singing by the ministers and the people is not absent in celebrations that occur on Sundays and on holy days of obligation.

In the choosing of the parts actually to be sung, however, preference should be given to those that are of greater importance and especially to those to be sung by the priest or the deacon or the lector, with the people responding, or by the priest and people together.

All other things being equal, Gregorian chant holds pride of place because it is proper to the Roman Liturgy. Other types of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful.

Since the faithful from different countries come together ever more frequently, it is fitting that they know how to sing together at least some parts of the Ordinary of the Mass in Latin, especially the *Creed and the Lord’s Prayer, set to the simpler melodies.*”

GIRM 39-41

Choosing Music for Mass

Music fulfills its role in liturgy when: (1) the amount of singing aptly corresponds to the solemnity of the occasion, (2) the selected music provides for the unanimous participation of the assembly at the designated moments, and (3) the beauty of the compositions and their performance is expressive of prayer (cf. CCC 1157).

The amount of singing should correspond to the degree of festivity and solemnity of the particular celebration of the day, feast or season (MS 7). For example, weekdays are more subdued than Sundays; the major Sunday community Mass is more festive than other Sunday Masses; major feasts such as Trinity Sunday or Pentecost are more festive than other Sundays; the seasons of Lent and Advent are more subdued; the seasons of Christmas and Easter are more festive.

“In the choosing of the parts actually to be sung, however, preference should be given to those that are of greater importance and especially to those to be sung by the presider or the deacon or the lector, with the people responding, or by the presider and people together” (GIRM 39-40; cf. MS 6, 7, 16, 28-36).

When choosing music and songs, “the criterion that must inspire every composition and performance of songs and sacred music is the beauty that invites prayer” (John Paul II, Address to the Pontifical Institute of Sacred Music, 3; cf. Chirograph, 3).

The Liturgical – Musical – Pastoral Criterion

There are three long-held principles that help us to choose the most *appropriate music* (cf. Pope John Paul II’s *Chirograph on Sacred Music*, 4-6; *Musicam Sacram*, 5; and Pope Pius X’s *Tra Le Sollecitudini*, 2, 7-9, 22-23):

1. Liturgically, it must be holy. To be holy, the music must serve the spirit and norms of the liturgy and the faith it expresses.

Is it closely connected with the liturgical action?

Not all music is suitable. Even some so-called *Sacred Music* “cannot be part of the celebration without violating the spirit and norms of the

liturgy itself” (Chirograph, 4). To be closely connected to the liturgical action, “the meaning and the proper nature of each part and of each song” must be carefully observed (MS 6). These norms are detailed in the General Instruction of the Roman Missal (GIRM) and Musicam Sacram (MS).

Does it express the Church’s faith and teaching?

The text should be based on appropriate scriptural or liturgical texts. It should refer to God in the persons of the Trinity. It should express the nature of the Church as the People of God and the Body of Christ. It must not conflict with the catechetical teaching and tradition of the Church.

2. Musically, it must be beautiful. Much of the beauty of liturgical music is in its apt suitability to liturgical prayer.

Does it possess sound form?

The melodic range and contour, the harmony, rhythm and tempo must be aptly suited to singing by the intended music ministers – priest, cantor, schola (choir) and assembly. The form of song must be aptly suited to the particular part of the liturgy – cantillation (for prayers, readings and proclamations), dialogue, acclamation, litany, responsorial psalm, processional antiphon or song with repeating refrain, or hymn.

Is it true art?

It must have enduring appeal, able to bear the weight of repeated singing over time.

Does it fully adhere to the text it presents?

It must suitably embody the text of the liturgy. Prescribed texts must *be used without variation. Where texts are not prescribed, “they must be in keeping with the parts of the Mass, the feast or the liturgical season” (MS 36).*

Does it synchronise with the intended time and moment in the liturgy?

The music should be synchronised to begin and end at the times *specified by the rite. “The various moments in the Liturgy require a*

musical expression of their own. From time to time this must fittingly *bring out the nature proper to a specific rite, now proclaiming God's marvels, now expressing praise, supplication or even sorrow*" (Chirograph, 5).

Does it reflect the gestures of the rite?

It must be aptly suited to any gestures, actions or processions it accompanies (e.g. the breaking of the bread, the procession and presentation of the gifts).

3. Pastorally, it must be universal. The music must be suited to the particular assembly while respecting the need for universal appeal.

Does it comply with the legitimate demands for adaptation and inculturation?

The music should be in a language that is comprehensible to the majority (Chirograph, 6). There are many local cultural adaptations as well as special provisions for Masses with children and other special groups that must be considered. Your parish priest is best placed to discern what adaptations are applicable for a given situation.

Does it involve the entire assembly in the celebration?

The music must invite prayerful participation in each and every person, young and old.

Is it deserving of universal esteem, offending nobody?

Personal tastes in music vary greatly in a parish assembly. While *not everything chosen will be everyone's favourite, all the music must be deserving of everyone's esteem. Music that offends anyone's prayerful sensibilities should be avoided.*

In selecting music for a particular celebration, we should undertake an analysis of the liturgical, musical and pastoral characteristics of the music, and then ask the question:

"Does this particular piece of music possess the universal beauty that invites the involvement of the entire assembly in this particular prayer?"

(From Catholic Diocese of Wollongong)

Please note:

- 1) Music is an integral part of the liturgy.
- 2) Not all verses need be sung (may start halfway through the song). Choose the verses most familiar with the congregation and appropriate to the readings or to the feast day.
- 3) Instructions/announcements to the congregation may only be given/delivered by the priest or the commentator/master of ceremonies (not by musicians).
- 4) Hugging or kissing is not part of the ministry in the Church and should be avoided (ex: greeters, in the Sanctuary etc).
- 5) It is an archdiocesan directive that everyone serving within the parish in any capacity (paid or otherwise) must participate annually in Safeguarding and Child Protection In-service.

Points for Discussion:

- 1) Coordinator for music ministry – liaise between the parish priest and the musicians regarding special considerations that are to be catered for during the Mass (feast days, school children involvement, sacramental program)
- 2) Hymn choices
- 3) Use of the screen: power point to include all responses, prayer of the faithful, all the hymns, announcements.
- 4) “Promotion” of Sunday Masses as catering for specific groups: for example, one a month the 10am Mass will be a “Family Mass”.
- 5) No clapping?
- 6) Spiritual renewal and formation: type, duration, frequency.
- 7) Music ministry get together: frequency, attendance, price, organisation.

Fr Janusz

9/2/2018