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From the President

You probably don’t know that I was a very nerdy kid. I share that little personal secret with you because this new year of 2012 will be ushering in a series of fiftieth anniversary celebrations for the Second Vatican Council, which brings back memories of one of my nerdiest childhood projects.

Throughout the four years of the Council, I clipped every newspaper article I could find from our city’s two daily newspapers and the weekly diocesan paper, then carefully glued them into a series of four Vatican II scrapbooks. After I left home for school, I forgot about these precious archives, but at some point my mother must have grown weary of providing them space and quietly disposed of them.

I realize now, of course, that the scrapbooks weren’t all that valuable in themselves—all of that information is readily available today online. That nerdy little project reminds me, however, that we knew even then that this Council was far more than important or historic: It was epochal, the beginning of a new period in the life of the Church.

All those who serve in roles of liturgical and musical leadership know well the deep impact that Vatican II has made on our understanding and celebration of the liturgy, including active participation, vernacular languages, reformed rites, a variety of ministries, and a renewed focus on the paschal mystery and the role of the Holy Spirit. These elements of the Vatican II liturgical renewal are intimately linked to other important works of the Council, including its teachings on the Church, divine revelation, religious liberty, ecumenism, social justice, the universal call to holiness, and the role of the Church in the modern world.

At our conventions during the next two years, NPM will mark the anniversary of the Second Vatican Council with celebrations (isn’t that what musicians do?) and some serious reflection on the legacy of the Council for the Church in the twenty-first century.

We hope that you are planning now to participate in the NPM convention that will held this year from July 23 to 27 in Pittsburgh, Pennsylvania. The convention brochure may be found in the center of this issue of Pastoral Music. The convention theme, “Renew the Face of the Earth,” reflects the Council’s desire to renew the Church itself and to bring about a transformation of human society through proclamation of and witness to the good news of Christ. Plenum addresses and a series of John XXII Lectures will highlight renewal in the Church’s self-understanding, its celebration of the liturgy, its encounter with God’s Word, and its relationship to the world in which we live.

Convention planners have tapped leading scholars and pastoral leaders to help us reflect on these and other aspects of the Council’s teaching. We are delighted to be presenting plenum speakers Doris Donnelly, Jan Michael Joncas, Kevin W. Irwin, Ronald Raab, csc, and Barbara Reid, or. In addition, there will be lectures on Vatican II by Bob Hurd, Paul Inwood, and Joseph Jensen, osa, and an ecumenical perspective from Lutheran Bishop Donald McCoid.

As at any NPM convention, of course, all of this reflection will take place in the context of celebration and learning—joyful singing and praying, more than 120 workshops and other learning opportunities, inspiring musical events, showcases, exhibits, and more. Don’t miss the opportunity to share with your colleagues your experience of implementing the new Roman Missal. You can take an interfaith architecture tour, “crawl” to some of Pittsburgh’s magnificent organs, and even enjoy a dinner cruise on the city’s three rivers.

One of the fruits of Vatican II has been the flourishing of lay ministry in the Church. We are delighted to offer some very fine articles this month that deal with a number of issues related to the growing phenomenon of lay ecclesial ministry, such as vocation, formation, certification, and authorization. I hope that the various perspectives presented here will help to advance both the conversation on this topic and the mission of the Church.

J. Michael McMahon
President
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Mission Statement

The National Association of Pastoral Musicians fosters the art of musical liturgy. The members of NPM serve the Catholic Church in the United States as musicians, clergy, liturgists, and other leaders of prayer.

NPM Board of Directors

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<td>Rev. Anthony Ruff, osb</td>
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<td>Dr. Lynn Trapp</td>
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<td>Dr. J. Michael McMahon, NPM President</td>
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Renew the Face of the Earth

We will gather in Pittsburgh from July 23 to 27, 2012, under the banner of Psalm 104:30—“You send forth your spirit, and they are created, and you renew the face of the earth” (The Revised Grail Psalms: A Liturgical Psalter).

This psalm has been a favorite of recent popes for its beautiful descriptions of creation and for its acknowledgement of the role of God’s Spirit in enlightening and directing human life. Quoting this psalm in his encyclical Pacem in Terris (April 11, 1963), Blessed Pope John XXIII affirmed that “what emerges first and foremost from the progress of scientific knowledge and the inventions of technology is the infinite greatness of God himself, who created both [human beings] and the universe. Yes; out of nothing God made all things and filled them with the fullness of his own wisdom and goodness.” Blessed John Paul II reflected on this psalm as a hymn to the Creator (Angelus address, July 15, 2001), and Pope Benedict XVI recently drew on this psalm to describe an attitude that should mark Christian life in the world, one in which creation and salvation are united in the Spirit as the work of a loving God:

The Spirit Creator of all things and the Holy Spirit whom the Lord caused to come down from the Father upon the community of the disciples are one and the same. Creation and redemption belong to each other and constitute, in depth, one mystery of love and of salvation. The Holy Spirit is first and foremost a Creator Spirit, hence Pentecost is also a feast of creation. For us Christians, the world is the fruit of an act of love by God who has made all things and in which he rejoices because it is “good,” it is “very good,” as the creation narrative tells us (cf. Gen 1:1–31). Consequently God is not totally Other, unnamable and obscure. God reveals himself, he has a face. God is reason, God is will, God is love, God is beauty. Faith in the Creator Spirit and faith in the Spirit whom the Risen Christ gave to the Apostles and gives to each one of us are therefore inseparably united (Pentecost homily, June 12, 2011).

It is with this positive approach, looking to find, celebrate, and reveal the work of the Holy Spirit, that we gather in Pittsburgh. We celebrate especially the work of the Spirit in the Second Vatican Council, gathering in the fiftieth anniversary year of the Council’s opening, as we reflect on the four “constitutions” that the Council approved: the Constitution on the Sacred Liturgy Sacrosanctum Concilium, the Dogmatic Constitution on the Church Lumen gentium, the Dogmatic Constitution on Revelation Dei Verbum, and the Pastoral Constitution on the Church Gaudium et spes.

The five plenum addresses in Pitts-
burgh draw on themes of discipleship found in these key documents. So on Monday afternoon, the convention keynote address by Father Ronald Raab, CSC, will focus on the “universal call to holiness”—a key theme in *Lumen gentium.* On Tuesday, Father J. Michael Joncas will lead our reflection on “Disciples at Worship: Connecting Liturgy and Life,” drawing especially on *Sacrosanctum Concilium.* Monsignor Kevin Irwin will offer Wednesday’s plenum address: “Disciples Becoming Church: It’s Not about Me, It’s about We.” One of the challenges posed by the conciliar documents is to see the Church as all of us making up the Body of Christ together. On Thursday, the focus will be the Word of God and the dogmatic constitution *Dei Verbum.* Sister Barbara Reid, or, will address us as “Disciples from the Word: The Scriptures in the Lives of the Faithful.” And drawing on *Gaudium et spes,* Dr. Doris Donnelly will offer the final plenum address: “Disciples in the World: Embracing the Joys and Hopes.”

**Performances**

Little children will lead us. Performances at our conventions delight participants. There are programs offered by national groups and publishers, and the local church and community also find a chance to present the best they have.

This year, our first evening performance will be the festival performance that concludes the NPM National Catholic Children’s Festival. Under the direction of Michael Wustrow, children from around the country will be meeting for two days to learn the repertoire and hone their skills for this performance. Also on Monday evening, we will have an opportunity to choose among three other performances: “God’s Holy Women in Song,” sponsored by OCP; “A Celebration: Hymns and Classics for Organ and Instruments” with Dr. Charles Callahan, sponsored by MorningStar Publishers; and a sung prayer experience, “O God of Countless Names,” with David Haas, Lori True, Donna Peña, Father Ray East, and Joe Camacho, sponsored by GIA.

Tuesday’s performances offer international and contemporary flavors. We’ll be able to choose two of these four events: “Reinventando el Amor/Reinventing Love” with Jorge Rivera and Friends—an intercultural music event that combines deep spirituality, love of the Church, and passion for social justice, sponsored by World Library Publications; “Singing with Both Lungs: Sacred Music of East and West,” presented by the Ambrose-Romanos Singers under the direction of J. Michael Thompson; contemporary Catholic praise and worship music with Danielle Rose and the Jacob and Matthew Band, sponsored by World Library Publications; and a “Festival of Hymns and Instruments” sponsored by Selah Publishers and presented by Alfred Fedak.

Wednesday presents a tough choice between an organ concert and a contemporary music concert. Playing the Beckerath organ at St. Paul Cathedral, world-renowned organist Hector Olivera will present remarkable music for the “king of instruments.” At the same time, sponsored by OCP, Curtis Stephan and Steve Angrisano (and friends) will present a concert of contemporary Catholic Christian music.

**Institutes at the Convention**

There are three institutes at the 2012 Convention: two that are open to all and one limited to DMMD members. Those institutes open to all begin on Monday morning and continue through the breakout sessions, ending on Friday morning; participants are expected to attend all sessions. Participation in these institutes requires full convention registration. Opportunities for liturgical prayer and formation will take place as part of the convention liturgies, plenum presentations, and events.

**Children’s Choir Director Institute.** This institute has something for experienced, full-time directors of children’s choirs as well as for those newly appointed to the task. Guided by knowledgeable and experienced faculty members Donna Kinsey and Lee Gwozdz, it addresses
### Hotline Online

Hotline is an online service provided by the Membership Department at the National Office. Listings include members seeking employment, churches seeking staff, and occasionally church music supplies or products for sale. We encourage institutions offering salaried positions to include the salary range in the ad and to indicate whether that range accords with NPM salary guidelines (http://www.npm.org/Sections/DMMD/salaryguidelines.htm). Other useful information: instruments in use (pipe or electronic organ, piano), size of choirs, and the names of music resources/hymnals in use at the parish.

A listing may be posted on the web page—www.npm.org—for a period of sixty days ($65 for members/$90 for non-members). Ads will be posted as soon as possible.

Format: Following the header information (position title, church or organization name, address, phone, fax, e-mail, and/or website addresses), ads are limited to a maximum of 100 words.

Ads may be submitted by e-mail to npmmem@npm.org, faxed to (240) 247-3001, or mailed to: Hotline Ads, 962 Wayne Avenue, Suite 210, Silver Spring, MD 20910-4461. When submitting your ad, please include your membership number and the name of the person to whom or institution to which the invoice should be mailed.

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<th>Attendance Range</th>
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### Stipulations

1. Parish must have a current NPM membership.
2. Parish discount is limited to members of one parish—no grouping of parishes permitted.
3. A registration form with complete information filled out must be enclosed for each and every registrant.
4. No discount on youth, daily, companion, or child registrations.
5. Only one discount will be given per registrant (that is, the parish group discount cannot be combined with the chapter or clergy-musician duo discount).
6. All convention forms and fees must be mailed together in one envelope.
7. Registrations must be postmarked by June 9.
8. No additions can be made to the group’s registration once the registrations have been mailed to NPM.

Mail completed registration forms with payment before June 9 to: NPM Convention Parish Discount, PO Box 4207, Silver Spring, MD 20914-4207.

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choral warm-ups, rehearsal techniques, and working with children’s voices. Sessions will explore how music catechizes children liturgically and musically, and they will present practical ideas about recruiting and maintaining children in a choir. Pre-registration is required; no on-site registration; fee $90.

**Cantor Express Institute.** Cantors and psalmists at all levels will find something worthwhile in this institute. Most cantors are proficient in some areas but need development in others. It will be possible, under the direction of faculty members Joanne Werner and Joe Simmons, to assess areas for growth, begin to fill in gaps, and lay the groundwork for a firmer foundation in this ministry. The sessions include interactive lectures, discussion, reflection, skill building (in group voice classes, interpretation, and coaching). There will also be opportunities to discover repertoire that best reflects the core identity of the cantor/psalmist. Pre-registration required; no on-site registration; fee: $90.

**DMMD Institute.** DMMD members are invited to participate in an institute during the breakout sessions on Monday and Tuesday. Rev. Michael Driscoll, a liturgical theologian, and Mr. Mark Purcell, a pastoral musician, will discuss the theology of the liturgical year and how to celebrate the year musically and liturgically. Theory, practice, and suggestions will deepen the knowledge of the participants and spark ways in which to celebrate the liturgical year clearly and with pastoral effectiveness. Participation in this institute requires DMMD membership and full convention registration. Participants are expected to attend all three sessions. Pre-registration required; no on-site registration.
Come to Pittsburgh

The nearly 674,000 Catholics of the Diocese of Pittsburgh, gathered in more than 200 parishes, are preparing to welcome us for the 2012 Annual Convention (July 23–27). They offer us a heritage that reaches back through more than 19,000 years of human habitation at the junction of three rivers in western Pennsylvania. Europeans arrived in the area as traders in the first part of the eighteenth century, and the first attempts at settlement soon followed. The French beat the English in establishing a fort at the forks of the Ohio River, completing Fort Duquesne in the mid-eighteenth century. When the French abandoned their fort, the British built Fort Pitt to replace it and gave the town its name: Both were named for the British Secretary of State, William Pitt the Elder.

The town was a scene of several rebellions—French against British, Native American tribes against the British, and the whiskey producers against the fledgling United States. The War of 1812, in which the British blockaded American ports, gave Pittsburgh a new role as a center for inland commerce and trade. As the nineteenth century continued, that role as a hub of communications and trade encouraged the development of western Pennsylvania’s coal fields and led to Pittsburgh’s increasingly important role in producing iron and steel (and to a constant cloud of coal dust over the city).

The Catholic presence in the area that is now the Diocese of Pittsburgh, as in so many other parts of the United States, followed the paths of immigrants. The first place of public worship for Catholics in the area was in the stockade of Fort Duquesne in 1754. From the date of the French evacuation in 1758 until a church was started in 1808 at the corner of Liberty and Washington Streets, there were no resident priests, but Mass was occasionally offered in private homes by missionaries traveling west. In 1808 Father O’Brien became the first resident pastor in Pittsburgh and established the first church, Saint Patrick. When the Diocese of Pittsburgh was formed in 1843, the first bishop—Michael J. O’Connor (born in Ireland)—claimed the city’s second church, St. Paul (1834), at the corner of Fifth and Grant Street as the cathedral; a new building for the parish was dedicated in that same year and was, at the time, the largest and most imposing church edifice in the United States. Saint Philomena—the first German ethnic parish in the city—was founded in 1839. Through the rest of the century, Pittsburgh’s bishops were all born overseas—all but one in Ireland. It was not until 1903 that the diocese received its first American-born (and Pennsylvania-born) bishop, J. F. Regis Canevin, who came as coadjutor and succeeded as ordinary in 1904. Through the twentieth century, however, most of Pittsburgh’s ordinaries were born in Pennsylvania—and one (Bishop—now Cardinal—Donald Wuerl) was born in the city. (The current ordinary, Bishop David A. Zubick, was born nearby, in Sewickley.)

To view photo and video tours of Pittsburgh, go to http://www.visitpittsburgh.com/phototour.cfm.

**La Beca Guadalupana (Guadalupe Scholarship)**

Eligibility Requirements

Applicant must be an NPM member with a demonstrated financial need enrolled full-time or part-time in a graduate or undergraduate degree program of studies related to the field of pastoral music during the 2012–2013 school year. Applicant should 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; former recipients may re-apply, but renewal is not automatic.

Application Deadline: March 5, 2012

For application or additional information contact:
National Association of Pastoral Musicians
962 Wayne Avenue, Suite 210 • Silver Spring, MD 20910-4461
Phone: (240) 247-3000; toll-free: 1 (855) 207-0293
Fax: (240) 247-3001 • Web: www.npm.org
Prayer and Praise and Reflection

Prayer is a key part of any NPM gathering—personal prayer as well as corporate and ritual prayer. Our gathering in Pittsburgh is no exception; it will be rich in opportunities for prayer—some of them even disguised as performance events!

The heart of the convention each year is the Eucharist shared by all convention participants. Our Convention Eucharist this year will take place on Thursday evening, July 26, as we gather around the Word and the Sacrament to offer praise and thanksgiving to God, who has given us a share in the work of renewing the face of the earth, whose grace alone can accomplish that work.

We will also gather in the morning, from Tuesday through Friday, for the liturgical hour of Morning Prayer. St. Benedict of Nursia asked his monks, in The Rule, to take part in the liturgy of the hours “in such a way that our mind may be in harmony with our voice.”

Those who come to Pittsburgh early will find special opportunities for prayer and reflection: Two retreats are part of our pre-convention offerings. The Music
Ministry Leadership Retreat (Monday, 9:00 AM–12:00 noon) will be directed by Bob Hurd. The Youth Retreat, at the same time, will be directed by Tony Alonso and Chris DeSilva. Additional details are in the convention brochure.

There will be opportunities for daily Mass at a neighboring parish, times for sacramental reconciliation (penance), and a prayer room set aside for personal prayer. And the sense of prayer at an NPM convention has also invaded some of the evening musical events, which are described as “sung prayer experiences” by their presenters.

Discounts

Even though the economy is experiencing a slow recovery, parish budgets are still very tight. That’s why NPM offers its members several opportunities to receive a significant discount off the full price of the annual convention. Individuals have always had a chance to register at a discount by registering early. This year we offer two opportunities to receive such a discounted advance registration.

Early Bird and Advanced Registration. If you register for the convention by March 1, you can save $100 off the regular member’s convention registration fee. If you register between March 2 and June 22, you can save $60 off the regular rate. And don’t forget: If you have a current NPM parish membership, anyone in the parish can register at the members’ rate. If you have a current individual membership, the members’ rate is available only to you.

Clergy/Musician Duo Discount. One clergy member and one musician from a parish with a current parish membership, who register for the convention together and in advance, can receive even greater discounts. Registration by March 1 costs only $230 each (a savings of $25 each); between March 2 and June 22, registration is $270 each (a savings of $25 each off the regular fee). Please note: This discount is not available online.

Youth Discount. NPM member youth (twenty-one and younger) attending the full convention receive a discounted rate (just $160 by March 1; $195 between March 2 and June 22; $245 regular rate).

Remember that a parent or chaperone must accompany youth attendees under eighteen; the chaperone must be at least twenty-one years old and registered either for the full convention or as a companion. Signed copies of the Code of Conduct for Youth Participating in NPM Conventions, Code of Conduct for Chaperones and Parents Acting as Chaperones, and the Parental or Guardian Permission Form and Release must be on file with NPM before anyone under the age of eighteen will be admitted to the convention. For more information, visit www.npm.org/Events/Codeofconduct.htm.

Group Discounts. NPM chapters and parishes with a current NPM parish membership who register in groups receive a discount. Chapter directors have the information about chapter discounts; see the box on page eight for additional information about parish group discounts.

Program Scholarships

NPM program scholarships are made possible through the generosity of NPM members who have made financial contributions to assist pastoral musicians with limited financial resources to take advantage of opportunities for continuing formation at NPM conventions and institutes. Applicants for scholarships must be NPM members and should be from economically disadvantaged parishes. The financial need of the applicant should be reflected in the application. NPM encourages members of all ethnic and racial groups to apply for scholarships.

Scholarship applications are due by the advance registration deadline for the particular program and are considered on a case-by-case basis. Scholarships are awarded depending on the financial need of the applicant and the amount of funds available in the NPM Program Scholarship Fund. Scholarships for conventions include full convention registration only. Scholarships for NPM institutes include the commuter registration fee only. All remaining costs must be borne by the applicant and/or his or her parish.

Scholarship recipients are to submit a follow-up report, reflecting on their convention or institute experience, describing what they have learned, what they are taking back to their parish, and how they can implement what they have learned.

For further information check the NPM website: http://www.npm.org/EducationEvents/program_scholarship/scholarships.htm.

Members Update

Will You?

In addition to their dedicated ministries, NPM members enrich the lives of other people through volunteer work for causes in which they believe. Many of our members also choose to include their charitable interests in their long-range financial plans. A carefully constructed will is one of the best ways to make charitable gifts while preserving economic security for oneself and loved ones. Bequests are made by people of all means, in all walks of life.

NPM offers a booklet that outlines a number of ways in which you might consider including a charitable gift to continue our work through your will, living trust, or other estate plans. For a copy of Giving through Your Will, contact the National Office: NPM, Attn: Dr. J. Michael McMahon, 962 Wayne Avenue, Suite 210, Silver Spring, Maryland, 20910-4461. Phone: (240) 247-3000; e-mail: NPM dialogRef@npm.org.
Issues We Face: A Webinar Series for Pastoral Music Ministry, 2011–2012


For additional information on these webinars, visit the NPM website: www.npm.org.

Chant Me a Preface

Recordings of twenty-eight prefaces in the new Roman Missal are now available for listening and free download at the NPM website, www.npm.org. These sung prefaces are for celebrations occurring between the First Sunday of Advent in 2011 and the beginning of Lent in late February 2012. The location of prefaces on the website follows the order in which they appear in the missal: Look on the web pages marked Proper of Time, Prefaces in the Order of Mass, Proper of Saints, Ritual Masses, and Various Needs and Occasions.

This first collection of prefaces will be followed by two additional sets to be posted over the next few months. After all the prefaces have been recorded and posted on the website, NPM will distribute an inexpensive CD recording.

Getting Professional

NPM Publications has the resources pastoral musicians need to address issues of professional concern. Prepared by the NPM National Staff and the Professional Concerns Committee of NPM’s Director of Music Ministries Division, these books will help you with such matters as these: Just what is a director of music ministries? What sort of remuneration (salary and other benefits) should a full-time director receive? What’s involved for an individual and a parish in hiring a director? What questions should each ask of the other? What should I know about pastoral music as described by the U.S. bishops in Sing the Lord: Music in Divine Worship?


Hiring a Director of Music Ministries: A Handbook and Guide—Revised Edition. This helpful booklet makes the task of hiring the right director of music ministries easier and more productive by offering tested and proven suggestions. Item PRO-8, $6.00.

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Excellence in Lay Ecclesial Ministry
Vocation and Authorization: Two Pillars of Lay Ecclesial Ministry

By Jeffrey Kaster

Recently a student in my undergraduate theology class said: “I have a vocation to be a director of music ministries.” (We had been discussing the vocational call to ministry.) She went on to share how, as a high school youth, she started a parish youth choir; how she recruited singers and orchestra musicians from her high school to join the choir; and how the parish liturgist apprenticed her in picking out appropriate songs for Sunday worship and even in how to direct the choir. Finally, she shared that she discovered deep joy in leading this parish youth choir, and she believed this was a powerful vocational call from God.

This short scenario highlights what theologians often call an “interior vocational call” from God. But does a personal call to ministry in and of itself constitute a vocation? What role does the community play in discerning the legitimacy of a ministerial vocation? How is a vocation to lay ecclesial ministry authorized?

The recent Collegeville National Symposium on Lay Ecclesial Ministry, “Advancing Excellence in Lay Ecclesial Ministry” (August 2–5, 2011), addressed questions about vocation and authorization in lay ecclesial ministry. One of the goals of the symposium was to “advance the theological understanding and pastoral practice of the vocation and authorization of lay ecclesial ministers.” This article will highlight insights from the Symposium theologians about vocation and authorization of lay ecclesial ministry.

Is Lay Ecclesial Ministry a New Vocation?

John Carroll University theologian Edward Hahnenberg addressed this question in an essay entitled “Serving in the Name of the Church: The Call to Lay Ecclesial Ministry.” He made the following observations:

• As the bishops were preparing their document Co-Workers in the Vineyard of the Lord (2005), they listened to a number of lay ecclesial ministers who shared a deep sense of a vocational call to their ministry. Hahnenberg asks: “Do these stories of call suggest a genuinely new vocation in the Church? Is this . . . a fourth vocation alongside the vocations to priesthood, religious life, and marriage?” (In the Name of the Church, 2).

• For centuries Catholics understood “vocation” to mean entering religious life or ordained ministry through vows or ordination into a permanent ecclesiastically approved state of life. “Lay ecclesial ministry” does not fit this definition because lay ecclesial ministry is not a permanent state of life. Hahnenberg argues for an expansion of the understanding of vocation by exploring an ecclesial theology of vocation.

• Lay ecclesial ministers are called into a new set of relationships within the Church “by virtue of their preparation, leadership, close collaboration with the ordained, and authorization” (In the Name, 20). He characterizes this new ecclesial theology of vocation for lay ecclesial ministers as ministering “in the name of the Church.”

Does a Personal Call to Ministry Constitute a Vocation?

Hahnenberg explains that the Church has for centuries been reflecting on this interior vocational call for seminarians. Seminary textbooks spoke of this as a “secret voice” whispered by God. His essay proposes an ecclesial theology of vocation “that recognizes that discernment is a holistic, embodied, and relational process. . . . It is something we do with others because God calls us through others” (In the Name, 7). Christ’s call comes to us in a personal way but also in a special and explicit way.
through the Church” (8). Hahn-  
enberg clarifies that an interior  
call to ministry in and of itself  
does not constitute a vocation  
within the Church; a vocational  
call must be discerned both by  
the individual and by the com-  
munity.  
  
For those seeking ordination,  
it is very clear that this vocation  
discernment process has both  
a communal and a personal  
dimension. A man seeking ordi-  
nation to the permanent diacon-  
ate cannot simply say: “I have a  
vocation to the diaconate. God  
has called me. Therefore, ordain  
me.” Obviously, the bishop and  
those he designates discern the  
legitimacy of this vocation even  
before the man is allowed to en-  
ter studies for the diaconate. In  
the Saint Cloud Diocese, those  
seeking to become deacons go  
through an extensive application  
process that includes  
psychological tests, application essays, and an interview  
with the diocesan deacon committee. The committee  
provides a recommendation to the bishop concerning  
acceptance into deacon formation. This discernment  
continues through the formation process; then there is  
a final discernment made about the legitimacy of this  
vocation before ordination. In fact, ordination by the  
bishop is the way the Church both affirms the vocation  
and authorizes the deacon’s ministry in the name of the  
Church.  

How Is the Call  
to Lay Ecclesial Ministry Recognized?  

It is clear that priests and deacons are authorized  
through their ordination, but how are lay ecclesial minis-  
ters authorized? Does receiving a contract for hire autho-  
rize a lay ecclesial minister? Does having their names listed  
on the bulletin as parish staff members authorize them?  
Co-Workers in the Vineyard of the Lord defines lay ecclesial  
ministry authorization as the “process by which properly  
prepared lay men and women are given responsibilities  
for ecclesial ministry by competent church authority”  
(Co-Workers, 54).  

Marquette University theologian Susan K. Wood,  
scl, prepared an essay for the symposium, entitled “A  
Theology of Authorization of Lay Ecclesial Ministers.” She makes the following points about authorization:  

- Authorization is one of five elements that characterize lay ecclesial ministry: 1) personal call; 2) ecclesial  
discernment and recognition of a genuine charism; 3) formation, possibly requiring significant education; 4) ecclesial authorization; and 5) some liturgical ritualization of assuming this ministry (In the Name, 80).  

- “Authorization confers the ability to minister as a representative of the Church so that the ministry rendered is the Church’s ministry rather than the ministry of an individual member of the Church” (82).  

- “A person may graduate from a school of theology or complete a lay formation certificate, but this person is unable to exercise ministry for a particular portion of the people of God without authorization” (83).  

- “Authorization creates a bond of communion between the authorizer and the minister and empowers the minister to actually engage in the ministry over which the authorizer exercises oversight. This is why the local church and not the formation program or school is the proper agent of authorization” (85).  

Sister Wood explains how authorization of lay ecclesial ministers connects with communion in the Church. She states that the theology of communion has been the central and dominant image of the Church in recent years and that this theology of communion has three dimensions: communion with the apostolic past; communion with the parish, diocese, or universal Church; and communion among these levels of Church (In the Name, 84). Communion implies a theology of Church that is fundamentally relational. Lay ecclesial ministers participate in
this relational ministry by being in communion with their lay and ordained co-workers.

A ministerial principle corresponds to the relational character of the Church. Ministry serves the communion of the Church and contributes toward building it up. No minister functions in isolation but only in communion with other ministers. Thus lay ecclesial ministers must be in communion with their pastors, their bishop, and with the Bishop of Rome (In the Name, 84–85).

Simply put, authorization of lay ecclesial ministers establishes this relationship of communion. Authorization should indicate this rich theological meaning of communion and not simply “consist in the fact of hiring a lay ecclesial minister for a ‘job’” (In the Name, 90). Wood argues that authorizing by hiring alone may allow both the person hiring and the person being hired to miss seeing this ecclesial relationship of communion.

**Ritualizing Authorization of Lay Ecclesial Ministers**

The Symposium also had a significant focus on the need for liturgical ritualization of the authorization of lay ecclesial ministry. Theologians Zeni Fox and Graziano Marcheschi wrote essays on ritualizing this authorization of lay ecclesial ministers. Their essays highlight the need and benefit of authorization rituals as well as a diocesan example of such ritualization. In a keynote address entitled “Understanding the Ecclesial in Lay Ecclesial Ministry,” Cardinal Francis George explained how the Archdiocese of Chicago created a five-step process of vocational discernment and authorization of lay ecclesial ministers. Included in this five-step process is a public call of the individual to lay ecclesial ministry by the archbishop, ritualized in a public ceremony and commissioning to a specific ministry in a local parish. Lay ecclesial ministers “are commissioned by the archbishop to a parish in much the same way that priests and deacons are sent” (Marcheschi, In the Name, 185). Commissioning establishes a relationship between the lay ecclesial minister and the archbishop.

Because only a few dioceses in the United States have created rituals for authorizing lay ecclesial ministers, a final recommendation endorsed by the symposium participants was the call to develop a liturgical rite of blessing for lay ecclesial ministers and adding it to the Book of Blessings.

**A Positive Step**

I believe the National Symposium on Lay Ecclesial Ministry was another positive step in the long journey to advance excellence in ministry. As a result of the symposium, the next time a lay student proclaims in class that “I have a vocation!” I will have the insight to invite the student into a deeper understanding of vocational discernment as both an individual and as a participant in a communal discernment process where authorization creates a bond of communion with the hierarchy to minister “in the name of the Church.”
Setting Standards for Lay Ecclesial Ministry

By the Alliance for the Certification of Lay Ecclesial Ministers

Certification standards give evidence of a profession’s focus and activities and the values to which it is committed; designate the knowledge, skills, and attitudes desirable or necessary for effective functioning as a practitioner of the profession; and may be used as educational criteria in a process of formation and as assessment criteria in a process of certification.

History and Background

Beginning in the late 1980s, several national Catholic ministry organizations in the United States developed standards for certain key ministerial roles in order to recognize the importance of the roles, to foster ministerial excellence, and to give direction to the future development of lay ecclesial ministry. The National Federation for Catholic Youth Ministry developed such standards for persons serving as youth ministry leaders. Subsequently, the National Association for Lay Ministry did the same for pastoral associates and parish life coordinators, and the National Conference for Catechetical Leadership did so for parish catechetical leaders. Each organization had its standards separately reviewed and approved by the Commission on Certification and Accreditation of the U.S. Conference of Catholic Bishops (USCCB/CCA).

In the late 1990s, pivotal work was done in aligning the various articulations of standards in use by the three ministry organizations and in identifying an initial listing of common ministerial competencies shared among the three. Developing this work still further, the organizations jointly prepared the document National Certification Standards for Lay Ecclesial Ministers Serving as Parish Catechetical Leaders, Youth Ministry Leaders, Pastoral Associates, Parish Life Coordinators. The document outlined five ministerial standards including core competencies relevant for all the ministries named and specialized competencies relevant for each of the ministries named. The document was approved in 2003 by the USCCB/CCA for a period of seven years, after which time a renewal of approval would be required.

In 2005, the National Association of Pastoral Musicians adopted the National Certification Standards. In 2007, the four organizations, joining together under the name of the “Alliance for the Certification of Lay Ecclesial Ministers,” agreed to work together on two related projects: a revision of the standards and, as a new initiative, the creation of a process for national ministry certification. A Standards Task Group and a Certification Task Group were formed to do this work, composed of members from each organization. In 2009, the Federation of Diocesan Liturgical Commissions adopted the National Certification Standards and became a fifth organizational partner of the Alliance.

Content and Format

The standards presented in the forthcoming book Certification Standards for Lay Ecclesial Ministers and National Certification Procedures, including their vision statements and core competencies, are the fruit of the efforts of the Standards Task Group, which also prepared the sample indicators. The specialized competencies were prepared by each of the member organizations of the Alliance. This work is based on and developed from:

- the previously approved standards;
- material in the U.S. Catholic bishops’ document Co-Workers in the Vineyard of the Lord: Guidelines for the Development of Lay Ecclesial Ministry (2005);
- input from the boards, executive directors, standards or certification committees, and members of the organizations comprising the Alliance;
- feedback from a wide-ranging consultation held between November 2009 and March 2010; and
- the advice of other consultants who generously advised the Task Force, including USCCB staff members.

Instead of the five ministerial standards in earlier documents, there are now four—human, spiritual, intellectual, and pastoral. This change was made to correspond with the four formational categories used in Co-Workers in...
the Vineyard of the Lord as well as in various national and Vatican documents pertaining to the formation of priests and deacons. In each case the standard is named and briefly identified, and a vision statement describes its intended values, concepts, and priorities.

Then, for each standard, core competencies applicable to all the ministries represented by the participating organizations are set forth, indicating the knowledge, skills, and attitudes identified as relevant to that standard. Where possible, effort was made to make the articulation of core competencies more concise and measurable, so as better to serve the certification process, and also more reflective of and useful for the rich diversity of cultural contexts in which Church life and ministry take place in the United States today. This latter intention especially has been a concern of the Task Force and the Alliance throughout the process of revision, and whenever the competencies can be interpreted or used in a way that recognizes and fosters ministry in forms appropriate in and for diverse cultural contexts, they should be interpreted and used in that way.

Following the listing of standards with their vision statements and core competencies for all the ministries are lists of specialized ministerial competencies for the distinctive ministries represented by the member organizations of the Alliance. Persons who apply for Alliance certification through their respective ministry organization will make use of and need to demonstrate that they possess both the core competencies and the relevant specialized ministerial competencies.

It was recognized and suggested in the 2003 edition of National Certification Standards that “measurable indicators for assessing one’s progress toward the core and specialized competencies need to be developed by national associations, (arch)diocesan offices, and education and formation programs” (page ix, note 4). An attempt to provide some sample indicators of this nature is a new feature of the forthcoming edition of the National Certification Standards, and as such, calls for explanation.

The indicators (listed in the document’s Appendix 2) have been developed and provided solely as a resource for people using the standards, so they should be understood to be “suggestive” rather than “definitive.” Thus, the indicators are not formally part of the standards being submitted to the USCCB/CCA for approval, nor are they specific requirements that must be met by those applying for certification.

The indicators can be read as statements to help clarify the meaning of the core competencies; they can also, and even more importantly, serve to point out some of the possible ways in which applicants for national certification might demonstrate their competence or to suggest sample criteria which the Partner Certification Review Committees and the National Certification Review Committee could recognize as evidence that an applicant has demonstrated competence.

The list of indicators is not intended to be inclusive, as though an applicant needed to demonstrate all of them. Nor is the list meant to be exclusive and exhaustive, as though these and only these indicators will be accepted as evidence of competence. Rather, these indicators are merely representative, giving a few examples of what could indicate competence. They are only suggestive, leaving candidates for certification free to identify and present, as evidence of their competence, indicators more relevant to their cultural context or ministerial experience.

**Uses of the National Certification Standards**

The preparation of these revised standards has been guided by awareness that they will be used in the Alliance national certification process. Even so they also remain, as before, a valuable tool for those involved in the formation, support, and supervision of lay ecclesial ministers. Formation institutions (academic, diocesan, or agency) can continue to use them for curriculum review and design and for setting formational goals—as Co-Workers itself recommends (page 30). Lay ecclesial ministers can use these standards and competencies for self-assessment and ongoing ministerial growth. Supervisors can use them in a collaborative process of assessment (for lay ecclesial ministers individually or pastoral teams collectively) and to affirm, guide, and support individual staff members.
and efforts in staff development.

It is the hope and intention of the member organizations of the Alliance that the material presented in the revised edition of ministry standards with their core and specialized competencies, carefully crafted and approved by lay ecclesial ministers themselves, will support the recognition and ongoing development of lay ecclesial ministers who devote themselves to serve the communion and the mission of the Church.

**National Certification Process**

When it adopted the *National Certification Standards* in 2005, the National Association of Pastoral Musicians received approval from the USCCB/CCA for its specialized competencies for directors of music ministries and for certification procedures which have been in use since that approval. When the Alliance was formed in 2007, the partner organizations decided not only to seek USCCB/CCA approval for revised National Certification Standards but also to work together on common procedures for certification of lay ecclesial ministers represented by their respective organizations, including:

- Director of Worship,
- Pastoral Associate,
- Parish Life Coordinator,
- Director of Music Ministries,
- Parish Catechetical Leader,
- Youth Ministry Leader, including *Pastoral Juvenil Hispana*,
- Diocesan Youth Ministry Leader, including *Pastoral Juvenil Hispana*.

The Alliance established a task group charged with the development of certification procedures that takes a common approach to assessing the core competencies for lay ecclesial ministry while also providing ways to assess the specialized competencies for each ministry. In developing these certification procedures the Alliance is intent on honoring the ecclesial authority of our local (arch)diocesan bishops to authorize lay ecclesial ministers.

These certification procedures are designed to assess the competence of lay ecclesial ministers and should not be misconstrued as a form of authorization, which is the province of the local ordinary. The procedures may be adopted by a given (arch)diocese as a means for assessing competence as part of a(n) (arch)diocesan process of authorization, but they are in no way to be understood to encroach on the authority of the local bishop in authorizing lay ecclesial ministers.

In the course of its work to develop certification procedures, the task group consulted widely with members of the partner organizations, leaders of other ministry associations, directors of academic and (arch)diocesan programs of ministerial formation, various USCCB offices, and the mission of the Church.

**National Standards**

Excerpted from *Certification Standards for Lay Ecclesial Ministers and National Certification Procedures*.

**Standard One: Human.** Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

**Vision Statement.** Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be “a bridge and not an obstacle” for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of “a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (Co-Workers, p. 36).


**Standard Two: Spiritual.** Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.

**Vision Statement.** Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness, built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that “if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how ‘accomplished’ it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit” (Co-Workers, p. 38). Therefore, open to the mystery of God’s love and in touch with
the world’s realities, all actions of the lay ecclesial minister flow from “that fundamental conversion that places God, and not oneself, at the center of one’s life” (Co-Workers, p. 38).

**Standard Three: Intellectual.** A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God’s people from diverse populations and cultures.

**Vision Statement.** “Formation for lay ecclesial ministry is a journey beyond catechesis into theological study” (Co-Workers, p. 43). A lay ecclesial minister’s faith and ministry is formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

**Standard Four: Pastoral.** A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

**Vision Statement.** As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. “Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry” (Co-Workers, page 47).

and leaders of organizations representing the concerns of cultural and ethnic groups. Two extensive rounds of formal consultation were held, along with numerous informal conversations. Most of the comments expressed concerns regarding simplification, clarity, attention to cultural differences, and how best to demonstrate intellectual competence.

Based on the concerns, comments, and suggestions that it received, the task group set out to establish certification procedures that:

- are as clear and simple as possible;
- are based on a candidate’s demonstration of competence in ministry as described in the National Certification Standards, including the core competencies for all lay ecclesial ministers and the specialized competencies for each group of ministers to be certified;
- require holistic formation in both core and specialized competencies;
- are accessible to persons of various educational, cultural, and ethnic backgrounds.

**Certification Portfolio**

In order to establish certification procedures that provide clarity and flexibility while adhering to rigorous standards, the task group decided that competence for the various lay ecclesial ministries would best be demonstrated through a certification portfolio. The certification portfolio is a collection of documents assembled by the candidate that provides various types of evidence of one’s competence for a particular lay ecclesial ministry. Based on the National Certification Standards for Lay Ecclesial Ministers, the portfolio includes several different ways by which the candidate can demonstrate his or her competence, including:

- **testimony,** in the form of assessments provided by the candidate, a supervisor, a peer in ministry, and a subordinate;
- **evidence of successful academic study** in theology, pastoral ministry, and other fields appropriate to
each ministry, or other methods (equivalencies) that manifest competence in these areas of study;
• demonstration of ability in one’s own particular ministerial specialization, such as a project, program description, or recital;
• integration paper that shows the candidate’s ability to approach ministry in a way that includes one’s personal, spiritual, intellectual, pastoral, and specialized competencies.

The task group developed a portfolio structure that includes a number of common elements. Within that common structure, each organization has also specified elements particular to individual ministries. For example, while specifying the number of hours of course work expected in theology, pastoral ministry, and other areas of intellectual formation, each organization has also provided for equivalencies—various ways that intellectual competence may be demonstrated.

Administration of the Certification Process

The Alliance certification procedures require the creation of committees and other entities to administer and monitor the process, accept applications, review portfolios, and make certification decisions. For example, during the course of their work toward certification in one of the specialized ministries, candidates will encounter three groups involved in the administration of the process:

• Partner Certification Review Committee (PCRC). Each of the five Alliance partner organizations has established a PCRC that receives, reviews, and approves applications to begin the certification process; appoints and monitors the work of certification advisors; receives, reviews, and approves the completed portfolios of certification candidates; and sends approved portfolios to the National Certification Review Committee.

• National Certification Review Committee (NCRC). The Alliance has established an NCRC made up of one representative from each of the PCRCs. The NCRC reviews and approves the submission of final applications and portfolios that have been approved by the PCRCs and makes the recommendation for certification of candidates to the Alliance Commission.

• Alliance Commission (AC). The AC is the governing body of the Alliance. In addition to its governance role, the AC reviews recommendations for certification from the NCRC and is responsible for final approval and granting of certification for each of the specialized ministries. Certification for each specialized ministry is granted in the name of both the Alliance and the respective partner organization. In addition, an Alliance Appeals Panel has been established to address grievances and appeals from candidates when these have not been resolved to their satisfaction by the NCRC and the AC. In each case the determination of the Appeals Panel is to be considered final.

An Unfolding Reality

The ministry leaders who developed these standards and procedures did so to contribute to the continuing development and formation of men and women who serve the Catholic Church in the United States as lay ecclesial ministers. The work presented here is a testament to a powerful shared commitment to well-prepared and fruitful lay ecclesial ministry. We trust that this work will in turn have an enduring positive impact on our Catholic faith communities. The standards and procedures established for certification may also serve as a resource for the leaders and institutions that form persons for lay ecclesial ministry, including bishops, pastors, diocesan offices, academic institutions, and ministry formation programs.

The women and men who developed these standards and procedures on behalf of the Alliance believe that this work, a product of unprecedented national cooperation and collaboration, represents a significant contribution to the unfolding reality of lay ecclesial ministry here in the United States.

Notes

1. For the purposes of this article, each “standard” includes a brief statement identifying the standard, a vision statement, a set of core competencies (relevant for all the ministerial roles represented by the member organizations of the Alliance), and specialized competencies (specific to each ministerial role represented by the member organizations of the Alliance). The competencies are considered a part of and a further explication of the standards.


Excerpted from Certification Standards for Lay Ecclesial Ministers and National Certification Procedures.

The parish or (arch)diocesan director of music ministries is the person who organizes and directs the program of sacred music for the liturgical and devotional life of the parish or (arch)diocese under the direction of the pastor or (arch)bishop and in collaboration with the pastoral staff.

In addition to the national competencies and standards for all certified lay ecclesial ministers, the director will be well formed in the art of music and study of liturgy.

A director of music ministries will:

DMM 1 Demonstrate knowledge of music theory and harmony, including basic understandings of orchestration, counterpoint, and harmonic analysis.

DMM 2 Have knowledge of and competency in the historical treasury, contemporary body, and multicultural expressions of church music and demonstrate skills to use them effectively within the worship life of the parish or diocesan community.

DMM 3 Demonstrate knowledge of liturgical history, legislation, documentation, and current pastoral and cultural practices in order to prepare liturgical rites and celebrations.

DMM 4 Demonstrate knowledge of the rites of the Church and their theological underpinnings for preparing and planning parish and diocesan prayer and liturgical celebrations.

DMM 5 Promote and develop the art of music as an integral and necessary part of the sacred liturgy and as a constitutive element of the Catholic faith experience.

DMM 6 Demonstrate skills in leading congregational song, choral conducting, and at least one other musical specialization (organ, piano, guitar, voice).

DMM 7 Develop parish music and liturgy guidelines and policies in accord with universal and (arch)diocesan norms.

DMM 8 Develop a comprehensive and long-range vision for the parish music and liturgical life based on Church documents and directives and sensitivity to intercultural needs in order to promote full, conscious, and active participation of all the people.

DMM 9 Recognize, motivate, and empower musical talent and skills from the parish community with special attention to children, youth, and young adults.
Ritualizing the Call to Lay Ecclesial Ministry

By Jeremy Helmes

Tens of thousands of lay ecclesial ministers serve the Church in the United States, engaged in public, daily, official ministry to parishes and institutions. Yet, unlike the rituals provided for ministers of the three sacramental orders, there is no liturgical rite of entry into ministry for them. Such a rite would make clear the relationship between the lay ecclesial minister and the bishop and would affirm this ministry as being official and as being undertaken in the name of the Church. Thus, this rite should be celebrated at a diocesan level, by the ordinary, and should include some of the symbols, rituals, and language employed by other liturgical rites of initiation into ministry. As the conversation about formation, certification, and authorization of lay ecclesial ministers continues, the churches of the United States should now do their part by considering how ritually to mark the entry of these lay people into official ecclesial ministry.

A Sacramental Community Recognizes Its Leaders

Since baptism is the foundation for all ministry in the Church, why, then, is ritual recognition beyond the sacramental celebration of baptism necessary for leaders at all? In Thomas O’Meara’s book, *Theology of Ministry*, he offers a succinct argument for ritual rites of entry into ministry:

“Certain ministries were established by the Church from earliest times for the proper ordering of worship and for the service of God’s people as the need arose. . . . The conferring of these ministries was frequently accompanied by a special rite, in which God’s blessing was invoked. . . . Ministries may now be committed to lay Christians. They are thus no longer to be regarded as reserved to candidates for the sacrament of orders.”


“For lay ecclesial ministers . . . the use of ritual in presenting the lay ecclesial minister to the community can underscore the importance of the person’s role in the life of the community and provide opportunity for the lay ecclesial minister and the community to pray together. Since the Church deeply values ritual blessings and communal prayer, such a celebration would both instruct the community and spiritually strengthen the lay ecclesial minister.”

U.S. Conference of Catholic Bishops, *Co-Workers in the Vineyard of the Lord* (2005), 59

O’Meara affirms the importance of recognizing leaders in a ritual Church. Edward Hahnenberg offers an understanding of ordination as both recognition of ministers by the community and repositioning of the baptized to a new relationship of service within the community. Particularly Hahnenberg’s first concept, but even his second one, requires ritual activity. Simply put: The ancient principle of *lex orandi, lex credendi* demands that . . .

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we celebrate what we believe (or, depending on how you interpret the ancient principle, that we believe in what we celebrate). Such rites would help affirm lay ecclesial ministry as distinct and valuable to the Church. Such rites could celebrate the diversity of ministries—both lay and ordained—present in the Church today.

**Models of Rites of Initiation into Lay Ecclesial Ministry**

What, then, should such a rite of initiation into lay ecclesial ministry look like? Several existing rites may serve as potential starting points. The rite of ordination of deacons and rites of institution of readers and acolytes seem appropriate theological comparisons to a proposed rite for installing lay ecclesial ministers.

**Ordination of Deacons.** While the three rites of sacramental ordination have a similar structure and common elements, each rite brings out the character of the particular order, and one can derive a theology of that ministry from the rite. Let us consider some of these elements as found in the rite of the ordination of deacons—ministers ordained not to the *priesthood* (like bishops and presbyters) but rather to *ministry*.

First, the candidates promise to discharge their office in humility and charity, in assisting the bishop and priests, to proclaim the “mystery of faith with a clear conscience” and to proclaim the faith in word and action, to pray, to shape their lives “according to the example of Christ, whose body and blood (they) will give to the people,” and to be obedient to the bishop or religious superior. Note the connection to the bishop, not to the pastor of the parish in which the deacon will minister immediately. During the promise of obedience, each candidate places his joined hands within the hands of the bishop, an ancient gesture hearkening back to the days of feudalism, when a vassal pledged fidelity to a particular lord.

The prayer of ordination of deacons begins with a Trinitarian invocation, followed by an anamnesis recalling the sons of Levi and the seven men of good repute from the Acts of the Apostles. It also includes an epiclesis, asking for the sevenfold grace of the Spirit to strengthen the deacons, and the intercessions which follow ask that the deacons imitate Christ in the exercise of their ministry.

Finally, each rite of ordination includes a rite of handing over sacred objects. In the case of the deacon, the ordinand is presented with the Book of the Gospels as a sign of his duty to preach the Gospel in word (as catechist or proclaimer in liturgy), sacrament (in his service at the altar), and in deed (in his works of charity).

**Institution of Readers and Acolytes.** Another existing ritual that might prove helpful in crafting a rite for installing lay ecclesial ministers is the rite of institution of readers and acolytes. Pope Paul VI, in his 1972 apostolic letter *Ministeria quaedam*, abolished the various “minor orders” (such as porter, catechist, exorcist, and subdeacon) that had existed up to that point and established that there are three “orders” and two lay liturgical ministries: reader and acolyte.

The rites for the institution of acolytes and readers are certainly simpler than those of an ordination liturgy. The bishop is normally the celebrant. Although the candidates are called forth, as in the ordination liturgies, there are no promises made by these candidates. A simple prayer—not “consecratory” in nature and without a laying-on of hands—asks for God’s blessing upon the candidates. It does not have the Trinitarian framework of the ordination prayers, and since it is not properly “sacramental,” it does not actually confer the office in the way that the prayer of ordination with the imposition of hands confers sacramental grace upon the ordinand. The act of institution occurs in the presentation of a Bible to the reader or a vessel with bread or wine to the acolyte.

Significant among the differences between ordination and institution is the order of the ritual: Both the ordination and institution rites include a spoken prayer and the giving of an object. However, Hahnenberg points out, in the institution rite the giving of the symbols is the focus of the rite rather than the prayer. The ordination rite reflects an emphasis on the Holy Spirit and makes the ordination
Characteristics of a Rite of Installation of Lay Ecclesial Ministers

Having examined, then, the rites of ordination of deacons and institution of readers and acolytes, we can ask what a rite for the installation of lay ecclesial ministers should look like. What should it say about the ministers? What should it say about the Church?

First, it seems most appropriate that the rite be celebrated by the diocesan bishop, preferably in the cathedral. Co-Workers states: “A public ceremony or Liturgy for the conferment of an office emphasizes the relationship of the diocesan bishop with the lay ecclesial minister and the community to be served.”6 It would be good for the pastors who will work with the new lay ecclesial ministers to be present, concelebrating the Mass if the rite takes place in the context of Eucharist. However, the rite should make clear that the lay ecclesial minister is being initiated into the ministry of the entire local Church, not just that of one parish or institution.

Notably absent from the rites of both ordination and institution of readers and acolytes is any renewal of baptismal promises. With baptism as the foundation for all ministry — and for lay ecclesial ministry in particular — the absence of such a formula might seem conspicuous. If a renewal of baptismal promises were to be included in a rite of installation of lay ecclesial ministers, who would be renewing: the candidates for ministry or the entire assembly? While it would distinguish the ministers for the purposes of this ritual to have them renew alone, it could hint at a new kind of clericalism among lay ecclesial ministers.

There should be some spoken prayer of blessing or commissioning of the lay ecclesial ministers. It would be preferable that it follow the general structure of the prayers of ordination in anamnesis (beginning with thanksgiving), invocation (if not epiclesis), and intercession. One potential area of controversy would be the inclusion of prayer to the Holy Spirit — an element of the ordination prayer not found in the prayer for institution of readers and acolytes. On one hand, reserving prayer to the Holy Spirit as proper to the rites of ordination would help differentiate between the three sacramental orders and lay ecclesial ministers. On the other hand, prayer to the Holy Spirit in the blessing of lay ecclesial ministers would help avoid what J. Kevin Coyle calls a “conferral” model of ministry; such a paradigm is suggestive of the Spirit being transmitted from the conferring minister to the candidate, in an unbroken chain of succession from Christ to the present-day minister. In fact, Co-Workers re-affirms Lumen Gentium’s assertion that “the further call of some persons to lay ecclesial ministry adds a special grace by which the Holy Spirit ‘makes them fit and ready to undertake various tasks and offices for the renewal and building up of the church.’”7 Coyle proposes prayer to the Holy Spirit not in a “conferral” model as described above but rather in what he calls a “recognition” model, in which it is acknowledged that the Spirit is already at work in the person being recognized, and the prayer to the Holy Spirit affirms this.8

Perhaps the candidates for lay ecclesial ministry would offer some symbolic gesture of obedience to the bishop, if they do not make an actual promise of obedience to him. This would parallel the rites of ordination and again make clear the connection of the lay ecclesial minister and the bishop. The gesture of joined hands is a possibility, or national episcopal conferences could choose other gestures more appropriate in the cultural context.

It would seem prudent to include the giving of some object as part of the rite, to parallel the other rites of initiation into ministry that we have examined here. However, since lay ecclesial ministers are responsible for leadership in so many different areas of ministry, there is not one obvious symbol for this ritual. Perhaps, if classifications of ministries were to be standardized, there could be the presentation of a symbol that pertains to the ministry (e.g., a catechism to the director of religious education, a psalter to the pastoral musician, and so on). Or, if nothing else, a presentation of the Book of the Gospels could be symbolic of the lay ecclesial minister’s duty (like the deacon) to proclaim the Gospel in word and action.

Important for Ministers and Church

Because lay ecclesial ministers are engaged in official, public, and daily leadership of ministry in the Church, it is important both for the ministers and for the Church that they be recognized and affirmed in a liturgical rite as they begin their ministry. As the bishops of the United States continue to grapple with the specifics of forming, certifying, and authorizing lay ecclesial ministers, it will be important to consider such liturgical rites of installation.

Notes

4. Susan K. Wood, Sacramental Orders (Collegeville, Minnesota: The Liturgical Press, 2000), 152. This ritual is also part of the ordination of presbyters, but is mentioned here in that it may be useful in a rite for lay ecclesial ministers.
5. Hahnenberg, 190.
Catholic Parishes Face Fast-Changing Realities

By Neil A. Parent

In 1565 Spanish explorers founded Nombre de Dios, the country’s first mission church in what is now St. Augustine, Florida. From then until the early 1990s, the Catholic Church in the United States built an impressive network of more than 19,600 parishes to serve its fast-growing population. But times have changed.

In the past decade alone, while the Catholic population grew by some 8.4 percent, the number of Catholic parishes in the United States decreased by 6.6 percent, continuing a steady decline from its 1990s peak to below 17,800 parishes today. These and other statistics—both sobering and encouraging—come from the first major study of Catholic parish life in the United States in more than two decades. The study was commissioned by the Emerging Models of Pastoral Leadership Project with funding from the Lilly Endowment Inc., and was conducted by the Center for Applied Research in the Apostolate (CARA). A complete report on the study can be found on the Emerging Models website (www.emergingmodels.org).

What’s Going On?

So what is going on? If the Catholic population in the United States is growing, why are we losing parishes? There are various reasons, but according to the study two main factors are at play. First—and to no one’s surprise—is the declining number of priests. The number of diocesan priests dropped by eleven percent in the past decade and is expected to continue on a significant rate of decline as the average age of priests increases. By 2035, the number of diocesan priests is expected to be at 12,500, down from its current level of approximately 26,600 today. And religious order priests are faring no better. In fact, according to studies, their ranks are decreasing at an even higher rate than that of diocesan priests.

A second major factor in the loss of parishes is the shifting Catholic population. Many Catholics who flocked to this country during the major immigration periods of the past two centuries sought jobs in the largely urban, industrial regions of the Northeast and Midwest. As those jobs started to dry up or were shipped overseas, Catholics began relocating, some to the suburbs and others to the Sunbelt in search of new work. This migration has left many older parishes virtually depleted of members and lacking the financial means to continue.

Although the Catholic population in the country continues to grow—due mainly to immigration—the new arrivals are not replacing the declining Catholic populations of the Northeast and Midwest. Rather, they are settling primarily in the South, Southwest, and West. These predominately Hispanic newcomers, moreover, are changing the Catholic population into one that is growing younger, more diverse, and more bilingual. Indeed, of the twenty-eight percent of parishes that regularly celebrate Mass in a language other than English, eighty-one percent of them do so in Spanish.

Finally, the research shows a disturbing downward trend for sacraments. Although baptisms are diminishing, their decline at least mirrors the crude birth rate in the United States. Not so with Catholic marriages: The crude marriage rate in the U.S. is 6 per 1,000; but the Catholic marriage rate is only 2.7 per 1,000 Catholics. Increasingly, young Catholics are choosing to marry in venues such as hotels and country clubs, which are precluded as locations for a sacramental marriage.

Combined Strategies

Many bishops in the hard-hit areas have used a combination of strategies to address the problem of having too many parishes for too few Catholics. One approach has been simply to pull the plug on parishes that the bishops deemed to be basically on life-support. In dioceses such as Cleveland, Pittsburgh, Boston, and Syracuse, scores of parishes have been shuttered. Other strategies consolidate two or more congregations into one larger parish or

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link several parishes under a single pastor. According to the Emerging Models research, some pastors and their staffs are responsible for as many as six linked parishes, although the average is two-and-a-half. As it now stands, one-third of parishes in the United States are either linked or clustered.

From a staffing standpoint, while the numbers of priests, brothers, and religious women have been in decline, the numbers of permanent deacons and lay ecclesial ministers have risen steadily. There are now some 18,000 permanent deacons in the United States, and projections indicate that their numbers will equal those of diocesan priests by 2035. Meanwhile 38,000 lay ecclesial ministers who serve in parishes are providing vital ministerial services as parish life coordinators, directors of music ministries, catechetical ministry directors, youth ministers, and many other roles.

In order to accommodate the growing Catholic population with fewer worship sites, parishes are getting larger and celebrating more Masses. In the past decade, the average number of registered households per parish grew from 885 to 1,167. Parishes with more than 1,200 registered households now make up one-third of all U.S. parishes. Likewise, the number of parishes celebrating four or more Saturday anticipated or Sunday Masses increased from forty-four percent in 2000 to fifty-two percent in 2010.

Of particular note in the Emerging Models study is the fact that as a parish congregation grows in size, its rate of Mass attendance and offertory giving declines. Conversely, the smaller the parish, the higher the rate of Mass attendance and per-household giving. While the study did not explore the reasons for this phenomenon, a reasonable conjecture is that people participate more fully and generously in parishes where they are more readily known and where they experience a more direct connection between their financial support and their parish’s ability to provide needed services.

Still, according to the study, larger congregations have their advantages. They prove to be more fiscally solvent than smaller parishes, and due to their economies of scale, they are better able to employ more lay staff and therefore provide a larger palette of ministerial services.

The average staff size of all parishes in the study, not including the schools, is eight people. Women comprise fifty-two percent of the total staff, but they are eighty percent of the pastoral ministry staff. The most common age for a pastoral minister is between fifty and fifty-nine.

According to the study, about eighteen percent or 6,800 of the 38,000 parish-based lay ecclesial ministers are forty years of age or younger. Of those, thirty-seven percent serve as youth ministers, twenty-four percent as catechetical ministers, and eighteen percent as liturgical/music ministers, with the rest serving in a variety of roles.

Another initiative of the Emerging Models Project was to survey the pay and benefits of parish staff. In order to do that, the National Association of Church Personnel Administrators (NACPA), which conducted the study for the Emerging Models Project, identified sixty role titles, ranging from pastor/administrator to rectory housekeeper/cook. Of the sixty roles, sixty percent—or thirty-six roles—may be classified as true lay ecclesial minister functions.

Of interest to the readers of this journal, the titles listed in the research for liturgy/music include: director of liturgy and music, liturgy director, liturgy coordinator, music director, music coordinator, and liturgical musician. Several of these roles were also listed on a per-service basis. About ten percent of the responding parishes in the survey selected the title music director to describe this staff person. This role had one of the highest average annualized incomes of all sixty positions, namely, $52,119. In fact, only pastoral counselors were higher, at $56,882. But only nine parishes from the survey sample identified a person having this latter position.

Besides these initiatives examining the next generation of lay ecclesial ministers and the pay and benefits for lay staff in Catholic parishes, the Emerging Models Project is also exploring pastoral leadership in both multicultural and linked parishes and the roles of parish life coordinators, parish business managers, and finance councils.

All of these initiatives are under the joint sponsorship of five Catholic organizations: The National Association of Lay Ministry, the National Association of Church Personnel Administrators, the National Association of Priests’ Councils, The National Catholic Young Adult Ministry Association, and the Conference of Pastoral Planners and Council Development. Each organization serves as a lead agent in one or more of the Project’s initiatives.

What Is Clear

As these initiatives move forward, there will be additional research on parish staffing and congregational attitudes and fact-finding gatherings of experts and practitioners. All the data and findings will ultimately be coalesced to produce resources and to make recommendations to the broad pastoral community. However, what is clear at this point is that parish life in the United States is undergoing significant changes. Our hope and desire is that the Emerging Models Project will serve as a significant catalyst for our better understanding of and more effectively addressing of those challenges as they arise.

Some Initiatives

One of the major initiatives of the Emerging Models Project was to explore how young adults can be better invited into and supported within lay ecclesial ministry.
When he described the 2010 Catholic Cultural Diversity Network Convocation, the executive director of the Secretariat of Cultural Diversity in the Church, Rev. Allan F. Deck, SJ, wrote: “In May 2010, the USCCB Committee on Cultural Diversity in the Church convened a two-day gathering of Catholic leadership from among the many cultures that constitute” membership of the Catholic Church in the United States today. He continued: It “created an atmosphere of dialogue and collegiality by providing opportunities for leaders to exchange hopes, dreams, and challenges.” Each of the six primary ethnic families (African American; Asian Pacific; European American; Hispanic; Native American; and Migrants, Refugees, and Travelers) came with its own history, traditions, and pastoral needs. Father Deck also noted that “in the spirit of Encuentro 2000, the Convocation opened minds and hearts to the evangelizing potential of the Church’s rich and growing diversity.”

As the Catholic Cultural Diversity Network Convocation Notebook states: “Liturgy [and worship] was central to the Catholic Cultural Diversity Network Convocation, engaging the culturally diverse families in a conscious, active, and fruitful participation.” The theme that ran throughout all worship services was “unity within diversity.” The participants commented how moving and powerful the worship experiences were and how they wished they could replicate them in their parish. Well, they can. Today, we have grown to expect liturgical leaders to welcome everyone from the various cultural families, to include them and their music traditions, to sway when it’s appropriate to sway, to use the right drum with the right beat, and to mold the parishioners into the Body of Christ. However, this is easier said than done.

As Father Allan described the situation in 2010, “an obvious ‘sign of the times’ for the Catholic Church in the United States [is] the demographic changes taking place in our parishes, dioceses, schools, and Catholic organizations as they become more culturally, racially, and socially diverse than ever before.” This fact underlines the urgent need for a more inclusive vision and appropriate attitude, knowledge, and skills among ecclesial leaders, especially pastoral musicians and liturgists, for addressing these challenges.

A Common Heritage

Cultural and ethnic diversity are the common heritage of all Americans. From the hundreds of First Nation tribes who are native to this land; to the waves of immigrants from Europe and forced migrants from Africa in the eighteenth and nineteenth centuries; to newcomers in the last century, mostly from Latin America, the Caribbean, Asia, Africa, and the Middle East, cultural, racial, and social diversity are the signs of the times in this country today.

Among these newcomers are about 350,000 Catholics who speak dozens of different languages and include a
growing community of Eastern Catholic faithful, though the majority comes from Spanish-speaking countries. They worship in different ways. They are present not only in the pews of parish churches but also in rectories, seminaries, Catholic schools, hospitals, and organizations, as well as various other institutions.

The celebration of the Eucharist throughout the country clearly demonstrates the reality of this diversity. In dioceses and archdioceses like Brooklyn, Chicago, Los Angeles, and Boston, Sunday Mass is celebrated in about thirty-five to sixty languages each week. Some parishes offer Mass at separate times in different languages to accommodate different constituencies. For example, on any given Sunday, a parish may celebrate the Eucharistic liturgy in English, Spanish, Vietnamese, and Portuguese. Additionally, a multilingual Mass may gather diverse communities to a common worship celebration during Pentecost, on Marian feasts, and on Migration Sundays.

As cultural and racial diversity increase in the Catholic Church, pastors and other parish leaders face the difficult task of balancing their pastoral responses so that both the newcomers and the rooted parish community will feel that they belong together in one shared local parish. Ministers must provide assistance to immigrants who are transitioning to new lives and faith practices, while at the same time helping the host parishioners to be welcoming and accepting of the inevitable changes that are taking place in the parish.

Rev. Deck has noted that “today it is becoming clear that for the common good there must be more dialogue across the boundaries of race and culture.”

Co-Workers in the Vineyard of the Lord states that ecclesial ministry requires a “special level of professional competence” to “prepare people for service in different cultural communities. A multicultural emphasis should pervade the content, methods, goals, and design of formation programs.”

**Practice, Practice, Practice**

Diversifying worship and musical programs is encouraged. However, some things must happen to ensure success. The one-size-fits-all mentality is “gone with the wind.” Whatever change is brought about, practice is a foundational element to accomplishing professional goals. Building intercultural competence supports this approach that growth is a process; it will happen over time. No one becomes interculturally competent with only one attempt; it just doesn’t happen immediately. There is no one point at which an individual becomes completely

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*No one becomes interculturally competent with only one attempt; it just doesn’t happen immediately.*
interculturally competent. For example, it could take a whole year to properly prepare a *Simbang Gabi* Mass.

An understanding of “culture” is fundamental to building intercultural competency among ministers. But there is no one definition to the concept “culture.” In the *Building Intercultural Competence for Ministers* manual (BICM), culture in the modern sense is described as “the unity of language, custom, and territory. Thus if a people share a common language, have similar customs and material objects, and live within a defined territory, they represent a culture.”

Many sociologists and experts in cross-cultural education distinguish between “external” and “internal” culture. “External” culture is the visible part which can be seen, touched, heard, savored, and smelled. These elements include language, art, music, dance, food, dress, architecture, action, and behavior. But “external” culture constitutes a small part of any culture.

The larger part is invisible and is referred to as “internal” culture. It comprises unconscious beliefs, thought patterns, values, assumptions, and myths which affect everything in the external culture. To discover and understand internal culture is more challenging and is a lifelong process. Most cultural clashes occur on the internal, unconscious level. To become interculturally competent, pastoral workers need to examine more closely the “internal” part of culture.

The question then arises: What is intercultural competence? The BICM manual describes intercultural competence as “the capacity to communicate and work across cultural boundaries,” involving the development of capacities in attitude, knowledge, and skills. There are four main approaches to becoming interculturally competent.

**Attitude:** The embracing of curiosity, open-mindedness, flexibility, and a willingness to engage other cultures and to change.

**Knowledge:** Involves the cognitive capacity to ascertain levels of self-awareness, to grasp the general dynamics of culture, and to analyze the different ways in which people of different cultures think about themselves and others and how they act upon that knowledge.

**Skills:** The tools needed to develop relationships with people of cultures other than one’s own and to cultivate empathy for others, along with specific skills such as listening, decision making, and problem solving.

**Spirituality:** A sound ecclesiology which recognizes the Church as a communion of diverse members.

The new program “Building Intercultural Competence for Ministers” is offered as a sample intercultural learning process. It takes effort and time to reach competence. The following are only three of the many practical actions to consider.

Building intercultural competence is intentional and deliberate. A robust attitude of openness to learning is critical. Keep eyes, ears, minds, and hearts open to the variety of cultures, peoples, languages, musical traditions, and faith practices in the parish. Observe, read, and try out new ways of doing and being. Venture beyond your comfort zone.

Proper training is essential. Every ministerial leader, volunteer, or participant should experience intercultural competence building programs and develop a basic understanding of who their parishioners are today. Parishes should send ministerial leaders to training as intercultural trainers so that they in turn can train others.

Experience and expose yourself and your parishioners to cultural events and learning opportunities. Know your people—where they are from, the languages they speak, the generations present, and the cultural nuances of devotions and forms of prayers.
Find innovative ways to create opportunities, such as liturgical, educational, and social occasions, which bring together the cultural mix, acknowledge and affirm the richness of diversity, and overcome cultural chasms. Hold celebrations which invite all cultures to share food, music, dance, and stories. Multicultural liturgies and celebrations, cultural shows, choir concerts, biblical dramas (which are popular among various immigrant and racial groups), and host family stays are examples of effective culture-learning experiences.

The success of parish ministries will depend on how ministers appreciate cultural differences and promote interaction. For example, placing a trombone section next to a violin section does not automatically cause beautiful music. Similarly, bringing cultures together is the first step of many to bring about healthy relationships.

Set up an intercultural advisory committee composed of representatives from the various cultural, racial, and generational groups present in the parish to advise the pastor and planning bodies on all aspects of parish life and to assist in moments of tension. Identify people in the parish who can be cultural or racial resources responsible for sharing about their culture and faith practices, their music and movements, and their special devotions and feast days (especially those which are Marian).

In some instances, parishes have a multicultural or intercultural liturgy committee, which is familiar with the traditions of the parish and the unique faith expressions of particular cultural communities. The committee provides valuable assistance in the delicate task of preparing special intercultural liturgies.

**Tried and True and New**

The changing demographic reality and the mobility of people in this postmodern world require the Church’s solicitous effort to include both tried and true pastoral responses as well as new ways to evangelize, to provide pastoral care, and to welcome and be hospitable to each other. It behooves all ministers and leaders in all levels of Church life to face directly the need for intercultural competence if they are to serve a diverse community of believers appropriately, with an authentic welcome that is respectful of the various cultures and religious traditions which are mutually enriching to the incoming community, the receiving community, and the Catholic Church in this country.

**Notes**

8. Ibid., 15.
I have been involved in some form of parish liturgical ministry since I was eight. I started by playing guitar in the folk choir. I moved to the piano by the time I graduated from elementary school. In high school, I was leading two choirs and cantoring for a third Mass. Between my university’s Newman Center and my home parish, I ministered at up to seven Masses a weekend and prepared the campus liturgies and catechumenate. After college, I began a full-time position as a music and liturgy director, and later I completed a master’s degree in theology. Now I direct the liturgical life of an entire diocese, present keynote addresses at national conferences, and influence the way thousands of people understand the liturgy through the dozens of articles and workshops I prepare each year.

Yet, in the words of Saint Paul, none of this matters if I have not love.

I can do everything in my power to hone my craft, deepen my knowledge, and serve with competence. I may be able to help cantors lead the psalm with angelic tongues. I might succeed in teaching lectors to proclaim a word to rouse a weary people. I might even move stubborn hearts to sing and perhaps draw assemblies to comprehend the mysteries they celebrate. Yet even if I give away my social life and my comfortable retirement, and if I hand over my entire being for the sake of the assembly’s full, conscious, and active participation, but do not have love, I gain absolutely nothing.

Now, I’m not talking about love for this ministry or love for the singing assembly. I have all that. I’m not even referring to a general Christian love of God and neighbor. I have all that too. The kind of love that I and all of us who are liturgical ministers need—the love that would validate the hours we spend to do our ministry well—is the radical love that Blessed Pope John Paul II described in his apostolic letter on the Eucharist. There, he spoke of what makes the Eucharist authentic: not valid matter and form; not well-trained ministers; not soaring music and inspiring preaching; not even accurate translations or attention to rubrics; but “a practical commitment to building a more just and fraternal society” (Mane nobiscum Domine, 28, emphasis original).

The love that lay ecclesial ministers and all clergy need in order to minister authentically at the Eucharist is God’s “love in extreme” (Mane, 28) that brings real relief and transformation to the evils present in our world. Some of these are: “hunger which plagues hundreds of millions of human beings, the diseases which afflict developing countries, the loneliness of the elderly, the hardships faced by the unemployed, the struggles of immigrants” (Mane, 28).

First a Disciple

But just exactly when would I have time to do all this and my ministry as well?

I guess that’s the problem—not that I don’t have time, but that I don’t always see my ministry as love for those in need first, a love formed and strengthened by the ministry I do only secondly in the liturgy.

In 1982, the United States bishops expressed this refocus...
of liturgical ministry so clearly in *Liturgical Music Today* (LMT), a predecessor to *Sing to the Lord*. They said:

Why does [the pastoral musician] give so much time and effort to the service of the church at prayer? The only answer can be that the church musician is first a disciple and then a minister. . . . Like any member of the assembly, the pastoral musician needs to be a believer, needs to experience conversion, needs to hear the Gospel and so proclaim the praise of God (LMT, 64)

This doesn’t mean that we all need to drop our rehearsals and revise our schedules in order to exercise this extreme kind of love. (Although, at times, doing that wouldn’t hurt to remind us why we do what we do.) But we need to put our liturgical ministry more often into context, so that everything we do for our ministry is done with the intention of drawing the assembly—and especially ourselves—into a deeper commitment to ministry beyond the liturgy.

If we focus on getting our choir to listen to each other and watch the director, we do so in order that we can learn to listen more closely to the cry of the poor and see more clearly the signs of the times. If we strive to keep in tune, attend to our breathing, and rehearse a passage until we get it right, it’s so that we might enter the liturgy with minds attuned to voices, ready to let the ritual rehearse us for what happens after the final note is sung.

**Training for Mission**

This paradigm shift challenges us to treat our liturgical ministry not as an end in itself but as our training for mission—into our homes, our workplaces, our rehearsal rooms, and wherever we find ourselves after the liturgy has ended.

None of this is difficult, but it’s easy to get distracted. Lately, much of our collective energy in the English-speaking Church has been focused on the revised translation of the *Roman Missal*. We’ve spent countless hours debating, preparing, and implementing these changes in order to renew the liturgy. By the time you read this, the United States will have been using these new words for a little over a month, and only time will tell how successful our efforts have been. But in the end, what will decide the authenticity of our prayer?

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. This will be the criterion by which the authenticity of our Eucharistic celebrations is judged (*Mane nobiscum Domine*, 28).

These words haunt me, as they should. Yet they also give me perspective. Worship is not enough, ministry is not enough, until they are lived out in my daily encounters with those most in need.
Church Employee or Independent Contractor? Part Two

In the first part of this article, I listed some of the twenty factors that the IRS uses to determine whether a person is an employee instead of an independent contractor. One of those factors examines whether an employee’s services are integrated into the business operations because the services are important to the success or continuation of the business (see Pastoral Music 36:1 [November 2011], 61).

On the question whether an organist is integrated into the business, we can affirm: Very much so. In fact, most organists are officially called music “ministers” because they share in the ministry and the mission of the church or synagogue. Employers should most frequently use the term “minister” in all written documents. While this aptly describes the relationship between employer and organist, being labeled a minister also means that you can be terminated without much hope of your winning a wrongful dismissal lawsuit. (This “ministerial exception” to certain federal and state civil rights laws usually prevents churches from being sued for employment decisions involving “ministers.”)

Recently many institutions have become rightfully and painfully aware of the well-publicized lawsuits being awarded because of the abusive misconduct of an employee. Employers may feel that calling their organist an “independent contractor” would free them of any co-responsibility in a criminal case. Yet, honestly, if the newspapers write that someone was “this church’s regular Sunday organist for the past five years,” who would believe that a classification of “independent contractor” would spare the religious institution from being sued or from being embroiled in the ensuing scandal?

Problems with Improper Classification

Still, many religious institutions may default to the “independent contractor” classification, some, perhaps, to avoid the paperwork and expense of a new employee. To name a few of the extra duties involved in hiring an employee: The church must complete an I-9 form for immigration purposes; begin social security and income tax withholding; report the hiring of the employee on state or federal informational forms; issue a W-2; possibly enroll the person in state unemployment compensation programs (many states exempt churches); enroll the employee in worker’s compensation; possibly enroll the person in insurance, medical, or pension plans; and create an employee personnel folder. If a church considers a person a self-employed independent contractor, however, generally none of these steps need be taken. However, if the church is held to have improperly classified that person as an independent contractor, then the church will be responsible for back taxes, withholding, interest, possibly tax penalties, back insurance premiums, etc. That is why it is so crucial that a church make the right decision when deciding how to classify a new person.

A written contract does not in and of itself convince the IRS of independent contractor status, however it can help
clarify what work is being done, and aid with other issues. Usually the details of a written contract, after being reviewed by legal counsel, will support an argument in favor of the organist’s role as an “employee” and not an independent contractor.

In a well-publicized case, Microsoft was sued by “permanent temporary” workers whom Microsoft treated as independent contractors. Some of these individuals worked at Microsoft for more than a year. The court found in that case the differences between employees and these “independent contractors” were not clear and that the temporary workers were entitled to benefits (Vizcaino v. Microsoft, 7 F. 3d 1187, 1996).

IRS Rulings

The Internal Revenue Service issues private letter rulings related to questions presented to the IRS by taxpayers. These private letter rulings do not have the force of law but do indicate the position the IRS takes on the question it is asked.

One such ruling issued in 1985 related to whether a church choir director was an employee of the church or an independent contractor. If the person were an employee of the church, the church must issue IRS Form W-2 to the employee, reflecting the appropriate amount of Medicare and Social Security taxes. However, if the choir director were deemed to be an independent contractor, the employee would receive a Form 1099-MISC; and the employee would be required to report such income as self-employment income on his or her personal income tax return and pay all Social Security and Medicare taxes related to such income.

In March 2010, the IRS issued another such ruling relative to a church organist with the same question, namely: Is a church organist an employee or a self-employed independent contractor? (see Private Letter Ruling 85-14077, section 3401.)

In both of these documents, the IRS strongly suggests that church organists and church choir directors are employees of the church and that any compensation paid to such persons by the church for their services should be reported on Form W-2. Even though the church issued to the choir director and/or organist a 1099-MISC, and the choir director/organist reported such income on his/her tax return as self-employment income, the IRS can, nonetheless, issue penalties to the church for its failure to report such income as the income of an employee of the church.

Sources: IRS Publication 937 and the Lutheran Church-Missouri Synod website

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Chant

Chants of the Roman Missal: Study Edition


Our new English Roman Missal provides chant melodies for virtually the entire Order of Mass, and there are instructions for singing the orations (collect, prayer over the offerings, prayer after Communion) and the Scripture readings according to traditional Roman Rite formulas. These melodies and formulas are, with a few exceptions, modeled on those in the Latin Missale Romanum, third typical edition (2002, 2008).

In Chants of the Roman Missal: Study Edition, the International Commission on English in the Liturgy (ICEL) has produced a “stand alone” edition of all the chants of the new missal along with an extensive and useful commentary that fills the first sixty or so pages of this publication. The commentary has two goals: to be a primer for those—especially presiders and those who would train them—who wish to use the missal chants and to provide the background and rationale for ICEL’s adaptation of the Gregorian melodies and formulas for use with English texts.

After situating ICEL’s musical work in the consistent call, since Vatican II, for sung liturgy, the commentary continues with remarks on such practical topics as diction, the need for thorough preparation, attention to the meaning of the text, relative pitch, the effects of worship space acoustics, the use of accompaniment, and even some tips on vocal technique. Notational features peculiar to chant are explained, and the reader’s attention is directed to the effective rendering of English speech rhythm in chant. Of interest to more advanced singers is advice on the nuanced performance of note groups over a single syllable.

Next, the various missal chants are considered by genre. Historical notes, comments on the creation of the English settings, and helpful performance advice are given. There is a particular focus on understanding the ancient solemn (collect) tone and the new preface tone.

Following a brief discussion of editorial choices made regarding musical notation, we reach the heart of the commentary: a detailed account of the decisions made in creating the English chant. A statement of the principles which governed the work of ICEL’s music committee introduces an in-depth treatment of such topics as English syllabic stress compared to that of Latin, the impact of melodic shape on “modal stability,” and the need to accommodate chants that are already well known (e.g. the preface dialogue). The many musical examples illustrate how the music committee’s understanding of these and other issues influenced the development of the new missal chants. The new preface tone is again highlighted to illustrate the complexity of applying it to the preface texts.

While in many cases one may disagree with aspects of the resulting melodies (in fact the authors fully admit this), it is useful to be aware of the wide range of factors considered by the committee. The information provided by this publication can only make more effective the rendering of these chants in our Eucharistic celebrations. The commentary concludes with a list of useful resources.

David Mathers

Handbell Recitative

Let All Things Now Living. The Ash Grove, arr. Anna Laura Page. 2 or 3 octaves, optional flute, and small percussion, L1. Choristers Guild, CGB674, $4.50. In this composition Anna Laura Page offers a fresh arrangement of a well-known melody. The optional flute part is very approachable for a middle school or high school flautist, and the finger cymbal or tambourine part is easy to add. The ringers have many quarter note accompaniment and melody notes with a few mart lifts or thumb damps added. The echo and shake techniques are used for longer note values. The flute part is included on the back page. Beginning choirs will enjoy learning and playing this piece!

Percussive Praise. Kevin McChesney. 2–3 octaves, L1+. Choristers Guild, CGB311, $4.50. To find a whole piece that is malleted is so much fun for both director and ringers! Kevin McChesney has written a delightful piece in C minor with tempo marking of quarter note = 152. Dynamics vary, but there are no tempo changes in this staccato style playing, so most Level 1 choirs could attempt this. Advanced choirs who love to sight read will enjoy presenting a piece that will bring smiles to the faces of so many listeners!

Processional and Joyful Dance. Margaret R. Tucker. Choristers Guild. CGB672: 2 or 3 octaves, optional flute, light percussion, and 2 octaves handchimes, $4.50. CGB673: 3, 4, or 5 octaves, optional 4 octaves handchimes, L1+, $4.50. Maggie uses the ostinato method of layered repeating patterns to create an easily memorized piece in the key of C that could introduce a hymn, be rung in procession, or lead into “Joyful Dance,” the second piece in the collection. Orff instruments, recorders, or other beginning instrumental players (who may need to transpose their two-measure pattern) could play one of the ten ostinato lines in place of or along with the bells. To play tambourine, drum, and/or finger cymbals would add to the festive sound! “Joyful Dance” is in three and adds handchimes as well as malleted suspended bells, mart lifts, and a shake. The two- or three-octave piece could be combined with the three-, four-, or five-octave piece for church, school, or festival use. Young ringers as well as older choirs will enjoy playing both of these pieces.

The Day of Gladness. Susan E. Geschke. Choristers Guild. CGB208: 2 or 3 octaves, $3.95. CGB676: 3, 4, or 5 octaves, L2, $3.95. This dancelike piece in four is written with a melody that uses mostly quarter note and eighth note rhythms. Susan has written solid half note chords to add harmonic interest and to keep the melody flowing along. There are marts, shakes, mart lifts, as well as an occasional pluck for the G4 to add technique interest. With a tempo marking of quarter note = 120–132, this piece will require speed drills for beginning ringers to keep the music flowing, but it’s worth the time! Both octave parts are very approachable for a middle school or high school flautist, and the finger cymbal or tambourine part is easy to add.

Susan E. Geschke.
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compositions may be played together to create a piece with a fuller sound.

This Little Light of Mine. Arr. William E. Moats. 2 or 3 octaves, L2+. Choristers Guild, CGB678, $4.50. William Moats's interesting introduction to this well-known spiritual uses staccato sounds created by thumb damp and malleted bells on the table combined with dotted half and whole note chords. He changes from 4/4 to 2/3 when the melody begins with all bells ringing. Marts, mart lifts, and malleted bass bells are used to outline the melody and create an interesting contrast to the main melody. All your ringers will end the piece with smiles on their faces when they come to the easy coda. Enjoy!

Be Thou My Vision. Slane, arr. Anna Laura Page. 3, 4, or 5 octaves handbells, optional flute and 3 octaves handchimes, L3. Choristers Guild, CGB670, $4.95. Even if you already have an arrangement of this beloved Irish hymn tune, you need to learn this one! Anna Laura Page has created an interpretation of the melody that will speak to the hearts of all who hear it. The optional flute part (printed on the back of each copy) weaves around the bell chords and melody to move the piece to another level. The malleted eighth/sixteenth rhythm pattern is a surprise but works well with the key change from C to Eb. There are some accidentals, mallet rolls, handchime melody, and LVs that also add interest.

Rondo of Praise. Lobe den Herren, To God Be the Glory, Grosser Gott, arr. Michael Helman. 3, 4, 5, or 6 octaves, optional 3–4 octaves handchimes, L3. Choristers Guild, CGB310, $4.50. Michael Helman has created a rondo melody that works well as it connects three familiar hymn tunes. His use of a variety of techniques adds interest to the melody: tower swings, marts, or mallets. Be ready for several key changes with some accidentals added both for bells and chimes. It’s not often that one finds an arrangement of “Holy God, We Praise Thy Name,” but here we find it combined with two other hymns of praise. This level 3+ piece is well worth the work to ring it with joy and clarity.

Prologue and Rhythmic Dance (Prayer and Joyful Praise). Cathy Moklebust. Choristers Guild. Handbell score, 3, 5, 6, or 7 octaves + chime tree, triangle, bongos, and tambourine, L4, CGB661, $4.95. Full score with reproducible percussion parts, CGB660, $4.95. The introduction of this piece employs the singing bell technique with a triadic melody above sustained chords. There are many accidentals at times, a delightful 7/8 section that is both malleted and rung, and additional meter changes which return to 7/8. All of these techniques and musical ideas combine to create a lively piece that will have folks moving both at the bell table and in the seats! Take the challenge to learn and play this piece. Your ringers will thank you!

The Lamb. Coleman, arr. Susan E. Geschke. 2 octaves, L2-. Agape, 2541, $5.25. This sensitive treatment of The Lamb by Susan Geschke is lovely for either handbell or handchimes. She has written a flowing eighth note accompaniment that leads to a rhythmic chord accompaniment for the last statement of the melody. The poetic text is included and could well be read as the piece is played.

Celtic Grace. Susan E. Geschke. 3–5 octaves, L2. Agape, 2545, $4.50. Susan has written a piece in 4/4 that incorporates snatches of “Amazing Grace” in the midst of her Irish-style original material. The quick, light eighth note melody reminds you of a pipe or fiddle tune and the stopped techniques of a drum accompaniment. Definitely an interesting way of hearing the old hymn!

King of Kings and Lord of Lords. Arr. Martha Lynn Thompson. 3–6 octaves, optional tambourine, L2. Agape, 2549, $4.75. Take an ancient Hebrew melody, add bells and tambourine, mix it up, have Martha Lynn Thompson arrange it all, and you get a very fun piece! The bass section begins with a malleted four-measure chord ostinato. Over that, Martha Lynn adds the melody in octaves with treble malleting while the fours and fives play the melody in octaves. The last verse is rung by all, with no ritard in sight for this lively song of praise!

Processional Hymn for Palm Sunday. St. Theodore, arr. Sondra K. Tucker. 3–5 octaves, optional Bb trumpet, L2. Agape, 2547, $4.75. Consider this arrangement of the traditional “All Glory, Laud, and Honor” hymn for your procession on Palm Sunday of the Lord’s Passion. Sondra has begun with an easily memorized ten-measure pattern that leads into interesting original material for both the handbell and the trumpet (Bb score included). As your assembly arrives in the church, the Bb trumpet and bells accompany the hymn with a trumpet descant part included for the last verse. Add some ribbons to your bell handles and allow your bells to become part of the tradition of processing for Palm Sunday!

Hymn of Promise. Natalie Sleeth, arr. Cynthia Dobrinski. 3–6 octaves, optional 3–6 octaves handchimes, L2+. Agape, 2551, $4.50. Many people have loved the hymn text and melody written by Natalie Sleeth (“In the Bulb There Is a Flower”). Cynthia Dobrinski has given the simple hymn warmth and originality with the counter-melody played on suspended handbells, while the handchimes or handbells play the melody and chord accompaniment underneath. Her modulation from Eb to F leads to a full sound of joy for the last verse. Both ringers and audiences will enjoy this arrangement.

Steal Away. Spiritual, arr. Lloyd Larson. 3–5 octaves, L3-. Agape, 2552, $4.50. Lloyd Larson’s arrangements always tweak the ear of the listener with unexpected harmonies and melodic or harmonic additions to a piece that has been part of our musical heritage. Steal Away is no exception. He begins in C with a traditional-sounding simple statement of the melody and chords, then he adds a counter melody in the high treble. As he prepares to modulate to Eb, new chords sound out as he takes us to C major where the melody soars before a lovely decrescendo/ritard ending. There are some accidentals as well as suspended malleted chords that add to the richness of the overall sound. All will enjoy listening to your choir ring this arrangement.

Jesus Christ is Risen Today. Llanfair, arr. Cynthia Dobrinski. 3–6 octaves, optional 3–5 octaves handchimes, L3-. Agape, 2550, $4.75. Be ready to add a well-written arrangement of the eighteenth century Easter hymn to your repertoire. Cynthia Dobrinski has given us a metrically interesting introduction in four and two that leads to the first verse of the Wesley text and melody in four. The second verse changes into three as Cynthia interprets the text “Lives again our glorious King” with marts and malleted bass chords alternating with ringing sections. The third verse remains in three while changing to a flowing eighth note accompaniment in the fives. The tempo picks up for the fourth
verse, as the accompaniment changes to
malleted eighth notes and leads us back
to 4/4. With many shakes, marts, and mart
lifts, Cynthia allows the bells to lead our
thoughts to singing alleluias as we soar
to heaven with Christ. Her text painting
for this hymn is at its best!

I’ve Got Peace Like a River. Traditional,
arr. Valerie W. Stephenson. 3–5 octaves,
optional 2–3 octaves handchimes and wind
chimes, L3. Agape, 2542, $4.50. Windchimes
and singing bells lead into this folk hymn
melody played in octaves on handchimes.
This simple beginning moves into a
full-chord arrangement using some ac-
cidentals as Valerie Stephenson changes
the traditional chord structure. Then the
fun begins! A malleted F accelerates into
a boogie style malleted bass accompani-
ment, with mallets playing an upbeat
treble melody. Then she takes us back
to the simple handchimes melody and
singing bell accompaniment. Definitely
a winner!

Donna Kinsey

Books

The Christian West and its
Singers: The First Thousand
Years

Christopher Page. Yale University,
pages, hardcover, $45.00.

This is a rich, almost opulent, book.
Printed on heavy-weight glossy paper,
with a Smyth sewn binding, stunning
endpapers of the two-voice composi-
tion Ad superni regis decus, and lavish in
color plates, maps, figures, and musical
examples, this beautifully produced
volume is a feast for the eyes. Happily
the contents are as rich as the book’s
physical appearance, written by a reader
in medieval music and literature in the
University of Cambridge. The author
demonstrates a breathtaking familiarity
not only with musical sources but also
with liturgical, grammatical, historical,
and economic materials—many of them
unpublished—that results in a work that is
at once encyclopedic in breadth yet highly
readable and engaging. Christopher Page
is a scholar at the height of his powers, and
those powers are deployed with discipline
and elegance in this monumental work.

Page makes clear early on that this
book is not so much about what singers
of what might be won in a later life of public service for which rhetorical skills were essential . . . [but] as an expressive testimony to what was already possessed and might be all too soon readily lost: a simplicity and innocence expressing the truth of the Church” (page 112). Such freshly cast insights suggest not only a fertile mind but also one that has spent considerable time ruminating on these matters.

Part II is the longest section (202 pages) with the most chapters (nos. 8–17). It is especially in this section that Page pursues a series of mini-studies of largely unknown individuals who provide both empirical and contextual data for his many interpretative proposals. One such example is Claudianus of Vienne (d. 470–471), a presbyter in southern Gaul (pages 183–188). An orator, philosopher, poet, and musician, Claudianus exemplifies a point made often in this volume: that for those who made music, “musical talent was but one star in a large constellation of other aptitudes” (page 427). Such studies also allow what could have been a very dense and esoteric treatment of rather arcane material to be accessible, informative, and even entertaining to the non-specialist reader.

Page also emphasizes the importance of grammar and sense with pauses to be articulated by music supplying various degrees of closure” (page 310). Ironically, Page suggests that Simeon was probably a native Greek speaker and teaching in his second language. A result of this Roman cantor encountering Frankish singers was what Page calls “consolidating a Frankish–Roman repertory at Rouen” (page 321). Page understands that his work here is “essentially speculative” but holds that the challenge is not to “avoid speculation” but “to explore every possible source, and every line of argument, with the potential to make any reconstruction of what took place at this seminal moment in the history of Frankish–Roman chant more plausible and better informed” (page 307). That he seems to do in spades.

The final five chapters of the book appear under the heading “Towards the First European Revolution.” Much of this material is grounded in the work of Guido of Arezzo and his new form of a “musical graph,” which Page intriguingly suggests may be understood against the background of contemporary developments in the use of the abacus (page 380). In the process of revisiting what may be familiar material to many, Page re-envisioned Guido as an ascetic. He achieves this analysis by giving attention to Guido’s Epistolary ad Michaelenum. This work was written by Guido to another monk explaining the system of notation he invented. Guido asserts that this new method will allow a young monk to learn in two years what previously would have taken decades of study to accomplish. The goal of such time saving is so that monks will have more time for prayer and devotion. Page summarizes that Guido “has restored to monks and clergy the time they need to live Christian lives to a high
Readers encountering a book of such scope and imagination will certainly find things with which to quibble. For this reviewer, the use of the language of “foremass” (e.g., page 59) seems very outdated, some of the generalizations about the configuration of early Christian ministries do not seem to respect the vast pluriformity of such forms (e.g., page 161), and “ordaining” someone a lector in the seventh century (page 259) seem out of place. Such concerns, however, appear trivial in light of the astonishing scholarly and literary achievement of *The Christian West and Its Singers.* This is a classic that many will not only respect, but one that specialists and non-specialists will actually enjoy reading. Bravo!

*At the Heart of Christian Worship: Liturgical Essays of Yves Congar*


Interpreting the documents of Vatican II often becomes an unhappy exercise in defending a particular side in the “liturgy wars.” At the Heart of Christian Worship, presenting essays by Yves Congar, will prove to be an exceptional tool for current efforts to understand the conciliar documents accurately.

Congar was one of the most eminent scholars of the Second Vatican Council. He served on the Council’s preparatory theological commission and is generally credited with having contributed most to the formation of the conciliar documents.

Two of the articles in the book — chapters two and four — first appeared in *The Liturgy after Vatican II,* published as an expert commentary on *Sacrosanctum Concilium.* Another chapter — Chapter Three, “The Structure of Christian Priesthood” — was written earlier and republished at the time of the Council. The republishing was part of an effort to gather background for the Council deliberations on returning the laity as active participants in the liturgy.

Chapter Two, “The *Ecclesia* or Christian Community as a Whole Celebrates the Liturgy,” takes up more than half the book. Here we find the underpinnings to the now familiar (or perhaps not so familiar) understanding of the entire priestly people offering the Eucharist in solidarity with Christ as their head. The high dignity of the people of God as the Body of Christ underpins their offering of the Eucharist. Congar demonstrates that this understanding is not the result of theological speculation but is drawn from the ancient tradition of the Church. A good share of the chapter presents this ancient tradition.

The chapter also recounts what historical influences caused this vision of the Church to change and to be somewhat lost. Congar sees it as a shift “to an ecclesiology about powers, from an ecclesiology of communion” (page 40).

Today discussions emphasize the essential difference of the hierarchical (ordained) priest from any priesthood of the faithful. Congar brings to the debate a “third term, Christ, who embraces the other two and connects them organically” (page 33). Still, the ordained priests are essential for the Church to be “fully priestly” (page 64). They alone bring about the consecration of the Eucharist. The Eucharist, though, cannot be reduced to the consecration. Without the community of the faithful, the Body of Christ, the Eucharist cannot achieve its purpose of glorifying God and sanctifying people, bringing about “unity in charity” (page 59). Chapter Two also includes a discussion of the ancient tradition that was already being recovered in *Mystici Corporis* (*The Mystical Body of Christ*) and *Mediator Dei* (*Christ the Mediator of God*), the two great encyclicals of Pope Pius XII. At the time of Vatican II these were current papal teachings that grounded much of Vatican II’s theology.

Chapter Three, on Christian priesthood, identifies priesthood with the...
offering of sacrifice. The beginning point, though, is not the offering of the Eucharistic sacrifice. Instead, quoting St. Augustine, Congar writes that the “true sacrifice consists in every action done with a view to uniting us to God in a holy communion” (page 73).

Sacramental priesthood comes about because the Church has received the gift of celebrating the memorial of Christ’s own sacrifice, the Eucharist. Through Baptism the faithful are made celebrants of the Eucharist in order to unite their sacrifice of daily life and to be nourished by Christ’s offering. The ministerial or hierarchical priesthood are empowered through the sacraments of orders to celebrate the Eucharist “not only as participants but also actively as public ministers—ministers of the church” (page 93).

These brief samplings of the book’s two critical chapters illustrate how Congar’s influence on Vatican II’s documents is readily detected. Without a doubt, interpreting the Council documents today will benefit greatly from a study of his seminal thinking.

The book begins with a lengthy and very informative introduction written by Paul Philibert, who also translated the essays. Philibert also provides a helpful introduction to each of the chapters. Chapters Two, Three, and Four are extensively footnoted. The individual chapters themselves—and, in fact, the entire book—are quite readable. One does not need a scholarly bent to grasp the ideas presented.

At the end of each chapter questions—“Agenda for Personal and Group Reflections”—are provided. There are also two brief indices, one of names, the other of subjects.

James Challancin

Worship-Shaped Life: Liturgical Formation and the People of God


As a rule, Anglicans are not confessional; that is, we do not adhere to any set confession of faith or to dogmas. Our doctrine is found in our worship. Therefore the question of how we worship and the common practices that Anglicans follow are of primary concern. The liturgical renewal movement has been ongoing within the Anglican Communion for decades. This book, Worship-Shaped Life: Liturgical Formation and the People of God, is a product of the ongoing conversation about liturgical renewal. It is a collection of papers presented in 2003 by participants, many of whom are well known liturgical scholars, in the International Anglican Liturgical Consultation. As such this book is written by academic theologians for academic theologians. I am not convinced it would be accessible to the average person in the pew.

The seven “papers” presented in this volume focus on liturgical formation and liturgical education. Liturgical formation is how worship forms the participants in the faith. Liturgical education is the preparation of those who lead and participate in worship so that they might understand what the liturgy intends to communicate. The majority of the presentations focus on liturgical education for worship leaders so that they may create an atmosphere where participants may experience the reign of God in a liturgical setting. Only the first chapter and, to a lesser degree, the last chapter focus on how participation in liturgical worship forms one’s faith and life in Christ.

The authors are in agreement that the use of arcane language and rituals does little to form people in the faith. Prayers hastily mumbled with little regard to the meaning of the words spoken do not serve to help the worshiper experience the presence of God. One author, Juan Oliver, even suggests that “worshiping another culture, or another time or place, instead of the living God present in [one’s] own culture, time, and place” (page 14) is a form of idolatry. Richard Geoffrey Leggett laments the decline in the formal liturgical education of the clergy, claiming that many leave their seminaries “with an insufficient grounding in . . . an understanding of how liturgy works, how symbol works, and how liturgy gives expression to our theology, our understanding of who God is and what God does and is doing . . .” (page 90). Both authors suggest ways in which teachers of liturgy can overcome these problems.

As a diocesan leader who trains, over-sees, and provides continuing education for clergy and non-ordained liturgical leaders, I find this book helpful in that it suggests things to bear in mind for the education of liturgical leaders. But, again, I would not recommend this book for one interested in learning about how praying shapes believing.

Manuel J. Padilla

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NEW MEXICO

Albuquerque
January 28
January Jubilee Organ and Choral Workshops. Topics include organ, choral, voice, piano to organ transition, service playing tips, and more. Place: First Presbyterian Church, 215 Locust Street, NE, Albuquerque, NM 87102. Contact James Yeager by e-mail: jamesyeager@firstpresabq.org.

PERFORMANCES

NEW YORK

New York
February 19
Organ Recital Series. Joseph Arnsdt, director of music, Grace Church, Newark, New Jersey. Place: St. Patrick’s Cathedral. Contact: St. Patrick’s Cathedral, Friends of Music, 460 Madison Avenue, New York, NY 10022. Phone: (212) 753-2261, ext. 788; e-mail: music@SaintPatrick’sCathedral.org; web: www.saintpatrickscathedral.org.

New York
March 4
Organ Recital Series. Karen Beaumont, organist, Chapel of St. John the Evangelist, Milwaukee, Wisconsin. Place: St. Patrick’s Cathedral. Contact: St. Patrick’s Cathedral, Friends of Music, 460 Madison Avenue, New York, NY 10022. Phone: (212) 753-2261, ext. 788; e-mail: music@SaintPatrick’sCathedral.org; web: www.saintpatrickscathedral.org.

New York
March 8
Irish Heritage Concert. St. Patrick’s Cathedral Choir, directed by Dr. Jennifer Pascual, Mike Moloney and Friends, Washington Square Harp and Shamrock Orchestra, and the cathedral organs. Place: St. Patrick’s Cathedral. Contact: St. Patrick’s Cathedral, Friends of Music, 460 Madison Avenue, New York, NY 10022. Phone: (212) 753-2261, ext. 788; e-mail: music@SaintPatrick’sCathedral.org; web: www.saintpatrickscathedral.org.

New York
March 18
Organ Recital Series. Hervé Duteil, concert organist, New York City. Place: St. Patrick’s Cathedral. Contact: St. Patrick’s Cathedral, Friends of Music, 460 Madison Avenue, New York, NY 10022. Phone: (212) 753-2261, ext. 788; e-mail: music@SaintPatrick’sCathedral.org; web: www.saintpatrickscathedral.org.

New York
March 25
Organ Recital Series. Nicole Keller, organist and choirmaster, Christ Church Episcopal, Hudson, Ohio. Place: St. Patrick’s Cathedral. Contact: St. Patrick’s Cathedral, Friends of Music, 460 Madison Avenue, New York, NY 10022. Phone: (212) 753-2261, ext. 788; e-mail: music@SaintPatrick’sCathedral.org; web: www.saintpatrickscathedral.org.

PENNSYLVANIA

Pittsburgh
January 22

Pittsburgh
March 11
Music in a Great Space: Mark Anderson, Organist, director of music ministries at Shadyside Presbyterian Church. Contact: Shadyside Presbyterian Church, 5121 Westminster Place, Pittsburgh, PA 15232. Phone: (412) 682-4300; web: www.shadysidepres.org.

Please send announcements for Calendar to: Dr. Gordon E. Truitt, NPM, 962 Wayne Avenue, Suite 210, Silver Spring, MD 20910-4461. E-mail: npmedit@npm.org.
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What Is More Pleasing Than a Psalm?

By St. Aurelius Ambrosius

Many of the early Christian teachers wrote about the Book of Psalms, but St. Aurelius Ambrosius of Milan (St. Ambrose, c. 337–397) seems to have had a special fondness for the Psalter. That special interest may have come from his interest in how the psalms were proclaimed in church: He is credited with borrowing the practice of responsorial chanting of the psalms between two choirs from the Eastern Church and introducing it to the West. His interest may have been sparked by his sensus plenior (“wider meaning”) of the psalms, because he found in these texts arguments for his battles with the Arian heretics. Or, since he was himself a hymnist, he may have been fascinated with the way other writers composed their texts.

Whatever the reason for his special interest, Bishop Aurelius Ambrosius frequently sang the praises of the psalms, and he was so strong in supporting their use in church that he even opposed a teaching of St. Paul the Apostle. In writing to the Corinthians, Paul had said that women “should be silent in church” (1 Cor. 14:34), and some Christian teachers had interpreted that command as meaning that women should not sing. Ambrose comments:

The Apostle admonishes women to be silent in church, yet they do well to join in a psalm; this is gratifying for all ages and fitting for both sexes. Old men ignore the stiffness of age to sing [a psalm], and melancholy veterans echo it in the joy of their hearts; young men sing one without the bane of lust, as do adolescents without threat from their insecure age or the temptation of sensual pleasure; even young women sing psalms with no loss of wifely decency, and girls sing a hymn to God with sweet and supple voice while maintaining decorum and suffering no lapse of modesty. Youth is eager to understand [a psalm], and the child who refuses to learn other things takes pleasure in contemplating it; it is a kind of play, productive of more learning than that which is dispersed with stern discipline (Commentary on Psalm 1, 9).

It also seems as if Ambrose, echoing the practice of the Church in Milan, thought that people ought to sing and reflect on the psalms from early morning to late at night. In his general audience on January 15, 2003, reflecting on Ambrose’s commentary on Psalm 118 (119), Blessed John Paul II said that “St. Ambrose intuits the idea of a constant prayer that embraces all the hours of the day.” Ambrose also felt that the psalms could offer Christians a window into the heart of the Christian mystery:

In the Book of Psalms there is profit for all, with healing power for our salvation. There is instruction from history, teaching from the law, prediction from prophecy, chastisement from denunciation, persuasion from moral preaching. All who read it may find the cure for their own individual failings. All with eyes to see can discover in it a complete gymnasium for the soul, a stadium for all the virtues, equipped for every kind of exercise; it is for each to choose the kind he judges best to help him gain the prize (the Voice of the Church on Psalm 14:8, used in the Liturgy of the Hours on Friday of the Tenth Week in Ordinary Time).

Saint Ambrose’s most lyrical description of the value of psalmody follows this quotation in his Commentary on Psalm 1 (9–12, used on Saturday of the Tenth Week in Ordinary Time):

What is more pleasing than a psalm? David expresses it well: “Praise the Lord, for a song of praise is good: let there be praise of our God with gladness and grace.” Yes, a psalm is a blessing on the lips of the people, a hymn in praise of God, the assembly’s homage, a general acclamation, a word that speaks for all, the voice of the Church, a confession of faith in song. It is the voice of complete assent, the joy of freedom, a cry of happiness, the echo of gladness. It soothes the temper, distracts from care, lightens the burden of sorrow. It is a source of security at night, a lesson in wisdom by day. It is a shield when we are afraid, a celebration of holiness, a vision of serenity, a promise of peace and harmony. It is like a lyre, evoking harmony from a blend of notes. Day begins to the music of a psalm. Day closes to the echo of a psalm.

In a psalm, instruction vies with beauty. We sing for pleasure. We learn for our profit. What experience is not covered by a reading of the psalms? I come across the words: “A song for the beloved,” and I am aflame with desire for God’s love. I go through God’s revelation in all its beauty, the intimations of resurrection, the gifts of his promise. I learn to avoid sin. I see my mistake in feeling ashamed of repentance for my sins.

What is a psalm but a musical instrument to give expression to all the virtues? The psalmist of old used it, with the aid of the Holy Spirit, to make earth re-echo the music of heaven. He used the dead gut of strings to create harmony from a variety of notes, in order to send up to heaven the song of God’s praise. In doing so he taught us that we must first die to sin, and then create in our lives on earth a harmony through virtuous deeds, if the grace of our devotion is to reach up to the Lord.

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Hemos conocido a los ministros: somos nosotros

En noviembre del 2005, en el documento titulado Colaboradores en la viña del Señor, la Conferencia de Obispos Católicos de los Estados Unidos (USCCB por sus siglas en inglés) afirmó el valor del “ministerio eclesiástico laico” y lo describió como un servicio eclesiástico caracterizado por la autorización proveniente de la jerarquía, el liderazgo en un campo particular de ministerio, la estrecha colaboración mutua con los ministros ordenados y la preparación y la formación apropiadas (Colaboradores, página 10 del texto en inglés). Según los estudios realizados por el Proyecto de Modelos Emergentes de Liderazgo Pastoral, en la actualidad hay 38.000 ministros eclesiásticos laicos que prestan servicio en las parroquias como coordinadores de la vida parroquial, directores de los ministerios de música, directores del ministerio de la catequesis, ministros de los jóvenes y muchas otras funciones.

Durante estos primeros decenios del siglo XXI, la gente trabaja por entender y mejorar la formación de este grupo bastante nuevo de ministros eclesiásticos. La Universidad de St. John en Collegeville, Minnesota, ha organizado dos simposios nacionales sobre el tema. Las diócesis y arquidiócesis han estructurado programas para identificar, formar y autorizar a los ministros eclesiásticos laicos. Los teólogos han escrito libros y artículos sobre este ministerio y su desarrollo. Además, un grupo nacional de organizaciones afines —la Alianza para la Certificación de Ministros Eclesiásticos Laicos— ha establecido normas a partir del documento preparado por los obispos en 2005 y de su propia experiencia en esa certificación con el fin de preparar criterios para un proceso de formación y evaluación conducente a una certificación de ministro eclesiástico laico que goce de reconocimiento nacional. (La Comisión de la USCCB sobre Certificación y Acreditación ha afirmado y aprobado este proceso.)

El director de ministerios de música es uno de los ministros eclesiásticos laicos reconocidos por la comisión episcopal e incorporados al proceso de acreditación. En su declaración titulada Cantemos al Señor: la música en el culto divino en 2007, los obispos de la Iglesia Latina de la Conferencia de Obispos Católicos de los Estados Unidos identificaron a los directores de ministerios de música como ministros eclesiásticos laicos que “ejercen su papel tanto tanto en relación con los ministros ordenados como con la asamblea de los fieles” (Cantemos al Señor, 47). En las normas de certificación que publicará próximamente la Alianza para la Certificación de Ministros Eclesiásticos Laicos, un director de ministerios de música tiene la responsabilidad particular de “promover y desarrollar el arte de la música como parte integral y necesaria de la sagrada liturgia y como elemento constitutivo de la experiencia de fe católica”.

En una Iglesia en proceso de cambio

Los directores de ministerios de música y otros ministerios eclesiásticos laicos ejercen su labor en una Iglesia en rápido proceso de cambio, en la cual es cada vez menor el número de parroquias que tienen posibilidades de sufragar el costo de los ministros laicos de tiempo completo, a pesar de la necesidad cada vez mayor de tener funcionarios de esa índole en vista del decreciente número de miembros del clero disponibles. En lugares donde se establece un gran número de personas hispanas y latinas, la población católica es cada vez más joven, más diversa y más bilingüe. Sin embargo, en otras regiones, como el Nordeste y el Medio Oeste de los Estados Unidos, las poblaciones católicas envejecen y su número se reduce. En cada caso, las parroquias crecen —las del Oeste y el Sudoeste en particular para dar cabida a los diferentes grupos representados. De manera que una parroquia, con un director de ministerios de música, puede celebrar la Misa Dominical en español, inglés, vietnamita y portugués. Con todo, esas mismas comunidades se unirán para una celebración común del Triduo Pascual. De manera que la competencia intercultural se ha convertido en parte esencial de la vida de los directores de ministerios de música y, en realidad, de todos los ministros de música.

Más allá del culto

Ante todo, los directores de ministerios de música y todos los músicos pastorales necesitan reconocer y demostrar con su forma de vida la verdad de que todo el trabajo de dirigir, agilizar y mejorar la celebración de la liturgia por toda la asamblea está arraigado en esa vida de la cual la liturgia es la “cumbre” y la “fuente” (Constitución Sacrosanctum Concilium sobre la Sagrada Liturgia, 10), y que esa vida tiene que estar marcada por amor radical y apostólico, como escribió el Beato Papa Juan Pablo II en su carta apostólica Mane nobiscum Domine (28) en 2004:

No podemos hacernos ilusiones: por el amor mutuo y, en particular, por la atención a los necesitados se nos reconocerá como verdaderos discípulos de Cristo. En base a este criterio se comprobará la autenticidad de nuestras celebraciones eucarísticas.

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We Have Met the Ministers, and They Are Us

In November 2005, in the document Co-Workers in the Vineyard of the Lord, the United States Conference of Catholic Bishops affirmed the value of “lay ecclesial ministry” and described that ministry as ecclesial service characterized by authorization from the hierarchy, leadership in a particular area of ministry, close mutual collaboration with ordained ministers, and appropriate preparation and formation (Co-Workers, page 10). According to studies conducted by the Emerging Models of Pastoral Leadership Project, there are now 38,000 lay ecclesial ministers serving in parishes as parish life coordinators, directors of music ministries, catechetical ministry directors, youth ministers, and many other roles.

During these early decades of the twenty-first century, people have been working to understand and improve formation of this fairly new group of ecclesial ministers. St. John’s University in Collegeville, Minnesota, has hosted two national symposia on the topic. Dioceses and archdioceses have structured programs for identifying, forming, and authorizing lay ecclesial ministers. Theologians have written books and articles about this ministry and its development. And a national group of related organizations—the Alliance for the Certification of Lay Ecclesial Ministers—has developed standards based on the bishops’ 2005 document and their own experiences with certification to prepare criteria for a process of formation and assessment leading to nationally recognized certification as a lay ecclesial minister. (This process has been affirmed and approved by the USCCB Commission on Certification and Accreditation.)

One of the lay ecclesial ministries recognized by the bishops’ commission and incorporated into the process of accreditation is that of the director of music ministries. In their 2007 statement Sing to the Lord: Music in Divine Worship (STL), the Latin Church bishops of the United States Conference of Catholic Bishops (USCCB) identified directors of music ministries as lay ecclesial ministers who “exercise their role in relation both to the ordained and to the community of the faithful” (STL, 47). In the certification standards soon to be published by the Alliance for the Certification of Lay Ecclesial Ministers, a director of music ministries is particularly charged to “promote and develop the art of music as an integral and necessary part of the sacred liturgy and as a constitutive element of the Catholic faith experience.”

In a Changing Church

Directors of music ministries and other lay ecclesial ministers are exercising their ministries in a rapidly changing Church, one in which fewer parishes can afford to support full-time lay ministers despite the growing need for such staff members in the face of declining numbers of available clergy. In places where large numbers of Hispanic/Latino/Latina people are settling, the Catholic population is growing younger, more diverse, and more bilingual. In other areas, such as the Northeast and Midwest, however, Catholic populations are aging and declining. In each case, parishes are getting larger—those in the West and Southwest because of immigration and a high birthrate among Hispanic parishioners, and those in the Northeast and Midwest through parish closures that amalgamate parishioners into one community.

Amalgamating parishes and the growing Hispanic/Latino/Latina population, however, are only part of the situation in which lay ecclesial ministers find themselves. In some larger dioceses and archdioceses, Sunday Mass is celebrated in as many as sixty languages each week. In many parishes, even in smaller dioceses, separate language groups within the parish celebrate Mass at particular times to accommodate the different constituencies. So one parish, with one director of music ministries, may celebrate Sunday Mass in English, Spanish, Vietnamese, and Portuguese. Yet these same communities will be coming together for a common celebration of the Easter Triduum. So intercultural competence is becoming an essential part of life for directors of music ministries and, indeed, for all music ministers.

Beyond Worship

Above all, directors of music ministries and all pastoral musicians need to recognize and live out the truth that all their work to direct, assist, and improve the celebration of the liturgy by the whole assembly is rooted in that life of which the liturgy is the “summit” and “font” (Constitution on the Sacred Liturgy Sacrosanctum Concilium, 10). And that life has to be marked by radical and apostolic love, as Blessed Pope John Paul II wrote in his 2004 apostolic letter Mane nobiscum Domine (28):

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. This will be the criterion by which the authenticity of our Eucharistic celebrations is judged.

Worship is not enough, ministry is not enough, until they are lived out in a daily encounter with those most in need.

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