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<table>
<thead>
<tr>
<th>Event Details</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sept. 20 - 27, 2000</td>
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<td>Oct. 23 - 30, 2000</td>
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<td>$ 795</td>
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<tr>
<td>Feb. 19 - 26, 2001</td>
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<tr>
<td>March 2 - 9, 2001</td>
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In This Issue . . .

We reflect on the “presentation that didn’t happen.” Those who attended the 1999 NPM National Convention in Pittsburgh will remember that Michael Jonas laid his keynote address by explaining that he had “thrown out” his prepared presentation and stayed up all night to write the talk that he did give (printed in Pastoral Music 24:1 [October-November 1999]). Well, here’s the first talk after some further reflection by Father Jonas—and what a presentation it is: a four-point review of the status of the Vatican II renewal at the beginning of the third millennium.

Jonas based this article on the four goals of the Second Vatican Council—goals wider than simply a liturgical renewal. Those four goals—(1) intensifying the Christian life of the faithful; (2) adapting the church’s institutions to this era’s needs; (3) promoting Christian unity; and (4) embracing all of humanity—provide a profitable way of re-examining the progress of the renewal. But how do they affect the practical issues that pastoral musicians and other pastoral ministers face every day? What about the issues that arise constantly “from the trenches”? How do we deal with these goals directly in our work, in these times of clerical shortage and pressure for centralization?

The keen insights and applications offered by Bill Brüsín, Ginny Miller, Rev. Thomas Baimo, and Bob Batastini not only say “yes” to the council’s goals but also show clearly the sophistication which the field of pastoral music has reached in twenty-five years of service. Not only do our authors—all active NPM members—provide practical applications of Jonas’s paper to our field, but they also highlight and even challenge us to self-criticism of our current post-Vatican II practice. It is certainly a sign of maturity and security that we are able to look at ourselves and see our failures and our challenges side by side with our strengths. Bill Brüsín calls us to deal with the tension between transcendence and immanence, between hierarchy and community. Ginny Miller admits that diocesan and parish structures might be modified to serve our work and our ministry more effectively. Thomas Baimo clarifies the eumenchical reality in a positive, careful, forward-looking examination. And Bob Batastini places before us some cold realities of inculturation, from cross-cultural programming to multi-lingual difficulties. He also offers some yet-to-be-tried solutions to those difficulties. Finally, we also take a look at the images of the church that the council painted for us and make some suggestions about how those images still must shape our understanding and application of the council’s goals.

Jonas and several of his commentators highlight the challenge of entertainment elements dominating musical liturgy in performance style as well as in musical choices and textual references. Pastoral musicians, in their enthusiasm for the God-who-is-with-us, often forget the God-who-calls-us.

While we are looking at the big picture, it is worth mentioning that the current ministerial shortage (of non-ordained as well as ordained ministers), one of those major developments not foreseen by the council, affects every effort we make. Insufficiently trained musicians, combined with insufficiently staffed parishes, lead to over-worked and under-equipped ministers at all levels.

Those are the challenges put before us in this issue. As I write this column, I have just returned from the funeral of a priest classmate of mine ordained thirty-eight years ago. He was sixty-three when he died and had served his final parish for more than eleven years. The celebration was a witness of what the renewal is all about. The parish and the clergy gathered, overcrowding the church, around the regional vicar (the bishop was out of the country). The combined musical forces of the parish—three choirs with all the instrumentalists—numbered about 150 persons. Clergy, musicians, and the rest of the assembly ritually celebrated their leave taking of their pastor, and they clearly expressed their hope in the resurrection. This was no theater; there was only deep prayer, but the celebration was totally relevant to the current lives of the gathered assembly. This community had learned how to celebrate, and it chose to do so.

In this issue, you will also find the advertisement from the NPM Board of Directors search committee for a new president/CEO of NPM. After twenty-five wonderful years of service, I will be handing over the responsibilities of this post to a new person. The challenge of finding the best candidate requires the concentrated work of your wonderful Board. I invite you to assist them in every way possible, especially with your prayers for their success.

VCF
April-May 2000 • Pastoral Music
Contents

Association News 6

FOR CLERGY & MUSICIANS: REPORT ON A SURVEY
Searching for the Liturgy of the Hours in Parishes 11
BY MAGGIE HETTINGER

Four Goals for the Millennium

THE FOUR GOALS OF VATICAN II AT THE DAWN OF THE 3rd MILLENNIUM
Faithful to the Past, Faithful for the Future 17
BY JAN MICHAEL JONCAS

GOAL ONE: INTENSIFYING DAILY LIFE
Infusing Our Lives with the Mystery Our Music Proclaims 27
BY WILLIAM BRISLIN

GOAL TWO: ADAPTING INSTITUTIONS
Accepting the Challenge to Be Who We Claim to Be 30
BY GINNY MILLER

GOAL THREE: PROMOTING CHRISTIAN UNITY
"Whatever Leads to Union": Three Basic Elements 33
BY THOMAS A. BAIMA

GOAL FOUR: EMBRACING ALL HUMANITY
Keeping an Eye on the Line between Entertainment and Prayer 36
BY ROBERT J. BATASTINI

BEING CHURCH AFTER VATICAN II
Trusting the Living God 45
BY VIRGIL C. FUNK

Reviews 49
Calendar 55
Hotline 61
DMMD: Professional Concerns 73

Cover Photos (l-r): Chicago skyline at night; liturgical dancer, courtesy of Rev. James Pawlicki, sny; Dome of the Rock, Jerusalem; NPM file photo. Additional photos by Father James Pawlicki, Society of the Divine Word Media Production Center, appear on pages 2, 16, 19, 30, 34, and 46. Additional photos on page 16 top and third from top, NPM file photos; bottom, Mass opening the Jubilee celebration in the Archdiocese of Oklahoma City, OK, courtesy of Rev. Stephen Bird. Father Bird's pictures also appear on pages 44 and 76.
Spring 2000

TO:       The NPM Circle of Friends

FROM: Rev. Virgil C. Funk

RE:       The Future of the Association

The future of The National Association of Pastoral Musicians is in the most capable hands that could be imagined: your hands. For twenty-five years, I have had the privilege of walking with you in the formation of our Association and of the services we offer to one another in the name of our Association. It has been one of the greatest privileges of my life. My gratitude to you, and to all who support our work, is deep.

It is time, however, for new leadership to take the reins and to embrace the vision we all hold. I will resign my position as president of NPM as of August 31, 2001. Our Board of Directors has formed a search committee for a new president, and the challenge of writing a job description has begun. A new face and a new spirit for NPM is beginning to form. I promise my life-long support to our new leader and to you for as long as there is something for me to contribute.

I encourage each of you to step forward to help our Association in whatever way you can: to make your Chapter a viable place for support in your diocese; to volunteer and to assume leadership positions; to vote and to elect good leaders; to participate in forming future directions for our Association through committees, Conventions, Schools, and publications. I applaud you for all you have done in the past that has made our Association what it is today.

In celebration of the NPM Circle of Friends,

[Signature]

Rev. Virgil C. Funk
President
Position Available

President and CEO
National Association of Pastoral Musicians

The NPM Board of Directors is seeking nominations and applications for the position of Chief Executive Officer of the National Association of Pastoral Musicians.

NPM is a membership organization of more than 9,500 members composed of musicians, musician-liturgists, clergy, and other leaders of prayer devoted to serving the life and mission of the church through fostering the art of musical liturgy in Roman Catholic worshiping communities in the United States. NPM is a national organization of the United States Catholic Conference.

The President and CEO is responsible for implementing the goals and vision of the Association, serving as a public promoter and spokesperson, advancing and fostering the growth of the Association, and maintaining a relationship with the constituted bodies of the Association’s membership as well as with relevant bodies in the structure of the Catholic Church. The President and CEO manages the budget and financial development of NPM and provides support and counsel to the NPM Board and the NPM Council. The President and CEO is responsible for the administration of the national staff and, through staff, is responsible for membership services, conventions, educational programs, and relationships with the music industry.

Successful candidates should be recognized administrators whose active and distinguished professional record includes some combination of music, liturgy, and/or pastoral leadership in the arts with competence in either finance or convention planning. Candidates must be Roman Catholic, either lay or clergy, able to live and to own the mission of NPM. Successful candidates will be credible to the existing membership because they share its vision, inclusiveness, and chemistry, and because they are coalition builders aware and appreciative of the broad spectrum of musical abilities in the Catholic Church.

Nominations and applications will be reviewed continuously beginning April 1, 2000, and continuing until the position is filled. Letters of inquiry with résumé or nominations should be addressed to: John A. Romeri, Chair, NPM Board of Directors, NPM Search Committee, 509 Kingsbury Square W., St. Louis, MO 63112.
E-mail may be addressed to: NPMSearch@aol.com.

The National Association of Pastoral Musicians treats inquiries, nominations, and applications for this position in a confidential manner. Applicants should confirm in their letters that they wish their applications to be kept confidential. NPM is a non-discriminatory affirmative action employer.
Clergy-Musician Discount. NPM member clergy and musician (or music educator) registering together for any of the Conventions receive a discounted rate of only $150 each—a savings of $40 off the member advance rate for two people. (The same discount applies to two clergy and two musicians registering together, or three clergy and three musicians, and so on.) Advance registration only by the due dates listed below; registrations must be sent in together or, if registering on the web (www.npm.org), the second discounted registrant must be identified before you transmit the first registration form. Registrations must be postmarked, faxed, or e-mailed before the following dates:

Region I Parsippany, NJ June 15
Region II Orlando, FL May 27
Region III Kansas City, MO June 9
Region IV Las Vegas, NV July 1

Parish Discounts. NPM is pleased to offer discounts to its member parishes who wish to send five or more people from the parish to one of the Regional Conventions. Discounts on the member advance rate range from 5% for five to nine registrants from the same parish ($161 each) to 30% for thirty or more registrants ($119 each). Deadlines for gaining the parish discount are listed with additional details in the box on this page.

Chapter Discounts. Chapter groups of ten or more who register together can receive a discount ranging from 10% off the member advance fee (reducing it to $153 per person) to a 30% discount for forty or more registrants ($119 each). NPM Chapter directors have received special registration forms in the mail. Please contact your local Chapter for additional information. (Chapters and their directors were listed in the March issue of *Notebook*.)

Section Meetings: Parsippany

At the Region I Convention, member participants will have an opportunity on Wednesday, July 19, to meet by Sections to help plan the Association’s twenty-fifth anniversary celebration at the 2001 National Convention in Washington, DC. This is an opportunity to help shape the celebration . . . and the Association’s direction in the new millennium. Consult the Region I Convention brochure (page two) for the list of current Sections.

Young Organist Master Classes

The NPM Section for Organists is continuing the important work of identifying and encouraging young organists to serve as Roman Catholic church musicians. Successful candidates will receive complimentary registration for one of the two Conventions at which these classes are being offered this year (Region I, Parsippany, NJ, class on Sunday, July 16; Region II, Orlando, FL, class on Monday, June 26). Applicants for the master classes must submit an audio cassette of themselves playing two hymns and two pieces of organ repertoire with pedal in the correct register before April 15, 2000. Send cassettes to the following address.
address, or contact for further information: Mr. Steven K. Shaner, Chairman, Young Organists Committee, St. Joseph Parish, 1020 Kundek Street, Jasper, IN 47546. Phone: (816) 482-1805.

Showcases

Many members visit the Convention showcases each year in search of new repertoire, new approaches to music for worship, new instruments to support sung worship, and new ideas for carrying the music of worship into other aspects of parish life. This year, NPM is offering several opportunities at each of the Regional Conventions for participants to find what they need at showcase sessions. Here is the current showcase schedule for each Convention (but watch for even more opportunities when you get the Convention program and the daily newsletter at your Regional Convention).

Region I, Parsippany, NJ, July 17-20.
Three Industry Showcase Sessions. Session I, on Tuesday, July 18, presents offerings from The Liturgical Press and GIA. Session II, on Wednesday, includes an additional showcase from The Liturgical Press plus a presentation by World Library Publications. On Thursday, experience the Newman Singers, music from Concordia Publishing House and OCP, a study resource from The Liturgical Press, and Schulmerich handbells and melody chimes.

Region II, Orlando, FL, June 27-30.

Region III, Kansas City, MO, July 11-14.

Region IV, Las Vegas, NV, August 1-4.
Five Industry Showcase Sessions. The first showcase (Tuesday, August 1) presents World Library Publications' new music and resources. This event is followed by a concurrent showcase for The Liturgical Pastoral Music • April-May 2000


College Credit

Mount Saint Mary's College of Los Angeles is offering one unit of graduate credit ($120) or one Continuing Education Unit ($14) to full conference registrants. Registration for these credit opportunities is onsite. For additional information, contact Sister Teresita Espinosa at (310) 954-4266.

Child Care

At the Region II Convention (Orlando, FL), child care is available for children ages three through twelve for $20.00 per day (cost includes lunch). If you are interested in child care at this Convention, please send your name, address, phone, and fax numbers to: Sandy Strobel, St. James Cathedral Montessori, 505 E. Ridgewood Street, Orlando, FL 32803. Reservations must be made before May 27. (We are unable to offer child care at the other three Conventions this year.)

Housing

NPM doesn't handle housing for the Conventions. Please do not send the housing reservation form to the NPM National Office; it will only delay your housing reservation, and you might miss the deadline. Send the housing reservation form to the proper address listed on the housing reservation form for your Regional Convention, or phone/fax your reservation. Those addresses, phone and fax numbers, and reservation deadlines are:

Region I (before June 15): Hilton Parsippany, NPM Housing Reservations, One Hilton Court, Parsippany, NJ 07054. Phone: (973) 267-7373; fax: (973) 984-2896.

Region II (before May 27): The Four Points Sheraton of Orlando, NPM Housing Reservations, 151 East Washington Street, Orlando, FL 32801. Phone: (407) 841-3220; fax: (407) 422-7074.

Region III (before June 9): Kansas City Marriott Downtown, NPM Housing Reservations, 200 West 12th Street, Kansas City, MO 64105. Phone: (816) 421-6800; fax: (816) 471-5631.

Region IV (before July 1): Luxor Hotel and Casino, NPM Housing Reservations, 3900 Las Vegas Boulevard South, Las Vegas, NV 89139-8640. Phone: (702) 262-4000; fax: (702) 262-4814.

Schools Update

Need a Brochure?

Fully detailed brochures for each of the NPM Schools and Institutes are available from the National Office. Phone: (202) 723-5800; fax: (202) 723-2262; e-mail: NPMSING@npm.org.

Register on the Web

You can register for any of the NPM 2000 Schools and Institutes on the web at www.npm.org. Click on “Educational Opportunities” in the upper left corner of our home page and follow the directions to the program of your choice.

Brochure Corrections

The All-Schools brochure has the correct dates for the four-day School for Eastern Church Musicians, but it incorrectly describes the program as running from Thursday to Sunday. The School begins on Wednesday, June 21, and ends on Saturday, June 24.

Housing for the Choir Director Institute (August 14-18, Christ the King Seminary, Buffalo, New York) is single occupancy only. The brochure has that correct in the description of the fees, but it describes the rooms as double occupancy in the information on the facility.

Association News

National Catholic Youth Choir

NPM is proud to promote the summer program titled “The National Catholic Youth Choir,” to be held June 10-22, 2000, at St. John’s Abbey and University in Collegeville, MN. The program is for talented Catholic boys and girls going into tenth, eleventh, and twelfth grades who are interested in singing and music, prayer and religion. There are no minimum entrance requirements, but the most highly qualified applicants will be se-
lected to participate. The staff for this program includes Dr. Axel Theimer, Rev. Anthony Ruff, css, and Ms Michelle Plommon. All events will be chaperoned by adult staff members and qualified college student assistants. For additional information, contact: National Catholic Youth Choir, c/o Father Anthony Ruff, css, SOT, St. John’s Abbey and University, Collegeville, MN 56321. Phone: (320) 363-3233; e-mail: awruff@csbju.edu; web: www.users.csbju.edu/~awruff/lmc.htm.

Choral Institute at Penn State

NPM is also pleased to be associated with the first Choral Institute to be offered by the Academy of Sacred Music and Penn State Altoona, July 10-13. Singers and choral conductors will have the opportunity to work together in studying and practicing the art of choral singing. All participants will work with the Institute faculty to develop vocal skills through the preparation of choral repertoire. The program will culminate in a concert presented in the Cathedral of the Blessed Sacrament, Altoona. Faculty members for the Institute include Mr. Robert Long, director of music at St. Patrick Cathedral, New York; Mr. James R. White, lecturer in voice and music history; Ms Frances Brockington, director of the vocal division in the Department of Music at Wayne State University, Detroit; and organist Edmond L. Ladouceur, retired director of music at the U.S. Air Force Academy, Colorado Springs. Contact: Donna Harpster, Event Coordinator, Penn State Altoona, Continuing Education and Training, 3000 Ivyside Park, Altoona, PA 16601-3760. Phone: (814) 949-5048; e-mail: dmhl1@psu.edu.

Liturgical Organists, Eared

The Liturgical Organists Consortium (Mary Beth Bennett, Robert Gallagher, James Kosnik, Alison Lueddecke, and Lynn Trapp) has received the prestigious Golden Ear Award for best recording from the magazine Absolute Sound for the CD Sacred Legacy of Paris: Music of 20th Century Titular Organists on the World Library Publications label. The recording, described by reviewer Michael Alan Fox as "so good that it would be an injustice to call it sensational," was recorded on the Lively-Fulcher organ at St. Patrick-in-the-City Church, Washington, DC.

Members of the Consortium are dedicated to the musical traditions of the Roman Catholic Church. Their work as recitists and clinicians is represented by World Library Publications and by NPM. Other recordings of the Consortium are also available from World Library.

Encuentro 2000

Encuentro 2000 is a co-sponsor of "Many Faces in God’s House: Encuentro 2000," a Jubilee project of the Bishops’ Committee on Hispanic Affairs. Scheduled for July 6-9 at the Los Angeles Convention Center, Encuentro 2000 involves the convening of peoples from different racial or ethnic groups and cultures through a structured process in order to share the rich and unique gifts of their respective backgrounds and life experiences, understand those experiences in the light of Gospel values, and take action together in promoting the common good. By their participation in Encuentro, new community leaders are formed and are empowered to seek new perspectives, engage in community building, and arrive at a deeper understanding of Catholic teaching and of their own journey in faith.

Encuentro 2000 marks the first national gathering to recognize the richness of the Catholic Church’s diversity in America. In a context of prayer, celebration, and multicultural awareness, parish and diocesan leaders will identify ways to utilize the Church’s diversity to fulfill its mission. The event will be vibrant in color and voice and stand as a living portrait of the Catholic Church at the launching of the Third Millennium.

Five themes will guide Encuentro 2000. The first four are taken from Ecclesia in America: Encounter with the Living Jesus Christ: commitment, conversion, communion, and solidarity. Through the fifth theme, mission, participants will share all that they have learned and strategize on practical ways to apply these new insights during the "journey home."

For additional information, consult this website: www.Encuentro2000@nccbuscc.org.

Photo Correction

The title "Millennium Candle" used on page three of the December-January 2000 issue of Pastoral Music to identify the candle which appeared on that issue’s cover is a registered trademark of Marklin Candle Design, PO Box 1001 Nashua, NH 03061. Phone: (603) 595-2981. This candle was donated for use at the 1999 NPM National Convention in Pittsburgh, PA, through the generosity of the Marklin Candle Company.

Keep in Mind

Joseph W. Rademacher, pastoral musician in the Diocese of Metuchen, NJ, former director of the Metuchen NPM Chapter, and a member of NPM’s Director of Music Ministries Division, died of leukemia on February 2 at the age of fifty-six. A graduate of the Juilliard School of Music and Westminster Choir College, he served as music director at parishes in the Metuchen Diocese, and he taught music in the Milltown public schools. For twelve years he directed the Diocesan Festival Choir, and its members gathered to sing at his funeral Mass in Our Lady of Lourdes. Just two days before he died, at his request, some friends completed the chimes on the parish organ—the last part to be installed on the instrument which Rademacher built in the parish church.

Rev. William Leonard, sj, died on February 11 at the age of ninety-one in Weston, MA. Born in Dorchester, MA, Father Leonard joined the Society of Jesus in 1925 and was ordained to the presbyterate in 1937. From 1939 to 1973, apart from service during World War II as a U.S. Army chaplain, he taught theology at Boston College. Father Leonard was deeply involved in the liturgical movement, and he was an adviser at the Second Vatican Council. In retirement, he became an archivist for the U.S. liturgical movement, collecting at Boston College books, magazines, and other publications related to liturgical renewal. His life was celebrated at a funeral Mass in St. Ignatius Church on February 16.

Sister Madonna Kolbenschlag, SM, died on January 29 at the age of sixty-four, when she suffered a stroke while working in Santiago, Chile. Born in Cleveland in 1935, she took first vows in 1956 as a member of the Sisters of the Humility of Mary. Her book Kiss Sleeping Beauty Goodbye: Breaking the Spell of Feminine Myths and Models, published in 1979, became the first of a trilogy of interdisciplinary works to explore western cultural feminist mythology. The other two books are Lost in the Land of Oz: Befriending Your Inner Orphan and Heading for Home (1994) and Eastward toward Eve: A Geography of Soul (1996). Sister Madonna edited Women in the Church, I, a collection

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of papers from a 1986 gathering in Washington, DC, to explore the role of women in the Catholic Church, published by the Pastoral Press in 1987—when the Press was still the book publishing division of NPM. In the 1980s, after earning the first of her two doctorates (she earned the second in 1992), she served as a legislative aide and research consultant in the U.S. House of Representatives, a senior fellow of the Woodstock Center at Georgetown University, and an ecumenical fellow at the National (Episcopal) Cathedral in Washington, DC. In recent years, she lectured and gave workshops throughout the United States and in Europe, Latin America, Japan, Australia, and Ireland. From her position as a licensed clinical psychologist and research associate in health services at West Virginia University in Morgantown, WV, she launched the Women’s International Electronic University in 1996, a web-based college program with mentors and students in more than ninety countries. Her funeral, on February 4, was celebrated at Villa Maria Chapel in Villa Maria, Pennsylvania, the first U.S. foundation and motherhouse of the Sisters of the Humility of Mary.

For these scholars and pastoral leaders, we pray: All-powerful God, grant that they may rejoice on that day when your glory will be revealed and, in company with all their sisters and brothers, share for ever in the happiness of your reign.

Meetings & Reports

Jubilee Information

If you need updated information on the Jubilee 2000 celebrations and other activities associated with the Jubilee Year, contact the NCCB-USCC Secretariat for the Third Millennium and the Jubilee Year 2000 in one of the following ways. Phone:(202) 541-3244; fax:(202) 541-3242; e-mail: Jubilee@nccbuscc.org; web: www.nccbuscc.org/jubilee. The Vatican has two web pages devoted to the Jubilee: www.vatican.va/jubilee and www.jubilee2000.org. The official Catholic Church Holy Land web site for the Jubilee is www.greatjubilee2000.org.

New Editiones Typicae

According to reports from the Church World News Service and We Believe!, updated Latin editions (editiones typicae) of several liturgical books are soon to be released by the Vatican. These texts will include new feasts as well as “responses to liturgical directives” issued since the previous editions of the various books. It is not clear what impact these new editions will have on the work to publish a revised version of the English-language Sacramentary.

We Believe! on the Move

We Believe! is a membership organization dedicated to reaffirming the Second Vatican Council, especially the Constitution on the Sacred Liturgy. Their office has moved from Chicago to St. Paul, MN, and Ron Eldred has replaced Willa Kenoyer as office coordinator. New contact information: We Believe!, 1899 Pinehurst Avenue, St. Paul, MN 55116-1336. Phone: (651) 698-1857; e-mail: webelieve@uswest.net.

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April-May 2000 • Pastoral Music
For Clergy and Musicians: Report on a Survey

Searching for the Liturgy of the Hours in Parishes

BY MAGGIE HETTINGER

I am a life-long church musician, but my recent discovery of the liturgy of the hours has produced in me an explosion of awareness. Singing the texts of the psalms in a liturgical format has given me the experience of being led to be able to pray, a concept that was previously only wishful thinking; a new awareness of Scripture, as if the word of God that had been black-and-white is now in color; a sense of position in time, being one with the voices of the past and just as much a part of the future; a sense of community within the small group of people that meets weekly to pray morning prayer, and a heightened awareness of the eucharist as the focal point of something much bigger.

All of this came to me from participation in a practice that I had never heard of until this past year, a form of communal prayer which I now understand is a major and necessary part of Vatican II’s liturgical reform.

My experience with the hours began when I agreed to accept the title of “director of music” in my parish, with a job description that reads, in part, “assisting the assembly in sung prayer.” Since accepting this position, I have been trying to make the liturgy of the hours a regular part of our parish worship. Members of the parish learned about the hours from a rich but simple non-commercial version of morning, evening, and night prayer put together years ago by Father Pat Creed, a retired pastor who assists at St. Benedict Parish. He told us about the liturgy of the hours and was able to mentor us but not be on site to lead our prayer. We stayed with that version, on Father Pat’s advice, until many of us knew it by heart.

Once we became familiar with this form of the hours, it became time to stretch ourselves. I read everything in the library on the subject, but in liturgy, I have discovered, there are some things that can’t be learned by reading books or even by reflecting on the most patient e-mail messages from Father Pat. Sometimes you have to learn by experience. So I had visited one of Father Pat’s former parishes in which a morning prayer group met weekly, but the site was more than an hour’s drive away. I needed to find someone closer with whom I could participate in the hours as a member of the assembly. This was a goal easier said than done.

Asking Questions

In my quest for such a community, I sent an e-mail survey to try to locate other people, especially other parish musicians, who were praying a parish ritual of the liturgy of the hours, to find out what they were doing and what steps might be valuable in integrating the hours into parish life. This simple survey contained four questions:

- Have you heard of the liturgy of the hours? (If your answer is no, that is a valuable piece of information.)
- Is the liturgy of the hours practiced in your parish? (It might also be called morning prayer, evening prayer, Lauds, Vespers, or Compline.)
- Can you describe your practice (format, size and makeup of the groups, time of day, frequency, worship aids, clerical or lay leadership, how long this has been going on, etc.)? I am interested in the details of any attempts to promote this practice since Vatican II, whether they took root or not.
- Can you give me the names of people whom I might contact for more in-depth exploration of their experience (or forward this questionnaire to them, if you prefer)?

I used our archdiocesan web directory as a starting point, contacting at least seventy parishes and asking those contacted to forward the questionnaire to others who might be able to help. In addition, I presented the survey to a group of fifty musicians at an archdiocesan concert band rehearsal.

The lack of response to my questions was telling evidence, confirming my suspicion, that not much is happening in this area. Among those few who responded from within the Archdiocese of Louisville, every answer to the question “Is the liturgy of the hours practiced in your parish?” was “No” or “Don’t know.” This negative or noncommittal response came in spite of the fact that the liturgy of the hours has been assertively promoted in archdiocesan liturgical certification classes for at least ten years. Respondents who were aware that this form of prayer exists had connections with religious orders or were aware of “vespers,” but, in general, people knew nothing about the prayer of the hours. One respondent put it this way: “I have not heard of the Liturgy of the Hours...I am on the Parish Council, am a Eucharistic Minister, a Lector, and general factotum...I would assume it corresponds to the hours that monks follow in their monasteries??? I am going to inquire at church re this.”

Needing to Know More

I could have stopped there, of course, but I really needed to know more. A few
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people who answered the questionnaires had suggested possible parishes that might celebrate the hours, and I contacted the archdiocesan Office of Worship for additional suggestions. Then I phoned every parish that anyone had suggested. After a few days on the telephone, I had found eight parishes that acknowledged some experience with the liturgy of the hours. I was able to visit each of these parishes to discuss or participate in their practice, and their very different experiences are described in the following “snapshots.”

Parish A sometimes has services loosely based on vespers, according to the parish music director. Lenten weekly vespers are attended by about thirty people; if there’s a fish fry, add twenty more. The Respect Life service is always patterned after the hours: “Why reinvent the wheel for public prayer?” This parish also celebrates Marian vespers in October. The parish priests say their hours together, with occasional visitors, one night a week; occasionally the pastoral team prays something based on vespers.²

According to the director of music at Parish B, the liturgy of the hours is not currently part of the parish’s regular liturgical life now, though it was celebrated in the past, and in some years they used morning and evening prayer to begin and end Advent. This parish has had an extremely successful parish day that was based on the hours. They currently schedule adoration and Taizé prayer, and they hope to do more with the hours.

The music director-liturgist at Parish C also noted the use of the hours during Advent. For two years this parish has held evening prayer at 5:00 PM on Sundays during Advent, using material drawn from different parts of the Advent hours so that all four celebrations are basically consistent. They used the Easter candle, incense, processions, and a cantor to lead the music. The intercessions were sung as well as the psalms and canticles. A lay person led the first week; the second was led by a deacon; and the parish priest led evening prayer on the last two Sundays of Advent. For two years this parish has also offered noonday prayer on Wednesdays during Lent; it has been attended by about a dozen adults, mostly women.

For a long time this same parish offered daily morning prayer before Mass, usually led by lay presiders. Only a few people participated, but they used the official text of the hour and read antiphonally. The prayer took about fifteen minutes. When there was a change of clergy, this practice fell by the wayside until a new pastor came and started it again. The practice was recently discontinued. In this parish, people were encouraged to pray evening prayer privately.

Parish D has a coordinator of worship who told me that morning prayer has been prayed publicly for more than ten years before the 8:30 AM daily Mass on days when Mass is celebrated, but it is not prayed before the children’s liturgy. Some years ago, the parish switched from the official text of morning prayer to a condensed version of morning and evening prayer produced by Liturgy Training Publications (no longer available, since it uses the text of the ICEL Liturgical Psalter). The parish liked this form of the hours because it is easier for groups to pray; it uses a four-week cycle of texts, like the official hours; but there is very little seasonal variation. This liturgy is currently led by the priest, though in other years it has been led by lay people. It is not sung and lasts about ten minutes. About twenty people partici-
pate in morning prayer, though some wander in during the prayer. My contact commented: “I'm really glad we do this. I'm much more familiar with the psalms. It's a simple prayer, ritualized, but you can make it elaborate or simple.” Occasionally, with neighboring churches, this parish celebrates a more elaborate form of sung evening prayer (on Sundays during Advent, for instance).

Daily morning prayer is recited in Parish E, according to the director of worship. There’s a long tradition of public celebrations of the hours in this parish, begun twenty years ago by a young assistant from Canada. During Lent and Advent they celebrate late afternoon evening prayer (dusky light through stained glass, candles, and candelabra); the ministers include the deacon, parish priest, cantor, and organist. People like the ritual elements of light, incense, and prayerfulness. Sometimes the chairs for all participants are arranged in the sanctuary near the candles. The worship aid for these celebrations is Praise God in Song (Melloh and Storey; Chicago: GIA Publications).

Parish F has a group of people who have met for at least sixteen years to pray morning prayer at 6:00 AM on Thursdays. The celebration draws between eleven and twenty people, women and men. The prayer is led by the pastor and followed by Mass, or, when the pastor is not present, morning prayer is led by a lay person. The group has breakfast afterwards, and sometimes they talk about the readings, which are taken from the Lectionary for Mass. “The Word drips over you like water,” according to the group’s lay prayer leader. He remembers their beginning long ago, during the first session of Renew, when the pastor encouraged the group: “We need to pray for this Renew,” he said, “because we sure don’t know what we’re doing.” The worship resource used in this parish is Christian Prayer. The texts are spoken, for the most part, but the hymn, the Canticle of Zechariah, and parts of the Mass (when it is celebrated) are sung a cappella.

In Parish G, a small but long-standing lay-led group celebrates evening prayer daily (Monday to Friday) at 5:00 PM. The group, traditionally men, but with one woman now, started sixteen years ago when several people who were stopping by church to pray the hours individually accidentally arrived together. At some point in its history, at least one of the pastors was active with the group. The style of prayer is influenced by the Cistercians. The group currently uses the official text of the Liturgy of the Hours, though the leader commented: “People seem to be going back to the old translations. The new [texts] seem to have lost their fire.” The parish used to offer morning prayer when the daily Mass schedule was cut back to three times a week, but people were uncomfortable with the liturgy of the hours, so a communion service is now offered instead. Holy Saturday morning prayer, involving the candidates for adult initiation, is traditional in this parish.

My own parish begins parish meetings by reciting from the Companion to the Prayer of Christians (Collegeville, MN: The Liturgical Press). Since last spring, we have been celebrating morning prayer once a week, on Wednesday at 7:45 AM; it is regularly attended by six to twelve people, mostly women, but there are several families and a few children from daycare and school. Twice-monthly evening prayer and night prayer have been scheduled around other parish activities, mostly choir rehearsals and workshops. Attendance at these celebrations varies from forty people to four. The celebrations are led by lay people who receive mentoring from the clergy; there is occasional clergy participation. We use a non-commercial setting of morning, evening, and night prayer, sung and chanted with a cantor, and sometimes there is organ accompaniment.

Looking beyond Louisville

Wondering about experience with the hours in other parts of the country and the world, I sent an e-mail copy of my questionnaire to the “NPM users” mailing list. Response from members of this list and from other sources outside the Archdiocese of Louisville indicated a similar range of variety in practice, similar problems, and a similar (that is, an extremely small) involvement of people in those parishes that do have some type of public celebration of the liturgy of the hours. There was nothing, in other words, to indicate that the experience of our local church is very different from that of the national church.

So I was forced to conclude from my study that, although the liturgy of the hours is known to clergy and religious, it seems to be unknown to all but a few liturgically-trained individuals in parishes. If, as is often said, it takes a person seven encounters with something new before the new thing is even noticed, it would be sensible to start many and varied attempts to make the liturgy of the hours visible to people. We could start by scheduling celebrations of the liturgy of the hours in conjunction with other parish events. Mostly we need to find a way to do this prayer and to pray it consistently, in order to make it part of parish life.

My Next Steps

The biggest “gumption trap” for people seeking to promote public praying of the hours seems to be the conflict between the need for consistency of experience and the overwhelming variety of texts in the official form of the hours, not to mention the various unofficial forms and the resources provided to support these various forms of the hours. Armed with the information I’ve collected and with the experiences in which I’ve shared, I’ve developed a program of small steps that I intend to pursue.

We will begin parish “vigil” masses with a vigil service—a shortened version of our basic evening prayer.

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When a small group is expected for prayer, I will arrange a space in the front of church with lectern, chairs, front pews, and candle stands, so that the smallness of the group feels right for the celebration.

I will continue promoting public celebration of the liturgy of the hours with chant and other music. Singing the texts places them in a different realm of cognition and communication from texts that are spoken. Singing uniquely matches the form of this prayer. We will sing or chant all texts except the readings and psalm prayers.

We will continue to use as the foundation of our celebrations the non-commercial form of morning, evening, and night prayer with which we are familiar (often called “the gold book”), partly because it is good, partly because it is our familiar starting point.

As a leader of this form of prayer, I will begin to “think standard.” This is a big step for me, though it may feel like a fairly small step for the other participants. I think of it as building a bridge between “cathedral” and “monastery” forms of the hours.

Think Standard

Based on what I have learned and experienced, I encourage other communities to join me in “thinking standard.” There’s no dearth of good adapted material available for celebrating daily prayer; in fact, such material has been available since the mid-1970s, when excellent resources like the following became available: The Catholic Liturgy Book (edited by Ralph Keifer, Baltimore, MD: Helicon Press), Morning Praise and Evensong (edited by William Storey et al.; Notre Dame, IN: Fides Publishers), Praise God in Song (Chicago, IL: GIA Publications). The problem with such materials is that the Catholic Church as a whole may be missing something because we’re adapting the official form so much that there’s no core shared experience to adapt! So, when our parish adapts, it will be toward the standard resource, the official text of the Liturgy of the Hours. The standard official texts of morning and evening prayer may be found in the one-volume Christian Prayer: The Liturgy of the Hours (New York, NY: Catholic Book Publishing Co., and other publishers). Our parish morning prayer group is now ready to move toward the official form.

An important aspect of any plan to introduce the prayer of the hours is the idea of progression. In our case, we really know one inspiring example of each part of this liturgy. From this initial experience we can branch out to new texts and tunes, but we will never make such a move all at once.

The biggest drawback that many people find to using the official text contained in Christian Prayer is its complexity. Dealing with a complex ritual with variant texts is very distracting for people trying to pray; flipping pages is not a good ritual gesture. Attempts to solve the page flipping problem by using multiple worship aids isn’t a much more helpful solution, and providing custom worship aids is a colossal energy drain—even before you start to think about getting copyright permissions.

To get past all this complexity, I am going to emulate the oral tradition, in which only the prayer leader (and cantor) need to use the full text of Christian Prayer. Everyone else uses the familiar text (if needed), the parish hymnal, and listening and memory to sing their parts (dialogues, psalm antiphons, and the gospel canticle). I keep remembering what one long-time morning prayer leader said to me: “The Word drips over you like water.”

One Example

Here is the revised format that we intend to follow for St. Benedict Parish Morning Prayer:

- Invitatory: Psalm 95 from our familiar gold book as we process in together;
- Opening hymn from the parish hymnal;
- Psalms from the gold book or led antiphonally from the psalmody of the day with simple chants;
- Readings from the Lectionary of the Mass for the day;
- Responsory: either the one we know from the gold book or one chanted from the liturgy of the day;
- Gospel Canticle: hymn setting from our parish hymnal which most of us know by heart;
- Intercessory prayers from the liturgy of the day, followed by spontaneous intercessions and prayers;
- Lord’s Prayer, chanted;
- Blessing.

We have not only adults but also children in attendance, so there’s an extra challenge to engage this whole group ritually. We use ritual actions such as an entrance procession, lighting candles, and burning incense, and we have the children lead the antiphon to the Gospel Canticle (it is written on cards).

As leader of this prayer, my preparation time involves choosing an opening hymn, penciling chant tones in my book, composing melodies for antiphons, and jotting several copies of an antiphon on cards for the children. It’s not too big a job for a music minister—indeed, this preparation becomes a form of prayer in itself.

Simple preparation allows more time to invest in people and prayer instead of spending time creating worship aids and running down copyright permissions. I like to get to the business of doing, and I can only wish that my own young children had had the chance to carry lighted candles and the parish book of prayer intentions in procession and to sing those antiphons and familiar psalms and hymns with the adults of their community. In spite of occasional squirming and wiggling and other distractions, the children in our group wait for their favorite part—the part where we get to say things like, “I want to pray for my grandma who is having surgery,” and then lead in song, “Let us pray to the Lord,” to which we all sing in response, “Lord, hear our prayer.”

Notes

1. In addition to promoting parish celebrations of the hours, the Archdiocese of Louisville also celebrated Sunday Advent vespers at the cathedral in 1999. Leadership included a clergy presider and homilist, choir, musicians, and cantor. The psalmody of the day was sung or chanted.

2. This parish music director suggested the following resources: Proclaim Praise: Daily Prayer for Parish and Home (Chicago, IL: Liturgy Training Publications); Christian Prayer: The Liturgy of the Hours, a one-volume arrangement of the full official text of morning and evening prayer with additional resources (New York, NY: Catholic Book Publishing); for personal use, The Presbyterian Church’s Book of Common Worship: Daily Prayer (Louisville, KY: Westminster/John Knox), a beautiful book, one ribbon, the language is modern but not stripped of the poetry and beauty of the traditional word-painting.

3. As a sign of how tenuous parish celebrations of the hours are, this group ceased meeting shortly after I visited them, due to the serious illness of the leader.

4. The “NPM users’ list” is a continuing discussion of musical, liturgical, and other topics hosted at the NPM web site: www.npm.org.
The Four Goals of Vatican II at the Dawn of the Third Millennium

Faithful to the Past, Faithful for the Future

By Jan Michael Joncas

In the very first sentence of the very first document they approved, on December 4, 1963, the bishops of the Second Vatican Council declared four goals for their Spirit-guided activity. They wrote:

As it dedicates itself to intensifying day by day the Christian life among the faithful; to better adapting those institutions which have become less effective by means of changes to the needs of our era; to nurturing whatever could bring about the union of all those believing in Christ; and to strengthening whatever would lead all being called into the embrace of the Church, this sacred Council judges it especially to be its task to care for instruction in and promotion of the liturgy.¹

Note that, for the bishops-in-council, changing Roman Catholic worship, let alone its worship music, was not an end in itself. The revision of liturgical books and the reform of liturgical life mandated by the Constitution on the Sacred Liturgy were placed within a much larger context: Christian renewal and the transformation of humanity. Notice as well that the first two conciliar goals are directed ad intra, toward the internal life of the Roman Catholic communion. Both the invisible/spiritual and visible/institutional dimensions of Roman Catholicism were to be energized in new ways by the Holy Spirit. Finally, observe that the second two conciliar goals are addressed ad extra, toward non-Roman Catholic Christians and toward all humankind. These goals highlight hopes for religious unity and human solidarity.

Much has transpired in church and world in the years since those words were written. We have lived under three pontificates of quite distinct styles: those of Paul VI, John Paul I, and John Paul II. The greatest growth among the Catholic faithful is presently occurring in Africa, Asia, and Latin America, not Europe and North America. In this nation, the Catholic Christianity of nineteenth century immigrant groups of Irish, Germans, Poles, French, and Italians is being enriched by the witness and customs of Native Americans, African-Americans, Caribbean-, Mexican-, Central-, and South-Americans and a variety of Asian populations including Filipinos, Vietnamese, Hmong, Koreans, and Samoans. In recent decades the seemingly invincible Iron Curtain tore to shreds; Western European democracies forged a new European union; and Asian nations ceased to be military enemies to the United States and became trade partners. The times whose signs the participants in the Second Vatican Council read and responded to in faith have changed. We will need to read and respond to the signs of our own times with the same faith that inspired those gathered at that council. The Gospel still calls Roman Catholics to personal and corporate conversion. The Gospel still makes Catholics yearn for union with all those who bear the yoke of Christ. The Gospel still impels Christians to dream of a planet home where all could live in dignity and peace.

I would like to reflect on the four goals proclaimed by Vatican II as Roman Catholic believers engage the first year of the third Christian millennium as a Year of Jubilee. I will be forthright in naming the successes and failures I see and the possibilities and challenges before us as Christians and as pastoral musicians. I do not presume that all will agree with every assertion I make, but I do hope these remarks will provide an agenda for our common work, will invite dialogue with other Jubilee reflections, and will inspire further conversations on our common ministry.

Intensifying the Christian Life of the Faithful

The first goal the bishops articulated for their work was that of “intensifying the Christian life among the faithful.” This goal is directed inward, toward the members of the church (although there may be some debate over whether or not, at this point in their deliberations, they were thinking only of Roman Catholics or of all Christian believers). Some would claim that what Vatican II unleashed was actually the weakening, if not the destruction, of the Christian life of Roman Catholics. Statistics reveal that U.S. Roman Catholics attend Lord’s Day eucharist less frequently than in the decades immediately before the council. The sacrament of reconciliation is much more rarely celebrated as well. The number of annulments granted has skyrocketed. Contemporary

¹ Rev. Jan Michael Joncas, a presbyter of the Archdiocese of St. Paul-Minneapolis, MN, is an assistant professor of theology in the University of St. Thomas in St. Paul.
Catholics seem less united in (or even conversant with) the fundamentals of their faith, including the distinctiveness of ordained ministry, the sacramental system, and the real presence of Christ under the appearances of the consecrated species. These data are taken by some commentators to reveal the failure of the council to intensify the Christian life of the faithful.

While these statistics are certainly causes for concern, I do not believe they call for a judgment that Vatican II completely botched its initial goal. I would point to the following as “good news.” First, I claim that the First World (especially as represented in North America and Europe) has abandoned thoroughgoing materialism and a positivist bias in its thinking; it has made room for the spiritual. Natural scientists no longer claim that their observations and equations can in principle explain the totality of reality. Social scientists likewise no longer assert that human being can be entirely reduced to mechanist patterns. Pundits provide guidelines for the care of our souls, popular culture predicts that we can be touched by an angel, movie makers invite us to contemplate “what dreams may come” after physical death, and public profession of religious belief is no longer considered a social faux pas. While I do not trace this transformation of the First World climate in which religious claims are discussed directly to Vatican II, I do think that the public interest in the council’s deliberations and the way in which its vision has been actualized have helped to make such topics more likely to be addressed publicly.

Secondly, I assert that as a direct result of Vatican II the Roman Catholic communion has witnessed an extraordinary explosion of spiritual renewal, especially in its remaining lay members.

I assert that as a direct result of Vatican II the Roman Catholic communion has witnessed an extraordinary explosion of spiritual renewal, especially in its remaining lay members. The “two-tiered” spirituality characteristic of post-Tridentine Catholicism (“states of perfection” as the goal of clergy and religious, “obedience to commandments” as the expectation for the laity) has given way to a “universal call to holiness.” Spiritual movements and experiences such as the charismatic renewal, Cursillo, Renew, Christ Renews His Parish, Marriage Encounter, LifeTeen, TEC, SEARCH, and similar programs bespeak the longing of rank and file Catholic Christians to connect religious belief with all dimensions of human living. Those who had been embarrassed to discuss spiritual experience even with a spouse are finding themselves able to share with and even to guide others in the ways of the Spirit.

Thirdly, it seems to me that there has been an increase in both personal and group Bible reading among Roman Catholics. I believe this increased biblical literacy is directly connected to Vatican II’s emphasis on the Bible as the “soul” of theology, on the appropriation of modern methods of biblical interpretation, and on the restoration of the proclaimed and preached Word of God in sacramental celebration. (One has only to compare the three-year Sunday lectionary cycle with the earlier one-year cycle to get some sense of the increase in exposure to Scripture that contemporary Roman Catholics receive if they attend Lord’s Day eucharist.) If, as St. Jerome said, ignorance of the Bible is ignorance of Christ, increase in Bible reading, study, and sharing among Roman Catholics must have a positive impact on their spirituality.

However not all aspects of the spiritual renewal unleashed by Vatican II are positive. First, it seems to me that distinctively Catholic Christian spiritual values have been downplayed or overplayed in the years since the council. For example, some Catholics embrace a “seeker” spirituality that blends insights and practices from multiple religious traditions without acknowledging the cultural grounding and disciplines that developed them. Sufi mysticism, Oriental mantras, Native American visions, hallowing of Sophia, esoteric Kabbalistic practices, and sitting in zazn all make their contribution to the spiritual smorgasbord. The long-established disciplines of Benedictine, Franciscan, Carmelite, or Jesuit spiritualities are dismissed as uninteresting or too Western. On the other hand, other Catholics become so attached to particular Roman Catholic devotions (the Chaplet of Divine Mercy, pilgrimages to Fatima, perpetual eucharistic devotion) that these practices nearly replace for them the common and fundamental liturgical life of the community.

Secondly, much of what passes for spirituality seems to me to be thinly disguised consumerism. When yuppies throw a Gregorian chant CD into the sound system of their Lexus on the way home from the office because the tones relax them, when youth ministers sell the latest retreat program as a way to guarantee that Catholic teens won’t get hooked on drugs or become pregnant, when executives call their planning meetings to increase worker productivity “retreats,” then it seems to me that spiritual experience has been co-opted. Authentic spirituality is engaged for its own sake: it is genuine spirituality one seeks a relationship with the Living God and not simply the good things that the Living God can bestow.

Thirdly, while there has been an increase in Bible reading and sharing, a certain fundamentalism dilutes many Roman Catholics’ engagement with God’s word. In spite of Vatican II documents such as Dei Verbum and instructions such as the Pontificical Biblical Commission’s statement on “Interpreting the Bible in the Church,” most Roman Catholics are not familiar with the many legitimate methods by which to explore the Bible. Not only are we ignorant of the biblical languages, we also tend to ignore the differences between biblical cultures and our own, the literary genres in which God’s word comes to us, and the work involved in thinking through the varied
witnesses of the scriptural record. The desire for spiritual soundbites (e.g., basing one’s entire moral life on “what would Jesus do?” without recognizing the complex process by which one would determine the Lord’s stance and how one could align oneself with it) infects not only our Scripture study, but our catechetics and our stance toward magisterial pronouncements as well.

So what challenges do I see before us in the new millennium as we continue the goal of intensifying the spiritual life of the faithful announced by Vatican II? First, as Richard Galliartetz has perceptively written, we will need to yoke the search for transcendence and the search for community. It is relatively easy to construct a spiritual life for oneself, comfortably enconcing oneself in the thoughts and practices most congenial to one’s personality. Unfortunately, the potential for delusion in such a self-directed spiritual quest is quite high. All of the spiritual masters I have read and talked with agree that the measure of one’s spiritual life is not the number of times one has been slain in the Spirit or lost consciousness in mystic rapture but how faithfully one has become intimate with and docile toward the Living God. Too often we seek privatized religious experience that will protect us from encounter with other human beings. While it is true that, according to the scriptural record, Jesus himself spent time in private prayer with his Abba-God, his spirituality was enacted in the hustle and bustle of first-century Jewish life. His spirituality served his ministry; his relationship with God inevitably influenced his relationship with other human beings. What was true for the Master should have some consequences in the lives of his disciples.

Secondly, I think we need to develop a new asceticism. The insidious consumerism that we noted above in relation to the spiritual quest is rampant in First World culture. The belief that authentic human living consists of accumulating more material goods, immediate fulfillment of any self-identified need, and absolute control over others pervades the offices where we work, the schools where we teach and study, and the homes where we renew ourselves and raise our families. The lies that bigger is better, that the newest is the most desirable, and that more is always to be sought can only be countered by life-witness and not simply by words. Perhaps pastoral musicians might make a small contribution to this asceticism by carefully assessing the participation aids bought or produced for their community (do we always have to have the latest repertoire?), the instruments that they employ (is the latest sound system and mixing board an aid to the community’s sung prayer or a boost to performers’ egos?), and the fees that they charge (do we expect our stipends for a wedding to match those of the photographers or the caterers?).

Thirdly, it seems to me important that we make a
lifelong commitment to spiritual development in the context of a “wisdom community” (to use Edward Braxton’s fine phrase). We cannot be ministers of common prayer if we do not pray ourselves, if we regularly separate ourselves from the community’s prayer or treat it simply as a gig. We cannot be ministers of the gospel if we ourselves do not read and ponder the Scriptures, if we refuse to speak up for what we believe is true, or if we proclaim our truth in such a way that there is no room for correction or elaboration from others similarly engaged. We cannot commit ourselves to developing a relationship with God only when we’re on the mountaintop or in the valley of the shadow of death. It is in the day-to-day encounter with Holy Mystery, with the God who goes before us, with the Living One who surprises us that Christian life among the faithful will be daily “intensified.”

Adapting the Church’s Institutions to This Era’s Needs

The second goal the Council announced was also directed inward, toward the transformation of the church itself, whether understood as the body of Roman Catholics or of all Christian believers. This goal was quite controversial at the time of Vatican II and is just as controversial today. Some reject the idea that the church should have any institutional elaboration at all, claiming that it should remain a purely invisible mystical communion of those empowered by the Spirit of Christ. (This is, at the least, a very different understanding of Christianity than that shared by the Roman Catholic, Orthodox, and mainline Protestant traditions.) Others admit that the church must institutionalize itself in order to carry on its mission in the world but deny that ecclesial institutions should in any way be adapted to the culture in which the church finds itself. They conceptualize the church as a “perfect society,” a shining beacon for the sin-ridden structures of depraved human society. Still others agree that the church should institutionalize itself, but they claim that it should dissolve into the structures of the age and transform them from within, like a hidden leaven in society. Even those who accept the council’s formulation may disagree on which institutions can or must be adapted and what the genuine needs of the era are.

I think there are at least three areas in which Roman Catholicism has experienced institutional transformation over the last three and a half decades. First, our leadership structures have been transformed. The College of Cardinals and the Roman Curia have been profoundly internationalized. Territorial bishops’ conferences have developed practical structures of collegiality and particular ways of engaging local cultures while retaining communion with the global Catholic Church (even though the structuring and competence of these conferences seem under attack in the last decade or so). Presbyteral councils, sisters’ conferences, parish committees have all sketched out new patterns of consultation and collaboration. Parochial ministry is no longer the preserve of priests and nuns but includes a wide variety of lay ministries as well.

Secondly, at least in the United States, the geographical parish has maintained its status as the primary ecclesial community to which Roman Catholics give their institutional loyalty. Though there have been some experiments in developing intentional communities or gatherings of the faithful on the basis of spirituality, language, or ethnicity, the “mixed salad” parish in which believers of diverse economic strata, cultural development, political persuasion, and ethnic heritage rub shoulders with each other remains vital. Although it is too early to determine if the Rite of Christian Initiation of Adults is transforming the expectations and institutional structuring of post-Vatican II Catholicism, its strong emphasis on incorporation into the local community as a primary experience of the Church Catholic is reconfiguring the way Catholics interact with each other.

Thirdly, what may be the most profound transformation of Roman Catholic institutional structures since Vatican II is the change in women’s roles and their official acknowledgment. While some lament the “feminization” of Catholicism and fear that increased female leadership roles will undermine ordained ministry, most seem delighted that the imbalance caused by a male clerical leadership structure is beginning to be righted. Although there are still communities in which institutional power is concentrated entirely in male clerical hands, many recognize that all ecclesial leadership roles do not demand sacerdotal incumbents.

However, the institutional transformation of Roman Catholicism seems to have entered a problematic phase. First, a “restorationist” movement is gaining ground among certain elements of post-Vatican II Catholicism. The most extreme representatives of this movement are probably members of separatist groups such as the followers of the late Marcel Lefebvre who reject the legitimacy of Vatican II itself. Less extreme are those who believe that Vatican II is legitimate but that many of its decrees were overly optimistic in their assessment of culture and need to be repudiated. Yet another group accepts the teaching of Vatican II but feels that its implementation has been hijacked by a cabal of “liberal” clerics and laity. This group tends to call for a “re-Catholicization of the renewal,” emphasizing the organic ties between the Roman Catholicism of Trent and Vatican II rather than their differences. This restorationist movement seems especially aligned with certain curial groups who seek to assert their centralizing authority in the waning days of John Paul II’s pontificate.

Secondly, in the United States especially, a certain congregationalism is pervading Catholic parish life. Liberal Catholics choose liberal communities where liberal pastoral ministers preach a liberal gospel; conservative Catholics choose conservative parishes where conservative clerics preach a conservative gospel. “Parish shopping” conjoined with commitments to the various enthusiast movements mentioned above weakens the Catholic
vision of community life, where commitment to the gospel creates not so much therapeutic enclaves of the like-minded as dynamic sacraments of the unity of humanity in all its diversity. It also tends to conceptualize church membership in a consumerist mode: One searches for the community that will best provide for one’s self-identified spiritual needs, thus casting oneself as the consumer of spiritual commodities purveyed by the parish’s ministers.

A third bit of bad news concerning the institutional transformation of post-Vatican II Catholicism is what I term the “mosaic ceiling” in parallel with the “glass ceiling” some women have discovered in government and corporate culture. Although some ecclesial structures have opened themselves to the contributions of male and female members of the laity, their competence is all too often denied or undermined by threatened clerics. Sometimes this may be a matter of personalities clashing (as when an individual pastor and music minister simply cannot serve in the same community), but more profoundly troubling is the resistance to structural change in the church’s ministerial offices. Is it necessary to conceptualize the Petrine ministry and the papal office on the model of an absolute monarch? Must curial offices treat episcopal conferences and individual bishops as ignorant branch managers of a central corporation, as in the recent skirmishes over approval of the English version of the lectionary, the ordination rites, and the marriage rites? Why must rights to be confronted by one’s accusers, to examine and refute evidence against the accused, and to appeal a verdict—so vigorously defended by the church with reference to corrupt political systems—be denied to theologians and pastoral workers whose orthodoxy is under investigation? Why should changes in pastorates cause total disruption in personnel and patterns of ministry in a given community? Why is the right to a living wage touted for society in general and ignored so often for church employees?

In the light of Vatican II’s second goal I see three challenges confronting us at the beginning of the twenty-first century. First, I see a great need to confront apathy and cynicism, to rekindle some of the enthusiasm that swept Roman Catholicism in the immediate aftermath of the council. With the appearance of the new liturgical books, the catechism, and the code of canon law, some believe the institutional transformation of Roman Catholicism is at an end. However, if the council emphasized the ongoing restructuring of the church in response to discernment of the Spirit, then “ecclesia semper reformanda” is not simply a Latin catch-phrase but a principle for future renewal.

Second, it seems to me that we need to think together through our structures of discernment, formation, and support of ministerial leadership. Seminaries have undergone profound self-examination and change in response to new needs in preparing presbyteral ministers. They have instituted “pre-theology” programs for those with college degrees but not enough formation in the liberal arts. They have introduced field placements for seminarians to gain practical ministerial skills. They have restructured community life for those entering formation after some years of professional experience as lawyers, teachers, or accountants. We have barely begun to consider how to call candidates to diaconal, catechetical, liturgical, charitable, and justice ministries; how to form them for long-term service to church and world; and how to sustain their on-going ministerial development. (Simply consider the difficulties one has in discerning who would make a good director of music ministries for a given parish. What fundamental musical skills are needed, and how are they to be gained and demonstrated? What theological and liturgical knowledge is necessary, and how is it to be achieved and tested? What pastoral skills are essential to working with clergy, other staff, parish musicians, and the community as a whole, and how are they manifest? Consider as well what institutions should provide such formation: Catholic colleges and universities? Diocesan certification programs? National organizations such as NPM or AGO?)

Third, I believe that we will also need to develop structures of accountability for ministers. One of the unexpected blessings arising from the scandals surrounding clergy sexual misconduct has been the development of codes of professional conduct for ministers and clear guidelines for responding to allegations of misconduct. It would be helpful to have similar codes of conduct and guidelines for those in other areas of pastoral leadership. For example, what can be expected of a wedding musician for a particular fee: meeting with the couple for planning? Meeting with the clergy to coordinate the service? Preparing the participation aid? Hiring and/or rehearsing with other musicians? Providing music at the service or guaranteeing a substitute if one has an emergency? What structures exist for disciplining a pastoral musician who consistently fails to act professionally? What structures exist for vindicating the rights of a pastoral musician unreasonably put upon or unjustly terminated? Although it may be difficult to clarify the expectations for and recourse concerning various ministries, it will be an ongoing concern as the church’s institutions are adapted to meet the era’s needs.

Promoting Christian Unity

According to the bishops-in-council, the third goal of Vatican II was to nurture whatever might lead to the union of all those who believe in Christ. Clearly this is a goal that reaches beyond the confines of the Roman Catholic communion. It is an “ecumenical” goal, in the root...
sense of the word oikos ("household") applied to the mass of Christian believers, separated perhaps by explicit theological beliefs, institutional polity, or mutual distrust but still part of the universal "household" of Christ.

One could argue that amazing progress has been made in accomplishing this goal in the short time since the close of the council. First of all, as the result of bi- and multilateral dialogues officially recognized by the member denominations, official theological and practical agreements have been reached between Roman Catholicism and the Assyrian Church of the East (one of the traditionally non-Chalcedonian churches without formal ties to Catholicism for nearly 1,500 years), between Roman Catholicism and various branches of the Lutheran communion (with the mutually agreed statement on justification being the most recent of the breakthroughs), and between Roman Catholicism and the Anglican communion (with the various agreed statements produced by ARCIC I and II). (As a practical expression of such agreements, it was a heartening experience for me to attend a solemn evening prayer celebrated at St. Peter’s Basilica in Vatican City last year. The service commemorated St. Brigid of Sweden as co-patroness of Europe, featuring liturgical readings and commentary, congregational and choral singing in Latin, Italian, English, Polish, and the Scandinavian languages as well as preaching by the Holy Father and two Lutheran bishops. Such a service would have been inconceivable in the years after the Council of Trent and before Vatican II.) Conversations continue between Roman Catholicism and other ecclesial bodies such as the various branches of Orthodoxy, the Reformed Church, Pentecostalism, and Mormonism with a view to mutual enlightenment.

Secondly, these official ecumenical initiatives have been matched by grassroots efforts, especially in the United States, Canada, and Australia. Individual congregations of various denominations in a given area rather frequently band together to provide ministries of charity and justice toward the wider community. Catholics take their place alongside Orthodox, Episcopalian, Lutheran, Presbyterian, United Church of Christ, Baptist, Quaker, and Assemblies of God Christians in stocking and overseeing food shelves and clothing cupboards. They unite to provide meals for the indigent and shelters for the homeless. They even organize politically in some areas around issues of mutual concern (e.g., fair housing, quality schooling, racial tensions, economic justice for immigrants, and similar issues).

Thirdly, there is a remarkable openness to common worship among Christians of differing denominations. With the three-year Lord’s Day lectionary cycle adopted not only by Roman Catholics but, with minor modifications, by Episcopalians and mainline Protestant communities as well, some local clergy serving different denominations have found it useful to gather weekly for mutual Bible study and homiletic preparation. Patriotic holidays in the United States such as Memorial Day, Independence Day, Labor Day, or Thanksgiving are frequently marked by shared ministerial presidency and preaching, multiple

Old Otterbein Church (1794), oldest church building still in use in Baltimore, MD, was originally built for a German Reformed congregation.
or massed choral music ministry, and collections for shared charities. In many parts of the country, marriages established between spouses of various Christian denominations involve bi-denominational preparation, preaching, and presidency by ministers of both denominations at the wedding and a practical ecumenism in the household devotions, charitable contributions, and common worship of these “mixed religion” couples.

However, as we have noted in other cases, all is not rosy on the ecumenical scene at the beginning of the new Christian millennium. First, although there have been hard-won breakthroughs at the conversations engaged in by scholars and ecumenical officers, there has been little institutional implementation of theological agreements. Unlike the Evangelical Lutheran Church in America, the Protestant Episcopal Church (USA), and the Reformed Church (USA) who have recently voted to recognize fellowship in one another’s ministry, preaching, and sacraments, Roman Catholicism has balked at recognizing the validity of other denominations’ ordained ministry or engaging in regular communio in sacris (with the exception of such groups as the Orthodox, the Old Catholics, the Polish National Church, and similar denominations). As Kenan Osborne has trenchantly noted, it is difficult to understand from a theological point of view why a denomination that recognizes the validity of another communion’s baptism would then deny common participation in the Lord’s Supper.4

Secondly, after an initial flurry of interest in grassroots ecumenical conversations such as the “living-room dialogues” of the 1960s and ’70s, local ecumenical initiatives are losing steam. This may be because the denominational differences which were so important to the baby boomers’ and their parents’ generations seem of little interest to Christians of Generations X and Y. According to recent research, denominational loyalty is least developed among the youngest generations of nominally Christian United States citizens. Rather these young believers seek out church families on the basis of self-perceived spiritual needs. In many cases Roman Catholics of these generations have been so poorly catechized that they have little knowledge of or interest in the ethos of particular denominations, while others in the same generations become so “super-Catholic” that they feel threatened by genuine ecumenical exchange.

Thirdly, the remarkable acceptance of common worship services may actually mask profound differences of belief and behavior. Much ecumenical worship is quite bland, seeking after a “lowest common denominator” in shared feeling rather than explicit truth claims. My fear is that relatively few Christians of whatever denomination actually carry what they profess to believe in the texts and ceremonies of their common worship beyond the conclusion of their ecumenical service. Perhaps the reason why it is so easy to share common worship these days is because nobody really believes that there is an explicit encounter with the divine in worship, an encounter which encourages certain forms of ritual behavior and resists others.

So what challenges lie before us in accomplishing the third of the council’s goals? First, I think the agreed statements achieved among Roman Catholics and Christians of other denominations need to be carefully and clearly disseminated to the faithful. How frequently do we betray an anti-ecumenical stance when we distinguish Catholics and Lutherans, Catholics and Methodists, Catholics and Congregationalists as members of “different religions” rather than differing expressions of a common Christian religion? When catechizing about the various denominations is it possible to concentrate on what we share without neglecting what divides us? Could we acknowledge characteristic emphases in the differing ecclesial bodies without stereotyping? (One hopes by now that such simplistic polemics as “the Orthodox are backward nationalist sects, not churches”; “the Episcopal Church is so broad-minded that it stands for nothing” “the Lutheran Church started because one Augustinian theologian [Martin Luther] couldn’t handle his vow of celibacy and was willing to shatter the unity of Christendom rather than remain unmarried”; or “charismatic Christians are emotionally disturbed holy rollers” have disappeared in Catholic discourse.)

When catechizing about the various denominations is it possible to concentrate on what we share without neglecting what divides us?

Second, I think pastoral ministers, scholars, and theologians must develop a way to discover and discern the ecumenical wisdom offered by ecumenical couples and families. While they may not have new concepts for agreed theological statements or blueprints for institutional reform, they can offer as their witness a practical ecumenism grounded in mutual respect and shared prayer.

Third, it seems to me that pastoral musicians have a special opportunity and responsibility to promote ecumenical endeavors. We could do this by actively cooperating with pastoral musicians of other denominations; by supporting not only shared music making at designated ecumenical services but also by inviting in music ministries from other denominations to assist in the local community’s worship and being willing to take the local music ministry “on the road” to assist other denominations’ worship; and by programming excellent examples of the Christian worship music of other denominations (insofar as they do not violate Catholic theological or liturgical norms) during Catholic worship.

A Church Embracing All Humanity

The final goal articulated in Sacrosanctum Concilium is the broadest and, in some ways, the hardest to assess: “to
strenthen whatever would lead all into the embrace of the church.” Some take this goal to mean a renewed emphasis on evangelization and mission, a reinvigorated attempt to draw all human beings into Roman Catholicism. Others see this goal as an alignment of Roman Catholic believers with all those of good will in the common pursuit of a transformed humanity. At the very least it involves Roman Catholics in conversations with the other great world religions, from the “Peoples of the Book” (Judaism and Islam), through the great Asian religious traditions (Hinduism, Buddhism, Shintoism), to various forms of tribal religion. There is likewise a call to engage those who profess themselves agnostic or atheist.

The good news/bad news report that I have offered for the other three goals is less apt as a model for assessing the achievement of this goal. I see highly ambiguous elements in all of the developments associated with it. First, the ecological movement has captured the imagination of the generations coming to consciousness since the council. There is increasing evidence that people of many religious traditions and some of no explicit religious commitment share a common devotion to healing a wounded earth, to embracing simplicity of lifestyle, and to guaranteeing a cleaner global home for future generations. The human solidarity movement that marked the 1960s has given way to a growing consciousness of how the human species needs to develop solidarity with the non-sentient resources of the earth as well as plant and other animal life. While some have accused the Judaeo-Christian tradition of fostering anti-ecological thought and behavior (mostly based on a misreading of the Genesis account in which humanity is given the task of “stewarding” the earth as God’s vice-regents), Christian theologians and activists are developing new strategies to incorporate ecological concerns in their reflections and plans of action. However, abandoning the revealed insight of the ontological difference between the Creator God and the created universe in favor of a pantheistic worship of Gaia may not be faithful to Christian faith or helpful to the human future. The challenge here will be to develop our understanding of the God-humanity-world interaction in ways that sustain the biblical vision of the reign of God.

Second, the notion of a “global village,” announced by visionaries at the time of the council, increasingly dominates political, economic, and cultural thought. Some commentators assert that the nation-state is giving way to the continental bloc as the primary political organization. Whether or not that is true, it is clear that international structures for resolving conflicts are gradually being developed and strengthened (e.g., the U.N.-sponsored interventions in Bosnia with the subsequent World Court proceedings). With the dissolution of the Soviet bloc and the rise of Asian markets, the global economy is being restructured. Much Catholic social thought (as witnessed in John Paul II’s Centesimus Annus) attempts to guide further economic development so that the benefits accruing to some will be more widely shared with the entire human community. While there are destructive elements

in the loosely defined movement called “post-modernism,” its challenge to the notion of a single normative culture or “civilization” to which “primitive” or “barbaric” peoples must be assimilated gives voice to those who have felt themselves marginalized or excluded from the “march of progress.” It is interesting to note that Vatican II’s document on the church “in the modern world”—Gaudium et Spes—dealt in almost prophetic terms with each of these issues, invoking principles of respect for the dignity of the human person; of the rights of people to own property, to organize, and to experience the benefit of their labor; and of solidarity and subsidiarity in the relations of human institutions in the political, economic, and cultural spheres. The challenge here will be to make this teaching known to rank-and-file Catholics, to develop its insights in practical ways, and to act prudentially when entering the public arena. It might not be too early to consider convening pastoral leaders and scholars from worldwide Catholicism to reflect on the “church in the post-modern world.”

Third, technological revolutions, especially in the mass media and computer industries, support almost instantaneous global communication. The global distribution of television programs and films is a mixed blessing: Such media allow people to learn a great deal about cultures they might never physically encounter, but the dominance of First World programming may undermine local
cultural values and give undue prominence to particular points of view. The Internet has transformed the world of scholarship and information retrieval, but it has also made access to pornography and hate groups much broader. These technologies may certainly be placed at the service of evangelization, but one wonders how those receiving this information can be formed to evaluate it (e.g., what biases may be evident in the programming of EWTN, or how do Catholic websites guarantee the adequacy and authenticity of their pronouncements?). The challenge in this instance will be to develop responsible leadership in these industries and critical discernment skills in those using their services.

Fourth, although the immediate threat of nuclear annihilation that so colored the thinking of the 1980s seems on its way toward being resolved with various disarmament agreements, armed conflicts based in long-standing ethnic hatreds still erupt (e.g., in the former Yugoslavia, the Sudan, East Timor, and other regions). While groups like Doctors without Borders provide a remarkable witness of concern for the common good without nationalistic blinding, one must admit that conflict resolution is still too often accomplished by military action rather than by diplomacy. The challenge we face will be to develop communities of conscience who help parents and teachers to raise children with less recourse to physical or emotional violence, who valiantly expose violations of human rights (e.g., Amnesty International), and who model ways of resolving differences without violence.

Fifth, the so-called “triumph” of capitalism after the collapse of communist economies in Eastern Europe provides greater access to material wealth and goods for some, but it has also actually lowered some people’s standards of living, fostered a new materialism, and introduced new social problems (e.g., the rise of homelessness, unemployment, and organized crime in Russia). While some critics continue to suggest that the church should limit its concerns to the salvation of “souls” after earthly existence, Vatican II and subsequent Catholic social teaching consistently assert that the church has a concern for and insight into earthly life as well. This teaching does not claim that the church has particular economic blueprints but that it can make pronouncements on the likelihood that economic proposals will or will not foster the transcendent goals of human life. By consistently reminding the world community that human beings are not means but ends, that they have an irredensible dignity bestowed by the Creator prior to any achievement; that before humans divide into special interest groups by class, race, gender, or religion, they are united by a common human nature and destiny; the church can act as a guardian of genuine human values. The challenge remains to make the rich tradition of Catholic social teaching understood and enacted by those with leadership responsibility in the business world.

Finally, and most importantly, I believe that the time is ripe for a “new evangelization” as a genuine service to humanity. Although historical analogies are always dangerous, I am amazed at the parallels between the state of the world at the end of the second Christian millennium and that when Christianity originally emerged. The political, social, and economic clout of the Roman Empire had no serious challengers in the lands of the Mediterranean basin, much as the politics, culture, and material wealth of the Western First World today dominates the globe. The “Pax Romana” tolerated quite diverse lifestyles and religious claims as long as obeisance to Rome’s governance was maintained, much as tolerance of diversity has become a value in the First World as long as it doesn’t interfere with the pursuit of profit. In spite of the relative economic prosperity of the Roman Empire, its inhabitants experienced a spiritual malaise, finding their inherited civic religion less and less credible and searching for new forms of religious expression in the so-called “Mystery” religions. Today’s secularized world, though exhibiting a remarkable mastery of the material world and producing incredible physical benefits for humans, cannot answer the question of humanity’s place in the cosmos. Many contemporaries find themselves emotionally empty, mistrusting “organized religion” yet seeking “spiritualities” that will help them confront the perennial questions of the meaning of life.

The challenge remains to make the rich tradition of Catholic social teaching understood and enacted by those with leadership responsibility in the business world.

The primitive Christian movement confronted the culture of its day with an intense critique of its spiritual and moral bankruptcy and with an alternative vision of human destiny grounded in what they had experienced God doing in the life, teaching, deeds, death, and resurrection of Jesus. Empowered by his Spirit, they denounced a “culture of death” and created communities where the witness of gospel living embodied a genuine and credible contrast to the prevailing assumptions about the origin, purpose, and destiny of individual humans and humanity as a whole. It seems to me, as the Western Enlightenment project collapses and the post-modern world is under construction, that Christians must similarly challenge the spiritual and moral bankruptcy of twentieth century life while also acknowledging where the Spirit of God has been at work. Empowered by the same Spirit as the disciples on the day of Pentecost, twenty-first century Christians still need “to strengthen whatever would lead all into the embrace of the church.”

“Be Not Afraid!”

Perhaps some readers of Pastoral Music may wonder what these issues have to do with their ministry. Many of
the topics I have raised seem quite removed from the world of arpeggios and embouchures, of choral vocalizing and instrumental improvisation, of choosing hymns for the Twentieth Sunday in Ordinary Time and recruiting members for a handbell choir. However, as noted above, before humans divide into sub-groups based on gender, race, or class, they hold a prior unity of nature. So before Christians divide into sub-groups of ushers, eucharistic ministers, pastoral care workers, deacons, lectors, acolytes, presbyters, bishops—or pastoral musicians—they are members of the human assembly God has called to be church. The concerns of the church as a whole have an effect on the concerns of each member and vice versa. So it would seem that the beginning of the new Christian millennium might be a good time for pastoral musicians to reflect on how their faith life and ministry support the four goals declared at the beginning of Vatican II.

In this context the ringing words of John Paul II in *Crossing the Threshold of Hope* form a fitting conclusion to these reflections (even though some may blanch at the non-inclusive language):

At the end of the second millennium, we need, perhaps more than ever, the words of the Risen Christ: “Be not afraid!” Man who, even after the fall of Communism, has not stopped being afraid and who truly has many reasons for feeling this way, needs to hear these words… Peoples and nations of the entire world need to hear these words. Their conscience needs to grow in the certainty that Someone exists who holds in His hands the destiny of this passing world; Someone who holds the keys to death and the netherworld (cf. Rev 1:18); Someone who is the Alpha and the Omega of human history (cf. Rev 22:13)—be it the individual or collective history. And this Someone is Love (cf. 1 Jn 4:8, 16)—Love that became man, Love crucified and risen, Love unceasingly present among men. It is Eucharistic Love. It is the infinite source of communion. He alone can give the ultimate assurance when He says: “Be not afraid!”

Notes

1. “SACROSANCTUM CONCILIUM, cum sibi proponat vitam christianam inter fideles in dies augere; eas institutiones quae mutationibus obnoxiae sunt, ad nostrae aetatis necessitatem melius accommodare; quidquid ad unionem omnium in Christum credentium conferre potest, fovere; et quidquid ad omnes in sinum Ecclesiae vocandos conducit, roborare; suum esse arbitratur peculiari ratione etiam instaurandum etque fovendam Liturgiam curare.” Translation by J. M. Joncas.


4. “In the Roman Catholic Church today there is indeed a regulation that Protestants cannot indiscriminately receive from the Catholic eucharist; there is not ‘open eucharist’ on the part of the Roman Catholic Church. Theological reasons for this are difficult to sustain if mutual acceptance of baptism is acknowledged. One can only say that it is an issue of Church law, but not of theological prohibition.” Kenan Osborne, *The Christian Sacraments of Initiation: Baptism, Confirmation, Eucharist* (New York, NY, and Mahwah, NJ: Paulist Press, 1987) 231.

Goal One: Intensifying Daily Life

Infusing Our Lives with the Mystery Our Music Proclaims

BY WILLIAM BRISLIN

The first goal articulated at the Second Vatican Council was to intensify the day-to-day Christian life. In reflecting on the progress toward this goal, Father Michael Joncas presents three challenges: to yoke the search for transcendence and community, to develop a new asceticism, and to commit to spiritual development in the context of a "wisdom community." In this article, each of these challenges is considered from the perspective of a pastoral musician addressing other pastoral musicians.

The Desire for Transcendence and Community

The first challenge before us is to maintain the union of both human longings: communion and transcendence. Both are constitutive of the human experience; each illumines different aspects of our spiritual hunger.

Joncas addresses the danger of constructing a spiritual life which ensconces "oneself in the thoughts and practices most congenial to one's own personality." As ministers of music, we bear a tremendous responsibility in crafting the spiritual climate in which other people develop, live, and express themselves. Repertoire selection is a delicate art balancing liturgical, seasonal, musical, and pastoral/cultural considerations.

Ideally, a parish repertoire is reverently crafted, tweaked, and preserved over many years. In determining what is to be added or discarded, the musician becomes a powerful influence over how people pray inside the church and beyond. Someone in the grocery store following Mass is much more likely to be caught humming the communion song than reciting a line from the homily. Music touches our spirit deeply and stays with us.

Since musical experiences at worship are so formative, we can assume that music repertoire and performance practice play a critical role in uniting the two inner longings for transcendence and community. A parish repertoire list often says more about the spirituality of the musician than the nature of the rites celebrated. Certain texts focus on our desire to praise or petition a God who is outside of us, a God who is bigger than we are. Other texts invite an experience of God within ourselves and the community with whom we pray.

Consider the different perspectives expressed in these two hymn texts:

O God beyond all praising, we worship you today
and sing the love amazing that songs cannot repay;
For we can only wonder at ev'ry gift you send,
At blessings without number and mercies without end:
We lift our hearts before you and wait upon your word,
We honor and adore you, our great and mighty Lord.

We are many parts, we are all one body
and the gifts we have are given to share.
May the Spirit of love make us one indeed;
one, the love that we share,
one, our hope in despair,
one, the cross that we bear.

Both texts express orthodox theology; they are good and valid for liturgical use. Songs of praise, such as the first text, are appropriate at the entrance procession or as a song of thanksgiving. Songs like the second text, which speak of our unity as the body of Christ, are also appropriate.

Music repertoire and performance practice play a critical role in uniting the two inner longings for transcendence and community.

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Pastoral Music • April-May 2000
power created the grandeur of the universe. We also need to sing the reality that this God became one of us so that we might be transformed into the divine image and likeness.

The type of transcendence/immanence issues realized in consideration of liturgical texts are much deeper than those which surround performance practice. However, style of music, context, and performance practice affect our subjective experience of worship, often with more undue emphasis on realizing the presence of God in the local community can lead to a smug, exclusive Catholicism which neglects the God within the poor, marginalized, and the culturally different.

Another approach to the ongoing conversation regarding the lack of transcendence experienced by some versus the lack of real community experienced by others might be to reframe the definitions. We are sometimes taught that things which point to transcendence are “unearthly” chant, obscure ritual, incense, and language which is archaic or reserved for God. Recovering a richer baptismal theology and ecclesiology in modern times has restored a sense of the “divining” of the human through this sacrament of grace. The very word “christening” implies that we are not just claimed for Christ but in fact become part of Christ, a member of his very body, the church. If baptism “divinizes” us, as the early church understood it, then we become transcendence.

How do baptismal symbols and images challenge us to transcend our resistance in acknowledging our own holiness? Are our personal sins or character deficits really greater than God’s grace? Do our own feelings of superi-
ority or inferiority prevent us from acknowledging God’s marvelous presence in others? Integrating this search for transcendence with our desire for connection with others remains the work of a lifetime.

**A New Asceticism**

Joncas calls as well for the development of “a new asceticism.” This is a tough order for the pastoral musician caught in the crossroads of conflicting expectations: Pastors want us to do what it takes to keep the church full; people tell us: “I want what I like.” In much of North America the consumerist ideology is accepted in our churches without question: “If we don’t keep up with the competition, we’ll lose our market base.” Scripturally or liturgically based texts sung simply without electronic adornment are perceived by some as dreary or uninspired. The absence of “devotional” music at Mass, whether the devotional sounds and images stem from an older Catholic piety or a contemporary pop-Christian source, is perceived by some critics as yet another manifestation of musicians’ arrogant tyranny.

We say that liturgy is the “work of the people,” the context in which we exercise our baptismal obligation to give thanks and praise to God. However, liturgical celebrations are most often evaluated on what we get out of them rather than on what we put into them. Is a temporary emotional high really the goal of Catholic liturgy? Dare musicians challenge the church to a new standard for measuring success? If we expect Christ to transform culture, perhaps we should cultivate an openness to being transformed as well.

**Life-Long Spiritual Development**

The personal spiritual life of musicians, clergy, and other ministers is often neglected, but that neglect is excused with the inadequate, though unarticulated, explanation: “It would take me away from a more important use of my time.” Since when is personal prayer time selfish or unimportant? If we do pray, how do we do it?

The writings of early church teachers encourage Christians to pray throughout the day. The second century *Didache* instructs believers to pray the Lord’s Prayer three times per day. The *Angelus*, a much later devotion also practiced three times a day in many places, is a similar attempt to turn our attention to God for a few moments amid life’s hurriedness.

Those whose lives are closely connected with the liturgy and with liturgical ministries are naturally drawn to the liturgy of the hours—the church’s daily prayer, formerly known as the divine office. The reform of the hours was intended to give this prayer back to the Christian faithful. Since Vatican II we have made great strides at celebrating the office publicly and communally, at least on occasion, in parishes. What about those days, however, when we don’t pray in common? Many people say, “I don’t pray the hours on my own anymore because it’s common prayer, not private prayer.” Good point. But isn’t it better to pray alone than not to pray at all? Praying even an abbreviated part of the liturgy of the hours puts us mystically in union with the larger praying church—not just in our parish, but throughout the world. It grounds us in the liturgical life of the church, helping us to pray with, in, and through Christ.

Another argument for praying at least the major hours privately, when we can’t pray morning and evening prayer communally, is that it makes common celebration more natural. If we internalize the value that Christians pray morning, noon, and night, then we will want to pray together when we are together. The hours are a profound and often overlooked vehicle for connecting private and public prayer which nudges us gently from the experience of God in our local, tangible community to a sense of God in the larger, unimaginably vast community of which we are a part.

Those whose lives are closely connected with the liturgy and with liturgical ministries are naturally drawn to the liturgy of the hours.

In praying the hours privately, one can become bogged down and overwhelmed by the complexity of antiphons and psalms, propers and ordinary, forgetting that the official book serves as a guide or model for the pattern of Christian daily prayer: psalmody, Scripture, intercessory prayer. A casual reading of the history of the development of the liturgy of the hours reveals that what is valued is not the what of the church’s prayer, but that Christians pray throughout the day. The more committed we become to some rhythm of personal daily prayer, the more we will long for and seek to create opportunities for communal prayer.

Infusing our very lives with the mystery which our music proclaims is a challenge for all pastoral musicians. Through our art we have an opportunity to approach the holy, draw others into that reality, and nourish communion among believers.

**Notes**

2. “We Are Many Parts,” Marty Haugen (1 Cor. 12, 13), © 1980, 1986, GIA Publications, Chicago, IL.
3. See the General Instruction of the Liturgy of the Hours (February 2, 1971), nos. 1-19.
Recently, I worked with a new pastoral musician in our diocese, a young woman with two small children, who had been tapped by her parish as a replacement for their departing music coordinator. Full of enthusiasm, she could easily be described as a “sponge”—eager to ask questions, share experiences, and absorb any bit of information or advice that came her way.

After my thirty years in church music, I was struck by her enthusiasm and receptiveness, her innocence of structures and the system, her willingness to risk. While she lacked experience and particular formation in church music, she also lacked disillusionment and burnout. She was bursting with energy, a clean slate in front of her, a new beginning. I wondered how we, the diocese, the Office of Liturgy, her parish, her pastor, and her colleagues might assist and support her in her new ministry.

In the three decades and more since Vatican II, we have seen the growth and development of music ministry, both volunteer and professional. Our issues have changed from piecing together vernacular resources, redefining the role of choirs in the revised liturgy, and bridging the gap between “folk” and “choir” Masses to the challenge of serving a “cluster parish,” helping multicultural communities to pray together, and preparing music for Sunday celebrations in the absence of a priest. In this Jubilee Year, Michael Joncas invites us to read and respond to the signs of our own times with the same faith that inspired the people gathered for the Second Vatican Council. Father Joncas has offered us an overview of major ways in which church institutions have adapted—and failed to adapt—to meet this era’s needs. In this article, I want to explore how church structures have adapted and should continue to adapt to support us in a mature musical leadership as we continue to meet the liturgical/musical needs of a changing church.

Ms Ginny Miller staffs the Office of Liturgy in the Diocese of Rochester, NY.
diversity among our rural, urban, and suburban communities. Some lacked the basic experience of good communal singing. Others had well-developed programs but lacked clergy/staff support. One older gentleman, from a remote area, asked us outright if there would be a replacement for him should he die or retire. Some musicians were unfamiliar with the work of the diocesan office, our committee, and organizations such as NPM or AGO. Good communication ranked as one of the basic needs.

The musicians’ major concerns included these items:

- General lack of understanding of the role of music in the liturgy;
- Non-singing congregations;
- Lack of an available pool of trained musicians;
- Lack of collaboration between musicians, clergy, other members of parish staffs, and liturgy committees;
- Musicians’ salaries, dwindling budgets, benefits, pensions;
- Lack of a common repertoire, especially service music.

When they were asked how we could help, they suggested these forms of assistance:

- Develop ways to involve and encourage youth in music;
- Offer prayer opportunities for musicians;
- Assist parishes in recruitment/training of musicians;
- Develop effective communication with musicians (especially part-time people and volunteers);
- Offer mentoring, especially for new musicians;
- Share music that works, new resources, and ways of teaching music to the assembly;
- Help musicians be the best leaders they can be.

As a result of these sessions, the Music Committee was reorganized with more regional representation and a better mix of full- and part-time members. Several subcommittees sprang up: youth and worship, communications, professional concerns, and providing musicians for the future. These groups serve as ways to approach current issues and offer opportunities for service outside the three-year commitment required of those on the parent committee.

Formation

We are blessed in this diocese with many colleges and universities with fine music departments, including Ithaca College and the Eastman School of Music. Despite this blessing, we are feeling the shortage of trained church musicians. The pool of potential candidates is changing as those with a love of music and the liturgy enter the field for second and third careers.

In response to these developments, our diocese, in conjunction with St. Bernard's Institute, a Roman Catholic graduate school of theology, offers a program in pastoral music. Presupposing thorough training in musical skills, it seeks to round out formation with courses in liturgy, Scripture, and theology. Often, however, there are gaps in musical formation as well: knowledge of vocal technique and ways to assist volunteer singers; experience with children's voices; lack of familiarity with our rich heritage of hymnody, basic choral repertoire, or solid conducting technique. The revised Certification Program in Pastoral Music, developed by the Professional Concerns Committee and St. Bernard's, seeks to take each student from an existing level of competence to the next level of expertise. Students may enroll in the entire program, which covers various aspects of music ministry, liturgy, theology, and Scripture, or they may take individual courses. All courses are ten-hour modules costing $50. Parishes are encouraged to pay at least a portion of this cost.

Given the challenges of our ministry and the diversity of our ministries, however, no one person, structure, or organization alone can provide the full range of formation or support required for pastoral music ministry. If "it takes a village" to raise a child, the same can be said about forming pastoral musicians in the third millennium. As participants in the Milwaukee Symposia noted: "The formation of pastoral musicians is an ecclesial and not simply an individual responsibility. It requires the support of local parishes, dioceses, institutes of higher learning and national organizations." Partnership with area colleges and community education departments can be valuable. Organizations such as NPM, the American Guild of Organists, and other professional associations provide opportunities for education, resources, and networking. NPM's recent joint endeavor with AGO and DMDM's certification process for directors of music ministries deserve praise. NPM's role as the "umbrella" organization under which all pastoral musicians may find a home, respect, and support—professional and amateur, people with forty years experience or those in their first weekend on the job—is also crucial. Different structures and roles may evolve as we collaborate more effectively to identify, form, and support mature musical leadership.

The Other Side of the Coin

At the parish level, additional support is required for the pastoral musician's leadership to be effective: a reasonable job description for a just wage (if this is a salaried position), clear boundaries, respect for the musician as an integral part of the pastoral team, a unified vision, development of consistent liturgical guidelines, support dur-
ing conflict, and honest feedback on our work.

The other side of the parish coin, of course, is that parish communities have the right to hold us accountable. Evaluations should not measure merely what is easiest to measure but what is most important. Isn’t it about time we worked on major issues such as the role of the assembly and the role of music in the liturgy? Following Stephen Covey’s “first things first” approach to organization, how else might we improve our liturgical celebrations? Might we introduce less new music and perfect the current repertoire? Shouldn’t we relinquish the role of “cocktail cantor” and work to identify potential cantors in our communities? Could we strive to see ourselves as music director of the whole assembly, the primary music ministers in the liturgy, rather than merely the directors of our choirs and ensembles? Shouldn’t we work to build relationships of trust between music groups so that we might more easily celebrate the Triduum together? All of these concerns are issues for which pastors and communities have a right to hold us accountable.

A Mixture of Hope and Anxiety

It has been well over thirty years since the Second Vatican Council, and it has been several months since we embarked on the Year 2000. Both events were greeted with a mixture of hope and anxiety. While our anxiety may have lessened, perhaps our resolve has as well. “Faith grows when it is well expressed in celebration. Good celebrations foster and nourish faith. Poor celebrations may weaken and destroy it.” Given the influence that the quality and character of musical leadership has on the sung prayer of the assembly and on the entire celebration, the participants in the Milwaukee Symposia boldly suggest that “good musical leadership fosters and nourishes faith; poor musical leadership weakens and destroys it.”

Father Joncas’s invitation to re-examine and adapt our structures is a serious one. Our diocese’s story may differ from your experience, but it does suggest possible efforts that can be made. Dialogue, exploration, and adaptation will be necessary if pastoral musicians and the structures which support them are to meet the needs of the future. Living in the “not yet” is never easy! Apathy and cynicism are serious enemies of our efforts. Positions such as “They won’t sing anyway”; “We’ve always done it this way”; “Language doesn’t matter”; “Let them do whatever they want—it takes too much energy to fight with brides and no one cares anyway” are destructive and self-defeating. We cannot afford mistrust or indifference if we are to meet the challenges required of us by our worshiping assemblies and our tradition of sung prayer.

In the beginning of this article I told the story of a young woman just starting her career as a pastoral musician. What can we learn from her? Can we re-read (or, in some instances, reread for the first time) those documents that lay the foundation for our work? Can we, despite our experience, learn again how to be a “sponge,” imagining ourselves with a clean slate in front of us, a new beginning? Re-energized, can we commit ourselves to work together and imagine what could be? Dare we risk? At the dawn of the third millennium, can we accept the challenge to be who we claim to be, disciples and ministers, each of us “one who shares faith, serves the community, and expresses the love of God and neighbor through music?”

Notes

2. See Liturgical Music Today, no. 63.
4. The Milwaukee Symposium, no. 64.
5. Liturgical Music Today, no. 64.
Goal Three: Promoting Christian Unity

“Whatever Leads to Union”: Three Basic Elements

By Thomas A. Baima

In the lead article in this issue, Jan Michael Joncas notes that, to promote ecumenism, we must nurture whatever leads to the union of all who believe in Christ. I should submit to you that this “whatever” contains three basic elements. They are not about ecumenism per se but are the conditions of the possibility of ecumenism. These elements are: the return to the sources, the consciousness that Christianity exists within a wider human context, and positive ecclesial self-identity. It seems to me, reading Father Joncas’s reflections, that each example of progress which he cites comes from respecting these three elements and each example of bad news can in some way be traced to forgetting one or more of the elements. On that basis, I’d like to turn to the specifics which Michael Joncas cites in his article and offer some comments on each.

Return to the Sources

On the first point, I simply offer this affirmation: With Vatican II, Catholics began to think of who they are, not who they are not. We are a church rooted in the defining moment of the early church which has developed through history to the present day. If there have been divergent developments among the different communities, we have a way to talk about them by the return to the sources.

Wider Human Context

The second point requires a deeper examination, for it regards the oikos, the household of God. This is a foundational concept, but there is another—and related—foundation for our ecumenism. The Oikoumenē is the whole inhabited world. The household of God exists within the whole inhabited world. We must be careful not to narrow our focus just to the Christian household. When we do this, our differences loom large. But if we situate Christianity within the rest of humankind, we are able to see our differences in a more accurate light, and we are able to see the harm our intra-Christian division does to our witness to the world. Personally, I find the model used by Pope Paul VI in his first encyclical, Ecclesiam Suam, to be more useful. The pope described four circles of dialogue:

The first of these circles is immense. Its limits stretch beyond our sight and merge with the horizon. It is that of mankind as such, the world. We gauge the distance that lies between us and the world; yet we do not consider the world a stranger. All things human are our concern. Then we see another circle around us. This, too, is vast in its extent. Yet it is not so far away from us. It is made up of the men who above all adore the one, Supreme God whom we too adore. And so we come to the circle nearest to us, the circle of Christianity. And lastly, we turn to speak with the children of the House of God, the one, holy, catholic and apostolic Church, of which the Roman Church is “mother and head.” It is our ardent desire that this conversation with our own children should be full of faith, of charity, of good works, should be intimate and familiar.

This ideas of circles of dialogue moving out from the Catholic Church provides the theological basis for the encounter. And that basis is founded on what we share in our common humanity and then in our beliefs. This teaching breaks down the notion of the Church standing against other groups. Renewal occurs within each circle of dialogue.

If we situate Christianity within the rest of humankind, we are able to see our differences in a more accurate light.

The circles of dialogue also help us to be honest about relationships. Because of our faith in Christ, we are able to have a far deeper relationship with other Christians than with a non-believer. Instead of dividing the world into the
Catholic Church and non-Catholics, Paul VI makes these important distinctions within the one human family, each of which honors the theological basis of the distinctions and respects its limits.

The way in which the Catholic Church has established structures of dialogue flows from this theological basis. The multilateral dialogues, such as those conducted with the World Council of Churches, fill the whole circle of Christianity. They deal with what is common and help us establish more clearly what we share. The bilateral dialogues between churches and ecclesial communities are better equipped to discuss the differences and seek reconciliation in the specifics. Joncas notes some of the successes, but it is important to compare apples with apples. The success of the mainline Protestant communities at reaching full communion agreements should not be directly compared with the Catholic Church’s relationship to the same bodies.

The reason for this distinction flows directly from Paul VI’s logic. Within the circle of Christianity there are two smaller circles of dialogue. We could describe them as the circle of all the ecclesial communities which have baptism as the fundamental sacrament and the circle of all the churches which (from the perspective of the Catholic Church and its dialogue partners) have all of the sacraments, especially priesthood. The mainline Protestant agreements have occurred between ecclesial communities within the circle of the one baptism. The Catholic agreements with the Assyrians, Polish Nationals, and Orthodox are between churches within the circle of the one priesthood. I see this progress as good news, for the more the differences and divisions within these two groups can be resolved, the greater the chance that dialogue between these two Christian circles can be fostered.

The language of the Ecumenical Directory is especially positive regarding those churches within the circle of communities which preserve all of the sacraments: “Al-
though separated from us, these Churches still possess true sacraments, above all—by apostolic succession—the priesthood and the eucharist ..." This affirmation offers the ecclesiological and sacramental grounds, according to the understanding of the Catholic Church, for allowing and even encouraging some sharing in liturgical worship, even of the eucharist, with these Churches, "given suitable circumstances and the approval of church authorities."

Because of this sacramental and ecclesiological basis the Directory goes on to say:

Catholic ministers may lawfully administer the sacraments of penance, eucharist, and anointing of the sick to members of the Eastern Churches, who ask for these sacraments of their own free will and are properly disposed. In these particular cases also, due consideration should be given to the discipline of the Eastern Churches for their own faithful and any suggestion of proselytism should be avoided.

Positive Self-Identity

Such an approach is only possible from the standpoint of positive definition of ecclesial self-identity. Only by basing our relationship on what is shared in common are we able to reach such a positive stance toward the Eastern Churches.

Of course, the other aspect of this approach—the respect for limits—is also at work in the dialogue between the circles within Christianity. In light of these principles, when it comes to the other ecclesial communities of the West, we affirm:

The Catholic Church permits access to its eucharistic communion and to the sacraments of penance and anointing of the sick only to those who share its oneness in faith, worship, and ecclesial life. For the same reasons, it also recognizes that in certain circumstances, by way of exception, and under certain conditions, access to these sacraments may be permitted, or even commended, for Christians of other Churches and ecclesial communities.

Even in this more restrictive stance, based on the limits of what we share, you can hear the positive tone. Just thirty-five years after the Council, we find the Catholic Church taking a highly flexible and nuanced position. It's much easier to say, "No, no exceptions," than it is to provide a nuanced answer. Instead of the automatic denial proclaimed in past centuries, the Catholic Church has allowed pastoral discretion in exceptional cases. I believe this is a more honest approach to the current reality of division.

In other matters of worship, we have not yet brought spiritual ecumenism up to what is permitted by the current Ecumenical Directory. The possibilities of spiritual sharing are bountiful without sacramental sharing, yet we have not begun to do what is possible. Much more needs to be done. I personally think the liturgy of the hours is a largely untapped resource in this area, and music ministers could do a great deal to advance this kind of spiritual sharing.

Interdependence

One of the most important points Father Joncas raises in his article is the disjunction between belief and behavior. This is really an issue more related to the first goal of Vatican II, "intensifying the life of the Christian faithful." It also shows the interdependence of the different goals on one another. To promote Christian unity effectively, we depend on a renewed Catholic Church. To the extent that catechesis of our own people is weak, there will be problems. The other Churches and ecclesial communities have the same problem. We all need renewal. Indifferentism is usually born of poor formation. I sometimes think (jokingly) that we need to open a bilateral dialogue with Barnes and Noble or Borders Bookstores, since many people are going to them for spiritual formation rather than to the mainline churches.

My sense of the challenge of the third millennium is

Maybe we need to open a bilateral dialogue with Barnes and Noble or Borders . . .

Notes


2. Paul VI, Ecclesium Suam (The Paths of the Church), August 6, 1964, nos. 97, 107, 109, and 113.


4. Ibid., no. 125. See also Code of Canon Law, can. 844, 3.

5. Directory for the Application of Principles and Norms of Ecumennism, no. 129.

6. The conditions are noted in Canon 844 and in the Directory no. 131: "The person [must] be unable to have recourse for the sacrament desired to a minister of his or her own church or ecclesial community, ask for the sacrament of his or her own initiative, manifest Catholic faith in this sacrament and be properly disposed."
Goal Four: Embracing All Humanity

Keeping an Eye on the Line between Entertainment and Prayer

BY ROBERT J. BATASTINI

Most persons who regard themselves as champions of liturgical reform seem at some point to vow their commitment to the goal of “embracing all humanity” specifically through liturgical inculturation. As Michael Joncas notes, the achievement of the council’s fourth goal involves “highly ambiguous elements in all of the developments associated with it.” So it is not surprising that, while “inculturation” has become a buzzword in the vocabulary of liturgy enthusiasts, our practice actually allows a variety of definitions for this ambiguous word.

Incorporating Elements of Other Cultures

For some, inculturation in the liturgy implies the introduction of elements from sources foreign to the celebrating community. To paraphrase Paul Philibert, or, speaking at the 1999 NPM Winter Colloquium on culture and inculturation, many people think of culture as something which belongs to someone else: We ourselves are culture neutral, as it were, and everyone who differs from us is cultural. Yet, he reminded the participants in that colloquium, we are all products of our own culture and no one is culture exempt.

I have experienced this kind of liturgical inculturation in my middle class, white, suburban parish ever since Vatican II. The language of the liturgy has shifted from Latin to the language spoken by the people, and, over a period of time, even the English that we use has evolved from more formal constructions to a tone and rhythm more comfortable to the contemporary ear—though certain present trends seem to be intent on reversing that direction. The scope of the musical repertoire was similarly broadened to include music that borrows from American folk and popular styles, sounds of the contemporary culture, and, for better or for worse, the style of celebration has become less rigid and more informal.

In African-American communities, to cite another example, this form of inculturation has blossomed. Gospel music, a development within traditionally African-American Protestant communities, especially those in the Pentecostal tradition, was incorporated into Roman Catholic worship forms in parishes, accompanied by physical movement, hand clapping, and spontaneous acclamations. African fabrics for vestments and altar cloths appeared, sometimes in complete opposition to the colors “required” for Catholic worship. These are just a few of the obvious signs of change in these communities.

Whether mistakenly labeled “inculturation” or not, these experiences of incorporating elements of other cultures into the culture of a particular community’s worship is a growing phenomenon that is often regarded as a good enough thing in and of itself to constitute sufficient reason for engaging in the practice. But cross-cultural music programming, as one aspect of this practice, is not without its dangers.

Cross-Cultural Music Programming

The perspective I bring to this conversation is from my lifetime career of serving white, English-speaking communities, with an occasional multicultural worship experience outside my own parish. With that perspective—or warning—I wish to raise a number of questions which need to be raised even though the answers may not be immediately obvious.

Many a community like mine has endeavored to incorporate African-American music, Hispanic music, and “world” music (the latest repertoire gaining great interest) into Sunday worship. There is a noble principle which says that the church is universal: Not every Roman Catholic community in the world is English speaking, of non-Hispanic European-American heritage (i.e., in U.S. racial categories, White), and economically middle class. This principle reminds us that the church manifests itself in all races and colors and worships in some languages about which most of us have never even heard. This principle also tells us that it is a good idea to remind ourselves of the universality of the people of God we call church—we who are all part of the same kingdom.

In the United States, a particular emphasis within

Continued on page 43

April-May 2000 • Pastoral Music
Choosing the Words We Sing

In choosing the words which will be sung by my community in the act of corporate worship, I am guided by an examination of what the words mean and what their liturgical “fit” might be. Can we suspend those judgments when it comes to music of other cultures? While celebrating the diversity of the church is a valid principle, is this motive always clear to the assembly when we invite them to sing songs so closely linked to other cultures? Has the purpose and meaning of the song been made clear—have we engaged in the proper catechesis—so that the experience is more inclined to be prayer than liturgical recreation? Have we taken sufficient steps to ensure that the meaning of foreign words is understood by those who will sing them? Is the practice of celebrating diversity through the song of other cultures engaged in often enough to get past the novelty stage, or is it so incidental to our community’s worship that it is always a diversion? Do we suspend the principle of liturgical fit (the “why” of this particular song in this particular celebration) when it comes to music of other cultures? Do we make the effort to broaden our perspective so as to make the worship music of other cultures part of the repertoire of our worship experience, or does it always remain someone else’s song? Are we incorporating world music into a parish repertoire that includes chant, chorales, hymns, music by contemporary classical composers, music by contemporary folk or popular composers—in other words,
as one more element of a well-balanced repertoire? I suppose the underlying question in all of this is not so much related to what we do but to how we do it.

This leads me to the somewhat related subject of multilingual worship. Never having served in a multi-lingual parish, my most common experience of this phenomenon has been in diocesan and conference settings. This much I know for certain: If the first reading is in Spanish, the second in Vietnamese, and the Gospel in English, I have only heard the word of God as proclaimed in the Gospel. If the ten petitions of the general intercessions are spoken or chanted in ten different languages (presumably representing different ethnic communities within a diocese, for example) I can only honestly respond “Lord, hear our prayer” to the one petition in English. For me, at such moments, the word of God and the prayer of the faithful are less complete than if they were entirely in English.

Is the principle of representing ethnic variety in this way valid when everyone in a particular assembly probably understands English? Or, if some persons present in the assembly who speak only Spanish or Vietnamese, is one reading or one petition sufficient to make this liturgy their prayer? Are there better ways to achieve the recognition of diversity in these situations? Is a worship aid containing full translations of things spoken and sung in languages not fully understood by all in the assembly an absolute essential?

What about bilingual and trilingual parish celebrations? Is dividing the text of the rites into various languages fair to anyone in the community? Does this result in a liturgy into which no one is fully immersed? Though these questions have concerned me for a long time, I don’t know the answers. I do believe, however, that there are some approaches which have not been sufficiently explored.

Unexplored Options

On one of my visits to Taizé, a number of years ago, I experienced something which really worked! At the time, the community was including strophic hymnody in their daily prayer much as it is used in the liturgy of the hours. The self-produced hymnal at Taizé included hymns set to a core of common hymn tunes, each printed in various languages. We all sang simultaneously in our own language. Because there is no audience “listening” to community song (everyone, presumably, sings) I found it very satisfying to sing in English while surrounded by people singing the same tune but using texts in other languages. It was akin to being surrounded by an orchestra. In the spirit of Acts 2, everyone understood. This is a practice that is yet to be explored in communities that find it necessary to worship in more than one language, but I encourage such exploration based on that highly satisfying experience at Taizé.

Another insufficiently explored option is found in the text of the Constitution on the Sacred Liturgy: “Steps should be taken enabling the faithful to say or to sing together in Latin those parts of the Ordinary of the Mass belonging to them” (no. 54). The 1974 publication of the small chant collection Jubilate Deo was an attempt at furthering this concept. This use of chanted Latin texts is another idea that has yet to be tried in multicultural situations—or as a way of reconnecting us to the worldwide church. Once again I cite my experiences at Taizé in support of this practice. The Taizé community introduced into their communal worship simple chants with Latin texts—not because the language had a special meaning for nostalgic Catholics, but because it was a neutral language with which everyone was equally uncomfortable. As humorous as that sounds, careful thought suggests validity to the principle. I do not propose Latin liturgy for multilingual assemblies, but I do believe that singing the acclamations of the eucharistic prayer, the Lord’s Prayer, and perhaps the Gloria in Latin is perhaps an extremely logical solution that has been mostly overlooked.

Not to Be Avoided

I don’t suggest for a moment that the music of other cultures is to be avoided in the continuing search for our musical voice at worship. Cross-cultural music making is a good thing in and of itself. But in this context I feel strongly that pastoral musicians need to keep an eye on that line which divides entertainment and prayer. We need continually to evaluate the liturgical fit, to address the matter of thorough catechesis before we introduce practices from unfamiliar cultures, and regularly to examine the ways in which the desire to represent cultural diversity in our “global village” is put into practice in our sung worship.
In this issue's lead article, Michael Joncas points out that the Second Vatican Council was primarily about "Christian renewal and the transformation of humanity." He illustrates this claim and reflects on the council's successes and failures by examining how we've done with the four goals outlined in the very first paragraph of the first document issued by the council, at the end of 1963. The articles by Bill Brislin, Ginny Miller, Thomas Baima, and Bob Batastini have extended those reflections into practical applications to the pastoral scene.

Essentially, then, the goal of Vatican II was ecclesial renewal: renewal of the church in its self-identity, structure, and mission. In this article, I want to continue the discussion of the status of the conciliar reform by focusing especially on our unfolding understanding of what it means to be the church—our ecclesiology.

The images of the church were presented especially in the two documents Lumen Gentium (Dogmatic Constitution on the Church, 1964) and Gaudium et Spes (Pastoral Constitution on the Church in the Modern World, 1965). Those four images or ideas are the church as mystery or sacrament, the church as the whole people of God, the church on mission as servant, and the church as a reality wider than the Roman Catholic communion.¹

Sacrament of God in Christ

In the very first paragraph of the Dogmatic Constitution on the Church, the bishops-in-council offered this dynamic description of the church and its mission: "By her relationship with Christ, the church is a kind of sacrament or sign of intimate union with God and of the unity of all humankind. She is also an instrument for the achievement of such union and unity" (Lumen Gentium 1). In other words, the church is much more than an organization to which we belong or for which we work. The church is the corporate presence of God in the risen Christ, unified and sustained by the Holy Spirit.²

Rev. Virgil C. Funk, a presbyter of the Diocese of Richmond, VA, is founder and president of the National Association of Pastoral Musicians.
A recovery of a vital ecclesiology before the council—especially through the work of theologians like Karl Adam, Henri de Lubac, Emile Mersch, and others; Pope Pius XII’s encyclical *Mystici corporis* (1943); and Scriptural scholars and church historians—led to a sense of the church as a vital, living, and changing organism. Change, in fact, is of the very essence of the church understood this way. As the corporate presence in Christ of the living God, the church is always seeking better ways to express the presence of the Spirit both individually and in its structures.

That sense of a living, changing church is now being re-examined, if it is not under attack in some quarters. Critics offer the illusive hope that more uniformity will bring about real unity, when, of course, we realize that true unity only grows from authentic diversity. We even hear that the period of reform is over, and now it’s time to get down to business. Such comments are alien to the vision of the church proclaimed in the conciliar documents. In his January 7, 2000, letter to the priests of the Archdiocese of Milwaukee, Archbishop Weakland described the current situation with a measure of hope, placing it firmly within that vision of the living church:

We are in a new moment in the Church with regard to the implementation of Vatican Council II. It seems that we are now coming to a period of more uniformity, less creativity, and less space for personal preferences. I do not wish to say that this trend is wrong. It may well be that at this given moment more consistency of practice is important for the stability of the Church and its members. The younger generation needs more structures, clarity, and guidance. For those who put their heart and total energy into the implementation of Vatican Council II, this new period might seem sterile and empty. I hope and pray not. It may well be exactly what is needed to make us deepen the reforms we have already made, strive to make them more widely accepted, and finally see that they lead our people to a greater holiness. This is the only logic, in Faith, that I can see in analyzing the way the Spirit is leading us at this moment in history.³

The Whole People of God

The image of the church that received the most press coverage during and after the council is found in the second chapter of *Lumen Gentium*: the pilgrim “people of God” “moving forward through trial and tribulation, . . . strengthened by the power of God’s grace promised to her by the Lord . . . ; that, moved by the Holy Spirit she may never cease to renew herself until, through the cross, she reaches the light which knows no setting” (LG 9).

What may be most important about this image for our sense of what it means to be church is the council’s affirmation that the church is the whole people of God, all those who are brought into unity with Christ through baptism: “The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated into a spiritual house and a holy priesthood . . . All the disciples of Christ . . . should present themselves as a living sacrifice, holy

and pleasing to God . . .” (LG 10). In other words, the church cannot be equated with the hierarchy, the clergy, or those living the vowed life in religious community. Such distinctions are secondary to our baptismal incorporation into God’s pilgrim people: “Incorporated into the church through baptism, the faithful are consecrated by the baptismal character to the exercise of the cult of the Christian religion [and to] confessing before others the faith which they have received from God through the church” (LG 11). If we are truly the people of God, then we must look and act like the people of God.

That sense of a living, changing church is now being re-examined, if it is not under attack in some quarters.

Certainly there are various ministries within that community of God’s people on its pilgrim journey. Some of those ministries must change their shape in response to the community’s needs at a particular time, even the papacy—as Pope John Paul II noted in his encyclical *Ut unum sint* (1995). Our growing awareness of the international nature of the church has also revealed to us the key role that some ministries are playing around the world. The ministry of catechist, for example, is at the heart of church life in much of Africa and Asia. Most of those being martyred for exercising ecclesial leadership in these na-
tions are catechists, and most of them are women.

The structuring of the ministries that emerged from a European church that borrowed its ecclesial structure from the fading Roman Empire and medieval feudalism is giving way, at the end of a century in which the last of the great European empires died, to new models whose shape is still unclear. Those new models are borrowing heavily from current democratic examples of secular government (called “collegiality” in the conciliar documents), but the emerging shape of the ministries and the relationships among them, especially of new ministries to old (e.g., the director of music ministries to the pastor) are still in process.

Each major cultural shift incorporates something from the previous culture as it moves into a new world. If one were to envision the major shifts in western thought, as Richard Tarnas does in The Passion of the Western Mind, as moving from Greece to Rome to Christianity to the Enlightenment to Modern and then to Post-modern thought, then one might understand what Tarnas means when he claims that Greek nous (“mind” or “thought”) lived on in Rome; Roman government styles lived on in the Christian middle ages (“Christendom”); Christian morality lived on in the scientific models developed in the Enlightenment (e.g., right vs. wrong becoming correct vs. incorrect); the Enlightenment political call of equality for all lived on in the Modern era; and elements of the Modern sensibility are becoming the foundation stones for Post-modernism.

In human experience, attempts to re-establish outdated models, while they may seem to thrive for a while, eventually collapse. Hitler's Nazi empire, created to replace the imagined glories and power of the Kaiserreich, for example, did not succeed, though it took a world war to bring it down, and Stalin's attempt to recapture the czarist Russian empire in a totalitarian Socialist state, after seventy years, heard its death knell in the falling cement slabs of the Berlin Wall. On a more domestic note, the attempt to return women to the home following World War II, during which they had taken on work outside the home to support the war effort in such “unfeminine” environments as steel mills and assembly lines, may have been illustrated in the television “sitcoms” of the 1950s, but that domestic model soon yielded to renewed pressures for women's education and equal employment.

While developments in ecclesial models certainly shouldn't be compared directly to such totalitarian or domestic examples, it is certainly true that the current attempts to re-establish the class distinctions between clergy and laity, built on the sacramental distinctions between the ordained priesthood and the priesthood of all believers, may succeed for a while, but, to the extent that they are modeled on feudal political structures rather than solid theological foundations, their time is past. The same is true of the neo-ultramontanist insistence on an exclusively monarchical model for church governance.

It is essential, if we are to speak the truth of the Gospel in ways that our world can understand, that we separate the theological reality of the church and its ministries from particular historical structures that sought to express in their time, as we seek to express in ours, biblical revelation and orthodox tradition.

The Servant Church

Many commentators have wondered what the rest of the conciliar documents would have looked like if the bishops at Vatican II had first proclaimed the Pastoral Constitution on the Church in the Modern World, with its emphasis on the church as the servant people of God: “Inspired by no earthly ambition, the church seeks but a solitary goal: to carry forward the work of Christ himself under the lead of the befriending Spirit. Christ entered this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served.” The mission of the church embraces “the joys and hopes, the griefs and anxieties of people in this age, especially those who are poor or in any way afflicted . . . Indeed, nothing genuinely human fails to raise an echo in the hearts of Christ's followers” (GS 1).

Since music is a chief carrier of culture, the tension between local and world cultures and between popular and religious cultures becomes a primary issue for pastoral musicians.

The mission of the church includes—indeed, may best be expressed by—service to human needs in the social, economic, and political orders. Such service is rooted, as the Constitution on the Sacred Liturgy firmly reminds us, in the preaching of the word and the celebration of the sacraments, summit and foundation of the church's life. Social justice is a constituent element of the gospel.

As we have grown more aware of nations beyond our own and understood them through lenses other than those provided by our own media, we have become attuned, as a church, to the promise and the peril of globalization. We know well the problems of third world debt and the risks brought about by industrialization in countries too poor to provide proper safeguards for human life and the environment. We know, too, the promise of new hope in the spread of democracy in Africa, and of how South Africans of various hues can now join in singing “Nkosi Sikelel' iAfrica” (“God Bless Africa”). We know the value of education for promoting human rights and a proper human consciousness. We know the danger behind the spread of American culture across the world—its replacement of local clothing with designer jeans and name-brand tennis shoes; its submersion of local music by various pop music imports.

Especially since music is a chief carrier of culture, the tension between local and world cultures and between popular and religious cultures becomes a primary issue
for pastoral musicians. We face the tension of choosing music that carries a particular form of our religious heritage, e.g., hymns rooted not only in European Christianity but in the political and social forms of European culture, which often stand at odds with our perception of the world and its people today. On the other hand, we are burdened with the knowledge that choosing musical forms and language from the popular culture brings that culture—as it has in every age before us—right into the heart of the Catholic Church’s religious activity.

When the church serves the world, its mission is clear. When the world challenges the church to change, however, the issue is less clear. To what extent are we being asked to give up what is essential to our mission in order to “conform”? To what extent are we being asked to give up what is incidental because it is getting in the way of our mission? It is the mission of the church, directed internally as well as externally, to comfort the afflicted and to afflict the comfortable. It is difficult, in other words, to sing that “the Lord hears the cry of the poor” when we realize that the Lord may be hearing that cry as a judgment against those who are singing.

The Ecumenical Church

Put simply, the final ecclesial insight of the council is the recognition that to be church is a wider thing than to be a member of the Catholic Church.8 “Church” is the whole body of Christ, which embraces all those with even the most tenuous connection to faith in the Risen One and to the Gospel way of life. To be “ecumenical” is to embrace the whole world, especially in its possibility of embracing Christ.

Prior to the council, and even building on its decrees, liturgical reformers envisioned a day when sacramental intercommunion would be possible, following official recognition of the validity of various church’s ordained ministries. While acknowledging the limitation that “common worship may not be regarded as a way to be used indiscriminately for the restoration of unity among Christians” (UR 8), the hope was strong that we might overcome the scandal of our separation at the Lord’s supper within some foreseeable future.

Initial agreements among partners in ecumenical dialogue gave almost tangible reality to that hope. However, recent directives regarding the reception of communion by American Catholics and the vigorous pursuit of the ordination of women by our sister churches have altered expectations of the pre- and immediately post-conciliar vision.

Seeds

In evaluating the achievements of the Second Vatican Council, Cardinal Leo Jozef Suenens of Belgium, one of the leading progressive figures at Vatican II, referred to the council’s teachings as “seeds.” He described them as “unopened buds awaiting the sun.” From our vantage point more than thirty years after the council’s close, we are beginning to notice that some of these seeds are opening, budding, producing young shoots. But we are also becoming more aware of the truth behind an older story about seeds, one that has to do with the sower going out to spread seeds on various kinds of ground.

Notes

2. See Lumen Gentium (LG) 7.
5. Learning a lesson from the Nazis, Great Britain began to divest itself of its worldwide empire after the Second World War.
6. Ultramontanism: an exaggerated emphasis on papal authority and a consequent de-emphasis on the rights of local bishops in nineteenth century Europe.
7. Caudium et Spes (GS) 3.
8. The hymn text that became the national anthem of South Africa in 1994 was composed in Xhosa by Enoch Sontonga, a Methodist mission teacher, in 1897. For decades “God Bless Africa” was sung as an act of defiance against the apartheid regime. In 1996, a shortened version of “God Bless Africa” was combined with the former Afrikaans national anthem “Die Stem.”
9. See, e.g., LG 15; Unitatis redintegratio (UR), the Decree on Ecumenism, 2.
Cantor

Psalms for the Journey

Christopher Willcock. Congregation, keyboard, cantor or unison choir with descants. OCP. Choral book, #10458GC, $8.95.

Christopher Willcock is an Australian composer of finely crafted liturgical music who deserves to be better known in the United States. This collection of eleven responsorial psalms supplements his previous collection, Psalms for Feasts and Seasons, also available from OCP (#10459GC, $15.95). The original collection offered twenty-four psalms for the great seasons and for general use plus ten common responses. This new collection contains eleven additional psalm settings. Psalm 102, “Let All the Peoples,” is based on the Lutheran chorale “In Thee Is Gladness,” and Psalm 96 has a lively Christmas refrain written partially in 7/8 meter. Especially beautiful are his settings of the “evening psalm”—Psalm 121, “I Lift Up My Eyes to the Mountains”—Psalm 139, “How Rich Are the Depths of God,” and Psalm 147, “Praise the Lord Who Heals the Brokenhearted.” The Grail inclusive language version of the psalms is used throughout with music just challenging enough for the cantor but always accessible for the congregation. Highly recommended!

Charles Gardner

Choral Recitative

These octaves are available from GIA Publications.

Deep River. Arr. John Barnard. SATB. #G-4506, $1.00. The middle section of this lovely and very accessible arrangement of this traditional spiritual includes some effective use of parallel melody in the soprano and bass followed by a soprano divisi from the climactic phrase “that promised land where all is peace.” Its baptismal imagery makes this piece useful throughout Lent and Eastertime.

Psalms 150, Praise God in His Holy Place. Colin Manby, SATB choir and organ with congregational antiphon, opt. parts for brass and percussion available separately. #G-4530. $1.30. This straightforward but exuberant setting uses the Grail translation. The first two verses are in unison, followed by a third verse and a doxology in four parts. The organ accompaniment suggests the pealing of bells. Very useful for a festive morning prayer.

Surrexit Christus (Christ Is Arisen). Giovanni Battista Pergolesi; ed. with continuo realization by Richard Proulx. SAB, opt. keyboard. #G-4300, $1.20. This wonderful little piece for the Easter Season would be very useful for a small choir of modest ability. Each of the three parts stays in a medium range, but there is plenty of melodic imitation, rhythmic vitality, and dynamic variety to provide excitement. The keyboard realization is also very well done and would work equally well on piano or organ. Both Latin and English texts are provided, but the Latin flows better. Try beginning in Latin, switch to English at measure fourteen, and return to the Latin on measure twenty-seven.

Easter Carol. Richard Proulx. Unison with descant, organ, and flute. #G-4465, $1.20. In this edition from GIA’s “Not for Children Only” series, Proulx discovers a beautiful match between the lilting English carol tune Dancing Day and J. M. Neale’s translation of a fourth century hymn, “On That Bright Joyful Easter Day.” Proulx provides a challenging accompaniment for organ and flute that introduces chromatic elements to provide contrast to the diatonic tune. This very fine arrangement for children or unison choir requires some light soprano voices to handle the descant.

Two Sublime Chants: O Sons and Daughters and Salve Mater Misericordiae. Arr. Richard Proulx. Unison or SATB (a cappella). #G-4552, $1.10. For the
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first piece, Proulx uses a rhythmic version of the familiar Easter chant, and he suggests that the first two verses be sung in unison, introducing harmony on the third. The second chant is an arrangement of the ancient Carmelite hymn to Mary with Solesmes plainsong attributed to Dom Joseph Pothier. A simple but lush harmonization provided for the antiphon contrasts very effectively with the unison verses. Try using English for the verses and Latin for the antiphon. Very useful for the Advent-Christmas Season.

In the Shadow of Your Wings. Words by Phil Speary, based on Psalm 57; music by John Leavitt. Piano with opt. oboe or other C instrument. SATB, #G-3345, or two-part, #G-4302, $1.20. The composer develops this contemporary-sounding piece from a haunting opening figure in the melody instrument that communicates the pleading nature of the text. Even though it contains some mild chromaticism, this piece is not difficult to sing or play, and the two editions make it accessible for almost any combination of voices.

Blest Be God. John Karl Hirten, Unison voices or cantor with congregation, keyboard or handbells, and opt. oboe. #G-4128, $1.20. This piece was written for the Rite of Acceptance of Catechumens, but it might work even better for the Rite of Election. For the refrain, the congregation echoes the words “Blest be God, who calls you by name” and “You belong to God.” The verses for choir or cantor are based on Isaiah 43. The music has a modal flavor with raised fourth and lowered seventh, and it modulates gracefully upward for each verse, all in a buoyant 6/8 rhythm.

Ave Maria. Daniel Kantor. Choir and/or congregation with guitar and/or piano and opt. C instrument and/or cello. #G-3958, $1.20. This appealing setting of the Hail Mary with added refrain is written in the same style as the composer’s Night of Silence/Silent Night (#G-2760, $1.00), with arpeggiated piano accompaniment and liberal use of ninth chords and parallel sixths. The simple plainchant Ave Maria is the inspiration for the piece sung by the choir, while the congregation is singing the verses of the Hail Mary, and an interlude before each verse. The composer also suggests that the chant be sung a cappella before and after the English version. This piece may be performed very simply with guitar or with full choir and instruments during the Advent Season or for any of the feasts and solemnities of Mary.

Charles Gardner

Organ Recitative

From Advent to Epiphany: Seven Pieces for Organ. Craig Penfield. Warner Bros. Publications, #GB9704, $7.95. Among these pieces (one for each of the Sundays of Advent, Christmas Eve, Christmas Day, and Epiphany I) are three transcriptions: “The Little Shepherd” by Debussy, the fanfare from “Rejoice Beloved Christmas” by Buxtehude, and the famous “Shepherd’s Farewell” from l’Enfance du Christ by Hector Berlioz. Of the remaining pieces, one could easily justify the cost of the collection for the lovely setting of “At the Manger” for Christmas Eve. Not difficult.

Four Advent Hymn Preludes, Set 2. Wilbur Held, Morning Star Music, #MSM 10-012, $8.00. The ever-more-prolific Mr. Held never disappoints. The four settings in this collection—Jefferson, Conditor alme siderum, O Heiland, reiss Himmel auf, and Wachet auf—contain much to ponder for younger composers of choral preludes who would lay claim to the throne. Mr. Held knows how to compose idiomatic music for the organ with proper voice-leading and original accompanimental motives. The selection of tunes makes this an attractive collection. Recommended.

Four French Couplets on “Angels We Have Heard on High.” Larry Visser. Wayne Leupold Editions, #WL500077, $7.00. These four versets (Plein Jeu, Fugue, Récit de Tierce en taille, and Grand Jeu), “composed in the style of the French Classic era,” pay obvious homage to François Couperin and de Grigny. Particularly clever is the Tierce en taille, which draws upon de Grigny’s famous movement from the Mass. Here Mr. Visser casts the tenor solo as a highly ornamented version of the hymn tune which becomes increasingly florid, hence, unrecognizable. Perhaps such writing will appeal more to the initiated than to the general audience, but this composition is recommended nonetheless.

Devotees of music by Dupré and Demessieux (1921-1968) will rejoice at the reappearance of these two long-out-of-print collections. The Dupré pieces (first published in 1948 by McLaughlin & Reilly, Boston) may, in most cases, be virtually sight-read. The Gregorian themes include Salve Regina, Pange lingua (Tantum ergo), Alma Redemptoris Mater, and Verbum supernum (O Salutaris). The Demessieux pieces were also originally from McLaughlin & Reilly (1950). Demessieux was at her best in the magnificent choral fugue on "Hosanna filio David" and the lively set of variations on "O Fili," but all of these pieces are charming and deserve to be revived and played frequently.

Six Little Partitas for Organ Manuals with Optional Pedal. James Woodman. Thorpe Music/Theodore Presser. Book I, #493-00054, $8.95. Book II, #493-00055, $8.95. As noted before in these pages, Mr. Woodman is a skilled composer who takes obvious delight in his craft. He notes that the "partitas were composed with the intention of adding to the repertoire for single-manual or other small instruments ... These pieces are intended primarily for use of church musicians, and may be performed in any order, number, or manner as may best suit the needs of the occasion." Book I contains partitas on Veni, veni, Emmanuel, Es ist ein Ros, and Wie schon leuchtet der Morgenstern, while Book II presents variations on Aus der Tiefe rufe ich, Salzburg, and Veni, Creator Spiritus.

Craig Cramer

Books

Saying Amen: A Mystagogy of Sacrament


I first met Kathleen Hughes more than twenty years ago, when she was a graduate student helping with a project in Parma, Idaho, for the Notre Dame Center. She was fascinated by people's reactions and responses to the newly revised liturgical rites. As I read through this recent work of hers, though she claims that this work began many years after her Parma experience, I was convinced that she was involved in it, though perhaps unconsciously, even then.

Sister Kathleen, recently elected provincial of her order, is a noted author, former professor of word and worship at the Catholic Theological Union in Chicago, and advisor to ICEL and the American bishops. She is one of the most respected liturgists in North America, and her writings and her speeches have proven that she just plain knows what she is talking about.

With that background, it should be clear that Saying Amen is an extremely important work. This is especially true of its introduction, which is worth the cost of the whole book by itself. In just eleven short pages, Sister Kathleen gives the best historical and critical overview of the state of Catholic American liturgy that I have ever read. Building her critique on the foundation of Luke 24:21, "But we had hoped ...," she describes what has happened in the past thirty years with deep joy and sorrow. She recounts what might have been, what really has been, and what may yet be, but she does it in a style that is profoundly full of faith, hope, and charity. After this introduction, she has written a book that treats this extremely important question: Where do we go from here?

She calls her response a "mystagogy of sacrament." Hughes feels that we are past the point of explaining the liturgy, and we must now allow the liturgy to become our source for theology by a true understanding of mystagogy and reflection. She has interviewed many people about their experiences of the sacraments and the worship of the church; from these interviews she draws out a theology of lived experience. After two chapters that set up this theological/mystagogical method and an understanding of reflection and contemplation, she examines all of the sacraments through the stories, observations, and reflections of the "ordinary" people who are living them today in parishes.

It is often the case, in new approaches to theology and other sciences, that the explanation of the theory is more difficult to grasp than its application. Just the reverse is true of this book: The chapters on the sacraments are more difficult than those on the theories she is using and applying. But that is part of the very point she is making: We who are involved in liturgy are all too often more comfortable with theological theory than we are with theological reality.
Two other notes about this book: The foreword by Gabe Huck is wonderful, especially its insight into John Cardinal Wright’s idea of hope, and LTP has designed a beautiful and graceful work, a book that is easy to hold, use, and read. Gratitude is given to Pete Poma, who designed the book, for a job well done.

If I have any difficulty with this book, it would be the struggle to find its rightful audience. Professional liturgists will appreciate it, but the people who truly need to read it are those with authority in the church—bishops, priests, and others. I would love to see a deanery or vicariate of priests discuss a chapter a month for a whole year. It would be a very tough year for them, but nothing in their parishes would ever again be the same. This is a high six on my seven-point scale; it should be in every Labor Day gift basket given to priests and other parish ministers this fall.

Making the Eucharist Matter


This book, by Father Frank Andersen, an Australian liturgist, is a very competent attempt to explain the Mass, obviously the result of years of teaching experience. On the one hand, though, it is exactly what Kathleen Hughes says no longer really works (see previous review). On the other hand, even she would admit that people still need to understand what it is that we are doing and where it all comes from, and this is what Andersen does well.

The best parts of the book are the study questions at the end of each chapter. Used correctly, they would extend the power of each chapter’s text many times over. Unfortunately, while the book has a pleasant cover, it has very poor interior design: bright white paper and soft gray ink that make the text physically unpleasant and difficult to read. With those drawbacks in mind, this would be a good book for a small group or theology discussion session. It rates a five on my scale.

Serving with Power: Reviving the Spirit of Christian Ministry


Father Davis is an Episcopal priest of the Diocese of Washington, a professor of theology, and the director of the doctor of ministry program at the Howard University School of Divinity in the District of Columbia. He has written a tough book, one that, as a Roman Catholic, I found difficult because it is so extremely Protestant. By that I mean that it operates from a different framework than mine, especially in its understanding of the word of God and personal individuality.

On page two, for example, the author equates the power of God with the power of the word of God. As he develops his argument, he never goes beyond that equation. He also sees ministry as something done by individuals and the problems involved in the crisis of ministry as the problems of individuals. My Catholic community-based understanding of church makes it hard for me to be comfortable with such a stress on the individual, which seems to be rooted in Protestant anthropology.

Having noted all those negatives, I must also affirm that there is a wealth of good material in this book. Its explanation of ministry, the role of power, the responsibility of discipleship, and the five marks of ministry (compassion, courage, commitment, integrity, and discipline) are all very well done. The book is well written, carefully thought out, logical, and precise. For someone who accepts its underlying theological premises, it would be as easy to read as it is easy to eat an apple. For someone like me, with a different theology, reading this book is much more like eating a pomegranate—a lot of hard work. Still, eating a pomegranate is sometimes worth the effort.

The book suffers from a poor, boring interior design. It does have an attractive cover, and the print is certainly larger than in some other Paulist Press works, but it is still a laborious read. This is a four on my scale of seven.

Moving Toward Emancipatory Language: A Study of Recent Hymns


This work is self-described as a “balanced account of the intersection of theology, rhetoric, and linguistics in hymn texts, including comments from congregations and worship leaders.” In the foreword, Drew Theological Dean Heather Murray Elkins goes further, calling Wallace’s work a “liturgical conspiracy theory” which locates it within the fields of liberation and feminist and ecological...
theologies, a claim that recognizes the controversy created by those theologies in many congregations."

Wallace writes that emancipatory language is "transforming language by challenging stereotypical gender references, recognizing the interconnection between language and social systems" (page 55). Emancipatory language, she claims, is a third "way" of language, located between the other two ways, which she names inclusive and nonexist.

This is a very serious, very heavy book, but one which has a great deal of value for those involved for the long term in the liturgical and music world(s). Knowles Wallace includes an excellent history and explanation of the entire idea of a hymn and its texts, which she then uses to examine six modern hymns.

The importance of this work for readers like me is that it causes me to think differently than I did before reading it, to move beyond the simplicities of the inclusive language debate in Catholicism into a different world. I am no expert in the author's field, and I have no real idea whether or not she is on target with her conclusions. But her work did make me think, and that is enough to give it a five on my seven-point scale.

W. Thomas Faucher

About Reviewers

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

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Publishers

Ave Maria Press, Notre Dame, IN 46556.
(219) 267-2831.

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GIA Publications, 7405 S. Mason Avenue, Chicago, IL 60638. (800) 442-1358.

Wayne Leupold Editions—see ECS Publishing.

Liturgy Training Publications, 1800 N. Hermelite Avenue, Chicago, IL 60622-1101. (800) 933-1800.

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Oregon Catholic Press (OCP), 5536 NE Hassalo, Portland, OR 97213. (800) 548-8749.

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June 27-30

NPM Region II Convention: “Pray Always.” Major presenters include Dr. John Romeri, Sister Mary Collins, OSF, Rev. Juan Sosa, and Dr. Paul Westermeyer. Worship, workshops, showcases. Contact: National Association of Pastoral Musicians, 225 Sheridan Street, NW, Washington, DC 20011-1452. Phone: (202) 723-5800; fax: (202) 723-2262; e-mail: NPMSING@npm.org; web: www.npm.org.

**INDIANA**

**NOTRE DAME**
June 19-22

Pastoral Liturgy Conference featuring Catherine Vincie, Bishops Robert Rimbo and Richard Skiba, Helen Prejean, OSF, Michael J. Begolly, John Mellot, sm, and others. Theme: “Eucharist without Walls: Eucharistic Communities Bringing Christ’s Presence to Others in Daily Life.” Contact: Center for Pastoral Liturgy, Box 81, Notre Dame, IN 46556-0081. Phone: (219) 631-6691; fax: (219) 631-6968; e-mail: ndclpl@nd.edu; web: www.nd.edu/~ndclpl/.

**RENSSELAER**
June 21-27

Gregorian Chant Institute 2000 on Gregorian Paleography and

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- Learn and Explore... Conducting
- Ministry
- Liturgy
- Repertoire
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**AUGUST 14-18**

Buffalo, NY

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Fax: (202) 723-2262
E-mail: NPMSING@npm.org
Web: www.npm.org
Chironomy (Conducting) with Fr. Larry Heiman, C.P.P.S. The summer session in church music and liturgy will follow, June 29-July 28. Contact Fr. James Challancin at (219) 866-6352; e-mail: churchmu1sisc@saintjoe.edu.

MARYLAND

BALTIMORE
April 25-28

National Catholic Educators Association Conference features workshops sponsored by NPM Music Educators Division (NPM MusEd) plus evening concerts featuring WLP, GIA, and OCP composers.

MICHIGAN

GRAND RAPIDS
May 5

Workshop on Gregorian chant sponsored by the Dominican Center at Marywood. Presenter: Dr. Brandon Spence, director of liturgical music at the Cathedral of St. Andrew. Contact: Jan Atwood, Dominican Center at Marywood, 2025 E. Fulton, Grand Rapids, MI 49503. Phone: (616) 454-1241; fax: (616) 454-2861.

MINNESOTA

COLLEGEVILLE
July 2-6

Fifteenth Annual Monastic Institute: “Monasticism and the Life of the Church.” This year’s institute explores the history and theology of monastic and other forms of Christian life to help renew our understanding of the essential role of monasticism in the church’s life. Place: St. John’s School of Theology. Phone: (877) 556-9518.

COLLEGEVILLE
July 16-21

Interfaith Event: “Wrapped in God’s Presence: Prayer Shawls for the Millennium.” Co-sponsored by St. John’s University and the Episcopal House of Prayer at St. John’s. Presenters include master fabric artist Betsy Benjamin of Kyoto, Japan, and David Keller, leader of contemplative prayer. Contact: St. John’s University, School of Theology Summer Registration, PO Box 7288, Collegeville, MN 56321-7288. Phone Mary Beth Banken, 658-727, at (800) 361-8318; fax: (320) 363-3145; e-mail: mbanken@csbsju.edu.

ST. PAUL
July 25-30

Music Ministry Alive! Program for students entering tenth grade through second year of college sponsored by The Emmaus Center for Music, Prayer, and Ministry. Presenters include David Hans, J. Michael Joncas, Bobby Fisher, Kate Cuddy, Father Ray East, Lori True, Tom Franzak, Tish Blaine, Leisa Anselinger, Bonnie Faber, Laurie Delgatto, David Fischer, Stephen Petrunak, and others. Place: College of St. Catherine, St. Paul. Contact: Music Ministry Alive!, 1595 Blackhawk Lake Drive, Eagan, MN 55122; e-mail: mmason@oal.com.

MISSOURI

KANSAS CITY
July 11-14

Pastoral Musicians, 225 Sheridan Street, NW, Washington, DC 20011-1452. Phone: (202) 723-5800; fax: (202) 723-2262; e-mail: NPMSING@npm.org; web: www.npm.org.

NEVADA
LAS VEGAS
August 1-4

NEW JERSEY
PARSIPPANY
July 17-20
NPM Region I Convention: "Rejoice in Hope." Major speakers: Dr. Nathan Mitchell, Most Rev. Donald Trautman, Dr. Elaine Rendler, Mr. Grayson Warren Brown. Worship, workshops, showcases. Contact: National Association of Pastoral Musicians, 225 Sheridan Street, NW, Washington, DC 20011-1452. Phone: (202) 723-5800; fax: (202) 723-2262; e-mail: NPMSING@npm.org; web: www.npm.org.

NEW MEXICO
ALBUQUERQUE
June 10-13
Southwest Liturgical Conference. Hispanic Conference for Pastoral Musicians will feature Bishop Ricardo Ramirez, Rosa Guerrero, Dolores Martinez, Father Juan Sosa, and others. Phone: (800) 374-8174; fax: (505) 296-1292.

PENNSYLVANIA
DRUMS
April 7-8
Workshop with Marty Haugen. Contact Karen Buyrak at (570) 344-6402.

LANCASTER
April 1
"The AGO meets the AYO": Free concert by members of the Association for Young Organists at the Lancaster...
Finally, exciting pipe sounds in your home at a surprisingly affordable cost.

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**Features:**

- Pedal Slider, adjusts the volume of the Pedal stops
- Transposer, 6 half steps down and 3 half steps up
- On-board sequencer, 25,000 events
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- Programmable Crescendo Pedal, with digital readout
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- Temperature, changes the organ tuning to one of the optional temperaments (at A440 or A415), Meantone, Werckmeister III, Tarrini-Vallotti
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IRELAND

KILLARNEY
May 14-19

Pilgrimage Institute in Ireland with presentations by Msgr. Joe Champlin, Fr. Avery Dulles, sj, Fr. Mark Link, sj, Fr. Michael Scanlan, roe, and others. Sponsored by Seton Hall University, International Institute for Clergy Formation. Contact: Monsignor Andrew Cusick at (973) 761-9739; e-mail: nifc@shu.edu; web: www.shu.edu/origrans/nifcf.

ITALY

ROME
May 31-June 8

Rome Pilgrimage with presentations by Archbishop John P. Foley, Dr. Donna Orsuto, Cardinal Carlo Maria Martini, sj, Fr. Avery Dulles, sj, and others. Contact: Monsignor Andrew Cusick at (973) 761-9739; e-mail: nifc@shu.edu; web: www.shu.edu/origrans/nifcf.

UNITED KINGDOM

BIRMINGHAM
July 27-30

National Network of Pastoral Musicians (NPNM) Congress 2000: “Jubilate Deo, Omnis Terra! Sing Joyfully to God, All the Earth.” Place: Newman College. Event centers on a musical performance in St. Chad’s Cathedral to celebrate the Jubilee Year. Contact Martin Brown, Congress Coordinator, at 01638 552953.

LEEDS
June 6-8


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COMING HOME ‘00

JUNE 17-22  THE WRITER’S PATH - A Retreat for Composers (from novice to published; for lyricists, instrumental composers, liturgical and secular writers)

JUNE 24-29  YOUR TRUE VOICE - A Retreat for Singers (cantors, choir members; for the beginning through professional singer)

JULY 1-6    WITH OPEN HANDS 2 - An Intermediate Level Keyboard Improvisation Retreat (for pianists, organists, and keyboardists)

JULY 8-13   WITH OPEN HANDS 1 - An Introductory Level Keyboard Improvisation Retreat (for pianists, organists, and keyboardists)

AUGUST 5-10 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 12-17 WITH OPEN HANDS 3 - An Advanced Level Keyboard Improvisation Retreat (for pianists, organists, and keyboardists who have successfully completed With Open Hands 2 in the past)

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Hotline

Hotline is a membership service listing members seeking employment, churches seeking staff, and occasionally church supplies or products for sale. A listing is printed twice (once each, usually, in Pastoral Music and Notebook). The cost is $15 to members, $25 to nonmembers for the first fifty words. The cost is doubled for 51-100 words (limit: 100 words). 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.

The Membership Department provides this service 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. E-mail your ad to npmmem@npm.org or mail it (include payment, please) to: Hotline Ads, 225 Sheridan Street, NW, Washington, DC 20011-1452.

Position Available

CALIFORNIA

Worship Director. University Covenant Church, 1715 Anderson Road, Davis, CA 95616. E-mail: wlosky@ael.com; phone: (530) 756-3923. Full-time position in church with attendance of 600+. Oversee two types of worship services: blended service with traditional and contemporary elements and seeker-sensitive contemporary service. Also coordinate varied worship program including adult, youth, and children's choirs; handbell choirs; special music; and drama. Demonstrated ability to direct choirs and worship bands a must; strong keyboard/guitar and vocal skills highly desirable. Mail resume ASAP to Worship Director Search Committee at address above. HLP-5372.

Director of Music and Liturgy. St. Clement Catholic Church, 736 Calhoun Street, Hayward, CA 94544. Phone: (510) 582-7282; fax: (510) 582-1875. Full-time position with a 2,100-family multicultural parish. Duties include English and Spanish choirs, cantor formation and preparation, work with liturgy commission and liturgical ministers, be member of the pastoral staff. Experience with Catholic liturgy and music tradition (classical to contemporary) required, keyboard skills and choral conducting skills essential. Bilingual (Spanish/English) a plus. Must be able to maintain good relationships with volunteers and staff. Competitive salary EOE. Send resume to Search Committee at address above. HLP-5344.

CONNECTICUT

Choir/Music Director. Valley Presbyterian Church, 21 W. Whisconier Road, Brookfield, CT 06804. Ten hours per week, 40 weeks per year. One service/rehearsal per week. Send resume to Search Committee at address above. HLP-5381.

Director of Music Ministry. St. Jerome Roman Catholic Parish, 1010 Slater Road, New Britain, CT 06053. Twenty-five- to thirty-hour position serving an 1,100-family congregation desiring to celebrate a Vatican II experience of liturgy and prayer. Responsible for directing established 35-member adult choir, training cantors, funerals, weddings, three weekend liturgies, special liturgical services, and establishing a children's choir. Seeking creative, energetic musician who possesses excellent organ/keyboard, voice, organizational, directing, and people skills. Salary commensurate with experience. Send resume, references to Music Search Committee at address above. HLP-5371.

DISTRICT OF COLUMBIA

Organist/Pianist. St. Dominic Church, Washington, DC. Open immediately.

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- Explore ways of singing chant in parish liturgy
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**FLORIDA**

**Director Music/Liturgy.** St. Thomas Aquinas Parish, 8320 Old Country Road 54, New Port Richey, FL 34653. Phone: (727) 372-8600. 3,000-family parish seeks full-time director. Responsibilities include five weekend liturgies, holy days, weddings, funerals, two adult choirs, formation of children/youth choir, coordinating liturgical ministries. Contact, send résumé to Fr. Michael Lydon, Pastor, at address above. HLP-5362.

**Music and Liturgy Director.** Our Lady of the Lakes Catholic Community, 1310 Maximillian Street, Deltona, FL 32725. Fax: (407) 860-0074. We are a vibrant post-Vatican II parish of 1,900 families seeking an individual who has education and experience in liturgical music. Organ and keyboard skills, strong vocal quality, and knowledge of liturgy are essential. Strong benefits and salary commensurate with education and experience. Please send résumé to Rev. Edward J. McCarthy at address above. HLP-5361.

**Organists/Music Directors.** Diocese of St. Petersburg, PO Box 43022, St. Petersburg, FL 33743-3022. The Diocese of St. Petersburg is accepting applications for full- or part-time organists/music directors. The diocese encompasses five counties on the sunny west coast of central Florida. Send résumés to the Office of Worship at the address above. HLP-5360.

**Director of Music Ministry.** St. Paul Catholic Church, 3131 Hyde Park Road, Pensacola, FL 32503. Phone: (850) 434-2551; fax: (850) 436-6449; e-mail: pwhite@gulf.net. Full-time position for one parish serving two churches with 1,800 families. Strong choral background to develop prayerful, singing assembly through celebration, education, and personal ministry. Degree in sacred music desired or suitable experience in performance of sacred music. Good theology of Catholic liturgy and music since Vatican II required. Skill in directing choir/cantors. Skill in organ/piano desired. Liturgy planning is essential. Salary $25,000 for minimum requirements; final salary commensurate with experience/education; full benefits package. Position available spring/summer 2000. Send résumé with three references to Rev. Paul White at address above. HLP-5345.

**Organist/Choir Director.** Espiritu Santo, PO Box 176, Safety Harbor, FL 34695. Parish on the sunny west coast of central Florida seeks creative, competent organist/keyboardist for part-time position. Love and knowledge of Catholic liturgy, directing and vocal skills necessary. Flexible schedule. Direct newly formed children’s choir and existing family choir; accompany two additional choirs. Salary and benefits negotiable, weddings and funerals extra. Immediate availability or June 1, 2000. E-mail inquiries ASAP to Musdir@aol.com or send résumé to Music Director at the address above. HLP-5332.

**Director of Liturgy and Music.** Our Lady of Lourdes Catholic Church, 1626 Oak Street, Melbourne, FL 32901. Full-time position in multifaceted 1,500-family cen-
tral Florida Catholic church. Duties include organ and piano skills, Spanish and English choirs, cantor formation and preparation, work with liturgy commission, member of pastoral staff. Experience with Catholic liturgy required. Send résumé and personal qualifications to Rev. William Hanley at address above. HLP-5348.

GEORGIA


ILLINOIS

Director of Liturgy and Music. St. Marcelline, 822 South Springinsguth Road, Schaumburg, IL 60193. Fax: (847) 524-4597; e-mail: stmarcell@aol.com. Full-time position in a 3,000-family suburban Chicago parish committed to stewardship, rooted in Vatican II liturgy and preaching, with community participation, hospitality, and connected leadership. Responsibilities: all liturgical rites and their preparations; children, youth, adult, and handbell choirs; supervision and development of musicians, cantors, liturgical ministers; and create a liturgy committee. Organ (Goulding & Wood pipe organ) and keyboard expertise expected. Competitive salary based on ability/experience, benefits, and part-time staff support. Send/fax résumé to Search Committee at the above address/number. HLP-5309.

Director of Music Ministry. St. Benedict Parish, 2215 W. Irving Park, Chicago, IL 60618. Phone: (773) 588-6484; e-mail: jason@stbenedict.com. Full-time member of pastoral staff for 1,800-family diocesan parish church in process of massive renovation. Organ/piano proficiency; cantor training; conduct accomplished thirty-person choir and eight-voice funeral choir; plan or supervise parish liturgies including the four weekend eucharistic liturgies, Ritualsong hymnal and boundless opportunities for growth. Must have pastoral sensitivity, good communication skills, and work collaboratively. Must have knowledge of Catholic liturgy and actively encourage communal celebration. Traditional and contemporary repertoire, 1993 Allen MDS-65 electric organ, and Hamilton baby grand piano. Competitive salary commensurate with credentials and experience. Began review of applications on March 14th. Send résumé to Fr. Jason Malave at above address/number. HLP-5364.

Some Things Need Changing...

Pastoral Music • April-May 2000

NPM SUMMER 2000

CHILDREN'S CHOIR DIRECTOR WORKSHOP

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- Review proper vocal technique
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**Youth Track:** For musically gifted students entering 10th, 11th, 12th grade or their first two years of college.

**Adult Track:** For adult music directors and teachers, religious educators, youth ministers, priests, and all who mentor, guide, and form youth into ministry leadership roles.

**Where:** The College of St. Catherine  
**St. Paul, Minnesota**  
**When:** July 25 ~ 30, 2000

**Cost ~ Youth Track:** $275 (includes: registration, meals, room and board)  
**Cost ~ Adult Track:** $250 (includes: registration and meals)  
(limited dormitory rooms for adults are available for an additional $100)

**The Music Ministry Alive! Team:**

- **David Haas**
  - Team leader; Director of The Emmanuel Center for Music, Prayer and Ministry, Eagan, MN; Campus Minister/Artist in Residence, Benilde-St. Margaret's High School, St. Louis Park, MN; composer, author, workshop and retreat leader, concert performer and recording artist.

- **Leisa Anslinger**
  - Director of Formation and Liturgy, Immaculate Heart of Mary Parish, Cincinnati, OH; Chairperson, Standing committee for Youth NPM.

- **Bobby Fisher**
  - Director of Music, St. Agnes Church, Covington, KY; highly acclaimed guitarist-teaching, composer; Director of the annual NPM Guitar School.

- **Eileen Bird**
  - Pastoral Musician and flautist, Covington, KY; teacher, studio musician, concert performer.

- **Laetitia Blain**
  - Musician in Residence, Boston College, Boston, MA; singer, voice teacher, workshop leader, composer.

- **Sean Aloise**
  - Pastoral musician, vocalist, pianist, parish music director, campus minister, recording artist, San Francisco, CA.

- **Laurie Delgatto**
  - Youth Ministry Trainer, consultant, former staff member, The Center for Ministry Development, San Diego, CA.

- **David Haas**
  - Associate Director, The Emmanuel Center for Music, Prayer and Ministry, Eagan, MN; cantor, workshop leader, composer, recording artist.

- **Lori True**
  - Pastor, Church of the Nativity, Washington, DC; inspirational speaker, preacher and workshop leader, composer, community organizer, vocalist.

- **Steve Petrunak**
  - Director of Music, St. Blase Church, Sterling, Heights, MI; workshop leader, guitarist, composer, author, teacher, member of NPM Guitar School faculty.

- **Ray East**
  - Director of Choral Music, Benilde-St. Margaret’s High School, St. Louis Park, MN; composer, vocalist, arranger, workshop leader, studio musician.

Other faculty include:
- **Rob Glover, Bonnie Faber, Michael Griffin, Robin Medrud-Thul, Jackie Witter, Paul Keefe, and Colleen Haas**

Special guest performance by Donna Peña!

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“Planning and leading the liturgies was great - I got so much out of it. I plan to take what I have learned back to my parish.”

-Kristina Maynard, New Hampshire 99 MMA Attendee
700 East 170th Street, South Holland, IL 60473-3498. Full-time position to oversee music programs for a parish in southeast suburbs. Programs include: part-time classroom teaching (optional); adult, new life, and children’s choirs; cantors; handbells; and instrumentalists for a variety of traditional and contemporary music. This position requires organ, piano, teaching, and directing skills. The successful applicant must be knowledgeable in good liturgy, pastorally sensitive to the needs of the parish and dedicated to his or her ministry. A degree is not necessary, but may be helpful. Position immediately available; salary commensurate with education, experience, and archdiocesan guidelines. Send résumé to Bernie Lubawy at the above address or call (708) 339-2240. HLP-5350.

**Director of Liturgical Music.** Mother of Perpetual Help Parish, 200 North Lange Avenue, Maryville, IL 60062. Phone: (630) 344-6464; fax: (630) 344-6493. Full-time position in active, growing 900+ family parish. The ministry involves planning and coordinating music, adult choir, cantors, and guitar ensemble. Must have good organ skills. For a detailed description send résumé to Father Jeff Holtman at the above address or fax number. HLP-5328.

**Director of Music Ministry.** St. Mary Church, 126 Herrick Road, Riverside, IL 60546. Fax: (708) 447-3309. Progressive parish of 1,800 families in a near-western suburb of Chicago seeks a faith-filled, highly talented, creative individual to direct music full-time. Responsibilities include training and directing the adult choir, contemporary ensemble, resurrection choir, and cantors; creating and directing a children’s choir; and ensuring appropriate music for all parish liturgical services and sacramental moments. Qualifications: desire and ability to foster the spiritual growth of the community; effective communication and people skills; proficient keyboard, vocal, and choral directing skills; a thorough knowledge of liturgical music and Catholic liturgy; music degree preferred. Competitive salary commensurate with qualifications and experience; full benefits. Send/fax résumé to Search Committee at the above address. HLP-5333.

**Music Director.** St. Michael Church, 315 West Illinois Street, Wheaton, IL 60187. Fax: (630) 665-6820. Large parish located in Chicago’s western suburbs seeks a full-time music director. Responsibilities include direction of traditional and contemporary adult choirs, teen and children’s choirs, and giving direction to the bell choir. Additional duties include training of cantors and serving as organist for weddings and funerals. Must have excellent musical credentials, a working knowledge of the liturgy of the Catholic Church, as well as collaborative skills with staff and committees. Salary, commensurate with experience and education, includes full benefits. Send résumé to Pat Komar, Parish Administrator, at the above address. HLP-5355.

**INDIANA**

**Director of Liturgy and Music.** St. Francis of Assisi Parish, 1200 W. Riverside Avenue, Muncie, IN 47303. Phone: (765) 288-6180; fax: (765) 288-7777. Full-time position at a midwest state university parish serving students and 400 families. Requires thorough knowledge and training in Roman Catholic liturgy, music theory, and history (degree[s] preferred); keyboard or guitar and vocal skills; good organization/communication skills. Responsibilities include planning for all weekend liturgies and liturgical seasons. Total music program, training/scheduling liturgical ministers, coordinating with staff and committees. Candidate should possess a vision of how a university parish can develop its potential. Detailed job description available upon request. Competitive salary/benefits. Send/fax résumé and three references to Search Committee at the above address by 4/14/00. HLP-5374.

**Director of Music.** St. Benedict Church, 111 S. 9th Street, Terre Haute, IN 47807. Phone: (812) 232-8421; fax: (812) 238-9203; e-mail: Sbenedictchurch@aol.com. Full-time position in a vibrant faith community of 500 families. Knowledge of Catholic liturgy and choral conducting, organ/piano proficiency required; music degree or equivalent and vocal skills preferred. Responsibilities include: one adult choir, two cantors with three weekend liturgies. Salary and benefits commensurate with education, experience. Job description available. Send résumés to Search Committee by April 15th, 2000. HLP-5367.

**KANSAS**

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E-mail: info@patricianjourneys.com
Website: www.patricianjourneys.com
Catholic Campus Center at the University of Kansas, 1631 Crescent Road, Lawrence, KS 66044. Phone: (785) 843-0357; fax: (785) 842-2203; e-mail: mrbaue@st-lawrence.org. Two half-time assistants to the Director of Liturgical Music Ministry at Campus Center of 1,200 registered university students. Available July/August 2000. Center has five-seven weekend Masses, music at daily Mass, morning and occasional compline liturgies. Located near outstanding programs in organ, church music, and choral music at KU. Duties include: organist for liturgy, conducting one choir (or willingness to be mentored in conducting), accompanying, administration, liturgical planning, work with the Kansas All-State Catholic High School Liturgical Choir. Twenty-one stop, two-manual 1987 Andover mechanical action organ. Excellent acoustics. Commitment to strong choral and organ tradition. Worship III, Gather, chant. 120 participants in choirs plus instrumentalists, multiple staff. SLC's music ministry mission is to prepare Roman Catholic university students for service to the church. Salary: $30/hr. For more information contact Dr. Marie Rubis Bauer, Director of Liturgical Music, at the address above. HLP-5351.

MICHIGAN

Director of Music/Assistant Professor, Sacred Heart Major Seminary, 2701 Chicago Boulevard, Detroit, MI 48206-1799. A full-time faculty position to begin July 2000; doctorate in music (organ) preferred. The director will support the mission of S.H.M.S. and the teachings of Pastores Dabo Vobis and the Program of Priestly Formation. The successful candidate will demonstrate a thorough knowledge of the Roman Catholic musical tradition, especially in the area of liturgical music. Should have some proficiency in Gregorian chant. In collaboration with the Director of Liturgy, the Director of Music will assist in the planning of all seminary liturgies. Application deadline: April 10, 2000. Cover letter and curriculum vitae to Fr. John C. Kasza at the address above. HLP-5376.

MINNESOTA

Director of Music and Liturgy, St. John the Baptist, 4625 West 125th Street, Savage, MN 55378. Phone: (612) 890-9465. Full-time position for growing 2,700-family parish. Responsibilities include directing adult choirs, graded choristers program (RSCM), training cantors, four-octave bell choir (Malmark), organ/pianist for one Saturday/three Sunday liturgies, weekly school liturgies, and coordinating all liturgies. Must work collaboratively with staff, school faculty, and part-time assistant organist/accompanist. Requires knowledge of Catholic liturgy, excellent organ/piano/conducting skills. Worship III, Gather II hymnals, 1978 two-manual Allen, Yamaha studio upright, Kurzweil PC88mx, timpani, and Macintosh G3-333 with Office 98 and Finale 98. Salary mid- to upper-$30s plus weddings, funerals, and full benefits. Send résumé to Music Search at the above address. HLP-5276.

Parish Liturgy and Music Director, St. Philip's Church, 710 Beltrami Avenue, Bemidji, MN 56601. Phone: (218) 751-4262. Responsible for planning, providing musicians for all parish-wide liturgies; overseeing liturgical ministers; collaborating with priests, religious formation directors, school staff, etc. Supervise preparation for liturgical feasts and seasons. Contact Fr. Mike Patnode at address above. HLP-5346.

MISSISSIPPI

Music Coordinator, DRE/CRE, St. Mary Basilica, 107 South Union Street, PO Box 1044, Natchez, MS 37121-1044. Full-time position in 600-family parish school (690 students, pre-school through twelfth grade.) Responsibilities: coordinate liturgical planning, direct adult and children's choir, work with sacramental preparation program (RCIA, PSR, VBS—all very small programs.) Salary commensurate with experience and credentials. Benefits provided. Position available now. Send résumé to address above. HLP-5342.

MISSOURI

Music Director, St. Cletus Church, 2705 Zumbahlen Road, St. Charles, MO 63301. Fax: (314) 946-6466. Full-time position requires excellent keyboard (organ & piano)/vocal/cantor skills; active engagement with children, teens, adults in contemporary musical setting. Degree in liturgical/pastoral music preferred but experience will be considered. Competitive salary. Send résumé, two references to Search Committee at above address. HLP-5343.

NEW JERSEY

Music Director/Organist. St. Catharine Roman Catholic Church, 905 South Maple Avenue, Glen Rock, NJ 07452. Full-time position for 2,400-family RC singing parish in north New Jersey starting 7/1/00. Knowledge of Catholic liturgy, proficiency on piano and Peragallo organ. Duties include planning music, accompanying Sunday and holy day liturgies, directing choirs. Full-time salary and benefits. Send résumé to Music Director Search at address above. HLP-5370.

NEW MEXICO

Director of the Office of Worship and Christian Initiation. The Catholic Center, 4000 St. Joseph Place, NW, Albuquerque, NM 87120. Phone: (505) 831-8130; e-mail: asthof@aol.com. Responsible for coordination of everything pertaining to liturgical ministry in the archdiocese. Implement liturgical directives from the archbishop and/or national bodies in cooperation with local parishes and archdiocesan departments, espe-
June 13 - 17, 2000

“How Awesome This Place”

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And also: Michael Joncas, Kevin Vogt, Richard Proulx, Barbara Resch, John Witvliet, Bill Chounard, Quentin Faulkner, Kathy Handford, Bob Batastini, Aimee Beckmann-Collier, Paul Ford, Kim Kasling

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Franz Karl Praßl and the Grazer Cantores of Austria
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The National Catholic Youth Choir


Registration: $225 (before 1 May: $215) — Total R/B: $128 — $207 Full scholarships available for students up to age 25

Write: Anthony Ruff, OSB / Collegeville, MN 56321 Phone: 320-363-3233 Fax 3145 E-mail: awruff@csbsju.edu Online info and registration: http://www.users.csbsju.edu/~awruff

New York

Organist/Choirmaster. Sacred Heart Cathedral, 296 Flower City Park, Rochester, NY 14615. Résumé and references to Barbara Pedeville, Dept of Human Resources, Diocese of Rochester, 1150 Buffalo Road, Rochester, NY 14624. Phone: (716) 328-3210; e-mail: pedeville @dor.org. Full-time pastoral musician with responsibility for music ministry in the cathedral parish as well as collaboration with the Office of Liturgy for diocesan liturgies. Strong knowledge of Roman Catholic liturgy, organ, choral, pastoral skills required. Established program, handbells, four-manual Wicks pipe organ. Salary and benefits commensurate with diocesan guidelines. HLP-5373.


Director of Music Ministry. St. Thomas More Catholic Church, 940 Carmichael Street, Chapel Hill, NC 27514. Dynamic college-town parish seeks successful candidate to build on a well-established program that includes handbells, pipe organ, grand piano, tympani, etc. Select music for liturgies; direct/develop traditional and children’s choir; coordinate with contemporary choir. Parish in initial stages of implementing stewardship and all its ramifications. New church with excellent worship space. Secretarial support provided. Competitive salary and benefits. Contact Parish Administrator at address above by April 30 for position available July 1. HLP-5377.

Director of Liturgical Music Ministry. Our Lady of Lourdes Catholic Church, 2718 Overbrook Drive, Raleigh, NC 27608. Phone: (919) 782-1973; fax: (919) 571-9957. Full-time salaried position available immediately in an urban, active, 1,400-family parish. Responsibilities include four weekend liturgies and special liturgical services, choral direction for both adult and youth, wedding
and funeral services, and cantor training. Requirements include a BA in music, proficient keyboard/organ skills, choral experience, and the ability to organize and conduct volunteers. Salary and benefits commensurate with qualifications and experience. Send résumé and references to Fr. Jeffrey Ingham at the address or fax number above. HLP-5338.

**Director of Music Ministry**. St. Paul the Apostle Church, 2715 Horse Pen Creek Road, Greensboro, NC 27410. Opportunity to serve full-time as the primary coordinator of music for all parish liturgies in welcoming, prayerful, Vatican II community of 1,900 families in central North Carolina. Report to the pastor; coordinate with director of liturgy in planning liturgical music; work closely with clergy and staff. Requires master's degree or equivalent, music performance skills (e.g., piano, voice), choral directing, cantor training skills, knowledge of Catholic rites and rituals. Available no later than July 1, 2000. Salary commensurate with education and experience. Benefits package included. Send résumé to: DOMM Search Committee at the address above. HLP-5331.

**OHIO**

**Music Minister**. St. Louis Catholic Church, 2475 Taylor Road, Cleveland Heights, OH 44118. Fax: (216) 382-1605. Part-time. Liturgy planning; direct/rehearse choir, cantors, and musicians; serve at three weekend liturgies; recruit, attend staff, liturgy, and seasonal planning meetings. Salary $10,000 to $12,000 per year. Send résumé and three letters of reference to address above. HLP-5349.

**Music Director/Campus Minister**. Corpus Christi Parish University, 2955 Dorr Street, Toledo, Ohio 43607. Phone: (419) 531-4992. New award-winning church with excellent acoustics, new baby grand piano. Full-time position primarily as music director with some campus ministry responsibilities. Music leadership at liturgical celebrations, weekly practices, recruitment, coordinate music with staff planning. Background in contemporary Catholic music, strong keyboard and vocal skills, competency in choral direction. Position available June 1, 2000. Send résumé ASAP to Fr. James Bacik, Pastor, at address above. HLP-5335.

**Pastoral Associate for Music**. St. Wendelin, PO Box 836, Fostoria, OH 44830. Phone: (419) 435-1875. 2,000-family parish with an elementary and high school. Responsible for music for weekend and daily liturgies including some school celebrations. Need competence on keyboard especially with a 1993 Holtkamp organ (two manuals, twenty-four ranks). Train and rehearse cantors; accompany adult, children, and memorial choirs. **Worship** and OCP hymnals. Overseer and frequently play for weddings. Salary negotiable. Open as of November 8, 1999. Send résumé and references to Rev. Dan King at the above address. HLP-5292.


**Director of Music and Liturgical Ministries**. St. Joseph Catholic Church, 12700 Pearl Road, Strongsville, OH 44136. Phone: (440) 238-5555; fax: (440) 238-1059. Full-time position in a 2,900-family parish in a large southwest suburb of Cleveland. Requirements include excellent music, keyboard (organ/piano), vocal, cantor skills; knowledge of Catholic liturgy and liturgical documents; and well-versed in traditional and contemporary music. Responsible for total parish music program including adult, children, handbell, contemporary, and funeral choirs; planning all music; training and directing cantors; accompanying three-four weekend liturgies. Available for holy days, funerals, weddings, communal penance services, and school liturgies (prepare and accompany day school/PSR children). Prepare liturgical rites and assist with the recruitment, training, and scheduling of all liturgical ministers. Work collaboratively with staff, school faculty, liturgy committee, part-time organist and choir director, and auxiliary musicians. Salary/benefits commensurate with experience and training. Send résumé and references to Music Search Committee at address above. HLP-5337.

**PENNSYLVANIA**

**Minister of Music**. Holy Trinity Church, 5716 Steubenville Pike, PO Box 15567, Pittsburgh, PA 15244-0567 (Robinson Township). Full-time position available July 1. Four weekend liturgies, holy days, weddings, funerals, school liturgies, stations, and sacramental liturgies. Adult and handbell choirs, cantor program. Three-manual Rodgers/Wicks Organ with MIDI PR300 Tone Module/Sequencer and Roland/Rodgers C100 keyboard. Staff meetings. Salary negotiable, depending on credentials, with full diocesan benefits package. Send résumé to Rev. Robert W. Herrmann at address above. HLP-5356.

**SOUTH CAROLINA**

**Director of Music Ministries**. Cathedral of St. John the Baptist, 120 Broad Street, Charleston, SC 29401. Phone: (843) 724-

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TEXAS

Organist/Choir Director. Saint Andrew Catholic Church, 3717 Stadium Drive, Fort Worth, TX 76109. Fax: (817) 927-8507. Position in a vibrant, 2,800-family parish with a supportive pastor and staff. Requirements: music degree, understanding of Catholic liturgy, good people skills, keyboard and choral skills, and possible handbell experience. Knowledge in all types of church music, classical to contemporary. Potential teaching and accompanying in Catholic school. Position available immediately. Salary commensurate with experience and education. Send resume and references to Music Ministry Search Committee at address above. HLP-5388.

Assistant Director of Music and Organist. Saint Rita Catholic Community, 12521 Inwood Road, Dallas, TX 75244. Phone: (972) 934-8388, ext. 107; fax: (972) 934-8965; e-mail: joel@strita.net. Full-time responsibilities include playing and/or assisting at weekend, holy day, funeral, and monthly school liturgies and choir rehearsals. Candidate should possess excellent keyboard skills (M.Mus. in organ preferred), pastoral and communication skills, and commitment to serve the church and its people through music. Conducting, voice, computer skills, experience with Roman Catholic liturgy and working with children a plus. Bedient tracker organ, organ series, Worship III and Gather hymnals. Salary: $35,000, plus c. $3,500 in weddings. Full benefits. Send resume, references, and any supporting materials by May 15 to Joel Martinson, Director of Music Ministries, at the above address. HLP-5369.

Director of Liturgy. St. Paul Catholic Community, 18223 Point Lookout Drive, Houston, TX 77058-3594. Full-time position in 1,300-household parish located in the shadows of NASA, south of Houston. Candidate needs degree in music or liturgy or be certified through Diocesan Formation Program. Responsibilities include working with and coordinating music ministry, providing education and training for all liturgical ministers, leading liturgy preparation sessions, enlivening parish participation in liturgical celebrations, and working collaboratively with pastor and staff. Salary commensurate with education, skill, and experience. Send resume and three references ASAP to Search Committee at the address above. HLP-5365.

Associate Director of Worship. The Cathedral Center, 800 W. Loop 820 South, Fort Worth, TX 76108. Phone: (817) 850-3300, ext. 154; e-mail: hrussell@wthicc.org. The Diocese of Fort Worth is looking for a bilingual (Spanish/English) professional to assist the Office of Worship in ministering to promote good celebration of the liturgy. Responsibilities include: presenting workshops to parish communities in both English and Spanish covering liturgical ministries including music, coordinating preparation of worship aids for diocesan functions, assisting in developing worship guidelines and policies, and serving as a resource to parishes concerning worship. Requirements: practicing Catholic with extensive experience in liturgy and music at parochial and diocesan levels, organizational leadership and good interpersonal skills, excellent written and oral communication skills in English and Spanish. MA in liturgy or liturgical music preferred. For more information and a required application form contact Heidi Russell at the address above. HLP-5394.

WASHINGTON

Music and Arts Associate. Truro Episcopal Church, 10520 Main Street, Fairfax, VA 22030. Phone: (703) 273-1300, ext. 220; fax: (703) 591-0737; e-mail: gigaskulski@truco.org. Full-time position in large mission-minded church with vibrant, Christ-centered worship. Work closely with rector and music and arts director in planning, directing, and accompanying (variety of musical expressions, emphasis on the Anglican tradition). Music and arts ministry includes Royal School of Church Music training. Take part in regular worship life and help shape new initiative in music and arts instruction. This growing church plans to expand with additional services, renovations/additions to church campus, and installation of 85 rank E. M. Skinner/Aeolian-Skinner Organ. Salary: $36,000-40,000, generous benefit package. Address inquiries with résumés and references to Alan Bonsall, Screening Committee, at address above. HLP-5375.

Minister of Music. St. Mary’s Catholic Church, 9505 Gayton Road, Richmond, VA 23229. Fax: (804) 740-2197. Full-time position in growing diverse community of 1,700 families. Responsibilities include planning and preparation for all Sunday and sacramental liturgies for the parish and school community and coordination of our parish adult, children’s, teen, and handbell choirs. The successful candidate will be a highly motivated and organized individual with experience in keyboard, choral, and vocal skills. Experience in Catholic liturgy helpful. Computer skills desirable. Salary commensurate with education/experience. Send résumé and cover letter to Music Minister Search Committee at address above. HLP-5359.

VIRGINIA

Music and Arts Associate. Truro Episcopal Church, 10520 Main Street, Fairfax, VA 22030. Phone: (703) 273-1300, ext. 220; fax: (703) 591-0737; e-mail: gigaskulski@truco.org. Full-time position in large mission-minded church with vibrant, Christ-centered worship. Work closely with rector and music and arts director in planning, directing, and accompanying (variety of musical expressions, emphasis on the Anglican tradition). Music and arts ministry includes Royal School of Church Music training. Take part in regular worship life and help shape new initiative in music and arts instruction. This growing church plans to expand with additional services, renovations/additions to church campus, and installation of 85 rank E. M. Skinner/Aeolian-Skinner Organ. Salary: $36,000-40,000, generous benefit package. Address inquiries with résumés and references to Alan Bonsall, Screening Committee, at address above. HLP-5375.

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Assistant Director of Music/Organist. St. Paul Cathedral, 15 South 12th Avenue, Yakima, WA 98902. Phone: (509) 575-3713; fax: (509) 453-7497. Full-time position available now at cathedral and cathedral school (K-8). Responsibilities include further development of children’s choir program, teaching music (K-5), coordinating school liturgies, accompanying weekend parish liturgies, assisting diocesan bilingual liturgies. Requires excellent organ/piano skills, knowledge of Catholic liturgy. Two-manual, twenty-five-rank Bond organ, Yamaha baby grand, excellent acoustics. Weddings/funerals extra. Competitive salary and full benefit package. Send resume to Jerry Kaminisky, Music Director, at the address
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pastoral staff is responsible for planning and coordination of Anglo and multicultural liturgies, guidance to and leadership of worship and liturgical committees, training and development of liturgical ministers. Directs the parish music program including instrumentalists, cantors, and choir; plays piano and twenty-two-rank pipe organ; trains and directs cantors and choirs. Successful candidate must possess excellent vocal and musical skills, high energy, and strong proficiency and extensive experience in planning and coordinating liturgies. Knowledge of or ability to speak Spanish helpful. Detailed job description available upon request. Salary commensurate with experience and education, plus full diocesan benefit plan. Send résumé and letter detailing qualifications to PALM Search Committee at address above. HLP-5340.

Position Available
NPM Membership Services Director

National Association of Pastoral Musicians, 225 Sheridan Street, NW, Washington, DC 20011-1452. E-mail: npmnpm@npm.org; phone: (202) 723-5800; fax: (202) 723-2262. Involves membership inquiry and promotion, Chapter, scholarship, and certification support. Computer skills required: Paradox database; word processing, $32K, benefits. Contact Monica at above address. Available immediately.

Miscellaneous

NPM Polo Shirt. Just in time for Easter gifts for the parish music/liturgy staff! Only $20.00 plus postage. M, L, XL, XXL. Call the NPM National Office at (202) 723-5800. HLP-5310.

Hymnals for Sale. Sr. Peter and Paul Parish of Mankato, MN, has available 500 copies of Worship II hymnal in fair to good condition and 600 copies of Gather in good condition. Any reasonable offer accepted. Phone: (507) 388-2995; e-mail: ssp@spnj.net. HLP-5341.

April-May 2000 • Pastoral Music
DMMD: Professional Concerns

BY JIM WICKMAN

Professional Development in the Third Millennium: Certification

Recent years have seen much discussion in our division and in the Association at large on the topic of certification. There is no doubt that NPM has been involved in the education and formation of musicians throughout its twenty-five-year history. There is also no doubt that the need is greater than ever for competent, skilled ministers throughout the church. But is certification the future of professional development? Why certification? What does it look like? How could any certification program possibly cover the myriad subjects and related materials required for full and effective ministry in the church today?

Several sections of our Association have been struggling with and addressing these issues. The NPM Board of Directors and the NPM Council are strongly behind the efforts of the various sections to develop certification. Currently, three certification programs are offered by sections of NPM. The Organist Standing Committee administers two successful programs: the NPM Basic Organist Certificate and the joint NPM/AGO Service Playing Certificate. The third certification program is the newly unveiled DMMD National Certificate in Liturgical Music (NCLM).

DMMD Certification

The DMMD Board of Directors has worked hard to answer this question: How do we develop a comprehensive program for all full-time pastoral musicians? Several years of planning and ordering...

Mr. Jim Wickman, a member of the DMMD Board and chair of its subcommittee on certification, is the director of music ministries at St. John Vianney Church in Brookfield, WI.

Help Us Make the Choice: 2000 DMMD Member of the Year Here’s How!

1. Submit the name of a deserving colleague, a DMMD member who is working at a full-time pastoral musician position, someone who provides a model or example that other full-time pastoral musicians want to imitate. Include the candidate’s name, address, phone number, place of employment, and the employer’s name, address, and phone number. Be sure to add your own name, address, phone number, and place of employment.

2. Write a 200-word, one-page letter of recommendation, using the following criteria:

PERSONAL
Practices 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 music 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.

Applications must be received by May 31, 2000. Applicants will be reviewed by the DMMD Professional Concerns Committee. The winner will be announced at all of the NPM Regional Conventions this summer; the award will be presented to the winning candidate at the Convention held in his/her region. Send applications to: Bennett Porchirak, Chairperson, Professional Concerns Committee, St. Elizabeth Church, Plus X Hall, Room 112, Grove Place, Pittsburgh, PA 15236. Phone: (412) 882-8436, fax: (412) 882-8320; e-mail: bp2147@juno.com.
**GREAT INSTALLATIONS**

**Specification**

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<tr>
<th>Great</th>
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<td>Chimes</td>
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<td>MDI on Great*</td>
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**Swell**

| Lieblich Bourdon 16' | Swell to Pedal 8' |
| Viola Pianissima 8'  | Swell to Pedal 8' |
| Voix Celeste II 8'   | Swell to Pedal 4' |
| Bourdon 8'           | Swell to Pedal 4' |
| Fila Celeste II 8'   | Swell to Pedal 4' |
| Prestant 4'          | Swell to Pedal 4' |
| Fiola Traversa 4'    | Swell to Pedal 4' |
| Nazard 23'           | Swell to Pedal 4' |
| Blockflute 2'        | Swell to Pedal 4' |
| Tocz 16'             | Swell to Pedal 4' |
| Plein Jeu IV         | Swell to Pedal 4' |
| Contre Basse 16'     | Swell to Pedal 4' |
| Trompete 8'          | Swell to Pedal 4' |
| Hautbois 8'          | Swell to Pedal 4' |
| Clarino 4'           | Swell to Pedal 4' |
| Tremulant            | Swell to Pedal 4' |
| Swell 16'            | Swell to Pedal 4' |
| Swell Unison off     | Swell to Pedal 4' |
| Swell 4'             | Swell to Pedal 4' |
| MDI on Swell*        | Swell to Pedal 4' |

**Choir**

| Soprano 8'         | Choir to Great 4' |
|                    | Choir to Swell 4' |
|                    | Choir to Swell 8' |
|                    | Choir to Swell 16'|

**General Controls**

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<td>Flute Vibrato*</td>
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ganizing on the part of various board members and several other members of the Association have resulted in a program based on an adult model of education which employs self-study, mentoring, and exams and is concentrated on formation in four areas of knowledge and skills development required of professional pastoral musicians today: pastoral skills, liturgical skills, musical skills, and organizational skills. Excited about the possibilities of this new program, we accepted the first group of candidates for the National Certificate in Liturgical Music in the fall of 1998.

As we enter the third millennium of Christianity, we are faced with many needs in the church, among them the growing need for competent, well-trained ministers. Musicians in the church are called to be ministers as well as musicians. We are called to be professionals, skilled at our craft of musical arts, but we are also called to be ministers, trained in liturgy and pastoral sensitivity. In this article we will examine these two aspects of what it means to be a music minister in the church today and how certification can make a difference by preparing candidates more effectively for that dual role.

We musicians need to take seriously our obligation to serve the church as pastoral musicians. We have spent many hours in practice rooms and many years in music lessons, theory classes, learning arranging, and studying many other topics. We have passed our proficiency tests and held our recitals. But we are pastoral musicians, and we need to have knowledge and skills that include a strong background in the liturgy and a sense of what it means to be pastoral. Our new certification program addresses these needs.

Each of the four sections of the DMMD certification program (musical, pastoral, liturgical, and organizational) is composed of a study and an exam. The candidate works with a mentor provided by the program and can take exams, when he or she feels ready to do so, at an NPM Convention. The materials and process for the self-study and the exams have been prepared, with wide consultation, by fellow pastoral musicians who are respected throughout the country. Clearly described in each component are those things which pastoral musicians are expected to know.

Professional Musicians

The professional end of the program focuses on continued development of our skills as musicians and as administrators of programs. We are, first and foremost, musicians. If we wish to be treated as professionals in our work, with job descriptions, adequate salary guidelines, and job security, we must present ourselves as professionals.

The musical component reflects this professional aspect of our work in its two parts: general musical skills and a particular area of concentration. The general musical skills component examines general knowledge that anyone with a degree in music should already know. Questions about music history and melodic dictation may not be in the forefront of a pastoral musician’s mind on Sunday morning, but these basic skills are part of a comprehensive understanding of music which we all need to reinforce. The candidate also chooses one of five areas of concentration for intense...
study and examination. The chosen field may be the candidate's major area of study or an area which requires more attention by the candidate. The areas of concentration are: organ, piano, choral, cantor, and guitar. A juried exam completes this part of the certification program.

The organizational component deals with the administrative aspect of our lives as professional musicians. How do we organize our time, coordinate our programs, and plan budgets? Do we evaluate our music on a regular basis? Do we present ourselves as qualified with sharp managerial skills? These questions are important components of any pastoral musician's professional profile.

Pastoral Musicians

In addition to proficiency in musical and organizational skills, the pastoral musician must possess pastoral and liturgical skills. The liturgical section of the certification program focuses on the rites, seasons, special celebrations, and the Sunday assembly. More often than not, in many communities these days, it is the musician who is expected to have answers to questions such as these: What is the meaning of a particular feast day? What can we do with the children to have them more involved in the Sunday Mass? What liturgical environment is appropriate for a particular season? This section, therefore, encourages the candidate to delve into these issues and study the history behind each question in order to develop a strong understanding of liturgical principles and their application.

The program of study for the pastoral section suggests a series of accomplishments, strategies, and personal qualities of the pastoral musician. The candidate is to reflect on each of these and discuss them with the mentor. Work on this section includes specific scenarios with which we are often faced and asks the tough questions of how we respond and how we could respond better. We are all faced with difficult situations in music ministry that take us far beyond anything required in a job description.

Vision for the Future

In today's society, there are three qualities or activities of professionals which are highly valued in any field: engagement in ongoing education, involvement in mentoring with other professionals, and achieving a level of certification in a particular area of expertise. I think these should be goals for all of us. Our Association took a giant step toward those goals last summer at the NFAM National Convention in Pittsburgh during the members' plenum meeting. The membership, by overwhelming voice vote and by paper ballot, approved this resolution: "Be it resolved that we, the members of the National Association of Pastoral Musicians, declare ourselves to be a certifying agency for pastoral musicians." I see the DMMD certification program for full-time musicians as part of a process to certify all musicians, full- and part-time, as competent, professional, and pastoral ministers of the church.

Development of a sense of personal integrity has to begin with ourselves. Let's try to build a future based on the need for ongoing education and formation for all pastoral musicians. What would happen if, in the not too distant future, hundreds of musicians all over the county are certified? They would be quite a force (facts-on-the-ground, as they say) to be reckoned with. With widespread certification, things could certainly change for the better. Ads for open positions and search committees drafting job descriptions would begin to require certification; salary scales could soon include a category for certified candidates; and musicians throughout the country would continue to develop strong backgrounds in the liturgical, pastoral, and organizational— as well as the musical— aspects of being a pastoral musician. With that hope for the future, let us continually strive to improve ourselves as ministers, as musicians, and as artists.
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