Some stood up once, and sat down.
Some walked a mile, and walked away.
Some stood up twice, then sat down.
   I've had it, they said.
Some walked two miles, then walked away.
   It's too much, they cried.
Some stood and stood and stood.
They were taken for fools.
They were taken for being taken in.
Some walked and walked and walked.
   They walked the earth.
   They walked the waters.
   They walked the air.
Why do you stand, they were asked, and
Why do you walk?
Because of the children, they said, and
Because of the heart, and
Because of the bread.
Because
The cause
Is the heart's beat
And the children born
And the risen bread.

NPM National Convention 1997:
Sing the God of Justice
Who Knows No Favorites
"And Together the Faithful Shall Raise Their Voices on a Holy Pilgrimage to the City of Saint Peter."

Come One, Come All and Sing in the Spirit of Our Lord."

(Thomas Merton)

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Enjoy these specially designed programs at substantially reduced rates. Fully refundable when you return with your own choir!
We report on the 1997 National Convention held in Indianapolis, Indiana. There were 4,037 official attendees, with another 500 to 1,000 members of choirs and volunteers present at the meeting. Singing at a huge gathering such as the National Convention brings to life the power and beauty of music.

But the day on which I began to write these notes was the day after Princess Diana’s funeral, and the role that music played at that event is even more vivid in my mind than memories of the Convention. The crowds who gathered in London and watched and listened on television and radio were unprecedented in human history. The numbers were so large that even the television commentators were hesitant to guess, but some of them estimated that two and a half billion people across the globe witnessed the funeral. Now that’s a celebration to select the music for!

The mix of English hymnody and psalmody with selections from Giuseppe Verdi’s Requiem, Sebastian Temple’s “Prayer of St. Francis,” and Elton John’s performance of his rewritten “Candle in the Wind” indicates that the eclectic style has entered the mainstream of Anglican worship. No doubt in the future persistent requests for popular music at liturgical events will broaden to include not only the current demands made during wedding planning but also those that will be made during funeral preparations.

I think every pastoral musician, certainly every reader of this journal, has to be moved by the extent to which the British people took an active part in congregational singing, even to the point that those outside the abbey were singing from the program printed in the daily newspaper. On this day, at this event, London was a city that “loved the sound of a singing congregation above all other sounds.” It brought tears to my eyes.

And who can forget the powerful proclamation by the Prime Minister, Tony Blair, as he read the familiar Hymn to Love from the thirteenth chapter of First Corinthians. He captured my full attention even though I have heard the text so often. What made it seem so fresh? His gift for communication, his sincerity, perhaps. But I felt it was his willingness to witness to his Christian belief through the text itself. Somehow, he got “inside” the meaning of the text. He was transparent; the text was transfigured. What a model of liturgical prayer!

And while the television commentators, endless reruns of “highlights,” and reviews of the funeral seemed to focus on Elton John’s performance—and naturally so, since his style of music is “made for television” (that is, designed to be listened to and watched)—for me, the most stirring moment of the whole funeral was the procession out of Westminster Abbey after the committal.

The solemn procession with the body as the choir and soloists sang John Tavener’s “Alleluia! May Flights of Angels” seemed to fuse together as if they were made for each other. As the strong male bass section called forth the grief and agony of loss and separation, the alleluia, sung ever so deliberately, gave the slightest glimmer of hope in the midst of sorrow. The pace of the procession matched the music, and perfectly timed, the singing climaxed in a cry of faith—“Weeping at the grave creates the song: Alleluia!”—which then led to silence... silence in the great abbey... silence in the streets of London... silence around the world. A silent pause in which a significant portion of the human race became “hearers of the word.”

That committal procession was a perfect fusion of ritual song and ritual action, a model for every pastoral musician to study and review, to understand just how powerful the joining of ritual action and music can be. Make no mistake about it, the music we make forms the beliefs of the world.

Finally, as I reflected on the way in which this funeral began, as the cortège arrived at Westminster Abbey, the body accompanied by the victims of land mines, those suffering from AIDS, and all the representatives of the charity organizations associated with Princess Diana, I could not keep NPM’s Convention theme, Sing the God of Justice Who Knows No Favorites, from welling up in me, and I realized that two worlds, which had seemed so distant from each other and so diffuse in their origins, had fused more than I could have imagined.

VCF
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Cover: The poem “Some” is by Rev. Daniel Berrigan, sS. It was read by the author during the Closing Event at the 1997 NPM National Convention.

Additional photographs in this issue courtesy of Rev. Stephen Bird.
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Grassroots Are Blooming

Just a note to thank NPM for what it has done for pastoral music in our country and the evidence of it in our diocese. What precipitates this note is two funerals of priests which gathered many people from various parts of our diocese and from neighboring states as well as priests from a neighboring archdiocese. The music was prayerful, glorious, up-lifting, and people sang their hearts and their praises with the help of a good Allen organ, harp, and violin.

You have always emphasized the importance of the work at the grassroots level, and I mused that none of this would have been possible without that initial meeting in Scranton [the first NPM National Convention, 1977]. Thanks again.

Rev. Joseph M. Pease
Mount Carmel, PA

Now, I’m Cool

After reading the article “for cantors” entitled “It’s Time to Take the Training Wheels Off the Assembly’s Prayer” (Pastoral Music 21:4), I had so many strong words for Mr. Danchik that I decided to allow myself a nice, civilized cooling-off period before responding. Now, I’m cool.

I will start by saying that I found Mr. Danchik’s contemptuous rantings to be far more against cantors than for them. As I read his article, chock full of negative generalizations and statements which began “The cantor should never . . .,” I began to wonder if Mr. Danchik’s credentials as an organist and choir accompanist allow him to lecture on the craft of cantor. And, if we are discussing the debilitative effects of over-simplified “song leaders,” shouldn’t we also address the need for presiders to switch off their wireless microphones when it’s the assembly’s turn to sing? To be fair, the task of facilitating the song of the assembly is a much more complex one than Mr. Danchik apparently realizes.

I have a deep, abiding devotion to my work as a professional cantor. I strive to serve the people of God with humble deference to their song. In addition to singing the psalm, I facilitate the song of the assembly in any way that seems necessary. I play a vital and valued role in my faith community because the people here have graciously entrusted me to assist them in their ministry of sung prayer. Every parish is different. Every gathered assembly participates in sung and spoken prayer at a unique level; even the most gifted presider will tell you that. For Mr. Danchik to characterize cantors as hammy scene-stealers who wave their arms, warble incessantly into microphones, and wait for the assembly to “get it” is an unfair generalization. With such vitriol aimed at singers, I’d be curious to hear the assembly singing in his parish.

Many cantors serve in parishes where they are not supported, not given opportunities to study and train and grow. They are not affirmed or “missioned.” Moreover, they are barely tolerated, often undervalued, and frequently unpaid or underpaid by the people they serve: faith communities of Christians who are called to love and act justly.

In the core of my being, I am a cantor. This is why I do the work. Pastoral Music is an old friend, a welcome source of support, understanding, and encouragement for myself and so many others who minister music because we must, because it’s who we are. Mr. Danchik’s piece was a disrespectful caricature of cantors, and quite out of place.

Janet Whitaker
Hayward, CA

Just in Time

My copy of the August-September issue of Pastoral Music arrived at just the right time! The Altoona-Johnstown Diocese was conducting a diocesan hymn competition, and we were approaching the judging stage. The issue’s diverse articles on composing were invaluable in [helping us in] setting up criteria and guidelines for the judges. From fifteen entries, one hymn was selected to represent our diocese’s celebration of its one hundredth anniversary and the Millennium. Thank you for presenting such thought-provoking, quality articles on the subject of composing for the Church.

Lois Paul
Johnstown, PA

NPM Chant School: Consolidating Underpinnings for Revival

The 1997 NPM Institute on Gregorian Chant was for its fifteen students a consolidation of the basic underpinnings of an art form rooted in generations of Catholics and now experiencing a revival in both the religious and the secular worlds. With our varying ministries and musical abilities, we were guided through the technical “jargon,” pausing to pray and be blessed by the Source of what we were studying, singing the chants with their Latin texts, singing ever more accurately with our improving knowledge of chant as we participated in eucharistic benediction, evening prayer, and Mass.

The winds of Vatican II [blew through the Church] like a tornado and, in its aftermath, [we are learning how to build] the City of God with a conglomeration of the old and the new. There is still a large . . . debate on what should be used as the foundational material for this enormous project, [but all sides should] agree that the ultimate outcome should be to encourage the faithful to recognize the divine Presence among us. Who among us shall be bold enough to judge whether theirs is the “one and only possible and proper way” to approach and celebrate that Presence?

[On the matter of Gregorian chant,] whose place of prominence is written into all of the Church’s official documents on the liturgy, the approach should be both/and, instead of either/or. It is with this understanding that the NPM Institute approached its subject matter.

The opening hours of the first day’s classes were an introduction to the physi-
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authentic Celtic sound and rhythm for your choral needs.

"Light The Fire"
"Sacred Story"
"The Cloud's Veil"
ical “look” of chant notation and the aural sounds signified by that “short-hand” (“neume” means “hand signal”). Included in these first hours was a Latin diction overview that expressed the understanding that the Latin text and the melodies were interwoven and the text was integrated with the rising and falling of the aural sounds.

Other sessions explored some of the Church’s key liturgical documents, from Tractatus sollicitudinis (1903) to Music in Catholic Worship (1972, rev. 1983), showing how the documents support the presence of chant in our repertoire today, not held safe as some treasures are in a display cabinet, but brought out to be used, appreciated for their value, and cherished for their intrinsic worth, as one of our teachers pointed out.

All three of our instructors—Fr. Anthony Sorge, Fr. Bartholomew Sayles, OSB, and Dr. William Tortolano—approached their topics from unique angles, moving toward a center just as the streets of Boston come together at the commons or centers of the city. Each path unlocked some new aspect of the common topic.

We considered the possibilities for incorporating chant into the liturgical life of ordinary parishes, examining which parts of the liturgy might be suitable points at which to teach some of the simpler chants to all the people. We looked not only at the Order of Mass but also at the possibilities available in morning prayer and evening prayer. To aid this discussion we explored the phrase “full, active, and conscious participation” as a translation of participatio actiue, focusing on the distinction between active (external) participation and actual (internal) participation, between those who think everyone should be doing something all the time at liturgy, and those who view participatio actiue as an invitation to internal and external participation, paving the way for musical groups to use pieces designed only for listening.

In addition to examining the past, we took time on Wednesday to examine the use of chant with English texts and to get an overview of many works by contemporary composers and arrangers. The cliché that “everything old is new again” seemed to float on the air that day. We learned the basics of chironomy (directing chant) and examined ways of introducing chant to a congregation and the possibilities of using the organ to accompany chant (as, one student proposed, using the guitar for that purpose).

The time that we spent in Boston for this week-long class was well-spent, but it was not easy. Condensing centuries of music for an introductory class is no small task, but it was accomplished proficiently by this staff, and I would recommend this Institute to all those in music ministry.

Margaret Bartz
Lake Orion, MI

Indianapolis: The Answer Is in the Faces

My daughter and I attended the Indianapolis Convention—she as an assistant in the Youth Institute, I as an NPM-ME delegate. We arrived questioning our joint wisdom in spending so much money on this venture, but we departed agreeing that it was well worth the effort and the cost.

I have attended many conventions,
and I have eavesdropped on many conversations while standing in lines or waiting for speakers. So often the stories we hear are sad tales of personality conflicts that just couldn’t be resolved in any way other than leaving a favored position. We’ve all been there, and we wonder why we continue, why we subject ourselves to the possibility of such a thing happening again. Is it worth the effort and cost?

The answer, it seems, is to be found in the faces of the people we lead in singing to their God. We can see and we can hear when the Sunday prayer is a mind-and-heart experience, not just another “day of obligation.” We work hard to have a first eucharist be an experience of Jesus and not of clothes and, when it happens, we rejoice right along with the families. We’ve watched young people come up through the ranks of learning what it means to be part of the music ministry, and we’ve watched them become the new leaders. The bottom line in our profession is this: God leads; we must follow. Praying and allowing God to lead us can only encourage goodness in our ministry, no matter how crooked the path may seem at the time.

The really scary thing, though, is when you meet someone at the Convention who remembers what you did for them ... thirty years ago. Whew!

Nancy Wadle
Greenfield, WI

Indianapolis: Satisfactions and Disappointments

Having just returned from the 1997 National NPM Convention in Indianapo-

lis, I feel compelled to write about my satisfactions and disappointments.

The location of our hotel (the Westin) [in relation] to the Convention Center
was ideal. The registration booth and hospitality area were well-staffed, and
the people were knowledgeable. The coordination of the buses for the Qua-
rtets on Wednesday and Thursday night was handled professionally and expedi-
tiously and the Quartets themselves were uplifting and joyful (John Bell is truly an inspiration!). The workshops were informing and absorbing ... and easy to locate. Morning, mid-day, and evening prayer incorporated with the anointing
of the sick were indeed prayerful, inspirational, and healing. The local Indiana
team who handled many of the details deserve a medal, and a well-deserved vacation.

However, on the downside: The opening ceremony was a huge setback. We
came together to be encouraged, praised, and challenged in our ministry, but
where was the challenge, where was the fire in the opening address? In addition,
I sat numb as I listened to the “Indianapolis tribute” song, sung by a well-
tained vocalist accompanied by pre-recorded music! In a room full of competent
musicians, could we not find instrumentalists who could accompany her?
What happened to the resolution “On the Use of Pre-Recorded Music in the
Liturgy” approved by the members of the Director of Music Ministries Divi-
sion (July 12, 1991)? True, this was not liturgy, but those in attendance could have
provided live musical leadership. Does the National Dairy Farmers Conven-
tion promote the serving of non-dairy creamer with the coffee?

Also, the workshop given by Rory Cooney and Gary Daigle was a shameful presentation given by two well-
known artists who were virtually unprepared, with no handouts and, apparently, no continuity in the presenta-
tion.

Lastly, I was taken aback by the behavior of many (but not all) attending
morning prayer. I watched in dismay as they promenaded into the hall with cof-
fee in hand and doughnut in mouth continuing (around the doughnut) their “full-volume” conversations during
prayer. Would these same people enter into their respective parish Sunday lit-
urgies with coffee and doughnuts?

Looking back on the entire Convention, I am pleased with my overall experi-
ence and appreciate the many, many hours given by scores of people who
came together to make this Convention happen for all of us. My kudos to all of
you! Thank you, and God bless you!

Nancy J. Rofrano
Katy, TX

Don’t Wait for 2000

Everyone seems to be caught up in preparing for the Millennium. We should
not put off for tomorrow what we can do today. Saving canceled postage stamps, especially foreign stamps and commem-
oratives, seems very little to do, but Catholic missionaries over the world
have used the funds from this seeming garbage to make the world a better place
today.

Please don’t wait until the year 2000 to start saving your canceled postage
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Rev. Daniel Crahen, OMI
Brentwood, CA

Responses Welcome

We welcome the comments and reflections of our readers. Address your response
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Jubilate Deo Award

Michelle Witt
Virgil C. Funk, Sr., Scholarship

Mrs. Margaret Paluch accepts the Music Industry Award

Altoona-Johnstown Chapter
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Sheila Browne, RSM
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Matthew Bushroe
WLP Young Musician Award

Margaret Katherine Jellison
MuSonics Scholarship

Joanne Johnson
NPM Scholarship

Robert Kreutz (posthumous)
Pastoral Musician of the Year

Sarah Matthews
WLP Young Musician Award

Rev. Virgil C. Funk and scholarship winner Jennifer Pascual
Pastoral Music • October-November 1997
1997 National Convention

Highest Rating in Ten Years

More than 4,000 delegates and other participants joined in the five days of singing, praying, learning, showcases, performances, and shopping that were the 1997 National Convention in Indianapolis, IN. Even the weather cooperated, as the local team kept reminding us, to make us believe that, indeed, "it don't rain in Indianapolis in the summertime!"

Despite some glitches with registration (everyone, it seemed, showed up to register at the same time) and with the buses (eventually smoothed out with a team of umbrella-carrying station attendants and a cart of walkie-talkies), this year’s Convention received a higher overall rating (4.3 out of a possible 5) than any NPM National Convention in the past ten years (in fact, since Minneapolis-St. Paul).

The local committee received high marks for hospitality, a willingness to assist our members symbolized by the fact that many of the staff for registration and information wore small maps of downtown Indianapolis and the central hotels on cords around their necks. Thanks, Indy!

Scholarship Winners

During this year’s Members’ Breakfast seven scholarships were awarded to NPM members: two NPM Scholarships funded by collections taken up at the 1996 Regional Conventions; the Virgil C. Funk, Sr., Memorial Scholarship; the Rensselaer Challenge Grant, a joint project of NPM and the Rensselaer Program for Church Music and Liturgy at Saint Joseph’s College, Rensselaer, IN; the MuSonic Scholarship, funded by the MuSonic Corporation; the GIA Pastoral Musician Scholarship, funded by GIA Publications, Chicago, IL; and the onetime Delta Mu Theta Scholarship. Additional grants from NPM and World Library Publications permitted three young musicians—Matthew Bushroe (Toledo, OH, vocal division), Sarah Matthews (St. Charles, IL, instrumental division), and Andrew C. Pester (Oakwood, OH, keyboard division)—to attend the National Convention.

Margaret Katherine Jellison, music director at St. Mary’s Parish, Bangor, ME, is the recipient of the $1,000 MuSonic Scholarship. She has been married to her husband, Al, for twenty-five years, and they have two boys. She has served her parish since the winter of 1979; currently she works full-time as the director of music ministries, leading and directing the parish’s fourteen cantors, the twenty-five members of the parish choir, the twelve-voice vocal ensemble, twenty-three children in the youth choir, the five members of the instrumental ensemble, and the nine-member music leadership for the Life Teen liturgy. She is enrolled part-time at the University of Maine, Orono, working toward an undergraduate degree in music education with a double concentration in organ and piano.

Joanne Johnson, winner of the $1,000 NPM Scholarship, has been a pastoral musician for nine years, serving especially as a cantor and ensemble musician. For the past three years she has served as Chapter Director for the NPM Chapter in Tampa, FL. While pursuing her bachelor’s in music education at the University of Florida, she is serving as a cantor and directing the children’s choir at St. Paul Catholic Church, Tampa. Joanne is married and has three children.

Christopher T. W. McCloskey, a native of Pittsburgh, PA, accepted his first pastoral musician position when he served as chapel organist at the motherhouse of the Felician Sisters, which was located on the grounds of the high school he attended. He began serving in parish ministry at the age of fifteen, and he’s been active in parish music ministry ever since, currently serving as the organist and director of handbells at St. Mary Church, Sewickley, PA. Christopher earned his bachelor of music from Seton Hill College, where he studied organ performance with Edgar Highburgh; he will apply his $1,500 GIA Pastoral Musician Scholarship toward finishing a master of music in choral conducting and organ performance at Indiana University in Pennsylvania.

Cathy Tisel Nelson, winner of the $3,000 NPM Scholarship, lives in Rochester, MN, where she ministers as a li-

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turgical music coordinator at Holy Spirit Catholic Church. Since 1975 she has served as a professional pastoral musician in several communities in Minnesota and Wisconsin, and she has been composing music for worship since 1981. Between the years 1993 and 1995 the Sisters of St. Francis in Rochester provided grants so that she could compose, publish, and record a collection of her pieces. The collection What You Hold includes seven songs based on texts by St. Francis and St. Clare, as well as five other songs. Cathy is currently enrolled in graduate studies, working toward a master in spiritual studies, at Loyola University, Chicago. She hopes to enrich her ministry as a pastoral musician and further her integration of the arts and spirituality in her retreat work for married couples and individuals.

Jennifer Pascual, born in Los Angeles, CA, began piano lessons at the age of five, and she began her career as organist, at the age of fifteen, on the other side of the United States—in Jacksonville, FL. She served several parishes in the area while she was an undergraduate at Jacksonville University, and she taught piano and organ through the university’s continuing education program. Moving to New York, Jennifer continued her work toward a master of music from Mannes College of Music, studying piano with Nina Svetlanova and organ with McNeil Robinson. While in New York she worked as organist, music director, and music educator (K-8) for St. Charles Borromeo Parish in Harlem; she also served as an assistant organist for Notre Dame Catholic Church, and she continues to work as an accompanist for The Boys’ Choir of Harlem. In the fall of 1996, Jennifer began studies with David Higgs at the Eastman School of Music, Rochester, NY, working toward a doctor of musical arts in organ performance. She will use the $1,300 Delta Mu Theta Scholarship in pursuit of that goal. In addition to her schedule as a full-time student, she also finds time to teach undergraduate music theory at Eastman and serve as organist at Holy Cross Catholic Church. On completion of her degree, Jennifer hopes to maintain an active teaching and performance schedule while returning to music ministry full-time.

Michelle Lynn Witt, who received the $1,000 Virgil C. Funk, Sr., Scholarship, graduated from Wisner-Pilger High School in Wisner, NE, last May. She has started her first semester at Wayne State College, Wayne, NE, where she plans to be involved in band, choir, and orchestra, since her major is music. For the past three years, Michelle has served as the junior choir director at Christ Lutheran Church, Wisner, performing many vocal and instrumental solos for her community.

Convention Reports

Member’s Meeting

The biennial meeting of NPM Members took place on July 11, 1997, in the Indianapolis Convention Center. After the president’s report on the state of the Association (see below), members were asked to ratify the Association’s mission statement, as proposed by the NPM Board of Directors. The statement, which received overwhelming approval, affirms that the National Association of Pastoral Musicians is a membership organization primarily composed of musicians, musicologists, liturgists, clergy, and other leaders of prayer devoted to serving the life and mission of the Church through fostering the art of musical liturgy in Roman Catholic worshipping communities in the United States of America.

After the statement was approved, the new members of the NPM Council were presented to the members and the Council was installed. The newly elected and re-elected members for areas of operations include Rev. Edward Foley, Carucho (Publications, second term) and Mr. Stephen Williams (Chapters). Elected to at-large seats are Mr. David Haas (St. Paul, MN), Ms. Carol Maresca (Houston, TX), Ms. Jean McLaughlin (Toledo, OH, second term), and Mr. Rob Struinski (St. Paul, MN, second term).

Rev. Paul Colloton was appointed to replace Mr. Peter Ghiloni, who could not complete his term as representative for NPM Conventions, and Ms. Margaret Brack has replaced Rev. Frank Quinn, or, as an at-large representative.

Mr. John Romeri has replaced Rev. J. Michael Joncas on the NPM Board of Directors; he has been elected to serve as vice-chair, while Dr. J. Michael McMahon continues as chair. The other members of the Board of Directors are Ms. Mary Bartholomew-Anderson, Sr. Mary Jo Quinn, SC, and Dr. Marie Kremer.

A Growing Association

In his “State of the Association” report to the biennial members’ meeting (July 11, 1997), Father Funk noted that membership in NPM has been growing steadily since the last member’s meeting in 1995. Membership increased by about three hundred members in 1996, and an additional sixty members joined between January and June, 1997. The number of NPM Chapters continued to grow as well, reaching 82 active Chapters in the United States, Canada, Europe, and The Bahamas. From its organization in 1976, and its first Convention (Scranton, PA) in 1977, the National Association of Pastoral Musicians has grown to be a viable organization for clergy, musicians, and other leaders of prayer “dedicated to fostering the art of musical liturgy.” As Father Funk reported, “NPM’s financial situation is sound, our programs are well received, and our membership continues to grow. Our strength is in our membership: people willing to assist one another as a circle of friends.”

The organizational structure put in place at the 1995 meeting is functioning well. The NPM Board of Directors, charged to “keep the vision” of NPM, has met twice each year, and the NPM Council, elected by the members and responsible for electing the Board of Directors, has met twice, in conjunction with the National Conventions in 1995 and 1997. This Convention was the first at which the Association was invited to meet by Sections, according to the members’ interest and major ministerial fo-
# NATIONAL ASSOCIATION OF PASTORAL MUSICIANS

## 1997 National Convention

**July 8-12, 1997 - Indianapolis, Indiana**

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**POST-CONFERENCE SESSIONS ARE $7.50 EACH TAPE**

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**GENERAL SESSIONS**

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<td>Wednesday Morning Plenum Liturgy: Morning Prayer</td>
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<td>Wednesday Morning Plenum Address: Sing the God of Justice—Recreate the Face of the Earth - Raymond B. Kemp</td>
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<td>PS97008</td>
<td>Thursday Morning Plenum Liturgy: Morning Prayer</td>
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<td>Friday Morning Plenum Address: The Covenant Song of Justice - Carol Perry, SU</td>
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<td>XI-2 Do Justice to/of the Psalms (Part 1) - Nick Wagner / John Hajda</td>
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<td>XI-4 Developing the Volunteer Choir (Part 1) - Mark Barnard</td>
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<td>XI-13 Pray and Sing with Youth (Part 1) - Joe Mattingly</td>
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<td>XI-15 When the Director Is the Organist and the Organist Is the Director - L. Dean Bye / Jeffrey Nall</td>
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<td>XI-16 Using Your Hymnal as a Resource for Choirs - David Schaap</td>
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<td>XI-17 Handbells in the Liturgy - Donna Kinsey</td>
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<td>X2-1 Just Words : Inclusive Language in Liturgy (Part 2) - Ron Witherup, SS</td>
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<td>X2-12 More Essentials for Hispanic Liturgical Music (Part 2) - Peter Kolar</td>
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<td>A-2 The Bishops Speak Out - Joseph Sullivan</td>
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<td>A-5 Enabling the Child to Sing - Lee Gwozdz</td>
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<td>A-8 How Does It Sound Now? - Kevin Keil</td>
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<td>A-9 &quot;Your Assembly Will Sing&quot; Theory and Practice of Assembly Song - Gordon E. Truitt</td>
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<td>A-17 First Class Celebrations for the &quot;First Sacraments&quot; - Michael &quot;Spock&quot; Novak</td>
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<td>A-19 Youth Institute: Principles for Vibrant Worship with Youth - Tom Tomaszek</td>
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<td>A-21 Retrieving the Musical Judgement - Richard Manalo, CSP</td>
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<td>A-22 Plainsong Old and New - Leo C. Nestor</td>
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<td>A-30 Techniques for Young Singers - Darren Dailey</td>
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<td>B-1 Biblical Justice: The Story of Creation - Tom Conry</td>
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<td>B-2 Catholic Bishops' Teaching on Social Justice - Joseph Sullivan</td>
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<td>B-4 Repertoire of African American Musicians - Derek Campbell</td>
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<td>B-5 Models of Catholic Liturgical Music Today - Francis Mannion</td>
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<td>B-9 Congregational Song (Part 2 of 4) - Tom Kendzia</td>
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<td>B-10 Serving the Many with the Few - Mary Jo Quinn, SCL</td>
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<td>B-11 Let Vocal Technique Serve You—Not You Serve It - Frances Brockington</td>
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<td>B-19 The Parish Priest with the Gift of Music - Anthony Sorge</td>
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<td>B-20 Choral Heritage: Mozart's Requiem - Michael Connolly</td>
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<td>B-23 What's New in the Sacramentary? - J. Michael McMahon</td>
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<td>C-11 Nerves, Phlegm, and Other Demons that Can Thwart Your Success - Frances Brockington</td>
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<td>C-12 Sacraments: Form and Transform - Peter Rubalcava</td>
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<td>C-13 Music for Life! - Paul A. Tate</td>
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<td>D-4 The Cantor and Organist Accompanying Each Other - Mary Clare McAlee / John Miller</td>
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<td>D-8 The Liturgical Flutist - Twila McDonell / Dominic Trumfio</td>
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<td>D-10 The Parish Musician &amp; the Parish Liturgy Coordinator: Gettin' It Together - Tony Eiras</td>
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<td>D-12 Sunday Celebrations in Parishes without Resident Priests - Donna Young-Whiteley</td>
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<td>E-13 From One Generation to the Next: Exploring Liturgy with Young Adults - Tom Franzak</td>
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cus. Section members have a voice in developing educational programs, leadership, and services to meet their needs. The Sections are directed by Standing Committees, whose members are elected by each Section.

The two Divisions of the Association—DMMD and NPM-ME—continued their work for full-time directors of music ministries and music educators. Final steps toward a certification process for DMMD members are underway, and NPM-ME continues to promote a Catholic perspective on the National Standards for Music Education.

Members Update

New Life Foundation

The New Life Foundation: Friends of Richard Proulx is a national effort formed under NPM auspices, with offices provided by GIA Publications, to help the internationally known composer and cathedral musician Richard Proulx with approximately $350,000 in hospital and medical expenses resulting from quadruple bypass surgery followed by complications that required a long period of recuperation. Like many pastoral musicians, Proulx depended on medical insurance provided by his employer. When he retired as organist and director of music at Holy Name Cathedral, Chicago, however, he lost that coverage, and he does not yet qualify for Medicare.

Spearheading this effort is a national board of outstanding U.S. musicians and clergy. Fundraising efforts include a direct appeal to those who have benefited from Richard Proulx’s composing and arranging talents, sales of the “New Life Foundation” T-shirt with signatures of famous pastoral musicians, festival concerts at cathedrals and parishes around the country, and sales of a new compact disc recorded in Richard’s honor, a retrospective of some of his favorite musical “children.”

You may participate in this effort in several ways:

(1) Send a check to: New Life Foundation, PO Box 32, Bedford Park, IL 60449-0037 or make a donation using your credit card by calling (800) 997-8739; Chicago area: (708) 594-8753;
(2) Purchase a New Life Foundation T-Shirt from NPM ($20 plus shipping)—see the NPM Resources ad on page 4 of this issue;
(3) Purchase the CD from GIA Publications: Spirit of God Unleashed, CD-405, $15.95—phone (800) GIA-1358.

Copies of a brochure explaining the effort of the New Life Foundation are available. Contact Marilyn Cann at the phone numbers listed in (1) above.

Help Shape the Future

Include NPM in your hopes and dreams for the church’s future with a bequest for our programs in your will. A will describes how you want your possessions used to shape the future after your death, but your intentions will be honored only if you have a properly executed will. If you would like information about establishing scholarship funds or limited trusts for special programs, please contact the National Office at (202) 723-5800; fax: (202) 723-2262; e-mail: NPMNSING@aol.com.

Meetings & Reports

From the BCL

Funerals and Cremation. In a letter of March 21, 1997, addressed to Bishop Anthony Pilla of Cleveland, president of the National Conference of Catholic Bishops, the Congregation for Divine Worship and the Discipline of the Sacraments granted an indulit to the United States, allowing individual diocesan bishops to grant permission for funeral liturgies at which the cremated remains are present. (Current practice allows funerals only when the body is present and cremation, if it is to take place, follows the funeral.) While announcing this indulit, Bishop Pilla asked the bishops to wait before granting such permission until the texts and ritual directives for such funerals, approved by the U.S. bishops in November, receive confirmation from the Apostolic See. In response to the indulit’s encouragement of a “nuanced catechesis” on the practice of cremation and the funeral liturgy, the NCCB Secretariat on the Liturgy is making available the Liturgy Committee’s statement Reflections on the Body, Cremation, and Catholic Funeral Rites.

1999 Calendar. The NCCB Liturgy Secretariat now has the 1999 edition of the Liturgical Calendar for the Dioceses of the United States available in several formats: in printed form, on disk in WordPerfect for Windows 6.1, and on disk in plain text (ascii) format. The cost, in any format, is $6.00 per copy (check, payable to “Committee on the Liturgy”) from the Secretariat for the Liturgy, 3211 Fourth Street, NE, Washington, DC 20017-1194.

Marriage Adaptation Task Group Meets. The first meeting of the task group charged with adapting the 1991 revised Order for Celebrating Marriage for use in the dioceses of the United States met in Baltimore, MD, last May. The first step on which they decided is a survey of current practice and a set of discussions with those most intimately connected with implementing this rite. The task group will seek to determine what new marriage customs are emerging, what the experience has been in using the 1970 Rite of Marriage, and what particularly American contributions to the marriage rite have already occurred. Other suggestions being examined include the development of a model for marriage preparation based on the adult catechumenate and further development of the pastoral notes that will accompany and explain the rite. Comments and suggestions are welcome; they may be sent to the Secretariat for Liturgy.

New on ICEL Board

Archbishop Francis E. George of Chicago has been named the U.S. representative to the International Commission on English in the Liturgy, replacing Archbishop Daniel E. Pilarczyk of Cincinnati, who has held the post for the past eleven years and has chaired the commission’s board since 1991. At its annual meeting in Washington (June 29-July 1), the ICEL board elected Bishop Maurice Taylor of Galloway, Scotland, to succeed Archbishop Pilarczyk as chair for the next two years.

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NPM National Convention 1997:
Sing the God of Justice
Who Knows No Favorites
Re-Create the Face of the Earth

BY RAYMOND B. KEMP

Y ou already possess the gift that I bring: It is the gift of God's stupendous love first given in the creation—a gift of a garden we call the earth and of the heavens we are now just beginning to explore. The giver and the gift are one, so say the authors of those two creation stories that begin our Book of Life. One God creates one world as a part of all of the creation that we call the cosmos. And so we are one with one another and with all that live in the garden. Well, we were once so unified. At least that is the unity the Creator, the God whose name we invoke in prayer, intended for us.

Surely you know what Eve said to Adam after sin destroyed that primal unity and they were on their way out of the garden: "Honey, I sense that we are in the midst of a paradigm shift." Break the unity, rip apart the cords that bind us to one another and to the earth that sustains us, and we will find that more than paradigms shift. We will begin to think that we are in charge. And when we do that we begin to think that nothing can stand in our way.

Ask Cain, the first brother to kill a brother and then to ask: "Am I my brother's keeper?" The brilliant author and editor of our Book of Life placed the question of life at the very beginning of the story: Cain's question is the pivot on which the rest of the story turns. The bite-sized chunks of that story we proclaim Sunday after Sunday give out the answer—God's answer—which goes something like this:

You stupid, confused, screwed up, turned-around idiot: You are your brother's brother, your sister's sister.

Reverend Raymond B. Kemp, a presbyter of the Archdiocese of Washington, DC, is a senior fellow of the Woodstock Theological Center at Georgetown University and the coordinator of the Preaching the Just Word Project. This is an edited version of his presentation at the 1997 NPM National Convention; the full address is available on audiotape from ACTS.

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The Only Boundary

The only boundary in the garden is the border that defines for us what evil is. It is the line between God's will and my will, between the generous, life-giving God and the wretched self-willed groups and individuals who claim that this land, this people are ours to do with as we will. Do you consider the story of Babel to be a fictionalized account of the beginnings of diverse cultures, languages, and races? I see the result of Babel's construction as a direct and sad result of our persistent efforts to "make a name" for ourselves (Genesis 11:4).

Is the story of Babel fiction? Ask the descendants of the Cherokees, whose ancestors sided with the British against the French in the battle for North America, and who were rewarded by exile from Georgia and Tennessee and North Carolina, sent along the trail of tears to a place we now call Oklahoma. Ask the descendants of the Nations of the Plains, whose ancestors were slaughtered like bison or rounded up and locked onto reservations. The trail of forced exile is still with us in this country, as it is around the world in the hundreds of thousands of refugees who are forced from place to place.

Ask the native Hawaiian peoples about Babel. Ravaged by European and American diseases, they were brought to a state of indentured servitude in their own homelands or else carried off to work for those who would "make a name for themselves" in the production of sugar or pineapples. Ask about the sad history of the United States' invasion of Honolulu on the sixteenth of January, 1893, and of the forced surrender of Queen Lili'uokalani whose trust in the United States was betrayed at every turn. The native population of Hawaii is one-tenth of its original strength. Today the bulk of the survivors live at the mercy of a resort economy which, I for one, have enjoyed—completely ignorant of the claims of brotherhood and sisterhood on the part of the native peoples of Hawaii.

Ask about Babel among the descendants of slaves brought here from Mother Africa, some directly, some through the Caribbean, where our tourist industry now brings newlyweds and retirees to deepen their tans and to drink their rum. These tourists, we Americans, leave those magic islands wondering why the natives still live in huts, and we continue to be blissfully unaware that majorities, vast numbers of their populace, are not even in the economy, and that those who are in are lucky if they can earn two American dollars for a day's work.

Is Babel a fiction of diverse cultures, or is it an accurate account of the results of name-making? Ask Kathy Lee Gifford and Michael Jordan. They recently got wake-up calls when they discovered that not even the power and might of American advertising could overcome the stigma and shame of having their names attached to clothing stitched by workers who could hardly feed themselves after receiving their hard-earned wages for filling the racks and shelves of our shopping malls with "name-brand" shoes and dresses.

God's Rescue Operation

God is not fooled. The God of Sarah and Hagar and Abraham, of Miriam and Moses, looked at a people in bondage and delivered them. The history of that rescue operation you know so well from the Book of Life, from Exodus and Deuteronomy. God is not the God of the status quo and God is not, as we have learned, simply a God who would not tolerate strange gods. Our God is the one who brought us out of the servitude of Egypt and is still bringing us out of our slavery, still bringing us out of our stupidity and our confusion.

You know the story of Sinai. The
Faithful Worship

Get it? Of course we don’t. It is too wonderful, too grand to imagine, to hold on to, to implement. That is why half and even more of the Torah has to do with worship, with how to construct a place of worship, with how we are to present ourselves before God, with our postures for praise and thanksgiving, with prescriptions against sin and against the dismembering of God’s plan that we all might be one.

Faithful worship will keep you and me in touch with God’s love for all of creation. Faithful worship will show us how to praise and thank the God whose mercies are without end, whose kindnesses are multiplied in every generation. Get your vertical relationships right, know the justice and holiness of God, and you will get your horizontal relationships right, your alignment with justice and holiness toward all of God’s creation. Faithful worship: Good God, I wonder how faithful we are to you in our worship!

How many of the 100,000 or so eucharists we celebrate in this country every Sunday place us in the presence of the all-holy, all-just, all-loving God of the Covenant? How many of our eucharists, our baptisms, confirmations, weddings, funerals, ordinations, and religious professions bring to life in us God’s intentions, God’s passion for creation? Lord have mercy upon us for our distance from God and from our brothers and sisters.

We pick our songs and crank up organ, piano, and electronic keyboard. We tune our guitars and rehearse our choirs. We freely substitute other texts for our responsorial psalms that sing of God’s justice and mercy. We console ourselves with words that no one hears and melodies that no one—or very few—can sing. Then we complain when folks sit there wondering when this self-induced lullaby will be over. But still, we console ourselves, we went to Mass, we did our duty, we were confirmed in our individual successes and achievements. We were satisfied when the preacher told us that God wanted us to deepen our self-esteem, that God doesn’t make junk. Christ, have mercy on us for our pompous self-satisfaction.

We have to hear with new ears these opening lines from Isaiah, prophet before the Exile (Isaiah 1:2-3):

Hear, O heaven, and listen, O earth, for the Lord has spoken:
I reared children and brought them up and they have rebelled against me.
The ox knows its owner, and the donkey knows its master’s crib, but Israel does not know, my people do not understand.

The Covenant Is with the Whole Earth

Stupid Cain, stupid builders of Babel, stupid shoppers at our shopping centers. Look at the labels, understand who has harvested the food we eat, understand who has sewn the seams of the jeans that cover our rear ends, the shoes and socks we put on our feet! The covenant is now with the whole earth. No bargains, no sale days, no blue light specials: God has bought us at a great price. The Christian, the Muslim, the Jew pray several times daily to remind themselves that the earth is God’s earth and that no border patrol can change that. But we check our watches several times on Sundays to make sure that we do not spend more than an hour in worship because the envelope users will be upset. What God are we calling on—the God of all creation who is sworn to make us one or a puny fake who says, “Have a nice day?” Lord have mercy.

Isaiah (1:11-13) hears God saying:

What to me is the multitude of your sacrifices? I have had enough.
Trample my courts no more; bringing me offerings is futile; incense is an abomination to me.
New moon and Sabbath and the calling of convocation—I cannot endure solemn assemblies with iniquity.

Isaiah connects the sound of thunder to God’s voice in order to set us straight. Ignorance of God’s will is no excuse. The only worship true to its name is worship of a God whose vision is for the unity of all peoples and of all creation. Tremble, shake as the mountains of the Sinai desert shook. I am not trying to sell songs, but I am asking: “Do you know to whom you are singing?” Might we learn what God wants? Let us hear Isaiah again (1:16b-17):

Cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widows.

Seek justice. Seek the right ordering of all relationships. Isaiah did not have the benefit of instantaneous communication nor of a worldwide people professing faith in one God. Justice for one, holy, catholic church is a worldwide, a cosmic goal. The reconciliation of all—the right re-ordering of all relationships—is a global apostolate. The most isolated parish is connected to God’s work or it is not a part of God’s people. The most parochial of our parishes is part of building God’s new creation in Christ or it has lost its franchise, its license to sing any songs, whether copyrighted or in the public domain.

Isaiah continues (2:4-5):

God will judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares, their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.
We of these United States export more weapons than any other country in the world. Truly, we have not beaten our spears into pruning hooks. The songwriters we call psalmists, and Isaiah, Jeremiah, Ezekiel, Hosea, Amos, all of the prophets, and every faithful teacher in Israel repeated the theme: “The Lord of hosts is exalted by justice, and the Holy One reveals that divine holiness in righteousness” (Is 5:16). This justice and righteousness God will work because God is faithful. Out of the way all of you who to do not know fidelity!

Mary heard this message from Anna and Simeon in the hill country of Galilee. It was the worst of times for fidelity in the great Temple, the lowest point of fidelity for cantors, teachers, priests in those plum assignments. But in the hills among the truly faithful, parents taught their children songs of God’s kindness and mercy. Why is it that those who count for nothing in the eyes of those who have made a name for themselves get the message first?

Mary’s song describes God’s work yesterday, today, and tomorrow. Mercy from generation to generation. The proud are scattered, the powerful brought down, the lowly are lifted up, and the hungry are fed. Mary’s song lives today. Sing Mary’s song. Women of the church, do not abandon our Mother. From the Upper Room to the upper reaches of the heavens, a hardy band of women have guided this church in the trenches where we face poverty, ignorance, disease, and cynicism. Thea Bowman, good sister, sang it loud and clear: Until the church gets it right about ministry, my baptism and yours are ordination enough to teach, preach, discipline, and love with all of God’s children.

Do Your Homework

By now you know this is a homily, and not a lecture. But as I move, as good homilists must, to some pastoral and liturgical applications, I am going to beg you to do some homework on a topic much discussed and little understood. We hear a lot about culture these days: multi-cultural, cultural diversity, inculturation. A simple definition of culture is that set of meanings and values that informs and forms a way of life. Culture is so wrapped into the ways we worship that any failure to understand culture is a dangerous lack of knowledge for you and yours.

You and I cannot communicate with-

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out understanding the meanings and values that shape us. The Gospel cannot be preached, nor can worship be planned and executed, without the experience and understanding of how your congregation organizes family, work, communication, initiation, prayer, life, and death. In a world and church become truly global, the forces of God and Satan are intertwined in the ways people negotiate life. Faith and worship have been life-giving when we have truly connected with the genuine and authentic values among a people and deepened them. The test of Gospel conversion is to be so connected with the good, that we can confront the evil, the Satanic that sometimes subtly, and sometimes not so subtly, corrodes and destroys God’s purpose. Satan works so hard and so deviously that we need very perceptive people to point to the good, the bad, and the ugly in the way we live. Do I need to tell you that lots of those who preach the Word in our church need help in discerning good and evil? Encourage your preachers to listen deeply: Listen to those to whom they preach in order to enlist the occasional aid of the wise and the reflective in both preparation and evaluation of homilies. Beg them to open the pulpit from time to time to others who can affirm what is good and can call the folk to conversion when ignorance and fear, Satan’s stock in trade, are at work.

The culture of individual achievement, even of individual salvation, reflected in homilies aimed at addressing our need or desire for better self-esteem—that “Little Engine that Could” homilies—have completely co-opted the Scripture and the Good News that Jesus Christ has made the whole world one.

Those “Little Engine that Could” homilies have completely co-opted the Scripture and the Good News that Jesus Christ has made the whole world one.

people of God is a lot tougher than putting name tags on ushers and calling them ministers of hospitality.

Three stories—are all, the people of the covenant are a people of stories—illustrate how tough it is getting to be to preach these truths.

The first, set in Missouri, comes from a friend and long-time prison chaplain, Mike Bryant, a priest from the Diocese of Springfield-Cape Girardeau. A very popular and well-known young woman, active in her parish youth group and a eucharistic minister, snapped one day and killed her college roommate. The state’s attorney is seeking the death penalty; the Catholic community is appalled at the murder, but those who knew her well and benefited from her ministry are convinced that two wrongs will not make things right. Those people in southern Missouri, torn between justice and forgiveness, are discovering the pain of the cross, and they need help from their preachers to face that pain.

The second story is set in California, where the face of the church shows us what the church across the United States will soon look like. The whole of the Pacific rim now lives in California: Mexicans, Central and South Americans, Koreans, Vietnamese, Filipino, Cambodians. Proposition 187 was on the ballot a few years ago and the bishops decided that those provisions of the proposition that would deny children of the undocumented basic health care were simply immoral. They asked their preachers to preach one God, one world, that we are all sisters and brothers. For the first time in this generation a multitude of voices proclaimed the unity of all creation. In many a parish the parishioners objected: “Politics in the pulpit. Get back to personal prayer and to my salvation.”

I have the greatest admiration for the people, priests, and bishops of California and anywhere else who are staring at the devil of isolationism and practicing an open-door policy. It’s tough to go
from a church of "very nice service" to "damn it, I didn't come here to be preached at." I am reminded of the days of apartheid in South Africa and those stalwart white folks singing "Jesus loves me, this I know, for the Bible tells me so." Jesus does love you, white Africans. He loves you so much that he just might let some black Africans knock a little sense into you: God's sense instead of nonsense.

The third story, a two-sided coin, actually has two settings. The first side of the coin was struck recently in a parish in the New York suburbs, where the parishioners are mostly of European descent (that is, Europe apart from Spain and Portugal). The recently ordained (and recently imported from Ireland) associate tells the pastor that the daughter of one member of the choir (a woman of African descent) wants to become a Catholic and be married in the church. The pastor responds that it would not be a good idea to receive her publicly into the church because, after all, the parish is made up, for the most part, of people who escaped the city to get away from "people of color."

The other side of this same coin is set in Washington, D.C. Saint Cyprian's Parish was formed late in the nineteenth century by African-American Catholics who were fed up with white racism. In the 1960s, when "white flight" changed the complexion of the city, that parish was merged with Holy Comforter Parish. Seven years ago, after a Sunday Mass, one of the parishioners asked me to visit his son, who had been diagnosed with AIDS. She explained that he was still well enough to go to work every day, but he did not want to come to church with her. She explained: "My son is very obviously gay. It has taken me a while to come to understand him and his friends, but now I love them. He knows that if he walks down the main aisle of this church, heads will turn and whispers and giggles will start. He doesn't want to go through that and I won't put him through it."

I asked my friend, who was a D.C. police officer, if I could use that story on a Sunday when the readings lent themselves to its telling. On the appropriate Sunday, I told the story; I preached about Jesus doing what Jesus does best—bringing outsiders in. "Amens" filled the church; I received a standing ovation; but I was pretty sure that in another hour or so nothing much would have changed. Janet's son did finally come...
into Saint Cyprian’s, but he did not walk down the aisle. This was before protease inhibitors, and he was carried in as we prayed for Jesus to lift him to the heavenly throne. There were no whispers, no catcalls, no giggles.

The Price We Must Pay

Children, beloved, we underestimate the price we all must pay to gather the whorl church. Hospitality is a justice virtue or it is not justice. It sends us to the whole world or it fails. If we could get the whole world to sing our relationship with God, we could save ourselves from ourselves. Here is my advice, a few things we need to do at home in order to let biblical, liturgical, and social justice begin to flourish in those spaces and among those people we call church. We are invited (indeed, required) by the covenant to flourish, flower, breathe life. We say we are at the service of the Gospel of life, but so many of us, pastors, musicians, and other ministers, are so literally, awfully dull. So I encourage pastoral musicians to take up the following five tasks.

1. See yourselves as ministers of music, as leaders of an assembly. Gather your choirs and music groups, your cantors, and instrumentalists around the Word. See the big picture, the large canvas on which God is painting us as agents of reconciliation, as repairers of the breach, as givers of life to those who are dead. Pray over the readings. Study what the authors intended and how we might sing their message home.

Sing the responsorial psalm with its refrain. Remind your preachers that the refrain is the theme for the Sunday’s readings and, if the preacher will preach it and you will sing it in melodies that we can remember, the tune may stay when the homily is forgotten. Sing what is on the page of the lectionary, don’t substitute, and you will be astounded at how often we allow the psalmist to sing justice, biblical justice, right relationships all over the earth. Fidelity, mercy, forgiveness, praise, thanksgiving, peace, a mission and ministry of healing, of understanding, of global reconciliation will shake our rafters and comfort our souls.

2. Understand and love what Jesus understood and loved. God’s covenant with Moses and the whole people, embodied in the Torah and in worship, constantly open to the cries of the widow, the orphan, the alien in our midst, will convert us to God’s redesign of this sinful, selfish world of ours.

Fight all of our anti-Semitic stereotypes, especially those that we have inherited from early preachers which are still being repeated. I heard one such comment just last week from a very nice guy—a stupid guy, but nice: “The God of the Hebrew covenant is a God of strict justice. But we are under the rule of love.” Call that what it is: a lie. God loves us so that when we are in slavery he awakens us to freedom, when we are imprisoned, God frees us to free others. When we are exiled, God brings us home. The covenant in Christ’s life, in Christ’s blood, in Christ’s victory is the same covenant of hope and promise that Jesus grew up with, now given a new face. Every suffering person, from those in the intensive care units to those in the refugee camps, recognizes that face. Jesus Christ now walks with us in the cool of the evening and shows us the way to make this earth a garden again.

Sing what is on the page of the lectionary, don’t substitute, and you will be astounded at how often we allow the psalmist to sing justice, biblical justice, right relationships all over the earth.

promise of Christ is fulfilled in us, at prayer and at work, in home and in the world. The Scripture is one story. What a grace! All of us who believe in one God—Christian, Jew, Muslim—all of us had better be building one world of praise and thanksgiving or the demon, the Prince of Darkness, wins.

3. Don’t give up on your preachers. I have met 2,500 of them over the last five years. Very few of them are so out of the loop that they don’t have a clue. Most spend between an hour and five hours in preparation for preaching. Many NPM members, of course, will respond that this is not their experience with their preachers (or, if you do preach, with your own preaching). There are a lot of preachers out there, ordained and lay, and everyone in this audience can reach one or more of them. Gather your preachers three or four times a year, more often if you can. Tell them in advance that you are picking hymns for upcoming seasons and feasts, and that you want to connect readings, psalms, homily, and hymnody. Remind them that there is not a fine Protestant preacher who would fail to consult with his or her choir director to insure that the selection of music underscores and emphasizes the readings and the sermon.

This forces you both to look ahead, to engage in real preparation, to be open to one another for suggestions and for ongoing evaluation. Encourage your preachers to form groups of three or four trusted parishioners to meet periodically to pray, plan, and then evaluate the homily and the ways in which the homily and the music reinforced (or failed to reinforce) one another.

Pastors and preachers want to refresh themselves, even if they do not act like it. The institutional demands, the declining numbers of clergy, and the rising expectations of parishioners have made pastoring in our larger parishes a nightmare. Create the opportunity for priests, for pastors, and for all who preach to pray and consider what meanings and values in this parish might be affirmed and which might need to be challenged. Then find the texts and tunes to sing our God of justice who knows no favorites.

4. Learn Spanish. Sing texts in English and Spanish; sing and play music composed in Hispanic and Latino cultures. In the lifetime of most of us, the number of parishioners in this country who know Spanish and pray in Spanish will be equal to and exceed the numbers who know English. If Vietnamese seminarians for the dioceses of California have to learn Spanish, then you and I need to get with the program or we will be singing for ourselves.

Encourage cross-over singing. There is not a song or an arrangement that Leon Roberts and dozens like him have created in the last fifteen years that will not enliven your repertoire and bring home the notion that we can sing more together than “Holy God We Praise Thy Name.” Be bold.

Foster musicians from African-American, Hispanic, and other cultures to use their gifts in the service of the whole church. Reach out and touch new sources of talent, energy, and enthusiasm. Develop multi-cultural groups of vocalists and instrumentalists that actually look like the parish. You know you are doing the right thing if the folks grumble that “the Koreans are taking over.” Use the talent that is there, talent right under your nose. Every culture
contributes.

5. Develop sister-parish relationships. I learned this lesson from my dear flesh-and-blood sister Caroll Ann, who is also a Sister of the Holy Names. She is a much more effective pastor than I will ever be because she knows how to bring all kinds of people together. Before she suffered the fate of so many in our church who serve at the mercy of the next appointed pastor, she achieved an incredible feat of developing not one but two sister parish relationships with her home parish. I think the development of real sister-parish relationships is one of the

most effective ways to break down barriers among our parishes. When these relationships are celebrated in Sunday eucharist you can create a sign of the global village we have become in the midst of our gated and isolated suburban subdivisions.

The first sister parish that my sister's parish reached out to was a strong but struggling African-American parish in downtown Washington. St. Martin's agreed to bring choir, pastor, and congregation to Rockville a couple of times a year to show Anglos like most of us how they pray publicly, how they sing, how they praise. (People with the experience of oppression just know more about praise.) Their youth groups did retreats together. The young people from the suburbs were experiencing teen suicides and those from the city were experiencing drive-by shootings. They had common experiences to pray over. The people from the suburbs came to St. Martin's to help with the Thanksgiving dinner for the homebound and the homeless, with Christmas toys, and with the vacation Bible school. These are simple efforts that destroy ignorance and fear and yet send the devil running away.

That was not enough for my sister's parish, however. They wanted to reach beyond the boundaries of this country.
Delegates gather in the main hall for the Convention’s opening session.

and were guided to a parish in the Dominican Republic right on its border with Haiti. My sister put together a committee of Hispanics and Anglos—professors, corporate executives, retirees—who went to the parish in the Dominican Republic. The pastor had a principal parish “seat” in one village and twenty or so eucharistic stations in the surrounding mountains. After building a church with electricity and attending its dedication in some numbers, after receiving the pastor and the local bishop at a Sunday eucharist in Rockville, the U.S. parishioners went to work on what the Dominican neighbors wanted help with—how to improve their agriculture so that these farming peoples could produce enough to satisfy their own needs and have something left over to take to market. That is the church that I belong to.

We have the Campaign for Human Development and the Catholic Relief Services that put millions of dollars per year from collections taken up at your Sunday eucharist and mine at the service of re-creating the face of the earth. Sister parishes that are mutually supportive put faces on the singing of God’s justice.²

Two Stories and a Song

I want to send you away from here with two stories and an invitation to keep singing the song of shalom, the fruit of all who work for justice.

First story: The team from Preaching the Just Word were in Youngstown, Ohio, doing a retreat, when a retired pastor caught me in a lonesome moment and confronted me. I knew he had spent his life trying to do and lead others to do what we have talked about here. “Why are you wasting your time on priests?” he asked. “We are frustrated, fatigued, and so tied to managing these parishes and schools that I don’t think this message will even be heard. The real energy is among the people in the pews.”

My response to his anguished question was as direct as his approach had been. I agreed with the frustration and fatigue part, the administrative overload. But I argued that the sleeping giant will only be awakened by preachers who will speak a word “that will rouse them”—God’s word—and by a congregation that is so aroused that it sings God’s justice on Sunday and works it the rest of the week. Hook up pew and pulpit.

Second and final story: Jeanne Koconis is an artist and designer with a line of greeting cards called Koco, New York. I love her cards. She has a graduation card taken from a sign on the wall of Shishu Bhawan, Mother Teresa’s home for children in Calcutta:

People are unreasonable, illogical, and self-centered.
Love them anyway.
If you do good, people will accuse you of selfish, ulterior motives.

Do good anyway.
If you are successful, you will win false friends and true enemies.
Succeed anyway.
Honesty and frankness make you vulnerable.
Be honest and frank anyway.
People really need help, but may attack you if you help them.
Help them anyway.
Give the world the best you have and you’ll get kicked in the teeth.
Give the world the best you’ve got anyway.

The best we have got is the Word of God, which we can compromise by half-measures at our risk. Compromise the Word, run from the struggle, and Satan wins. Stay with the Word, and the hope and joy of Jesus Christ will carry the victory. For all God’s children, stand up and sing!

Notes

1. Editor’s Note: At this point during the live presentation of this talk, Thomascena Nelson of Washington, DC, sang the Magnificat.

2. Have your pastors and parishioners read Communities of Self and Light: A Parish Resource Manual (USCC, 1994). In most projects in the Catholic Church it still helps to wave bishops’ documents around, and this one mainstreams the work of justice in the life of the parish. You can obtain it from your diocesan justice and peace office, from the Bishops’ Conference publishing service in Washington, DC, or (it is to be hoped) from somewhere in your pastor’s study.

Pastoral Music • October-November 1997
A World Transformed

BY ROBERT D. DUGGAN

Recently scholars have provided us with some extremely valuable insights into what it means for us to gather at table with Jesus, particularly in light of what it meant for Jesus' contemporaries to be invited to dine with him.

Nathan Mitchell says that "the shocking thing about Jesus' table manners was not simply that he chose to eat with the wrong kind of people, but that he embraced the chance to eat with anybody in the name of God's reign. Jesus chose everyone as a privileged table companion, welcomed all comers—not just some of them. He recognized that God's dream of reconciliation touches high and low, saint and sinner, the devout and the dissipated." In the highly stratified social structure of Jesus' time, for the rabbi, the teacher, to invite the outcast and the alienated to share table fellowship with him, for him to dine with tax collectors and prostitutes, was a deliberately provocative action that outstripped more than just a few rules of etiquette. Jesus knew that, and so did his contemporaries. Again, Nathan Mitchell says it well: "They understood the table's power to include or exclude, to create debts and obligations, to symbolize dominance and power. In short, they understood that to change dining habits was, quite literally, to change the world."

I confess that Jesus' provocative way of dining—as a proclamation of the justice of God—haunts me mightily. The parish community with whom I pray does a pretty respectable job of putting on seven eucharistic liturgies every weekend in the spirit of and using the approved forms of Vatican II. But aside from an occasional instance when some

one found one of my homilies somewhat disturbing, I can't for the life of me remember the last time anyone accused the table fellowship at our eucharistic rituals of being "provocative." Apparently, the way the assembly of disciples at St. Rose of Lima Parish gathers around the altar does not threaten to change the world in any significant way. And that troubles me deeply.

The Culture Always Wins

A very thoughtful scholar friend of mine was once discussing with me the relationship between liturgy and culture and said—I hope with some degree of hyperbole—"the culture always wins." His reading of history had convinced him that time and time again, when Christian ritual has brought its vision of faith into dialogue with a competing cultural vision, it is the liturgy that has been transformed far more than the values of the culture. I am not enough of a student of history to be able to evaluate or nuance the remark of my friend. But I am keenly aware of the mighty struggle that is being waged for the soul of our civilization in our own time, the closing days of the second millennium, and I would like to explore with you some of the implications that struggle holds for Christian liturgy.

Perhaps each age believes it can describe its present reality as "the best of times ... the worst of times." Certainly, the potential benefits of the technological revolution which we have experienced in our lifetime dwarf the brightest promise of any previous era. But it is the generations of this century alone that lay claim to the title of having slaughtered more human beings in warfare than those slain in any previous century. Not since the Tower of Babel has the human family seen so real a possibility of restoring communication among all of God's children on a truly global scale. Yet, I need not tell you of the disarray that still characterizes the human community in our day.

In an address at Independence Hall in Philadelphia on July 4, 1994, Vaclav Havel reflected on the spiritual crisis of our age and its desperate need for an experience of transcendence. "Today," he said, "... it seems that something is on the way out and something else is painfully being born. It is as if something were crumbling, decaying, and exhausting itself, while something else, still indistinct, were arising from the rubble." He goes on to describe our world as:

chaotic, disconnected, confusing. There appear to be no integrating forces, no unified meaning, no true inner understanding of phenomena in our experience of the world. Experts can explain anything in the objective world to us, yet we understand our own lives less and less. By day we work with statistics; in the evening, we consult astrologers and frighten ourselves with thrillers about vampires. The abyss between the rational and the spiritual, the exterior and the internal, the objective and the subjective, the technical and the moral, the universal and the unique, constantly grows deeper.

Considering this moral and social chaos that Havel characterizes so tellingly, it is no surprise when some folks wonder whether the church might not be better off weathering the storm behind walls that are high and thick. In fact, I see a number of signs of this today, both in our church and in the larger society. In many parts of the country there is an apparent resurgence of interest in parochial schools. Some would say this is symptomatic of parents' desire to give their children a value-based education they perceive to be lacking in the public school system. At best, this is a wonderful sign of renewed interest in the proven merits of a Catholic education. At worst, it may be the moral equivalent of "white flight" from inner cities threatened with a take-over by peoples of color.

In a recent article entitled "Fortress Communities: The Walling and Gating of American Suburbs," Edward J. Blakely and Mary Gail Snyder describe the growing trend across the United
States towards “gated communities,” enclaves in which more and more members of our society are seeking “refuge from the problems of urbanization.” Whether designed as communities built around certain lifestyles, as elite communities for the affluent, or as security zones to buffer the middle class from violence, these walled communities offer vivid visual proof of a trend toward withdrawing from rather than engaging the social problems of our day. In a recent article on this subject that appeared in the Washington Post, Roger K. Lewis has this to say:

Welcome to the new Middle Ages. We are building a kind of medieval landscape in which defensible, walled and gated towns dot the countryside. Will moats and drawbridges be included in the amenity package? Only ribbons of roadway, fiber-optic cables and digital electromagnetic signals interconnect these settlements. Even the commons where people might meet—the shopping mall or Wal-Mart—is entirely private.

Awareness of these larger cultural currents helps me to contextualize what is happening today among the avid promoters of a Latin liturgy, whether according to the Ordin Missae of Paul VI or by a return to the so-called “Tridentine Mass.” Seeking a return to the fortress church, they seem to find something exquisitely reassuring in a liturgical experience where ancient Latin forms guarantee that the spiritual crisis of this age will not intrude itself. Rightly, these traditionalists argue that putting the liturgy into contemporary speech and forms opens the door to a veritable barbarian horde of cultural values at odds with the City of God.

Present But Not at Home

I am intrigued by the section of the Constitution on the Sacred Liturgy which reads, in part, “It is of the essence of the Church to be both human and divine… present in this world yet not at home in it” (#2). “Present in this world yet not at home in it”: What are the implications of this assertion for our liturgical life? Should our liturgy be the safe place where we seek refuge, solace, and nourishment; and then, once refreshed, venture back into the world to join the fray? Or, should it be a place where the confrontation between gospel values and a god-less secularity takes place with a vengeance?

A dilemma posed by Regis Duffy in a talk delivered at the Catholic Theological Society of America Convention in 1979 has stimulated my theological and pastoral reflections for years. He says that once we are sensitized to the disparity that exists between the vision we proclaim in our liturgy and the chaotic reality of our everyday lives, we cannot help but be faced with a burning question: How can we continue to gather for worship in ways that bring conversion, not condemnation? How can our time of

How can we continue to gather for worship in ways that bring conversion, not condemnation?

liturgical assembly be a moment of grace that confronts the values of a world at odds with God’s reign, rather than an exercise in ideological self-justification that reinforces precisely those cultural values Jesus came to overthrow? What ritual forms best serve the community of Jesus’ disciples in our time and place, as we seek to be faithful to the meaning of his table-fellowship and the proclamation of God’s justice which he intended for it to symbolize?

I know Francis Mannion only from his writings. I suspect that his personal tastes in liturgy are a bit more “high church” than my own. But I think he has offered some penetrating remarks on the extent to which an uncritical assimilation of contemporary American cultural values threatens to undermine the possibility of our liturgical experience serving as an instrument of conversion, such as I am suggesting.

It would be difficult to disagree with the broad outlines of the cultural analysis he offers. Our American society is permeated by a profoundly subjectivist bias that has produced the mythic ideal of the rugged individualist. This, together with what Richard Sennett calls the “ideology of intimacy,” conspires to produce a cultural milieu in which concern for the public good, whether of church or society, must compete with assumptions about the rights of the private individual that hold a claim to priority in virtually every situation.

I would add that we Americans are still enamored of an extreme version of the Enlightenment ideal of autonomy. The founders of our nation were in close touch with the revolutionary spirit that toppled the French monarchy and rejected a whole series of oppressive social structures. But in the process of that effort, the Age of Revolution also sev-
ered contact with "age-old images of human solidarity rooted in blood and experience. The sort of belonging that links families together, that provides bonds of loyalty to neighborhood and parish, was dissolved in the wash of individualism."6

If the disciples of Jesus are called to read the "signs of the times"—and I believe we are—then it is incumbent upon us to assess the implications of such cultural analysis on our liturgical life. Mannion’s is a thoughtful attempt to do just that, and the connections he has made bear careful consideration. American subjectivism and the radically individualist religious ethic it generates opens our liturgies, he claims, to the influences of a consumer and entertainment culture. Evidence of this is found, Mannion says,

when the criteria of ‘good liturgy’ are predicated more on emotional satisfaction, psychological stimulation and enjoyment than on the understanding of liturgy as reverent and sanctifying adoration of God. It is present when experimentation, novelty and improvisation are given priority over the venerable and cherished forms of the ritual tradition. Liturgy has moved from being solemn to trivial when church personnel see their roles not as stewards of the mystery of God, but as planners and producers of liturgical events designed to please, entertain and satisfy.7

Warning of the consequences of the "ideology of intimacy," Mannion says that "when liturgy begins to look inward, its agenda becomes individual happiness and meaning rather than transformation of the world. In effect, the journey into intimate community can easily become a journey out of the public world."

That critique may not be a fair one for the knowledgeable members of NPM. But when I explore what the vast majority of my parishioners consider to be "good" liturgy, it rings all too true. "Good" for them rarely has to do with anything more than their own personal preferences and how a particular liturgy made them feel. Nor are my parishioners an exception in this regard. Some of you may have read the published papers from a colloquium held in Washington DC on the 25th anniversary of the Constitution on the Sacred Liturgy. Those present heard results of a major study of liturgical renewal conducted by the Notre Dame Center. Using participant-observer interviews, the researchers carefully explored the nature of what were
considered to be “successful” liturgies in a variety of American parishes. In a devastating critique of both the research methodology and of the respondents who supplied data for the study, Ronald Grimes has pointed out the highly subjective and naive character of what so often passes as liturgical evaluation.8

I mention Mannon’s critique because I find it thoughtful and profoundly disturbing, despite the fact that I disagree with him on a number of other positions he has taken recently. He offers a powerful challenge to those of us charged with responsibility for helping our communities to shape a worship that is worthy of the founder’s vision.

**Bringing It Home**

You will recall that earlier I asked how our liturgical assemblies might be places where we can confront cultural values that are at odds with God’s reign. I want to share with you a story that seems relevant to me at this point. It raised questions for me about how a Christian community might see to it that the dialogue between liturgy and life remains strong and vital.

A friend of mine who lives in a large metropolitan area of the Southwest told me of a tragedy that happened in her parish some time ago. Gang violence was high in her neighborhood, and the teenagers were all on edge. One of the parish youth, a sixteen-year-old boy who was bright and much loved and not a member of any gang, got into an argument with another youth at a party. Tempers flared and the boy threw a punch. The youngster he hit pulled out a gun and killed him on the spot. Nerves in the community were raw.

Some weeks after the killing, the youth minister returned to her group of teens after forty-five minutes, they were outraged at her for having spoken to the woman. In subsequent months the violence escalated, and the community continues, even today, to seethe with grief and rage.

I tell this story because, when I heard it, I wondered to myself what the leaders of that Catholic community were doing to address the situation in the context of their liturgies. I thought, believe it or not, of the enormous institutional energy that has been expended in the last fifteen years by the present Pontiff and by bishops of local churches and pastors of parishes to enforce a policy of mandatory first penance before first eucharist. I wondered how much institutional energy has been directed by the local bishop, by the pastors or liturgy teams in the area to seizing the initiative and speaking in prophetic fashion of the need for forgiveness and reconciliation in that horrible situation. It is relatively easy to coerce second graders and their parents into compliance with the present discipline on first penance, regardless of whether they feel they need or want it. It is quite another thing to retrieve an experience of the sacrament of reconciliation for teenagers and their parents in an atmosphere that is the antithesis of Jesus’ call to forgive without limit.

I wondered if anyone had ever thought of addressing the situation in the context of liturgical ritual, if anyone had made any attempts at it. I have no idea whether they did or not. My friend did not say, and I was reluctant to ask. But I longed to hear that parishes in the area had decided to make healing and forgiveness and reconciliation the focal point of their Sunday eucharist. I longed to hear of teenagers who were introduced to the reality of reconciliation through careful and massive pastoral efforts to address the self-destructive vortex in which they were caught. I longed to hear of priests and bishops who were willing to consider ritualizing the need for reconciliation, to consider
even the possibility of a communal service of reconciliation with general absolution in that war zone, even if it meant a scolding from Rome. I longed to hear of efforts to use the deep native spirituality of the Hispanic peoples of that region as an entrée to devotional and ritual expressions that would resonate with teens and parents alike, inculturating a message of healing forgiveness in forms that could break through the collective fear and rage. I longed to hear of processions through the streets, carrying images of the Madonna, Queen of Peace, processions that ended not before flickering candles in a darkened church, but at the mayor’s office, demanding better police protection from gang violence and an end to the social conditions that breed such chaos. In short, I longed to hear of believers convinced that the terrible realities of everyday life must find a place in the public prayer of the church.

The Ultimate Challenge

The stakes are incredibly high—nothing less than the ability of our liturgical celebrations to be agents of conversion for a world desperately in need of transformation. To the extent that we have unwittingly allowed certain negative cultural forces to infect our worship, the fondest hope of the contemporary liturgical renewal is seriously compromised. The ultimate challenge is how we are to celebrate our liturgies in ways that unleash rather than mute their power as instruments of conversion.

It seems to me that we do know a few things about conversion and ritual that allow us to proceed wisely in this regard. Both the social sciences and the theological sciences have an ongoing fascination with the phenomenon of conversion. One of the things that the social sciences have highlighted for me is the important role that is played by “cognitive dissonance” in the process of human development. I recognize that the changes we undergo in the normal course of human development cannot simply be equated with what theology terms “conversion.” Nonetheless, human development and conversion often share considerable common ground, and nowhere is there a closer overlap than in what happens when “cognitive dissonance” sets in motion the human animal’s need to acquire a new equilibrium. Whether it is in the context of a situation where one’s cognitive func-

“This organization has grown much in twenty years (I’m a charter member, been at most Conventions). Sessions and celebrations were real, practical, moving, transformative, causing the heart to pace faster. Questions about my role in my ministry brought me to new heightened awareness of the need for conversion. Thanks for the graced moments and blessings.”

A Convention Delegate

“Charism of the College Choir” Quartet

Dancer at Eucharist
tioning must operate at increasing levels of complexity to solve a new problem, or a situation of intense personal suffering that requires one to make sense out of what at first appears empty of meaning, time and again in such situations we find ourselves pushed to breakthrough moments that leave us transformed. Reflection on our own personal experience will remind us that it is when we are most challenged, stretched, and tested that we most often experience deep transformation.

Scripture scholars have helped us to see how Jesus’ use of paradox in his parables was meant to lift his hearers out of their previous “world” and put them down right smack in the middle of a new “world,” the reign of God. If his provocative pattern of table-fellowship did anything, it surely was a livedparable that created a good measure of cognitive dissonance among his contemporaries!

Into the World of Liturgy

The point I wish to make is that we quite often seem to be more open to the grace of conversion when our neat little world has been thrown out of whack, when the status quo has somehow been upset and we know that we need to embrace something new and fresh. How, then, are we to take this insight into the world of liturgy? How is liturgical ritual, which thrives on repetition and stability, most likely to call us to conversion rather than complacency?

For the record, I am definitely not suggesting the introduction of shocking innovations into our liturgical structure. That would certainly upset the status quo and create some cognitive dissonance; but change for the sake of change is nothing more than that, and I don’t think much conversion is likely to result from it. Rather, I believe that properly understood and carefully celebrated, our present ritual structures have more than enough potential for provoking us into a new awareness and calling us to conversion.

I know of no one who did a better job of doing this than the late Bob Hovda. He was relentless in reminding us that our liturgical forms image a world transformed, a world of grace, where the barriers we erect on the basis of power, status, wealth, privilege, and so forth simply disappear in the radical equality and unity of God’s children. Bob Hovda was a provocateur because he insisted on pointing out what should always remain obvious, but is so often forgotten—that how we gather for worship must image the reign of God, the radical reversal proclaimed by Jesus, or else our prayer betrays the very reason for its existence.

In every single celebration of the eucharist in this country last weekend, the ritual form cried out to be a provocative re-enactment of a world transformed by the radical message of Jesus. In church and chapel and cathedral and everywhere else that the disciples of Jesus gathered around a table in his memory, all of the raw materials were there for an explosive moment of awakening, a lightning bolt of awareness, a seismic shift shattering complacent hearts and making the scales drop from blinded eyes to reveal a startling world of grace.

The ritual begged to be celebrated in that way: Perhaps lightning struck early, in the penitential rite, when someone dared to abandom a perfunctory reading of lifeless prose lifted from a pre-packaged homily service, and instead uttered words from the heart, words that captured an ancient longing for a mercy that flows like a river. Perhaps an assembly was riveted in profound silence, in the midst of calling to mind how desperately we crave reconciliation in this world of bombs and bullets and broken promises. Perhaps the presider dared to ask the assembly to pray God’s mercy and their forgiveness for that teenager who killed one of their own only last week. Perhaps he asked that gift of forgiveness with tears in his eyes, choking back the collective rage of a community ready tolynch the bastard. Perhaps the penitential rite was a time of conversion somewhere last weekend.

Bob Hovda was not into liturgical gimmickry. His passion for beauty, his uncompromising demand for authenticity, his deep trust in the power of primal symbols—these are the qualities that made him a prophetic voice for liturgical renewal. He would not have said (as I just did) that “the ritual begged to be celebrated in that way.” He would have said it demadned to be celebrated that way; it demanded to be celebrated with conviction, with power, with a ferocious longing to provide even a fleeting taste of the world as Jesus would have it be.

In liturgy, it seems to me, as in the rest of life, more often than not you get what you expect. If you expect little by way of conversion when your community assembles to worship, chances are you’ll see precious little conversion happen. But if every detail is approached with an expectation that this will be a time of grace, a time of great grace and profound conversion, then surely that expectation will not long nor often be disappointed.

Conversion Is the Issue

Conversion is the issue: sudden moments of awakening . . . a gradual process of transformation . . . radical shifts of understanding . . . hearts softened, broken opened. Conversion to discipleship is why we gather, that our God might be praised and given thanks by a people born again of water and spirit. Our ritual tradition takes seriously the assertion found in the Rite of Christian Initiation of Adults: that conversion “takes place within the community of the faithful.” We gather not as a sea of individuals, but as a community of disciples, and the ritual choreography called for at Vatican II underlines time and time again the communal nature of all sacrament and of every liturgical celebration.

One of the most influential sociological studies of conversion in recent decades was that done by John Lofland and Rodney Stark. Summing up what they had learned over years of research, they suggested that conversion could be defined as “coming to accept the opinion of one’s friends.” There is a great deal underneath that simple statement, but for our purposes what stands out is the urgency of a sense of belonging that is deep enough to reshape one’s worldview.

Lofland and Stark highlighted the role of affective bonding in the conversion process. That does not necessarily translate liturgically into a demand for “touchy-feely” celebrations where hundreds of virtual strangers are asked to act as if they were intimate friends. But it does speak to the need for deep and heartfelt bonding in real relationships as the sine qua non for forming genuine Christian community. They remind us that passionate commitment to a set of shared values and a common identity is the infrastructure which is required if liturgical celebrations are to facilitate and nourish a process of conversion among those who gather to worship.

All over this country last weekend, Catholics gathered to celebrate a ritual that cried out to be celebrated with a
fervor and a sense of common purpose that was powerful enough to transform all who were part of it. Do you remember the images broadcast from South Africa as apartheid was collapsing? Could you feel the passion in that sea of swaying bodies, chanting freedom songs as they marched in defiance and jubilation through the streets? Did not our eucharist last Sunday cry out for some deep echo of that same passion? Did not that eucharist demand some primal memory rising from our very bowels? Was there not deep in our flesh some quivering urgency to sway to the rhythm of a freedom song as our communion procession snaked forward to clutch in hungry hands the bread of liberation?

I am not asking that middle class congregations literally sway to the music of South African freedom songs at communion. No, I am saying something even more challenging—that in our choice of music and our ritual choreography, in the awareness that we bring to worship, in the presider’s leadership and the homilist’s proclamation, there must

Whatever it takes, we must do, if those rituals are to bring about conversion rather than a damnable complacency.

be vestiges of the conviction, the commitment, the fervor that marked the early communities of Jesus’ disciples, those who had seen his blood split for them and still remembered his agonized cry for forgiveness of his persecutors. Our gathering rites, our proclamation of the story of creation and redemption in the great eucharistic prayer, our table etiquette in the communion ritual must somehow stir in our very loins the buried memories of who we are as a people redeemed in the blood of Jesus.

Whatever it takes—hundreds of hours of meeting by planning teams and liturgical commissions, agonizing re-appraisals by musicians and presiders and greeters, disciplined rehearsals by lectors, prayer and discussion over the Sunday Scriptures every week in small faith communities, in parish staffs and family settings—whatever it takes to awaken our hearts and heads and bodies to the real meaning of our liturgical and eucharistic rituals—whatever it takes, we must do, if those rituals are to bring about conversion rather than a damnable com-

“Stand Up, Shout, and Sing” Quartet

Oliver Douberly directs the massed choirs at the NPM Choir Festival performance.
placency.

The issue is conversion. Yet, all over this country, in parish after parish, we continue to act as if real conversion were not a prerequisite for authentic participation in Christian worship. Paul Philibert was right when he said, "The last thing one would expect to find in the average Catholic Church is prophetic preaching. The Church," he adds, "has been co-opted into behaving like one more franchise in the Human Potential Movement." We have grown accustomed to apathetic, passive presence at liturgy as if it were "normal." We tolerate the chronic latecomers and the hordes who bolt for the exit long before the community has completed its worship. We try to be sensitive and understanding to the complaints of those who whine if Mass was ten minutes longer than usual. We streamline our procedures to empty the parking lot with clockwork precision, heedless of the price we pay for a sacramental minimalism that is literally scandalous. We mouth the words, "full and active participation of all the faithful," but we are all too willing to settle for considerably less. The issue is conversion.

As long as we are willing to accept unevangelized assemblies as a routine and expected phenomenon, there will be precious little evidence of conversion in our rituals. When the substance of our lives has little or nothing of the counter-cultural edge of Jesus, it is futile to expect that our liturgies will be anything more than a superficial exercise in self-justification. If our liturgies are ever to challenge cultural values at odds with God's reign, then those who gather for worship must live lives of committed discipleship. Only when we take action for justice in our ordinary lives; only when we live every day a passionate commitment to reach out to the oppressed and alienated; only when we stand in solidarity with the outcast and the vulnerable; only then, will our liturgies resonate with authenticity as images of the world transformed under God's reign of justice.

Conversion at the Heart

If our liturgical celebrations are ever to be instruments of renewal—renewal of the church and of the world—then conversion must be at the heart of our communal life. It is absurd to think that we can have a meaningful liturgy that will confront the racism or sexism of our society if our pews and our sanctuaries are filled with racists and sexists! If those who gather for worship have never spoken with a homeless person as an equal, have never cringed with pain at the realization that the homeless are just like you and me but for a few bad choices or unlucky breaks, then there is little chance that our liturgies will echo the compassion for the outcast that was so much a part of the ministry of Jesus. If our liturgies are to rise above the influence of American consumerism, privatism, individualism, and narcissism, our communities will have to be places where conversion happens, where it is called for and nurtured and celebrated on a regular basis. As long as our liturgies image a patriarchy where women are always in second place, the world will never find us credible agents of human liberation. Two thousand and seven days after they approved and submitted to Rome a lectionary translation with the most modest of changes toward more inclusive language, our bishops still wait like beggars for permission to proclaim God's word in a less sexist fashion. As long as an emasculated episcopate continues to let Roman curialism block their efforts to shepherd God's people as they have been ordained to do, their preaching of the Gospel in American society will be hollow, and they will reap only the scorn their timidity deserves.

The issue is conversion! Are we ready and willing to stand firm in the radical Gospel of Jesus Christ, who dared to ruffle the power structure of his day by eating with women of questionable propriety? The issue, two thousand years later, is still conversion: conversion away from an empty rubricism, away from a rigid formalism, away from the current elitist rules that ban access to the eucharist for countless numbers of good, sincere people who hunger for the Bread of Life, conversion away from every liturgical propensity to withdraw from the groaning sorrows and ecstatic joys of this world into an antiseptic clericalism.

The issue is conversion! Are we ready to stand firm as believers' church of the Gospel, to do ritual in a way that demands faith of all who gather for worship? The issue is conversion to the deep structure of meaning enshrined in the hallowed liturgical forms of our liturgical tradition, standing firm in the primal genius of those forms which were all about the Passover liberation of an enslaved people and the freedom that came to sinners who sat at table with Jesus celebrating God's unconditional love.

The issue is conversion, the conversion of our present moment in history just as Jesus proclaimed conversion to his, standing firm as a church "present in this world yet not at home in it" (Sacerdotalium Concilium #2), conversion of you and me, of my parish home and yours, of my local politics and your welfare system, of my religious privatism and your liturgical narcissism, of my consumerism and your racism, of my senators and representatives in Congress and your cultural values, conversion of my multinational corporation and your international fiscal policies, conversion of my world and your cosmos, until, as the Constitution on the Sacred Liturgy says, the liturgy "builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit, to the mature measure of the fullness of Christ... as a sign lifted up among the nations, under which the scattered children of God may be gathered together, until there is one sheepfold and one shepherd" (SC #2).

Stand firm, sisters and brothers, Oh stand firm and see what the Lord can do!

Notes

2. Ibid. 79.
5. Worship (March 1988); Chicago Studies (November 1990); and his series in Liturgy 80 (April-October 1989).
7. Liturgy 80 (July 1989) 4-5.
11. As of the date when this address was delivered: July 10, 1997.
The Covenant Song of Justice

BY CAROL M. PERRY, SU

As a long-time teacher I love to start classes with quizzes. So here’s a quiz with just one question: Write three synonyms for church. Was one of them “the just community”? If it wasn’t, you still haven’t failed the quiz. You are merely wrestling with a problem of English vocabulary that has plagued us for a long time. What are the dimensions of justice?

The dimension of justice we would like to reclaim has a different face from commutative and social justice, although it shares a common basis. I took out my copy of the Documents of Vatican II and looked up “justice” in the index. Every reference was to social justice of some kind. And many of us have worked hard at reclaiming that aspect over the past thirty years. We have gone to workshops, read articles, raised our individual and collective consciousness. We are not yet perfect, but we know the concept; we link it to its sister “peace,” and we see ourselves as “doing” justice.

Now let’s go back to that word “church” for which we are seeking synonyms. If we would use it as the first century Christians did, our churches should be households of faith; that is, they should be places of justice, places where inclusion is practiced and exclusion is the great threat to that unity. But before any of us start passing judgment on our own inadequacies, let us recognize that it was not easy for those early believers either.

Reread the Acts of the Apostles, chapters 10 and 11. They show the new church wrestling with this concept, struggling to the point of calling Peter on the carpet for admitting a Gentile to Christian fellowship without his first demanding conversion to Judaism.

If Gentiles could become Christians, then where would the lines be drawn? (This is an early example of that troublesome human instinct to count people out.) After all, reasoned James and the other apostles, as Jews they belonged to the people prepared for this moment; the Gentiles were ignorant outsiders. But Peter countered by saying that the Holy Spirit had, in this case, bypassed the status quo. Something new was at work here. We know from the text that Peter’s view prevailed, but at that very moment a problem was born, the problem of making sure that all Christians understood the meaning of the covenant.

What Does the Lord Require?

To this day, as we come “with the sound of timbrel and harp” into our places of worship, we are coming in
response to the prophet Micah who said: “What does the Lord require of you but justice?” This justice cannot be some peripheral activity we take up as one of our good deeds. It is our very life of worship. It must permeate the Christian community from celebrant to choir, from usher to song leader, from eucharistic minister to altar server, from pew to pew. And if it doesn’t, that is where our challenge lies. Let’s try to reclaim our rightful heritage.

The first false concept we need to discard is our sense of legality, of quid pro quo. Biblical justice is not giving all their “just desserts.” Rather, it centers on the demands of a relationship. Long ago, God had called the people of Israel into a covenant, and all else in the life of Israel assumed its reality in that context. They became a people destined to be different from their neighbors since they were bound to each other as members of a vast family.

Israel knew how to seal an agreement; e.g., the handshake that brought two bodies together with hands free of weapons, or the more important shared meal, when the same food nourished two different bodies and they thus became part of each other. God understood this, and so we have that wonderfully homely image of Abraham’s heavenly guests dining in the shade of the great tree as barren Sarah bustles in the tent and eavesdrops on the conversation outside (Genesis 18).

Again and again the covenant theme is echoed. Under Moses, the nation gathers at the foot of Sinai, sacrifices the animals and sprinkles blood, the sign of life, as Moses reads the words, another life sign because words are formed of breath, and so the covenant is renewed. “The Lord is just; our rock in whom there is no wrong” (Ps 92:16).

Or to understand how far this relationship could go, reread the delicious deception in Chapter 9 of the Book of Joshua. The Israelites have entered the Promised Land, and some of the local inhabitants have reason to be concerned. They saw themselves as next on the “hit list” of those to be conquered, so they devised a grand stratagem. They put on their oldest clothing, stuck stale bread in their knapsacks, and dug out their tattered sandals from the discard pile. They then approached Joshua and the Israelites with the story that they had heard of his conquests in the distant land from which they had come. They quite plainly lied as they described how their new clothing had worn out during their long journey, their bread had gone moldy, their wineskins had cracked. All they asked was to make a treaty of peace with Israel.

The Israelites, taken in, shared food with them, and only later discovered that these “travelers” had actually come from just beyond the next hill. The point of the story is that the treaty had to hold. These people were now family since they had shared food with Israel. They could not be put to death as enemies. Being brought into the covenant meant for the biblical people that they were all one “stuff,” brothers and sisters, family members with the obligations to care for each other, and so to come to God in worship as to the One who had initiated this claim.

The voices of the prophets, especially Amos, were cries against the idea that the performance of ceremonial ritual was all that God required. Amos says: “I hate your songs, the sound of your stringed instruments,” and “If you would offer me holocausts, then let justice surge like water and goodness like an unfailing stream” (5:23, 24).

The imagery of the psalms gathers up this vision of the God who initiates justice: “Awake, my God, decree justice,” (7:6) and “The Lord loves justice and righteousness” (33:5). That conjunction of justice and righteousness occurs many times in the psalms. Following the Hebrew rule of poetry that if one idea is good, paralleling it with another of the same meaning is better, then justice and righteousness are the same concept. The king is to love justice (99:4). Why not? If the ruler has failed in his covenant relationships with his people, then the people will automatically suffer. The entire kingdom is bound together: the king with responsibilities to his people, the people with duties to him and to each other, all with a need for a right relationship to their God—it is more intricately interwoven than a spider’s web, each thread carefully spun around the basic belief that there is no norm outside the covenant relationship with YHWH. It is so simple; it is so complex. But this was the basic reality into which Jesus was born. We need to remind ourselves of that.

Where Is the Impact?

And as we move into Jesus’ teaching
in the New Testament, we have to ask: Where does this impact on us? No matter how hard we try to think otherwise about it, that word justice still connotes legality in many of our minds. We see it as somehow contractual, doing what we ought by law. And if canon law states that the faithful are bound to participate in Mass on Sundays and holy days of obligation, then that word obligation begins to color both how and when we come together as praying, loving, singing community. Our Hebrew ancestors would laugh at us—or be amazed at our failure to see what ideally could be taking place. Let’s look at what Jesus did.

Jesus had been raised with all the biblical stories of God’s covenant love and its ramifications. He had sat on the bench in the little synagogue at Nazareth and heard how the covenant had informed all that his people had done. And so he would teach: “If you bring your gift to the altar and find that your brother has something against you, leave your gift and first go and be reconciled to him.” What a wise psychologist he was! He knew that it would always be a struggle to bring the ideal and the real into harmony, but that we would need

We begin each liturgy with an acknowledgment of our sinfulness. We come as the imperfect to be restored within the community. Our neighbors in the pews are about the same business.

to keep reminding ourselves that, even if we fall, in our often imperfect lives, God’s fidelity remains, as does his invitation.

And so we begin each liturgy with an acknowledgment of our sinfulness. We come as the imperfect to be restored within the community. Our neighbors in the pews are about the same business. We cannot impute unworthy motives to them any more than they can to us. We either all go home to the kingdom together or we do not go. Jesus was very specific in describing the ritual for “triage,” for sorting out those entering the reign of God. Remember the parable of the sheep and the goats? The basis for judgment is our relationship with those around us, those we might find a bit less than lovable on any given day, those who are hungry, sick, imprisoned, those

"As a coordinator for music and, in the last year, as coordinator for liturgy and music, I have felt the need to learn as much as I can, as quickly as I can. This Convention added to my knowledge, my self-confidence, my enthusiasm, my commitment, and my love for my Catholic faith and the work I have been called to do."

A Convention Delegate

Lee Gwozdz, director of the NPM Children's Choir Festival

The Holy Cross Marimba Ensemble offers "environmental music" in the Convention Center.

The 60+ Singers
trying to remind us that we are the same family.

This parable struck strongly upon the ears of Jesus’ original audience, since the goats had always been seen as symbols of the leaders of Israel, the priests, the teachers, the rulers. It was an old Hebraic term of honor and respect. After all, every flock of sheep needed a goat to be its leader or the sheep would wander helplessly, unable to find fresh pasture or clear water. The goats were the “brains.” And Jesus is saying that the role reversal of his kingdom is so severe that the leaders have been found wanting because they could not see his face in those beside them; in other words, they had forgotten the covenant song of justice.

When you are next at worship, take a good look at the person next to you. Fellow sheep or fellow goat? Reflect on your last experience of doing justice—or doing the covenant relationship—at God’s altar on a Sunday. Was there anyone at that liturgy you were not anxious to die for? Ever get a glimpse of someone who might feel the same way about you?

Jesus modeled this justice for us by his own eucharist, the Last Supper. In his teaching years, he had, as part of table fellowship, dined with people of every class of society, and he had taught the lesson of inclusion at his table. Tax collectors, women of doubtful occupation in the town, the healed, all these were sinners and outcasts by the standards of his day, but they were never turned away. From the gospels it seems fairly certain that Judas not only sat at table with the others on Thursday evening, but also ate with them: “He who dips his hand in the dish with me” (Mark 14:20). One is hard pressed to prove that Judas did not partake of the bread and wine.

I say this only to remind ourselves that we do not come to the Lord’s table because we are worthy. That would be arrogant. We come because we have been invited and we figuratively dust off our wedding gowns as we, in all truth, confess that we are not worthy to welcome him, but we do so because of his prior invitation. He wants to come among us.

Back at the Problem

We are back at the problem of the inclusive household of faith that wrecked the settled world of Peter, Paul, James, and Cornelius. Could anyone be admitted among the followers of Jesus? If the Gentiles could, then who knew what the future might hold. Our early church leaders, bless their visionary hearts, decided yes. The covenant relationship was wide open.

And we have come a long way toward laying inclusively. We have learned (once again) to do liturgy in the vernacular; we have turned round our altars so that we could see the sacrifice and the meal that we wish to claim as our own. Have we come far enough? Of course not. The gift we are trying to grasp is renewed day by day. At every liturgy,

We do not come to the Lord’s table because we are worthy. That would be arrogant. We come because we have been invited...

we receive some of the wealth. But there is always more.

Many years ago when I was in high school, a visionary book was making the rounds of the Catholic community. It was entitled The Mass of the Future and it was written by Gerald Ellard, SJ. I do not remember all his dreams for the time to come, but I have a vivid recollection of the fact that he foresaw evening Masses, Masses where the eucharist could be received without fasting from midnight. Fifty years ago that was revolutionary. We spoke of it in whispers in that far-off world where the “dialogue Mass” was suspect in some clerical circles.

And now look how far we have come on this road to justice at the table; we, as those who heard the disciples preaching on that first post-resurrection Pentecost, hear the word in our own tongues; women can read the word, although there are still barriers to their reflecting upon it for the community; we laity can bring the eucharist to our brothers and sisters in the congregation; as altar servers our sons and daughters can take their places side by side.

I, for one, refuse to stop dreaming of the day when all the members of the covenant community, without exception, can take their places beside, behind, before the table of the Lord. It is his table and I have no idea where his invitational grace might lead us in the future. Anything is possible. We need to remain spiritually supple to receive that moment.

A Pilgrim Church

I know but one thing. We, like Jesus, are members of a covenanted community, but it is a community subject to change. Vatican II called us to be a pilgrim church. Pilgrims do not cling to the status quo. We need, as Keith Russell says, to “find our hearts warmed, our hopes renewed, our sins forgiven, our limits stretched, and our eyes opened so that we catch a glimpse of another possibility” (In Search of the Church, p. 91).

If, as pilgrims, we come with our sinful but healed hearts, if we come side by side with our brothers and sisters of whatever ethnic or social background, if we come in love and not in judgment, then God’s justice and ours will burst forth. But if we come, driven by law or fear, if we come with measured expectations that we have decided in advance are the limits of God’s vision for the community, then what we have stingily measured forth will be given back to us in the same short supply.

And if we are to move forward as pilgrims, then we need to prepare community leaders to help us look beyond the now to the not yet. Twenty-four hundred years ago, a prophet named Joel said, “Your old men shall dream dreams and your young men shall see visions” (3:1). These dreams and those visions cannot be limited to the clergy among us. By our place within the covenant family we all have the obligation to reclaim a prophetic stance so that we do not tumble heedlessly into an unknown future, but that we move toward it with energy and courage.

This is not an easy task. True voices must be discerned from those that are only nay-sayers. All that is now is not necessarily to be embraced. But, as a believing people, we must work and pray for two things: First, we must pray for a deeper understanding of our individual responsibilities for each member of the covenant family, and second, for the grace to welcome Jesus incarnate in each other—the members of this community striving for true justice.

Make room in your pews for Jesus. As the parable warned, his presence might not be obvious. Let him join the choir. It is his table; may he find his place set there. And may he be greeted with a heartfelt, “Come, Lord Jesus, come.”

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The Keeping of the Flame

BY DANIEL BERRIGAN, SJ

The Second Book of Maccabees, in its first two chapters, offers us a layered story: We have here an event long past, a midrash upon it, and a metaphor. An original event becomes legendary, is passed on and on, embellished. Thus it becomes the pith and marrow of hope in dark times.

Thus the story: By order of the prophet Jeremiah (2:1), priests sentenced to exile took a portion of fire from the altar in Jerusalem. En route to Persia, they hid the sacred flame somewhere in a pit along the way. They kept the place secret.

Years go by, a generation, or even two. The current king of Persia (1:20—Artaxerxes I Longimanus, so the story goes) proves benevolent. “In God’s good time” he sends Nehemiah back as royal governor. He hears the story of the hidden fire; he commands the priestly descendants to seek out the place of the flame.

They do so. And they find, alas, no fire alive, but at the depths of the pit a “thick water.” Which they bring back.

A sacrifice is prepared, and the “water” is poured over the victim. It is sunrise; the light of the sun breaks out from the clouds and strikes the altar. A great fire spontaneously kindles on the altar and consumes the entire offering.

The priests pray; in essence they ask, “Keep your heritage intact, and sanctify it (which is to say ourselves). Gather our scattered people, deliver those in slavery, look mercifully on the despised and abhorred—all this so the nations may know that you are God.”

Quite a prayer, and what a response! The petitions are like elements that despite all so-called laws of nature spontaneously flame up.

...and here the metaphor fails: How could a flame endure in a cave for years and years, with no material to feed on? Let it be suggested that the image was meant to fall short. No flame lit by mortals survives for generations of itself. And yet this flame did not die; it was transformed rather, to a “thick water.”

And this liquid on recovery (the right moment and elements coming together, the hour of sacrifice, the priest-exiles at the altar, their faith still aflame, with so little evidence to feed the flame, the people also hoping against hope)—despite all, the water-turned-to-fire flared up, consumed the sacrifice.

All sorts of impossibilities, as it were, come together here. The impossible comes to pass. It is a law, an all-but-absurd law: Unless these incompatibles, these improbables, were brought together, nothing would change, nothing.

This is the plight of the Maccabean Jews; the iron fist of empire descending on the victims, exile, slavery, the appalling exaltation of the human, the humiliation of the human. Death in charge, no way out.

Water and fire are incompatible. So
are hope and empire. Watery fire could not be, and yet it was. Against all odds, against all “laws of nature.”

Beyond the physical metaphor, the midrash expressed in its daring two imperatives. (1) Accept the limits of “what we can do.” (But do something, go seek the place of the fire.) And even should you find nothing there of fire, but quite the opposite, do not lose heart. Bring back what you find; bring back something.) And (2) look you to the bold, intrusive act of God. Where you were powerless, may not God make water fiery?

The priests who hid the fire did not live to see the resurrection of fire. They did what they could do, they trudged on into exile with their people. Then they retired from the text, and from life, nameless. Their service was austere, anonymous, crucial. They cherished and passed on the legend of the Kept Flame.

And what of those who sought the fire, and came on nearly nothing, something useless, a puddle of water in a pit?

What various directions, aspects, new understanding the midrash invites us to!

First of all, it invites us to a sense of our being in exile, in our own Babylon, America. Ours is a place, a time, a culture in which everything signifies by the secret flame is most endangered, most apt to be quenched.

The large enticement is to amnesia: to forget the homeland, to forget the tradition (the Torah, the holy Temple), sacrament, prayer, discipline, one another. Forget, because in forgetting is a kind of peace, and in remembrance there is only bitterness.

Keeping alive a sense of exile, we learn to translate too, a sense of the homeland. This is the deep, often ill-defined truth of our emotional life, the truth of a homesickness for a country whose soil we have never trod. Only, we know such a homeland must exist; we know in the deep fibers of our minds, in our jealously guarded, always endangered sense of the human. Babylon is not our home.

What then? We work at other ways than those of greed and violence, other behaviors, in view of another citizenship. We work at decency, civility, affection. In this way, we work toward a mutual survival, we lift one another up, out of our despair. Only the community can resist Babylon, and survive. Only resistance keeps alive the flame.

Alive, the flame? Not likely, as we discover. Long before we found the pit again and searched out its depths, the flame had died and stagnant waters gathered. The quest could hardly end more lamentably. No fire, only water, and that smelling of naphtha, unfit for drinking.

Nonetheless, gather it up, bring it back. Something. And prepare a sacrifice. Do it; do it in exile. Every action is done against odds. Odds of time and place and elements and public understanding.

What can come of this? Folly.

Do it. In this unlikely year of discontent, when high crime proceeds in secret and the vast majority of people are distracted or indifferent, do it.

Board the hellish “nuclear capable” vessel, pour your blood, breathe new life into Isaiah’s word; shape swords into plowshares.

We keep the flame, or we die together. Is this a fair estimate? Understand the flame that we keep alive, despite our fears, in these words of Nelson Mandela (1995):

Our deepest fear is not that we are inadequate, our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us.

We ask ourselves, who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be?

You are a child of God. Your playing small does not serve the world.

There is nothing enlightened about shrinking so that other people won’t feel insecure around you. We were born to manifest the glory of God that is within us. It is not just in some of us; it is in everyone.

And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.
The Challenges Facing Pastoral Musicians

BY REMBERT G. WEAKLAND, OSB

To my way of thinking things just don't happen by coincidence. I believe that God is somewhere in all those moments that seem to come about by chance, that seem just fortuitous. To receive this award, for example, on the Feast of St. Benedict (July 11) for me is not something that happens by accident. I am also proud to be honored with the group from my home diocese of Altoona-Johnstown.

The Benedictine spirituality and way of looking at life are very much part of my bones and history. In 1966 when the Benedictine abbots of the world arrived in Rome for their first meeting after Vatican Council II, they found a letter on each one's desk from Pope Paul VI stating that it was his wish that the Benedictine monks keep the Latin for their Divine Office. After much discussion the abbots decided that they would present to the Pope their hope that they would be able to have the Office in the vernacular so that all monks, priests and brothers alike, could participate totally in the prayer-life of the community. I was the one elected, then, to take that request to the Pope. Paul VI responded by saying that he would never want to tell the Benedictines how to live their lives and would make sure that the necessary permission for the use of the vernacular was granted. “However,” he said, “I hope you never lose your Benedictine tradition of doing the singing and liturgy well.” He understood how Benedictine monks were to pray.

He knew the Benedictine tradition of excellence in prayer and worship. St. Benedict had stated that not everyone should read or sing in public but only those who could “edify their listeners.”

The word “edify” is aedificare, meaning to build up: Those should sing who can build up the faith of the listeners. In any case, Benedict began in this way the tradition of excellence in worship that has characterized monastic history ever since.

The word “edify” is aedificare, meaning to build up: Those should sing who can build up the faith of the listeners.

My first challenge for the future to all pastoral musicians would be to seek that same excellence. It is a challenge that will always be present but especially now.

It is also fortuitous that I receive this award when the theme of the Convention is “Sing the God of Justice Who Knows No Favorites.” You know, of course, how important the justice issue was to the founders of the liturgical movement earlier in our century. It became lost somewhat later but is still so integral to the whole renewal of all of the faithful. When I was elected archabbot of my monastery, St. Vincent in Latrobe, Pennsylvania, in 1963, I had to find a motto for my coat-of-arms. (We had no family coat-of-arms, to be sure.) I selected as my motto a phrase from the Rule of Benedict in which he tells the abbot to have equal love for all: aequalis omnibus caritis. It is not an easy motto to live up to. When I became a bishop I retained the same motto, since it seemed to me to be just as applicable.

In these years as bishop I have had the opportunity of working for economic justice, and, thus, the coincidence of receiving the award at this assembly is important to me. When we pray as a united assembly, called together in Jesus Christ, we all hear the same gospel message of peace and justice proclaimed to us. From pope to sacristan, we all hear—and are equally challenged by—the same gospel demands of discipleship. Liturgy

Most Rev. Rembert G. Weakland, OSB, the Archbishop of Milwaukee, WI, was the recipient of NPM’s 1997 Jubilate Deo Award. This article contains his response to that award, delivered at the NPM Member’s Breakfast during the National Convention.

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Archbishop Weakland chats with Father Funk during the NPM Members’ Breakfast.
is in so many ways the great equalizer. As a boy growing up in Patton, Pennsylvania, even though my family was “on relief” (the phrase used for welfare in those days), I always had the conviction that the few wealthy families in the parish did not receive anything more than I did when they received communion. Liturgy is always a lesson in justice; it must always challenge us. The task of the pastoral musician in the future is to let that liturgy challenge and not reduce it to entertainment or just a “goody-goody” feeling. The temptation might be present to follow the example of those who say that the way to fill up the church on Sunday is to compete with Broadway, but that would be to betray who we are as disciples. Liturgy should transform us, not just entertain us.

But the biggest challenge facing the pastoral musician in the future is that of helping all the people to participate and to sing—no, not just to sing, but to pray through song. We have not arrived yet at that kind of participation. Many have written on the theme of why Catholics cannot sing. The real question is why in our culture people do not sing. But the pastoral musician is challenged even further by having to ask how people pray in song.

I recall when the first Conventions of this organization were held, in Scranton for example, and the general concern was whether the choirs and the cantor would survive. Those days are now passed. We have seen that the choirs have not just survived but have grown in importance and quality. The same could be said of the role of the cantor. We could not imagine now the liturgical renewal without these groups. The question of the future is now different: How are we going to help all the assembled people, coming out of our contemporary culture, pray in song?

The first point in the job description of every pastoral musician in the future should be that of helping the whole congregation pray in song.

So often we experience a liturgy where the choir was wonderful, the cantor had a magnificent voice, and the people went home disappointed that they sounded so horrible in contrast. There are no rehearsals for the people, but so often they are asked to sing much new music, and to do so at sight. Usually it is only when the piece is over—the responsorial psalm, for example—that they know the tune and begin to feel at home. We have asked them to sing too much new music. Moreover, like you, I long for the day when the preface dialogue is fixed in the new Sacramentary so that one can know that all the people will respond with the same melodies that they know and can sing with confidence.

We all understand as well that singing together is a sign of unity in the community and that, for us as baptized followers of Christ, such signs have special significance. So, I repeat, the most important challenge of the future for the pastoral musician is to help all the people of God to pray in song. Until that is accomplished we have not realized the liturgical renewal that was wished for by Vatican Council II.

And the liturgical renewal will not go backward! Whether we are preparing for Trent II or Vatican Council III, the liturgical renewal will not go backward! We have too much yet to do.

Some in the Church might be discouraged at this moment. I, on the contrary, am very optimistic. I sense that we are on the verge of a breakthrough. The energy in the Catholic Church today is incredible. It reminds me of a giant eagle that is poised to fly but is being held back. The energy is mounting. It is ready to take off! It calls to mind the old propeller planes that revved up the motors before take-off and trembled and shook before they raced down the runway. People today have not lost their enthusiasm. Just look around you at this Convention. It is also not only those with grey hair who are here. The young are present in growing numbers!

The future will be what we make it. If we keep our aims high for excellence, if we make sure that the liturgy influences and challenges our personal lives and the whole of society, and especially if we learn to pray as one united group of believers in song, then all that energy will truly take flight.

Thank you for honoring me at this special moment of history.

Note

1. The NPM Chapter in the Diocese of Altoona-Johnstown, PA, was honored at the NPM Members’ Breakfast as the Chapter of the Year.

Pastoral Music • October-November 1997
Psalms for the Turning Year: Three Footholds for Facing the Millennium

BY PATRICIA DATCHUCK SÁNCHEZ

In the few weeks that form a bridge between Christmas Day and the beginning of Ordinary Time, and between the end of one year and the beginning of another, the assembly of believers gathers together on three successive Sundays to celebrate the feasts of the Holy Family, Epiphany, and the Baptism of the Lord.¹ On each of these Sundays, the praying community is invited to participate in affirming the significance of these sacred events and in responding to them by entering wholeheartedly into the psalm response which is rightfully theirs to proclaim. An integral part of the liturgy of the word,² the responsorial psalm actively involves the congregation as the weekly gift of the word is unwrapped, reverenced, and applied to the exigencies of the human experience on the precipice of the third Christian millennium.

As the dawn of a new year makes the millennium more proximate, speculation abounds concerning the prospects of life beyond the year 2000. Whereas naysayers and forecasters of doom clamor for a hearing, there are other voices to which the congregation can and should attend. These voices can be heard in the psalms, the song-prayers of a great cloud of witnesses,³ both Jewish and Christian, who have shared their hopes and prayers, laughter and tears, fears, foibles and insights with believers for the past three thousand years. Rather than allowing us to teeter insecurely on a precipice over an unknown future, the psalms offer us sure footholds in the rich heritage of the Jewish and Christian faiths; from their vantage point, the future can be met with confidence and hope.

Patricia Datchuck Sánchez, a regular contributor to Celebration, Praying, and Cantor, has worked in adult religious education for more than twenty-five years; currently she lives in Hattiesburg, MS, with her husband and four children. This article is part of her three-year series on the responsorial psalms in the Lectionary for Mass.

The first foothold offered to the community during these weeks is to be found in Psalm 128. This prayer provides an opportunity to celebrate family within the context of the Feast of the Holy Family. A wisdom psalm, Psalm 128 is one of the fifteen songs of ascent (Pss 120-134) which were sung by believers traveling to Jerusalem to celebrate the three major pilgrimages to the Temple of the Jewish liturgical calendar: Pesach, Shavuot, and Sukkoth—or Passover, Weeks, and Tabernacles.

Because of its sapiental characteristics, scholars assign a post-exilic date to this psalm. Appealing to their contemporaries not to abandon their faith, the wisdom writers sought, by frequent repetitions and admonitions, to impress on their readers the blessings that would be theirs if only they would fear the Lord. Fear, as the psalmist uses the word (v. 1) does not mean terror, which is usually destructive of happiness, but reverence. There is in it an element of dread, but fundamentally it is a song of awe.⁴ Hebrew religion passed through many phases but it always came full circle to the fact that human beings must set out upon the great business of life with head and heart bowed before the greatness and goodness of God.

Echoing a long biblical tradition, Psalm 128 affirms that those who fear the Lord⁵ and walk in the Lord’s ways⁶ will be blessed; they will eat the fruit of their labors⁷ and have their posterity made secure through the births of many children.⁸ Psalm 128 addresses the realm of earthly retribution; therefore, “we need to be reminded that not only in the present life but also in the new heaven and new earth (Isaiah 65:17; Revelation 21:1) our good works and loving friendships will blossom around us. Furthermore, true happiness is shared, first within one’s family and also within the larger community of Israel.”⁹ This sharing continues with the ever-growing community of the new Israel.

While the psalm’s reference to “children like olive plants around your table” in verse three may seem obscure to those unfamiliar with olive husbandry, it creates a vivid image. In the spring, mature olive trees send out shoots from their roots which poke through the arid soil as little sprigs of new life surrounding the base of the parent tree. Each shoot, if replanted elsewhere, will grow into a new olive tree. The image of a great tree encircled by the promise of abundant life readily lent itself to the blessing extended to the faithful in Psalm 128. In our use of this psalm during the Christmas Season, this same blessing is bestowed on the gathered Christian assembly, thankful for the year now waning and ready to

Sunday in the Octave of Christmas: Holy Family
Psalm 128:1-2, 3. 4-5

Response (based on the first verse):
Happy are those who fear the Lord and walk in his ways.

Happy are you who fear the Lord, who walk in his ways!
For you shall eat the fruit of your handwork;
happy shall you be, and favored.

Your wife shall be like a fruitful vine
in the recesses of your home;
Your children like olive plants
around your table.

Behold, thus is the man blessed
who fears the Lord.
The Lord bless you from Zion:
may you see the prosperity of Jerusalem
all the days of your life.


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**Archives**

**Archive 201**

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- Principal 8'
- Flute a Cheminee 8'
- Cornet des Bombardes 16'
- Oboe 4'
- Supercrave 2'
- Saxophone flouret 8'
- Flute Mirabilis 8'
- Clarion 4'
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- Div. B to Div. A

**Archive 202**

- Bourdon 16'
- Principal 8'
- Flute a Cheminee 8'
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embrace the possibilities of the new year to come, with head and heart bowed before the greatness and goodness of God.

A second foothold or vantage point from which to welcome the new year is offered in Psalm 72, the responsorial psalm for the Solemnity of Epiphany. One of the Psalter’s several royal psalms, Psalm 72 is from the pre-exilic monarchic period, when a line of more than twenty kings ruled over the people for about 400 years in Judah and an equal number reigned in Israel for two hundred years.

Carroll Stuhlmueller explains that this psalm, composed for some special occasion in the monarch’s life, e.g., a birthday, coronation day, royal anniversary, or the like, “communicates in elevated poetic form how God's hopes and promises for Israel were entrusted to the Davidic king who was, in fact, God’s viceregent (or ‘lieutenant,’ in the literal meaning of that word, ‘holding the place of’).” The human person of the earthly sovereign, like the human words of Scripture, became the point of contact between God and the people; as such, the king was regarded as the mediator of God’s blessings and even of God’s presence.

Linked together by a series of fifteen “may” statements which sound for all the world like a series of “toasts” delivered at a banquet, the psalm reflects the people’s hope that their ruler will establish peace and justice in four major areas of the human experience: the moral, social, political, and economic orders. Only when order perdures in these elemental spheres of life will peace abound (v. 7). Peace or shalom signifies that well-being which results when the fullest integration of life’s blessings, be these physical, emotional, or religious, extends into economics and politics, pervading the community and spilling over into the rest of society.

A perusal of Israel’s history will reveal only glimpses or fleeting moments of this longed-for peace. As each successive ruler fell short of the ideal described in Psalm 72, this psalm readily lent itself to the growing hope now known as messianism. With confidence, Israel placed its welfare in the hands of God, eagerly anticipating the day when a worthy anointed king (messiah) or viceregent

**Epiphany**

Response (based on verse 11):
Lord, every nation on earth will adore you.

O God, with your judgment endow the king, and with your justice, the king’s son;
He shall govern your people with justice and your afflicted ones with judgment.

Justice shall flower in his days, and profound peace, till the moon be no more. May he rule from sea to sea, and from the River to the ends of the earth.

The kings of Tarshish and the Isles shall offer gifts; the kings of Arabia and Seba shall bring tribute. All kings shall pay him homage, all nations shall serve him.

For he shall rescue the poor man when he cries out, and the afflicted when he has no one to help him. He shall have pity for the lowly and the poor; the lives of the poor he shall save.

The series of fifteen “may” statements sounds like a series of “toasts” at a banquet.

Could be sent among them. While this psalm is never quoted in the Christian Scriptures called the New Testament, references to other similar royal psalms reflect the understanding of the early church that, in Jesus, the messianic expectations of the people were realized. On the Solemnity of the Epiphany, the world-wide community of believers celebrates the realization of its hopes in the first advent of Jesus and prays with unabashed trust for that true and lasting peace which will be fully established when Jesus’ reign is universally accepted and acclaimed.

The responsorial psalm for the Feast of the Baptism of the Lord, Psalm 29, proffers yet another foothold from which to venture into the coming year. While millennial madness spawns rumors of wars, chaos, and other cataclysmic events, Psalm 29 assures the faithful that God is in charge; enthroned over all, the voice of God speaks strength and enunciates blessings of peace.

An adaptation of an ancient Canaanite hymn to Baal, the storm god, and believed to be one of the oldest of all the psalms, this song was used by Israel as an enthronement hymn, honoring the God whose power rendered obsolete all other powers and whose glory obscured all others. The ancients believed that the often treacherous and unpredictable seas were the habitat of evil, the source of all chaos. Similarly, they understood that thunder, lightning, rains, and snow were the manifestations of Baal. As Roland E. Murphy explains, when sung by its Canaanite composers, the original hymn adapted as Psalm 21 described the course of the storm god charging with fury from the Mediterranean, wreaking havoc across the Lebanon mountain range and pillaging the wilderness of Kadesh to the east. When pressed into liturgical service by the Israelites, this psalm underscored the superiority of their God who, by a mere word, gave order to the watery chaos; at the sound of God’s voice all the other forces of the earth and heavens
Baptism of the Lord
Psalm 29:1-2, 3-4, 3, 9-10
The verses selected for the responsorial psalms on this day appear in bold type.

Response (based on verse 11):
The Lord will bless his people with peace.

A psalm of David.

I
Give to the Lord, you sons of God,
give to the Lord glory and praise.
Give to the Lord the glory due his name;
adore the Lord in holy attire.

II
The voice of the Lord is over the waters,
the God of glory thunders,
the Lord, over vast waters.
The voice of the Lord is mighty;
the voice of the Lord is majestic.

The voice of the Lord breaks the cedars,
the Lord breaks the cedars of Lebanon.
He makes Lebanon leap like a calf
and Sirion like a young bull.
The voice of the Lord strikes fiery flames;
the voice of the Lord shakes the desert,
the Lord shakes the wilderness of Kadesh.
The voice of the Lord twists the oak
and stripped the forests,

[The God of glory thunders,]
and in his temple all say, "Glory!"

III
The Lord is enthroned above the flood;
the Lord is enthroned as king forever.
May the Lord give strength to his people;
may the Lord bless his people with peace.

were also tamed (Genesis 1:2, 6, 9-10).
Mentioned no less than seven times,
the repeated references to the goel Adonai
or voice of the Lord could be understood
as a thunderous litany calling all to attend
to the power of the divine word.
Uttering its message over the waters,
the voice of God retracts the path of the storm god, Baal,
and forever obliterates the footprints of that idol
to establish an unparalleled and unrivaled dominion
over creation.

As witness of that dominion, all of
humankind and even the heavenly lords
are summoned to glorify, praise, and
adore the unique God. The word elohim
(translated as "sons of God," v. 2) is
clearly a vestige of the psalm’s pagan
roots. William Holaday observes: “These
divine personages are referred to again
in Psalm 89:7; they give no difficulty in a polytheistic context but are clearly in
tension with monotheism after it emerged.” When adapted for use
by Israel, the term elohim was used to refer to
heavenly beings or angel-messengers
who were in attendance at the royal court
of God.

No doubt, this psalm was selected for
the feast of Jesus’ baptism for three reasons:
its watery motif, the reference to the
"sons of Gods," and the voice speaking
from the heavens. Today it lends itself to
our celebration in that it affirms our belief
that the God who brought order out of
the primordial watery chaos has also
spoken a word of salvation through the
person and mission of Jesus. The same
voice of the Lord, who acclaimed Jesus as
God’s beloved Son at his baptism
and who thundered a victory cry over sin
and death, has spoken each of us into being.
At every baptism in Jesus’ name, this
same voice of the Lord continues to whisper
love, forgiveness, and salvation.

Notes
1. In some years, depending on the calendar,
the Baptism of the Lord may be celebrated
on a weekday following the Solemnity of the
Epiphany.
2. General Instruction of the Roman Missal
#36, Introduction to the Lectionary for Mass
#19.
3. Hebrews 12:1; William Holladay, The
4. Frank Ballard, “Psalms”, The Interpreter’s
5. Psalms 34:7; 9; 85:9.
7. Leviticus 26:4-5; Isaiah 3:10.
9. Carroll Stuhlmueller, Psalms 2
10. See also Psalms 2: 18; 20; 21; 45; 89; 101;
110; 132.
11. Carroll Stuhlmueller, Psalms 3
12. Roland E. Murphy, The Psalms Are Yours
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Church Musician and Family Man—A Balancing Act

The week of August 11-17, 1997, might serve as a typical week in my life as a church musician and family man. Here are the appointments that I had penciled into my calendar when the week began:

Monday evening: Rehearse with the College choir and Madrigal Singers.
Tuesday evening: Rehearse with the Chamber Choir at the Cathedral.
Wednesday: An afternoon rehearsal with the Cathedral Children’s Choir, and a 2 1/2-hour evening rehearsal with the Cathedral Choir.
Thursday: Three meetings during the day. No rehearsals scheduled. However, must play for evening holyday Mass.
Friday: Preparation work for the weekend. Wedding at 4 p.m.
Saturday: Morning funeral at 10; weddings at 12 noon and at 2 p.m. Evening Mass at 5 p.m.
Sunday: Morning Masses at 7, 9, 10:30, and 12 noon. Afternoon: Wedding at 3 p.m.

Now, here are the additions to the schedule that weren’t in my calendar when the week began:

Tuesday evening: Two-year-old son jumps off bed and starts screaming. My wife comforts son and gives medication for sleep; however, when I get home I am up with him three times during the night.
Wednesday morning: Go to the medical center, take x-rays of my son’s foot, wait for an hour to see the doctor, take son home, go to church to get ready for holyday Masses. In the afternoon the doctor calls and says that the foot is broken in three places and recommends that we see a pediatric orthopedic specialist.
Thursday morning: After waiting 1 1/2 hours, we get squeezed in to see the orthopedic specialist. He puts on a cast and tells us to return in four weeks.
Thursday afternoon: I break a tooth that is in the process of having a root canal and have to make an unscheduled trip to the endodontist. I have to play for the vigil Mass for the holyday at 6 p.m.
Friday: Holyday Masses at 8 and 10 a.m., and at 6 p.m.

Look Familiar?

Does that schedule look familiar to you? Do the unexpected additions to the schedule sound familiar?
The life of a church musician requires a continuous effort to balance and schedule time effectively 24 hours a day, 7 days a week, 52 weeks a year, year after year. Meetings, rehearsals, funerals, weddings, Masses, and other liturgies all take up a great deal of time, and the kinds of liturgies and the music they require vary from day to day, week to week, and weekend to weekend! And we haven’t even mentioned trying to squeeze in time for practice, preparation, planning, doing administrative duties, and maintenance (at home as well as at work).

For a single person, such a schedule can be a great source of headaches and frustration. However, when a family is added to the picture, everything changes. Time becomes even more important, because it is at such a premium. Whether you have a spouse or a spouse and children, finding the time to spend with them must be the very highest priority (just like finding time for everything else!). However, unexpected problems, emergencies, crises, or just plain changes of plan can occur at any time, on any day, and then even the most careful plan flies...
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right out the window. As with any job, style of life, or family: The best-laid plans and schedules, as Robert Burns said of the schemes of humans and rodents, "gang aft a-gley!"... Ah well, not much that is truly important is ever set in stone.

**Principles of Balance**

In order to maintain a balance between family and the job of a church musician, I have found that sticking to a few basic principles helps a great deal. Otherwise, my job can take over at the expense of my responsibilities as a husband and father. When that happens the family feels left out and I hear my two-year-old's plaintive cry: "Work now!" Here are five principles that I've used to maintain the necessary balance.

1. **Get organized and stay that way**. Planning ahead is the key to making good use of your time. Can you schedule some things on the same day, at the same place, and/or at the same time to give you that flexibility to complete the tasks and to have that extra family time? Get an appointment book and make sure that you schedule your day at work efficiently and stick to the plan so that you don't have to end up making an appointment to see and spend time with your family! Get organized.

2. **Just say "No"!** Bennett Porchian wrote an excellent article for this column (August-September 1995, pages 50-51) in which he bluntly told us: "Just say no!" For me this is very difficult because I always want to do... (fill in the blank with almost any task) and can never say "No" when someone asks me to perform or play for some service. However, I am slowly learning that the more I refuse without feeling guilty afterwards for doing so, the more time I have to spend with my family, because saying "No" gives me that little bit of "extra" time. Just say No!—and say "Yes" to your family.

3. **Learn how to manage stress successfully**. Balancing a music job and family life can be very stressful. Plans change, something comes up, the littlest thing that affects you becomes a major concern which then becomes a stressful problem. Stress can affect not only our health, not only our performance on the job, but also the way we deal with the family. I am currently reading a book titled *Don't Sweat the Small Stuff*, subtitled *It's All Small Stuff*, by Richard Carlson, Ph.D. It's a useful book because it puts everything in perspective: The work will get done; you

4. **Delegate**. In regard to time spent at work, another way to make more time for the family is to delegate some of your duties. If you have competent people on staff, and the budget permits, use them! That's why they are on your staff, to make your job easier and to help you out. Many of us feel that we are indispensable, and how wrong we are. While staff members may not have "our style," they can still do the job, so use them. This will enable you to get that extra time with the family and even find time for yourself. You need it.

5. **Bring the kids to the office**. While this may not be an option for everyone, in order for me to spend more time with my three children, I occasionally bring them with me when I have office work to do. They not only like to come to "church" and say "hello" to Jesus, they also like to "help" daddy with his work. (I'm not sure how much actual work I get done, but my kids feel great about helping me, and that's what counts.) Including my kids makes them feel good and important, and it gives me the opportunity to spend some extra time with them at "the place where Daddy works." And they get to know a little bit more about my job.

**The Best We Can Be**

In our careers and family life, we strive to be the best we can so that we can enjoy our life to its fullest. Trying to balance our job responsibilities with our family responsibilities can be a real challenge, but if we can follow these few simple steps and/or create a plan to fit our life style, the balancing act becomes a little easier. And yes, you even begin to feel as if you can manage your crazy work schedule and still attend the annual spring choral concert at your child's school, not as its director or accompanist but as a member of the audience and, even more importantly, as a proud parent of the best singer in the choir!
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**Winding Ways.** Bill Tamblyn. Assembly, cantor, unison choir, keyboard. No. 7234. 90¢. This work is based on a familiar biblical text (Isaiah 40) and is a skillfully written round of four parts that includes interesting rhythms and even changes in texture when all four lines are being sung. Furthermore, it is possible to have the first line sung as an ostinato while a cantor sings the other lines. It is appropriate for use in Advent.

**Sing a New Church.** Arr. Jeffrey Honoré. Assembly, SATB, organ, solo instrument, two trumpets, two trombones, timpani. No. 9768. $1.10. Based on the familiar hymn tune NETTLETON, this work was originally arranged for a confirmation liturgy. There is a refreshing new text (very familiar to NPM members) by Delores Dufner, OSA. The well-written arrangement produces a grand effect.

**A Canon for All Seasons.** Carey Landry and Jeffrey Honoré. Assembly, cantor, SATB, keyboard, guitar. No. 10349. $1.15. If what is needed is a choral version of Pachelbel’s *Canon in D*, this is it. The text is in both English and Latin. With the inclusion of alternative verses for Lent, Advent, Christmas, Easter, and Pentecost, this work can be used in many circumstances. The arrangers, in the Dona Nobis Pacem section, have actually produced a canon, or more precisely a four-part round, a contrapuntal technique that never appears in the mistitled original.

**Ave, Maria.** Tony Barr. Assembly, cantor, unison, chorus, descant. No. 10136. 90¢. The greeting “Ave, Maria” is sung by the assembly throughout this work. It is a four-measure mantra over which the cantor and choir sing the remaining portions of the text. This division of musical material mirrors the division of the text: greeting and acclamation. While the composer uses simple means, the results are effective.

**Soon and Very Soon.** Adapted by William F. Smith and arr. by Kevin Keil. Assembly, SATB, solo descant. No. 10265. $1.10. With an appropriate swinging style of performance, this work would enliven any
Advent season service. Its placement
would have to be carefully calculated
since so much of the mood of Advent
precedes such a wonderful outburst.

Gaudete. Arr. Craig Kingsbury. SATB,
soloists, percussion. No. 103985. $1.10.
Based on the familiar tune from the Piae
Cantiones, 1582, with its wonderfully
quirky rhythms, this arrangement alters
ates the harmonized tune, with a Latin
text, with verses in English by Bob Hurd.
The percussion part is optional with the
possibility of an organ doubling the choral
parts. As a bonus, there is a simplified
version included. Appropriate for the
Christmas season.

Rorate Caeli. Craig Phillips. SATB. No.
10269. $1.10. A beautiful contemporary
motel with traditional Latin refrain and
English verses by Janine Applegate. It is
of moderate difficulty. Because of its sub-
stance any choir will be willing to work
on it to produce the well-polished perform-
ance it deserves.

The following selections are available from
Sacred Music Press.

SATB, organ. No. 10/1253S. $1.20. This
beautiful work flows with what seem to
be the most natural shapes. The text fo-
cuses on the land and bountiful harvests.
It will also be successful when sung in
unison.

Psalm 100. Emma Lou Diemer. SATB, or-
gan, drum, optional brass quintet. No. 10/1252S. $1.30. As the tempo marking indi-
cates, this is a very rhythmic and spirited
work. One section requires some rhythmic
speaking. While the pitches will be easy
enough to learn, maintaining the energy
and rhythmic precision will be more of a challenge. An exciting piece that should be
considered when you need to use this text.

Prayer. Jeffrey H. Richard. SATB, optional
keyboard. No. 10/1244S. $1.20. Based on a
text from St. Augustine, this contempo-
rary imitative motet should be welcomed
into the repertoire of most choirs. Even
though the score indicates that the key-
board is optional, it is generally quite
independent of the choir and plays a
useful, if not essential, role in this work.

When Christ was Born. Jeffrey Richard,
SATB, optional organ. No. 10/1391S. $1.50.
A Christmas hymn of three verses whose
5/4 meter feels perfectly natural. The last
verse is harmonized the same as the first
except that there is an addition of a des-
cant, and, if the organ is used, its accom-
paniment is different than in the first
verse. This is an attractive addition to the
Christmas repertoire.

God Has Gone Up With a Merry Shout.
Eugene Butler. SATB, keyboard. No. 10/1242S. $1.20. This is an exciting piece
based on Psalm 47. Its 4/4 meter signature
belies the fact that there are unequal
groupings at the eighth note level. It will
be a conducting challenge and demands
that the choir can count.

James Callahan

Handbell Recitative

Of the Father’s Love Begotten. Arr. David
No. 845-102. $2.00. There are no bell
changes in this arrangement. It can be
played by a quartet if you are short on
ringers. The difficulty lies solely in the
meter changes from 4/4 to 3/4 to 7/8, etc.,
just as the chant tune dictates.

What Child is This? Arr. Barbara B.
Kinjon. Agape, No. 1763. $2.50. Looking
for a way to use bells and hand chimes
together for Christmas? You may want to
include this arrangement for two-three
octaves with two-three octaves optional
choir chimes. There are the usual changes
in this “Greensleeves” melody, from the
F# and G# to sharps and back again. It
gives the ringers assigned to these bells
the opportunity to learn table damping
techniques. Additional techniques in-
clude the use of LVs and a couple of plucks in the brass bells. Level two.

Once in Royal David’s City. Arr. Barbara
Kinjon. Agape, No. 1763. $2.50. This piece
for three octaves of handbells also in-
cludes the optional use of two to three
octaves of wind chimes. It is a little more

"My eyes were opened up to what the
Mass could be like, and I recognized that
it is up to us, the young adults, to move
ahead in the liturgy."

A Convention Delegate

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difficult than Kinyon's arrangement of "What Child Is This?" (see above), since it includes more techniques (LVs, thumbdamps, and plucks) and also includes a key change. Level two.

**Song of the Angels.** Arr. Anna Laura Page. Choristers Guild, CGB176. $2.95. The tune REGENT SQUARE ("Angels From the Realms of Glory") and "Go Tell It on the Mountain" are included in this medley for two-three octaves of bells. Pull out the mallets and have some fun! Level two.

**Now the Green Blade Riseth.** Arr. Kevin McChesney. Agape, No. 1892. $2.95. If you really want to give your mallets a workout, consider using this work for three-five octaves of bells. It is a level three composition in which the bass and middle bells play the same eighth and sixteenth note pattern for half of the 48-measure piece. This wonderful big sound will keep your ringers busy and interested.

**Noel Nouveau.** Arr. Barbara Kinyon. Agape #1860. $2.50. This is another arrangement of the tune used in "Now the Green Blade Riseth" (see above). Kinyon's arrangement for three octaves and optional flute is also level three, but it has a very different flavor from the McChesney arrangement. The flute score is published on the back cover.

**Away in a Manger.** Arr. Barbara Kinyon. Choristers Guild, CGB 186. $2.95. This work for three-five octaves of bells with optional hand chimes (two-three octaves) incorporates three familiar melodies, the two we traditionally hear with this text and the other one which you will recognize as "Flow Gently Sweet Afton." LVs and 8th notes abound!

**Rise Up Shepherd and Follow.** Arr. Cathy Molekhus. Choristers Guild, CGB 184. $4.50. This work for two-three octaves of bells and optional percussion is a collection of five Advent-Christmas season songs including: "Rise Up Shepherd and Follow," "The Hills Are Bare at Bethlehem," "The Babe of Bethlehem," "The King Shall Come," and "Come, Thou Long-Expected Jesus." The difficulty level is between two and three. If you are looking for an interesting way to use your percussion players with handbells, you may want to examine this collection.

**It Came upon the Midnight Clear.** Arr. Katherine Larson. Augsburg Fortress, No. 11-10625. $2.50. This selection requiring four octaves will definitely keep the third and fourth octave ringers challenged. The majority of the work uses sixteenth note running patterns for these ringers, with the melody in the middle and lower bells.

**He is Born.** Arr. Arnold B. Sherman. For three octaves of bells: Agape No. 1343, $2.25; for five octaves of bells, Agape #1726. This work is an arrangement of the French carol Il Est Né which can be played along with the 2-part (opt. divisi) choral arrangement, #RS7727. If you would like to combine the choir and handbells for an enchanting Christmas carol, then becoming familiar with this work is definitely indicated.

**The Joy of Christmas.** Arr. Lloyd Larson. Agape, No. 1836. $2.50. This very solid arrangement employing two-three octaves of bells is for smaller choirs; it combines "The First Noel," "It Came upon the Midnight Clear," and "O Come All Ye Faithful." Level 2.
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Hearts to God, Hands to Work
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Steve Jacobsen. 83 pages. $13.95 + $3.25 s&h.

Steve Jacobsen is an ordained Presbyterian minister with a doctorate in education who has lived and worked in the states of Washington and California. In his introduction he offers us a personal history of his spiritual journey. The first chapter is a lengthy social history of spirituality written from a Protestant perspective.

The general thesis for his work is found in the second chapter with the statement of his theology of work and the work of theology. In Jacobsen’s view modern religious practice cannot separate itself from the daily lives and work of the people of God. Later chapters deal with preaching, spiritual direction, pastoral care, education, and leadership. This work is the published fruit of his doctoral dissertation: It is an insightful treatment of its

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Books

Our first two books this month come from the Alban Institute and are representative of its continuing excellent work. Both are in the tradition of the Institute’s goal of providing practical insights on the relationship between the everyday life of people and the need for spiritual growth. The Alban Institute was begun in 1974 with the belief that the congregation is essential to the task of equipping the people of God to minister in the church and the wider world. A multi-denominational membership organization, the Institute provides on-site training, educational programs, consulting, and research in addition to its publications. Its consistently high quality, practical books on Christian life are indeed a great treasure. For more information, contact the Institute at the address given below.

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subject, strong in its views, and careful in its argument. As with all the Alban series, it provides, especially for the Roman Catholic reader, good material but with the added interest of a different perspective. On my scale of seven I assign it a five.

Attending Parishioners' Spiritual Growth

Thomas P. Williansen. 127 pages. $15.25 + $4.75 s&h.

This work is mainly directed to three complementary audiences: clergy interested in developing spirituality at the individual level; seminary professors who want to help their students explore this aspect of parish ministry; and judicatory executives who wish to encourage their clergy in this area. Williamsen, a Lutheran pastor in Maryland, has derived his insights from his own long history of parish life and ministry. His work is ambitious and, for the most part, successful.

His effort begins with a simple explanation of both his theme and purpose, then goes into a theological explanation of the theme. What then follows is a lengthy exploration of ideas and suggestions for parish and individual spiritual growth. These include worship, retreats, devotions, education, and many others. He offers valuable suggestions for further readings in various areas.

I particularly enjoyed the section on the pastor and the role of the pastor in the spiritual life of the parish. It is obvious that Williamsen has indeed been a successful pastor himself. This book merits a five on my scale of seven.

The Common Table


The theme of the relationship between spirituality and work is also the focus of The Common Table. It is a good companion piece to Williamsen's treatment of the same theme (see the previous review). Cowan offers an autobiographical narrative of one man's search for meaning in various aspects of his life. While this does not appear to me to be a profound book, it does not lack for depth. It could be used well on retreat or at any time when insight is sought but time for self-examination is limited. It is a good gift for young over-achievers, or for middle-aged bosses whose acuity of vision has diminished with the passing years. I rate it a five on a scale of seven.

The Week of Salvation


James Monti offers us a long, but most interesting, semi-scholarly treatment of the history and tradition of the Holy Week, from earliest Christianity to modern times. Beginning with an introductory overview of Holy Week, he guides us through each of the days, covering both the official liturgy of the Church and many of the side devotions found in various places. His sources range from the popes, through the official liturgical commentaries, to the accounts of various travelers as different as Franz Joseph Haydn and Hayward Hale Brown.

A word of caution: this is not a book to read toward the end of Lent. There is too much here, and the effect would be overwhelming. Read this book from Christmas on, savoring the little things that make the traditions of the Church come to life. Monti knows his history, but he tells his story with a sense of life, even gossip, that gives the material an interest beyond the scholarly.

Among the parishes that could benefit from a careful reading of this book are those in which the traditional liturgical celebrations of Holy Week, especially those of Good Friday, are being rearranged and redesigned to accommodate a misguided, even though sincere, desire for novelty. Before that type of mistake takes hold in a parish, those in charge of liturgy should read through the history of the Triduum rites and come to a better understanding of how we are the custodians of a great and wonderful tradition.

I would also recommend that his book be a Christmas present from concerned parishioners to the pastor, or the liturgy director, who downplays the tradition of the church in seeking the unusual. But as with any book, sadly, it will only be of use to those who read it. I rate The Week of Salvation a five on my scale of seven.

While You Were Gone


It is not an unusual human experience to return to a loved and familiar place after a long absence; however, it is also not unusual to find that the landscape is deeply familiar, but that troubling changes have occurred. One almost needs a guide to one's own home. This is the perspective with which to approach While You Were Gone. I have not always been wholly fond of Bausch's work, but this is one of his best efforts. It is directed toward a specific audience: those women and men who find themselves coming back to the Church after an absence and find things changed beyond their wildest imagining. The book provides an excellent base for discussion about what happened in the years of absence and what they are looking for in their return.

Bausch takes what is now a long view and perhaps this cannot be remedied. He writes for the Catholic who left just before or just after Vatican II and his efforts take that time as a point from which to explain subsequent changes. Unfortunately, however, many of today's returning Catholics had left well after the council and thus have no memory of the Latin Mass or meatless Fridays. But be had to start somewhere and he has done a good job of presenting his material. I rate this work a five on my scale of seven.
nator for the Diocese of Paterson.

What he presents is fairly short biographical sketches of six of the most interesting Catholics of our time, all known for their skill at communication. Included are Father Charles Coughlin, Archbishop Fulton J. Sheen, Pope John Paul II, Mother Angelica, Father Patrick Peyton, and Mother Teresa. The writing is simple and clear, easy to understand and, for the most part, free of an ideological slant.

The value of this work is both in the information it shares and in its acknowledgment that it is communication that does much to influence the world. The Catholic Church has developed some great communicators, and more are needed. We also need to do more to ensure that what is communicated is indeed the true life and spirit of the Church.

This is a good “airplane or train” book. It rates a four on my scale of seven.

W. Thomas Faucher

About Reviewers

Dr. James Callahan is professor of music at the University of St. Thomas, St. Paul, MN.

Rev. W. Thomas Faucher, a priest of the Diocese of Boise, ID, works as chancellor for the Diocese of Baker, OR. He is also the book review editor for Pastoral Music and Notebook.

Ms Jean McLaughlin is director of music ministries at St. Joan of Arc Church, Toledo, OH, and a handbell consultant for Malmark, Inc.

Publishers

Agape—see Hope

Alban Institute, 4550 Montgomery Avenue, Suite 433N, Bethesda, MD 20814-3341. (800) 486-1318.

Augsburg Fortress Publishers, 426 S. Fifth Street, PO Box 1209, Minneapolis, MN 55440. (800) 237-0073.

Choristers Guild—see Lorenz

Harper Business Press—see Harper-Collins


Hope Publishing Co., 380 S. Main Place, Carol Stream, IL 60188. (800) 323-1049.


Oregon Catholic Press (OCP Publications), 5336 NE Hassalo, Portland, OR 97213. (800) 548-8749.

Our Sunday Visitor Press, 200 Noll Plaza, Huntington, IN 46750. (219) 356-8400.

Sacred Music Press—see Lorenz.

Selah Publishing Co., 58 Pearl Street, PO Box 3037, Kingston, NY 12401. (800) 852-6172.

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ing adult choir; weddings and funerals. Requires organ/piano keyboard skills. Music degree with experience in Catholic liturgy preferred. Competitive salary/benefits. Send résumé to Search Committee, 4525 Arlington Avenue, Fort Wayne, IN 46807; fax: (219) 456-3072. HLP-4836.

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NPM/AGO Service Playing Certificate
for Organists

The Service Playing Test shall be recorded on cassette tape at a site with suitable pipe organ and recording equipment, then sent to the American Guild of Organists (AGO) National Headquarters for evaluation by two national examiners. A proctor will be appointed, and will be the only person in the room with the candidate when the test is given. (If a singer is employed for question S4, he or she will be in the room only at that time.)

AGO members who are also members in good standing of the National Association of Pastoral Musicians (NPM) may obtain Service Playing Certification in both organizations by earning a passing grade on this test. If a candidate intends to pursue dual certification, this must be indicated on the candidate's initial application to headquarters. In addition, NPM candidates should be careful to prepare the items on the test which are specifically required for dual certification; these are indicated below. The complete tests of candidates seeking dual NPM/AGO certification will be graded by examiners from both organizations. There is no additional fee for this service.

S1. (20 points) The candidate will prepare and perform one work from each of Groups A, B, and C.

GROUP A
Any choral prelude from Bach's Orgelbüchlein.
Any fugue by Bach, including the fugues from the so-called "Eight Little Preludes and Fugues," sometimes attributed to Bach.

GROUP B
A single movement from any work by Mendelssohn, other than the hymn-like opening sections of Sonatas 5 and 6.
Any movement with indicated pedal from Vierne's Vingt-quatre Pièces en style libre (Durand).
Any piece with pedal (Nos. 3-13) from Sixteen Chorales (Le Tombeau de Titelouze) by Dupré (H. W. Gray; reprinted by Warner Bros. Music).

GROUP C
Any one of Schönberg's Sechs Orgelkonzerte (Schott).
Any movement from Langlais's Organ Book (Elkan-Vogel).
Any one of the Eight Preludes on Old Southern Hymns, Op. 90, by Gardner Read (H. W. Gray).
Any piece from Saint-Georges's Organ Book by Gerald Near (Paraclete AE 96).

Candidates seeking NPM certification should either choose a work from the Dupré collection as their Group B piece, or a work from the Near collection as their Group C piece. (Or they may choose both.)

S2. (10 points) The candidate will select one hymn from the revised Examination Hymn Booklet, which may be requested from AGO National Headquarters. He or she will transpose the hymn into two keys, not more than a major second in either direction. The keys will be chosen (and announced on the recording) by the proctor. The transposed versions are not to be written out in advance, and the hymn is not to be played in the original key first.

S3. (20 points) The candidate will select two hymns from the revised Examination Hymn Booklet, different from the hymn chosen for question S2 above. He or she will play two stanzas of these hymns as if accompanying a large enthusiastic congregation. Some contrast in the presentation of the two stanzas is expected, as is sensitivity to the text. NPM candidates are required to select, as one of their hymns, "We Have Been Told" from the 1997 Service-Playing Supplement to the revised Examination Hymn Booklet (available from AGO headquarters).

S4. (10 points) The candidate will select one of three psalm accompaniments in the 1997 Service-Playing Supplement to the revised Examination Hymn Booklet, and will play two verses of the psalm as though it were being sung in a worship service. Depending on the candidate's choice of psalm, a singer may be required in order to render a satisfactory performance on the test. (The aforementioned 1997 Service-Playing Supplement indicates which psalms require a singer.) If a singer is needed, the candidate may engage (at the candidate's own expense) any singer of his or her choice. As an acceptable alternative, the candidate may play and sing the psalm. For NPM certification candidates, the required selection is the German setting of Psalm 23.

S5. (20 points) The candidate will select two of the following anthems, and will play the accompaniment as though accompanying a competent choir:

S6. (20 points) The candidate will sight-read a short passage of music. The candidate's grade will be based on his or her ability to maintain the indicated tempo with accuracy of notes and rhythm. (The sight-reading question and information regarding examination procedures will be sent from AGO headquarters to the chapter dean prior to the test date.)

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The NPM Standing Committee for Organists and the American Guild of Organists announce a newly revised Service Playing Certificate available to organists who are members of both professional associations.

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Thank you. Before we move on to a
description of today's schedule, I know
that some of you have asked for an expla-
nation of the number codes on the badges
for this Convention, and others can't seem
to find the description of the letter codes
that we're using in The Daily Herald and
in other publications associated with the
Convention. I'm going to explain both,
but it might get a little complicated, so
stick with me.

Okay, look at your badge. If you have
the number 1 at the bottom, it means that
you're signed up for bus route #1. A 2
means bus route #2, and so on through
number 18. If you have a 0 on the tag, that
doesn't mean you've failed a test [ha, ha];
just means that you get a snack during
one of the longer bus rides. And, as many
of you have already figured out, 00
doesn't mean that you get two snacks; it
means that you're a potential member of
the Association. Sign up at the NPM
Booth today, and get yourself a higher
number.

Still with me? All right. If you have
any number between 20 and 29 on your
badge, that designates your status in
NPM. Regular membership (clergy and
musician) rates a 20; 21 is a member of a
group larger than two; 22 is DMMD; 23 is
NPM-ME; 24 is a Chapter Director; 25 is
a graduate of one of NPM's Schools or
Institutes; 26 is a member from an arch-
dioceese larger than 400,000 Catholics; 27
is a member from a personal prelature,
such as Opus Dei or Soli Deo Gloria; 28 is
a member who has belonged to the Asso-
ciation longer than ten years; and 29 is a
member who has known the Association
President before there was even an Asso-
ciation.

Confused yet? Numbers between 31
and 40 indicate that you've signed up for
one of the pre- or post-Convention tours.
If you're somewhere between a 31 and a
35, that indicates one of the organ crawls:
but note the change on departure time for
the Midnight Ghosts of Great Organists
Tour on Wednesday evening—it's in
today's Daily Herald.

All right. Wake up! We're moving on
now to the letter codes that some of you
have asked about. Hey, buddy, don't
walk out. You might need this informa-
tion! The letter codes identify room loca-
tions in the various sites that we're using
in and around downtown Indianapolis.
CC is the code for the Convention Center,
and HD, which originally stood for Hoosier
Dome, now means, of course, the
RCA Dome. HW is the Hyatt-Westin
Hotel, just across the street. HC is for the
rooms that make up the Hospitality Cen-
ter which is, as many of you have discov-
ered, in CC. The best bathrooms in the
place, by the way, are in the HC in the
CC; they are marked on your locator map
(pages 22 and 438 in the program book)
as RR-M and RR-W. RZ, not to be con-
fused with either RR, is the Registration
Zone, which covers several hallways in
the CC as well as a booth at the HW,
marked RZ-HW, but there is no RZ in the
HD. Got it?

Okay. Because we have so many
breakout sessions this year, we've had to
move pretty far afield to find appropriate
venues for some of the workshops and
showcases. RIC is for the Rhode Island
Cathedral, in Providence—see the infor-
mation on busing and snacks that is re-
printed in the Herald. OCP has scheduled
two special showcases in its homeoffices
in Portland, Oregon, and those are la-
abeled OCPHPO. And one location code
that might really be confusing is the one
for the sessions on inculturation, which
run from Thursday through next August
20. They're at the Church of Malia Puka
o Kalani on the island of Hawaii,
and you'll find them coded THWLGTH (The
hell with it; let's go to Hawaii).

Thank you for your patience. Now,
here are Larry and Tom with today's
schedule.
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Commentary

1997: Sing the God of Justice Who Knows No Favorites

BY THE PARTICIPANTS

The major benefit I received from this NPM Convention is... a great theme... the opportunity to reflect more deeply on the relationship between justice and liturgy and the challenge to keep struggling to live it out... spiritual renewal... renewed inspiration to be not only a musical/liturgical minister but a presence of the risen Christ in today's world... a deepened sense of the mystical experience that comes to us daily... inspiration... a sense of Catholic unity... community empowerment... the sense of spirituality and togetherness as thousands of people rejoiced together and sang out at the Friday eucharist... liturgy at its finest... filling up the holes in my soul... recharging my batteries... encouragement to join others in making the journey of being with God... my annual "boost"... networking... camaraderie... communion... the Twelve-Step meetings... seeing all my friends again... overall friendliness... good vibrations... an outstanding learning experience... well-prepared speakers... wonderful music... new ways to use old music... Choir Director Institute... Handbell Institute... DMMD Institute... Common Ground sessions... the choir sessions... the cantor sessions... better conducting techniques... information on the new Lectionary... great ideas for planning initiatives at my parish... great ideas to bring back to my Chapter... to bring back for diocesan celebrations... sharing ideas... a sense of what is being thought and done, not only in liturgy and music, but in their theological underpinnings... the opportunity to be stretched (sometimes painfully) as I confront what I don't know and to return to the purpose for which I work and worship... a determination to continue learning/teaching about the eucharistic prayer and to make it beautiful by means of musical participation... the showcases... seeing and hearing that the struggle to raise the standards for Catholic Church musicians is making progress... hearing and discovering such a wide variety of worship music from different cultures and different publishers... meeting composers... much music for my choir... new sounds and good youth music... exposure to Gregorian chant... learning how to warm up the instrument that is my voice... energizing, inspiring fun... the dance... being a beneficiary of the excellent work of the local committee... best closing yet... motivation to return home and polish my craft... greater hope for the Roman Catholic Church and the Body of Christ at-large.

At future Conventions we should have more (better)... organ concerts... member involvement in providing music for liturgies and other events... advance notice of opportunities to audition as cantor/musician/choir member at upcoming events... involvement from the "big name" people in preparing/celebrating the Convention liturgies... well-prepared organists/accompanists... women visibly participating and leading at a higher level... music at the liturgy that the whole assembly can sing... guitars at the Convention eucharist... singing as part of every event... "Amens" at the end of prayers... use of the "big screen" for major speakers/plenum sessions... multi-level seating in the main room... space for showcases/Quartets... improved sound system in the main hall, especially for those on the sides who had trouble hearing... solid integration of spirit and prayer in Quartets... descriptions in the program of the instruments (organs) being used at any event... opportunities to play local pipe organs... workshops that use current musical and liturgical principles... workshops for those working in Hispanic parishes... workshops on vocal technique... workshops to train untrained singers (don't assume that we can all sight read)... workshops to help in the pronunciation of Spanish (can't sing the lyrics if we can't say them)... workshops to develop skills for development and ongoing support of Chapters... piano/keyboard workshops... workshops to help us develop our prayer life and teach us to pray with others... workshops on the injustice of abortion... workshops on modes and tones in Gregorian chant... liturgical catechesis... offerings for high school music teachers... reading sessions driven by the liturgy (Lectionary) and artistry, not by the publishing industry... sessions with, by, and for youth... sessions addressing attitudes of junior-high students and ways to get them to partici-

This article brings together some of the comments provided on their evaluation forms by the delegates to the 1997 National Convention.

Pastoral Music • October-November 1997
pate liturgically . . . practical question-and-answer sessions . . . sessions about celebrating with children . . . mentoring programs for novice musicians . . . handbell ringing sessions (and at different levels) . . . music heritage sessions . . . sessions on art and environment and other areas of liturgy that aren't being addressed right now (there just isn't anything besides NPM anywhere else) . . . speakers to address (charitably) the growing liturgical split between traditionalist nostalgists and progressives . . . duplication of sessions at different times . . . taped sessions/printed bibliographies available to those who can't get to all the interesting workshops . . . in-depth institutes on cutting-edge liturgy/music discussions . . . sessions on our Blessed Mother, Mary . . . handouts for anticipated crowds at large breakouts . . . showcases for Spanish music . . . musical groups playing while we go to events, breakouts in the convention center . . . listening stations among the exhibits . . . Convention discounts offered by publishers . . . time between Quartets . . . time to attend midday and evening prayer . . . time to visit the exhibits . . . free time . . . time to eat . . . box lunches available on-site . . . liturgies that we can attend without missing a meal . . . space between chairs at breakout sessions . . . quiet prayer spaces, possibly a small prayer chapel . . . program books . . . visitor maps to all the churches in the area of the convention center . . . information in the brochure about child care . . . organization for the buses . . . longer handles on the tote bags so they can be carried over the shoulder . . . air conditioning . . . appropriate dates for the Convention (Monday-Friday better than Tuesday-Saturday) . . . hotel rooms available at convention rates . . . good overall planning and organization as exhibited in Indianapolis . . . National Conventions in the West . . . careful and reflective evaluation forms, with more comment space . . . (I don't see room for any more!).

A nd less (fewer) (shorter) . . . long lines at registration . . . introductions of Board/Council members . . . stardom . . . workshops . . . scheduling of workshops on the same topic at the same time . . . people treating prayer times as if they were workshops (actually, some people seem more attentive and respectful at the workshops) . . . scheduling conflicts between NPM-ME and RMM . . . overlapping events . . . overcrowding at some events . . . showcases during the breakout sessions . . . speakers who talk a lot but don't say very much . . . tight evening schedules . . . bus trips (especially at night) . . . school buses . . . latenight activities . . . early-morning events . . . publisher-driven Quartets . . . priest-bashing . . . hard-to-read words on screens . . . travelogues at the Opening Event . . . dismal Closing Events . . . incense . . . huge pauses in the liturgy that make it seem a series of disconnected events . . . poor sight lines in the main room . . . dancers invisible to the assembly . . . liturgical dance in the context of Mass . . . ballroom liturgy . . . choirs to listen to (we want to sing) . . . sound bleed between rooms . . . volume . . . mania, frenzy, and business which mirrors our society but constrains silence, reflection, and assimilation . . . air conditioning . . . whining . . . (at least, this time, there were plenty of women's bathrooms).
1998
NPM Regional Conventions

Region IV
Helena, MT
... Patterns on the Mountain
July 14-17

Region II
Grand Rapids, MI
And They Were All Gathered in One Place
June 30-July 3

Region III
Dallas, TX
Called by Gift: The Musicians' Ministry
July 29-August 1

Region I
Cherry Hill, NJ
Were Not Our Hearts Burning within Us...
August 11-14

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