Dies Domini

The Lord's Day
Singing Praises to the Lord for over 15 Years

Outstanding concert and chorale tours have long been associated with EIS travel services. With offices in both the United States and Italy, EIS continues to provide unparalleled service and attention to clients. Our extensive network of music and travel professionals provide all the components of a successful concert season, from innovative venues to creative publicity. The highest quality of standards combined with our unbeatable prices makes EIS the only choice for your next tour.

Give us a call and we'll go over all the details with you.

EIS
EUROPEAN INCOMING SERVICES

205 Portland Street Boston, Massachusetts 02114 Fax 617 227-7251
Call 617 227-2910 or 1800 443-1644
Peter's Way Choir Tours

This could be your Choir in Rome!
Travel with the leader, as more than 500 choirs have done.

Peter's Way will . . .

* obtain a confirmation for your choir to sing the Sunday Latin Liturgy at St. Peter's Basilica.
* arrange a formal concert at the Church of St. Ignatius in Rome as part of their ongoing concert series.
* arrange your choir's participation at the Papal Audience.
* take care of all your travel arrangements, leaving you to concentrate on the musical aspects of your tour.

You & Your Choir Deserve This Recognition.

PREVIEW A CHOIR TOUR! CONTINUING EDUCATION PROGRAMS FOR MUSIC DIRECTORS AND ORGANISTS

<table>
<thead>
<tr>
<th>Country</th>
<th>Program</th>
<th>Dates</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>FRANCE</td>
<td>Best in French Liturgical Music</td>
<td>MAR. 1-8, 1999</td>
<td>$1,195 + TAX</td>
</tr>
<tr>
<td>ENGLAND</td>
<td>English Cathedral Music</td>
<td>MAR. 11-18, 1999</td>
<td>$1,195 + TAX</td>
</tr>
<tr>
<td>IRELAND</td>
<td>Land of Saints and Scholars</td>
<td>OCT. 25-NOV. 1, 1999</td>
<td>$995 + TAX</td>
</tr>
<tr>
<td>PRAGUE, MUNICH, AUSTRIA</td>
<td>European Masters</td>
<td>NOV. 5-12, 1999</td>
<td>$1,195 + TAX</td>
</tr>
<tr>
<td>SPAIN/PORTUGAL</td>
<td>Patima and Spanish Cathedrals</td>
<td>NOV. 15-22, 1999</td>
<td>$1,195 + TAX</td>
</tr>
<tr>
<td>HOLY LAND</td>
<td>Songs of the Scriptures</td>
<td>JAN. 13-22, 2000</td>
<td>$995 + TAX</td>
</tr>
<tr>
<td>ROME, ASSISI, VATICAN CITY</td>
<td>Roman Polyphony</td>
<td>JAN. 27-FEB. 3, 2000</td>
<td>$795 + TAX</td>
</tr>
<tr>
<td>GREGORIAN CHANT</td>
<td>Study Week in ITALY</td>
<td>JAN. 28-FEB. 4, 2000</td>
<td>$1,195 + TAX</td>
</tr>
</tbody>
</table>

ENJOY THESE SPECIALY DESIGNED PROGRAMS AT SUBSTANTIALLY REDUCED RATES. FULLY REFUNDABLE FROM NEW YORK WHEN YOU RETURN WITH YOUR OWN CHOIR!

For Further Information Please Call:

PETER'S WAY INTERNATIONAL LTD.
25 South Service Road — Suite 240 • Jericho, NY 11753-1055
800-443-6018 or 800-225-7662 • Fax 614-717-0347
e-mail: pwmway@aol.com • website: www.peterway.com
In This Issue . . .

We are surrounded these days with so much negative language and so many negative images, so many nay-sayers, such a thick fog of doubt and cynicism, that perhaps it is time to call to mind what brought us to this moment in our ecclesial history. The "liturgical movement" goes on. No matter how many years we have been studying, researching, experimenting, theologizing, and attempting to live out the intentions of the Second Vatican Council, we are nowhere near completion of the task of discovering the full extent of those rich resources that we call our liturgical life. Our lives as a celebrating people continue to evolve; our various attempts to find ways of truly inculturating our worship lives in accordance with what we know to be human and true to our own communities continue to be measured and judged. The liturgical renewal is far from over.

In the apostolic letter Dies Domini, the Pope calls Sunday the "weekly Easter, recalling and making present . . ." The liturgical renewal may find here the folder for a fresh beginning, the spark for a new explosion of energy toward those life-giving truths which so inspired us decades ago and caused us to stand up in our assemblies and proclaim the Sunday gathering the most important event of Christian life. The renewal, if it is to continue to do its work in the global church, will find in this letter a major support in the effort to 1) focus on Sunday, once again; 2) focus on Scripture and the power of its stories to effect conversion and transformation among people; and 3) focus on the liturgical action and the power of the experience of joining with Christ, standing as equals around the Book and the Table. The renewal has always held to the primacy of the Sunday assembly, and now we have a papal letter that will at least renew the discussion of the central questions and issues we used to hold so dear.

NPM provides for you, in this issue of Pastoral Music, the complete apostolic letter in its approved English translation. We have invited pastoral practitioners to comment on what is to be found in the document in order to assist you in unpacking its complexity with some clarity. You will be especially interested in the commentary by Rebbis Hoffman and Signer, who bring great insight into the discussion of Sabbath and remind us in no uncertain terms of the co-equality of the First Covenant and the New Covenant for Jewish and Christian worshipers. "Surely," they write, "in the eyes of God, covenantal promises need be neither mutually exclusive of each other nor be hierarchically arranged so that one is a correction of the other." Don't miss Peter Ghioni's call to pay attention to the verbs in the document: "We are called to be a Church that embodies, feeds, responds, and commits." Demetrios Dumm provides us with insight into the hallowing of time and offers provocative observations on the concept of incarnation. And finally, David Philippart proposes the possibility of a change in our lives, reminding us that if we keep Sunday, it will keep us. "Sunday, then, is the sacrament of the present moment."

If Sunday can unlock not only the meaning of time but also the meaning of work, then there is hope in the possibility of a true renewal of commitment among us to our liturgical lines. The National Association of Pastoral Musicians celebrates the possibility that reflection on the meaning of Sunday, spurred by Pope John Paul's apostolic letter, will make possible the realization of the power of the liturgical assembly in the life of the Church, teaching us many things, including the renewal of our intention to fulfill the divine precept to rest, whether or not we happen to be tired at the time.

VCF

Pope John Paul II in the papal audience hall, Vatican City.

February-March 1999 • Pastoral Music
Contents

Readers’ Response 5 

Association News 7

APOSTOLIC LETTER DIES DOMINI

Introduction: The Fundamental Feast Day
BY POPE JOHN PAUL II

Chapter I. Dies Domini: The Day of the Lord

A REFLECTION ON CHAPTER I

Jews and Christians: Finding Equal Degrees of Divine Fulfillment
BY LAWRENCE A. HOFFMAN AND MICHAEL A. SIGNER

Chapter II. Dies Christi: The Day of Christ

Chapter III. Dies Ecclesiae: The Day of the Church

A REFLECTION ON CHAPTER III

Can We Live without Our Heart?
BY PETER M. GHILONI

Chapter IV. Dies Hominis: A Human Day

A REFLECTION ON CHAPTER IV

To Hallow Time Spent, Not Simply Things Done
BY DEMETRIUS R. DUMMA, CSB

Chapter V. Dies Dierum: The Day of Days

A REFLECTION ON CHAPTER V

Sunday and the Meaning of All Our Days
BY DAVID PHILIPPART

An Important New Resource for Pastoral Musicians
BY VINCENT A. LENTI

Reviews 65

DMMD: Professional Concerns 72

Hotline 73

Austria

Italy

Germany

France

Canada

Switzerland

Ireland

Portugal

Scotland

England

Wales

Spain

Why let a pre-packaged tour dictate your Choir Tour?

Patrician Journeys invites you to design your own experience. With your imagination and our expertise every day will be a memory unique to your choir. Our staff knows well the performance venue, the accommodations, the culture and the history of the major cities and the charming towns and villages. Join one of our special Refundable Preview Tours. Your Choir is important to you. Why not entrust them to our special and dedicated care?

Patrician Journeys, Inc.
where your dreams become reality

You may reach us at 1-800-344-1443 Fax: 973-992-9804
E-mail: info@patricianjourneys.com
Website: www.patricianjourneys.com
The Music Reform That Never Took Place

Although I am not a member of NPM, as an organist and as a young Catholic I have great interest in it. I also read Pastoral Music on a regular basis.

Often I find Vatican II’s Sacrosanctum Concilium quoted in this magazine’s pages. Yet I find it strange that I can never remember seeing the following excerpts (#116, 120, 54) appear in any article. These decrees seem to paint a picture of reform that is quite different from the “reform” which is accepted by many:

The Church acknowledges Gregorian chant as proper in the Roman liturgy... it should be given pride of place in liturgical services.

In the Latin Church the pipe organ is to be held in great esteem, for it is the traditional musical instrument...

... steps should be taken so that the faithful may also be able to say or sing together in Latin those parts of the Ordinary of the Mass which pertain to them.

The almost complete blindness to these and countless other Vatican II reforms explains why sacred music in the Catholic Church today, especially in the U.S., is such a failure. The truth is that the reform of music never took place as the Council intended. What emerged was a deranged set of practices that became the norm in most parishes.

As a college student at a music school that has a prominent sacred music department, I constantly find the music of the post-Vatican II Church made the butt of jokes by my fellow students. And it is obvious to me that it is for good reason. I can in no way see the compositions of collections such as Glory & Praise and Gather as either sacred music or even well-written music. This music is in essence bad contemporary/pop music with a biblical text that is difficult to sing. This music emerged simulta-

neously with the abolishment of the beautiful chant and polyphony that was so praised by the Council.

And the elevation of the piano and guitar as church instruments has added to the disarray. These instruments are terrible for congregational accompanying since they cannot sustain. Even worse, they unfaithfully give me, and many others I have spoken to, the feeling of attending Mass in a cocktail lounge or a folk music revival. In no sense can they compare to the organ as the ideal church instrument.

These two points—the disuse of chant and the organ—are the worst in a long list of abuses. These confused actions are destroying the liturgy and were never sanctioned by the Council. The excessive use of “leaders of song” singing into microphones does nothing more than give the congregation the impression that they are listening to a solo performance. I have played for countless Masses and Protestant services with no cantor or choir, and the congregation sang just as well, if not better. The obliteration of the sung Mass, the turning of our churches into ugly, desolate “meeting halls,” the complete abandonment of Latin as a universal language, and many ridiculous innovations such as liturgical dance have left me—and, no doubt, many other young people—disillusioned.

Yet I know that not all have ignored the Council’s orders. I often look forward to attending Mass at Holy Face of Jesus Benedictine Monastery in Clifton, NJ. There the Sunday Mass, open to the laity, is completely sung by the priest and people in Latin, using the Novus Ordo. To hear a congregation sing the Ordinary of the Mass in Gregorian chant is truly something marvelous. It gives me hope that sacredness and beauty will

Rensselaer Program of Church Music and Liturgy

“July in Rensselaer”
Restructured One-Month Summer Program

- Allows for those with families and careers to continue their education
- Undergraduate & graduate degrees
- Gregorian Chant Institute June 27-29
- Choral Festival and Clinic July 12-17

For information contact:
Saint Joseph’s College
P.O. Box 984, Rensselaer, IN 47978
Phone: 1-800-447-8781
E-mail: jamesc@stjoe.edu

Pastoral Music • February-March 1999
COMING HOME ‘99
retreats on the farm with Jeanne Cotter

Since 1994, Jeanne has conducted powerful retreats at her childhood farm home in quaint Austin, Minnesota. Creating a nurturing “bed & breakfast” setting, the spacious farm house sits on rich, beautiful land, surrounded by rolling hills, fields, and oak groves. The food is home cooked and fresh from the garden. For keyboardists, the home features a complete music lab with full-size key, touch-sensitive keyboards! With artist Jeanne Cotter, unlock a creative potential you never thought possible. In the intimate environment of no more than a dozen participants, find renewal, introspection, and fun. We call these special retreats “Coming Home”.

COMING HOME ‘99

JUNE 19-24  WITH OPEN HANDS 1 - An Introductory Level Keyboard Improvisation Retreat (for pianists, organists, and keyboardists)

JUNE 26-JULY 1  WITH OPEN HANDS 2 - An Intermediate Level Keyboard Improvisation Retreat (for pianists, organists, and keyboardists)

JULY 3-8  YOUR TRUE VOICE - A Retreat for Singers (cantors, choir members; for the beginning through professional singer)

JULY 24-29  YOUR TRUE VOICE - same retreat as July 3 retreat, just different dates!

JULY 31-AUG 5  THE WRITER’S PATH - A Retreat for Composers (from novice to published; for lyricists, instrumental composers, liturgical and secular writers)

AUGUST 7-12  FULLY HUMAN, FULLY ALIVE - A Creativity & Spirituality Retreat (for men and women interested in reawakening and nurturing the creative and spiritual self. All are welcome!)

AUGUST 14-19  WITH OPEN HANDS 3 - An Advanced Level Keyboard Improvisation Retreat (for pianists, organists, and keyboardists who have successfully completed With Open Hands 2)

FOR A COMPLETE BROCHURE AND REGISTRATION FORM, CALL MYTHIC RAIN TOLL FREE AT: 888/698-7362.
soon return to the Roman Rite.

I am not advocating the use of chant alone, nor am I saying that no contemporary music should be used at all. I only mean that we need to be aware of our heritage and the true wishes of the Council. Most importantly, we need to stop trying to turn the Mass into a trendy sideshow. We need to begin treating it for what it truly is: the renewal of Christ's sacrifice on the cross.

I hope I do not come off sounding "traditional" or snobbish. I truly do not mean to offend anyone but am only disturbed by the state of the liturgy and church music today. I can only pray that soon the reforms of Vatican II will be gladly heeded by the entire Church.

Gianfranco DeLuca
Westminster Choir College
Princeton, NJ

Pleased by the Captions

I received your December-January 1999 edition of Pastoral Music earlier this week. I have been pleased that you have included more frequent use of captions to your photographs in recent years. As a regular contributor to another journal, I realize the difficulties in keeping track of all details in the editorial process. I would like to point out that the photograph on page 18 of the current issue is of the Chapel of the Resurrection at Valparaiso University, Valparaiso, Indiana.

Stephen Schnurr
Valparaiso, IN

A Great Service

I just happened on your web site. This is a great, great service to pastoral musicians. The Planning Calendar is what I'm impressed with. Thanks so much.

Mary Ann Sexton
Eagan, MN

Disappointed at the Loss

How deeply disappointed I am to hear of the withdrawal of the imprimatur granted in 1995 to the Liturgical Psalter, a remarkable and dynamic translation of the psalms (Pastoral Music Notebook, November 1998). This kind of faithful investment in our Judeo-Christian scriptural tradition should not be lost in the footnotes of liturgical history.

As a composer and teacher, I have found this translation to be more useful than any other in its employment of the living English language. As such, it offers carefully considered syntax and provides thoughtful inclusivity where other translations are wordy and ignorantly exclusive.

I will continue to use this resource, both devotionally and compositionally, and we as a parish will continue to reap the benefits of the tremendous amount of work put into it by the editorial committee, its subcommittees, and consultants.

As we are a Lutheran parish, our liturgical life is not beholden to Catholic hierarchical decrees. As an ecumenist, I lament the failure of the entire church to embrace the living, wherever and whenever that unfortunate occurrence takes place.

Aaron Smith
Loveland, OH

Responses Welcome

We welcome the comments and reflections of our readers. Address your response to Editor, Pastoral Music, at one of the following addresses. By postal service: 225 Sheridan Street, NW, Washington, DC 20011-1452. By fax: (202) 723-2262. By e-mail: NPMSING@npm.org. However you send your comments, please be sure to include the city and state/province/territory from which you are writing. All communications are subject to editing for length.

An Invitation tp join the
American Pilgrimage Choir

Holy Land
January 13 - 22, 2000
Inclusive from New York $ 1,795.00

Singers from throughout the country will join together to create a choir of a lifetime to sing in liturgy and concert in this exciting Millenium Pilgrimage led by Robert Strusinski and Fr. Jim Chepponis.

(Non-singing participants are welcome to accompany the choir)

For more information and a membership application please call Peter's Way International, 800-225-7662.

Robert Strusinski
Music Director

Fr. James Chepponis

Pastoral Music • February-March 1999
Convention Update

The Joy of a Week in July . . .

"Now is the acceptable time . . ." becomes a watchword for us in these days of countdown to the millennium and a banner to carry before us as we declare ourselves a sign of unity and renewal in the Church! July 12-16, in Pittsburgh, we gather to celebrate these truths and to become an even stronger NPM Circle of Friends.

The Apostle Paul writes to the people of Corinth (2 Cor 5:11-21; 6:1-2) and to the people of Colossae (Col 1:15-23) about the central ministry of reconciliation among believers and between believers and the rest of the world. He tells the Colossians: "But you must hold fast to faith, be firmly grounded and steadfast in it, unshaken in the hope promised you by the gospel you have heard." The Twenty-Second Annual Convention of our Association calls us to a firmly grounded, steadfast, and unshaken practice of the power of music in worship to provide a foundation for this hopeful word for the whole Church in North America . . . and wherever our members gather throughout the world.

Every day of the Convention week holds exciting possibilities for everyone who is a delegate from the diocesan churches. Come early to hear concerts and explore new products from the music industry. Even before the Opening Event on Monday, special moments such as the NPM/Chorister's Guild Children's Choir Festival, Fr. Jim Chepponis's new Jubilation Mass, a concert with the Notre Dame Folk Choir, and Jim Hansen's review of sung litanies will open your mind and heart to what the week will hold.

Keynotes

After the festive welcome from the churches of Pittsburgh on Monday afternoon, Rev. Jan Michael Joncas offers us what is, by his own definition, a "state of the union" address for singing Christians. "A Sign of Unity and an Instrument of God's Peace" will be the keynote of our week in more ways than one. Then we will gather in our Sections and later stand to be counted in the NPM General Assembly, to voice our opinions and cast our votes for the future of our Association. Monday evening promises to explode in celebration of the music of the past and the future: "A Thousand Years of Sacred Music" invites us all to sing!

On Tuesday, after Morning Prayer, Rev. Gerard Sloyan, distinguished professor of Scripture through the eras of the pre- and post-Vatican II liturgical movement, brings the wisdom of those experiences in a challenge to us: "Why Ignorance of the Bible Makes Good Liturgical Celebration Impossible.

Breakout Sessions A through F (Tuesday morning to Thursday afternoon)

Continued on page 12

February-March 1999 • Pastoral Music
A Singing Tour of Germany & Austria with Grayson Warren Brown
10-Days: July 21 to 30, 1999

AUSTRIA
An Invitation to Individual Singers to Come Sing with Grayson in Austria
- Choral Performances in Innsbruck, Salzburg, and Vienna
- Visit the Salzburg Music Festival, plus sites of Wolfgang Amadeus Mozart
- Imperial Vienna — Schönbrunn Palace, Schubert Museum & Vienna Woods
- Munich, Oberammergau (Home of the Passion Play) and Mad Ludwig’s Famous Castles
- Alpine Innsbruck with its Tyrolean charm
- Swarovski Crystal World and Berchtesgarden, Hitler’s ‘Eagle’s Nest’ retreat
- Mariazell — Austria’s Renowned Marian Shrine
- Plus much, much more!

PRICE OF $2,195 INCLUDES
- Round-trip airfare from New York (other cities available on request)
- First class and superior tourist class hotel accommodations
- Breakfast and dinner daily
- All sightseeing by private motorcoach with local tour escort
- Entrance fees and arrangements for choral performances
- Not included: taxes and tips.

RAVE REVUES FROM GRAYSON’S SOLD OUT 1998 IRELAND TOUR

“Although we came from all parts of the United States and Canada to form the ‘Grayson in Ireland’ choir and most of us were strangers at the beginning, we went home having formed new and lasting musical friendships. What a wonderful trip!”

Susan Briere, Las Vegas, N.V.

“A truly spirit-filled, uplifting experience!”

Rev. Victor Buebendorf, Staten Island, N.Y.

To Receive Your FREE Brochure and Registration Form

TO REQUEST YOUR BROCHURE:
WRITE US — Complete this form and mail to our office.
EMAIL US — CICTWI@aol.com. Please send us your name & mailing address.
CALL US — Catholic Travel Centre in Los Angeles at (800) 553-5233. Ask for Carol or leave your mailing address on voicemail extension #5.

YES, please send me____ copies of the Brochure & Registration Form for the GRAYSON IN AUSTRIA tour, July 21-30, 1999.

NAME ________________________________
ADDRESS ________________________________________
CITY _____________________ STATE __________ ZIP ______
HOME TELEPHONE ________________________________

RETURN TO: Catholic Travel Centre, 4444 Riverside Drive, Suite 201, Burbank, CA 91505-4048
Sister Jane Marie Perrot, a Daughter of Charity for sixty-three years, died peacefully at Villa St. Michael in Emmitsburg, MD, on December 12, 1998. She was eighty-two.

Sister Jane Marie was born in Portsmouth, Virginia, on November 12, 1916. She joined the Daughters of Charity when she was nineteen and professed solemn vows in 1940. Her academic degrees suggest that her life's work combined business and music: She earned a B.S. from St. Joseph College, Emmitsburg, Maryland, a master's in education from Boston University (1950), and a master's in music from the Catholic University of America (1952).

After her early assignments in Connecticut, Maryland, and the District of Columbia (see list on facing page), during which she taught business education, music, and even prom etiquette (how long your white gloves should be!), as the Second Vatican Council was taking place ('62-'65), Sister Jane Marie went to the Daughters of Charity Emmitsburg Provincial House for two years to serve as director of music for the entire community. As the postconciliar liturgical reform was being implemented, Jane Marie taught music at St. Joseph College, Emmitsburg, until its closing in 1973. In these two key positions, she was instrumental in forming the Eastern Province of the Daughters in community with her love for music and liturgy.

In August 1973, she became the executive director of the National Catholic Music Education Association, serving until the association dissolved itself in October 1976. In 1975 she conducted the Emmitsburg Community Chorus at St. Peter Basilica in Vatican City for the canonization of St. Elizabeth Ann Seton. She was told that she was the first woman—ever!—to conduct a choir for a eucharistic liturgy preceded over by a pope in St. Peter's Basilica. In 1977, after the NCMEA closed shop, she joined the founding staff of the National Association of Pastoral Musicians, working with Rev. Virgil C. Funk, Bill Detweiller, and Rev. William Saulnier. She served NPM as our staff music consultant, the Convention coordinator for our first National Convention (Scranton, 1978), where she first conducted the Hallelujah Chorus at the close of an NPM Convention. She also established and staffed the advertising and exhibit department for NPM. She continued on the NPM staff until 1983, when health problems forced her into retirement. She celebrated her departure by conducting the Hallelujah Chorus at the St. Louis Cathedral with 4,000 musicians singing their hearts out. At that St. Louis Convention, Sister Jane Marie was given the NPM Pastoral Musician of the Year Award.

I remember Jane Marie at the first NPM Convention in Scranton in 1978. We prepared for 600 people; 1,700 people showed up. She was serving as the convention coordinator, with no office, one phone, and all those people coming at her at one time. I'll never forget the look on her face as she held on to her patience—by a thread—in the midst of total chaos. What a look!

Nor will I forget the plan she developed one year later, during the Second NPM Convention in Chicago, when the fire marshal was going to close the Convention down. She created a mythical authority person to match the inaccessible fire marshal; pulling herself up to her full stature, she also dressed down the toughest Chicago union dock foreman—she knew how to handle difficult situations.

Any NPM member who ever met her will remember her for her kindness and joy. She was an excellent general musician, but her great love was the music of the liturgy. She embraced the changes of the Second Vatican Council both in theory and in her heart and became an unwavering advocate for the renewal of the Church through musical liturgy. But no one associated with NPM and Sister Jane Marie can forget the incredible experience of Sister conducting the Hallelujah Chorus, first in Scranton, then in Detroit, and gloriously at the St. Louis Cathedral, leading in dynamic fashion the great song of praise of 4,000 musicians singing from the depths of their faith. Everyone at NPM who ever met her will remember her in their prayers.

She will be greatly missed. May she rest in peace. VCF
The Ministry of Jane Marie Perrot, DC

1935  Joined the Daughters of Charity
1936-1941  Music and math at St. Ann Elementary School, Bridgeport, CT
1940  Solemn vows as a Daughter of Charity (1940-46, 1950-54, 1962-65; organist and choir director at St. Joseph Provincial House, Emmitsburg, MD)
1941-1944  Music (1-8) at St. Dominic School, Baltimore, MD
1944-1946  Music, St. Joseph College, Emmitsburg
1946-1948  Studies in business education, Boston University; M.Ed. 1950
1948-1950  Music and business education, Seton High School, Baltimore
1973-1976  Editor of MusArt, then Executive Secretary, National Catholic Music Educators Association, Washington, DC
1976-1983  Staff, National Association of Pastoral Musicians, Washington


A member of Pi Kappa Lambda, the national honor society for musicians, Sister Jane Marie received a National Merit Award in 1972 for “contributions to music in school and church” from the National Catholic Music Educators Association. She was honored as the NPM Pastoral Musician of the Year in 1973.

Her publications include a “Marian Congress Hymn” (1954); “Benediction with Bach Chorales” (1966); Caritas Cantat, a collection of Vincentian hymns and chants (Boston: McLaughlin & Reilly, 1967); and several compositions and arrangements published by St. Joseph Provincial House, Emmitsburg.

Pastoral Music • February-March 1999
Association News

Continued from page 8

offer the widest range of educational possibilities we have ever been able to offer. Take the time to read and study the thirty-four or more options within each of these time slots—a total of 248 options to choose among, in addition to the New Product Demonstrations being offered on Music Industry Expo Day. We know that choosing among such rich resources is not easy, but we know you and your ministry are worth offering them!

As the Convention days go on, the General Assembly of the Circle of Friends on Wednesday welcomes Rev. Edward Foley, CAPUCHIN, who will offer us irrefutable evidence of how the music we sing can be an agent of change. The following day, Dr. Marva Dawn brings us God’s shalom and shows how it forms us to be who we are. The final plenum session will find us embracing one of the best known leaders of the American Catholic Church, Roger Cardinal Mahony of Los Angeles. Cardinal Mahony, who has raised our consciousness about the power of the Sunday assembly through his well-known pastoral letter, will share openly with us his assessment of the challenges we face on the journey toward fuller reconciliation within the Church. For these keynote presentations during our general assemblies, alone, the Convention week is going to be one of the most memorable in NPM history!

Institutes

The Convention Institutes invite serious, in-depth study of many aspects of our work. The DMMD Institute, limited to members of NPM’s Director of Music Ministries Division, will claim the art of several choral maestros during the Convention week, including Christine Jordanoff, Robert Page, and Chanticleer. The RMM Institute, designed for all who are responsible for Music Ministries, will continue through the Breakout Sessions. Major speaker and author Dr. Marva Dawn and Sr. Linda Gropin, CAR, bring important balance to the equations we struggle to “solve” in our music ministry. The Handbell Institute, with our own Jean McLaughlin, opens the possibility that we can “Ring Unto The Lord” for musicians and leaders at all skill levels. A special Choral Institute, available to all, will be conducted by the extraordinary Dutch choral director Antoine Oomen. This Institute will be a master class open to all choir directors and singers, and it will end with a performance on Thursday which is sure to thrill both the choir and the assembly. Commitment to an Institute sets your afternoon activities for the whole week and can provide a continuity to your ongoing education.

Performances and Prayer

Musical performances weave like a bright ribbon throughout the design of the NPM Convention Week. The musician’s hunger for hearing and singing can be fed deeply when NPM gathers. The Quartet of Musical Performances on Tuesday evening, July 13, will keep our reputation for offering quality and variety intact. Come, choose among The Schola Cantorum of St. Peter-in-the-Loop, under the inspired leadership of J. Michael Thompson, bringing “Light from the East”; Marty Haugen’s “Year of Jubilee,” celebrating our rich and cul-

June 13 – 17, 1999

“At the Lamb’s High Feast We Sing”

An international liturgical music conference
at Saint John’s University in Collegeville, Minnesota
based on the Snowbird Statement on Catholic Liturgical Music

Co-sponsors:
The Conference of Roman Catholic Cathedral Musicians
The Society for Catholic Liturgy
The Midwest Theological Forum
The Liturgical Press

Gregorian chant — Music in small parishes
Choral techniques & literature — The liturgical role of the choir
Organ techniques & improvisation — Campus ministry
Contemporary music — Hymnal evaluation
and more...

Keynote address: Margot Fassler, Yale Institute of Sacred Music
Choral Clinician: James O’Donnell, Westminster Cathedral (London)
And: Richard Proulx, James Savage, Kim Kasling, Alan Hommerding,
Michel Guimont (Canada), Timothy Dickenski, Geoffrey Cox (Australia)

Participating choirs:
The Rose Ensemble, St. Mary’s Basilica, Minneapolis
Graz Gregorian Chant Schola (Austria)
Saint Patrick’s Adult Ensemble, Edina, Minnesota
Kantorei (Saint John’s alumni choir)
Conference Choir directed by James O’Donnell
Conference Chant Schola directed by Franz Karl Prassl (Austria)

Hymnfest with Michael Barone of public radio’s “Pipe Dreams”
Daily liturgies & concerts
Premieres of several newly commissioned works
Voice or organ lesson included in registration fee
Registration: $195 ($185 before May 1) Housing and Food: $180
Full scholarships available for students up to age 25

Write: Anthony Ruff, OSB / Collegeville, MN 56321
Phone: 320-363-3233 Fax 2504 E-mail: aruff@cbsju.edu
Online info and registration: http://www.users.csbsju.edu/~aruff

February-March 1999 • Pastoral Music
turally mixed tradition of congregational song; “Sabbath Gate,” a ritual vision of Jubilee designed and led by Dr. Elaine Rendler, James Hansen, and others; a performance by the Children’s Festival Chorus of Pittsburgh, which is gaining increasing fame nationally under the direction of Christine Jordanoff; and an “Organ Concerto Night,” with Ann Labounsky performing Poulenc with orchestra and John Balka at the famous Von Beckerath organ in the Pittsburgh Cathedral.

Music, music, and more music . . . with prayer! During each Breakout Session there will be, as at previous National Conventions, a Musical Opportunity (MusOp) for those who long for more “right-brain” educational experiences during the week. In addition, each day we will be invited to stop where we are at the noon hour and sing the Angelus. The NPM celebration of the Sacrament of Anointing is becoming a tradition in our Circle of Friends, as we gather around those who are sick among us, or whom we are remembering from our home communities, to pray for them and to share the sacrament of the sick. The presence of our brothers and sisters in the Byzantine Churches who will be among us in Pittsburgh affords us the opportunity to join in their sung prayer at Byzantine vespers on Wednesday evening and at the Divine Liturgy on Friday. And of course, what would an NPM Convention Week be without Taizé Prayer to close out Wednesday’s events! Thursday, July 15, Maestro Richard Froux will conduct the first ever NPM Honors Choir; participants in the Choral Institute will sing biblically inspired poetry; and those who have shared in the Liturgical Dance Institute will offer an invitation to “Praise God with Dance” as only they can offer it.

The a cappella sounds of Chanticleer will fill Pittsburgh’s Heinz Hall in a concert only for you, offered twice so that we can fill the Hall and plan other events of our Wednesday evening according to our own design. Gather for dinner at a table with friends and then hear the only full-time classical a cappella ensemble in the US, or enjoy the Chanticleer “orchestra of voices” and then join your Circle of Friends on the Gateway Clipper Dinner Cruise on Pittsburgh’s three rivers. Anyone who has heard Chanticleer before, or owns even one of their recordings, will be measuring the time until the night they come to minister with perfection to pastoral musicians.

For those who have not been given the Chanticleer gift, we envy you the joy of your first time!

Convention Eucharist

The NPM Convention Eucharist, for old-timers who hold memories of many Convention weeks in their hearts, is usually the central act of our time together. Coming to the Lord’s table of word and sacrament with all those who love the sound of a singing congregation as much as you do places the whole week in perspective. The sound of this Circle of Friends joined in sung prayer feeds your hope and teaches you about what it means to be Church. We invite those of you who will share this unique eucharistic experience for the first time to bring your voice, your spirit, your faith, and your ministry and enrich the prayer for all of us!

The NPM Awards Breakfast never fails to delight the souls of our members. With food of all kinds for insight, for humor, and for a marvelous sense of belonging, the NPM Awards Breakfast brings honor to the services we are all performing on behalf of the Church. And after the pastoral challenge of Cardinal Mahony’s “missioning” address to us on Friday morning, we turn toward one another once again to perform an NPM ritual of Recommissioning, re-tracing on each other’s foreheads the Sign of the Cross of our baptism, blessing each other for another year of ministry to the communities we are called to serve.

Challenge to Members: Support Youth

Many young people in high school are currently involved in music ministry in their schools and parishes, but these youth need support as they grow in their ministry. These people are serving today’s church, and they will be the foundation for music ministry in the future. We need their gifts but they need our guidance. The 1999 NPM National Convention will feature many workshops for youth and for those who mentor them. The NPM Standing Committee for Youth is encouraging NPM members to recruit high-school-age music ministers as participants in the Convention, to support their desire to attend (and, perhaps, to encourage the parish to offer monetary support!), and to accompany them to Pittsburgh.

1999 NPM Schools

Schedule Finalized

The dates and locations for all of this year’s NPM Schools and Institutes have been set, and brochures will be in the mail soon. This year we are offering three Cantor Express programs (July 23-25; August 6-8; and August 20-22) in addition to the Guitar School (June 21-25), Gregorian Chant School (also June 21-25), Choir Director Institute (July 26-30), Organist/Choir Director School (also July 26-30), Pastoral Liturgy Institute (also July 26-30), Children’s Choir Director School (August 5-7), and the Handbell Institute (August 5-7).

For the locations of these Schools and Institutes, check the calendar ad on page 60.

Retreat Canceled

The NPM Retreat (Los Angeles, August 5-7), announced in the December-January issue of Pastoral Music, has been canceled.

Members Update

First Class: Certification

NPM’s Director of Music Ministries Division (DMMID) has announced the names of those who form the historic first class of candidates for the national certification program. On completion of the process, successful participants will be entitled to use the initials NCLM (National Certificate in Liturgical Music) after their name. The advantages of such certification include recognition by one’s peers of the achievement of a certain standard of excellence, with the possibility of additional monetary and other benefits accruing through national acceptance of standards for pastoral musicians and standardized contracts.

There are six candidates in this first “class”: Ms Patricia Campbell, Farrell, PA; Mr. Joseph Guy, Parma Heights, OH; Mr. Mark Konchan, Gurnee, IL; Mr. David Martinez, Providence, RI; Mr. Geoffrey Say, Bakersfield, CA; and Mr. Robert Valle, Toledo, OH. They have distinguished themselves by their years of experience and education, by their personal history of work in music, and by the recommendation of their co-workers and peers. We congratulate each of
A Dynamic Organ From Our Collection Now Takes Less From Your Collection.

At Church Organ Systems, we realize most churches don't have hundreds of members with unlimited resources. But they do have many of the same musical needs as those larger houses of worship.

So we offer the Baldwin 115, 120 and 215 organs. Allowing smaller churches everywhere to raise the spirits of their congregations without having to raise more money.

This collection of dynamic organs sets a new standard of performance for an instrument in this price range, offering many of the features you would normally find only in higher priced organs. And because they are Baldwin instruments, you can be confident in your purchase knowing these organs are backed by 135 years of musical expertise and a ten-year warranty on computer circuit boards.

To learn more about the 115, 120 and 215 organs, call Church Organ Systems at 1-888-557-5397. Each could make a great contribution to your church's worship service.

Church Organ Systems
Music For The Life Of Your Church.

630 Highway 12, P.O. Box 739, Baldwin, Wisconsin 54002
them and wish them well as they enter the certification process.

For additional information on NCLM certification, please contact NPM-DMMC Certification c/o the National Office.

Scholarship Correction

The announcement of the 1999 NPM Scholarships in the December-January issue of Pastoral Music (page 52) included an incorrect amount for the Musonics Scholarship. That scholarship for 1999 is actually worth $1,500, not $1,000 as announced. We regret the error.

Donation Welcomed

In November 1998 the NPM National Office received a sizable donation of compositions commissioned, edited, and distributed by the Composers' Forum for Catholic Worship from 1971 to 1976. The Forum was organized by Robert I. Blanchard in Sugar Creek, MO, who chaired a board of directors that originally included Theodore Marier, Frank A. Schoen, Charles MacGowan, Theophane Hytrek, CSS, Columba Kelly, CSS, and Ralph C. Verdi, CPS. The Forum published liturgical music by such composers as the various members of the board of directors and J. Gerald Phillips, Richard Proulx, Flor Peeters, Howard Hughes, SM, Robert J. Schaeffer, Jean Langlais, Ronald Arnatt, Eugene Englert, Rory Cooney, and others.

This material came to us from Mrs. Joyce Simmons of Sparta, NJ, who also sent along some of the correspondence that accompanied the Forum's periodic mailings, and it has been included in the NPM Hymnal Collection housed at the National Office. We are grateful to Mrs. Simmons for this wonderful collection, which opens a window onto this creative period in the development of musical worship.

Are You (Bracketed)?

Your mailing label may contain a parish name in brackets—[St. Anyone Parish] or [St. Anywhere]. Such bracketed names are products of our old membership system, which was unable to track both a home address and a parish address. When our members asked to have materials sent to their home address, the only way we could link them to their parish, in the old system, was to include the parish name in brackets.

Our new membership program, however, is able to keep track of both addresses, so we want to clean up our files. If you have a bracketed line on your mailing label, please help us by doing the following: copy the membership number from your label onto a card or a piece of paper; give us your name and home address as printed on the label; and give us the correct name and mailing address for your parish or institution. Then note the card or paper: This is the parish/institution where I work. We will not change your mailing address; we simply want to update our files and remove random (brackets). Thanks for helping us to help you!

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 by phone at (202) 723-5800; by fax at (202) 723-2262; and by e-mail at NPMSING@npm.org.

Meetings & Reports

Second Composers Forum

The Second Liturgical Composers Forum sponsored by the Center for Liturgy at Saint Louis University is scheduled for February 8-10. More than sixty composers had registered for this forum by the end of 1998. Participants include composers working in traditional styles as well as in "popular liturgical" styles, composers from the rapidly expanding Hispanic music area, and those working in "youth music." Presenters include Alan Hommerding, Anthony Ruff, CSS, and Rev. James Moroney of the NCCB Secretariat on the Liturgy. For additional information on this meeting, contact: The Center for Liturgy at Saint Louis University, 3837 West Pine Mall, St. Louis, MO 63108-3309. Phone: (314) 977-7200; fax: (314) 977-7215.

NPM Scholarships 1999

Purpose

- To assist with the cost of educational formation for Pastoral Musicians

Scholarships Available

- 2 NPM Scholarships (one for $5,000, one for $3,000)
- Virgil C. Funk, Sr., Memorial Scholarship ($1,000)
- CIA Scholarship for Pastoral Musicians ($1,500)
- Musonics Scholarship ($1,500)
- Rensselaer Challenge Grant ($1,000)
  Program administered by the Rensselaer Program of Church Music & Liturgy at Saint Joseph College, Rensselaer, Indiana

Eligibility Requirements

- NPM Member • Enrolled full-time or part-time in graduate or undergraduate degree program or continuing education program • Studies related to the field of pastoral music • Demonstrated financial need • Applicant intends to work at least two years in the field of pastoral music following graduation/program completion • Scholarship funds may be applied only to registration, fees, or books • Scholarship awarded for one year only; recipient may re-apply, but renewal is not automatic.

Application Deadline: February 26, 1999

APPLICATION OR ADDITIONAL INFORMATION:

National Association of Pastoral Musicians • 225 Sheridan Street, NW
Washington, DC 20011-1452 • Web: www.npm.org
E-Mail: NPMSING@npm.org • Phone: (202) 723-5800 • Fax: (202) 723-2262

Pastoral Music • February-March 1999
Dies Domini

The Lord’s Day

February-March 1999 • Pastoral Music
Apostolic Letter Dies Domini  
of the Holy Father John Paul II  
to the Bishops, Clergy and Faithful of the Catholic Church  
on Keeping the Lord’s Day Holy  

Introduction:  
The Fundamental Feast Day  

My esteemed Brothers in the Episcopate  
and the Priesthood,  
Dear Brothers and Sisters!  

1. The Lord’s Day—as Sunday was called from Apostolic times—is always been accorded special attention in the history of the Church because of its close connection with the very core of the Christian mystery. In fact, in the weekly reckoning of time Sunday recalls the day of Christ’s resurrection. It is Easter which returns week by week, celebrating Christ’s victory over sin and death, the fulfillment in him of the first creation and the dawn of “the new creation” (cf. 2 Cor 5:17). It is the day which recalls in grateful adoration the world’s first day and looks forward in active hope to “the last day,” when Christ will come in glory (cf. Acts 1:11; 1 Thes 4:13-17) and all things will be made new (cf. Rev 21:5).  

Rightly, then, the Psalmist’s cry is applied to Sunday: “This is the day which the Lord has made: let us rejoice and be glad in it” (Ps 118:24). This invitation to joy, which the Easter liturgy makes its own, reflects the astonishment which came over the women who, having seen the crucifixion of Christ, found the tomb empty when they went there “very early on the first day after the Sabbath” (Mk 16:2). It is an invitation to relive in some way the experience of the two disciples of Emmaus, who felt their hearts “burn within them” as the Risen One walked with them on the road, explaining the Scriptures and revealing himself in “the breaking of the bread” (cf. Luke 24:32, 35). And it echoes the joy—at first uncertain and then overwhelming—which the Apostles experienced on the evening of that same day, when they were visited by the Risen Jesus and received the gift of his peace and of his  


2. The resurrection of Jesus is the fundamental event upon which Christian faith rests (cf. 1 Cor 15:14). It is an astonishing reality, fully grasped in the light of faith, yet historically attested to by those who were privileged to see the Risen Lord. It is a wondrous event which is not only absolutely unique in human history, but which lies at the very heart of the mystery of time. In fact, “all time belongs to [Christ] and all the ages,” as the evocative liturgy of the Easter Vigil recalls in preparing the Paschal Candle. Therefore, in commemorating the day of Christ’s resurrection not just once a year but every Sunday, the Church seeks to indicate to every generation the true fulcrum of history, to which the mystery of the world’s origin and its final destiny lead.  

It is right, therefore, to claim, in the words of a fourth century homily, that “the Lord’s Day” is “the lord of days.” Those who have received the grace of faith in the risen Lord cannot fail to grasp the significance of this day of the week with the same deep emotion which led Saint Jerome to say: “Sunday is the day of the Resurrection, it is the day of Christians, it is our day.” For Christians, Sunday is “the fundamental feast day,” established not only to mark the succession of time but to reveal time’s deeper meaning.  

3. The fundamental importance of Sunday has been recognized through two thousand years of history and was emphatically restated by the Second Vatican Council: “Every seven days, the Church celebrates the Easter mystery. This is a tradition going back to the Apostles, taking its origin from the actual day of Christ’s resurrection—a day thus appropriately designated ‘the Lord’s Day’.” Paul VI emphasized this importance once more when he approved the new General Roman Calendar and the Universal Norms which regulate the ordering of the liturgical year. The coming of the third millennium, which calls believers to reflect upon the course of history in the light of Christ, also invites them to rediscover with new intensity the meaning of Sunday: its “mystery,” its celebration, its significance for Christian and human life. I note with pleasure that in the years since the Council this important theme has prompted not only many interventions by you, dear brother bishops, as teachers of the faith, but also different pastoral strategies which—with the support of your clergy—you have developed either individually or jointly. On the threshold of the Great  

The apostolic letter “Dies Domini,” signed by Pope John Paul II on May 31, 1998, was released in Latin and in official translations—including this English translation—by the Vatican on the following July 7. Footnotes may be found at the end of the last section of the document, beginning on page 53.  

Pastoral Music • February-March 1999
Jubilee of the Year 2000, it has been my wish to offer you this apostolic letter in order to support your pastoral efforts in this vital area. But at the same time I wish to turn to all of you, Christ’s faithful, as though I were spiritually present in all the communities in which you gather with your pastors each Sunday to celebrate the eucharist and “the Lord’s Day.” Many of the insights and intuitions which prompt this apostolic letter have grown from my episcopal service in Krakow and, since the time when I assumed the ministry of Bishop of Rome and Successor of Peter, in the visits to the Roman parishes which I have made regularly on the Sundays of the different seasons of the liturgical year. I see this letter as continuing the lively exchange which I am always happy to have with the faithful, as I reflect with you on the meaning of Sunday and underline the reasons for living Sunday as truly “the Lord’s Day,” also in the changing circumstances of our own times.

4. Until quite recently, it was easier in traditionally Christian countries to keep Sunday holy because it was an almost universal practice and because, even in the organization of civil society, Sunday rest was considered a fixed part of the work schedule. Today, however, even in those countries which give legal sanction to the festive character of Sunday, changes in socioeconomic conditions have often led to profound modifications of social behavior and hence of the character of Sunday. The custom of the “weekend” has become more widespread, a weekly period of respite, spent perhaps far from home and often involving participation in cultural, political, or sporting activities which are usually held on free days. This social and cultural phenomenon is by no means without its positive aspects if, while respecting true values, it can contribute to people’s development and to the advancement of the life of society as a whole. All of this responds not only to the need for rest, but also to the need for celebration which is inherent in our humanity. Unfortunately, when Sunday loses its fundamental meaning and becomes merely part of a “weekend,” it can happen that people stay locked within a horizon so limited that they can no longer see “the heavens.” Hence, though ready to celebrate, they are really incapable of doing so.

The coming of the third millennium . . . invites them to rediscover with new intensity the meaning of Sunday: its “mystery,” its celebration, its significance for Christian and human life.

7. The duty to keep Sunday holy, especially by sharing in the eucharist and by relaxing in a spirit of Christian joy and fraternity, is easily understood if we consider the many different aspects of this day upon which the present Letter will focus our attention.

Sunday is a day which is at the very heart of the Christian life. From the beginning of my pontificate, I have not ceased to repeat: “Do not be afraid! Open, open wide the doors to Christ!” In the same way, today I would strongly urge everyone to rediscover Sunday: Do not be afraid to give your time to Christ! Yes, let us open our time to Christ, that he may cast light upon it and give it direction. He is the One who knows the secret of time and the secret of eternity, and he gives us “his day” as an ever new gift of his love. The rediscovery of this day is a grace which we must implore, not only so that we may live the demands of faith to the full, but also so that we may respond concretely to the deepest human yearnings. Time given to Christ is never time lost, but is rather time gained, so that our relationships and indeed our whole life may become more profoundly human.
The Celebration of the Creator’s Work

"Through him all things were made" (John 1:3)

8. For the Christian, Sunday is above all an Easter celebration, wholly illumined by the glory of the Risen Christ. It is the festival of the “new creation.” Yet, when understood in depth, this aspect is inseparable from what the first pages of Scripture tell us of the plan of God in the creation of the world. It is true that the Word was made flesh in “the fullness of time” (Gal 4:4); but it is also true that, in virtue of the mystery of his identity as the eternal Son of the Father, he is the origin and end of the universe. As John writes in the Prologue of his Gospel: “Through him all things were made, and without him was made nothing that was made” (1:3). Paul too stresses this in writing to the Colossians: “In him all things were created, in heaven and on earth, visible and invisible... All things were created through him and for him” (1:16). This active presence of the Son in the creative work of God is revealed fully in the Paschal Mystery, in which Christ, rising as “the first fruits of those who had fallen asleep” (1 Cor 15:20), established the new creation and began the process which he himself will bring to completion when he returns in glory to “deliver the kingdom to God the Father... so that God may be everything to everyone” (1 Cor 15:24,28).

Already at the dawn of creation, therefore, the plan of God implied Christ’s “cosmic mission.” This Christocentric perspective, embracing the whole arc of time, filled God’s well-pleased gaze when, ceasing from all his work, he “blessed the seventh day and made it holy” (Gen 2:3). According to the Priestly writer of the first biblical creation story, then was born the “Sabbath,” so characteristic of the first Covenant, and which in some ways foretells the sacred day of the new and final Covenant. The theme of “God’s rest” (cf. Gen 2:2) and the rest which he offered to the people of the Exodus when they entered the Promised Land (cf. Exod 33:14; Deut 3:20; 12:9; Jos 21:44; Ps 95:11) is re-read in the New Testament in the light of the definitive “Sabbath rest” (Heb 4:9) into which Christ himself has entered by his resurrection. The People of God are called to enter into this same rest by persevering in Christ’s example of filial obedience (cf. Heb 4:3-16). In order to grasp fully the meaning of Sunday, therefore, we must re-read the great story of creation and deepen our understanding of the theology of the “Sabbath.”

Outline

The Celebration of the Creator’s Work
"Through him all things were made” (John 1:3)
"In the beginning, God created the heavens and the earth” (Gen 1:1)
"Shabbat”: the Creator’s Joyful Rest
"God blessed the seventh day and made it holy” (Gen 2:3)
"To keep holy” by “remembering”
From the Sabbath to Sunday
“In the beginning, God created the heavens and the earth” (Gen 1:1)

9. The poetic style of the Genesis story conveys well the awe which people feel before the immensity of creation and the resulting sense of adoration of the One who brought all things into being from nothing. It is a story of intense religious significance, a hymn to the Creator of the universe, pointing to him as the only Lord in the face of recurring temptations to divinize the world itself. At the same time, it is a hymn to the goodness of creation, all fashioned by the mighty and merciful hand of God.

“God saw that it was good” (Gen 1:10,12, etc.). Punctuating the story as it does, this refrain sheds a positive light upon every element of the universe and reveals the secret for a proper understanding of it and for its eventual regeneration: the world is good insofar as it remains tied to its origin and, after being disfigured by sin, it is again made good when, with the help of grace, it returns to the One who made it. It is clear that this process directly concerns not inanimate objects and animals but human beings, who have been endowed with the incomparable gift and risk of freedom. Immediately after the creation stories, the Bible highlights the dramatic contrast between the grandeur of man, created in the image and likeness of God, and the fall of man, which unleashes on the world the darkness of sin and death (cf. Gen 3).

10. Coming as it does from the hand of God, the cosmos bears the imprint of his goodness. It is a beautiful world, rightly moving us to admiration and delight, but also calling for cultivation and development. At the “completion” of God’s work, the world is ready for human activity. “On the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done” (Gen 2:2). With this anthropomorphic image of God’s “work,” the Bible not only gives us a glimpse of the mysterious relationship between the Creator and the created world, but also casts light upon the task of human beings in relation to the cosmos. The “work” of God is in some ways an example for man, called not only to inhabit the cosmos, but also to “build” it and thus become God’s “co-worker.” As I wrote in my encyclical Laborem Exercens, the first chapters of Genesis constitute in a sense the first “gospel of work.”

This is a truth which the Second Vatican Council also stressed: “Created in God’s image, man was commissioned to subdue the earth and all it contains, to rule the world in justice and holiness, and, recognizing God as the creator of all things, to refer himself and the totality of things to God so that with everything subject to God, the divine name would be glorified in all the earth.”

The exhilarating advance of science, technology and culture in their various forms—an ever more rapid and today even overwhelming development—is the historical consequence of the mission by which God entrusts to man and woman the task and responsibility of filling the earth and subduing it by means of their work, in the observance of God’s Law.

“Shabbat”:
The Creator’s Joyful Rest

11. If the first page of the Book of Genesis presents God’s “work” as an example for man, the same is true of God’s “rest”: “On the seventh day God finished his work which he had done” (Gen 2:2). Here too we find an anthropomorphism charged with a wealth of meaning. It would be banal to interpret God’s “rest” as a kind of divine “inactivity.” By its nature, the creative act which founds the world is unceasing and God is always at work, as Jesus himself declares in speaking of the Sabbath precept: “My Father is working still, and I am working” (John 5:17). The divine rest of the seventh day does not allude to an inactive God, but emphasizes the fullness of what has been accomplished. It speaks, as it were, of God’s lingering before the “very good” work (Gen 1:31) which his hand has wrought, in order to cast upon it a gaze full of joyous delight. This is a “contemplative” gaze which does not look to new accomplishments but enjoys the beauty of what has already been achieved. It is a gaze which God casts upon all things, but in a special way upon man, the crown of creation. It is a gaze which already discloses something of the nuptial shape of the relationship which God wants to establish with the creature made in his own image, by calling that creature to enter a pact of love. This is what God will gradually accomplish in offering salvation to all humanity through the saving covenant made with Israel and fulfilled in Christ. It will be the Word Incarnate, through the eschatological gift of the Holy Spirit and the configuration of the Church as his Body and Bride, who will extend to all humanity the offer of mercy and the call of the Father’s love.

12. In the Creator’s plan, there is both a distinction and a close link between the order of creation and the order of salvation. This is emphasized in the Old Testament, when it links the “Shabbat” commandment not only with God’s mysterious “rest” after the days of creation (cf. Exod 20:8-11), but also with the salvation which he offers to Israel in the liberation from the slavery of Egypt (cf. Deut 5:12-15). The God who rests on the seventh day, rejoicing in his creation, is the same God who reveals his glory in liberating his children from Pharaoh’s oppression. Adopting an image dear to the prophets, one could say that in both cases God reveals himself as the bridegroom before the bride (cf. Hos 2:16-24; Jer 2:2; Isa 54:4-8).

As certain elements of the same Jewish tradition sug-
gest, to reach the heart of the “Shabbat,” of God’s “rest,” we need to recognize in both the Old and the New Testament the nuptial intensity which marks the relationship between God and his people. Hosea, for instance, puts it thus in this marvelous passage: “I will make for you a covenant on that day with the beasts of the field, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety. And I will betroth you to me for ever; I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. I will betroth you to me in faithfulness; and you shall know the Lord” (2:18-20).

“God blessed the seventh day and made it holy” (Gen 2:3)

13. The Sabbath precept, which in the first Covenant prepares for the Sunday of the new and eternal Covenant, is therefore rooted in the depths of God’s plan. This is why, unlike many other precepts, it is set not within the context of strictly cultic stipulations but within the Decalogue, the “ten words” which represent the very pillars of the moral life inscribed on the human heart. In setting this commandment within the context of the basic structure of ethics, Israel and then the Church declare that they consider it not just a matter of community religious discipline but a defining and indelible expression of our relationship with God, announced and expounded by biblical revelation. This is the perspective within which Christians need to rediscover this precept today. Although the precept may merge naturally with the human need for rest, it is faith alone which gives access to its deeper meaning and ensures that it will not become banal and trivialized.

14. In the first place, therefore, Sunday is the day of rest because it is the day “blessed” by God and “made holy” by him, set apart from the other days to be, among all of them, “the Lord’s Day.”

In order to grasp fully what the first of the biblical creation accounts means by keeping the Sabbath “holy,” we need to consider the whole story, which shows clearly how every reality, without exception, must be referred back to God. Time and space belong to him. He is not the God of one day alone, but the God of all the days of humanity.

Therefore, if God “sanctifies” the seventh day with a special blessing and makes it “his day” par excellence, this must be understood within the deep dynamic of the dialogue of the Covenant, indeed the dialogue of “marriage.” This is the dialogue of love which knows no interruption, yet is never monotonous. In fact, it employs
the different registers of love, from the ordinary and indirect to those more intense, which the words of Scripture and the witness of so many mystics do not hesitate to describe in imagery drawn from the experience of married love.

15. All human life, and therefore all human time, must become praise of the Creator and thanksgiving to him. But man’s relationship with God also demands times of explicit prayer, in which the relationship becomes an intense dialogue, involving every dimension of the person. “The Lord’s Day” is the day of this relationship par excellence when men and women raise their song to God and become the voice of all creation.

“The Lord’s Day” is the day... par excellence when men and women raise their song to God and become the voice of all creation.

This is precisely why it is also the day of rest. Speaking vividly as it does of “renewal” and “detachment,” the interruption of the often oppressive rhythm of work expresses the dependence of man and the cosmos upon God. Everything belongs to God! The Lord’s Day returns again and again to declare this principle within the weekly reckoning of time. The “Sabbath” has therefore been interpreted evocatively as a determining element in the kind of “sacred architecture” of time which marks biblical revelation. It recalls that the universe and history belong to God; and without a constant awareness of that truth, man cannot serve in the world as co-worker of the Creator.

To “Keep Holy” by “Remembering”

16. The commandment of the Decalogue by which God decrees the Sabbath observance is formulated in the Book of Exodus in a distinctive way: “Remember the Sabbath day in order to keep it holy” (20:8). And the inspired text goes on to give the reason for this, recalling as it does the work of God: “For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and made it holy” (v. 11). Before decreeing that something be done, the commandment urges that something be remembered. It is a call to awaken remembrance of the grand and fundamental work of God which is creation, a remembrance which must inspire the entire religious life of man and then fill the day on which man is called to rest. Rest therefore acquires a sacred value: The faithful are called to rest not only as God rested, but to rest in the Lord, bringing the entire creation to him, in praise and thanksgiving, intimate as a child and friendly as a spouse.

17. The connection between Sabbath rest and the theme of “remembering” God’s wonders is found also in the Book of Deuteronomy (5:12-15), where the precept is grounded less in the work of creation than in the work of liberation accomplished by God in the Exodus: “You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with mighty hand and outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day” (Deut 5:15).

This formulation complements the one we have already seen; and taken together, the two reveal the meaning of “the Lord’s Day” within a single theological vision which fuses creation and salvation. Therefore, the main point of the precept is not just any kind of interruption of work, but the celebration of the marvels which God has wrought.

Insofar as this “remembrance” is alive, full of thanksgiving and of the praise of God, human rest on the Lord’s Day takes on its full meaning. It is then that man enters the depths of God’s “rest” and can experience a tremor of the Creator’s joy when, after the creation, he saw that all he had made “was very good” (Gen 1:31).

From the Sabbath to Sunday

18. Because the third commandment depends upon the remembrance of God’s saving works and because Christians saw the definitive time inaugurated by Christ as a new beginning, they made the first day after the Sabbath a festive day, for that was the day on which the Lord rose from the dead. The Paschal Mystery of Christ is the full revelation of the mystery of the world’s origin, the climax of the history of salvation, and the anticipation of the eschatological fulfillment of the world. What God accomplished in creation and wrought for his people in the Exodus has found its fullest expression in Christ’s death and resurrection, though its definitive fulfillment will not come until the Parousia, when Christ returns in glory. In him, the “spiritual” meaning of the Sabbath is fully realized, as Saint Gregory the Great declares: “For us, the true Sabbath is the person of our Redeemer, our Lord Jesus Christ.” This is why the joy with which God, on humanity’s first Sabbath, contemplated all that was created from nothing, is now expressed in the joy with which Christ, on Easter Sunday, appeared to his disciples, bringing the gift of peace and the gift of the Spirit (cf. John 20:19-23). It was in the Paschal Mystery that humanity, and with it the whole creation, “groaning in birth-pangs until now” (Rom 8:22), came to know its new “exodus” into the freedom of God’s children who can cry out with Christ, “Abba, Father!” (Rom 8:15; Gal 4:6). In the light of this mystery, the meaning of the Old Testament precept concerning the Lord’s Day is recovered, perfected, and fully revealed in the glory which shines on the face of the Risen Christ (cf. 2 Cor 4:6). We move from the “Sabbath” to the “first day after the Sabbath,” from the seventh day to the first day: the dies Domini becomes the dies Christi!

February-March 1999 • Pastoral Music
The apostolic letter *Dies Domini* is an internal Christian document, one that urges Christians to celebrate Sunday as a day of rest and spiritual refreshment. Seen from that perspective, it is purely a matter for the Roman Catholic Church, about which Jews may have some interest, but no official standing from which to pass judgment one way or the other. Jews have, however, not been untouched by similar documents in the past, so may legitimately comment on *Dies Domini*, especially since postconciliar papal pronouncements of various sorts have implicitly and even explicitly invited Jewish dialogue in matters touching on Jewish-Christian relations.

All the more so is this true with *Dies Domini*, which cites, especially in its first chapter but also at several other points in its argument, the Jewish experience of the Sabbath. The letter breaks new ground by taking into account Christian commemoration of the Lord’s Day in conjunction with the Jewish Sabbath, historically and theologically considered. Since *Dies Domini* explores anew an important part of the relationship between Judaism and Christianity, Jews should give it serious consideration, even if they are not its intended readership.

**The Bible and Marriage Imagery**

The theological foundation of the relationship between Judaism and Christianity is laid in paragraph 12, where creation and salvation are presented as separate but linked “orders.” This paradox (we are told) is evident when the Old Testament (sic!) relates the “Shabbat” commandment both to God’s “rest” after the days of creation (Exod 20:8-11), and to liberation from Pharaoh (Deut 5:12-15). The God who rests on the seventh day of creation is the same God who saves Israel from Egyptian bondage. In both cases God reveals himself as the bridegroom before the bride (cf. Hos 2:16-24; Jer 2:2; Isa 54:4-8).

Except for the citation of Hebrew Scripture (not just here, but throughout the document) as the “Old” Testa-
ment, Jews can only welcome the Church’s adoption of bridal imagery in a discussion of the Sabbath, seeing in it another instance of biblical exegesis shared by Jews and Christians. *Dies Domini* finds it in Hosea, for instance, who prophesied, “I will betroth you to me for ever…” (2:18-20). In the Talmudic era, Jewish tradition extended that nuptial imagery beyond the relationship between God and Israel (as Hosea had imagined), and applied it to the Sabbath as well. Kabbalistic thought further saw marriage as the mystical relationship between the male and the female aspects of a God whom they imaged as androgynous, its two parts normally split off from each other. Sabbath, in this interpretation, represents the time of their coming together in mystical union.

With *Dies Domini’s* juxtaposition of marriage with the Sabbath, we herald the opportunity for fruitful theological dialogue about imagery we now share, albeit differently and with different consequences.

### Law and Gospel

A problem for Jews occurs, however, in paragraph 13. It begins by linking the fifth of the ten commandments (to keep the Sabbath day holy) to Genesis 2:3: “God blessed the seventh day and made it holy.” By extension, it then considers the Christian Lord’s Day, indicating that the Sabbath precept of the first covenant prepares for the Sunday of the second one. This is why, we are told, this precept is given in the Decalogue, where general morality is emphasized, and not in the strictly cultic material where many other commands are found.

Differentiating this commandment as ethical rather than legal suggests the contrast between law and gospel, a dichotomy that was once commonplace in Christian thought. Sabbath rest may correspond in substance with the human need for respite, it must, in the end, derive from faith, not physiology.

Although Sabbath rest may correspond in substance with the human need for respite, it must, in the end, derive from faith, not physiology.

### Historical Catechesis

Paragraph 23 turns to the historical relationship between the Jewish and Christian Sabbaths. While Christian catechesis of the first few centuries built up Sunday observance, Jews still gathered in the synagogue and rested, as prescribed by Jewish Law. To some extent, they were joined by Christians: the apostles, and, in particular, Saint Paul, for example, who attended the synagogue to proclaim Jesus Christ while commenting upon “the words of the prophets” (Acts 13:27). Some communities observed both days. Soon, however, the two days were more sharply distinguished, in reaction, chiefly, to those Christians who still obeyed Jewish Law. Eventually, Christian observance of Saturday ended but, at times, the obligation of Sunday rest was so emphasized that the Lord’s Day came to look very much like the Jewish Sabbath. Moreover, as the pope notes, “there have always been groups within Christianity which observe both the Sabbath and Sunday as ‘two brother days’.”

This insight by the Church represents an important step forward, in that it presents the historical record accurately and sees implicit theological significance in history. It constitutes an exegetical tact that has great potential for theological dialogue between Jews and Christians regarding the history that we both have shared.

It is unfortunate, however, that this paragraph uses the term “old Law” (like “Old Testament” above). In this case, the term is used in connection with citations of St. Ignatius and St. Augustine. Thoroughgoing historical consciousness, however, would have seen that the former writer polemicized against Christians who retained Jewish practices, while the latter one never even knew a Church which acknowledged continuity with Judaism. Despite the availability of more historically accurate terms (such as “first covenant” and “Hebrew Bible”) *Dies Domini* regularly refers to the “Old” and “New” Testaments. Reference to the “old Law” is, therefore, part of an overall rhetoric that we had hoped the Church had overcome.

Historical considerations are evident again in paragraphs 24ff, which introduce discussion of the symbolism inherent in the Christian Sabbath. Both the resurrection and the first act of creation (according to Gen 1:1-5) occurred on the first day of the week, but in addition, cults at the time of early Christianity worshiped the sun and assigned it a special day each week (dies solis, Sunday). Pastoral intuition thus led to the Christianization of Sunday, the “day of the sun,” so that the faithful might direct...
their natural cultural inclination to the proper object of veneration: Christ, humanity’s true “sun.” Saint Justin, for instance, already records the regular Christian gathering “on the day named after the sun.” The liturgy of the hours recognizes Sunday as the day illuminated by the triumph of the Risen Christ, a theme that is also emphasized in the vigil which, in the Eastern liturgies, prepares for Sunday. One need not be Christian to admire the symbolic richness here. And again, the citing of history matters: It demonstrates the early Church’s real problem—not Judaism but paganism.

The Language of “Fulfillment”

We have seen a postconciliar turn in Christian theology from a primary emphasis placed on philosophy to a rooting of theological reflection in Scripture. But how is Scripture to be analyzed in terms of the relationship between the Jewish canon of the Bible and the larger Christian one? In paragraph 59, for example, drawing on the larger Christian canon of Scripture, the letter describes the Christian Sunday’s emergence as the fulfillment of the “Old Testament” Sabbath. The celebration of creation is said to become more profound within a Christocentric perspective, where it reflects God’s plan “to unite all things in [Christ]” (Eph 1:10).

For Jews, too, the Sabbath has always recalled both creation (cf. Gen 2:1-3; Exod 20:8-11) and redemption (i.e., the Exodus; cf. Deut 5:12-15). By linking Sunday to creation and resurrection, Christian theology continues Jewish precedent but Christocentrically reinterpreted and, as we have said, Jews can have no legitimate quarrel with

The same theological point could have been made without regressing to the language of supersessionist “promise and fulfillment,” as if the Christian interpretation is a higher version that “supersedes” the Jewish view.

the Church’s Christocentric reading of Scripture. In itself, then, this reinterpretation should not be problematic. But the same theological point could have been made without regressing to the language of super-sessionist “promise and fulfillment,” as if the Christian interpretation is a higher version that “supersedes” the Jewish view.

Similarly, we wonder why, in this same paragraph, the memory of the Exodus must be described as having its
“full meaning” only in the universal redemption of Christ’s death and resurrection. More than a replacement for the Jewish Sabbath, Sunday is said to be its “fulfillment,” its “full expression” that is somehow lacking in the original.

The pope might have said that such is the case “for Christians,” as indeed it is. But to describe it as a universal fact, as this paragraph does, must leave Jews with the sense that their covenant, elsewhere affirmed by Rome, is actually minimized into mere preparation for the fuller manifestation of God’s love in Christ. Setting up the age-old negative contrast between the “Old Testament’s Exodus” and the “New Testament’s covenant in Christ” as its fulfillment is hardly consonant with the theological rapprochement with Judaism that has been forthcoming since Vatican II.

In its gratuitous view of Judaism as merely preparatory to Christian salvation, Dies Domini abandons its pretense to historical integrity and retreats to the polemical rhetoric that we thought was a thing of the past. If everything becomes “more profound” in Christ, what serious role can God’s continuing covenant with the Jewish People have? It almost seems as if the pope has returned us to the canard of parochial Judaism made whole by universalist Christianity. We say “almost,” because we believe that the pope cannot fail to know that in their reading of the same biblical themes of Exodus and redemption, Jewish theologians have long made the same universalist claims as Christians have.

We ought to be able to see our faiths as something other than zero-sum games, where, if Christianity is right, Judaism must be wrong; or, alternatively, even if Judaism is “right,” Christianity is “more right.”

That objection is given additional weight by the contention of paragraph 63, which juxtaposes the “excessively legalistic interpretation” of the Sabbath by “some of” Jesus’ contemporaries with the “true meaning of the biblical Sabbath,” in which Jesus, as “Lord of the Sabbath” (Mark 2:28), restores to the Sabbath observance its liberating character.” We thought the view of Judaism as unduly legalistic had long ago been trashed as untrue. Where is the serious attention to history here? Jesus, the Jew, was part of an ongoing public conversation about the nature of Jewish Law and was neither less nor more legalistic than the people he debated.

A Step in the Process

Dies Domini continues the Church’s exploration of its Jewish ancestry, a process begun fruitfully in the Second Vatican Council more than thirty years ago, when Pope Paul VI asked Christians to respect the theological claims of the Jewish People. This document, however, reverts too often to the outmoded view of Judaism as just a stop along a developmental road toward Christianity, such that Judaism becomes complete in its very nature (and not simply for Christians) only with the New Testament.

We wonder if this is not a contradictory catechesis for Christians, who are asked to respect Jews and their covenant, but also to hold that the plenitude of scriptural revelation is limited to a single Christian fulfillment. We prefer to think that Jews and Christians may find equal degrees of divine fulfillment in their respective traditions, so that Christians and Jews may relish their own sense of uniqueness while believing that neither is more completely beloved by God.

Notes

1. The “Talmudic era” is that period of Jewish history and thought beginning in 200 C.E. and ending with the codification of the Talmud, the magnum opus of Jewish legal discussion, c. sixth century C.E.

2. Kabbalah is a mystical movement in Judaism which began in Provence and Spain in the eleventh and twelfth centuries, became more widespread in the thirteenth century with the promulgation of the Zohar (Book of Splendor), and reached its peak in the land of Israel with the kabbalistic doctrines of Isaac Luria.

3. See, for example, the recent joint statement “Reflections on the Millennium” (May 5, 1998) by the National Council of Synagogues and the NCCB Committee for Ecumenical and Interreligious Affairs, which notes “the consistent teaching of the Holy See since the Second Vatican Council acknowledging the permanent validity of God’s covenant with the Jewish people.”

4. The Jewish biblical canon, obviously, does not include the Christian writings called the “New Testament,” nor does it include certain texts accepted by some Christian Churches as inspired parts of the Hebrew Bible. These include the books of Tobit, Judith, Wisdom, Sirach, Baruch, 1-2 Maccabees, and parts of Esther and Daniel.

February-March 1999 • Pastoral Music
Chapter II.
Dies Christi: The Day of Christ

The Day of the Risen Lord and of the Gift of the Holy Spirit

The Weekly Easter

19. "We celebrate Sunday because of the venerable resurrection of our Lord Jesus Christ, and we do so not only at Easter but also at each turning of the week": so wrote Pope Innocent I at the beginning of the fifth century, testifying to an already well established practice which had evolved from the early years after the Lord’s resurrection. Saint Basil speaks of “holy Sunday, honored by the Lord’s resurrection, the first fruits of all the other days”, and Saint Augustine calls Sunday “a sacrament of Easter.”

The intimate bond between Sunday and the resurrection of the Lord is strongly emphasized by all the Churches of East and West. In the tradition of the Eastern Churches in particular, every Sunday is the anastasimos hemera, the day of Resurrection, and this is why it stands at the heart of all worship.

In the light of this constant and universal tradition, it is clear that, although the Lord’s Day is rooted in the very work of creation and even more in the mystery of the biblical “rest” of God, it is nonetheless to the resurrection of Christ that we must look in order to understand fully the Lord’s Day. This is what the Christian Sunday does, leading the faithful each week to ponder and live the event of Easter, true source of the world’s salvation.

Outline

The Day of the Risen Lord and of the Gift of the Holy Spirit
   The Weekly Easter
   The First Day of the Week
   Growing Distinction from the Sabbath
   The Day of the New Creation
   The Eighth Day: Image of Eternity
   The Day of Christ-Light
   The Day of the Gift of the Spirit
   The Day of Faith
   An Indispensable Day!

Sacred Heart Church, Reisterstown, MD.
20. According to the common witness of the Gospels, the resurrection of Jesus Christ from the dead took place on “the first day after the Sabbath” (Mark 16:2; 9; Luke 24:1; John 20:1). On the same day, the risen Lord appeared to the two disciples of Emmaus (cf. Luke 24:13-35) and to the eleven Apostles gathered together (cf. Luke 24:36; John 20:19). A week later—as the Gospel of John recounts (cf. 20:26)—the disciples were gathered together once again, when Jesus appeared to them and made himself known to Thomas by showing him the signs of his passion. The day of Pentecost—the first day of the eighth week after the Jewish Passover (cf. Acts 2:1), when the promise made by Jesus to the Apostles after the resurrection was fulfilled by the outpouring of the Holy Spirit (cf. Luke 24:49; Acts 1:4-5)—also fell on a Sunday. This was the day of the first proclamation and the first baptisms: Peter announced to the assembled crowd that Christ was risen and “those who received his word were baptized” (Acts 2:41). This was the epiphany of the Church, revealed as the people into which are gathered in unity, beyond all their differences, the scattered children of God.

The First Day of the Week

21. It was for this reason that, from Apostolic times, “the first day after the Sabbath,” the first day of the week, began to shape the rhythm of life for Christ’s disciples (cf. 1 Cor 16:2). “The first day after the Sabbath” was also the day upon which the faithful of Troas were gathered “for the breaking of bread,” when Paul bade them farewell and miraculously restored the young Eutychus to life (cf. Acts 20:7-12). The Book of Revelation gives evidence of the practice of calling the first day of the week “the Lord’s Day” (1:10). This would now be a characteristic distinguishing Christians from the world around them. As early as the beginning of the second century, it was noted by Pliny the Younger, governor of Bithynia, in his report on the Christian practice “of gathering together on a set day before sunrise and singing among themselves a hymn to Christ as to a god.” And when Christians spoke of the “Lord’s Day,” they did so giving to this term the full sense of the Easter proclamation: “Jesus Christ is Lord” (Phil 2:11; cf. Acts 2:36; 1 Cor 12:3). Thus Christ was given the same title which the Septuagint used to translate what in the revelation of the Old Testament was the unutterable name of God: YHWH.

22. In those early Christian times, the weekly rhythm of days was generally not part of life in the regions where the Gospel spread, and the festive days of the Greek and Roman calendars did not coincide with the Christian Sunday. For Christians, therefore, it was very difficult to observe the Lord’s Day on a set day each week. This explains why the faithful had to gather before sunrise.20
Yet fidelity to the weekly rhythm became the norm since it was based upon the New Testament and was tied to Old Testament revelation. This is eagerly underscored by the Apologists and the Fathers of the Church in their writings and preaching where, in speaking of the Paschal Mystery, they use the same scriptural texts which, according to the witness of Saint Luke (cf. 24:27, 44-47), the risen Christ himself would have explained to the disciples. In the light of these texts, the celebration of the day of the resurrection acquired a doctrinal and symbolic value capable of expressing the entire Christian mystery in all its newness.

Growing Distinction from the Sabbath

23. It was this newness which the catechesis of the first centuries stressed as it sought to show the prominence of Sunday relative to the Jewish Sabbath. It was on the Sabbath that the Jewish people had to gather in the synagogue and to rest in the way prescribed by the Law. The Apostles, and in particular Saint Paul, continued initially to attend the synagogue so that there they might proclaim Jesus Christ, commenting upon “the words of the prophets which are read every Sabbath” (Acts 13:27). Some communities observed the Sabbath while also celebrating Sunday. Soon, however, the two days began to be distinguished ever more clearly, in reaction chiefly to the insistence of those Christians whose origins in Judaism made them inclined to maintain the obligation of the old Law. Saint Ignatius of Antioch writes: “If those who were living in the former state of things have come to a new hope, no longer observing the Sabbath but keeping the Lord’s Day, the day on which our life has appeared through him and his death . . ., that mystery from which we have received our faith and in which we persevere in order to be judged disciples of Christ, our only Master, how could we then live without him, given that the prophets too, as his disciples in the Spirit, awaited him as master?” Saint Augustine notes in turn: “Therefore the Lord too has placed his seal on his day, which is the third after the Passion. In the weekly cycle, however, it is the eighth day after the seventh, that is after the Sabbath, and the first day of the week.” The distinction of Sunday from the Jewish Sabbath grew ever stronger in the mind of the Church, even though there have been times in history when, because the obligation of Sunday rest was so emphasized, the Lord’s Day tended to become more like the Sabbath. Moreover, there have always been groups within Christianity which observe both the Sabbath and Sunday as “two brother days.”

The Day of the New Creation

24. A comparison of the Christian Sunday with the Old Testament vision of the Sabbath prompted theological insights of great interest. In particular, there emerged the unique connection between the resurrection and creation. Christian thought spontaneously linked the resurrection, which took place on “the first day of the week,” with the first day of that cosmic week (cf. Gen 1:1—2:4) which shapes the creation story in the Book of Genesis: the day of the creation of light (cf. 1:3-5). This link invited an understanding of the resurrection as the beginning of a new creation, the first fruits of which is the glorious Christ, “the first born of all creation” (Col 1:15) and “the first born from the dead” (Col 1:18).

25. In effect, Sunday is the day above all other days which summons Christians to remember the salvation which was given to them in baptism and which has made them new in Christ. “You were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead” (Col 2:12; cf. Rom 6:4-6). The liturgy underscores this baptismal dimension of Sunday, both in calling for the celebration of baptisms—as well as at the Easter Vigil—on the day of the week “when the Church commemorates the Lord’s Resurrection,” and in suggesting as an appropriate penitential rite at the start of Mass the sprinkling of holy water, which recalls the moment of baptism in which all Christian life is born.

Sunday is . . . “the eighth day,” set within the sevenfold succession of days in a unique and transcendent position which evokes not only the beginning of time but also its end in “the age to come.”

The Eighth Day: Image of Eternity

26. By contrast, the Sabbath’s position as the seventh day of the week suggests for the Lord’s Day a complementary symbolism, much loved by the Fathers. Sunday is not only the first day, it is also “the eighth day,” set within the sevenfold succession of days in a unique and transcendent position which evokes not only the beginning of time but also its end in “the age to come.” Saint Basil explains that Sunday symbolizes that truly singular day which will follow the present time, the day without end which will know neither evening nor morning, the imperishable age which will never grow old; Sunday is the ceaseless foreshadowing of life without end which renews the hope of Christians and encourages them on their way. Looking toward the last day, which fulfills completely the eschatological symbolism of the Sabbath, Saint Augustine concludes the Confessions describing the eschaton as “the peace of quietness, the peace of the Sabbath, a peace with no evening.” In celebrating Sunday, both the “first” and the “eighth” day, the Christian is led towards the goal of eternal life.

The Day of Christ-Light

27. This Christocentric vision sheds light upon another
symbolism which Christian reflection and pastoral practice ascribed to the Lord’s Day. Wise pastoral intuition suggested to the Church the Christianization of the notion of Sunday as “the day of the sun,” which was the Roman name for the day and which is retained in some modern languages. This was in order to draw the faithful away from the seduction of cults which worshiped the sun and to direct the celebration of the day to Christ, humanity’s true “sun.” Writing to the pagans, Saint Justin uses the language of the time to note that Christians gather together “on the day named after the sun,” but for believers the expression had already assumed a new meaning which was unmistakably rooted in the Gospel. Christ is the light of the world (cf. John 9:5; also 1:4-5, 9), and, in the weekly reckoning of time, the day commemorating his resurrection is the enduring reflection of the epiphany of his glory. The theme of Sunday as the day illuminated by the triumph of the risen Christ is also found in the Liturgy of the Hours and is given special emphasis in the Paschalis, the vigil which in the Eastern liturgies prepares for Sunday. From generation to generation as she gathers on this day, the Church makes her own the wonderment of Zechariah as he looked upon Christ, seeing in him the dawn which gives “light to those who sit in darkness and in the shadow of death” (Luke 1:78-79), and she echoes the joy of Simeon when he takes in his arms the divine Child who has come as the “light to enlighten the Gentiles” (Luke 2:32).

The Day of the Gift of the Spirit

28. Sunday, the day of light, could also be called the day of “fire,” in reference to the Holy Spirit. The light of Christ is intimately linked to the “fire” of the Spirit, and the two images together reveal the meaning of the Christian Sunday. When he appeared to the Apostles on the evening of Easter, Jesus breathed upon them and said: “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained” (John 20:22-23). The outpouring of the Spirit was the great gift of the risen Lord to his disciples on Easter Sunday. It was again Sunday when, fifty days after the resurrection, the Spirit descended in power, as “a mighty wind” and “fire” (Acts 2:2-3), upon the Apostles gathered with Mary. Pentecost is not only the founding event of the Church, but is also the mystery which for ever gives life to the Church. Such an event has its own powerful liturgical moment in the annual celebration which concludes “the great Sunday,” but it also remains a part of the deep meaning of every Sunday because of its intimate bond with the Paschal Mystery. The “weekly Easter” thus becomes, in a sense, the “weekly Pentecost,” when Christians relive the Apostles’ joyful encounter with the Risen Lord and receive the life-giving breath of his Spirit.

The Day of Faith

29. Given these different dimensions which set it apart, Sunday appears as the supreme day of faith. It is the day when, by the power of the Holy Spirit, who is the Church’s living “memory” (cf. John 14:26), the first appearance of the risen Lord becomes an event renewed in the “today” of each of Christ’s disciples. Gathered in his presence in the Sunday assembly, believers sense themselves called like the Apostle Thomas: “Put your finger here, and see my hands. Put out your hand, and place it in my side. Doubt no longer, but believe” (John 20:27). Yes, Sunday is the day of faith. This is stressed by the fact that the Sunday eucharistic liturgy, like the liturgy of other solemnities, includes the profession of faith. Recited or sung, the creed declares the baptismal and Paschal character of Sunday, making it the day on which in a special way the baptized renew their adherence to Christ and his Gospel in a rekindled awareness of their baptismal promises. Listening to the word and receiving the body of the Lord, the baptized contemplate the risen Jesus present in the “holy signs” and confess with the Apostle Thomas: “My Lord and my God!” (John 20:28).

An Indispensable Day!

30. It is clear then why, even in our own difficult times, the identity of this day must be protected and above all must be lived in all its depth. An Eastern writer of the beginning of the third century recounts that as early as then the faithful in every region were keeping Sunday holy on a regular basis. What began as a spontaneous practice later became a juridically sanctioned norm. The Lord’s Day has structured the history of the Church through two thousand years: how could we think that it will not continue to shape her future? The pressures of today can make it harder to fulfill the Sunday obligation; and, with a mother’s sensitivity, the Church looks to the circumstances of each of her children. In particular, she feels herself called to a new catechetical and pastoral commitment, in order to ensure that, in the normal course of life, none of her children are deprived of the rich outpouring of grace which the celebration of the Lord’s Day brings. It was in this spirit that the Second Vatican Council, making a pronouncement on the possibility of reforming the Church calendar to match different civil calendars, declared that the Church “is prepared to accept only those arrangements which preserve a week of seven days with a Sunday.” Given its many meanings and aspects and its link to the very foundations of the faith, the celebration of the Christian Sunday remains, on the threshold of the third millennium, an indispensable element of our Christian identity.
Chapter III. Dies Ecclesiae: The Day of the Church

The Eucharistic Assembly: Heart of Sunday

The Presence of the Risen Lord

31. “I am with you always, to the end of the age” (Matt 28:20). This promise of Christ never ceases to resound in the Church as the fertile secret of her life and the wellspring of her hope. As the day of resurrection, Sunday is not only the remembrance of a past event: It is a celebration of the living presence of the risen Lord in the midst of his own people.

For this presence to be properly proclaimed and lived, it is not enough that the disciples of Christ pray individually and commemorate the death and resurrection of Christ inwardly, in the secrecy of their hearts. Those who have received the grace of baptism are not saved as individuals alone, but as members of the Mystical Body, having become part of the people of God. It is important therefore that they come together to express fully the very identity of the Church, the ekklesia, the assembly called together by the risen Lord who offered his life “to reunite the scattered children of God” (John 11:52). They have become “one” in Christ (cf. Gal 3:28) through the gift of the Spirit. This unity becomes visible when Christians gather together: It is then that they come to know vividly and to testify to the world that they are the people redeemed, drawn “from every tribe and language and people and nation” (Rev 5:9). The assembly of Christ’s disciples embodies from age to age the image of the first Christian community which Luke gives as an example in the Acts of the Apostles, when he recounts that the first baptized believers “devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers” (2:42).

The Eucharistic Assembly

32. The eucharist is not only a particularly intense expression of the reality of the Church’s life, but also in a sense its “fountainhead.” The eucharist feeds and forms the Church: “Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Cor 10:17). Because of this vital link with the sacrament of the Body and Blood of the Lord, the mystery of the Church is savored, proclaimed, and lived supremely in the eucharist.

This ecclesial dimension intrinsic to the eucharist is realized in every eucharistic celebration. But it is expressed most especially on the day when the whole community comes together to commemorate the Lord’s resurrection. Significantly, the Catechism of the Catholic Church teaches that “the Sunday celebration of the Lord’s Day and his eucharist is at the heart of the Church’s life.”

33. At Sunday Mass, Christians relive with particular intensity the experience of the Apostles on the evening of Easter when the risen Lord appeared to them as they were gathered together (cf. John 20:19). In a sense, the people of God of all times were present in that small nucleus of disciples, the first fruits of the Church. Through their testimony, every generation of believers hears the greeting of Christ, rich with the messianic gift of peace, won by his blood and offered with his Spirit: “Peace be with you!” Christ’s return among them “a week later” (John 20:26) can be seen as a radical prefiguring of the Christian community’s practice of coming together every seven days, on “the Lord’s Day” or Sunday, in order to profess faith in his resurrection and to receive the blessing which

Outline

The Eucharistic Assembly: Heart of Sunday
  The Presence of the Risen Lord
  The Eucharistic Assembly
  The Sunday Eucharist
The Day of the Church
  A Pilgrim People
  The Day of Hope
  The Table of the Word
  The Table of the Body of Christ
  Easter Banquet and Fraternal Gathering
  From Mass to “Mission”
  The Sunday Obligation
  A Joyful Celebration in Song
  A Celebration Involving All
Other Moments of the Christian Sunday
  Sunday Assemblies without a Priest
  Radio and Television

Pastoral Music • February-March 1999
he had promised: “Blessed are those who have not seen and yet believe” (Jn 20:29). This close connection between the appearance of the risen Lord and the eucharist is suggested in the Gospel of Luke in the story of the two disciples of Emmaus, whom Christ approached and led to understand the Scriptures and then sat with them at table. They recognized him when he “took the bread, said the blessing, broke it and gave it to them” (24:30). The gestures of Jesus in this account are his gestures at the Last Supper, with the clear allusion to the “breaking of bread,” as the eucharist was called by the first generation of Christians.

The Sunday Eucharist

34. It is true that, in itself, the Sunday eucharist is no different from the eucharist celebrated on other days, nor can it be separated from liturgical and sacramental life as a whole. By its very nature, the eucharist is an epiphany of the Church;[42] and this is most powerfully expressed when the diocesan community gathers in prayer with its pastor: “The Church appears with special clarity when the holy people of God, all of them, are actively and fully sharing in the same liturgical celebrations—especially when it is the same eucharist—sharing one prayer at one altar, at which the bishop is presiding, surrounded by his presbyters and his ministers.”[43] This relationship with the bishop and with the entire Church community is inherent in every eucharistic celebration, even when the bishop does not preside, regardless of the day of the week on which it is celebrated. The mention of the bishop in the eucharistic prayer is the indication of this.

But because of its special solemnity and the obligatory presence of the community, and because it is celebrated “on the day when Christ conquered death and gave us a share in his immortal life,”[44] the Sunday eucharist expresses with greater emphasis its inherent ecclesial dimension. It becomes the paradigm for other eucharistic celebrations. Each community, gathering all its members for the “breaking of the bread,” becomes the place where the mystery of the Church is concretely made present. In celebrating the eucharist, the community opens itself to communion with the universal Church,[45] imploring the Father to “remember the Church throughout the world” and make her grow in the unity of all the faithful with the pope and with the pastors of the particular Churches, until love is brought to perfection.

The Day of the Church

35. Therefore, the dies Domini is also the dies ecclesiae. This is why on the pastoral level the community aspect of the Sunday celebration should be particularly stressed. As I have noted elsewhere, among the many activities of a parish, “none is as vital or as community-forming as the Sunday celebration of the Lord’s Day and his eucharist.”[46]

Mindful of this, the Second Vatican Council recalled that efforts must be made to ensure that there is “within the parish, a lively sense of community, in the first place through the community celebration of Sunday Mass.”[47] Subsequent liturgical directives made the same point, asking that on Sundays and holy days the eucharistic celebrations held normally in other churches and chapels be coordinated with the celebration in the parish church, in order “to foster the sense of the Church community, which is nourished and expressed in a particular way by the community celebration on Sunday, whether around the bishop, especially in the cathedral, or in the parish assembly, in which the pastor represents the bishop.”[48]

36. The Sunday assembly is the privileged place of unity: it is the setting for the celebration of the sacramentum unitatis which profoundly marks the Church as a people gathered “by” and “in” the unity of the Father, of the Son and of the Holy Spirit.[49] For Christian families, the Sunday assembly is one of the most outstanding expressions of their identity and their “ministry” as “domestic churches,”[50] when parents share with their children at the one table of the word and of the bread of life. We do well to recall in this regard that it is first of all the parents who must teach their children to participate in Sunday Mass; they are assisted in this by catechists, who are to see to it that initiation into the Mass is made a part of the formation imparted to the children entrusted to their care, explaining the important reasons behind the obligatory nature of the precept. When circumstances suggest it, the celebration of Masses for children, in keeping with the provisions of the liturgical norms,[51] can also help in this regard.

At Sunday Masses in parishes, insofar as parishes are “eucharistic communities,”[52] it is normal to find different groups, movements, associations, and even the smaller religious communities present in the parish. This allows everyone to experience in common what they share most deeply, beyond the particular spiritual paths which, by discernment of Church authority,[53] legitimately distinguish them. This is why on Sunday, the day of gathering, small group Masses are not to be encouraged: it is not only a question of ensuring that parish assemblies are not without the necessary ministry of priests, but also of ensuring that the life and unity of the Church community are fully safeguarded and promoted.[54] Authorization of possible and clearly restricted exceptions to this general guideline will depend upon the wise discernment of the
pastors of the particular Churches, in view of special needs in the area of formation and pastoral care, and keeping in mind the good of individuals or groups—especially the benefits which such exceptions may bring to the entire Christian community.

A Pilgrim People

37. As the Church journeys through time, the reference to Christ’s resurrection and the weekly recurrence of this solemn memorial help to remind us of the pilgrim and eschatological character of the people of God. Sunday after Sunday the Church moves towards the final “Lord’s Day,” that Sunday which knows no end. The expectation of Christ’s coming is inscribed in the very mystery of the Church and is evidenced in every eucharistic celebration. But, with its specific remembrance of the glory of the risen Christ, the Lord’s Day recalls with greater intensity the future glory of his “return.” This makes Sunday the day on which the Church, showing forth more clearly her identity as “bride,” anticipates in some sense the eschatological reality of the heavenly Jerusalem. Gathering her children into the eucharistic assembly and teaching them to wait for the “divine bridegroom,” she engages in a kind of “exercise of desire,” receiving a foretaste of the joy of the new heavens and new earth, when the holy city, the new Jerusalem, will come down from God, “prepared as a bride adorned for her husband” (Rev 21:2).

The Day of Hope

38. Viewed in this way, Sunday is not only the day of faith, but is also the day of Christian hope. To share in “the Lord’s Supper” is to anticipate the eschatological feast of the “marriage of the Lamb” (Rev 19:9). Celebrating this memorial of Christ, risen and ascended into heaven, the Christian community waits “in joyful hope for the coming of our Savior, Jesus Christ.” Renewed and nourished by this intense weekly rhythm, Christian hope becomes the leaven and the light of human hope. This is why the prayer of the faithful responds not only to the needs of the particular Christian community but also to those of all humanity; and the Church, coming together for the eucharistic celebration, shows to the world that she makes her own “the joys and hopes, the sorrows and anxieties of people today, especially of the poor and all those who suffer.” With the offering of the Sunday eucharist, the Church crowns the witness which her children strive to offer every day of the week by proclaiming the Gospel and practicing charity in the world of work and in all the many tasks of life; thus she shows forth more plainly her identity “as a sacrament, or sign and instrument of intimate union with God and of the unity of the entire human race.”

Pastoral Music • February-March 1999
The Table of the Word

39. As in every eucharistic celebration, the risen Lord is encountered in the Sunday assembly at the twofold table of the word and of the bread of life. The table of the word offers the same understanding of the history of salvation and especially of the Paschal Mystery which the risen Jesus himself gave to his disciples: It is Christ who speaks, present as he is in his word “when sacred Scripture is read in the Church.” At the table of the bread of life, the risen Lord becomes really, substantially, and enduringly present through the memorial of his passion and resurrection, and the bread of life is offered as a pledge of future glory. The Second Vatican Council recalled that “the liturgy of the word and the liturgy of the eucharist are so closely joined together that they form a single act of worship.” The Council also urged that “the table of the word of God be more lavishly prepared for the faithful, opening to them more abundantly the treasures of the Bible.” It then decreed that, in Masses of Sunday and holy days of obligation, the homily should not be omitted except for serious reasons. These timely decrees were faithfully embodied in the liturgical reform, about which Paul VI wrote, commenting upon the richer offering of biblical readings on Sunday and holy days: “All this has been decreed so as to foster more and more in the faithful ‘that hunger for hearing the word of the Lord’ (Amos 8:11) which, under the guidance of the Holy Spirit, spurs the people of the new Covenant on towards the perfect unity of the Church.”

40. In considering the Sunday eucharist more than thirty years after the Council, we need to assess how well the word of God is being proclaimed and how effectively the people of God have grown in knowledge and love of sacred Scripture. There are two aspects of this—that of celebration and that of personal appropriation—and they are very closely related. At the level of celebration, the fact that the Council made it possible to proclaim the word of God in the language of the community taking part in the celebration must awaken a new sense of responsibility towards the word, allowing “the distinctive character of the sacred text” to shine forth “even in the mode of reading or singing.” At the level of personal appropriation, the hearing of the word of God proclaimed must be well prepared in the souls of the faithful by an apt knowledge of Scripture and, where pastorally possible, by special initiatives designed to deepen understanding of the biblical readings, particularly those used on Sundays and holy days. If Christian individuals and families are not regularly drawing new life from the reading of the sacred text in a spirit of prayer and docility to the Church’s interpretation, then it is difficult for the liturgical proclamation of the word of God alone to produce the fruit we might expect. This is the value of initiatives in parish communities which bring together during the week those who take part in the eucharist—priests, ministers and faithful—in order to prepare the Sunday liturgy, reflecting beforehand upon the word of God which will be proclaimed. The objective sought here is that the entire celebration—praying, singing, listening, and not just the preaching—should express in some way the theme of the Sunday liturgy, so that all those taking part may be penetrated more powerfully by it. Clearly, much depends on those who exercise the ministry of the word. It is their duty to prepare the reflection on the word of the Lord by prayer and study of the sacred text, so that they may then express its contents faithfully and apply them to people’s concerns and to their daily lives.

41. It should also be borne in mind that the liturgical proclamation of the word of God, especially in the eucharistic assembly, is not so much a time for meditation and catechesis as a dialogue between God and his people, a dialogue in which the wonders of salvation are proclaimed and the demands of the Covenant are continually restated. On their part, the people of God are drawn to respond to this dialogue of love by giving thanks and praise, also by demonstrating their fidelity to the task of continual “conversion.” The Sunday assembly commits us therefore to an inner renewal of our baptismal promises, which are in a sense implicit in the recitation of the creed, and are an explicit part of the liturgy of the Easter Vigil and whenever baptism is celebrated during Mass. In this context, the proclamation of the word in the Sunday eucharistic celebration takes on the solemn tone found in the Old Testament at moments when the Covenant was renewed, when the Law was proclaimed and the community of Israel was called—like the people in the desert at the foot of Sinai (cf. Exod. 19:7–8; 24:3,7)—to repeat its “yes,” renewing its decision to be faithful to God and to obey his commandments. In speaking his word, God awaits our response: a response which Christ has already made for us with his “Amen” (cf. 2 Cor 1:20–22), and which echoes in us through the Holy Spirit so that what we hear may involve us at the deepest level.

The Table of the Body of Christ

42. The table of the word leads naturally to the table of the eucharistic bread and prepares the community to live its many aspects, which in the Sunday eucharist assume an especially solemn character. As the whole community gathers to celebrate “the Lord’s Day,” the eucharist appears more clearly than on other days as the great “thanksgiving” in which the Spirit-filled Church turns to the Father, becoming one with Christ and speaking in the name of all humanity. The rhythm of the week prompts us to gather up in grateful memory the events of the days which have just passed, to review them in the light of God,
and to thank him for his countless gifts, glorifying him “through Christ, with Christ and in Christ, in the unity of the Holy Spirit.” The Christian community thus comes to a renewed awareness of the fact that all things were created through Christ (cf. Col 1:16; John 1:3), and that in Christ, who came in the form of a slave to take on and redeem our human condition, all things have been restored (cf. Eph 1:10), in order to be handed over to God the Father, from whom all things come to be and draw their life. Then, giving assent to the eucharistic doxology with their “Amen,” the people of God look in faith and hope towards the eschatological end, when Christ “will deliver the kingdom to God the Father… so that God may be everything to everyone” (1 Cor 15:24, 28).

43. This “ascending” movement is inherent in every eucharistic celebration and makes it a joyous event, overflowing with gratitude and hope. But it emerges particularly at Sunday Mass because of its special link with the commemoration of the resurrection. By contrast, this “eucharistic” rejoicing which “lifts up our hearts” is the fruit of God’s “descending” movement toward us, which remains for ever etched in the essential sacrificial element of the eucharist, the supreme expression and celebration of the mystery of the kenosis, the descent by which Christ “humbled himself, and became obedient unto death, even death on a cross” (Phil 2:8).

The Mass in fact truly makes present the sacrifice of the cross. Under the species of bread and wine, upon which has been invoked the outpouring of the Spirit who works with absolutely unique power in the words of consecration, Christ offers himself to the Father in the same act of sacrifice by which he offered himself on the cross. “In this divine sacrifice which is accomplished in the Mass, the same Christ who offered himself once and for all in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner.” To his sacrifice Christ unites the sacrifice of the Church: “In the eucharist the sacrifice of Christ becomes also the sacrifice of the members of his body. The lives of the faithful, their praise, sufferings, prayer and work, are united with those of Christ and with his total offering, and so acquire a new value.” The truth that the whole community shares in Christ’s sacrifice is especially evident in the Sunday gathering, which makes it possible to bring to the altar the week that has passed, with all its human burdens.

Easter Banquet and Fraternal Gathering

44. The communal character of the eucharist emerges in a special way when it is seen as the Easter banquet, in which Christ himself becomes our nourishment. In fact, “for this purpose Christ entrusted to the Church this sacrifice: so that the faithful might share in it, both spiritually, in faith and charity, and sacramentally, in the banquet of holy communion. Sharing in the Lord’s Supper is always communion with Christ, who offers himself for us in sacrifice to the Father.” This is why the Church recommends that the faithful receive communion when they take part in the eucharist, provided that they are properly disposed and, if aware of grave sin, have received God’s pardon in the sacrament of reconciliation, in the spirit of what Saint Paul writes to the community at Corinth (cf. 1 Cor 11:27-32). Obviously, the invitation to eucharistic communion is more insistent in the case of Mass on Sundays and holy days.

It is also important to be ever mindful that communion with Christ is deeply tied to communion with our broth-

It is also important to be ever mindful that communion with Christ is deeply tied to communion with our brothers and sisters.

St. Casimir Church, Vilnius, Lithuania.
Pastoral Music • February-March 1999
From Mass to “Mission”

45. Receiving the bread of life, the disciples of Christ ready themselves to undertake with the strength of the risen Lord and his Spirit the tasks which await them in their ordinary life. For the faithful who have understood the meaning of what they have done, the eucharistic celebration does not stop at the church door. Like the first witnesses of the resurrection, Christians who gather each Sunday to experience and proclaim the presence of the risen Lord are called to evangelize and bear witness in their daily lives. Given this, the prayer after communion and the concluding rite—the final blessing and the dismissal—need to be better valued and appreciated, so that all who have shared in the eucharist may come to a deeper sense of the responsibility which is entrusted to them. Once the assembly disperses, Christ’s disciples return to their everyday surroundings with the commitment to make their whole life a gift, a spiritual sacrifice pleasing to God (cf. Rom 12:1). They feel indebted to their brothers and sisters because of what they have received in the celebration, not unlike the disciples of Emmaus who, once they had recognized the risen Christ “in the breaking of the bread” (cf. Luke 24:30-32), felt the need to return immediately to share with their brothers and sisters the joy of meeting the Lord (cf. Luke 24:33-35).

The Sunday Obligation

46. Since the eucharist is the very heart of Sunday, it is clear why, from the earliest centuries, the pastors of the Church have not ceased to remind the faithful of the need to take part in the liturgical assembly. “Leave everything on the Lord’s Day,” urges the third century text known as the Didascalia, “and run diligently to your assembly, because it is your praise of God. Otherwise, what excuse will they make to God, those who do not come together on the Lord’s Day to hear the word of life and feed on the divine nourishment which lasts forever?” The faithful have generally accepted this call of the pastors with conviction of soul and, although there have been times and situations when this duty has not been perfectly met, one should never forget the genuine heroism of priests and faithful who have fulfilled this obligation even when faced with danger and the denial of religious freedom, as can be documented from the first centuries of Christianity up to our own time.

In his first Apology addressed to the Emperor Antoninus and the Senate, Saint Justin proudly described the Christian practice of the Sunday assembly, which gathered in one place Christians from both the city and the countryside. When, during the persecution of Diocletian, their assemblies were banned with the greatest severity, many were courageous enough to defy the imperial decree and accepted death rather than miss the Sunday eucharist. This was the case of the martyrs of Abitina, in Proconsular Africa, who replied to their accusers: “Without fear of any kind we have celebrated the Lord’s Supper, because it cannot be missed; that is our law”; “We cannot live without the Lord’s Supper.” As she confessed her faith, one of the martyrs said: “Yes, I went to the assembly and I celebrated the Lord’s Supper with my brothers and sisters, because I am a Christian.”

47. Even if in the earliest times it was not judged necessary to be prescriptive, the Church has not ceased to confirm this obligation of conscience, which rises from the inner need felt so strongly by the Christians of the first centuries. It was only later, faced with the half-heartedness or negligence of some, that the Church had to make explicit the duty to attend Sunday Mass: more often than not, this was done in the form of exhortation, but at times the Church had to resort to specific canonical precepts. This was the case in a number of local councils from the fourth century onwards (as at the Council of Elvira of 300, which speaks not of an obligation but of penalties after three absences) and most especially from the sixth century onwards (as at the Council of Agde in 506). These decrees of local councils led to a universal practice, the obligatory character of which was taken as something quite normal.

The Code of Canon Law of 1917 for the first time gathered this tradition into a universal law. The present Code reiterates this, saying that “on Sundays and other holy days of obligation the faithful are bound to attend Mass.” This legislation has normally been understood as entailing a grave obligation: This is the teaching of the Catechism of the Catholic Church, and it is easy to understand why if we keep in mind how vital Sunday is for the Christian life.

48. Today, as in the heroic times of the beginning, many who wish to live in accord with the demands of their faith are being faced with difficult situations in various parts of the world. They live in surroundings which are sometimes decidedly hostile and at other times—more frequently in fact—indifferent and unresponsive to the Gospel message. If believers are not to be overwhelmed, they must be able to count on the support of the Christian...
point of view, in fact, holy days begin with first vespers. Consequently, the liturgy of what is sometimes called the “vigil Mass” is in effect the “festive” Mass of Sunday, at which the celebrant is required to preach the homily and recite the prayer of the faithful.

Moreover, pastors should remind the faithful that when they are away from home on Sundays they are to take care to attend Mass wherever they may be, enriching the local community with their personal witness. At the same time, these communities should show a warm sense of welcome to visiting brothers and sisters, especially in places which attract many tourists and pilgrims, for whom it will often be necessary to provide special religious assistance.

A Joyful Celebration in Song

Given the nature of Sunday Mass and its importance in the lives of the faithful, it must be prepared with special care. In ways dictated by pastoral experience and local custom in keeping with liturgical norms, efforts must be made to ensure that the celebration has the festive character appropriate to the day commemorating the Lord’s resurrection. To this end, it is important to devote attention to the songs used by the assembly, since singing is a particularly apt way to express a joyful heart.

A Celebration Involving All

There is a need too to ensure that all those present, children and adults, take an active interest, by encouraging their involvement at those points where the liturgy suggests and recommends it. Of course, it falls only to those who exercise the priestly ministry to effect the eucharistic sacrifice and to offer it to God in the name of the whole people. This is the basis of the distinction, which is much more than a matter of discipline, between the task proper to the celebrant and that which belongs to deacons and the non-ordained faithful. Yet the faithful

Continued on page 40
Pittsburgh, Pennsylvania

Major Presenters

Rev. Jan Michael Joncas
Rev. Gerard Sloyan
Rev. Edward Foley
Dr. Marva Dawn
Roger Cardinal Mahony

Breakout Sessions

Workshops
Musical Opportunities
Skill Sessions
Music Showcases
New Product Demos
... and more!

Full brochures will be sent to all NPM members and subscribers early in 1999. Watch your mail!
Sung Worship

Morning Prayer
Midday Prayer
Byzantine Vespers
Byzantine Divine Liturgy
Convention Eucharist
... and more!

Music

Quartets
Performances
Concert by Chanticleer
world-famous a cappella ensemble
of 12 male voices:
"Precise, pure and deeply felt singing" NY TIMES

Discounts Available

NPM members receive a discount on the full advance registration price.

Clergy & Musician Discount for pastor/associate and musician registering and attending from the same parish.

Parish Discount for several members from the same parish registering and attending together.

Chapter Discount for members of NPM Chapters registering together.

Full details in the Convention brochure.

Dinner Cruise

aboard the Gateway Clipper
on Pittsburgh’s Three Rivers
must realize that, because of the common priesthood received in baptism, “they participate in the offering of the eucharist.” Although there is a distinction of roles, they still “offer to God the divine victim and themselves with him. Offering the sacrifice and receiving holy communion, they take part actively in the liturgy,” finding in it light and strength to live their baptismal priesthood and the witness of a holy life.

**Other Moments of the Christian Sunday**

52. Sharing in the eucharist is the heart of Sunday, but the duty to keep Sunday holy cannot be reduced to this. In fact, the Lord’s Day is lived well if it is marked from beginning to end by grateful and active remembrance of God’s saving work. This commits each of Christ’s disciples to shape the other moments of the day—those outside the liturgical context: family life, social relationships, moments of relaxation—in such a way that the peace and joy of the risen Lord will emerge in the ordinary events of life. For example, the relaxed gathering of parents and children can be an opportunity not only to listen to one another but also to share a few formative and more reflective moments. Even in lay life, when possible, why not make provision for special times of prayer—especially the solemn celebration of vespers, for example—or moments of catechesis, which on the eve of Sunday or on Sunday afternoon might prepare for or complete the gift of the eucharist in people’s hearts?

This rather traditional way of keeping Sunday holy has perhaps become more difficult for many people; but

**The Lord’s Day is lived well if it is marked from beginning to end by grateful and active remembrance of God’s saving work.**

the Church shows her faith in the strength of the risen Lord and the power of the Holy Spirit by making it known that, today more than ever, she is unwilling to settle for minimalism and mediocrity at the level of faith. She wants to help Christians to do what is most correct and pleasing to the Lord. And despite the difficulties, there are positive and encouraging signs. In many parts of the Church, a new need for prayer in its many forms is being felt; and this is a gift of the Holy Spirit. There is also a rediscovery of ancient religious practices, such as pilgrimages; and often the faithful take advantage of Sunday rest to visit a shrine where, with the whole family perhaps, they can spend time in a more intense experience of faith. These are moments of grace which must be fostered through evangelization and guided by genuine pastoral wisdom.

**Sunday Assemblies without a Priest**

53. There remains the problem of parishes which do not have the ministry of a priest for the celebration of the Sunday eucharist. This is often the case in young Churches, where one priest has pastoral responsibility for faithful scattered over a vast area. However, emergency situations can also arise in countries of long-standing Christian tradition, where diminishing numbers of clergy make it impossible to guarantee the presence of a priest in every parish community. In situations where the eucharist cannot be celebrated, the Church recommends that the Sunday assembly come together even without a priest, in keeping with the indications and directives of the Holy See which have been entrusted to the episcopal conferences for implementation. Yet the objective must always remain the celebration of the sacrifice of the Mass, the one way in which the Passover of the Lord becomes truly present, the only full realization of the eucharistic assembly over which the priest presides in **persona Christi**, breaking the bread of the word and the eucharist. At the pastoral level, therefore, everything has to be done to ensure that the sacrifice of the Mass is made available as often as possible to the faithful who are regularly deprived of it, either by arranging the presence of a priest from time to time, or by taking every opportunity to organize a gathering in a central location accessible to scattered groups.

**Radio and Television**

54. Finally, the faithful who, because of sickness, disability or some other serious cause, are prevented from taking part, should as best they can unite themselves with the celebration of Sunday Mass from afar, preferably by means of the readings and prayers for that day from the missal, as well as through their desire for the eucharist. In many countries, radio and television make it possible to join in the eucharistic celebration broadcast from some sacred place. Clearly, this kind of broadcast does not in itself fulfill the Sunday obligation, which requires participation in the fraternal assembly gathered in one place, where eucharistic communion can be received. But for those who cannot take part in the eucharist and who are therefore excused from the obligation, radio and television are a precious help, especially if accompanied by the generous service of extraordinary ministers who bring the eucharist to the sick, also bringing them the greeting and solidarity of the whole community. Sunday Mass thus produces rich fruits for these Christians too, and they are truly enabled to experience Sunday as “the Lord’s Day” and “the Church’s day.”

February-March 1999 • Pastoral Music
A Reflection on Chapter III

Can We Live without Our Heart?

By Peter M. Ghiloni

The Catholic and Orthodox Christian traditions have always held that the eucharistic assembly has been the heart of the Christian Sunday since the beginning of Christianity. Though the Churches of the Reformation struggled with that belief for centuries, even setting aside regular celebrations of the eucharist in favor of gatherings centered on the word and on preaching, most Christian Churches now affirm that the “breaking of the bread” has been and is the center, the “heart,” of the Lord’s Day.

Today, though, Catholics seem to take for granted our Sunday eucharistic gathering, and we seem to have lost sight of the connection between our celebrating Sunday eucharist and the rest of our Christian lives. Chapter III of Dies Domini, therefore, sets forth challenges we cannot continue to ignore. If we can understand the Sunday assembly as a celebration of the living presence of Christ (no. 31) and the privileged place of unity (no. 36), then we might begin to comprehend the magnitude of Pope John Paul’s metaphor that the eucharistic assembly is the “heart” of Sunday.

Center of Our Being

The medical field of cardiology over the past thirty years has broadened our knowledge of the central role played by the heart in human physiology and well-being. The heart, the strongest of all our muscles, is the central organ in our body; if it is not healthy, the rest of the body cannot be healthy. If we take a moment to think of advances such as bypass surgery, heart transplants, and the development of artificial hearts, we cannot but be amazed at the medical progress that has been made. These advances make us ever more aware of what a healthy heart can mean to the quality of life, but they do not begin to plumb the depths of the metaphoric place of the heart as the center of our being and the source of our emotions.

Poetry speaks of the heart as the source of our deepest emotions and our most sincere beliefs. Is the eucharistic assembly such a source for us? Even if we limit the heart metaphor to medical imagery, is the eucharist for us and for our community the healthy organ that pumps life into the rest of the body? Or, to stick with the medical imagery for a moment, are our arteries clogged with cholesterol build-up? Is our community in need of bypass surgery or even a transplant?

If we are going to understand the eucharistic assembly as the heart of Sunday, we must embrace the fact that the eucharist is the center of the Church’s being. In the eucharist, as in the poetic human heart, we find the Church’s deepest emotions and most sincere beliefs. Here, in the eucharist, our sensibilities as believers and even our ability to feel and to perceive in faith find a home. From this heart, life flows to all other parts of the “body of Christ.” The first aim of the Second Vatican Council was to “unclog our arteries” and impart an ever increasing vigor to the life of the faithful. It is no coincidence, therefore, that the Council called for a reform of the liturgy. How else could one strengthen the life of the body if its heart, the eucharistic assembly, is weak?

Inexhaustible Possibilities

From the vantage point of this metaphor we can begin to see the inexhaustible possibilities for what Sunday might become. The obligation to keep the Lord’s Day binds us not merely to legalistic observances but especially to ritual, moral, and social actions. Once we dine at the Lord’s table, we should have an innate need to dine with family and friends. Sunday dinner is an event that still deserves a priority in our lives, if we are truly to understand how the eucharistic celebration leads us beyond the church doors. Visiting family and friends on a Sunday afternoon then becomes much more than a quaint social custom; it is an extension of the act of hospitality that we began when we entered the church doors for the eucharist.

We are indebted to Christ: This is where our obligation lies. We have received a special favor and, in return, must make payment by extending this favor in the way “we live and move and have our being.” We, the corporate body of Christ who celebrate the profound mystery of

Mr. Peter M. Ghiloni is the Deputy Director for Operations at the NPM National Office, Washington, DC.

Pastoral Music • February-March 1999
death and resurrection, are called by that act to bring life to the world. Sunday is the best day to do that; it is a day of hope (no. 38). Yet even our language reveals our failure to grasp this fact of faith. How often, for example, do we find ourselves speaking about Sunday as the “end of the weekend,” rather than as the first day of the week? Does our Sunday celebration catapult us into the week ahead?

When it speaks of the eucharist as the Church’s “fountain-head” (no. 32), Dies Domini echoes the familiar statement from the Constitution on the Sacred Liturgy, “Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fountain from which all her power flows” (no. 10). A brief glance at some of the verbs in this chapter of Dies Domini helps us to realize the activities that should flow from this “fountain-head”: We are called to be a church that embodies, feeds, responds, and commits. In other words, what we do as the eucharistic assembly on Sunday rehearses us for what we do outside that assembly.

**Called to Unity**

The Sunday assembly embodies the diverse people of God and calls them into unity. When we finally realize that our gathering on Sunday is the privileged place of unity (no. 36), we will truly understand that the creation of a united body of Christ is the Church’s ultimate intent in celebrating the eucharist. The biggest challenge to this goal is our tendency to divide the Sunday eucharistic assembly into factions—a tendency that we must resist. This challenge embraces many more aspects than the political divisions of the community into liberal or conservative; the rise of movements such as Life Teen diminishes our ability to gather all the different segments of the faith community into one celebration. It is, in fact, much more difficult to celebrate our ritual well in such a way that all feel a part of it than it is to segregate our community into different congregations according to age group or musical taste.

Music plays a role in creating the unity which the Church has in mind. No other medium brings a group together as cohesively as music. The pope’s call for music which “boasts a priceless heritage” (no. 50) challenges us to foster a musical repertoire that not only bears the weight of the profound mystery we celebrate but also respects our musical heritage and raises our awareness of a Church larger than our own favorite congregation or our parish. For the sake of unity, for the sake of the eucharist we celebrate, we must reject banal texts and tedious melodies that simply entertain us. How often does our repertoire only represent what has been written in the last decade? How often do we limit ourselves and our community to one style of music or one type of instrumentation? The simplicity of chant as well as the complexity of a good SATB choir motet both have the capability of creating the unity for which we strive.

In light of what the pope has written, we must become once again a Church that guarantees access to Sunday eucharist for all the faithful. To continue to speak of Sunday assemblies “without a priest” as some kind of substitute for Sunday assemblies “in the presence of Christ” betrays what we know deep in our hearts will meet the Church’s need and longing. A restored Sunday eucharistic assembly is the goal for which we must strive beyond all the political banter and hierarchical power struggles that sometimes prevent us from gathering for the eucharist on Sunday. How can we live without our heart?

**Notes**

1. Preface for Sundays in Ordinary Time VI.
2. How often do we even try to think about Sunday as the “eighth day of the week,” as the day that throws off ordinary secular calculations of the seven-day week because of the mystery that we celebrate on this day?

February-March 1999 • Pastoral Music
Chapter IV. Dies Hominis: A Human Day

Sunday: Day of Joy, Rest and Solidarity

The “Full Joy” of Christ

55. “Blessed be he who has raised the great day of Sunday above all other days. The heavens and the earth, angels and men give themselves over to joy.” This cry of the Maronite liturgy captures well the intense acclamations of joy which have always characterized Sunday in the liturgy of both East and West. Moreover, historically—even before it was seen as a day of rest, which in any case was not provided for in the civil calendar—Christians celebrated the weekly day of the risen Lord primarily as a day of joy. “On the first day of the week, you shall all rejoice,” urges the Didascalia. This was also emphasized by liturgical practice, through the choice of appropriate gestures. Voicing an awareness widespread in the Church, Saint Augustine describes the joy of the weekly Easter: “Fasting is set aside and prayers are said standing, as a sign of the resurrection, which is also why the Alleluia is sung on every Sunday.”

56. Beyond particular ritual forms, which can vary in time depending upon Church discipline, there remains the fact that Sunday, as a weekly echo of the first encounter with the risen Lord, is unfailingly marked by the joy with which the disciples greeted the Master: “The disciples rejoiced to see the Lord” (John 20:20). This was the confirmation of the words which Jesus spoke before the passion and which resound in every Christian generation: “You will be sorrowful, but your sorrow will turn to joy” (John 16:20). Had not he himself prayed for this, that the disciples would have “the fullness of his joy” (cf. John 17:13)? The festive character of the Sunday eucharist expresses the joy that Christ communicates to his Church through the gift of the Spirit. Joy is precisely one of the fruits of the Holy Spirit (cf. Rom 14:17; Gal 5:22).

57. Therefore, if we wish to rediscover the full meaning of Sunday, we must rediscover this aspect of the life of faith. Certainly, Christian joy must mark the whole of life, and not just one day of the week. But in virtue of its significance as the day of the risen Lord, celebrating God’s work of creation and “new creation,” Sunday is the day of joy in a very special way, indeed the day most suitable for learning how to rejoice and to rediscover the true nature and deep roots of joy. This joy should never be confused with shallow feelings of satisfaction and pleasure, which inebriate the senses and emotions for a brief moment, but then leave the heart unfulfilled and perhaps even embittered. In the Christian view, joy is much more enduring and consoling; as the saints attest, it can hold firm even in the dark night of suffering. It is, in a certain sense, a “virtue” to be nurtured.

58. Yet there is no conflict whatever between Christian joy and true human joys, which in fact are exalted and find their ultimate foundation precisely in the joy of the glorified Christ, the perfect image and revelation of man as God intended. As my revered predecessor Paul VI wrote in his exhortation on Christian joy: “In essence, Christian joy is a sharing in the unfathomable joy, at once divine and human, found in the heart of the glorified Christ.” Pope Paul concluded his exhortation by asking that, on the Lord’s Day, the Church should witness powerfully to the joy experienced by the Apostles when they saw the Lord on the evening of Easter. To this end, he urged pastors to insist “upon the need for the baptized to celebrate the Sunday eucharist in joy. How could they neglect this encounter, this banquet which Christ prepares for us in his love? May our sharing in it be most worthy and joyful! It is Christ, crucified and glorified, who comes among his disciples, to lead them all together into the newness of his resurrection. This is the climax, here below, of the covenant of love between God and his people: the sign and source of Christian joy, a stage on the way to the eternal feast.”

59. This aspect of the Christian Sunday shows in a...
special way how it is the fulfillment of the Old Testament Sabbath. On the Lord’s Day, which—as we have already said—the Old Testament links to the work of creation (cf. Gen 2:1-3; Ex 20:8-11) and the Exodus (cf. Deut 5:12-15), the Christian is called to proclaim the new creation and the new covenant brought about in the Paschal Mystery of Christ. Far from being abolished, the celebration of creation becomes more profound within a Christocentric perspective, being seen in the light of the God’s plan “to unite all things in [Christ], things in heaven and things on earth” (Eph 1:10). The remembrance of the liberation of the Exodus also assumes its full meaning as it becomes a

In honoring God’s “rest,” man fully discovers himself.

remembrance of the universal redemption accomplished by Christ in his death and resurrection. More than a “replacement” for the Sabbath, therefore, Sunday is its fulfillment, and in a certain sense its extension and full expression in the ordered unfolding of the history of salvation, which reaches its culmination in Christ.

60. In this perspective, the biblical theology of the “Sabbath” can be recovered in full, without compromising the Christian character of Sunday. It is a theology which leads us ever anew and in unfailing awe to the mystery of the beginning when the eternal Word of God, by a free decision of love, created the world from nothing.

The work of creation was sealed by the blessing and consecration of the day on which God ceased “from all the work which he had done in creation” (Gen 2:3). This day of God’s rest confers meaning upon time, which in the sequence of weeks assumes not only a chronological regularity but also, in a manner of speaking, a theological resonance. The constant return of the “Shabbat” ensures that there is no risk of time being closed in upon itself, since, in welcoming God and his kairos—the moments of his grace and his saving acts—time remains open to eternity.

61. As the seventh day blessed and consecrated by God, the “Shabbat” concludes the whole work of creation, and is therefore immediately linked to the work of the sixth day when God made man “in his image and likeness” (cf. Gen 1:26). This very close connection between the “day of God” and the “day of man” did not escape the Fathers in their meditation on the biblical creation story. Saint Ambrose says in this regard: “Thanks, then, to the Lord our God who accomplished a work in which he might find rest. He made the heavens, but I do not read that he found rest there; he made the stars, the moon, the sun, and neither do I read that he found rest in them. I read instead that he made man and that then he rested, finding in man one to whom he could offer the forgiveness of sins.”

Thus there will be for ever a direct link between the “day of God” and the “day of man.” When the divine commandment declares: “Remember the Sabbath day in order to keep it holy” (Exod 20:8), the rest decreed in order to honor the day dedicated to God is not at all a burden
imposed upon man, but rather an aid to help him to recognize his life-giving and liberating dependence upon the Creator, and at the same time his calling to cooperate in the Creator’s work and to receive his grace. In honoring God’s “rest,” man fully discovers himself, and thus the Lord’s Day bears the profound imprint of God’s blessing (cf. Gen 2:3), by virtue of which, we might say, it is endowed in a way similar to the animals and to man himself, with a kind of “fruitfulness” (cf. Gen 1:22, 28). This “fruitfulness” is apparent above all in filling and, in a certain sense, “multiplying” time itself, deepening in men and women the joy of living and the desire to foster and communicate life.

62. It is the duty of Christians therefore to remember that, although the practices of the Jewish Sabbath are gone, surpassed as they are by the “fulfillment” which Sunday brings, the underlying reasons for keeping “the Lord’s Day” holy—inscribed solemnly in the Ten Commandments—remain valid, though they need to be reinterpreted in the light of the theology and spirituality of Sunday: “Remember the Sabbath day to keep it holy, as the Lord your God commanded you. Six days you shall labor, and do all your work; but the seventh day is a Sabbath to the Lord your God. Then you shall do no work, you, or your son, or your daughter, or your servant, or your maid, or your ox, or your ass, or any of your beasts, or the foreigner within your gates, that your servant and maid may rest as well as you. You shall remember that you were a servant in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded that you keep the Sabbath day” (Deut 5:12-15). Here the Sabbath observance is closely linked with the liberation which God accomplished for his people.

63. Christ came to accomplish a new “exodus,” to restore freedom to the oppressed. He performed many healings on the Sabbath (cf. Matt 12:9-14 and parallels), certainly not to violate the Lord’s Day, but to reveal its full meaning: “The Sabbath was made for man, not man for the Sabbath” (Mark 2:27). Opposing the excessively legalistic interpretation of some of his contemporaries, and developing the true meaning of the biblical Sabbath, Jesus, as “Lord of the Sabbath” (Mark 2:28), restores to the Sabbath observance its liberating character, carefully safeguarding the rights of God and the rights of man. This is why Christians, called as they are to proclaim the liberation won by the blood of Christ, felt that they had the authority to transfer the meaning of the Sabbath to the day of the resurrection. The Passover of Christ has in fact liberated man from a slavery more radical than any weighing upon an oppressed people—the slavery of sin, which alienates man from God, and alienates man from himself and from others, constantly sowing within history the seeds of evil and violence.

The Day of Rest

64. For several centuries, Christians observed Sunday simply as a day of worship without being able to give it the specific meaning of Sabbath rest. Only in the fourth century did the civil law of the Roman Empire recognize the weekly recurrence, determining that on “the day of the sun” the judges, the people of the cities and the various trade corporations would not work. Christians rejoiced to see thus removed the obstacles which until then had sometimes made observance of the Lord’s Day heroic. They could now devote themselves to prayer in common without hindrance.

It would therefore be wrong to see in this legislation of the rhythm of the week a mere historical circumstance with no special significance for the Church and which she could simply set aside. Even after the fall of the Empire, the Councils did not cease to insist upon the arrangements regarding Sunday rest. In countries where Christians are in the minority and where the festive days of the calendar do not coincide with Sunday, it is still Sunday which remains the Lord’s Day, the day on which the faithful come together for the eucharistic assembly. But this involves real sacrifices. For Christians it is not normal that Sunday, the day of joyful celebration, should not also be a day of rest, and it is difficult for them to keep Sunday holy if they do not have enough free time.

It is still Sunday which remains the Lord’s Day, the day on which the faithful come together for the eucharistic assembly.

65. By contrast, the link between the Lord’s Day and the day of rest in civil society has a meaning and importance which go beyond the distinctly Christian point of view. The alternation between work and rest, built into human nature, is willed by God himself, as appears in the creation story in the Book of Genesis (cf. 2:2-3; Exod 20:8-11): Rest is something “sanctified,” because it is man’s way of withdrawing from the sometimes excessively demanding cycle of earthly tasks in order to renew his awareness that everything is the work of God. There is a risk that the prodigious power over creation which God gives to man can lead him to forget that God is the Creator upon whom everything depends. It is all the more urgent to recognize this dependence in our own time, when science and technology have so incredibly increased the power which man exercises through his work.

66. Finally, it should not be forgotten that even in our own day work is very oppressive for many people, either because of miserable working conditions and long hours—especially in the poorer regions of the world—or because of the persistence in economically more developed societies of too many cases of injustice and exploitation of man by man. When, through the centuries, she has made laws concerning Sunday rest, the Church has had in mind above all the work of servants and workers, certainly not because this work was any less worthy when

Pastoral Music • February-March 1999
compared to the spiritual requirements of Sunday observance, but rather because it needed greater regulation to lighten its burden and thus enable everyone to keep the Lord’s Day holy. In this matter, my predecessor Pope Leo XIII in his Encyclical Rerum novarum spoke of Sunday rest as a worker’s right which the State must guarantee.¹¹⁰

In our own historical context there remains the obligation to ensure that everyone can enjoy the freedom, rest, and relaxation which human dignity requires, together with the associated religious, family, cultural, and interpersonal needs which are difficult to meet if there is no guarantee of at least one day of the week on which people can both rest and celebrate. Naturally, this right of workers to rest presupposes their right to work and, as we reflect on the question of the Christian understanding of Sunday, we cannot but recall with a deep sense of solidarity the hardship of countless men and women who, because of the lack of jobs, are forced to remain inactive on workdays as well.

67. Through Sunday rest, daily concerns and tasks can find their proper perspective. The material things about which we worry give way to spiritual values; in a moment of encounter and less pressured exchange, we see the true face of the people with whom we live. Even the beauties of nature—too often marred by the desire to exploit, which turns against man himself—can be rediscovered and enjoyed to the full. As the day on which man is at peace with God, with himself and with others, Sunday becomes a moment when people can look anew upon the wonders of nature, allowing themselves to be caught up in that marvelous and mysterious harmony which, in the words of Saint Ambrose, weds the many elements of the cosmos in a “bond of communion and peace” by “an inviolable law of concord and love.”¹¹¹ Men and women then come to a deeper sense, as the Apostle says, that “everything created by God is good and nothing is to be rejected if it is received with thanksgiving, for then it is consecrated by the word of God and prayer” (1 Tim 4:4-5). If after six days of work—reduced in fact to five for many people—people look for time to relax and to pay more attention to other aspects of their lives, this corresponds to an authentic need which is in full harmony with the vision of the Gospel message. Believers are therefore called to satisfy this need in a way consistent with the manifestation of their personal and community faith, as expressed in the celebration and sanctification of the Lord’s Day.

Therefore, also in the particular circumstances of our own time, Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy. In any case, they are obliged in conscience to arrange their Sunday rest in a way which allows them to take part in the eucharist, refraining from work and activities which are incompatible with the sanctification of the Lord’s Day, with its characteristic joy and necessary rest for spirit and body.¹¹²

68. In order that rest may not degenerate into emptiness or boredom, it must offer spiritual enrichment, greater freedom, opportunities for contemplation, and fraternal communion. Therefore, among the forms of culture and entertainment which society offers, the faithful should choose those which are most in keeping with a life lived in obedience to the precepts of the Gospel. Sunday rest then becomes “prophetic,” affirming not only the absolute primacy of God, but also the primacy and dignity of the person with respect to the demands of social and economic life, and anticipating in a certain sense the “new heavens” and the “new earth,” in which liberation from slavery to needs will be final and complete. In short, the Lord’s Day thus becomes in the truest sense the day of man as well.

A Day of Solidarity

69. Sunday should also give the faithful an opportunity to devote themselves to works of mercy, charity and apostolate. To experience the joy of the risen Lord deep within is to share fully the love which pulses in his heart: There is no joy without love! Jesus himself explains this, linking the “new commandment” with the gift of joy: “If you keep my commandments, you will remain in my
church not to give to the poor but to take instead.” Saint John Chrysostom is no less demanding: “Do you wish to honor the body of Christ? Do not ignore him when he is naked. Do not pay him homage in the temple clad in silk only then to neglect him outside where he suffers cold and nakedness. He who said: ‘This is my body’ is the same One who said: ‘You saw me hungry and you gave me no food,’ and ‘Whatever you did to the least of my brothers you did also to me’. . . . What good is it if the eucharistic table is overloaded with golden chalices, when he is dying of hunger? Start by satisfying his hunger, and then with what is left you may adorn the altar as well.”

These words effectively remind the Christian community of the duty to make the eucharist the place where fraternity becomes practical solidarity, where the last are the first in the minds and attentions of the brethren, where Christ himself—through the generous gifts from the rich to the very poor—may somehow prolong in time the miracle of the multiplication of the loaves.

72. The eucharist is an event and program of true brotherhood. From the Sunday Mass there flows a tide of charity destined to spread into the whole life of the faithful, beginning by inspiring the very way in which they live the rest of Sunday. If Sunday is a day of joy, Christians should declare by their actual behavior that we cannot be happy “on our own.” They look around to find people who may need their help. It may be that in their neighborhood or among those they know there are sick people, elderly people, children, or immigrants who precisely on Sundays feel more keenly their isolation, needs, and suffering. It is true that commitment to these people cannot be restricted to occasional Sunday gestures. But presuming a wider sense of commitment, why not make the Lord’s Day a more intense time of sharing, encouraging all the inventiveness of which Christian charity is capable? Inviting to a meal people who are alone, visiting the sick, providing food for needy families, spending a few hours in voluntary work and acts of solidarity: these would certainly be ways of bringing into people’s lives the love of Christ received at the eucharistic table.

73. Lived in this way, not only the Sunday eucharist but the whole of Sunday becomes a great school of charity, justice, and peace. The presence of the risen Lord in the midst of his people becomes an undertaking of solidarity, a compelling force for inner renewal, an inspiration to change the structures of sin in which individuals, communities, and at times entire peoples are entangled. Far from being an escape, the Christian Sunday is a “prophecy” inscribed on time itself, a prophecy obliging the faithful to follow in the footsteps of the One who came “to preach good news to the poor, to proclaim release to captives and new sight to the blind, to set at liberty those who are oppressed, and to proclaim the acceptable year of the Lord” (Luke 4:18-19). In the Sunday commemoration of Easter, believers learn from Christ, and remembering his promise: “I leave you peace, my peace I give you” (John 14:27), they become in their turn builders of peace.
A Reflection on Chapter IV

To Hallow Time Spent, Not Simply Things Done

BY DEMETRIUS R. DUMM, OSB

The Maronite liturgy as quoted in Dies Domini (no. 55) sets our song: “Blessed be he who has raised the great day of Sunday above all other days.” As Pope John Paul observes in his reflections on Sunday as a day of joy and rest (no. 55-68), one reason to praise God for the gift of Sunday is that this day is the one “most suitable for learning how to rejoice and to rediscover the true nature and deep roots of joy” (no. 57). The place to begin this rediscovery is with a renewed understanding of creation’s origin in God.

If the meaning of religion is respect and obedience toward God, then the sign and proof of religion is respect and sensitivity toward all that is personal, mysterious, and divine in life. This is a profound challenge to humanity because we are powerfully tempted to take, dominate, and control, whereas the most significant part of reality—what we need most in life—can only be wooed, courted, and requested. This requires much patience, much waiting; it entails adjusting, accepting, and adapting; it means searching, wondering, trusting, and hoping.

Jesus taught us all this. He was a model in this respect. He did not lift up his voice in the marketplace; he did not break the bruised reed or quench the smoldering wick (Matt 12:20); he said, “Blessed are the meek, for they shall possess the earth” (Matt 5:5). Life seems to teach us that the strong, the prudent, and the shrewd should possess the earth; Jesus claims that it will be the meek, the gentle, and the tender ones who will enjoy the promised land and the Sabbath.

The work of Jesus was a continuation of God’s creative work. He labored to redeem the world from chaos by calming the sea, driving out demons (the agents of chaos), healing spirit and body. But he did not manage or organize or dominate. He left behind him no structure, no organizational scheme, no administrative cadre: The gospels do not read like Mein Kampf or Das Kapital. He left only scattered disciples, but they were disciples whom he had touched at the deepest level of their personal identity. He taught them to be ready, open, vulnerable to the Spirit of God, to mystery in life, and, thus, he established a church which, in its best moments, looks toward the Sabbath, prays for the coming of the kingdom, eschews power and security, distrusts bureaucracy, protects and cherishes all that is most personal in life.

A Puritan Kind of Sabbath

In a sense, the section of Dies Domini which describes Sunday as a day of rest (no. 64-68) suggests some aspects of what might be called a Puritan theology of the Christian Sabbath. Herbert Richardson has written about the high regard for the Christian Sabbath (Sunday) that characterized the Puritan churches of colonial New England. He asserts that the Puritans were correct in seeing the Sabbath commandment not as a law for Israel alone, but as a universal command concerning the sanctification of all reality.¹ God made all things for humankind, but we

¹ Gospel Choir members, Institute of Notre Dame, Baltimore, MD.

ourselves were made for the Sabbath, according to this interpretation of Puritan theology. That theology affirms the close connection which Pope John Paul also points out between the “day of God” and the “day for human beings” (see no. 61). This means that humankind was made, not just to “fill the earth and subdue it” (Gen 1:28), but ultimately to seek God and all the vestiges of God in a world that is full of the hidden divine presence. As Pope John Paul puts it in Dies Domini (no. 65), we need to “renew [our] awareness that everything is the work of God.” To find the divine is to be fulfilled—it is to rest, to keep the Sabbath.

Basic Chrestology

Richardson points out that this interpretation reopens the basic Christological question about the purpose of the incarnation. There was a minority opinion among theologians of the Middle Ages that there would have been an incarnation even if human beings had not sinned. But that seemed to be a moot point in view of the obvious fact of sin. The question no longer appears so speculative, however, if the issue is not simply the need for redemption but rather the primacy of redemption among the various reasons for the incarnation.1

The point is, of course, that God’s decision to come among us by means of the incarnation may have been not only or even primarily for the “work” of redemption but also and primarily to be with us, to be our friend, to celebrate Sabbath with us, to hallow time spent and not just things done. In such a case, the re-creative and redemptive labor of God in Jesus Christ would be, like God’s original creative labor, for the purpose of Sabbath and—what is more important—would be evaluated in terms of its effectiveness in preparing for Sabbath. And since Sabbath is essentially discovery, appreciation, and enjoyment of the personal, mysterious, and divine element in life, according to this Puritan theology, all the activity and labor of a religious person will be judged primarily in light of its personal value, which is determined by its motivation in terms of love and concern. The productive worth of human labor, evaluated by its efficiency in terms of results achieved, will be only a secondary consideration.

Richardson continues:

The incarnation proceeds from God’s original intention for ... creation. God created the world so that the Sabbath guest, Jesus Christ, might come and dwell therein. That is, the world was created for the sake of “Emmanuel, God with us.” The incarnation is, therefore, not a rescue operation, decided upon only after sin had entered the world. Rather, the coming of Christ fulfills the purpose of God in creating the world. Sanctification, not redemption, is the chief work of Jesus Christ—“God with us” rather than “God for us.” For this reason, to know only the benefits of Christ is not to know Christ. To know Christ only as Redeemer is not to know Christ. To love Christ only with gratitude for what he has done or will do for us is not to know Christ. Rather, to know Christ is to enjoy the presence of His person, to take delight in His nearness, to love Him as a friend “being with” whom is its own sufficient reason. Only after we first know Jesus as “God with us” can we truly know Him as “God for us.” Only after we know Him as friend can we know Him as Redeemer.2

Richardson may be stating the matter a bit strongly, but the point is an important one. It is not just a question of whether one’s spirituality is based too much on gratitude for redemption and not enough on loving communion; it refers to a basic religious attitude which has far-reaching implications for one’s relationship to other people. It is not enough simply to be grateful for the good things received from others; one must strive most of all to recognize and appreciate the gift of their being. Pope John Paul suggests that Sunday should be a “moment of encounter and less pressured exchange [in which] we see the true face of the people with whom we live” (no. 67).

The command to keep holy the Sabbath is therefore a command to strive constantly toward an ideal which is not realized merely in “doing” or even in “doing for” but which finds perfection only in “being with.” To keep the Sabbath is to be sensitized to the personal dimension of life; it is to be with others in a personal way, i.e., in a loving, listening, supporting way. It is to be like Jesus, for “to experience the joy of the risen Lord deep within is to share fully the love which pulses in his heart: There is no joy without love!” (Dies Domini, no. 69).

The Ultimate Sabbath

In this regard, it is interesting to reflect upon the likelihood that heaven, which is the ultimate Sabbath experience, is a place where there is no work to be done but only people to be with. For some this could be a frightening prospect because the time they spend with people is not nearly as interesting or rewarding as the time they spend in work. And this is no doubt why many people are so frightened by the prospect of illness, disability, or old age. Work must inevitably cease and, if one has not learned how to find mystery and reward in people, one’s life will end with the work. Martha was busy in the kitchen about many things, but Jesus did not come just to eat; he came to be with friends. Martha’s work needs to be done, chaos must be redeemed, but the primary purpose of life is to anticipate the Sabbath by drawing out, enhancing, and celebrating the hidden, mysterious, personal riches that God has given to us. Mary has indeed chosen the better part (Luke 10:42).

Notes

2. Ibid. 128.
3. Ibid. 130-31.
Chapter V. Dies Dierum: The Day of Days

Sunday: the Primordial Feast, Revealing the Meaning of Time

Christ the Alpha and Omega of Time

74. “In Christianity time has a fundamental importance. Within the dimension of time the world was created; within it the history of salvation unfolds, finding its culmination in the ‘fullness of time’ of the incarnation and its goal in the glorious return of the Son of God at the end of time. In Jesus Christ, the Word made flesh, time becomes a dimension of God, who is himself eternal.”

In the light of the New Testament, the years of Christ’s earthly life truly constitute the center of time; this center reaches its apex in the resurrection. It is true that Jesus is God made man from the very moment of his conception in the womb of the Blessed Virgin, but only in the resurrection is his humanity wholly transfigured and glorified, thus revealing the fullness of his divine identity and glory. In his speech in the synagogue at Antioch in Pisidia (cf. Acts 13:33), Paul applies the words of Psalm 2 to the resurrection of Christ: “You are my Son, this day I have begotten you” (v. 7). It is precisely for this reason that, in celebrating the Easter Vigil, the Church acclaims the risen Christ as “the Beginning and End, the Alpha and Omega.” These are the words spoken by the celebrant as he prepares the Paschal candle, which bears the number of the current year. These words clearly attest that “Christ is the Lord of time; he is its beginning and its end; every year, every day, every moment are embraced by his incarnation and resurrection, and thus become part of the ‘fullness of time’.”

75. Since Sunday is the weekly Easter, recalling and making present the day upon which Christ rose from the dead, it is also the day which reveals the meaning of time. It has nothing in common with the cosmic cycles according to which natural religion and human culture tend to impose a structure on time, succumbing perhaps to the myth of eternal return. The Christian Sunday is wholly other! Springing from the resurrection, it cuts through human time, the months, the years, the centuries, like a directional arrow which points them towards their target: Christ’s Second Coming. Sunday foreshadows the last day, the day of the Parousia, which in a way is already anticipated by Christ’s glory in the event of the resurrection.

In fact, everything that will happen until the end of the world will be no more than an extension and unfolding of what happened on the day when the battered body of the crucified Lord was raised by the power of the Spirit and became in turn the wellspring of the Spirit for all humanity. Christians know that there is no need to wait for another time of salvation, since, however long the world may last, they are already living in the last times. Not only the Church, but the cosmos itself and history are ceaselessly ruled and governed by the glorified Christ. It is this life-force which propels creation, “groaning in birth-pangs until now” (Rom 8:22), towards the goal of its full redemption. Mankind can have only a faint intuition of this process, but Christians have the key and the certainty. Keeping Sunday holy is the important witness which they are called to bear, so that every stage of human history will be upheld by hope.

Sunday in the Liturgical Year

76. With its weekly recurrence, the Lord’s Day is rooted in the most ancient tradition of the Church and is vitally important for the Christian. But there was another rhythm which soon established itself: the annual liturgical cycle. Human psychology in fact desires the celebration of anniversaries, associating the return of dates and seasons with the remembrance of past events. When these events
are decisive in the life of a people, their celebration generally creates a festive atmosphere which breaks the monotony of daily routine.

Now, by God’s design, the great saving events upon which the Church’s life is founded were closely linked to the annual Jewish feasts of Passover and Pentecost, and were prophetically foreshadowed in them. Since the second century, the annual celebration of Easter by Christians—having been added to the weekly Easter celebration—allowed a more ample meditation on the mystery of Christ crucified and risen. Preceded by a preparatory fast, celebrated in the course of a long vigil, extended into the fifty days leading to Pentecost, the feast of Easter—“solemnity of solemnities”—became the day par excellence for the initiation of catechumens. Through baptism they die to sin and rise to a new life because Jesus “was put to death for our sins and raised for our justification” (Rom 4:25; cf. 6:3-11). Intimately connected to the Paschal Mystery, the Solemnity of Pentecost takes on special importance, celebrating as it does the coming of the Holy Spirit upon the Apostles gathered with Mary and inaugurating the mission to all peoples. 320

77. A similar commemorative logic guided the arrangement of the entire liturgical year. As the Second Vatican Council recalls, the Church wished to extend throughout the year “the entire mystery of Christ, from the Incarnation and Nativity to the Ascension, to the day of Pentecost and to the waiting in blessed hope for the return of the Lord. Remembering in this way the mysteries of redemption, the Church opens to the faithful the treasury of the Lord’s power and merits, making them present in some sense to all times, so that the faithful may approach them and be filled by them with the grace of salvation.” 321

After Easter and Pentecost, the most solemn celebration is undoubtedly the Nativity of the Lord, when Christians ponder the mystery of the Incarnation and contemplate the Word of God who deigns to assume our humanity in order to give us a share in his divinity.

78. Likewise, “in celebrating this annual cycle of the mysteries of Christ, the holy Church venerates with special love the Blessed Virgin Mary, Mother of God, united forever with the saving work of her Son.” 322 In a similar way, by inserting into the annual cycle the commemoration of the martyrs and other saints on the occasion of their anniversaries, “the Church proclaims the Easter mystery of the saints who suffered with Christ and with him are now glorified.” 323 When celebrated in the true spirit of the liturgy, the commemoration of the saints does not obscure the centrality of Christ but on the contrary extols it, demonstrating as it does the power of the redemption wrought by him. As Saint Paulinus of Nola sings, “All things pass, but the glory of the saints endures in Christ, who renews all things, while he himself remains unchanged.” 324 The intrinsic relationship between the glory of the saints and that of Christ is built into the very arrangement of the liturgical year and is expressed most eloquently in the fundamental and sovereign character of Sunday as the Lord’s Day. Following the seasons of the liturgical year in the Sunday observance which structures it from beginning to end, the ecclesial and spiritual commitment of Christians comes to be profoundly anchored in Christ, in whom believers find their reason for living and from whom they draw sustenance and inspiration.

79. Sunday emerges therefore as the natural model for understanding and celebrating these feast days of the liturgical year, which are of such value for the Christian life that the Church has chosen to emphasize their importance by making it obligatory for the faithful to attend Mass and to observe a time of rest, even though these feast days may fall on variable days of the week. 325 Their number has been changed from time to time, taking into account social and economic conditions, and also how firmly they are established in tradition, and how well they are supported by civil legislation. 326

The present canonical and liturgical provisions allow each episcopal conference, because of particular circumstances in one country or another, to reduce the list of holy days of obligation. Any decision in this regard needs to receive the special approval of the Apostolic See, 327 and in such cases the celebration of a mystery of the Lord, such as the Epiphany, the Ascension, or the Solemnity of the Body and Blood of Christ, must be transferred to Sunday, in accordance with liturgical norms, so that the faithful are not denied the chance to meditate upon the mystery. 328 Pastors should also take care to encourage the faithful to attend Mass on other important feast days celebrated during the week. 329

80. There is a need for special pastoral attention to the many situations where there is a risk that the popular and cultural traditions of a region may intrude upon the celebration of Sundays and other liturgical feast days, mingling the spirit of genuine Christian faith with elements which are foreign to it and may distort it. In such cases, catechesis and well-chosen pastoral initiatives need to clarify these situations, eliminating all that is incompatible with the Gospel of Christ. At the same time, it should not be forgotten that these traditions—and, by analogy, some recent cultural initiatives in civil society—often embody values which are not difficult to integrate with the demands of faith. It rests with the discernment of pastors to preserve the genuine values found in the culture of a particular social context and especially in

Pastoral Music • February-March 1999
popular piety, so that liturgical celebration—above all on Sundays and holy days—does not suffer but rather may actually benefit.\footnote{138}

**Conclusion**

81. The spiritual and pastoral riches of Sunday, as it has been handed on to us by tradition, are truly great. When its significance and implications are understood in their entirety, Sunday in a way becomes a synthesis of the Christian life and a condition for living it well. It is clear therefore why the observance of the Lord’s Day is so close to the Church’s heart and why in the Church’s discipline it remains a real obligation. Yet more than as a precept, the observance should be seen as a need rising from the depths of Christian life. It is crucially important that all the faithful should be convinced that they cannot live their faith or share fully in the life of the Christian community unless they take part regularly in the Sunday eucharistic assembly. The eucharist is the full realization of the worship which humanity owes to God, and it cannot be compared to any other religious experience. A particularly efficacious expression of this is the Sunday gathering of the entire community, obedient to the voice of the risen Lord who calls the faithful together to give them the light of his word and the nourishment of his body as the perennial sacramental wellspring of redemption. The grace flowing from this wellspring renews mankind, life, and history.

82. It is with this strong conviction of faith, and with awareness of the heritage of human values which the observance of Sunday entails, that Christians today must face the enticements of a culture which has accepted the benefits of rest and free time, but which often uses them frivolously and is at times attracted by morally questionable forms of entertainment. Certainly, Christians are no different from other people in enjoying the weekly day of rest; but at the same time they are keenly aware of the uniqueness and originality of Sunday, the day on which they are called to celebrate their salvation and the salvation of all humanity. Sunday is the day of joy and the day of rest precisely because it is “the Lord’s Day,” the day of the risen Lord.

83. Understood and lived in this fashion, Sunday in a way becomes the soul of the other days, and in this sense we can recall the insight of Origen that the perfect Christian “is always in the Lord’s Day, and is always celebrating Sunday.”\footnote{139} Sunday is a true school, an enduring program of Church pedagogy—an irrereplaceable pedagogy, especially with social conditions now marked more and more by a fragmentation and cultural pluralism which constantly test the faithfulness of individual Christians to the practical demands of their faith. In many parts of the world, we see a “diaspora” Christianity, which is put to the test because the scattered disciples of Christ can no longer easily maintain contact with one another, and lack the support of the structures and traditions proper to Christian culture. In a situation of such difficulty, the opportunity to come together on Sundays with fellow
believers, exchanging gifts of brotherhood, is an indispensable help.

84. Sustaining Christian life as it does, Sunday has the additional value of being a testimony and a proclamation. As a day of prayer, communion and joy, Sunday resounds throughout society, emanating vital energies and reasons for hope. Sunday is the proclamation that time, in which he who is the risen Lord of history makes his home, is not the grave of our illusions but the cradle of an ever new future, an opportunity given to us to turn the fleeting moments of this life into seeds of eternity. Sunday is an invitation to look ahead; it is the day on which the Christian community cries out to Christ, “Marana tha: Come, O Lord!” (1 Cor 16:22). With this cry of hope and expectation, the Church is the companion and support of human hope. From Sunday to Sunday, enlightened by Christ, she goes forward towards the unending Sunday of the heavenly Jerusalem, which “has no need of the sun or moon to shine upon it, for the glory of God is its light and its lamp is the Lamb” (Rev 21:23).

85. As she strays towards her goal, the Church is sustained and enlivened by the Spirit. It is he who awakens memory and makes present for every generation of believers the event of the resurrection. He is the inward gift uniting us to the risen Lord and to our brothers and sisters in the intimacy of a single body, reviving our faith, filling our hearts with charity and renewing our hope. The Spirit is unfailingly present to every one of the Church’s days, appearing unpredictably and lavishly with the wealth of his gifts. But it is in the Sunday gathering for the weekly celebration of Easter that the Church listens to the Spirit in a special way and reaches out with him to Christ in the ardent desire that he return in glory: “The Spirit and the Bride say, ‘Come!’” (Rev 22:17). Precisely in consideration of the role of the Spirit, I have wished that this exhortation aimed at rediscovering the meaning of Sunday should appear in this year which, in the immediate preparation for the Jubilee, is dedicated to the Holy Spirit.

86. I entrust this apostolic letter to the intercession of the Blessed Virgin, that it may be received and put into practice by the Christian community. Without in any way detracting from the centrality of Christ and his Spirit, Mary is always present in the Church’s Sunday. It is the mystery of Christ itself which demands this: Indeed, how could she who is Mater Domini and Mater Ecclesiae fail to be uniquely present on the day which is both dies Domini and dies Ecclesiae?

As they listen to the word proclaimed in the Sunday assembly, the faithful look to the Virgin Mary, learning from her to keep it and ponder it in their hearts (cf. Luke 2:19). With Mary, they learn to stand at the foot of the cross, offering to the Father the sacrifice of Christ and joining to it the offering of their own lives. With Mary, they experience the joy of the resurrection, making their own the words of the Magnificat which exalt the inexhaustible gift of divine mercy in the inexorable flow of time: “His mercy is from age to age upon those who fear him” (Luke 1:50). From Sunday to Sunday, the pilgrim people follow in the footsteps of Mary, and her maternal intercession gives special power and fervor to the prayer which rises from the Church to the most Holy Trinity.

87. Dear Brothers and Sisters, the inminence of the Jubilee invites us to a deeper spiritual and pastoral commitment. Indeed, this is its true purpose. In the Jubilee Year, much will be done to give it the particular stamp demanded by the ending of the second millennium and the beginning of the third since the Incarnation of the Word of God. But this year and this special time will pass as we look to other jubilees and other solemn events. As the weekly “solemnity,” however, Sunday will continue to shape the time of the Church’s pilgrimage until that Sunday which will know no evening.

Therefore, dear Brother Bishops and Priests, I urge you to work tirelessly with the faithful to ensure that the value of this sacred day is understood and lived ever more deeply. This will bear rich fruit in Christian communities, and will not fail to have a positive influence on civil society as a whole.

In coming to know the Church, which every Sunday joyfully celebrates the mystery from which she draws her life, may the men and women of the third millennium come to know the risen Christ. And constantly renewed by the weekly commemoration of Easter, may Christ’s disciples be ever more credible in proclaiming the Gospel of salvation and ever more effective in building the civilization of love.

My blessing to you all!

From the Vatican, on 31 May, the Solemnity of Pentecost, in the year 1998, the twentieth of my Pontificate.

Notes

5. Ibid.
11. Pastoral Constitution on the Church in the Modern World Gaudium et Spes, 34.
12. For our Jewish brothers and sisters, a “nuptial” spirituality characterizes the Sabbath, as appears, for example, in texts of Genesis Rabbah such as X, 9 and XI, 8 (cf. J. Neusner, Genesis
Rabbah, vol. I, Atlanta 1985, p. 107 and p. 117). The song Leka Dodi is also nuptial in tone: "Your God will delight in you, as the Bridegroom delights in the Bride... In the midst of the faithfulness of your beloved people, come O Bride, O Shabbat Queen" (cf. Preghiera serale del sabato, issued by A. Toaff, Rome, 1968-69, p. 3).


18. The reference to the resurrection is especially clear in Russian, which calls Sunday simply “resurrection” (Voskresenie).


20. Cf. ibid. In reference to Pliny’s letter, Tertullian also recalls the coetus antelucanum in Apologeticum 2, 6: CCL 1, 88; De Corona 3, 3: CCL 2, 1043.


22. Sermon 8 in the Octave of Easter 4: PL 46, 841. This sense of Sunday as “the first day” is clear in the Latin liturgical calendar, where Monday is called feria secunda, Tuesday feria tertia, and so on. In Portuguese, the days are named in the same way.


28. Cf. Saint Augustine, Epist. 55, 17; CSEL 34, 188: “Ista ergo erit octava, qui primus, ut prima vita sed aeterna reddatur.”

29. Thus in English “Sunday” and in German “Sonntag.”


32. See, for example, the Hymn of the Office of Readings: “Dies aequalis ceperis octava splendoris in te quam, leu, consecras primitiae surgentium (Week I); and also: “Salve dies, dierum gloria, dies felix Christi victoria, dies digna laetitiae dies prius. Lux divina caecis irradiat, in qua Christus infernum spoliat, mortem vincit et reconciliat summis impi” (Week II). Similar expressions are found in hymns included in the Liturgy of the Hours in various modern languages.


41. No. 2177.


44. These are the words of the embolism, formulated in this or similar ways in some of the eucharistic prayers of the different languages. They stress powerfully the “Paschal” character of Sunday.


47. Constitution on the Sacred Liturgy Sacrosanctum Concilium, 42.


57. Roman Missal, Embolism after the Lord’s Prayer.


60. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy Sacrosanctum Concilium, 7; cf. 33.
61. Ibid., 56; cf. Ordo Lectionum Missae, Praenotanda, No. 10.
63 Cf. ibid., 52; Code of Canon Law, Canon 767, 2; Code of Canons of the Eastern Churches, Canon 614.
65. The Council’s Constitution Sacrosanctum Concilium speaks of “satis et vivus Sacrae Scripturae affectus” (No. 24).
68. Cf. Ordo Lectionum Missae, Praenotanda, Chap. III.
71. Catechism of the Catholic Church, 1368.
74. Cf. Innocent I, Epist. 25, 1 to Decentius of Gubbio: PL 20, 553.
77. Acta SS. Saturnini, Dativi et aliorum plurimarum Martyrum in Africa, 7, 9, 10: PL 8, 707, 709-710.
80. Cf. the contrary proposition, condemned by Innocent XI in 1679, concerning the moral obligation to keep the feast-day holy: DS 2152.
81. Canon 1248: “Festis de praeceto diebus Missa audienda est”: Canon 1247, 1: “Dies festi sub praecetto in universa Ecclesia sunt..< .. omnes et singuli dies dominici.”
82. Code of Canon Law, Canon 1247; the Code of Canons of the Eastern Churches, Canon 881, 1, prescribes that “the Christian faithful are bound by the obligation to participate on Sundays and feast days in the Divine Liturgy or, according to the prescriptions or legitimate customs of their own Church sui iuris, in the celebration of the divine praises.”
83. No. 2181: “Those who deliberately fail in this obligation commit a grave sin.”
84. Sacred Congregation for Bishops, Directory for the Pas-
89. Cf. Sacred Congregation of Bishops, Directory for the Pastoral Ministry of Bishops Ecclesiae Imago (22 February 1973), 86a; Enchiridion Vaticanium 4, 2069.
93. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church Lumen Gentium, 10: “in oblationem eucharisticiam concurrent.”
94. Ibid., 11.
99. This is the deacon’s proclamation in honor of the Lord’s Day: cf. the Syriac text in the Missal of the Church of Antioch of the Maronites edition in Syriac and Arabic, Jounieh (Lebanon) 1969, p. 38.
100. V, 20, 11: ed. F. X. Funk, 1905, p. 298; cf. Didache 14, 1: ed. F. X. Funk, 1901, p. 32; Tertullian, Apologeticum 16, 11: CCL 1, 116. See in particular the Epistle of Barnabas, 15, 9; SC 172, 188-189: “This is why we celebrate as a joyful feast the eighth day on which Jesus was raised from the dead and, after having appeared, ascended into heaven.”
101. Tertullian for example tells us that on Sunday it was forbidden to kneel, since kneeling, which was then seen as an essentially penitential gesture, seemed unsuited to the day of joy. Cf. De Corona 3, 4; CCL 2, 1043.
104. Apostolic exhortation, Gaudete in Domino (9 May 1975), II: AAS 67 (1975), 295.
105. Ibid. VII, l.c., 322.
106. Hex. 6, 10, 76: CSEL 321, 261.
109. The most ancient text of this kind is can. 29 of the Council of Laodicea (second half of the fourth century): Mansi, II, 569-570. From the sixth to the ninth century, many councils prohibited “opera ruralia.” The legislation on prohibited activities, supported by civil laws, became increasingly detailed.
111. Hex. 2, 1, 1: CSEL 321, 41.
114. Cf. also Saint Justin, Apologia I, 67, 6: “Each of those who have an abundance and who wish to make an offering gives freely whatever he chooses, and what is collected is given to him who presides and he assists the orphans, the widows, the sick, the poor, the prisoners, the foreign visitors—in a word, he helps all those who are in need.” PG 6, 430.
115. De Natura, 10, 45: “Audiis, dices, qui Dominus Deus dicat? Et tu ad ecclesiam venis, non ut aliqualis largiaris pauperi, sed ut aures.” CSEL 322, 492.
117. Saint Paulinus of Nola, Ep. 13, 11-12 to Pammachius: CCEL 29, 92-93. The Roman senator is praised because, by combining participation in the eucharist with distribution of food to the poor, he is in a sense reproduced the Gospel miracle.
119. Ibid.
120. Cf. Catechism of the Catholic Church, 731-732.
121. Constitution on the Sacred Liturgy Sacerdotalium Concilium, 102.
122. Ibid., 103.
123. Ibid., 104.
126. By general law, the holy days of obligation in the Latin Church are the Feasts of the Nativity of the Lord, the Epiphany, the Ascension, the Body and Blood of Christ, Mary Mother of God, the Immaculate Conception, the Assumption, Saint Joseph, Saints Peter and Paul, and All Saints: cf. Code of Canon Law, Canon 1246. The holy days of obligation in all the Eastern Churches are the Feasts of the Nativity of the Lord, the Epiphany, the Ascension, the Dormition of Mary Mother of God, and Saints Peter and Paul: cf. Code of Canons of the Eastern Churches, Canon 880, 3.
130. Cf. Ibid., No. 235.
A Reflection on Chapter V

Sunday and the Meaning of All Our Days

BY DAVID PHILIPPART

Time is usually very much on our minds: We need to make time to be sure we do important things; we have to take time to be with people that we love; there seems never to be enough time to do all that is expected of us; and so very often we are left wondering, “Where did the time go?”

At the beginning of the Easter Vigil—that greatest of all Sundays, that Day of Days—as we huddle together around the bonfire and prepare to light the paschal candle, the presider shouts the joyous cry:

Christ yesterday and today
the beginning and the end
Alpha and Omega!
All times belong to Christ
and all the ages!
To Christ be all glory and power,
through every age forever. Amen!

Good news! Even our calendars are redeemed! God's breaking into human history changes time. No more is life a dreary march of despair-until-death; for the baptized, time is experienced as privileged moments, divine days, seasons of grace. Passing through our days—ordered in seasons—brings us closer to our destiny: eternal life, that day that will dawn and never end, that time-beyond-time when the cosmos will be healed, when all people will live justly in peace and when God will be all.

Even our calendars are redeemed!

But how do we know this to be true, know it not as a concept but in our bodies? We live in an “open-24-hours-a-day-and-seven-days-a-week” world; one day seems pretty much like another, especially for those who work six days in shifts. The evening television schedule seems to provide the only variety, the only indication that today must be Thursday because ER is on and not Monday when we watch Melrose Place. The melodramas and comedies give each day its only distinctive flavor.

From deep within the Christian tradition comes a corrective to that view of time: Sunday, the original Christian holy day. If we keep Sunday, it will keep us—keep us free from experiencing life as inexorable working-shopping-amusing-ourselves-onto-death. If we keep Sunday, it will keep us—in a rhythmic way of life that frees the body to rejuvenate, the imagination to recreate, the heart to reel and celebrate. If we keep Sunday, it will keep us—in a wholesome synchronicity in time with love.

David Philippart lives and writes in Chicago, IL. His book of short essays on the Mass, Saving Signs, Wondrous Words, was recently made into a book-on-tape by Liturgy Training Publications.
This is what Pope John Paul II means when he says in his apostolic letter *Dies Domini* that Sunday “reveals the meaning of time” (no. 75). What does Sunday tell us, then, about time?

**Recovering the Past**

Sunday looks back and recovers the past into the present. The pope calls Sunday the “weekly Easter, recalling and making present the day upon which Christ rose from the dead” (no. 75; italics added). Sunday is a sacrament, a sign that effects what it signifies, a day that makes holy the human experience of time. In this sense, it shares in the holiness of God, for whom all things are eternally present. So we call Sunday “the third day,” and say “On the third day Christ rose again from the dead, in fulfillment of the Scriptures.” Those Scriptures tell us: “On the third day, there was a wedding in Cana of Galilee” (John 2:1). And at that primordial wedding, where heaven comes to earth as bride to groom and as groom to bride, Jesus changes the water of history into the wine of eternity—“the first of his signs,” we are told, revealing glory.

**If we keep Sunday, it will keep us . . .**

(John 2:11). Sunday, the third day, is a day for searching out glory—signs of new life bursting out of old tombs everywhere.

If Sunday is the day for snatching life from death, it is because Sunday was primordially the day for separating light from darkness: “Then God said, ‘Let there be light,’ and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day and the darkness Night. And evening

February-March 1999 • Pastoral Music
came and morning followed, the first day” (Gen 1:3-5). The third day—the day of resurrection and re-creation—is also the first day, the day of original creation. So Sunday is the day for making and for making new, for making music and for singing new songs, for making love and for making love new, for making peace and for making peace again even though we’ve lapsed back into war yet another time. The creative power of the first day, the re-creative power of the third day, is made present—really present—on Sunday. And not only for Sunday’s sake, but in the hope (God’s very own) that the other six days will soon be more like the first. The saving deeds that seem to us to be past events live on each Sunday, and the power of these divine deeds saturates us like sun rays, monsoon rains, and microwaves.

Reaching the Future

Not only does Sunday make present the past, it also inaugurates the future. “Everything that will happen until the end of the world will be no more than an extension and unfolding of what happened on the day when the battered body of the crucified Lord was raised by the power of the Spirit and became in turn, the well-spring of the Spirit for all humanity,” the pope writes. “Christians know that there is no need to wait for another time of salvation, since, however long the world may last, they are already living in the last days” (no. 75).

Our days are numbered. Christ has died. Christ is risen. Christ will come again. And we die and rise in the arms of a God who loves us.

Sunday is the day of the Spirit (see no. 28.) According to the Gospel of John, the risen Christ breathed the Spirit on the frightened followers that very first Easter Sunday evening. According to the Acts of the Apostles, the Spirit came as wind and fire fifty days later—but still on a Sunday. Sunday is the fiftieth day, the day of fullness. If God made seven days in the week, then seven is the fullness of time. When you multiply seven by seven—that’s fullness times fullness—you get forty-nine. But God—so gracious in giving—throws in another day, a Sunday, for good measure: forty days for our delight! Sunday is eternally Pentecost.

And so Sunday is ultimately the eighth day, as the early Christians were happy to call it (see no. 26), a sign of what lies beyond created time when Christ “will come again in glory to judge the living and the dead, and his kingdom will have no end.” This is just another way of saying that Sunday is the “Lord’s Day,” “Domino,” “Dimanche.” This term “Lord’s Day” would have had resonances for the first Christians that we sometimes do not hear. The prophets ranted about the Lord’s Day, the day of judgment and consummation—the last day. Sunday—especially the Sundays of the year ordered in a sequence that we call Ordinary Time—recalls and makes present to us this reality: Our days are numbered. Christ has died. Christ is risen. Christ will come again. And we die and rise in the arms of a God who loves us.

The Sacrament of the Present Moment

Sunday, then, is the sacrament of the present moment. This sacrament of the present moment is sorely needed in a society so whipped up by advertising that present existence for us is burdened by anticipation; we can only look forward to getting something else, something more. The sacrament of the present moment is sorely needed in a society so distracted by the scandal of the moment that the past is merely yesterday’s spin on now-forgotten transgressions. If we keep Sunday, then Sunday will keep us—in this hallowed present moment. But how do we keep Sunday when we have four holy Masses, three angry cantors, two missing handbells, and a pastor refusing to sing?

Pastoral musicians and others who work on Sunday can take heart in the fact that Sunday was not a day of rest for the early churches. It was a workday for at least four centuries of Christian history. But as a sacrament of the present moment, Sunday unlocks not only the meaning of time, but the meaning of work, too. The deeds that we do, the skills that we exercise for the good of others, the service that we perform humbly in Christ’s stead can hasten the dawning of the eighth day, the Lord’s Day. If we forget this on Wednesday, we recall it—and God makes the reality of it present—on Sunday.

So try it: Be present to the assemblies and the music ministers with whom you work on Sunday. See in them the Lord suffering and rising, future members of the Ur-choir in the heavenly Jerusalem.

Be present to the music that you make. It truly rises from and harmonizes into the “unending hymn of praise” sung by “all the choirs of angels in heaven.” Remember this! Play deliberately. Conduct passionately. Sing out with gusto.

Be present to your need to rest and recreate on Sunday afternoon and evening. Honor your body with a walk or a bike ride and a healthy meal. Nourish your soul at an art gallery or at a concert where someone else makes the music! Play your favorite CDs!

Be present to glory. Find glory in the simple yet wondrous signs of new life breaking out everywhere: the scent of oranges in the produce aisle, the flapping of laundry on the line, the loaf of bread browned in the oven, the eyes of a lover looking at you.

If we keep Sunday in these simple ways, we will not only know the meaning of time, we can begin to live out all of our days meaningfully. We will know all time to be pregnant with possibility, and we will be ready for “forever,” when we will be whole and when love will be the sentence handed down. Blessed be God who gives us this Sunday!
1999 Calendar

Schools

Cantor Express
Mobile, AL  July 23-25
Wichita, KS  Aug 6-8
Portland, OR  Aug 20-22

Choir Director Institute
Indianapolis, IN  July 26-30

Organist/Choir Director School
Washington, DC  July 26-30

Guitar School
Covington, KY  June 21-25

Handbell Institute
Cleveland, OH  Aug 5-7

Gregorian Chant School
Erlanger, KY  June 21-25

Pastoral Liturgy Institute
Madison, WI  July 26-30

Children’s Choir Director
Blackwood, NJ  Aug 5-7

Convention

July 12-16
Now is the acceptable time
Pittsburgh, Pennsylvania

NPM Summer At A Glance

JUNE
21-25  Guitar School
21-25  Gregorian Chant School
              Covington, KY
              Erlanger, KY

JULY
12-16  22nd Annual National Convention
          Now Is The Acceptable Time
          Pittsburgh, Pennsylvania

23-25  Cantor Express
26-30  Organist/Choir Dir. School
26-30  Pastoral Liturgy Institute
26-30  Choir Director Institute

Mobile, AL
Washington, DC
Madison, WI
Indianapolis, IN

AUGUST
5-7  Children’ Choir Director
5-7  Handbell Institute
6-8  Cantor Express
20-22  Cantor Express

Blackwood, NJ
Cleveland, OH
Wichita, KS
Portland, OR

Full Brochures will be sent in early 1999 to all NPM members and subscribers.
For additional information contact NPM at:
Web Page: http://www.npm.org  •  E-Mail: NPM Sing@npm.org  •  Phone: (202) 723-5800
Fax: (202) 723-2262  •  Mail: 225 Sheridan Street, NW, Washington, DC 20011-1452

February-March 1999 • Pastoral Music
The publication of the *Hymnal Companion to Worship—Third Edition* in 1998 represented somewhat of an important milestone, this new book being the first companion published for a Roman Catholic hymnal. At one time such books were more typically Episcopalian or Methodist, although in recent years hymnal companions and handbooks have been published by an increasing number of Protestant denominations.

Newer hymnals generally contain a surprising amount of new hymns, and they often show an increased tendency to include hymns from denominations other than those of their sponsors or intended users. As a result, contemporary hymnals feature a significant amount of material that may be unfamiliar to congregations and music ministers alike, and, therefore, a hymnal companion or handbook can be a particularly valuable resource.

In general, the purpose of such publications is to provide important background information concerning the contents of the hymnal. This usually takes the form of short articles concerning the text and tune of each hymn. Most hymnal companions, however, attempt to provide the reader with even more information. This may include general essays or articles concerning the history of hymns and congregational singing, biographical entries concerning the authors of texts and composers of melodies, historical background of a denominational character, tables and indices, and so on. Obviously the sum total of all these items greatly exceeds what might comfortably fit between the covers of one book. Indeed, only the current Episcopal hymnbook companion attempts to cover practically everything, resulting in a four-volume set with a price tag approaching two hundred dollars. All other current hymnal companions, including GIA’s new publication, perhaps wisely limit the material to a single volume which can be priced at a reasonable level.

The *Hymnal Companion to Worship—Third Edition* began with the work of Catherine Salika, who served as bibliographer and researcher for the third edition of the *hymnal Worship*. The editors at GIA recognized that the material which she accumulated during the preparation of the hymnal might form the basis for a possible hymnal companion, and eventually GIA decided to proceed with such a publication. Salika, a member of the Hymn Society of the United States and Canada and of the National Association of Pastoral Musicians, holds a position as Assistant Director of Library Systems Development at the University of Illinois and is a cantor and choir member at St. Patrick’s Church in Urbana. Her full-time work at the University limited the amount of time she could give to the work of preparing a companion to *Worship*, so the editors at GIA decided to engage Marilyn Stulken to assist in the project. Stulken was well suited for the task since she had previously been the General Editor of the *Hymnal Companion to the Lutheran Book of Worship*. This was the first of the current group of hymnal companions to be published in the United States, and it remains one of the most outstanding efforts in its field. Stulken now teaches at Concordia University in Wisconsin and serves as organist at St. Luke’s Episcopal Church in Racine, and she has maintained an active career presenting workshops, lectures, and recitals throughout the country.

A Companion in Five Sections

The *Hymnal Companion to Worship—Third Edition* is divided into five sections. The first of these consists of short biographical information concerning all the authors and composers of the hymns and songs contained in “Worship 3.” Marilyn Stulken has contributed this information, certainly drawing upon her previous experience with the Lutheran *Hymnal Companion*. In all there are about 550 entries which provide informative and basic information concerning authors, translators, composers, and other sources. The second section of the hymnal companion is the work of Catherine Salika and consists of background information on each hymn contained in the third edition of *Worship*. The amount of information which Salika provides varies greatly from one hymn to another, and she does not regularly offer original language versions of hymns which have been translated into English. Moreover, some of her entries are surprisingly brief, limited to only two or three short sentences. Therefore, there is some inconsistency in the information provided, and readers may find it necessary to refer occasionally to another handbook or another reference work for more details.

The third section of the *Hymnal Companion* consists of three appendices which may provide some helpful information for the pastoral musician. These include a wealth of data concerning birth and death dates of composers and authors. The first of these is an Almanac of Dates, a month-by-month listing of dates mentioned in the hymnal companion, organized by the day of the year. This can assist the reader in locating the anniver-
April 15, 1998

Ahlborn-Galanti Organs
1164 Tower Lane
Bensenville, IL 60106

Dear Friends:

Now that our Ahlborn-Galanti Module is installed and has been
thoroughly tested and put through its paces during Holy Week and
Easter, I am pleased to tell you that the module has far surpassed
our expectations.

The new sounds, especially the upper work, when combined with our
rather dated 8-foot Felgemberg (1888), have enabled me to play music
that was not successful previously. Also, the new sounds give support
to our choir enabling them to sing with much greater confidence.

I suspect that the choir will now begin to grow.

Probably the most exciting change we have noticed is in the
congregational singing. Before, when playing the hymns and service
music, the congregation was nearly silent; now they seem to sing with
energy and delight. Again, I attribute this to the added support
of the upper pitches that were lacking, as well as the wonderful
of the principal chords.

One other change, which is meaningful to me as the organist, is that
members of the congregation now linger to hear the postlude, which
never happened before.

When the module sounds are combined with the pipes, I doubt that
even the most trained ear could tell which is the module and
which is the pipes. I couldn’t be more pleased.

Sincerely,

Robert Fritz, Ph. D., F.I.S.A.
Organist and Choirmaster

July 7, 1998

Richard A. Barrow, B.D.
Director of Music
Ahlborn-Galanti Organs
1164 Tower Lane
Bensenville, IL 60106

Dear Friends at Ahlborn-Galanti,

Thanks a million for the module that Ahlborn-Galanti performed on our pipe
organ! I am thrilled with the incredible transformation that making the organ
MIDI-compatible, and the addition of the two Ahlborn-Galanti Classic and Romantic
modules have achieved.

Since coming to St. Gabriel’s Parish in 1990, I have been playing its excellent
two-manual Wicks pipe organ. Though it has served us very well indeed since
1980, its twelve ranks greatly limit the registration and performance of much
of the organ literature.

Overnight our organ has grown from twelve to the equivalent of sixty-four
ranks and as such an incredibly modest cost! The union of Wicks pipes with
Ahlborn’s digital tonal resources has produced and instrument that is on the
cutting edge of 21st-century organ technology. Parishioners and clergy who have
heard the new instrument are ecstatic and incredulous. And so am I!

I welcome and invite my colleagues to come and hear this instrument
themselves and to hear why we are accoring this transformation these
growing accolades.

Sincerely,

Richard A. Barrow, B.D.
ary dates of various hymns and tunes, as well as birth and death dates for authors and composers. The second appendix is an Anniversary Finder, which cleverly organizes these same dates to assist the reader in determining important anniversaries (such as the centennial of a composer's birth). The third appendix is a Chronology of Dates beginning with the year 110 (the possible year in which the hymn "Father, We Thank You Who Have Planted" might have been written) and ending with February 27, 1997 (the death of Charles Alexander Peloquin). The fourth section of the Hymnal Companion to Worship—Third Edition is a helpful bibliography, including references cited in Stulken's biographies; and the final section includes a number of helpful indices.

Within these five sections Salika and Stulken provide a wealth of very useful information. As in any work of this kind, some of this information may be open to criticism. Salika, for example, attempts to explain Frederick Faber's well-known hymn "Faith of Our Fathers" against a backdrop of legal efforts to suppress Roman Catholicism in England. This is an inaccurate assertion, however, since legal restrictions against Roman Catholics were removed by Parliament in 1829 at a time when Faber was still an Anglican. "Faith of Our Fathers" was written by Faber about twenty years later, following his conversion to Roman Catholicism in 1845. Stulken, for her part, speaks of the Mozarabic Rite (in connection with the hymn "Christ, Mighty Savior") without apparent knowledge that the Mozarabic liturgy underwent renewal and reform during the past decade and is now approved for use throughout Spain. Additionally, there are possible hazards in having two authors working somewhat independently. One example of such hazards involves the well-known hymn "Of the Father's Love Begotten." Salika's brief comments concerning the hymn text and Stulken's comments concerning its fourth century author are not entirely in agreement and may leave the reader somewhat confused about the origins of this particular hymn.

A Help, Even a Necessity

In spite of such minor flaws, this new hymnal companion probably belongs in the library of any musician working in a Roman Catholic parish, and it is certainly an absolute necessity for all who might use Worship—Third Edition. The information provided by Salika and Stulken can only enhance the use of the hymnal by providing a wealth of pertinent background material. Like most books of its kind, however, it has its limitations, particularly due to the absence of historical articles which could give a broader overview of the history and development of congregational song. Nonetheless, as a basic reference book for the current edition of Worship, it succeeds very well. Pastoral musicians will simply have to look elsewhere to supplement the material which it contains.

Notes


Blessed Sacrament Chapel, Immaculate Conception Seminary, Douglaston, NY.
Glory & Praise: Second Edition

The new Glory & Praise combines excellent contemporary music with well-known, traditional hymns to create a complete parish hymnal.

Completely Revised and Expanded
- Organized with a focus on major rites and the liturgical seasons
- Contains seven Mass settings including the Celtic Mass by Christopher Walker
- Music for the entire liturgical life of the parish including Masses, Morning and Evening Prayer, Christian Initiation, weddings and funerals
- Full set of indices
- More than 20 year tradition

New Choir/Cantor Edition
- Hardbound
- Exactly matches contents and numbering of the assembly edition

Accompaniments for Keyboard and Guitar as well as a CD Recording Library are available.

For additional information, call 1-800-LITURGY (548-8749) and ask for Customer Service

Oregon Catholic Press is a not-for-profit corporation organized exclusively for religious, charitable and educational purposes.
Children's Choir Recitative

Resonet in Laudibus. Z. Randall Stroope. SA-SA, piano (bells), opt. snare drum. Mark Foster Music, #YS 700, $1.25. Originally written as a processional, this piece works equally well as an anthem during the liturgy. The choir has to be divided into two equal SA groups; the difficulty level makes this piece suitable for the medium-advanced choir. The text (only nine words) is in Latin and is an acclamation of praise taken from an ancient Christmas carol. For Christmas or general use.

Noel, Noel, a Boy Is Born. Natalie Sleeth. Two-part, organ, opt. bells. AMSI, #223, $1.30. This cute Christmas anthem may be sung by a more modestly sized children's choir with great success. Watch out for two measures where the voice parts cross at the end of each verse; the rest of the harmonies are very simple. The keyboard part does not double the voice parts; the bell part could also be played on a flute.

Jubilate Deo. W. A. Mozart, arr. Linda Steen Spenceak. Two-part, piano. Heritage Music Press, #15/1262H, $1.10. The text of Psalm 100 is printed in Latin and English, making this piece accessible to choirs of any level interested in singing music of the great composers. Mozart's repetition of phrases (using different dynamics) and use of sequence make this an easy piece to teach. A solid piece of classical music to add to your choir repertoire!

Somebody's Knockin' at Your Door. Arr. Linda Spenceak. Two-part, keyboard, opt. woodblock. Lorenz, #10/1445K, $1.30. Two spirituals—"Somebody's Knockin'" and "Rise! Shine! For Your Light Is A-Comin'"—are combined in this energetic arrangement. The independent parts require strong singers on each part. Both melodies are set in the proper tessitura for young voices, so the melody will really soar.

Ave, Ave, the Angel Sang. Robert Lau. SSA, organ. Wayne Leupold Editions (ECS Publishing), #WL100030, $1.35. Originally written for SATB, this Advent gem is now available in SSA. The low alto part requires an older children's choir, or you might consider adding a few adult voices on the alto part with your two-part children's choir. The text is perfect for Advent IV, and the lyrical melody ends each verse by quoting the refrain from the Lourdes Hymn ("Immaculate Mary"). Also available in SAB.

People, Look East! Besancon Carol, arr. Craig Phillips. Unison, opt. descant, keyboard. Selah Publishing, #405-103, $1.30. The clever keyboard accompaniment keeps this simple anthem sparkling. A beginning children's choir can sing the five verses and, with more experienced children or even a flute or violin, the descant on verse five makes a great finale. This simple, lively Christmas anthem is perfect for an inexperienced choir.

Come, Let Us Sing to the Lord. Deborah Holdren-Holtonay. Unison, keyboard. Selah Publishing, #422-731, $1.05. The use of syncopation and hemiola keep this general anthem of praise really alive. Younger children will find this piece especially enjoyable because of the rapidly moving text; the challenging part is reserved for the accompanist with almost constant eighth note motion. The range is suitable for younger voices (grades 3, 4, and 5). Highly recommended.

Savior, Teach Me, Day by Day. Richard DeLong. Unison/two-part, keyboard. ECS Publishing, #4796, $1.25. The text is a beautiful prayer for children to learn, and the musical setting is first-rate: an excellent wedding of text and tune! The setting is unison throughout, except for the last two measures. The arpeggiated accompaniment works best on a piano. Highly recommended.

Declare God's Glory. Michael W. Patch. Unison/two-part with keyboard. Choristers Guild, #CGA716, $1.10. Syncopation makes this piece easy to learn and one that choristers will remember for a long time. The simple "echo" section between the two parts is optional, and the piece may be done entirely in unison. The praise text, taken from the psalms, is suitable for general use.

Prayer Litany. Helen Kemp. Two-part, keyboard, opt. oboe. Choristers Guild, #CGA747, $1.20. This master of children's choirs has created a wonderful combination of two beautiful prayers—the Prayer of St. Francis and the Prayer of St. Richard of Chichester (. . . to see thee more clearly, love thee more dearly . . . day by day). The piano accompaniment requires practice and cleverly doubles the voice parts at crucial moments. Singers in grades 4-6 will especially enjoy the changing moods of this very well-written piece.

Do You Ever Wonder? Harriet Ilse
GIA Publications, Inc.

Your source for hardbound hymnals coordinated with the New Lectionary.

Available for immediate shipment!

Worship and Gather, a classic combination

Gather Comprehensive, our VERY best-selling hymnal

RitualSong, the connoisseur's choice

GIA Publications, Inc.
7404 S. Mason Ave., Chicago, IL 60638
800.GIA.1358 or 708.496.3800
www.giamusic.com
Ziegenhals. Unison, keyboard, opt. flute. Choristers Guild, #CGA717, $1.10. Why did God make this world? The flowers? The sun? A child? Singers in grades 3-6 will especially enjoy answering these questions cleverly set to music in this two-verse anthem that will also give them a lot of practice singing downward triads. Suitable for a beginning choir.

Carol of Prophecy. Shirley W. McRae. Unison with handbells (or keyboard). Choristers Guild, #CGA720, $1.10. Perfect for the beginning choir! The simple Latin refrain (just “Exultate jubilate Deo”) separates quotes from Isaiah 11 and 35. The accompaniment sounds equally fine on keyboard or handbells (3 octaves).

Hear the Lark (Christ the Lord Is Risen). Jim Taylor. Unison/two-part, keyboard, opt. flute. Choristers Guild, #CGA710, $1.10. The two separate texts (one for general use, one for Easter) are printed one under the other. This piece is for an accomplished choir; the intricate rhythms and soaring melody (to #9) are well-crafted challenges that are sure to inspire the singer and listener alike. If you are looking for a short Easter anthem, be sure to consider this!

The Whole World Sings Alleluia. Wayne L. Wold. Unison with keyboard. Choristers Guild, #CGA708, 95c. Cherub choirs will enjoy this Easter or general anthem that comes complete with clapping, snapping, or use of a percussion instrument. Four short verses are followed by a set of “Alleluias” that form a refrain. The piece can be taught by rote; it is highly recommended for grades 1-3.

Michael Wustrow

Hispanic

Cantos del Pueblo de Dios


Music used in today’s Hispanic and bilingual (English-Spanish) liturgical celebrations is often a blend of resources drawn from the older Tridentine rituals and Ordo Missae and the newer Mass of Paul VI and Vatican II sacramental orders. Since each Hispanic culture brings its own view of liturgical and devotional practice to these celebrations, the sung expressions used today offer the whole church examples of inculturation in practice. Musicians ministering in a particular parish may sometimes find themselves in emotional and liturgical conflict with the local style of celebration, and the music of worship often brings this conflict to the surface, especially in the experience of non-Hispanics, but also for musicians whose background may be in a different Hispanic culture from the one that informs this local community.

These cultural truths have made it difficult for the bishops of the United States as well as for the various music publishers to produce resources for general use in Hispanic parishes. There are many regional and cultural customs particular to Latin Americans that have become essential parts of their identity. Still, if Hispanic and bilingual parishes are to have access to richer resources than those available regionally or locally, attempts to provide national resources have to continue.

World Library Publications, a division of J. S. Paluch Co., has recently introduced several national resources for Hispanic and bilingual communities. Their entry into this field consists of two worship aids—¡Celebremos! and Misalito Parroquial—and a unified music resource, Cantos del Pueblo de Dios. ¡Celebremos! is a completely bilingual missal printed in convenient side-by-side format on facing pages that eliminates the need to flip back and forth between separate sections; Misalito Parroquial is printed in Spanish only.

The combined music resource, Cantos, is in ring-binder format for easy removal and replacement of pages; indexes are completely bilingual and list musical, liturgical, and scriptural references. This functional accompaniment resource is wonderfully accessible to average pastoral musicians. The keyboard arrangements also include guitar chords in English and Spanish as well as an additional chord chart in tablature.

The collection includes more than 180 music selections for all seasons and occasions in the liturgical calendar and parish life, covering a wide range of repertoire from traditional hymns, songs, psalms, and service music from the older European “classics” to more modern material from Latin American and U.S. composers. Compositions from other publishers are also included.

Because the Hispanic Church embraces many cultures and subcultures, the editors and arrangers have tried to trace the origins of music from Spain and from North, Central, and South America, including the Caribbean region. It is evident as well that they have taken into account the spectrum of demographics, attitudes, and acculturation among U.S. Hispanics. Where appropriate, for example, the music selections lend themselves to the various instrumental and rhythmic embellishments associated with particular Spanish-flavored expressions. This collection may prove to be a perfect tool to assist pianists and organists (Spanish speaking or not) to interpret Hispanic stylings accurately for their assemblies.

The accompaniment book Cantos is sent to regular subscribers to the ¡Celebremos! and Misalito Parroquial worship programs; it is also available as a separate resource. A free cassette of the music repertoire, Musica para la Iglesia Hispana, may be obtained from the publisher; address your request to Peter Kolar, Editor of Hispanic Publications, at World Library.

In general, the NPM Section for Hispanic Pastoral Musicians recommends this comprehensive accompaniment resource, believing that its use will lead to an enhancement of bilingual liturgies. Apart from a few inconvenient page turns, the printed music is well designed and clearly annotated. One suggestion for future editions would be the addition of a glossary of basic music terms in bilingual side-by-side format, similar to the topical and musical translations found in the back pages of the ¡Celebremos! worship aid.

Alexandrina Vera

Choral Recitative

Joyous Light of Glory. C. Schalk. Unison. Concordia, #98-3354, $1.10. This would make a wonderful choral selection for evening prayer. The text is a translation of the third-century evening hymn Phos Hilaron, and the music is solid and well crafted. This is music written with the text, the liturgical setting, and good choral sound in mind: five pages of mostly monosyllabic, a cappella writing make up this moderately easy work. Highly recommended: If your choir ever sings for an evening service, don’t miss this gem!

I Sought the Lord. P. Stearns. Unison, some part-voriting, organ. Paraclete Press, #PPM-09720, $2.10. This text is fitting for adult initiation rituals, Lent, and themes of conversion. Easy and effective
choral and organ writing make this lovely anthem appealing and useful to large and small choirs. Both choir and congregation will find the text, melodic lines, and warm harmonies inspirational. Only a small amount of part-writing here, with sections in unison featuring the men or the women. Worth looking into.

We Adore You O Christ. J. Schiavone. OCP Publications, Choral Octavo Packet #10245GC, $9.95. Don’t miss this collection of eleven octavos; it is one of the finest collections of ritual music I have seen in years. After playing through the music in this collection I am reassured that there are still composers who write with an understanding of Roman Catholic texts and ritual music. Thank you, Father Schiavone! Seldom does one find a whole packet of texts and music for the liturgy that is of consistently high quality while meeting the needs of various occasions and situations. In addition to playing through the various compositions, you may want to order the CD (#10234GC) or cassette (#10244GC) and hear each piece beautifully sung by a choir under the direction of Frank Brown BW. Here are some brief notes on each octavo:

"I Will Sing to the Lord" is a rousing setting of Ps 103:44 that will give a good choir a workout;

"Magnificat" is a fine choral setting for choir alone which can be sung SATB or SSA;

"St. Peter and Paul Mass/St. Peter and Paul Gloria" offers a strong and versatile setting that may be sung with cantor and assembly or enlarged to include choral and instrumental parts; added versatility comes from the inclusion of English and Spanish texts and a bit of Latin;

"Be Merciful, O Lord, for We Have Sinned" sets this Lenten psalm simply for assembly with cantor or choral verses;

"Rites for Receiving the Holy Oils" sets the introductory rites for Holy Thursday for cantor and assembly with keyboard or guitar accompaniment; this very useful and practical music, effective for this rite, is already in use in many parishes;

"Amen, El Cuerpo de Cristo" is a very fine bilingual communion hymn that everyone will be able to sing, with a text solidly grounded in good eucharistic theology and appealing music which can be accompanied by keyboard or guitar—a good addition to the bilingual repertoire;

"We Adore You, O Christ" is a beautiful choral setting of an English translation of the Adoramus te, Christe;

"The Body of Christ" is a simple common hymn filled with options for use of cantor, choir, and instruments;

"O Light of Christ," a processional for funerals that is also appropriate for Holy Week, is for cantor and assembly with guitar or keyboard accompaniment; text and tune are simple and easy for the congregation to sing;

"God of Love" is an SATB setting of 1 John 4:16 suited for weddings, anniversaries, ordinations, the Easter Season, and the Feast of the Sacred Heart.

Tim Dyksinski

Book Reviews

Silence: Making the Journey to Inner Quiet


Although Silence comes with a back cover containing quotations from a host of notables praising both the author and the content and using phrases such as "mystical poetry" and "draws us into the body's inner knowing" and "she makes herself vulnerable," the work is still difficult to describe. The praise is certainly deserved. Taylor has written what amounts to a journal of her adventure into the world of contemplative silence, a journey which began for her as a married woman whose husband is ill and concluded for her as a divorced woman who recognizes that her journey is not yet ended. But this is not the story of her failed marriage; it is rather the story of her roaming soul and the power that silence brings into her life.

Taylor is a good author, one extremely gifted in her use of words. She writes in the first person present, a style that is rather jarring for a journal of past events yet one that keeps the reader aware that this is special writing. She does, indeed, make herself vulnerable, at times presenting herself as downright unlikeable. She describes herself as driven to a life of solitude and silence, resisting this call yet succumbing to it, struggling with it yet giving in.

If the author had taken the road of self-justification and whining self-praise in this journal, Silence would have been a very bad book. But she did not. This is
not the autobiography of a self-proclaimed saint; it is the journal of a very competent adult trying to work out the meaning of her life. It is, in fact, the extremely well-written story of someone's experience of life and of God—this is its value and its limitation. It would be a fine companion for retreat or for some days of special silence. It rates a five on my scale of seven.

If I Be Lifted Up: Reflections for the Season of Lent

George Lacey, o.s.b. Paulist Press, 1997. 61 pages. $4.95.

Father Lacey, a Benedictine monk of St. Martin's Abbey near Olympia, WA, offers a set of reflections for each day in Lent based on the gospel readings for weekdays and the Cycle A Sunday readings. Lacey has some of the style of the English Redemptorist writer Dennis McBride. This is a rich little book, filled with insights and observations worthy of extended thought and even contemplation. These observations would provide a fine basis for daily Mass homilies in Lent; they would also serve well as jumping-off points for Lenten discussion groups or parish staff times of prayer and reflection. They rate a four on my scale of seven.

Against the Wind: Eberhard Arnold and the Bruderhof


Eberhard Arnold, who died in 1935 at the age of 53, was the founder of the Bruderhof movement. He was a major player in the world of Protestant spirituality in the twentieth century—a world almost completely unknown by modern Catholics. This book tells the story, simply and plainly, of Arnold's life as a German Christian husband, father, theologian, and visionary. The translation from the German original suffers from a lack of elegant English prose style, but the very utilitarian English style, in this context, is strangely appropriate.

In Against the Wind Markus Baum aims to give "flesh, blood, and personality to a man whose unwavering conviction and courageous faith made him at once hated and admired, a man whom some called an enemy of the State and others a modern Saint Francis." The au-

The Book of Eulogies

A Collection of Memorial Tributes, Poetry, Essays, and Letters of Condolence.
**Word & Song 2000**

**Available This Spring**

Beginning Advent 1999
$2.98 with readings
$2.68 without readings
Keeping it simple...
...one print size pleases everyone!
Serious and meditative are two adjectives that might begin to describe Phyllis Theroux's collection of texts. Other adjectives would have to include provocative, powerful, and surprising. Ms Theroux has combed through history's texts, selected some mostly from the past two centuries, to illustrate what the living have to say about the dead, discovering in the process that the text often reveals more about the speaker than about the deceased subject of the eulogy.

This wonderful book is full of information that is so well presented that it is more like a treasure chest than an encyclopedia. Each of the seventeen chapters contains a different type of eulogy: poem, essay, or letter. Some are about the famous by the famous; some are not. The speech by Victor Hugo on the one hundredth anniversary of Voltaire's death, for example, is deep and powerful, while the biting sarcasm of the Duchess of Marlboro at the death of Queen Anne is just plain wicked. One can learn a great deal of history from these pages.

But the value of this collection goes deeper than that. We who are involved in funerals must always face the difficult admonition not to "preach a eulogy," yet deal with the reality that the body of a specific person lies before us in the casket (or a specific life is being remembered even when there is no body present). Experienced pastoral ministers often complain that those who wrote the *Praenotanda* on funeral homilies in the *Rite of Christian Funerals* must never have served in a parish.

The eulogies in this work are artful examples of what the Church is trying to *avoid* at its funeral liturgies, yet they are also challenges to help us find ways of making sure that funeral homilies do not become rote pieces delivered in the belief that "one message fits all." These texts do offer guidance for those preparing the "remembrances" that have become part of the vigil service or the commendation that follows communion at the funeral Mass. Most of the eulogies here are short, sweet, and to the point.

I strongly recommend this work to anyone involved in the ministry of funerals and to anyone interested in a new and powerful form of historical research. It is a valuable and fine book, well written and well designed. It rates a six on my scale.

W. Thomas Faucher

About Reviewers

Dr. Craig Cramer teaches organ at the University of Notre Dame. He has performed extensively in the United States and in Canada, Belgium, and Germany.

Mr. Tim Dyksinski is the diocesan director of music for the Diocese of Galveston-Houston, TX.

Rev. W. Thomas Faucher, a priest of the Diocese of Boise, ID, currently serves as judicial vicar for the Diocese of Baker, OR.

Ms Alexandrina Vera, a liturgist and music educator, chairs the NPM Section for Hispanic Musicians.

Mr. Michael Wustrow is the co-director of music at St. Agnes Cathedral, Rockville Centre, NY.

Publishers

AMSI (Art Masters Studio, Inc.), 3706 East 34th Street, Minneapolis, MN 55406-2702. (612) 724-1258.

Choristers Guild—see Lorenz.

Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, MO 63118-3968. (800) 325-3040.


Mark Foster Music, 28 East Springfield Avenue, Champaign, IL 61820. (800) 359-1386.

H. W. Gray—see Warner Bros.

Heritage Music Press—see Lorenz.

Inisfree Press, Inc., 136 East Roumfort Road, Philadelphia, PA 19119-1632. (215) 247-4085

Wayne Leupold Editions—see ECS Publishing.


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

Paulist Press, 997 Macarthur Boulevard, Mahwah, NJ 07430. (201) 825-7300.

Plough Publishing House, Route 381 N., Farmington, PA 15437. (800) 521-8011.

Scribner, 1230 Avenue of the Americas, New York, NY 10020. (212) 632-4965.

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


World Library Publications, 3815 N. Willow Road, PO Box 2703, Schiller Park, IL 60176-0703. (800) 621-5197.

St. John's University School of Theology
Summer 1999 liturgical music:

6/21-7/2 Music Composition
Richard Proulx (1 cr)

6/28-7/2 Music in the Small Parish
Anthony Ruff, OSB (1 cr)

7/5-16 History of Church Music
Anthony Ruff, OSB (1 cr)

7/12-16 Gregorian Chant I (1 cr)
7/19-23 Gregorian Chant II (1 cr)
Gerard Farrell, OSB

7/26-30 Chant Interpretation Seminar (using Graduale Triplex)
Anthony Ruff, OSB (1 cr)

6/21-7/30 Organ, Kim Kasling
Voice, Carolyn Finley (1 cr)

6/21-7/30 Lit. Music Seminar (3 cr)
(History, Theology, Applications)
Geoffrey Cox, A. Ruff, M. Plombo

Contact: Mary Beth Banken, OSB
SOT / Collegeville, MN 56321
320-363-2102 (fax 2504)
mbanken@csbsju.edu
DMMD: Professional Concerns

BY PATRICIA C. MCCOLLAM

Member of the Year: Choosing a Recipient

What a great idea: to honor annually one pastoral musician who belongs to the Director of Music Ministries Division with a Member of the Year Award! In fact, that idea is several years old; we have been doing this for some time. The problem we have faced is that our members are scattered throughout the country . . . and beyond the borders of the United States . . . so each one of us can know only a very small percentage of our colleagues who deserve this honor. As the DMMD Board became increasingly aware of this problem, we began to realize that without a structured method for surfacing candidates, the base of selection for the Member of the Year would remain very small, limited, in fact, to the members best known to the Board of Directors. So the Professional Concerns Committee was given the task of developing a process through which the name of any member could easily be submitted for consideration.

The process, which was advertised this past year in the December issue of Praxis and in the December-January issue of Pastoral Music, was developed over the course of a year through a series of committee meetings connected to the DMMD Board’s semi-annual meetings. Drafts were submitted to the Board at various points for review and ratification.

Process Basics

Our first step was to develop the following criteria for measuring a candidate’s worthiness:

Personal:
- Integrity;
- Fairness to employees and colleagues;
- Shows respect for pastor, priests, co-workers, and colleagues.

Spiritual:
- Demonstrates reverence, prayerfulness, and respect during worship;
- Lives out gospel values.

Service:
- In the church community;
- In the local community (e.g., concerts and community projects).

Professional:
- Administers a high-quality program according to the musician’s and parish’s resources;
- Continues to develop skills and expand knowledge through continuing education opportunities;
- Maintains musical skills through regular practice;
- Develops talent in the parish;
- Is generous with his or her time within the boundaries of personal and family constraints;
- Maintains membership in professional organizations;
- Upholds the DMMD Code of Ethics.

Next we decided, after much discussion among committee members and with the full Board, to honor one Member of the Year each year, rather than naming one member in National Convention years and several regional members in Regional Convention years. During each National Convention, such as the 1999 NPM Convention in Pittsburgh, the award will be presented during the Members’ Breakfast. At Regional Conventions, such as those in 2000, the Member of the Year will be announced at all of the Conventions during a general gathering, e.g., the final general session or the closing event, and the award will be presented to the DMMD member at whichever Convention he or she is attending.

The process is now in place. Future candidates will be identified each year through the placement of an ad in the June-July and August-September issues of Pastoral Music and in the May and September issues of Praxis. This ad will invite DMMD members to submit the name of a deserving colleague and to write a 200-word letter of recommendation using the criteria set forth above. This letter is to be sent, before the following January 1, to the chairperson of the Professional Concerns Committee. All recommendations will be reviewed by a subcommittee, and their selection will be presented to the DMMD Board for final approval at their winter meeting. The Member of the Year will then be announced during the following summer at the NPM National Convention or at each of the Regional Conventions.

A Good Beginning

As we put this process into practice I am sure that there will be modifications and refinements, but we have made a good beginning. In fact, even though the process was not in place until late in 1998, the first award using this new process will be made at the National Convention in Pittsburgh. In the future, look for the ad each year in the May issue of Praxis and in the summer issues of Pastoral Music that invites you to choose our next DMMD Member of the Year.
Hotline is a membership service listing members seeking employment, churches seeking staff, and occasionally church music supplies or products for sale. A listing is printed twice (once each, usually, in Pastoral Music and Notebook) for a fee of $15 to members, $25 to nonmembers. Ads are limited to fifty words each; we encourage institutions offering salaried positions to include the salary range in the ad. Other useful information: instruments in use (pipe or electronic organ, piano), size of choirs. Ads will be published in the next available issue, and they will be posted on the NPM web page—www.npm.org—monthly. (Information will be available by phone as soon as it is received.)

This service is provided by the Membership Department at the National Office. The Hotline phone number is (202) 723-5800; fax is (202) 723-2262. Ask for the Membership Director; if the director is unavailable, leave your name and phone number, and we will return your call. Mail your ad (include payment, please) to: Hotline Ads, 225 Sheridan Street, NW, Washington, DC 20011-1492.

Position Available

CALIFORNIA

Director of Music. San Francisco Solano Church, 22082 Antonio Parkway, Rancho Santa Margarita, CA 92688. Full-time position in ten-year-old suburban, 2,500-family parish. Develop/expand adult choir/cantors/contemporary music group; family/children's choir; music component for religious education. Organizational/interpersonal skills to coordinate music for six weekend liturgies, weddings, funerals. Concert grand piano/Kurzweil. Knowledge of experience in Catholic liturgy; conducting, voice training skills; keyboard. Competitive salary. Résumé to Search Committee at above address. HLP-5071.

Director of Music. Resurrection Catholic Community, 7600 Soquel Drive, Aptos, CA 95003. Phone: (831) 688-4300; fax: (831) 688-6921; e-mail: ResParish@aol.com; web: http://www.rcm.net/monterey/. Part-time position (15-20 hours) starting ASAP in progressive 650-family faith community in Santa Cruz area on beautiful Monterey Bay. Plan music for four weekend liturgies; prepare cantors, singers, instrumentalists; direct choir; join liturgy planning team. Good keyboard skills optional for additional work and salary. Send/fax résumé to Patrick Conway at above address. HLP-5078.

FLORIDA

Music/Liturgy Director. Full-time position for young parish with 1,500+ families in north Tampa. Duties include five weekend liturgies, cantor program, adult choir, liturgy/music planning, weddings and funerals, and developing a children's and youth choir. Keyboard and choral conducting skills a must. Collaborative-style salaried staff position with full benefits. Send/fax résumé to: Music Director Search Committee, St. Timothy Parish, PO Box 340129, Tampa, FL 33694. Fax: (813) 961-9429. HLP-5083.

GEORGIA

Associate Music Director. Progressive suburban Atlanta parish of 3,500+ families. Directing ability and rock/pop/gospel style piano and vocal for contemporary ensembles required. Horn arranging, MIDI/electronics knowledge, and recording experience a plus. Some Spanish helpful. Salary from low to high $20s commensurate with abilities/experience; full benefits package. Send résumé to: Rod Voss, Transfiguration Catholic Church, 1815 Blackwell Road NE, Marietta, GA 30066. Fax: (770) 578-1415; e-mail: transfiguration@mindspring.com. HLP-5082.

ILLINOIS

Assistant Director of Music. St. Michael Church, 14327 Highland Avenue, Orland Park, IL 60462. (708) 349-0903. Part-time position for a large, progressive, Vatican II parish in southwest suburbs. Competent, skilled, collaborative accompanist, excited about good worship/assembly song, to assist director of music ministries with adult choir at rehearsals and to provide accompaniment for three celebrations of Sunday eucharist. Generous salary range commensurate with experience. Further information from/resumé to Mr. Gary Patin, Director of Music Ministry, at above address. HLP-5081.

INDIANA

choir, cantors, weekend Masses; weddings and funerals extra. Lakes and university town; good private student potential. Requires vocal, directing, keyboard, and organ skills; music degree preferred. Send résumé to Harry Krebs, 707 E. Maumee, Angola, IN 46703. HLP-5070.

KANSAS

Youth Choir Director. Church of the Ascension, 9510 W. 127th Street, Overland Park, KS 66213. (913) 681-7683. Vi-brant, large, suburban parish seeks part-time director to plan contemporary music and direct teen choir. Responsible for one weekend Youth Mass. Requires experience in Catholic worship. Keyboard/piano/guitar skills preferred. Salary commensurate with experience and education. Send résumé to Beth Brenneman at above address or fax to (913) 681-7634. HLP-5080.

MARYLAND


MICHIGAN

Organist-Choir Director. Cheboygan Catholic Community, PO Box 40, Cheboygan, MI 49721-0040. (616) 627-2105. Full-time position available in a 1,000-family parish. Four manual Allen MD5 Digital Computer Organ, 93 ranks with equivalent MIDI; Kurzweil K2000 Synthesizer w: Synthesizer Bo: playable from organ console; Kawai 6-foot baby grand; 3 octaves Schulmerich handbells. Eager choir and cantors. Competitive salary with full benefits. Contact Fr. Dennis R. Stillwell at above address. HLP-5069.

Director of Music/Organist. St. Paul Church, 111 North Howell Street, Owosso, MI 48867. (517) 723-4277. Full-time position for 1,200-family parish. Responsible for weekend Masses; traditional, contemporary, and children’s choirs; cantors; rehearsals; weddings and funerals extra. Requires knowledge of Catholic liturgy; degree in music preferred. Competitive salary and full benefits. Position available immediately. Send résumé to Fr. Kolenski, Pastor, at above address. HLP-5091.

NEW JERSEY

Music Director. St. Mary Church, 256 Augusta Street, South Amboy, NJ 08879-1759. Phone: (732) 721-0179; fax: (732) 721-0360. Responsible for coordinating total music program for 1,600-family parish with strong music tradition. Applicants should have experience with/ appreciation of Catholic music—traditional and contemporary; proficiency in keyboard and organ; ability to direct choir, cantors, and small instrumental ensembles. Salary and benefits commensurate with experience and training. Reply to Search Committee at above address. HLP-5075.

NEW YORK

Scholarship for Musician. Seminary of February-March 1999 • Pastoral Music
Liturgical/Music Director. Church of St. Mary at Clinton Heights, 163 Columbia Turnpike, East Greenbush, NY 12144-3521. Fax: (518) 449-2234. Parish of 1,100 families; school of 200 children. Seeking director skilled in liturgy, organ/key- board, and knowledge of RCIA and religious ed. Duties: choir and cantor training, weekly worship aid, marriage and funeral planning. Salary commensurate with experience/education. Résumé to Search Committee at above address. HLP-5088

Pennsylvania

Director of Liturgical Music. St. Joseph Church, 2935 Kingston Road, York, PA 17402. Full-time position at 2,600-family parish. Organizational/interpersonal skills necessary to direct diverse music program. 33 rank composite Zimmer organ. Salary commensurate with experience includes benefit package. Send résumé and salary requirements to Music Search Committee at above address. HLP-5084.


South Carolina

Music Director/Organist. St. Francis-by-the-Sea Catholic Church, 45 Beach City Road, Hilton Head Island, SC 29926. Phone: (843) 681-6351; fax: (843) 689-5502. Full-time for parish of 1,600 families. Responsibilities include five weekend services; seasonal services; feast days; special celebrations; weddings/funerals; rehearse adult choir, junior choir, choir chime ensemble, cantor staff. Requires knowledge of Roman Catholic liturgy, experience in selection/preparation of appropriate music, competency on keyboard (three-manual Baldwin electronic organ, Baldwin grand piano); degree(s) in music or music-liturgy highly preferred. Salary commensurate with experience; full benefits. Contact Betty Purdy at above address. HLP-5090.

Texas

Director of Music/Liturgy. St. Michael

Ohio

Diocese of Columbus, Director of Liturgy. Personnel Office, Diocese of Columbus, 197 E. Gay Street, Columbus, OH 43215-3229. Responsibilities include administration (budget, personnel); liturgical planning on a diocesan level; and workshops for RCIA teams and liturgical ministries. Experience needed in the above areas plus the ability to work collaboratively and an MA or equivalent experience in the area of liturgy. Send résumé by 2/15/99 to the above address. Questions? Call (614) 221-4640. HLP-5073.

Director of Music Ministries. St. Helen Catholic Church, 605 Granville Place, Riverside, OH 45431. Phone: (937) 254-6233; fax: (937) 256-6117. Full-time position for active suburban Dayton parish of 1,500+ families. Opportunity for talented pastoral musician to continue solid liturgical music program. Adult and children’s choirs, cantors, Rodgers organ, Yamaha grand piano, Malmark handbells. Supportive pastoral staff working in the spirit of Vatican II. Competitive salary, full benefits; available June 1999. Job description available. Send résumé to Rev. Paul DeLuca at above address. HLP-5086.

Pastoral Music • February-March 1999

ASSOCIATE PROFESSOR
Organist

Westminster Choir College of Rider University announces a search for a prominent organist to fill a full-time, tenure-track position at minimum rank of associate professor; appointment to begin Sept. 1, 1999. The candidate must have [inter]national visibility as a performer and educator. Additional strong supporting attributes desired are experience in and commitment to church music ministry and experience as a choral conductor. Doctorate preferred but not essential. Applications to be reviewed as of Mar. 1, 1999, continuing until the position is filled.

Send letter of application, resume, and list of references to Dr. Peter D. Wright, Associate Dean, Westminster Choir College of Rider University, 101 Walnut Lane, Princeton, NJ 08540.

Rider University is an equal opportunity/affirmative action employer and does not discriminate on the basis of age, race, sex, disability, sexual orientation, national origin, religion, or any other non-job related criteria.

Visit Rider on the Internet: http://www.rider.edu
Catholic Church, 1801 Sage Road, Houston, TX 77056. Fax: (713) 850-8341. Full-time position (will consider two part-timers) in vibrant, 4,400-family parish in Galleria area/upown Houston. Requires experience with Catholic liturgy/ritual, familiarity with Vatican II directives, ability to coordinate and expand existing choirs and to develop musical resources for all liturgies. Choral experience and BA/MA in music/liturgy required. Highly competitive salary and benefits. Mail or fax résumé to above address. HLP-5076.

VERMONT

Music Director. St. Augustine Parish, 16 Barre Street, Montpelier, VT 05602. (802) 223-5285. Applicant should have a degree in music and training in the liturgy of the Catholic Church. Choral direction and keyboard skills are required. Position consists of training a 20-member senior choir, training cantors, and reforming and directing a children's choir as well as working with pastoral staff in preparing liturgies. Competitive salary; position available 7/1/99. Closing date for applicants is 3/1/99. Contact Fr. William Beaudin at above address. HLP-5089.

TENNESSEE

Director of Music. Sacred Heart Church, 1324 Jefferson Avenue, Memphis, TN 38104. Full-time position in multicultural, 1,250-family parish where major emphasis is on participation in liturgy. Responsibilities include planning and organizing music for all parish liturgies, expanding existing cantor program, and choirs. Requires understanding/knowledge of Catholic liturgy, organ, keyboard, vocal and choral skills. Director will oversee ongoing music ministries in Spanish and Vietnamese. Salary commensurate with degree and experience; benefits included. Send résumé to Judy Murray at above address. HLP-5046.

WISCONSIN

Inspired Candidates Sought. St. Elizabeth Ann Seton Parish, 2771 Oakwood Drive, Green Bay, WI 54304. Phone: (920) 499-1546; fax: (920) 499-2207; e-mail: ronpat@usxchange.net. Candidates with a heart for ministry who are creative, energetic self-starters with required experience, education, and organizational skills sought for several part-time positions; two or more positions may be combined to offer full-time opportunity: pastoral associate, liturgist, director of music, youth coordinator, volunteer coordinator. Deadline for résumés is March 1, 1999. Ministry descriptions available from Patricia Shaha at above address. HLP-5085.

Miscellaneous

For Sale: CD. “Excelsior” is a sixty-minute CD of classical, contemporary, and original sacred vocal and instrumental compositions. Kathleen and Richard Cross commemorate a combined 100 years of music ministry. For NPM members: $12 (our cost) includes shipping and handling. Write: Excelsior, 24 Summit Street, Tarrytown, NY 10591. HLP-5072.

For Sale: Allen Organ. System 600 series Digital Computer Organ by Allen Organ Company, approx. 30 years old. Beautiful wood cabinet; features computerized doubling, thirty-eight stops, alterable voices including percussion and chimes, transposition, and fifty-six separate presets incl. toe pistons. Has received regular cleaning and repairs; in good working order. Asking $8,000. Please call Stacy Davis at (616) 688-4883 or contact her e-mail at SMDavis@gateway.net. HLP-5074.

For Sale: Worship II Hymnals. Hardcover editions in excellent condition, perfect for a new parish or a parish looking to replace existing hymnals inexpensively. $5 each or best offer. Direct inquiries to Paul Rau, Director of Music, St. Odilo Church, 2244 East Avenue, Berwyn, IL 60402. Phone: (708) 484-2161; e-mail: PRau0418@aol.com. HLP-5077.

Used Worship III Hymnals Sought. Used hymnals with lectionary readings are sought by a parish needing to augment hymnals available to congregation. If you have surplus or redundant Worship III’s available for purchase, please contact Arlie Lienares at (801) 328-8941. HLP-5087.

February-March 1999 • Pastoral Music
Suzuki ToneChimes and New Chimettes

Beautiful Yet Cost Effective Ways To Share The Music!

Suzuki sets new higher standards in sound at amazingly low prices!

ToneChimes are the standard of quality sound, innovative features and affordability. Precision crafted from fine lightweight aluminum, ToneChimes have rounded tone chambers for easy handling, adjustable clapper heads, overtone tuning and their own indestructible carrying case with cutouts for each bell. All you need is our 2 octave set with case (HB-25) for only $599. 3rd and 4th octave add on sets are also available. They're fun, educational and cost less than any other hand chime instrument available today.

Bring the joy of music to your school, church or performing ensemble!

All the beauty and inspiration of ToneChime playing can be brought to your students and listening audience through our uniquely designed ToneChime Method Book Series. It's a step by step approach that shows you exactly how its done, even if you've never taught or played before.

New! Chimettes
The World's Most Affordable Hand Held Chimes!

Pitched one full octave above ToneChimes, our new Chimettes are ruggedly constructed of unbreakable ABS plastic, have an overtone tuned chime attached to each handle, and are played using the same technique as ToneChimes or handbells. Chimettes are perfect as a starter set, or use together with ToneChimes or handbell choir. Best of all, the 2 octave chromatic set is only $349! They're the world's most affordable hand held chimes!

SUZUKI

1-800-854-1594

New Lower Prices!
Get Our New 1999 Full Color Catalogue-Free!

P.O. Box 261030, San Diego, CA 92196-1030, 1-619-566-9710, website: www.suzukimusic.com
Inspire yourself with the 21st century's standard in organ building

Renaissance™

Allen Organ's revolutionary Renaissance™ provides the freedom to actually choose your acoustic environment, a stop list that can be changed again and again, access to the world's most extensive collection of pipe sounds, and a responsiveness found in fine tracker pipe organs.

The culmination of five generations of digital perfection, Renaissance™ is available in a wide variety of specifications, each featuring Virtual Acoustics™ and Sound Matrix™ technology. Please call or E-mail us for further information. Or visit our website: www.allenorgan.com

Renaissance™... Everything else is just digital

Allen organs

www.allenorgan.com

Macungie, Pennsylvania 18062-0036 • Tel: 610-966-2202 • Fax: 610-965-3098 • E-mail: aosales@allenorgan.com