WHO AM I?

In the musical *Les Miserables*, Jean Valjean sings about his true identity. When someone is arrested in his place, he reflects on what self-revelation will cost him. But, he sings: “My soul belongs to God, I know, I made that promise long ago. He gave me hope, when hope was gone He gave me strength to journey on!” Finally, he reveals himself to his arch-enemy, Inspector Javert: “Who am I? Who am I? I’m Jean Valjean!”

A priest, deacon, or bishop who joins NPM goes through a similar act of self-revelation. By joining our association, someone who is ordained makes a statement to the world about who he is and reveals something of what he believes. Here are some things that each clergy member says by joining NPM.

I am committed to the centrality of liturgy in the life and witness of the Church. For more than fifty years now, we’ve been proclaiming it. We take it seriously. Here’s the statement from *Sacrosanctum Concilium* that we all have more or less memorized: “The liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows.”

And we’ve taken steps to make that summary statement live in our parishes and other communities. We work hard to encourage that “all who are made [children] of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord’s supper.”

And we try to make sure that such people “get it” so they can put it into practice, or as *Sacrosanctum Concilium* says, so that “they may hold fast in their lives to what they have grasped by their faith.” and so that the covenant we share “draws the faithful into the compelling love of Christ and sets them on fire” for the sanctification of people and the glory of God (SC, 10).

I am committed to my role as leader of the liturgical assembly.

As this applies to priests, it means a divided role of presiding, governing, and being part of the whole. As the *General Instruction of the Roman Missal* outlines these sometimes conflicting tasks, the priest “who possesses within the Church the sacred power of Orders to offer sacrifice in the person of Christ, *presides* by this fact over the faithful people gathered here and now, *presides* over their prayer, *proclaims* to them the message of salvation, *associates* the people with himself in the offering of sacrifice through Christ in the Holy Spirit to God the Father, and *gives* his brothers and sisters the Bread of eternal life and partakes of it with them.” And we work hard to put into practice what this mix of responsibilities requires of us: “Therefore, when he celebrates the Eucharist, he must serve God and the people with dignity and humility, and by his bearing and by the way he pronounces the divine words he
must convey to the faithful the living presence of Christ” (GIRM, 93, emphasis added).

I am committed to the diversity of liturgical ministries within the worshiping assembly. Priests who are NPM members recognize that the individual members of the Church have particular roles to play in the common action of the Mass, “according to their different orders, functions, and actual participation.” We acknowledge that various people have particular responsibilities which do not belong to the ordained ministers but to those lay people who are charged with exercising them. “All, therefore, whether ordained ministers or lay Christian faithful, in fulfilling their function or their duty, should carry out solely but totally that which pertains to them” (GIRM, 91). Of course, there “should be harmony and diligence among all those involved in the effective preparation of each liturgical celebration in accordance with the Missal and other liturgical books, both as regards the rites and as regards the pastoral and musical aspects. This should take place under the direction of the rector of the church and after consultation with the faithful in things that directly pertain to them. However, the Priest who presides at the celebration always retains the right of arranging those things that pertain to him” (GIRM, 111). But he does this with the community’s good in mind: “In arranging the celebration of Mass, the Priest should be attentive rather to the common spiritual good of the People of God than to his own inclinations. He should also remember that choices of this kind are to be made in harmony with those who exercise some part in the celebration, including the faithful, as regards the parts that more directly pertain to them” (GIRM, 352). (As you can see, in more than one place the GIRM reinforces the commitment of the ordained to the diversity of ministries.)

I am committed to the role of music as an important and special form of proclaiming the liturgical texts. NPM members know the power of hymns and liturgical songs to communicate texts, and the power of instrumental music to create an environment that draws out and expresses human emotion, and we are learning the power of singing the ritual responses and acclamations. The particular challenge of Roman/Latin liturgical practice, in fact, is the place of music in proclaiming these liturgical texts. The General Instruction notes that such singing is inherent in the rite in its instructions about proclamation: “Words such as ‘say’ and ‘proclaim’ are to be understood either of singing or of reciting . . .” (GIRM, 38). While the expressive and emotive power of hymnody is well understood, it is less well understood that “in the choosing of the parts actually to be sung, preference is to be given to those that are of greater importance and especially to those which are to be sung by the Priest or the Deacon or a reader, with the people replying, or by the Priest and people together” (GIRM, 40). As a matter of fact, “every care should be taken that singing by the ministers and the people not be absent in celebrations that occur on Sundays and on Holydays of Obligation” (GIRM, 40). Why this emphasis? Because of the power of music as a means of proclamation to make texts more memorable and easier for a congregation to proclaim. As the U.S. Catholic
bishops put this insight, quoting Pope Pius XII’s encyclical *Musicae Sacrae Disciplina* (1955): “Good music ‘make[s] the liturgical prayers of the Christian community more alive and fervent so that everyone can praise and beseech the Triune God more powerfully, more intently and more effectively’” (*Sing to the Lord*, 5).

I am committed to the future of the Church. First, ordained ministers who are NPM members recognize the “proleptic” nature of Christian worship: Eucharist and all other ritual prayer looks forward to completion in the kingdom of God. Rituals are not for themselves and are not complete in themselves. As the *General Instruction of the Liturgy of the Hours* says: “By faith we . . . are taught the meaning of our temporal life, so that we look forward with all creation to the revealing of God’s children. In the liturgy of the hours we proclaim this faith, we express and nourish this hope, we share in some degree the joy of everlasting praise and of that day that knows no setting” (GILH. 16). Such prolepsis encourages NPM member clergy to look for ways to continue the celebrations of the Church’s liturgies, proclaiming Christ’s death and resurrection until he comes again (see Mystery of Faith A). Among other things, this means continuing liturgical formation of the worshiping assembly, recruiting and training various liturgical ministers—especially, for us, pastoral musicians—and the encouragement and support of future directors of music ministries.

Thank you for revealing who you are. Please invite other deacons, priests, and bishops into the journey of hope in which NPM is engaged.

*Paul Colloton and Gordon Truitt*

**Proclaim Good News**

In his description of his intended ministry (Luke 4:18), Jesus quoted Isaiah. In his brief homily (Luke 4:21), he said that Isaiah’s prophecy was being fulfilled right then and there. It was a prophecy of action, of healing, and of freedom. Pope Francis has challenged all of us, but especially the clergy, to put our preaching into action, indeed, to preach through action as often as possible.

What does all of this mean for members of the National Associa-
tion of Pastoral Musicians? That’s what we’re gathering in St. Louis to explore during the week of July 14–18. You’ve seen the brochure (and, if you haven’t, it’s in the January issue of *Pastoral Music* and online at Convention).

Here are some of the special parts of the convention program that are designed for our clergy participants:

**INSTITUTE**

I-01. Scripture Institute with Sister Carol Perry, su. Though not limited to clergy, this weeklong institute that reflects on the Gospel of Mark (the printed brochure mistakenly said “Matthew”) could prove invaluable for homily preparation during Year B (2015). Reminder: If you choose to attend this institute (or any of the weeklong institutes), that will occupy all your convention breakout times.

**BREAKOUTS**


B-16. Preaching to Help the People Live the Mystery We Celebrate, with James Telthorst.

C-04. The Deacon: Connecting the Table of the Eucharist with the Table of the Poor, with William Ditewig.

C-16. Led by the Gospel: Preaching in Times of Crisis, with Ronald Raab, csc.

D-04. The Role of the Deacon in the Liturgy, with William Ditewig.

D-16. Clergy and Musicians Working Together, with Mary Jo Quinn, scl, and Ed Hislop.

E-16. Feeding Our Souls to Proclaim Good News in Our Ministry, with Honora Werner, op.

F-16. Presiding to Include All God’s People, with Ronald Raab, csc.

**INTEREST SECTION**

The NPM Clergy Interest Section will meet on Tuesday afternoon (3:00–4:15 pm) to explore how the Association has been addressing your concerns, how we might serve you more effectively, and how you can help the Association move forward in its service to the Church.

**DEACON DAY**

Wednesday, July 16, is Deacon Day at the Convention. The ministry of deacons, especially permanent deacons, continues to grow. Wednesday is a day for deacons to explore their role in the liturgy and ways to connect the ministries of Eucharist and service. The day includes the plenum presentation by Dr. Ann Garrido (“Embracing Good News: The Call to Conversion”), two workshops designed for deacons and led by William Ditewig—C-04 and D-04—and other events of the day.
OPPORTUNITIES TO SERVE THE MEMBERS

Our members have delighted in the opportunity, provided by our clergy members, to share sacramental reconciliation during recent conventions. We will be offering that opportunity in St. Louis, and clergy registrants will be contacted by Father Paul Colloton with an invitation to provide such sacramental ministry during the convention.

Priest members in attendance will also be invited to concelebrate the Convention Eucharist with Archbishop Carlson on Thursday evening. This is always a great sign of support by the clergy for all of our members as well as a reminder among our clergy members that they are not the only ones interested in musical worship!

And here are some other sessions that you might also find appealing:

BREAKOUTS

A-06. The RCIA Forty Years Later: What Have We Learned? with Jerry Galipeau.
A-12. The Basics of Celebrating Multicultural Liturgy/Los elementos básicos para celebrar una liturgia multicultural, with/con Pedro Rubalcava.

B-03. Chant as Full, Conscious, Active Participation, with Paul Ford.
B-05. Tools to Evaluate the Texts We Sing, with Mary Frances Fleischaker, OP.
B-06. Merging, Clustering, Closing Parishes, Part 1: Processes, with Michael Weldon, OFM.
B-11. The Gift to the Church of Martin Hellriegel, with Nicholas Schneider, Marie Kremer, and Martin Marklin.
C-05. Through All Generations, for adults working with youth, with Lori True and David Haas.
C-06. Merging, Clustering, Closing Parishes, Part 2: Rituals, with Michael Weldon, OFM.
D-05. The Needs of Our Members in their 20s and 30s (campus ministry), with Angela Stramaglia.
E-04. Music and the Shape of the Liturgy, with Steven R. Janco.
F-04. Beyond Sing to the Lord, with Steven R. Janco.

A NEW MEMBERSHIP CATEGORY

Seminarians and Religious in Formation. From our beginning, NPM has offered as its basic membership a two-part package: priest and musician. We have believed that what the Second Vatican Council said about the liturgy applies in a particular way to the music of the liturgy: “It would be futile to entertain any hopes of realizing [full, conscious, and active participation by all] unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it” (Sacrosanctum Concilium, 14). And we echo what the Catholic bishops in the United States recently affirmed: “No other single factor affects the Liturgy as much as the attitude, style, and bearing of the priest celebrant” (Sing to the Lord, 18).

From our beginning, we have also been interested in the kind of preparation for sung liturgy offered in seminaries. We have affirmed the Congregation for Catholic Education’s 1979 Instruction on Liturgical Formation in Seminaries, which noted: “Given the importance of sacred music in liturgical celebrations, the students should be trained in music by experts, including a practical training, in those things necessary for them in their future roles as presidents and moderators of liturgical celebrations” (56). We were delighted when a survey from 1985 showed that eighty percent of U.S. major seminaries (theologates) offered courses to train singing presiders, though only about fifty percent of the respondents offered a course or courses in voice training for seminarians. Now that there are only 3,694 graduate-level seminarians in the United States (CARA, 2013 survey), we feel it is more important than ever to offer seminarians an opportunity to participate with pastoral musicians in our association and in our annual convention.

The same is true for religious women and men in formation programs. Many of them will be pastoral musicians or music educators,
and many will be involved in various aspects of pastoral liturgy in parishes and schools. The 2009 CARA survey, *Recent Vocations to Religious Life*, shows that fully one-third of men and women entering religious communities had been involved in one or another form of pastoral music ministry before entering a community. On the other hand, U.S. Catholic religious communities are attracting more ethnically and culturally diverse members now than in previous generations, and so communities need help with multicultural liturgy and appropriate music for liturgy in their communities and the communities that their members serve.

For this reason, NPM has created a new category of membership: Seminarians and Religious in Formation. Annual membership dues are just $25.00, and participation at the annual NPM convention is being generously subsidized by an anonymous donor, so that the rate is reduced to $100.00 for the full convention.

So if you know a seminarian who should be involved in NPM, why not give him the gift of a one-year membership and/or sponsor his participation in the 2014 Annual Convention?

**CONVENTION DISCOUNTS**

In addition to the early registration discounts, NPM offers special discounts so that more staff and parishioners might attend the convention. Be sure to consider them as you make your plans for St. Louis.

**Early Bird and Advanced Registration.** If you register for the convention by March 3, you can save $100 off the regular member’s convention registration fee. If you register between March 4 and June 13, you can save $50 off the regular rate. And don’t forget: If you have a current NPM parish membership, anyone in the parish can register at the members’ rate. If you have a current individual membership, the members’ rate is available only to you.

**Clergy/Musician Duo Discount.** One clergy member and one musician from a parish with a current parish membership, who register for the convention together and in advance, can receive even greater discounts. Registration by March 3 costs only $270 each (a savings of $25 each); between March 4 and June 13, registration is $320 each (a savings of $25 each off the advance fee). Please note: This discount is not available online.

**Youth Discount.** NPM member youth (twenty-one and younger) attending the full convention receive a discounted rate (just $200 by March 3; $235 between March 4 and June 13; $285 regular rate). Remember that a parent or chaperone must accompany youth attendees under eighteen; the chaperone must be at least twenty-one years old and registered either for the full convention or as a companion. Signed copies of the *Code of Conduct for Youth Participating in NPM Conventions, Code of Conduct for Chaperones and Parents Acting as Chaperones, and the Parental or Guardian Permission Form and Release* must be on file with NPM before anyone under the age of eighteen will be admitted to the convention. For more information, visit www.npm.org/Events/Codeofconduct.htm.

**Seminarian/Religious in Formation.** While the normal convention registration fee for seminarians and religious who are in formation programs is the same as that for youth, through the generosity of an
anonymous donor we are able to offer a discounted fee of just $100 for the full convention, if you register by March 3. After that date, the fee increases to $135 between March 4 and June 13, and $185 after June 13.

**Group Discounts.** NPM chapters and parishes with a current NPM parish membership who register in groups receive a discount. Chapter directors have the information about chapter discounts; the rates for parish group discounts are in the January issue of *Pastoral Music.*

**Program Scholarships**

NPM program scholarships are made possible through the generosity of NPM members who have made financial contributions to assist pastoral musicians with limited financial resources to take advantage of opportunities for continuing formation at NPM conventions and institutes. Applicants for scholarships must be NPM members and should be from economically disadvantaged parishes. The financial need of the applicant should be reflected in the application. NPM encourages members of all ethnic and racial groups to apply for scholarships.

Scholarship applications are due by the advance registration deadline for the particular program and are considered on a case-by-case basis. Scholarships are awarded depending on the financial need of the applicant and the amount of funds available in the NPM Program Scholarship Fund. Scholarships for conventions include full convention registration only. Scholarships for NPM institutes include the commuter registration fee only. All remaining costs must be borne by the applicant and/or his or her parish.

Scholarship recipients are to submit a follow-up report, reflecting on their convention or institute experience, describing what they have learned, what they are taking back to their parish, and how they can implement what they have learned.

For further information, check the NPM website: [Program Scholarships](#).