In his opening address at the beginning of the Second Vatican Council (October 11, 1962), Blessed Pope John XXIII explained his purpose in convoking the Council. It was not, he said, simply to restate the truths of the faith named and described by former councils. Certainly, of course, the council would “give to the world the whole of that doctrine which, notwithstanding every difficulty and contradiction, has become the common heritage of mankind—to transmit it in all its purity, undiluted, undistorted.” But, the Holy Father said, merely restating doctrine would not be enough, for “our duty is not just to guard this treasure, as though it were some museum piece and we the curators, but earnestly and fearlessly to dedicate ourselves to the work that needs to be done in this modern age of ours, pursuing the path which the Church has followed for almost twenty centuries.”

What is needed, he said, is a changed attitude, a new way of understanding, proclaiming, and living those truths. The Council, in short, was a call to have “the same attitude that is in Christ Jesus” (Philippians 2:5). In other words, Pope John said:

What is needed at the present time is a new enthusiasm, a new joy and serenity of mind in the unreserved acceptance by all of the entire Christian faith, without forfeiting that accuracy and precision in its presentation which characterized the proceedings of the Council of Trent and the First Vatican Council. What is needed, and what everyone imbued with a truly Christian, Catholic, and apostolic spirit craves today, is that this doctrine shall be more widely known, more deeply understood, and more penetrating in its effects on people’s moral lives. What is needed is that this certain and immutable doctrine, to which the faithful owe obedience, be studied afresh and reformulated in contemporary terms. For this deposit of faith, or truths which are contained in our time-honored teaching, is one thing; the manner in which these truths are set forth (with their meaning preserved intact) is something else.

This, then, is what will require our careful, and perhaps too our patient, consideration. We must work out ways and means of expounding these truths in a manner more consistent with a predominantly pastoral view of the Church’s teaching office. . . .

Today, . . . Christ’s Bride prefers the balm of mercy to the arm of severity. She believes that, present needs are best served by explaining more fully the purport of her doctrines, rather than by publishing condemnations.

The great desire, therefore, of the Catholic Church in raising aloft at this
Council the torch of truth, is to show herself to the world as the loving mother of all mankind; gentle, patient, and full of tenderness and sympathy for her separated children. To the human race oppressed by so many difficulties, she says what Peter once said to the poor man who begged an alms: “Silver and gold I have none; but what I have, that I give you. In the name of Jesus Christ of Nazareth, arise and walk” (Acts 3:6). In other words it is not corruptible wealth nor the promise of earthly happiness that the Church offers the world today but the gifts of divine grace which, since they raise people up to the dignity of being children of God, are powerful assistance and support for the living of a more fully human life. She unseals the fountains of her life-giving doctrine, so that all those illumined by the light of Christ will understand their true nature and dignity and purpose. Everywhere, through her children, she extends the frontiers of Christian love, the most powerful means of eradicating the seeds of discord, the most effective means of promoting concord, peace with justice, and universal brotherhood....

For with the opening of this Council a new day is dawning on the Church, bathing her in radiant splendor. It is yet the dawn, but the sun in its rising has already set our hearts aglow. All around is the fragrance of holiness and joy.

So in the fifty years since the Council’s opening, how have we managed the balancing act of maintaining the heritage of Christian truth in its fullness; expressing that truth with love, mercy, and patience; and living it in our worship and in our ministry?

In a way, then, the 2012 NPM convention is an examination of conscience. But it is more than that: It is a re-examination of the Church’s foundational teaching, expressed in the Council’s four great constitutions, and a recommitment to that teaching as it forms the way we worship and the way we live. We pray in our gathering for the continued outpouring of God’s Spirit to continue “throwing open the windows” to bring about an ongoing aggiornamento and to “renew the face of the earth”!

In this issue, we highlight some of the programs and events at the 2012 NPM National Convention in Pittsburgh, Pennsylvania, that will be of most interest to members of the clergy. The full convention brochure is in the January issue of Pastoral Music and online at NPM Convention.

FOUR CONSTITUTIONS, FIVE PLENUM PRESENTATIONS

First, be a disciple, then be a minister. This strong message, rooted in the Council’s theology of the Church, was applied to pastoral musicians by the U.S. Catholic bishops in Sing to the Lord: Music in Divine Worship. It applies as well to all ministers, especially...
those ordained to assist all believers to become disciples. So in our keynote address, on Monday afternoon, Father Ronald Raab, csc, asks how musicians, clergy, and other pastoral ministers sing and live out the call to holiness in their own lives and invite their communities to embrace it as well.

Disciples know who they are and what their relationship to God is, so they worship. The Council reminded us, in the Constitution on the Sacred Liturgy Sacrosanctum Concilium, that the Church’s liturgy is the “primary and indispensible source from which the faithful are to derive the true Christian spirit.” “Full and active participation” applies not only to the liturgy but to the whole of Christian life. On Tuesday morning, Father J. Michael Joncas asks how musicians, clergy, and other pastoral ministers can renew and deepen this vision.

What vision of Church does the liturgy proclaim? On Wednesday morning, Monsignor Kevin Irwin explores the old adage that “the Church makes the Eucharist, and the Eucharist makes the Church.” If the way that we live as Church is rooted in and shaped by the way we worship, is there room for diversity in the unity that we express and deepen? How can we be Church today?

Our worship—and therefore our discipleship—is rooted in the Word. One of the advantages of the new English translation of the Roman Missal is that it makes many of the quotations of Scripture and scriptural allusions more obvious. On Thursday morning, Dr. Barbara E. Reid, op, will reflect on how the figures of Elizabeth, Zechariah, Mary, Simeon, Anna, and the Lucan Jesus provide models for hearing the Word and expressing it in bold proclamation in liturgical song.

We are disciples in the world, trying to live as Blessed John XXIII hoped we would when he convened the Council, living with that “attitude that is in Christ Jesus.” At the close of our convention on Friday morning, Dr. Doris Donnelly will help us explore the new ways we are being called, fifty years after the Council began, to live out the bold proclamation that begins the Pastoral Constitution on the Church in the Modern World Gaudium et spes: “The joy and hope, the grief and anguish of the people of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well.”

**Focus on Clergy**

There are several parts of the 2012 NPM Convention designed especially for clergy participants. Chief among them are the Clergy Section Meeting on Tuesday afternoon, in which clergy members provide input on NPM’s work, especially as it relates to the clergy, and the “clergy track” during the five breakout sessions. Clergy, of course, are not required to attend these sessions, but these presentations are designed to deepen and enrich the ministerial discipleship of clergy participants.

Life Revisited: The Spirituality of RMIII and Priestly Identity/Mission” (C-19). Father Paul Turner will look at how the revised Roman Missal will affect presiding at other rites: “Presiding with the New Roman Missal: The Domino Effect on Other Rites” (D-18). Father Richard Hilgartner, of the USCCB Committee on Worship Secretariat, will examine “Resources for Small Parishes and Continuing Implementation” (E-18). And Father Matthew Rios, osb, will ask “What Is True Cultural Adaptation?” (F-18).

Depending on their particular ministries, clergy participants will certainly find other workshop sessions useful (and maybe even essential). Some deacons, priests, and bishops, for instance, will want to learn about chant and its use in contemporary worship (A-06, B-06, C-06, D-06, E-06, and F-06). Some will want to take a deeper look at the Roman Missal (A-04, B-04, C-04, D-04, E-04, and F-04). Others may want or need to look into our the sessions for adults working with youth (A-05, C-05, D-05, E-05, and F-05). And there are hundreds of other options to consider: Check out the convention brochure that came in the January issue of Pastoral Music or look online at the NPM website: NPM Convention.

Clergy working in African American communities will be particularly interested in the Clarence Jos. Rivers Series of workshops that focus on the spirituals, Gospel music, and their integration in Roman Catholic liturgy (A-14, B-14, C-14).

Blessed John XXIII Lectures

As we celebrate the opening of the Second Vatican Council and focus on its major documents, we honor Blessed Pope John XXIII’s ministry, foresight, and guidance in calling and overseeing the Council’s beginning. There are five presentations in this special lecture series: “The Church in the Modern World” (A-03) by Dr. Bob Hurd; “First, the Sacred Liturgy: Setting the Agenda for Council and Renewal (B-03) by Mr. Paul Inwood; “Dei Verbum: The Word of God in the Church” (C-03) by Rev. Dr. Joseph Jensen, osb; “An Ecumenical Perspective on Vatican II” (D-03) by Lutheran Bishop Emeritus Donald McCoid; and “Ecclesia Semper Reformanda: A Vatican II Ecclesiology” (E-03) by Rev. Dr. J. Michael Joncas.

Worship

Prayer together is the living heart of an NPM convention. Bishop William John Waltersheid, auxiliary bishop of Pittsburgh, will be our celebrant and homilist for the Thursday evening Eucharist, and convention participants are invited on other days to join the local community at St. Mary of Mercy Parish for Mass at 6:30 or 7:30 AM or for the TV Mass at noon. Participating bishops and priests are invited to concelebrate the Thursday evening Mass. Please bring an alb and a white stole; there will be a sign-up list on the convention bulletin board with details about when and where to gather at the David L. Lawrence Convention Center. Concelebrants need to sign up by 5:00 PM on Tuesday, July 26.

We will celebrate Morning Prayer together each day (Tuesday–Friday), and there will be an opportunity on Tuesday night for Taizé Prayer. There will also be time for individual confession and reconcili-
We invite clergy participants to offer their services as confessors; if you wish to serve in this way, please contact Father Paul Colloton by e-mail: NPMPaul@npm.org.

We also encourage individual and small-group prayer in the presence of the Blessed Sacrament. A prayer room with the Sacrament reserved in a tabernacle will be available during our week in Pittsburgh.

**DISCOUNTS**

**Clergy/Musician Duo Discount.** Clergy members and musicians who register for the convention together and in advance receive a discounted rate—a total savings for the two registrations of $250 off the regular rate through March 1 (early bird rate) or $170 off the regular rate between March 2 and June 22 (advance rate). The one clergy member and the one musician must be from the same parish or institution, and NPM parish membership must be current. Registration for both clergy and musician must be included together in the same envelope and postmarked on or before the early bird or advance registration deadline. Note: This discount is not available online.

**Group Discounts.** NPM chapters and parishes with a current NPM parish membership who register in groups receive a discount. Registration forms must be mailed together with one check, postmarked by June 9. Chapter directors have received the information on chapter discounts. See the details for parish discounts in the January issue of *Pastoral Music* or contact the NPM National Office toll-free: 1 (855) 207-0293.

**Youth Discount.** NPM makes it easier to support your young musicians (twenty-one or younger or a full-time undergraduate) by offering a discounted rate for the full convention: $160 for early bird registration (through March 1) or $195 for advance registration (March 2 through June 22)—a savings of as much as $195 off the regular fee. NPM membership (parish, youth, or individual) is required, and a parent or chaperone must accompany youth attendees under eighteen. Details are on page eleven of the convention brochure or online at NPM Convention.