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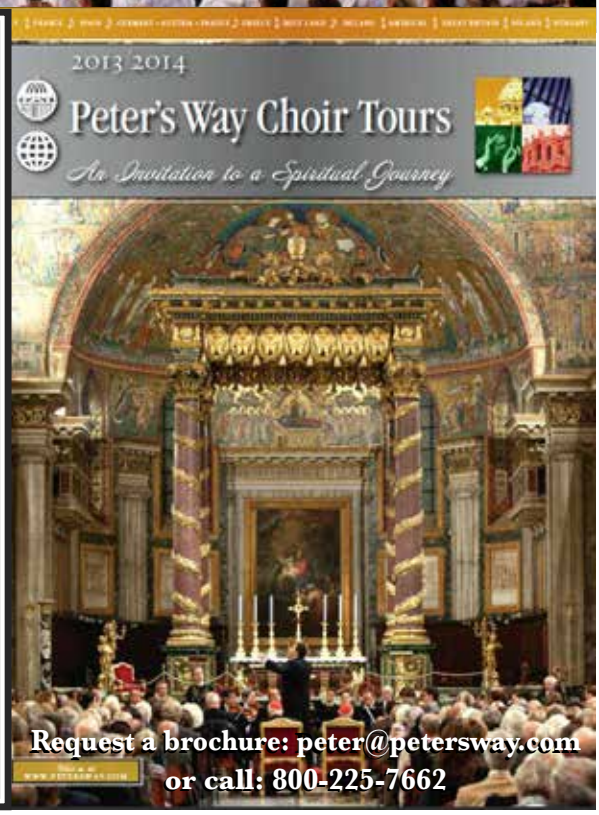

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From the President

Dear Members:

We are constantly dealing with renewals in our lives—driver's licenses, passports, magazine subscriptions, and even NPM memberships. At a deeper level, of course, the Church is constantly calling its members to personal renewal, especially during the season of Lent, as each of us re-examines our response to God's call to live as disciples of Jesus.

As we observe the fiftieth anniversary of the Second Vatican Council from 2012 through 2015, renewal is an overarching theme of our celebration. Vatican II called for renewal in every aspect of the Church's life, including liturgy, mission, religious life, Scripture, the roles of ordained and lay members, and our very understanding of the Church itself.

During last summer's NPM Convention in Pittsburgh, five academic and pastoral leaders delivered the John XXIII Lectures on key Council documents on the Church, the liturgy, Scripture, the Church in the modern world, and ecumenism. We are delighted to present their lectures in slightly adapted form in this issue of *Pastoral Music*.

Much has changed in the Church and in the world since 1965, but just as each disciple is constantly called to renewal, so too does the Church always stand in need of reform and renewal: *ecclesia semper reformanda*. As you study these five fine essays, I hope that they will help you to reflect more deeply on the ongoing renewal of the Church for which we pray and work in our own day.

Renewing NPM

All human organizations must be open to renewal if they are to remain living and effective. In that spirit, the NPM Board of Directors and the NPM Council have been working on a strategic plan for the next three years (2013–2015) to renew the Association in key areas of its life and mission.

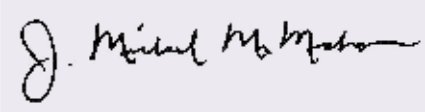
The forty-member NPM Council, which represents the diverse constituencies and interests of the Association, devoted nearly all of its two-day meeting last July to a process of "appreciative inquiry," carefully reflecting primarily on NPM's positive aspects and identifying the areas in which it could make an even greater difference as we move forward. The Council's work generated many pages of insights and suggestions, including four major areas where we need to devote our energy and resources during the next three years.

The Board of Directors, NPM's six-member governing body, affirmed the work of the Council at its October meeting and adopted the following three-year goals based on the work and recommendations of the Council:

- Evaluate existing educational programs and provide new educational opportunities for NPM's membership that include a mentoring program.
- Strengthen and expand the network of NPM members, including a three percent increase in overall membership.
- Actively engage underserved populations (e.g., ethnic and cultural communities, youth, rural parishes, etc.) through increased personal interaction and commitment of resources.
- Strengthen NPM's financial stability and establish reserves that enable NPM to carry out its mission into the future.

Since the adoption of these goals in October, the Board has held a series of consultations to identify action steps for the first year of the plan. Nearly fifty leaders and members participated in these focused conversations. Another 175 women and men were invited to rate and comment on the proposals that were generated at the consultation meetings. After a final round of discussions with committees and staff members, the Board will adopt its first set of action steps at its meeting in late January.

NPM is your Association and thus relies on your participation and support to carry out its mission and accomplish its goals. Please feel free to write to us with your comments and suggestions. More importantly, get involved in the significant work to which we are committing ourselves. Be a part of NPM's continuing renewal!



J. Michael McMahon
President

NATIONAL ASSOCIATION OF PASTORAL MUSICIANS

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PASTORAL Music

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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.

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Convention 2013

Participation: Liturgy Life Mission

Consider this your invitation to gather as a member of the National Association of Pastoral Musicians for our Thirty-Sixth Annual Convention, from July 29 to August 2, 2013, in Washington, DC. We gather to celebrate the fiftieth anniversary of the promulgation of the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*. We gather to see where we have come on our journey, what NPM's role has been in implementing this key liturgical document, and to explore what still remains to be done. We come together to affirm that what was true in 1963 is still true in 2013: "In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit . . . ."

The Second Vatican Council has been called the "Council of the Church" because its key documents explored various aspects of the Church's identity and its life. Liturgy, in the familiar phrase, is the "summit and font" of that life. So our five plenum presentations at this convention will examine not only participation in the liturgy but also the kind of participation that the liturgy calls us to in the Church's life and mission.

The place to begin, obviously, is with the call to participation, which Rita Ferrone will address in our keynote presentation on Monday afternoon. We've done well with exterior participation, but what about interior? After all, the exterior needs to come from something deeper, something within.

What "participation" means is determined, to some extent, by context. So on Tuesday, Father John Baldovin, SJ, will help us look at the context in which *Sacrosanctum Concilium* was promulgated back in 1963 as well as the context in which we study and implement it today.

One of the great gifts of the Second Vatican Council to the worldwide Church was the affirmation that we live and worship and proclaim the Gospel in various cultures. *Sacrosanctum Concilium* opened the way to adapt the Roman Rite to different groups and peoples. On Wednesday afternoon, Father Anscar Chupungco, OSB, will examine how that's been going and what still lies ahead.

Just as external participation has to come from somewhere, so do changes in the way we worship. How have the past fifty years helped us to appreciate the rich heritage that we have received from earlier generations, and how has that appreciation helped us better understand what authentic reform means? Father Paul Turner will help us explore those questions on Thursday.

As "font," the liturgy strengthens and impels us to participate in the Church's mission: the glorification of God and the sanctification of the human race. On our closing day, Bernadette Farrell will invite us to a fuller participation in that mission.

Institutes at the Convention

There are three multi-day institutes at the 2013 Annual Convention. Two are open to all, and one is limited to DMMD members.

Those institutes open to all begin on Monday morning and continue through the breakout sessions, ending on Friday morning. Participation in these institutes requires full convention registration. Opportunities for liturgical prayer and formation will take place as participants join the convention liturgies, plenum presentations, and events.

Chant Institute. Benedictines Anthony Ruff and Peter Funk are the clinicians for this institute that will cover a wide range of chant topics, including reading chant notation, rhythmic interpretation, Latin pronunciation, the use of chant in the liturgy, and the new chants for English texts in the *Roman Missal*. Participants will learn vocal skills, conducting and rehearsing techniques, and much more. Pre-registration is required; there is no on-site registration. The fee is $90.00.

Handbell Institute. Donna Kinsey is the clinician for this very popular institute in which participants will learn ringing techniques, how to care for bells, conducting the ringing choir, repertoire, and the place of handbells in the liturgy. Pre-registration is required; there is no on-site registration. The fee is $90.00.

DMMD Institute. This institute, reserved to DMMD members, covers three of the five breakout sessions and concludes with a performance in which the participants will sing for the convention. The focus is on "Music of the Americas," especially the music of composers from the United States, and the clinician is Dr. Ann Howard Jones from Boston University's College of Fine Arts. Pre-registration is required; there is no on-site registration. There is no additional charge for DMMD members.

Performances

Ah, "the tintinnabulation that so musically wells / From the bells, bells, bells, bells"! The National Catholic Handbell Festival begins on Saturday, July 27, and concludes with a festival performance on Monday evening. But that's just one of the great performances to be experienced on the first night of the convention. The other three choices include "The Beauty of Holiness: A Cathedral Music Event" that features the organ, instruments, and choirs of Washington National Cathedral and the choirs

of the Basilica of the National Shrine of the Immaculate Conception *together* at National Cathedral. You may also choose "An Evening of Praise and Worship" with John Angotti and other WLP artists. And yet another option is a performance by the Washington Symphonic Brass in the beautiful setting of St. Matthew's Cathedral.

You say you want more? Then weigh up your choices for Tuesday night. You can travel to National City Christian Church to hear the U.S. Army Chorus in concert, or you can choose to sing "*Salmos, Hymnos y Cánticos Espirituales*" in a concert sponsored by OCP. Then there is the choice between the hymn festival "This Is the Day! Hymns of Joy and Glory" at National City Christian Church, sponsored by World Library Publications, and "The Castle of the Soul," with reflections and musical settings based on texts by early desert pilgrims and the writings of the mystics, sponsored by GIA Publications.

Still hungry for more? Let me tell you a secret: At the same time that we're meeting in DC, there is a Royal School of Church Music course for "experienced trebles" going on. We'll have an opportunity to hear them at St. Matthew's Cathedral on Thursday evening. Or you may choose to travel to Nativity Church to hear one of Washington's premier choruses, The Heritage Signature Chorale, which specializes in the African American choral tradition. Thursday concludes with a choice between the performance at New York Avenue Presbyterian Church that concludes the DMMD Institute or a "Young Organists' Concert" at historic St. Patrick Church with Nicholas Capozzoli and Michael Hey.

Quilting the Convention

A dedicated and talented NPM member has offered to make a quilt to raffle off at the 2013 NPM Convention in Washington, DC. Here's where we need your help: The quilt is to be made from new, unused, or "gently used" NPM convention T-shirts. If you would like to donate your T-shirts (with their memories) to this project, please send an e-mail to Kathleen Haley at the NPM Membership Office (haley@npm.org) to make arrangements. We'll need to have the T-shirts by January 15 so that we can send them to the quilter.

Member Parish Discount

NPM is pleased to offer discounts to member parishes that send five or more people from the parish as full convention attendees. This schedule outlines parish savings for the 2013 NPM Annual Convention based on the member advanced registration fee of $315.

5–9 attendees:	5% discount ($299 each)
10–19 attendees:	10% discount ($284 each)
20–29 attendees:	20% discount ($252 each)
30 or more attendees:	30% discount ($221 each)

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 15.
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 15* to: NPM Convention Parish Discount, PO Box 4207, Silver Spring, MD 20914-4207.

Where It All Started

Come to Washington and find sites associated with the very foundations of Roman Catholicism in the United States. (Yes, I hear the objections, but the California missions weren't in the United States when the nation was formed, nor were the Catholic outposts in Florida, Louisiana, and the Upper Midwest. We'll talk.)

Within the limits of the current Archdiocese of Washington, you can find the landing site of the Ark and the Dove, carrying settlers to establish a colony where Catholics could worship without fear of arrest, where Father Andrew White celebrated the first Mass in British North America (at St. Clement's Island); the original headquarters of the Jesuit mission to North America (at Chapel Point, Maryland); the first cloistered convent in the United States (the Carmelites at Port Tobacco, Maryland); the first Catholic college in the United States—Georgetown University; and the first private Catholic school for girls—Georgetown Visitation Academy. Francis Scott Key, the Catholic lawyer who penned the text of the "Star-Spangled Banner" had a home in town at 3051 M Street, NW.

The place practically teems with Catholic history! The French Catholic Pierre L'Enfant designed the city, and the Catholic James Hoban won the competition for designing the President's Mansion (the White House). Daniel Carroll, a relative of both Bishop John Carroll (first Catholic bishop of the United States)

Dave Brubeck

December 6, 1920–December 5, 2012

It is 8:00 PM on December 12, and I have just returned from presiding at Dave Brubeck's funeral in Wilton, Connecticut. The journey up and back gave me ample time to reflect on Dave and his contributions not only to the world of jazz but also—and in this case, more importantly—his contribution to religious music and reflection.

When you picture the music that comes to mind when you mention Dave's name ("Take Five," "Blue Rondo," "Strange Meadowlark"), you discover a wealth of music that began in the mid-1960s and extended throughout the rest of Dave's life.

It was an exploration of faith in Jesus Christ. That exploration was reflected especially in a series of oratorios that mirrored Dave's ever-deepening journey into the mystery of the Incarnation and the Redemptive Act of Christ. The first of these oratorios was "Light in the Wilderness," which explored the teachings of Christ. Numerous works followed this masterpiece. My particular favorites are "La Fiesta de La Posada," which tells the story of Christmas; "The Gates of Justice," which uses the Book of Psalms combined with the writings of Martin Luther King to speak of prejudice and hatred in our world; the "Pange Lingua Variations," which explores the gift of the Eucharist; "Tongues of Fire," which is a canticle of the coming of God's Spirit at Pentecost; and finally, "To Hope—Mass for a New Decade." These offer a stunning insight into the faith journey not only of Dave but of any person who would take the time to listen and to reflect on the profound contribution that Dave Brubeck has made to the experience of faith.

Dave Brubeck was also a good friend of the National Association of Pastoral Musicians. It was at an NPM regional convention that the world première of "To Hope" took place. It was at a national convention that "Tongues of Fire" was premièred and the "Pange Lingua Variations" were performed. Dave felt strongly that NPM provided a forum for music that would challenge church musicians to seek after higher values and explore the value of new musical forms.

Dave Brubeck was pure genius. He wrote about time. He explored new avenues of keeping time. For so many generations he defined time . . . a time when the future was bright and full of possibility. He captured moments in time far better than any photograph can.

But more than anything else, Dave Brubeck was a man of faith. And in his music he explored the texture and the power of faith in his life and in all our lives. It is my sincere hope that Dave Brubeck will be remembered not simply for his contribution to the world of jazz but more importantly for his music that was rich in faith and empowered by hope.

May you rest in peace, my dear friend and mentor.

Father Ronald Brassard

Portrait of Dave Brubeck (2005) by Frank C. Müller. Used with permission.

and Charles Carroll of Carrollton, essentially donated the land for the Capitol. And Robert Brent, a Catholic and a nephew of Bishop Carroll, was the city's first mayor. St. Augustine, one of the first Catholic parishes for African Americans was established here by freed slaves. Early integration of Catholic parochial and high schools took place in Washington under Archbishop (later Cardinal) Patrick O'Boyle. The city is home to The Catholic University of America—the only Catholic college in the United States established directly by the U.S. Conference of Catholic Bishops—and the National Shrine of the Basilica of the Immaculate Conception.

Oh, and just outside the District of Columbia, in Silver Spring, Maryland, you will find the National Office of the National Association of Pastoral Musicians

City of Churches

You've probably noticed by now that a lot of our performances in 2013 are taking place in churches around town. Transportation to all these performance sites is included in the registation fee. What is also included is an opportunity to contact the history of our nation through visiting many of these churches. Here's a small sampling of the historical events with which these sites are associated.

Cathedral Church of St. Matthew the Apostle. The cornerstone for what would become the Catholic Cathedral in the District of Columbia was laid in 1893. St. Matthew Parish became a cathedral in 1939, when the Archdiocese of Baltimore became the Archdiocese of Baltimore-Washington. (Washington became a separate diocese in 1947). This is the site of President John F. Kennedy's funeral in 1963 and of the annual Red Mass, attended by members of the Supreme Court.

Cathedral Church of St. Peter and St. Paul (Washington National Cathedral). In 1907 on Mt. St. Alban, the highest point in the District of Columbia, workers laid the foundation stone for a new cathedral that would echo Pierre L'Enfant's dream that Washington would include "a great church for national purposes." This was the beginning of what has been, so far, the longest running construction project in the history of the District of Columbia (construction officially ended in 1990). The state funerals of several presidents have taken place here, and President Woodrow Wilson is entombed in the

building. Here, from the Canterbury Pulpit, the Rev. Martin Luther King, Jr., preached his final sermon.

St. Patrick Catholic Church. The "mother church" of Catholicism in the Federal City, St. Patrick Church was founded in 1794, six years before the government moved to the new city, to minister primarily to the needs of the Irish immigrants who were stonemasons building the White House and the U.S. Capitol. An earlier building on the site housed the first pipe organ in the city, and the current building was the site for the First National Eucharistic Congress in 1895.

St. Augustine Catholic Church. Founded in 1858 by freed African American slaves, the parish was expanded after the Civil War and dedicated to the patronage of St. Augustine as "the" parish for Black Catholics in the District of Columbia. Curiously, this "mother church" for Black Catholics did not have an African American pastor until 1991.

Nativity Catholic Church. Nativity was established in 1891 near the site of one of the Civil War forts built to defend Washington, DC. The original church building is still in use as a youth center; the current Gothic design church was built in 1942 . . . after the parish school.

National City Christian Church. This is the "cathedral" (national church) of the Christian Church (Disciples of Christ). The congregation that built the church began meeting in 1843, and national fundraising efforts began in 1851. Contributions toward a national church for the denomination increased dramataically as memorial contributions after the assassination of President James Garfield—a parishioner. The neoclassical building was completed in 1930. President Lyndon Johnson's state funeral took place at National City Christian Church.

New York Avenue Presbyterian Church. Formed from a congregation that had its start in 1803, New York Avenue Presbyterian Church welcomed President Abraham Lincoln and his family as pew holders on the first Sunday following his inauguration in March 1861—just six months after the dedication of the newly constructed church. The pastor at the time presided over the funeral of Lincoln's son, William Wallace Lincoln, in 1862, and then over the funeral of Lincoln himself in 1865. Many presidents have come to the church to hear its pastors, especially its most famous preacher, Peter Marshall, who also served as chaplain to the U.S. Senate.

Prayer and Praise

Because an NPM convention is filled with opportunities for prayer, many participants find in our gatherings almost a retreat atmosphere. In fact, there are optional retreat opportunities available on Monday morning, July 29. During the days of the convention itself, there are opportunities for early morning Mass on Tuesday, Thursday, and Friday at St. Thomas the Apostle Church, across the street from the convention hotel. There is also morning prayer on Tuesday, Thursday, and Friday, and Taizé Prayer is scheduled for Wednesday evening.

The Convention Eucharist with Donald Cardinal Wuerl will take place on Wednesday morning at the Basilica of the National Shrine of the Immaculate Conception, the largest Roman Catholic Church in North America, dedicated to the patroness of the United States. We encourage participants to register for the shuttle bus package—including a box lunch—for this event. We will be traveling across Washington for the Mass during morning rush hour, and this will be the best way to get to the Shrine. It will also be the most relaxing way of returning to the convention hotel after Mass, helping you to preserve the spirit of prayer and reflection that will be part of our interior participation in the Mass.

Getting to Know Us

One look at the riches described in the convention brochure in the middle of this issue may be enough to give first-time participants the jitters as they try to figure out what to register for and how to get around the convention. On Monday morning, July 29, there will be an orientation for first-time participants to help them negotiate the "convention experience."

Also, on Monday afternoon, there will be a

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.

youth gathering for participants ages fourteen to twenty-one to gather and discover how to make the best use of their time this week.

Discounts

The economy is experiencing a slow recovery, but parish and personal 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 28, 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 $250 each (a savings of $25 each); between March 2 and June 22, registration is $279 each (a savings of $25 each off the advance 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 $180 by March 1; $215 between March 2 and June 28; $265 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 six for additional information about parish group discounts.

NPM Scholarships 2013

The NPM Scholarship Program assists with the cost of education formation for pastoral musicians. For 2013, $27,000 is available in scholarships.*

- $2,250 NPM Members Scholarship
- $2,000 NPM Nancy Bannister Scholarship
- $2,000 NPM Perrot Scholarship
- $1,500 NPM Koinonia Scholarship
- $1,500 NPM Board of Directors Scholarship
- $1,500 NPM La Beca Guadalupana (Guadalupe Scholarship)**
- $1,500 NPM La Beca Juan XXIII (John XXIII Scholarship)**
- $2,500 Paluch Family Foundation/WLP Scholarship
- $2,500 OCP Scholarship
- $2,000 GIA Pastoral Musicians Scholarship
- $1,500 James W. Kosnik Scholarship
- $1,250 University of Notre Dame Folk Choir Scholarship
- $1,000 Funk Family Memorial Scholarship
- $1,000 Dosogne/Rendler-Georgetown Chorale Scholarship
- $1,000 Father Lawrence Heiman, CPPS, Scholarship
- $1,000 Lucien Deiss, CSSP, Scholarship
- $1,000 Steven C. Warner Scholarship

*NPM also donates $500 toward the $1,000 Rensselaer Challenge Grant administered by the Rensselaer Program of Church Music and Liturgy at Saint Joseph College, Rensselaer, Indiana.

** La Beca Guadalupana (Guadalupe Scholarship) and La Beca Juan XXIII (John XXIII Scholarship) are designated for Latino/a applicants.

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 2013–2014 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 4, 2013

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 or toll-free (855) 207-0893
Fax: (240) 247-3001. Web: www.npm.org .

Celebrating 15 years!

Music Ministry Alive!

Fostering the growth of young pastoral musicians... one saint at a time!

Join us for our 15th Annual Summer Music Ministry Institute for Young Adults and Adult Leaders

Dream the Vision

July 23 – 28, 2013, St. Catherine University, St. Paul, MN

Youth Track:	For musically gifted student leaders entering 10th, 11th, and 12th grade, or their first two years of college.
Early Bird Pricing:	$ 450.00 (must be received on or before March 15, 2013)
March 16 thru May 10:	$ 500.00 (includes registration, meals and housing)
Adult Track:	For adult music directors, teachers, religious educators, youth ministers, priests and all who mentor youth in ministry leadership roles
Cost:	$ 425.00 (includes registration and meals only) Limited air-conditioned dorm rooms available for an additional $300.00 (Hurry, space is limited!)

Check out our website for applications and more info: www.musicministryalive.com
Don't be late! Final Deadline: May 10, 2013

Led by team leader David Haas, and a nationally acclaimed team of liturgical musicians, youth ministers, teachers and mentors, including: Sr. Anne Bryan Smolin, CSJ, Jaime Cortez, Fr. Ray East, Lori True, Michael Joncas, Marty Haugen, Fr. Fran O'Brien, Kate Cuddy, Tim Westerhaus, Zack Stachowski, Lynn Trapp, Leisa Anslinger, David Dreher, Bonnie Faber, Stephen Petrunak, Eileen Bird, George Miller, Joe Camacho, Dominic MacAller, Lynné Gray, Matt Reichert, Tom Franzak and many more!

NPM Scholarships Announced

On page ten of this issue is the list of NPM academic scholarships to be awarded for the 2013–2014 school year. These scholarships are made possible by several corporate and organizational sponsors, including WLP, OCP, GIA, and the Notre Dame Folk Choir. We are grateful also to individual sponsors of NPM scholarships, including Robert Frenzel, Alan Hommerding, Steven Warner, friends of the Georgetown Chorale, Dr. Elaine Rendler-McQueeney, Rene Dosogne, and the family of Father Virgil Funk.

A new annual scholarship for $1,500 has been established this year by long-time NPM member Dr. James W. Kosnik , music professor at Old Dominion University, The Kosnik Scholarship is to be awarded to a graduate or undergraduate student pursuing studies in sacred music, with either a keyboard (organ primarily when possible) and/or choral concentration.

In addition, NPM is this year sponsoring two $1,500 scholarships specifically for Hispanic musicians pursuing graduate or undergraduate studies in liturgical music or related fields.

Please encourage students you know to take advantage of this support for current and future leaders in pastoral music ministry.

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: NPMSing@npm.org.

Annual Fund

NPM needs your help! The National Association of Pastoral Musicians provides the broadest and most diverse opportunities of any organization or institution for musicians, clergy, and other pastoral leaders to deepen their knowledge and skill in the field of liturgical music. Association leaders are working to expand our outreach to youth and young adults and to musicians serving Spanish-speaking communities.

Please support this work with your donation to the NPM Annual Fund. You may make a secure online donation at the NPM website (www.npm.org) or download and print a donation form and mail it with your check. If you would find it more convenient to make your contribution automatically on a monthly basis, simply fill out and send the printable donation form with your pledge of five or ten dollars or some other amount that fits your budget.

Federal employees, including military personnel, may support NPM through the Combined Federal Campaign. Please use code number 10818 to designate NPM on your CFC pledge form.

Webinar Series: Four Out of Five

The first four of the nine presentations in the NPM Webinar Series "Music in Celebrating the Rites of the Church" have been broadcast—on September 20, October 25, November 15, and December 13. If you missed these events, you can purchase a CD of the PowerPoint and audio presentations at http://www.npm.org/Membership/webinararchive.htm. Here is the schedule for the remaining webinars in the series. Each webinar takes place at 2:00 PM ET •1:00 PM CT • 12:00 NOON MT •11:00 AM PT. Choose to sign up for any one session or register at a discount for a package of the remaining five webinars. NPM membership is required for registration. Downloadable registration and information on viewing and hearing the webinars are at http://www.npm.org/Membership/webinararchive.htm.

Music in Celebrating the Rites of the Church

January 24, 2013: The Rites of Holy Week • Paul Inwood

February 21, 2013: First Holy Communion • Anna Belle O'Shea

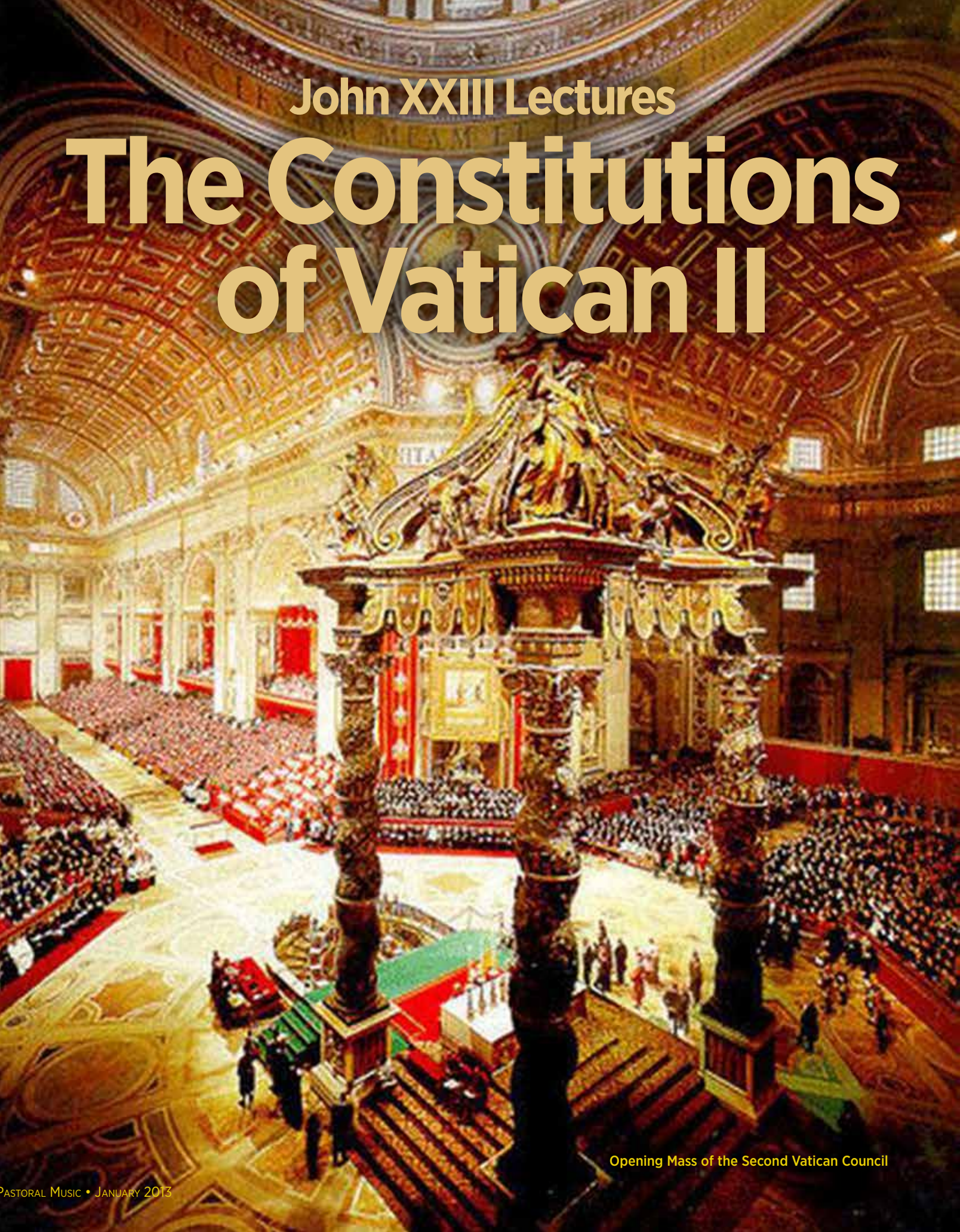
March 21, 2013: The Sacrament of Confirmation • David Haas

April 18, 2013: Resources for Planning • J. Michael McMahon

May 16, 2013: Hymns: Texts, Tunes, and Theologies • Alan Hommerding

John XXIII Lectures

The Constitutions of Vatican II



Opening Mass of the Second Vatican Council

First, the Sacred Liturgy: Setting the Agenda for Council and Renewal

By Paul Inwood

The Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, promulgated on December 4, 1963, was the first document issued by the Council Fathers. It is tempting to think that this must indicate that they thought the liturgy was the most important subject to deal with on their agenda. In fact this Council's principal work was in theological, dogmatic reflection on the Church. The actual reason why the Liturgy Constitution was the first document to be issued was more prosaic: It was simply that its preconciliar preparation had been more thorough and more satisfactory than that of other texts of comparable importance.

Sacrosanctum Concilium was the fruit of the liturgical movement, which had started in earnest with Dom Lambert Beauduin's intervention at the Louvain Conference in 1909. However it had already been prepared for by several centuries of scholarly research, which had begun even before the Council of Trent (e.g., the work of Jean Mabillon, Edmond Martène, Nicolas-Hugues Ménard, Louis Duchesne, Edmund Bishop, and Adrian Fortescue, to name but a few). Hand in hand with this went a huge body of post-Trent liturgical legislation from the Vatican, most of which remains unknown today. The modern Liturgical Movement had additionally provided a good half-century of scholarship and reflection (Josef Jungmann, Bernard Botte, Romano

Mr. Paul Inwood, a liturgist, composer, and organist, is the director of liturgy and music for the Diocese of Portsmouth, UK. This article is based on his John XXIII Lectures presentation at the Thirty-Fifth Annual NPM Convention on July 24, 2012.

Guardini, Pius Parsch, Pierre Jounel, Adrien Nocent, and many others).

Modern liturgical thought did not evolve in isolation. Other theological disciplines had also taken great strides in the decades before the Council, such as biblical exegesis and theology, historical theology, the history of doctrine, patristic studies, and ecumenical dialogue. They had all had their effect on the Liturgical Movement. The modern social action movement also needs to be taken into account for its influence on the thought of twentieth century liturgical pioneers.

Not everyone was prepared for developments in the field of liturgy. While the United States had had its twentieth century liturgical leaders such as Virgil Michel, Godfrey Diekmann, and Frederick McManus, with their UK counterparts James Crichton, Clifford Howell, and Harold Winstone, and Europe was awash with the likes of Joseph Gelineau, Pierre-Marie Gy, Louis Bouyer, Johannes Emminghaus, and many others, the vast majority of lay people and, indeed, many clergy—perhaps especially bishops—were unaware that the Council's teachings would have a definitive and lasting impact on the way in which Catholic Christians pray. Indeed, the last words of Cardinal John Carmel Heenan, Archbishop of Westminster (1963–1975), as he got on the train to go to Rome for the first session of the Council are reported to have been: "Don't worry! Whatever else happens, they won't touch our liturgy!"

The Constitution on the Liturgy was unique in that it would impact the lives of every single one of the faithful because it was a very "concrete" document, in contrast to the other great conciliar constitutions, which were more reflective and of immediate relevance to theologians and pastors rather than to the faithful as a whole.

I intend not to dwell too much on the specifically liturgical aspects of the constitution (although obviously some will be mentioned) but rather on the wider implications for the Council and the Church as a whole. The fact that the liturgy happened to be the first major theme the Council Fathers treated was most fortuitous: It unlocked ecclesial doors which had remained closed for many centuries.

Speaking to the World: The First Words

According to Joseph Gelineau,[1] the major drafting of *Sacrosanctum Concilium* (SC) was done by Monsignor Johannes Wagner of the Liturgical Institute in Trier, Germany, and Canon Aimé-Georges Martimort of the Institut Catholique in Paris, France. Some have suggested that Father Pierre-Marie Gy, also of the Institut Catholique, was involved as well, but this seems less likely.

As the first Council document, the Constitution has the distinction of being the one whose very first words are "This sacred Council . . . ." No other document would do the same. Since the Constitution contained the first words that the Council would address to the world at large, its opening paragraph is especially significant:

> This sacred Council has several aims in view: it desires to impart an ever-increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The Council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy (SC, 1).[2]

Here was the global agenda for the Church as a whole: increasing vigor in being a Christian, updating and adapting institutions, promoting Christian unity, and evangelization. Applying that to the liturgy, the "therefore" of that final sentence could even imply that the Council Fathers' "cogent reasons" were that they thought the liturgy as then practised was in some way lacking in vigor, straitjacketed by structures and rubrics, unecumenical, and lacking in appeal and attractiveness to humanity as a whole! It's certainly a provocative opening statement.

I should add, for the benefit of those who do not accept that the Council Fathers mandated liturgical change, that paragraph 21 is unequivocal:

> In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it (SC, 21).

Sacrosanctum Concilium is most notable for its ecclesiology: It views the Church as a diversified people of faith, gathered in unity around the bishop (SC, 26, 41). This certainly influenced the Dogmatic Constitution on the Church

Lumen Gentium (1964), with its notion of the People of God as a people called to holiness. It also influenced the Decree on Ecumenism *Unitatis Redintegratio* (1964), the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* (1965), and the Decree on Missionary Activity *Ad Gentes* (1965). The role of the laity is at the heart of all this, and the implications of this concept not just for ecclesiology but also for church order were enormous. It is fair to say that for the most part this vision of the Church has not been realized. The existing power structures have been reluctant to relinquish their control over the life of the Church.

Different parts of *Sacrosanctum Concilium* developed and flowered in the later Council documents. One example is SC 64–71 on the primacy of faith and on the catechumenate, and *Lumen Gentium* 3–14 is a significant expansion of SC's theological introduction (5–9), whose influence can also be seen in *Ad Gentes*, 13.

Significant Developments

Apart from the requirement to revise the liturgical books and the detailed lists of things to be done in the restoration of the liturgy, SC also says a lot about the *mindset* of those who worship and those who are responsible for leading worship. It called for openness, for a willingness to think outside the somewhat constraining box which had characterized Catholicism as something of a fortress religion since the time of the Reformation. In particular, I'm thinking, first of all, of this striking statement:

> Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects (SC, 11).

Something more is required than mere observance of laws and rubrics? This was earth-shattering for a Church that had never previously felt itself able to exist without legal circumscriptions. Such a willingness—indeed a *permission*—to go beyond rules and regulations was a hugely liberating force. Without it, not only would such pastoral rubrics as "in these or similar words" and "where pastoral reasons suggest" have never seen the light of day, but, more importantly, subsequent Council documents could not have progressed in the direction that they did, broadening the horizons of the Church. The then-prevailing practice, which resembled liturgical robots performing an antique, complicated ritual without emotion and without true human engagement, would henceforth be consigned to history, except in the minds of those for whom such supporting structures were something without which their lives would collapse. (Those people are still with us, and it is unfortunate that their underlying motivation is a fear of "putting out into the deep" without the protection of those structures. "Say the black, do the red" is their mantra.)

And yet the Constitution is insistent that mindless robotics is no longer the name of the game: "Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not implicate the faith or the good of the whole community; rather does she respect and foster the genius and talents of the various races and peoples" (SC, 37). And: "Provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics" (SC, 38).

The minds of many reading these statements must have been shocked, even fearful. The statements would have represented a disintegration of the absolute unchangeability, illusory though it was, of the life of the Church itself; and those reading them surely saw the implications not just for the liturgy but for the whole of the Church's life. Henceforth, ruling with a rod of iron would no longer be possible. They might have been comforted by the reference to "the substantial unity of the Roman rite" without realizing that modern liturgical scholarship has now proved that, historically, such a concept is nothing more than an illusion.

The extract I quoted from paragraph 11 is the direct antecedent of one of the most important and yet most overlooked paragraphs in the *General Instruction of the Roman Missal* (GIRM): "Since the celebration of the Eucharist, like the entire Liturgy, is carried out by means of perceptible signs by which the faith is nourished, strengthened, and expressed, the greatest care is to be taken that those forms and elements proposed by the Church are chosen and arranged, which, given the circumstances of persons and places, more effectively foster active and full participation and more aptly respond to the spiritual needs of the faithful" (GIRM, 20). That paragraph says, very clearly, that if you do not do the work of choosing and arranging

from the Church's blueprint, then you are not doing your duty as a liturgical "manager." The call is to pastoral sensitivity and flexibility, to creativity and use of the imagination, and not to a kind of liturgical straitjacket. The mind-numbing, never-varying performance of a ritual simply will not do.

Paragraph 11 of the Constitution seems to put a huge amount of responsibility on the clergy and others responsible for the "management" of liturgies, but it is important to note that lay people do not get off lightly either! Immediately before the extract that I quoted, paragraph 11 had also stated: "In order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain" (SC, 11). This reinforces the notion that the reception of grace is not quasi-automatic, as many had thought up to that point. You need to be ready to receive it, otherwise it will have no effect. (I am reminded of an analogous basic principle of canon law: If a law is not received by those for whom it is destined, it is canonically deemed not to be in effect.) And if you want to know what "the proper dispositions" might be, the greater part of paragraph 6 encapsulates it all:

> Thus by baptism men are plunged into the paschal mystery of Christ: they die with Him, are buried with Him, and rise with Him; they receive the spirit of adoption as sons "in which we cry: Abba, Father" (Rom. 8 :15), and thus become true adorers whom the Father seeks. In like manner, as often as they eat the supper of the Lord they proclaim the death of the Lord until He comes. For that reason, on the very day of Pentecost, when the Church appeared before the world, "those who received the word" of Peter "were baptized." And "they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers . . . praising God and being in favor with all the people" (Acts 2:41-47). From that time onwards the Church has never failed to come together to celebrate the paschal mystery: reading those things "which were in all the scriptures concerning him" (Luke 24:27), celebrating the Eucharist in which "the victory and triumph of his death are again made present", and at the same time giving thanks "to God for his unspeakable gift" (2 Cor. 9:15) in Christ Jesus, "in praise of his glory" (Eph. 1:12), through the power of the Holy Spirit (SC, 6).

At the beginning of this extract, there is that stunning statement: "By baptism men are *plunged into the paschal mystery of Christ* [my emphasis]: they die with Him, are buried with Him, and rise with Him." This resounds for me like a clarion call to the entire Church. Dare we take the plunge? Can we die with Christ in order to be raised with him? Will we become part of the Paschal Mystery?

The human-engagement mindset continues in SC's often-quoted paragraph 14:

> Mother Church earnestly desires that all the faithful should be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people" (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

We've heard it so many times before that there is a risk of taking it for granted. And yet, look at what it is saying: that the very nature of the liturgy is participatory. That was mind-blowing for most people in 1963. They simply had no experience of full, conscious and active participation (*"plena, conscia atque actuosa participatio"*).[3] For them, at that time, the liturgy was far from participatory; it was something for spectators only. They themselves did not participate, except perhaps to receive Holy Communion. All they had to do was be there. They did not have to do anything, since the priest and ministers did everything.

It took a while to realize exactly what the implications of this participation might be, and for some the pendulum swung too far too fast, with everyone doing everything (including the Eucharistic Prayer in some instances), and participation was measured by the amount the tongue wagged. This is completely understandable, given that there was at that time no history of participation as we know it today and therefore no understanding of it. People were operating in an experiential vacuum. To put it more simply: Because it was something they had never previously encountered, they simply did not know how to do it properly. Trial and error were required.

The two sides of the participation coin are in the second sentence of paragraph 14. The Christian people have a *"right"* (*"jus"*) to a participatory liturgy—and it sometimes seems rather difficult to reconcile this right with the practices of those who are trying to undo the postconciliar liturgical reforms and replace them with the Extraordinary Form of the rite. But it is also the Christian people's *"duty"* (*"officium"*) to participate fully and actively in it. This

"We've heard it so many times before that there is a risk of taking it for granted. And yet, look at what it is saying: that the very nature of the liturgy is participatory."

means being on board, not sitting back and leaving it to others. If in fact more people did get on board, it would be far more difficult for the more traditionally-minded to attempt to go backwards.

And in the context of the Council, the Fathers must have been aware that in this first document they were not just talking about the liturgy. The implications were much broader. Let us try rephrasing paragraph 14 in this way: "Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in t*he life of the Church* which is demanded by the very nature of *the Church*. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people" (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism." "It is their right and duty"—it would have been as if the Council Fathers had been articulating a twofold truth, saying: "Listen! This Church is yours; it needs to engage you; *but* you yourselves also need to put effort into that engagement!"

The Council's subsequent documents would expand and clarify this concept of engagement. For example, in *Lumen Gentium* (LG):

> Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ. . . .
>
> The faithful, in virtue of their royal priesthood, join in the offering of the Eucharist. They likewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity.
>
> It is through the sacraments and the exercise of the virtues that the sacred nature and organic structure of the priestly community is brought into operation. Incorporated in the Church through baptism, the faithful are destined by the baptismal character for the worship of the Christian religion; reborn as sons of God they must confess before men the faith which they have received from God through the Church. . . .
>
> Taking part in the Eucharistic sacrifice, which is the fount and apex of the whole Christian life, they offer the Divine Victim to God, and offer themselves along with It. Thus both by reason of the offering and through Holy Communion all take part in this liturgical service, not indeed, all in the same way but each in that way which is proper to himself. Strengthened in Holy Communion by the Body of Christ, they then manifest in a concrete way that unity of the people of God which is suitably signified and wondrously brought about by this most august sacrament (LG, 10–11).

And further on in the same document:

> The laity are gathered together in the People of God and make up the Body of Christ under one head. Whoever they are, they are called upon, as living members, to expend all their energy for the growth of the Church and its continuous sanctification, since this very energy is a gift of the Creator and a blessing of the Redeemer.
>
> The lay apostolate, however, is a participation in the salvific mission of the Church itself. Through their baptism and confirmation all are commissioned to that apostolate by the Lord Himself.…
>
> Upon all the laity, therefore, rests the noble duty of working to extend the divine plan of salvation to all men of each epoch and in every land. Consequently, may every opportunity be given them so that, according to their abilities and the needs of the times, they may zealously participate in the saving work of the Church (LG, *33*).

This was radical stuff. All of it, and more, stemmed from the twofold concept of a right to participate and a duty to participate. Gabe Huck wrote eloquently from a different angle about the duty to participate when he said:

> The whole effort at renewal of our liturgy can be put into one little sentence: You have to be there. You have to be there. We need you, and we need you to be with us, your body and all the other parts of you. We need you full and active and conscious. We need you processing, listening, singing, chanting, being silent, standing, praising, thanking, interceding, eating and drinking. We need you acclaiming the presider's proclamation of our prayer with your heart lifted up and your whole soul rehearsing again the dying and rising of the Lord, which this church strives to enact in this whole world that we love.[4]

And even more strongly: "In my reading, Sunday obligation means this: You have to be there because without you we can't do what this church — that's us — needs to do.[5]

A Watershed Moment

The Constitution *Sacrosanctum Concilium* initiated one of the biggest changes in the liturgy for 1,500 years. It prepared the way for this by saying: "In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part

Pope John XXIII, seated on the *sedia gestatoria* and crowned with the triple papal tiara, is carried into St. Peter's Basilica for the opening session of the Second Vatican Council. Photo courtesy of *L'Osservatore Romano*.

in them fully, actively, and as befits a community" (SC, 21). "As befits a community" is an interesting phrase. Prior to the Council, there was little sense of what might be called a corporate spirit in Catholic congregations. Mass-goers were primarily a collection of individuals who happened to be in the same room together and who were intent on saving their own individual souls. The idea of a body, a celebrating community, was very new. This concept of the Church as a body naturally found its elaboration in the documents I have already mentioned, especially *Lumen Gentium*.

A little further on, the Liturgy Constitution continued: "The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation" (SC, 34; see also SC, 50[6]). This is all about accessibility, about allowing people into the arcane mysteries. It is also about a letting-go of power by clerics and other ministers—a theme which is of course also found in the major documents I have already cited.

The actual bombshell explodes in paragraph 36, where one hugely important way of making the rites clearer, accessible, and comprehensible is mentioned for the first time: the granting of permission for a gradual increase in the use of the *vernacular* in the rites.[7] This notion was not new, of course. Pius

XII had already noted in *Mediator Dei* (MD, 1947) that "the use of the mother tongue in connection with several of the rites may be of much advantage to the people" (MD, 60). It has been suggested by some that Pius said this with some reluctance, but the text itself shows no evidence of this.

The aftermath of the vernacularization of the liturgy has had its impact not only on the way we worship but also on our ecclesiology, on the way in which we *feel* we can *belong* to the Church. It has also led to tensions not only between those who favor worshiping in their own tongue and those who are attached to the Latin for different reasons but also between what might be termed "Body of Christ" Catholics and those who feel that in some way the teaching authority of the Church has been eroded by the drawing-nearer to the people of the life of the Church, including its rites. These persistent and somewhat ardent critics maintain that the bishops had no idea what they were doing and that they certainly did not envisage an all-vernacular liturgy. Both of those statements are probably true. What is not true, however, is their statement that those same bishops never asked for what we have now. On the contrary, the bishops saw very quickly just how great a benefit the use of the vernacular was to the spiritual lives of their people, and so they asked for more and more of it in short order. All this is very well documented.[8]

I would maintain that without the vernacular many Catholics would not have felt such a close relationship to the Church as they do now. While this closer relationship is clearly a good thing, nevertheless that increased closeness can also add to the exasperation that we can sometimes feel when faced with the dinosaur-ish and non-transparent way in which the institutional Church seems to work and to our shame at the way in which some members of the clergy have abused their positions of trust.

Initiation and Ways of Looking at the Church

Hand in hand with this paradigm shift in the way the Church lives and breathes, the renewed emphasis on initiation made the Church face up to the sometimes difficult question: What sort of a Church are we initiating people into? *Sacrosanctum Concilium* 64 calls for the re-establishment of the catechumenate, punctuated by the celebration of different rites at various points along the way, and today we take the *Rite of Christian Initiation of Adults* as a given. But what is the actual nature of the Church? That question would be answered in great detail by *Lumen Gentium, Gaudium et Spes*, and *Ad Gentes* in particular, especially the first of those three.

These shifts in language and in initiation produced a view of the Church which was, as I have already said, more "egalitarian," less hierarchical and clerical. The Church as the baptized People of God in turn led somewhat inevitably to other liturgical developments, such as Communion under both kinds (raised as a possibility in SC, 55) and the restoration of the permanent diaconate (in LG, 29).

Once you begin to open up the possibility of everyone being in this together, as members of the People of God, some people will see this as downplaying the status of the clergy. Indeed, many recent developments in the Church appear to be an attempt to stop that sort of thing in its tracks. But is that downplaying really happening? Is it not more that the Church has been trying to implement the vision of the apostolate of the laity put forward by the decree *Apostolicam Actuositatem* (1965)—a vision still awaiting fulfillment?

At any rate, SC and the succeeding Council documents prepared the way for such groundbreaking works as Avery Dulles's *Models of the Church* (Doubleday, 1974), which would enable Catholic Christians to realize that the Church is far from being a monolithic block, immutable and unchanging, but rather is a living organism with different characteristics and the ability to be looked at from different points of view.

At the same time, the Constitution's emphasis on baptism as the fount of all that it means to be a Christian (SC, 6) paved the way for a renewed enthusiasm for the ecumenical movement and for the recognition of the validity of the baptism of other Churches highlighted in *Unitatis Redintegratio*.[9]

Primacy of the Word of God

Over and over again, the Constitution placed an emphasis on the role of the Scriptures in the spiritual life of the Church (SC, 7, 24, 35, 51–52, 92) and asked for the faithful to be fed with increasing riches from the Scriptures, as in paragraph 51: "The treasures of the bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word."

An important result of this emphasis can be seen in paragraph 21 of the Dogmatic Constitution on Divine Revelation *Dei Verbum* (DV, 1964), which echoes SC's references to the table of

"It is necessary to admit that not everything in the garden was lovely in the aftermath of the Constitution."

the Word and the table of the Eucharist (SC, 48, 51):

> The Church has always venerated the divine Scriptures just as she venerates the body of the Lord, since, especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God's word and of Christ's body. She has always maintained them, and continues to do so, together with sacred tradition, as the supreme rule of faith, since, as inspired by God and committed once and for all to writing, they impart the word of God Himself without change, and make the voice of the Holy Spirit resound in the words of the prophets and Apostles. Therefore, like the Christian religion itself, all the preaching of the Church must be nourished and regulated by Sacred Scripture . . . (DV, 21).

Other Redefinitions

The Council was not afraid to broach other areas that would prove controversial. For example, SC redefines the role and responsibility of episcopal conferences: "In virtue of power conceded by the law, the regulation of the liturgy within certain defined limits belongs also to various kinds of competent territorial bodies of bishops legitimately established" (SC 22.2). The role of such "territorial bodies" is mentioned again in paragraphs 36.3, 39, 40.1, 44, 63.b, 77, 110, and 128, and SC's description is echoed in the Decree *Christus Dominus* on the Pastoral Office of Bishops in the Church.[10]

It is only more recently (1985) that Josef Ratzinger would retract his previous position and criticise episcopal conferences on the grounds that they were bureaucracies rather than living agents.[11] This downgrading of conferences was accentuated when, in *Apostolos suos* (1998), John Paul II effectively removed their authority and depicted them as purely functional rather than as ontological entities in their own right. This retrogressive movement appears to be symptomatic of a fear of collegiality in any form rather than an attempt to explore its theological basis. The emphasis now is on the bishop as a direct agent in communion with the pope and only secondarily as a bishop in communion with other bishops in the college of bishops under the leadership of the pope.

Negative Impacts Transformed

It is necessary to admit that not everything in the garden was lovely in the aftermath of the Constitution. In those heady first years, when things were changing rapidly and pioneering experiments were the order of the day, there was inevitably a downside: Mistakes were made. But—and this is crucially important—*lessons were learned from those mistakes*. They actually led to a deepening of the life of the Church, perhaps not always and not everywhere just yet but certainly existing and still full of potential.

The Council's emphasis on making the rites more simple and accessible led, in one strand, to a kind of minimalism. In an effort to return to the spirit of the early Church, there was a tendency to strip away everything, even things that were of value. And of course, for some, any stripping away at all of the accretions of centuries was tantamount to an attack on "the Faith."

Another casualty of the time may be found in the loss of symbolism. Some felt that if symbols were not capable of being instantly understood, then they were a barrier to accessibility and thus should be eliminated. Another viewpoint was that symbols need to be explained to people, which also kills them. The whole point of a symbol is that it is polyvalent, carrying a multitude of possible meanings.

There was also a loss of ceremonial, for much the same reason. What was perceived as meaningless ritual was simply dumped. In the wake of this came a slipshod casualness, where it no longer seemed important to take care over some of the details. A loss of reverence was noted and bewailed by some, and probably the most notable feature of this trend was the seeming inability of many ministers to *move* in an appropriate fashion in the sanctuary, in procession, and in other ways. (For others, of course, this was merely evidence of the holiness of each person, warts and all!)

There was in some places a marked tendency toward individualism and elitism, where each person or each group or congregation feels able to indulge in personal whims and tastes. In the last period of his life, the late and great liturgist Mark Searle wrote the book *Called to Participate* in which he confronted what he saw as a kind of creeping privatization of the liturgy.[12] Thinking about weddings will make the point: They tend, says Searle, to reflect the bride and groom as individuals and neglect the institution and tradition of marriage. This kind of attitude is found throughout our liturgical practice, he says. Using the ideas of another liturgist, the late Jean Lebon, we might say that the problem with accessibility is that it has enabled individuals to "lay hands

on" and control the rite itself.[13]

The missing dimension, says Searle, is a vision of the liturgy as a public activity (*the work of the people in the public square*)—one that shapes the world, a vision which was part of the Liturgical Movement from the very beginning. To overcome "religious individualism," Searle concludes, we "need forms of worship that actually cultivate . . . *the liturgy of the world*."[14]

But all is not doom and gloom. Much reflection has been provoked by these negative phenomena, resulting in some wonderful writing and in a change of attitude on the part of many. There has been a renewed concentration, for example, on the use of symbols. One notable example of this could be found in LTP's 1992 videocassette *This is the Night* (apparently now unobtainable[15], though at one time reissued in the UK on DVD), where the rich symbolism of the baptismal rites of the Easter Vigil is brought to life in a way that, it is to be noted, does not do violence to the rite but rather simply exploits the power of the symbols themselves.

A renewed focus on the theology of Eucharist and sacraments was found in Tad Guzie's magisterial works *Jesus and the Eucharist* (Paulist Press, 1974) and in *The Book of Sacramental Basics* (Paulist Press, 1981). Here was one author among several trying to answer difficult questions (e.g. on transubstantiation) in a way that ordinary folk could grasp, so as to the redress the loss of balance.

Another important area was the field of anthropology. James Empereur, in *Exploring the Sacred* (Pastoral Press, 1987), and Patrick Collins, in *Bodying Forth* (Paulist Press, 1992), were early pioneers. They drew people's attention to the fact that the Church is made up of human beings who bring all their humanness, including their bodilyness, to the celebration; that this is a richness, not a diversion; and that when we understand more about how humans work, then we understand more about how ritual works too.

Connected with this, and stemming from the renewed *Rite of Christian Initiation of Adults*, we began to explore mystagogy and experiential ways of perceiving liturgy and studying it. One pioneer in this field was Kathleen Hughes in *Saying Amen: A Mystagogy of Sacrament* (LTP, 1999). In a related field, the international study group Universa Laus had done a lot of work on semiotics (also known as semiology, the science of perceptions) as applied to the liturgy in the 1970s. The late-lamented Mark Searle also became interested in the field of semiotics and spent a sabbatical studying it at the University of Tilburg in the Netherlands. Though he never published anything specifically about it, it imbued his teaching and writing from then on.

Where Now? (Unfinished Business)

First, a return to the vision of *Sacrosanctum Concilium* seems imperative. We learned that the People of God are the celebrants of the rite, that the People of God are the Church, but we and the rest of this holy people have not yet taken that fully on board. Many of our people do not believe it from the inside, and new generations of priests who were not in seminary at the time of the reforms do not always seem to believe it either.

What we should be working for is the true engagement of the people and their true participation in the liturgy and in the life of the Church. It takes a period of time to convince people that we are serious about this, that it is literally a matter of life and death whether they are engaged or not. Once they trust what we say, they can move ahead, but generating trust takes time.

The people have been enabled to be engaged by many priests of older generations, who still view collaboration with those they are there to serve and delegation of tasks by empowering the people to take them on as the values that they put in first place. Those priests know they cannot do it all by themselves, and in any case they have no wish to. Against this engagement is the problem of a return to clericalism. There is a succeeding generation of priests, a proportion of whom appear to view the parish as their personal fiefdom, ruling autocratically and determining what happens on the basis of personal taste, or pressure from a conservative bishop, or for other reasons. In this sort of situation, it is difficult for people to believe that what they do can make any difference, so why bother to get involved? Of course there have always been priests like that, but today their number seems to be increasing.

In my experience there are many different types of people in our parishes. There are those who say "Father knows best" and are happy to leave everything up to him. There are those who say: "I handle millions every day in my work as a financial expert, so I'm sure as heck more qualified to know what's right in any field you care to name than these other people, let alone the priest." They know they are very competent in one field, and therefore they think they must surely be omnicompetent. They try

to run everything. And then there are those willing people who realize that team-working, genuine collaboration is the real way to enable the community to grow and to grow into each other as the Body of Christ. They know that if they do not get involved, and if they do not work together, it is not going to happen. And of course there are other types too, such as those who are so lost in their own devotions that they cannot see that the life of the parish needs them, or those who just want to turn up, plug in to the grace power socket to get recharged, and then be allowed to go away again, to be left alone to have a quiet life!

Part of the secret to true engagement of the people, it seems to me, lies in creating the conditions for genuine community and in creating a kind of worship that reflects that community. At present there are too many instances of individuals who happen to be in the same room when they worship but otherwise have nothing in common and certainly do not consider themselves to be part of the common enterprise. They have come to get, not to give. Involving everyone is what we have to focus on. At the same time, we have often not yet been able to demonstrate to them how liturgy makes no sense except as a communal activity of the whole body acting as one.

In this context, work is urgently needed in the area of what is often referred to as "the liturgy wars." I do not wish to debate this area in any detail, for that would be the topic of another complete paper. But I do feel that we need a mechanism for reconciliation between those who appear to view Latin and Gregorian chant as the be-all and end-all of liturgical music and

Bishops of Vatican II. *Photo by Lothar Wolleh.*

those for whom inserting the Church and its liturgy into the prevailing culture in order to transform it is the primary agenda. What is happening at the moment is that the movement of opening up, begun by *Sacrosanctum Concilium*, has been followed by an attempt to close it down again. I think this has happened because the documents have been misunderstood. There has to be way of bringing these two forces into a creative synergy, and that will only happen if there is genuine and open-hearted dialogue between their protagonists.

We also need to tackle the seeming opposition between the two poles of a desire for the "sacral" on the one hand, a desire rooted in aesthetic values, and, on the other hand, a desire for an *authentic* (and I emphasize that word) human experience in liturgy, a desire rooted in a knowledge of who the celebrating community actually is. This opposition has a great deal to do with liturgical and musical style and with entrenched positions where both sides have adopted quasi-fundamentalist stances based on narrow, extremist readings of Church documents,[16] including those of the Council. This is the area in which most of the abusive language is thrown around. Words such as "artificial," "obsessed with performance," and "*divas*" jostle with "unworthy," "trite and banal," and "folksy"—among many other epithets. While there are inevitably grains of truth behind the slinging matches, what is needed is not more

confrontation but genuine attempts to get alongside each other.

If we can do this—and I would love to be part of a global facilitation process to help this happen—then, perhaps, we can start to move toward that great vision of *Sacrosanctum Concilium* paragraph 33: "When the Church prays or sings or acts, the faith of those [I would interpret this as meaning "*all* those"] taking part is nourished and their minds are raised to God, so that they may offer Him their rational service and more abundantly receive His grace."

Notes

1. Michael R. Prendergast and M. D. Ridge, eds., *Voices from the Council* (Portland, Oregon: Pastoral Press/OCP, 2004), 220.

2. The English translation of *Sacrosanctum Concilium* quoted in this paper is the official translation on the Vatican website: http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html.

3. The Latin text is: "*Valde cupit Mater Ecclesia ut fideles universi ad plenam illam, consciam atque actuosam liturgicarum celebrationum participationem ducantur, quae ab ipsius Liturgiae natura postulatur et ad quam populus christianus, 'genus electum, regale sacerdotium, gens sancta, populus adquisitionis' (1Petr 2,9; cf. 2,4-5), vi Baptismatis ius habet et officium.*" The English translation currently on the Vatican website has "fully conscious and active participation," a translation which seems to be the result of a recent political agenda that would prefer the laity not to have full participation; but it is clear from the Latin that the comma after *plenam illam* ["that full"] means that the previous rendition— "that full, conscious, and active participation"—is in fact the correct way of translating this phrase.

4. Gabe Huck. "You Have to Be There: Liturgy Requires Bodies," *Pastoral Music* 22:5 (June-July 1998), 20–22.

5. Gabe Huck, "Sunday Worship in the Absence of a Bishop . . . of a Priest . . . of Anybody?" *Pastoral Music* 21:3 (February-March 1997), 22–25.

6. "The rites are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of history are now to be restored to the vigor which they had in the days of the holy Fathers, as may seem useful or necessary" (SC, 50).

7. The English translation of paragraph 36 reads:

> 1) Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.
> 2) But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.
> 3) These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Art. 22, 2, to decide whether, and to what extent, the vernacular language is to be used; their decrees are to be approved, that is, confirmed, by the Apostolic See. And, whenever it seems to be called for, this authority is to consult with bishops of neighboring regions which have the same language.
> 4) Translations from the Latin text into the mother tongue intended for use in the liturgy must be approved by the competent territorial ecclesiastical authority mentioned above.

8. See, for example, Archbishop Piero Marini, *A Challenging Reform: Realizing the Vision of the Liturgical Renewal* (Collegeville, Minnesota: The Liturgical Press, 2007).

9. "It remains true that all who have been justified by faith in Baptism are members of Christ's body and have a right to be called Christian, and so are correctly accepted as brothers by the children of the Catholic Church" (*Unitatis Redintegratio, 3*).

10. "An episcopal conference is a form of assembly in which the bishops of a certain country or region exercise their pastoral office jointly in order to enhance the Church's beneficial influence on all men, especially by devising forms of the apostolate and apostolic methods suitably adapted to the circumstances of the times" (*Christus Dominus,* 38).

11. See Joseph Cardinal Ratzinger and Vittorio Messori, *The Ratzinger Report* (San Francisco, California: Ignatius Press, 1987), 59–61, here 59:

> The decisive new emphasis on the role of the bishops is in reality restrained or actually risks being smothered by the insertion of bishops into episcopal conferences that are ever more organized, often with burdensome bureaucratic structures. We must not forget that the episcopal conferences have no theological basis, they do not belong to the structure of the Church, as willed by Christ, that cannot be eliminated; they have only a practical, concrete function.

12. Mark Searle, ed. Barbara Searle and Anne Y. Koester, *Called to Participate: Theological, Ritual, and Social Perspectives* (Collegeville, Minnesota: The Liturgical Press, 2006).

13. Jean Lebon, *How to Understand the Liturgy* (Original French text, 1986; English translation, London, UK: SCM Press, 1987), 17. Lebon actually talks about performing the rite as a way of "controlling God."

14. See Searle, especially "Chapter 4. The Outward/Public Dimension of Liturgy," 68–86.

15. Presumably because of the changed texts in the revised translation of the *Roman Missal*.

16. Cf. Kevin Seasoltz's excellent article on ways to read the documents: "Liturgy and Ecclesiastical Law: Some Canonical and Pastoral Challenges," *Worship*, 85:6 (November 2011), 520–541.

Ecclesia Semper Reformanda: A Vatican II Ecclesiology

By J. Michael Joncas

Just what is a "Vatican II ecclesiology," you may be asking yourself, and how have the various elements of the Council's teaching in the Dogmatic Constitution on the Church *Lumen Gentium* and in other conciliar documents been implemented and/or resisted in these past fifty years? The answer to your question calls for some definitions and a description of the method by which I plan to approach that answer.

The word "ecclesiology" is a combination of two Greek words. *Ekklêsia* means "those called out; it was chosen to identify Christ's followers because our ancestors in the Jewish faith were identified as the "*qahal YHWH*," the "gathering" or "assembly" of the Lord. And the Greek word "*logos*" means "discourse, story, order, or word." As used in theology, therefore, it means a "systematic study" of something. So we might say that "ecclesiology" is a theological discipline devoted to systematic reflection of the theological reality of the Church.

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I will approach this systematic reflection on Vatican II's ecclesiology by situating the Council in its larger and proximate contexts. That is, I will explore the texts of *Lumen Gentium* (hereafter, LG) as well as the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* (GS). That will lead us to identify some trajectories stemming from these two documents with which we are currently dealing and which continue to raise issues for us as we move into the Church's future.[1]

Building toward a Council

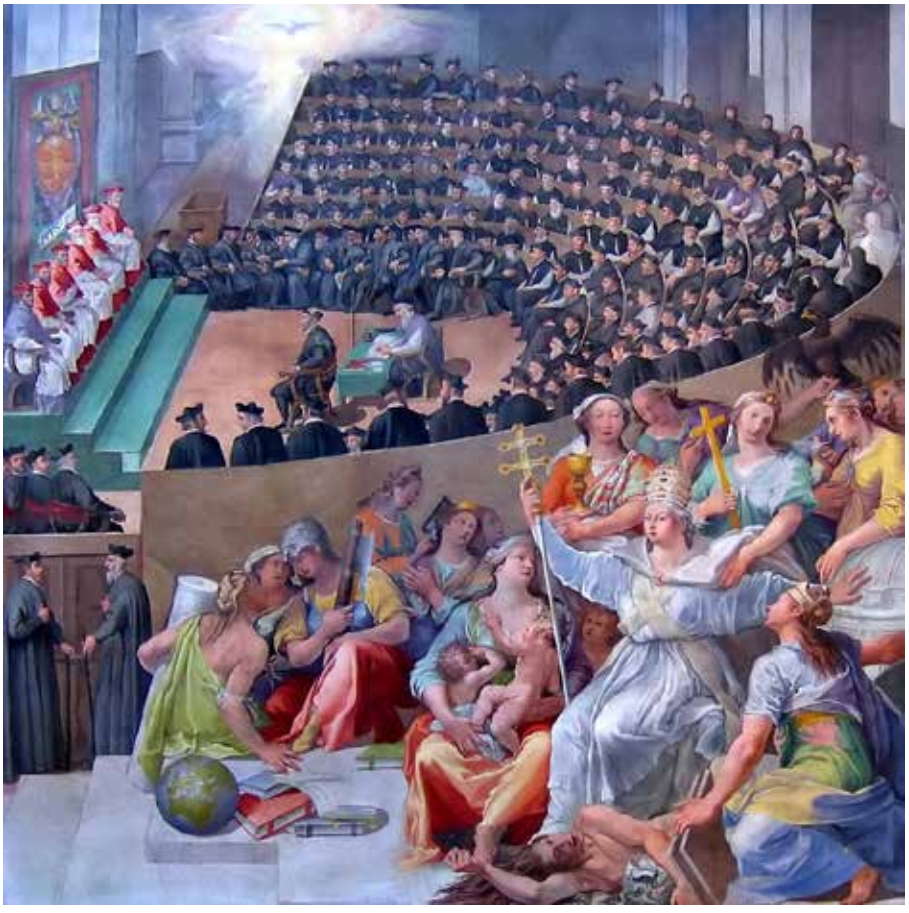
Before the Second Vatican Council, the Church's

most extensive examination of ecclesiology came after the Council of Trent (1545–1563). Drawing on that Council's affirmation of earlier teaching, as modified by its program of reform and defense of the sacraments, theologians described the Church as an organized and even perfect society.[2] St. Robert Bellarmine, a major postconciliar theologian and himself the author of several catechetical works, wrote that the "one and true [Church] is the assembly of [human beings] gathered in the profession of the same Christian faith and in the communion of the same sacraments, under the reign of legitimate pastors, and especially of the one vicar of Christ on earth, the Roman Pontiff."[3]

Bellarmine continued:

> There are three parts of this definition: the profession of the true faith, the communion of the sacraments, and subjection to the legitimate shepherd, the Roman Pontiff. By reason of the first part all infidels are excluded, both those who were never in the Church, such as Jews, Turks, and pagans; and those who were, and went back, such as heretics or apostates. By reason of the second part catechumens and excommunicates are excluded, the former because they are not admitted to the communion of the sacraments, and the latter because they are cast out. By reason of the third part are excluded schismatics, who have faith and sacraments but are not subject to the legitimate pastors, and therefore they profess the faith and receive the sacraments outside [of the Church]. But all others are included, even the reprobate, the wicked, and the impious.

This focus on the visible Church—and on who was in and who was out—remained the major focus for Catholic ecclesiology into the twentieth century.



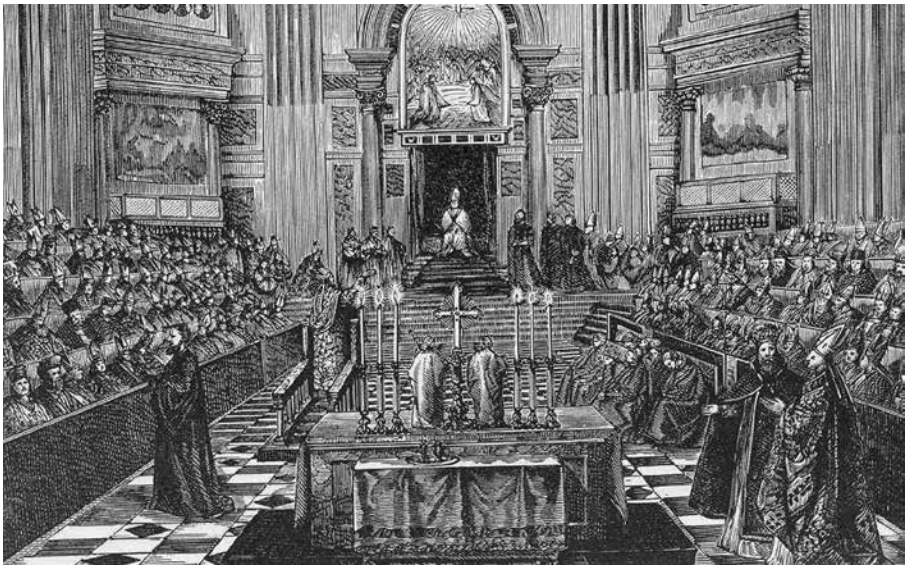
Pasquale Cati, *Council of Trent* (1588), Santa Maria in Trastevere, Rome. *Photo by Anthony Majanlahti.*

Theologians also explored just who within the Church was more "in." For instance, in *Vehementer Nos*, his encyclical on the problems that the Church was experiencing in France (February 11, 1906), Pope Pius X wrote this:

> The Church is essentially an unequal society, that is, a society comprising two categories of persons, the Pastors and the flock, those who occupy a rank in the different degrees of the hierarchy and the multitude of the faithful. So distinct are these categories that with the pastoral body only rests the necessary right and authority for promoting the end of the society and directing all its members towards that end; the one duty of the multitude is to allow themselves to be led, and, like a docile flock, to follow the Pastors.[4]

That is, the pope repeated what had become a common understanding: There was the Church teaching, ruling, and sanctifying (i.e., the clergy) and the Church taught, ruled, and sanctified (i.e., the laity).

Developments in a richer ecclesiology filled the middle of the twentieth century. Outstanding among them was Pius XII's encyclical *Mystici Corporis Christi* (MCC, 1943), which described the Church as a living and integrated organism. Still, the understanding of who belonged to the Church was limited



First Vatican Council

to the Roman Catholic Church (MCC, 13)—at least *ex voto*. "Actually," Pius wrote, "only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed."[5]

Pius XII's encyclical was an affirmation of some of the work that theologians had been doing at about this time, and it was an impetus to further work by historians, theologians, and ecumenists. One of the outstanding theologians at this time to undertake a historical study of the Church's development—with its ecumenical implications—was the Dominican Yves Congar.[6]

More and more, theological focus centered specifically on ecclesiology and on various aspects of the mystery of the Church. In fact, as Avery Dulles has observed: "The Protestant theologian Otto Dibelius made a prophetic statement when, in the title of a well-known book, he referred to the 20th century as 'the century of the Church.' Although treatises on the Church had appeared sporadically since the fourteenth century, ecclesiology had not yet assumed the central position in Catholic theology that it has enjoyed in [the twentieth century]."[7] Ecclesiologists in the twentieth century form a virtual litany, beginning with those who gathered at conferences organized by Congar at the Benedictine monastery at Chevetogne, Belgium. Among other topics, they explored the meaning and extent of episcopal collegiality. Karl Rahner, SJ, and Hans Urs von Balthasar were pioneers in the theology of the laity, while Gustave Thils and Marie-Dominique Chenu, OP, developed the theology of the Church's earthly goods and work. Henri de Lubac, Otto Semmelroth, SJ, and Karl Rahner were leading lights in a new understanding of sacramental theology, and Rudolf Schnackenburg was an important figure in the development of eschatology and the meaning of the "reign of God."

In the United States, the Leonard Feeney controversy widened our understanding of membership in the Church. Jesuit Father Leonard Feeney (1897–1978) held a strict interpretation of the traditional teaching that "*extra ecclesiam nulla salus*" ("no salvation outside the Church"). In Feeney's thought, this meant that only Roman Catholics could be saved because all others—even other Christians—were outside the "*ecclesia*." In 1949, the Holy Office sent an official declaration condemning Feeney's interpretation, which he refused to accept. When he refused several summonses to Rome, Feeney was excommunicated, though he was finally reconciled (without recanting) in 1972.

Other theologians contributed to an understanding of the theology of mission (Joseph Schmidlin, Thomas Ohm, OSB, Charles, and de Lubac). The Benedictines Jean Gribmont and Thomas Sartory explored the theology of the ecumenical movement. The American Jesuit John Courtney Murray became a leading master of Church-state relationships, and Hans Küng explored the role of ecumenical councils and reform.

"The Council of the Church"

The Second Vatican Council could certainly be considered an ecumenical council that focused on the meaning and functions of the Church. Two of its four major constitutions explored that topic, and many of the other documents reflect the ecclesial focus of these constitutions. In this article I will concentrate primarily of the teaching found in the Dogmatic Constitution on the Church *Lumen Gentium* (LG).

The Constitution begins with God, with Christ as the one mediator, and with the Church as God's work. Here *Lumen Gentium* summarizes the results of many of the controversies that followed

the Council of Trent. The Church, it affirms, is established by Christ as an "entity with visual delineation" (that is, not merely a spiritual reality), structured hierarchically. The Church and the Mystical Body "are not to be considered as two realities . . .; rather, they form one complex reality which coalesces from a divine and a human element" (LG,8)[8] In fact, one might compare the relationship of the Church to the Mystical Body to the relationship between Christ's own human and divine nature: "For this reason, by no weak analogy, it is compared to the mystery of the incarnate Word. As the assumed nature inseparably united to Him, serves the divine Word as a living organ of salvation, so, in a similar way, does the visible social structure of the Church serve the Spirit of Christ, who vivifies it, in the building up of the body." The image of the Mystical Body, popularized by Pope Pius XII, is far from static; it is alive, dynamic, moving.

It is not surprising, then, that the Constitution moves from the relatively static description of a hierarchical Church to a body of people moving through history, impelled by the Holy Spirit. Chapter Two calls the whole Church the "People of God" on pilgrimage to fulfillment in the Kingdom of God. This People shares in Christ's sanctifying *munus* (duty, task, responsibility) (LG, 10–11) as well as his prophetic *munus* (LG, 11) and his ruling *munus* (LG, 13–17). The role of the Church is pointed outward, toward the whole world: "The Church both prays and labors in order that the entire world may become the People of God, the Body of the Lord and the Temple of the Holy Spirit, and that in Christ, the Head of all, all honor and glory may be rendered to the Creator and Father of the Universe" (LG, 17).

This dynamic description of the Church is one of the central insights of the Constitution. The People of God, the initial budding of the eschatological Kingdom of God, are "on pilgrimage," growing (sometimes we don't know how) into the fullness of the Kingdom. The document also widens our understanding of who constitutes the Church. Distancing itself from Pius XII's *Mystici Corporis Christi*, which maintained that the Mystical Body is identified as the "true Church of Jesus Christ—which is the One, Holy, Catholic, Apostolic, and Roman Church" (*Mystici Corporis*, 13). Instead, *Lumen Gentium* maintains that the Church of Christ "subsists in" the Roman Catholic Church—an expression deliberately chosen to allow for the ecclesial reality of other Christian communions, though the document does not adopt any theory of how these communions connect to the Church of Christ or to Roman Catholicism. But the description is tailored in such a way as to imply institutional and hierarchical structures.

When it comes to the role of the hierarchy, this Constitution ought to be seen as an extension, elaboration, and continuation of the Dogmatic Constitution on the Church *Pastor aeternus* from the First Vatican Council (1869–1870). The role of the hierarchy is affirmed as a service to the entire People of God. The bishops are considered to be a collegiate body, sharing with the pope responsibility for the total apostolate of the Church. One joins this collegiate body by means of episcopal ordination, receiving through ordination the three *munera* (functions, offices) of teaching, ruling, and sanctifying. However, a bishop must maintain hierarchical communion in order to exercise the *munera* of teaching and ruling.[9]

The pope is described as the head of this episcopal collegial body (LG, 22), though he is always free to exercise his power individually and without consultation of the episcopal body.

> But the college or body of bishops has no authority unless it is understood together with the Roman Pontiff, the successor of Peter as its head. The pope's power of primacy over all, both pastors and faithful, remains whole and intact. In virtue of his office, that is as Vicar of Christ and pastor of the whole Church, the Roman Pontiff has full, supreme, and universal power over the Church. And he is always free to exercise this power (LG, 22).

Presbyters (or priests) and deacons are described, respectively, as "prudent cooperators with the Episcopal order, its aid and instrument" (LG, 28) and as those who serve "in communion with the bishop and his group of priests" (LG, 29). They join their respective collegial bodies by ordination, and they share in the *munera* of teaching, ruling, and sanctifying in ways that are appropriate to their order. Presbyters share the priesthood that bishops exercise, but only "in the second rank" (LG, 28).[10] Deacons, on the other hand, do not share priesthood, but they are ordained to a ministry of service (LG, 29).

For the first time in the history of the Church, the Second Vatican Council spent a considerable amount of time and text defining and describing the role of the laity. Lay people are "all the faithful except those in holy orders and those in the state of religious life specially approved by the Church" (LG, 31). They are *active participants*—and not merely *passive recipients*—in the

"For the first time in the history of the Church, the Second Vatican Council spent a considerable amount of time and text defining and describing the role of the laity."

threefold *munera* of Christ (teaching, ruling, and sanctifying) (LG, 31). They are not empowered to determine the doctrines or policies of the Church, but they do have a specific ministry: They are to be the "face of Christ" in the secular world.[11]

> What specifically characterizes the laity is their secular nature. . . . [T]he laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven (LG, 31).

Finally, bishops, priests, and deacons are called, as "spiritual shepherds" to "recognize and promote the dignity as well as the responsibility of the laity in the Church." Pay special attention to the laity's list of rights and responsibilities given in LG, 37.

"Holiness Is One"

In the past, at their best, religious dedicated to the vowed life of chastity, poverty, and obedience were considered holier than other people in the Church, no matter their hierarchical rank. But the bishops at Vatican II began their consideration of the role of holiness in Christian life with the "universal call to holiness" (Chapter V) before they considered the life and ministry of the religious. Rather than presenting a "two-tiered" church in terms of holiness,

with the laity bound simply to observe the commandments, while clergy and religious were called to observe the counsels of perfection, LG, 39 and 40 taught:

> [A]ll in the Church, whether they belong to the hierarchy or are cared for by it, are called to holiness, according to the apostle's saying: "For this is the will of God, your sanctification (1 Th, 4:3; cf. Eph 1:4)…. It is therefore quite clear that all Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of love, and by this holiness a more human manner of life is fostered also in earthly society.

The practical consequences of this conciliar teaching can be seen in two broad directions over the last fifty years.

On the one hand, there has been an explosion of various ecclesial "movements" inspired by the Council's teaching, giving new form and structure to the universal call to holiness. One need only think of, e.g., the charismatic movement, Opus Dei, or the Sant' Egidio communities to see how this call for a general deepening of the spiritual lives of clergy, laity, and religious has given rise to some distinctive spiritual practices, some of which may, over the course of time, be as fruitful in the Church's life as those of the Dominicans, Franciscans, Jesuits, or Carmelites.

On the other hand, the recognition that living out this deeper spirituality can foster "a more human manner of life . . . in earthly society" inspired new ways for the Church to relate to contemporary society. Consider the Council's teaching in *Gaudium et Spes* (GS, 11):

> The people of God believes that it is led by the Spirit of the Lord who fills the whole world. Moved by that faith it tries to discern the events, the needs, and the longings which it shares with other [people] of our times, what may be genuine signs of the presence or of the purpose of God. For faith throws a new light on all things and makes known the full ideal which God has set for [human beings], thus guiding the mind toward solutions that are fully human.

Leaving behind any sense in which Christians are to withdraw from human society as a "vale of tears" to be left to its own devices while the Church's members revel in their assured salvation, Chapter IV of GS especially highlights the mutual relationship of the Church and the world, articulating what the Church offers to individuals (GS, 41), to society (GS, 42), and to human activity through its members (GS, 42). Perhaps

surprisingly, it also sketches what the Church receives from the modern world (GS, 44) in the light of its eschatological hope in Christ Jesus:

> Whether it aids the world or whether it benefits from it, the Church has but one sole purpose – that the Kingdom of God may come and the salvation of the human race may be accomplished. Every benefit the people of God can confer on [hu]mankind during its earthly pilgrimage is rooted in the Church's being "the universal sacrament of salvation," at once manifesting and actualizing the mystery of God's love for [human beings].

It is in this context that the Council Fathers addressed some of the more urgent problems facing humanity fifty years ago in the second half of GS: the dignity of marriage and the family (GS, 47–52), the proper development of culture (53–62), economic and social life (63–72), the political community (73–76), and the fostering of peace and the establishment of a community of nations (77–90). It should be clear that the Council did not consider these matters to be a distraction from the work of the Church but as a direct consequence of the holiness to which all of the Church's members are called. It should also be clear that these issues continue to press their urgency.

First to Last

I can think of no finer conclusion to this short exploration of Vatican II ecclesiology than to quote the introduction of the Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (SC) and the peroration of GS. I think the reader will clearly see the ecclesiological thread that connects the very first document the Council Fathers produced to its last document in its desire to renew the life of the Church (*ad intra*) and to share the Gospel of Jesus Christ with humanity (*ad extra*):

> The sacred Council has set out [1] to impart an ever-increasing vigor to the Christian life of the faithful; [2] to adapt more closely to the needs of our age those institutions which are subject to change; [3] to foster whatever can promote union among all who believe in Christ; [4] to strengthen whatever can help to call all [hu]mankind into the Church's fold . . . (SC, 1).

> Holding loyally to the Gospel, enriched by its resources, and joining forces with all who love and practice justice, [Christians] have shouldered a weighty task here on earth and they must render an account of it to him who will judge all . . . on the last day . . . . It is the Father's will that we should recognize Christ our brother in the persons of all [human beings] and love them with an effective love, in word and in deed, thus bearing witness to the truth; and it is his will that we should share with others the mystery of his heavenly love (GS, 93).

Notes

1. My presentation was prepared for publication in this summary format with the help of Dr. Gordon E. Truitt.

2. While the Council of Trent did not directly define the Church, it did describe its functions, especially its sacramental life. The *Roman Catechism,* also known as the *Catechism of the Council of Trent,* published after the Council (1566) to express and expand its teaching, noted that the Church is unique because it is the "Christian commonwealth" established by the Holy Spirit and is, therefore, "unlike all other commonwealths; they rest on human reason and prudence; this, on the wisdom and counsel of God . . . ." See *The Catechism of the Council of Trent,* trans. Theodore Alois Buckley (London, England: George Routledge and Company, 1852), 94.

3. Robert Bellarmine, *Disputationes de Controversiis Christianae Fidei Adversus Hujus Temporis Haereticos,* tom. 2, liber 3, *De ecclesia militante,* cap. 2, *De definitione Ecclesiae 2:75* (Ingolstadt, 1586–1593).

4. Pope Pius X, encyclical *Vehementer Nos* (February 11, 1906), 8. Official English translation online at http://www.vatican.va/holy_father/pius_x/encyclicals/documents/hf_p-x_enc_11021906_vehementer-nos_en.html.

5. Pope Pius XII, encyclical *Mystici Corporis Christi* (June 29, 1943), 22. Official English translation online at http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_29061943_mystici-corporis-christi_en.html.

6. Among Congar's significant works are:

Divided Christendom: A Catholic Study of the Problem of Reunion (G. Bles, 1937; first English edition 1939);
The Mystery of the Church (French edition, 1941; English translation by A. V. Littledale, (Baltimore, Maryland: Helicon Press, 1960);
True and False Reform in the Church (French edition, 1950, rev. 1969; English, 2011).
Lay People in the Church: A Study for a Theology of the Laity (French edition, 1953, revised 1964; English translation by Donald Attwater, 1963, Westminster, Maryland: Newman Press, revised 1965);
The Mystery of the Temple: Or the Manner of God's Presence to His Creatures from Genesis to the Apocalypse (French edition, 1958; English translation, Westminster, Maryland: Newman Press, 1961).

7. Avery Dulles, SJ, "A Half Century of Ecclesiology," *Theological Studies* 50 (1989), 419–442, here 419.

8. The English translation used here is the official translation found online at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html.

9. This section of *Lumen Gentium* was expanded in the Decree Concerning the Pastoral Office of Bishops in the Church *Christus Dominus* (1965).

10. The ministry of priests is explored further in two additional documents: the Decree on the Ministry and Life of Priests *Presbyterorum Ordinis* (1965), and the Decree on Priestly Training *Optatam Totius* (1965).

11. The role of the laity was examined further in the Decree on the Apostolate of the Laity *Apostolicam Actuositatem* (1965).

An Ecumenical Perspective on Vatican II

By Bishop Emeritus Donald J. McCoid

I am a native of West Virginia. I grew up in a very loving and open-minded family. My father and mother were very supportive of people from other faith traditions, races, and political persuasions. Yet, they were convinced that Catholics did not like Protestants. Impressions do become realities, unless change comes. How many of us have lived with a prejudice or misunderstanding about the faith or practices of Christians who are not a part of our church body?

I was born into a Methodist household but became a member of a Lutheran congregation at an early age. I had a wonderful pastor who made me memorize the Small Catechism of Luther. He had a way of sharing the faith that came across as affirming that Lutherans are correct on all matters of faith and doctrine.

When I was in high school and college, there were Reformation Rallies that happened on the last Sunday of October. Lutheran churches from West Virginia and eastern Ohio joined together at the Capital Theatre in Wheeling for a grand celebration. We had a procession with banners and with a great massed choir . . . and clergy . . . and singing the battle hymn for Lutherans: "A Mighty Fortress is Our God." There would always be a sermon that extolled the virtues of Martin Luther's correct teaching about the Christian faith . . . and pointed out with equal assurance where others were wrong. The celebration did not mention any pain in the division of Christ's Church as a matter of concern or brokenness.

From this limited and somewhat sheltered life, I moved to Philadelphia to enter seminary in 1965. Vatican II was influencing theology, liturgy, and ecumenism. This time began a journey of understanding, as I grew with many others in a deeper understanding of other Christians. I was converted to a new way of understanding, and I began lifting up prayers for unity with other Christians—most particularly with Catholics and Orthodox Christians. The Rev. Dr. William G. Rusch, a member of

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the Evangelical Lutheran Church in America (ELCA), offers these reflections in an article in *The Lutheran* magazine that I believe capture what had unfolded because of Vatican II.[1] Dr. Rusch shared this: "The uniqueness of the Second Vatican Council can be observed in part by a comparison with the First Vatican Council of the Catholic Church, which ended in 1870. When Pope Pius IX called the First Vatican Council, he urged Protestants and other non-Catholics to use this council as an occasion to repent of their errors and return to the Roman Catholic Church."

But, Dr. Rusch observed: "When Pope John XXIII convoked the Second Vatican Council, he established within the Vatican structures a Secretariat, an office, for Promoting Christian Unity and invited other Christian communions to send official observers to the Council. It is difficult in 2012 to grasp the full magnitude of this change. Pope John was enabling the Roman Catholic Church to make a decisive break with denunciations and distrust of a bitter past and inviting other Christians to make a similar break and join in a new beginning of relations among the churches."

It may have been a naïve approach on my part, but I really thought that the visible, organic union of Christians was around the corner, at least for Catholic, Orthodox, Episcopal, and Lutheran Christians. Of course, there was work to be done, but a new attitude toward unity was emerging, and "ecumenism" became a treasured word and movement. John XXIII was regarded as a great visionary leader for all Christians. He was the first pope that I remember praying for in public Lutheran worship. Vatican II had changed the minds and hearts of many people!

Much Has Been Learned

Through serious bilateral dialogues, much has been learned and much has been realized in the past fifty years. In Lutheran-Catholic dialogues in this country and with the sponsored Lutheran World Federation-Vatican dialogue, we have concrete developments as a result of Vatican II. We are talking with one another, learning from one another, and affirming that we hold much in common.

The bilateral dialogues have addressed subjects that would not have been touched before Vatican II in conversations with one another. Common statements from the dialogues were developed and were widely distributed and embraced. The statements included:

Scripture and Tradition;

Observers from other churches at the Second Vatican Council

The Condemnations of the Reformation Era—Do They Still Divide?;
The Status of the Nicene Creed as Dogma of the Church;
One Baptism for the Remission of Sins;
The Eucharist as Sacrifice;
The One Mediator, the Saints and Mary;
Teaching Authority and Infallibility in the Church;
The Hope of Eternal Life.[2]

And the most significant agreement between the Catholics and Lutherans (the Vatican and the Lutheran World Federation) was a result of dialogues on salvation. It was the *Joint Declaration on the Doctrine of Justification*.[3] This is a joint declaration on how we are forgiven and how we are saved. We are no longer saying to one another that one of us is going to hell . . . not, at least, automatically because of our church affiliation.

Even though we addressed serious doctrinal questions, and as we acknowledged the advances toward unity that have been made, ecumenism has been described recently as having entered a season of winter. Some major questions remain: the doctrine of the Church, ministry—including who can serve in the ordained ministry of the Church, sacramental understanding, authority in the Church, making moral and ethical decisions . . . to name a few.

An Ecumenical Perspective?

I have shared with you some of the very significant topics that have been addressed at a formal level in the years after the Second Vatican Council. If there were a deep review of what has been addressed in bilateral dialogues, we could certainly affirm that much has been accomplished. Yet I believe we need to remember what happened in the hearts and minds of Christians as a result of Vatican II. There was a change in attitude, spirit, and cooperation that was born out of Vatican II's commitment and call for unity and understanding.

There is something that needs to be remembered about the *style* that emerged. Father John O'Malley suggests that the "style" of Vatican II is its most distinctive feature.[4] This needs to be remembered as we try to find a new spring for ecumenism and move from the current "winter" that some describe as they wonder whether there is any life left in the ecumenical movement.

Here, in part, is what Fr. O'Malley says. The literary form and the vocabulary were the constitutive elements of the distinctive style of discourse of Vatican II. The style of Vatican II, as is always the case, influenced content, just as the content of some of the decrees of Vatican II influenced the form. Perhaps that style of Vatican II can be summarized by a simple litany that indicates some of the elements in the change in style of the Church indicated by the Council's vocabulary:

- from commands to ideals,
- from passivity to activity,
- from ruling to serving,
- from vertical to horizontal,
- from exclusion to inclusion,
- from hostility to friendship,
- from static to changing,
- from prescriptive to principled,
- from retrospective to forward-looking,
- from definitive to open-ended,
- from threat to invitation,
- from behavior modification to conversion of heart,
- from the dictates of law to the dictates of conscience,
- from external conformity to the joyful pursuit of holiness.

Every one of those phrases needs a thousand qualifications, but the litany as a whole conveys the sweep of the change in the style of Church held up for our contemplation and actualization by the Second Vatican Council. This is the substantive teaching or doctrine of Vatican II.

I would suggest that the heart of ecumenism is what was at the heart of Vatican II. *It was a movement that changed the style of the Church*. Father O'Malley observes a difference between Trent and Vatican II. I would add that there is a difference in style from the Reformation leaders such as Martin Luther and Philip Melanchthon to the post-Vatican II dialogues between Lutherans and Catholics—and between any of the Christian traditions.

Harvesting the Fruits

One of the significant gifts that has been given to the ecumenical movement is *Harvesting the Fruits: Basic Aspects of Christian Faith in Ecumenical Dialogues* by Cardinal Walter Kasper, former president of the Vatican Council for Promoting Christian Unity (Continuum, 2009). Dr. William Rusch has lifted up the ecumenical importance of *Harvesting the Fruits* with a plea that this document be received ecumenically by Catholics and Lutherans into their faith and life.[5]

Dr. Rusch cites five areas where

"I would suggest that the heart of ecumenism is what was at the heart of Vatican II. *It was a movement that changed the style of the Church.*"

either consensus or convergence can be observed. This includes: (1) shared apostolic faith; (2) a fresh and renewed understanding of the relation between Scripture and Tradition; (3) a basic agreement on the doctrine of justification; (4) a deepened understanding of the nature of the Church; and (5) new approaches to baptism and the Eucharist.

Dr. Rusch challenges the churches "to begin a process of ecumenical reception on these five topics by making an initial juridical action of positive response." This would recognize the accomplishments of more than forty years of dialogue and form a foundation on which further developments can occur.

For Lutherans, the Lutheran World Federation is our communion of churches and would elevate the reception globally. It is important to note that reception needs to be by both dialogue partners.

We do need to recognize that with all the accomplishments, there are problems and issues that keep the Church separated. These issues include: the nature of the Church; the authority of Scripture; how decisions of morality and ethics are made; the Eucharist; ministry; and anthropology (human sexuality, marriage, family). Morality needs also to include: care of creation, justice and peace, racism, care for those living in poverty, and commitment to the healing of diseases and illness.

Today, we face some interesting and challenging dynamics. Churches may have reached agreement on some ethical and moral positions but still be far apart on doctrinal and ecclesial understanding. And some dialogues produce closer understanding on doctrinal and ecclesial understanding but have wider differences with ethical issues.

What are some steps that should be considered, in addition to the important step of formal reception of the common statements and agreements, as was done with the *Joint Declaration on the Doctrine of Justification*?

Bishop Farrell, of the Council for Promoting Christian Unity, stated: "We need to come back to what we have in common. This will help us find direction for ecumenism." Bishop Farrell also pointed out that there are many clergy and leaders in our churches who did not have the benefit of growing with the ecumenical movement over the years. Unless we have patient sharing of what has been accomplished through dialogues, we will have a generation of church leaders uncommitted to church unity and ecumenism. Differences could be emphasized rather than where we have moved toward unity in so many dimensions of life together in Christ.

What's Happening Now in Dialogues?

In the Lutheran World Federation (LWF)-Catholic dialogue there are a few developments that should be widely followed and embraced. How the 500th

Continued on page thirty-eight

Bishops and their secretaries leave St. Peter's Basilica after a working session of the Council. *Photo by Lothar Wolleh.*

PARTICI
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Prayer

- ❑ Convention Eucharist with Donald Cardinal Wuerl at the Basilica of the National Shrine of the Immaculate Conception
- ❑ Morning Prayer on Tuesday, Thursday, and Friday
- ❑ Daily Mass at St. Thomas the Apostle Church on Tuesday, Thursday, and Friday
- ❑ Opportunities for Sacramental Reconciliation
- ❑ Taizé Prayer
- ❑ Opportunities for Private Prayer in a Convention Prayer Room

Performances

- ❑ National Catholic Handbell Festival
- ❑ Lift Every Voice and Sing: An African American Festival of Sung Praise
- ❑ The Beauty of Holiness: A Cathedral Music Event
- ❑ An Evening of Praise and Worship
- ❑ Washington Symphonic Brass
- ❑ The U.S. Army Chorus in Concert
- ❑ Salmos, Hymnos, y Cánticos Espirituales Psalms, Hymns, and Spiritual Songs
- ❑ This Is the Day! Hymns of Joy and Glory
- ❑ The Castle of the Soul
- ❑ RSCM Children's Choir Concert
- ❑ The Heritage Signature Chorale in Concert
- ❑ Young Organists' Concert
- ❑ Music of the Americas
- ❑ Lunchtime Organ Recitals on Tuesday and Thursday

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  The Call to Participation
- ❑ John Baldovin, SJ
  The Contexts of the Constitution on the Sacred Liturgy
- ❑ Anscar Chupungco, OSB
  The Future of Inculturation
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- ❑ Music Educators' Morning:
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Hovda and Rivers

- ❑ This year's Hovda Lecture Series focuses on the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*
- ❑ The two Rev. Clarence R. Rivers Lectures examine African American music for initiation

Background: Detail of Pierre L'Enfant's plan for the new Federal City. *Image courtesy of the Library of Congress.*

"The Reformation observance is not a time of celebration, but it should be a time of remembrance as well as a renewed time to offer a common commitment to the Church's unity."

Representatives of various churches gather in 2010 for the first-ever ecumenical prayer service at St. Leon Armenian Cathedral, Burbank, Califnornia.

Continued from page thirty-five

Anniversary of the Reformation, coming in 2017, is approached and observed will be very important for the ecumenical movement. The international dialogue between Lutherans and Catholics is working on a joint statement about that significant anniversary, scheduled for completion in July 2012. It should be "received" along with the opportunity to help Lutherans and Catholics to remember a common history that surrounded the Reformation as well as to acknowledge regret over separation. The Reformation observance is not a time of celebration, but it should be a time of remembrance as well as a renewed time to offer a common commitment to the Church's unity.

Another opportunity is centered in the topic of the current LWF-Catholic dialogue. Because of common statements and mutual understanding around the sacrament of Holy Baptism and the recognition of one another's baptisms, it might seem like a rather routine subject to discuss. Yet, this sacrament may hold the key to greater unity and affirmation than we have understood or embraced.

Envision the possibility of a joint declaration on the sacrament of Holy Baptism. We already have common statements and affirmations around Holy Baptism. Can we see that in baptism we become a child of God, an heir to eternal life, a recipient of the gifts of the Holy Spirit, and *a member of the Church*? While not moving to *full communion*, we can move to declare a *church communion*. This is terminology that is being lifted up by the Council to Promote Christian Unity for consideration by dialogues, as a new way to look at relationship among Christians and relationship with the Church established in Holy Baptism. It is filled with new possibilities for the foundation of a new ecumenical spring.

In the Year of Faith, declared by Pope Benedict XVI, what are the ecumenical possibilities for emphasizing prayer for one another, love for one another, and service together to care for God's world and people? What will your commitment be to speaking an ecumenical good word and in praying as our Lord Jesus did that his followers might be one . . . so that the world may believe?

I conclude with a prophetic quote from St. Basil the Great (330–379). Spoken approximately 1,650 years ago, it captures a theme that all Christians should embrace in our dialogues and in our daily lives: "I think then that the one goal of all who are really and truly serving the Lord ought to be to bring back to union the churches who have at different times and in diverse manner divided from one another."

So may it be!

Notes

1. See William G. Rusch, "Lutherans and the Second Vatican Council," *The Lutheran* (October 2012).

2. The texts of several of these statements are available at http://usccb.org/beliefs-and-teachings/dialogue-with-others/ecumenical/lutheran/lutheran-documents.cfm.

3. See http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_31101999_cath-luth-joint-declaration_en.html.

4. John W. O'Malley, SJ, "Trent and Vatican II: Two Styles of Church," in Raymond F. Bulman and Frederick J. Parrella, eds., *From Trent to Vatican II: Historical and Theological Investigations* (New York, New York: Oxford University Press, 2006), 301–320.

5. See William G. Rusch, "A Lutheran's Perspective on Harvesting the Fruits," *Ecumenical Trends* 40, special issue (2011), 4–5.

Dei Verbum: The Word of God in the Church

By Joseph Jensen, osb

You may be asking yourselves: "Why is this guy here? He's not a liturgist, not a musician." I can't give you credentials to explain why I would be addressing an association of pastoral musicians. I can manage to sing a passable preface—or I could, until the new missal. I do have this in common with you: We all agree on the close and mutually creative connection between liturgy and the Scriptures. In 1968 I wrote: "Liturgy and the Bible . . . cannot be separated. Many parts of the Bible are drawn from the proclamation of the early liturgy, and the later liturgy draws heavily on the Bible."[1] And in 1990, I expanded that insight: "Although we tend to think of the Bible as the primary source of our instruction and faith, in point of fact the believing community and its faith comes first, both logically and chronologically. There is no room here for a 'chicken or the egg' dispute: without the believing community there would never have been a Bible. Even our initial and ongoing instruction in the faith rests primarily on the community and its liturgy. . . . Liturgy and the Bible, of course, cannot be separated. Many parts of the Bible are drawn from the proclamation of the early liturgy, and the later liturgy draws heavily on the Bible."[2]

Also in 1988, I wrote this:

> What needs to be specially noted, with reference to the particular concerns of this article, is the connection between the liturgy of the worshiping Christian community and the composition of the NT [New Testament]. A. Kavanaugh has recently expressed dissatisfaction with the "standard procedure" of beginning with Scripture as the constitutive norm; worship, he says, "antedates or is at least contemporary with the writing of every one of the books of the Hebrew and Christian Bibles. . . . The point for emphasis here is that it is not the writing of Scripture which makes worship possible; it is assembling for worship which makes the writing and canonizing of Scripture inevitable. . . . It is the worshiping assembly which is both the genesis point and ongoing milieu of the assembly's liturgical ritual no less than of its canonical Scriptures."[3]

I might preface my further remarks by noting that I was fortunate enough to have done my seminary studies at Sant'Anselmo and to have had four

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years of dogma studies from Ciprian Vaggagini. He was also my teacher for *Theologia Orientalis* ("Eastern theology," largely concerned with ecclesiology). As many of you will know, he was involved in consultation for some of the documents of Vatican II. One of my colleagues from the Caro Collegio remarked when the documents of Vatican II came out: "Why, that's what I had from Vaggagini in '*De Ecclesia*.'" Ciprian was excellent in Sacred Scripture, too. The topic for the first year of dogma was the One God (*De Deo Uno*). Rather than treating the subject philosophically, Vaggagini treated God in the Old Testament. I learned more about Scripture from him in that course than in most of the Bible courses I took anywhere. And there were also four years of dogma from Paul Augustine Meyer, who served as secretary of the Preparatory Commission of the Second Vatican Council from 1960 until 1962.

My comments on Vatican II will relate mainly to the historical context for *Dei Verbum* rather than to the text itself. Still, it must be noted that, according to Christopher Butler, *Dei Verbum* is the most important of the council documents and, indeed, their very foundation. But before I get to that, I'll speak about tensions in Scripture scholarship before Vatican II, then about tensions during Vatican II, then the immediate aftermath, then how things are more recently because this history may tell us more about the place of the Word of God in the Church than an analysis of the text itself.

Before Vatican II

One example of tension. The tensions I'm speaking of in Scripture studies were sometimes occasioned by pronouncements of the magisterium. There is no doubt that in the early years of the twentieth century Protestants were way ahead of Catholics in Scripture scholarship. This was because they had more generally accepted some of the positive elements of the Enlightenment (return to sources, willingness to adapt findings of science, new methods, and new conclusions), though these were not infrequently tinged with a rationalism which vitiated the work of some scholars. The movement was often associated with Modernism, attacked by Pius X in, e.g., *Pascendi dominici gregis* (1907), and therefore treated with caution by Catholics.

We see the effects of this tension exemplified in Marie-Joseph Lagrange (1855–1938). He was the founder of the Ecole Biblique (1890), the *Revue Biblique*, and *Etudes biblique*. He adopted some of the best approaches from Protestant scholars and the Enlightenment. An intellectual giant, who "almost singlehandedly raised Catholic biblical scholarship from mediocrity" (according to the *New Catholic Encyclopedia*), he gave a paper in 1897 in which he defended the theory of four sources for the Pentateuch, noting that this theory owed its origin to Catholics, notably to Jean Astuc and Richard Simon. This paper was highly criticized by those unwilling to adopt the new approach to biblical studies.

In 1902 the Pontifical Biblical Commission (PBC) was established, largely to guard Catholic orthodoxy while the Church was still fighting (and to some extent was still obsessed with) Modernism. The new theories on composition of the Pentateuch were being popularized, and that led the PBC to issue a "Decree on the Authorship of the Pentateuch" (1906). The PBC decrees were regularly written as questions presented for response. Here is an English translation of the heart of this decree:

> **Question I:** Whether arguments brought together from critics impugning the Mosaic authorship of the . . . "Pentateuch," are of such weight, that, [in spite of] . . . the unbroken consensus of the Jewish people, the constant tradition of the Church also . . . they bestow the right of affirming that these books do not have Moses as author, but were assembled from sources for the most part later than the Mosaic age?
> *Response:* No.

And in 1909 the Commission issued a "Decree on the Historical Character of Genesis 1–3":

> **Question I:** Whether the various exegetical systems which have been proposed to exclude the literal historical sense of the three first chapters of the Book of Genesis, and have been defended by the pretense of science, are sustained by a solid foundation?
> *Response:* No.
>
> **Question II:** Whether . . . it can be taught that the three aforesaid chapters [i.e., 1–3] of Genesis do not contain the stories of events which really happened, that is, which correspond with objective reality and historical truth . . .?
> *Response:* No to both parts.
>
> **Question III:** Whether in particular the literal and historical sense can be called into question, where it is a matter of facts related in the same chapters, which pertain to the foundation of the Christian religion; for example, among others, the creation of all things wrought by God in the beginning of time; the special creation of man; the formation of the first woman from the

first man; the oneness of the human race; the original happiness of our first parents in the state of justice, integrity, and immortality; the command given to man by God to prove his obedience; the transgression of the divine command through the devil's persuasion under the guise of a serpent; the casting of our first parents out of that first state of innocence; and also the promise of a future restorer?
Response: No.

Lagrange's difficulties increased around the time of his lectures about the "historical method," delivered in 1902 in Toulouse; this was near the beginning of the "Modernist Crisis," and he came to be suspected of modernism.[4] During this time of suspicion, which lasted up to the 1930s for Lagrange, including one year of exile in 1912, he abandoned his commentary on Genesis and was hounded from Old Testament work into the New Testament (a safer area of study in those days). He always stayed absolutely faithful to the Church, obedient to Rome and to his superiors. Lagrange died in March 1938. After the publication of the encyclical letter *Divino afflante Spiritu* (1943) and World War II, the work and the personality of Father Lagrange came to be considered as exemplary.

In 1943 Pius XII issued his "revolutionary encyclical," *Divino afflante Spiritu*, often called "the Magna Carta of Scripture studies"; it *should* have resolved most of the problems about biblical studies, but it did not. A very enlightened document, it urged Scripture scholars to use the best and up-to-date methods of literary, historical, textual, form, linguistic, and archaeological criticism available. But after the many cautions of earlier years, dogmatic theologians—and even some Scripture scholars—were not ready to accept this new and papally authorized approach. A letter (famous among Scripture scholars) from the PBC to Cardinal Suhard, Archbishop of Paris, concerning the Pentateuch (1948) *should* have been more directly of help in that area. This letter states that "there is no one today who doubts the existence of such sources and does not admit that there has been a progressive increase in the Mosaic laws . . . ." That "no one" was very optimistic because even in more recent years we have seen arguments in print that the decrees of the PBC of the early 1900s are *"de fide,"* whereas the later response to Cardinal Suhard was only an opinion of the secretary of the commission. In all his arguments against Scripture scholarship, Monsignor Fenton (as we shall see), while arguing mainly on the basis of Church authority and documents, never alluded to the papal encyclical or the letter to Cardinal Suhard.

A second example. An unpublished editorial intended for the *Catholic Biblical Quarterly* (CBQ) 20 (1958) illustrates the sort of tension Scripture scholars were under and the intimidation they experienced. David Stanley (a man later named a member of the Pontifical Biblical Commission by the pope) published in CBQ an article expressing positions on the gospels no one would challenge today; but it led one of the readers, himself a man with some reputation in Scripture, to express some discomfort that the editors implied, by publishing the article, that they judged it acceptable. CBQ does not carry "Letters to the Editor," but it does publish "Communications," and in this case the editor, Edward Siegman, C.PP.S., thought a helpful instruction was called for. His response got as far as the galley stage of the issue, laid out as pages 217–227, but there is a note in the margin of those galleys: "Hold for later edition; insert here 15." The actual printed edition has a regular article beginning on page 217. I later learned that other members on the editorial board felt that "the opposition" would claim the criticism and Father Siegman's response as confirmation of their criticism that even reputed Scripture scholars had reservations about the new methods.

A third example also involves Father Siegman and someone who was very well known in theological circles at the time: Monsignor Clifford Fenton. Fenton was professor of fundamental dogmatic theology at the Catholic University of America (CUA) and the editor of the *American Ecclesiastical Review*, which quite early on began attacks on Scripture scholars. Francis Connell, C.SS.R., wrote a regular column for the *Review*, "Answers to Questions," in one of which he suggested that Scripture scholars were interpreting the Bible so as to weaken its historical value. Along with that accusation came this advice: "It is opportune to remind Catholic scholars to join their research to prayer. . . . It is pathetic to meet a Catholic scholar so busy with his studies that he limits his prayers to the minimum. An occasional hour for prayer before the Blessed Sacrament would help him more in his studies than many hours of painstaking research."[5] To which the Scripture scholar John L. McKenzie commented: "Of course we don't pray enough, but how does *he* know that?"[6]

Fenton and Siegman both taught in

Msgr. Clifford Fenton

the School of Theology at CUA. Siegman undertook to direct a dissertation by Jeffrey Wood, then an Atonement friar, on the topic "The Form and Composition of the Lucan Annunciation Narrative" (1962). When the outline was submitted to the faculty, "Fenton objected vehemently, and cited it as an example of the neo-modernism which he had been combating in AER."[7] The methodology and conclusions did not differ appreciably from René Laurentin's *Structure et théologie du Luc I–II*, which had been published five years earlier (1957), and which had been very well received. Yet this dissertation seems to have been the reason for Fenton, in concert with Bishop William J. McDonald, CUA rector, to have Siegman ousted. The reason alleged for his ouster was his health, though both his superior and his doctor said he was well enough to teach, and the faculty passed a resolution overwhelmingly in favor of Siegman, who was a tenured associate professor. But Fenton had help from Bishop McDonald, Archbishop Egidio Vagnozzi (the apostolic delegate at the time), and Cardinal Alfredo Ottaviani (secretary of the Holy Office).[8]

In the meantime Fenton continued his attacks on Scripture scholarship in the AER so single-mindedly that the membership of the Catholic Biblical Association, at its 1961 meeting, overwhelmingly passed a resolution repudiating all such attacks and calling for discussions which promote honesty and candor with genuine friendship and mutual esteem. Even such a mild resolution was not allowed to be published, however. As Roland Murphy, then CBQ editor, was preparing the galleys, he was called to Vagnozzi's office. The Delegate, it seems, did not want the resolution published. Murphy resisted but was then called to Archbishop O'Boyle's office. O'Boyle, as the ordinary for the Archdiocese of Washington—the one from whom the *imprimatur* had to be obtained—refused permission to publish.

Thus, in his history of American Catholic biblical scholarship, Father Gerald Fogarty could write: "As the Church prepared for the opening of the Second Vatican Council, Catholic biblical scholars in North America and elsewhere were on the defensive. . . . In North America, the CBA was now in the forefront of scholarship. But it faced the united opposition of Vagnozzi and Fenton in the United States and of Ottaviani and his supporters in Rome."[9]

During Vatican II (1963–1965)

As the Council began to take shape, tension could be anticipated in terms of some of the *periti* chosen to assist the bishops. "For over a decade," Alberigo and Komonchak write, "Fenton had attacked John Courtney Murray

Cardinal Alfredo Ottaviani

for espousing religious liberty. Once Murray ceased to write in 1955, Fenton and his cohorts leveled their attacks on biblical scholars." In his book *The Catholic Church and Salvation*, Fenton argued strongly for "*extra ecclesiam nulla salus*" ("no salvation outside the [Roman Catholic] Church) and tried to refute John H. Newman's arguments for exceptions. Yet Murray was chosen as a *peritus* (an expert adviser) by Cardinal Spellman, beginning with the Council's second session, and Fenton was a *peritus* for Cardinal Ottaviani. As everybody probably knows, Ottaviani's motto was "*Semper idem*" ("Always the same; unchanging") which suggests he was not eager for *aggiornamento* or change of any kind. Komonchak refers to Fenton as Ottaviani's principal ally in the USA. He also reveals much of Fenton's mindset from his diary, in which he refers to "such idiots as [John S.] Quinn and the sneak [Frederick] McManus." Fenton lamented: "It is a crime that we did not take the Anti-Modernist Oath" (after taking the oath as conciliar experts).[10] In the end,

"Although Vatican II brought about a liturgical renewal, things did not improve as much as might have been hoped for in the area of Scripture."

though, it's easy to see which of these *periti* had the greater influence.

It is well known that the original schema for *De Revelatione*, produced mainly by curial persons, was criticized by the Council Fathers, and they voted to send it back for rewriting. However, the vote to send it back was only sixty percent, and a two-thirds majority of the bishops was required for such action. At this point, Pope John XXIII intervened to confirm the majority vote (it is reported that this caused one Protestant observer to remark: "Now I see why a pope is needed").

Although we obviously cannot here review the full content of the final text of *Dei Verbum*, one can mention its teaching on the relationship between Scripture and tradition; the relationship of the Church's teaching office to the Bible ("not above the word of God, but serves it, teaching only what has been handed on . . ."); and its definition of inspiration in more or less traditional terms (but pointing out that the sacred writers make use of their own powers and abilities); its avoidance of the word "inerrancy" but explaining in what way Scripture is without error so as to set limits ("teaches without error that truth which God wanted put into the sacred writings for the sake of our salvation"). So, in many ways, *Dei Verbum* encouraged biblical scholars to continue the work they had so well begun, in words reminiscent of *Divino afflante Spiritu*.

After Vatican II

Although Vatican II brought about a liturgical renewal, things did not improve as much as might have been hoped for in the area of Scripture. I began teaching Scripture at the seminary level in 1956 and at the university level (graduate and undergraduate) in 1959, continued studying Scripture and biblical language, and entered the Catholic Biblical Association (CBA) in 1957. I've already discussed what the situation was in those days before Vatican II, especially at Catholic University. I can remember the kind of charged atmosphere that had me checking in hallways outside classrooms to see if there was anyone lurking to catch material during my presentations to report to the proper authorities.

In 1970, I became executive secretary of the CBA, so some of what follows reflects my experience in that position. We of the CBA thought that much of what came out of Vatican II encouraged a good working relationship with the hierarchy and people at every level in the Church. A big advantage for Scripture studies after Vatican II is that the provisions of *Dei Verbum*, while not as detailed or explicit as those of *Divino afflante Spiritu*, were harder to ignore than a simple encyclical. But that fact still did not prevent attacks on some of the finest Scripture scholars in the years after the Council. In particular, Father Raymond E. Brown, ss, was a favorite target, especially after he published an article on the virginal conception by Mary and another on the bodily resurrection of Jesus. He defended the truth of both these mysteries, but because he acknowledged and investigated problematic aspects of them, traditionalists accused him of denying these dogmas. The same is true of just about any other area of scriptural or theological truth that Father Brown dealt with. Articles regularly appeared against him in *The National Catholic Register* (by Dale Francis, Paul Hallett, William Most), *Twin Circle*, *Triumph*, and, of course, *The Wanderer* (by William Marschner). I have no idea how many diocesan columns there were attacking him, but Frank Morris in the *Catholic Standard* was one of the columnists regularly taking him to task.

Not only did these attacks present false ideas to the laity, but they were usurping the right of the hierarchy to teach what is and what is not orthodox Catholic faith. The attacks, constant over a long period of time, were by men who, for the most part, had little or no claim to biblical or theological expertise, while Brown, for his part, had twice been appointed by the pope as a member of the Pontifical Biblical Commission. Despite their attacks on Brown's writings on the Blessed Virgin, Cardinal John J. Carberry included Brown's book on the virginal conception and bodily resurrection of Jesus in the bibliography to *Mary Queen and Mother: Marian Pastoral Reflections* (Boston: St. Paul Editions, 1979)—a pastoral by the U.S. bishops largely overseen by Cardinal Carberry.

There were many other fine scholars attacked in the same way, though none quite so persistently as Brown. Such attacks were easy to make because they usually involved vague terms such as "modernism," though some were much worse, accusing Brown of being a "heretic," "chief corrupter of doctrine," "a Nestorian, to whom we are glad to pass along the anathema." These were published for Catholic readers week after week, who, having no other instruction on these matters, simply accepted what they read from these self-appointed "experts." I knew one good Catholic lady, who

had never read anything Brown had written, who had the urge to trample underfoot everything of his that she saw.

In 1970 the CBA Executive Board decided to do something about it. The year 1973 marked the thirtieth anniversary of *Divino afflante Spiritu*, and on September 14 of that year I sent a letter in the name of the CBA Executive Board to all the U.S. bishops, conveying the text of a resolution from the CBA Executive Board expressing our gratitude for that encyclical—this great "magna carta of modern Catholic scientific biblical studies"—but also reiterating our fraternal support for those scholars, some of them members of our organization, who had been and still were targets of irresponsible and unfounded attacks in the press and elsewhere precisely because they had tried to follow the lines of scientific investigation laid down by Pope Pius XII.

The Book of the Gospels was enthroned at all sessions of the Council.

The CBA is ecumenical in its membership, and several of our members were teachers at Concordia Theological Seminary of the Lutheran Church-Missouri Synod, which at that time was being taken over by a new leadership under Jacob Preus. Accusations had been laid against the faculty for using the historical-critical method,[11] and a panel was charged with examining them on their orthodoxy. (One of the tests, I am told, related to accepting the Book of Jonah as true history.) These Lutheran members asked us to mention the Concordia situation in our letter to the bishops. This we did, writing in part: "That control of a Christian community can be gained by militant fundamentalists is witnessed by recent events in the Lutheran Church-Missouri Synod" and warning of what can happen if that leadership succeeds in ousting from Concordia Seminary in St. Louis those committed to scientific scholarship. (What happened, in fact, was the exodus of a great number of the faculty and students to form Seminex.)[12] Our letter ended with an expression of hope that we would always enjoy the bishops' support and that they would make known to the faithful that these uncharitable voices did not represent the views of the magisterium.

I followed this up with a letter to Bishop Rausch, then the General Secretary of the National (now the United States) Conference of Catholic Bishops (NCCB), with a request that he would, in fact, speak out on behalf of scholars. He advised me to have leaders of other scholarly societies join me in the effort, which I did, getting in touch with seven additional Catholic organizations totaling about 8,000 members. We established a newsletter, supported by dues from the societies. Our main concern was liaison with the NCCB and, with committees from both groups, we organized five annual symposia on various topics.

The CBA Executive Board found occasions for round-robin letters on liturgical matters to the bishops. In 1969, when Rome introduced a third reading for Sunday Mass, the bishops' conferences were given the option of adding an Old Testament reading or an additional New Testament reading. The CBA wrote urging the American bishops to make the choice for the Old Testament as a source of good instruction for people who know almost nothing about the Old Testament. One liturgist of my acquaintance said at the time that a third reading was disastrous because people wouldn't sit still that long, but I think the third reading, and specifically the Old Testament reading, has proved its worth. We also stuck our nose into the matter of missalettes, urging their utility against the Federation of Diocesan Liturgical Commissions (FDLC), which seemed intent on banning them. "Liturgy came alive the day I hid the missalettes," one liturgist wrote me, but I think they have proved their usefulness. Another occasion had to do with urging the bishops to allow publishers the option of using either the Grail or the *New American Bible* Psalter for the liturgy of the hours rather than requiring the Grail. (I had an extensive correspondence with my

colleague and friend Monsignor Fred McManus, also on the faculty at CUA, on that one.)

Role of Women. Vatican II manifested interest in the role of women in the Church, and that also involved the CBA, though more directly with Rome than with the USCCB. In 1976 the Pontifical Biblical Commission, looking into the possibility of ordaining women as priests, cast three votes that seemed to leave the matter open. However, when the Vatican announced the results of the study, the results were reported in a negative way, presenting only the arguments of those who voted against the proposition. This led David Stanley, SJ, a Canadian CBA member, to resign from the Pontifical Commission. The CBA Executive Board composed a resolution critical of the procedure, and I sent a copy to the Congregation for the Doctrine of the Faith (CDF), along with the report that we were continuing to study the matter. Cardinal Seper, Prefect of the Congregation, wrote to acknowledge my letter and asked us to keep him informed of our conclusions. The CBA had in fact appointed several members to a task force to study "the Role of Women in the Early Church." When we published the report of our task force, I sent a copy to the CDF, and this time a response came from the Secretary, Jerome Hamer (October 24, 1977). The article was made widely available once it appeared in the *Catholic Biblical Quarterly*.[13]

The New American Bible, the NCCB, and Rome. The original *New American Bible* (NAB) was published in 1970, but the New Testament had been somewhat rushed to conclusion for use in the (then) forthcoming lectionary. The need for revision was soon recognized, and a revision was undertaken, to be completed and approved in 1987. Revision of the Psalter came next, partly because of the need for more inclusive language for the liturgy, as attested by a letter to me from Archbishop John Whealon (May 16, 1988). Around the same time that the revision committee I chaired began its work, the NCCB was issuing the "Joint Committee on Inclusive Language Guidelines"—"joint committee" because it was formed of members of the Bishops' Committees for Doctrine and Liturgy. These guidelines encouraged a moderate use of inclusive language, and we followed them zealously. We worked under the supervision of a committee of five bishops (John Whealon, Donald Trautman, Richard Sklba, Emil Wcela, and Enrique San Pedro), and our completed work was approved by them, granted the *imprimatur* by Bishop Pilarczyk, and

approved for liturgical use by the NCCB (1991). It was passed on to Rome for confirmation, which was granted by the Congregation for Divine Worship in May 1992 but then withdrawn by the Congregation for the Doctrine of the Faith (CDF) under Cardinal Ratzinger in July 1994.

Because confirmation had been quickly obtained from the Congregation for Divine Worship, the psalms from this new Psalter translation had been inserted as responsories for the new edition of the lectionary then in preparation. This lectionary was approved by the NCCB and sent to Rome for confirmation in July 1992. However, when the CDF revoked confirmation of liturgical use of this Psalter, that left the new lectionary in limbo, and no response on its confirmation was forthcoming. No explanation was given, but the criticisms sent by the CDF indicated the problem was with inclusive language. There were a number of trips by Americans to Rome for discussion, and word was passed along that in 1995 the Vatican had issued some new norms for biblical translations. These, however, had not been made public, though they appeared to be the basis on which new translations were evaluated. In December 1996, all the active U.S. cardinals went to Rome, along with three archbishops chosen by the Vatican, because of a guarantee that the matter would be resolved. The solution adopted by the three archbishops was to drop the new Psalter and instead to retain the one then in use—the New American Bible Psalter of 1950. In 2001, *Liturgiam authenticam* was published, and its translation principles include most of the provisions found in the earlier but "confidential" document.

Since the 1991 NAB Psalter was not acceptable to Rome for liturgical use, I undertook to revise it according to the provision of *Liturgiam authenticam*, keeping it close to NAB diction but inclusive to the extent that the document would permit. In 1993, we formed the NAB Old Testament Revision Committee and began working on a revision of the NAB Old Testament. We completed our work in May 2003 and presented the revision to Bishop Serratelli for "vetting" by his committee of bishops.

When their work was completed five years and six months later, the USCCB approved the revision of the NAB Old Testament at their November 2008 meeting; at the same time they determined not to include the 1991 Psalter in this approved revision. Bishop Serratelli wanted to insert my revision of the Psalter, but because of the problem that existed at that time between the Confraternity of Christian Doctrine (CCD)—which holds the copyright to the *New American Bible*—and the CBA over payment of royalties, that didn't happen. Instead, another Psalter was provided for the *New American Bible Revised Edition* by the CCD, one which has many shortcomings.

Not All for Rejoicing

We can see much that is positive in the years since Vatican II. Although there are still unwarranted attacks by extremists on responsible scholars, I don't see the same sort of brash accusations of heresy that appeared earlier. Today there are fine discussions taking place between Catholics and Lutherans and other non-Catholics, between Christians and Jews, between Christians and Buddhists, and between other groups of believers. Notable are the Lutheran-Catholic discussions on some of the most divisive points between the two churches, such as the place of the Blessed Virgin Mary and the place of St. Peter in the New Testament. The most notable achievement of the Lutheran-Catholic Dialogue is the *Joint Declaration on the Doctrine of Justification*.

Documents of the Pontifical Biblical Commission, rather than creating problems for Scripture scholars, can be very helpful. Among them I would highlight "The Interpretation of the Bible in the Church" and "The Jewish People and Their Sacred Scriptures in the Christian Bible." I like this second document very much: It states clearly that even though the Christian reader believes the internal dynamism of the Old Testament finds its goal in Jesus, this is a retrospective perception whose point of departure is not in the text as such, but is to be found in the events of the New Testament proclaimed by the apostolic preaching. It cannot be said, therefore, that Jews do not see what has been proclaimed in the text, but that the Christian, in the light of Christ and in the Spirit, discovers in the text an additional meaning that was hidden there. All of this corresponds well to those Vatican documents which relate to the Church in the modern world, ecumenism, and freedom of religion.

Not all that has happened and is happening is for rejoicing. People have complained to me that later Vatican directives about translations of Scripture do not correspond to the spirit of Vatican II. And not being an "authentic" liturgist, I won't make a judgment on

the new missal, but I can say that I did agree with many of the reservations voiced by Bishop Donald Trautman and would have wanted him to receive greater support from the other bishops.

Notes

1. Joseph Jensen, OSB, *God's Word to Israel* (Boston, Massachusetts: Allyn and Bacon, 1968), 1.

2. Joseph Jensen, OSB, *God's Word to Israel*, second ed. (Collegeville, Minnesota: The Liturgical Press, 1990), 1.

3. Joseph Jensen, OSB, "Prediction-Fulfillment in Bible and Liturgy," *Catholic Biblical Quarterly* 50 (1988,4) 659–660; quotation from Aidan Kavanaugh, OSB: "Scripture and Worship in Synagogue and Church," in M. P. O'Connor and D. N. Freedman, eds. *Backgrounds for the Bible* (Winona Lake, Indiana: Eisenbrauns, 1987), 74–75.

4. [Editor's Note] The heretical tendencies collected and described as "modernism" were vaguer than a set of principles or doctrines. In effect, they were was an over-emphasis placed on certain attitudes deriving from the French Revolution as filtered through humanism and eighteenth century philosophies. During the early years of the twentieth century, especially about 1905 and 1906, the bishops of Italian dioceses, concerned about innovations being promoted by younger clergy, charged them with "modernism." Pope Pius X's decree *Lamentabili* and his encyclical *Pascendi* (both 1907) collected a list of these tendencies and related teachings as the "Modernist" program and condemned them as heretical. It is likely that the only time all of these ideas were enunciated so clearly and appeared together in one place was in these papal documents.

5. Quoted in G. P. Fogarty, SJ, *American Catholic Biblical Scholarship* (San Francisco, California: Harper & Row, 1989), 282.

6. Since Connell lived in the Redemptorist House near the Catholic University campus with Father Louis Hartman, C.SS.R., many of us felt that he was referring in his column to Fr. Hartman. Hartman, CBA Executive Secretary from 1948 to 1970, was a saint; he spent his last day on earth traveling from Washington, DC, to Long Island to bring Holy Communion to an elderly woman who claimed she was dying (he had anointed her a number of times before). He returned to DC that evening utterly exhausted, asked a confrere to "tell Father Superior I'll need to sleep in tomorrow," and never rose again.

7. Fogarty, *American Catholic Biblical Scholarship*, 284.

8. In his account of this event, Fogarty speaks of the Fenton-Vagnozzi-Ottaviani axis (285).

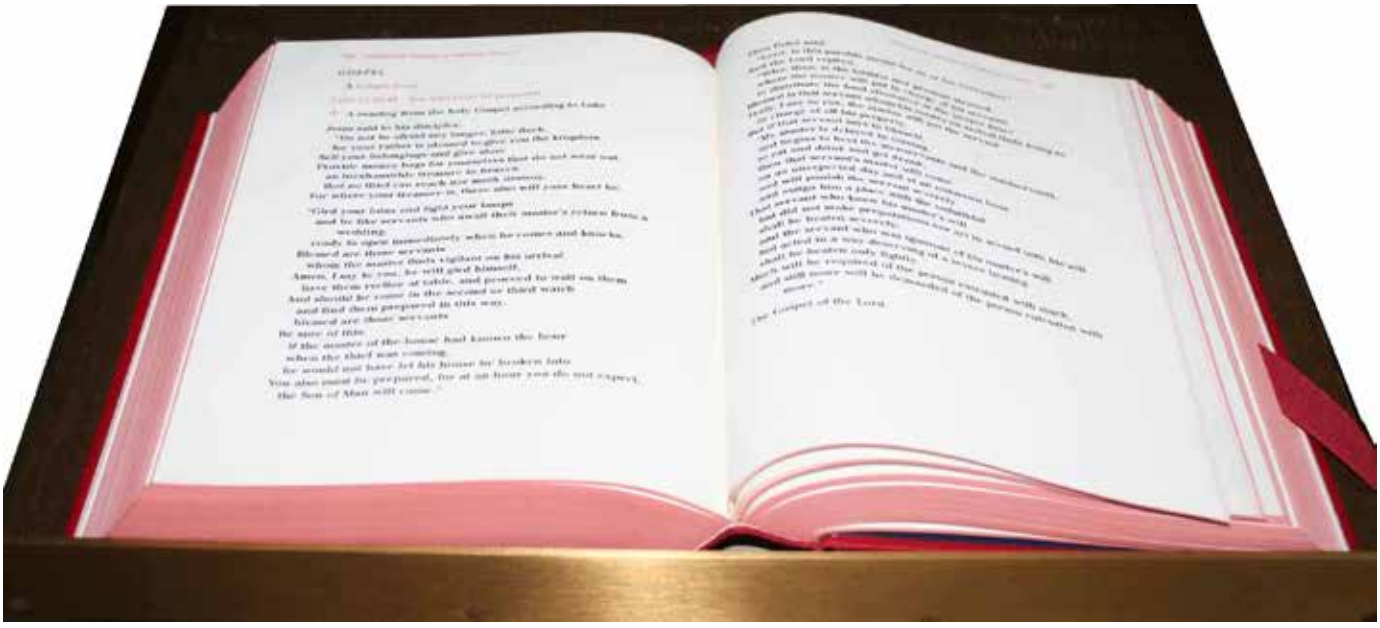
9. Fogarty, 310.

10. G. Alberigo and J. A. Komonchak, *History of Vatican II*, II (Maryknoll, New York: Orbis Books, 1997) , 91, 92-93. The "Oath against Modernism," approved by Pope Pius X in 1910, was to be affirmed "by all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries," according to the English text of the oath.

11. [Editor's Note] The "historical-critical method" is summarized this way in the *Catechism of the Catholic Church*: "In order to discover the sacred authors' intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking, and narrating then current. 'For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetical and poetical texts, and in other forms of literary expression." *Catechism*, 110, quoted *Dei Verbum*, 12§2.

12. "Seminex" was the nickname of "Concordia Seminary in Exile," later known as Christ Seminary-Seminex, which existed from 1974 to 1987.

13. "Women and Priestly Ministry: The New Testament Evidence. A Report by the Task Force on the Role of Women in Early Christianity," *Catholic Biblical Quarterly* 41:4 (October 1979), 608–613.



The Church in the Modern World: Revisiting *Gaudium et Spes*

By Bob Hurd

Telling the stories of Church councils does not mean simply telling about pronouncements but also about personalities—the *dramatis personae* whose interactions drive the event. As a prelude to this presentation, I would like to recall two persons without whom the Second Vatican Council and *Gaudium et Spes* would not have happened. They were both surprises. "Unless you expect the unexpected you will never find truth," says an ancient proverb.[1] No one expected old Pope John XXIII, in the few years remaining to him, to initiate the greatest reform of the Church in four hundred years. Nor could anyone have expected Dominican theologian Yves Congar to be the most significant shaper of the Council's texts, including *Gaudium et Spes*. In 1954, he got into trouble with the Vatican for writing books on reform in the Church. He was dismissed from his teaching post, forbidden to write and publish, and exiled from Paris. Angelo Roncalli, the future Pope John XXIII, happened to be the papal nuncio to Paris at the time and had read one of these books. On the inside cover of his copy he wrote: "A reform of the Church—is it possible?"[2]

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The Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* (promulgated December 7, 1965) is best known for its opening sentence: "The joys and the hopes, the griefs and the anxieties of the [people] of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ."[3] This sentence is headed by the title "*De intima coniunctione Ecclesiae cum tota familia gentium*" ("The intimate solidarity of the Church with the whole human family," missing in the official English translation). And that is what makes this document unique—its bold resolve to speak from a standpoint of solidarity with the whole of humanity—Catholic or not, Christian or not, religious or not, even including those who might be taken as "enemies."

How did this unusual document come about? One day, during the preparations for the Council, then-Archbishop Suenens of Belgium was expressing his concerns to Pope John XXIII. Exasperated at the number of documents in preparation and the lack of any clear plan for getting through them all, he complained: "It will be total chaos!" John's response was, "Would you like to make a plan?"[4] Suenens did. His two-part plan, announced toward the end of the Council's first session, was received enthusiastically. It determined the pattern of the major documents. First, he said, the Council should speak to the Church's inner life. This gave us the constitutions on the Church, divine revelation, and the sacred liturgy. Second, the Council should address the whole world. This gave us *Gaudium et Spes*.

I will explore *Gaudium et Spes* (hereafter GS) under three headings: First, the key ideas that shape this constitution; second, the criticism and debate surrounding it, especially in the post-conciliar period; third, the enduring significance of GS.

Periti at the Council: Rev. Joseph Ratzinger (left) and Rev. Yves Congar, OP

Key Ideas Shaping *Gaudium et Spes*

Part One of this two-part document provides general principles. Part Two applies them to contemporary issues: marriage and the family, the development of culture, economic and social life, the political community, and fostering peace and establishing a community of nations. Three key ideas guide GS's treatment of these topics: reading the signs of the times, human dignity, and Christ as the norm and the way, who brings us to a new way of speaking.

Reading the Signs of the Times. The introduction of GS says the Church must read the signs of the times in light of the Gospel in order to fulfill its task (GS, 4). This phrase—"scrutinizing the signs of the times"—goes back to Matthew 16 and has two meanings. One meaning is descriptive: What is happening in our world? What are the joys and hopes but also the grief and anguish of this world? GS lauds modernity's achievements while noting its failures: great wealth and technological accomplishments, increasing literacy and global interdependence, coupled with their opposites: extreme need, hunger, illiteracy, and alienation. Great strides in personal and social freedom are matched by new forms of social-psychological slavery and the threat of total war and annihilation (the Cuban missile crisis occurred during the Council). Profound, fast-paced

changes render traditional values and modes of understanding questionable, causing anxiety and confusion. All this, GS says, reveals the dichotomy of the human condition: noble aspirations and accomplishments threatened by an ever-present capacity for tragic missteps, error, and sin.

But there is a second, theological meaning to "scrutinizing the signs of the times," which I will address shortly.

Human Dignity. Faced squarely, these signs of the times provoke deep questions about the dignity and meaning of human life (GS, 10). For GS, this is the ground on which the Church and the world meet. Mutual concern for human dignity provides the basis for dialogue and collaboration. The key to addressing the aspirations and failures of contemporary life is this: How is the inherent dignity of the person promoted or hindered by a given policy or action? How can the Church and the larger world work together to promote human flourishing?

Christ as the Norm and the Way. The Church's affirmation of human dignity rests on things most people can acknowledge: our unique makeup as creatures with intellect, conscience, and freedom. But for faith there is more. Human persons are made in God's image and are called to communion with God. Communion with God means partnership in the Paschal Mystery. If we walk the paschal journey with and in Christ, GS says, "life and death are made holy and take on a new meaning" (GS, 22). It is the mystery of Christ that discloses the true meaning of human existence. At this point GS says something crucial for understanding this document: "All this holds true not only for Christians, but for all [people] of good will in whose hearts grace works in an unseen way. For, since Christ died for all . . ., we ought to believe that the Holy Spirit in a manner known only to God offers to every[one] the possibility of being associated with this paschal mystery" (GS, 22).

The notion of grace "working in an unseen way" in all people of good will echoes the teaching of the Dogmatic Constitution on the Church *Lumen Gentium*, 16. All people, whatever their faith, can be partners in the paschal mystery of Christ "in a way known to God." How so? People acting out of good will, whether they realize it or not, are prompted by and respond to the grace of Christ. Remaining true to one's conscience, even in difficult circumstances, is borne by God's gracious presence within. In holding this, both *Lumen Gentium* and *Gaudium et Spes* acknowledge the action of God's grace in the world beyond the Roman Catholic Church and beyond even the churches.

This brings us to that second, theological meaning of "scrutinizing the signs of the times." It is a matter not only of noting contemporary conditions but also of attending to God's gracious presence and action in our world. "The People of God," GS says, "believes that it is led by the Lord's Spirit, who fills the earth. Motivated by this faith, it labors to decipher authentic signs of God's presence and purpose in the happenings, needs, and desires in which this People has a part along with other men of our age. For faith throws a new light on everything, manifests God's design for man's total vocation, and thus directs the mind to solutions which are fully human" (GS, 11). This is the theological basis for dialogue with the world. The whole world, and not just the Church, is the site of God's gracious activity.

A New Way of Speaking. Compared to pre-Vatican II Church pronouncements, this way of speaking about the world was nothing less than startling. Listen to Paul VI's words in his declaration opening the Council's second session: "Let the world know this: The Church looks upon the world with profound understanding, with a sincere admiration, with a sincere intention not to subjugate but to serve it, not to despise it but to appreciate it, not to condemn it but to support and save it.[5]

When GS says "the People of God and the human race in whose midst it lives render service to each other" (GS, 11), the specifically new element is that the world can be of service to the Church. Under the section entitled "*De adiutorio quod Ecclesia a mundo hodierno accipit*" ("What the Church receives from today's world"—the subhead is missing in the official English translation), GS explains this in more detail: " Whoever promotes the human community at the family level, culturally, in its economic, social, and political dimensions, both nationally and internationally, such a one, according to God's design, is contributing greatly to the Church as well . . . (GS, 44).

A final example of this new posture toward the world occurs in a section that addresses how "respect and love ought to be extended also to those who think or act differently than we do" (GS, 28). In the past, it was enough to condemn those dissenting from Church teaching. But GS calls for more than a defensive posture, and " the

more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them" (GS, 28).

Criticism and Debate

At great personal cost, Paul VI worked to win over the predictable Curial and conservative opponents of GS and other Council documents. He insisted on moral unanimity in their passage so that conciliar decisions could not be undermined in the future. He succeeded, as the vote tallies show. Though GS garnered more opposition than the other three constitutions, it still passed by a huge majority: 2,309 in favor, 75 opposed.

Surely the most significant critic of GS and Vatican II in the postconciliar period is Pope Benedict XVI. As a young theological advisor, he pushed for the reforms. He helped to write GS, as did Karol Wojtyla, who became John Paul II. Hardly anyone who worked on it was satisfied with its particulars, but all, including Ratzinger, found the very idea of the document compelling and necessary. Shortly after the Council he called "the effort alone" an "important accomplishment," replacing "authoritative imperatives" with a missionary posture and direct, simple language.[6] He then concluded: "Almost more important than the solutions offered by the text is the attitude behind the text, which discovered here a new way of speaking. . . . In this basic attitude, the Council, after its difficulties in the beginning and despite many unsatisfactory statements, again found its unity.[7]

However, as head of the Congregation for the Doctrine of the Faith, Cardinal Ratzinger's perception began to change. In one historian's judgment, while Pope John Paul II was alive, his essentially positive estimate of the Council was a restraining force on Cardinal Ratzinger's increasingly pessimistic view. But with his death and Ratzinger's election as pope, a new phase begins "in which Ratzinger's interpretation is no longer balanced by that of John Paul II."[8]

But this conflict of interpretations goes deeper than personalities; it is rooted in theological differences. The writers of GS, including Joseph Ratzinger, represented two contrasting theological traditions—Augustinian and Thomistic. Each of these has a different understanding of grace and sin. To put it simply, at Vatican II, the more optimistic Thomistic view carried the day; since the Council, there has been increasing "push-back" from the more pessimistic Augustinian school. So it is important for us to understand the wisdom and limitations of each school.

The Thomist tradition has a more optimistic view of the world, emphasizing the Incarnation and the universal stirrings of God's grace. The explicit revelation of God in Christ, manifested in the Word and the sacramental life of the Church, needs to meet, encourage, and even learn from grace at work in the world "in a way known to God." That is the theological rationale for

Photo by Lothar Wolleh

"At great personal cost, Paul VI worked to win over the predictable Curial and conservative opponents of *Gaudium et Spes* and other Council documents."

dialogue with the world. Carried to an extreme, this view risks undermining the uniqueness and normativity of the Gospel in favor of accommodation to the world.

The more pessimistic Augustinian view sees the Church as an island of grace in an otherwise sinful world. This "good church/bad world" dualism marks all of human history; it is the Cross (not the Incarnation) that takes center stage. The Church's task is not to dialogue with a sinful world but to proclaim the Gospel to it. Carried to an extreme, this view risks denying the universality of grace and the fundamental goodness of creation.

One can appreciate the insights of both schools. Think of Joseph Ratzinger's own youth—he witnessed the rise of Nazism and grew up in the shadow of Communism. An overly naïve acceptance of the "goodness" of the world is ruled out by hard experience. On the other hand, the Thomist Yves Congar was imprisoned for five years in the German camps of Colditz and Lübeck.[9] No stranger to the reality of evil, he nevertheless believed in the power of God's grace in the world. If Augustinian pessimism is now in ascendancy with the pontificate of Benedict XVI, it should be noticed that the polarizing choice between proclamation and dialogue is a false one. The Church, sign and sacrament to a world graced and redeemed by Christ, must do both.

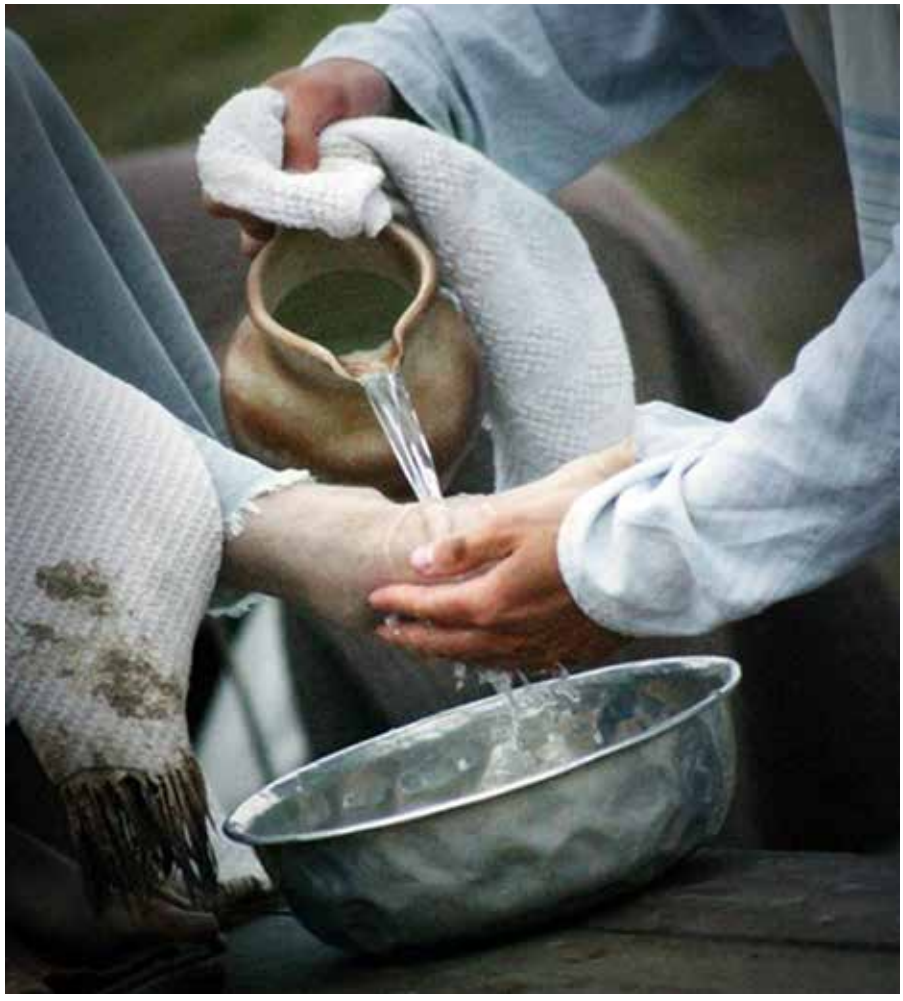
Enduring Influence and Significance of *Gaudium et Spes*

Understandably, liturgists and music ministers draw inspiration from the Constitution on the Sacred Liturgy. But it was *Gaudium et Spes* that caught the imagination of the wider world. And for that world, it is GS that is emblematic of Vatican II. With the exception of the Dogmatic Constitution on the Church *Lumen Gentium*, it is cited more than any other document in the *Catechism of the Catholic Church*. Numerous papal encyclicals appeal to it.[10] Most importantly, GS has entered into our prayer. *"Lex orandi, lex credendi"*—"The law of prayer is the law of belief" or, more loosely, "As we pray, so we believe." Here are several ways in which our liturgical prayer is both shaped by and expresses GS.

The Gathering Rite. Gathering, as a ritual-spiritual action, is not only with the local church. It embraces the whole of humanity, because "the Church is in Christ like a sacrament or . . . a sign and instrument both of a very closely knit [the Latin original uses "intimate"] union with God and of the unity of the whole human race," as *Lumen Gentium* says (1). And the Church is never more fully itself than when it gathers and celebrates the Eucharist. GS echoes this intrinsic orientation of the Church to the world in its concluding section: "The Father wills that in all [men and women] we recognize Christ our brother and love Him effectively, in word and in deed" (GS, 93).

Many of our gathering songs express this servant posture of the Church, central to GS, such as Bernadette Farrell's "Christ Be Our Light": "Longing for peace, our world is troubled . . . your word alone has power to save us, make us your living voice . . . make us your bread broken for others . . . Make us your building, sheltering others."[11] In gathering, the interceding Church stands in solidarity with the whole world. This understanding is shaped by and expresses the heart of GS. It also finds expression in many of our Communion and dismissal songs: To receive the Body and Blood of Christ is to enter into his self-emptying for the world. To commune with Christ is to be sent forth in service to the world.

The New Eucharistic Prayers. Even more telling, the new Eucharistic Prayers that emerged from Vatican II enshrine a world-embracing understanding of Church that especially finds expression in the second epiclesis and the intercessions. In that second epiclesis, the Spirit is invoked upon the gathered people, paralleling the earlier epiclesis over the gifts. As the gifts become the Body and Blood of Christ, so those who receive them are to become the presence of Christ, manifesting him in the world. Eucharistic Prayer III prays for unity and charity in the body of Christ but completes this by asking the Father to "gather to yourself all your children scattered throughout the world." The Eucharistic Prayer for Reconciliation II expresses that prayer this way: "Endow us with his very Spirit, who takes away everything that estranges us from one another. May he make your Church a sign of unity and an instrument of peace among all people." The Eucharistic Prayer for Use in Masses for Various Needs allows for choice among multiple texts in order to emphasize different themes. In Option I, the prayer for ecclesial unity culminates in service to the wider world: "that in a world torn by strife your people may shine forth as a prophetic sign of unity and concord." Option IV sounds like a direct quote from GS: "Open our



eyes to the needs of our brothers and sisters; inspire in us words and actions to comfort those who labor and are burdened. Make us serve them truly . . . may your Church stand as a living witness to truth and freedom, to peace and justice, that all people may be raised up to a new hope." Finally, Option III quotes from the opening sentence of GS, the very phrase we began with: "Keep us attentive to the needs of all, that, by sharing their grief and pain, their joy and hope, we may faithfully bring them the good news of salvation and go forward with them along the way of your kingdom."[12]

A Posture of Service

This world-embracing attitude, a posture of service rather than condemnation, goes right back to Blessed John XXIII. Somehow, it survived all the ups and downs of the Second Vatican Council, coming to emblematic expression in *Gaudium et Spes*. Having entered into our official prayers, it will inspire generations to come. We can hear this basic message and attitude of GS in John XXIII's spontaneous "moonlight address," to the crowd gathered outside his window on the evening of Vatican II's opening: "When you return home you will find your children: Caress them and tell them: 'This is a caress from the Pope.' You will find some tears to dry. Speak words of comfort to the afflicted. Let the afflicted know that the Pope is with his sons and daughters, especially in hours of sadness and bitterness."[13]

Notes

1. Heraclitus, "Fragment 19," in Philip Wheelright, *Heraclitus* (New York, New York: Atheneum, 1971), 20.

2. Anthony Oelrich, *A Church Renewed: Yves Congar's Vision of Ecclesial Authority* (Collegeville, Minnesota: The Liturgical Press, 2011), 2.

3. Quotations from *Gaudium et Spes* are from the official English translation, available online at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html.

4. Recounted by Edward P. Hahnenberg in *A Concise Guide to the Documents of Vatican II* (Cincinnati, Ohio: St. Anthony Messenger Press, 2007), 56–57.

5. Cited in Xavier Rynne, *Vatican Council II* (New York, New York: Orbis Books, 1999), 368.

6. Joseph Ratzinger, *Theological Highlights of the Council* (New York, New York: Paulist Press, 1966), 225–226.

7. Ibid., 230.

8. Masssimo Faggioli, *Vatican II: The Battle for Meaning* (New York, New York: Paulist Press, 2012), 106–107.

9. See Paul Philibert's introduction to *At the Heart of Christian Worship: Liturgical Essays of Yves Congar* (Collegeville, Minnesota: The Liturgical Press, 2010), xii.

10. Norman Tanner, *The Church and the World: Gaudium et Spes, Inter Mirifica* (New York, New York: Paulist Press, 2005), 64–65.

11. Bernadette Farrell, "Christ Be Our Light," © 1993. Published by OCP.

12. All Eucharistic Prayer quotations are from *The Roman Missal*, English Translation According to the Third Typical Edition for Use in the Dioceses of the United States, 2011. English translation of *The Roman Missal* © 2010 International Commission on English in the Liturgy Corporation. All rights reserved. Used with permission. Particular adaptations for the Dioceses of the United States of America © 2010 United States Conference of Catholic Bishops, Washington, DC. All rights reserved. Used with permission.

13. Cited by Andrea Riccardi in Chapter I of *History of Vatican II*, Volume I, *The Formation of the Council's Identity,* eds. Giuseppe Albergio, Joseph A. Komonchak (New York, New York: Orbis, 1997), 20.

Reflections on the "Spirit of the Council"

By James O. Barta

I was ordained in 1955. The 1950s were a bean counter's delight in the Catholic Church in the United States. Every year, favorable statistics went up. There were more Catholics, more priests and sisters, more schools and students, and more parishes and converts. We were touched with a sense of incipient triumph.

When Pope Pius XII died, we awaited the election of a new pope. I was chaplain at a convent in the East during my graduate studies. I remember looking over the pictures of the papabili in *Life* magazine with the sisters. One stood out as particularly unattractive. He looked too much like a medieval archbishop. Together we agreed that anyone but this one would be the next pope. As it turns out, he was the one elected, and he took the name Pope John XXIII.

Those were heady days as Pope John seemed to offer a new view of the papacy and of the Church. A new word came into our vocabulary—*"aggiornamento"*—a word that meant things were going to be brought up to date in the Church. It meant that there was a spirit of change and open-mindedness. Pope John XXIII used it in a speech he gave on January 25, 1959. We heard that the new pope wanted to let fresh air in the Church, which for many was a refreshing and healthful experience.

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Photo by Jeremy Portje

As Pope John's council began to unfold, and documents began to appear, beginning with the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, people began to speak and write about the "spirit of Vatican II." That phrase included several factors worth mentioning.

There was a turn from clericalism to an emphasis on the People of God, a term that included all of us baptized. Clericalism had involved the advantage of the few over the many—an advantage unearned, unmerited, and resulting solely from the position held. The position was necessary and beneficial but didn't justify the advantage some took of it. Clericalism uses double standards; it emphasizes that clerics must "look good" no matter what, and it uses silence as a protection.

Triumphalism shifted to ecumenism. Instead of

thinking that only we Catholics had much of a chance of saving our souls, we were told to look for the good in other Christian churches, in the Jewish faith, in religions as different from ours as Islam, Buddhism, and Hinduism. We may not believe alike, but surely we can pray together, do good works together, and learn from one another.

Centralization was to give way to local responsibility. The role of the bishops in Church leadership was emphasized. Parishes saw the formation of parish councils, finance councils, and other such groups that were to advise and guide on a collaborative level. Priests were strongly reminded that power was to be used in service, not for its own sake or for the benefit of the power holder.

Bishops leaving a working session of the Council. *Photo by Lothar Wolle.*

A "fortress" attitude in the Church was to give way to the idea of going out into the world to meet the world, deal with it, learn from it, and shape it. The Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* (Latin for "joy and hope") was and is a refreshing, challenging, hopeful document of the Council. It articulated an overview of the Catholic Church's teachings about humanity's relationship to society, economics, poverty, social justice, culture, science, technology, and ecumenism. It was welcomed and well received by Catholics and others outside the Catholic community.

But recently, there has been a reaction against Vatican II called "reforming the reform." The argument is about the continuity or discontinuity of the teachings of the Council with what preceded it in the Catholic tradition. Some say that Vatican II contradicts previous teachings and that these contradictions must be purged, for example, the strong conciliar statement on religious freedom. Others, who support the Council's teaching, say we are not dealing with contradictions but with a development of doctrine. Theologians know that just as the theology of the nature of Christ developed in the first few centuries of the Church, so also in our days, other concepts develop, becoming fuller and clearer. The discussions have been painful, leading to division, but they are also a sign of life and dynamism in the Church.

What Do We Do Now?

I recently read an interview with the new head of the Congregation for Bishops, an office in the Vatican that makes recommendations to the pope about those to be named bishop. He was asked to list the characteristics he would seek in a priest considered for the office of bishop. He responded that a candidate should be a person who speaks out and knows what he is talking about. He must have credibility.

That should be the same guideline and goal for each of us. We need to be people who are informed and have credibility. Some speak out, sometimes very strongly, but they have no credibility. Others would be believed, but they don't speak out. We may be the best-educated Christians in history, but our shortcomings are too often appalling. We can always learn more about our faith.

Where will the credibility come from? I believe it comes from an emphasis on and a practice of that which is the essence of our Christian life—the New Commandment, love, which is the desire to please God and be good for our neighbor.

A Church that practices this essence of Christian life will be simpler, less controlling, more focused on the common good, and probably poorer. Some say it will be smaller, but I think not.

Take a good look at the many people who are leaving or becoming inactive. Consider the many reasons why they leave. I believe that many of those reasons would lessen or disappear if the Spirit of Vatican II thrived everywhere.

When you hear the word "Quaker," you think of peaceable people. When you hear "Amish," you think of people who live simply. Wouldn't it be great if, when people hear "Catholic," they would say: "Oh, those Catholics, how they love one another and all people."

"Blessed" and "Blest": Is There a Difference?

By Abbot Gregory Polan, osb

Many who have read *The Revised Grail Psalms* have noticed two renderings—"blessed" and "blest"—of what is usually represented as a single word ("blessed") and thus might have been thought to represent a single idea. But the two renderings represent not only a difference in spelling and pronunciation; they also represent a difference in meaning. This article seeks to explain the different meanings associated with these two distinct terms as they appear more and more frequently in English translations of Scripture and also to clarify how one is to understand the distinction by citing some examples of their usage in the new English translation of the *Roman Missal*.

The *Oxford English Dictionary* (OED, 1933)[1] identifies *blessed* and *blest* as spelling variations of the same word: the past tense and past (or passive) participle[2] form of the verb *bless*. The latter form—*blest*—is further identified as "archaic and poetic." So *blessed* and *blest* are essentially variant spellings of the same English word, a variant based partially on the fact that they are often pronounced differently: *blest* is clearly meant to be pronounced as a one-syllable word, while the OED indicates that *blessed* is to be pronounced as two syllables (ble' sèd) when used as an adjective.

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Two Words

But the single English word *bless* bears many meanings—the OED lists eleven separate entries. In English renderings of the Scriptures, two of those meanings of bless have been used to translate two distinct Hebrew words. The Hebrew words, *bârûk* (a participle) and *'ašrê* (an adjective) are quite different from one another in both spelling and meaning. These words are also distinct when rendered in Greek and Latin (as discussed below).

Because the two different Hebrew words are represented by a single word in English translations, Scripture scholars have sought to retain the distinction of the original language by using the two variant English forms—"blessed" and "blest"—to represent the distinction between the separate Hebrew (and Greek and Latin) terms. The participle *blest*, pronounced as a single syllable, translates the Hebrew participle *bârûk*, while the two-syllable *blessed* is used to represent the Hebrew adjective *'ašrê*.

The distinction between the Biblical terms was clarified some decades ago by two giants in the field of Catholic biblical scholarship, Father Raymond Brown, ss, and Father Joseph Fitzmyer, sj. In *The Birth of the Messiah. A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, in the context of his analysis of the Visitation story, Brown distinguishes the two terms thus: "There are two sets of biblical words (and ideas) involving blessing that should be kept distinct, one set that we may call "participial," and the other "adjectival."[3] He indicates that the Hebrew passive participle *bârûk*, rendered *eulogêntes* or *eulogêmenos* in Greek and *benedictus* in Latin, should be translated by the English word "blest." When referring to God, as in the phrase "blest be God," it is simply another way of saying "praised be God." The idea of extolling and acclaiming God conveys the idea that God is to be addressed with words of adulation and joy for what the All-Holy One has accomplished.

As the OED indicates, this is consistent with the history of the usage of *blest* in English. The editors of the OED note that this form is specifically used "esp. with an added notion of thanksgiving or acknowledgement of gracious beneficence or goodness: To praise or extol with grateful heart; 'to glorify for benefits received.'" The OED further refines the sense of the object of the verb being thus linked to

"God or his attributes."

Here are two examples from the Psalter of the usage of blest as a translation of the Hebrew participle *bârûk*:

> The Lord lives, and *blest* be my Rock!
> May the God of my salvation be exalted,
> the God who gives me redress
> and subdues the peoples under me
> (Psalm 18:47–48).[4]

In these verses from Psalm 18, the Psalmist acclaims God as the source of salvation, after having listed the many ways the poet has been rescued from foes.

Here's another example:

> *Blest* be the Lord, for he has heard
> the sound of my appeal.
> The Lord is my strength and my shield;
> in him my heart trusts (Psalm 28:6–7).

The lament voiced in this psalm eventually turns to gratitude to God for the marvelous and unexpected way in which the Psalmist's prayer has been heard and answered.

The Old Testament also employs the Hebrew adjective *'ašrê*, translated by the word *makarios* in Greek and *beatus* in Latin. This is rendered in English as "blessed," which, as noted above, is pronounced as two syllables (ble' sèd) when used as an adjective (e.g., "the blessèd Virgin" is never "the blest Virgin" in spoken English). The term refers to someone who is fortunate or privileged as the beneficiary of God's favor. Though it has been rendered as "happy" in some English translations, such a rendering is problematic.[5] Both Brown and Fitzmyer understand *'ašrê* and *makarios* to represent a state of eschatological joy, a gift from God to those who follow the covenant and law, seeking to do God's will.[6] The term *'ašrê* is also often understood to refer to a person or people of exemplary life who share now in God's favor and blessing.[7] Thus it implies a change in their status or condition that has been bestowed on them by God. Because this is the word used adjectivally in the Scriptures, it is best rendered by the two-syllable English word, even when it appears as a predicate.

Here are some examples.

> *Blessed* are they who dwell in your house,
> forever singing your praise.
> *Blessed* the people whose strength is in you,
> whose heart is set on pilgrim ways
> (Psalm 84:5–6).

In this psalm, the Psalmist calls "blessed" those who are faithful in their pilgrimage to God's temple in Jerusalem. These people make their way to the Holy City each year for the great festivals and feasts; in their ready act of faith to honor the remembrance of God's actions in the past for their ancestors, they are strengthened by God for the rigors of the journey.

> How *blessed* the people who know your praise, *
> who walk, O Lord, in the light of your face,
> who find their joy every day in your name, *
> who make your justice their joyful acclaim
> (Psalm 89:16–17).

In Psalm 89, the people who demonstrate loyalty and faithfulness to God are called "blessed"; their trust in God's mercy and compassion toward them wins them this title. The Greek rendering of this term is the same one that Jesus uses in the Greek text of the Beatitudes to describe those who live according to the new law of love.

In the New Testament

Let us now turn to the New Testament, to the Canticle of Zechariah in the Gospel of Luke. Once his tongue has been loosed, Zechariah lifts up a hymn of praise to God, acknowledging all that has led to this moment in salvation history and is now fulfilled.[8] The Greek term used here is a form of *eulogêntes*, expressing praise and gratitude to God for his faithful care of the chosen people.

> *Blest* be the Lord God of Israel:
> For he has visited his people and redeemed them.
> He has raised up for us a horn of salvation
> in the House of David his servant,
> As he spoke through the mouth of his holy ones,
> his prophets from ages past
> (Luke 1:68–70, *translation mine*).

Here Zechariah praises the God who is about to raise up the Anointed One, the Messiah, of David's House, a promise given earlier through the prophets of old.

In the Canticle of Mary, a form of the term *makarios* appears as a distinguishing characteristic of the favor bestowed on Mary through God's goodness.

> My soul proclaims the greatness of the Lord,
> and my spirit exults in God my Savior,
> For he has looked upon his handmaid in her lowliness;
> henceforth all ages will call me blessed
> (Luke 1:46–48, *translation mine*).

In these verses, Mary lifts up to God an expression of highest gratitude for the manner in which God has acted towards her. Future generations will give witness to the favor which God has bestowed upon her as his lowly servant.

In the Missal

We will conclude this brief consideration with two examples from the *Roman Missal*, both from the Order of Mass. The first is the *Sanctus* or "Holy, holy, holy." The text of this hymn in the Eucharistic Prayer is drawn from several biblical sources. The line "Blessed is he who comes in

the name of the Lord" is rendered "*Benedictus qui venit in nomine Domini*" in Latin. It derives from Psalm 118 (117), often called "The great Easter Psalm" for its frequent use in the Easter Season; the psalm also appears in the Liturgy of the Hours at Morning Prayer on Sundays II and IV and at Daytime Prayer on Sundays I and III. For the reasons given earlier in this article, the word rendered "blessed" in the *Roman Missal* is written "blest" in *The Revised Grail Psalms* (see Psalm 118:26). In Psalm 118, "the one who comes" represents the person who draws near to bring protection and rescue to those in need. He is praised for his saving strength and his deeds in their defense. In the context of the Eucharistic Prayer, that same verse takes on a meaning rich in theological and spiritual depth. The Lord Jesus Christ comes as the One bringing reconciliation, peace, and his very self as the food of immortality. This reflects, at least partially, the sense of the Hebrew in Psalm 118:26, and the Latin text employs the word *benedictus*—the same word found in the Latin version of the Canticle of Zechariah—so through it is written as "blessed," given the principles described here, it should more properly be sung or said as "blest." The "Holy, holy, holy" is an acclamation, and it rightly lifts up praise to Christ who comes among us in this celebration of Word and Sacrament.

The second example comes at the beginning of the Liturgy of the Eucharist, at the preparation of the gifts. The Latin text opens with the following words, spoken over both the bread and the wine: *Benedictus es, Domine, Deus univérsi* ("Blessed are you, Lord God of all creation"). This is an expression of praise and gratitude for these gifts which will be transformed into the Body and Blood of Christ. It would then preferably be best pronounced "blest" rather than "bles-sed."

Meaning beyond Pronunciation

For some people, the matter discussed in this article may seem a kind of verbal splitting of hairs. But people are justly concerned when they see the word "blessed" in a spoken portion of the liturgy because they are moved to ask the practical question: "Is this pronounced 'bles-sed' or 'blest'?" If this article helps to provide a clear answer, then it has served its purpose. But beyond mere matters of pronunciation, there is the hope that a better understanding of the meaning of these words will help people to pray the texts with greater understanding, fervor, and devotion. "Blest be God who forever shows the blessed the way to greater insight that fitting and joyful praise might abound in the Church."

Notes

1. All citations of the *Oxford English Dictionary* (OED) refer to the entry under the verb *bless*.

2. *Participle* designates a verb form used as a modifier. When the modifier follows a linking verb (the field was *plowed*) it is referred to as a *predicate adjective*. When it immediately precedes the noun it modifies (a *plowed* field), it is referred to as a *participial adjective*. In English, the past (or passive) participle has the same form as the simple past tense for regular verbs.

3. Raymond E. Brown, ss, *The Birth of the Messiah. A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*. Anchor Bible Library (New York, New York: Doubleday, 1977, 1993), 333.

4. Unless otherwise indicated, all translations of the psalms come from *The Revised Grail Psalms: A Liturgical Psalter* (Chicago, Illinois: GIA Publications, 2010).

5. The term "happy" is generally understood as an emotional state that stems from a sense of well-being. "Blessed" bears a nuance of favor that is God-given, external, and objective and not merely the emotional response to such a state.

6. See Brown, *The Birth*, 333; Joseph Fitzmyer, *The Gospel According to Luke (I–IX). Introduction, Translation, and Notes* (Garden City, New York: Doubleday & Company, 1981), 365.

7. M. Saebø, "'šr" in *Theological Lexicon of the Old Testament*, ed. Ernst Jenni and Claus Westermann, trans. Mark E. Biddle (Peabody, Massachusetts: Hendrickson Publishers, 1997), 196–197.

8. Fitzmyer, *The Gospel*, 382.

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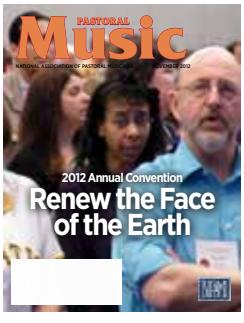

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Being Human

By Tony Varas

Tony Varas has written a four-part series of articles to explore the holistic formation of the lay minister in light of certification standards developed by the Alliance for the Certification of Lay Ecclesial Ministers (http://www.lemcertification.org). The four-part series discusses the formative areas to be developed by lay ministers: human, pastoral, spiritual, and intellectual. These important areas interface with the competency the candidate develops in his or her specific field of ministry, which, for the pastoral musician, is liturgical music.

Peggy Lovrien
DMMD Professional Concerns Committee

Among my earliest memories of childhood are those of serving as the leader of song at Christ the King Parish in Tampa, Florida. I remember the parish organist helping me to learn the music for the Saturday evening Eucharist. I can still recall the reader who gave me a ride to the parish. He encouraged and affirmed my service during the brief car trip. I won't ever forget the good and gentle religious sister who spent many hours after school teaching us—a group of young sixth graders—to play the guitar. She taught us what we thought were the only four guitar chords needed for liturgical song (C–Am–F–G7). Learning those four chords and various strum patterns gave us access to the "Folk Mass," which made us cool kids! Who can forget my biggest fans—mom, dad, grandma, and grandpa—driving to what must have seemed to them an endless number of rehearsals, performances, and liturgies? I remember my dearly departed mentor who helped to form my love of the liturgy and a passion for promoting the song of the assembly.

These people, along with countless others, make up a cast of many who participated in my formation. The formation began and grew because of human contact with loving and patient persons. God was working through each of these people to call me to ministry and to begin the process of life-long formation. This call to ministry from God, given in the sacraments of initiation, became clearer to me because of these most significant people. Hearing the call, I responded.

My story is not unique. While the details may be different, most of us can describe the important people who have helped us to hear God's call to serve. While hearing the call and responding is essential, what follows in years after the response is vital to effective ministry. It is the beginning of a life-long journey. For some, this journey leads to the ordained ministry, and for others the path becomes lay ecclesial ministry.

The Code of Canon Law (231) states that "lay persons who devote themselves permanently or temporarily to some special service of the Church are obliged to acquire appropriate formation which is required to fulfill their function properly." The U.S. Conference of Catholic Bishops, in *Co-Workers in the Vineyard of the Lord*, name four areas of this "appropriate formation": human, spiritual, intellectual, and personal.

This article begins a series of four short reflections for pastoral musicians on each of these areas of formation. It's certainly not an extensive exploration, but it's meant to be a starting point for the pastoral musician who might be seeking to cultivate this formation.

Human Formation

"Human Formation seeks to develop the lay ecclesial minister's human qualities and character, fostering a healthy and well balanced personality, for the sake of both personal growth and ministerial service."[1] The formational focus for many pastoral musicians has been on music lessons, formal studies, or perhaps liturgical studies. The area of human formation calls the minister to know more about self and others so that our interaction in ministry relationships is mature. Human formation begins with self-exploration but then grows into its fullness through contact with others. It is nurtured by participating in small faith communities, accepting feedback, being accountable to the community, continuing personal growth, and commitment to daily self-reflection.

If you would like to be more attentive to this area of formation, here are some first steps to consider.

Identify your colleagues. I often hear that pastoral musicians don't even know who is serving in nearby parishes. A good resource to find that out is your diocesan directory or a quick search of the web sites for the parishes nearby. It's not necessary to create a complete list of the entire region; just pick a handful of parishes nearby and try to find out who is responsible for music in the parish. Sometimes, there might be several people in the same parish. Who knows? You might discover that an old college friend is serving just fifteen minutes away, or maybe you'll discover a wise mentor. In either case, what a treasure to find!

Stay in touch. Once you identify who is nearby, try to make contact with a few people. (I prefer a personal phone call rather than an e-mail.) When you make that initial contact, simply identify yourself as a neighboring pastoral musician. Let the person know you are nearby and would be interested in meeting for coffee. Assure your colleague that you aren't looking to "form a committee" or that you have any task in mind but that you just want to be a good neighbor. After that initial contact, just stay in touch as seems natural. Some contacts will

Mr. Tony Varas serves in the Office of Worship of the Diocese of Metuchen, New Jersey.

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only be a one-time meeting and an occasional passing hello. Others may develop into a more regular coffee meeting or perhaps lunch from time to time.

Don't eat lunch alone or at your desk. For some of us this is a difficult habit to break. We are so busy that we occasionally see our meals merely as necessary "feeding times" to have the energy to continue. But as pastoral musicians who serve the Eucharistic Banquet weekly, we know that meals are more than feeding. Make it a habit to have regular lunch dates with your colleagues. It's simple and informal; all it takes is making the call and inviting someone to lunch. I know I look forward to sharing with my colleagues regularly. Conversations weave in and out of personal and professional topics. For me, these times are precious and life-giving.

Carpool. I'm not advocating this for its environmental impact, though carpooling is the "green" option. What I'm thinking about is carpooling with our colleagues to a local NPM chapter gathering, a workshop, or a diocesan meeting. You'll not only be saving the environment, but getting to know more about a colleague will provide a fertile ground for building a green and life-giving relationship. Remember in your turn to call and offer a ride to a nearby pastoral musician. Of course, the bonus could be a stop at a local establishment on the way home!

Through these simple beginning steps, we can experience the human contact needed for the example or advice to be more like Christ. If we become more like Christ, then our participation in his ministry will continue to renew the face of the earth.

Look to the next article in this series to explore some simple steps to enhance the spiritual formation of the pastoral musician.

Note

1. United States Conference of Catholic Bishops, *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry* (Washington DC, 2005), 36.

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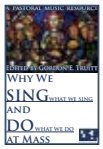

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Five pastoral scholars examine the U.S. Catholic bishops' 2007 statement on music in divine worship.
Anthony Ruff, OSB, Kathleen Harmon, SND DE N, Kevin Vogt, Ricky Manalo, CSP, Jan Michael Joncas
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Choral Recitative

All the items reviewed here are from Oxford University Press.

Where Riches Is Everlastingly. *Bob Chilcott. SATB and percussion. Vocal score: ISBN 978-019336060-0, $2.60. Percussion parts: ISBN 978–0193558458, $15.50.* This joyful Christmas carol incorporates the syncopated rhythms of rumba, with the choir singing a vibrant melody, and the congas, shaker, and cowbell providing a toe-tapping rhythmic ostinato as accompaniment. Four verses tell of Jesus coming into the world, born of the blessed Mary, and that where he was born is "where riches is everlastingly." The refrain—"I pray you be merry and sing with me, in worship of Christ's nativity"—recurs after each verse. The rhythms may be a bit challenging at first, but once singers relax and avoid belaboring the multiple meter changes, they should do fine.

In the Beginning. *Alan Smith. SATB. ISBN 978-0193375161, $2.25.* This is a beautifully written carol that would be a perfect piece for a choral reflection during the Christmas Season. First published in a two-part version in *The Oxford Book of Flexible Carols*, Alan Smith's *In the Beginning* is presented separately here in a mixed-voice arrangement. Kevin Carey's text paints beautiful images, from "a dancing snowflake calms a bleating lamb" to "a star shine cheers a weary king," all reflecting on the opening of John's Gospel: "In the beginning was the Word." Rutter-esque in style, Alan Smith's melodic writing is exquisite, especially in verse two, which transitions and modulates momentarily into a new key but then returns to the original key effortlessly. Expressive singing from the choir is easy to achieve with such writing. All will love this carol.

As Joseph Was a-Walking. *Francis Pott. SATB. ISBN 978-0193375598, $2.60.* Known as the "Cherry Tree Carol," the text (Part II of the carol) may have originated in the Infancy Gospel of the Pseudo-Matthew, an apocryphal Latin work of the ninth century. If you are looking for a very challenging carol for your choir during the Christmas Season, this is the one. Sung a cappella, each vocal line has independent melodic shape; dissonance and chromaticism are deftly employed to exquisitely expressive ends. The second verse, where the tenors take the melody, is almost dreamlike, with the rest of the choir embellishing the harmonies with angelic and mysterious "ahs." The piece is richly crafted with modal harmonies and suspensions. I highly recommend this piece for those parishes or cathedrals with especially talented singers. It requires very flowing legato phrasing with perfect intonation—without accompaniment.

He Is Risen! *Joachim Neander, arr. Mack Wilberg. ISBN 978-0193869219, $2.25.* Mack Wilberg is the music director of the Mormon Tabernacle Choir and one of the top arrangers of this century! Wilberg's arrangements and compositions are performed and recorded all over the world. With their grandeur, energy, and craftsmanship, they inspire congregations everywhere. This setting of the Neander hymn tune Unser Herrscher offers two texts. The first is an Easter text: "He is risen! He is risen! Tell it out with joyful voice." The second is a text for Ordinary Time: "Open now thy gate of beauty, Zion, let me enter there." This hymn arrangement begins with a triumphant and rousing instrumental fanfare and can be sung with the rest of the assembly. Verse one is sung entirely in unison to encourage congregational participation. The choir breaks into parts in verse two. The final unison verse adds a glorious soprano descant and culminates in a rousing unison *"Amen"* at the close. Enjoy singing this great hymn during the Easter Season and at the same time have the luxury of using the arrangement again for festive Ordinary Time events. Wonderful Wilberg orchestrations of this setting are available for hire/rental.

Children of the Heavenly Father. *Traditional Swedish, arr. Mack Wilberg. SATB and piano or small orchestra. ISBN 978-0199747283, $2.25.* In another delightful arrangement by Mack Wilberg, the traditional Swedish melody serves the Caroline Sandell-Berg text well. Wilberg brings a new flavor to the melody on each verse, starting in unison with the sopranos and altos, then continuing in unison on the next verse with tenors and basses. The third verse combines all four parts a cappella, using subtle chromatic inflections typical of Wilberg arrangements. The last verse is in unison, culminating with an ethereal and heavenly *"Amen."* Appropriate for the last Sundays of Ordinary Time, this is an excellent piece with which to begin the choir year. It is very simple to learn, but more importantly, it is a moving arrangement that truly is heavenly.

Ave Verum Corpus. *Alan Bullard. SATB and organ or piano. ISBN 978-0193379992, $2.25.* Having been director of music at Corpus Christi Cathedral for close to thirty years, I have quite a collection of *Ave Verum Corpus* motets in our extensive repertoire. Mozart's setting, of course, wins the top prize, but other gem settings by composers such as Byrd, Fauré, Elgar, Saint-Saëns, and a recent, lovely setting by composer Colin Mawby are also included. This new setting by Alan Bullard is a modified extraction from his choral work *Wondrous Cross.* Bullard studied with Herbert Howells at the Royal College of Music. In a work very similar in form to the Elgar setting, Bullard begins with a serene, unison melody that perfectly places the syllabic stresses of the Latin text on the correct beats. Also as in the Elgar, the first section is then repeated with the rest of the choir in harmony, with the tenors reiterating at the ends of phrases what the sopranos had just sung. The "*Cuius latus*" section beautifully depicts the flowing water ("*fluxit aqua*") with

gentle moving eighth notes in the accompaniment. This section peaks in dynamics and intensity when the sopranos sail to a high "g" on *"mortis examine."* The piece ends as it began but surprises all of us by not ending in the key of G, in which the entire piece is scored: It ends on an E major chord, inviting deep reflection on the mystery of Corpus Christi. We will definitely be adding this setting to our cathedral music library this season!

I Sing the Mighty Power of God. *Arr. Mack Wilberg. SATB and organ or orchestra. ISBN 978-0193869233, $2.60.* Here, Mack Wilberg has arranged a very light-hearted setting of an Ordinary Time hymn "I Sing the Mighty Power of God." Using the hymn tune Forest Green, this choral anthem explores the natural wonders of God's creation. With a lively organ accompaniment and spirited counter-melody, the result is a sparkling and jubilant anthem that is not difficult at all to learn. The sopranos and altos introduce verse one in unison, followed by a second verse that starts in unison then expands into a lovely, soft a cappella section in four parts. Verse three presents a nice, simple soprano descant above the melody. The anthem concludes with a slightly slower and reflective coda section sung only by the trebles. Many will recognize this hymn tune, which is sometimes sung with the text "O Little Town of Bethlehem." An accompaniment for full orchestra is available for hire/rental from the publisher.

On Christmas Night. *Bob Chilcott. Upper voices, SATB, and organ or chamber ensemble. ISBN 9780193375604, $10.95.* This is a musical celebration of the Christmas story, presented as a sequence of eight original carols. Bob Chilcott has been involved with choral music all his life, first as a chorister and then a choral scholar at King's College, Cambridge. Later, he sang and composed music for twelve years with the King's Singers. I am very impressed with the beauty and flow of this entire work. Chilcott beautifully weaves his original settings of carols simultaneously with familiar carol melodies. The result is an impressive array of styles and moods, from comforting and reflective to jubilant, swinging, and folksy. In movements 1, 6, and 8, the inclusion of familiar carol melodies imaginatively allows the participation of the whole assembly, congregation, or audience. The second movement, *Adam lay ybounden,* is my favorite of the entire work. It is a delightful, lilting setting of this text written in a 3/4 2/4 meter back to back—an easy way to convey to the choir a five beat pattern. The organ accompaniment adds to the bounciness and lilt of this movement. The third movement, *A Spotless Rose*, begins nicely with Chilcott's original setting of this text, then dreamily inserts upper voices singing "Lo, How a Rose E'er Blooming" in a 3/4 meter. It works very well! This work as a whole can be performed liturgically or in concert, with or without the composer's suggested readings, while individual carols may also be programmed separately. By combining tradition and invention, *On Christmas Night* is a versatile and enchanting addition to our choral repertory.

Lee Gwozdz

Books

Keys to the Council: Unlocking the Teaching of Vatican II

Richard R. Galliardetz and Catherine E. Clifford. Liturgical Press, 2012. ISBN-13: 978-0814633687. 240 pages, paperback. $19.95.

This short book, just under 200 pages of main text, is a welcome addition to the plethora of tomes commemorating the fifty-year anniversary of the opening of the Twenty-First Ecumenical Council. Richard R. Gaillardetz and Catherine E. Clifford, noteworthy scholars, have penned twenty concise chapters, each dedicated to specific highlights from one of seven Vatican II documents. These chapters are all unlocked with a "key," opening windows and once again inviting the Spirit to work in revealing insights from the Council. The authors give us a clear account of "key" Council teachings and situate the teachings of the Church in a historical context. Each chapter contains a theme that lays out the fundamental meaning and significance of the documents being examined. These themes allow the reader to see the texts through a new lens and apply the insights gained while reflecting on the Council's continued impact on our Church today.

The Fathers of the Second Vatican Council formulated sixteen major documents, and Gaillardetz and Clifford share with the reader a balanced appreciation for the overarching theological mission of the Council itself as reflected in the development of these documents. But since the main part of the book explores just twenty themes in depth, drawn from only seven of the Council's sixteen documents, one can focus on "key" topics that will continue to shape the face of the Church in our times and for decades to come.

The topics chosen by the authors unlock these seven documents. Six chapters are devoted to themes from the Dogmatic Constitution on the Church *Lumen Gentium*: Church as sacrament (with a spotlight on mystery, ecclesiology, the primacy of Christ, and the sacrament of salvation); the role of the Holy Spirit in the Church (with a focus on pneumatology, koinonia, the role of charisms in the life of the Church, along with the recovering of the charisms of consecrated religious life); Eucharistic ecclesiology (focusing on Christ as Head and the members of the Body, the Church as the mystical Body of Christ, ecclesial communion and the Eucharistic assembly, and becoming what we receive—Eucharist for the life of the world); the baptismal and ministerial priesthood (with a distinction between universal priesthood and sacramental priesthood within

the Christian community); episcopal collegiality (with a concentration on papal primacy and collegiality with the bishop of Rome, within the college of bishops, and institutional expressions of collegiality); and the global Catholicity of the Church (with insights into the role of the Eastern Catholic Churches and inculturation).

One chapter is devoted to each of three conciliar documents. The chapter on the Constitution on the Sacred Liturgy *Sacrosanctum Concilium* explores baptism in the paschal mystery (with a focus on the paschal mystery in prayer, sacraments, the liturgical year, through new life, and in the vocation of humanity); Christ's presence in the Church (exploring the various modes of Christ's presence in the Church, in sacramental signs, in the proclamation of the Word, and in the gathered assembly); and full, conscious, and active participation in the liturgy (which explores the principles for the reform of the liturgy, the communal nature of the liturgy, and the needs and customs of different regions).

The examination of the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* highlights the Church's mission in the world (with insights on Catholic social teaching, the role of the Church in the world, and the Church as "leaven"); the role of the laity in the world (with a concentration on the laity's mission in the world); and Christian marriage and family (delving into marriage and the domestic church).

The Decree on Ecumenism *Unitatis Redintegratio* is examined for what it has to say about communion in faith with other Christians (with a spotlight on the Council's teaching on ecumenism, the positive recognition of other Christians, the one Church of Christ and the Catholic Church, and varying degrees of ecclesial communion); reform of the Church (with a focus on Church reform and the eschatological orientation of the Church, the work of the Holy Spirit in the life of the Church, and reform in an ecumenical context); and the hierarchy of truths (with insights into the hierarchical order of revealed truths, their relationship to the foundation of the Christian faith, the practice of ecumenical dialogue, and ecumenical formation of the faithful).

Two chapters are devoted to the Dogmatic Constitution on Divine Revelation *Dei Verbum*. The authors explore what the document says about a theology of divine revelation (which delves into the Trinitarian view of divine revelation and the role of Scripture and dogma) and a theology of tradition (with insights into the dynamic theology of tradition, the role of the faithful in the development of tradition, and the eschatological character of divine revelation).

Each of three other documents is also given its own chapter. The one on the Decree on the Pastoral Office of Bishops in the Church *Christus Dominus* covers the ministry of the bishop (with a look into the ministry of unity, vicars of Christ, authority in the local Church, and teaching, sanctifying, and governing). The chapter on the Declaration on Religious Liberty *Dignitatis Humanae* highlights the right to religious freedom (focusing on freedom to seek truth, faith and freedom, the history of violence in the name of the Gospel, and ecumenical and interreligious relations). And in looking at the Declaration on the Relation of the Church to Non-Christian Religions *Nostra Aetate*, the authors focus on the Church and world religions (exploring religion and the human search for meaning as well as the spiritual ties between the Church and God's chosen people—the Jews).

A highlight of the book is a lexicon that clearly defines the key theological concepts and teachings and offers translations of various texts imbedded as sidebars in each chapter, They contain words and concepts such as Roman Curia, mystery, scholasticism, magisterium, infallibility, eschatology, hypostatic union, *episkopas*, and inculturation—to name a few.

Finally the book contains a conclusion, a list for further reading, and an index to the Conciliar documents referenced in the text.

In the Church today we find different camps that both oppose and or affirm the Council's teachings, and we are faced with opposing views and ecclesiologies. Our authors have provided

a text that can be used with adult study groups, book clubs, or college level courses in theology to open a new window onto the Council's key teachings. Many in the Church today, especially those born after 1955, know little of the Council's rich treasures. A West Coast bishop, who recently visited a group of high school seniors, asked them to tell him about Vatican II. After a period of awkward silence one young man said: "I think it is the pope's summer residence." This book can be used to catechize Catholics who have not turned the key and unlatched the treasures of Church teachings as found in the documents of the Second Vatican Council, especially late baby-boomers (1955–1960) as well as Generation X (1960–1980) and Generation Y (1980–2000).

Michael R. Prendergast

A Pastor's Perspectives on Participation

Darren Henson. World Library Publications, Worship Works Series, 001702. Paperback. $5.00.

In his brief work *A Pastor's Perspectives on Participation,* Rev. Darren Henson has provided a practical application of many key texts from *Sing to the Lord: Music in Divine Worship* that is accompanied by his own practical and valuable experience. Working inductively, he begins with experiences from his own fortunate parish context which serve as examples of music and participation in liturgy. At times I was startled and encouraged by the clarity of his evaluation of what is possible in the liturgical life of the parish. Each section concludes with texts which are pertinent and applicable as lessons.

Who really is the minister of music? How can that ministry be deepened? What kind of vision is necessary? How can music become the instrument of unity in the way that a community celebrates the mysteries of Christ seasonally? How important is the role of the presider, and how can he become more vital to the inclusion of all? Finally, what sort of relationship work needs to be undertaken prior to the liturgy between the presider and all liturgical partners: accompanist, cantor, assembly?

Henson's conclusions are simple, but sometimes the simplest answers are the ones that can only be found through years of being formed by experience. His little book provides that experience which can be shared, as all of us seek the awareness of self and assembly that is necessary if, through music, we are to become truly an "icon of the kingdom" of God in our local offering of praise.

Don Rooney

Real World Real Worship

Ron Raab, csc. World Library Publications, Worship Works Series, 001703. Paperback. $5.00.

For years, quiet miracles have been taking place in the Saint André Bessette Downtown Chapel of Portland, Oregon, a parish administered by the Congregation of the Holy Cross. Now one of their own, Father Ron Raab, csc, has created something of both beauty and wisdom: a booklet that starts with the experiences of the poor and disadvantaged and then links those experiences directly to the task of liturgy planning.

The result is a guide which is both challenging and inspiring, cued into some of the most important compass points of our Christian lives: the corporal works of mercy. Then Father Raab grounds these works in the celebration of the Eucharist.

Even for those who have been about the work of liturgical planning for many years, as I have, this publication graces the reader with new and thought-provoking perspectives. Because its starting point is with the homeless and the marginalized, it literally breathes the air of the Gospels. And for as small a work as it is, its implications are enormous.

Read this book. Ask yourselves the carefully crafted questions in each section. Allow some time for this gifted pastor to shape your liturgical world, based on his own work with the impoverished. It may well be the best thing you read all year.

Steve Warner

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Mission Basilica San Juan Capistrano

Organ dedication on October 21, 2012, by Hector Olivera

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Mission San Juan was designated a Basilica by Pope John Paul II in the Jubilee year of 2000, then was honored as a National Shrine by the U.S. National Conference of Catholic Bishops in 2003. Since its founding, Mission San Juan has been a place of living history for generations of Catholic Christians who have come to know and celebrate their faith in this oldest parish of the Diocese of Orange.

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Procession of bishops at the opening of the Second Vatican Council. *Photo by Peter Gemayer.*

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