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From the President

Giving . . .

If you are a member of NPM, you recently received a letter asking for your support of the NPM Annual Fund. If you have not already done so, please help us to continue the important work supported by this fund by making a donation today. For your convenience we have included a reply envelope with this magazine (see page six).

Your support of the NPM Annual Fund ensures that well-formed and committed pastoral musicians are available to assist the church in carrying out its mission. Our members have a vital role to play in proclaiming the Gospel, in building vibrant Christian communities, in supporting the faith of people at every step in their life's journey, and in forming disciples to serve others. To support them in their role, they need the network and the services that NPM offers.

At the beginning of 2003 we set out on a three-year plan to expand our membership, make critical improvements to our educational programs, and stabilize our finances. I am happy to say that we have taken concrete steps to achieve all three of these goals. This year, for example, we greatly expanded our outreach to youth, bringing together nearly 200 young people at our national convention. And for the first time, NPM is offering bilingual schools to serve the growing number of Hispanic pastoral musicians in the United States.

Your generosity, through your support of the NPM Annual Fund, has allowed us to begin to achieve the financial stability that we very much need, but we have a long way to go and a great deal of work left to do.

If you have already made a contribution, thank you! If you have not yet had the opportunity to participate, please return the enclosed envelope with your gift today. Your contribution will make a difference by sustaining the work of NPM now and in the future.

. . . and Giving Thanks

The end of the calendar year is a great time to recall all the wonderful people who contribute their time and talent to the work of the association. NPM is fortunate to be led by a fine five-member Board of Directors with the assistance and support of the thirty-three-member NPM Council. Our seventy diocesan chapters are served by hundreds of dedicated chapter officers who lead and gather NPM members at the local level for mutual support and continuing formation.

Over the past twenty-five years, our conventions and institutes have been planned and staffed by thousands of committee members, coordinators, and volunteers who have hosted us generously and graciously. Through NPM events and publications, our members have benefited from the contributions of hundreds of presenters, performers, and authors.

The Association is fortunate to have been served over the years by dozens of dedicated staff members. There are currently ten full-time staff with several part-time employees who direct, manage, and support the various aspects of NPM's work, including membership, publications, education, and certification.

For the thousands of people who have so generously supported our association, its members, and the church, we give thanks to God with a joyful song of praise!

J. Michael McMahon  
President

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Mission Statement

The National Association of Pastoral Musicians (NPM) is a membership organization primarily 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 Catholic worshiping communities in the United States of America.

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More Pilgrimages

Regarding the observations of Roger O’Brien about worship in the Northwest ("Sobering Discoveries on a Year’s Pilgrimage," Pastoral Music 27:6 [August-September 2003]), More such pilgrimages need to be taken by people trained and training for important roles in community liturgies. The comparison to Mark Searle’s own observations are particularly apt, although fifteen years seems a short period of time in which to make the long-lasting changes in patterns of worship that O’Brien advocates.

The article raised some questions in my mind, especially since I have long used Searle as a methodological guide in the study of congregations at worship ("New Tasks, New Methods," Worship 57 [July 1983]). In these churches with perfunctory worship, does the faith of those who have done such [worship] year after year actually suffer from it? Yet can an outsider answer that question with any integrity? I raise these questions because, in a research project focusing on the question of style that several of us at Boston University School of Theology undertook in the 1990s, we discovered that every congregation has a certain style—an aesthetic—that permeates everything that is done, including its most powerful acts of worship.

A religious community’s aesthetic isn’t simply style. In the religious context aesthetic style takes on profound yet largely unexamined importance. This aesthetic style informs the church’s performance of every theological symbol and practice it receives from tradition—the prayers, hymns, lectionary readings, sacraments, and other liturgical events bequeathed by the faith. Each of these received symbols is reclothed in the congregation’s aesthetic, reworked with the forms, meanings, cadences, and emotions of that aesthetic. Thus a congregation’s aesthetic adds new meanings to the symbols of the faith. This surplus of meaning is not simply an aesthetic or style but a theological symbol in its own right. We called this theological symbol “the altar aesthetic.” In the study, some congregations had a vivid and highly extroverted altar aesthetic and others a more subdued and introverted one. People moving in and out of several congregations may notice the differences in style, but their theological import may elude them. Thus, what seems perfunctory to an observer would have profound meaning to a congregation whose style seems to them simply “the manner of things that are religious.”

By making this point, I do not wish to imply that what we do as Christians week in and week out is not in need of renewal. Quite the contrary! To the extent to which these styles are barriers to engagement with God—to worship—they need renewal. Renewal is a constant task of the worshipping body in which both outside observers and inside participants work together to discern the profound and intricate meanings carried in the way worship is done.

Linda J. Clark
Boston, Massachusetts

(Professor Linda J. Clark teaches in the School of Theology at Boston University.)

The Finest Issue

I want to compliment you on the August-September 2003 issue of Pastoral Music, easily the finest I have read. The variety of articles nourished, challenged, and informed me; the challenges and opportunities for personal and parish self-reflection were very valuable. I hope you will continue to provide us with writing and thought of this caliber.

I especially wanted to give a resounding “Amen” to Father Roger O’Brien’s article, “Sobering Discoveries on a Year’s Pilgrimage.” The article was thoughtful, logical, faithful to the liturgical documents, pastoral, and challenging yet charitable. As someone with ten years of professional church music experience spanning three states and multiple denominations, including much substitute work while teaching full-time, I have observed many similar practices and attitudes. Currently, I teach public school music full-time and work part-time as music director for a Lutheran church. Like Father O’Brien, I have found far too few Catholic communities that consistently provide genuinely nourishing worship.

While sitting in pews or substituting at various Catholic churches, I have observed many of the same tendencies Father O’Brien notes, particularly perfunctory efforts at hospitality; anemic preaching; poorly conceived relationship among ritual, Scriptures of the day, and music; tepid congregational singing; the neglect of the organ, used in a liturgically appropriate manner; and finally, most importantly, a lack of focus on quality, integrity, and beauty in favor of hokeyness, pragmatism, minimalism, or simply a lack of thought. Father O’Brien discusses the insertion of non-scriptural readings during the liturgy of the word; a related concern not explored involves those who feel free to add to, subtract from, or rewrite the liturgical texts. I have seen parishes add a silent Hail Mary following the prayer after Communion, and I have seen musicians substituting an unrelated song or hymn (or even a solo!) for the responsorial psalm. Those who engage in these practices need to engage in some serious reflection, asking themselves if they are truly respecting the unique needs of their local community, taking the path of least resistance with their congregation, pastor, etc., or merely indulging their own whims, needs, or ego.

Father O’Brien sets the bar very high, and even communities with a vibrant liturgical life and pastoral musicians who make every effort to use “best practices”—to borrow a catch-phrase from my other profession, education—will be challenged by this article. However, we owe it to the communities we serve to challenge ourselves in this way. Please keep the thought-provoking, challenging, well-written, and persuasive articles coming.

Frank Martignetti
Fairfield, Connecticut
Flabbergasted

I was flabbergasted at the letter from John Conner (Pastoral Music 28:1 [October-November 2003]). In it, he asserts that people will return to the church if "the bishops would insist that electrical music appliances and pianos be replaced with real pipe organs, the trite church pop replaced with traditional hymnody and chant ..." and so on. Interesting. So I went to my copy of the Scriptures and tried to find where God proclaimed the pipe organ as the only suitable instrument of praise. Couldn't find it. All I could find were the psalms encouraging me to use every instrument possible for praising God (and there was no side admonition of "except thou shall not use instruments which thou needs to plug in"). In fact, early Christian communities sang without pipe organs for centuries! Were they wrong? I love a good pipe organ played well, but we need to remember that this mighty instrument is tied to the history of church music because, before electronic amplification, it was the only instrument that could fill a large stone cathedral and support a singing assembly within (except for possibly the modern grand piano). It was never an instrument anointed by God, as far as I know. Nowadays, with sound systems and smaller churches, the need for an organ is not as great, although it is still a wonderfully viable instrument for Mass. However, as long as they are played well and tastefully, guitar, piano, drums, woodwinds, synthesizers, string instruments, and other instruments are all appropriate as well, and who is anyone to say otherwise?

As for "chant and traditional hymnody," I do believe that most churches abandon our musical heritage too quickly. But there is plenty of room to worship in the contemporary style. Again, early Christians sang in their contemporary style long before chant was developed. Were the psalms sung to the tune OLD HUNDREDTH or the folk music of the day? There is nothing wrong with singing praise in the idioms of our culture; in fact, it is laudable. Is a lot of the contemporary music published today trite? Absolutely. However, there is a lot of traditional-style music written today that is just as awful. That's the funny thing about bad music—it comes in all forms and styles. The issue is not so much what style of liturgical music is played or with what instruments but how well it is played to support the song of the community. To say that only organ and chant are appropriate for Mass is ludicrous, simplistic, and more than a little insulting.

Chris Youstra
Columbia, Maryland

Responses Welcome

We welcome your response, but all correspondence is subject to editing for length. Address your correspondence to Editor, Pastoral Music, at one of the following addresses. By postal service: 962 Wayne Avenue, Suite 210, Silver Spring, MD 20910-4461. By fax: (240) 247-3001. By e-mail: npmedit@npm.org.

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All thanks to God be sung
By people here both far and near
In every land and tongue"

~ Jane Parker Huber

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Conventions 2004

In June, It’s Chicago

The first Roman Catholics in the area that would become Chicago arrived as fur traders, explorers, and missionaries in the late seventeenth century, when the Illinois Country was part of the vast Diocese of Quebec. The Anglican and Protestant churches began to gain ascendancy when the area was ceded to Great Britain in 1763. Responsibility for Catholics in the area was assigned to the Diocese of Baltimore until 1808, when Illinois became part of the new Diocese of Bardstown, Kentucky. Pope Gregory XVI created the Diocese of Chicago in 1843, but when Bishop William Quarter took over the new diocese, he found only eight priests in the whole state. Still, within the next four years he had founded a seminary, ordained twenty-nine more priests, built thirty churches, and established national parishes for the growing Irish and German Catholic populations. Chicago’s role as a transportation hub led to continuing and dramatic increases in the city’s population. Chicago became an archdiocese in 1880, when the Catholic population in the area was nearing 800,000. Today, the Archdiocese of Chicago has a Catholic population of nearly two and a half million people—forty percent of the population of Cook and Lake Counties. Chicago’s Catholic school system is the largest in the United States; in fact, it is the eleventh largest school system in the nation, public or private.

We’ll gather at the Hyatt Regency O’Hare Hotel from June 28 to July 1 for the 2004 Region II Convention. Major presenters in Chicago will address the theme “Spirit, Shape Our Song!” They include Rev. Richard Fragomeni, Rev. Edward Foley, CAPUCHIN, Sister Teresita Wein, SND DE N, and Dr. James Savage. Our musical performances will include an African American Festival; Fiesta Latina; Vox Angelica; The Newman Singers-Notre Dame Folk Choir with the preaching of Rev. James V. Marchionda, OP; a Campus Choir Concert; and Bells and Whistles—a concert of flutes and handbells. There will be sixty breakout sessions. On Wednesday, June 30, we’ll all move to downtown Chicago for an organ concert by Douglas Cleveland of Northwestern University, a performance by Richard Proulx and The Cathedral Singers, Marty Haugen in an “Event of Lamentation and Exultation,” and the Convention Eucharist at Holy Name Cathedral with our episcopal moderator, Bishop Daniel DiNardo, as our homilist.

There will also be a Hispanic Ministry Day on Sunday, June 27—location to be announced—and, on that same day, an afternoon for music educators. A special offering of the Chicago Regional Convention will be a Handbell Institute for ringers and directors to improve technique, explore repertoire, and discover how handbells can enhance our liturgical life.

Back by popular demand will be the opportunity for pastoral musicians to gather for a morning of reflection on Monday, June 28. This program offers busy people the opportunity for a “mini-retreat” to focus on spirituality and the vocational ministry. Of course, we’ll have the customary organ crawl and liturgical space tour on Monday morning and the Members’ Breakfast on Thursday, July 1. We hope to continue the “new tradition,” begun in Cincinnati, of a late-night social in the Exhibit Hall. Look for additional details in the February-March issue of Pastoral Music.

In July, It’s Philadelphia

There were Catholics in the Philadelphia area almost from the beginning of William Penn’s “holy experiment” in religious toleration: Mass was celebrated publicly as early as 1707, and the first parish church in Philadelphia—Old St. Joseph—was built in 1733, when the resident Catholic population in the city was about forty people. The first public religious commemoration of the Declaration of Independence by members of the Continental Congress took place on July 4, 1779, at Old St. Mary Church (built in 1763). The first national parish in the United States—Holy Trinity—was con-
structured for German Catholics in 1789, and it was subsequently infamous for problems with lay trusteeship. The Diocese of Philadelphia was created—along with three other dioceses—as a suffragan of the newly elevated Archdiocese of Baltimore in 1808. The new diocese included about 30,000 Catholics, served by eleven priests, in Pennsylvania and Delaware and the southern parts of New Jersey. By 1851, Philadelphia had 170,000 Catholics served by 101 priests, ninety-two churches, and two colleges. The only U.S. bishop to be canonized—John Nepomucene Neumann, C.Ss.R.—served Philadelphia from 1852 to 1860. The city was also home to the motherhouse of the Sisters of the Blessed Sacrament for Indians and Colored People, founded in 1907 by Saint Katharine Drexel, a Philadelphia native. The diocese became an archdiocese in 1875, and the first member of the College of Cardinals from Philadelphia was the first native to become its archbishop: Cardinal Denis Dougherty (1921), who called himself “God’s Bricklayer” because of his extensive building program. Currently there are about one and one-half million Catholics in the Archdiocese of Philadelphia—nearly forty per cent of the population.

When we meet in Philadelphia from July 6 to 9 for the Region 1 Convention, we'll gather in Center City at the Loews Hotel. Major presenters—focusing on the theme “Sing the Gospel to Life!”—will include Msgr. Ray East, Dr. Elaine Rendler-McQueeny, Rev. Dr. Paul Philibert, and Ms. Delores Leckey. Musical performances will include Marty Haugen leading an “Event of Lamentation and Exultation”; the famed Philadelphia Organ Quartet in a remarkable performance; Fiesta Latina; an African American revival; In Clara Voce; Rick Erickson leading a hymn festival; and Jesse Manibusan and John Angotti in a “Concert with Youth and the Young at Heart.” We'll gather on Wednesday night for the Convention Eucharist at the Cathedral Basilica of SS. Peter and Paul, with Monsignor Ray East as our homilist and Cardinal Justin Rigali as our presiding celebrant. (And we'll also gather at the top of the Loews Hotel, City Centre—our convention headquarters—for a Lights of the City social following the Convention Eucharist.)

There will be sixty breakout sessions, and there will be exhibits. Additional highlights of our time in Philadelphia include an opportunity to enjoy daily concerts on the famed Wanamaker Organ at Lord & Taylor, a morning for music educators on Tuesday, July 6, and a Friday evening and Saturday morning program for Hispanic musicians (July 9-10, location still to be determined).

Back by popular demand will be the opportunity to gather on Monday, July 5, for a morning of reflection for pastoral musicians. This program offers busy people the opportunity for a “mini-retreat” to focus on spirituality and the vocation of our ministry. Of course we will have the customary organ crawl and liturgical space tour—also on Monday morning—and, on Friday, July 9, we will gather for the Members’ Breakfast. We hope to continue the “new tradition” of a late-night social in the Exhibit Hall in Philadelphia as well.

Look for additional details in the February-March issue of Pastoral Music.

In August, It's Phoenix

Although the Diocese of Phoenix wasn’t established until 1969, the Catholic presence in New Mexico dates to 1620, when the Diocese of Durango, in north central Mexico, was given responsibility for the Arizona and New Mexico territories by Pope Paul V. In 1689, Padre Eusebio Francisco Kino, SJ, began working as a missionary in southern Arizona, founding missions to serve the indigenous populations and Spanish immigrants. Steady growth in the Catholic population in the Southwest though the eighteenth and early nineteenth centuries finally required the creation of a vicariate apostolic in 1853, and Bishop Jean Lamy (made famous by Willa Cather’s Death Comes for the Archbishop) set up shop in Santa Fe, New Mexico, which held responsibility for the Church in Arizona until 1869, when a vicariate apostolic was established for Arizona by Pope Pius IX. Father John Salpointe became the first bishop for the new vicariate. The first parish in the Phoenix vicariate—Sacred Heart in Prescott—wasn’t formed, though, until 1877, and it took another four years to found the first parish church in the city of Phoenix—St. Mary—which was the only parish church in the city until 1928. The Diocese of Tucson (1897) was the first diocese within Arizona; Bishop Edward McCarthy be-
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came the first bishop of the new Diocese of Phoenix in 1969. Today, the diocese’s Catholic population of 480,000 is served by about 230 priests and about the same number of deacons and of religious women. There are eighty-nine parishes and twenty-eight missions.

We’ll gather at this city in the heart of the Sonoran Desert from August 3 to 6 to celebrate the Region III Convention. Our theme is “I Will Praise You, LORD, . . . in the Assembly of Your People” (Ps. 22:22), and our headquarters hotel is the Hyatt Regency. Major presenters include Dr. Elaine Rendler-McQueney, Rev. Dr. Paul Westermeyer, Mr. Jesse Manibusan, and Ms. Margaret O’Brien Steinfelds. Among the performance highlights of this convention are the San Antonio Vocal Arts Ensemble (SAVAE); Let Us Sing Your Song: an event of local musicians and composers under the direction of Paul Hillebrand; and an evening of hymns. There will be forty-eight breakout sessions, and we will celebrate the Convention Eucharist on Wednesday, August 4, at the Hyatt, with Monsignor Ray East as homilist. Other unique aspects of the Region III Convention include a day for Music Educators on Monday, August 2, and an evening for Hispanic musicians on Monday night.

Of course, we will have the customary liturgical space tour on Monday morning and the Members’ Breakfast on Friday, August 6. We hope to continue the “new tradition” of a late-night social in the Exhibit Hall in Phoenix as well as at the other two conventions.

Look for additional details in the February-March issue of Pastoral Music.

Institutes 2004

Planning is underway for approximately twelve NPM summer institutes (formerly the NPM schools). Among the programs we are planning for next summer are Cantor Express, the Pastoral Liturgy Institute and Pastoral Liturgy Express, the Institute for Children in Choir and in School, the Choir Director Institute, and an Institute for Planists. Look in the All Institutes brochure, to be sent to all members and subscribers early in 2004, for exact dates, faculty, and locations.

Members Update

Doctor Bahou

At its summer commencement, St. Joseph’s College in Rensselaer, Indiana, conferred on Peter Bahou of Peter’s Way Tours the degree doctor of letters, honoris causa. Dr. Bahou was so honored because of his support for the Rensselaer Program of Church Music and Liturgy, shown particularly by his creation of the annual Peter Bahou/Peter’s Way Scholarship for the program. The citation for the honorary degree also noted Dr. Bahou’s “special interest in church music . . . reflected in his organization of subsidized educational travel and study opportunities for church musicians in America.” Because of Dr. Bahou’s long and consistent support for NPM and other pastoral music programs, we join St. Joseph’s College in thanking him for this support, and we celebrate the honor bestowed on him.

Distinguished Service

At a prayer service in Milwaukee on October 1, Sister Mary Jane Wagner, SSJ, was one of sixteen individuals who received this year’s Archdiocesan Vatican II Award for Distinguished Service. The award, started by former Archbishop Rembert G. Weakland, OSB, recognizes and honors people who engage themselves in the church and in service, striving to live Christ’s love and justice as well as exemplify the vision of the church presented by the Second Vatican Council. Sister Mary Jane was honored for her dedication to liturgy, especially to liturgical music. She has served the archdiocese as director of music at the Cathedral of St. John, a staff member of St. Francis Seminary, and an adjunct seminary faculty member for liturgy and music. She also directs liturgy and music at St. Mary Parish in Elm Grove, Wisconsin.

Keep in Mind

Catherine Crozier, famous organist and teacher, died of pneumonia following a stroke in Portland, Oregon, on September 20, at the age of eighty-nine. Born in Oklahoma in 1914, the daughter of a church minister, she studied in Rochester, New York, with Harold Gleason (whom she later married) at the Eastman School of Music, where she later became head of the organ department. She made her performing debut at Washington National Cathedral in 1941, and she gave recitals throughout Canada, Europe, and the U.S.A. as one of the first December-January 2004 • Pastoral Music
two American women organists with a professional touring and recording career. Ms. Crozier specialized in contemporary music, especially the compositions of Ned Rorem. She was one of the most visible concert organists of the last half-century and was chosen as one of the players—with E. Power Biggs and Virgil Fox—to christen the new organ at New York’s Philharmonic Hall (now called Avery Fisher Hall) in 1962. She also performed in New York at the dedication of the Alice Tully Hall organ in 1975. Mr. Gleason died in 1980, and in 1993, Ms. Crozier moved to Portland, where she was artist in residence at Trinity Episcopal Cathedral until early this year, when she moved into a retirement home. A memorial service was celebrated at Trinity Cathedral, and the cathedral is planning to present a yearly organ recital in her memory.

Stephen P. Happel, dean of the School of Theology and Religious Studies at The Catholic University of America, died suddenly of a heart attack in Washington, DC, on October 4. Ordained to the presbyterate for the Archdiocese of Indianapolis in 1970, Father Happel earned doctoral degrees in religious studies and theology from The Catholic University of Louvain in Belgium. He taught at St. Meinrad School of Theology, the University of Notre Dame, Boston College, Gonzaga University, and Catholic University. An expert in religion and culture, Father Happel's writings focused on metaphor as the aspect of human speech that allows us to speak about God and to celebrate the sacraments. In an article in the 1987 Proceedings of the Catholic Theological Society of America, he wrote about how Christian sacraments are actions of the church aimed at a transformation of the participants that point them away from themselves and into public involvement in the future of society. A funeral Mass was celebrated at the Basilica of the National Shrine of the Immaculate Conception in Washington on October 7, and then his remains were taken back to Indianapolis, where the Mass of Christian Burial was celebrated at the Cathedral of SS. Peter and Paul on October 9.

William Patrick Gallagher, a presby-

ter of the Diocese of Burlington, Vermont, died on Monday, October 13, in Woodstock, Vermont. Father Gallagher served several parishes in Vermont during nearly forty years of priestly ministry. He was also active nationally in promoting the liturgical movement. He chaired the Burlington Liturgy Commission, and he served for several years on the Board of Directors for the Federation of Diocesan Liturgical Commissions. Father Gallagher’s Mass of Christian Burial was celebrated at Our Lady of the Snows, Woodstock, on October 18.

We pray: Listen, O God, to the prayers of your church on behalf of the faithful departed, and grant to your servants the inheritance promised to all your saints.

Meetings and Reports

Diocesan Commissions Meet

The annual National Meeting of Diocesan Liturgical Commissions drew delegates from 105 dioceses to San Antonio, Texas, this fall. The annual meeting, held this year from October 7 to 10, is co-sponsored by the Federation of Diocesan Liturgical Commissions and the USCCB Committee on the Liturgy. This year's meeting focused on a review of the successes and failures in the forty years since Sacrosanctum Concilium (Constitu-
tion on the Sacred Liturgy) was promulgated by the Second Vatican Council. Cardinal Francis Arinze, prefect of the
Dear choir masters and singers,

as Choir Master of St. Peter's Basilica in the Vatican, I have dedicated my life to
the promotion of sacred music and particularly of Gregorian chant, of classic
polyphony and of modern polyphony, both in liturgy and in concert.

In 2003 I have accepted to become part of the Board of Directors of the foundation
“Fondazione pro Musica e Arte Sacra”, a non-profit organization for the promotion
of sacred music and the conservation of sacred art treasures. Each year in
November the Foundation organizes the “Festival di Musica e Arte Sacra”, with
world-renowned orchestras and choirs, in the Roman patriarchal basilicas.

But the Foundation has at heart the promotion of sacred music on all levels. We
are convinced that amateur choirs, and especially church choirs, have an important
role in contributing to a more beautiful and authentic liturgy keeping the tradition
of Gregorian chant and sacred polyphony alive, in liturgy and in concert. We
have noticed how choir concerts of sacred music in Rome always encounter a
large and attentive audience which enthusiastically greets these events as deeply
felt moments of spiritual elevation.

The Foundation has thus decided to financially support a project which specifically
promotes the possibility for choirs from all over the world to perform Gregorian
chant and, or sacred polyphony in the most beautiful basilicas and churches in
Rome and all over Italy, in spiritual concerts or during liturgical celebrations.

I am pleased to invite you: to seize this unique opportunity for your choir to make
a concert tour to Italy, the cradle of sacred polyphony, performing in sacred music
concerts and/or singing as principal choir for Holy Mass St. Peter’s Basilica in
the Vatican. You will experience an unforgettable return to the roots of classical
music culture in a country which is as rich as no other in art, culture and history.

For further information on the participation formalities and the conditions of
selection of choirs, I invite you to contact the “Associazione Internazionale Amici
della Musica Sacra” (International Association Friends of Sacred Music) of
which I am Artistic Director. The Foundation in fact has charged the Association with
the handling of this project because it has years of experience in the organization
of choir travel, concerts and other choir events.

Yours sincerely,

Mons. Pablo Colino
Choir Master of St. Peter’s Basilica in the Vatican
Congregation for Divine Worship and the Discipline of the Sacraments, was the meeting’s keynote speaker, establishing the framework for several days of dialogue and outlining the work still to be done. Quoting Pope John Paul II’s apostolic letter Vicesimae quinti annus (1988), he outlined five positive results of the liturgical reform: the central place given to the Bible in the liturgy; the sustained effort to translate the liturgical texts into the world’s vernaculars and to inculturate the liturgy; increased participation of the faithful; the growth of litany ministries; and the "radiant vitality of so many Christian communities, a vitality drawn from the wellspring of the liturgy." He also pointed out that these same areas have created problems that must be addressed as the renewal moves forward. He affirmed that inculturation must continue, for example, but he acknowledged that "genuine inculturation . . . will engage the church for generations" and that "true and lasting inculturation demands long study, discussions among experts in interdisciplinary platforms, examination and decision by bishops, reognition from the Apostolic See, and prudent presentation to the people of God."

Other presenters at the meeting included Sister Joyce Ann Zimmerman, C.P.P.S., Dr. Richard Gaillardetz, and Monsignor Kevin Irwin, who shed light on several facets of the liturgical life of the church after the Council and shared a vision of a church renewed through a fuller understanding and more profound practice of the Constitution’s liturgical theology. In the course of the meeting, Bishop Donald W. Trautman of Erie received the FDLC’s Frederick McManus Award for his fearless and untrirng advocacy of the Council’s vision of liturgy.

During the meeting, the diocesan delegates approved four position statements related to liturgical catechesis. They asked the FDLC Board of Directors to cooperate with other pastoral, professional, and scholarly bodies to produce or identify—in a timely fashion—resources that provide pastoral advice, scholarly analysis, and historical research about the liturgy. They also asked the FDLC National Office to establish and manage a list-serve on the internet to facilitate advice and resource sharing among the diocesan offices. And they asked the FDLC Board to create an internet-based catechetical project to "communicate to the faithful the basic principles of Roman Catholic liturgy as articulated in the Constitution on the Sacraments." And, in anticipation of the fiftieth anniversary of the Constitution, the delegates re-committed themselves and invited the Bishops’ Committee to re-commit to providing "liturgical catechesis on various dimensions of the Eucharist for all age levels."

**New Statutes for ICEL**

On October 17, the Congregation for Divine Worship and the Discipline of the Sacraments approved new statutes for the International Commission on English in the Liturgy. In accord with the requirements for such "mixed commissions" promulgated in Liturgiam authentica (2001), the Congregation holds veto power (the nihil obstat) over all non-bishop members of such commissions. Other provisions that reflect Liturgiam authentica include a more direct oversight by the member bishop conferences of the work of ICEL staff and translators and limitations on the staff’s work (they are to translate official texts but not create new texts or develop projects on their own apart from their translation work).

**The Americans Are Missing**

In response to our report on this year’s Universa Laus meeting in Gazzada, Italy (see Pastoral Music 28:1 [October-November 2003], 16), Paul Inwood informed us that 2003 was the second consecutive year that UL met without representation from the United States, though members from the U.S.A. did send their apologies. The United States was consistently represented from 1978 through 2001, he notes, and adds: "Their contribution has been much missed." Mr. Inwood tells us that anyone is welcome to attend the annual meetings, so long as you are invited by the Praesidium (or, in practice, a local language group acting on the Praesidium’s behalf). To become a member of the group, however, you must attend three international meetings and make a financial contribution as evidence of your serious intent. Additional information is available at the Universa Laus website: www.universalaus.org.

**Musicians for Mental Health**

In mid-October, the National Mental Health Association launched a youth awareness program—"mpower"—that harnesses the power of music to raise awareness about mental health and substance abuse issues and encourages teens to seek help when they need it. In announcing the new program, Michael Faenza, president and CEO of the National Mental Health Association, noted that "one in five young people has a diagnosable mental health problem, but more than two-thirds do not get the help they need." More young people die from suicide than from AIDS, cancer, heart disease, and lung disease combined. The centerpiece of the "mpower" program is a website—www.mpoweryouth.org—that allows teens to share their stories and features messages on the importance of mental health from popular musicians.
Spirituality for Pastoral Musicians
Spirituality and the 800-Pound Gorilla

BY GORDON E. TRUITT

Spirituality: Do an internet search, and you’ll find hundreds if not thousands of sites about Christian spirituality, New Age spirituality, Native American spirituality, Neo-Pagan spirituality, and spirituality as a strategy for the workplace. You can even find articles relating spirituality to eating contests. It seems as if the word is used so broadly, in so many different contexts, that it has almost lost all specific meaning. So when we present an issue of Pastoral Music on spirituality, it seems that we ought to narrow the field (we’ve deleted references to eating contests) and offer readers a brief description of what we’re talking about. In doing this, we particularly want to distinguish spirituality from other related religious activities—like prayer—which frequently get lumped together under the spirituality banner.

Let’s start with a distinction between prayer and spirituality, at least as we’re using those terms in this issue. Here’s a really bad analogy that might help to make the point: Just for a minute, think of God as an 800-pound gorilla sitting in your favorite chair in your living room. Prayer is talking directly to the gorilla and listening for a response: “Would you like a cup of tea?” “You’re sitting on the remote.” “Please move your foot; it’s crushing the cat.” Spirituality is how you move around the room with an awareness that the gorilla is still there, in your favorite chair, even though you’re not exactly sure how he (or she) got there. The two actions—talking and moving around—are related to one another, but they are distinct. (If the gorilla keeps that foot firmly where it is, as a response to your concern for the cat, for example, you’re liable to tread more lightly as you move about.)

In other words, as we’re using the term, spirituality is an interpretation of human existence and a way of living that develop from the faith that we share about who God is, from our faith that God is present, and from our dialogue with God in prayer. It is, to use a more formal description, “the form or manner of living the Christian life in such a way as to advance in Christian perfection, [developed mainly] through the practice of prayer.”

That description, however, doesn’t so much end our quest for understanding as set the terms for our exploration. Once you accept that spirituality is really another name for the way Christians inhabit their faith and view the world and live in it from that perspective, then you can begin to explore the major ways that people have lived a Christian spirituality. There are two major tracks: asceticism and contemplation. Both of these have to do with a belief that Christian life is primarily a matter of falling in love with the God who first loved us and responding to that love in appropriate ways. Asceticism is a spiritual path that strips away non-essentials in the quest for union with God. If you think of it in terms of the experience of human love, it is a way of going around with blinders on so that you can focus on the beloved. In his first letter to the Corinthians, for example, Paul talks about the way athletes deny themselves all sorts of things in order to win, and he encourages Christians to do the same thing to win “an imperishable crown” (1 Cor. 9:25). That’s asceticism. People who practice voluntary poverty, fasting, and other forms of personal denial are ascetics. Many of them follow this path in hopes of entering into contemplation.

Contemplation is another word for the way people live who are deeply in love. There is a mutuality—a union—that goes beyond verbal expression. It is a matter of presence: being in the presence of the one you love—the one who loved you even before you were aware that you were in love—and being completely caught up in that presence. Beyond the experience of union, this sense of presence is an awareness that accompanies all other activities. People in love don’t have to be in one another’s presence to be aware that love is the foundation for their lives. So in contemplative union with God, you don’t have to concentrate as much on awareness as someone has to concentrate who is practicing asceticism, though, as with all real love, you do have to tend carefully to the union. Contemplative union flavors the whole Christian life, but sometimes it takes over, and then you have to set aside other things, even routine activities, simply to be in that union.

Tools of the Trade

Three key elements shape Christian spirituality: the Scriptures, the liturgy, and a life of loving service especially to the poor and the oppressed. Down the centuries, those three elements have been combined in various ways

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and, in each period of Christian history, one or another has been emphasized as the key ingredient in developing an authentic spirituality. In order to help people understand what an authentic Christian way of life is about, the Church has appointed leaders whose job is to model and teach true Christian spirituality. Before a bishop is ordained, for example, he is asked if he will guide the people of God “in the way of holiness.” And in the prayer of consecration, the Church prays that priests will “be to others a model of right conduct.” The chief responsibility of ordained ministers, in fact, is to help all the baptized “walk always as children of the light.”2

Still, when people want to learn a skill or a craft, even if approved teachers are close at hand, they will often look for an expert—someone with more than the ordinary qualifications. So when people want to learn what spirituality is, they often turn to people who have been identified as experts in this craft: the saints or members of religious communities dedicated to the spiritual life. Various spiritual teachers and saints have developed tools to help people follow one—or both—of the spiritual paths of asceticism and contemplation.

Those who want to focus on the spiritual life will sometimes join a religious community, particularly one guided by a rule that will help them progress and will keep them (in theory, at least) from making major mistakes. Two of the best-known and mostly widely used community rules in the Western Church are the Rule of St. Augustine and the Rule of St. Benedict. The Rule of St. Augustine promotes community life based on mutual love and care as the best way to contemplative union with God.3 The Rule of St. Benedict, on the other hand, promotes a more ascetical path: obedience to the abbot and to the rule itself as a way of focusing on what’s important in order to reach contemplative union. “Still, even Benedict’s Rule makes clear that loving union is the goal of this obedient and ascetic life: “Prefer nothing to the love of Christ.”

Like other rules that have been effective in establishing a way of life, these two are rooted in the Christian basics: Scripture, the liturgy, and service to the poor and oppressed. Consider another powerfully influential community rule: the Rule of St. Francis. Its third version (1223) begins this way: “The rule and life of the little brothers [fratres minores] is this: To observe the holy Gospel of our Lord Jesus Christ, living in obedience and reverence to the Lord Pope Honorius and his canonically elected successors, and to the Roman Church; and the rest of the brothers are obliged to obey Francis and his successors.” The next point of the Franciscan rule emphasizes that those who wish to enter the order should be observant of the sacraments and dedicated to the poor.

The influence of religious orders has shaped the way many lay people have understood spirituality and have tried to live a spiritual life. But recognizing that lay people live in a very different world from that of religious communities, many saints and spiritual writers have written and preached to help such people shape an appropriate and balanced spirituality. Here are two examples.

The first is from the fourteenth century author of The Cloud of Unknowing. He may have been a parish priest or a member of a religious order writing to a lay person interested in the spiritual life, especially in contemplation. The author of The Cloud offers this inquirer a lot of practical advice based on the tradition of spirituality called the “way of unknowing.” Some of the author’s advice is no longer useful, but two important things he says are still valid: The way to find God is through love, and time is the gift given to us in which to find God. He writes that we are able to do two things: know and love. Knowledge won’t bring us into union with God, because God can’t be comprehended by human intellect. But love can comprehend God, for “one loving soul, all alone, can comprehend in itself the One who can fill . . . all the souls and angels that ever may be. And this is the endless, marvelous miracle of love; its work shall never end, for God will love for ever and shall never cease loving.”

Another writer concerned with what she called “a spirituality which is within the reach of all” was Dorothy Day (1897–1980). In an article in The Catholic Worker she noted that most people don’t have the luxury of spending
a lot of time reading about prayer; most of us are not likely to
join a religious community or be able to live by one of
the ancient community rules; and “most men and women
have to work for a living.” So how do ordinary folks
develop an appropriate spirituality? She wrote: “A phi-
losopher once said ‘Do what you are doing’—that is, pay
attention to what you are doing.” Experience—inform-
ated by a faith perspective—is our teacher; the ancient rule is
that “nothing comes into the mind or the will that is not
first in the senses.” So Ms. Day asked us to pay attention
to what we bring in through our senses:

We have to leap into faith through the senses—from the
natural to the supernatural—and I was drawn to the
Church in my youth because it appealed to the senses. The
music speaking to the ear, the incense to the sense of
smell, the appeal of color to the eye, stained glass, ikons
and statues, the bread and wine to the taste, the touch of
rich vestments and altar linens, the touch of holy water,
oils, the sign of the cross, the beating of the breast.

Now, she notes:

The very word “sense” might seem to throw us off,
because [we are talking about] the spiritual life . . . , not . . .
sense life . . . . But we all have a desire for the True, the
Good, and the Beautiful which is God. And we look
around us today in a time of war and fear, of stockpiling
for war, of greed, dishonesty, and ambition, and long for
peace in our time, for that peace which passeth under-
standing, which we see only glimpses of, through a glass
darkly.

From her own experience she gives an example of the way
to the heart of Christian spirituality through the senses:

When my own mother was dying, she asked me
quietly and soberly, “What about a future life?” I could
only point to the flowers which surrounded her. It was
in the fall, and there were giant chrysanthemums filling
the tables in her room. It was like a promise from God, and
God keeps his promises. I pointed to the trees outside,
stripped of their leaves, looking dead to the eye from that
distance, but there had recently been a blaze of glory in the
color of the maples. Another sign of a promise.

What matters, as illustrated in that example, is learning to
interpret our experience through faith, to let faith assign
a meaning to experience and to let such experience raise
new questions for us. Ms. Day wrote:

These days I can never look up at the sky and see the
moon without thinking with wonder and awe that men
have walked there. To conceive of such a thing—to desire
such an adventure, to be capable of overcoming all fear,
all doubt, to have faith in [the human] ability to solve
problems, and seek out the way to go about this great
exploration—what dedication of mind and will! “What is
man that thou art mindful of him? Thou hast made him
little less than the angels.” It keeps coming into my
mind—how much man would be capable of if his soul
were strong in the love of God, if he wanted God as much
as he wanted to penetrate the power and glory of God’s
creation.

To know Him, to love Him, and to serve Him—a
personal God, who took on human flesh and became man
and suffered and died for us. To find the way, not to the
moon but to God—this is man’s real desire, because of his
need for love, and God is love.

A Liturgical Spirituality

One of the great rediscoveries of Christian life in the
twentieth century is that the liturgy itself is the primary
“school” of spirituality. In the liturgy, we model the ideal
Christian life, living as sisters and brothers in communion
with one another because we live in loving communion
with God. Here the poor are welcomed and are treated
with great respect, honored as temples of the divine life.
Here the senses teach us important lessons about how
God works through creation for our redemption. Here the
Scriptures interpret our lives, helping us to understand
how we can be the living body of Christ, the people of God
who reveal God still at work in our world. Here we put
into practice what we believe the reign of God is like. And
from here we go forth to bring to the rest of our lives the
transformation that we have received in baptism, the
Eucharist, and the other rites and sacraments.

Notes

al., eds., Encyclopedic Dictionary of Religion, three volumes (Wash-
2. Rite of Christian Initiation of Adults, Approved for Use in
the Dioceses of the United States, no. 230.
3. The rule is attributed to Augustine of Hippo (d. 430), and
in some form was probably composed by him. Its mantra for
community life is “anima una et cor unum ad Deum” (“[through]
one soul and one heart to God”). One or another version of this
rule is followed today by more than one hundred religious
congregations, including the Augustinian Canons Regular, Fri-
ars, and Sisters; Dominicans; Norbertines; Trinitarians; Ursulines;
and the Visitation Order.
4. At least part of this rule was probably written at Monte
Cassino by Benedict of Nursia in about the year 530 (Benedict
died in about 547). The need for obedience—the importance of
following a reliable guide in the development of a spiritual
life—is spelled out in the Rule’s third chapter: “Let all follow the
Rule as their guide in everything, and let no one rashly depart
from it.” Because of its common-sense adaptability, this had
been one of the most influential and widespread rules for
monastic communities, applicable in many cultural and social
circumstances.
5. The Cloud of Unknowing, Chapter IV: “Of the shortness of
this word, and how it may not be come to by curiosity of wit, nor
by imagination.” The quoted text is a contemporary rendering
of the second edition of Evelyn Underhill’s classic translation
6. Dorothy Day, “On Simple Prayer,” The Catholic Worker,
March-April 1976.
The Spirituality That We Sing

BY DAVID HAAS

Most pastoral musicians believe that music is a unique language that can express the awe, wonder, and terror of life in ways that mere speech cannot. Music has historically had a key role to play in every culture and in the ongoing story of the church because song has always been at the center of human struggle and growth: the songs of the Jerusalem Temple, the hymns quoted in St. Paul’s letters, the spirituals of those bound in slavery, the songs of pilgrims, the laments of those who suffered the Holocaust, the binding strength of those who have fought for civil rights, and a powerful source of healing and strength in our present time of fear, anxiety, aggression, and hurt in the world and the church. In our own time, the rise and development of music therapy has helped many of us understand music’s deep power and potential for personal, physical, emotional, and spiritual growth and healing.

Other signs of music’s power are everywhere in our culture. Different musical expressions (such as “rap” or “country and western”) have empowered groups to claim and celebrate their identity and culture. Lovers speak about “their song” which expresses their deepest feelings. Recorded music fills the waiting rooms of doctors and dentists, calming patients, as it wafts through elevators and shopping malls. Teenagers are more influenced by the Top 40 than they are by traditional family, educational, and church structures. Music can stir our emotions, calm and center us, move us to action, unify and divide, and—for better or worse—it can manipulate and shape our thoughts, our beliefs, and even our faith. Music can also separate and isolate us when it is used as a barrier to communication (as in the common use of portable radios and cassette and compact disc players, especially with headphones); it can underline our current individualism and destroy our unity as a people. To fail to recognize music’s power and influence is to bury our heads in the sand.

Why, under such circumstances, have we responded to the call to be pastoral musicians? It is certainly not for the great pay, job security, or ongoing affirmation by our pastors or parishioners. It is, in fact, hard to maintain this ministry in the face of a deepening malaise among us. A colleague and parish music minister recently said to me: “I am still dedicated, but I have lost my passion.” Loss of passion and malaise are growing not only among pastoral musicians but also among other lay ministry professionals as well.

Just as there are many different reasons why people come to worship, so there are many different reasons why people first accept the call to minister to the church’s sung prayer. Some of us just love to sing. Most of us love making music with others and are attracted to the communal dimension of singing with a choir or other ensemble in the parish. Some of us originally were “guilted” into becoming involved, and there are some of us who are in this because we need an audience or place to perform. Regardless of our original motivations, we need to take a careful look at the way our ministry shapes the faith and life of the church. We need to look at the spirituality that we sing.

I strongly believe, especially during this time when morale is drooping for many of us in the ministry of pastoral music, that we need take inventory and refocus our vocation: We need to look at, think about, and pray over the worldview that we communicate, in faith, to those whose song we lead and support. Here are ten strands of that sung spirituality for us to consider. In turn, reflection on this vision that we share may move us toward a deeper spirituality and a stronger sense of vocation.

We Sing the Presence of God

Pastoral music attempts to celebrate, express, and name our God and the many ways God is revealed and made present. It proclaims the hope, not that God will make things easy for us or that life tomorrow will necessarily be better, but that God is with us—God is the center of all of things. In other words, pastoral music proclaims the hope and belief that God is. And because God is, there is life in the midst of death, hope when all seems hopeless, truth when there seem to be only lies. We need music to give voice to our desire for and dependence on God. We need
to call God by name and sing praise because God has first called us to incarnate and live the Gospel. In Christ, “God has chosen me, God has chosen me/To bring good news to the poor... God is calling me,/God is calling me/In all whose cry is unheard... to tell the world that God’s kingdom is near,/To remove oppression and break down fear...”

Pastoral musicians sing a God who continually surprises and awes us by unconditional love and forgiveness, far beyond what our dreams could ever imagine. Quoting Psalm 103, we proclaim the God who is present “forgiving our offenses, healing all our ills,” the One who “redeems us from destruction, and crowns us with compassion!” And our response to such a God is to “bless the Lord.”

Such unconditional forgiveness and love may not be evident in our broken world, but we sing as ministers of hope, looking forward to the time when the reality of God’s love will be revealed even in creation. We sing of God’s realm to keep us strong as we pound the pilgrim path: “I will not die before I’ve lived to see that land/that as the earth, [God’s] own promise./I’ll let go until I’ve held it in my hand:/that word of hope, and gentle laughter... And I will breathe in that mighty wind of justice./I’ll know my name and rise up singing... For [God’s] right hand has delivered us from death...” God who is “goodness and grace.”

We Sing the Power of Ritual and Serve a Worshiping People

Pastoral musicians remember that, regardless of the beauty or power of a particular piece of music, our song always enables the gathered assembly to pray in the context of common ritual movements and actions. Music’s role in worship is a ritual and sacramental one: As with other aspects of ritual, music helps creation to reveal the Creator; it helps sinners to incarnate the Redeemer; it helps flesh reveal Spirit.

Music is not an appendage to the liturgy, despite the number of times we have all heard people say: “I come to Mass to pray, not to sing.” Some people who sing this have been formed—often by their experience of musical leadership—that they were not to sing, because that is the job of the choir or schola. But we need to believe—and act on the belief—that sacred music concerts (even during Mass) are not going to form us as the Body of Christ called to conversion and service: We desperately need the common song of the community to shape us as the Body of Christ.

If we are going to sing and invite people into this view of ritual music, then pastoral musicians have to be more than just musicians. We need to study and read about the liturgy, know the documentation, and become skilled in the art of ritual music—not music that provides intermissions or accompanies “scene changes” or offers “inspirational entertainment.” For too long, we and our communities have dealt with music in the liturgy as “filler,” something to accompany and take care of long pauses and awkward moments. This view dealt with music primarily

The World(s) That We Sing

In this article, Mr. Haas observes that “we need to look at, think about, and pray over the worldview that we communicate, in faith, to those whose song we lead and support.” He offers ten “strands” of sung spirituality and invites us to reflect on the power of music to evoke and inculte a spirituality. Here are four questions to use in reflection to discover the spirituality that you sing and invite your congregation to sing with you.

1. How much of the Bible do you sing? The texts of the liturgy are drawn, in large part, from the Scriptures. Does your community sing the texts intended for singing: the responsorial psalm, Gospel acclamation, the other acclamations and responses? How often do you reflect on these texts and use them in personal prayer? How much of the Bible do you use for reflection and prayer, that is, how familiar are you with the Scriptures as a source of spirituality?

2. How much of the Catholic heritage do you sing? Our Church spans time and cultures, and it has drawn on the rich insights into God and creation from many sources. The ancient Roman worldview was very ordered and orderly; the Irish monastic view was both wildly poetic and penitential; Eastern Europeans saw God’s abiding presence as cultures and governments shifted from century to century. African spiritualities focused on family, ancestors, and the uniqueness of each thing; cultures with Spanish roots celebrated family, festival, the central role of Christ’s passion, and devotion to Mary. Where are the roots of your spirituality in our rich heritage? How much of that heritage do you embrace in your community’s song?

3. Where in the world is your spirituality? The Catholic Church has embraced several views of the way Christianity exists in the world. At some times and in some cultures, it has seen itself standing apart from the rest of human culture (“the world”), unwilling to be tainted by human evil while it awaits the fullness of revelation and the coming of God’s reign; at other times and places it has embraced the rest of the human enterprise almost as a co-partner in unfolding God’s plan. Sometimes, the Church has seen itself as a “leaven” in culture, not quite integrated into the scene but a transforming presence that may change culture. Each of these views of the Church and the rest of the human experience grounds and shapes a spirituality. Where in the world are you?

4. How’s every body? Ours is an embodied, incarnate faith that expresses an embodied, incarnate spirituality. The body plays an important part in sacramental theology: The human being—spirit and body, mind and feeling, imagination and will—is the subject of the
sacraments. It is *this* body that becomes, through the sacraments of initiation and incorporation into the church, a living sign of the risen Christ's presence in the world. Our liturgy requires embodied presence, and music demands the use of our whole selves—body, mind, spirit, imagination, will, feeling. Yet there have been times in the history of Christian spirituality when we have almost feared the body and its range of emotions. Penitential practice, in some centuries, tried to rein in and subdue the body; theologies exalted the mind (almost, "pure" mind) over the body and emotion. How do you feel about your body as a "temple of the Holy Spirit"? How do you understand the use of your body as the first and most basic of our sacramental signs? Does your spirituality incorporate a sense of your embodied self as the presence of Christ in the world for the salvation of the world?

As processional accompaniment and it developed the plague popularly known as the "four hymn syndrome." Many places have not moved much beyond this role for music in ritual: We sing to get the priest down the aisle, to cover the collection and the procession with gifts, to accompany the communion line, and to accompany the priest out of the sanctuary and back down the aisle. Because we treat hymns as traveling music or interludes, we often cut off the singing before the hymn has reached its point—a point that frequently is expressed beyond the two or three verses that we use. (Our Protestant brothers and sisters are appalled that we have such ill regard for the poetry of hymns, and they mourn our inattention to the texts that we sing.)

If we are to allow music to express a sacramental spirituality, we need to move to an understanding of "ritual music"; we need to learn to "sing the liturgy." Music is the very language in which we pray the liturgy. At its best, communal worship is sung, it is repetitive, and it is done by heart. It does not and cannot tolerate an audience. Catholic ritual is sung and prayed by all, not by a select few. To make this move, we need to deepen our understanding of liturgical forms such as acclamations, litanies, intercessory prayer, dialogic forms, mantras, responsorial singing, and strophic hymnody. Pastoral musicians need to study the various rhythms of ritual, understand high and low points in the various ritual units, and understand the proper role for creativity and adaptation.

Pastoral music serves ritual prayer because ritual prayer expresses and teaches Catholic spirituality, so music in liturgy serves the prayer of the gathered assembly. While music is able to inspire or draw people into individual contemplation, its primary role in the liturgy is to serve the communal prayer of the assembly.

We Sing a Symbolic World

Symbols are signs, actions, and gestures that express what we believe; they foster and nurture the very center
of what we value. They express a belief that human actions and words are metaphoric. They communicate more than their surface meaning. In fact, we believe, human words and actions empowered by the Holy Spirit can express and communicate God. The liturgy in its essence is symbolic. While it cannot name the innumerable, it somehow points us in the direction of the One beyond all names and, through the divine Spirit, communicates the divine reality. The statement Environment and Art in Catholic Worship put that aspect of our spirituality this way:

While our words and art forms cannot contain or confine God, they can, like the world itself, be icons, avenues of approach, numerous presences, ways of touching without totally grasping or seizing. Flood, fire, the rock, the sea, the mountain, the cloud, the political situations and institutions of succeeding periods—in all of them Israel touched the face of God, found help for discerning a way, moved toward the reign of justice and peace.⁴

Pastoral music is just such an “avenue of approach,” providing a pathway into the mystery of God, the mystery of life and death. We speak and use the powerful language of music to travel to a new place, a new way to live out the vision of the One who said “See, I am making all things new” (Rev. 21:5a). Pastoral music enables all seekers to rejoice in this promise. We need to recognize and be humbled by the seductive power of sound as symbolic language in ritual activity. The authors of The Milwaukee Symposia for Church Composers: A Ten Year Report put that insight this way:

Music is part of the symbolic nature of worship. Music’s sacramental power is rooted in the nature of sound, the raw materials for music. Sound itself is our starting point for understanding music and its capacity to serve as a vehicle for God’s self-revelation. Sound’s temporality, for example, symbolizes a God active in creation and history; its seemingly insubstantial nature symbolizes God who is both present and hidden; its dynamism symbolizes a God who calls us into dialogue; its ability to unify symbolizes our union with God and others; its evocation of personal presence symbolizes a God whom we perceive as personal.⁵

Even more than other symbols that we use, pastoral music has the potential to express the vast landscape of the human condition, our relationship to God, and our need for God. This expression finds its place in our liturgical tradition, which is a rich language of symbols. Symbols are the storehouse of our beliefs, and these beliefs have the potential to be the most powerful force in the world. As pastoral musicians, we need to be deeply skilled in the many genres, forms, and styles that can echo and ratify the reality of God’s action in our lives.

We Sing Our Need to be Formed, Evangelized, Catechized, to Celebrate and Build Up the Body of Christ

None of us knows it all, so pastoral music is always formational. Effective music ministry forms and nurtures the whole person in every aspect. Music evangelizes, because the liturgy is a proclamation of God’s vision, and music announces and celebrates this vision. It catechizes through its seductive pedagogy, and it intensifies our theology and beliefs. The best liturgical music is never purely didactic, as if Christianity were a set of propositions to be memorized; rather, it is, as noted above, metaphorical, inviting us into the mystery of God. As metaphor, it involves the mind, heart, and soul. Quality pastoral music should “take us over” as we attempt to express our faith and beliefs.

In our common prayer, music builds up the Body of Christ, because when the Christian assembly sings together praise and lament, they bond themselves to one another, strengthened and empowered to go forth and live the Gospel call. A central point of all ministry, therefore, is to empower and nurture conversion, whether that conversion be an initial turn toward God in Christ or the ongoing conversion (being born again, and again, and again) of all the baptized. Our faith and our hope are all we have, if we are going to be an incarnation of God’s amazing love, and pastoral music and liturgical prayer are always about proclaiming the promise that we believe awaits us all: “We shall rise again on the last day with the faithful, rich and poor./Coming to the house of Lord Jesus, we will find an open door there,/we will find an open door.”⁶

For many people, music has been the primary way to connect with God’s Word, the way by which many congregations have reclaimed the Scriptures as a cornerstone of their faith. I would propose that the primary vehicle by which Catholics have rediscovered the Bible in recent years has been liturgical compositions that are biblically based and formed. How many people in our congregations could stand up and recite Psalm 91 from memory? Yet how many people can sing all the verses to “On Eagle’s Wings”—a musical setting of Psalm 91—even with no music or text in front of them? In other words, liturgical music has been a potent force through which our faith has been “caught.” While many people may not remember the homily, the music we sing and pray with on Sunday continues to form our beliefs and values.

We Sing Prophecy: New—and Newly Recovered—Images of God and Church

The image of the church as “the people of God” is an
ancient one, rooted in Israel’s sense of divine election. Yet, as a newly recovered image for the church, it is one that needs to be proclaimed, affirmed, and reclaimed, and our liturgical song should support this image both through the repertoire that we choose and through our approach to the liturgical repertoire. “People of God” speaks of the mission that belongs to all of us, because it has been given to all of us in baptism. For many Catholics, this is still a new idea: it is our baptism that calls us to ministry, not the sacraments and rituals that specify that ministry in particular ways (e.g., ordination, marriage, and the commitment to the vowed life). After all, “you are a chosen race, a royal priesthood, a holy nation, God’s own people ... once you were not a people, but now you are God’s people” (1 Peter 2:9-10).

Humbled and filled with awe that God elects us and holds us in such esteem, the people of God in this earthly pilgrimage need liturgy (and the ritual music wedded to it) to rivet in, understand, and live out this gift and promise. For in the celebration of liturgy we discover our foundations of theology and our most profound expression of the Christian story. If we truly believe that music is intrinsic to liturgy, the implications of our election by God for the way we prepare for worship, lead sung prayer, and do the other aspects of our work are profound, to say the least. The Milwaukee Report puts the challenge this way:

Christian ritual music, as a sacramental event, expresses and shapes our image of God. Many factors come together in the musical event, and each of these contributes to the expressive and creative quality of music. Texts, musical forms, styles of musical leadership, and even the technology employed in our ritual music making express and shape our faith. They are, therefore, foundational elements in the church’s first theology, the liturgy. Appreciating the theological import of the various facets of Christian ritual music is, thus, an essential task in the forging of our sung worship.2

While pastoral musicians need not have degrees in theology, we do need to accept some responsibility for the vision of and message about church that is articulated in the music that we choose for worship. The language found in our selections can either proclaim or misrepresent the truth about being church. For example, we need to avoid proclaiming a message about individual salvation that may overwhelm and harm the more authentic communal aspect of salvation that is at the heart of Catholic ecclesiology. We also have to be careful not to select pieces that are extremely narcissistic, self-indulgent, or overly sentimental. This is where the issue of inclusive language cannot be swept under the carpet. As ministers proclaiming an authentic ecclesiology, we need to ensure that no one is alienated (whether or not such alienation is intended) by the words and images we pray and sing.

Besides recovering authentic images of church, pastoral music is also called to proclaim new and sometimes corrective images that enrich our journey as a community of faith. Two texts by Rory Cooney, I believe, are beautiful examples of new insights into who the church really is. The first explores the meaning of Communion by a poetic (and theologically accurate) reflection on Jesus’ proclamation in John 6:35: “I myself am the bread of life. / You and I are the bread of life./ taken and blest, broken and shared by Christ/ that the world might live.”9 In “Song of the Chosen,” Rory builds on a dramatic image drawn from the Letter to the Ephesians (2:10) and incorporated into the rites of initiation to affirm the transforming effect of grace: “We are God’s chosen people, / we are the saints. / We are God’s work of art/ signed and set apart. / Let us sing!”

It is also very important that we help to free our communities from limiting understandings of who God is. God is certainly, as Bernadette Farrell has reminded us, “beyond all names,” but because as Christian believers we affirm the positive role of metaphor and symbol in helping us understand the divine mystery, we need to attempt to find, in the richness of human imagination, words and images that help us identify more deeply the essence of God. God is, in Marty Haugen’s rich description, much more than a distant divine power. God is “Love that sends the rivers dancing, / Love that waters all that lives.” God is also “hunger in the soul  ... in [whose] hands the broken-hearted are made whole.”10

For believers, creation is also an act of revelation. We discover God in the created world and in our own being, and we find a sacramental meaning in the things around us:

God of the ocean and sea,
Bathe us anew with wisdom from heaven.
Rivers and life flowing streams!
Call us again to be living water,
Filling and filling the earth with new life[3]

In Christ, God shares our nature and takes on our form, so that we become, like Christ, icons of the living God (see Col. 1:15), to the point that we could rightly remind the Holy One: “You have shaken with our laughter, you have trembled with our tears.”12 We most clearly image God when we answer the call to be people of compassion, mercy, and courage:

Who stand in the storm like a beacon,
with hope for the ravaged and weakened?
Whose presence is healing for young and for old,
to friend and to stranger the same?
This is my servant, whom I shall uphold:
his name is Christ is her name[3]

In the end, though, we must remember that God is not to be identified with the titles and images that we use. God is mystery, whose ways seem filled with contradictions or patterns far beyond our understanding, so we can only bow low in amazement:
Immortal, invisible, God only wise,  
In light inaccessible hid from our eyes,  
Most blessed, most glorious, the Ancient of Days,  
Almighty, victorious, your great name we praise.\(^{14}\)

This is the God whom we seek, the One in whom we find hope, who knows us even better than we know ourselves. Although God is mystery, this is the One in whom we always find acceptance, light, peace, in whose love “there’s always room/to be, and grow, yet find a home,/a settled place.”\(^{15}\)

**We Sing More Questions Than Answers**

While pastoral music proclaims our faith, it also asks the questions that are constantly before us, probes certainty for doubt, and accepts that questioning is a key aspect of believing. Jesus’ teaching and ministry were constant confusion and bafflement to his disciples. He was always forcing questions and attacking presumptions, which are the only ways to reach authentic and honest faith and hope. The Scriptures are filled with questions and moments of puzzlement which become the opportunity for the mystery of God to be revealed. Jesus’ actions caused people to ask: “Who can this be, that the wind and sea obey him?” (Mark 4:41b). On the cross, Jesus cried out with the Psalmist: “My God, my God, why have you abandoned me?” (Mark 15:34). And at the empty tomb, the angel asked the women: “Why do you look for the living among the dead?” (Luke 24:5).

Questions abound in the walk of faith, and music that is honest and truly pastoral should not try to rescue us from ambiguity. Rather, it should celebrate our questions and even our doubts. If we are foolish enough to believe that our music can actually, definitively know, name, and contain the fullness of who God is, how God acts in our lives, and what God’s motives are, then we are not giving our people a sufficiently “thick slice” of who God is, and we are in danger of heresy. We need to keep asking questions, like the Psalmist who wondered: “What are human beings that you are mindful of them, mortals that you care for them?” (Psalm 8:4). We need to keep asking even about things we think we know, things that we have been told are sure and fixed: “Who are you God, where do you live?/High in the mountains, deep in the ocean, are you the wind?/Are you the rain, or the roar of the sea?/Spinner of chaos, breathing and stirring deep within?”\(^{16}\)

Responsible music for prayer should keep on articulating the questions contained in the Scriptures and the tradition and challenge us to ask new questions: “How shall I sing to God/when life is filled with gladness,/loving and birth/wonder and worth . . ./when life is filled with bleakness/empty and chill/breaking my will/ . . ./in the midst of life’s questions, no matter how great the questions, we might respond by singing: “I sing with my life,/witnessing and giving,/risking and forgiving./This is my song, I’ll sing it with love.”\(^{17}\)

**We Sing the Truth**

Despite questions and doubts, we believe that truth is an essential component of life and faith. We do not often live with absolute assurance, but we live in hope. At times, we may experience a God who seems far away and inattentive. If we were totally truthful in our sung prayer and articulated the honest experience of many people, we probably would sing: “I don’t know you are near.” An
important aspect of our faith—but one that is often silenced or, at least, stifled in our public worship—is the struggle with seemingly broken promises and the need to raise our voices in honest anger and lament:

Where can we find you, are you absent?
Is your promise one that we can cling to?
We scream in hope to hear your voice,
And once again we risk the call to find you!
Are you present in this place?
We long for you, O God, show us your face!19

Sung prayer has the ability to sing the journey of waiting and hoping, even when it is much easier to be cynical and suspicious: “Full of your presence and full of your absence, / I wait, / All my life long if I must, / And I do not care who knows it.”20

We should not lie when we sing. Pastoral music has the power to confront our lies and to challenge us to do the work we have yet to accomplish as God’s people. It must tell the truth, and the truth of Christianity calls us to conversion and to action: “Come and wake us from our sleeping, so our hearts cannot ignore / All your people lost and
broken, all your children at our door.” 21 Songs and hymns tell us who we are, help us remember that we are mortal, and remind us that we know not the day or hour when the fragility and finite nature of our existence will come to an end as we “steal away to Jesus . . . steal away home,” because we “ain’t got long to stay here.”

We Sing Community

We come to be “in relationship,” knit together as a collection of atoms and molecules bound to one another but not much different from all other atoms and molecules in existence. If we do not live in relationship with other people and with the rest of God’s creation, then, we are in danger of not being. This key fact of our existence suggests that it is in relationship where we most profoundly encounter the presence of God.

My friend Joe Camacho from the Malia Puka O Kalani Parish community in Hilo, Hawaii, has taught me much about this truth. In traditional Hawaiian mythology and spirituality, the important part of the word “Aloha” is the “ha” at the end. That “ha” is “the breath of life.” When native Hawaiian people greet each other, an intimate embrace—never a distant handshake—accompanies the “Aloha” greeting, and when they embrace, they will often exchange their breath through their nostrils as a sign of the exchange of the divine breath, the “breath of life” deep within them. Similarly, “ha” is the important first part of the word “ha’ole.” This word has come to identify someone who is from “far away,” but the traditional meaning of “ha’ole” identified someone who wanted to keep their distance, who wanted to shake hands rather than embrace, who wanted to remain detached from others—in other words, someone who refused to share the “breath of life.”

If we are called authentically to the ministry of pastoral music, we are called to share and become this “breath of life” with and for each other, for this breath propels our singing and, in many instances, our instrumental music—including the air that “breathes” through our organ pipes. Liturgical music should express our common stories, our common walk with each other, our common dependence on the power of God in our lives. This commonality should be evident beyond tabernacles, church buildings, and sacred objects: It should be found especially and profoundly in the lives and presence of those around us. We need to share the breath of life with each other, to have hope in the people of God, or else we will wander hopelessly into the abyss experienced by the “ha’ole.” We desperately need pastoral music that will name, encourage, and deepen our sacred relationship with God and with each other, affirming that “we come to share our story, / we come to break the bread, / we come to know our rising from the dead.”22

The story in Luke’s Gospel of the two disciples on the road to Emmaus is a vivid reminder of this aspect of our spirituality. If we do not live in relationship and welcome the stranger, we deny ourselves an encounter with the risen Lord. The Eucharist also teaches this lesson: The

“The purpose of song in the rite is to provoke a decision.”

“real presence” of God-in-Christ does not simply reside in the consecrated elements; it is revealed especially in the full communal actions of taking, blessing, breaking, and sharing the bread and wine together. The Catechism of the Catholic Church reminds us that “it is the whole community, the Body of Christ united with its Head, that celebrates . . . . The celebrating assembly is the community of the baptized.”23 In these actions we proclaim the reality that we are for each other and for which we long: “In the breaking of bread, / we have known him, / we have been fed.”24

We Sing Pastoral Care

People often bring their deepest pains and hurts to prayer. The average person is not particularly concerned with the “liturgical correctness” of our musical and liturgical choices, whether we use the responsorial psalm, whether the choir is in tune, or whether the guitarist has the capo on the proper fret. Most people are concerned about things like their own loneliness, their children’s needs, and how they will put food on the table. Most are concerned with how to cope when someone close to them has just been diagnosed with AIDS. Most people are living in deep anxiety about the security and safety of their families and the world their children will face when they grow up. Most people are dealing with the realities of the loss of their job, the breaking up of a relationship,
living with an addiction—in other words, with the real stuff of life.

If our ministry of music is not concerned with these same things, then it is certainly not pastoral and not of God’s call. Liturgy and its music are not therapy, but our common prayer should give hope to a people who believe that there is a God who loves them and will not leave them abandoned in the midst of struggle. Good liturgy is not determined by how “upbeat” or “vibrant” it might appear; good liturgy proclaims life in the midst of death, hope in a world of hopelessness, happiness and peace in the presence of pain and fear. Pastoral music is a call to reach out, touch, and proclaim healing. In the context of liturgy, music should always proclaim Jesus the Christ, the Anointed One, who healed the blind man, who forgave and dined with sinners, who gave freedom to those who were trapped in slavery. Our singing should be the healing balm that assures us: “I have called you each by name./Come follow me,/I will bring you home./I love you and you are mine.”

We Sing Conversion and the Call to Mission

Tom Conry put this aspect of our spirituality plainly: “The purpose of music and text is not merely to affirm widely held values or to involve participation. The purpose of song in the rite is to provoke a decision (metanoia) regarding our commitment to Jesus of Nazareth and to one another.”

The central issue here is the meaning of our baptism. Baptism is about preparing and committing ourselves to be missionaries; pastoral music should be about giving the praying community a voice by which they can express and deepen their zeal for Jesus Christ and for the reign of God, constantly pushing the edges to challenge us not to be satisfied with the present condition of our world and our church. The songs we sing should proclaim hope in the promise of God and send us all forth to do the work of fulfilling this promise. This aspect of the spirituality that we sing requires full investment, a life response, and the commitment of discipleship: “We are called to act with justice,/we are called to love tenderly,/we are called to serve one another;/to walk humbly with God.”

If the music we pray through is not about justice and mission, then it is a false enterprise and anti-Gospel. Mass ends with a dismissal not to the parking lot but to the streets, the AIDS hospice, the nursing home, the prisons, the schools. We are sent forth to the poor and the hungry, the lonely and disenfranchised—to all who are in need of good news, especially during these anxious times. We sing to bring forth the new and eternal Jerusalem: “So what shall we fear, though death do its worst?/The word of our God is the last shall be first, the last shall be first./... The name of our God is the righter of wrongs, the righter of wrongs./... When we stand together to stand against hell./The name of this people is “Emmanuel,” is “Emmanuel.”

Notes

18. Ibid.
Hints at a Spirituality for Cathedral Musicians . . . and for the Rest of Us

BY PAUL WESTERMeyer

A search of the Web for “spirituality” may yield as many as three million links, which suggests that world interest in spirituality is apparently pretty healthy. The number of people who say something like “I’m very spiritual, but I’m not religious” does not seem to be in decline either; nor does the number of books on spirituality seem to be abating. Spirituality is “in.”

But what is “spirituality”? The websites will tell you about silence, meditation, candles, books, cards, religious objects of all kinds, and every religious group or posture or practice you can imagine. The dictionary says spirituality is “the quality or fact of being spiritual.” And the dictionary defines “spiritual” as “of, pertaining to, or consisting of spirit; incorporeal; that is, “not corporeal or material; insubstantial.” That would seem to suggest we’re talking about something wispy, like smoke—something that disappears in short order, something that has little or no substance.

Cathedrals and their musicians are hardly wispy. They have considerable substance. Indeed, the Christian message is hardly about what’s wispy or smoke-like. At its center is the incarnation, which is about as substantive as you can get. About ten years ago, Peter Fink noted that spirituality was “in” but also noted how elusive its meaning was. He suggested that Christian spirituality should have something to do with Christian life, prayer, and “the profound human journey into the mystery of God which is at the same time the mystery of God made human and the mystery of human life transformed into the divine.”

He then delineated a Pauline and a Johannine spirituality; a spirituality rooted in saints like Theresa, John of the Cross, Francis, Clare, or Ignatius of Loyola; and what he called a “vocation” spirituality.

When Gordon Mursell tried to define Christian spirituality he isolated two traditions: the Hebrew which integrated the material and spiritual worlds and the Greek which split the two and gave to Christianity a stress on desire and longing for the beauty of the spiritual one.

Together, he opined, these gave the Christian tradition “an astonishing vitality” and the character of a challenging adventure. Then, in ten heavily illustrated chapters, he and other writers isolated various “spiritualities” from the whole history of the church in the East and the West—in the early church teachers, Celtic and Anglo-Saxon traditions, medieval Western saints and mystics, the East, Russia, European and American Protestants, Catholics, Anglicans, and the twentieth century.

All of this would suggest that spirituality is hardly wispy or just a fad of the moment. Indeed, it has been practiced by many people over long periods of time in and beyond the Christian tradition and has generated research by many scholars—research that is accessible in book after book, sometimes in multi-volume sets.

As this brief sketch indicates, Christian spirituality is not one thing. It’s a huge vein of life and creativity that is part and parcel of the Christian story on this earth for the past two thousand years. Spirituality for pastoral musicians—even those serving cathedrals—is not one thing either. This becomes obvious as soon as one gets specific and asks which musician in which cathedral, when, where, and in regard to what very particular times, people, and points of reference that cathedral’s life and work. But such descriptive detail would make for a very long article, so as a Lutheran seminary professor and musician who has served parish churches and now is a choir member and sometime substitute musician and pastor in such a parish, I will make some broadly normative judgments about spirituality in relation to cathedral musicians and other pastoral musicians from my vantage point as a friendly “outsider.” In offering such judgments, I’ll split the topic into its parts, first with an emphasis on “cathedral” and then an emphasis on “musicians.”

Cathedral Musicians

Centered in Communal and Public Rhythms of Worship. Whatever your individual “spirituality” may be, as cathedral musicians your spirituality—even more so, perhaps, than that of other pastoral musicians—comes out of the being of the church. It centers around and spins out from the communal and public worship of the church in its historic rhythms: at the font in the Easter Vigil, at word and table each Sunday across the church year, at the daily cathedral offices of morning and evening prayer during the year, and in the liturgies of the seasons. As such, you will find your spirituality in the rhythms of the church.

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the rest of the week, and at occasional services that mark your local life together. That is, the spirituality of cathedral musicians as cathedral musicians begins at the font, attends to the Paschal feast across the liturgical seasons, has prayer as its daily fare, and articulates the occasions of the locale in which it finds itself.

We could parse out these characteristics at some length. Briefly, one might say this about them. Baptism is being drenched in new life, dying and rising with Christ, being engrained into his body. It's not about the wispy spirituality of how cute the baby is, nor is it only about babies, about how sentimental we can be, nor about how we can turn the liturgy of Christian baptism into an innocuous and unction ceremony. Baptism may use oil, but it's not oily, smug, and ingrown. It's about the oil of healing; it's about a radical bath in the waters of new life; it's about the shower of God's promises; it's about darkness to light, death to life, and no community to community. It's about profound, boldly celebrative public and communal joy—possibly quiet, possibly loud, but in either case public and communal. Once we were no people, but in baptism we are a people, a church, the body of Christ in the world.

Comparable things need to be said about receiving the Body and Blood of Christ at the Eucharist. The Eucharistic feast is no private picnic. It is not about the wispy spirituality of our individual emotional states, religious toasts we make to God, religious experiences we manufacture by our techniques—musical or otherwise—or our wishes to box God into our control. Because of persecution the church sometimes has had to celebrate the Eucharist in secret, and to keep it from being profaned the church sometimes has had to fence it. But it is no private table of our making, though we bring to it our bread, wine, and lives. It is Christ's life for the life of the world; it is Christ's body and blood poured out for all; it is a public and communal foretaste of the feast to come with cosmic proportions.

Sacraments heal and burn, and so does the Word of God. The presence of God is not our own private warm or wispy fuzziness, as our cultural spirituality would suggest. God does indeed come to heal, but when Isaiah or any of the prophets encountered God's word, healing was mixed with judgment and led to hard and sometimes unpleasant words and work in the world. When Isaiah heard the voice of the Lord (Isa. 40:1-8), he first "saw the Lord sitting on a throne, high and lofty." "Woe is me! I am lost," he said. He didn't say that he had encountered a nice, cuddly, celestial plaything; he was terrified. A pair of tongs holding a live coal touched his lips and blotted out his sin, burning and healing. Then the voice of the Lord said, "Go" and say these hard words to the people: "Listen, and don't understand."

Grace is not cheap. The Word of God is not about our private inner spiritual states or about our individual travels or our cute personal stories or our sloppy preparation with slovenly language and music or our dazzling

Organ pipes at the Cathedral of Our Lady of the Angels, Los Angeles, California

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rhetorical or musical techniques or any other devices that call attention to ourselves. It's about God who chooses to adopt us as sons and daughters, who graces and commissions us in our various vocations to live as regal servants of one another, who calls us to account, who loves righteousness, who forgives, who through the pain of the cross gives new life over and over. As Annie Dillard says, we "saunter through [the words of the] liturgy like Mohawks along a strand of scaffolding who have long since forgotten their danger."10

So the spirituality of the cathedral musician begins at the font and attends to word and table at the Paschal feast. It does this across the liturgical year so that the whole story is remembered, not just our favorite pieces or something we invent out of our imagination to escape time, space, and God. The story of God’s dealing with us extends into our very time and space—from creation to consummation; from prophets, priests, psalmists, and sages to the central cross and resurrection of Christ; from the resurrection to the history of Christ’s body the church in the world to us here and now. It includes Advent, Epiphany, Lent, Easter, Ascension, Pentecost, Ordinary Time; it includes lament and thanksgiving, grief and joy, fasting and feasting, mourning and celebration, all our little stories in relation to the big story, all our individual and communal struggles, and all the world’s big and little events in the light of Christ.

On this weekly and yearly round the daily fare is prayer. Prayer is stuttering before God. It’s the creation groaning in labor pains with eager and patient longing before God (Rom. 8: 19, 22, 25). We join the groaning, not knowing how to pray. The Spirit helps us in our weakness and intercedes with sighs too deep for words (Rom. 8:26). The church does its praying in all sorts of ways: at meals, on arising, on going to bed, individually or in families or in groups at various times, and in monastic communities at prayer offices throughout the day. At the individual level, our inability to find words to express prayer can literally stutter without coherent meaning to other human beings. At the communal level, however, there has to be some coherence (1 Cor. 14).

On the communal level the Spirit helps us not only as we intercede for the world at the Eucharist but also through the liturgical patterns of daily morning and evening prayer that protect us from one another and from our devious individual attempts to use prayer as a weapon against our neighbors. Parish churches may in some cases sustain such communal daily services of morning and evening prayer, but it’s at cathedrals where the whole body of Christ in a population center should be able to expect them. And, as an outgrowth, it’s especially cathedrals that we should expect to find open for individual prayer twenty-four hours a day every day (or as close to that as possible).

Finally, there are the occasional services that mark the life of our local communities, like weddings, ordinations, commissionings, the laying of a cornerstone, dedications, installments, funerals, blessings, anniversaries, and various public occasions of lament or celebration. Those occasions that are most local are apt to be held in parish churches, those that are more related to the larger public in cathedrals. But cathedrals are related to all the parts in a way that is true for no single local parish, which means cathedrals are in some way related to all the occasional services of an entire diocese or an entire population center.

This reflection brings us to other issues related to the cathedral musician as cathedral musician.

**Communicating Grace.** Everything the church is and does is for the sake of the world. Communicating the grace which the church embodies and is called to proclaim and offer is central to the church’s being and doing. This is so obvious that it hardly needs to be stated, but we do need to state it because it gets so obscured today under euphemistic labels like “mission” and “evangelism.” Driven by statistical tabulations and pragmatic presuppositions, these good words have been turned into code words for vulgar manipulative attempts to accost people and coerce them into our predigested molds and cookie-cutter patterns for the sake of attracting numbers and raising money to prop up dying institutions. They are part of the slogan-
eering and pamphleteering that increase the world's inca-
pacity to hear any word of grace at all from the church.

Since cathedrals are public and representative in ways
that local parishes are not, cathedrals need to lead us in
naming the wolf in sheep's clothing and carrying out the
church's graceful hospitality with invitational integrity. I
have no illusions that this is easy. It is clearly a huge
challenge to be graceful in the way we speak and embody
the grace of Christ without trying to turn it into our sales
tricks, yet loving those who do just that.

Unity and Ecumenicity. Whatever the bishop's office
may be, and whatever the church of the bishop's chair
may be about, it has something to do with the unity of
the church. Given the horror of our divisions stacked against
the baptismal reality of the church's unity, this is no easy
matter, but some things can and need to be said.

Unity, for cathedral musicians, relates first to your
cathedral, and the Roman Catholic diocese where your
cathedral is located, and to the whole Roman Catholic
Church beyond that. Unity in a Roman Catholic context is
your first concern. How a given cathedral plays that out
depends on a specific cathedral and its diocese and all the
issues that a given time and place bring with them. You
and your bishop may not find the concern for unity in this
sense to be a simple thing, but it is simple by comparison
with the ecumenical dimensions of this issue.

The church is one in Christ, whether we like it or not. At
baptism we are all engrafted into Christ's one body, and
we are called to be one body of Christ in the world no
matter how many splintered pieces we in our sinful
rebellion manage to split ourselves into. We need one
bishop in a territory and one church for the bishop's chair.

Though we don't have such a thing, we have nonetheless
managed to forge ways to get at it in spite of ourselves.
The walls created by our American "denominational"
lines are increasingly porous, in spite of the reality that
our loyalties (the loose talk about their absence notwithstanding) are not all gone and are not likely to disappear very soon. Nor are the theological motifs of each tradition to be taken lightly. We each have a contribution to make to the ecumenical mosaic. But it is also true that many—if not most—of our disagreements now are within denominational lines, as much or more than between them. Furthermore, a self-sufficient suburban church-as-independent-silo mentality is the sectarian ecclesiological heresy we all face. Since Vatican II it has been impossible for "Protestants" and "Catholics" to attack one another too glibly from behind the crenellated walls of separated
fortresses or to act as if our problems are unrelated. In fact,
"Protestants" as well as "Catholics" often look to the kind
of unity that bishops and cathedrals may—at least in
principle—provide.

For example, I live in Roseville, Minnesota, ten or
fifteen minutes away from the St. Paul Cathedral in St.
Paul. My parish, the Lutheran Church of the Resurrec-
tion—also in Roseville—is just a little farther away from
the cathedral than is my home. One of the members of
Resurrection's choir—Virginia Polster—is an artist, a very
good one. She has drawn a couple versions of the St. Paul
Cathedral, and they hang happily in many of our homes.
My wife and I have both of them: one a gift from the choir
for my interim work while we were looking for a new
cantor.

Now, nobody in my church is likely to join the Roman
Catholic Church. We're pretty loyal Lutherans. But we
celebrate the St. Paul Cathedral in our midst both as a
symbol of the city of St. Paul and as a symbol of the
ecumenical unity of the church. We go to the cathedral for
services, concerts, tours, its art, its architecture, and its
lectures. So do many other people, like my Presbyterian
brother-in-law from Ohio when he visits us and other
visitors from near and far who may be from other Re-
formed traditions, or Methodists, Episcopalians, and Bap-
tists.

With the possible exception of Episcopal cathedrals, no
other tradition has the ecumenical space— Theological
and physical—that Roman Catholic cathedrals provide
for the whole church. We look to you for it, even though
there may be all sorts of unresolved disagreements and
prejudices that remain between us. You most often gra-
uously welcome us, for which we are grateful. Part of
your responsibility is to keep figuring out this challenge of
baptismal unity with the rest of us, as Jesus prayed (John
17.23).

Dialogue. In addition to unity and ecumenicity, we also
expect your spirituality to be dialogical toward the
broader religious issues we face in the public square. Let
me quote Martin Marty to explain what I mean. He cites
the Cathedral of the Assumption in Louisville and its
Cathedral Heritage Foundation when he says:

The Foundation models an understanding of "public
space." Weekly something or other goes on there for the
public, at no cost. As few programs do, the Festival of
Faiths involves the city's elites—but also school children
and a variety of publics. I've seen Sikhs, Muslims, Jews,
and others not at all uneasy at this "Cathedral of the
Assumption"—doesn't exactly roll off the Protestant
tongue—being regarded hospitably, as peers, and made
to feel at home.

Another feature: Instead of celebrating celebration
and being interfaith about interfaith, the Heritage folks
concentrate on a theme each year... "sacred texts," "the
family," and similar substantive topics.11

How to maintain the integrity of the Christian faith and
still express its innate concern for dialogue and hospitality
with other faiths is no easy matter. We need to do it,
however, if we are to live together with any concern for
the other and with a concern for the social fabric we
inhabit. Cathedrals are peculiarly positioned for precisely

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this responsibility.

Art. Cathedrals are also peculiarly positioned for housing works of art in buildings that represent the finest architecture, alongside the finest dance, literature, concerts, plays, and every conceivable artistic creation human beings have crafted. Cathedrals cannot handle all of this in their own buildings or by themselves for an entire city, but they can house and support some of it and be in touch with much more of it—with museums, dance companies, choirs, and orchestras. The cathedral’s responsibility, however, is not art for art’s sake. It’s art propelled and compelled by the gifts God gives the creation, made available to the whole world, and contextualized by the worship of God where human beings are most truly what they are. The gifts God gives the creation to craft are to be used for the glory of God and the edification of the neighbor in the beauty of holiness. It’s no wonder the church, especially in its cathedrals, has been a patron of the arts.

Honesty. What drives the church’s concern for the finest art is in part also a concern for honesty and integrity. One may be able to make a case for kitsch as popular religious art in the church, to the extent that kitsch is about sentimentality and imitation and is used to foster those false ends, it is dishonest, as Erik Routley has taught us. Where it is the “poisonous substance” of totalitarian control, as John de Gruchy has said, quoting Timothy Gorringe, kitsch is impossible to justify. Cathedrals, in that they are representative of the whole church in a way the local parish is not, have a special responsibility in this regard and may be faced with a greater temptation than the parish. The possibility of resources and large public presence can easily lead to succumbing to the culture’s dishonest mangling of art into kitsch in order to sell or control. We expect cathedral musicians to stand against the culture on behalf of the whole church and make it clear that in the Christian vision everything and everybody are not for sale, that people and things are not to be misused or held in bondage, and that art is not a manipulative means to any end.

Justice and Peace. Closely tied to art and its honesty is a concern for justice and peace. Beauty and the integrity of an artistic work are about relationships, just as justice and peace are about relationships, the whole business fueled by baptism. The entire church is imbedded in these concerns and the work they entail. Since cathedrals are peculiarly positioned to relate to the public square more closely than the parish, however, they represent the church most obviously and are able to focus central concerns for justice and peace in forums and activities that few local parishes can provide.

Personal morality and the way an individual treats the neighbor cannot be neglected, for they form a critical piece of this whole. Both cathedrals and parish churches—in what they say, what they do, and how they counsel—are always intrinsically tied to personal ethical matters. In our culture, however, the danger is that spirituality is too easily reduced solely to this personal and individual set of behaviors and relationships. Social justice and peace or anything which has to do with the social fabric beyond the personal—like laws, pending legislation, preemptive military strikes against other countries, hunger, famine, unequal distribution of the world’s resources, racism, sexism, discrimination against gays and lesbians, and everything that relates to the systemic—are easily pushed off the map of the church’s concern, because in our church and state arrangement the church can so easily be restricted to the “personal” terrain. Then the systemic matters are forgotten as if they could be carried outside the sphere of God’s concern. Cathedrals are strong parts of the church that remind us that we cannot draw the map in such a way, that we cannot forget the poor and lowly for whom God cares deeply, and that understanding is to be sought and action to be taken on behalf of the outcast.

Christian spirituality is not about one thing. It’s about a whole collection of things that center around and spin out from worship.

Learning. Cathedrals also are peculiarly situated to be places for lively learning. They house historical documents in archives, and they stimulate libraries, schools, scholars, teachers, and students. Whatever bishops and their churches are, they inevitably point to a past in which—under God—life has been lived for good and ill, decisions have been made, debates have been conducted, and actions have been taken. The church, when it is wise, has kept records of all this, not for the sake of pointing backwards but for the sake of helping succeeding generations learn from our past sisters and brothers so they do not have to duplicate mistakes but find help in figuring out how to forge new solutions for the problems they face as they live into the future where Christ leads us. The keeping of such records inevitably stimulates all sorts of new documents, research, study, dialogue, debate, skills, and labor—and, with them, the whole world of scholarship and learning.

Cathedrals cannot house or handle all of this, of course. As with art, they can do the part they can do, but then they have to be connected to schools and libraries and the world of scholarly activity in which they find themselves. Though they cannot do everything, they can be centers in the sense of locating places where whatever needs to be studied can be studied, hosting events that pull together the parts of what educational institutions or think tanks may explore individually, and seeking coherent understanding for life under God. There are no easy answers here, nor can easy integrative solutions be forced without grave dangers of tyranny. Christian spirituality is not about finding simple solutions or trying to force everything and everybody into a single mold. It’s about seeking understanding before God with our sisters and brothers before us, with us, and after us, figuring it out as we go in a sea of chaos, ordered and infused by God’s remarkably

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costly but simple grace.

By way of summary, then, for cathedral musicians in particular, one might say that Christian spirituality is not about one thing. It’s about a whole collection of things that center around and spin out from worship, all held together in God in Christ through the Holy Spirit for the sake of the world. The cathedral is uniquely positioned to express this whole.

Cathedral Musicians

One way to pursue an exploration of spirituality for the cathedral musician as musician would be to go back through the cathedral categories just isolated and parse out the musical piece in each category, but that would not give an accurate picture. It would be better to let the being of the musician as musician initiate and lead us and, in that process, cover the categories included under two musical headings: time and musical syntax.

Time. As musicians your fundamental responsibility is to music. As Igor Stravinsky knew, music has to do with establishing an order between humanity and time. Music is not fundamentally about expressing something or feeling something or any of the other dead ends to which we are tempted to put it. Those dead ends lead to a search for what’s not there. They’re closely related to what Leonard Pitts calls our “rampant consumerism [which] can’t fulfill us.”19 They’re the snares of our delusions in which we fill the empty void with us and our feelings, create the emperor who has no clothes, and call our creation god. All of that is part of the larger human temptation known as idolatry.

“Music,” as Stravinsky said, “is the sole domain in which [humanity] realizes the present.”20 Imperfect human beings are “doomed to submit to the passage of time—to its categories of past and future—without ever being able to give substance, and therefore stability, to the category of the present.”21 Music establishes an order between us and time. It points us to our finitude.

As church musicians your fundamental responsibility is not only to music but to music in the context of worship. Worship exists in time just like music. Music is therefore uniquely allied to worship as the structural substance of the liturgy. Music, like everything else in the context of worship, takes on its true character and becomes what it is. At worship we acknowledge the Creator, Redeemer, and Sanctifier of time, space, and all that exists, including the creatures in time and space like us and our music. At worship we become what we are: finite but redeemed specks in the dwelling place of God who, unlike us, is from everlasting to everlasting (Psalm 90). At worship music becomes what it is: a creature that orders our creatureliness and by the gift of sound carries the praise, prayer, proclamation, and story of God in Christ through the Spirit.22

Note: In the liturgy, where we sing the praise of God and establish an order between humanity and time, we make a world. “World-making is done by God,” of course, only by God, but, as Walter Brueggemann notes, “it is done through human activity which God has authorized and in which God is known to be present.”23 That, as Brueggemann also notes, is what it means to say a sacrament is “instituted” by God.24 We aren’t talking about forming rocks and minerals here but about “imposing order, shape, sequence, pattern, and meaning on already existing elements which are disordered and chaotic until acted upon. This action of creation...is what Israel does in liturgy”25 which God authorizes. We follow Israel’s lead.

Note also, Brueggemann reminds us, that this “real world, created in the moment of liturgy...means to ‘uncreate’...other worlds.”26 The empire wants to silence doxology, but Israel’s testimony is that doxology can’t be silenced. “The song breaks out in newness because [God’s] power for life will not be contained. Israel sings freely because God sings freely.”27 The order that is created is transformational: “The summons to doxology is an invitation to inversion. We sing and make worlds of the former dead who now live, of the former blind who now see, of the former poor who rejoice.”28 We discover that we are among the former dead and broken, but we are not former any longer. “The nations are invited to a new world with a public ethic rooted in and normed by tales of nameless peasants, widows, and orphans. It is enough to
make trees sing and fields clap and floods rejoice and barren women laugh and liberated slaves dance and angels sing.  

That is what your spirituality as **musicians** is about. You are at the center of the storm. You have the vocation as musical craftpersons and artists to articulate time in the real world of the worship of God. Your vocation is in part **negative:** not to succumb to the culture's seduction to make worship a presentation where music is the means to sell yet one more commodity to an unsuspecting public and trick people into an alternative pseudo-faith. Your vocation at its heart is **positive:** to plan, sing, conduct, and play so that the people's office is respected, the choir's office is respected, and the presider's and preacher's offices—along with your musical office—are all respected. Your vocation is to respect the liturgy which is the same as treating people—especially children, old people, and visitors—with love and respect, not with the manipulative contempt that seeks to lure them into one more unfulfilling cultural lie under the guise of current slogans or buzz words that bear down on us with their tyranny. Your vocation is to plan, practice, play, sing, and conduct so as to give sounding form as well as possible to a full range of congregational, choral, organ, and instrumental expression—all with celebrative abandon and disciplined restraint.

You have to do with grace, art, beauty, honesty, justice, peace, learning, and dialogue at the most profound levels of engagement. All of this is related to the worship in which your ministry is primarily engaged, but all of it spins outside worship as well. There you may or may not be directly involved. You are not responsible for all the details of other people's expertise, but you are responsible to be a constructive player and a part of the whole mosaic in whatever shape that takes in your time, place, and space.

Musical Syntax. Erik Haaland, one of my students, wrote a paper about a year ago on music in relation to unity in the early church. Leaning on the data James McKinnon has assembled, he cited the musical allusions to unity in Paul and the early church teachers. We might remind ourselves about one of these allusions, since it's about the bishop. Ignatius of Antioch, in his letter to the Ephesians, said: "Your most renowned presbytery ... is attuned to the bishop as strings to a cithara. Hence it is that Jesus Christ is sung in your unity of mind and concordant love." Once he had assembled descriptions of this sort, Haaland then wrote this:

Speculation about the actual music of the early Church remains just that: speculation. We are more likely to find musical metaphor than we are to find descriptions of actual practice. However, we must not assume that this oft-used musical imagery has no basis in the reality of the early Church. It seems we must assume these metaphors were used because they resonated with the experience of the early church—that music could be both profoundly unifying and fractious. And here we see a deep appreciation for musical practice that brings congregations together in that sort of unified fellowship characteristic of Christian koinonia.

Haaland goes on to suggest that the church gradually moved away from the difficult practical ramifications of music's relation to unity by spiritualizing them and turning them into a philosophical ideal.

Concerns of this sort immediately raise the question of musical syntax. In our period, probably not too unlike the time of the New Testament and the Christian teachers and preachers of the first few centuries, we find various musical styles used to drive us apart. People identify themselves with music described as popular, semi-popular, rock, easy listening, country, country western, heavy metal, classical, semi-classical, one or another sort of ethnic, and whatever the current tag might be. Though many people float easily among two or more of these styles, many others choose a style or two and set them over against others in warlike fashion. How does the church that talks about unity deal with this? How do we sing with one voice in such a world?

There are no easy answers to such questions. There are clues from the church's history and practice, such as the central concern for the voice, the development of chant, the development of music across the past twenty centuries, the repertoires available to us, the nature of the

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congregation's office, the nature of the choir's office, the need for durability across generations, the nature of music that accompanies worship as opposed to music for concerts or other purposes, and the variable necessity for craft and beauty. These are clues, however, and not answers. Christian spirituality is not about easy answers; it's about wise choices before God on behalf of the neighbor.

Your spirituality as cathedral musicians comes down finally to matters of musical syntax: You have to make musical choices. I have no simple guide for such choices, but I would suggest the broadest possible catholicity that includes something common for the voice of the people.

By encouraging "the broadest possible catholicity," I may seem to be challenging you to something difficult, but it may, in fact, be something comparatively easy. The many choices are the complicating factor. It is no easy matter to make appropriate choices from the myriad possibilities out there—choices that respect ethnic and stylistic differences and embrace the old and the new, that respect the breadth beyond you and what is yet appropriate to your specific time, place, and space. Even with many choices, however, decisions for the good of the whole may take many shapes and even be relatively clear.

Finding the "common voice of the people" is the puzzle in such choices. For the sake of unity and community, is it possible to have several settings of the Ordinary that are widely known in your cathedral, your diocese, or across the Roman Catholic Church? How about just a common setting of the Sumerum corda and Sanctus? What about several common settings of the Ordinary that are ecumenical? How about a common ecumenical setting of the Sumerum corda and Sanctus? What about a common core of ecumenical psalmody and hymnody, with common inclusive texts and common melodies, for your cathedral, your diocese, the Roman Catholic Church generally, and the ecumenical church as a whole?

No papal edit, bishop’s directive, or statement of principles from a group will accomplish any of this, though wise documents with pastoral wisdom do help. I am in no way even suggesting the tyranny of force or control, nor do I want to deny the marvelous wonders of our diversity. I am simply raising a question of pastoral concern that we don’t want to touch: how is the faith embodied musically for the people of God as a whole, as a people. Church musicians in the final analysis are the ones who, through their networks, are most able to help. All church musicians are called to contribute to this concern, but cathedral musicians are often situated most representatively and can therefore probably help the most.

Spirituality Revisited

You may be thinking at this point that I have avoided spirituality and talked about vocation. Perhaps, but that result is inevitably imbedded in the assignment itself, which in essence asks for something akin to Peter Fink’s notion of vocation spirituality.

Or maybe you’re thinking that I have talked about church musicians in general, not cathedral musicians. If that’s true, it’s because cathedral musicians are most representative of the church and its music in the public square. What’s true for the church musician generally is especially true for the cathedral musician.

Maybe you will read what I’ve written as what you already know. If that’s true, I will have done my job, which is precisely to bring to consciousness and order what you know is out there.

Perhaps you will read this reflection as completely overwhelming and cause for discouragement. The overwhelming part is true: No human being can possibly do all the things cathedral musicians—or pastoral musicians in general—are called to do. The discouragement part is false, however. You are called to do what you are called to do with your gifts in the areas where your gifts lie, and then you are called to get help as needed elsewhere. The nature of the task is not cause for discouragement but points to your spirituality as adventure, as Gordon Mursell has noted.

We should also quote Peter Fink once more. Your spirituality has to do with “the profound human journey into the mystery of God which is at the same time the mystery of God made human and the mystery of human life transformed into the divine.” You get to live this journey through the stuff of music as cathedral musicians. For you who are called to this vocation and its spirituality, it is hard to imagine any duty more delightful.

Notes

1. A sentiment noted by many commentators, including Scott Borden, a monk at Holy Cross Monastery in West Park, New York, at “Worshiping God with Who We Are”: A Worship Renewal Conference at Blooming Grove Reformed Church, Rensselaer, New York, October 26, 2002; and Martin Marty, “Catholicism and American Hispanics: In, Out, or Spiritual” in Sights [e-alvarez@chicago.edu], December 16, 2002.

2. Martin Marty often notes this inessential character of “spirituality” as many people understand the term, pointing out that it does not translate into projects or charitable giving: See “Benisons” in Sights [e-alvarez@chicago.edu], December 23, 2002.


4. Ibid., 49-50.


6. Ibid., 10.

8. This will be an attempt to speak on behalf of the faithful Christian people I have served, informed most recently by a group my pastor, Robert Hausman, has assembled as part of the Pastor-Theologian Program sponsored by the Center for Theological Inquiry at Princeton Seminary, funded by the Lilly Foundation. This group is reading, discussing, and writing about matters related to theology, worship, and art. It has influenced my thoughts here.


15. For more about this see my discussion in Let Justice Sing: Hymnody and Justice (Collegeville, Minnesota: The Liturgical Press, 1998), 88–90, which includes mention of Augustine, City of God, II.21, where the Roman general Scipio’s comparison of harmony in music to concord in a community is cited. See also de Gruchy, 2, 76–77, 82–94, and much of the rest of the book.

16. Churches, especially central ones like cathedrals, for example, have not only housed font, ambo, and table but have also been places to store food for those who need it.


18. Ibid., 162.


20. Stravinsky, 54.


24. Ibid., 10.

25. Ibid., 52.

26. Ibid., 53.

27. Ibid.

28. Ibid., 86.

29. Ibid.


“Just As I Am”: A Spirituality for Disciples

BY WENDY M. WRIGHT AND ROC O’CONNOR, SJ

One of the amazing things about Christianity—and, thus, about the discipleship of pastoral musicians—is the remarkable number of paradoxes at the heart of Christian faith. In fact, it would seem that Christianity itself is based on a whole set of seemingly irreconcilable opposites which tradition has held together in a creative and mysterious tension.

Examples of these paradoxes abound. Consider the Christian notion of God as Trinity: faith in the God who is Three-in-One. “Trinity” describes an impossible, irreconcilable set of opposites that the faith community holds together in paradox. And need we mention the Christian affirmation of Jesus Christ as fully God and fully human? What in heaven’s name can that mean? But the church holds in tension Jesus’ full humanity and full divinity and refuses to let go of either pole. Another example is highlighted by modern scripture scholarship. “Realized eschatology” is the paradox of the “already but not yet.” The kingdom of God is with us, yet it will be fully realized only in the future. In the liturgy, we encounter the reign of God as a foretaste of what will be.

Further, paradoxes in Christianity do not only appear in reference to God or Christ but to concepts of discipleship as well. We have this extraordinary calling—to be conformed to the image of Christ—and at the same time we are fragile and broken, dragging along with us all that we are and are not. The wonderfully deep Christian teaching about humility manifests this very paradox. Humility draws us to that nexus of opposites where we know two things: We know the majesty of the human person who is called into the presence of God and we know the absolute poverty that we bring before that same God—we are indeed blessed and broken.

What we are dealing with in Christian faith is essentially the mystery of infinity encountered in or dwelling in finitude. As the language of classic Catholic theology would have it, God is both immanent—among us, between us—and also transcendent—beyond. God arches past any possible concept, language, application, or pretensions that we might have. This is the tension that takes us to the next level of this reflection. The infinite dwells in a finite time and place, in a finite circumstance. It is a
mystery that occurs over and over and over again—in liturgy as well as in our daily lives.

Liturgy: The Place of Paradox

Paradox, then, dwells at the heart of Christianity. It points to the church’s struggle to hold together opposites in a creative tension; it is an essential part of the deep grammar of Christianity. And, since this is true of Christianity, the same must be true of liturgy. Liturgy is the place of tension and paradox. Indeed, it is the place of the deepest tension, for it is where we come together and celebrate the mystery of those paradoxes.

Yet we human beings tend not to be able to hold opposites in tension very well. We are inclined to resolve our paradoxes by emphasizing only one aspect of the elements in tension. For example, in our current circumstances, there is a tendency to break the tension between the divine transcendence and immanence by stressing one experience of God over the other. To illustrate this point, we’d like to invite you on a brief imaginative journey to two North American parishes. Our tour leads us to a “high church” liturgy and a “low church” liturgy.

For the sake of highlighting the tensions, we exaggerate somewhat the differences between these two imaginary parishes.

ARCHITECTURE: Architecture: The “high church” building tends to orient the people toward the front—toward the ambo, altar, chair, and tabernacle—because it tends to orient the faithful toward mystery and the transcendence of God. The “low church” building, on the other hand, tends to highlight the presence of the gathered community, with a possible additional focus on the inclusion of those marginalized by society.

EMPHASES: Emphases: The “high church” model places greater import on a defined and sacred space, while the “low church” model seems to be emphasize community more than anything else.

MUSIC AND ART: Music and Art: The “high church” liturgy exhibits a tendency to focus on tradition as embodied in the treasury of music that’s been handed down to us. It expresses its love for and attachment to Catholic tradition, which it understands as “timeless,” through its selection of art, “style,” and even the themes of its homilies. The “low church” liturgy, again, tends to make the local community in its contemporary context the focus. Therefore, the music, art, style, and homiletic themes all reflect this central point.

THE LITURGICAL HIGH POINT(S): The Liturgical High Point(s): The “high church” Mass tends to highlight the consecration of the bread and wine or, in some cases, the procession of the choir! Mass at the “low church” parish emphasizes either the homily—which can appear as a conversation about “who we are right now in this particular place and time”—or a very extroverted greeting of peace.

THE SPIRITUAL FOCUS OF PARTICIPANTS: The Spiritual Focus of Participants: In the “high church,” people seem invited to bring their good selves, their “Sunday-go-to-Meetin’” selves, to church, and they may be invited, at least somewhat implicitly, to leave their bad (or aesthetically or morally challenged) selves at home. Manifesting a tendency to emphasize the cultic aspects of Catholicism, this model could easily emphasize the individual’s path toward salvation. Meanwhile, the “low church” parish takes its “inclusiveness” as a mark of pride, especially the inclusion of people who are on the margins of society. This parish tends to focus on the social dimensions of our discipleship and the call to live justice in daily life. This model underscores the service of others as the path to salvation.

INTERIOR OR OUTWARD FOCUS: The practical application of the spiritual focuses described above is that the “high church” parish seems disposed to concern itself with the devotional life of people in the parish, while, in the “low church” parish, the work for justice tends to overshadow any emphasis on a person’s own relationship with God.

AMBIENCE: Ambience: People might sense a chilly or frigid atmosphere at liturgy in the “high church” due to a concern to observe correct decorum and to preserve aesthetic standards. Sometimes the “low church” Mass can be so noisy that there is no opportunity for silence. This model maintains a casual atmosphere, one conducive to mutual greeting.

FINANCIAL COMMITMENTS AND OTHER PRACTICAL IMPLICATIONS: Financial Commitments and Other Practical Implications: Beauty is a key value in the “high church” experience. This strong emphasis is linked to a significant financial commitment for musicians, vessels, vestments, adornments, and so on. In the “low church” parish, the community’s significant financial outlay tends to be directed toward social service or to local organizations that work for causes that serve the common good.

It is important to note that each of these imaginary parishes promotes some very helpful and beneficial values—from beauty to the common good, from the transcendent mystery to the Jesus of the Gospels. And each one also advances some values that seem to be incompatible with Christianity. For example, one of the flaws of the “high church” model can be a kind of aesthetic snobbery that actually rivals the sort of casual snobbery of the “low church.” Each offend by deeming its own vision as the truest—even the only—authentic expression of faith.

To the extent that we are unable to hold together the tension between immanence and transcendence, we are prevented from going deeper into that paradoxical tension to the point where we encounter the meeting of those
two realities. We miss speaking from the deep grammar of Christian paradox. What we propose here is that the church move consciously to that place where it encounters and maintains the tension between transcendence and immanence because, we propose, this would be a step toward a more mature, adult form of worship.

Our claim is that the goal of liturgical prayer—in fact, the very maturing of the public prayer of the Body of Christ—involves maintaining this (perceived) tension between the transcendent and immanent God as seemingly opposite realities. One practical place where we encounter the need to maintain this tension occurs when we seek to bring our whole selves to worship God.

**Liturgical Prayer: Naming the Tensions**

In our prayer, whether public or private, we human beings have a tendency to leap over our finiteness. This is the first element of our own inner paradox: We somehow believe that prayer has to do with leaving our very selves behind. In other words, we think: “I’ll just be a good prayer,” or “I’ll just really get my spiritual act together,” or “I’m really going to engage in these disciplines now,” or “I’m going to love God with my whole heart from now on.” But the truth is that we don’t come to God as plaster-of-Paris “saints”; we come as human beings.

So what happens that makes our best laid plans go astray? Perhaps, we reason: “I’m not ready yet,” or “I haven’t really gotten it together yet,” or “I’m still a person overwhelmed by distractions,” or “I’m still a person who has a shadow side.” We are tempted, in other words, to “leap over ourselves” by coming to prayer as if none of our darkness really existed. But such a leap never works. God won’t find us if we try to place ourselves where we think we ought to be, because God deals with human beings as we are: God only finds us exactly where we are. So if we try to set ourselves aside and act as if we’re something that we’re not, we are radically closed to the action of God.

On the other hand—and this is the other temptation to resolve the paradox of our identity—we can stay so enmeshed in our own finitude that we do not open ourselves to the mystery of God. That is, if we never open ourselves to the ineffability of the divine presence, we will stay closed off within our human possibilities, our own solutions, and our own agenda. But the truth of the human condition, as Christians perceive it, is that we are not “finished products”: we are not fully complete, we don’t have all the answers. It is God who completes us, not ourselves.

Either one of these terribly human ploys to resolve the paradox of our identity as believers—leaping over our own finitude or being enmeshed by it—has the same result. Resolving the tension one way or the other shelters us; it conceals us from the encounter with the Divine. In neither case, however, does the choice allow us to bring our whole selves into the encounter with God.

**Liturgy’s Invitation: Bring Your Whole Self**

If our prayer is to mature, it will require, as a first significant step, that we learn to bring our whole selves to the liturgy: our blessed and broken selves, the bright and the shadow sides, the joys and the sorrows. We find that the very deep grammar of the liturgy not only invites us to bring our whole selves to worship, in fact it summons the deepest parts of our lives to appear and be present before the Mystery. Here are key dynamics of the liturgy that allows and demands our presence in this way.

The first crucial dynamic is this: The liturgy is a privileged “place” in which the church encounters the paschal mystery by means of its ritual gestures, symbols, and prayers. The “paschal mystery” is the theological term that points to Christ’s incarnation, life, ministry, passion, death, resurrection, ascension to the right hand of God, and coming return in glory.

And the second dynamic is captured in this sentence: “The paschal mystery is not a thing but a person.” In other words, the liturgy is a privileged place of our encounter with the person of the risen Christ who now reigns in glory. We do not encounter a thing or a concept but a person. We assemble in the presence of the risen
Christ who is now seated at the right hand of God. He is the same one who died, who rose, who has ascended, who is now reigning in glory, and whose return we await.

The third dynamic, building on the first two, is this: Through the liturgy we meet the living Christ who, at the right hand of the Power, continues to pour out his life in praise to the Father (coram patre) on our behalf (pro nobis). The risen Christ continues to pour out himself (kenosis) to the One in worship. Recall how, in the second chapter of Philippians, St. Paul depicts the self-emptying of Christ:

When we encounter the paschal mystery in the liturgy, we encounter the reality of the personal, self-emptying Christ.

"He did not cling to godliness but rather emptied himself, taking on the form of a slave." Christ's self-emptying continues eternally, now, as he pours himself out in worship and love of the Father for the salvation of humanity.

Therefore, when we encounter the paschal mystery in the liturgy, we encounter the reality of the personal, self-emptying Christ. The point is that the body of Christ enters into a liturgical relationship with the risen Lord in such a way that we, too, enter into that same movement of his self-emptying coram patre et pro nobis. Such an encounter with the paschal mystery provokes significant responses in us, the faithful. On the one hand, Christ's self-emptying love attracts us, for he is Beauty itself. It is his kenotic love that reveals the true mystery of God's intent toward creatures. It is his self-giving that gives us salvation. It is this outpouring love that orients our living.

On the other hand, this same Christ, by his very act of self-emptying, draws us in to the terrors of discipleship. He says, "Unless you take up the cross and follow me, you cannot be my disciple." Therefore, it is not just that we bring our own daily sorrows and joys to the liturgy to have them caught up in Christ's self-offering (kenotic) love; it is also the case that the liturgical encounter with the Risen Christ in word and sacrament provokes our resistance to that same self-offering love, because of what it requires of us, while, at the same time, inviting us to embrace that love.

Therefore, the Church’s encounter with the paschal mystery is an encounter that is beautiful and, at the same time, terrifying. The Scottish personalist philosopher John Macmurray (1891–1976) has observed that “art without fear tends toward sentimentality,” and we can explicate the deep grammar of liturgical prayer by paraphrasing him: “Liturgy without fear tends toward sentimentality.” So, bringing our “whole selves” to liturgy invites us to a deep awareness of attraction and/or resistance to the person and message of the risen Christ. This encounter with the paschal mystery orients us toward beauty which, similarly, tends toward sentimentality if it is without fear. It also furnishes us with the deep “stuff” of conversion by opening to our awareness those “places” where God’s grace needs to be applied. Such attentiveness, we suggest, is what the Church means by “full, active, and conscious participation.”

To put it another way: Our encounter with the paschal mystery in the liturgy reveals at the same time the glory of God’s mercy and our dread of being asked to forgive our enemies. This encounter manifests the grandeur of God’s love and our reluctance of having to take up our own cross. It shows forth the beauty of God’s salvation and our utter terror at having to surrender or let go. It is here that we
can speak of the “real presence” of the congregation. Our choice, therefore: We can either be conscious of our own resistance to the presence of the reign of God in Christ or we can be hypocrites and pretend that we do not resist, that we can “leap over ourselves.”

This is the power of word and sacrament at liturgy, if we bring our whole selves to the act of liturgy. For the presence of the risen Christ at liturgy will draw forth our great love of other people as well as our resentment. It will call forth our willingness to sacrifice and offer ourselves for others as well as our divisions. See how vulnerable the liturgy makes us before the divine Majesty! And it is in our vulnerability, in our resistance to God, that we come to know where the grace of our compassionate Lord needs to go. Thus, we no longer have to “leap over ourselves” in worship, but we have to allow our resistance and those disagreeable emotions to draw us into a deeper relationship with the risen Christ.

Praying the Psalms from Our “Whole Selves”

If we are called to bring our whole selves into the presence of God in liturgy, then we are called to pray the psalms in the same way. This reflection comes from the point of view of one who has served long as a cantor, as a musician, and as one who prays in the community of the church.

It has been said that the psalms represent all of the human experience that is possible for a person who longs for God. These ancient prayers were engraved on the hearts of our Jewish forebears before they were etched on the hearts of members of the Christian community. At a very early time, the psalms became the daily prayer of the church, and they have nourished many believers over the millennia. When we sing psalms, we become part that whole history of praising, grieving, dancing, and singing to our God. We are connected to this world that is bigger than ourselves—we pray beyond time and space.

So, the first point is that we are connected across time and space to the people of God. Whenever we pray the psalms, we are intimately connected to all the Hebrew people, all the Christian community, and all the people who have prayed with those longings and laments and joyful praises over the centuries, in different cultures, and in different languages. Bringing one’s self to prayer as a singer of the psalms, therefore, means first being attentive to our communion with the heights and depths of God’s people.

Besides praying in that “place” beyond time and space, we’re also praying within the specifics of certain liturgical traditions located in a particular time and place. At this moment, the Catholic Church in the United States may be praying in Ordinary Time or in one of the great seasons. It is praying at a particular moment in world history: after 9/11, with a new global consciousness, with a particular congregation, at a moment of the congregation’s life in which the deaths, the births, the celebrations, the conflicts, the hopes, and the dreams of this particular community circle round us. In other words, each of us brings our personal as well as our corporate history to bear as we pray the psalms. All of that is present in prayer in the psalms when one sings them.

As we become aware of opening ourselves to all those realities, we come to understand what it means to bring our whole selves to prayer. We are more than our little selves; we are part of a much larger reality. Our whole selves have a breadth and a depth to them due to the profound connections made with God’s people throughout time. Our whole selves also have a particularity to them, since we bring our personal and corporate histories into praying a psalm.

It is this “whole self,” then, that encounters a psalm and discovers it to be not only incredibly ancient but also amazingly new. It is brand new because it is sung and prayed in its specific context. Therefore, the mystery of bringing ourselves to the encounter with God is found in another kind of tension: bringing our own brokenness, our own deep aspirations, our own longing for God and, at the same time, bringing a sense of the whole community together in love.

Experiment in Spirituality:
A Mystagogical Reflection on Matthew 4

As an experiment in mystagogical reflection on word and sacrament in light of the spirituality of paradox that we have outlined, we invite you to a few quiet moments to see whether this approach can be of assistance. You are invited to look at Matthew 4:1-4—part of the temptation scene proclaimed on the first Sunday of Lent in Year A. This reflection centers on just a few aspects of the passage, particularly on the dialogue between Jesus and the tempter about stones and bread.

Our first consideration has to do with Jesus’ fast: “ Afterwards he was hungry.” Let us reflect on the question: For what do people hunger? People hunger for safety, love, unconditional acceptance, understanding, intimacy, truth, peace, power, revenge, strength, control, fun stuff, wisdom, companionship, relief from pain. Further, how do people act when they’re living out of hunger? They do everything they can to fill that hunger.

Our second consideration is that Jesus’ temptation was not to a misuse of his divine power; it was a very human temptation. The tempter said: “If you are the Son of God command that these stones become loaves of bread.” A literal translation of the Greek is more basic: “Say that this stone is bread.” The temptation is not to magic; it is to make one thing be what it isn’t. Jesus was tempted to do what any hungry person does. We will try to make a friendship, a relationship, a child, a spouse, fill up our loneliness. We will try to make a job fill up our inferiority. We will try to make our ministry fill up those places that are empty. That’s the temptation Jesus faced—to make one good thing be what it isn’t. Hungry people do that. Hungry people are desperate. Jesus was hungry, but he
could say: “I know the difference between stone and bread.” So, instead of “leaping over ourselves” to be like we imagine Jesus to be, we are burdened at present with being like ourselves: hungry.

So how do we actually pray as people who are conscious of their hunger? For example, what does the Eucharistic Prayer sound like when it’s prayed by people who are hungry? Well, we hold in tension two realities when we pray: praise for God’s fidelity in saving us in Christ but, at the same time, a fear that what God offers will not fill us. We end up telling God: “It’s not enough. I can do better on my own.” We say: “My career fills me; I don’t need anyone else”; or “I am better than other people”; or “I am so empty I have nothing left inside to give you.” We pray as hungry people who don’t always trust that we shall be fed.

Jesus’ temptation to “say the stones are bread” reveals our human hunger. It reveals how we are tempted and fall: by making some things be what they are not. So this is how we pray, not pretending we’re better than we are but as sinners who are simply loved and welcomed by God.

Let us attend for a moment to that theme of hunger as found in the Liturgy of the Eucharist by reflecting on a common gesture done at Mass. Please put down this magazine and hold out your hands in the characteristic gesture of one going to receive Communion. Please sit and hold that gesture quietly for just about two minutes and notice what it feels like.

What affective response does that gesture draw out from your heart? You might feel humble, vulnerable, empty, expectant, in unity with others, begging, pleading, becoming, gift bearing as well as receiving. You may feel hungry and hoping to be fed.

What do your hands say to you? What is it like to be hungry as you process to receive Communion? What is it like to be fed with the Body of Christ? What is it like to be in a world that continues to be hungry or empty? What is it like to be sent on mission to a world while we’re still hungry? What is it like to be sent to that world still hungry?

Reflecting deeply on such questions can open up those places in our lives that we can bring to the chanting of psalms and singing of songs. Bringing our own sorrows, our own joys, our own capacities, the whole experience of the congregation, the whole world at this moment of history, as well as bringing those parts of our lives that the liturgy itself reveals through provocation: These are elements of the deep grammar of the liturgy that open new realms of relationship to God, to each other and the world, and to ourselves. As we learn to hold in tension what seem to be opposites—our resistance to God and God’s merciful love—we might just learn to integrate the transcendence and immanence of God. It is from that place where transcendence and immanence meet in us that we sing gently: “Holy God, we praise thy Name; Lord of all, we bow before thee . . . .”

Notes

1. Recall that many of the theological confrontations throughout church history have concerned groups or individuals who have collapsed the tension inherent in paradox as they opted to reside exclusively in the immanence or exclusively in the transcendence of God or Christ.

2. “Humility” doesn’t imply self-flagellation. “Humility” comes from the Latin root word that means “earth.” And humility has to do with holding together those two mysterious opposites—we are created in the image and likeness of God, called in some way to be intimate with the divine life itself, but at the same time, we are very fragile, we are sinners: Even the best of us has blind spots and can’t see clearly.

3. References to the paschal mystery abound in church liturgy documents. Here are just two references from the Constitution on the Sacred Liturgy that demonstrate the importance of this notion for our understanding of Christianity and of liturgy. “The wonderful works of God among the people of the Old Testament were a prelude to the work of Christ the Lord. He achieved his task of redeeming humanity and giving perfect glory to God, principally by the paschal mystery of his blessed passion, resurrection from the dead, and glorious ascension, whereby ‘dying, he destroyed our death and, rising, he restored our life’” (no. 5, ¶2). Also, see no. 6: “Thus by baptism all are plunged into the paschal mystery of Christ: they die with him, are buried with him, and rise with him; they receive the spirit of adoption as children in which we cry: Abba, Father’ (Rom 8:15) . . . .”


5. Recall similar passages from the Gospels. He says, “Unless a grain of wheat falls to the ground and die, it remains a single grain. But if it die, it bears fruit abundantly.” He says, “Go, sell what you have and give to the poor and then, come, follow me.”

6. Members of the congregation gave these responses (as well as the next set of responses) “live” during our presentation on July 10, 2002, at St. John Church on the campus of Creighton University.
The Spirituality of the Pastoral Music Educator

The two gifted speakers at the MusEd Pre-Convention Days in Cincinnati (July 13–14) focused on the sense of spirituality that is required of music educators if we are to bring those with whom we work closer to God through the music we teach them. In fact, this is true for all of us. Organists, choir directors, religious educators, school music teachers, or volunteers working with all ages: We are all music teachers and examples of spirituality. The one hundred participants who attended both three-hour MusEd sessions certainly went back to their music ministries more informed and energized by these inspirational presenters.

In her session, “Liturgies with Children: Shaping the Church of the Future,” Sister Maureen Griner, OSF, suggested ways in which the music and rituals we use today help shape our children’s future. She emphasized how important our own spirituality and knowledge of Scripture and liturgy are and how they make a difference in presenting the rituals and music to the children. Being familiar with a wide repertoire of worship music and various worship styles helps us to grow in our own passion for meaningful liturgies and music.

Dr. Rene Boyer-Alexander’s presentation—“Music Education—For All God’s Children”—offered a variety of creative ways to involve children so that they can experience God more personally. Through song, movement, and instrumental accompaniment, she suggested, we could not help but better understand the roots of faith in the stories expressed in familiar spirituals like “Ezekiel Saw a Wheel.” She focused on the need to accept and love the Lord Jesus before possessing and expressing the vision of music we incorporate into our liturgies and lesson plans.

Understanding and developing our spirituality as music educators are necessary tasks if we are going to be able to pass on the traditions, rituals, and music of the church. It is our challenge and joy to pass them on!

NPM-MusEd: Worth Checking Out!

The Music Education Division of the National Association of Pastoral Musicians celebrated its tenth anniversary at the NPM National Convention in Cincinnati with a members’ meeting followed by a fantastic reception provided by the generosity of World Library Publications. John Wright of World Library assisted in seeing that all went well, and we are now forever “fans of WLP,” as World Library’s green fans, distributed at their booth, invited us to be!

Among the special guests at the reception were Rev. Virgil Funk, NPM President Emeritus; Dr. J. Michael McMahon, NPM President; NPM staff members Rev. Dr. Paul Colloton, or, Ms. Kathleen Haley, and Dr. Gordon Truitt; Dr. John Wright of WLP; and former board members Sister Teresita Espinosa, csj, Ms. Donna Kinsey, and Professor Annmarie George.

Father Funk shared some of the history of MusEd’s beginnings with those at the reception, and Dr. McMahon congratulated the division for its energy and educational contributions to NPM. Sister Teresita (the first MusEd president) acknowledged the growth and progress the division has made and encouraged us, as she always does, to “keep up the good work!”

MusEd President Barbara Varian Barrett attended the NPM Council meeting at the end of the Cincinnati Convention to report on what the division has been doing during the past year. Some of those efforts focused on MusEd’s Vision 2005 as well as NPM’s Goals and Objectives for the Strategic Plan. The Council meeting also provided opportunities for Ms. Barrett to meet with chairpersons of the various standing committees and to discuss collaborative ways to share information and conference presenters.

Since our gathering in Cincinnati, the MusEd Board of Directors has been busy recruiting new members, finding contributing writers for the Catholic Music Educator newsletter, and updating the MusEd section on NPM’s website. The MusEd page formerly required a password for access, but now no password is needed, so go online and take a look! You’ll be glad you did!

Additional projects the Board is working on include:

- revising the Catholic Perspectives (on the Music Section of The National Standards for Arts Education) and changing its name to Catholic Connections to the National Standards;
- finding presenters for the National Catholic Educational Association convention in Boston during Easter Week 2004, the California Association for Music Education (CMEA) state conference in March, and the NPM Regional Conventions in 2004 and the next National Convention in 2005;
- continuing to build connections as an affiliate organization with MENC: The National Association for Music Education and developing communication with the National Catholic Band Association;
- writing, within the coming year, two new publications: Hints for Hiring a Music Teacher and Guidelines for Teaching Music in a Catholic School;
- working with the NPM Chapters, recruiting liaisons to the MusEd Division;
- beginning to explore the necessary steps toward developing a certification program for music educators.

If you are not yet a MusEd member but would like to be, go to the NPM website—www.npm.org—and click on Divisions, then on Music Education. Go to Membership Form to register online, or download the form and mail it to NPM, PO Box 4207, Silver Spring, MD 20914-4207. Music Education is involved in every facet of our music ministry, and the division is here as a resource for you!
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Chapter News

From the Council

By the time this issue of Pastoral Music is published and you find yourself reading this column, many of our chapters’ events for 2003-2004 will be in full swing. Here are how some chapters reported their opening events for this calendar year.

The reports that follow were submitted using form G-4 in the Chapter Manual (or an e-mail equivalent). Material may be submitted to the national office by fax—(240) 247-3001—or e-mailed directly to me at miller@dor.org. The next deadline for submitting chapter reports is just after Christmas. Is your chapter featured here? It could be!

Ginny Miller
Chapter News Editor
Council of Chapters

Arlington, Virginia

During the 2003 NPM National Convention in Cincinnati, when the Arlington Chapter gathered on Tuesday, July 17, at Bella’s Restaurant in Cincinnati for dinner with Bishop Daniel DiNardo, NPM’s Episcopal Moderator, little did they know that this delightful time with chapter friends would have to sustain them longer than expected! Arlington’s September opening event was cancelled by an act of God—Hurricane Isabel.

Chapter members therefore looked forward with more interest than usual to their November gathering.

Sylvia Mariner
Chapter Director

Milwaukee, Wisconsin

The Milwaukee ALMA-NPM Chapter (Archdiocesan Liturgical Musicians Association) began its fall series of programs on Sunday, September 21, with a members’ BBQ and evening prayer at St. Francis Seminary grounds and chapel. Father Charles Conley served as presider for prayer, Cynthia Rapacke as organist, and David Sanders as cantor. It was a delightful evening and a wonderful beginning of our year. Two more fall programs are planned: On November 15 the Rose Ensemble is performing music from a new CD at Sts. Peter and Paul Church; on November 22, the second annual St. Cecilia Festival will include an event for children’s choirs with workshops for liturgists, musicians, religious educators, and parents. Elizabeth McMahon Jeep will be the keynote speaker, and the children’s choir clinician will be Drew Rutz.

Tom Koester
Chapter Director

Columbus, Ohio

The Columbus Chapter began their chapter year on a lovely Sunday afternoon (September 7) with a mini-retreat at St. Christopher Church. The speaker/leader was Dr. Robert Padberg, a local pastoral counselor who is a good friend of the music director at St. Christopher. The topic reflected on our music ministry, why we do it, how we benefit from it, how we grow closer to God through our music ministry. Part of the reflection used the story of the composition of “Amazing Grace” and reminded us how God continually calls us to conversion.

Our day together ended with evening prayer using Michael Joncas’ setting of “St. Francis Evening Prayer.” Sung prayer was followed by a short business meeting.

Parts of the mini-retreat have been posted on the Columbus Chapter website: http://www.columbus-npm.org.

Mark Shaffer
Chapter Director

Altoona-Johnstown, Pennsylvania

The weekend of September 12-13 marked the opening of the Altoona-Johnstown Chapter year with a Friday evening concert and Saturday workshop featuring composer Bob Hurd.

About fifty people attended the workshop—“The Integration of Music and Ritual”—which dealt with music as an integral part of ritual and not just accompaniment for an unrelated action. The emphasis was on singing the liturgy, not just singing at the liturgy. Bob presented many examples of ways to use his compositions to do this. Especially helpful were his suggestions for the gathering rite during Lent and Advent, the Eucharistic Prayer, and the Communion rite.

The workshop took place on campus at Mt. Aloysius College in Cresson, Pennsylvania.

Debbie Johnson
Chapter Director

Newark, New Jersey

The Newark Chapter of NPM concluded its previous season with an Archdiocean Hymn Festival led by Dr. John Ferguson. The event, held in the Cathedral Basilica of the Sacred Heart, included hymn arrangements by Dr. Ferguson as well as alternating passages of Scripture and non-Scripture readings.

The Newark Chapter’s new season opened on September 22 with a session on children’s choirs given by Michael Wustrow and held at St. James Church in Springfield, New Jersey.

In addition to the regularly scheduled four-week schools for organists and cantors, the chapter has added a level two cantor school which explores the ministry and the psalms in greater depth.

Future events planned for the Newark Chapter area include: Choral Techniques for Volunteer Choirs, given by

Galveston-Houston, Texas

After a lengthy hiatus, the Galveston Houston Chapter is becoming active again! A permanent chapter that slipped into inactivity for many years, we now have temporary officers who will be replaced by permanent ones during our October election. Galveston-Houston has a rich heritage as the historic birthplace of Roman Catholicism for a large part of the Southwest, and it is now one of the most culturally diverse dioceses in the United States. Houston was also host to a national NPM convention. We have great hopes for a revitalized chapter in the near future!

Stephen Sloper
Chapter Director
OUR RECENT CATHEDRAL INSTALLATIONS.

St. Mary's Cathedral, Darwin, Australia
St. Francis Xavier Cathedral, Nassau, Bahamas
Cathedral of St. Ignatius Loyola, Palm Beach, Florida
Cathedral of the Sacred Heart, Salina, Kansas
Cathedral of the Immaculate Conception, Kansas City, Missouri
Cathedral of St. Joseph, Manchester, New Hampshire
Cathedral of San Francisco de Asis, Santa Fe, New Mexico
St. Joseph Cathedral, Sioux Falls, South Dakota

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Holy Family Cathedral, Patuoaiga, American Samoa
Cathedral of St. Gregory the Illuminator, Yerevan, Armenia
Cathedral of St. Theresa, Hamilton, Bermuda
Cathedral of Turin (Turino) - Sindone Chapel: Home of the Shroud of Turin, Turin, Italy
Cathedral of the Immaculate Conception, Moscow, Russia
Cathedral of Our Lady of Mount Carmel, Chalan Kanoa, Saipan
Cathedral of St. Mary, Miami, Florida
Cathedral Church of St. Jude the Apostle, St. Petersburg, Florida
Cathedral of St. John the Baptist, Boise, Idaho
Cathedral of Holy Cross, Boston, Massachusetts
St. Patrick's Co-Cathedral, Billings, Montana
St. Mary's Cathedral, Fargo, North Dakota
Cathedral of the Holy Spirit, Bismarck, South Dakota
Cathedral of Christ the King, Superior, Wisconsin

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Oliver Douberly; an Evening of Reflection for Pastoral Musicians; and a session on Working with Instrumentalists and their Instruments. Our season will conclude in May 2004 by celebrating the sesquicentennial of the Archdiocese of Newark with the Archdiocesan Choral Festival led by guest conductor John Romerl. For more information visit NPM Newark's new webpage at: http://www.rcan.org/worship/NPMNewarkchapter.htm.

John Miller  
Chapter Director

Philadelphia, Pennsylvania

Our Philadelphia NPM Chapter is pleased to report on both the end of and beginning of year activities. On May 30, 2003, ACMP (Association of Church Musicians in Philadelphia) celebrated its annual Evening Prayer and Awards Ceremony. Nine graduates from eighth and twelfth grade received a certificate and $100.00 Savings Bond recognizing outstanding participation in their parish’s music ministry. The winners were selected based on criteria submitted by the students’ parish music director in response to an ACMP questionnaire. The guest speaker for the evening was Father James Chepleonos, well-known clinician, author, composer, and priest of the Pittsburgh Diocese, who stressed the purpose of music ministry is “to serve” and that the best sound is that which comes from a “singing congregation.”

Off to a new start this fall: September 26, 2003, was the date of ACMP’s annual “Pastor/Musician Banquet.” More than 300 people, including many pastors, attended this lovely event which included a full-course meal, musical entertainment, and the awarding of numerous raffle prizes donated by local businesses. The evening, one of prayerful fellowship and camaraderie, was enjoyed by all in attendance.

Virginia Chiardo  
Chapter Director

Rapid City, South Dakota

Rapid City had an exciting close to the year when Tom Porter, associate professor of music at Bismarck State College, North Dakota, presented a music ministry workshop for our chapter on June 28 at St. Martin Monastery. Mr. Porter’s sessions, bracketed by opening and closing prayer, included presentations on praying twice, choral conducting, and the care and feeding of musicians. There was also a GIA music reading session. In his sessions, Tom reminded the participants that the ultimate goal for music ministers is that the music becomes prayer for the congregation.

About seventy-five people from West River Diocese participated in the workshop and the NPM business meeting and election of officers which followed. Those elected included Jackie Schnittgrund, Director; Sandy Martin and Tammy Schnittgrund, Co-assistant Directors for Recruiting; Sister Eleanor Solon and Lynn Moran, Co-coordinators for Planning; Sue Englin, Secretary-Treasurer; and Theresia Kaiser, Animator of Kolonia. Lynn Moran will continue as Historian.

Plans are underway for the commissioning of all pastoral musicians for the Rapid City Diocese to be held at an awards banquet at the cathedral on November 21. At that time the NPM Chapter will honor a parish liturgist as well as all persons who have served twenty-five, forty, and fifty years in Catholic music ministry.

Jackie Schnittgrund  
Chapter Director

Trenton, New Jersey

On Monday, September 29, the NPM Trenton Chapter held its annual Mass for Musicians. Appropriately, this event on the Feast of the Archangels Michael, Gabriel, and Raphael was held at the Church of the Holy Angels in Trenton, with the Holy Angels Choir assisting, and it featured the singing of the Mass of the Angels. Father Sam Sirianni—past chapter director, Holy Angels pastor, and director for the Trenton Diocesan Office of Worship—presided.

Following the Mass, the annual chapter membership meeting introduced officers and gave a brief annual report. Light refreshments were served, provided by the Holy Angels Church Hospitality Committee. Other events for the year include a November workshop for children’s liturgy with Michael Wustrow and a January spirituality day for musicians.

The chapter also just revamped its website which is linked to the NPM chapters page: See www.geocities.com/npmtrenton.

Nancy Paolini  
Chapter Director

Washington, DC

The Washington Chapter sponsored a clergy-musician evening of sharing on Monday, September 15. Following a catered dinner, we were treated to a presentation by Father Gabriel Pivarikh, op, entitled “Bracketing Our Egos.” Working relationships between clergy and musicians in any church situation can be difficult, Father Gabriel explained, but Catholic parishes have particular issues. How can clergy and musicians begin to find a common ground for their ministry? After a lively discussion, the evening ended with night prayer.

Mary Beaudoin  
Chapter Director

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Once again, Richard Proulx has put into our hands resources from our rich musical tradition and made them accessible to most choirs (and organists) and appropriate for various liturgical celebrations. The collection Catholic Latin Classics includes thirteen anthems ranging from the sixteenth to the twentieth centuries. All but one (O Sanctissima, arranged by Beethoven) have been expertly arranged or edited by Proulx, and many of the octavos include historical or performance notes as well. Editorial suggestions for dynamics, breathing, and tempo are helpful in revisiting these mostly well-known pieces from the choral literature.

Most of the collection is set for SATB voices alone or accompanied by organ (but O Sanctissima is arranged for an SAB choir). Several pieces include optional—and lovely—instrumental parts, such as Mozart’s popular Ave Verum, scored for SATB, organ continuo, and string quartet or quintet; Cherubini’s Veni, Jesu Amor Mi, scored for SATB, organ, and optional strings; the Bach/Gounod Ave Maria scored for SATB and harp or piano with string quartet and organ; Schubert’s Ave Maria for solo voice, SATB, piano or harp, and optional organ; Franck’s Panis Angelicus for tenor, organ, harp, and cello or violin, with optional parts for SATB voices.

The remaining selections in this octave collection include O bone Jesu by Ingegneri, O Esca Vitatorum by Isaac, Jubilate Deo by Mozart, Confirma hoc Deus by Rheinberger, Adoramus te Christe by Dubois, Ador te by J. Michael Haydn, and three Eucharistic motets—O Salutaris Hostia, Tantum ergo Sacramentum, and Adoremus in aeternum—published together. The whole set would be a worthwhile investment, and each title is also available separately.

Sandra Derby

Choral Recitative

Surely He Has Borne Our Griefs. Kevin J. Sadkowski, SATB. Concordia, 98-3650, $1.10. This anthem uses close harmonies and chromatic writing to produce an intense and captivating setting of the Isaiah 53 text. Though individual lines are quite accessible, the challenge for choirs will be lining up dissonant harmonies and making the most of the interplay between the shifting tonality of minor and major seconds. An effective and satisfying piece.

They That Trust in the Lord. Daniel E. Canthrop. SATB, piano, opt. orchestra. Dunstan House, DH0104, $2.25. This majestic and glorious anthem is excerpted from Behold the Mystery, a cantata for soloists, SATB chorus, and orchestra. The piece alternates between homophonic and fugal sections, providing variety while underscoring the text: "They that trust in the Lord shall be as Mount Zion which cannot be removed but abideth forever." The anthem ends with the bold proclamation: "For we are made partakers of His glory and with joy unspeakable we rejoice." Sections must be able to sing independently with confidence, and the sopranos must be comfortable with a relatively high tessitura. This is a wonderful anthem when something grand and festive is needed.

Christus Paradox. Arr. Alfred V. Fedak. SATB, organ. GIA, G-5463, $1.40. Fedak’s arrangement uses the hymn tune PICARDY to set Sylvia Dunstan’s strong and evocative text. The text reflects various names, metaphors, and descriptions of Christ: "both Lamb and Shepherd; both prince and slave; clothed in light upon the mountain, and stripped of might upon the cross; you who are both gift and cost ...." Both the poetry and the theology are strong in this text, and they match the meter and emotion of the hymn tune beautifully. Usable in many contexts, this anthem seems especially well suited for the Solemnity of Christ the King.

Pervasive, Never-Absent One. Joel Martinson, Delores Dufner, ccc. SATB chorus, organ, oboe, opt. congregation. Paraclete Press, PPM00208, $2.10. Dufner’s strong text is brilliant in naming a sacred presence, a holy mystery, without using the name of God. This anthem/hymn addresses the important need to find sacred music that people from many religious and spiritual traditions can hold and sing together. Martinson’s simple, chant-like melody is harmonized in interesting and compelling ways to enhance and inform the text. Though the setting provides for chorus, the tune and text can stand alone, providing congregations a compelling new hymn to sing together.

Personet Hodie. Arr. Lara G. Hoggard. SATB chorus, full orchestra or organ, trumpet, percussion. Randol Bass Music, RBM 005, $1.45. This very accessible arrangement of Personet Hodie is grand and festive. The choral parts are not all that difficult and are wonderfully enhanced by exceptional instrumental writing that makes the simplest of vocal lines elegant.

Sing We Now of Christmas. Arr. Randol Bass. SATB, audience, full orchestra. Randol Bass Music, RBM 113, $3.95. Parishes that include musical programs as a prelude to Christmas Mass at Midnight will find in Sing We Now of Christmas a well-orchestrated collection of favorite Christmas carols. Two verses each of "O Come, All Ye Faithful," "Away in a Manger," "The First Noel," "Joy to the World," "Silent Night," and "Hark! The Herald Angels Sing" are included in this Christmas sing-along. Though scored for full orchestra, this arrangement may also be played on piano or organ.

How Happy Are They. James Chepponis. Cantor, congregation, organ, opt. flute or oboe. GIA Cantor/Congregation Series, G-5132, $4.80. In this lilting 6/8 setting of
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Psalm 84, the melody and interplay of instruments beautifully capture the emotion of the psalm, and the use of the flute or oboe creates a playful dance and duet, sometimes between the instruments and sometimes between the instruments and the vocal line.

**Litany to Jesus.** Paul Inwood. Cantor, congregation, organ or piano, opt. solo instrument. GIA Cantor/Congregation Series, G-5535, $3.50. The textual basis of this composition is the old Litany of the Most Holy Name of Jesus. To each invocation, the congregation responds with a simple refrain: “Give us your saving help.” The simplicity of the setting lends itself well to the addition of other instruments and vocal harmonies. Here are a strong text and a prayerful setting easily used at services of healing and reconciliation as well as at communal gatherings such as parish missions.

**Love in Christ Is Strong and Living.** Dorothy and Ralph Schultz, arr. Lynn Peterson. Medium voice, piano. GIA Wedding Music Series, G-5367, $3.50. The original text (with a gentle nod to 1 Corinthians 13) speaks about the selfless nature of love and about love’s power to forgive and endure. The accompaniment is well written and supports the gentle flow of the melody. Here’s a piece to add to your list of appropriate music for weddings.

**Unseen God.** Herman G. Stumpfle, Jr., Randall Sassenroder. Solo voice, organ, oboe. GIA Wedding Music Series, G-5533, $4.00. Another appropriate piece for weddings, this song begins by recalling God’s call in the lives of the wedding couple. The strong and poetic text makes clear the centrality of God in the marriage covenant. The oboe line provides lovely embellishment, especially in sections where it creates a descent to the vocal line.

*Sandra Derby*

**Organ Recitative**

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Wedding Suite. Charles Callahan. MSM-10-731, $10.00. This composition is clever indeed. Dr. Callahan has set four hymn tunes for the Prelude (Dennis—"Blest Be the Tie That Binds"), the Procession (St. Anthony's Chorale), an Interlude (Dank Sei Gott in der Hohe—"O Father, All Creating"), and a Postlude (Westminster Abbey). This fresh approach to music for a wedding might serve as a model for couples approaching the altar. Highly recommended.

Beneath the Cross: 13 Contemplations for Lent and General Use. Wilbur Held. MSM-10-327, $16.00. How could church organists have made it through the church year without Wilbur Held sharing his wonderful talent with us? These brief settings include the usual Lutheran chorale settings, but the collection also contains other treasures: The setting of Pange Lingua, for instance, is a real charmer. The collection also includes settings of Deus Tuorum Militum. Dulce Carmen. Hendon (a delightful short partita). Luise, Martyn. Morecambe, Nova Vita, Nyland, Ouvet. Rockingham. St. Christopher, and Wer nur den lieben Gott. In short, there is something for everyone in this wonderful volume.

O Day Full of Grace. Arr. Robert A. Hobby. Congregation, brass quintet. organ. opt. timpani and cymbals. MSM-20-447, $13.00. Mr. Hobby’s writing for these musical forces evokes the best of the English hymn tradition. His setting of O Day Full of Grace (Den Signerad Dag) is a moving tribute to the memory of Dr. Paul Nelson, beloved colleague and friend, who was formerly the director of worship for the Evangelical Lutheran Church in America.

O God, Beyond All Praising. Arr. Robert A. Hobby, text by Michael Perry. Congregation, brass quintet, organ, opt. timpani and cymbals. MSM-20-446, $11.00. No one who participated in the opening service for the 2001 Region V Convention of the American Guild of Organists in Fort Wayne, Indiana, will soon forget Mr. Hobby’s setting of O God. Beyond All Praising (Thaxted). It was certainly one of the most exhilarating experiences of the entire convention. The tune, which is well known from its use in Holst’s The Planets, receives a very uplifting setting, made the more remarkable by the fact that Mr. Hobby dashed it off the day and night before its first performance. Not to be missed.

A Suite: Four Spiritual Preludes. David Hurd. MSM-10-897, $9.00. One can scarcely go wrong with Mr. Hurd’s suite. As he has noted of his Spiritual Preludes, the pieces comprise “a suite of short organ pieces roughly comparable in scale and intention to the Organbuchlein chorales of J. S. Bach.” A welcome addition to the literature.

Partita on “Now Thank We All Our God.” Kenneth Kosche. MSM-10-604, $9.00. Professor Kosche, of Concordia University in Wisconsin, composed this seven-movement partita on two staves throughout, thereby making it particularly suitable for smaller organ and players of a less advanced level. The pseudo-Baroque style serves the tune and text well. Despite its uncomplicated nature, the music is well composed and engaging.

Partita on “Ven, Creator Spiritus.” Austin Lovelace. MSM-10-503, $8.00. Although this work is not profound, Mr. Lovelace presents a nicely composed five-movement partita on the familiar Pentecost tune. Not difficult.

Pastorale on “Of the Father’s Love Begotten.” Albert Zabel. MSM-10-151, $7.00. This composition reminds one of a maunder movie score, although it contains proper voice-leading and harmonic treatment. The “Hour of Power” modulations heighten the sentimental effect—something that in today’s worship styles might fit right in and make the assembled community feel uplifted and properly at peace with the world.

Craig Cramer

Books

The Vision of Thomas Merton


This collection of essays edited by Patrick O’Connell, fifth president of the International Thomas Merton Society, with a forward by Brother Patrick Hart, OCSO, was published to honor the late Robert E. Daggy. Bob Daggy died on December 15, 1997, having served many years as director of the Thomas Merton Studies Center at Bellarmine University in Louisville, Kentucky. A select group of Merton scholars contributed essays on the man Bob Daggy grew to admire greatly, and whose literary legacy became for him a “living” inspiration. Expressing “something of their relationship with Bob, [the contributors] expatiate on an aspect of Thomas Merton that was often inspired by Daggy.”

After O’Connell’s introduction, the first essay is in memoriam of Mr. Daggy. Tommie O’Callaghan, who knew both Bob and Father Louis (Thomas) Merton personally, informs her readers that, just as many “came to know and love Thomas Merton through Bob Daggy . . . it is just as true, and just as truly a gift, that through Thomas Merton, [many] came to know and love Bob Daggy.” This reader, who never knew Bob Daggy personally, was left with just a hint of having missed an opportunity—to know Daggy, certainly, but also to know Thomas Merton better through knowing Mr. Daggy.

The reader is treated to some of Robert Daggy’s own insights in an essay he wrote about Merton’s search to rediscover his earthly father. “Merton has become a guide for us about so many questions that it is not surprising to find him involved in a conundrum which pervades our twentieth-century literature—the search for the father.” In claiming this spiritual project as “the zeitgeist of our time,” Daggy places Thomas Merton in the company of some of the century’s literary greats: Faulkner, Potok, Tennessee Williams, and others.

Through Merton’s enormous legacy of written works one can access the spiritual insights and vision of the modern monk-theologian and contemporary social critic. This is precisely the approach used by the book’s contributing essayists—a “vision” of Merton’s world seen through the lens of his written legacy.

Merton’s vision begins with faith itself and the relationship between religious and secular society. “To keep faith, one must do more than barricade oneself against the intrusion of the ‘world.’ If faith is to be kept, it must be kept in the modern world.” Christine Bohen’s essay on Merton’s view of faith as a “turning to the world” captures for the reader
Merton’s intense concern with his voca-
tion as a Trappist monk living a clois-
tered life of solitude and how it relates to
and speaks with the world at large.

Due regard is given to the growing
importance of Merton’s posthumously
published journals for glimpsing his vi-
sion. Victor Kramer notices shifting pat-
terns of methodology in Merton’s jour-
nal entries: “He was becoming less
concerned with documenting spiritual
progress and was much more aware of
the wavering patterns of his life . . . a far
greater emphasis upon acceptance of
mystery along with concurrently less
emphasis on personal assurance.”

Perhaps better than through any other
form of writing, Merton expresses the
transcendent nature and mystery of life
through his poetry. Two essays in the
book focus on Merton’s poems. Also in-
cluded are essays on Merton’s vision of
nature, his highly sacramental—and, this
reader would claim, “mystical”—spiritu-
ality as gleaned from his various writ-
ings, his interest in science as it relates to
theology and spirituality, and his con-
cern with East/West dialogues in spiritu-
ality and religion. Also useful to the
serious student of Merton is an appended
bibliography of works by Robert Daggy,
whose vision of Thomas Merton was
almost as all-encompassing as Merton’s
vision of the world.

The Vision of Thomas Merton is an ex-
cellent book for Merton disciples and
students who desire a deeper under-
standing of the spiritual teacher and
model. With a greater sense of Merton’s
vision one can better approach all his
writings, which, as one learns by read-
ing this book, are their own best com-
mentaries.

Adrian Burke, OSB

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day by Sunday (3 vols., The Liturgical Press,
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Sunday: Breaking Open the Scripture (The
Liturgical Press, 2000). Readers might also
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helpful: The Cultural World of the Apostles:
The Second Reading, Sunday by Sunday (3

The format is rather simple. Each book
offers a six-hundred-word essay on the

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first reading and responsorial psalm for each Sunday and feast day included in the Lectionary cycle. The major part of the essay focuses on the first reading. The reflection on the responsorial psalm is very brief and attempts to provide a bridge between the first reading and the Gospel. Both offer historical and literary information about aspects of the Eastern Mediterranean cultural world in which the authors of these documents and their original audiences lived. While most of the entries deal with the writings from the Hebrew Scriptures, The Cultural World of the Prophets includes a commentary for the first readings during the Easter cycle which are taken from the Acts of the Apostles. This historical-cultural vantage point provides the reader with helpful information to identify plausible links with the Gospel for each Sunday, and it encourages readers to explore pastoral applications to modern life. There is just enough background information and exegetical material to jump-start the reader's imagination. Each entry usually explains the significant words and gives a basic definition and application to the context of the reading.

There are commentaries for each Sunday of Advent and the Christmas Season, all the Sundays of Ordinary Time, and the Sundays of Lent and the Easter Season in the two volumes for Year B and Year C. (Year A is scheduled for publication in the summer of 2004.) John Pilch presents for the reader a sketch of the literary context and historical setting of each Scripture text segment as it contributes to understanding the selected verses and cultural information. This is done at length when necessary. Such cultural background is necessary for a proper understanding of the text. For example, Genesis 18:1-10a—used on the Sixteenth Sunday in Ordinary Time C—describes Abraham's encounter with the three strangers and the importance of hospitality. Pilch's material notes that appropriate hospitality involved three stages. "First the potential host tests the strangers to determine whether to allow them into his household. In the second stage, the host determines to transform the strangers into guests. In the third and final stage, the host and guest should part as friends but might part as enemies." Pilch also remarks about the food served the guests and kosher practices. His last remarks link the Abraham and Sarah event with the Gospel story about Martha and Mary and their meeting with Jesus. "The link between this reading and today's Gospel (Luke 10:38-42) intended by the architects of the Lectionary is felicitous. Since Mary and Martha are already friends of Jesus, this is not hospitality but rather steadfast, loving kindness. The link therefore, is quite superficial and based on a misunderstanding of Middle Eastern hospitality. "Cultural information of this type is usually not found in many other commentaries and is the distinctive feature of these volumes. I have found John Pilch's insights helpful and challenging in my own homily preparation and have recommended them to others involved in this type of ministry. He challenges the reader to become involved in collaborative work with this goal: "to contribute toward improving preaching." I am confident that this series will help that goal to become a reality.

Victor P. Cinson, Jr.

By What Authority? A Primer on Scripture, the Magisterium, and the Sense of the Faithful


The deluge of official church pronouncements appearing in recent decades offers both an opportunity and a new challenge for Roman Catholics. How is the average parishioner to navigate this ever-growing reservoir of teaching material? What authority do these vari-
ous papalencyclicals, Vatican instructions, and bishops’ letters hold? Richard Gaillardetz begins to answer these questions by reminding his readers that authority does not lie primarily in ideas or documents or people. Authority names a quality of relationship. Acknowledging that his “primer” is not an original academic treatise on authority, Gaillardetz sets himself the task of synthesizing and presenting in an accessible manner the theoretical work on revelation and church teaching authority appearing since Vatican II. He succeeds in a remarkably clear and engaging way.

The book’s introduction describes revelation as a relationship. Revelation is not just a body of information about God; it is a living encounter with God. Here Gaillardetz shows how Vatican II abandoned a simplistic view of revelation as “divine utterances,” words spoken to humanity informing us of interesting and important things about God and about how we should live our lives. While not denying the content of revelation, the council spoke of it in a deeper way: as God’s gift of self to humanity and as an invitation into a saving relationship.

Following this introduction, the book proceeds in three parts of three chapters each. Part one illustrates the ways in which this divine invitation takes shape in human language, symbols, and practices. It treats theories of biblical inspiration, the process by which the Bible came into its present form, and the relationship of Scripture and tradition. Gaillardetz argues that the limited human words of Scripture or doctrine do not capture divine revelation but give authoritative witness to it. The Bible is described best not as the “Word of God” but as “the inspired testimony to the living Word of God encountered in history.”

Part two considers the church’s teaching office (the magisterium). Concise paragraphs argue that with Vatican II, the church is not a monolithic, worldwide corporation but a communion of local churches led by bishops. The authority of the college of bishops (which includes its head, the bishop of Rome) is grounded in this communion of communities. Thus bishops have a responsibility in their teaching to study the church’s traditions; to consult scholars, theologians, and experts in other fields; and to discern the sense of the faithful in their communities, for the Spirit assists the bishops’ teaching precisely through these human processes. Gaillardetz outlines four different levels of church teaching—dogma, definitive doctrine, authoritative doctrine, and concrete applications/prudential admonitions/discipline—and gives some concrete examples of each. More examples would have helped illuminate what can remain often abstract distinctions. Later, he notes the difficulty of actually determining the authoritative status of individual teachings. As Gaillardetz recognizes, sorting this out remains an important task for church leaders and theologians—if for no other reason than to avoid a “creeping infallibility” that equates every church pronouncement with the word of God.

Part three takes up teaching authority from the perspective of the believer and believing community. These pages reject any simplistic separation between a “teaching church” (i.e., the clergy) and a “learning church” (i.e., the laity). Instead, Gaillardetz proposes a model of dialogue. His basic premise—that the whole church community is the recipient of God’s revelation—allows Gaillardetz to imagine church teaching as a spiral movement. The lived experience of believers is received by the magisterium, articulated, and passed on in the form of authoritative teaching. This teaching is in turn received and appropriated by the community, a process that gives birth to new experiences and new formulations. Gaillardetz’s distinction between the pastoral minister and the theologian is helpful, and his advice on how to respond to disagreement in the church is balanced and realistic.

Each chapter is followed by suggested readings and select “Disputed Questions,” which are not review questions but previews of larger issues currently under discussion and debate in the church. Gaillardetz recommends this book for use in ministry formation programs, undergraduate theology courses, and adult education. I recommend it further to anyone in the church who wonders what to do with all the teaching proposed as authoritative for believers today.

Edward P. Hahnenberg

About Reviewers

Rev. Adrian Burke, OSB, a monk of St. Meinrad Archabbey in southern Indiana, is currently working on a doctoral thesis in spirituality at the Angelicum in Rome, Italy.

Rev. Victor P. Cinson, Jr., is a pastor of two rural parishes in the Diocese of Steubenville, Ohio, and is a member of the Office of Worship staff. He also serves on the Board of Directors of The Liturgical Conference, which has recently moved its office from Washington, DC, to Evanston, Illinois.

Dr. Craig Cramer is professor of organ at the University of Notre Dame in Indiana. He has performed throughout the United States, Canada, and Europe.

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December 14
Concert featuring Rory Cooney, Theresa Donohoo, and Donna Peña at St. Anne Catholic Community. Contact Rory Cooney at (847) 620-3064.

NEVADA

Reno
January 8-11
Concert and workshops featuring Tony Alonzo at Winter’s Peace Conference. Contact: Ruth Gordon at rgordon@unr.nevada.edu.

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Belleville
January 16-18
NPM Cantor Express: Special Winter Session. Presenters: Joseph M. Simmons and Mary Clare McAlee. Place: The National Shrine of Our Lady of the Snows, Belleville. Contact: NPM Institutes, 962 Wayne Avenue, Suite 210, Silver Spring, MD 20910-4461. Phone: (240) 247-3000; fax: (240) 247-3001; e-mail: NPMARING@nmp.org.

LOUISIANA

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January 9-10
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INDIANA

Director of Music Ministries. Saint Pius X Roman Catholic Church, 52553 Fir Road, Granger, IN 46530. Phone: (574) 272-8462; fax: (574) 272-8493; e-mail: bscholder@stpilus.net. Saint Pius X, a large suburban parish known for its excellence in music, seeks a full-time director. The person must have a working knowledge of Vatican II liturgy/documents and be willing to work collaboratively with parish staff. Responsibilities include Sunday and holy day liturgies, funerals, and weddings; directing adult, children, and bell choirs; recruiting and training cantors. Requirements include keyboard, pipe organ, and choral skills; ability to work with other instrumentalists; broad sense of liturgical music; and a degree in music. Salary is commensurate with experience and degree. Please send resume with references to Search Committee, Attn: Pastor. HLP-6186.

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**Director of Music Ministries.** St. Rochus Parish, 314 8th Avenue, Johnstown, PA 15906-2550. Phone: (814) 539-1520. If you feel called to serve a small (550-family) parish in the picturesque Laurel Highlands of Western Pennsylvania . . . if you feel called to serve a community whose people value music as the heartbeat of prayer . . . if you are open to praying in both contemporary and traditional styles of music (a faith-filled minister who happens to be a gifted musician) . . . then perhaps the Lord is calling you to St. Rochus Parish In Johnstown, Pennsylvania. Please call Father Charlie Amersheik for more information. HLP-6176.

RHODE ISLAND

**Choir Section Leaders/Soloists.** St. Francis Chapel, 58 Weybosset Street, Providence, RI 02903. Part-time positions. St. Francis Chapel (Franciscan Friars) is embarking on a liturgical music expansion, wishing to incorporate a semi-professional chamber choir to complement strong congregational singing. We seek SATB section leaders/soloists. Candidates should possess a bachelor’s degree or have studied voice privately. Strong sight-reading skills are desired and candidates should be willing to work cooperatively. Remuneration is per service and determined by education and/or experience. Send résumé and cover letter to Brother Kevin McGoff, OFM. HLP-6181.

TEXAS

**Director of Music.** St. Bernadette. Website: http://www.rc.net/galveston/stbernadette. Direct choirs and coordinate all liturgical music for five Masses weekly and seasonal celebrations in accordance with pastoral and liturgical committee directives. Support and develop traditional and contemporary choirs with challenging SATB and two-part arrangements. Administer budget and music library. Promote music ministry activities. Recruit and build choral and instrumental membership. Provide for the training (including workshops) of cantors, choristers, and accompanists. Coordinate music for funerals and weddings. Excellent organizational, interpersonal, coaching, and planning skills are needed. St. Bernadette is a growing and dynamic parish in the Houston-Galveston diocese serving more than 3,400 families. More information available on website. HLP-6182.

**Coordinator of Music Ministry.** St. Francis de Sales Catholic Church, 8200 Roos Road, Houston, TX 77036. E-mail: jimlanni_sfds@sbcglobal.net; website: www.sfds-hou.org. Parish of 2,500+ families is seeking a full-time coordinator of music ministry. Applicant should be comfortable with a variety of styles of liturgical music. Good communications skills and teaching ability are essential, as is a willingness to minister in a multicultural setting. Familiarity with the Spanish language is highly desirable. Candidate should have a strong background and experience in Roman Catholic liturgy and hold a degree in music. Preference in organ and piano required, guitar desirable. Job description posted on website. Salary range $30–35K, full benefits. Additional compensation is available for weddings/quinceañeras. Mail or e-mail résumés to Father Joseph A. Limanlik. HLP-6183.

VIRGINIA

**Music Minister.** St. Mary Catholic Church, 9505 Gayton Road, Richmond, VA 23229. E-mail: svrins@smarysrichmond.org. St. Mary Catholic Church, a parish of 1,750 families (and growing), is seeking a qualified person eager to collaborate with a team, willing to build a liturgical music program as we construct a new church (including a forty-rank Möller organ). Potential to form a youth choir, bell choir, and adult choir. Salary commensurate with education/experience. Interested applicants should mail or e-mail a cover letter and résumé to above address, attention Search Committee. HLP-6189.

Musician Available

**Cantor in Massachusetts.** Experienced cantor desires to share and serve more. Cantor position desired by cantor with two years experience of cantoring at weekly Masses (plays guitar as well as voice student three years). Desire to share the ministry more at other Masses at other churches. Please contact maryellen92003@yahoo.com or (508) 877-2245. HLP-6170.

**Hand Percussionist.** Are you a guitarist/vocalist or folk ensemble interested in using hand percussion in liturgy? I provide support for liturgical folk music (traditional or contemporary), using various Middle Eastern, North African, and Latin American percussion instruments. Location: Dioceses of Newark and Paterson, New Jersey. If interested, contact John Daneluk via e-mail: danel94@aol.com. HLP-6184.
Among the popes of the twentieth century before Vatican II, Pius XII stands out as the one most dedicated to an improved understanding of the liturgy and to active participation in the church's liturgical life. In encyclicals and papal constitutions, he encouraged the liturgical movement and the revival of Gregorian chant, and he oversaw the first modern major reform of liturgies in the Roman Rite: the reform of the Holy Week liturgies, beginning with the Easter Vigil in 1951. These two excerpts from the Vatican's official English translation of his encyclical Mediator Dei (November 20, 1947) reflect on the need for interior as well as exterior participation in the liturgy (nos. 23–26, described subsequently as "full, conscious, and active participation") and on the important place of music in the liturgies of the Roman Rite (nos. 192–194). The footnote numbering follows that of the original text.

The worship rendered by the Church to God must be, in its entirety, interior as well as exterior. It is exterior because human nature as a composite of body and soul requires it to be so and, likewise, because divine Providence has disposed that "while we recognize God visibly, we may be drawn by him to love of things unseen." Every impulse of the human heart, besides, expresses itself naturally through the senses, and the worship of God, being the concern not merely of individuals but of the whole human community, must therefore be social as well. This obviously it cannot be unless religious activity is also organized and manifested outwardly. Exterior worship, finally, reveals and emphasizes the unity of the mystical Body, feeds new fuel to its holy zeal, fortifies its energy, intensifies its action day by day, for although the ceremonies themselves can claim no perfection or sanctity in their own right, they are, nevertheless, outward acts of religion, designed to rouse the heart, like signals of a sort, to veneration of the sacred realities, and to raise the mind to meditation on the supernatural. They serve to foster piety, to kindle the flame of charity, to increase our faith and deepen our devotion. They provide instruction for simple folk, decoration for divine worship, continuity of religious practice. They make it possible to tell genuine Christians from their false or heretical counterparts. But the chief element of divine worship must be interior. For we must always live in Christ and give ourselves to him completely, so that in him, with him, and through him the heavenly Father may be duly glorified. The sacred liturgy requires, however, that both of these elements be intimately linked with each another. This recommendation the lit-

Pope Pius XII carried into St. Peter's Basilica on the seda gestatoria c. 1954.
ury itself is careful to repeat, as often as it prescribes an exterior act of worship. Thus we are urged, when there is question of fasting, for example, “to give interior effect to our outward observance.” Otherwise religion clearly amounts to mere formalism, without meaning and without content. You recall, Venerable Brethren, how the divine Master expels from the sacred temple, as unworthy to worship there, people who pretend to honor God with nothing but neat and well-turned phrases, like actors in a theater, and think themselves perfectly capable of working out their eternal salvation without plucking their inveterate vices from their hearts. It is, therefore, the keen desire of the Church that all of the faithful kneel at the feet of the Redeemer to tell him how much they venerate and love him. She wants them present in crowds—like the children whose joyous cries accompanied his entry into Jerusalem—to sing their hymns and chant their song of praise and thanksgiving to him who is King of Kings and Source of every blessing. She would have them move their lips in prayer, sometimes in petition, sometimes in joy and gratitude, and in this way experience his merciful aid and power like the apostles at the lakeside of Tiberias, or abandon themselves totally, like Peter on Mount Tabor, to mystic union with the eternal God in contemplation.

It is an error, consequently, and a mistake to think of the sacred liturgy as merely the outward or visible part of divine worship or as an ornamental ceremonial. No less erroneous is the notion that it consists solely in a list of laws and prescriptions according to which the ecclesiastical hierarchy orders the sacred rites to be performed.

It should be clear to all, then, that God cannot be honored worldly unless the mind and heart turn to him in quest of the perfect life, and that the worship rendered to God by the Church in union with her divine Head is the most efficacious means of achieving sanctity.

In the section of the encyclical on liturgical music, Pope Pius XII calls for the continued restoration of Gregorian chant, begun under Pope St. Pius X, for a particular purpose. Quoting Pope Pius XI, he asks for more effort in teaching chant so that the faithful may take a more active part in the sacred ceremonies and not behave as if they “were outsiders or mute onlookers.” In this part of the letter, Pius XII also quotes two ancient sayings about the role of music that would subsequently become part of the Constitution on the Sacred Liturgy and the text of the General Instruction of the Roman Missal.

So that the faithful take a more active part in divine worship, let Gregorian chant be restored to popular use in the parts proper to the people. Indeed it is very necessary that the faithful attend the sacred ceremonies not as if they were outsiders or mute onlookers, but let them fully appreciate the beauty of the liturgy and take part in the sacred ceremonies, alternating their voices with the priest and the choir, according to the prescribed norms. If, please God, this is done, it will not happen that the congregation hardly ever or only in a low murmur answer the prayers in Latin or in the vernacular.

A congregation that is devoutly present at the sacrifice, in which our Savior together with his children redeemed with his sacred blood sings the nuptial hymn of his immense love, cannot keep silent, for “song befits the lover” and, as the ancient saying has it, “one who sings well prays twice.” Thus the Church militant, faithful as well as clergy, joins in the hymns of the Church triumphant and with the choirs of angels, and, all together, sing a wondrous and eternal hymn of praise to the most Holy Trinity in keeping with words of the preface, “with whom our voices, too, thou wouldst bid to be admitted.”

It cannot be said that modem music and singing should be entirely excluded from Catholic worship. For, if they are not profane or unbecoming to the sacredness of the place and function and do not spring from a desire of achieving extraordinary and unusual effects, then our churches must admit them, since they can contribute in no small way to the splendor of the sacred ceremonies, can lift the mind to higher things, and foster true devotion of soul.

We also exhort you, Venerable Brethren, to promote with care congregational singing, and to see to its accurate execution with all due dignity, since it easily stirs up and arouses the faith and piety of large gatherings of the faithful. Let the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea, and let them testify by the melody of their song to the unity of their hearts and minds, as becomes brothers and the children of the same Father.

Notes
175. Roman Missal, Preface.
176. Saint Ambrose, Hexameron, 3,5, 23.
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Several years ago, while praying with the fifteenth chapter of the Gospel of John, I was struggling with the concept of Trinity—how the three persons of God are so intimately and particularly related to one another. In a refreshing moment of insight, I realized that what I really wanted was not to understand this complex mystery but to be part of it, to share in its infinitely loving mutuality. As soon as that insight became clear to me, I tumbled into the next truth:

I am already part of it. As a child of God I—and every other person, indeed, all of creation—are already part of the infinitely generous life of the Trinity.

But, of course, we are humans, lately come on the scene of God's eternity. It is our lot to come slowly to understand that we are meant for Godliness. What are we to make of this divine intention? How are we to learn of and grow in this most basic relationship? The astonishing truth is that this relationship is already there and it is always there. God has loved and continues to love us no matter whom we are or what we do, no matter if we recognize and respond to this love or not, no matter how we have ignored or denied its power in us. As we wake up to our relatedness within the Trinity, we find out that

We can say not only that each of us receives Christ, but also that Christ receives each of us.

Pope John Paul II, Ecclesiae de Eucharistia, 22

John Paul II refers to this mutual desire in his recent encyclical on the Eucharist. This sacrament feeds our deep hunger to belong because in its action we not only receive the Hidden One, we are also received by him. We receive the Body of Christ, and we are received by the Body of Christ. In Eucharist, a sacrament of mutual reception, we and the Body become one another, and we belong to one another. This means that we turn into one another, become like each other, move in each other's space, time, hope, love. As the sacrament grows strong in us we move more deeply into the Christ-space, we become clearer about how we are Christ in our own time. His hope for us becomes our own hope for ourselves, his
way of loving becomes our way. At the same time, this Christ receives each of us and becomes us—knows our space, celebrates our time, cherishes our hopes, revels in our love. More and more we are drawn into the relationship that God intends for us and of which Eucharist is the primary taste.

Suppose we read “becomes” in another way, the way of compliment, as in saying “That hat really becomes you.” This kind of becoming means something like “making one look better” or “enhancing one’s looks.” Eucharist becomes us. Wearing the thanksgiving that Eucharist is, we are better looking: more hopeful, more enlivened, more committed. Eucharist looks good on us! At the same time we become the Body of Christ: We make it more beautiful, attractive, approachable. We embody the Christ, we enable the Christ to grow more visible in the world, and we become the Christ.

Are we becoming Christ? Can we accept this life-changing hospitality? Our baptismal covenant lays out the path for being received by the Body. As we live into our covenant we need to make choices—usually daily—about how much we will accept the Christ life in our own life. As we mature we learn the cost of our covenant, and sometimes we resist the hospitality of grace that it offers. Are we becoming to Christ? Are we making him look good in our own time and space? Are we so full of him that everything we do becomes radiant with his glory?

Still another way to consider this image is to remember and to savor the reality that the Body of Christ is all of the church. We—all of us—are the Body of Christ. When we receive the Body we are taking into ourselves all of the people who know they are one Body and who exercise their part of the Body by receiving good nourishment and by keeping fit. Just as our human bodies need good food, strenuous exercise, and an occasional spinal adjustment, the Body of Christ within us and around us needs to be fed the good bread of life, get plenty of exercise, and an occasional overall attunement. When we receive Eucharist we are fed by and we feed on Christ and on all those who know themselves to be one with him. When we practice Gospel living we are exercising his Body. When we respond to moments of conversion either as individuals or as a local or universal church we are receiving adjustments to the Body.

At the same time the Body receives each of us. The Body learns the infinite demands of hospitality as it continues to extend itself to receive all those who hunger, as it welcomes us into its common exercise of church, as it leads us into deep attunements for a Body eager and able to respond to the needs of our own time and place.

So, are we becoming the Body of Christ? Are we growing more deeply into church and all that it means? And are we becoming to the Body? Are we making it more beautiful, attractive, approachable?

Each time we celebrate Eucharist, and each time we reflect on the mutual hospitality of its thanksgiving, we receive and are received, we become and are becoming. As the Body grows into Christ, waiting patiently for the time when our oneness will be revealed in its splendid fullness, each of us can “receive the growing Christ.” Each time we share the sacrament our reception grows deeper and our becoming is more finely displayed.

So, are we becoming the Body of Christ? And are we becoming to the Body?

In this season when we celebrate the Incarnation of the Word in our human flesh, pastoral musicians find themselves uniquely positioned to experience and announce this becoming and receiving as we pour over the words of the many hymns that our tradition offers us, as we consider the message of the psalms we sing, as we lead our musical groups into deeper understandings of the season’s mysteries. When Christ comes again to receive us all into his kindom, may we be ready for this privileged work. May we receive the growing Christ within us and may we become the Body of Christ.

Notes


3. This is not a misprint! It is an effort to shift our thinking from the image of the final phase of God's plan from gathering with a hierarchical king to the more circular image of kin.

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