Contemporary Music in the Church
Unscientific Survey

1. How many enjoy music in church?

2. How many like contemporary Christian music in church?

3. How many like contemporary Christian music, but don't think it belongs in church?

4. How many here prefer no music in church?

7:30 mass

Enjoy the Silence.
After Diving Into This Topic

• Huge
• Complex
• Conflicting
• Unclear
• Divisive
Background in 60 Seconds

• Sweet Home Chicago
• Raised Greek Orthodox
• Majored in Music – Roosevelt University (Chicago)
• Began working for Coca-Cola in 1975
• Married in 1975 to Devoted Catholic
• Invited To Participate Catholic Liturgical Music in 1979 (Guitar/Piano)
• Converted to Catholicism in 1984
• Involved in Some Capacity of Music Ministry Since 1979 . . .
• In Chicago; D.C.; Norfolk, Richmond & Atlanta
• Director St Thomas Aquinas LTB 1998 – 2012
• Currently retired after working for the Coca-Cola system for 38 years.
• Spending more time with children and grandchildren and travelling.
I am not an expert on music in the church, contemporary Christian music, or what is officially acceptable in the Catholic Church in regard to music.

I have learned as much as I could over the years, from workshops, mentors, deacons, priests and liturgical ministers.

I am providing personal insights, opinion and information based solely on personal experience and observation from both sides of Catholic music ministry, as a leader and as a participating parishioner.

This exercise has made me realize how little I still know about the history of music in the church or what church documents say about liturgical music.
Music in the Church

My point-of-view . . .

• We all have an opinion on music in the church.
• I imagine that everyone here has commented on music in a church service at one time whether to say it was . . .

Beautiful – Uplifting – Perfect – Enhancing

- OR –

Too Loud – Too Old – Too Modern – Too Long - Too Distracting etc etc etc etc

Music is personal and emotional as is our response to hearing it.
Every Generation Is Exposed to Contemporary Music in Worship

*Some music lives on* . . . Handel’s Messiah

*Some music endures* . . . Gregorian Chant, Hymns

*Some music – the jury is out* . . .
Contemporary Church Music Thru the Years
A Sampling

If you lived in . . .

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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| 400  | Gregorian Chant (380)  
Modal & Monophonic  
Evolution of Chant Forms  
Early Primitive Notation |
| 800  | Hymns Of The Lutheran Reformation  
1535  
Johann Walther  
German chorales  
Congregational  
Martin Luther even wrote his own hymns to teach believers Lutheran theology. |
| 1200 | Contrafact Hymns (1200)  
Heinrich von Laufenburg  
Parodies of secular songs  
Replaced lyrics with sacred texts  
Melodic style stemmed from a type of spiritual movement. |
| 1400 | Sacred Chorales  
1735  
Johann Sebastian Bach  
Brilliant musical composer  
Created sacred chorales for priests to sing |
| 1600 | Mass Settings  
1756-1791  
Wolfgang Amadeus Mozart  
19 Mass Settings  
Add'l song melodies used for hymns |
| 1700 | Mass Settings  
1824  
Ludwig Von Beethoven  
Missa Solemnis  
Mass in C |
| 1800 |  
|
| 1900 |  
|
Music & Vatican II

The Second Vatican Council Thought Enough About It To Specifically Address Music in the Church . . .

SECOND VATICAN ECUMENICAL COUNCIL MUSICAM SACRAM INSTRUCTION ON MUSIC IN THE LITURGY Given 5 March, 1967
Excerpts from Vatican II Directives on Music

From the 25 page document outlining norms for music in liturgy:

It is to be hoped that pastors of souls, musicians and the faithful will gladly accept these norms and put them into practice, uniting their efforts to attain the true purpose of sacred music, "which is the glory of God and the sanctification of the faithful."

a. By sacred music is understood that which, being created for the celebration of divine worship, is endowed with a certain holy sincerity of form.

b. The following come under the title of sacred music here: Gregorian chant, sacred polyphony in its various forms both ancient and modern, sacred music for the organ and other approved instruments, and sacred popular music, be it liturgical or simply religious.
Excerpts from Vatican II Directives on Music

Prior to the Second Vatican Council, Venerable Pius XII teaches in his encyclical *Musicae Sacrae* of 1955:

“Besides the organ, other instruments can be called upon to give great help in attaining the lofty purpose of sacred music, *so long as they play nothing profane, nothing clamorous or strident, and nothing at variance with the sacred services or the dignity of the place*” (n. 59).

The post-conciliar Instruction on Sacred Music, *Musicam Sacram*, of 1967, hones this judgment as follows:

“One criterion for accepting and using musical instruments . . . *instruments that are generally associated with and used only by worldly music are to be absolutely barred from liturgical services and religious devotions. Any musical instrument permitted in divine worship should be used in such a way that it meets the needs of the liturgical celebration, and is in the interests both of the beauty of worship and the edification of the faithful*” (n. 63).
Contemporary Catholic liturgical music . . .

. . . encompasses a comprehensive number of styles of music for Catholic liturgy that grew after reforms of Vatican II.

The dominant style in the U.S. began as Gregorian chant and hymns, superseded after the 1970's by a folk-based musical genre generally acoustic and often slow in tempo.

That has evolved into a broad range of contemporary styles reflective of certain aspects of age, culture and language.

There is a marked difference between this style and those that were both common and valued in Catholic churches before Vatican II.
Sampling of Contemporary Catholic Composers
('60's – Present)

Carey Landry
Abba Father
Hail Mary, Gentle Woman
Mass of Thanks & Praise

Marty Haugen
Gather Us In
We Are Many Parts
Mass of Creation

John Foley
One Bread, One Body
Come to the Water
Cry of the Poor
Mass of the Pilgrim Church

David Haas
Blest Are They
You Are Mine
Mass of Light
Mass for a New World

Jan Michael Joncas
On Eagle's Wings
Our Blessing Cup
Mass of Praise & Thanks
People's Mass

John Michael Talbot
Songs for Worship
Come Worship the Lord
Mass of Rebirth

Dan Schutte
Here I Am Lord
You Are Near
Glory & Praise to Our God
Mass of Jesus Christ the Savior

Bernadette Farrell
O' God You Search Me
Christ Be Our Light
Mass of Hope
The Instruments That They Brought to Worship

*Early contemporary Catholic music introduced some new instruments to the mass shortly after Vatican II.*
Then Came The Catholic Life Teen Movement

Life Teen is a Catholic youth ministry and movement originating in the U.S. inspired by Pope John Paul II's call for New Evangelization. Life Teen believes that youth are the key to this new springtime in the Church.

Belief:

• *Eucharistic-based ministry has the power to transform teens.*

Key Facts:

• *Established in 1985 – Mesa, AZ*

Goal:

• *revolutionize youth ministry and bring the message of Jesus Christ to teenagers in a way they could understand.*

Key Elements:

• *MASS & Sacraments; Lifenights; Retreats; Adoration*
Then Came The Catholic Life Teen Movement

Mass:

- *Focus on helping teens fall deeper in love with Jesus in the Eucharist.*

- *Primarily done through celebration of a youth focused Mass, "the most important part" of every Life Teen and Edge program.*

- *Life Teen stresses faithfulness to liturgical norms, while particular efforts are made to create a welcoming atmosphere, reverent and relevant music, and an engaging homily that speaks to the issues in teens' lives.*

- *While these liturgies often referred to by parishes as a "Life Teen" Mass, they are not a teen only Mass, but a regular/communal Mass that is normally celebrated on Sunday evening.*

- *The music ranges from traditional Catholic hymns sometimes with a modern arrangement, to the latest Catholic worship songs.*

- *Instrumentation, quality sound and an emphasis on song as prayer help give an energy and reverence to these Masses.*
Contemporary Christian music . . .

. . . is a genre of modern popular music which is lyrically focused on matters concerned with the Christian faith.

It formed as those affected by the 1960’s Jesus movement revival, began to express themselves in a more contemporary style of music vs the hymns, Gospel and Southern Gospel music that was prevalent in the church at the time.

Today the term is typically used to refer to pop, rock, praise and worship styles.

The Instruments That They Brought to Worship

Instrumentation expanded to include many more options and sometimes increased volume . . .
Advocates & Critics of Contemporary Catholic Liturgical Music

Advocates say . . .

• Contemporary music aims to enable the entire congregation to take part in song, a goal its proponents claim agrees with the Second Vatican Council’s attempt to engender a more inclusive liturgy.
• What its advocates call a direct and accessible style of music places the participation of the gathered assembly higher in priority than the aesthetic values characterized by earlier sacred music.

Critics say . . .

• Contemporary Catholic hymnody often contains vague, misleading, or heretical lyric content.
  - and –
• Overtly imitates popular music which is strongly discouraged by Church documents in recent years.
Pros & Cons of Contemporary Catholic Liturgical Music

Music for worship, according to the U.S. Conference of Catholic Bishops, is to be judged by three sets of criteria:

1. Pastoral
2. Liturgical
3. Musical

... with a place of honor accorded to Gregorian chant and the organ.

Coming from this foundation, it has been argued that the adoption of the more popular musical styles is alien to the Roman Rite and weakens the distinctiveness of Catholic worship.
Away with the World, Let Heaven Enter (Aug 3, 2014)

Music, for a Christian, should serve the same purpose as everything else in life: weaning us from excessive attachment to this world and lifting our souls heavenward.

This message poses a challenge for each of us. Is the music we create, listen to, and take delight in, whether it be sacred or secular, music that which will fit us to be better Christians and more noble human beings?

From Vatican II

Ministers and faithful unite to attain the true purpose of sacred music - "which is the glory of God and the sanctification of the faithful."
Discussion Questions

• Does music enhance my liturgical experience? If not, why?

• What type of music in church do I enjoy?

• How open to various musical styles am I during mass? (Folk, Rock, Classical, Baroque, Choral, Instrumental)

• Should only certain instruments be used in worship? (Organ, Piano, Guitars, Drums, Choir, Soloists)

• What place if any, does contemporary music have in our mass today? (Should it be banned, Segregated ie: "Life Teen" Mass; 12:30 Mass; Integrated Into More Masses; Left to Protestant Churches Alone)