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From the President

There has recently been a great deal of official attention paid to the Eucharist, including Pope John Paul II’s encyclical *Ecclesia de Eucharistia; Redemptionis Sacramentum*, a document on liturgical abuses by the Congregation for Divine Worship and the Discipline of the Sacraments; the announcement of a Year of the Eucharist; and the planned 2005 Synod of Bishops, focused on the Eucharist and its place in the Church.

This issue of *Pastoral Music* is intended to offer some context for pastoral musicians, clergy, and other leaders of worship to understand these events. Get ready: These reflections will take some work on your part, but we think it will be well worth the effort. In addition to mastery of our musical craft and familiarity with the liturgical norms, we pastoral musicians need an appreciation of the Eucharistic mystery for our own lives and the life of the community. We should also be aware of the current theological issues that have an impact on pastoral practice, even on our selection of texts and music for the Sunday liturgy. You may feel a little stretched by this issue, but I hope that you will be more effective in your ministry as a result of reading and reflecting on these articles.

This Year of the Eucharist can provide a valuable opportunity to reflect on the musical shape of the Sunday Eucharistic liturgy in our own communities.

2004 NPM ANNUAL FUND

If you have not yet made a contribution to the NPM Annual Fund, I would urge you to do so today, using the envelope provided in this issue, and take advantage of the opportunity for a tax deduction for 2004. We can all be justly proud of being part of an association that during the past year has provided continuing education opportunities for more than three thousand persons; conducted three regional conventions and twelve educational institutes; offered more than $21,000 in academic scholarship support; reached out with new programs for Hispanic musicians; and vigorously continued to pursue the mission of fostering the art of musical liturgy.

Your gift allows us to continue and to expand this important work. Thank you for your generous support!

Some of this reflection might include, but not be limited to, these four questions dealing with ritual and musical aspects of the Eucharistic Prayer and the Communion procession:

- How can the assembly of the faithful be led to participate in the Eucharistic Prayer as “the center and summit of the entire celebration” (GIRM, 78)? Can parish practice be improved so that this prayer is really experienced by members of the assembly as a joyous act of thanksgiving, a profound remembrance of Christ’s paschal mystery, a fervent prayer for the transforming power of the Holy Spirit, and an action by which the whole community joins itself to the sacrifice of Christ in a complete offering of self?

- In addition to the acclamations of the Eucharistic Prayer, are the Preface and its opening dialogue normally sung, thus highlighting the centrality of this prayer, its character of thanksgiving, and the relationship of the priest and people in offering the Eucharistic sacrifice?

- Does the Communion song really express joy of heart and the communitarian nature of the Communion procession? Are the texts of Communion songs based on scriptural and liturgical sources—especially the psalms—that help the assembly to voice its joy and its unity?

- Does the Communion song always begin immediately after the invitation to Communion and continue through as much of the procession as possible? Is this song planned as a single musical action to support the single ritual action of the assembly’s procession to the Lord’s table?

Perhaps the most important Eucharistic issue facing Catholics in the United States today is the unity of our community. We have witnessed a number of controversies and conflicts among Catholics over the past year—the presidential election, closing of parishes, sexual abuse by clergy, and trust in the pastoral leadership of bishops. The Eucharist both signifies and brings about the unity of the Church: Christ has given us this wonderful gift so that all of us who eat and drink at the Lord’s table may be drawn together in one Body and witness to the coming of God’s reign of justice and peace in the world. May this Year of the Eucharist draw us closer together, and may all of us who have pastoral responsibilities in the Church—including pastoral music ministry—devote ourselves to fostering that unity.

May the coming celebration of Christ’s birth hearten you with the good news of great joy that God is indeed among us!

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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December-January 2005 • Pastoral Music
2005 Convention

Come Home to Milwaukee

The 2005 NPM National Convention will be in one of the home dioceses of the U.S. liturgical movement and pastoral music. Bishop Martin Henni, the first bishop (and archbishop) of Milwaukee—the diocese was created in 1843—had first tried to establish an American Society of St. Cecilia when he was a priest in Cincinnati. In Milwaukee, he re-established the St. Cecilia Society and recruited John Singerberger from Germany to serve as organist and music educator to provide a firm foundation for church music in the new diocese. (Singerberger became the first editor of Caecilia, the Society's magazine. He was also hired by the founders of the School Sisters of St. Francis to lead and teach music at the motherhouse.) Milwaukee's immigrant German Catholic population came to the U.S. with a strong tradition of singing at the liturgy, and Milwaukeee's early bishops, pastoral musicians, and music educators made sure that the Cecilian reform of sacred music in the mid-nineteenth century, combined with Pope Pius X's later affirmation of chant and polyphony, gave liturgical music a strong foundation in Milwaukee.

Martin Henni's and John Singerberger's legacy was continued into the early twentieth century by, among others, Singerberger's son Otto, music supervisor for Milwaukee's Catholic schools (1928–1938), who organized music for the 1926 Eucharistic Congress in Chicago. Father Joseph Holloran assumed a great deal of responsibility for bringing the liturgical revival from Collegeville, Minnesota, to the attention of Milwaukee Catholics. Forty years after the Chicago Eucharistic Congress, Robert Nochren built and installed a new gallery organ in Milwaukee's Cathedral Church of St. John the Evangelist, just in time for the Fifth International Church Music Congress (1966, held in both Milwaukee and Chicago)—the first of these congresses held in the United States, and the first one held after the Second Vatican Council.

Milwaukee provided musical leadership for the U.S. Church in the years immediately after the Council. Among those who had already been leaders through the St. Gregory Society and the American Society of St. Cecilia were Sister M. Theophane Hytrek, ssr, Rev. Elmer Pfeil (who later became a member of NPM's first Board of Directors), and Rev. Robert A. Skeris.

For ten years (1982–1992), inspired by Sister Theophane of Alverno College and hosted by Archbishop Rembert Weakland, css, more than sixty composers and liturgists met in the Milwaukee Symposia for Church Composers. The 1992 report of these sessions (Pastoral Music 17:1 [October-November 1992]) has deepened our understanding of "ritual music" and its place in the liturgy.

This rich history was crowned in 2002 with the re-dedication of Milwaukee's cathedral, which will be the site of several events during our convention. The cathedral features a new Nichols and Simpson organ in the east apse—the home of the cathedral's music ministry—and the renovated 1966 gallery organ (four manuals, seventy-four ranks, and 3,586 pipes).

Plenum Sessions

Our plenum presenters will address the convention topic, "That Your Joy May Be Complete" (John 15:11). How do we enter the mystery that brings such joy? That will be the focus for the first two plenum presentations by Rev. Paul Turner and Mr. Bill Huebsch. Father Turner, a presbyter of the Diocese of Kansas City-St. Joseph, Missouri, is the pastor of St. Munchin Parish in Cameron. He is also an author, liturgist, and pastoral musician. Mr. Huebsch is an author and lecturer on the Second Vatican Council and on whole parish catechesis.

The next two plenum sessions will address the things that can divide us, keep us from joy. Father J. Michael Jonas will help us take a look at Catholic "style wars." He is a presbyter of the Archdiocese of St. Paul-Minneapolis, composer, author, and associate professor of theology and Catholic studies at the University of St. Thomas in St. Paul. Dr. Mary McGann, css, will help us embrace the diversity in the Church. She is an assist-
tant professor of liturgy and music at the Franciscan School of Theology and the Graduate Theological Union in Berkeley, California.

The final plenum session, with Dr. Carol Doran, will ask: “Where Is the Joy? Where Is the Passion?” Doctor Doran is a professor of music and liturgy and the seminary organist at Virginia Theological Seminary in Alexandria, Virginia.

Workshops and Exhibits

The plenum sessions address major topics related to the convention theme, and the workshop sessions offer practical ways of applying those ideas to your community’s worship. These sessions also offer additional training in musical and liturgical skills, testing for NPM’s various certification programs, opportunities to make connections across specialties (e.g., music education and musical liturgy, liturgy and religious formation, music and social justice). There are additional musical performances during the workshop sessions as well as industry showcases. We will be offering 175 workshops, musical opportunities, and showcases in Milwaukee. There will be sessions for cantors and psalmists, choirs and choir directors, directors of music ministries, music educators, pastoral liturgists, clergy, catechists, organists, instrumentalists, campus ministers, musicians serving in the military, ministers serving various ethnic communities, those working with youth, musicians in seminaries, and more. (Additional information on these sessions will be available online and in the February-March issue of Pastoral Music.)

Many convention participants look forward especially to visiting the exhibits; in fact, one of the common suggestions that we receive at the end of each convention is that we have more exhibits and more time to visit the exhibitors. People are looking not only for the latest or newest piece of music but also for advice from the exhibitors—seasoned veterans of the pastoral music and liturgy scene. They’re also looking for the resources that will support and enhance their ministry.

This year, we’re expecting more than 100 exhibitors to join us in Milwaukee. In addition to the pre-convention exhibit time on Monday, June 27, there will be plenty of time during the convention to visit the exhibits—including a special late-night Expo on Monday night.

Worship and Events

The core focus of our work as pastoral musicians is the sung worship of the whole assembly. We especially rejoice in the sound of a singing congregation, and there is no stronger congregational singing than at an NPM convention Eucharist. In Milwaukee, we will celebrate the Eucharist together on Wednesday night.

In addition to the Eucharist, we will be celebrating morning and evening prayer. One day, morning prayer will be led by the youth participants in the convention; prayer on another morning will be Byzantine Matins. Our celebration of evening prayer on Tuesday will be an ecumenical celebration of this “hinge hour” of the liturgy of the hours.

There will also be an opportunity for Taizé prayer on Tuesday night. And there will be a room set aside at the Midwest Airlines Center for quiet personal prayer during convention hours. Daily Mass

“Our is a singing faith
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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Thanks for your support.
will be available at Gesu Parish, a Jesuit-sponsored parish in central Milwaukee. As guests in our convention city, we always appreciate the liturgical hospitality of nearby host parishes, and many NPM members enjoy the opportunity to meet and pray with a local congregation during the convention.

Festivals and Concerts

The 2005 National Convention will feature two special festivals: the National Catholic Children’s Choir Festival and the National Catholic Handbell Festival. Each festival will have practice and training sessions June 25–27, and each festival will conclude with a special performance on Monday evening, June 27.

Lee Gwozdz will be the clinician and director for the Children’s Choir Festival. Lee is the director of music at Corpus Christi Cathedral in Corpus Christi, Texas, and the principal pops conductor of the Corpus Christi Symphony Orchestra. He has served two terms on the board of directors for the Choristers Guild, and he has served as a festival conductor and clinician for children’s choirs throughout the United States. In 2004, NPM honored Lee as a pastoral musician of the year.

The clinicians and conductors for the National Handbell Festival will be Jeffrey Honoré and Jean McLaughlin. Serving as the director of liturgical music for St. Matthias Parish in Milwaukee, Wisconsin, Jeff also directs the Archdiocesan Choir. In 1999 he received the Vatican II Award for Distinguished Service for his work in liturgical music. Since 1997, Jeff has been active in music publication as an arranger and composer of handbell, organ, and choral works. Jean McLaughlin lives in Toledo, Ohio, where she is the director of music ministry at St. John of Arc Church. She has presented the Handbell Institute at NPM National Conventions, beginning in 1995, and has served as handbell festival director at various dioceses across the country.

Application deadline for either festival is March 4, 2005. For additional information and application forms, contact either the NPM National Office or the NPM Western Office. NPM, 962 Wayne Avenue, Suite 210, Silver Spring, MD 20910-4461. Phone: (240) 247-3000; fax: (240) 247-3001; e-mail: npmsing@npm.org. NPM West, 1513 SW Marlow, Portland, OR 97225. Phone: (503) 297-1212; fax: (503) 297-2412; e-mail: npmwest@npm.org.

Announces for 2005

in conjunction with the
NPM National Convention in Milwaukee

National Catholic Children’s Choir Festival

June 25–27
DIRECTOR: LEE GWOZDZ
Leading to a
Massed Choir Performance for the NPM National Convention
Monday Evening, June 27

and the Third

National Catholic Handbell Festival

June 25–27
DIRECTORS: JEFFREY HONORÉ AND JEAN MCLAUGHLIN
Leading to a
Massed Bell Choir Concert for the NPM National Convention
Monday Evening, June 27

Application Deadline: March 4, 2005
For application form and information, contact:

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Hispanic Ministry Day and Retreat

The 2005 National Convention will feature a special Hispanic Ministry Day on Sunday, June 26, and an evening retreat for Hispanic musicians on Tuesday, June 28—opportunities to enhance skills, enrich repertoire, and deepen prayer. Watch for the Spanish flyer offering details about these programs after January 1.

Youth Participants: Welcome!

Youth participants (below the age of eighteen) are welcome at any NPM convention, and this year’s National Convention will feature a special youth track and an opportunity to lead the whole assembly in morning prayer (details in the February-March issue or online at www.npm.org). However, to protect our young people and to encourage appropriate behavior from youth who represent their parishes and dioceses to the association and the association to the city in which we will gather, NPM requires that youth participants read and sign a code of conduct. (The text of this year’s code was in the October-November issue of *Pastoral Music*.) A similar code must be read and signed by chaperones and parents acting as chaperones. Youth participants will not be allowed into the convention unless they have a signed and dated copy of the two codes of conduct and a permission form or release signed by a parent or legal guardian.

Full Brochure Coming

All NPM members will receive a full brochure for the 2005 National Convention by the end of January. Details will also be posted on the NPM website: www.npm.org.

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NPM Institutes 2005

Many Opportunities

NPM is currently planning eleven institutes for the summer of 2005. They will include our popular Cantor Express at five sites—one of these will be bilingual (Spanish and English). Choir directors will be able to enrich their ministry at the Choir Director Institute, and those who work with children will be able to participate in the twinned program that we introduced two years ago—music for children at liturgy and in school. For guitarists, we will be offering a week-long program that will include ensemble musicians, and there will be a weekend Guitar Express Institute as well. The week-long Pastoral Liturgy Institute will also be matched by a weekend Pastoral Music and Liturgy Express.

Watch for further details in the February-March issue of *Pastoral Music* and on the web: www.npm.org.

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Members Update

Small Increase

Beginning on January 1, there will be a slight increase in NPM dues, amounting to about four percent. Regular parish membership (two-part) will increase to $89 per year, and an individual membership will increase to $52.

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SummerSong 2005

Renewal for Church Musicians

July 11-22, 2005

[Image of a musical note with text: SummerSong 2005]

A comprehensive, two-week program co-sponsored by the University of Notre Dame’s Department of Theology, the Center for Liturgy, and Office of Campus Ministry.

- A graduate course in Liturgical Year or Liturgical Theology.
- Applied musical skills in organ, piano, guitar, voice, and choir.
- Daily spiritual conferences, • Morning Prayer, Evening Prayer, and Eucharist.

Partial scholarships available for all participants, underwritten by a generous grant from J.S. Paluch Company/World Library Publications.

Space is limited! Applications available online: liturgy.nd.edu/summersong/
Keep in Mind

David G. Truemper, a leading Lutheran liturgical theologian, ended his year-long battle with cancer on October 30. Professor Truemper served as a professor of theology at Concordia Senior College, Concordia Seminary in St. Louis, at the Lutheran School of Theology at Chicago and Christ Seminary-Seminex, and at the University of Chicago before moving to Valparaiso University in Valparaiso, Indiana. At Valparaiso he was a professor and chair of the Department of Theology and director of the Institute of Liturgical Studies. He also served as the executive director of the ecumenical and interfaith Council on the Study of Religion and, for many years, as secretary of the North American Academy of Liturgy. His funeral was celebrated on November 3 in the Chapel of the Resurrection on the campus of Valparaiso University.

James F. White, a leading Protestant liturgical historian and ecumenical teacher of liturgy, died on October 31 at the age of seventy-two. Dr. White taught for twenty years at the University of Notre Dame and at Southern Methodist University before being named Bard Thompson Professor of Liturgical Studies at Drew University. He also served as a visiting professor at Yale University, the Catholic University of America, and Emory University. Dr. White was the author of many books—some of which are standard works in the history of liturgy, including A Brief History of Christian Worship and Introduction to Christian Worship. His funeral was celebrated at Broadway Christian Church in South Bend, Indiana, on November 3.

We pray: God of faithfulness, in your wisdom you have called your servants out of this world; release them from the bonds of sin and welcome them into your presence, so that they may enjoy eternal light and peace and be raised up in glory with all your saints.

Meetings and Reports

National Meeting of Diocesan Liturgical Commissions

The annual National Meeting of Diocesan Liturgical Commissions, jointly sponsored by the Federation of Diocesan Liturgical Commissions and the USCCB Committee on the Liturgy, drew 195 delegates from 106 dioceses to Orlando, Florida, October 12-15. Three major speakers addressed the theme of the meeting—"The Church Gathered around the Bishop." They were Most Reverend Donald Trautman, Bishop of Erie, Pennsylvania; the Right Reverend Cuthbert Johnson, O.S.B., Abbot of Quarr Abbey; and the Most Reverend Robert Lynch, Bishop of St. Petersburg, Florida.

Sister Helen Kathleen Hughes, scj, received this year's Frederick R. McManus Award for her extensive contributions to liturgical renewal as a teacher, mentor, advisor, author, editor, and speaker. She concluded her acceptance speech this way: "While I would love it if I thought I have given you hope, expounded theological truths, exercised civility and charity, lived a sacramental way of life, taught with mind and heart, acted passionately, developed the gift of dialogue and compromise, and exercised leadership with approachability and transparency, what I would really hope to be my legacy would be a gift for speaking the truth with love." The complete text of Sister Kathleen's remarks is posted on the FDLC website: www.fdlc.org.

During the meeting, the delegates discussed, voted on, and accepted two position statements encouraging richer and timely liturgical catechesis, especially before new or revised rites or liturgical documents are published, and promoting a careful and deliberate process of translation of the Ordo Missae and the entire Missale Romanum. The delegates also strongly voiced their support for U.S. Catholic bishops in their commitment to promote Communion under both forms.

Bombed Churches

Sometimes we get frustrated by the circumstances under which we work or by the lack of resources that we can draw on. So, sometimes, it's good to keep the larger picture in mind. Imagine trying to lead sung worship in a bombed-out church building following an all-night cleanup effort. That was the situation when the community gathered to celebrate Sunday Mass on October 17 at the Chaldean Church of St. Joseph in Baghdad.

In August 2004, car bombs at five Catholic and Orthodox churches in Iraq killed eleven people and sparked an exodus of at least 10,000 Iraqi Christians into neighboring Syria and Jordan. In October, five more churches were bombed in Baghdad, though no one was injured in these bombings. The damaged churches include the Chaldean Church of St. Joseph, the Latin Rite Church of Rome, the Orthodox churches of St. James and St. George, and the Syrian Orthodox Church of St. Thomas. Additional Orthodox churches were damaged or destroyed by another bombing attack on November 8.

Vatican officials have confirmed that acts of violence and intimidation against Iraqi Christians are continuing and even increasing, and Patriarch Emmanuel-Karim III Delly, Patriarch of Babylon of the Chaldeans, said in Baghdad that recent church bombings were clearly designed to frighten Christians and increase the rate of exodus from Iraq. The patriarch noted that the homes of many Iraqi Muslims were also being attacked by extremists. Such attacks, he said, were a problem shared by all those working for peace in the country.

Berakah Award

On January 7, during their annual meeting in Louisville, Kentucky, the members of the North American Academy of Liturgy will present the 2005 Berakah Award to Father R. Kevin Sealsoltz, O.S.B. Father Sealsoltz is a monk of St. John’s Abbey in Collegeville, Minnesota, and a professor in the School of Theology Seminary at Collegeville. For eighteen years, he has served as editor of the liturgical journal Worship.
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How We’ve Done It In Milwaukee

Memories and Visions

BY JAMES WICKMAN

Celebrating the musical legacy of the Archdiocese of Milwaukee:
That was our task. Here we were, just barely into the reorganization of our Archdiocesan Musicians’ Association, and we knew that we had to celebrate the past in order to help us move into the future. But how do we bring together the past, the present, and the future in one celebration? It was out of this that “Memories and Visions” was born.

Most people know that Milwaukee has a strong musical and liturgical tradition. Names like John Singenberger, Sister Theophane Hytrek, Father Elmer Pfeill, and Archbishop Rembert Weakland immediately come to mind. Singenberger was a composer, teacher, organist, writer and editor. He was the leader of the Caecilian movement in this country and contributed greatly to the development of music in worship. Sister Theophane was a nationally renowned leader in church music, well known for her compositions and highly regarded as a teacher of many present-day church musicians from the Milwaukee area. Archbishop Weakland contributed to the musical life of the Church in the United States in many ways—some of which have not yet been studied or written about, including his contributions during the days and years immediately following the end of the Second Vatican Council. His twenty-five years as leader of the Church of Milwaukee included ten years of convocations of composers and musicians sponsored by himself and Sister Theophane. These “Milwaukee Symposia” produced a report on the nature and quality of liturgical music in the United States which continues to have influence today.

Mr. James Wickman, president of the Board of Directors for NPM’s Director of Music Ministries Division, is associate director of the Office for Prayer and Worship in the Archdiocese of Milwaukee, Wisconsin.

The musical heritage of Milwaukee also includes the Archdiocesan Liturgical Musicians’ Association (ALMA). This local association, with its predecessor the St. Pius X Guild, actually predated the formation of NPM. Over many years the association—working with the Archdiocesan Worship Office, especially during the years of Peter Ghiloni’s tenure in Milwaukee—sponsored numerous spiritual, formational, and social activities. However, while NPM figured prominently in our musical life (including Milwaukee’s hosting a regional convention in 1996), there was no “official” connection, such as a local chapter, within the borders of southeastern Wisconsin.

Season of Rebirth

The “rebirth” of ALMA began in 2001 when a group of musicians got together, approached the Worship Office and said that they needed this organization to support and form them as church musicians: They needed to rebuild the foundation. The fruit of this labor was the new ALMA, a brand new chapter of the National Association of Pastoral Musicians, with a new spirit ready to continue important educational and spiritual works for the good of the pastoral musicians in the 220 parishes of the archdiocese. ALMA/NPM Milwaukee immediately became one of the strongest chapters in the NPM family, even now taking on the responsibility of hosting the 2005 NPM National Convention, as you will read in this issue of Pastoral Music.

Back in 2001, however, the new ALMA/NPM Board of Directors, sitting around the table planning the next program year, wanted to celebrate the strength of the past as well as the promise of the future. A musical event was in order, an event that could bring together memories of the past and visions of the future. The planning committee set about searching for ideas though the heritage, music, musicians, and composers who have come from the Archdiocese. Which music would be featured and which musicians? Should we invite some well-known musicians back home for this celebration? What groups should perform, and how should we include those gathered? What sort of time frame would be involved? If the committee did not make these tough choices, then an event that would feature, for example, singing through all of the important music produced by musicians from this Archdiocese could become so overwhelming that no one would want to attend!

The committee explored the works of well-known native composers, trying to narrow the field. Milwaukee native Alan Hommerding’s hymn texts are among the most highly regarded texts today, published in many hymnals. Ann Celeen Dohns is another well-known Milwaukee composer and long-time music director. Father Charles Conley is a priest of the Archdiocese in addition to being a musician and composer. Bob Schaefer,
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Day 2, Sunday
In the morning you will have the chance to sing during the 10:00 am Solemn Mass at St. Peter’s Basilica, an unforgettable experience of your tour to Rome. Free time for lunch on your own and afternoon at leisure to explore the Vatican City and Rome.

In the evening you will perform a formal public concert in the exclusive setting of St. Ignatius Church, one of the most beautiful Roman churches. Overnight in your guest house.

Day 3, Monday
You will have the opportunity to celebrate a private mass at the Tomb of St. Peter in St. Peter’s Basilica (only for choirs accompanied by their own priest).

After lunch, you will visit the magnificent Basilica of St. Paul’s outside the Walls, St. John the Lateran and the Basilica of St. Mary Major. Complete your city tour of Chistian Rome with a visit of the Catacombs.

Dinner and overnight in your guest house.

Day 4, Tuesday
After breakfast, depart for a full day excursion to Assisi, where you will sing during a Mass at the Basilica of St. Francis, the wonderful church adorned with Giotto’s majestic frescoes depicting St. Francis’ life.

Return to Rome for dinner and overnight.

Day 5, Wednesday
In the morning you will attend the General Audience with the Holy Father, Pope John Paul II, during which you will have the chance to sing shortly.

After lunch, you will begin a guided tour of the Vatican City, the Spanish Steps, the Pantheon, Piazza Navona. As alternative, you can make a tour of Ancient Rome including the Roman Forum, the Arch of Constantine and the Colosseum. Return to your guest house for dinner.

Day 6, Thursday
You will begin your morning with the visit of the Vatican Museums, where you will be able to admire beautiful works by Giotto, Raphael, Da Vinci, Caravaggio and many others. The tour also includes the Sistine Chapel and the wonderful Michelangelo’s frescoes.

You will then enjoy your guided tour in St. Peter’s Basilica.

Your farewell dinner will take place in a traditional restaurant, where you will taste the typical Roman cuisine enjoying the nice atmosphere and hospitality.

Day 7, Friday
After breakfast, you will be transferred to the airport for your return flight. It is time for you to return home and bring with you all the wonderful memories you have acquired during your stay in the Vatican City and in Rome.

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currently director of music ministries at St. James Cathedral in Orlando, was chosen to be part of the celebration because of his Milwaukee roots. Dan Schute is another native of Milwaukee who has been composing music for worship for thirty years, producing some of the best-known music of our day. And of course, we could not forget the impact of Jeff Honoré and his liturgical music compositions as well as his contributions to handbell music.

Taking Shape

The months of planning wore on, and the event began to take shape. It would definitely include performances by choirs and musicians from throughout the archdiocese—children’s choirs, adult choirs, instrumentalists, and vocal soloists. The location would be the historic Chapel at the St. Joseph Center, run by the School Sisters of St. Francis. (The School Sisters include teachers and musicians who formed generations of pastoral musicians.) The Chapel itself is quite a surprise. The entrance is hidden from the street. One enters the Chapel from the third floor of the Center. And what a surprise it is—an ornate German baroque church that seats several hundred, including choir, with balconies and one of the best organs in the city. It is a wonderfully lively space that was just perfect for this event. The music was finally chosen from the vast repertoire by Milwaukee composers, and invitations went out to the composers of the selected pieces, asking them to join the celebration.

In the end the celebration was wonderful and unique.
Our Eucharistic Church
Setting a Direction

BY TOM ELICH

It is excellent that we have a Year of the Eucharist to focus our attention on the essentials of our faith. Eucharist takes us to the heart of who Jesus Christ is and what he offers those who call themselves Christian. Here we discover a deeply spiritual opportunity for transformation.

Who Celebrates the Eucharist?

To make real sense of the Eucharist we need to get into some dense theology. This question is a good place to start. Liturgy is an “action” of the whole Christ. It is the whole community—the Body of Christ united with its Head—that celebrates (Catechism of the Catholic Church, 1136, 1140). “As once he did for his disciples, Christ now opens the Scriptures for us and breaks the bread,” to use the words of one of our Eucharistic Prayers.

It is inadequate to say that the priest celebrates the Mass, or that it is a celebration of a particular Christian assembly. The affirmation that Christ celebrates the Eucharist takes us into a much larger realm, one that gives the Eucharist its saving power. It establishes a deep connection between the Eucharist and the sacrifice of Christ on the cross. Foreshadowed in the Lord’s Supper, Christ’s body is given up for us and his blood poured out, and then, as the Father raises Jesus to eternal glory, we too are promised eternal life.

What happens to Christ happens to us; what Christ does, we do, for baptism joined us to Christ. “Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection” (Romans 6:3–5).

Therefore the “us” we have been referring to is the whole community of the baptized. The Church, the body of Christ, celebrant of the liturgy, is the communion of the baptized of all times and places. The saintly throng of those baptized through the ages is part of the assembly at worship. Together we sing: “Holy, holy, holy . . . .” The Eucharist gives us a taste of the banquet of heaven.

The assembly at worship is also one with Eucharistic communities in every part of the world—the war-torn communities in North Africa, the starving ones in Asia, the exploited ones in South America. In the Eucharist we celebrate, we catch a glimpse of God’s kingdom of justice and participate in the transformation where “enemies begin to speak to one another, those who were estranged join hands in friendship, and nations seek the way of peace together.” We never cease to thank and praise God for the Holy Spirit at work in our midst “when understanding puts an end to strife, when hatred is quenched by mercy, and vengeance gives way to forgiveness.” Our participation in the “new heavens” and “new earth” through the Eucharist spurs us on in our mission to transform the world today, building the reign of God—a world of justice, life, and peace.

When the Second Vatican Council extolled full and active participation by all the people as the aim to be considered before all else in the reform and promotion of the liturgy (Sacrosanctum Concilium [SC], 14), what the bishops meant by “full and active” is that we participate as “doers” of the action of the whole Christ. Such participation takes us further than mere lusty singing or engaging in liturgical ministry; these elements are only signs of a deeper participation in the communion of saints and Christ’s offering and transfiguration on the cross.

It is hard to imagine how our active engagement with such a life-changing event could be described as boring or could become the source of rubrical bickering. Those who assume such attitudes must be looking at a different reality.

Liturgy Is a Window

Did you ever crash your car (or come close to it) because you were trying to clean your windshield? That’s because you were looking at the window and not through the window. I think this experience identifies a common problem with the way we look at liturgy: We are meant to look out through a window onto another world, and the window of the liturgy lets in the light of that world.
It is easy to think of liturgy as something people do: praying, singing, reading and preaching, making sacramental gestures. Preparing these things is the work of the dedicated liturgy committee, liturgical ministers, and pastor. But this is not the whole of liturgy, for God acts in the liturgy. In the waters of baptism, God plunges us into the saving mystery of Jesus’ death and resurrection and changes us; Saint John spoke of baptism as a rebirth. As we eat and drink the Lord’s Supper, God joins us to Christ, and we share in the great Passover from death to the eternal life where we participate in the banquet of heaven. Under the hand of the priest, God forgives us in the sacrament of penance. In the unction of holy oil, God seals the confirmand with the gift of the Holy Spirit or raises up the person who is sick.

These acts of God which save us are the reality which our liturgy enshrines, the great vista revealed by the window of the liturgy. What a pity, what an impoverishment, when we fail to see this because we are looking instead at the window! Yet it happens all the time.

The liturgy is boring, we hear a teenager say. Well, thinks the liturgy committee, we’ll have a “youth Mass” with “young music” and special lighting effects. This solution gets stuck on the externals. This committee is looking at the glass or at the window frame instead of through the glass at the view.

A “creative” school Mass includes a mime of the Gospel and a clown who reflects on the readings: Is the children’s attention focused on the window or the view? When liturgy is treated as an entertainment, we are looking at the outer shell of the liturgy not at the reality it contains.

When parishioners complain to the priest about a change in wording or about who purified the vessels after Communion or about any other rubrical infringement, they are concerned with smudges on the window. They have just participated in a divine, life-changing, life-giving event, but what pokes them in the eye is which step the priest was standing on or how he held his hands.

This is why I would prefer to read the pope’s encyclical on the Eucharist—Ecclesia de Eucharistia—rather than the disciplinary document which it spawned—Redemptionis Sacramentum. The pope tried to put words around the whole exciting transforming mystery of the Eucharist; the later document tried to protect the mystery by describing and enforcing the rules for its celebration. That second document, in my opinion, devotes far too much attention to the window instead of what the window reveals. It reinforces the mistaken belief that liturgy is about the externals, about our words and our actions. Liturgy, however, is much bigger than ourselves.

Rubrics, Rules, and Regulations

Now I am not suggesting that the window itself is irrelevant and unimportant. A dirty or foggy window will certainly distort or obscure the view. The general reform of the liturgy promoted by the Second Vatican Council was intended to clean the windows after centuries of grime:

The liturgy is made up of immutable elements, divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become pointless. In this reform both texts and rites should be so drawn up that they express more clearly the holy things they signify and that the Christian people, as far as possible, are able to understand them with ease and to take part in the rites fully, actively, and as befits a community (SC, 21).

The liturgy should express clearly the sacred reality it signifies. The window should be clean so that people may easily pass beyond the liturgical forms to participate in the saving mystery that lies beyond them. Thus the Cou...
cilar directed our efforts to the sacramental signs—baptizing by immersion, taking and breaking real bread, receiving Communion from the cup, proclaiming the word of God—not as ends in themselves but as means to realizing what the liturgy actually does. We know that sacraments are signs that effect what they signify; we have now begun to ask, do they also signify what they effect, do they point to the reality?

The common liturgical books of the Roman Church are also an important and powerful sign—a way to make the window more transparent. The incorporation of rites from ancient sources links us to the Church’s liturgy through the ages. Common texts and forms express a unity in the liturgy around the world. Obviously, of course, the universal liturgy must be incarnate in a particular community and place, and the Eucharist celebrated in a grand city basilica will be quite different from that celebrated in a tin-roofed country church, yet it is the same act of Christ. A common liturgical rite, translated into a particular vernacular and celebrated with the gifts and art of a particular community, expresses our unity in Christ which transcends the diversity of human culture. It is a pity that the phrase “the unity of the Roman Rite” is sometimes taken to mean “the uniformity of the Roman Rite.” The first is important; the second is impossible. Rubrics, rules, and regulations fulfill a purpose but are not ends in themselves.

Liturgical innovation does not necessarily lead to freshness of spiritual experience; it too may distort or obscure the view. By its very unfamiliarity, it draws attention to itself and distracts from what is really taking place. Liturgical rites belong to the Church. Liturgy is the corporate worship of the whole body of Christ, united around the globe and down through the ages. Preparing creative and vibrant liturgy consists in lighting these familiar communal paths so that the people of God assembled for worship can embark upon an adventure together, coming “to share in the divinity of Christ who humbled himself to share in our humanity.”

A Second Focus: Real Presence

So far we have not mentioned “real presence,” yet this doctrine is where some people would like to ground their understanding of the Eucharist. These are generally people who are very sincere in trying to maintain the fullness of Catholic theology in reaction to a perceived lack of faith in the reality of the Eucharist. This approach sees the central purpose of the Mass in the consecration and in the consequent transubstantiation of bread and wine into the Body and Blood of Christ. The real presence of Christ is seen as the fullest and highest expression of Eucharist, leading to reverent adoration of Christ in the blessed Sacrament.

This approach to the sacrament may sometimes be reductive—reducing the liturgy to one central component—but Pope John Paul’s 2003 encyclical provides an important enrichment to this approach. So while some commentators on the current scene might want to reduce the sacrament’s important points to the three connected ideas of “consecration, real presence, and adoration,” the pope reveals with great emphasis a more fundamental set of connections: “sacrifice—paschal mystery—communion—eschatology—mission,” which I described in the first part of this article. This perspective is fundamental if we are to retain a healthy understanding of the relationship between altar and tabernacle, liturgy and devotion. The Eucharist is the saving mystery of Easter in which we participate, not just the treasure of the real presence of the living Christ.

There is no doubt the pope sets great store on Eucharistic adoration, but it is always in the context of participation in the Paschal action of Christ. He pens tender mystical lines on the worship of the Eucharist outside Mass:

It is pleasant to spend time with him, to lie close to his breast like the beloved Disciple and to feel the infinite love present in his heart. If in our time Christians must be distinguished above all by the “art of prayer,” how can we not feel a renewed need to spend time in spiritual converse, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament? How often, dear brothers and sisters, have I experienced this, and drawn from it strength, consolation, and support! (Ecclesia de Eucharistia [EdE], 25).

Yet in the same paragraph he bluntly declares that “this worship is strictly linked to the celebration of the Eucharistic Sacrifice”; the presence of Christ “derives from the celebration of the sacrifice and is directed towards communion.”

In his introduction, he identifies the paschal mystery as the center of both Church and Eucharist (EdE, 3). He shows how the events of Holy Thursday are intimately linked with those of Good Friday, Easter, and Pentecost, so that in the Eucharist which Christ entrusted to his Church, the paschal mystery is perennially made present (EdE, 5). What becomes “really present” is “this central event of our salvation” (EdE, 11). Christ “did not merely say: ‘This is my body,’ ‘This is my blood,’ but went on to add: ‘which is given for you,’ ‘which is poured out for you.’ Jesus did not simply state that what he was giving them to eat and drink was his body and blood; he also expressed its sacrificial meaning... this sacrifice is made present ever anew, sacramentally perpetuated, in every community which offers it at the hands of the consecrated minister. . . . The Mass makes present the sacrifice of the cross” (EdE, 12).

As the lineamenta (the preliminary notes or sketch) for the upcoming Synod of Bishops grow into its instrumentum laboris (the working text), and as the Year of the Eucharist unfolds, it will be important to embark on a voyage of spiritual understanding and internal participation. The drama, decoration, and delight of the liturgical forms are means to this end.
Eucharist and the Ecclesiology of Communion

BY KEVIN W. IRWIN

The purpose of this article is to explore what Pope John Paul II asserts at the beginning of Chapter Four of his encyclical *Ecclesia de Eucharistia* (no. 34): “The Church is called during her earthly pilgrimage to maintain and promote communion with the Triune God and communion among the faithful. For this purpose she possesses the word and the sacraments, particularly the Eucharist, by which she ‘constantly lives and grows’ and in which she expresses her very nature. It is not by chance that the term *communion* has become one of the names given to this sublime sacrament.”

Our approach in exploring what this text is saying about communion, Church, and Eucharist derives from what *The Eucharist: Source and Summit of the Life and Mission of the Church*—the *lineamenta* (preparatory document) for the 2005 Synod on the Eucharist—has to say about *lex orandi* (what we pray), *lex credendi* (what we believe), and *lex agendi* (how we live). That document affirms (no. 73) that “faith finds its strength and dynamism in the Sacrament of the Real Presence, because truly the *lex orandi* remains linked to the *lex credendi* which, in turn, is translated into the *lex agendi* of the Church’s life and mission. The Eucharist, then, has also a personal dynamism: it is the gift to celebrate, bringing a deeper knowledge of the mystery of salvation, accomplishing communion, leading to adoration, and finally affecting the Church’s life through mission and pastoral ministry, all the while fostering charity inside and outside the Church.”

If what we pray is what we believe, and both taken together affect the way we live our daily lives, then by recalling what we say and do in the enactment of the Eucharist we can come to important insights about what the Holy Father is referring to when he joins together “the Eucharist and ecclesial communion.”

“In the Unity of the Holy Spirit”

The concluding part of the Eucharistic Prayer is the doxology containing the words “through him, with him, and in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever,” to which we respond “Amen.” There could be no better, concise example from the Church’s liturgy (*lex orandi*) to illustrate the relationship between communion with the Trinity and communion among the faithful as experienced in the Eucharist. This doxology clearly “names” and expresses our faith in the “three-personed God”—Father, Son, and Holy Spirit. But what may be less clear is the fact that the phrase “in the unity of the Holy Spirit” expresses the Church’s faith in the Trinity and its experience of abiding in the Trinity. In his classic work *The Place of Christ in Liturgical Prayer* (New York: Alba House, 1965), Josef Jungmann pointed out that the phrase “in the unity of the Holy Spirit” refers to the Church. It “names” all those who are baptized and, in the act of Eucharist, express and affirm their faith in the Trinity and experience a share in the life of the Trinity as the Church in the celebration of the Eucharist. These words from the doxology reiterate and underscore in a very terse manner what the Eucharist always is and does by way of fostering our ever deepening communion with God and the whole Church.

What is also notable is that these words explicitly associate the communion of and in the Church with the person and work of the Holy Spirit. In every one of the Eucharistic Prayers added to the Roman Missal since Vatican II, there are explicit invocations (*epicleses*) asking the Holy Spirit to draw the assembled Church into an ever deepening communion. This kind of text was not found in the Roman Canon. But improved tools of historical research that uncovered a wealth of sources for Eucharistic Prayers led to the decision by the Church’s leaders to include such invocations in the Eucharistic Prayers. Recall the familiar texts:

May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit (Eucharistic Prayer II).

Grant that we who are nourished by his body and blood, may be filled with his Holy Spirit, and become one body, one spirit in Christ (Eucharistic Prayer III).

Lord, look upon this sacrifice which you have given to your Church;

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and by your Holy Spirit, gather all who share this one bread and one cup into the one body of Christ, a living sacrifice of praise (Eucharistic Prayer IV).

We are reminded of the universal scope of these invocations when, in the Eucharistic Prayer, we pray for the Holy Father and the local bishop. They are prayed for by name because they are the leaders of the universal Church throughout the world and of the local diocese. That these intercessions are found in every Eucharistic Prayer is a continual reminder that every Eucharist is about a Church that is larger than any particular assembly and that any particular assembly relates to every other local church throughout the world. These themes are also clearly underscored in the encyclical on the Eucharist, in paragraph 39. That the Eucharistic assembly should not be closed in on itself is also specified in that same paragraph: “The Eucharistic sacrifice, while always offered in a particular community, is never a celebration of that community alone…. From this it follows that a truly Eucharistic community cannot be closed in upon itself, as though it were self-sufficient; rather it must persevere in harmony with every other Catholic community.”

“Creating,” “Fostering,” “Presupposing”?

Ever since the time of St. Augustine, the Church’s clear and constant teaching has been that we receive grace; we do not “earn” it. When it comes to the notion of communio, recent church documents (specifically the recent encyclical, nos. 35–36) clearly express the truth found in the third Eucharistic Prayer: “Hear the prayers of the family you have gathered here before you.” We gather for the Eucharist at God’s gracious invitation. We do not “create” communion. “Communion” as a gift from God is rightly presupposed when we celebrate the Eucharist. Hence the value of the encyclical’s assertions that the Eucharist creates and fosters communion (nos. 40–42).

At the same time we are well aware that our unity is not perfect. Why is it that we ask God (in the third Eucharistic Prayer) to “strengthen in faith and love your pilgrim church on earth” and recall (in the fourth Eucharistic Prayer) that “from age to age you gather a people to yourself”? How often do the prayers over the gifts and prayers after Communion note our need for unity and peace? And why do they repeat these petitions? Simply because we are still the “pilgrim Church on earth” who are well aware that we are not (yet) a fully united people of and in Christ.

If this is true on the level of the Eucharistic celebration with fellow Catholics, it is even more true with regard to relations with other Christians, especially to what extent the celebration of the Eucharist and the reception of the Eucharist with other Christians is possible. The Holy Father makes it clear that “full communion in the bonds of the profession of faith, the sacraments, and ecclesial governance” is required for the common celebration of the Eucharist (no. 44). Precisely because these are absent, “inter-celebration” of the Eucharist is not possible.

Note that the issue is less about what Christians believe about the Eucharist than it is about the fact that Christians belong to different churches and that such belonging reflects different ideas about apostolic succession and the need for bishops to lead the church in succession with the apostles. In fact the lineamenta for the 2005 Synod praise

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the progress that ecumenical dialogues have made regarding the Eucharist. The document specifically mentions this progress when it asserts that “some Church communities of the Reformation, above all Lutherans, believe in Christ’s presence during the celebration” (no. 28). But then it refers to the question of unity in church belief and teaching when it says: “But, without the Sacrament of Orders, they have not conserved the genuine and integral substance of the Eucharistic mystery.” Simply put, the common celebration of the Eucharist by members of different Christian churches is not possible because of a lack of “communion.”

In a similar vein, the Holy Father says that in special circumstances Catholic ministers are able “to administer the sacraments of the Eucharist, Penance, and the Anointing of the Sick to Christians who are not in full communion with the Catholic Church [but who] freely request them and manifest the faith which the Catholic Church professes with regard to these sacraments” (Ecclesia de Eucharistia, no. 46). Conversely, in special circumstances Catholics may request these same sacraments from “ministers of Churches in which these sacraments are valid … [but] Catholics may not receive communion in those communities which lack a valid sacrament of Orders.”

The key issue here about celebrating and receiving the Eucharist is the presupposition that the celebration is rooted in a preexisting “communion” in church membership that then leads to the celebration of the Eucharist whereby God’s action and invitation deepens what is already present in us. In effect, belonging to different churches means that while we may have much in common, we still do not belong to the same church. And even when we belong to the same (Catholic) Church, we need to realize that we need the Eucharist to foster and deepen the unity we already experience in the Church. In the words of the lineamenta: “The Eucharist presupposes ecclesial communion, a communion which the Sacrament brings to perfection” (no. 3).

But these same documents also remind us that while we are the pilgrim Church on earth, we are still the imperfect Church hoping for eternal life at the end of the journey of this life. Hence the helpful reminder we hear just before we are called to Communion at Mass, when the priest says: “Happy are they who are called to his supper.” That “supper” is the Supper of the Lamb in God’s kingdom forever (Rev. 14:9). This eschatological perspective is explored in paragraphs 11–20 of the encyclical and in Redemptionis Sacramentum, paragraphs 38–40.

Living Eucharistic “Communio”

Recent church documents also address the wider world in which we celebrate the Eucharist and how the Eucharist and apostolicity are intrinsically related. In Ecclesia de Eucharistia, the Holy Father says that “the Eucharist thus appears as both the source and the summit of all evangelization, since its goal is the communion of mankind with Christ and in him with the Father and the Holy Spirit” (no. 22). This sentiment is reiterated in the lineamenta: “The Eucharist is the ‘summit’ of Christian initiation and all apostolic activity, because the Sacrament presupposes membership in the communion of the Church. At the same time, it is the ‘source,’ because the Sacrament is nourishment for her life and mission” (no. 2, citing Sacrosanctum Concilium, no. 10).

We find this ideal exemplified by what we do in the Eucharist at the presentation of the gifts, as explained in Redemptionis Sacramentum (no. 70):

The offerings that Christ’s faithful are accustomed to present for the Liturgy of the Eucharist in Holy Mass are not necessarily limited to bread and wine for the Eucharistic celebration but may also include gifts given by the faithful in the form of money or other things for the sake of charity toward the poor. Moreover, external gifts must always be a visible expression of that true gift that God expects from us: a contrite heart, the love of God and neighbor by which we are conformed to the sacrifice of Christ, who offered himself for us. For in the Eucharist, there shines forth most brilliantly that mystery of charity that Jesus brought forth at the Last Supper by washing the feet of the disciples.

This same liturgical practice is specified in the rubrical directives for the Evening Mass of the Lord’s Supper when we wash each others’ feet. These two ritual gestures—presenting gifts and washing feet—are a firm part of the Church’s “law of prayer.” Like the words we say in the Eucharist, they reflect what we believe about the Eucharist and how we ought to express this belief in the way we live our lives.

As the Holy Father says in the encyclical: “It is not by chance that the term communion has become one of the names given to this sublime sacrament.” Our communion is in the body and blood of Christ poured out for us at the Eucharist. Our “common union” with each other is realized in and through the Eucharistic Communion and in the communio that is ours when we imitate in life what we have celebrated in the Eucharist.
Understand What You Do, Imitate What You Celebrate

By Paul F. Ford

From baptism to funeral, the entire life of the Catholic is oriented to the Eucharist. At the conclusion of infant baptism, the ministers, family, godparents, and friends of all the newly baptized process with candles lit from the paschal candle to the altar, near which everyone sings the Our Father: the prayer of the faithful. This rite is a down payment on the first Eucharist the newly baptized will receive.

At the funeral of all but the ordained, the body is placed before the altar feet first, indicating the primal orientation of the Catholic: toward the Eucharist. (The bodies of the ordained are oriented toward the congregation, indicating their re-orientation through ordination in service to the baptized.)

At the ordination of priests, the baptized offer the prepared chalice and paten to the bishop, who then puts them into the hands of the newly ordained priest with the words: "Receive the oblation of the holy people, to be offered to God. Understand what you do, imitate what you celebrate, and conform your life to the mystery of the Lord’s cross." These words, however, are not addressed just to priests. They could well be addressed to all the baptized!

The Latin of the first two clauses points us to a world of meaning: "Agnoscite quod agitis, imitatim quod tractabis." Not just the proverbial "age quod agis" ("do well what you are doing")—which is important enough—but "recognize, realize, discern; be responsible for what you are doing." And "imitate quod tractabis" means more than "imitate what you celebrate." It means "copy what you are touching and handling"—and by extension "copy what you are seeing, hearing, tasting, and smelling."

Mayan Catholics gather for a festival Mass in Chamula, Mexico

What Really Happens: Word

Learning the mystery of the Lord's cross—the paschal mystery—from the Eucharist means discerning what really happens at Eucharist at its "epicenters" (the Eucharist action is an ellipse) and copying what we touch, see, hear, taste, and smell in the ever widening "concentric" ellipses which radiate out from these "centers."

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and thus a fortiori (actually a fortissimo, if you will permit me) of the Mass:

The liturgical celebration, founded primarily on the word of God and sustained by it, becomes a new event and enriches the word itself with new meaning and power.

... the word of God unceasingly calls to mind and extends the economy of salvation, which achieves its fullest expression in the liturgy. The liturgical celebration becomes therefore the continuing, complete, and effective presentation of God’s word.

... the Scriptures are the living waters from which all who seek life and salvation must drink.

The more profound our understanding of the celebration of the liturgy, the higher our appreciation of the importance of God’s word. Whatever we say of the one, we can in turn say of the other, because each recalls the mystery of Christ and each in its own way causes the mystery to be carried forward.

... the participation of the faithful in the liturgy increases to the degree that, as they listen to the word of God proclaimed in the liturgy, they strive harder to commit themselves to the Word of God incarnate in Christ. Thus, they endeavor to conform their way of life to what they celebrate in the Liturgy, and then in turn to bring to the celebration of the Liturgy all that they do in life (nos. 3–6).

These passionate, almost mystical, passages tell us that on the Second Sunday of Year A (January 16, 2005), the Word with whom we commune under the signs of bread and wine is, in the words of the readings, the servant sent to be light in our darkness (Isaiah 49), the one who takes all of his delight from doing God’s will (Psalm 40), the very grace and peace of God (1 Corinthians), and the Lamb of God, sin-eater, Spirit-abiding One (John 1). As my mentor, James O’Reilly, used to say, “The Mass is boring ... until it bores through.” The Mass is never the same old thing but always something new to those who allow themselves to be pierced by this realization. Into their hands, mouths, and hearts the Lord delivers himself to be their light, their delight, their deliverance.

What Really Happens: Elements, Actions, Silence

What can the very bread and wine teach us? Here we all need to invest $15.00 in and meditate on Photina Rech’s Wine and Bread (Liturgy Training Publications, 1998), one of the most important books I have read in ten years. Rech was a cloistered Benedictine nun who was research assistant to the great German Benedictine (male) liturgists. As she read the fathers and mothers of the Church, she took note of every significant passage on every material thing, posture, and gesture the liturgy uses.

Looking through the signs of wine and bread as through a window in the wall (the lovely phrase of Ronald Knox), she reveals the deepest meanings of the Eucharist. For instance, bread is not just any food nor wine just any drink. Grains of wheat are gathered and crushed and

**Ecclesia de Eucharistia**

on Worship of the Eucharist outside Mass

25. The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church. This worship is strictly linked to the celebration of the Eucharistic Sacrifice. The presence of Christ under the sacred species reserved after Mass—a presence which lasts as long as the species of bread and of wine remain—derives from the celebration of the sacrifice and is directed towards communion, both sacramental and spiritual, ...

It is pleasant to spend time with him, to lie close to his breast like the Beloved Disciple (cf. John 13:25) and to feel the infinite love present in his heart. If in our time Christians must be distinguished above all by the “art of prayer,” how can we not feel a renewed need to spend time in spiritual converse, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament? How often, dear brother and sisters, have I experienced this, and drawn from it strength, consolation, and support!

This practice, repeatedly praised and recommended by the Magisterium, is supported by the example of many saints. Particularly outstanding in this regard was Saint Alphonsus Liguori, who wrote: “Of all devotions, that of adoring Jesus in the Blessed Sacrament is the greatest after the sacraments, the one dearest to God, and the one most helpful to us.” The Eucharist is a priceless treasure; by not only celebrating it but also by praying before it outside of Mass we are enabled to make contact with the very wellspring of grace. A Christian community desirous of contemplating the face of Christ ... cannot fail also to develop this aspect of Eucharistic worship, which prolongs and increases the fruits of our communion in the body and blood of the Lord.

**Redemptionis Sacramentum**

on Promoting Interior Participation

41. For encouraging, promoting and nourishing this interior understanding of liturgical participation, the continuous and widespread celebration of the Liturgy of the Hours, the use of the sacramentals, and exercises of Christian popular piety are extremely helpful. These latter exercises—which “while not belonging to the liturgy in the strict sense, possess nonetheless a particular importance and dignity”—are to be regarded as having a certain connection with the liturgical context, especially when they have been lauded and attested by the Magisterium itself. ... Furthermore, since these practices of piety lead the Christian people both to the reception of the sacraments—especially the Eucharist—and “to meditation on the mysteries of our Redemption and the imitation of the excellent heavenly examples of the Saints, they are therefore not without...
worked by human hands and baked. Grapes are gathered; their blood is spilled by human hands and allowed to be transformed by fermentation. Rech shows us how the signs are not emptied of meaning by transubstantiation; but, as Herbert McCabe tells us, bread finally becomes what it was always meant to be: Bread, the very Body of Christ. And wine becomes what it was always meant to be: Wine, the very Blood of God.

What can the Eucharistic actions teach us? Here Cardinal Mahony has been very helpful, when he focused on just the silences of the orations at Mass, in his recent commentary on the new General Instruction of the Roman Missal:

The Instruction tells us more clearly why we should be silent, for the intense activity of (1) remembering why we are doing what we are doing (the theological term is “recollectio”—you could think of it as pulling yourself together in God’s presence), (2) taking God’s word to heart (the theological term is “meditation”), and (3) enjoying God and talking to God (the theological term is “contemplation”). Knowing what is expected of each member of the assembly is so important that §31 of the Instruction reminds us priests that we sometimes have the duty to explain briefly the what and why of the major parts of the Mass.

Not only is silence “part of the celebration”—its “purpose

Liturgy as well as popular piety is an expression of the faith and the life of the Christian people. In the process of inculcating Christianity in non-Christian cultures, care and concern needs to be given to the culture and popular religious traditions which have flowered within Christianity. The same Holy Spirit sustains in the faith not only the liturgy but also popular piety.

64. Elements of Eucharistic spirituality are seen in the worship of the Eucharist outside of Mass, which is “directed towards communion, both sacramental and spiritual… The Eucharist is a priceless treasure; by not only celebrating it but also by praying before it outside of Mass, we are enabled to make contact with the very wellsprings of grace.” Contemplation and adoration intensify a person’s desire for total union with the Lord and Creator. At the same time, they make us conscious of our unworthiness. The Holy Father also mentions the practice of “spiritual communion,” recommended by the masters of the spiritual life for those unable to receive communion sacramentally.

Outside the Mass, the Lord Jesus is also living, spiritual food. He is the unfathomable mystery of God-among-us, accompanying us on our way.
depends on the time it occurs in each part of the celebration” [45].

The orations—the collect, the prayer over the offerings, and the prayer after Communion—have a similar pattern: the priest invites us to pray, then he and we pray together in silence, then he “collects” his and our silent prayers into one presidential prayer, and we give our assent with our acclamation, “Amen.”

But each silence has a different purpose:

a) In the opening prayer of the Mass, now called by its ancient name, the collect, “All, together with the priest, observe a brief silence so that they may be conscious of the fact that they are in God’s presence and may formulate their petitions mentally” [54]. This is the time of Mass when we bring our own needs to mind during our silent prayer, so that when we pray later during the Prayer of the Faithful we can expand our prayer horizon and include the needs of the whole Church and world.

b) In the prayer over the gifts, “once the offerings have been placed on the altar and the accompanying rites completed, the invitation to pray with the priest and the prayer over the offerings conclude the preparation of the gifts and prepare for the Eucharistic Prayer” [79]. Our prayer of offering is so important that our silence turns to speech and we stand and say, “May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.” Notice that the ancient posture for this prayer has been restored: we will now stand in response to the invitation of the priest. “Pray, brethren, that our sacrifice may be acceptable to God, the almighty Father” [43 and 146]. We offer ourselves, the work of our hands, and the joys and sorrows of our lives—all symbolized by the wine and the unleavened bread [79 and 140].

c) “When the distribution of Communion is finished, the priest and faithful spend some time praying privately” [88]. “To bring to completion the prayer of the People of God, and also to conclude the entire Communion Rite, the priest says the Prayer after Communion, in which he prays for the fruits of the mystery just celebrated” [89]. “A brief period of silence may preceede the prayer, unless this has been already observed immediately after Communion” [165]. Beneath these official statements is a spirituality of intense contemplation, of deep gratitude, of willingness to be in union with Jesus and with all the members of His Mystical Body, of readiness to serve—these are just some of “the fruits of the mystery just celebrated” and the reasons that the silence after communion needs to be a generous silence.

Experiencing Presence

My deepest experience of this wisdom of realizing and copying the Eucharistic elements and action happened in the chapel of New Camaldoli Hermitage in Big Sur, California. The monks there have the custom of exposing the Blessed Sacrament after evening prayer. One of the brothers goes to the tabernacle and removes one of the smallest and simplest monstrances (really a lunette) and reverently carries it into the rotunda and places it on the plainest granite altar (designed by Frank Kacmarcik), a candle lit, a vase of flowers on the floor before it. On the perimeter of the rotunda the monks and guests sit or kneel in silence. Earlier that day I must have heard the gospel of Wednesday in the Fourth Week of Lent: John 5:17-30:

Jesus answered them, “My Father is still working, and I also am working.” For this reason the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also calling God his own Father, thereby making himself equal to God. Jesus said to them, “Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise. The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished. Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes (17-21, NRSV).

I reminisced on Jesus watching St. Joseph, learning the carpenter’s trade by seeing and doing and asking. At that moment I realized that in the Eucharist Jesus is only doing what his Father is doing: giving us life—our bodily life and our everlasting life. I could only fumble for the words that J. R. R. Tolkien, a frequent communicant and visitor to the Blessed Sacrament, used so eloquently:

So it may be said that the chief purpose of life, for any one of us, is to increase according to our capacity our knowledge of God by all the means we have, and to be moved by it to praise and thanks. To do as we say in the Gloria in Excelsis: Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam. We praise you, we call you holy, we worship you, we proclaim your glory, we thank you for the greatness of your splendour.

For Further Reading

Three Challenges We Face as a Eucharistic Church

BY GORDON E. TRUITT

In declaring a Year of the Eucharist, Pope John Paul II has asked us to refocus attention on the heart of our ecclesial existence. In his homily for the Solemnity of the Body and Blood of Christ (June 10, 2004), the Holy Father declared a yearlong festival of the Eucharist, beginning with the World Eucharistic Congress in Guadalajara, Mexico, this past October and ending with the Synod of Bishops assembly next October. The focus, he said, is on the Eucharist as “source and summit of the life and mission of the Church.” “Through the Eucharist,” he continued, “the ecclesial community is built up as a new Jerusalem, a principle of unity in Christ among different persons and peoples.” “The Church of the Eucharist lives!” Pope John Paul affirmed. “The Church draws her life from the Eucharist and knows that this truth does not simply express a daily experience of faith but recapitulates the heart of the mystery in which she consists.”

In order to become the kind of Eucharist-centered Church that the pope envisions, we need to overcome several obstacles. Some have been with us since the years immediately after the Second Vatican Council; some are more recent. But until we address these problems and find solutions for them as a Church and as communities within our wider ecclesial union, we will not be able to bring to vibrant life the vision that John Paul has outlined in his encyclical *Ecclesia de Eucharistia* (2003) or invited us to in this year of celebration and reflection.

I see three key challenges that we have to address. The easiest challenge to meet is the failure of liturgical catechesis to express properly the importance of the Eucharist and the relationship—and difference—between the Eucharist and Eucharistic devotion. The second challenge is the struggle to remain a Eucharistic Church in light of the current priest shortage. And the third is the struggle among conflicting theologies of church (ecclesiologies) that find an echo in Eucharistic practice.

**A Catechetical Failure**

A key problem with our recent Eucharistic catechesis is that we have not taught well enough that the action of making Eucharist is key to being Church, while devotion to the reserved Sacrament is secondary to that action, derived from it, and pointing toward it. In other words, all the attention currently being paid to devotional practices associated with the reserved Sacrament—including perpetual adoration and the key part that prayer before the exposed Sacrament plays in many youth gatherings these days—can easily miss the point, if we are not paying even more attention to the meaning and practice of our celebrations of the Eucharist.

A careful reading of the recent encyclical will show that the Holy Father certainly identifies the celebration of the Eucharist as performing a central role in the Church’s life, while he places devotional prayer in a secondary role, though he does certainly commend “adoration of the Blessed Sacrament” as “an important daily practice and . . . an inexhaustible source of holiness” (*Ecclesia de Eucharistia*, 10). But it is by participation in the Eucharist, he affirms, that “the Church constantly draws her life from the redeeming sacrifice” (12). The Eucharistic community, united to Christ in this action, becomes a sign of hope when “many problems darken the horizon of our time.” Transformed into Christ by participation in Eucharistic communion, we become “the promise of a new humanity renewed by [Christ’s] love” (20).

As the Holy Father says in this encyclical: “The Church was born of the paschal mystery. For this very reason, the Eucharist, which is in an outstanding way the sacrament of the paschal mystery, stands at the center of the Church’s life” (3). In celebrating “Christ in the mystery of his passion,” the Church “reveals her own mystery” (5). Worship of the reserved Sacrament outside Mass is certainly a source of “strength, consolation, and support.” But such devotional prayer “derives from the celebration of the sacrifice and is directed toward communion, both sacramental and spiritual” because “this worship is strictly

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linked to the celebration of the Eucharistic Sacrifice” (25).

How do we hold in proper perspective the Sunday celebration of the Eucharist and the rising demand for devotional Eucharistic services? First, we need an improved catechetical practice, from the teaching of young children through adult education, that emphasizes a Eucharistic vision of the Church, that is, a vision centered on the Eucharist as “source and summit of the Christian life.” People need to understand clearly and embrace wholeheartedly the truth that our celebration of the Eucharist is the primary event that names and shapes who we are as a Church; it also sets the agenda for the Church’s activity in the world.3

Next, of course, we need celebrations of the Eucharist that reflect a proper understanding of this action’s “weight” as the center of the Church’s worship and life. We need, as Pope John Paul asks, “an interior disposition of devotion [and] outward forms meant to evoke and emphasize the grandeur of the event being celebrated” (Ecclesia de Eucharistia, 49). He continues:

I consider it my duty, therefore, to appeal urgently that the liturgical norms for the celebration of the Eucharist be observed with great fidelity. These norms are a concrete expression of the authentically ecclesial nature of the Eucharist; this is their deepest meaning. Liturgy is never anyone’s private property, be it of the celebrant or of the community in which the mysteries are celebrated. . . . Our time . . . calls for a renewed awareness and appreciation of liturgical norms as a reflection of, and a witness to, the one universal Church made present in every celebration of the Eucharist (52).

We need, in other words, both an understanding of the meaning of the Eucharist that we celebrate and a careful implementation of the norms intended to express that meaning in celebration. To the extent that we have meaning not reflected in normative celebration, we have gnosticism—esoteric information. To the extent that we have normative celebration without an understanding of its meaning, we have rubricism—empty ritual. We need both understanding and careful celebration.4

No Priest to Celebrate

Because the Eucharist is an action of the Church, it requires the leadership of someone who has been sacramentally designated by the laying-on of hands and prayer to the Holy Spirit to represent the Church as a symbol of ecclesial communion: a bishop or a presbyter (priest).5 Because the Eucharist is so central to what it means to be Church, it is “distressing and irregular” to find that “a Christian community, despite having sufficient numbers and variety of faithful to form a parish, does not have a priest to lead it.”6

According to a study commissioned in 2000 by the U.S. Conference of Catholic Bishops, twenty-seven percent of U.S. parishes do not have a resident priest, and the number of priestless parishes has been growing. In addition, our priest population is aging, so that by the year 2005, nearly half of U.S. priests will be fifty-five or older, and only one in eight will be younger than thirty-five. To compound the crisis, the total number of U.S. Catholics has increased by sixty-five percent in the years between 1965 and 2004.7

There is no easy solution to this problem. Some point with hope to a growth in priestly vocations, especially in more conservative dioceses, as an indication that the clergy shortage is ending. But the fact is that in 2004 there were only 3,285 graduate-level seminarians studying for U.S. dioceses—less than half the number in seminaries in 1965—while the Catholic population grew by 19 million people in those years. Worldwide, there has certainly been a dramatic increase in the number of seminarians during the pontificate of John Paul II—nearly 56,000 in 2004, up from nearly 34,000 in 1980. But there are also 12,000 more parishes worldwide than there were in 1980 (and 5,000 more priestless parishes than there were in 1980), while the Catholic population has increased from 784 million to 1.04 billion.8

One interim solution to the priest shortage—offering a Sunday Communion service in the absence of a priest, led by a deacon, religious, or designated lay leader—has its own problems. As Gabe Huck described the most serious of those problems in a 1997 article in Pastoral Music, the issue is how to hold together the Lord’s Day, the liturgical assembly, Eucharist, and hope.9 Some writers feel that use of the ritual Sunday Celebrations in the Absence of a Priest will “keep us from building up what we should have been about since the Constitution on the Sacred Liturgy: the strong Catholic sense for what it is to do the Eucharist together on Sunday.”10 Others see the use of this ritual,

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while “dis-ordered” (that is, without an ordained bishop or priest) as an act of openness toward the gift of God in whatever form it comes and as “the beginning of something new: a significant evolution in the ever evolving understanding of what ordination means, of how the ordering of this church gets done, and of who can be given orders to preside at the parish Sunday Eucharist.”11

Conflicting Images of Church

Wise observers of the current Catholic scene have noted that many of the problems that people seem to have with the liturgy are not themselves specifically liturgical. They are more about our vision of the church, or about the difference between “secular” and “sacred” space, or about the role of ordained ministers and the priestly exercise of baptism than they are about how best to gather the assembly, proclaim the Word, or celebrate the sacrament. Many of these struggles are worldwide and have been made visible in recent documents that deal with ecclesiology as well as liturgy.

Since the early days following the Council, of course, there have been specifically liturgical issues that have concerned the Vatican and other authorities. Liturgical abuses, concerns about possible divisions within the unity of the Roman Rite, and increasing centralization of liturgical authority have placed greater emphasis on the governing power of the bishop and have narrowed the definition of authentic Catholic liturgy. As early as 1967, in fact, the Consilium charged with implementing the reformed rites was reminding people of “that capital principle of church discipline . . . ‘Regulation of the liturgy depends solely on the authority of the Church’. ”12 Three years later, the Consilium was commenting on resistance to the reform and impatience with the pace of change. Some people, they noted, “have resorted to personal innovations, to hasty, often ill-considered measures, to new creations and additions, or to the simplification of the rites . . . . The result is that many bishops, priests, and laity have asked the Apostolic See to bring its authority to bear on the preservation and growth in the liturgy of the effective union of spirit that is to be expected as the right and the characteristic of the family of Christians gathered in God’s presence.”13

At the same time, however, there have been growing tensions between the Vatican and some bishops’ conferences over issues that were not directly related to the liturgy, but which certainly had an echo in liturgical celebration. Each of these issues sparked a sharp response either from the Holy Father or from the Congregation for the Doctrine of the Faith. Here are four examples—from Latin America, Africa, Asia, and the West—of some of those issues and their relationship to liturgical understanding and practice.

Latin America. In the 1980s, the Vatican was very concerned about some ways in which the Latin American bishops’ embrace of the “preferential option for the poor” was being interpreted and expressed. Some interpreta-
tions of that choice were tied closely to liberation theology, which in turn was suspected of Marxist social analysis. On August 6, 1984, the Congregation for the Doctrine of the Faith issued an instruction On Certain Aspects of the “Theology of Liberation,” in which they noted that “the new ‘hermeneutic’ inherent in the ‘theologies of liberation’ leads to an essentially ‘political’ re-reading of Scripture.”14 Because the liturgy itself and preaching in particular are so closely related to the way we interpret the Scriptures, it comes as no surprise that the same document warned against celebrations of the Eucharist in some places in Latin America taking on a coloring of liberation theology. The instruction noted that, in a Marxist liberation theology interpretation, “the Eucharist is no longer to be understood as the real sacramental presence of the reconciling sacrifice and as the gift of the Body and Blood of Christ. It becomes a celebration of the people in their struggle.”15

The Vatican also expressed concern over liturgy in lay-led base communities in Latin America, which, as the Vatican saw things, was even more likely to be tainted with suspect interpretations rooted in a mistaken theology. Vatican officials began to promote an “integral” liberation movement, one that is more “holistic” and “authentic,” reflecting traditional roles and structures, and base communities more closely linked to the clergy. In his opening address to the fourth Latin American Bish-

ops’ Conference (CELAM) assembly in Santo Domingo, Pope John Paul II stated that base communities “must be stamped with a clear ecclesial identity and find in the Eucharist, presided over by a priest, the center of their life and communion among their members, in close union with their pastors and full harmony with the church’s magisterium.”16

Africa. There was also growing concern in the Vatican during the 1980s about some African Catholic dioceses that were becoming too closely associated with local tribal culture and a parallel concern that liturgy and other aspects of Catholicism in such places were losing their transcultural aspect—were, in fact, becoming captives of the culture. These worries came to bloody realization during tribal wars in places like Rwanda and Burundi. At the time of Rwanda’s genocidal warfare in 1994, for example, the population of that nation was between fifty and sixty-five percent Catholic—the most Catholic nation in Africa—and several reports noted that Rwanda’s Catholics had a very strong influence on national life. Though the majority of Hutus as well as Tutsis were Roman Catholic and had worshipped together, the liturgy (as well as other aspects of Catholic life) became so closely associated with one or another tribal culture that it lost its

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Embracing the Diversity within the Church

Carol Doran
Where Is the Joy? Where Is the Passion?

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Three Challenges
Continued from page twenty-seven

universality and became an opportunity for ethnic propaganda. And the outrage over the Catholic Church’s involvement in the slaughter drove thousands of people away from Catholicism to other churches.

In his apostolic exhortation *Ecclesia in Africa*, which followed the horrors in Rwanda by just a few months, Pope John Paul II repeated the summary of the situation offered earlier by the bishops of the Synod for Africa (April 10–May 8, 1994):

The Synod incisively described the tragedy of wars which are tearing Africa apart: “For some decades now Africa has been the theatre of fratricidal wars which are decimating peoples and destroying their natural and cultural resources.” This very sad situation, in addition to causes external to Africa, also has internal causes such as “tribalism, nepotism, racism, religious intolerance, and the thirst for power taken to the extreme by totalitarian regimes which trample with impunity the rights and dignity of the person. Peoples crushed and reduced to silence suffer as innocent and resigned victims all these situations of injustice.”

While affirming the need for inculturation of Christianity and its liturgy, therefore, the pope issued a cautionary note. Inculturation, especially of the liturgy, should lead to a deeper understanding of and communion with transcultural Catholicism: “Inculturation of the liturgy, provided it does not change the essential elements, should be carried out so that the faithful can better understand and live liturgical celebrations.”

Asia. In the final decades of the twentieth century, Asian bishops had come under suspicion for their attempts to create an Asian face for the Church and to develop new approaches to interfaith dialogue. The Vatican saw some of these efforts as watering down the unique truth of the Gospel message. In response to such attempts, the Congregation for the Doctrine of the Faith issued the declaration *Dominus Jesus* (“on the unicity and salvific universality of Jesus Christ and the Church,” August 6, 2000). The document affirmed that “Jesus Christ has a significance and a value for the human race and its history which are unique and singular, proper to him alone, exclusive, universal, and absolute” (15).

Because some Asian efforts at inculturation were also seen as potential moves toward watering down liturgical theology, Pope John Paul II attempted to rein in some of the more extreme attempts at liturgical inculturation and bring them under closer Vatican control. In *Ecclesia in Asia*, his apostolic exhortation in response to the Synod for Asia, he wrote: “Liturgical inculturation requires more than a focus upon traditional cultural values, symbols, and rituals... The national and regional Bishops’ Confer-
ences need to work more closely with the Congregation for Divine Worship and the Discipline of the Sacraments in the search for effective ways of fostering appropriate forms of worship in the Asian context.”

**Europe and North America.** One aspect of life in the “older churches” of Europe and North America that has recently attracted negative judgments from the Vatican, because of fear that it is watering down the uniqueness and centrality of Roman Catholicism, is ecumenism. For example, concern that ecumenism in the West is going too far led to a letter from the Congregation for the Doctrine of the Faith to bishops’ conferences (June 30, 2000), warning that the phrase “sister churches” “has been applied improperly by some to the relationship between the Catholic Church, on the one hand, and the Anglican Communio and non-catholic ecclesial communities on the other.” Worry about ecumenism trumping other ecclesial priorities led (among other concerns on the liturgical front) to the instruction *Liturgiam authentican* (March 28, 2001) about appropriate translations of liturgical texts. After describing the rules governing translation of liturgical texts, the Congregation for Divine Worship and the Discipline of the Sacraments noted that such translations should be coordinated “with due regard for Catholic traditions and for all of the principles and norms contained in this Instruction” with the other Catholic Churches and “with the particular non-Catholic Eastern Churches or with the authorities of the Protestant ecclesial communities.” Of course, “in order completely to avoid the danger of scandal or of confusion among the Christian faithful, the Catholic Church must retain full liberty of action in such agreements, even in civil law.”

Despite this call to coordinate efforts with other churches, the strictures within the document caused the Rev. Horace Allen, a Presbyterian liturgist, to say that “the entire ecumenical liturgical conversation and dialogue is over—finished, dead, done.”

**Now What?**

Though these challenges are daunting, there are things that pastoral musicians and other pastoral liturgical ministers can do to move us toward the Eucharistic vision articulated by Pope John Paul II.

First, we can help to develop and present an appropriate catechesis that places the celebration of the Eucharist—especially on the Lord’s Day—at the heart of our life. We have to start with the conviction—a conviction of heart as well as mind—that the “celebration of Mass . . . is the center of the whole Christian life for the Church . . . as well as for each of the faithful individually.” Further, we need to believe and to express in our celebrations that “conscious, active, and full participation of the faithful both in body and in mind, a participation burning with faith, hope, and charity” is the best way to achieve and share this conviction, because we are called to such participation as “a right and duty” by reason of our baptism.

And one of the keys to that wholehearted participation, of course, is music: “As art placed at the service of communal prayer, liturgical music is part of the liturgical action, one that is ‘a particularly apt way to express a joyful heart, accentuating the solemnity of the celebration and fostering the sense of a common faith and a shared love’.”

Our celebrations have to echo those firm beliefs. If people do not participate in the liturgy, particularly in its sung parts, we need to look at the two aspects of our liturgical life that I mentioned earlier. Can we do better at providing basic catechesis (call it “Liturgy 101”) to help people understand why they should participate? Can we make better efforts to provide appropriate music and leadership to help them implement what they understand? We need to keep working on both, and we need to keep working for the long haul, because true change has to be heartfelt as well as intellectually affirmed. Catechesis must be reinforced; repertoire must be improved. We need to get better at our practice so that we can deepen understanding. And we need to improve understanding so that our practice will improve.

We also need to improve our own knowledge and acceptance of the liturgical texts and authoritative instructions, if we are to be good catechists and provide appropriate musical and liturgical leadership. How well do we know the texts, and how fully do we embrace them? How seriously have we explored the recent Roman documents and instructions? How hard have we worked to improve our musical skills and to have our practice match the ideals expressed in the documents?

And our catechesis has to recognize and put into practice the firm belief that Eucharist shapes our behavior beyond the ritual. This is the strongest point made in Pope John Paul’s recent apostolic letter on the Year of the Eucharist:

In the celebration of the Eucharist the Church constantly renews her awareness of being a “sign and instrument” not only of intimate union with God but also of the unity of the whole human race . . . . The Christian who takes part in the Eucharist learns to become a promoter of communion, peace, and solidarity in every situation. More than ever, our troubled world, which began the new millennium with the specter of terrorism and the tragedy of war, demands that Christians learn to experience the Eucharist as a great school of peace, forming men and women who, at various levels of responsibility in social, cultural, and political life, can become promoters of dialogue and communion.

In fact, the Holy Father teaches, “the intensity of our commitment to building a more just and fraternal society” can affect “the authenticity of our communal sharing in the Eucharist.” This is an astounding statement, since
issues that usually determine “authenticity” include such concerns as validity of
the sacrament and other legal matters. But the pope tells us: “We cannot delude
ourselves: By our mutual love and, in particular, by our concern for those in need, we
will be recognized as true followers of Christ (cf. Jn 13:35; Mt 25:31–46). This will
be the criterion by which the authenticity of our Eucharistic celebrations is judged.”

The second challenge—the priest shortage—limits our ability to become (or to
become more fully) a Eucharistic Church. While we can’t do anything directly to
solve that problem, short of sending in our own applications to the seminary or
couraging our children to consider a priestly vocation, we can certainly take
steps to support the ministry of priests at Mass and to provide resources that will
assist priests in their sacramental and liturgical ministry. The priest is one minis-
ter among many at Mass. While his is an essential ministry, it is not the only one. If
all the other ministers are well prepared and perform their tasks properly, it is
easier for the priest to do what he has to do.

There are some other steps we can take to improve the situation. First, pray for
priests, especially those who seem to need our prayers more than others. (These
would be the ones that we find ourselves complaining about—the ones who seem
to be blind to the gifts we bring to community worship, or who really need help
with preaching, or who seem to be unaware of the need for community participa-
tion, or who don’t realize that their presidential role involves singing their proper texts). We
can also encourage their development as leaders of music

People who bring these issues to bear on liturgical practice are proving, in a sense,
that the liturgical reform has already been a success.

and as preachers. Directors of music ministries and can-
tors can offer to work with their parish priests to develop
or improve their singing ability. We can find settings of
the Eucharistic Prayer that include very simple music for
the presider who is not skilled as a singer. We can invite
our pastors to participate in an NPM convention, where
they will meet other priests who recognize both the value
of sung worship and their own proper place in sung
ministry. And, finally, we can pray for vocations.

On the third challenge—ecclesial differences: We should
recognize that many of the battles are actually wider than
their liturgical components and cannot, therefore, be solved
solely by changing the liturgy. Sometimes, people who
become upset over liturgical practice simply need to be
shown how fidelity to the General Instruction of the Roman
Missal and other liturgical instructions does keep us in
communion with Rome and the bishops, even if they have
been told that this is not the case. They may need to be
assured that the “substantial unity of the Roman Rite” is
being preserved even amid minor variations in ritual
practice and musical repertoire that are, in fact, permitted
by the official books.

Other concerns about liturgical practice may reflect
wider issues that liturgical responses can’t ultimately
address. So, for example, if people tell us that we’re not
singing enough of the old hymns (and they might mean
“Here We Are” as often as they mean “To Jesus’ Heart All
 Burning”), what are they really talking about? Are they

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feeling adrift in their Catholicism, looking for ways to be
linked to our past heritage? If so, they will need more than
old hymns to provide that link. They need assurance and
education that shows how the Church today is linked in
doctrine and in practice with the Church of their child-
hood and the Church of the apostles. If they claim, on the
other hand, that we’re not “doing enough for the kids” at
Mass, are they concerned about the future of the Church in
general or about their own teen who wants nothing to
do with the Church? If either of these is the real issue
behind the question, then adding a drum set to the con-
temporary ensemble is not going to solve the problem. A
more visible role for young people in the parish (apprentice
lectors and cantors, for example) might help, but we
might need more than even music can offer to assure people
that the Church has a future or that their son or
daughter is still in God’s loving care.

Even if these issues must be addressed in venues much
wider than the liturgy, it is interesting to note that people
who bring these issues to bear on liturgical practice are
proving, in a sense, that the liturgical reform has already
been a success. They are taking the liturgy’s role at the
heart of our life seriously when they look for solutions to
such problems within the liturgy. But even if we can’t
finally resolve such challenges in our role as pastoral
musicians and liturgists, the fact that we are pastoral
means that we can’t ignore them either, for “pastoral” still
carries with it the meaning attached to it by the first
sentences of the Second Vatican Council’s Pastoral Con-
stitution on the Church in the Modern World: “The joy and
hope, the grief and anguish of the people of our time,
especially those who are poor or afflicted in any way, are
the joy and hope, the grief and anguish of the followers of
Christ as well. Nothing that is genuinely human fails to
find an echo in their hearts.”

Notes

1. English translation at http://www.vatican.va/holy_fa-
ther/john_paul_ii/homilies/2004/documents/hf_jp-
ii_hom_20040610_corpus-domini_en.html. See also his apos-
tolic letter on the Year of the Eucharist, Mane nobiscum, Domine
(October 7, 2004). English translation at http://www.vatican.va/
holy_father/john_paul_ii/apost_letters/documents/hf_jp-
ii_ali_20041008_mane-nobiscum-domine_en.html.

2. Second Vatican Council, Lumen Gentium (Dogmatic Con-
stitution on the Church), November 21, 1964, no. 11; see Sacrosanctum
Concilium (Constitution on the Sacred Liturgy), December 4, 1963,
no. 10.

3. See the Catechism of the Catholic Church (1994), nos. 1348–
1355; 1396–1401; 1402–1405. See also Pope John Paul II, apos-
tolic letter Mane nobiscum, Domine (October 7, 2004), 27.

4. See the General Instruction of the Roman Missal, no. 3.

5. See ibid., nos. 4–5. See also Ecclesia de Eucharistia, no. 32.

6. See Ecclesia de Eucharistia, no. 32.


9. Gabe Huck, “Sunday Worship in the Absence of a Bishop . . . of a Priest . . . of Anybody?” Pastoral Music 21:3 (February-
March 1997), 21–23.

10. Ibid., 25.

11. Ibid., 24.

12. Consilium of the Sacred Congregation of Rites, Instruction
Tres abhine annos (May 4, 1967). English translation in
International Commission on English in the Liturgy, Documents
on the Liturgy 1963–1979: Conciliar, Papal, and Curial Texts, here-
after DOL (Collegeville, Minnesota: The Liturgical Press, 1982),
no. 446.

13. Third Instruction on implementing the liturgy constitu-
ion, Liturgiae instaurationes (September 5, 1970). DOL, no. 510.


15. Ibid., X:16.

Santo Domingo and Beyond: Documents and Commentaries from the
Historic Meeting of the Latin American Bishops’ Conference
(Maryknoll, NY: Orbis Books, 1993), 56–57. See also Anna L. Peterson and Manuel A. Vasquez, “The New Evangelization in
Latin American Perspective,” Cross Currents (Fall 1998).

17. See, for example, http://www.bethel.edu/~letnie/AfricanChristianity/SSARCCsinceVaticanII.html.

18. Dozens of new, so-called “charismatic” churches have
emerged across Rwanda, many funded by European and North
American sponsors. There are now an estimated 300,000 Sev-
enth Day Adventists, and Rwanda’s Baptist Churches claim
about 400,000 members, up eight-fold since 1995. See “Religion
and Conflict,” an Online Focus NewsHour with Jim Lehrer
bb/religion/july-dec00/rwanda_8-31.html.

19. John Paul II, apostolic exhortation Ecclesia in Africa (Sep-
tember 14, 1995), 117.

20. Ibid., 64.

21. John Paul II, apostolic exhortation Ecclesia in Asia (No-
"vermber 6, 1999), 22. See also the fourth instruction in imple-
menting the liturgy constitution, Varietates legitimae (March 29,

22. Congregation for Divine Worship and the Discipline of
the Sacraments, Liturgiam authenticam: On the Use of Vernacular
Languages in the Publication of the Books of the Roman Liturgy
(March 28, 2001), 90–91.


24. General Instruction of the Roman Missal, nos. 16 and 18.

25. Bishops’ Committee on the Liturgy, Introduction to the
40.

26. Mane nobiscum, Domine, no. 27.

27. Ibid., 28.

28. Ibid.

29. The phrase comes from Sacrosanctum Concilium (Constitu-
tion on the Sacred Liturgy), no. 38. It is echoed in Varietates
legitimae (Inculcation and the Roman Rite), the fourth instruction
on the right application of the Constitution on the Sacred Liturgy
Congregation for Divine Worship and the Discipline of the
Sacraments, January 25, 1994), no. 36.
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- Marge Campbell, Encore Tours Group Leader, Director, Chester County Voices Abroad, Pennsylvania

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Changing Church, Changing Ministry

BY ANNE KETZER

Change in the church is difficult for those in ministry and for the people to whom and for whom we minister. There are real tensions in worshiping communities as parish leaders discuss and implement diocesan restructuring and reorganization plans in response to the priest shortage, demographic shifts, and revenue declines. As decisions are made to restructure parish models, pastoral musicians and other parish leaders feel vulnerable, as do the people they serve. Since courses in strategic planning, change management, contingency planning, and human resources are not a common part of a pastoral musician’s training, it’s not unrealistic to have such feelings of vulnerability. The good news is that it’s not too late to learn new skills. The hallmark of any profession is continuing education, and pastoral musicians are being challenged to develop themselves professionally beyond music and liturgy. As ministers, pastoral musicians are also about the business of guiding and shepherding individuals and communities through change. A clear understanding of this responsibility reduces personal fears of vulnerability and helps to position skilled musicians in their rightful place for the future church. Some basic principles are key to this understanding.

Applying Business Principles to Faith Communities

There is little written about effective use of business principles in the management of faith communities. Priests are not well schooled in the business of parish management and human resource laws or in how to write strategic plans and how to align volunteers and paid staff to facilitate change. CEOs with advanced business degrees, on the other hand, are well prepared to lead and manage corporations through planned change, guided by quality measurement data and market forecasts. What can we learn from the CEOs?

Just for a moment, consider the church as a business...a business with success measured in tangibles and intangibles. Businesses generally measure success in tangibles such as profit and loss, productivity, market share, stock value, and other quantifiable results. They measure quality with carefully crafted and reliable customer satisfaction surveys and quality control instruments, thereby making quality a tangible that can be measured and compared. Faith communities and many nonprofit organizations measure success in services rendered, good deeds done, reported growth in spiritual life, that is, in intangibles without quantifiable measures.

When they are asked to show success, pastors often fall back on such tangible measurements as profit and loss and attendance counts, and they start to use these measures to guide decisions about planning and managing change. As parishes and dioceses position themselves for lower numbers of available priests in a time of decreased revenue, there is a tendency to measure the intangibles more carefully and to try to quantify quality. Businesses have planning and evaluation tools such as TQM (Total Quality Management), QA (Quality Analysis), and quality development programs like TQI (Total Quality Improvement) with Six Sigma to guide their managers and leaders. Leaders of faith communities are being challenged to quantify, measure, compare, and evaluate with reliable quality measures as they develop plans for downsizing and restructuring.

In an article last year in America, F. W. Gluck reported that “the Church seems to lack even the rudiments of an effective human resource management process or system at a time when the need is enormous and increasing rapidly.” Yet the business of church—the people—cannot be ignored.

Organizational Culture

In The Truth about Managing People, Stephen P. Robbins observed that “an organization’s culture represents a system of shared meaning. It expresses the core values that are shared by a majority of the organization’s members.” Some organizational cultures promote a family orientation and gentle support for all members, while others are aggressive and value individual successes. Applying the concept of organization culture to parishes means that we have to go beyond the “we are all people of God” banner and reach the shared meaning that is valued by the majority of the parishioners. Some parishes are more friendly and welcoming than others. Some parishes are receptive to pastors who lead with an autocratic style and others to those who lead more with a laissez-faire style. Some parishes focus more on the importance of prayer, worship, and spiritual growth, and others spend more time fretting over social events, seeing them as focal for parish life and growth. Some parishes and parish leaders value the “big picture” of parish and church, while others seem to place greater value on individuals. Defining a parish’s organizational culture is key to the success of change strategies. Adapting leadership style to organizational culture is the challenge.

Change and Change Management

Where there is change, there will be resistance to change. Reducing resistance to change is a basic tenet of strategic plans that guide organizations. Change for the sake of change will be unsuccessful. Authors consistently report that if change makes sense, resistance will de-
crease. Archbishops, bishops, and pastors who are charged with gathering data and planning strategies for dealing with current local situations are already personally familiar with changes in worship venues. They envision the church at large, the worshiping communities as part of a whole, and they know that a new assignment will bring changes in expectations. People in parishes, however, are not all so visionary, not so accustomed to this type of change. Their change in a worship venue is rooted in choice not in demand. When changes in dioceses and parishes involve vacating church buildings, the emotive power of the building must not be underestimated. Church buildings are intensely personal to some people. These revered buildings mark the spot where generations of families were born, baptized, received the sacraments, and were buried. Adjacent schools and cemeteries mark personal and family histories. Nearby property values are linked positively to proximity to the church and school.

Change is not linear; it is not a smooth path that moves in one direction. People and feelings enter the picture. Every person involved has his or her own ideas and personal fears about any proposed change. Understanding feelings of loss and anger and planning for a variety of responses are techniques of successful change managers. Resistance to change can be rational or irrational or a combination of both. Active listening and careful planning are requirements of leaders of change. The most important point is that the necessity for change must be well communicated to those who are involved. People have varying levels of comprehension and learning. All those involved deserve respect for their feelings, and they need time and help to grieve the real and perceived losses incurred by change. Pastoral musicians have a huge opportunity to minister through music and through their caring presence, in spite of and concurrent with their own fears and emotions. Recognizing the pain on both sides will not make things worse, but ignoring the pain will.

Pastoral Musicians as Parish Leaders

Just as parishioners are fearful of potential personal losses as parishes change, so are pastoral musicians. Not all dioceses place a high priority on the quality of liturgy and worship in their decision-making processes. The Archdiocese of Milwaukee offers one model for its preservation of quality liturgy and worship and liturgical music as it has clustered and consolidated parishes. Other dioceses might want to examine the process and model being implemented there. Still, pastoral musicians must be ready for change no matter what the model.

Pastoral musicians have to make personal choices about how they will deal with change. We can be a part of the process and participate as members of pastoral teams positioned to guide communities and individuals through change, or we can be victims. We can minister, or we can retreat. Just as pastoral musicians are sensitive to the liturgical documents, to quality and style of music, and to the people in the pews, so must we be sensitive to parish administrators and staff members. We must remain sensitive to emotions and tensions and participate in the planning and implementation process at every level possible. Relationships with pastors and other parish leaders are key. There are some situations in which pastors and planning teams may not be entirely sensitive to the power of music or the importance of musical liturgy or pastoral musicians. Pastors stretched by increased ministerial responsibilities will need the support and assistance of professional pastoral musicians.

It would be unrealistic to think that one could combine established worshiping communities, shake them up, pour them out into various configurations, and expect communal prayer and worship to continue as if nothing had happened. It would be just as unrealistic to think that pastoral musicians could be tossed, shared, shaken up, poured out, and pieced into these communities. Changes in the church affect all Catholics and challenge pastoral musicians to a higher level of leadership and management.

Notes

1. F. W. Gluck, "Crisis Management in the Church," America 189:16 (December 1, 2003), 7.
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California

Contemporary Ensemble ("LifeTeen") Music Director. St. Irenaeus Catholic Church, 5201 Evergreen Avenue, Cypress, CA 90630. Phone: (714) 826-0760; fax: (714) 826-1608; e-mail: kwargo@sticypress.org. Parish of 4,000+ families is seeking a part-time music director to develop a teen ensemble for LifeTeen liturgy. Requirements: strong contemporary keyboard, vocal, and choral directing skills; experience in LifeTeen music and a global and parish liturgical perspective; a love of God, liturgy, and teens! Responsibilities include recruiting, forming, and directing teen ensemble; one weekday evening rehearsal; Sunday 5:00 LifeTeen Mass; and 6:30 pm Mass. Salary: $10,000–12,000. Send résumés to Kimberly Wargo. HLP-6374.

Colorado

Pastoral Music Director/Elementary School Music Teacher. St. Paul Catholic Church, Attn: Beverly Martin, 9 El Pomar Road, Colorado Springs, CO 80906. Phone: (719) 471-9700, ext. 2704; fax: (719) 471-3009; e-mail: bmartin@st-pauls.net. Full-time position, parish of 1,000+ families. Requires a minimum BA in music with strong keyboard and conducting skills and a lived knowledge of Catholic worship. Colorado teacher certification highly desired. Responsible for choral conducting for ages K–adult; cantor training; keyboard, acoustic piano, and organ accompaniment; teaching music to grades K–8; weekly school Mass; and two annual music productions. Must be versed in varied musical styles and be willing to motivate musicians at all levels of proficiency. Good communication, administrative, and team building skills are required. This position offers benefits and a salary commensurate with experience. HLP-6355.

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Minister of Music/Organist. St. Thomas More Parish, 2506 Gulf Gate Drive, Sarasota, FL 34231. E-mail: STMSRO@aol.com; website: www.sstmores.org. Full-time position with benefits, available October. Active, singing, contemporary, 1,700-family parish seeks creative and versatile music minister. SATB adult choir, contemporary choir, and handbell choir, using Gress-Miles pipe organ and Steinway grand piano. Desired background includes: 1) strong spirituality, 2) experience with contemporary and traditional musical styles, 3) experience and competence on organ, 4) ability to work with pastoral team, 5) ability to find and recruit performers for yearly concert series. Competitive salary commensurate with experience. Please mail or e-mail letter of inquiry with résumé and references to Search Committee. HLP-6363.

Indiana

Music and Liturgy Director. St. John the Baptist Catholic Parish, 625 Frame Road, Newburgh, IN 47630. Phone: (812) 853-6181; fax (812) 853-6182. e-mail: lynnad@stbnewburgh.org. Established, vibrant parish and school with more than 1,600 families in Newburgh, Indiana, seeks a full-time music and liturgy director. The director coordinates the five weekend and seasonal liturgies; schedules and trains liturgical ministers; rehearses and directs a variety of adult and youth choirs; and collaborates with other musicians, staff, and the parish liturgy committee. Must be proficient in organ and keyboard skills and have knowledge of Catholic liturgy and music. Salary commensurate with education and experience. Must be a practicing Catholic. Send cover letter, résumé, and salary expectations to Search Committee. HLP-6367.

December-January 2005 • Pastoral Music
Kentucky

**Director of Music.** Holy Cross Church, 3612 Church Street, Covington, KY 41015. Phone: (859) 431-0636; fax: (859) 431-6917. Part-time position for active, involved 680-household parish seeking pastorally sensitive director to provide and maintain quality music settings for the celebration of liturgy. Select/plan music for three weekend parish Masses, sacramental celebrations including Christmas and the Triduum, first Communion and confirmation liturgies, and other special events as needed. An appreciation for traditional and contemporary styles of music required. Competency in voice and keyboard instrument (organ and piano), choral direction, and cantor training expected. Must possess good communication skills along with computer literacy. Benefits and salary commensurate with skills and experience. Send résumé to above address, attention Music Search Committee. HLP-6360.

Louisiana

**Director of Music/Organist.** St. Francis Xavier Cathedral, 626 4th Street, Alexandria, LA 71301. Fax: (318) 445-1433. Full-time position. Excellent choir and cantors; music library; new three-manual, forty-nine-rank Reuter Organ. Annual salary is commensurate with experience and education. Health and diocesan benefits available. Responsibilities include planning music for weekend Masses/holy days as well as recruitment of cantors and choir members. Additional income from weddings and funerals. Present organist is retiring. Fax or mail résumé to above, or e-mail to the Rector, Rev. James Ferguson, at frjferguson@diocesealex.org. Position available January 2005. HLP-6386.

Michigan

**Director of Music.** St. Francis de Sales, 195 W. 13th Street, Holland, MI 49422. A multicultural parish filled with talented musicians and located near the sandy shores of Lake Michigan seeks a full-time director of music. The parishioners of St. Francis de Sales Catholic Church are accustomed to an eclectic mix of good liturgical music. The worship space has exceptional acoustics. The parish leadership is collaborative. We seek a musician with strong keyboard skills, a master’s degree or its equivalent, and one who is willing to work with English, Spanish, and Vietnamese choirs. Competitive salary and benefits commensurate with education and experience. Send résumé to Search Committee. HLP-6371.

**Director of Music.** St. Anne Parish, 817 S. Lincoln Road, Escanaba, MI 49829. Phone: (906) 786-1421; fax: (906) 786-9346; e-mail: frmike@chartermi.net. Full-time position (thirty-five hours). Qualifications: BA or MA in organ performance, choral conducting, or equivalent; strong Catholic faith practice and understanding of Catholic liturgy. Experience as music director in Catholic parish preferred. Responsibilities: selecting appropriate music for liturgies; accompanying, directing, rehearsing, and training cantors and choirs (adult and youth); planning music for funerals and weddings, coordinating any soloists and instrumentalists as requested; annual budget preparation. Salary and full benefits commensurate with experience/education. Send résumé to Fr. Michael Steber at above address or e-mail. HLP-6384.

Pastoral Musician. Diocese of Lansing, 300 West Ottawa, Lansing, MI 48933. Phone: (517) 342-2476; e-mail: rthiro@dioscesoflansing.org. Full-time, professional minister to serve as diocesan music consultant on the Office of Worship staff as well as the director of music at St. Mary Cathedral. While an advanced degree is preferred, the qualified candidate will possess a bachelor degree in music, strong keyboard skills, choral direction skills, and at least five years experience in liturgy preparation at the parish or diocesan level. A collaborative nature is imperative. Competitive salary and full benefits. Contact Mrs. Rita Thiron for complete job description. Please send a cover letter, résumé, and three letters of reference by December 10, 2004. Start date is negotiable. HLP-6389.

New Jersey

**Organist/Accompanist.** St. Thomas the Apostle Church, One St. Thomas Plaza, Old Bridge, NJ 08857. Phone: (732) 251-4000; fax: (732) 251-4946. Experienced accompanist needed for this large subur-
ban parish in Central New Jersey. Responsibilities include accompanying three weekend liturgies, various liturgical feasts/celebrations throughout the year, and all choir/cantor rehearsals. Parish is blessed with a well-established choir of thirty-five adults, four cantors, and a children's choir. While it is not necessary to have a working knowledge of the Catholic liturgy, the applicant should be comfortable with a variety of liturgical music styles (traditional/contemporary). Parish has a fourteen-rank Peragallo pipe organ and a grand piano. Position available immediately. Send or fax résumé to C. W. DeCarlo. Students invited to apply. HLP-6364.

**Director of Music.** Saint Peter Celestine Parish, 402 North Kings Highway, Cherry Hill, NJ 08034. E-mail: parishoffice@stpetercelestine.org. A large Catholic community seeks a director of music. Candidate must have an eclectic sense of music with a creative vision that encourages active participation by the assembly. Responsibilities include working collaboratively with parish leadership to plan liturgies for five weekend Masses and other special events. Duties include managing chorals activities and sharing one's gift of music at two to three Masses per weekend as needed. Qualifications include proficiency in keyboard and voice. Salary is commensurate with education and experience. Send résumé to Search Committee. HLP-6390.

**Director of Music and Liturgy.** St. Patrick of Heatherdowns Catholic Church, 4201 Heatherdowns Boulevard, Toledo, OH 43614. Web site: www.toledopats.org. Full-time position in large vibrant parish of 2,500 households. Applicant should have education and experience in Catholic liturgical theology and music, including keyboard and vocal skills. Responsibilities include developing parish music program to encourage full and active participation of congregation and ongoing formation of all liturgical ministries. Must work collaboratively with pastor and parish core staff. Salary commensurate with experience/training. Send résumé and references to Search Committee, c/o Rev. William J. Kubacki. HLP-6380.

**Oklahoma**

**Organist/Accompanist.** St. John Nepomuk Catholic Church, 600 S. Garth Brooks Boulevard, PO Box 850249, Yukon, OK 73085. Phone: (405) 354-2743; fax: (405) 354-2770; e-mail: r.noble@scglobal.net. Experienced accompanist needed for this growing suburban parish of 1,200+ families located just ten minutes west of Oklahoma City. Responsibilities include accompanying three weekend liturgies, various liturgical feasts/celebrations throughout the year, and all choir/cantor rehearsals. Weddings/funerals extra. While it is not necessary to have a working knowledge of the Catholic liturgy, the applicant should be comfortable with a variety of liturgical music styles (traditional/contemporary). Position available immediately. Send or fax résumé to Robert Noble, Director of Music. HLP-6372.

**Virginia**

**Organist/Accompanist.** Our Lady of Good Counsel, 8601 Wolftrap Road, Vienna, VA 22182. Phone: (703) 938-2553, ext. 15; fax: (703) 938-2828; e-mail: music@olgcva.org. Seeking a part-time organist/ accompanist for two weekend liturgies and one weekly choir rehearsal. Must be proficient on the organ and piano. Ideal candidate will possess a bachelor of music degree in organ performance or be pursuing said degree at the present time. Please send résumé to PO Box 97, Vienna, VA 22183. attention Keith D’Anna, or e-mail résumé to the above address. Salary commensurate with education and experience. HLP-6381.

**Wisconsin**

**Director of Music Ministry.** St. Joseph Church, 10586 Dakota Avenue, PO Box 877, Hayward, WI 54843. Phone: (715) 634-2867. Parish in Northern Wisconsin is seeking a part-time music director. Responsibilities include development of music program, scheduling music ministers, aiding the development of youth choir, assisting engaged couples with wedding preparation. Candidates should be familiar with proper use of music in Church liturgy; have skills for vocal, keyboard, or other instruments; possess excellent people and organizational skills; be comfortable leading small groups of musicians, leading congregation in prayerful celebration of Mass; be united in purpose with priest as celebrant and leader. Salary range $18,000–25,000. Interested candidates should submit résumé and references. For detailed responsibilities contact the church. HLP-6373.

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**Twynham Works Available.** Interested in considering a new, sophisticated sound for your music program? More than sixty beautifully crafted anthems and responsorial psalms by noted Baltimore musician Robert Twynham are available for review and purchase on www.roberttwynham.com. Although he is a published composer for GIA and OCP, many of Twynham's works have remained unavailable until now. Twynham’s compositions exhibit a French flair, indicative of his studies in Paris. Others are written in a more popular vein and include the use of handbells, flute, and harp. For a sampler containing excerpts in different styles go to www.roberttwynham.com/sampler. HLP-6369.

**Worship III and Gather I Hymnals.** Approximately 450 of each available. $3 per Worship, $2 per Gather, $5 per set, plus shipping. Contact Jerry Chiusano, Our Lady of the Holy Angels, (973) 256-5200, ext. 45, or gchiusano@holoangelscommunity.org. Will sell partial sets. HLP-6382.
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Reviews

Choral

Gift of God


This collection is part of the Soli Dei Gloria series, intended to “support the worship of all Christian liturgical churches,” in recognition of the fact that worship is “an excellent place to remember and embrace our common identity as the church of Christ.” The series seeks to “reflect both our common heritage and the rich diversity of Christian liturgical expression.”

The title of the collection is taken from the piece “Gift of God,” which features a mantra-like refrain and interspersed solo tropes. Refrains are provided for Christmas and Advent, with verse sets for Christmas and Advent as well (a general set based on the O Antiphons and three sets composed around the three years of Lectionary readings). The short refrain makes this piece ideal for processional accompaniment.

Another composition appropriate to Advent is “Maranatha,” based largely on the Veni Emmanuel chant melody. Haugen’s ability to blend traditional materials with contemporary instrumental and rhythmic idioms is at its best in this adaptation.

Service music includes “Kyrie,” a setting of the penitential rite with Latin and English ostinato refrains, and “Sanctus,” a set of Eucharistic acclamations with Spanish, English, or bilingual texts with matched preface dialogues and doxologies for presider and congregation. The latter compositions are based on an Argentine folk melody that is also the basis for “Bread of Life from Heaven (Pan de Vida Eterna).” This piece extends the original material with additional texts by Lutheran Pastor Susan Briehl and new music by Haugen.

Briehl’s inspiring texts are also featured in “By Your Hand You Feed Your People,” based on Wisdom 16; “Holy God,” based on Philippians 2:6-11; “Let Evening Fall”; and “Wonderful Feast.” The settings are mainly strophic hymn tunes, of which “Holy God” and “By Your Hand” seem the strongest and most engaging. In these latter pieces, the relative strengths of the text and tunes seem mismatched in places. To a lesser extent, this imbalance is also true of Haugen’s setting of Ruth Duck’s “You Are Called to Tell the Story.”

Marty Haugen’s own texts are featured in “Circle of Love” and “A New Heaven and Earth.” The range of imagery in “Circle of Love” is perhaps too wide, despite the appeal of the musical setting. In “New Heaven,” Haugen seems more successful, with an assertive and compelling text that imagines full renewal in the Spirit.

Pieces with texts based directly on Scripture round out the collection. “Neither Death nor Life” is a gospel-style adaptation of Romans 8:38-39, and Luke 12:22-34 is the basis for “Where Your Treasure Is.” Both pieces use a solidly crafted refrain-verse structure and provide engaging musical settings of familiar Scripture passages that have not received frequent musical attention.

The entire collection is enhanced by solid choral writing, ranging from two to four parts, that creates clear and effective textures. Imaginative scoring for optional woodwinds and percussion instruments provides the perfect finishing touch. Each piece is published as a separate octavo—these usually include the optional instrumental parts—and recordings are available in either cassette or compact disc format.

--Rudy Marcozzi

Choral Recitative

To Jesus Christ, Our Sovereign King. Arr. James Chepponis. SATB, congregation, organ, opt. handbells, brass quartet, timpani, and gong. MorningStar Music. Full score, MSM-60-8200, $10.00. Choral score, MSM-60-8200A, $1.75. Instrumental parts, MSM-60-8200B, $25.00. Based on Chrsitus Vincit, an Ambrosian chant, and Ich Glaube an Gott, from the Mainz Gesangbuch (1870), this is a colorful and richly decorated arrangement that would serve well as a processional for major feasts, parochial celebrations, and church concerts. The arrangement needs a fleet-fingered organist with excellent articulation for verse three as well as a sympathetic director who can keep the tempo bright with the transition from the chant sections to the familiar hymn tune sections. Well worth buying for the libraries of better choirs and instrumentalists.

Lumen de Lumine. Gerald Near. SATB, organ. Aureole Editions, MorningStar Music. AE124, $1.50. If you have access to an organ with a well-developed French harmonic specification, you will find this work beautifully mystical both in harmonic development and registration indications that offer colorful support to the semi-contrapuntal compositional writing. With a walking tempo indication of a half note to c.50, this gentle work would fill the Easter Vigil or a Christmas “festival of lights” with an aura of expectancy and glory to come. Susan Cherwein’s soul-stirring text offers a good foil for the sure and deft compositional genius of Gerald Near. Here is a challenging work for the better-than-average choir and an insightful conductor. It will benefit from careful preparation to provide effective dynamics so that the “Radiant now, your people rise” theme may give the listeners grace-filled moments.

Psalsms for the Advent-Christmas Season. Columba Kelly, c.s.s. GIA Publications. Music collection, G-5256, $9.00. Spiral-bound, G-5256, $10.00. These psalm settings by Dom Columba Kelly could be a real help for many parishes. Written in a chant style within good ranges for the cantor or choir, with an effective and easy-to-play, these settings can be quickly learned. Each psalm is identified by its liturgical cycle designation. December-January 2005 • Pastoral Music
The Passion of Our Lord Jesus Christ.
St. John Passion Choruses. Tomas Luis de Victoria, transcribed by William Rowan. GIA Publications. G-5268, $2.50. Here is an effective homophonic/contrapuntal setting of the turba parts of the St. John Passion, which churches with excellent cantors and choirs will find rewarding. These choruses are designed to be sung a cappella, which means that those chanting the Passion must have true pitch so that the choristers can enter easily from the preceding chant. The accompanying notes by William Rowan offer helpful suggestions for effective performance. This is a telling composition for use at the Good Friday service or in a sacred concert in Passiontide.

We Remember You. Arr. Gene Grier and Lowell Eerson. Two-part mixed voices, piano. GIA Publications. G-5375, $1.30. This composition is simple and unpretentious both in its lyrics and musical development. With reminiscences of the Latin Adoro te devote weaving in and out of the text by Gene Grier, it evokes a strong Eucharistic theology throughout. Verse one is unison, accompanied by discrete chordal support as well as decorative piano descant. Verse two is set for women and men in an evocative dialogue that has a sense of quiet musical fervor. Verse three receives a half-step transposition up and stronger keyboard chordal foundation. The two voices engage in a canonical structure that leads to a gentle conclusion: "In our hearts, our lives, our souls, we remember you." Suitable for Communion, Benediction, Forty Hours, holy hours, and retreats.

Spirit! Larry Harris. SAB and solo voice. GIA Publications. G-4957, $1.00. Thanks to a metronome setting of a quarter note = 116, this composition moves at a fairly rapid pace. Verse one is for SAB in a strong interpretation of the text by Mechthild of Helfta (ca. 1241-1299). Soprano and alto answer the bass line with chordal nuances. Verse two gives the opening melodic statement to the altos while the soprano and bass add linear melodic moments. Verse three changes key (from F to Bb) with a solo line over the SAB choral background. And verse four is set as a quasi-canone that leads to a final iteration—"God plays upon the harp of the spirit"—with an sfz ending stroke accompanied by a very quiet reminder of "Spirit." This composition can be used with good effect for retreats, religious convocations, days of recollection, and similar occasions. James Burns

Advent Antiphons. Gerard Chiusano. SATB. Trinitas. 4593, $2.00. These four antiphons allow you to progress through the Advent Season from a contemporary sound to a more conventional, familiar sound. While it is by no means dissonant, "To You, My God"—the entrance antiphon for the First Sunday of Advent—is a very modern piece with interesting progressions and cadences. "People of Zion" and "Rejoice in the Lord Always" move forward through the season but backwards in music history, and the series rests finally in the

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Eligibility Requirements
Applicant must be an NPM member enrolled full-time or part-time in a graduate or undergraduate degree program of studies related to the field of pastoral music. Applicant must intend to work at least two years in the field of pastoral music following graduation/program completion. Scholarship funds may be applied only to registration, tuition, fees, or books. Scholarship is awarded for one year only; recipient may re-apply, but renewal is not automatic.

Application Deadline: March 4, 2005

For application or additional information contact:
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or
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fourth week of Advent with “Let the Clouds,” a piece that would have been at home with Morley’s Canzonets.

The Lord Fixed Fast the Mountains. Text by Janine Applegate, music by Scott Crandal. Congregation, SATB, descant, keyboard, guitar, and solo instrument in C. OCP. 11357, $1.35. This piece works in two different ways. You can have it as a hymn, where Applegate’s text carries the day, or you can have it as a huge celebration, with a nice word-painting trumpet run up top and some spectacular part-writing in the second verse by Crandal. My only disappointment with this composition is that there is no coda at the end, so if you choose to perform this piece in its “big” guise, it ends a bit abruptly. Nevertheless, it’s worth the investment of time to master it, and it would be a great addition to any major event.

O Magnum Mysterium. Christopher Walker. SATB and keyboard. OCP. 11987, $1.00. The section of this piece with a Latin text seems to straddle two sound worlds. There are plenty of open harmonies, which give the piece a medieval feel, yet it is also reminiscent of late romantic and early twentieth century works with its beautiful passing dissonances. The unison section with an English text is sweet, but it’s merely a breath between two attempts at the rich refrain. It’s not a difficult piece to learn, but it can be spectacular.

The Blue Green Hills of Earth. Kim Oler, arr. David Haas. SATB, congregation, keyboard, and guitar. GIA Publications. G-6154, $1.40. I have been in love with this hymn since I first heard it almost twenty years ago in The Paul Winter Consort’s brilliant Missa Gaia. This gospel version tries to capture the freedom and swing of Winter’s improvisational beauty, and it nearly succeeds. Oler’s work here is significant: This is the best contemporary hymn I have heard. While this arrangement could work for just the choir, you will have a hard time keeping the rest of the assembly quiet. They—and you—will be moved by the simplicity and profundity of this writing.

Song of the Storm. Words by Sylvia Dunstan, music by David Haas. Two-part choir, congregation, keyboard, guitar, and cello or bassoon. GIA Publications. G-6157, $1.20. This is an unusual piece in which the text is significantly enhanced by the threnody melody. The writing is sparse, and the cello or bassoon adds an essential air of mystery to the work. This piece would be very easy to work up, and a couple of minutes polish would make it presentable at almost any time. There’s not much work for the choir, but the piece sounds so haunting that you’ll want to do it often.

We Are Waiting. Bernadette Farrell. Congregation, SATB, keyboard, and guitar. OCP. 12001, $1.10. The repetitive singable melodies of both the refrain and the verses make this piece fun for both the choir and the rest of the assembly. I would suggest it for a children’s choir because the harmonies are very easy. The seven verses allow you to pass around many solos.

We Who Wandered Long. M. D. Ridge. Congregation, SATB, keyboard, guitar, and solo instrument. OCP. 11534, $1.20. As with all good cradle songs, the simplicity of this piece wins you over. The opening block chord progression may be overly familiar, but it introduces something sure to please. I would look for some variety of forces in the verses, but this is a piece that your choir will love singing, and your parish will love hearing.

Wreath Song (Like Winter Waiting): An Advent Service. John Foley, s. Congregation, cantor, opt. SATB, piano, and guitar. OCP. 11984, $1.35. The natural imagery at work here—the recognition that the whole world awaits the coming of its salvation—alone makes this piece worthwhile. Couple this with Foley’s usual fine sense of delay and anticipation, his confidence in both simplicity and density, and you’ve got a top-notch piece for all four Sundays of Advent. The warm harmonies and creative chord progressions build gently yet inexorably towards a significant climax that will have the whole assembly not merely singing but even wanting to sing.

You Are Near. Dan Schachte, arr. Christopher Walker. SSA, keyboard, solo instrument in C, and cello. OCP. 12002, $1.20. Having cut my teeth in this field on this song and others like it, I find it hard not to recommend it. It’s been years since I’ve actually heard this piece done in church, and this arrangement is a nice reason to dust off this haunting melody. While the cello and the C instrument are nice touches, there is a sense of gravitas in this text that allows it to stand unadorned. If your choir is thin on male voices, this is a fine choice.

Your Light Will Come, Jerusalem. Bob Hurd. Congregation, SATB, keyboard, and guitar. OCP. 12003, $1.20. With a strong, emotive cantor, this piece could be really nice. While it works as written for Advent, there is also an alternate text for Lent, and the juxtaposition of these two seasons in one text is remarkable. It’s just a little thing, but the musical cue for the beginning of the refrain—a simple octave on the downbeat of the measure, a beat before the text begins—is one of the nicest touches I have seen in a long time.

Joe Pellegrino

Be Thou My Vision. Stephen Dean. SATB, descant, keyboard, string quartet. OCP. 11930, $1.35. Dean sets this familiar Irish text beautifully to original music. This piece can be sung with congregation and keyboard or with SATB choir and string quartet. The use of triplets helps the tune flow smoothly and is a perfect fit to the meter of the text. This is a little gem worth looking into.

All Praise and Glad Thanksgiving. Arr. Randall DeBruyn. SATB, descant, organ, two trumpets, two trombones. OCP. 11926, $1.35. This well-known Trinitarian hymn is given a festive flair in this concertato setting; it is perfect for Trinity Sunday. Of the three verses, only verse two is SATB, and verse three is unison with a descant. The brass part is exciting and well crafted.

The Seven Last Words from the Cross. Anne Quigley. Three-part, keyboard, bass, string quartet. OCP. 11938, $1.35. Here is exciting writing for which the creative pastoral musician will find a place. Anne Quigley sets the Latin text “O vos omnes” as the refrain sung between each of the “words” from the cross. This moving setting ends with the words from John’s Gospel: “God so loved the world.” A repeating bass line and a very small melodic range make this a most haunting
setting. Three-part choir or three cantors would be very effective. There is also a fine string quartet part. Useful for Good Friday, Stations of the Cross, or Lenten prayer services. Worth looking into.

Send Us Your Spirit, O Lord. Dan Schutte. SATB, keyboard, and guitar. OCP. 11537, $1.20. Here is one of Schutte’s best tunes set for SATB choir. Guitar chords are provided, and the keyboard accompaniment seems best suited to the piano. Useful for confirmation and Pentecost.

Psalm 13: How Long, O Lord. Gerard Chiusano. Cantor, SATB, keyboard, guitar, and oboe or violin. OCP. 11805, $1.20. The text is a poignant prayer for help in troubled times. This setting was composed and used on September 12, 2001. The simplicity and shape of the tune allow the text to speak clearly and effectively. The C instrument part will add to the overall effectiveness of this setting.

My Shepherd Will Supply My Need. Kevin Keil. SATB, keyboard, solo instrument. Cooperative Music/OCP. 11430, $1.20. Here you will find easy and satisfying fare. The well-loved hymn tune RESIGNATION is combined with hints of Bach’s “Sheep May Safely Graze.” Mostly unison and two-part; only one verse is set for SATB choir. Small choirs will find this setting useful. A solo C instrument makes a lovely complement to the choral verse.

Tim Dyksinski

Solo Recitative

Take My Life, and Let It Be. H. Huff. Solo voice, keyboard. Randall M. Egan, Publisher. EV-360, $11.50 (set of two). Well-crafted and enchanting, this is a fine addition to the solo repertoire. The tessitura, which lies on the high side, will not give the good soprano concern. The accompaniment fits organ or piano and has a light jazz influence. Very good for themes of commitment.

Love Is of God. G. F. Handel, arr. William Rowan. Solo voice, keyboard. GIA Publications. G-5704, $3.50. The text of 1 John 4:16 is set to the well-known aria from Xerxes. A useful addition to the solo wedding music repertoire. This arrangement is suitable for most voices and is quite easy.

May the Grace of Christ, Our Savior. Schop, Bach; arr. Lee, ed. Silhavy. Solo voice, C or B instrument, string quartet. GIA Publications. G-5331, $4.00. Set of instrumental parts (strings), G-5331-INST, $8.00. Instrumental part, G-5331-SOLO, $2.00. This wedding solo is based on Bach’s “Jesu, Joy of Man’s Desiring.” The text is also well known and appropriate for the marriage liturgy. The simplified accompaniment can be played on organ or piano, and additional instrumental parts are available. Here is another welcome addition to the wedding literature.

Tim Dyksinski

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Donald Cozzens’ Sacred Silence is a courageous, prophetic book: prophetic in the biblical sense of penetrating present reality to see and to speak the truth of where God is at work.

The ambiguity and irony of the title provide a glimpse into what the book itself does. Cozzens, a diocesan priest and a psychologist, analyzes the attempt to impose silence about issues of sexuality and authority in the Catholic Church as the psychological defense mechanism of denial. When a person or group denies problems, avoids truth telling, and so also avoids facing the pain of guilt and loss, those feelings may be projected outward in violence and victimization. Many primitive societies ritualize this dynamic, e.g. the ancient Hebrew scapegoat on whom the people placed their sins as expiation. In the process, both the people and the victim became “sacred” again.

Ever the man of faith, Cozzens begins in Part One, “Masks of Denial,” by explaining the psychological dynamic of denial, how it works, why it is such a human temptation, and why it is ultimately dangerous if not confronted. Part Two, “Faces of Denial,” examines seven places in our current Catholic Church where we need to break through to honest speaking. The final chapter, “Beyond Denial,” concludes with a plea for truth telling:

Without healthy dialogue, the denial and “church spine” marking the first years of the present century will continue to threaten the integrity and credibility of our bishops and the very mission of the church. It is time to replace fear with confidence and control with trust. It is time for a holy silence and sacred listening. Above all, it is time for courageous, honest speech—a time to tell the truth in love.

Cozzens believes that such speech can only happen out of the true “Sacred Silence” which is contemplative listening. The church needs those who “will speak out of their silence and experience, out of their loyalty and commitment, and especially from what they have learned through nondefensive listening.”

Many readers will recall discussions of Cozzens’s first book, The Changing Face of the Priesthood: A Reflection on the Priest’s Crisis of Soul (The Liturgical Press, 2000). The question people asked—“Did you read Chapter Seven?”—became shorthand for “Did you read his courageous naming of the issues around homosexuality in the seminaries?” The highly charged response (both positive and negative) evoked by his putting in print what everyone talked about behind closed doors, but no one said openly, clearly pointed the way to the writing of Sacred Silence.

In this new work, Cozzens begins by examining the harmful effect of the Church’s demand for sacred oaths and promises when it faces frightening circumstances. The oath against Modernism, the recent struggle over the mandatum for theologians, and the whole controversy over contraception come to mind. Priests—and, indeed, many people in church leadership—get caught between their own conscience and the demand for public conformity. I recall moral theologian Erna McDonagh’s comment that since Humanae vitae many priests have been “living a lie” and that this conflict laid some of the groundwork for the present crisis.

In subsequent chapters, Cozzens deals with the “Voices of Women,” “Religious Life and the Priesthood,” “Abuse of Our Children,” “Clerical Culture,” “Gay Men in the Priesthood,” and “Ministry and Leadership.” The discussion of each issue illustrates the kind of speech that Cozzens calls for. In this sense, the book is performative. Each chapter could be the basis for a discussion among adult Catholics, faith-sharing groups, or parish communities. The book is also well researched, and the author has provided copious footnotes and a fine index. These can be starting points for anyone wishing to explore a topic further.

The messenger is clearly a man of faith who loves his God, his priesthood, and his church. The prose is gentle, even elegant in places; the criticism pointed but compassionate; the message challenging but empowering. The reader feels enlightened and guided but not puzzled by the discussion. For some, this book will also bring relief that denial has been removed, truth told, honest emotions faced, and the possibility of a way forward in truth and love envisioned.

Catherine M. Patten, RHSM

Journals of the Catechesis of the Good Shepherd 1998–2002


Catechesis of the Good Shepherd is a child-centered, Montessori-based process of Christian formation which gives particular emphasis to the role of liturgy and Scripture. This non-textbook based form of catechesis took root in Rome in 1954 and is still evolving. The naming of the catechesis after the Good Shepherd developed through careful observation of the youngest participants—children between the ages of three and six. Time and again, the children were drawn to the parable of the Good Shepherd found in the tenth chapter of John’s Gospel. The Good Shepherd’s care fulfilled the child’s deepest spiritual need in life.

Today the catechesis is found on every continent and is enjoyed in a wide variety of settings—regardless of language, culture, or socio-economic factors. Although Roman Catholic in origin, some Eastern Churches and other Christian denominations have adapted the liturgical materials—where necessary—thus providing an ecumenical opportunity for the catechesis.

In 1983, catechists in the United States
gathered for the first time as a group with Dr. Sofia Cavalletti, one of the founders. By 1984, a national association and an annual newsletter had developed from this initial encounter. In 1996, the newsletter was transformed into a journal, and the association entered an imprint agreement with Liturgy Training Publications for its official publications. Today, this collaboration with LTP has produced a rich offering of books and videos about the catechetical work—available in both English and Spanish. A national office in Oak Park, Illinois, coordinates formation courses which are available throughout the United States. It also provides other resources and materials for catechists. For more information see their website at www.cgsusa.org.

The journals under review are the second collection to be bound in book form by LTP. A glance at the annual major themes addressed in this collection of five journals quickly demonstrates how the catechesis has matured over the years: The International Experience, Justice and Moral Formation, History of the Catechesis, Montessori Roots of the Catechesis, and Ecumenism. In general, the articles are the fruit of seasoned pastoral ministers. Theory and practice correlate in roughly fifty articles which are typically concise yet insightful. At times, the reader unfamiliar with the work of this catechesis may struggle with various references to the structure and organization of the catechesis. The article titled “The Characteristics of the Catechesis of the Good Shepherd” may offer a foundation for understanding. Nonetheless, many of the articles are gems which can stand alone with no prior knowledge of the catechesis. A useful index allows for easy reference.

The thirteen letters and articles from Dr. Cavalletti are perhaps the richest resource in the journals. Her wisdom—gleaned from so many years of study, experience of working with children, scholarly dialogue, and praxis—is shared in a straightforward and humble manner. This is especially evident in her article “How We Present Biblical Texts.”

Reflections from various catechists on their catechetical work are another major portion of the journals. Here I can only offer a small sample of the articles. Tina Lilig’s “We Have Already Been Together” tells the beautiful way in which neighboring Catholic and Episcopal parishes collaborated through the work of the catechesis—a tangible expression of the 1985 covenant between the two dio-
ceses in Chicago. Mary Mirrone’s “No Longer Strangers” recounts how members of a bilingual, suburban Phoenix parish shared their abundance with the Totonaca People of Mexico. Patricia Coulter’s “A Way of Being with Children” helps the adult to gain a pastoral perspective when situated before the young child.

Finally, the journals would be incomplete without the artwork and prayers submitted by the children involved with this method of religious formation. Their contributions are especially significant. They allow adults to observe how the children absorb and synthesize the liturgy and Scripture offered by the Church. Often, it is the child who converts the adult.

The reader just beginning to learn about the Catechesis of the Good Shepherd may want to consider other titles before selecting this one—titles which would offer either a better introduction or more complete description for this catechetical work. However, these collected journals can provide any reader with an appetizing view into the breadth and scope of this method of catechesis which continues to enjoy steady growth in the United States and throughout the world.

Kent R. Kaufman

Theological Reflection: The Creation of Spiritual Power in the Information Age


“The Creation of Spiritual Power in the Information Age” is an interesting and apt subtitle to Edward O. de Bary’s book. The meaning of the phrase is not made explicit until the final chapter, yet it underlies de Bary’s prophetic message throughout the text. The practical value alone of de Bary’s pedagogical propositions for seminars is tremendous, relevant to an almost unlimited range of academic disciplines.

De Bary contends that theological reflection is ultimately about the search for meaning, available to thinking persons for the good of community and the spiritual growth of all participants. It is the author’s hope that theological reflection—most conducive for small group seminars, though it is also expressed through lectures and liturgical worship—will expand and take root in widely varying interdisciplinary contexts. De Bary believes that theological reflection can serve as an effective tool for individual and communal enlightenment, moving inquirers toward deeper, stronger, faith-based understanding of such diverse fields as history, the arts, and economics. Therefore leadership in theological reflection warrants careful training, coaching, and evaluation.

As the search for meaning is at once personal and transcendent, theological reflection demands a faith investment of the student’s full intellect, spirit, and emotional center. De Bary asks the question: “How could someone who did not believe in the efficacy of medicine become a physician or one who did not believe in the importance of the rule of law become an attorney?” Comparably, even as an “academic discipline,” theological reflection cannot be divorced from the lives and experiences, hopes and dreams, fears and beliefs of those who would learn about God, religion, or spirituality.

The author explains that theological reflection is fundamentally a communal endeavor. De Bary writes: “God is the final arbiter of theology, but in this world that process emerges from the people of God, the communion of saints, the Body of Christ, the Church.” In order for reflection to intimate spiritual truths within individuals’ life experiences with any accuracy, de Bary notes that the mirror must be one that minimizes distortion. Inner dialogue is not sufficient. For God is certainly found within, but only in the community of believers representing multiple perspectives, experiences, and faith understandings can the wisdom of God be gleaned.

Sections I and II of de Bary’s book are lucidly written, the many parts summarized neatly and organized coherently. If a weakness can be found, it is in Section II, “Theological Reflection: The Educational Context.” Particularly in chapter ten the operational descriptions of seminars—revisited with stunning simplicity in Section III—are tedious and overstated. Too much information on models and methods is combined, prompting some classification confusion.

Although the importance of efficacious prayer and a personal relationship with God are fervently implied, Theological Reflection is not a book about prayer. De Bary emphasizes the central role of stories, symbols, and myths in bridging the human and the divine, the individual and the communal. Yet he does not “flesh
out” his message with vivid pictures and images. This is an acceptable gap considering the persuasive, repetitive power of de Bary’s overall argument that carefully designed theological reflection is an activity imperative to moral vitality in the Christian academic community.

Theological Reflection takes a knife’s edge to the massive confusion engendered by the Information Age. Saying that God exists and that all that we need do in life is to be good Christians and obedient to Church teaching does not cut through to the imagination any longer, if it ever did. Who we are and what God may be asking of us in our daily lives and professions have much to do with how we understand both the world we live in and the meaning of God’s word spoken to us in every event, place, and time. In Theological Reflection, in short, De Bary explains what theological reflection is and argues powerfully why the practice of it is crucial in our day.

Doug Demeo

Stewards of God’s Mysteries: Priestly Spirituality in a Changing Church


This insightful, desperately needed, frequently inspiring, and skillfully written reflection on the ministry and spirituality of priests in today’s Church is a project of the National Federation of Priests’ Councils, occasioned by the thirtieth anniversary of the U.S. Conference of Catholic Bishops’ statement The Spiritual Renewal of the American Priesthood (1973). The process of preparation for that statement included three colloquia which addressed sociological and psychological perspectives on the priesthood, theological perspectives on the life and ministry of priests, and the spirituality and mission of diocesan and religious priests. The writing team for the project included Rev. Dan Danielson, Rev. Mel Blanchette, ss, and the person who wrote this recent book, Rev. Paul Philibert, or.

The book is intended as a study document to be used as a basis for group reflection and dialogue between diocesan priests and their bishops or between religious priests and their major superiors. Each chapter concludes with well-framed questions for personal and group reflection and discussion. The author frequently quotes the 1973 document in the text and sidebars, and he praises that statement for its principles and perspectives. He lays the foundation for the book with a quote describing the fundamental spirituality of the priest, which is simply Christian spirituality: “Christian spirituality consists in the living out in experience, throughout the whole course of our lives, of the death-resurrection of Christ that we have been caught up in by baptism. It consists in living out in our day and in our lives the passage from sin and darkness to the light and warmth of God’s gracious love.”

The book first presents a helpful analysis of the cultural context for ordained ministry today, listing such phenomena as diversity within the priestly ranks; the changing institutional life in our nation due to people valuing self over any institution; the changed family situation in parishes where second marriages are common; the reticence of many people, especially in Generation X, to make long-term commitments; people’s ingrained consumer mentality which they apply to religion and, hence, tend to see priests as purveyors of services; the problems people’s great mobility creates in developing stable parish communities; and finally, the shortage of priests and the consequent excessive work load many must shoulder. It concludes soberly but
still rather hopefully: “The spiritual life of priests is lived out in this context and it can be enriched and deepened by these challenges, but only to the extent that priests are reflective enough and prayerful enough to discern the call of the Lord in the midst of everything that fills their days.”

Philibert then outlines the threefold phenomenon of Christian priesthood: Christ’s priesthood, the priesthood of the faithful by virtue of their baptism, and the ministerial priesthood by virtue of ordination. The author suggests that we need to reshape our imagination of the ministerial priesthood to include a more comprehensive role than the cultic one now dominant. He also insists that the faithful need help to grasp the idea of the priesthood of all believers, about which most still have no idea.

He then presents various roles of the ordained. Today’s priests have to negotiate a complicated world of people who expect vastly different things of them. Their sharing in the paschal mystery of Jesus is often linked concretely to tensions created by these different expectations. The document enumerates six roles of the ordained in today’s church: vicar of the bishop, bearer of the mystery (mystagogue), spiritual personality (displaying a healthy inner life), pastoral leader, model of human authenticity (being a balanced, well-developed person), and prophet (especially as a preacher of Catholic social teaching).

The priest’s own human development is treated sensitively, pointing up the need for friendship and support from other priests and lay friends. But priests must be first and foremost friends of Christ, learning “the habits of friendship with Christ—taking time, entrusting secrets, listening patiently, adapting to the ways of the friend.” One of the most effective chapters deals with the priest’s practices of the spiritual life. The author describes a typical day in the life of a mythical “Father Sam,” and in doing so, he causes the reader’s own inadequacies to come to mind, but paradoxically, he also fills one with hope.

This is a wonderfully balanced tool that priests should read, pray over, and discuss with their confreres and their ordinaries. Those responsible for the book have done a great service to the church. Let us hope it is used.

Lawrence J. Madden, SJ

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Publishers

Randall M. Egan, Publisher, Kenwood Abbey, 2024 Kenwood Parkway, Minneapolis, MN 55405-2303. (800) 269-3426.

GIA Publications, 7404 S. Mason Avenue, Chicago, IL 60638. (800) 442-1358; web: www.giamusic.com.

The Liturgical Press, St. John’s Abbey, PO Box 7500, Collegeville, MN 56321-7500. (800) 858-5450, ext. 2560; web: www.litpress.org.

Liturgy Training Publications (LTP), 1800 N. Hermitage Avenue, Chicago, IL 60622-1101. (800) 933-1800; web: www.ltp.org.


Trinitas—see Oregon Catholic Press.
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Conferences, Festivals, and Rallies

CALIFORNIA

Los Angeles
February 18–20
Los Angeles Religious Education Congress. Theme: Despierten a la Gracia/Awaken to Grace. Place: Anaheim Convention Center. Youth Day on February 17. English keynote: Most Rev. Donald Trautman, Sunday English Address: Donna Markham, or; Sunday Spanish Address: Jose Marin; Sunday Vietnamese Address: Bishop Joseph Ngo Quang Kiet. Workshops: 213 English, 51 Spanish, 8 Vietnamese. Phone: (213) 637-7332 or e-mail congress@la-archdiocese.org.

San Francisco
March 12
Youth Rally presented by Jesse Manibusan at Sacred Heart Cathedral Prep High School. Contact Sister Celeste Arbuckle at (415) 614-5652.

DELAWARE

Wilmington
March 13
Youth Rally presented by Sarah Hart at St. Mark High School. Contact Anthony Albence at (302) 658-3800.

DISTRICT OF COLUMBIA

Washington
February 4–6
Thirty-Third Annual East Coast Conference for Religious Education. Theme: Come to the Table—Whole Community Catechesis. Place: Marriott Wardman Park Hotel. Major presenters: Rev. Edward Foley, CAPUCHIN, Joanne Heaney-Hunter, Rev. Richard Fragomeni, Brother Michael O'Neill McGrath, Joe Chamberlin. Contact: The National Center for Pastoral Leadership, 669 Arleigh Road, Severna Park, MD 21166. Phone: (410) 421-8990; fax: (410) 421-8262; e-mail: ncpl@ncpl.org; web: www.ncpl.org.

FLORIDA

Fort Lauderdale
January 4–9
Church Music Explosion, Coral Ridge Presbyterian Church, 555 N. Federal Highway. Contact Shirley Reymond at sreymond@crpc.org or see www.crpc.org.

Orlando
February 26
Central Florida Choristers Guild Festival with Lee Gwozdz. Contact Joyce Dawson by phone: (361) 673-4516 or e-mail: slafi@aol.com.

INDIANA

Valparaiso
January 28–30

LOUISIANA

St. Francisville
January 29
Conference presented by Christopher Walker at Hemingbough Conference Center. Contact Father Charles Landry at (225) 635-3630.

MISSISSIPPI

Jackson
January 28–29
Youth Rally presented by Jesse Manibusan at Crown Plaza Hotel. Contact Kathy Curtis or Molly McCarthy at (601) 949-6934.

NEBRASKA

Scottsbluff
March 28–30
Youth Rally presented by Steve Angrisano at Our Lady of Guadalupe Church. Contact Father Jim Golka or Emily Wyatt at (308) 652-2845.

NEW HAMPSHIRE

Nashua
March 4–6
Youth Conference presented by Jesse Manibusan at Sheraton Nashua Hotel. Contact Sister Betty Paul at (508) 234-0346.

NEW YORK

East Aurora
March 12
Musician's Liturgical Convocation presented by Peter Ghiloni at Christ the King Seminary.

Contact Gail Shepherd at (716) 632-2559.

PENNSYLVANIA

Philadelphia
March 29–April 1

TEXAS

Dallas
January 18–21

WISCONSIN

Wisconsin Dells
February 4–5
Youth Rally presented by Steve Angrisano at Chula Vista Resort. Contact Dave Kordell at (608) 254-6811.

Retreats and Missions

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Jonesboro
January 29–February 2
Parish mission with Rev. James Marchionda, or, at Blessed Sacrament Church. Phone: (870) 932-2529.

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CALIFORNIA
Concord
February 19-23
Parish mission with Rev. James Marchionda, or, at St. Bonaventure Church. Phone: (925) 672-8476.

ILLINOIS
Chicago
February 25-26
Concert and retreat presented by Jaime Cortez at St. Stanislaus Kostka Church. Contact Juan Carlos Parias at (312) 243-3700.

NORTH CAROLINA
High Point
March 5-9
Parish mission presented by Tom Kendzia at Immaculate Heart of Mary Church. Contact Wanda Garrett at (356) 869-7739.

PENNSYLVANIA
Philadelphia
February 26-March 1

TEXAS
Houston
February 26
Lenten mission and concert with Rory Cooney and Theresa Donohoo at Christ the Good Shepherd Catholic Community, Spring. Contact Kathy Kelly at Good Shepherd. Phone: (281) 376-6831; fax: (281) 376-8945; e-mail: kathy.kelly@cggcc.org.

VIRGINIA
Purcellville
February 12-15
Parish mission presented by Grayson Warren Brown at St. Francis de Sales Church. Contact Diane Morano at (540) 338-6381.

WISCONSIN
Marshfield
February 12-16
Parish mission with Rev. James Marchionda, or, at St. John the Baptist Church. Phone: (715) 384-3919.

Concerts
CALIFORNIA
Santa Barbara
February 1
Organ concert by Alison Lueddecke and ensemble. First Presbyterian Church, 21 E. Constance Avenue. Phone: (805) 687-0754.

ILLINOIS
La Grange Park
March 5
Concert with Rory Cooney, Jeanette Cotter, Gary Daigle, and Theresa Donohoo at the Ministry Center of Sisters of St. Joseph. Contact Eugenie Callison at (708) 482-5054.

IOWA
Dubuque
January 28
Concert presented by Bob Hurd at Shalom Retreat Center. Contact Sister Margaret Jungers at (563) 582-3592.

MARYLAND
Abingdon
March 4-5
Concert and retreat presented by Bob Hurd at St. Francis de Sales Church. Contact Tami Zaviolsan at (410) 676-5119.

Huntingtown
December 10
Concert presented by Jesse Manibusan at Jesus the Divine Word Church. Contact Tracey Smith at (410) 257-4557.

MICHIGAN
Burton
March 13
Concert presented by Steve Angrisano at Holy Redeemer Church. Contact Jim Corder at (810) 742-9466.

NEVADA
Reno
March 4
Organ recital by Alison Lueddecke at Trinity Episcopal Church. Phone: (775) 329-4279.

Sparks
January 7
Concert presented by Tom Kendzia at John Ascuaga's Nugget. Contact Ruth Gordon at (775) 445-3346.

NEW HAMPSHIRE
Nashua
March 11
Concert presented by Dan Schutt at Resurrection Church. Contact Ginny Provost at (603) 882-0925.

NEW YORK
New York
December 19
Sunday Organ Series concert with Dr. Jennifer Pascular, director of music, Cathedral of St. Patrick, New York. Contact: Stanley H. Cox, assistant organist, Cathedral Music Office, Cathedral of St. Patrick, 460 Madison Avenue, New York, NY 10022. Phone: (212) 753-2261, ext. 245; fax: (212) 753-3925; e-mail: Shcpc@aoi.com.

OREGON
Medford, Eugene, Portland
December 10-12
San Antonio Vocal Arts Ensemble (SAVAE) Oregon State Tour culminating with Mass and concert at St. Mary Cathedral, Portland. Contact SAVAE, 12107 Magnolia Blossom, San Antonio, TX 78247. Phone: (210) 494-3674; e-mail: moroney@ix.netcom.com; web: www.savae.org.

Overseas
EASTERN EUROPE
Warsaw, Krakow, Prague
March 31-April 7
Subsidized continuing education program for directors of music. Contact Peter's Way at (800) 443-6018; e-mail: annette@petersonwaysales.com.

IRELAND
Dublin and Other Sites
January 31-February 7
Land of Saints and Scholars. Subsidized continuing education program for directors of music. Contact Peter's Way at (800) 443-6018; e-mail: annette@petersonwaysales.com.

ITALY
Rome, Vatican City, Norcia, Assisi, Trevi
January 3-10
Gregorian Chant Study Week. Presented in conjunction with the Pontifical Institute of Sacred Music and the Italian Choral Academy. Contact Peter's Way at (800) 443-6018; e-mail: annette@petersonwaysales.com.

VIETNAM
Ho Chi Minh City, Hue, Hanoi, and Other Sites
January 13-24
Study tour and pilgrimage with Brother Rufino Zaragoza, OFM, coordinator. Contact Brother Rufino Zaragoza, OFM, 1500 34th Avenue, Oakland, CA 94601-3024 or www.VNPilgrimage.com for itinerary and details.
How do people today experience the mystery of God in Eucharist, and how does celebrating Eucharist lead us to experience a paschal God in our world? This is the key question for any mystagogy on the Eucharist.

Mystagogy is not an intellectual activity, although it has an intellectual component. Nor is it—or should it be—limited to the last phase of the process of Christian initiation. Mystagogy is rooted in experience, involving the senses, the spirit, the imagination, the heart, and the head. Mystagogy is the process of both leading persons or a community to recognize their experience of the living God as mediated in the words, rites, and symbols of the liturgy and enabling them to plunge more deeply into this mystery by contemplating the experience so that it gradually yields up even more of the Mystery living within it. Mystagogy is an activity of believers with believers.

In doing mystagogy, we have no need to avoid “an exaggerated use of symbolism.” Given our history of sacramental minimalism, what we now most need to avoid is a diminished set of symbols. The symbols are given to us: assembly, word, bread, and wine. The Spirit—“the unseen mystagogue”—is at work in all of these, bringing the people of God together, assembling us into one body, bringing the Word to life through the voice of the proclaimers and the homilist and the hearts of listeners, transforming the bread and wine into the Body and Blood of Christ, and transforming the assembly that shares in this Body and Blood—and in the paschal life of Christ—more fully into Christ’s body ecclesial.

Unfortunately, strictures such as those of the recent Roman document Redemptionis Sacramentum (RS) do not encourage us to use these native symbols of our Eucharistic celebration in strong and full ways. This is not a healthy ambiance for mystagogy. We need the multivalence of our sacramental symbols, the many experiences and insights that they hold together. Yet there is a growing tendency to make Eucharist a univalent experience, focusing only on the real presence of Christ in the consecrated elements. That focus tends to overlook the fact that the Eucharist celebrates the whole paschal mystery of Christ, of which the transubstantiation of the bread and wine is only one aspect. Furthermore, the consequent focus on adoration of Christ in the Blessed Sacrament can move us away from the engagement in our own historical

Bernadette Gasslein is editor of the award-winning Canadian liturgy journal Celebrate!, published by Novalis. She has extensive experience in liturgy and catechetics at the local and national levels and holds an STL with specialization in pastoral catechetics from Institut Catholique de Paris.

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situation to which the paschal mystery celebrated in Eucharist calls us, despite the clear teaching that this devotion must have its source in and lead us back to the Eucharistic celebration, which always sends us to the world to live and discover the paschal mystery there.

Take, for instance, the terms “sacrifice” and “meal.” Opposing them betrays a profound misunderstanding of the nature of a meal. Aidan Kavanagh remarked many years ago that for there to be dinner, something must die. In every meal—vegetarian or not—something gives its life for our nourishment. We are fed by God’s creatures, vegetable or animal. There can be no meals without sacrifice. The dynamic of self-giving love at the heart of Trinitarian life and at the heart of the Eucharist is as much the experience of the meal as it is of the sacrifice. Mystagogy explores both, recognizing them as related human and spiritual experiences.

In terms of mystagogy then, the challenge is to avoid making the mystery too small—not in terms of doctrine or theology but in terms of experience—for the process of mystagogy to function. Mystagogy presumes that we “have heard, have seen with our own eyes, have looked at and touched with our hands” (1 John 1:1) the mystery of the living One. Thus, in an age that values experience above all other forms of learning, we must safeguard and enhance the use of the symbols of our liturgy, not just for the sake of “responding to the contemporary need for visual images and symbols” (lineamenta, no. 47), but so we can, in the words of William Harmless, “plumb the depths not to deny the depths, but to point to how deep they really are.” Mystagogy forms us to recognize that the mysteries are actually more mysterious than we ever imagined.

Cathedral Grove

On the Twenty-First Sunday in Ordinary Time 2003, the last of the five Sundays in Year B whose Gospels feature John’s “bread of life” discourse, my husband, Gordon, our friends Beth and Helmut, and I set out for Cathedral Grove on Vancouver Island. Cathedral Grove is home to old-growth trees, some over two hundred feet high and nine feet wide. Some are eight hundred years old; most are three to four hundred years. Their sheer size is awe-inspiring. The patterns of dappled light penetrating that green canopy make for a kind of arboreal stained glass that rivals the beauty of Chartres.

Among the more important features of Cathedral Grove are the various ecosystems these ancient trees support. On, out of, underneath, and around dead trees felled by windstorms or other natural causes, new life is thriving. These “nurse logs,” as they are called, support plants, mosses, fungi, even new trees. “Unless you eat my flesh” resounds here as a different kind of imperative. Everywhere, new life is springing forth from death. What has died is food for new life. “Tree of life and awesome mystery . . . .”

And so I found myself immersed in the Eucharist of this other cathedral. Never before had I so profoundly experienced myself as standing within the dynamic that is at the heart of the mystery of Eucharist: the self-giving of our Risen Christ, revealing the inner dynamic of the Trinity as paschal, now operating in the depths of the created world. The world around me was paschalian, bearing witness in its own way to the Mystery of which the Eucharist is the sacrament. In the forest, the words of the Eucharistic Prayer sprang unbidden to my lips, “Lord, you are holy indeed, and all creation rightly gives you praise. All life, all holiness comes from you . . . .”

Now when I hear the words of the preface of Eucharistic Prayer IV—“in the name of every creature under heaven, we too praise your glory”—I know what they mean. And I look forward to discovering even more meaning. That’s mystagogy.

Note

1. The Eucharist: Source and Summit of the Life and Mission of the Church, lineamenta (preparatory study document) for the XI Ordinary General Assembly of the Synod of Bishops, 47.
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