

Cantor Meeting 2019

Participation

10. Holy Mother Church clearly affirms the role within worship of the entire liturgical assembly (bishop, priest, deacon, acolytes, ministers of the Word, music leaders, choir, extraordinary ministers of Holy Communion, and the congregation). Through grace, the liturgical assembly partakes in the life of the Blessed Trinity, which is itself a communion of love. In a perfect way, the Persons of the Trinity remain themselves even as they share all that they are. For our part, “we, though many, are one body in Christ and individually parts of one another.”²¹ The Church urges all members of the liturgical assembly to receive this divine gift and to participate fully “depending on their orders [and] their role in the liturgical services.”²²

11. Within the gathered assembly, the role of the congregation is especially important. “The full and active participation by all the people is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit.”²³

12. Participation in the Sacred Liturgy must be “internal, in the sense that by it the faithful join their mind to what they pronounce or hear, and cooperate with heavenly grace.”²⁴ Even when listening to the various prayers and readings of the Liturgy or to the singing of the choir, the assembly continues to participate actively as they “unite themselves interiorly to what the ministers or choir sing, so that by listening to them they may raise their minds to God.”²⁵ “In a culture which neither favors nor fosters meditative quiet, the art of interior listening is learned only with difficulty. Here we see how the liturgy, though it must always be properly inculturated, must also be counter-cultural.”²⁶

13. Participation must also be external, so that internal participation can be expressed and reinforced by actions, gestures, and bodily attitudes, and by the acclamations, responses, and singing.²⁷ The quality of our participation in such sung praise comes less from our vocal ability than from the desire of our hearts to sing together of our love for God. Participation in the Sacred Liturgy both expresses and strengthens the faith that is in us.

14. Our participation in the Liturgy is challenging. Sometimes, our voices do not correspond to the convictions of our hearts. At other times, we are distracted or preoccupied by the cares of the world. But Christ always invites us to enter into song, to rise above our own preoccupations, and to give our entire selves to the hymn of his Paschal Sacrifice for the honor and glory of the Most Blessed Trinity.

²⁵

Sing to the Lord: Music in Divine Worship, USCCB; 2007.

Poetry of St. John of the Cross

Cantar del alma que se huelga de conocer a Dios por fe.

*Que bien sé yo la fonte que mana y corre,
Aunque es de noche.*

*Aquella eterna fonte está escondida,
Que bien sé yo do tiene su manida,
Aunque es de noche.*

*Su origen no lo sé, pues no le tiene,
Mas sé que todo origen de ella viene,
Aunque es de noche.*

*Sé que no puede ser cosa tan bella,
Y que cielos y tierra beben de ella,
Aunque es de noche.*

*Bien sé que suelo en ella no se halla,
Y que ninguno puede vadealla,
Aunque es de noche.*

*Su claridad nunca es escurecida,
Y sé que toda luz de ella es venida,
Aunque es de noche.*

*Sé ser tan caudalosas sus corrientes,
Que infernos, cielos riegan, y las gentes,
Aunque es de noche.*

*El corriente que nace de esta fuente,
Bien sé que es tan capaz y omnipotente,
Aunque es de noche.*

*El corriente que de estas dos procede
Sé que ninguna de ellas le precede,
Aunque es de noche.*

*Aquesta eterna fonte está escondida
En este vivo pan por darnos vida,
Aunque es de noche.*

*Aquí se está llamando a las criaturas,
Y de esta agua se hartan, aunque a oscuras,
Porque es de noche.*

*Aquesta viva fuente, que deseo,
En este pan de vida yo la veo,
Aunque de noche.*

Song of the soul that rejoices in knowing God through faith.

*Well I know the fountain that flows and runs
Although it's night.*

*That eternal fountain is well hidden,
And well I know where its source is,
Although it's night.*

*I do not know its origin, for it has none,
But I do know that everything in it has its beginning,
Although it's night.*

*I know there cannot be a thing of such beauty,
And that heavens and earth drink there,
Although it's night.*

*Well I know that there is no bottom to it,
And that nobody can wade through it,
Although it's night.*

*I know her clarity can never be obscured,
And that all light comes from it,
Although it's night.*

*I know her streams carry so much water
That they water the inferno, and heaven, and all peoples,
Although it's night.*

*The stream that is born from this fountain
Well I know is omnipotent in its force,
Although it's night.*

*The stream that comes from these two sources,
Is not preceded by either of them,
Although it's night.*

*This eternal spring is hidden
In this live bread to give us life,
Although it's night.*

*Here it calls all creatures forth
And this water satisfies them, although it's dark
Because it's night.*

*This living fountain that I so much desire,
In this bread of life I can see,
Even at night.*