

# The Influence of Liturgical Music and Song on Congregation of Saint Cornelius Madiun Church at 2019

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## Abstract

Music has an important role in the Catholic act of worship. Liturgy, as the main act of worship, has always been using music and song to increase the number of its. Saint Cornelius Madiun Church as one of the Surabaya diocese has a big development in accord to the number of the congregation since its establishment. This parish has three thousand congregations and still increasing annually. One of these factors is caused by the unique music and song served by the ministry of the church. This research is field research and employed the phenomenological approach to analyze the data. The result is that the liturgical music and song which are played in Saint Cornelius Madiun Church are in accord with what has been determined by the Council Vatican 2, namely Sacrosanctum Concilium about liturgical Music. Both are music as a part of the liturgy, and music as accompaniment music during liturgy. The music and the song of the liturgy give big influence in creating a sense of solemn, sacred, humility and delighted in living up to the liturgy of the mass because music has a variety of tempo, rhythm, and a style adapted to the liturgical activities. Besides, the lyrics of the song become the main factor to touch the heart of the congregation and expresses the intention that wants to be conveyed by the performed music.

**Keywords:** Liturgy, Music, Song, Catholic, Congregation.

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### Abstrak

Musik memiliki peran penting dalam ibadah, khususnya dalam ibadah umat Katolik. Sebagai ibadah utama, liturgi tidak pernah meninggalkan penggunaan musik di dalamnya. Karena musik memberikan pengaruh dalam meningkatkan jumlah jemaat dalam gereja. Gereja Santo Cornelius Madiun sebagai salah satu Keuskupan Surabaya yang mengalami peningkatan pesat semenjak didirikannya. Paroki ini memiliki tiga ribu jemaat yang terus meningkat setiap tahunnya. Salah satu faktornya disebabkan karena pelayanannya, khususnya penggunaan musik. Penelitian ini adalah penelitian lapangan dengan pendekatan fenomenologi dalam menganalisa data. Adapun hasil dari penelitian ini adalah bahwa lagu yang dinyanyikan di Gereja Santo Cornelius Madiun sesuai dengan apa yang telah ditentukan oleh Konsili Vatikan 2, Sacrosanctum Concilium tentang musik liturgi, yaitu: musik sebagai bagian dari liturgi, dan musik sebagai pengiring liturgi. Musik dan nyanyian yang dii nyanyikan saat liturgi memberikan pengaruh terhadap perasaan *khidmat*, sakral, *khushyu'*, dan menghidupkan liturgi saat misa karena musik memiliki berbagai tempo, rima dan aya yang disesuaikan dengan aktifitas liturgi yang diiringinya. Disamping itu, lirik menjadi faktor utama tersentuhnya hati jemaat dan mengekspresikan maksud yang ingin disampaikan oleh musik yang ditampilkan.

**Kata Kunci:** Liturgi, Musik, Nyanyian, Katolik, Jemaat.

### Introduction

Human has mind and heart to understand as well as to comprehend the intentions of God through His messages which He channeled in life. Human tends to prefer audio-visual media for works of art, so that can be enjoyed and be very loved for every human being. Whether it is the art of literature, drama, and movie. Especially music, it has a role in public life all the time until nowadays. Moreover, in the matter of worship, music also took a role in it.<sup>1</sup>

The use of music in the act of worship can be found in several religions like Hinduism, Buddhism, Islam, and Christianity. In Hinduism's ritual, they use music and another art form for accompanying the ritual.<sup>2</sup> In Buddhism, music was used for spreading *Dharma*. In Islam, even if the music was not universal, but there is music, known as music *sama'* in Sufi's tradition for praising Holy

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<sup>1</sup>Roger N. Deschner, *Your Ministry of Singing in the Church Choir*, (Nashville: Discipleship Resources, 2005), 2.

<sup>2</sup>Indah Sartika Pasaribu, "Peranan Nyanyian AUM Untuk Penyembahan Dewa Ganesha Dalam Sembahyang Masyarakat Hindu Tamil di Kuil Shri Mariamman", *Thesis*, (Medan: Universitas Negeri Medan, 2013), 1.

Spirit.<sup>3</sup> In Christianity, music has a special role in their worship. Music was used for accompanying every sacred ritual in their liturgy.<sup>4</sup>

However, despite some changes in the use of music, music as an accompaniment when performing the liturgy does not disappear. It is indeed for the liturgy will not work without the accompaniment of music or even just the sang prayer without music. So the music in various acts of worship is related closely to the liturgy of the church. Playing music in church was assisted by a group of the choir which is helped by the music players with their organ. So, the choir team leads the singing of the congregation which. The team leading the singing chorus which is sung, and the congregation with humility and wisdom, follow and adjust songs that are played by music players. The close relationship between music and liturgy must have had a particular influence on the church because it was not only a mere accompaniment of liturgy. In the end, the music still used today as part of the liturgy of Christians, especially Catholics.<sup>5</sup>

The music itself according to the Oxford Dictionary means, "Sounds that are arranged in a way that is pleasant or exciting to listen to."<sup>6</sup> This is a basic meaning that was found in the general term of music. While the music was described as the sound of voices arranged in such a way, music must have a pleasant sound and voice which has a power appealing to be heard and listened to.

The meaning of the song is generally known as music. It is used for referring to a combination of musical instruments. It's important to know the different use of the term music in Indonesian and English Language to make sure the term that the researcher will use in this research. In Oxford Advanced Learner's Dictionary, the meaning of a song is a short piece of music with words that one sings. Or it can be described as a song, in general, is music for singing.<sup>7</sup> While in *Kamus Besar Bahasa Indonesia*, the song is a musical composition that consists of various successive tones. Each song is determined

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<sup>3</sup>Abdul Jabar Beg, *Seni Dalam Peradaban Islam*, (Bandung: Pustaka, 1998), 33.

<sup>4</sup>Agasatya Rama Listya, "Kontekstualisasi Musik Gereja dan Aplikasinya dalam Komposisi Musik Koral Sakral Indonesia" in *Jurnal Musik*, Volume 2, Number 3, (Salatiga: Fakultas Seni Pertunjukan UKSW, 2011), 187.

<sup>5</sup>Christopher Cuzzupe, *The Function of Liturgical Music within the History of the Catholic Church*, Thesis, (Worcester: Assumption College, 2017), 43.

<sup>6</sup>AS Hornby, *Oxford Advanced Learner's Dictionary of Current English*, (Oxford: Oxford University Press, 2010), 973.

<sup>7</sup>*Ibid.*, 1419.

according to the length of too short and high to low of the tones.<sup>8</sup> Then, in Indonesia, the song is referring to the various tones, which make music. Different from the music in general English Language, that song is a part of the music with a word to sing.

The word worship is more common than liturgy. Worship is referring to the relations between human beings and also to the object which are idolized. The application of this term into religious behavior is very common. It can be used for all religious worship. Generally, worship is reverence human beings, commonly or individually, pay to God. But, liturgy is referring especially to those forms of public corporate worship which follow a set structure or series of rites. The specific form or formularies used in public worship are also designated as liturgy.<sup>9</sup>

Liturgy derives from Greece language, *leitourgia*, which consists of two words: *laos* that means people; and *ergon* means work and service. So, the meaning of liturgy in terminology is a public work, worship of people or folk for the country or the government. In this term, the government means the church. On the further development, the Septuagint used that word for the worship in the temple of God or *Bait Holy Spirit*. In the church, this word was used to indicate the worship in the church and Eucharist. Generally, the liturgy was used for the rules of the worship in the church, which means general and public worship in the church.<sup>10</sup> But, especially in the term of the Christians, this term is conducted in the basic of the rules which had legal by the leader of the church authorities and been led by officers who were destined for some worship.<sup>11</sup>

The liturgy celebration which the researcher will explain is the liturgy of Eucharist or well known as Sunday Mass. The meaning of mass especially in the Roman Catholic Church is a ceremony held in memory of the last meal that Christ had with his disciples.<sup>12</sup> The Eucharist liturgy is the main liturgy or central liturgy which is called by Sunday Eucharist Liturgy. Meanwhile, Eucharist is a ceremony in the Christian church during which people eat bread and drink wine

<sup>8</sup>Depdikbud, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2005), 790.

<sup>9</sup>Robin A. Leaver, et al., *Liturgy and Music Lifetime Learning*, (Minnesota: Liturgical Press, 1998), 5.

<sup>10</sup>FD Wellem, *Kamus Sejarah Gereja*, (Jakarta: PT BPK Gunung Mulia, 1994),150.

<sup>11</sup>Ernest Maryanto, *Kamus Liturgi Sederhana*, (Yogyakarta: Kanisius, 2004), 114.

<sup>12</sup>AS Hornby, *Oxford...*, 912.

in memory of the last meal that Christ had with his disciples.<sup>13</sup> In both of these terms, Eucharist and mass have the same meaning as the memorial ceremony for the last meal of Christ, which celebrate by eating the bread and wine as the body and the blood of Christ Jesus.

While the word congregation in the Oxford dictionary is a group of people who are gathered together in a church to worship God, not including the priest and choir. It is also meant the group of people who belong to a particular church and go there regularly to worship." It is a common term used to show a group of people who worship their God in the church. Thus, that every worshiper in the church who worship not including the priest and choir can be called the congregation. But the term congregation is a common term used for worshipers in Christian. As the Christian is divided into two, Catholics and Protestants, the Roman Catholic prefer to use Catholic or Church to refer to their congregation.<sup>14</sup>

#### Relation between Liturgy and Liturgical Music

Liturgical music is all kind of music which used in the liturgy.<sup>15</sup> Liturgical music is a piece of composed music for liturgical celebration, and its form has a specific sacred thing. Narrowly, liturgical music is composed for singing the liturgical text such as *Kyrie*, and its function is to embellish the liturgical text and song to add more quality. This music is also composed for the various functions of the liturgy procession such as the entrance rite (opening, preparing of dedication, communion), the lesson, the gradual Mazmur, etc; these are liturgical music. Liturgical music is showing the Christ mystery for all congregation so that the congregation can absorb the mystery of Christ by this liturgical music.<sup>16</sup>

To guarantee the music may be served its purpose, then the document *Music in Catholic Worship* was published. It is a liturgical music document compiled and published by the Bishops' Committee on Liturgy in America in 1972 and 1982. This document contains important statements about the role of music in liturgy and it is a reference point for thinking about the function of the music, the minister of music, musical moments which needed, and the kinds of

<sup>13</sup>*Ibid.*, 500.

<sup>14</sup>AS Hornby, *Oxford...*, 305.

<sup>15</sup>Ernest Martasudjita, et.al., *Paduan Memilih Nyanyian Liturgi*, (Yogyakarta: Kanisius, 5th edn., 2011), 14.

<sup>16</sup>*Ibid.*, 15.

liturgical music. This document also established norms to evaluate the selection of songs and explains the priorities for guide the congregation to make them familiar with the corpus of acclamation, litany, Mazmur and chants. The Indonesian text of this document is published by KWI, Seri Sprektum No. 1/XXVI, 1998, 2nd published by Komisi Liturgi KWI in 2002.<sup>17</sup>

Liturgical music used in the Catholic Church is including Gregorian songs, various church music, church music for Orgel, and another musical instrument, chant, and liturgical chant which has been legal by the Church. Commonly the musical instrument was being allowed is organ and orgel or well known as a pipe organ.<sup>18</sup> For the organ, it is a Greek musical instrument that has been used for Western Liturgy since 8 century AD. In the 13 century AD, the shape of the organ is being completed. Then by Trente Council, this organ is announced officially as the Church musical instrument for its compatibility as the characters and the essence of Church song.<sup>19</sup> A pipe organ is a large musical instrument with keys like a piano. The sounds are produced by air forced through pipes.<sup>20</sup> In Latin Church, the pipe organ is a high level of traditional musical instrument of the church. Its sound can tone up all the ceremonies of the worship and rise all of the Church's hearts front on the Holy Spirit in heaven.<sup>21</sup>

According to Karl Edmund Prier SJ in his book, "Kedudukan Nyanyian Dalam Liturgi", liturgy has various purposes, such as follows:

1. Liturgy is a rescuing creation of Holy Spirit

Namely, is Holy Spirit's way to rescue Catholics. Holy Spirit wanted to redeem humans from selfish hatred, sin, and death. Therefore Holy Spirit sent prophets to inform his people about the Old Testament and call for salvation. For the Christian congregation, Christ is crucified for setting all Christian people free to live. Then, the liturgy is the implementation of the Work of Holy Spirit for all His people through Jesus Christ.<sup>22</sup>

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<sup>17</sup>Ernest Maryanto, *Kamus Liturgi...*, 141.

<sup>18</sup>Ernest Martasudjita, *Paduan Memilih Nyanyian...*, 14.

<sup>19</sup>Ernest Maryanto, *Kamus Liturgi...*, 148.

<sup>20</sup>AS Hornby, *Oxford...*, 1037.

<sup>21</sup>Pusat Musik Liturgi, *Koleksi Dokumen Gereja tentang Musik Liturgi*, (Yogyakarta: Pusat Musik Liturgi, 2013), 11.

<sup>22</sup>Karl Edmund Prier SJ, *Kedudukan Nyanyian Dalam Liturgi*, (Yogyakarta: Pusat Musik Liturgi, 2010), 5.

2. By liturgy, the work of Christ Salvation is still on going.  
By liturgy, the work of Christ salvation is continued, appropriated as *Sacrosanctum Concilium* no. 2, 7, and 8.<sup>23</sup>
3. Liturgy is a celebration.  
Liturgy is a celebration in a special place at a special time. Like following a reception, the congregation wears a special dress as a party dress for fulfilling the invitation of God in the liturgical celebration. Besides, that celebration is accompanied by music and a special song created for the liturgy. So in this case, people are not holding the celebration, but God invited all His people. Then, in this case, music and song are part of the whole liturgy. Music and song are perfect ways to express their feeling and faith.<sup>24</sup>
4. Liturgy is celebrated by all congregation.  
Liturgical worship is not an activity that is done by an individual but is a church activity as a union sacrament, namely sacred congregation which consists of the priest and the congregation itself. Then, a liturgical song or chant is not a choir performance and the leader of the liturgy is not a priest, but it is Christ himself. In expressing their faith by singing, the congregation must prepare their heart to contact with God before singing. So, the song, music, conductor, and chant can inspire the congregation.<sup>25</sup>
5. Liturgy is the encounter with the supernatural God.  
Liturgy is happening in visible and invisible dimensions. By the song *Doa Syukur Agung*, the congregation believes that they are united by all the angels and the saints in heaven. Until arising the belief that the bad song can be embarrassing them because the people are invited by God to listen to His Word, not only from the priest and lector but also from the whisper in their hearts.<sup>26</sup>  
For those purposes of the liturgy, liturgical music and song are presented for making liturgy to be more grateful and sacred. Generally, liturgical music and song have a function in the liturgy while it is performed, such as:

1. As the medium to praise God

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<sup>23</sup>*Ibid.*, 6.

<sup>24</sup>*Ibid.*, 7

<sup>25</sup>Karl Edmund Prier SJ, *Kedudukan Nyanyian...*, 7.

<sup>26</sup>*Ibid.*, 7.

As written in the *Sacrosanctum Concilium* no. 112 about sacred music, that liturgical music and song must have a purpose, "which is the Glory of God and the sanctification of the faithful". This is the main purpose of the liturgical music and song being present in the liturgical celebration. It is the medium for all congregation and worshipers to praise their God.<sup>27</sup>

2. As the medium of fellowship

The meaning of congregation is a group of people who gather to worship God. Whereas the meaning of the Church is the group of people who have the same faith in Jesus Christ as their Savior and united as one society under the shelter of the church. Besides music give an important role to connect the congregation with their God, music also has a part as a medium to connect between the congregation. As the congregation is a group of religious society in Christian. By liturgical music, the congregation is uniting in their confession, worship, and praise to their God.<sup>28</sup>

3. As the medium of nurtured

The text in the liturgical song is a liturgical text which taken from a various sacred book, such as Mazmur, Bible and the Gospel. They have a function to nurtured the congregation at the same time while it is sung because the purpose of the liturgy is to renew the faith of the congregation by listening to the sacred text of God delivered by the priest in the liturgy and Homily.<sup>29</sup>

4. As the medium of education

Liturgy as the main worship in the church is calling all the congregation to worship God in a predetermined way. It brings all the congregation to the right faith of the church. This is the church's way to educate the congregation and spread the teaching from the liturgical text to the heart of the congregation.<sup>30</sup>

From the explanation above, the researcher sees that music and song had a big role in the catholic liturgy. Liturgy as the main worship in Catholic acts of worship became the main factor of the Catholic faith. Music and song, as the main instrument which must be presented in the liturgy, gives a big influence on the congregation. Music and song can not be separated from the liturgical action, and

<sup>27</sup>*Ibid.*, 7.

<sup>28</sup>Stephen Hyde Cassan, *The Church Defined. A Sermon, Etc.* (n.p, 1820), 18.

<sup>29</sup>Ernest Martasudjita, *Paduan Memilih Nyanyian...*, 15.

<sup>30</sup>Karl Edmund Prier SJ, *Kedudukan Nyanyian ...*, 8.



the liturgy can not be held without music and song. Every piece of liturgical worship has a connection with the music. Music and song accompany the congregation to reach the Lord's mystery in Eucharist. It brings the congregation to feel the presence of God in their heart during the liturgy and the mass. By music and song, they can prepare themselves before listening the God's words from Bible, giving the answer to God's call in the gradual Mazmur. This how the congregation unites themselves by singing to their God. Then, liturgical music and song gives a big impact and influence on all the congregation when they listen to the music during the mass and liturgy. So, music and song for the Catholic is not only the interlude, but it was rising to the next level being the integral of the liturgy which can not be separated.

#### The Influence of Liturgical Music and Song on Congregation

Music and song in the Catholic Church have an important role in the liturgy in developing the mood of the congregation. That case was because the music support all the liturgical activities. After the researcher observed the practice of the music and song in the catholic church Saint Cornelius Madiun, the researcher saw that the use of music in this church was already appropriate with the general rule which has established by the Vatican council for all catholic church. This is evidenced by liturgy division in church structure who attended to the use of music and song during the mass because the suitability of the song and music with the liturgical theme has a very close relationship.

However, everyone interpreted the presence of music and singing with various opinions. In this case, someone's opinion has a close relationship with his knowledge and his understanding of things. Music and song as a religious phenomenology depend on the awareness of the congregation in interpreting some religious phenomenology they have experienced. Therefore, the researcher wants to explain some influence that the congregations feel in the presence of music and song in the liturgical worship or eucharist celebration in St. Cornelius Church.

Liturgical music and songs are interpreted as the praising media towards God.<sup>31</sup> That case was suitable with the lyrics in the song and music sung during the liturgy, such as *Tuhan Kasihanilah Kami*, also

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<sup>31</sup>The result of interview with Yuliani on Sunday, March 3, 2019 at 09.30 am.

in *Doa Syukur Agung*, and Gloria or *Kemuliaan*. This song purposes to praise God because it was appropriate with the Sancrosantum Consilium no 112 where the song is interpreting to praise God.<sup>32</sup>

Music can present God in the congregation's heart because it can make the congregation's heart becomes calm<sup>33</sup> where the music was allowed to be played during the liturgy should able to accompany the congregation to meet and present God. Such in the opening song which played by the carefree voice and fast tempo able to invite the congregation to feel happy before following the mass, where he would meet his God.<sup>34</sup>

Unite the congregation with Holy Spirit, communal, nature, and those who have died. Such as Gloria's song which they believe was a song sung by all the angels in Bethlehem.<sup>35</sup> Because liturgy was the meeting with God in visible and invisible dimensions. Such as in *Doa syukur Agung*, all the congregation unites with all the Saints and angels in heaven. Therefore, the bad song can embarrass them.<sup>36</sup>

Music can create a comfortable feeling to prepare the congregation's selves for listening to God's word.<sup>37</sup> Because some lyrics of the song was emphasizing that God says His words exactly, where the music must increase the congregation's awareness towards God's words. In the liturgy, God was who invited the congregation to meet Him by singing not only the priest and the lector but also all the congregation.<sup>38</sup>

Music increases the solemnity of the congregation in worship. A choir in the Catholic church, that even she was not a catholic, when she was on duty as choir, music still give the same influence, namely giving the solemnity feelings because actually music giving the feelings with its various notes.<sup>39</sup>

Music gives a feeling in meeting God, placed on God's lap, and feels appreciate together with all the congregation. Music is entertaining the heart who miss God.<sup>40</sup> Liturgy as the celebration should be complete and entertain if it is shown with the paying of

<sup>32</sup>Karl Edmund, *Kedudukan Nyanyian....*, 7.

<sup>33</sup>The result of an interview with Budi on Sunday, February 24, 2019, at 10.22 am.

<sup>34</sup>Ernest Martasudjita, *Paduan Memilih Nyanyian....*, 16-17.

<sup>35</sup>The result of an interview with Ike on Sunday, March 3, 2019, at 10.00 am.

<sup>36</sup>Ernest Martasudjita, *Paduan Memilih Nyanyian....*, 7.

<sup>37</sup>The result of an interview with Suparmi on Sunday, March 3, 2019, at 11.00 am.

<sup>38</sup>Ernest Martasudjita, *Paduan Memilih Nyanyian....*, 7.

<sup>39</sup>The result of an interview with Yovita on Sunday, March 3, 2019, at 07.00 am

<sup>40</sup>The result of an interview with FX Sukarsi on Sunday, March 3, 2019, at 10.20 am.

music and song. So, the liturgy was the place where the congregation meets God, and the best ways to show the happy feeling is by music and singing.<sup>41</sup>

Music helps the congregation singing some rites if the congregation cannot sing. In this term, the choir was leading the congregation to sing the liturgical song. The instrument of the organ was able to help the congregation to sing who have difficulty in singing a liturgical song during the mass.<sup>42</sup> music unite the congregation by singing. Then, the different congregation can sing a liturgical song and be covered with the music and choir.<sup>43</sup>

Liturgical music evokes the spirit of solemnity in worshipping and increases the sacredness of the worship.<sup>44</sup> Because liturgy should be more sacred by the presence of the instrumental music added by the voices of the choir and the congregation. Moreover, the celebration of the liturgy becomes more impressive if celebrated by the song, and the choir. Then, the unity of the music, song, and congregation is an integral component of Eucharist.<sup>45</sup>

Music can help people to live up to the celebration of the Eucharist. Where very touching lyrics can make the congregation cry. So that compliance music with the theme of the song is very influent in creating concentration and the congregation appreciation. Therefore, the selection of the song must be appropriate and can make people participate actively in the liturgy<sup>46</sup>

Liturgical music adds insight about Ministry in the Church, and Church songs.<sup>47</sup> It corresponds to the function of music as a medium of education for the whole Church. Where the liturgy as the main worship in a church called all his congregation to worship God in such ways that are specified, one of them with the use of song and music.<sup>48</sup>

Music makes more steeped in the intent of a directed chant with the support of music, moreover, it was performed with the *gamelan* music. The music of inculturation makes people more interested in

<sup>41</sup>Ernest Martasudjita, *Paduan Memilih Nyanyian...*, 6.

<sup>42</sup>The result of an interview with Lensi on Sunday, March 3, 2019, at 10.25 am.

<sup>43</sup>The result of an interview with Feronika Bela on Sunday, February 24, 2019, at 09.35 am.

<sup>44</sup>The result of an interview with Miofita on Sunday, February 24, 2019, at 11.00 am.

<sup>45</sup>Ernest Martasudjita, *Paduan Memilih Nyanyian...*, 7.

<sup>46</sup>The result of an interview with Yoana and Hari on Sunday, March 3, 2019, at 07.00 am.

<sup>47</sup>The result of an interview with Sonya on Sunday, March 3, 2019, at 07.15 am.

<sup>48</sup>Ernest Martasudjita, *Paduan Memilih Nyanyian...*, 8.

following the mass caused by a familiar culture, that better than a piece of unfamiliar music. The Second Vatican Council opened the opportunity for the liturgy that is adapted to the local culture, as indicated in the *Sacrosanctum Concilium* No. 123 "The Church has not adopted any particular style of art us her very own".<sup>49</sup>

Music makes the liturgy more live and more excited than in the absence of music. The liturgy is the encounter with the Lord. So people must be excited because it will be an encounter with the Lord. But even though there is no music, people keep singing. In addition to music shows not only an expression of joy but the music itself was the happiness which is delivered in a combination of tones, sound, rhythm, melody, and harmony music.<sup>50</sup>

The music is very important to cultivate a sense of the congregation specifically in worship. Moreover, the music of inculturation matches the local area, where it was able to unify the diversity.<sup>51</sup> In *Sacrosanctum Concilium* no 37-40 that the celebration of the liturgy must be following the soul and culture of different Nations to make the mystery of Christ communicated to the entire nation. Therefore it should be delivered, celebrated, and revived in all cultures. While that culture is not deleted but was freed and refined.<sup>52</sup>

As an organist, while accompanying the mass with an organ, can't always live up to the mass as usual because the concentration is divided and refer to focus for the sake of liturgical music performed in the mass. It is because the playing of the organ has strongly influenced a festive liturgy. The organ sound adds a wonderful splendor to the Church's ceremonies and powerfully lifts man's mind to God and higher things.<sup>53</sup>

Sing to the music of mass equal to pray twice, and the music is very helpful.<sup>54</sup> Because the song is part of the sequence of the mass itself and a few chants include the compulsory in the mass. As music based on its kind is divided into two, namely the music as the liturgical action and musical activities to accompany a liturgical activity. The music accompaniment makes communion feel United with Christ and deepen the Catholic faith.

<sup>49</sup>The result of an interview with Brilian on Sunday, March 3, 2019, at 07.20 am.

<sup>50</sup>F. H. Smith van Waesberghe, *Estetika Musik*, (Yogyakarta: Thafa Media, 2016), 60.

<sup>51</sup>The result of an interview with Wirman on Sunday, March 10, 2019, at 10.45 am.

<sup>52</sup>Karl Edmun Prier S.J, *Kedudukan Nyanyian...*, 55.

<sup>53</sup>Pusat Musik Liturgi, *Koleksi Dokumen...*,7.

<sup>54</sup>The result of an interview with Rosalia on Sunday, March 10, 2019, at 10.30 am.

From those several pieces of information, the researcher saw that liturgical music and song during the liturgy give some impacts to make a solemnity feeling, humility, sacred and happiness in living the mass in the hearts. That caused the music to have some tempo, rhythms, notes, and styles costumed with the theme of the liturgy. Besides that, the lyrics become the main factor to impact the heart of the congregation because lyrics reinforce the intent of the music.

Besides that, the song used in liturgy must there be a melody. Something is said that has a melody if it has some all the elements of beauty. The beauty is coming from God, even the beauty is God Himself. So, the singing in catholic is intending toward God. For God, the Catholics singing and exhaling during singing a liturgical song. So, to make the breath does not come out in vain, there must have a clear purpose and the target to be addressed. If all of the catholic congregation understand why they should singing in liturgy and realize that the God in front of them, then they should come quickly towards God. then, after arriving in front of God, there was nothing but to give thanks with a happy heart because they have arrived at their destination.<sup>55</sup>

But, as has been told before that liturgical music and song are differentiated based on their use in the liturgy, namely the music as the liturgical action and the music as the accompanied music during the liturgy. Music and song as liturgical activities have a close relationship with the faith of the catholic and the mystery of Christ. So the selection of the song which would be used in *Doa Syukur Agung* and *Gloria* should attend the liturgical theme and year. The used lyrics have a relation with the liturgical theme. Then, the liturgical song and music should have a linear theme with the Gospel read in the Mass until can reach the intend of the song to awake the faith in following mass and the eucharist.

In the accompanying music in liturgical actions, even this music is not a duty, but its presence can help to evoke the solemnity and humility feeling during the liturgy of the congregation. So then, the accompaniment music when opening and entrance rite, preparation of oblation, and when the closing rite should attend the tempo, rhythms and the song style and able to support the liturgy. When the feeling of the congregation should be joyful at the entrance and opening rite, the opening and entrance rite must be fast and cheerful.

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<sup>55</sup>Karl Edmund Prier S.J, *Koleksi Dokumen Gereja...*, 118.

When accompanying the preparation of the oblation during the eucharist, the music must be able to infuse the sacred feeling into the hearts of the congregation, so then the congregation can more animating the sacrifice of the Jesus Christ in the eucharist. Also in the closing rite, the music must be able to arouse the sense of the congregation to spread the teachings of Christ. Then, the music as an accompaniment supports the intention of the congregation to direct their hearts during the mass.

Music and song in the catholic church have an important role in the liturgy in developing the mood of the congregation. That case was because the music support all the liturgical activities. After the researcher observed the practice of the music and song in the catholic church Saint Cornelius Madiun, the researcher saw that the use of music in this church was already appropriate with the general rule which has established by the Vatican council for all catholic church. This is evidenced by liturgy division in church structure who attended to the use of music and song during the mass because the suitability of the song and music with the liturgical theme has a very close relationship.

However, everyone interpreted the presence of music and singing with various opinions. In this case, someone's opinion has a close relationship with his knowledge and his understanding of something. Music and song as a religious phenomenology depend on the awareness of the congregation in interpreting some religious phenomenology they have experienced. Therefore, the researcher wants to explain some influence that the congregations feel in the presence of music and song in the liturgical worship or eucharist celebration in St. Cornelius Church.

Liturgical music and songs are interpreted as the praising media towards God.<sup>56</sup> That case was suitable with the lyrics in the song and music sung during the liturgy, such as *Tuhan Kasihanilah Kami*, also in *Doa Syukur Agung*, and *Gloria* or *Kemuliaan*. This song purposes to praise God because it was appropriate with the *Sancrosantum Consilium* no 112 where the song is interpreting to praise God.<sup>57</sup>

## Conclusion

From this research, the researcher concludes that liturgical music and song are played and sung in Saint Cornelius Madiun

<sup>56</sup>The result of an interview with Yuliani on Sunday, March 3, 2019, at 09.30 am.

<sup>57</sup>Karl Edmund, *Kedudukan Nyanyian....*, 7.

Church accords with that have been determined by the Council Vatican 2, namely *Sacrosanctum Concilium* about liturgical Music. It was that liturgical music is music that the contents and the shape were determined by the form and the order of the liturgy. That music and song are divided into two as its character as liturgical music, both are music as a part of liturgy and music as a piece of accompaniment music. The music used in the liturgy must be able to arouse the feelings of the faithful to worship. The music and the singing of the liturgy give big influence in creating a sense of solemn, sacred, humility, and delighted in living up to the liturgy of the mass. Music has a variety of tempo, rhythm and a style adapted to the liturgical activities are accompanied. Besides, the lyrics of the song become the main factor to touch the heart of the congregation and expresses the intention that wants to be conveyed by the music that was performed because singing and music in Catholic are devoted to God.

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