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NATIONAL ASSOCIATION OF PASTORAL MUSICIANS

JANUARY 2014

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Dear Members . . .



You get used to people being around, and you miss them when they're gone. Friends or family members move away, or you move away from them, and you know that they're no longer nearby, but still you catch yourself thinking, "Oh, I'll call my mother/son/friend and we'll have lunch." But then you remember that you can't, and you have to make other plans.

That's where many of us are today. People that we've long considered friends or family or "like family" aren't here, or at least within easy reach, to give us sage advice or an encouraging word. For instance, the people who were the backbone of implementing the adult catechumenate in the United States and around the world are no longer within easy reach since the closing of the North American Forum on the Catechumenate on June 28, 2013.

We feel the loss, even though there is still the possibility of linking up again with some of those people through FriendsOfForum.org and its Facebook page.

So this issue of *Pastoral Music* looks at adult initiation after the end of Forum and asks what kind of support we need to build so that this necessary foundation for Church life will continue. It looks at where we have come from, where we've reached, and where we ought to be headed. And it reminds us what kind of foundation the catechumenate itself needs in the community of believers, if it is to be—or become—what the rite intends that it should be.

And What of Us?

Sometimes the absence of a friend or a support (or a supportive friend) reminds us that friendship and cooperation are important, even necessary, and that the ministry for which we need support ought to continue, and we need to find new ways to support each other.

Fortunately, the ministry of pastoral musicians still has the support of NPM—a support that is carried primarily from member to member, chapter to chapter, and in gatherings like the annual convention. What is amazing to me is how steadily and firmly that support has been offered through our Association, in good times and bad, even as friends leave this ministry for one reason or another, as chapters decline and are reborn, and as our annual

"road show" moves from one city to another.

It is the work of the National Staff to unify all of this important activity, and it is the singular and wonderful experience of such support and of the skilled and dedicated work of the staff that makes me glad to keep on serving as interim coordinator of the Association, while the Board of Directors looks for a new president. Brief though it has been, however, experience has taught me that I need help with this interim job, so Peter Maher, NPM's Director of Convention Operations, has agreed to assist with the "operations" part of this job while the search continues. I thank you, in the name of the whole staff, for your continued good will, your willingness to take on the responsibilities of membership, and your belief in the Association and its work.

This year we'll be in St. Louis for the Annual Convention, and we hope you join us. You'll find the convention brochure in this issue, and there's more information about our gathering available at the NPM website. There will be wonderful performances, exciting workshops, insightful presentations, and you can read all about those. But the thing about the convention that the brochure cannot contain or adequately express is the gift of gathering with other NPM members. Here are the friends who offer support, the ones who have been through the same struggles we face, the ones who are walking the same path we walk. Here are the people, in turn, who need our support, our word of encouragement.

You know, even in the first centuries of the Church, people were charged with the obligation of gathering in the liturgical assembly for Sunday worship, but the reason offered for that obligation in those days had little to do with the focus on personal salvation that appeared in later legislation. It had to do, rather, with the needs of other people. Christians were told that they ought to come to Sunday Mass because there would likely be someone there who needed to see them praying or hear them singing, because that person's faith depended on the witness that other believers could offer. The same is true for NPM members coming to St. Louis. Come to the convention for yourself and for your ministry, certainly, but come also for those other people who will be renewed because they see you there, hear you singing, and learn from you what they need to continue their ministry.

We're in this together; it's the only way it will work.

A handwritten signature in black ink, reading "Gordon E. Truitt". The signature is fluid and cursive, with the first name "Gordon" being the most prominent.

Gordon E. Truitt
Interim Coordinator and Senior Editor



NATIONAL ASSOCIATION OF PASTORAL MUSICIANS

January 2014

Volume 38:2



Pastoral Music

(ISSN 0363-6569) is published five times per year in January, March, May, September, and November by the National Association

of Pastoral Musicians (NPM), 962 Wayne Avenue, Suite 210, Silver Spring, MD 20910-4461.

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Membership Information: Regular Parish Membership in NPM (clergy and musician, both included as members): \$145 per year. \$114 of this amount is for subscriptions to *Pastoral Music* for one year. Single Parish Membership (one member): \$105 per year. \$57 of this amount is for a subscription to *Pastoral Music*. Individual Membership (one member, no parish benefits): \$83. \$57 of this amount is for a subscription to *Pastoral Music*. Youth Membership: \$39. Retired/Senior Membership: \$45. Seminarian/Religious in Formation Membership: \$25. Benefits equivalent to individual membership. Group membership rates are available. Membership rates in effect as of January 1, 2014.

Subscription Information: One-year subscription, five issues a year, \$65. Library rate: \$63. Single copy: \$12. For periodicals postage to Canada, add \$12 per year for each membership. For postage to all other countries, add \$16 per year for each membership.

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Periodicals postage paid at Silver Spring, Maryland, and additional mailing offices. Send address change to *Pastoral Music*, 962 Wayne Avenue, Suite 210, Silver Spring, MD 20910-4461.

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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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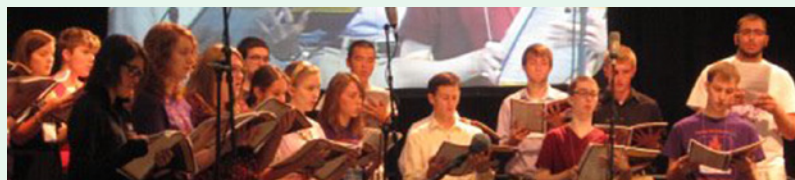
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CONVENTION 2014

This Is Your Invitation, If . . .

. . . you choose to accept it. And we hope you do because the 2014 NPM Annual Convention in St. Louis (July 14–18) promises to be exciting, challenging, renewing, and even (but don't spread this around) fun.

The focus of our upcoming gathering is the challenge to "Proclaim Good News." Now, a cynic might look at our Church and our world and wonder where to find any "Good News" to proclaim. Sometimes, as we see friends leaving ministries, budgets cut, people dealing with horrors like clergy sexual abuse, it's pretty easy to become cynical. It's then that faith is challenged the way it was for Habakkuk (3:17–18), in the canticle that we sing at Friday Morning Prayer:

For though the fig tree does not blossom,
and no fruit appears on the vine,
Though the yield of the olive fails
and the terraces produce no nourishment,
Though the flocks disappear from the fold
and there is no herd in the stalls,
Yet I will rejoice in the Lord
and exult in my saving God.

But this is a desperate faith, one that yearns for Good News in spite of everything going wrong. Is there something that we can celebrate and proclaim? Absolutely. Like the prophet, we find God even in the midst of troubles, standing with us, sustaining us, and guiding us. We have experienced and are experiencing a conversion that gives God the primacy in our lives and in the world around us in Christ, a vision of a way of life that calls us to sing with the canticle that St. Paul quotes for the Philippians (2:10–11), which we proclaim at Sunday Evening Prayer I:



At the name of Jesus
every knee should bend,
of those in heaven and on earth
and under the earth,
and every tongue confess that
Jesus Christ is Lord,
to the glory of God the Father.

As pastoral musicians, clergy, music educators, pastoral liturgists, and other leaders of prayer, we have even more to celebrate and proclaim, because we have been given a gift of skill, beauty, and art. We share what the documents call the "*ars celebrandi*"—the art of celebrating the liturgy. We bring to that shared art our own talents and gifts to be transformed into worship by the people of God in their encounter with Jesus Christ. As we give ourselves through our gifts to that worship, we find ourselves transformed because, as the great hymn at the beginning of the Fourth Gospel puts it, "from the fullness [of the Word made flesh] we have all received, grace upon grace" (John 1:16).

We are ministers in and to a Church that bears this Good News, sometimes as a "wounded healer" but always with the joy of the resurrection, for as our Eastern sisters and brothers have taught us to proclaim: "All of us go down to the

dust; yet even at the grave we make our song: Alleluia, alleluia, alleluia" (*Book of Common Prayer*, Burial Rite II). Our songs shape a community that is subversive of the world's expectations, a Church that hopes for and puts into practice what *Sing to the Lord* envisions: a community of believers where "charity, justice, and evangelization are the normal consequences of liturgical celebration."

Worth celebrating? You bet! Worth honoring your skills to implement? Of course! Worth gathering with like-minded folks for a week of prayer, practice, and performance? We think so, and we hope you do, too.

Institutes: More Than Ever

As part of our annual conventions, NPM has regularly offered extended learning opportunities that range across several of the workshop breakout sessions: multi-part workshops, for example, and the DMMD Institute. Recently, we've expanded that idea by offering week-long institutes that offer participants more than the breakout sessions can. Beginning on Monday morning, these institutes continue during all of the breakouts, ending on Friday morning.



Gateway Arch at night. Photo by Daniel Schwen.

They bring participants opportunities to explore a topic and its related skills in depth, in an environment that supports such formation with prayer and celebration. Because of the extra contact time and the resources that the facilitators bring to these institutes, there is an additional charge beyond the full convention registration. Previous participants tell us that the extra cost is certainly worth it, so that's why we've expanded our offerings for 2014 to four week-long institutes.

Scripture. Sister Carol Perry, su, has been part of NPM institutes in the past, and we're delighted to have her serve as clinician for this institute. She is the resident Bible scholar at Marble Collegiate Church in New York, and she will be teaching the Gospel of Matthew—the source for Year A Sunday Gospel readings.

Keyboard. Whether your keyboard is on an organ or a piano (or other keyboard instrument), you'll gain valuable skills and insights from this institute. The clinicians are Dr. Lynn Trapp, director of music ministries at St. Olaf Catholic Church in Minneapolis, Minnesota, and Dr. James Kosnik, associate professor of music at Old Dominion University in Norfolk, Virginia, and organist and choir director at St. Andrew Church in Norfolk.

Composer and Text Writer.

Quick! Name your favorite love-to-hate hymn text. Could it be Rev. Edward Caswall's translation of "*Quo sanctus ardor te rapit*" as "Whither thus in holy rapture, / Royal maiden art thou bent?" Or how about Judy O'Sheil's "My beloved is mine and I am his. / He pastures among my lilies"? Or perhaps Ray Repp's hymn to the obvious: "Here we are all together as we sing our song joyfully." You may not be a fan of "All Are Welcome" or "Awesome God" or "Now the Silence." We all have our least favorites, and

we all have our reasons. Fortunately, we have many other hymn and song texts that are much more beautiful and singable. If you'd like to learn more about crafting the music and texts that touch minds, hearts, and spirits and echo the Catholic tradition, here's the institute for you. It will be led by two well-known, thoughtful, and original composers and text writers: Paul Inwood and Rory Cooney.

Catholic Liturgical Ministry Boot Camp: Documents. We all have to start somewhere if we're going to understand Roman Catholic liturgy in order to serve it and the worshiping community better. Here's the place. The facilitator for this institute is Eliot Kapitan, who oversees liturgy and catechumenal ministry for the Diocese of Springfield, Illinois, as Director for Worship and the Catechumenate/RCIA and as a faculty member in the diocesan Lay Ministry Formation Program.

And More. There are also master classes and clinics that invite and encourage you to take time improving your skills in guitar, piano, ensemble, writing and leading music in Hispanic rhythms and styles, serving as a psalmist/cantor, chant, and music education. Check out all the options in the brochure that is included in this issue. If that brochure is missing—and for

more detailed descriptions of the convention—visit the NPM website—www.npm.org—for complete information.

Performances in Gathering Spaces and Great Spaces

For convenience, many of our outstanding performance events will take place at America's Center and in the Renaissance Hotel. These will be in places where many of us can gather and focus on the music; other performances on the same evenings will be in some "great spaces" for worship in St. Louis. The "in-house" events begin on Monday with a chance to join a "Revival!" led by Grayson Warren Brown. Now, it may not be a "Night of 1,000 Guitars" on Tuesday evening, but it will certainly be "A Night of Acoustic Guitars," followed by "*¡Un Concierto por la Paz!*" featuring the music, prayers, and symbols of Spanish- and English-speaking communities. On Wednesday, "All the Ends of the Earth" will feature some of the best Catholic liturgical music.

We know that certain churches and certain musical styles go together. Melismatic chants, for example, fit well with gothic architecture, and strong congregational hymns work well in spaces where the congregation can hear itself singing. During our convention in St. Louis, we'll have opportunities to experience how sound and space work together as we hear wonderful music in great spaces.

Central Presbyterian Church. The stone Central Presbyterian Church has been a grand presence on Hanley Road near Clayton Road since 1930, but the community itself has been a St. Louis institution since 1844. In 1906, Central Presbyterian Church moved from Lucas and Garrison Avenues to a new home on the southeast corner of Delmar and Clara. After liquidation of its debt, the new church was dedicated in 1926, but just four years later, Central Church merged with Clayton

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- Sing to the Lord: Music in Divine Worship (#50).

The Liturgical Music Institute is a five day comprehensive program whose aim is to offer musical, liturgical and pastoral formation for both new and experienced liturgical musicians. Participants will take part in a ten hour liturgical theology course. First time participants will take the class "The Liturgical Year" while returning participants will take either "The Liturgy Documents" or "The Rite of Christian Initiation of Adults." All participants will take applied music workshops in organ, voice, guitar, music theory or conducting and plenum sessions that will focus on specific pastoral dimensions of liturgical music ministry. Participants will also attend daily spiritual conferences, morning and evening prayer and daily Eucharist. In addition to the varied workshops and presentations, they will interact with other liturgical musicians from around the country to share ideas, concerns and best practices.

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We are grateful to World Library Publications, the music and liturgy division of J.S. Paluch, for their support of the Liturgical Music Institute





St. Francis Xavier (College) Church. Photo by Mike Harter, courtesy of Jesuit magazine.

Church, which was also under Southern Presbyterian control, and sold the Clara Avenue building to the B'nai El Jewish Congregation. The combined Presbyterian churches then occupied the new Central Church building near Clayton and Hanley Roads, which is the church that we will visit on Monday night for Young Organists in Concert. The two organists will be performing on the church's Casavant instrument, which was completed in 1988.

Shrine of St. Joseph. This beautiful old church, at the corner of 11th Street and Biddle, was founded by the Jesuits in 1843 to serve a pleasant residential community consisting mostly of German immigrants. The cornerstone of the original church was blessed in 1844, and the modest building was dedicated two years later. As the community grew, so did their church building, with renovations and expansions through the nineteenth and early twentieth centuries. This church is the site of the only authenticated miracle in the Midwest, a cure attributed to the intercession of St. Peter Claver that was certified as one of the two required miracles in his canonization process. We will visit the Shrine first on Monday evening for "Quiet Night,"

a one-hour retreat that weaves together song, story, prayer, and instrumental music. We'll return to the Shrine on Wednesday for "Music She Wrote: A Celebration of Women Composers." And those attending morning Mass on Tuesday, Wednesday, and Friday will have additional opportunities to experience this historic church.

Cathedral Basilica of St. Louis. This spiritual center of the Archdiocese of Saint Louis (known locally as the "new" cathedral to distinguish it from the 1834 Basilica, currently under renovation) is decorated with one of the largest mosaic collections in the western hemisphere. While the main structure was completed in 1914, major work on the mosaics did not come to an end until 1988. But the cathedral is still a work in progress, with additional artwork added outside the building in 1999 and a restoration and refurbishing of the organ that was completed just a few years ago. In this space, on Tuesday evening, we will hear the Archdiocesan Choir in concert, directed by Dr. Horst Bucholz.

Chapel of St. Timothy and St. Titus. Also on Tuesday evening, we'll have an opportunity to visit this chapel, with its four-manual Casavant organ, at Concor-

dia Seminary, which serves the Lutheran Church-Missouri Synod. Concordia Seminary is the second oldest Lutheran seminary (Lutheran Theological Seminary at Gettysburg, established in 1826, being the oldest), and one of the largest seminaries in the United States. Founded in 1839, the seminary moved to St. Louis in 1926. The Chapel of St. Timothy and St. Titus, dedicated in 1992, is located in the center of the seminary campus to reflect the seminary community's emphasis on worship as the central activity to its life and being.

St. Francis Xavier (College) Church. In 1836, Bishop Joseph Rosati gave the Jesuits permission to found a parish in conjunction with their newly founded college (now St. Louis University). Established formally as a parish in 1841, St. Francis Xavier was the first English-speaking parish in the city and the second regular church to be opened for public services. The Old Cathedral, of course, was the first, and the language used there was French. (Another parish—for German-speaking Catholics—opened soon after St. Francis Xavier.) When the University moved further west in the city, the parish moved with it, and a new church building was designed. The cornerstone was laid in 1884, and while the community met in the basement, work continued steadily on an upper church as funds became available. Modeled on the Cathedral of Saint Coman in Cobh, Ireland, the upper church was completed in 1897, and the spire was finished in 1916. On Monday night, this church will be the site for an amazing "Jazz Event," recalling the fact that St. Louis was home to several early ragtime and jazz composers, including W. C. Handy, Tom Turpin, Scott Hayden, Arthur Marshall, Joe Jordan, Louis Chauvin, and—from 1901 to 1907—Scott Joplin. And Wednesday evening's performance at College Church will introduce "Catholic High School Choristers in Concert"—students drawn from all twenty-seven Catholic high

schools in the Archdiocese of St. Louis.

A Local Invitation

The local NPM Chapter and the Archdiocese of St. Louis are delighted to welcome us this summer. Here's an invitation that the Archdiocesan Music Office sent out to explain what NPM is and why the convention is important.

Next summer, for the first time in twenty years, St. Louis hosts the annual convention of the National Association of Pastoral Musicians (NPM). As you may already know, NPM is an organization for anyone who recognizes and supports the value of musical liturgy. It includes full-time directors of music ministry, volunteer music leaders, cantors, choir members, priests, liturgists, campus ministers, composers, and many other folks, all bonded by their common love for musical liturgy. NPM offers a wide range of educational, ministerial, and professional support resources. Most notably, since 1976 NPM has sponsored ninety-one national and regional conventions (two of them in St. Louis), and we are proud to host the 37th Annual Convention in St. Louis, July 14–18, 2014.

St. Louis pastoral musician and convention core committee member Ken Barnes is a veteran of NPM conventions. He reflects that “the best way I know to describe them is they are a kind of ‘high energy retreat.’ At the same time that the conventions provide a respite from our usual ministry activity, they always provide an all-day, all-night, non-stop opportunity to gather with both local and national colleagues to share experiences, new and favorite music, and special events geared toward those who do the same work that we do throughout the Catholic universe. One of the best experiences of all, at each convention, is the raising up of a few thousand voices in praise of God and in solidarity about the challenges that we face with our human condition.”

Whatever your level of experience

or type of participation in musical liturgy, you'll find something for you at the convention next summer. You'll be inspired by great performances in great spaces, including “Music She Wrote,” “Revival!” “Contemporary Fest,” jazz, a hymn festival, and our own Archdiocesan Choir. Imbibe wisdom and be challenged by plenum speakers including Dr. Jerry Galipeau, Dr. Ann Garrido, Dr. Paul Westermeyer, Dr. Honora Werner, OP, and Msgr. Ray East. There will be hundreds of exhibits, workshops, and master classes to explore. And every day there are opportunities for worship and prayer, culminating in the Convention Eucharist.

An NPM convention is not just a production of the national organization. The local community hosting the convention plays a key role in planning, organizing, and staffing the event. In fact, an NPM convention cannot happen without a large contingent of dedicated and enthusiastic volunteers. Your local core planning committee has made “Hospitality” the watchword for its work. Together with everyone who volunteers, we will be representing the Church in St. Louis and the whole metro region to visitors from all over the world. We need *your* help to make it the best NPM convention ever! . . .

So, start spreading the news to your pastors, deacons, fellow parishioners, and music ministers of all kinds: July 14–18, 2014, is a week to be spent at America's Center.

Ken Barnes says: “Each time I come home from a National NPM Convention, I feel inspired and energized to carry on with my ministry for another year (or more). And, I know now to say: ‘God bless those who work behind the scenes!’” We hope you'll join us in presenting the best NPM convention ever!

Praying and Praising

Because an NPM convention is filled with opportunities for prayer, many par-

ticipants find our gatherings almost like a retreat. There are, indeed, retreat opportunities on Monday morning, and during the days of the convention itself, two of the performance events are described as a revival and a retreat. There are opportunities for early morning Mass at the Shrine of St. Joseph on Tuesday, Wednesday, and Friday, and morning prayer will be celebrated Tuesday through Friday. We'll gather for Taizé Prayer on Tuesday night, and we will celebrate the Convention Eucharist with Archbishop Robert Carlson on Thursday evening.

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 maneuver around the convention. Relax! On Monday morning, July 14, a seasoned veteran of NPM conventions will offer an orientation for first-time attendees to help them get the most out of the “convention experience.”

Youth participants (high school and college) at the convention are invited to gather on Monday afternoon to learn what the convention has to offer and to meet peers in pastoral music ministry.

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 3, you can save \$100 off the regular member's convention registration fee. If you register between March 4 and June 13, you can save \$50 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 3 costs only \$270 each (a savings of \$25 each); between March 4 and June 13, registration is \$320 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 \$200 by March 3; \$235 between March 4 and June 13; \$285 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.

Seminarian/Religious in Formation. While the normal convention registration fee for seminarians and religious who are in formation programs is the same as that for youth, through the generosity of an anonymous donor we are able to offer a discounted fee of just \$100 for the full convention, if you register by March 3. After that date, the fee increases to \$135

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 2014 NPM Annual Convention based on the member advanced registration fee of \$345.

5–9 attendees:	5% discount (\$328 each)
10–19 attendees:	10% discount (\$311 each)
20–29 attendees:	20% discount (\$276 each)
30 or more attendees:	30% discount (\$242 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 May 31, 2014.
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 May 31* to: NPM Convention Parish Discount, PO Box 4207, Silver Spring, MD 20914-4207.

between March 4 and June 13, and \$185 after June 13.

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 this page for additional information about parish group discounts.

Program Scholarships

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

of the applicant should be reflected in the application. NPM encourages members of all ethnic and racial groups to apply for scholarships.

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

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

can implement what they have learned.

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

MEMBERS UPDATE

A New Membership Category

Seminarians and Religious in Formation. From our beginning, NPM has offered as its basic membership a two-part package: priest and musician. We have believed that what the Second Vatican Council said about the liturgy applies in a particular way to the music of the liturgy: "It would be futile to entertain any hopes of realizing [full, conscious, and active participation by all] unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it" (*Sacrosanctum Concilium*, 14). And we echo what the Catholic bishops in the United States recently affirmed: "No other single factor affects the Liturgy as much as the attitude, style, and bearing of the priest celebrant" (*Sing to the Lord*, 18).

From our beginning, we have also been interested in the kind of preparation for sung liturgy offered in seminaries. We have affirmed the Congregation for Catholic Education's 1979 *Instruction on Liturgical Formation in Seminaries*, which noted: "Given the importance of sacred music in liturgical celebrations, the students should be trained in music by experts, including a practical training, in those things necessary for them in their future roles as presidents and moderators of liturgical celebrations" (56). We were delighted when a survey from 1985 showed that eighty percent of U.S. major seminaries (theologates) offered courses to train singing presiders, though only about fifty percent of the respondents offered a course or courses in voice training for seminarians. Now that there are only

3,694 graduate-level seminarians in the United States (CARA, 2013 survey), we feel it is more important than ever to offer seminarians an opportunity to participate with pastoral musicians in our association and in our annual convention.

The same is true for religious women and men in formation programs. Many of them will be pastoral musicians or music educators, and many will be involved in various aspects of pastoral liturgy in parishes and schools. The 2009 CARA survey, *Recent Vocations to Religious Life*, shows that fully one-third of men and women entering religious communities had been involved in one or another form of pastoral music ministry before entering a community. On the other hand, U.S. Catholic religious communities are attracting more ethnically and culturally diverse members now than in previous generations, and so communities need help with multicultural liturgy and appropriate music for liturgy in their communities and the communities that their members serve.

For this reason, NPM has created a new category of membership: Seminarians and Religious in Formation. Annual membership dues are just \$25.00, and participation at the annual NPM convention is being generously subsidized by an anonymous donor so that the rate is reduced to \$100.00 for early bird registration for the full convention.

Modest Dues Increases for Modest People

"Modest" comes from the Latin word *modestus*. It certainly does not mean "shy" or "retiring" when applied to our members. (I mean, have you *met* our members?) It does mean what the Latin word suggests—following a proper measure, which musicians are trained to do! However, "modest" people like us, in many cases, earn only a "modest" salary, in the sense of "unpretentious," if we are salaried at

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 (\$75 for members/\$100 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.

all for our ministry. So while NPM's costs increase, we have tried to keep membership dues and convention fees "modest." But we do need to increase those fees modestly ("moderately"). Beginning January 1, 2014, then, here are the annual membership fees:

Regular Parish (2-person) (with additional members at \$40/person)	\$145
Single Parish (1 person)	\$105
Individual	\$83

Youth	\$39
Seminarian/Religious in Formation	\$25
Retired/Senior	\$45
Contributing	\$150
Business Partner	\$150
Sustaining	\$300

And while we work hard to hold the convention fees down, we do need to increase them modestly this year.

Please know that the NPM National Staff is always looking for ways to moderate or even reduce costs while offering additional benefits (such as the resources on our website and other electronic publications) to our members. Thank you for your continuing support.

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. Gordon E. Truitt, 962 Wayne Avenue, Suite 210, Silver Spring, Maryland 20910-4461. Phone: (240) 247-3000; e-mail: NPMSing@npm.org.

NPM Academic Scholarships 2014

to assist with the cost of educational formation for pastoral musicians

More than \$30,000 available in 18 NPM and Associated Scholarships!

- \$2,500 NPM Members Scholarship
- \$2,000 NPM Vatican II Scholarship
- \$2,000 NPM Nancy Bannister Scholarship
- \$2,000 NPM Jane Marie Perrot Scholarship
- \$2,000 NPM Koinonia Scholarship
- \$2,000 NPM La Beca Guadalupe (Guadalupe Scholarship)**
- \$2,000 NPM La Beca Juan XXIII**
- \$1,000 NPM Gagliano-Rockville Centre Chapter Scholarship
- \$1,000 NPM Detroit Chapter Scholarship
- \$1,500 James W. Kosnik Scholarship
- \$1,500 Father Lawrence Heiman, CPPS, Scholarship
- \$1,100 LeMoyné College Scholarship
- \$1,000 Funk Family Memorial Scholarship
- \$1,000 Dosogne/Rendler-Georgetown Chorale Scholarship
- \$2,500 OCP Scholarship
- \$2,500 Paluch Family Foundation/WLP Scholarship
- \$2,000 GIA Pastoral Musicians Scholarship
- \$1,000 Lucien Deiss, CSSP, Memorial 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.

** This scholarship is designated for a Latino/a applicant.

Eligibility Requirements

Applicant must be an NPM member with a demonstrated financial need enrolled full-time or part-time in a graduate or undergraduate degree program of studies related to the field of pastoral music during the 2012–2013 school year. Applicant should intend to work at least two years in the field of pastoral music following graduation/program completion. Scholarship funds may be applied *only* to registration, tuition, fees, or books. Scholarship is awarded for one year *only*; former recipients may re-apply, but renewal is not automatic.

Application Deadline: March 5, 2014

For application or additional information contact:

National Association of Pastoral Musicians

962 Wayne Avenue, Suite 210 • Silver Spring, MD 20910-4461

Phone: (240) 247-3000; toll-free: 1 (855) 207-0293

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Processing toward Initiation

BY THE PSALMIST

From its first step—acceptance into the order of catechumens—the *Rite of Christian Initiation of Adults* is filled with action, with movement, as well as with times for silence, listening, and reflection. Several of those ritual actions are processions, themselves symbolic of the movement forward that is the process of initiation into the Christian community. The ritual text suggests several psalms to be sung to accompany and comment on those ritual actions and processions. Here's a reflection on those suggested texts and what they tell us about the meaning of these ritual moments in the movement toward initiation.

Into the Order of Catechumens

In the Rite of Acceptance into the Order of Catechumens, the new catechumens are invited to come into the church to celebrate the Word of God (RCIA, 60). The suggested song to accompany that procession consists of selected verses from Psalm 34, one of

the most widely used psalms in Christian worship. It became a standard Communion hymn because of verse 9: "Taste and see that the LORD is good. / Blessed is the man who seeks refuge in him."¹ It has also become familiar in recent decades through settings that emphasize the psalm's focus on justice for the oppressed (see Psalm 34:16–21). The verses chosen to accompany the procession to hear the Word of God capture both of these images within the call of verses 2–3 to "bless the LORD at all times" and to hear the LORD humbly "and be glad."

In the same rite, but for children of catechetical age, the suggested psalm to accompany the procession to hear the Word is Psalm 95 or 122. Psalm 95 is the Church's daily call to worship, the "invitatory" that begins the liturgy of the hours each morning. It includes three "calls"—the first to honor God as the creator (95:1–5) and the second to honor God as the maker and shepherd of Israel (95:6–7). It ends with a call to listen to God's voice (95:7), unlike those who did not heed that voice in the forty years of desert wandering.

Psalm 122 is a "song of ascent" sung by pilgrims on their way to Jerusalem. It is the

only one of these psalms to describe the ritual process of entering the Holy City. Its use here equates entry to the church to the pilgrims' ascent to the Jerusalem Temple, entry to the "house of the LORD, our God" (Psalm 122:9).

Psalms for Election

Two psalms are suggested to accompany the procession for the enrollment of names during the Rite of Election: Psalm 16 or 33 (RCIA, 132, 284). The suggested refrain for these psalms is "Happy the people the Lord has chosen to be his own." Psalm 16 is another text with Communion reference for Christians; it describes the LORD as "my portion and cup" (16:5). In general, it is a psalm that sings immense confidence and trust in God with a corresponding denial of trust in other gods (16:4). In Jewish and in Christian tradition, Psalm 16:8 is invoked as a reminder that God is ever-present, and so we should be ever conscious of and responsive to the divine Presence: "I keep the LORD before me always."²

Psalm 33 is a joyous hymn of praise for God's word and for divine love. It evokes

The Psalmist is an NPM member whose contribution to this issue is otherwise anonymous.

music as a way to worship (33:1–3) and gives thanks particularly for God’s word, powerful in creation (33:4, 6) and for divine love, inherent in creation that is made by God’s Word (33:4–5). No human power can save (33:16–17), but God’s care rescues the faithful even from death (33:19).

A Response to Exorcism

The three Scrutinies, which usually take place on the Third, Fourth, and Fifth Sundays of Lent during the Period of Purification and Enlightenment, offer the widest selection of proposed psalms within a ritual action during the process of initiation. The scrutinies are “rites for self-searching and repentance” that are “meant to uncover, then heal all that is weak, defective, or sinful in the hearts of the elect; to bring out, then strengthen all that is upright, strong, and good” (RCIA, 141). In each exorcism, “the elect, who have already learned from the Church as their mother the mystery of deliverance from sin by Christ, are freed from the effects of sin and from the influence of the devil. They receive new strength in the midst of their spiritual journey and they open their hearts to receive the gifts of the Savior” (RCIA, 144).

One of this suggested set of psalms is proposed as “an appropriate song [that] may be sung” after each exorcism. Here, the psalm is its own action; it doesn’t accompany any movement. Why would it be important to sing such a text at this time? Perhaps the texts of the psalms might hint at an answer (RCIA, 154, 168, and 175). These psalms offer a mix of repentance for personal sins and prayer for protection from the sins of others. They include five of the seven texts traditionally described as “penitential psalms” (only Psalms 102 and 143 are missing).

The five “penitential psalms” included in the ritual suggestions are Psalm 6, 32, 38, 51, and 130. Psalm 6 is the daily prayer

of supplication for divine help in Jewish weekday morning prayer. It is a prime example of personal, individual prayer that asks God for help. It is an example of honesty before God, acknowledgment that we each need help in difficult circumstances. Psalm 32 describes what it feels like to be forgiven and what it felt like before one’s sins are forgiven. On the other hand, Psalm 38 describes what it feels like to bear the weight of one’s sin without forgiveness. The message at the end of Psalm 38, however, is that no matter how terrible the sin, God is still ready to forgive. Psalm 51 is *the* quintessential penitential psalm for Christians. It summarizes in just two verses what we believe authentic repentance must lead to (51:18–19). It is not simply a ritual action in which we may or may not be personally involved: “In sacrifice you take no delight; / burnt offering from me would not please you.” What matters is the offering of a repentant spirit—a personal conversion and renewal. “A broken and humble heart, / O God, you will not spurn.” Psalm 130 is another familiar text, this time calling for God’s help “out of the depths,” like someone at the end of a long night, looking for the dawn the way “watchmen” do at the end of the night shift. There is an important statement about forgiveness in verses 4 and 7: Forgiveness is found (only) in God; in God are mercy and “plentiful redemption.”

The other five psalms offered for use at the Scrutinies carry their own message of trust, based often on past experience, in the divine Presence, which is a healing and reconciling Presence. Psalm 26 is a call to God for vindication by someone who seeks to avoid sin and evil people. Like this poem, which puts final hope in God, Psalm 39 says that final trust should be placed in God. This act of faith arises from someone who is innocent but ill and who recognizes the shortness of life. Psalm 40 offers similar trust in God and finds that song is the best way to express that

trust (40:4). That trust is based on prior experience and in anticipation of future divine action on behalf of the psalmist. The first half of Psalm 116 (1–9) expresses similar praise to God for past help, “for he has heard my voice, my appeal; / for he has turned his ear to me whenever I call” (116:1–2). Because of this experience, the psalmist places trust in the LORD and “will walk in the presence of the LORD in the land of the living” (116:9). Psalm 139 offers one of the most beautiful images of God’s presence throughout creation: “If I take the wings of the dawn / or dwell at the sea’s furthest end, / even there your hand would lead me; / your right hand will hold me fast” (139:9–10). And Psalm 142 says that, even when there is no one else who is trustworthy, God is: “You are my refuge, / my portion in the land of the living” (142:6).

Voice of the Psalmist

We don’t know who wrote the psalms, but we do know that they have spoken to hundreds of generations of Jewish and Christian believers who have sought to understand God’s ways, to call for God’s help, and to celebrate God’s presence and salvation. There is no better gift we could offer our catechumens that a chance to share these poems and song texts that bring with them such a wealth of beauty and insight.

Notes

1. All English translations of psalm texts in this article are from *The Revised Grail Psalms: A Liturgical Psalter*, prepared by the Benedictine Monks of Conception Abbey © 2010 Conception Abbey/The Grail (Chicago, Illinois: GIA Publications, 2010).

2. This verse was frequently used for meditation in the Jewish kabbalistic tradition; it is often inscribed on the Ark that holds the Torah scrolls in a synagogue or, more generally, at the front of synagogues.



The Future of Adult Initiation

Jordan River

Adult Initiation: An Unfolding Process, an Unfinished Implementation

BY THE NPM PROGRAM STAFF*

While the Second Vatican Council was meeting, in the year following the promulgation of *Sacrosanctum Concilium*, an updated version of the 1952 *Rituale Romanum* appeared in English translation. This 1964 edition of *The Roman Ritual*, nearly identical to an edition published in 1962, was “revised to accord with all pertinent decrees up to and including the *Instruction [Inter Oecumenici]* of 26 September, 1964.”¹

This book included a new “rite for baptism of adults” that had been published on April 16, 1962, by the Sacred Congregation of Rites. In his introduction to this new rite, Father Philip Weller explained that it was “a much improved and simplified form of prayers and ceremonies [that] permitted [parishes] to carry out this impressive though lengthy function

in successive stages instead of in one continuous action. What it amounts to,” he wrote, “is a restora-

**The NPM Staff gratefully acknowledges the contributions made to this article and to this whole issue of Pastoral Music by Mr. James M. Schellman, the final executive director of the North American Forum on the Catechumenate.*



tion in some degree of the ancient catechumenate.”

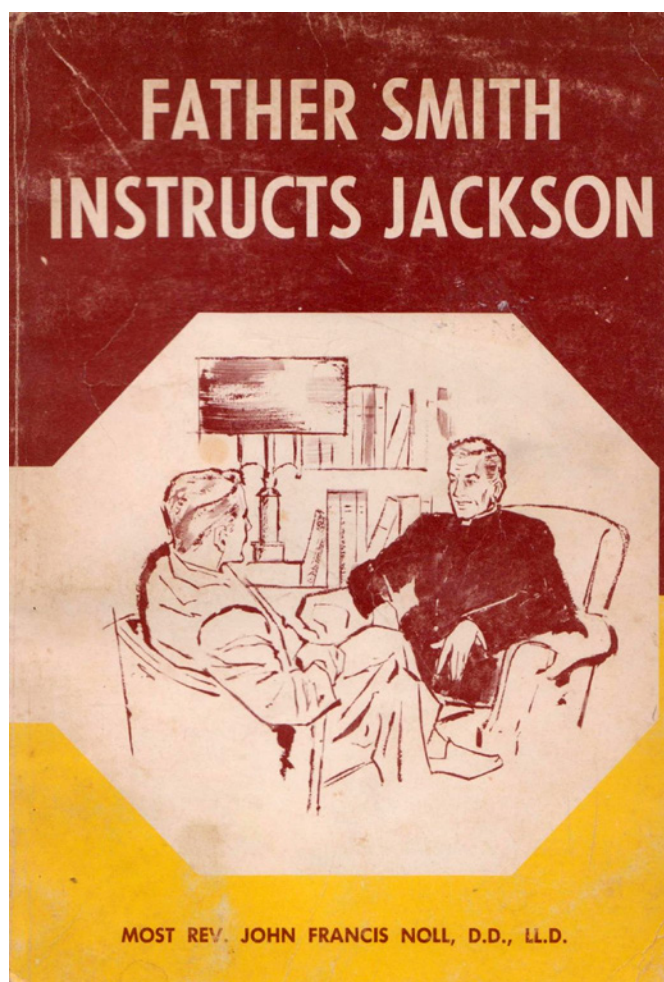
This 1962 rite pictured the catechumenate as a time of “instructing prospective converts in the Church’s doctrine.” The instruction was to be accompanied by “efficacious sacramentals . . . leading up gradually to the act of baptizing itself.” There was no thought, in this revised ritual, that confirmation would be celebrated when baptism was conferred by a priest, though “immediately following baptism of an adult, it is the wish of the Church (rubric no. 52) that confirmation be conferred on him[or her], provided a bishop is present who may lawfully do so.” Then, “unless prevented by grave reasons, immediately following baptism an adult should assist at Mass and receive holy communion.” This rite could be celebrated completely in the vernacular, and parts of it were intended to be sung.

This vernacular rite of adult initiation anticipated by a year the requirement in the Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (SC, December 4, 1963) that “the catechumenate for adults, comprising several distinct steps, is to be restored and to be taken into use at the discretion of the local ordinary. By this means, the time of the catechumenate, which is intended as a period of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals of time (SC, 64). This rite could be adapted for “mission lands” by the addition of elements of existing initiation rites that could be adapted to Christian ritual (SC, 65).

What the Council envisioned in its earliest document, then, was something pretty much like what already existed in the 1962 *Rituale Romanum*. However, as the Council continued, further reflection gave added richness to an understanding of the catechumenate and of the sacraments of initiation.

What’s a Catechumen? And a Catechumenate?

Before the Council, only those who were baptized were considered members of the Church.² But that changed in 1964, when the Dogmatic Constitution on the Church *Lumen Gentium* (LG) affirmed that “catechumens who, moved by the Holy Spirit, seek with explicit intention to be incorporated into the Church are by that very intention joined with her. With love and solicitude Mother Church already embraces them as her own” (LG, 14).³



Father Smith Instructs Jackson was, for its time, one of the best resources for “convert instruction.” Its first edition appeared in 1910; new editions appeared even during and after the Second Vatican Council.

It was when the Council began examining the Church’s missionary activity that a richer understanding of the catechumenate emerged. In the Decree on the Church’s Missionary Activity *Ad gentes* (AG), the bishops described the catechumenate as something far more than a time of instruction in doctrine. “The catechumenate,” they said, “is not a mere expounding of doctrines and precepts, but a training period in the whole Christian life, and an apprenticeship duty drawn out, during which disciples are joined to Christ their Teacher” (AG, 14). It is a process of deepening conversion, a kind of apprenticeship in Christian living that focuses on a way of life, a “personal relationship with God in Christ” (AG, 13), founded on the Church’s belief, of course, but concentrating on how the relationship in Christ is to be put into practice. It is, the bishops said, a “spiritual

journey” that brings “a progressive change of outlook and morals, [which] must become evident with its social consequences, and must be gradually developed during the time of the catechumenate” (AG, 13). It is a time during which the deepening of this relationship is marked by appropriate liturgical rites that introduce a catechumen to “the life of faith, of liturgy, and of love, which is led by the People of God” (AG, 14).

The bishops also identified the catechumenate as a process that involves not only catechumens but “the entire community of the faithful, so that right from the outset the catechumens may feel that they belong to the people of God” (AG, 14).

Putting It All Together

In 1962, the *Rituale Romanum* imagined confirmation as part of the process of adult initiation “provided a bishop is present who may lawfully” confirm someone newly baptized. By the time that the *Rite of Baptism of Children* was published in 1969 (to be quickly replaced by a second and corrected edition in 1973), confirmation was no longer considered a kind of add-on to the process of initiation. Indeed, the “General Introduction to Christian Initiation” (GICI) published with this rite affirmed that “the three sacraments of Christian initiation closely combine to bring the faithful to the full stature of Christ and to enable them to carry out the mission of the entire people of God in the Church and in the world” (GICI, 2).

Thus, when the Latin edition of the *Rite of Christian Initiation of Adults* first appeared in 1972 (with the first English translation to follow in 1974), it affirmed the inherent unity of “the celebration of the sacraments of baptism, confirmation, and the Eucharist” (RCIA, 2). It also established by liturgical law the understanding of the catechumenate that was outlined in 1965 in *Ad Gentes*: “The initiation of catechumens is a gradual process that takes place within the community of the faithful. Together with the catechumens, the faithful reflect upon the value of the paschal mystery, renew their own conversion, and by their example lead the catechumens to obey the Holy Spirit more generously” (RCIA, 4). In fact, by 1977, the Synod of Bishops affirmed the catechetical model of the catechumenate as presented in the rite as the model for all catechesis.⁴

Making It Happen

All of this, however, may have remained a dead letter under the weight of existing catechetical models that focused on doctrine, followed an academic rather than a liturgical year, and were divorced from any link to ritual action. Individuals were implementing the rite as best they could but with little guidance on exactly what to do. Aidan Kavanagh, OSB, a liturgical scholar and a strong proponent of the new model for adult initiation, encouraged people to take the rite and “begin somewhere,” it didn’t matter where, exactly, just so people were learning how to catechize and ritualize in a new way. Established liturgical offices in the United States were being besieged by questions about the rite.⁵

Two people—among many others—who were especially interested in catechesis and liturgy, in adult catechesis, and in the connection between liturgy and catechetics, took action to put the rite and its understanding of the catechumenate into practice. The first was Christiane Brusselmans (1930–1991), a teacher at the University of Louvain who had also studied and taught at The Catholic University of America, and the second was a priest of the Archdiocese of Seattle, Rev. James Dunning (1937–1995), who was working at the time to enhance clergy education in the United States.

In 1978, with the help of some friends in the United States and with the financial support of the William H. Sadlier Publishing Company, Brusselmans organized an international group of scholars and pastoral ministers for a symposium at the eleventh century Cistercian Abbey of Senanque, France. The symposium was endorsed by a number of Catholic organizations in the United States, among them the National (USA) Organization for Continuing Education of Roman Catholic Clergy, the organization of which Dunning was the executive director; the National Conference of Diocesan Directors of Religious Education (now the National Conference for Catechetical Leadership); the Federation of Diocesan Liturgical Commissions; and the National Catholic Education Association. Representatives from all these groups participated in the symposium, as did other participants from Africa, Belgium, Canada, and France. People with experience in various fields lent their expertise to a deepening understanding of the catechumenate and its meaning for the universal Church.⁶

Later that summer, following this symposium model,

Sadlier sponsored three week-long institutes on the catechumenate in three parts of the United States. These gatherings sparked interest and a sense that implementation of the rite was possible. The proceedings of the Senanque symposium were published by Sadlier under the title *Becoming a Catholic Christian* (1979). The book told the story of parishes in the United States and France that had begun to implement the catechumenate, and it also offered papers on the various rites of the catechumenate.

In the same year as the Senanque symposium, the Office for Divine Worship of the Archdiocese of Chicago began publishing a newsletter which eventually grew into *A Journal of Christian Initiation: Catechumenate*.

Since North Americans tend to organize around causes, it came as no surprise when in 1981 participants in symposiums on the catechumenate at Estes Park, Colorado, and Calgary, Alberta, Canada, decided that there was a need for an organization, and the North American Forum on the Catechumenate (“Forum”) was born, with Father Jim Dunning as its founding director. The Forum identified itself as an “international network of pastoral ministers, liturgists, catechists, and theologians united to share the vision and practice of the *Rite of Christian Initiation of Adults*.” By 1986 its mission had become “the full implementation in all parishes of the United States and Canada of the *Rite of Christian Initiation of Adults* and its implications for reconciliation.” In the United States, Canada, Australia, and other countries over the following years, Forum sessions inspired and instructed thousands of catechists, liturgists, priests, religious, and lay people on implementing the rite, its view of the catechumenate, and its vision of the Church. Forum sessions followed a model of adult education and formation that was drawn from the model of the catechumenate, incorporating experience, reflection, doctrine, and guidance from experienced mentors.

High Point

In 1988, a new English edition of the *Rite of Christian Initiation of Adults* was published for use in the dioceses of the United States. It included the National Statutes for the Catechumenate. This document cemented the rite and its approach to the catechumenate into the life of the Catholic Church in the United States. The work of Forum



James B. Dunning and Christiane Brusselmans

expanded, with “beginnings” sessions, advanced programs, an additional focus on the initiation of children of catechetical age, and programs that focused on reconciliation and ecclesiology. This work peaked during the first few years of the twenty-first century.

As the second decade of this century got underway, factors that had always created difficulties for Forum’s work of implementing the rite reached a critical stage. Increasing numbers of parishes became content with a process that followed the academic year rather than the liturgical year as the framework for the rite. What was envisioned by the Second Vatican Council, the *Rite of Christian Initiation of Adults* itself, and accompanying liturgical law (as expressed in the U.S. National Statutes on the Catechumenate) as a holistic apprenticeship in faith, a conversion-driven formation, became in many places a nine-month program characterized mainly by classroom instruction punctuated by inadequately celebrated liturgies of initiation. Some parishes even felt authorized to omit some of these liturgies that propel the conversion journey of their newcomers.

In its implementation, the full vision of the rite grew to be embraced by perhaps a quarter of the parishes in the United States and Canada. Those gains have steadily been lost, not because, as G. K. Chesterton wrote of the Christian ideal itself in 1910, they have “been tried and found wanting.” Rather, they have “been found difficult; and left untried.”⁷ A classroom-driven approach is progressively prevailing in a number of places. This development has coincided with

decreasing time and energy given by Church leadership to the kind of high quality adult formation and adult ministry formation that flourished in a number of parishes in the years following Vatican Council II. The causes for this decrease are many and varied; they include changes in the culture leading to constraints on available time to attend such formation, decline in the number of clergy, reduction of parish budgets for adult education because of the economy, a sense of tiredness (even exhaustion) among those who have been promoting Vatican II's ideals and goals for half a century, and even changed attitudes among the hierarchy. As a result, support for the full-blooded vision of adult initiation embodied in the liturgical and catechetical documents of the Church and implemented by Forum withered. The number of programs Forum offered steadily fell off as dioceses and parishes decreased financial support for the formation of their leaders. This decline reached a critical stage in early 2013, and on June 28 of that year the central office of the North American Forum on the Catechumenate closed for good.

Notes

1. Philip T. Weller, *The Roman Ritual* (Milwaukee, Wisconsin: The Bruce Publishing Company, 1964). Online at <http://www.sanctamissa.org/en/resources/books-1962/rituale-romanum/01-title-page.html>.
2. See *Codex Iuris Canonici* (1917), can. 12.
3. The status of catechumens as members of the Church was reaffirmed in the Decree on the Church's Missionary Activity *Ad gentes* (AG, December 7, 1965), which required that the "juridic status of catechumens should be clearly defined in the new code of Canon law. For since they are joined to the Church, they are already of the household of Christ" (AG, 14).
4. 1977 Synod of Bishops, "Message to the People of God" (October 28), 8.
5. The Liturgy Office in the Archdiocese of Baltimore, for example, received a letter from a religious woman missionary in Nigeria at about this time. The two priests with whom she worked were returning to the United States on sabbatical, and they hoped to get input on how to implement the rite. The nun explained that they had established a three-year catechumenate based on the yearly cycles of the *Lectionary for Mass*, and they currently had 10,000 catechumens enrolled at their mission station. But they had been asked by the bishops to expand their process to the ten dioceses of northern Nigeria, so they wanted to be sure that what they were doing was correct. The response to the letter assured them that they were doing just fine.
6. This report draws heavily on the article by Rev. Tom Ivory in *Forum* (Newsletter of the North American Forum on the Catechumenate) 20:2 (Fall 2003), 7–9.
7. G. K. Chesterton, *What's Wrong with the World* (San Leandro, California: Seven Treasures Publications, 2009, originally 1910), 23.

It's the Law!

The revised *Code of Canon Law* (1983) expressed in legal form much of what was put into place by the documents of Vatican II and the *Rite of Christian Initiation of Adults*. Here, in the English translation prepared under the auspices of the Canon Law Society of America (Washington, DC: Canon Law Society of America, 1983), are some of the appropriate canons:

Can. 206 §1. Catechumens, that is, those who ask by explicit choice under the influence of the Holy Spirit to be incorporated into the Church, are joined to it in a special way. By this same desire, just as by the life of faith, hope, and charity which they lead, they are united with the Church which already cherishes them as its own.

§2. The Church has a special care for catechumens; while it invites them to lead a life of the gospel and introduces them to the celebration of sacred rites, it already grants them various prerogatives which are proper to Christians.

Can. 788 §1. When the period of the precatechumenate has been completed, those who have made known their intention to embrace faith in Christ are to be admitted to the catechumenate in liturgical ceremonies and their names are to be inscribed in the book designated for this purpose.

§2. Through instruction and the first experience of Christian life, catechumens are to be initiated suitably into the mystery of salvation and introduced into the life of the faith, the liturgy, the charity of the people of God, and the apostolate.

§3. It is for the conference of bishops to issue statutes which regulate the catechumenate by determining what things must be expected of the catechumens and by defining what prerogatives are to be recognized as theirs.

Can. 789. Neophytes are to be formed through suitable instruction to understand the gospel truth more deeply and to fulfill the duties assumed through baptism; they are to be imbued with a sincere love for Christ and his Church.

Can. 842 §1. A person who has not received baptism cannot be admitted validly to the other sacraments.

§2. The sacraments of baptism, confirmation, and the Most Holy Eucharist are interrelated in such a way that they are required for full Christian initiation.

Revision Is Coming, Revision Is Coming!

BY RITA FERRONE

The retranslation of the *Rite of Christian Initiation of Adults*, like the recent retranslation of the *Roman Missal*, will undoubtedly bring extensive changes to the ritual text we use for the rites of initiation of adults and children of catechetical age. No one knows exactly what changes there may be, how many, or what the final result will be. But we do know a few things, and given our experience with the *Roman Missal*, it's possible to predict a number of outcomes.

How We Got Here

To understand the current situation, it's necessary to recall some history. The *Rite of Christian Initiation of Adults* (RCIA) was one of the last liturgical reforms to be crafted and implemented after Vatican

II. It appeared in Latin in 1972, and the first edition in English (the tan book) was published in 1974. Few parishes embraced the rite initially. Although the 1974 tan book was a mere 151 pages (compared with the 378-page 1988 edition), the process it described was considered too long and complex, too demanding, and not user-friendly.

Leaders and visionaries such as Christiane Brusemans and Jim Dunning, however, perceived the genius of the rite and promoted it among the more forward-thinking pastoral leaders. When the time



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"Receive the sign of the cross on your feet, that you may walk in the way of Christ." Candidates are welcomed into the catechumenate at St. Thomas Aquinas Church in Ames, Iowa. Photo by John Donaghy.

came to craft the American edition in the 1980s, pastors and liturgists who knew the rite well and had implemented it successfully were invited to advise the bishops. This meant that pastors and teachers—such as Jim Dunning, Bob Dugan, Don Newman, Ron Lewinski, and others—were at the table when decisions were made about how to adapt the book in order to make it more effective in the American context.

The result was the book we now have: the 1988 edition. Implementation of the *Rite of Christian Initiation of Adults*

enjoyed its greatest expansion after the 1988 edition was mandated by the American bishops for use in every parish. The vast majority of pastoral ministers, priests, deacons, catechists, and musicians in the United States were weaned on the 1988 edition of the rite. Up to the present, it has defined what is both normative and normal for adult initiation in the United States.

From Adaptation to Uniformity

Few people are aware, however, of the degree to which the 1988 text reflects the freedom of translation that episcopal conferences once enjoyed—a freedom given at Vatican II but subsequently diminished by documents such as the 2001 Vatican instruction on the translation of liturgical texts, *Liturgiam authenticam*. The RCIA is more highly adapted than the missal ever was. Will those adaptations now be taken away? That is the big question.

The adaptability of initiation was by design: The restoration of a vast, long-term project such as the catechumenate was always considered an arena in which pastoral adaptation and, indeed, cultural adaptation would be advantageous. Yet in the intervening period between 1988 and today, a drive for standardization and liturgical uniformity has arisen in the Church. The more flexible approach which the RCIA embodies has been called into question.

If the English retranslation of the RCIA is limited to reproducing *only* what appears in the Latin *editio typica* (according to the general requirements of *Liturgiam authenticam*), a number of rituals will completely disappear from the RCIA. Here are some examples of rites that will no longer exist:

- The Parish Rite of Sending,
- The Rite of Election for Children,
- The combined rites for baptized candidates and unbaptized catechumens,
- All the rites for the baptized candidates, with the exception of the Rite of Reception.

There will also certainly be a change in the English style and in the organization of the book.

On the positive side, the general pattern for adult initiation, with its steps and periods, can be relied upon to remain

the same. The genius of the rite for unbaptized adults—its framework within the community of the faithful and the way in which it walks people through a ritual process of conversion that unfolds over time and in stages—will remain the same.

Ministry to the Baptized

The 1972 Latin edition, intended for the entire Catholic world, intentionally allowed for a great deal of local adaptation. Often the text instructs that something should be done but does not say precisely how to do it. Thus, for example, baptized but uncatechized adults are explicitly directed in chapter four of Part II to share in the catechumenate and its stages (no. 405–409). But the 1972 text included only guidelines, no ritual texts.

Those advisors who had a hand in shaping the American edition knew that in our cultural situation there would be many such individuals. Pastors needed direction, they argued, lest the already-baptized be lumped in with the unbaptized indiscriminately or new rites be developed at the parish level that would not reflect the best theology. The rites for the baptized (no. 411–472), and the combined rites

(no. 505–594), were included in the 1988 edition to guide pastoral practitioners into appropriate ritual expressions for the baptized who participate in the process.

These American adaptations have been critiqued over the years. Some commentators regard them as unsuccessful or at least as less successful than they ought to be. Nevertheless, few practitioners would advocate removing them altogether. If the provisions of *Liturgiam authenticam* are followed, however, there will be no middle road. These rites will be deleted.

Children of Catechetical Age

Another sensitive area in any upcoming redoing of the current text is the use of the rite for children of catechetical age. Among the adaptations permitted by the bishops of the United States in 1988 was an expansion of the rites for children. In the American cultural context, the 1972 edition's omission of children from the rite of election, for example, did not make a lot of sense to pastoral practitioners. Therefore, the 1988 American edition was altered to include an optional rite of election for children (no. 277–290). In many dioceses today, children participate in the rite of election



Reception of candidates, St. Thomas Aquinas Parish, Ames, Iowa. Photo by John Donaghy.

“The 1972 Latin edition, intended for the entire Catholic world, intentionally allowed for a great deal of local adaptation.”

with the adults. Will this American “creation” be allowed under today’s pressure to standardize the rites and return to the Latin text? It is unlikely.

The National Statutes approved by the U.S. bishops’ conference in 1988 also state very clearly that children who participate in the RCIA must celebrate all three sacraments of initiation together, as adults do. There are a number of bishops who have resisted the practical consequences of this decision over the years, preferring to keep child catechumens on a path that separates and delays confirmation. With the retranslation there will come a new edition of the National Statutes. Will the delay of confirmation become a regular and approved option, rather than an extraordinary or emergency measure? This is a big question. Depending on the answer, the distinctive character and cohesiveness of the RCIA model for children could be seriously compromised.

The Parish Celebrates

Within the general flow of the catechumenate, the advisors to the 1988 edition were also concerned to provide a parish ritual at the outset of Lent to mark the transition which is normally celebrated with the bishop at the rite of election, a diocesan liturgy. Their solution was to invent an optional rite of sending (no. 106–117). Like the rite of election for children and the rites for the baptized, this rite is a pure adaptation; it does not exist in the Latin text. Will it be discontinued? It very well could be.

English Style and Organization

We should expect some changes in English style with a new translation. The 1988 edition of the RCIA is rendered in fluent and accessible English, and it employs inclusive language. The pitfalls of translation which were discovered with the *Missal* (difficult syntax, awkward style, archaisms, etc.) are likely to occur again here.

The requirement of *Liturgiam authenticam* to keep the notes in the same order as they appear in the Latin text will also cause a considerable shift in how the book is organized. The notes were rearranged in the American edition so that the explanations would appear in close proximity to the rites they address. This resulted in a book that is longer but

easier to read. If the notes are returned to their original order, the rite will require relearning and fresh navigation to put the pieces together. Catechists, coordinators, and others who refer to it day-to-day in their ministry, as well as priests, deacons, and bishops, will have to learn a new set of paragraph numbers and a different arrangement.

Concluding Questions

The American bishops’ study *Journey to the Fullness of Life* (2001) showed a high degree of favorable response to the *Rite of Christian Initiation of Adults*. Even when critics expressed dissatisfaction with the level of implementation, they did so within an overwhelmingly positive view of what was taking place. There is no comparable study of the rite as it was conceived in 1974, but anecdotal information suggests that the reception of the rite prior to the extensive work that went into adaptation was nowhere near this high level. This raises the question: If we return to a ritual text similar to that which we had in 1974, will it lead to growth or to diminishment?

A separate but also essential practical question is this: Who will undertake the task of retraining all the people who make use of the rite now that the North American Forum on the Catechumenate no longer exists? Are there funds for this? Is there a plan? Finally, if the predictable deletions of adapted rites take place, will our pastoral approach to baptized candidates and children of catechetical age revert to a less ritually-based and more instructional model?

This last question cuts to the heart of what we have learned through the past thirty-nine years of experience with the RCIA. The model of Christian initiation offered by the adult catechumenate has implications for how we understand the faith journey of many others whose differences must be respected yet who all share in the call to conversion, community, and ritual celebration. Better ways than those presently available to mark their passages may be desired and even required in some instances, but are we likely to find them through stricter adherence to the 1972 Latin text? Most would say no. Thus, paradoxically, the result of a more restrictive retranslation may well be that parish communities will invent more para-liturgical services and minor rites to fill the gaps in the official text.

The Primary Work: Recovering Sunday

BY RORY COONEY

My son's girlfriend recently became a member of a sorority at the University of Nebraska, where both young people are enrolled. She took part in the weeklong rush and all the Greek events that were part of that, was accepted as a Tri Delta, and was ebullient about it. The sorority ("sisterhood") is a social and philanthropic group to which one belongs for life, it appears. I was struck at her joy in belonging, her pride in membership, and her seriousness about their charity work on behalf of children's cancer research.

Of course, it made me start a mental "compare and contrast" with the *Rite of Christian Initiation of Adults* (RCIA). What's the same about joining a church and a sorority or civic club? What's different?



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What's the same about the recruitment process? What's different? A lot of that falls outside of the scope of an article about "what's ahead" for the rites and music, but the answers, or the inquiry at least, will shape the way we approach the question of what the future will look like. Ultimately, this is because the future of the rites, including the music, has less to do with what ends up in the book, or even how that book is translated, and more to do with how we actually *do* the rites in the parishes.

“The critical issue—the issue that will make or break the future of the RCIA in our communities—is whether we can connect the parish community that does the singing on Sundays with the rites that we celebrate together.”

Liturgy is what we’re actually doing, not what’s in the book.

The Current State of Things

What is clear to me about the current state of this rite is that there are a lot of Catholics out there who are passionate about its implementation and who work very hard in their ministries of welcome, catechesis, and liturgy to keep traffic moving in both directions through the doors of the church: outward, to seek out and connect with people interested in coming to Christ or to pursuing the Catholic path of Christianity, and inward, welcoming those who come seeking Christ and apprenticing them with the gifts of the community in order to form the strong bonds that will be sacramentalized in the formal rites of initiation. At the same time, there is the sad fact that fiscal and cultural forces converged in a way that spelled the demise of the North American Forum on the Catechumenate in mid-2013, leaving a gaping hole yet to be filled in the Church’s visioning and training of initiation ministers. Some people, like Nick Wagner and Diana Macalintal of San Jose, California, with their “teamRCIA.com” website and resources, have stepped into the breach, but a broad organization fueled by the single-mindedness and passion of the Forum has not yet emerged.

Most of us have first-hand success stories of initiation ministry. One of the most wonderful for me is Randy, a fellow whom I see every Sunday because he plays drums at the main choir Mass at St. Anne. Randy was baptized the same year my son Desi was, and in addition to his weekly contributions as a music minister, Randy has served for the past several years as a sponsor for new Catholics. It’s those two connections—the connection to Sunday worship and the interpersonal connection, the commitment to be-with others as a manifestation of our awareness that we are an initiating community—that I would like to point to as the future of the RCIA for us in church ministry, particularly in music.

It’s Not Hard, but It Is Critical

It’s not hard to provide music for the rites of initiation. We have a lot of specialized resources in a wide range of musical styles. We have the ability to adapt music we already



know into shorter acclamations and refrains and litanies that can be used to foster participation in the *rites* of initiation. The critical issue—the issue that will make or break the future of the RCIA in our communities—is whether we

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can connect the parish community that does the singing on Sundays with the rites that we celebrate together. How can we learn to *be* what we *sing*? How can we help awaken one another to the reality that *singing together* is a metaphor, even more, a sacramental sign, of a way of *being together* in the world, working together, welcoming together, feeding together, learning together, supporting one another? It's here that church, initiating church or worshipping church, will ultimately succeed or fail.

We don't exist as church to have a good time or even to offer what we imagine to be beautiful or meaningful worship. We've been gathered here to announce the reign of God and renew the face of the earth.

Put another way, the question in the light of both the "new" and the original evangelization is: initiation into *what*? Or even more precisely for Christians, into *whom*? What kind of organism are we? Benevolent, like Elks? Altruistic and social, like a sorority? Secretive and elitist, like gnostics? Territorial, counter-cultural, and committed to each other, like a street gang? The answer to that question will shape the way we initiate.

The First Steps

So the first step that we could start dreaming about for the future might be remembering in our parish leadership groups who we are, who we have been called to be, in our Christian life. We might want to stop trying to find ourselves, as it were, and start losing ourselves in Gospel life. For us musicians and people involved in parish liturgy, it means recovering Sunday as Sabbath, as the Lord's Day. Sabbath is not the day of just any Lord. It is the day of a God who wants to be known and worshiped and loved (i.e., *lived*) as *Abba*, as the head of a household of brothers and sisters who care for one another not as equals but as people who try to outdo each other *as servants*. "Equality" is too timid a goal for us. We should pass "equal" on the way down, as it were, so that as God's people, as people who imitate the one who did not even *cling to equality with God as something to be grasped*, we are willing to serve at the cost of equality and personal borders.

Sunday should be reshaped in this way. Preachers should focus on the core Gospel message of an alternative offered by



St. Justin Parish, Santa Clara, California

the reign of God to "business as usual" in the world. Music should suit the style of the parish, but care should be taken that there is a prophetic and New Testament attitude in the texts that offer both comfort and challenge, that acknowledge the presence and absence of God, that proclaim both belonging and mission, and that humbly acknowledge that the manifestation of divine "power" in the world is not like the power of the age but is seen in acts of self-emptying love and service. Everything else, literally, has to go.

It is a different world from when folks of my generation were children, and I don't want to go back there. But another place we should pay attention to is the infantilization of prayer, preaching, and worship. The Gospel is for grown-ups. Yes, children belong in the mix. Formation for children is important to the Church. But the way that children will get the message is by the behavior of adults. Bored adults,

“Recovery of Sunday is the primary work that needs to be done by musicians, liturgists, the ordained, and the people of God to prepare a future for the rites of initiation.”

unengaged adults, non-participating, unchallenged adults, adults who don't claim the Gospel or mention it outside the walls of the church, will only block the growth of children in the Gospel way. Recovery of Sunday means recovering the alternative life that Jesus invites: Turn away from sin and believe the Good News. This does not mean that we should wallow in obscure, archaic language in prayer or in fire and brimstone preaching. It means announcing, in plain language, story, rite, and music, the course of the reign of God and how it goes in the opposite direction of the way we—most of us—are going in life, caught in the flow of our culture and the gods that our culture really worships. Children will follow as children do. Adults have to lead the way.

Reimagining the Rite

So recovery of Sunday is the primary work that needs to be done by musicians, liturgists, the ordained, and the people of God to prepare a future for the rites of initiation. Necessary for that are a reimagining of who we are and where we are going, shaping music and rite to foster that imagination, and beaming a clear signal by our gathering and life that will call people of good will to join us in the mission of Jesus.

This means nothing less than starting with the baptismal promises and working backward through the rites of initiation to prepare people to make them. And for those of us who have already made those promises and renewed them dozens of times at Easter, it will probably mean doing the same and then triaging our praxis and habits to scrape away the personalistic bias of our American heritage and coming to a new appreciation both for communal grace and the weight of social sin. The baptismal renunciations and promises are nothing other than a response to the invitation of Jesus to “turn away from sin and believe the Good News.” Being explicit about what that means will change the celebration of Sunday, of the liturgical year, parish ministry, allocation of time and other resources, and, of course, initiation practice.

In a stunning article in *Worship* 81:5 (2007, 409–425), David Batchelder of West Plano Presbyterian Church in Plano, Texas, submitted a twenty-first century interpretation of those promises. In the article, “Baptismal Renunciations: Making Promises We Do Not Intend to Keep,” Batchelder

asks hard questions of our baptismal practice and the communities that are entrusted with passing on the faith:

Does the evidence show that the baptized and baptizing community is *renouncing* sin and evil or *participating* in it? I worry that our communities have learned to practice a way of speaking ritually that not only permits false witness at the font, but establishes it as the norm (page 411).

He urges us to “name names” as we approach those promises, and he begins to encase those names in the renunciations. I would suggest that this sort of thing might better be relegated to the celebrations of the scrutinies and tied by explicit catechesis (and/or mystagogy) to the baptismal promises, but his point is well taken. He doesn't pull any punches, either, and asks questions not often posed in my church, nor, I imagine, in yours.

Do you renounce all attempts to equate the Gospel of Christ with the American dream?

Do you renounce the power of the economy to define human value by what you consume and produce?

Do you renounce the pursuit of national security at the expense of global security for this world God loves? (page 422).

I know, I'm not there either. But being worried about what songs to sing when these questions aren't being addressed is just rearranging the deck chairs on the Titanic. We seem to have a pope who understands that doxology (right worship) is more than fancy words and expensive vesture but is rather the action of a people *infected* with the subversive joy of the empire of God. Forming that people, teaching them to pray, teaching them *right worship*, will require more of us than organ technique or guitar or vocal virtuosity. Even the pagans have those. Forming new Christians well means that we old Christians need to receive and live the Gospel anew. Otherwise, we should leave the initiation to street gangs, fraternal organizations, and sororities.

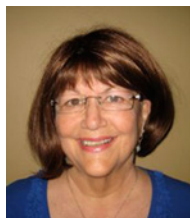
Conversion Catechesis: Becoming What We Sing

BY MARY BIRMINGHAM

What does the future hold for initiation ministry? Has a new emphasis on systematic, fact-based presentation of doctrinal faith permanently taken precedence over the liturgical catechesis envisioned in the *Rite of Christian Initiation of Adults* (RCIA)? If the answer is yes, then it is important to step back and analyze the reason for the shift and determine if we are at cross-purposes when it comes to implementing the rite. First, we need to take a look at what might be driving the current trend. Second, let us honestly assess if the trend is fueled by a reactionary response to recent forms of catechesis or by a valid concern that an authentic tradition is passed down. Third, let us discern if we have provided “catechesis complete in its coverage” (RCIA, 75), and if not, what can be done to implement faithfully *all* the elements of formation set forth in the rite as we go forward.

Stepping Back

The U.S. Catholic Conference (now the U.S. Conference of Catholic Bishops) published the study *Journey to the Fullness of Life, A Report on the Implementation of the Rite of Christian Initiation of Adults in the United States, 2000*, which provided an overall positive report on how well the rite has been implemented (page 14). Nowhere in the bishops’



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summary and recommendations was there an analysis that doctrine has not been appropriately passed down to people seeking full initiation. There were, however, faint sounds of alarm bells when the people who participated in the process were asked to take part in the study. Dr. Dean Hoge, one of the researchers and analysts of the study, tells us that the participants were asked what they perceived to be the greatest strengths and weaknesses of the RCIA and what they would suggest as strategies for change. It is important to note that the survey overwhelmingly gave positive marks for the overall process.

Perhaps the responses of the participants give us a small window through which to view the recent pendulum swing to an almost exclusive focus on doctrine. The study suggests that practitioners have done a worthy job of inviting faith, conversion, and community. The most important facet of initiatory formation was accomplished in stellar fashion. The weaknesses noted, however, do give reason for pause and perhaps for the shift toward doctrine over the other elements of formation. “The most noted weaknesses are inadequate study and explanation of doctrines . . .” About twenty percent of respondents in looking back wished there had been more specific teachings on “sacraments, doctrines, Bible, church teachings, and the uniqueness of the Catholic Church” (p. 4). When asked what might improve the RCIA the respondents cited (among other things) “the inclusion of more study of doctrines, sacraments, and moral teachings . . .” (p. 4).

While the number of respondents was comparatively small, it does raise a question that the bishops have a right to ask: “Are the doctrines and dogmas of our faith being presented to those being formed for full initiation?” It is their job to ask it. *Twenty percent* does not a quorum make, but it is significant enough for us to take notice and honestly assess how we might answer the bishops’ question.

Honest Assessment

The study itself reflects a misplaced focus (perhaps a faulty praxis) in its use of the term *lectionary-based catechesis* to describe the catechesis that takes place in a given catechetical setting and to describe the type of catechesis imaged in the rite. More than a matter of simple semantics, this term indicates a limited focus by reducing one of the elements

to the sum of all its parts. Although the term has been used in pastoral circles for decades, *lectionary-based* suggests that the formation provided is rooted solely in the texts of the Sunday *Lectionary for Mass*. The way we name something matters. While such catechesis is indeed the heart of the process, it is only one part. Many communities relate their experience of RCIA as gathering to celebrate the liturgy of the Word and dismissal to break open the Scriptures; then on another night they present a teaching on doctrine (usually totally unrelated to the Sunday Scriptures.). They call that formation *lectionary-based catechesis*. The RCIA envisions so much more.

Exploring the Rite

If ever there was a paradigm shift, it can be found in the brilliant document created by our Church leaders called the *Rite of Christian Initiation of Adults*. Rather than a school/instructional model, the Church set forth a *liturgical model*—a model based on the liturgical year and the liturgy of the Church.

The key phrase here is *liturgical year*—something, unfortunately, that we have missed in the most common practice of implementing the rite. Instead, we superimposed this liturgical rite that was rather foreign to us over something that we knew quite well—something that works in our culture—the nine-month school calendar model. Somehow we missed what the crafters of this rite were telling us. We missed it because it does not fit in the rhythm of our everyday culture.

It does fit, however, in the culture of faithful Catholics who encounter the Paschal Mystery of Christ every Sunday—the faithful Catholics who hear the life of Christ proclaimed over the course of one complete *liturgical cycle*—not over the course of the school calendar—and respond in song and acclamation. The life of Christ is manifested and made present in the sacred liturgy on Sunday and throughout the seasons, which is why the National Statutes of the RCIA (6) insist that the period of the catechumenate is to last at least one liturgical cycle. Rather than “lectionary-based,” the catechesis is “liturgical,” and the method is “mystagogical”—experience leads to meaning; meaning leads to transformation.

While doctrine will indeed be taught in the RCIA, if we

are faithful to the vision, the primary purpose is to make dedicated and committed disciples. The Church leaders who crafted and implemented the rite believed that liturgy is the locus of the conversion they envisioned. Why? Because that is where the Paschal Mystery of Christ is made manifest—in the Sunday Eucharist and the sacraments. Ultimately, that is what we are initiating people into!

The catechesis set forth in the rite consists of several elements: formation in the Paschal Mystery of Christ, the liturgy and liturgical year, the Scriptures, dogma and doctrine, community life, and service (RCIA, 75). So impressed is the *General Directory for Catechesis* with this fuller understanding of catechesis that the Vatican insisted that all catechesis in the Church should be modeled after the baptismal catechumenate.

The conversion-centered catechesis of the RCIA insists that the entire process is paschal in nature (RCIA, 8). Paschal catechesis always invites intimate union with Christ;

it always asks, “In what way are you compelled to change your life, take up your cross and follow Christ—now, today, this week?”

The RCIA insists that formation must be rooted in the liturgy—the liturgical year, the Sunday liturgy of the Word, the sacramental symbols (signs), and the ritual texts that we speak and sing. The Church has always understood liturgy to be *prima theologia*—primary theology. The rule of prayer constitutes or establishes the rule of belief (*legem credendi lex statuat supplicandi*). Our documents tell us that the liturgy contains rich instruction for the faithful. The mystagogue’s job is to draw that instruction out of the experience of liturgy, ritual prayer, sacramental rites, and the liturgical cycle. After all, one need only unpack the Nicene Creed that we proclaim every Sunday for the most perfect expression of Christian belief found anywhere.

The rite is explicit in its insistence on the liturgical year: “Catechists, when they are teaching, should see that their instruction is . . . adapted to liturgical signs and the cycle of the Church’s year . . .” (RCIA, 16); “a suitable catechesis is provided . . . complete in its coverage, accommodated to the liturgical year . . .” (RCIA, 74); “there should be celebrations of the word in accord with the liturgical season” (RCIA, 82); “Celebrations of the Word of God have as their main purpose to explain the signs, celebrations, and seasons of the liturgy” (RCIA, 82.3). “The period of catechesis . . . should be properly coordinated with the liturgical year” (RCIA, 408).

There is a reason we are told that the primary period in the RCIA for Catholic instruction—the period of the catechumenate—is to span that yearly cycle. It takes an entire year to unfold all the doctrines we believe and that are celebrated. What better time to teach about the Parousia, eschatology, the kingdom of God, and Mary, than Advent? What better time to teach the Incarnation than when we are celebrating it during the Christmas Season? What better time to teach about sin and grace, morality, and the sacrament of reconciliation than when it is our focus during Lent? What better time to teach about the Mass and sacraments, the Church and our ecclesiology, and moral decision making than when those topics naturally flow out of the liturgy during the Sundays of Easter and Ordinary Time?

Liturgical catechesis exhorts us to “explain the signs” (symbols) of our faith—those symbols that give us our



Fra Angelico, *The Conversion of Saint Augustine* (detail), Musée Thomas-Henry, Cherbourg-Octeville, France.

“Practitioners must go back to the drawing board—to the source.”

identity as Catholic Christians. We are people who gather in *community*; who take up our *cross* each and every day; who are immersed in the *waters* of death and resurrection; upon whom holy *hands* have been laid to effect a change to make us more effective witnesses; who have been signed and sealed into the mission of Christ through *oil's* sacred anointing; who walk by the *light* of Christ; who become the *bread/body* we have received to go out and feed a hungry world; and who have Christ's own *wine/blood* running through our veins so we can go out and shed that blood for others, singing *Alleluia*, even at the grave. How many of us have spent any significant time teaching and reflecting on the identity we receive from these sacramental signs that are renewed every year at the Easter Vigil?

Liturgical catechesis assumes that we proclaim the Sunday Lectionary texts, reflect on them, bring them into dialogue with Catholic biblical interpretation, and invite transformation and change in our lives.

Liturgical catechesis assumes that we draw the doctrines of our faith from those texts and the liturgical year. While those doctrines flow from the liturgy, we have been given a Lectionary, a *Roman Missal*, sacramental texts, song and silence, and a catechism to assist us in creating presentations true to the Tradition of the Church. There is no better way to teach the Incarnation, for example, than to unpack the Prefaces for Christmas and Epiphany.

I have a suspicion that when our postconciliar reform accommodated this process to the liturgical year, the writers were thinking not just of initiatory formation but the formation that would continue for the rest of life. When the theology of baptism is presented on the feast of the Baptism of the Lord, for example, every year that new Catholics celebrate that feast with the community they will remember what we taught them about the doctrine of baptism—the doctrine will be connected with the liturgy we celebrate and will touch a corporate memory.

Community Life and Apostolic Mission

The bishops' 2000 study suggests that we have done a fairly good job of forming people in the life of the community and the apostolic life of service. Community and apostolic mission, after all, is where Word and doctrine are lived out. We must be intentional about forming those we



Ambry for the blessed oils and sacred chrism, St. Joseph Catholic Community, Eldersburg, Maryland.

serve in the life of the community: Realizing that the RCIA is an apprenticeship model, inquirers should begin walking with the community in its mission to the world as soon as they knock on our doors.

One can see from the many elements inherent in liturgical catechesis that the lectionary is only one of the parts—it does not comprise the whole enterprise.

Looking to the Future

What about the future? Have we failed in passing on the tradition? I say we have not failed. The Spirit works in spite of our shortcomings. The Tradition has been passed down—authentically and lovingly but perhaps not perfectly. A living faith has been caught and sometimes even taught! Yet there is work to be done.

When a pendulum swings too far one way, in response to it swinging too far the other, it eventually returns to the center resting position. Let us be ready for that position. Perhaps we were not as attentive to doctrine as we could have been. Perhaps “dogma in its entirety” was not all that “entire.” That can change.

Practitioners must go back to the drawing board—to the source. We must dissect once again all the elements of formation intended in the rite. We must honestly evaluate if we are truly providing all the catechesis it intends, and if not, we must make a conscious effort to change. One thing is certain: Change is a sure indication that the Spirit is “a-movin’” in our midst.

Pastoral Strategies for Implementing Adult Initiation in Hispanic Communities

BY TIMOTHY PIASECKI

Not very long ago, when they were asked to appraise the progress of the Hispanic community in the implementation of the rites of adult Christian initiation, practitioners were likely to say that their Spanish-speaking colleagues were twenty years behind English-speaking Catholics. Three good reasons were offered. First, pastoral ministers were unfamiliar with the “new” rites. Second, beyond the ritual text itself and the Lectionary, there was practically nothing helpful available in Spanish. Third, since most Hispanics were already baptized in infancy and many already confirmed as toddlers, there was very little need for

these rites. Given this situation, it was difficult to muster up much motivation to apply pastoral energies and efforts to what might directly touch only a small number. And, besides, anyone could see that Spanish-speaking Catholics



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living in the dioceses of the United States had much greater pastoral needs. Their numbers were growing in extreme disproportion to the availability of Catholic clergy who could speak Spanish and who understood the cultural complexities of the many Hispanic subgroups. Unmet spiritual hungers were attracting the attention of other Christian churches. “Catholic” and “Hispanic” were no longer mutually inclusive.

“Everyone loves Hispanics; and everyone wishes they’d just go away.” So says María Hinojosa of NPR’s *Latino USA*. By “go away,” I think “everyone” means that Hispanics should be absorbed into the larger culture; that they learn (American) English so they gradually come to look like and talk like other citizens; that they become generic American Catholics like the rest of us. However, to be assimilated into the dominant culture, any newly-arrived ethnic group must first surrender most of its cultural treasure. But, in fact, this process of absorption of the latest immigrant groups into the larger group has been a significant part of our American history. Practically speaking, *E pluribus Unum* has come to mean the virtual disappearance of the *pluribus* into the *Unum*. The children’s children of Hispanic immigrants may not speak more than a smattering of Spanish, any more than the third generation of Polish or Vietnamese or Italian immigrants can speak their ancestral languages fluently. So eventually the group’s original ethnic identity “just goes away.” Unfortunately, some of the group’s best cultural values also just go away.

Visit our American Catholic church buildings, and you will notice the ethnic markings in these sacred spaces. The

French Canadian *Sacre Coeur* now bears the image of our Lady of Guadalupe alongside the Sacred Heart. In Saints Peter and Paul Parish, a generation ago, the preaching was in Lithuanian. Today, the windows dedicated to the memory of founding Lithuanian families shine sunlight on *quinceañeras*. However, the Catholic Church is such, that given a little time and even a little welcome, any newly transplanted group of Catholics from “there” can make itself at home “here.” The Spanish-speaking Catholics in the United States are making a serious impact on the Catholic “brand” and culture, and in many places they are no longer the minority but have become the clear majority.

The pastoral scene has indeed changed in the last twenty years for people of Spanish-influenced cultures in the United States, bringing new challenges to the traditional Hispanic values of food, family, fun, and faith—Catholic faith. As immigrants and their children become more and more assimilated into the prevailing American culture, the Catholic Church becomes just one of many options for the expression of faith. Some who once identified themselves as Catholics, even though their practice of Catholicism was “sub-minimal,” now freely own their disaffection with

the Church. However, one of the happy consequences of this cultural shift is that many Catholics who lack even basic evangelization and catechesis, others who identify with the Church but have never been baptized, and still others who have tried other forms of the Christian faith are now recovering from a spiritual exhaustion. They take a second look at the Church. As these and others like them reconsider the Catholic way of following Jesus, the rite of adult initiation becomes part of the pastoral response. Often



“Everyone loves Hispanics; and everyone wishes they’d just go away.”

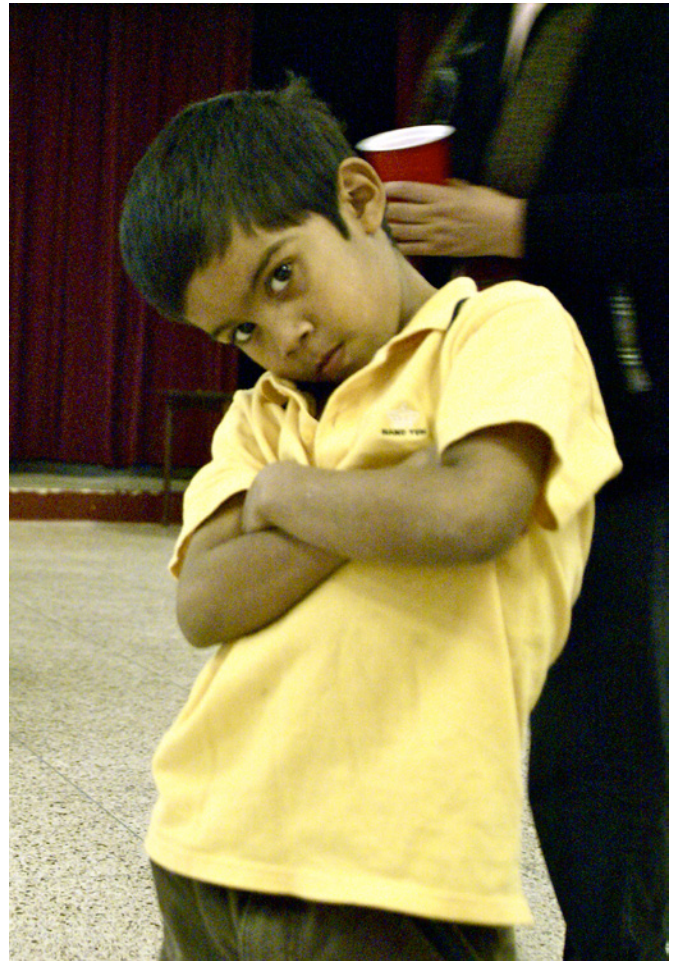
parents whose faith is awakening bring with them their uninitiated and uncatechized children.

Still Twenty Years Behind?

A generation has passed since the publication of the revised *Rite of Christian Initiation of Adults* (RCIA) was approved for use in the dioceses of the United States (1988). Shortly thereafter (1991), the ritual text was translated into Spanish and published by the National Conference of Catholic Bishops. Both editions received the necessary *recognitio* from Rome and are now part of the Church’s library of sacred liturgical books. In theory, the Catholic Church in America has logged over twenty years of experience with this collection of initiation rites. Are Hispanic Catholics still twenty years behind? No, but the bad news is that Hispanics have caught up and seem to have misstepped in many of the same ways as their English-speaking brothers and sisters. Here are but three examples.

No candidate left behind. Without performing even minimal triage, all comers are herded into the same group: baptized or not, catechized well or not at all, adult Catholics who have never been confirmed, non-Catholics who have shadowed their Catholic spouses for decades. All enter together and all are “sacramentalized” together. Never mind that there are different spiritual needs and different levels of spiritual maturity. The pastoral challenge here is to create other venues for adult confirmation and ongoing adult formation. Let the catechumenate be what it was designed to be: “a spiritual journey of adults” (RCIA, 5) “who, after hearing the mystery of Christ proclaimed, consciously and freely seek the living God and enter the way of faith and conversion as the Holy Spirit opens their hearts” (RCIA, 1).

Smart Catholics; aim at the brain. In many places the baptismal catechumenate has been replaced by “Catholic class” because people believe that leakage from the Catholic Church is due to ignorance of Catholic teaching. Therefore, this thinking goes, what everyone needs, more than anything, is a better explanation of Catholic doctrine. While apologetics is useful, what is essential is applied faith. How does an office worker “do” Catholicism? What challenges does a university student encounter? Where does a single mother turn for patience, for hope, for strength? How does the noun “faith” become a verb, an action word? Initiation



Young parishioner at St. Thomas the Apostle Church, Washington, DC.
Photo courtesy of Pablo Manriquez.

ministers need to aim more at the heart. The Church needs the wisdom and knowledge of Thomas Aquinas, but even more, we need his passion for Christ and his goodness of heart.

So, what’s the hurry? More often than not, the extended period of suitable pastoral formation and guidance aimed at training the person in the Christian life that the rite calls for (cf. RCIA, 75) is collapsed in order to coincide with the calendar from September to Easter. Instead of the intended period of formation, instruction, and probation (cf. RCIA, National Statutes, 6), the constraints of time based on a school-year calendar force out the formation and the probation that are key to the catechumenate, turning the making of a disciple of Jesus Christ into an academic exercise. This leaves little time or structure for the “soul work” needed to

nurture and grow faith and conversion to God (cf. RCIA, Outline, page opposite 36–39).

Pastoral Strategies: The Next Steps

Claim the vision. In *la comunidad* (the community of Spanish-speaking Catholics in the United States), what is needed for the full implementation of the catechumenate and its ministries is for pastoral ministers to gain a clear vision of what the ritual text has to offer *la comunidad* and a clear understanding of what *la comunidad* has to offer this collection of beautiful initiation rites.

Conversion therapy. Stop making this about class sessions! The late and beloved Father Jim Dunning used to refer to the work of the catechumenate as “conversion therapy.” The holy purpose of all these rites and ministries is not to teach the uncatechized *about* Christ and *about* the nature and mission of the Church, but to teach them *how to* obey the Holy Spirit more generously (cf. RCIA, 4). The Holy Spirit will call them away from sin and draw them more deeply into the great mystery of God’s love (RCIA, 36). One cannot “study one’s self” into discipleship. Prayer and waiting on God takes one into the “great mystery.”

Attitude of “acompañar.” People don’t care about the teachings of Christ and his Church until they begin to care about Christ and their relationship with him. It is our “apostolic vocation” (RCIA, 9) to accompany and to help those who are searching for Christ (even when they think they are searching for something else). In Spanish this means “acompañar” (to accompany). Hispanic culture calls for spending time with people. At a wake one does not simply put in an appearance, offer condolences, and leave. Custom demands that one stay and “acompañar” the grieving family. Parish leadership helps *la comunidad* to “acompañar” those given into their pastoral care. They wait with them and walk with them and, by their prayer and good example, those who are called to follow Christ in the Catholic Church come to know him and to love him and to serve him.

Know Your Rites: Pastoral Resources

The Church believes that these rites when well celebrated have the power to make true Christians and to grow the faith of the Christian community. If this is so, it would be

extremely important for those involved in initiation ministries to become well-acquainted with the rituals and the pastoral notes contained in the *Rite of Christian Initiation of Adults*. The vision is there and is quite explicit and very accessible.

Until a publisher prepares a Spanish study guide¹ for the rite, pastoral ministers might read together a few paragraphs of the text and ask: What is expected of *the person* passing through this formation? What is being said of *God*? What of the role of *the community of the Church*? There is also a market for some visual examples of catechetical meetings during the various periods of the process. Initiation ministers need to see, via DVD or online technology, how what happens during the precatechumenate is different from what happens during purification and enlightenment or mystagogy.

However, by far the greatest asset and resource of the Hispanic Catholic community is the community itself. *La comunidad* must believe in its power to influence and infect with promptings of faith and readiness to follow Christ those who come to us for pastoral care. We must trust that God uses the power of the liturgy to transform lives. Spanish-speaking Catholics need to remember that serving in the ministries of Christian initiation and faithfully celebrating these rites challenges and changes and brings out the best in the Church.

Finally, we turn to *la Virgen* (the Virgin Mary) who loves us and certainly does not wish us to go away. Mary is the model and guide for what happens in Christian initiation. She *listened* for God to speak. She asked her *questions* (“How can this be?”). Then she placed her future and destiny in *God’s goodness* (“Let it be as you have said. I am God’s servant.”). And she leads us to Christ.

Note

1. An English study guide is available: J. Michael McMahon, *The Rite of Christian Initiation of Adults, A Pastoral Liturgical Commentary*, rev. ed. (Washington, DC: Federation of Diocesan Liturgical Commissions, 2002).



Apprenticeship: A Way of Life

BY JERRY GALIPEAU

The baptismal catechumenate, which had rested in dormancy for 1,500 years, was revived by the fathers of the Second Vatican Council. Paragraph 14 of *Ad gentes* gave the nudge to this sleeping giant: “The catechumenate is not a mere expounding of doctrines and precepts, but a training period in the whole Christian life, and an apprenticeship duty drawn out, during which disciples are joined to Christ their Teacher.”

I tell adult initiation ministers all the time that my wish is that this sentence from *Ad gentes* would have been the only blueprint for the revival of the catechumenate for at least the first fifty years of its re-implementation in the life of the Church. I tell them: “Imagine your pastor sitting you down and handing you that sentence, telling you that this is your mission statement for fashioning a process that prepares people for the sacraments of initiation and incorporation as disciples into the Church. If that had been the case, would your process for adult initiation look any different than it does now?” Most catechumenate ministers agree that their processes would look markedly different. Why?

The fact is that the majority of initiation processes in parishes across North America reflect what the

council fathers warned against in *Ad gentes*. Most processes implementing the *Rite of Christian Initiation of Adults* (RCIA) are indeed chiefly made up of “expounding of doctrines and precepts.” One need only do an internet search using the words “RCIA Program” and one would find hundreds of parish RCIA schedules, which look like courses in Catholic teaching.

I ask RCIA ministers to take a deep breath when it comes to this kind of analysis because we needed to start the re-implementation somewhere, and the place we started was implementing the first pillar of Christian formation described in paragraph 75 of the *Rite of Christian Initiation of Adults*. That first pillar is the handing on of the sacred Word and tradition of the Church. But this is only one of four pillars.

The others include formation in and by the Christian community, formation in the Church’s prayer life, and formation as disciples committed to apostolic witness and service. The four pillars constitute the elements of the kind of apprenticeship envisioned by the Second Vatican Council. Slowly, RCIA ministers are beginning to see all four pillars



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“The fact is that the majority of initiation processes in parishes across North America reflect what the council fathers warned against . . .”

as necessary in building an RCIA process that looks less like a course and more like a school of discipleship, “during which the disciples will be joined to Christ their teacher.”

Learning by Doing

Many RCIA ministers wait until the period of post-baptismal catechesis, or mystagogy, to involve new Catholics in the various ministries and activities of the parish. I often tell them that this approach is “too little, too late.” The apprenticeship model envisions the entire process as a kind of dynamic novitiate in which catechumens and candidates are formed in a way that fosters learning by doing. Catechumens and candidates are to be formed in the way of discipleship by doing what Christ would do all during their formation. For instance, they are partnered with greeters at Mass, learning to extend Christian hospitality. They are partnered with ministers of care who bring the Eucharist to the homebound. They do “rounds” with those involved in hospital ministry. They assist the Saint Vincent DePaul Society in their various outreach programs to the poor and disenfranchised. The list goes on. When the RCIA embraces an apprenticeship model, then the tenets of the faith that the catechumens and candidates are learning in their catechetical sessions become a kind of manual for the actual work of discipleship into which they are slowly being introduced.

The *National Directory for Catechesis* (NDC) puts it this way: “An integral element in catechesis is learning by discipleship. The Christian faith is, above all, conversion to Jesus Christ, full adherence to his person and the decision to walk in his footsteps . . . By following the example of his self-giving love, we learn to be Christian disciples in our own time, place, and circumstances” (NDC, 29b). This kind of learning, in a model of apprenticeship, is what the Church

envisioned as the inspiration for all catechesis. Again, from the NDC: “The baptismal catechumenate is the source of inspiration for all catechesis” (NDC, 35d). And the *General Directory for Catechesis* from the Congregation for the Clergy in Rome says this: “Being initiatory [initiatory catechesis] incorporates into the community, which lives, celebrates, and bears witness to the faith. This inherent richness in the catechumenate of non-baptized adults should serve to inspire other forms of catechesis” (*General Directory for Catechesis*, 68).

The Vision and the Question

That’s the vision. The question, after twenty-five years of labor in the RCIA vineyard, is how we move our initiation ministry closer to what was envisioned by the Council and laid out for us in the various directories for catechesis. I believe that what needs to occur first is a shift in our understanding of what the catechumenate is. The council fathers envisioned a formation process that was taken out of the classroom or rectory living room. The old “convert class” model of “taking instructions from Father” was to be no more. In its place was to be a re-vivification of an ancient process of prayer and conversion, using an apprenticeship approach, to create not a boatload of new Catholics, but a boatload of new disciples of Jesus Christ. And all of this is to be done by the local Christian community. RCIA, paragraph nine, makes it clear when it states that “the people of God, as represented by the local Church, should understand and show by their concern that the initiation of adults is the responsibility of all the baptized.”

In these first twenty-five years of the implementation of the RCIA, too many parishes have simply moved from “Father” giving instructions to the RCIA team giving instruction. We have yet to see the full implementation of the apprenticeship model.

I like to use a common definition of an apprentice when I speak with RCIA ministers: An apprentice is “one who is learning under skilled workers a trade, art, or calling.” If we begin to see the folks entrusted to our care in Christian initiation as apprentices, as ones who are learning the “trade” of discipleship under us, or more broadly under the entire parish—the “skilled workers”—then I believe our initiation ministry can and will be transformed.



Chapter Happenings

This column marks the return to *Pastoral Music* of regular reports about NPM chapters and their activities. There are currently seventy-two permanent chapters in twenty-seven states and the District of Columbia. In this issue, we focus on chapters that have recently or are about to host an NPM convention.

St. Louis, Missouri

Website: <http://www.npmstlouis.org>. The NPM St. Louis Chapter consists of the St. Louis Branch, which serves the Greater St. Louis area and surrounding region, and the Duchesne Branch, which serves the area around St. Charles/O'Fallon, Missouri. The chapter director is Heather Martin Cooper. The chapter is currently knee-deep in preparations for the 2014 Annual NPM Convention, which will be steaming into St. Louis in July.

On Monday, October 7, 2013, Dr. James Savage of St. James Cathedral in Seattle gave a workshop on congregational singing to the chapter membership. This talk followed their opening event for 2013, which was a blessing of archdiocesan musicians, coordinated with the Archdiocesan Office of Sacred Music, under the directorship of Dr. Horst Buchholz. There are more photographs of the event on the chapter's Facebook page at <https://www.facebook.com/NPMStLouis>. Visit them and "like" them!

Washington, DC Arlington, Virginia

Arlington website: <http://www.npmarlington.org/>. The chapter director is David Mathers. The neighboring NPM chapters in Arlington, Virginia, and Washington, DC, co-sponsored a workshop for musicians working in parishes with liturgies



At the DC post-convention party (l-r): Ms. Rita Ferrone, Sr. Cynthia Serjak, RSM, Dr. Rick Gibala, Rev. Virgil C. Funk, Msgr. Ray East, Rev. Dr. Linda Wolf-Jones, and Mr. Tom Stehle.

in Spanish. More than ninety participants met on September 20 at the Cathedral of St. Thomas More in Arlington. Opening remarks were given by the Bishop of Arlington, Most Rev. Paul S. Loverde.

Washington Chapter website: <http://www.npmdc.org>. The chapter director is Charlene Dorrian. The chapter had two events in October: a cantor workshop on October 12 and a post-convention evening on the 18th. Mary Beaudoin facilitated the workshop at Immaculate Heart of Mary Church, where music director Mary Stevens was the gracious host. The post-convention evening at Our Lady of Mercy Parish celebrated the successful 2013 NPM Annual Convention. It included dinner and dessert and presentations by Rita Ferrone (convention keynote speaker) and Sr. Cynthia Serjak (composer of convention prayers and texts). Father Virgil Funk, who founded the National Association of Pastoral Musicians in 1976, was in town for the fiftieth anniversary celebration of his ordination and joined the festivities.

As neighbors, the Washington, DC, and Arlington, Virginia, chapters of NPM share a common newsletter. Recent editions of

their newsletter in pdf format are available on the DC Chapter website.

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Please send news about *your* chapter happenings, including pictures, descriptions of events, and highlights to Robert McCaffery-Lent at Rmclent@stjosephparish.org.



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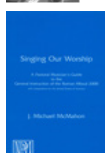
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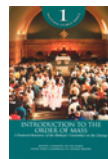
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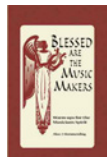
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Awake, My Soul, and Sing. *Allen Pote. SATB choir and keyboard. MSM-50-5340, \$1.70.* This is an energetic, infectious setting of paraphrased verses from Psalms 57, 71, and 108, selected by the composer. The rollicking 6/8 meter vibrantly conveys the exuberance of the praise text throughout, particularly the refrain: “Awake, my soul, and sing. Arise and sing a psalm.” The piece is in a modified verse-refrain form, mostly in G major, but with an effective modulation to G minor in the latter half of verse one, when the singer petitions, “Even when I am growing old, do not forsake me, O God.” The choral singing is mostly homophonic, allowing the text to be declaimed clearly and understood. The choral parts are fairly simple, with good voice leading and a nice mix of textures. Psalm 71 occurs twice in the Lectionary — on the Fourth Sunday of Ordinary Time, Year C, and on the Vigil of the Birth of John the Baptist — but this general text of praise and petition is fitting at just about any time. It works well with either organ or piano accompaniment.

The Call. *Z. Randall Stroepe. SSA or SATB and organ or full orchestra. MSM-50-6525, \$1.70.* George Herbert’s classic poem of 1633 finds exquisite new life in this new setting by Z. Randall Stroepe. From the first notes of the introduction, a simple-yet-expressive triple meter motif is set up to provide a unifying rhythmic factor throughout. The choir in octaves opens with the text: “Come, my Way, my Truth, my Life . . .” before a brief foray into spare harmonies, then closing again in unison on

“Such a Life, such a Life as killeth death.” The reiteration of “such a Life” prompts keener listening for and understanding of the text at that point—a masterful touch. Verse two is similar in concept but with spare harmony throughout, again repeating a text—“Such a Strength” this time—for emphasis. Verse three introduces new melodic material, but the rhythmic motif remains. A short coda section then re-emphasizes “Come, my Joy. Come, my Love. Come, my Way, my Truth, my Life.” A very effective new look at a great text!

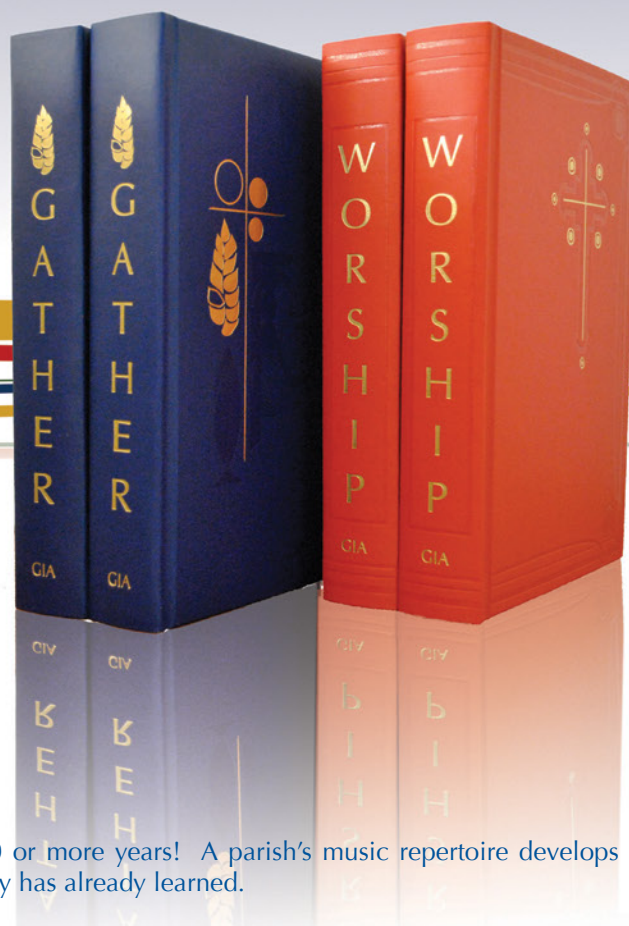
Entrance Antiphons for the Advent Season. *James J. Chepponis. Cantor, congregation, and SATB choir, with optional organ. MSM-80-009, \$2.25.* Recent years have seen a welcome rise in the composition of musical settings of the propers of the Mass, and our parish has experimented with many of them (with mixed results). This set by Father Jim Chepponis is quite well done and eminently usable in a parish setting. The antiphon texts are verbatim from the English translation of the *Roman Missal*, third edition, and the psalm verses are from the *Revised Grail Psalms*, so the translations will stay with us for some time. Part of the appeal of this set is their flexibility: They may be done a cappella or accompanied, and Fr. Chepponis provides extensive suggestions in his performance notes of possible combinations of voices and instruments. He also provides an apt reminder of the proper way of chanting psalm tones, observing the natural textual accents in a prayerful speech rhythm. Musically, each antiphon is broken into two sections, with a short, easily repeatable, mostly-stepwise melody for the assembly, followed by a choral setting. The melodies and harmonies embody both the simplicity and the mystery of Advent, with

each week’s melody nicely reflecting the particular text. I especially like the choral imitative treatment of “Drop down, dew” for the Fourth Sunday of Advent. The verses each Sunday are set to very nice, fresh psalm tones, with optional choral parts provided.

Gift of Finest Wheat. *Robert E. Kreutz/Omer Westendorf, arr. Peter Latona. Cantor, congregation, SATB, organ, and two optional C instruments. MSM-50-8605, \$2.25.* Peter Latona’s Choir of the National Shrine of the Immaculate Conception gave NPM a stunning concert at the 2013 convention, and now Peter has done the Church a great service in penning this excellent and eminently useful choral setting of this perennial Communion favorite. The arrangement is straightforward enough for the assembly to join in, but each verse (in both English and Spanish) offers a fresh treatment in the choir and descant instruments, and a beautiful SATB refrain adds beauty and texture. The refrain leading into an *a cappella*, choral verse five clearly stops the action to set up the crux of the message of the text in that verse: “You give yourself to us, O Lord; Then selfless let us be,” followed by an exquisite instrumental interlude to contemplate that text of living the Paschal Mystery. Masterfully crafted for newly contemplating a text and tune our assemblies know so very well.

A King Is Born. *Sy Gorieb and Tim Hosman, arr. Tim Sarsany. SATB or TTBB, tenor or soprano solo, and piano, with opt. marimba, shaker, conga, and bass guitar. MSM-50-1125, \$2.35.* Rhythmic energy abounds in this calypso setting of an original text that contrasts the humility of Christ’s birth with the glory of his kingship. The accompaniment is doable with piano, but if you’ve got

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a marimba player, by all means go for it! Solo voice with choral accents carries verse one, and full chorus takes over on most of verse two, with some clever calypso effects in the lower voices. A vibrant bridge based on a building ostinato then leads into a modulatory return to the A section and coda with a spectacular ending. The piece requires a good soloist with a reliable “G” on top and the right feel. A great show-stopper for a Christmas concert.

A Prayer for Peace: Lord, Make Me an Instrument of Thy Peace. *Michael John Trotta. SATB choir, a cappella. MSM-50-8511, \$1.85.* Michael John Trotta, director of choral activities at Virginia Wesleyan College, gives us a fresh setting of the Prayer of St. Francis of Assisi. The piece is constructed in a AA’BA’’ form, with a beautiful, fittingly peaceful opening theme. The words are set clearly, but with an imaginative variety of vocal textures. Especially effective are the unexpected moments of unison after close, weaving dissonances. The transition from the A’ section into B (“O Master, grant that I may never seek”) is marked by an effective deceptive cadence into a minor, imitative passage, before a strong climax building to pure octaves on the text “to be loved, as to love with all my soul” before returning to the peace of the final A section. The piece is meant to be sung a cappella, but it could also work with organ or piano doubling vocal parts.

Still, Still, Still. *Matthew Culloton. SATB divisi, a cappella and baritone solo. MSM-50-0066, \$1.70.* This much-loved Austrian Christmas carol is simply *made* for choral suspensions and resolving dissonances. Matthew Culloton’s setting conveys the peace of a winter’s night while still having enough dissonance, movement, and imagination to let us know the snow is still falling—with a gentle, unexpected swirl of wind from time to time. He provides a lightly syncopated choral background on

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“oo” to support this gorgeous melody. In a clever touch that grabbed my ear from the start, the opening melody is effortlessly passed down through the voices from soprano to alto to tenor, all mid-phrase. Verse two has choral “oo” under a straightforward baritone solo, and then the full choir is back for a full five-part choral

(soprano divisi with a little divisi in tenor and bass) excursion through the “Dream, dream, dream of the joyous day to come” verse. Very nice.

When Jordan Hushed His Waters Still. *Stanford Scriven. SATB divisi, a cappella. MSM-50-1117, \$1.85.* Rising, talented young

composer Stanford Scriven gives us a lush setting of this equally lush Christmas text by nineteenth century Scottish poet Thomas Campbell, with a verse by A. H. Palmer. A sample: "On wheels of light, on wings of flame, the glorious hosts of Zion came; high heaven with songs of triumph rung, while thus they struck their harps and sung." The stillness of the text in verse one is conveyed by trebles only, with the men taking over in verse two with a slightly modified melody. We first hear mixed voices in verse three (the "wings of flame"), building to a glorious climax on "high heaven with song of triumph rung." New melodic material and an expanded, open texture then carry the magnificent song of the angels in verse four, ending in an awestruck rendering of "the Prince of Salem comes to reign." The final verse returns to the original melodic material, returning us to the peaceful stasis of the beginning on the text "again the daystar gilds the gloom, again the bow'rs of Eden bloom." The choral writing is sometimes homophonic, sometimes contrapuntal, but the text is always clear.

Rex Benjamin Rund

Books

The Everyday Catholic's Guide to the Liturgy of the Hours

Daria Sockey. Servant Books, 2013. ISBN 978-1616365288. 116 pages, paperback. \$13.99.

There are few liturgical books more mystifying and misunderstood than those that help us to pray the liturgy of the hours. With ribbons and red print and antiphons galore, breviaries are intimidating to those who come to "sanctify the day" and don't know how. *The Everyday Catholic's Guide to the Liturgy of the Hours* is quite the opposite of such complexity. Straightforward (as straightforward as describing the liturgy

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of the hours *can* be!) and accessible (with abundant glossaries and lists of other sources) this book would be a fine starting place for those who want to learn more about this great prayer of the Church.

Daria Sockey takes the reader on the (usually) complex journey of psalms and canticles, readings and antiphons that make up the liturgy of the hours. She organizes the journey into three parts—a rudimentary exploration of what the liturgy of the hours is and its origins, a piecemeal exploration of the liturgy's parts and hours, and a helpful section on how to make this prayer your own. What unfolds on the pages, more than information or a step-by-step guide, is Sockey's love for this form of prayer. Her grand tour of the hours reads as her journey of making the liturgy of the hours her own. And that's the best part of her introduction.

Anyone who has attempted to teach another how to pray the liturgy of the hours knows the gargantuan task of giving directions on a complicated map. The complex task of deciphering hours and psalms and antiphons and seasonal choices reads no easier here. But Sockey's exploration of the spirituality and rhythm of morning and evening, light and darkness, rising and dying, is enough to garner the attention and interest of those who want to make the liturgy of the hours a regular part of the day. She is able to suggest ways for incorporating into modern life the rich source of spirituality found in the psalms and canticles of the hours.

Sockey offers useful tips, albeit anecdotal and pious, for lay moms and dads wanting to incorporate the liturgy of the hours into their personal prayer. Included are comprehensive lists of smart phone applications and online breviaries (often easier to use than multivolume books!). Her practical suggestions for adding the liturgy of the hours to her own routine of school bus departures and busy evenings are personal and engaging. The glossaries

are concise and easily understandable. Her treatment of solemnities, feasts, and obligatory and non-obligatory memorials are some of the best and simplest explanations I have seen.

When the Second Vatican Council suggested that the liturgy of the hours be encouraged for all the People of God to pray together, one could have never predicted breviaries on iPhones or lunchtime reminders from Outlook. *The Everyday Catholic's Guide to the Liturgy of the Hours* helps to encourage contemporary practices for one of the oldest prayers of the Church.

David Pennington

Lessons Learned: Practical Insights into Developing an Effective Adult or Student Choir Ministry

Randy Edwards. *MorningStar Music Publishers*, 2012. ISBN 978-0-944529-56-0. 91 pages, paperback. \$15.00.

Randy Edwards has served as youth choir director for several Baptist communities in San Antonio (currently at Woodlawn Baptist Church) and Shreveport. He is a well-known choral conductor and clinician, and he oversees a "multidenominational ministry network" of more than six hundred choirs in twenty-four states. This book is aimed primarily at those developing themselves as effective directors of middle and high school age choristers, whether in a church, Christian school, or interdenominational setting. That the author's perspective is a bit outside the frame of the average Catholic parish or school youth choir director should make this publication all the more interesting and useful to most readers of *Pastoral Music*.

The first of the book's two parts contains ten brief "lessons," on such topics as beauty, compassion, authenticity, time management, the value of biblical texts, and the entrepreneurial spirit as applied

to developing a choral program. Several lessons feature powerful personal stories illustrating Edwards's understanding that ministry to young people and fostering their growth as members of the Church undergird his musical work with them. Lessons end with two sets of discussion points or questions, one for the choral director to ask her/himself and one to ask choir members.

The second part presents fifteen "Personal Diagnostics," two or three pages each of questions for self-evaluation or ideas from Edwards's treasury of experience. Topics range from nuts-and-bolts (rehearsal techniques, an organizational checklist, an excellent primer in choral conducting) to the philosophical (what it means to be relevant today, what young people need from their director, how to engage teenagers personally yet appropriately). For those starting out in youth choir ministry or for directors of choirs of any age level looking for a jumpstart from an experienced, ministry-based choral pro, this small book packs a lot of insight, knowledge, and especially love for young people, as Edwards puts it, "not so much the church of the future as . . . the church in present tense."

David Mathers

J. S. Bach at His Royal Instrument: Essays on His Organ Works

Russell Stinson. *Oxford University Press*, 2012. ISBN 978-0199917235. 203 pages, hardcover. \$49.95.

There are many books about Johann Sebastian Bach; this one is different from all those others—and a welcome difference, at that. In seven essays, the author explores many aspects of musical interpretation. In this fascinating study, Russell Stinson elucidates various interpretative approaches to Bach's music.

Although he can be highly critical of some performers and editions of Bach's music, Stinson draws on extensive documentation and scholarly research to defend his point of view.

The book begins with a clear-cut premise in the first chapter, "Studies and Discoveries." Then the second essay examines the concept of *Stollen* or the design of choral melodies: an AAB pattern, with appropriate references to select Bach chorales.

The essays on Mendelssohn, Schumann, and Elgar are fascinating. We recognize Felix Mendelssohn as revitalizing a discovery and recognition of Bach. Although he performed as an organ soloist only a few times, it is interesting to understand older concepts of performance practice in Mendelssohn's work. Robert Schumann was also aware of Bach and discussed the composer in *Die neue Zeitschrift für Musik*.

Cesar Franck next takes center stage as a pre-eminent composer of organ music, organist, and pedagogue. Stinson elucidates Franck's pedagogical approach with references to the organ compositions of Franck and Bach. There are two illuminating appendices: the music that his pupils studied and their teachers' critiques.

The essay on Sir Edward Elgar is most unusual. He is presented as a devotee, critic, and one of the first to transcribe Bach's music for combinations of instruments other than the organ.

The final essay—"Aspects of Reception from Bach's Day to the Present"—is most intriguing. The author shows the great influence of Bach's organ music on diverse non-organ transcriptions. Many are familiar, such as those by Leopold Stokowski. Stinson presents the work of many other personalities as well, including those who compose film scores, the eclectic performances of Virgil Fox, and many surprises.

Clearly, Stinson has his likes and dislikes, and he's willing to tell us why. It is helpful to have music handy for complete reference. This book is well-written, professional,

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and full of lucid scholarship. It is a must for all those who appreciate—or want to appreciate—the magnetic influence of J. S. Bach.

William Tortolano

About Writers

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Publishers

MorningStar Music Publishers, 1727 Larkin Williams Road, Fenton, MO 63026-2024. (800) 647-2117; web: www.MorningStarMusic.com.

Oxford University Press, 198 Madison Avenue, New York, NY 10016. (800) 451-7556; web: www.oup-usa.org.

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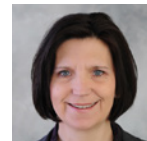
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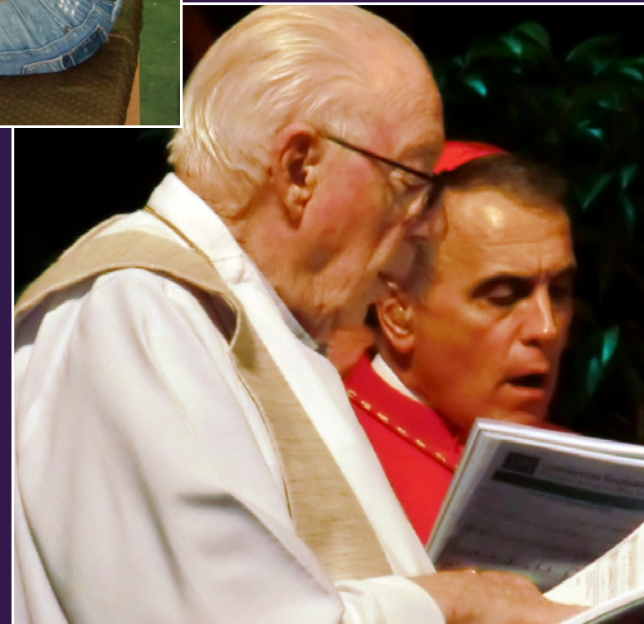
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Catecumenado: Formación básica sobre la vida cristiana

Cuando el Concilio Vaticano Segundo restauró el catecumenado como la parte esencial del proceso de iniciación de adultos que se mantuvo inactivo por muchos siglos, los obispos describieron con suma claridad lo que pretendían que fuera en el Decreto *Ad gentes* sobre la actividad misionera de la Iglesia. Dijeron que “el catecumenado no es una mera exposición de dogmas y preceptos, sino una formación y noviciado convenientemente prolongado de la vida cristiana, en que los discípulos se unen con Cristo su Maestro” (*Ad gentes*, 14). Los obispos no usaron el término en latín para “novicio”, sino más bien la palabra “*tirocinium*”. La raíz es “*tiro*”, que significa principiante o recluta. Entonces, el *tirocinium* era la clase de “formación básica” que recibía un soldado, incluso la primera asignación de un joven soldado al mando de un líder digno de confianza.

Por ende, el catecumenado debe ser algo como un *tirocinium* cristiano, en el cual se introduce a alguien a los conceptos básicos de la vida cristiana y se le ayuda a ponerlos en práctica. Por supuesto, esa introducción incluye la enseñanza fundamental que apuntala esos conceptos básicos, pero es mucho más que eso. Así como la formación básica en las fuerzas militares introduce a un recluta a toda una forma de vida, de la misma manera el catecumenado introduce a una persona a los cuatro aspectos de la vida cristiana: la Palabra de la Sagrada Escritura y la tradición de la Iglesia; la afiliación activa a la comunidad cristiana; la formación en una vida de oración; y la formación como discípulo comprometido a dar testimonio apostólico y a prestar servicio. La forma de introducir a los catecúmenos a estos cuatro pilares de la

fe consiste en hechos y en formación en el discipulado para llevarlos a obrar como discípulos de Jesucristo.

¿Dónde se realiza esta formación básica? La sala de clase no es el lugar principal para ello, aunque allá tiene que haber algún tiempo para formación intelectual y reflexión. Más bien, antes de ser catecúmenos, los interesados deben comenzar a acompañar a la comunidad en sus reuniones para el culto y en su misión ante el mundo tan pronto toquen a nuestra puerta. Eso exige algo a la comunidad, no solamente al personal de la parroquia, a los dirigentes del catecumenado y a los catequistas. Exige que toda la comunidad esté dispuesta a pasar tiempo con los interesados y catecúmenos y a acompañarlos a medida que adquieran conocimientos sobre Cristo en la Iglesia Católica y experimenten lo que es amar y servir al Señor. Entonces, como comunidad, debemos creer en nuestra facultad para influir en quienes tratan de conocer mejor lo que hacemos, la fe que profesamos y la forma en que vivimos, y “contagiarlos” con nuestra disposición a seguir a Cristo.

Para poder ofrecer esta clase de compañía, debemos recordar quiénes somos y quiénes estamos llamados a ser en nuestra vida cristiana. Solo entonces podremos ofrecer a la gente no únicamente el conocimiento de lo que cree la Iglesia sino la forma en que la Iglesia viva pone en práctica esa creencia. Como personas y como comunidad, debemos hacernos la conocida pregunta: si nos arrestaran por ser cristianos, ¿habría suficientes pruebas para condenarnos? ¿En qué consistirían las pruebas? Cuando encontremos la respuesta sabremos qué debemos compartir con los catecúmenos y cómo hacerlo.

Catechumenate: Basic Training in Christian Life

When the Second Vatican Council restored the catechumenate as the key part of a process of adult initiation that had lain fallow for many centuries, the bishops described most

clearly what they intended it to be in the Decree on the Church's Missionary Activity *Ad gentes*. They said: "The catechumenate is not a mere expounding of doctrines and precepts, but a training period in the whole Christian life, and an apprenticeship duty drawn out, during which disciples are joined to Christ their Teacher" (*Ad gentes*, 14). The bishops did not use the Latin word for "apprentice" but rather the word "*tirocinium*." The root word is "*tiro*"—a beginner, a recruit. The *tirocinium*, then, was the kind of "basic training" a soldier would receive, including a young soldier's first assignment under a trusted leader.

So what the catechumenate is supposed to be is something like a Christian *tirocinium*: introducing someone to the basics of Christian living and helping that person put those basics into practice. That introduction includes the foundation teaching that grounds these basics, of course, but it is so much more than that. Just as basic training in the military introduces a recruit to a whole way of life, so the catechumenate introduces someone into the four aspects of Christian living: the sacred Word of Scripture and the tradition of the Church; active membership in a Christian community; formation in a life of prayer; and formation as a disciple committed to apostolic witness and service. The way that catechumens are introduced to these four "pillars" of the faith is by doing:

They are formed in the way of discipleship by doing what disciples of Jesus Christ do.

Where does this basic training take place? Not primarily in the classroom, though there has to be some time for intel-

lectual formation and reflection. Rather, even before they become catechumens, inquirers should begin walking with the community in its gathering for worship and in its mission to the world as soon as they knock on our doors. That requires something of the community—not just of the parish staff or the catechumenate leaders or the catechists. It requires that the whole community be willing to spend time with inquirers and catechumens, walking with them as they come to know Christ in the Catholic Church and experience what it is to love and serve the Lord. The community, then, must believe in its power to influence and "infect" with a readiness to follow Christ those who come seeking to know more about us, the faith we profess, and the way we live.

If we are to offer this kind of companionship, we need to remember who we are and who we have been called to be in our Christian life. Only then can we offer people not just the

knowledge of what the Church believes but the way that the living Church puts that belief into practice. We need to ask ourselves—as individuals and as a community—the familiar question whether, if we were arrested for being Christian, there would be enough evidence to convict us. In what would that evidence consist? When we find that answer, then we'll know what to share with our catechumens and how to share it.



Signing a new catechumen with the sign of the cross. Photo by John Donaghy.

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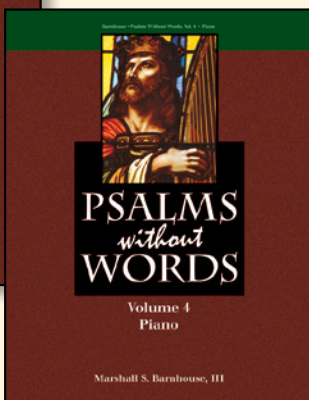
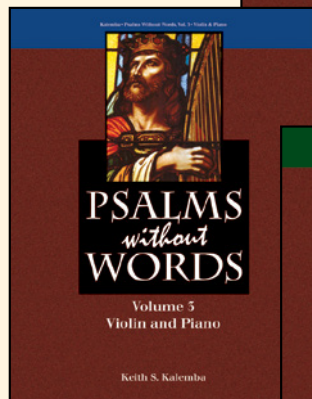
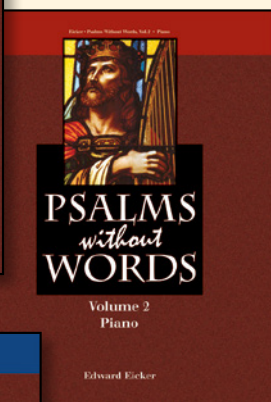
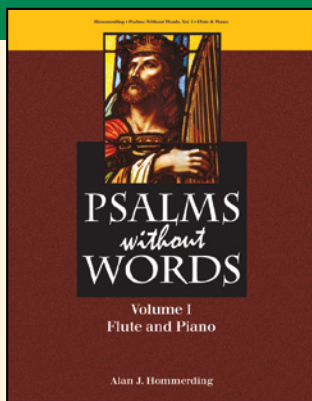
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