

PASTORAL MUSIC

NATIONAL ASSOCIATION OF PASTORAL MUSICIANS

SEPTEMBER 2018



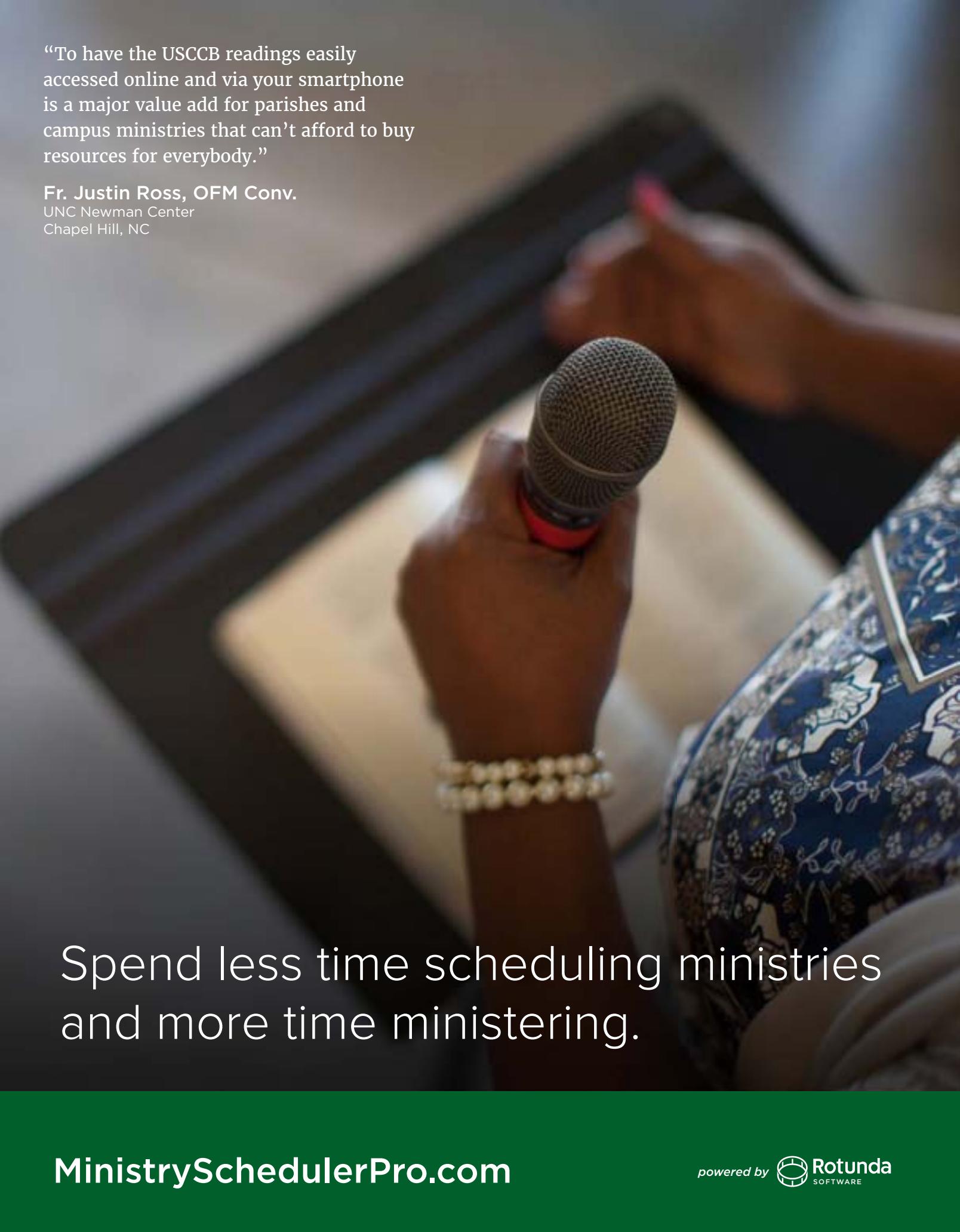
National Association of
Pastoral Musicians

41st ANNUAL CONVENTION



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From the President

Change is inevitable, and while we have evidence of this truth daily through circumstances that are outside our control, I believe that all of us can facilitate healthy change through Gospel-value living. Mother Teresa once said: "I alone cannot change the world, but I can cast a stone across the waters to create many ripples." If

we dare to cast stones that support justice and create ripples that reach far beyond ourselves, together we can bring about positive change. Our world is in dire need of healthy and positive change.

Over the past year, we have enacted many positive changes at NPM. You can read about them in the "2018 Report to Members" included in this edition of *Pastoral Music* (page five).

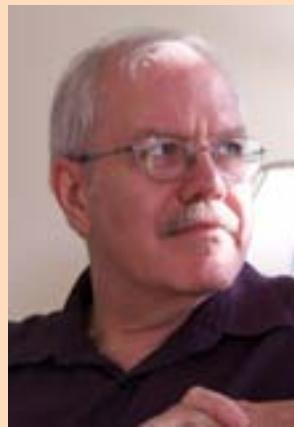
Recent National Office staff changes are also worth noting. We wish Dr. Gordon Truitt, our longstanding *Pastoral Music* editor, many blessings as he fully embraces his retirement: This will be his last issue. As editor, Dr. Truitt's dedication to excellence and contribution to the Church across the United States and beyond is compelling and inspiring. Moving forward, accomplished writer and editor Kathy Felong (who holds a master's degree in theology from Notre Dame) will be filling the role as NPM editor. In addition, with the announcement of the National Office reorganization and addition of Berta Sabrio to our team, our commitment to serving our members and mission remains the highest priority.

I think it's important, as we encounter change in our own lives and in our ministries, that we remember NPM is a place where we can connect as community. With the recent devastating news about past unreported abuses by priests (let us hold all victims of abuse in our prayer) and declining Church membership, it's a challenging time for pastoral musicians and all ministers of the Church. NPM is a place where members understand each other and the challenges faced. This is why it's important that we gather together in our Chapters and at our conventions.

This edition of *Pastoral Music* focuses on the Baltimore Convention. Take some time to relive the plenum addresses and recall the many great experiences. Remember the dazzling performances and enlightening breakouts. Recall the inspiring prayer and heartfelt singing that took place as we embraced the God of endless love. And for those who were not with us, we provide a great snapshot of what was experienced.

As we continue to encounter the effects of change in our lives, may our minds and hearts remain focused on creating many ripples from the stones we've cast to bring about healthy and positive changes in our ministries and beyond

Steve Petrunak, NPM President and CEO



Editor's Note

It was oddly delightful participating in the 2018 Convention in Baltimore. You see, Baltimore is my hometown; I grew up there, and I went to high school on the corner diagonally across the street from the Basilica of the Assumption, where the Catholic Center now stands. I have served as master of ceremonies for Archdiocesan liturgies at the Basilica and at the Cathedral of Mary Our Queen.

So I was delighted that my final convention as a member of the NPM National Staff took place in my hometown and at sites that were so familiar to me. I was glad that NPM members and friends could visit those places and wonder at the history that marked them, that we could worship and meet in the "primal see"—an honorary title given to Baltimore as the first diocese and archdiocese, since there is no bishop appointed as primate for the Catholic Church in the United States.

The experience was odd because of my own history with these places and with the Archdiocese of Baltimore. In this, I suspect, I felt like many NPM members who have served for a time in parishes that they revisit or in dioceses to which they return for one reason or another. There are all those memories, those personal histories, that attach to places, sometimes for good, sometimes not. We carry them with us, frequently hidden in some corner of ourselves, only to have them emerge when we revisit the places where those memories re-emerge and we wind up seeing double, in a sense, seeing the place as it was and as it is.

I shared some of those memories and experiences with a few of the convention participants as we traveled on buses to and from these venues or as we walked (Lord, did we walk!) back and forth to the hotels. It was interesting that my sharing sparked similar sharings from them, as they "remembered the time that" It was something, I guess, like what the disciples experienced on the way to Emmaus, as they "were conversing about all the things that had occurred" (Luke 24:14).

In a way, these stories were our conversion narrative, as we relived key moments of our lives and were then able to offer them united to Christ's offering in the power of the Spirit at Eucharist. Thanks to all who traveled with me along the road and shared your stories. It's been quite a journey.

Gordon E. Truitt, Senior Editor



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Editorial, Executive, and Advertising Offices:
962 Wayne Avenue, Suite 210, Silver Spring, MD 20910-4461. Phone: (240) 247-3000; toll-free: 1 (855) 207-0293. Fax: (240) 247-3001. Email: NPMsing@npm.org.

Advertising

Email: Jill@npm.org

Publisher: Mr. Steve Petrunak

Editor: Dr. Gordon E. Truitt

Assistant Editors: Ms. Andrea Schellman, Ms. Martha Daza

Advertising Director: Dr. Jill Nennmann

Music Review Editor: Ms. Meg Matuska

Book Review Editor: Dr. Jill Nennmann

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Cover: Members of the Director of Music Ministries Division, under the direction of Dr. Jerry Blackstone, sang in concert on Wednesday, July 11, at Baltimore's Cathedral of Mary Our Queen. Additional photos courtesy of Christine Brennan Schmidt (ChrisBrenSchmidt Photography); Tom Hoerl, St. Ursula Church, Parkville, Maryland; Carole Hatch; and NPM file photos.



Mission Statement

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

The members of the Board of Directors are elected by the NPM Council to serve a four-year term. They may be re-elected once. With some exceptions, elected and appointed members of the NPM Council serve four-year terms, renewable once. Terms begin on January 1 following an election and end on December 31 of the fourth year.

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The Association President and the NPM Board members also serve on the NPM Council without a vote.

NPM NATIONAL OFFICE

962 Wayne Avenue, Suite 210
Silver Spring, Maryland 20910-4461
Phone: (240) 247-3000 • Fax: (240) 247-3001
General email: NPMSing@npm.org
Web: wwwnpm.org

Mr. Steve Petrunak, *President/CEO*
(240) 247-3005 • Email: SteveP@npm.org

Ms. Berta Sabrio, *Vice President of Programming and Planning*
(240) 237-3006 • Email: Berta@npm.org

Rev. Virgil C. Funk, *President Emeritus*

Membership

Ms. Kathleen Haley, *Director of Membership Services*
(240) 247-3002 • Email: haley@npm.org

Administration

Mr. Anthony Worch, *Finances*
(240) 247-7662

Chapters

Ms. Margie Kilty, *Chapters Coordinator*
(240) 247-3004 • Email: kilty@npm.org

Publications and Development

Dr. Jill Nennmann, *Director*
Email: jill@npm.org

Ms. Kathy Felong, *Editor, Pastoral Music*
Email: KFelong@npm.org

Additional Staff

Ms. Andrea Schellman, *Assistant Editor*
Ms. Lisette Christensen, *Website Manager*



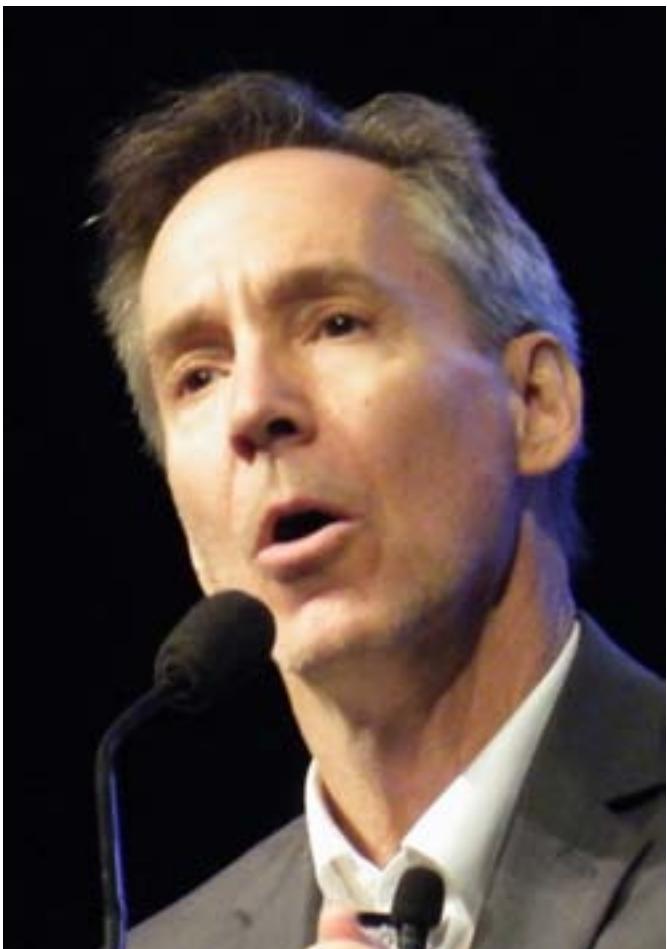
2018 Report to Members

The work of the National Association of Pastoral Musicians is guided by the continuing needs and interests of our members and of the Catholic Church in the United States, as communicated by our members, the U.S. Conference of Catholic Bishops, and others interested in the continuing renewal of the Church's liturgical life.

The work that is accomplished at the NPM National Office is driven by the pursuit of Strategic Goals set forth by the Five-Year Strategic Plan established in 2017 by the NPM Board of Directors. The first year of the Five-Year Plan is now complete. This report will focus on the results of the goals set forth by the four propositions of the Strategic Plan: Leadership, Planning, Membership, and Finance.

During the past year, we have made progress with more fully engaging the leadership of NPM's Interest Sections and National Committees. This was a necessary step for NPM's future. A renewed energy accompanied the Interest Section Meetings that occurred at the Baltimore Convention this summer, and new initiatives are emerging from both the Interest Sections and National Committees. Chapter development continued as well; seventy-two NPM Chapters currently exist across the country. NPM Chapters are the presence of NPM in our deaneries, dioceses, and parishes. Finally, recent restructuring in the National Office staff has reduced the size to four full-time employees.

New and exciting planning initiatives have been launched and embraced as well. In June 2018, NPM experienced its first week-long youth music ministry institute, entitled "One Call/Una Vocación," that brought together eighty-four youth and youth advocates. The Baltimore Convention brought in 1,325 paid registrants; the Las Vegas Colloquium included eighty paid participants; and the Guitar and Ensemble



Steve Petrunak described the state of the Association during the NPM Members' Meeting on July 11.

Institute consisted of seventy-two paid participants. New planning processes brought fresh ideas to the Baltimore Convention. In addition, planning efforts produced a new collaborative effort with Liturgy Training Publications, entitled *Essentials of Catholic Liturgy*. The first track of this

new three-track liturgy training program was presented as the Pastoral Liturgy Institute held at the Baltimore Convention, and it will be available soon as a live webinar.

Membership as of June 30, 2018, totaled 5,437, a 6.6% increase from June 2017. This is good news for NPM. Efforts for continuing this growth focus on reaching diverse cultural groups and underserved areas across the United States through further Chapter development. In addition, over the next few months, four existing Chapters will enter into a pilot campaign to increase national membership. As NPM continues creating greater benefits for members, especially with continued advances in website technology, we project small increases in new members over the next few years.

NPM's finances improved in 2017. Having recorded a profit of \$57,711 in fiscal 2017, NPM was able to reduce its accumulated debt. With this said, it became increasingly clear over the past few months that the organizational structure in place before August 2018 could not sustain the Association over the long term. The recent restructuring will help NPM meet its financial objectives and better serve its mission. In addition, fund-raising efforts have greatly increased in the last year. Donations exceeded \$130,000 in 2017, a fifty-four percent increase over 2016. Also, the number of donors exceeded 450, a twenty-one percent increase over the previous year. These profound increases in fund raising are largely due to the introduction of three new efforts: *Fostering the Art*, a convention event that celebrates NPM; the *Mark Kulyk Fund for Music Ministry*, a fund that supports NPM's special projects; and the redesigned annual fund entitled *ONE NPM*.

Pastoral Music continues to provide a forum for thoughtful and supportive discussion of issues affecting sung worship and pastoral music ministry in the greater Church. *The Liturgical Singer* is a practical and dynamic newsletter for psalmists, cantors, choir directors, and choir members. In addition to these two printed periodicals, NPM provides a variety of electronic publications, including *Notebook*, a twice-monthly newsletter for NPM members; *Sunday Word for Pastoral Musicians*, a weekly reflection on the Sunday and Solemnity Scriptures; *Praxis*, a periodic newsletter for DMMD members; and the new *Ministry Monday Podcast*.

As we journey toward 2019, we set our sights on next year's convention and programs. The 2019 Annual NPM Convention will be held in Raleigh, North Carolina, July

16–19, 2019, with the theme "That You May Be Healed." This Convention will include a new four-day schedule and many new additions. The NPM 2019 DMMD Colloquium, scheduled for January 14–16, 2019, with presenter Father Mike Joncas, will also focus on healing and reconciliation. The One Call Institute for youth and youth advocates will run June 25–30, 2019; and the Guitar and Ensemble Institute will run July 22–26, 2019. Finally, we are excited to kick off the live webinar version of *Essentials of Catholic Liturgy* mentioned earlier. This program of liturgy training will include six one-and-one-half-hour sessions, beginning September 10.

The past year has brought about much positive change for NPM, and the future holds great promise. Let us be ever-mindful of supporting NPM and holding our beloved Association in prayer, that we may continually better serve our members and mission.



Columba Kelly, OSB

1930–2018

POSTHUMOUS RECIPIENT OF THE 2018 *JUBILATE DEO* AWARD

Father Columba Kelly, of the Order of St. Benedict, was scheduled to be the recipient of this year's *Jubilate Deo* Award. However, at the age of eighty-seven, Father Columba died on June 9 at Saint Meinrad Archabbey in Indiana, where he had lived as monk and priest. In recent years, Father Columba has been a familiar presence to NPM, offering sessions on chant at our conventions, participating in the winter colloquiums, and writing for *Pastoral Music*. He was always warmly encouraging and supportive of the Association and its members—and he had some great stories to share!

John Joseph Kelly was born in Williamsburg, Iowa, on October 30, 1930. He attended St. Ambrose College in Davenport for several years before transferring to Saint Meinrad College. Invested as a novice monk on July 30, 1952, he professed simple vows on July 31, 1953, and solemn vows on August 6, 1956, taking the religious name Columba.

Father Columba completed his theological studies in Rome and was ordained to the priesthood on July 5, 1958. The following year, he received a licentiate in sacred theology from the Pontifical Athenaeum Sant'Anselmo. He then pursued graduate studies, earning his doctorate in church music at Rome's Musica Sacra in 1963. He studied under Dom Eugène Cardine, OSB, monk of the Abbey of Saint-Pierre in Solesmes, acknowledged as the father of the semiological interpretation of chant.

When he returned to Saint Meinrad in 1964, Columba was named the choirmaster of the monastic community

and began to teach in both the College and the School of Theology. His lasting contribution was to introduce chant in English into the celebrations of the Divine Office and the Eucharist. The monastery's collection of his chant compositions numbers nearly 2,000.

In addition to his many years teaching at Saint Meinrad, he taught courses on liturgical music for twelve summers at St. Joseph College, Rensselaer, Indiana. Other summer teaching assignments included the University of Wisconsin in Madison and California State University-Los Angeles. Through his many workshops for parishes and religious communities, and through the collections of his antiphons published by GIA and OCP, his work is known by many cantors, choirs, and parish communities throughout the United States.

Father Columba was a charter member of the Benedictine Musicians of the Americas, a member of the American Musicological Society, the American Guild of Organists, the National Catholic Music Educators Association (a foundational group for NPM), the Church Music Association of America, and the Composers' Forum for Catholic Worship. He was a member of NPM's Chant Interest Section. In 2015, he was named the recipient of the *Spiritus Liturgiae* Award, given by The Liturgical Institute in Mundelein, Illinois.

Father Columba's funeral liturgy was celebrated on June 12 and 13 at the Archabbey Church, and he was buried in the Archabbey Cemetery.



James Hansen, 1937–2018

Jim Hansen was a father, a husband, a liturgist, a musician, a composer, a student of the psalms, and diocesan director of liturgy in two dioceses. Jim learned his liturgy from Father Larry Heiman at Rensselaer and from Father Gene Walsh at Catholic University.

But for me, Jim Hansen was a cantor before there were cantors in the Catholic Church. Jim learned what it meant to be a cantor by being one, first at the National Shrine of the Immaculate Conception in Washington, DC, and then by providing cantor training programs in the Diocese of Lansing, Michigan, and the Archdiocese of Portland in Oregon.

Jim formed the School for Cantors for the National Association of Pastoral Musicians. As I read over the eighty-seven programs which Jim ran for NPM, I was taken back. He began in 1981 in Bowling Green, Ohio, led another program in 1982 in Chestnut Hill, Massachusetts, and by 1983 he did three schools a summer—at Notre Dame and in New York and Texas. In 1984, we planned ten Cantor Schools and did nine. Jim was exhausted at the end of that year, so we went back to planning four each summer. Remember: These programs were each five days of intensive work in the liturgy and in voice, not to mention the camaraderie.

Through Jim's travels, NPM became a circle of friends. Jim knew the Church from the bottom up, in the parish where the life of Christ truly lives. Jim added lector training to the cantor program, and then began offering a shorter three-day program, "Cantor Express." He continued traveling throughout the United States through 2001. Jim was the master teacher for more than eighty-seven programs in eighty-two different cities in thirty-seven different states. That is a lot of traveling! I wanted to emphasize these details because, in no small measure, cantor training was Jim's life's work.

His wisdom and skill poured out of him in his book *Cantor Basics* and in the columns on the psalms that he wrote for OCP's journal, *Liturgy Today*. In *Cantor Basics*, each section starts with questions because Jim Hansen always started



with questions and knew the importance of the question. He created the musical composition *Liturgy in Lent* because he wanted to tie together all of the litanic forms used in the Eucharist: the *Kyrie*, the Universal Prayer (Prayer of the Faithful), and the *Agnus Dei* (Lamb of God). He wrote *Death Will Be No More*, based on the text of Revelation, for the funeral of Francis Sullivan, sj. He cleverly connected the text—"And they will be God's people, and God will be with them / and God will wipe their tears away, and death will be no more. / Nor mourning, nor weeping, nor pain will come again, / nor mourning, nor weeping, for the past has passed away"—to the American folk song, "I Am Bound for the Promised Land." It served as a fitting song for Jim's own memorial service.

More than anyone else, Jim Hansen is responsible for shaping the ministry of the liturgical cantor for the Catholic Church in the United States.

And all of us, who have witnessed his sung prayer, recognize why he was successful.

My experience with Jim began in 1975 in Princeton, New Jersey. Jim was rehearsing Psalm 16, with the soaring text "For you are my God, you alone are my joy, / Defend me O God." When he came to the text "Defend me, O God," he clenched his fist and sang the meaning of the text with such conviction that I stopped short. I knew then that this was a man consumed by the Word of God.

A text by John Foley perfectly expresses my feelings at this moment:

You give marvelous comrades to me,
the faithful who dwell in your land . . .

You show me the path for my life,
in your presence the fullness of joy.
To be at your right hand forever
For me would be happiness always.

Virgil C. Funk

2018 CONVENTION



Good Morning, Baltimore!

We arrived in Baltimore nearly 2,000 people strong (more than 1,300 paid participants; the rest were volunteers, choirs, cantors, other liturgical ministers, presenters, and others who make the convention the wonder that it is for our members).

One of the first things that some participants did, on Monday morning, was to help Catholic Relief Services prepare more than 10,000 meals for people in Burkina Faso, West Africa, where there are high levels of “food insecurity” (i.e., hunger and even starvation). Many participants ended

the week by preparing more than 900 sandwiches for distribution to Baltimore’s poor through Our Daily Bread Employment Center. In our collection at the Thursday evening Eucharist, we received more than \$5,500 for Safe Streets Baltimore. We hope that all of this direct service, plus the witness of our singing, praying, and presence, left Baltimore, as Steve Petrunak said, “in better shape than when we arrived.”

But, of course, the question is, did our week in Baltimore leave our members in better shape than when they arrived, renewed and fit for another year of pastoral music ministry? Their responses to the post-convention survey tell the story.

The best-attended events during the convention week were the plenum sessions and the breakouts, followed by visits to the Exhibit Hall, the plenum showcases, and the performance events. Of the five plenum presenters, the three who spoke most clearly to participants’ current needs in ministry were Bishop Frank Caggiano, Ms. ValLimar Jansen, and Mr. Robert Fenduccia. Among the presenters in this year’s new “mega-breakouts,” the five sessions that spoke most clearly to participants’

current needs in ministry were led by Ricky Manalo, ValLimar Jansen, the panel moderated by Steve Petrunak (Michael Joncas, Elaine Rendler-McQueeney, and Paul Turner), David Haas, and John Angotti. The top ten topics of most interest to participants in breakout sessions were liturgical planning, rehearsal techniques (choral, ensemble, children), repertoire (choral, ensemble, piano, organ), cantors, the Mass, spirituality and prayer, musical skills or “performance” effectiveness, Church documents, volunteer recruitment and engagement, and the liturgical seasons.

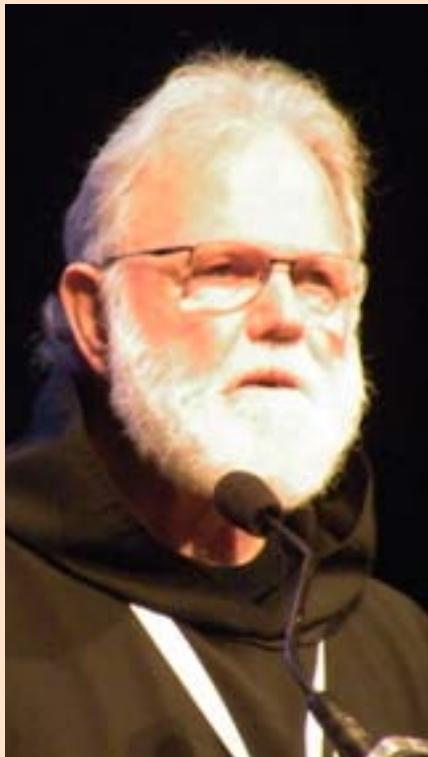
In our times for worship, participants found the Thursday Eucharist and the Monday Service of Remembrance the most “meaningful.” These two ritual moments were identified in the survey as being most effective in enabling participants to enter into prayer. Across the board, music at all the services received high marks (eighty-five percent or better) for variety, singability, and appropriateness.

As budgets tighten in parishes, schools, and for individuals and families, it is important to note that this NPM Convention was important enough that more than half of



Monday morning service project: working with Catholic Relief Services to prepare meals for Burkina Faso

NPM Awards 2018



Father Jeremy King, OSB, accepted the 2018 *Jubilate Deo* Award, which was presented posthumously to Father Columba Kelly, OSB, of Saint Meinrad Archabbey.

This year's awards were presented during the NPM Members' Meeting on Wednesday, July 11.



Father Stephen Bird, of the Archdiocese of Oklahoma City, was honored as this year's Chapter Leader of the Year. The award was presented by Steve Petrunak and Jacqueline Schnittgrund. Ms. Schnittgrund also presented the Chapter of the Year Award to the NPM Chapter in Pittsburgh, Pennsylvania.



Jeremy Helmes, chair of the NPM Board of Directors, enthusiastically congratulated Dr. Henry Bauer, recipient of this year's DMMD Member of the Year Award.



Father Ricky Manalo, CSP, was honored as this year's Pastoral Musician of the Year.



Several of this year's academic scholarship recipients were able to be present in Baltimore to receive their awards. Brief biographies of all the academic scholarship recipients begin on page twelve.



Tom Buckley and Peter Maher, of the NPM National Staff, directed sound and light for the 2018 Convention.

the participants paid for their attendance either with a mix of financial resources from institutions and personal payment (twenty-six percent) or out of personal or family finances (twenty-nine percent). So at a time when parishes and schools are reducing education budgets for pastoral musicians and liturgists, people still find ways to finance their participation at NPM's annual gathering.

On the Record

Video and audio recordings of the plenum presentations, annual members' meeting, and other events from the 2018 Convention are online for members at the NPM website. You may find them in Premium Content under the heading "From the Convention."



NATIONAL OFFICE

Changes in Church; Changes in Staff

For more than forty years, NPM has paved the way for emerging music and developing skills. We have, in our own era, established a new tradition of musical quality, stylistic diversity, and participation in the sung prayer of the Church. But the landscapes in the Church, the surrounding culture, and forms of communication are changing, and NPM must also embrace change if we are to be a vibrant and relevant Association.

Our recent member survey revealed that only forty percent of NPM members are employed full-time—and churches in some parts of the country are rapidly closing or merging in the face of economic hardship and a shortage of clergy. Within our own ranks, we are facing the implications of such strains among our members, when church closings or mergers put them out of work or offer them only part-time

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. 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 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, email, and/or website addresses), ads are limited to a maximum of 100 words.

Ads may be submitted by email to Jill@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.

employment. In addition, according to the member survey, three out of four NPM members are over fifty years old. Finally, while the cultural landscape of our society and the Church in the United States has become increasingly more diverse, our NPM membership has remained substantially (ninety percent) homogenous, with most members claiming descent from non-Hispanic European backgrounds.

As we develop new and more effective ways of supporting our members—and growing to meet the needs of the Church—we are being challenged to find more resourceful and modern ways of operat-

ing than we have used in the past. To that end, we have determined, with the support of the NPM Board of Directors, that the current National Office organizational structure is no longer adequate to meet our needs. A restructure of the staff and operations is underway in Silver Spring, Maryland, as we seek to find better ways to serve our mission and our members and to do so in an economically viable way.

This new unfolding organizational structure will position NPM to serve its members and mission more intensely as we all move into an exciting and challenging future. Because these changes necessitate changes in staff, Steve Petrunak shared these reflections with members in an email message in August: "As a musician shaped by NPM, I am truly grateful for all the past employees who have dedicated their life's work to NPM. The Association has existed for more than four decades because of their passion for and belief in NPM's mission. I want especially to acknowledge and thank Peter Maher and Paul Lagoy as they leave NPM, for their long and dedicated service to our Association and its members. We wish them God's greatest blessings in future endeavors."

As part of the restructuring of the National Office, **Berta Sabrio**, a longtime member of NPM and church ministry professional, is joining the NPM National Office staff.

Berta has been the Pastoral Associate for Worship and Adult Faith at St. Francis of Assisi Parish in Fulton, Maryland, and she has served that parish in professional ministry for twenty-one years. A native of St. Louis, Missouri, Berta is a graduate of Loyola University in New Orleans, Louisiana.

Berta has been an NPM member for thirty-five years and has been a past director of the Baltimore Chapter and a member of the Cantor Steering Committee. She holds the NPM Basic Cantor Certificate (BCC) and Cantor Colleague Certificate



Berta Sabrio, the newest member of the NPM National Staff, served as cantor as well as co-chair of the Baltimore Convention. *Image courtesy of ChrisBrenSchmidt Photography.*

(CCC) and is certified as an NPM Cantor Trainer.

For the past six years, Berta has served voluntarily as onsite registration coordinator for conventions, and this year she co-chaired the Baltimore Convention with Dr. Lynn Trapp. Additionally, Berta has been working in recent years with core teams in developing and re-envisioning content for conventions.

Steve Petrunak commented: "Clearly, Berta has a deep knowledge of—and commitment to—our Association. In addition to excellent program management and organizational skills, she will bring great energy and insight to the NPM staff."

Effective September 1, the National Office full-time staff includes:

Steve Petrunak, President and CEO

Berta Sabrio, Vice President of Programming and Planning

Kathleen Haley, Director of Membership Services

Jill Nennmann, DSM, Director of Publications and Development

The Association also depends on a network of qualified contract workers and dedicated volunteers who provide support with staff oversight.

SCHOLARSHIPS

2018 Academic Scholarships

This year, through the generosity of NPM members, industry partners, and personal contributors, NPM was able to offer nine scholarships for the 2018-2019 academic year.

Elizabeth Doan, of Woodlynne, New Jersey, whose family emigrated from Vietnam in the 1990s, is the recipient of the \$3,000 NPM Members Scholarship. Under her father's direction, Elizabeth began accompanying the Vietnamese adult choir at Most Precious Blood Parish in West Collingwood, New Jersey, when she was in the third grade. Since then, she has helped to form a children's choir—which she now directs—and to accompany the parish's adult choirs when needed. She will use her scholarship to continue her studies at Rowan University in Glassboro, New Jersey.

Julio DeLeón, who immigrated to the United States from El Salvador in 2006, has received this year's \$3,000 La Beca Juan XXIII. A graduate of Van Nuys High School in California, Julio is a graduate student attending Loyola Marymount University in Los Angeles, working on a degree in pastoral theology. He has worked as a full-time director of music at Holy Spirit Church in Los Angeles, directing three choirs for English, Spanish, and multilingual Masses. He has also taught music in Catholic schools, conducting the liturgical choirs in those schools. Julio teaches seminars on liturgical music through the Archdiocese of Los Angeles, and he has been an active musician at the annual LA Religious Education Congress.

Krystelle Pring will use this year's

\$2,500 scholarship to continue her graduate studies at Montclair State University in Montclair, New Jersey. She works as a substitute organist and pianist at parishes around Jersey City, New Jersey. Krystelle has taken advantage of NPM ministry training, earning basic certificates as a cantor, pianist, and organist.

Brandon Vogt has received this year's GIA Pastoral Musician Scholarship. He is studying part-time at the graduate level at the Catholic Theological Union in Chicago, working on a master's degree in liturgical ministry. Brandon is currently the director of music and liturgy at Our Lady of Mercy Church in Erie, Pennsylvania.

Daniel Gonzalez will use the NPM Nancy Bannister Scholarship (\$2,000) to continue his graduate studies at the San Francisco Conservatory. A native of Baltimore, Maryland, Daniel is currently

the part-time music director at the San Francisco parish of St. John's in the Mission, which provides substantial outreach to both the congregation and the community, many of whom are homeless.

Jessica Mattiace of Moravia, New York, has received the \$1,500 James W. Kosnik Scholarship. A full-time graduate student at Cambridge University in the UK, she began singing in a church choir when she was twelve years old. After earning an undergraduate degree in organ from the Pontifical Institute of Sacred Music, she has served as organist and music director for nearly twenty years, working with choirs of all ages and skill levels. Jessica also holds a master's equivalent in organ from the Conservatory F. Morlacchi of Perugia. Until beginning her studies in choral studies at Cambridge, she worked as the director of music for the English-language section of

the Pontifical Council for the Promotion of the New Evangelization at the Vatican.

Stephen Rumler will use the \$1,000 Funk Family Memorial Scholarship to continue his studies at Aquinas College in Grand Rapids, Michigan. While he was in eighth grade in Mason, Michigan, Stephen played French Horn in a parish ensemble at St. James Parish. When he was a senior in high school, he was asked to use his piano and vocal skills to lead the parish's contemporary ensemble. While in college, he has been a music associate at St. Gerard Parish in Lansing.

Lucas Tomlinson is a graduate student at Saint John's University in Collegeville, Minnesota, working to complete a master's degree in liturgical music after completing studies in Christian ministry at George Fox University in Newberg, Oregon. He will use the \$1,000 Dosogne-Rendler-Georgetown



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Chorale Scholarship to continue his studies. Lucas is a skilled carpenter who has served as a student organist at a Presbyterian church, a choir director at a Lutheran parish, and a music director at a Catholic parish.

JJ (John Joseph) Mitchell has earned NPM scholarship awards several times. This year, he will use the \$1,000 Father Lawrence Heiman, CPPS, Scholarship for graduate studies toward a master of sacred music degree (concentration on organ performance) at the University of Notre Dame in South Bend, Indiana. After earning his degree next year, JJ will undertake scholarship studies in sacred organ and choral music in France and England. JJ interned in music ministry with Dr. Richard P. Gibala at the Cathedral of St. Thomas More in Arlington, Virginia, before serving

as assistant director of music at St. Charles Borromeo Catholic Church in Skillman, New Jersey, while completing his bachelor's degree at Westminster Choir College of Rider University, and currently as graduate assistant organist at the Basilica of the Sacred Heart at Notre Dame.

Academic Scholarships 2019

Instead of using all of the monies collected at the Eucharist during the 2018 Annual Convention for academic scholarships, NPM decided this year to split those funds between scholarships and an anti-violence campaign called "Safe Streets Baltimore." With the aid of our industry partners and individual donors, however, we will offer several substantial scholarships for the 2019-2020 academic

year. Please watch future issues of *Pastoral Music* as well as the online newsletter *Notebook* and other NPM outlets for additional information.

Program Scholarships

Once more, through the generous donations of NPM members to the Lenten program scholarships appeal, as well as the help of the Paluch Foundation/World Library Publications, NPM was able to help twenty-one people attend our educational/formational summer programs. Fourteen people received scholarships to attend the 2018 Annual Convention; five people participated in One Call/Una Vocacion; and one person went to the 2018 Guitar and Ensemble Institute.

The advertisement features a black and white photograph of a grand, multi-story building with many windows and architectural details, likely a church or seminary. Overlaid on the image is text and graphics for the Saint John's School of Theology and Seminary.

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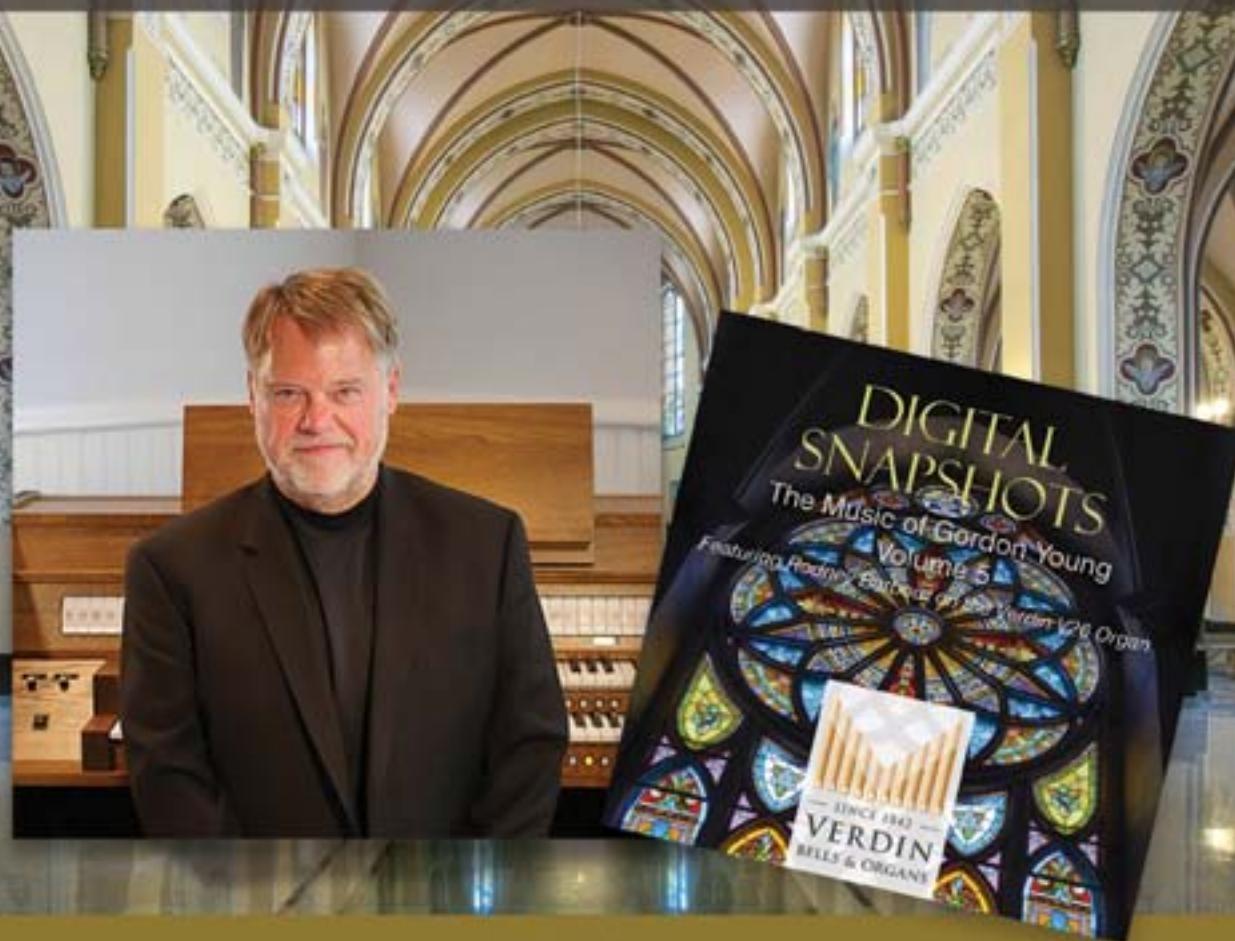
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Encountering Jesus: A Heritage of Touch, Gaze, Communion

By JOYCE ANN ZIMMERMAN, C.P.P.S.

The word *dexiosis*, from the Greek for “greeting” or “to give one’s right hand” or “handshake,” dates at least to the fifth century BCE. We shake someone’s hand when we say hello; when we offer congratulations; when we complete an agreement or contract; and at other social, business, and formal occasions. It is an ancient gesture that connects us in a physical way to another. We might say it is an expression of self. We often take shaking another’s hand for granted; it has become for us a universal gesture used so often that we forget it can be fraught with meaning. A good liturgical case at point is the Sign of Peace at Mass. How often do assembly members really *think* about what they are doing when they extend their hand to those around them? (More on that later.)

Almost ten years ago I wrote a mystical commentary on the Eucharistic Prayer for Reconciliation II.¹ I was struck by what for me was an unusual image, and one I’ve often thought about since. This image got me to thinking about *dexiosis* when I was letting the title of this presentation ruminate in my mind and heart. The text reads, immediately after the Holy, Holy, Holy:

You, therefore, almighty Father,
we bless through Jesus Christ your Son,
who comes in your name.
He himself is the Word that brings salvation,
the hand you extend to sinners, . . .²

In this prayer Jesus *is* the hand. We are familiar with many metaphors for Jesus: Light, Good Shepherd, Way, Truth, Life, Vine, to mention a few. But I can’t find anywhere else where Jesus is referred to as the hand of God. Oh, yes, after the Resurrection Jesus returns to the right hand of God in eternal glory. But Jesus, the *hand*? How interesting! What might this say to us, especially with regard to encountering Jesus?

Nor can I find any place where Jesus shakes someone’s hand. However, in numerous passages Jesus *uses* his hand for various reasons. I count about two dozen



Sister Joyce Ann Zimmerman, a member of the Cincinnati Province of the Missionaries of the Precious Blood, is the founding director of the Institute for Liturgical Ministry in Dayton and the founding editor and columnist for *Liturgical Ministry*. She is also the editor and lead writer for the annual publication *Living Liturgy: Spirituality, Celebration, and Catechesis for Sundays and Solemnities*. This article is an edited version of her keynote presentation at the NPM Convention in Baltimore on July 9. A video recording of that presentation is available to NPM members in “From the Convention” at the NPM website.

references in the Gospels of Jesus using his hands, most often during an act of healing. It is as though Jesus needs that intimate, personal, physical touch with someone to make the connection, the encounter, that is healing, that is life giving, that is divine Presence bringing wholeness, salvation.

Wouldn't it be easy if we could just walk up to Jesus and shake his hand, have that personal encounter? What I have discovered in my more than fifty years in religious life is that encountering Jesus isn't that simple. In all these years, what I have so often forgotten is that encountering Jesus isn't a matter of his coming to us, but of our openness, awareness, and presence to him, the One who is always present, who always seeks us, who always abides within us.³ My point is this: Encountering Jesus is *our work* of reaching out, of becoming consciously aware of his divine Presence and love, of surrendering to his will in our life.

Encountering Jesus is expected to happen in prayer, even when distractions command our attention more than Jesus' Presence. We work at the mindfulness necessary to immerse ourselves in the comfort and security of his Presence. But it is a huge misunderstanding if we think this is the only way to encounter Jesus. I gather my remarks around three metaphors for encountering Jesus: touch, gaze, and communion.

Touch

Touch has had a lot of bad press in recent years, and rightfully so. Touch has been used to harass, humiliate, molest, oppress, abuse. How sad! How sad that we use such a powerful human expression in so many wrong ways! So much so, that some of us have become inhibited in reaching out to others. I remember a good number of years ago at a faculty meeting (when I was teaching high school religion) that the principal told us never to touch students. I

understood the reason, on the one hand. On the other hand, I was heartsick. I now had to curb my natural impulse to pat a student on the back in encouragement or to touch an arm to convey work well done. Oh, my . . . it's a very good thing that no one told Jesus he couldn't touch anyone when he was ministering here on earth! How instructive his touching others back then can be for helping us today to encounter him with greater depth and love. Let's look at some examples.

One of my favorite pericopes of touch is the story in Mark's Gospel of healing a blind man. Here's the whole, rich passage:

They came to Bethsaida. Some people brought a blind man to him and begged him to touch him. He took the blind man by the hand and led him out of the village; and when he had put saliva on his eyes and laid his hands on him, he asked him, "Can you see anything?" And the man looked up and said, "I can see people, but they look like trees, walking." Then Jesus laid his hands on his eyes again; and he looked intently and his sight was restored, and he saw everything clearly.⁴

Touch abounds in this passage. When the people brought the blind man to Jesus, no doubt they led him by the hand or by the arm but for sure by touch. This is a simple, practical touch. It seems as though they already knew the power of Jesus' touch, for they asked him to touch the blind man. Which Jesus does, but not before he takes the "blind man by the hand and [leads] him out of the village." Same gesture as before, but in the opposite direction: The people bring the blind man into the village, Jesus leads him out of the village. Out of the village . . . away from the crowds. The passage doesn't say anything more about the people, so we might presume Jesus and the blind man are alone. While surely some encounters with Jesus happen with others—the liturgical assembly, for example—others happen when we are alone with him.

Now for the power of touch: Jesus "put saliva on his eyes and laid his hands on him."

Let's not be antisepctic—Jesus *spit*.⁵ (I guess that was a lesson Joseph forgot to teach the boy Jesus.) Jesus didn't have to do that: How many healing episodes and miracles do we know where a simple word from Jesus is enough?⁶ But by far most healing episodes include touch. Only two miracles include spitting, both found in Mark: this one with the blind man in Chapter 8, and in Chapter 7 where Jesus heals a man with a speech impediment by touching the man's tongue with Jesus' spit. Spit: more than a touch—a sharing of something of his very self, of his very body, of his very humanity. Further, in this miracle of the blind man Jesus not only spits but also touches and the man sees—but not very well. Jesus touches again—and the blind man now sees clearly.

From this healing episode we can gain several insights about encountering Jesus. First, the blind man is *brought* to Jesus by others. We must be alert to how others bring us to encounter as well as to how we help others encounter Jesus. Second, Jesus led the man away. Sometimes our most overpowering encounters with Jesus happen when we are most alone. In our busy, demanding, and people-filled lives, we must resolve to take quality time for silence, solitude, and solace. Third, the blind man sees only gradually. Encounters with Jesus often build to their full impact only gradually. Fruitful encounters with Jesus require patience, waiting, expectation. Fourth, Jesus never gives up on us. His first touch of the blind man that brought partial seeing led to a second touch by Jesus that brought clear sight. Sometimes we are in such a rush to get on with life that we miss all the second, third, fourth, and so on chances to encounter Jesus.

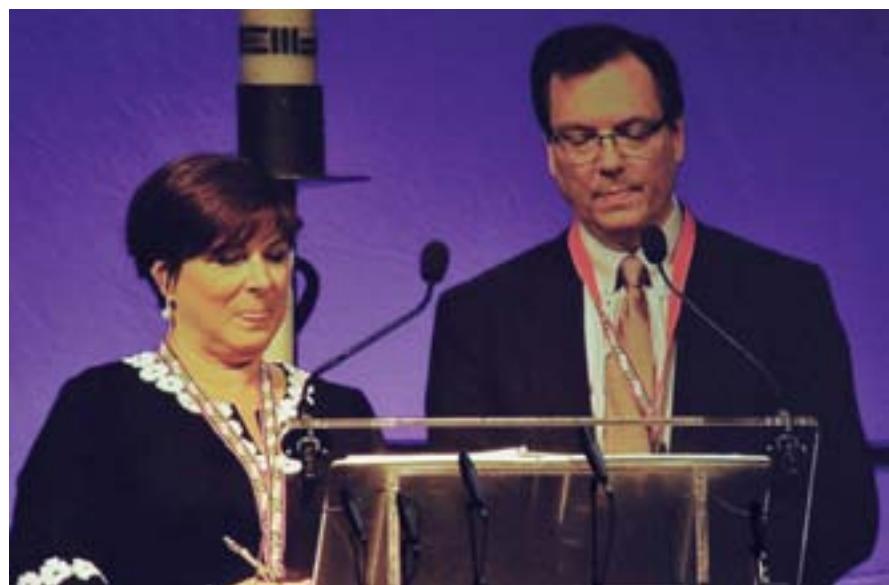
Let's turn to one other incident involving Jesus and touch. Again, here's the full passage, one of the post-resurrection appearances.

They were startled and terrified, and thought

that they were seeing a ghost. He said to them, "Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have." And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, "Have you anything to eat?" They gave him a piece of broiled fish, and he took it and ate in their presence (Luke 24:37-43).

So many of the resurrection accounts are really quite tongue-in-cheek humorous. Sometimes Jesus plays with us. This appearance account is no exception. Jesus asks those gathered why they are frightened. Are you kidding? If they thought they were seeing a ghost, of course they were terrified and full of doubt! Do we think Jesus' invitation to touch him allayed the fear and doubt? The Gospel doesn't tell if anyone took him up on his invitation; I doubt it. They were probably absolutely paralyzed. Even after being shown the wounds on Jesus' hands and feet, they had a raft of mixed feelings: joy, disbelief, wonder. So, what does it take to move the disciples toward the reality of risen Life? Jesus does a simple, everyday thing: He asks for food and sits and eats. Ghosts don't eat!

From this resurrection appearance we can gain a few more insights about encountering Jesus. First, we need to be ourselves when encountering Jesus. It is more than appropriate for us to be surprised, startled, even frightened; to be full of doubt, especially in our intercessory prayer; to be disbelieving, for the encounters themselves bring us to deeper belief; to be joyful, full of wonder, and even to laugh out loud. Second, Jesus often comes to us when we least expect him. Encountering Jesus is certainly not limited to prayer times. Jesus can be encountered in all the ordinary, everyday, down-to-earth ways we live. He can be encountered in our joy and sadness, in our sure faith and many doubts, in our playfulness and serenity. He can be encountered in weakness and sickness,



Berta Sabrio and Lynn Trapp, who co-chaired the Local Committee for 2018, go "big screen."



Participants in the New Leader Institute



Above: Bob McCarty coordinated presentations for the New Leader Institute.

Left: The long, long corridor to registration.

in confusion and uncertainty, in pain and helplessness. He can be encountered in the monotony of practicing music and in the joy of a choir in good voice. Third, by eating the baked fish Jesus shows us that even as risen, he is still human. He not only touches others, but he can be touched. In his very humanity—risen though it is—he remains ever one with us, sharing our nature, sharing all that we are (except sin). We in turn need to use our very humanity to encounter him.

We could easily spend the rest of our time considering various Scriptural encounters between Jesus and others. In a sense, we've been engaging in two moments of *lectio divina*: a close reading of Scripture and reflection on it. I personally find *lectio divina* to be a rather easy way to encounter Jesus. He is the Word made flesh, and his word is alive to us. Savoring Sacred Scripture—especially the Gospels—draws us into the dynamism of God's Presence. I encourage you, if you do not practice it already, to add *lectio divina* to your regular spiritual exercises. Often the encounters during this spiritual exercise are very rich, full of mystery, and life-challenging.

Touch is a powerful means of encounter. So is a gaze, a look, a penetrating glance into another. Let us turn next to the metaphor of "gaze" to examine what it might tell us about encountering Jesus.

Gaze

In our reflection on the first metaphor for encountering Jesus—touch—we focused more on how Jesus touches us. We now take up a reflection on "gaze" that moves the encounter dynamic in the opposite direction: how we initiate encountering Jesus through our gaze. We begin this next exploration into encountering Jesus with a moment from the development of the Eucharistic Rite.

Sometime during the twelfth or thirteenth centuries, the elevation of the host

and chalice was introduced at Mass. This ritual developed because there had been a rather unhappy development in the Catholic understanding of the baptized as graced and redeemed. Over the centuries, a radical shift occurred. From Jesus' sharing of himself with his disciples at the Last Supper before he died, we learn that the intent of the Lord's Supper is to eat and drink of his very Body and Blood. This sacred act is further affirmation of the identity conferred upon us at our Baptism: We are the Body of Christ; by being faithful to Jesus' command to "do this in memory of me," we continually ratify our self-identity as members of his Body.

What a source of dignity, worth, share in risen Life is our sacred identity! But by the turn of the first millennium, a shift in the self-understanding of the baptized occurred. Rather than being graced, redeemed members of the Body of Christ, people were catechized as and came to believe themselves to be hopeless sinners. They felt themselves not worthy to receive the Body and Blood of Christ. The natural impulse was to refrain from sharing in the sacrament. Thus arose what came to be called "ocular communion" or the "holy gaze." At the elevations of the host and chalice, the people would gaze on the Sacred Elements in spiritual communion.

Now, I must admit, when I teach this part of the development of the Mass, I'm not very kind to this situation. But I must chuckle at myself, because I have done exactly that kind of gaze countless times. I am a member of a religious congregation founded for Eucharistic adoration. Exposition of the Blessed Sacrament remains a regular practice at my motherhouse. Yes, I have learned encountering Jesus through a holy gaze. For me, the exposed Blessed Sacrament is a kind of visual, ocular mantra—a holy gaze, if you will—that draws me into the risen, Eucharistic Presence of Christ.

I do remain nervous about some of the recent, widespread, and sometimes

unhealthy emphasis on exposition of the Blessed Sacrament, at times to the detriment of the singular worth of the *action of the celebration* of the Eucharist, especially when the Blessed Sacrament reserved is not directly connected with participation in actual Eucharistic liturgical celebration. Nevertheless, for many this popular spiritual exercise is an effective way to encounter the risen Christ. The tradition might have led to distortion, but there is grace in the truth of the soul's desire, that is, to encounter and seize for our own Christ's continued Presence to us, a Presence that is real, tangible, and Life-giving.

The nature of a gaze is to focus, infiltrate, make a connection. A gaze is a steady, intense, sustained penetration into someone or something. How long do children gaze intently on a pecking chick trying to break out of a shell, with enchantment unable to be contained? How long do lovers gaze intently into each other's eyes, no words needed? How long do we intently gaze at a magnificent sunset, moved to embrace a universe beyond us?

I am reminded here of the Gospel episode of the man who "ran up and knelt before [Jesus], and asked him . . . what must I do to inherit eternal life?"⁷⁷ We are familiar with Jesus' answer: The man is to keep the commandments. Filled with truthful self-knowledge, the man answers that "I have kept all these since my youth." Jesus' response was to look at him (hear that as "gaze") and to love him. What a holy gaze! What an encounter! But then what happens during this sacred encounter? Jesus challenges the man to divest of his goods and "come, follow me." What comes next in the exchange is heart-wrenching to me: Mark records that "he was shocked and went away grieving, for he had many possessions."

This man squandered Jesus' gaze and love. This man walked away from choosing to follow Jesus in an everlasting encounter. This man was shocked because he thought

Jesus was asking too much of him. But Jesus does not ask anything more of us than he himself has not already modeled and given: a total gift of self, begun in encounter; sustained through loving gaze; and affirmed by never letting any possession, any self-grandiosity, any relationship get in the way of the unity of persons the gaze and love invite. How utterly filled all of us would be to have Jesus gaze on us in such a physical way and love us so deeply! But he does! Do we stay, gaze, and love, and follow in return? Or do we walk away?

Far more than a mere glance or look, a gaze *connects*. It is an action of self-giving. Our holy gaze—to come back to our liturgical example: either at the elevation of the Species at Mass or during adoration of the Blessed Sacrament—is an expression of our desire to enter into a tradition of seizing Christ, of engaging with Christ, of encountering Christ. In this holy gaze is a mutual self-giving, one that is Life-giving and life-demanding. The Life? Being eternally with divine Presence. The demand? Empty ourselves of our own desires, passions, and limited vision, never to swerve from Jesus' ever-abiding gaze and love. In short, to grow in not walking away from him.

Having said this, I raise a caution. Any holy gaze is not simply about me and Jesus, just as the celebration of Eucharist is not primarily about me and Jesus. An intense gaze that allows us to connect with the risen Christ must always lead beyond us to others, just as Jesus' entire ministry was about others. Therefore, another challenge of a holy gaze is to participate in Jesus' saving mission. We are led from gazing on him to gazing on others. This is our own self-giving in imitation of Jesus' self-giving.

Sometimes during Mass I pay attention to the myriad different people processing forward in the Communion line. Usually we can't hear the verbal exchange between minister and communicant, "Body of Christ. Amen." or "Blood of



The pre-convention Bass and Percussion Clinic was led by Jaime Cortez, Dion Clay, and friends.



"Ready Camera One!" Many of the presentations and events of the 2018 Convention were livestreamed for those who could not be present in Baltimore.



Lou Valenzi and Sister Kathy Harmon, SND DE N, were among the presenters for the weeklong Cantor Institute.

Christ. Amen.” Sometimes people simply mumble, which is unfortunate. A profound faith exchange happens in this ministerial act. We acknowledge, of course, that the consecrated bread and wine are truly the Body and Blood of the risen Christ. But we acknowledge more: that we ourselves are the Body and Blood of Christ. To reinforce this baptismal teaching, I say to myself, as I gaze upon individuals processing forward, “Body of Christ.” It is an encounter, for me, with the risen Christ in others. Indeed, it is even a kind of adoration, an acknowledgment of the multiple ways Christ is present to us, the multiple ways we can encounter him.

How different our world would be if we could gaze upon others and remember that they are members of God’s family or members of the Body of Christ! This acknowledgment of Life, dignity, identity is a profound challenge to our continuing the saving mission of Christ. We are called to encounter others as Christ chooses to encounter us, with all the compassion, mercy, and forgiveness that he brings. We ourselves can be the presence of Christ others encounter. And then it comes back to us as our own encounter with Christ. We all need to learn the power of a holy gaze. It moves, transforms, and invigorates us and others to be who we are privileged to be: members of the Body of Christ.

We have already strayed into the final metaphor I want to explore with you in terms of encountering Jesus, that is, communion. Ultimately a holy gaze is directed toward the kind of self-giving that leads to a communion of self-identity, a profound union with another that leaves us weak with divine Presence.

Communion

Let’s not move too quickly to thinking of “communion” with an uppercase “C.” Sometimes we so center our attention on receiving Holy Communion, anticipate it

as the high point of Mass, that we can easily miss other “communion” moments, other moments when Jesus Christ is really present to us. The Constitution on the Sacred Liturgy *Sacrosanctum Concilium* asserts that Christ is liturgically present in the Word proclaimed, in the presiding minister, in the assembly, and in the Eucharistic Species (*Sacrosanctum Concilium* [SC], 7). Let’s turn to several examples that can so easily be overlooked but that instruct us on encountering Jesus during the Eucharistic celebration.

Other than the risen Christ’s Presence in the Eucharistic Species, probably most assembly members are at least minimally aware that Christ is present in the proclamation of the Word. There is a unique exchange at the beginning and end of the proclamation of the Gospel that is different from the exchanges before and after the first and second readings. To alert us to something special about to take place, the deacon or priest greets us with “The Lord be with you.” This greeting occurs only four times during Mass: it is one of the optional greetings in the Introductory Rites,⁸ and it begins The Liturgy of the Eucharist (at the Preface Dialogue)⁹ and the Concluding Rites.¹⁰ What is especially interesting here is that in these three cases this liturgical greeting *opens* a major division of the Mass. But in the case of this greeting before the Gospel, it comes well after the beginning of the Liturgy of the Word. This suggests to us that the very heart of this first principal division of the Mass is the proclamation of the Gospel. But there is more; there is truly an opportunity for divine encounter.

After the greeting, there is a most interesting exchange between the Gospel proclaimer and the assembly. After the Gospel citation, the assembly responds, “Glory to you, O Lord.”¹¹ At the conclusion of the Gospel proclamation, the assembly responds, “Praise to you, Lord Jesus Christ.”¹² The use of second person pronoun here is

quite telling. In these two acclamations we are, in reality, addressing Christ. In other words, in the actual proclamation of the Gospel the very person of the risen Christ is present.¹³ It would do well for us to pay attention to these responses before and after the Gospel. Christ is speaking to us in these words of Gospel proclamation. Christ is the One proclaiming. Christ is the One speaking. What does he intend for us to hear, to appropriate, to live at this particular time through this Gospel? To what encounter-communion is he inviting us? Ideally, the homily helps the assembly be in touch with this risen Presence and, through allowing for some silence after the homily, helps the assembly encounter in a personal way this divine Presence.¹⁴

There are, then, ritual cues to help us become alert to encountering Jesus in the proclamation of the Gospel. And surely there can be divine encounter during the proclamation of the other Scriptural readings, during the Responsorial Psalm, and during other Scriptural passages used in the Eucharistic celebration. However, the proclamation of the Gospel, I believe, holds a privileged place among possibilities for encountering the Word. Our very words indicate we are speaking directly to the risen Christ who is present.

Let’s move on to another liturgical presence of Christ, in the presiding minister.¹⁵ I want to speak to an invitation to pray to which, I suspect, we rarely pay much attention. There are three presidential prayers: the Collect, the Prayer over the Offerings, and the Prayer after Communion. In the first and latter of these presidential prayers, the invitation to pray is rather simple and straightforward: “Let us pray.”¹⁶ However, something quite different happens at the Prayer over the Offerings, where the invitation to pray is quite extended and very telling.

The text the presider says is,

Pray, brethren (brothers and sisters),

that my sacrifice and yours
may be acceptable to God,
the almighty Father.¹⁷

I have at times heard priests substitute “our” for “my sacrifice and yours.” Well-meaning as they might be, I still cringe because this substitution misses an opportunity to express an important theological point as well as invite an encounter with the risen Christ.

As *Sacrosanctum Concilium* asserts, Christ is present in the presiding minister. This is not because the priest necessarily has a corner on holiness! It is because during liturgical presiding the ordained priest acts *in persona Christi capitatis*, in the person of Christ the Head, as the *Catechism of the Catholic Church* teaches.¹⁸ When the Church gathers for liturgy, the Body of Christ is made visible because we are gathered around the Head of the Body who is visible in the presiding minister.

So, let's go back now to the text for the invitation to pray. The priest says, “my sacrifice and yours.” To whom does the singular, personal pronoun “my” refer? I suggest not to the priest but to Christ. It is Christ himself who invites us to pray. It is Christ's sacrifice to which we are invited to unite ourselves. Our response supports this interpretation:

May the Lord accept the sacrifice at your
hands
for the praise and glory of his name,
for our good,
and the good of all his holy Church.¹⁹

Now, I'm not trying to convince you of one interpretation or another. I am suggesting that by a close reading of this invitation to the Prayer over the Offerings we might become more astutely attuned to the deepest meaning about Mass and offering and the presence of Christ in the presiding priest.

By using the language “my sacrifice and yours” and understanding “my” as referring to Christ, the invitation (and context for the Prayer over the Offerings)

calls us to unite ourselves with Christ's sacrifice here being offered. In the not too far distant tradition, we have understood the Eucharistic sacrifice pretty exclusively in terms of Jesus' sacrifice on the Cross. The 1949 *Baltimore Catechism No. 3* calls the Mass the “unbloody sacrifice” of Christ.²⁰

But I believe this is too limiting. That sacrifice on the Cross occurred at a historical time and place. Mass does not *re-enact* that event. It *remembers* it, that is, makes present the meaning, import, grace of the sacrifice. Mass enacts Jesus' sacrifice of Self. It is a never-ceasing Self-giving with which we ourselves are called to identify. We are to become one with Christ's supreme act of Self-giving. This is more than an encounter with Christ; it is our own identifying with him in such a way that his Self-giving sacrifice becomes our own self-giving sacrifice. Only by a total communion with him can we ourselves be strengthened to live his Self-giving each and every day. In all fairness to this 1949 *Catechism*, there are echoes in that text of what I have just said. It reiterates that Jesus Christ himself is the “principal priest in every Mass.”²¹ And the *Catechism* makes another authoritative statement for our context: it says that “The Mass is the same sacrifice as the sacrifice of the cross because in the Mass the victim is the same, and the principal priest is the same, Jesus Christ.”²² By uniting ourselves with him, we become that same victim and priest.

We turn now to a third way Christ is present during the Eucharistic celebration: in the liturgical assembly. We've already had some hints that this is so during our previous comments about our communion with Christ in his ongoing Self-giving sacrifice. I want to consider a time during Mass when we are invited to be the risen, peace-promising, forgiven, faith-filled Presence of Christ to one another, that is, at the Sign of Peace.²³

Oh, my, how misunderstood is this gesture! The *Roman Missal* does not give

words that the assembly is to use for this exchange; it only says they “express . . . ecclesial communion and mutual charity . . .” Somehow, I don't think that includes “Merry Christmas!,” “Happy Easter!,” “Happy Mother's (or Father's) Day!,” “Hi, how are you?,” or “Where are we going for brunch?” Without getting too restrictive here, what we say ought at least to capture the context of the prayer recited immediately before the exchange of peace. That prayer alludes to a post-resurrection appearance of Jesus where he greets the gathered disciples with peace and assures them of forgiveness.²⁴ In this gesture of offered peace, we act boldly as the Body of the risen Christ. We offer the peace that only Christ can give; we can make this offer when we ourselves share an encounter-communion with Christ. We ourselves are the presence of the risen Christ. Our encounter with each other in this exchange of peace is an encounter with the risen Christ who dwells within each of us. This profound mystery of indwelling, of risen Life, of sharing in Christ's saving mission is the gift we give to each other. Let us not diminish this encounter-communion moment with banal words.

Fourthly, let us move on to Communion (now with an upper-case “C”). In this moment we have an intensified experience of encountering the risen Christ. The exchange between Communion minister and communicant is beyond significant—it is an acclamation, an affirmation, a proclamation of *who we are and are becoming*. The Communion minister “raises a host [or the cup] slightly” and “shows”²⁵ it to the communicant. As so many teach their extraordinary ministers of Holy Communion, this raising and showing invites looking through the host (or cup) into the eyes of minister or communicant (another holy gaze!). The communicant's response “Amen” is a double affirmation: of the host or consecrated wine as the Body and Blood of Christ, as well as of the minister and

communicant themselves being the Body of Christ. An encounter occurs not only in receiving Holy Communion (with an upper-case “C”), but also in the (lower-case) holy communion of the ministers. Though I write this latter with a lower-case “c,” but maybe it ought to be an upper-case “C.” Some people like to limit real Presence only to the Eucharistic Species. I believe the challenge here is to understand the encounters—the holy communions we have—with each other as real Presence also, albeit of a different mode.

Communion bestows a unique dignity and worth upon another. The desire to be one with another requires that any barriers of separation be torn down, that any differences of values are respected, that lives are shared among those who wish good for the other. The unity we share at Mass as Church made visible, as Body of Christ united with the Head, is a witness to who we are—those destined to share one day in the fullness of risen Life. Liturgical celebration always has an eschatological thrust. It is a foretaste of the fullness that is to come. And we enjoy it now!

A Lifetime of Learning

In the brief time allotted me for this reflection on encountering Jesus, we can only look at some aspects and some examples. Indeed, it takes a lifetime of learning to experience the diversity of possibilities for encountering Jesus. The encounter with the risen Christ that we baptized believers desire—even crave—is possible for us because of the intimate encounters Jesus had with his Father. Two of Jesus’ prayers that the Gospels record for us are telling.

In the agony in the Garden of Gethsemane, Luke records a singular image: Jesus prays to his Father “if you are willing, remove this cup from me” (Luke 22:42). In Matthew and Mark he repeats this prayer three times (Matthew 26:36–44; Mark 14:32–41). Luke alone uses a startling image

to convey to his readers the cost of Jesus’ “yet, not my will but yours be done.” Luke goes on to say, “In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground” (Luke 22:44). Blood—in the Hebrew mind, the seat of life. In his yes, in his unwavering fidelity to God’s will, Jesus was already spilling out his life. At Mass, at the consecration of the wine, we pray “for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you.”²⁶ Blood spilled, Blood poured; Life spilled, Life poured. So must we do also.

Only John records the priestly prayer of Jesus for his disciples (John 17:1–26). This prayer follows his Last Supper discourse addressing the new commandment of love, Jesus as the way to his Father, Jesus the true vine and we the branches. This entire discourse is, in the final analysis, about our encountering Jesus in the way we live each day. These teachings (and, indeed, his whole ministry) is the context for hearing his prayer for the disciples, including such intimate words as “that they may know you, the only true God, and Jesus Christ whom you have sent” (John 17:3); “for the words that you gave me I have given to them” (John 17:8); “All mine are yours and yours are mine” (John 17:10); “that they may be one, as we are one” (John 17:11); “And for their sakes I sanctify myself, so that they also may be sanctified in truth” (John 17:19); “As you, Father, are in me and I am in you, may they also be in us” (John 17:21); “so that the love with which you have loved me may be in them and I in them” (John 17:26).

It is possible for us to encounter Jesus because he assures us of such an intimate relationship with him and his Father, through the Holy Spirit whom they send to dwell within us, that we become one with him. We become one with God. This is a theological foundation for the Eastern Church’s doctrine of *theosis*, the doctrine

that our whole lives, through encountering Jesus and fidelity to God’s will, are a matter of divinization, a matter of being immersed in God, a matter of being totally one with God. The end of all our encountering Jesus—whether during prayer, during liturgy, in the fidelity of daily living, in the touch of another, in the loving gaze of a beloved—is a final and definitive encounter: total immersion in God’s divine Being. For all time and eternity. Our encountering Jesus now is a foretaste and already a share in this unbelievable call to be one with God. It is our crowning handshake! It is the distinct heritage of God’s beloved, faithful people. It is a daunting challenge to emulate in every breathing moment Jesus’ Self-giving for the salvation of others.

I am very aware that I address a group of pastoral musicians. Music has an innate power to precipitate encounter through touch, gaze, communion. Music touches our heart through its words and sounds and rhythms; it focuses our gaze by engaging our whole selves, our whole bodies in turning to God and each other; it enables communion because of its energy that lifts our spirit beyond ourselves to a sacred realm that only God can offer.

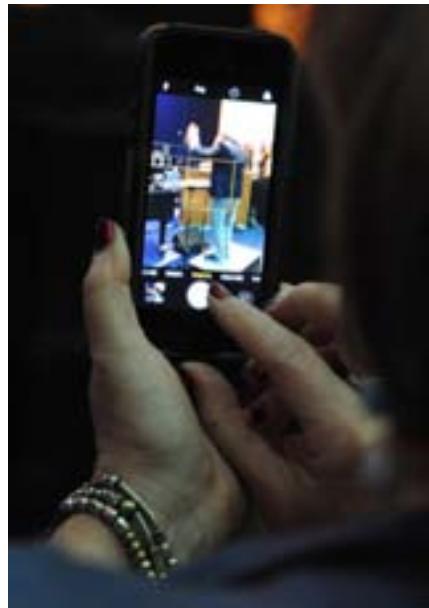
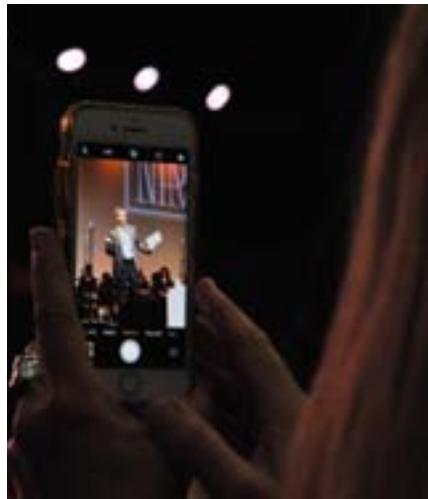
The challenges for musicians are myriad. Pastoral musicians must make the desire for excellence lead to a profound humility in being called to follow Jesus Christ. Pastoral musicians must make the temptation to perform lead to self-emptying for others. Pastoral musicians must make musical proficiency lead to spiritual proficiency. Pastoral musicians must make personal tastes and preferences lead to greater sensitivity to the immediate requirements of feast and season. Pastoral musicians must make limitations in time and resources lead to spirited creativity that serves the community.

All these and other challenges could be daunting. But they fall into place when at the root of pastoral music ministry is a burning desire to grow in personal and

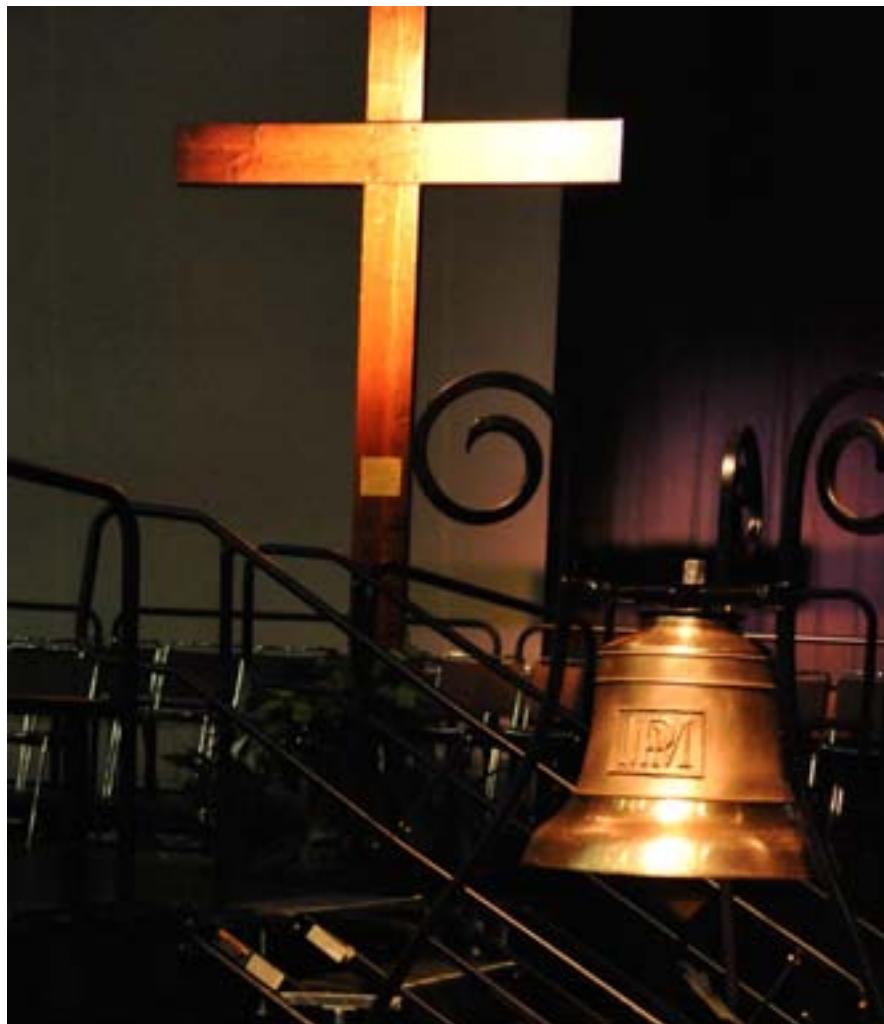
communal encounters with Jesus Christ, encounters that draw us out of ourselves and into being more perfect members of the Body of Christ whose singular desire is to serve others. When prayer encounters, service encounters, quieting encounters feed ourselves and what we do, we mature in our awareness of Jesus' divine Presence to us. We are more attuned to that Presence, to the Jesus who is always there for us.

I wish I could end this reflection on encountering Jesus by offering a nice, easy, step-by-step formula guaranteeing joyful, satisfying, fruitful encounters with him. After all, we are familiar with steps in various spiritual practices. I mentioned the benefits of *lectio divina*; that has four steps in its process: divine reading, meditation, prayer, contemplation. Easy: Follow the steps, guaranteed results. Really? I don't think so. Or at least I haven't found that true in my own spiritual life. Encountering Jesus takes openness, surrender, willingness to embrace the hard work necessary for any real spiritual growth. There are so many variables: distractions, lack of awareness, busyness, interruptions, deadlines, to mention a few. This is human. This is life. I mentioned early on that encountering Jesus is *our work* of reaching out, of becoming conscious of his divine Presence and love, of surrendering to his will in our life. *Our work* in encountering him more deeply, and it surely begins in taking quality time for quiet, for prayer, for renewing ourselves, for seeking guidance in spiritual growth, for quality alone time. Yes, it is *hard work*, but not an impossible work. It requires a willingness to persevere through the times of dryness that are inevitable. It requires remembering the times of consolation that encourage us in Christ's Presence to us. It requires letting go of ourselves so that the Spirit can lead us. What is constant even in our own striving is that Jesus remains present to us—at all times and in all places.

As Jesus steadfastly reaches out to us,



Recording 2018 Baltimore to share



The Baltimore Pilgrimage Cross was created for a youth and young adult Good Friday pilgrimage in 1994. The NPM Bell was cast in 2017 by the Verdin Company.

may we unwaveringly reach out to him. May our lives go hand in hand with him. May we faithfully continue the heritage of *dexiosis* that began at least by the fifth century BCE and probably will be around until the end of time. May we clasp hands with our God and with each other so tightly that no one is lost, no one is alone, no one is unloved. This, because we are growing in touching Jesus as he touches us, as gazing into his love as he loves us, in communion with him as he gives himself to us. For this, may Jesus Christ be praised now and forever. Amen.

Notes

1. "EP RII The Mystagogical Implications" in *A Commentary on the Order of Mass of The Roman Missal*, gen. ed. Edward Foley, assoc. eds., John F. Baldovin, Mary Collins, Joanne M. Pierce; Foreword by Roger Cardinal Mahoney (Collegeville, Minnesota: Liturgical Press, A Pueblo Book, 2011), 503–508, here at 505.

2. *Roman Missal* Third Edition (2011), at Eucharistic Prayer for Reconciliation II, 2. Cited hereafter as RM.

3. Unless, of course, we mortally sever our relationship with Jesus through sin. And even then he does not abandon us but continually invites us to restore his Life within us.

4. Mark 8:22–25; cf. Mark 7:32–35; and John 9:6ff. All Scripture quotations are taken from the *New Revised Standard Version* (NRSV).

5. In this miracle, spitting is used in a positive way to effect healing. However, spitting normally carries negative connotations. See Mark 14:65 where some who were accusing Jesus at his trial used spit to mock and deride him; cf. Luke 22:65.

6. For example, Matt 8:5–13; Mark 4:35–41.

7. See Mark 10:17–27; also, Matt 19:16–30 and Luke 18:18–30.

8. See RM, The Order of Mass, 5, the third option. The *General Instruction of the Roman Missal* (2011, hereafter GIRM) adds clarity to what this greeting means: "Then by means of the greeting [the priest] signifies the presence of the Lord to the assembled community" (no. 50).

9. See RM, The Order of Mass, 31.

10. See *ibid.*, 141.

11. *ibid.*, 15.

12. *ibid.*, 16.

13. GIRM supports this interpretation when it explains the purpose of the Gospel Acclamation: "An acclamation of this kind constitutes a rite or act in itself, by which the gathering of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and profess their faith by means of the chant" (GIRM, 62, emphasis added).

14. GIRM says very little about the nature of the homily (see no. 65). Elsewhere I have written about my

conviction that the homily is a proclamation paralleling the Gospel proclamation; see my "Homily As Proclamation," *Liturgical Ministry* 1 (1992), 10–16.

15. I'm well aware of the pain so many in the Church experience over who might be ordained, and my remarks here certainly are not intended to diminish the import of that question. However, neither does the issue of who might be ordained or not change the theological point I am making.

16. RM, The Order of Mass, 9 and 139.

17. *Ibid.*, 29.

18. *The Catechism of the Catholic Church* (Città del Vaticano, Libreria Editrice Vaticana, 1994), 875.

19. RM, The Order of Mass, 29.

20. See question 357 in Father Connell's *The New Confraternity Edition Revised Baltimore Catechism No. 3* (New York, New York: Benziger Brothers, Inc., 1949).

21. See question 359 in the 1949 *Baltimore Catechism No. 3*.

22. See question 360 in the 1949 *Baltimore Catechism No. 3*.

23. See The Order of Mass, 126–128. See GIRM 82, where the Instruction says that through this Rite "the faithful express to each other their ecclesial communion." For this reason, when the Instruction directs that "in a sober manner, [the assembly] offer the sign of peace only to those who are nearest," it is not trying to inhibit the assembly members but rather wants to acknowledge that offering peace to one member of the Body is to offer peace to the whole Body.



Bishop Dennis Madden welcomed us in the name of the Archdiocese of Baltimore and presided at Monday's Service of Remembrance.

24. See Luke 24:36 and John 20:19–23.

25. RM, The Order of Mass, 134.

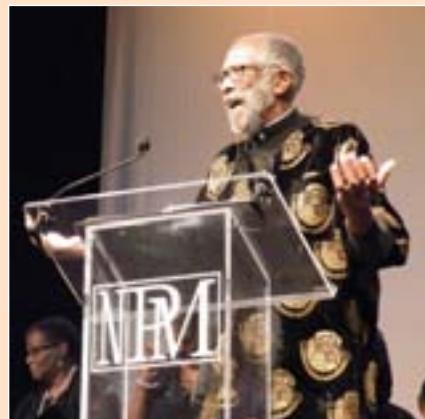
26. *Ibid.*, 90 and elsewhere.





A mass choir from parishes in Baltimore and Washington, DC, led by Lynné Gray, Henry Herrera, Thomas Jefferson, and Dietrick Goodwin came together for a very special event on Monday evening. With music directed by M. Roger Holland, II, (lower left) and prayer led by Monsignor Ray East (lower center), and dancing by Eliana Wilson (right) of St. Bernardine Parish, Baltimore, it set the tone for a praise-filled week.

Sing to Your Name: An Evening of Gospel Music



Praise—Yesterday, Today, and Forever

BY VALLIMAR JANSEN

Humans, made in the likeness of God, crafted by the hand of God, God: Father, Son, and Holy Spirit—Our triune God said: “Let us make humans in our own likeness.”

And there the great God Almighty
Who lit the sun and fixed it in the sky,
Who flung the stars to the most far corner of the night,
Who rounded the earth in the middle of his hand;
This great God,
Like a mama bending over her baby,
Kneeled down in the dust
Toiling over a lump of clay
Till God shaped it into God’s own image;

Then into this image God blew the breath of life,
And man and woman became a living soul.
Amen. Amen.¹

We are, each of us, a living soul that sits on top of a bag of liquid, and that bag of liquid is covered by a dirt suit! Our dirt suits are different colors and different shapes, but under this dirt suit we are more alike than we are different.

The First Melody

Listen to your heartbeat. Listen, if you can, to the recording of a baby moving in its mother’s womb. Mothers and fathers, have you heard the heartbeat of your child through ultrasound? Have you heard the movement of the blood and the heartbeat and the washing of embracing fluid? What

are these sounds? These are the first sounds each of us hears, at about eighteen weeks, inside our mother’s womb.

These sounds unite the entire human family—the first sounds we hear as human beings. Regardless of all our differences—race, gender, nationality, ethnicity, culture, creed; regardless of our musical differences—Latin chant, classical, traditional hymnody, guitar-led, contemporary, CCM, gospel, praise and worship, Celtic, Mariachi, urban (hip-hop?); regardless of all our different preferences; regardless of our arguments about what sounds are best suited to accompany liturgy, the sounds we hear from our time in the womb unite us



Ms. Vallimar Jansen is an inspirational/catechetical speaker, singer, composer, and recording artist. She is also a college professor, a leader of worship and prayer, and a workshop presenter at conferences across the United States and abroad. This article is an edited version of her plenum presentation on Tuesday, July 10, at the NPM Convention in Baltimore. Her presentation included singing; references to the music are given in the footnotes. A video recording of that presentation is available to NPM members in “From the Convention” at the NPM website.

all as human beings, giving us one common, universal melody, if you will. This first melody, to which we grow and move in this dance of life, this melody unites all of humanity. This is the rhythm that unites humanity, the drummer that we carry in our bodies: the human heart.

Focusing on Praise

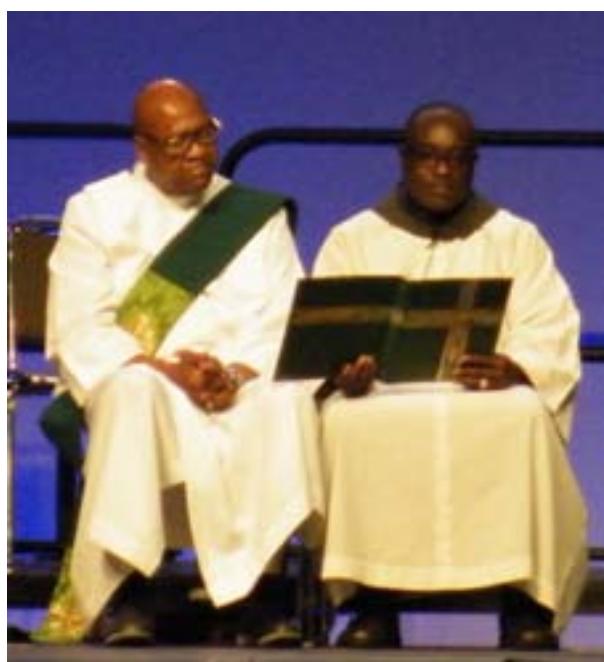
This morning, we focus on praise: yesterday, today, and forever. We subjugate our differences, all that divides us, the things over which we debate. This morning, we center on what binds our hearts together, what unites us, what makes us one. This morning, we focus on our passionate desire to offer praise and worship to God with prayer and music. For a few moments, let us unite our hearts around this rhythm and tempo.

Let us enter the gates with thanksgiving in our hearts. Let us enter the courtyard with praise as we acclaim: "This is the day our God has made! We will rejoice, we will be glad!"

Rejoicing is an act of our will. So let us take this opportunity to renew our dedication to the praise of our God and to our joy in the Lord. Let us inflame that fiery passion within each of us to offer worship and praise to God through song and prayer.

When we remember, on each Palm Sunday of the Lord's Passion, Jesus' triumphant entry into Jerusalem, we recall how the crowds greeted him by praising God, saying: "Hosanna! Blessed is the one who comes in the name of the Lord!" Now, Jesus was told to quiet down the people, but he answered that if the people—his followers—did not sing praises, the rocks would cry out praise to God. As my mother used to say, when I was a little girl in Louisiana: "Don't let no rock do your job! Open your mouth and praise God!"

Perhaps there is something in the DNA of all creation—from rocks to human beings and beyond—that compels us to



At Tuesday Morning Prayer, Lynné Gray directed the choir (above) and Father Emmanuel Acquaye (left) presided, assisted by Deacon Seigfried Presberry.

praise God. We praise God for what God has done; we praise God for who God is. In our praise, we use titles like these: God most high, eternal God, almighty God, Lord of all the earth, Creator, Redeemer, King, Judge, strong and mighty, our refuge, our rock, our sword, our shield, our fortress, our deliverer, our Savior, our banner, our light, our shepherd, our strength, our righteousness. Blessed be God forever!

Knowing just the tip of the iceberg of who God is, and passionately loving our God, how can we keep from singing?

The Birth of Noni

After nineteen hours of intense, painful back labor, I finally pushed my daughter out into the world. Her name is “Noni,” which actually means “Gift of God.” And as I pushed this gift of God out of my body, feeling that relief of the pain and the pressure, I immediately began singing Handel’s great chorus, “Hallelujah! Hallelujah!” And I just went through that whole chorus. Now, I know that the medical staff at Hollywood-Kaiser had probably seen and heard some weird things in their day, but I think I was their first “Hallelujah Chorus.”

They caught Noni and immediately put her on my chest, so that the first embrace she would feel in the world was mine. And they took her away for just a moment, as they cut the cord and cleaned her up, then they lowered the lights in the delivery room and they handed her to me so that I could nurse her, so that we could bond. And as I nursed her, I counted every finger, and I counted every toe to make sure they were all there. I kissed each finger and each toe, and as I did so, I sang: “You are so beautiful to me.”

It is love and gratitude that compel us to praise God. *Let us stay in each present moment*, allowing ourselves to get lost in each moment of worship and praise, moving from moment to moment feeling God’s

presence in us right now, right now, as we take this breath.

Every year, when I attend the NPM convention, I am always newly inspired to go back to my diocese, to my parish, and recommit myself to serve as a pastoral musician with even greater passion, greater conviction, and greater love.

Love and gratitude compel us to praise.

Why Worship?

But wait: Why do I worship God? Week after week, why do I offer worship and praise to God? There are many documents that explain everything to me and tell me why and how best to offer praise and worship to God with the gift of music. The bishops’ statement *Sing to the Lord: Music in Divine Worship* gathers together the directives contained in many other Church documents.² Studying all of these documents as a pastoral musician, to understand deeply why we do what we do, is a part of our commitment to lifelong learning. And our personal commitment to being a lifelong learner brings us to NPM year after year.

Surely we can all agree that exquisite, rapturous music can take us to a place of transcendence, a place of joy, a place of bliss. Is that why we praise God? And is that the driving force behind our quest for liturgical and musical excellence?

Like so many of you, I lead worship and praise almost every week. But every year, I am also away from home, on the road, week after week, leading worship and praise at sixty to ninety events each year, all over the world. Do I ascend to the summit of Mount Tabor each week, experience bliss in the presence of our triune God, only to descend to the valley, where I prepare to ascend again? Is that the main reason I lead worship and praise—for the once-a-week experience of liturgical, musical bliss?

We know there are so many other reasons we praise God in song.

Now, when I travel for events, I usually take time at Sunday Mass to introduce myself. After the homily at morning Mass, I get up, and they give me about five minutes for this introduction. I begin with this question: “How many of you sing in the primary choir when you come to Mass?” Usually, no hands go up. Then I say: “Every hand should go up, because who is the primary choir at Mass? It’s you—the congregation, the whole assembly!”

I believe that singing is important to God because more than 122 times in the Holy Scriptures we are commanded to sing to the Lord, so singing to the Lord must be important. We are all called to be choir members because the word “sing” appears more than 340 times in the Holy Scriptures.

Singing and music are not only important to God; they’re important in our secular lives. For instance, you know exactly where you are, what kind of event you’re in, when you hear “Pomp and Circumstance.”³ You also know where you are when you hear people singing “Happy Birthday to You.” You also know where you are when you hear everyone sing “Take Me Out to the Ballgame.” (Even people who sit grumpily with their arms crossed at Mass will join in that one!)

I was at St. Paul Newman Center in Fresno, California, recently, when I did this whole spiel, and a man came up to me after Mass. He said: “You sang my favorite song at Mass today. Thank you so much!” And I asked: “Oh, which one was it? Was it ‘Endless Is Your Love?’” “No.” Was it ‘Open My Eyes?’” “No.” “Well then, it had to be ‘The Cry of the Poor.’” He said: “No. It was ‘Take Me Out to the Ballgame.’ I’m a real fan! I never thought in a million years that I would hear that song at Mass. God is really something! I’ve gotta keep coming to Mass.”

We believe that song is the exquisite gift God bestows on all people.

Another story: I’m in Italy, in a beautiful little town. I was in the town square, after

doing a concert at midday, and the whole town kind of shut down and everybody came to it. Then they took me back to my hotel, where I had a nap. Now, in Europe, people eat dinner late in evening or at night, so I didn't get up until about 7:00 PM. I wanted to see the sunset in this beautiful setting, so I left the hotel. But as soon as I stepped out of the hotel, I heard music coming from a nearby pavilion. The text was in English, and the music was disco! I went to peek my head in the door, and a whole group of girls turned toward me and began screaming: "Oh, she's here!" They ran over and pulled me inside. The girl in the prettiest dress said: "You came to my party! You came to my sweet sixteen party!" Then she called out: "She came to my party, everyone! The star from America, she's here!"

I thought "star"? Then I looked around, and everyone was sitting. The dance floor was empty, even as the music was blaring, so I asked: "Is this really your sweet sixteen party?" The girl replied sadly, "Yes." I asked "Why isn't anyone dancing?" She sighed, "I don't know." So I took her by the hand and marched over to the DJ. I said, "Excuse me, sir, but in a minute, would you please play 'Celebrate'?" Then I marched her over to her father and he stood up. "Excuse me, sir," I said, "but isn't this your daughter, and isn't this her sweet sixteen party?" "Well," he said, "yes." So I grabbed his hand and walked the two of them out to the middle of the dance floor. "Dance," I commanded. "Dance!" Once they got started, I went from one table to another, calling on the aunties and the cousins and the friends to get out there and dance. The whole family formed a conga line: "Celebrate good times, come on!" Once they were all dancing, I discreetly waved good-bye and went out to find myself some dinner. My job was done.

It filled my heart with such love to leave the ballroom with the whole family and community singing and dancing together.



Many faces of the storyteller

"But wait: Why do I worship God? Week after week, why do I offer worship and praise to God?"



Members of NPM's Director of Music Ministries Division (DMMD) in rehearsal with Dr. Jerry Blackstone

Ah, the human heart: We believe that the human heart is the place where music has its genesis. Let me to talk for a moment about the human heart.

On July 10, 2013, Anna Haensch reported on National Public Radio about the work of researchers at the University of Gothenburg, in Sweden, who studied the heart rates of high school choir members as they joined their voices in song.⁴ The researchers published their findings in *Frontiers in Neuroscience*. Their study confirmed that choir music has calming effects on the heart, especially when people are singing together as a group. Using pulse monitors attached to the singers' ears, the researchers measured the changes in the choir members' heart rates as they sang a Swedish hymn. They found that these heart rates changed to a slower beat when the choir began to sing together. Haensch quoted musicologist Dr. Bjorn Vickhoff, the leader of the project, who stated that "when you sing the phrases, it is a form of guided breathing. You exhale on the phrases and breathe in between the phrases. When you exhale, the heart slows down."

The phenomenal thing about this study was the discovery that the heart rates of the choir members became synchronized in almost no time at all! The readout from

the pulse monitors started with erratic lines but, as the choir sang together, very quickly those erratic lines became uniform valleys and peaks. The heart rates of the choir members became a shared rhythm, and that rhythm was guided by the song's tempo. Dr. Vickhoff commented: "The members of the choir are synchronizing externally with the melody and the rhythm, and now we see it has an internal counterpart."

Just think of it: As people sing together, it is possible for all the different hearts to begin to beat as one. Yes, even the hard hearts or the very fragile and needy hearts—all beating as one. Every week, as leaders of worship and praise, we sing praise to help create the unity of the Body of Christ. As we sing praise and worship of our God and to our God, we unite our hearts, our thoughts, our purpose, our vision. We sing praise to share our unity and manifest our oneness with God.

Sometimes such unity happens in unexpected places. I had done an event in St. Louis, and I wanted to see the famous courthouse where the Dred Scott decision had been handed down. My host, who was driving me to the airport, suggested that she would wait at the curb so that I could run in and take a look. So I ran in, and I stood there, and I looked around. Now

this is an older type of courthouse that looks like a state capitol. There were flags hanging high above, and as I walked down the hall to the rotunda, I could see that the floors of offices continued up into the dome, and people were walking between offices up there. I looked up and closed my eyes and began singing: "My country 'tis of thee, sweet land of liberty, of thee I sing." I sang the whole first verse, and when I opened my eyes, I saw that people had come out of the gift shop, out of the offices in the dome. Tourists who had come to see the historic space came and stood along the walls, and one man even took off his hat and held it over his chest. When I opened my eyes and saw all these people looking at me, knowing that they all knew verse one of the song, I raised my arms and brought them into the song.

Here's another example of people singing together in an unexpected place. One of the most moving experiences of my life was going with Catholic Relief Services to Ghana in West Africa. Our guides took us to one of the slave castles, which sits right on the shore, where we went into the room with the "door of no return." This was a door through which the slaves were marched out onto a plank and then onto the ship that would carry them away forever. I went into this room, knowing the

sacrifices of my ancestors, knowing that I am alive because there were some strong people who survived. (That's something that's true of all of us!) So I'm standing in that room, and our guide took a candle out of his pocket, handed it to me, and asked: "ValLimar, would you light this candle?" (Fortunately, I had a lighter.)

Then I reached out my hand to a woman from Puerto Rico who was on the trip with us, and knowing that we had similar ancestry, I took her hand, and we walked around the room, and I sang: "Oh, freedom! Oh, freedom! Oh, freedom over me! Before I'll be a slave, I'll be buried in my grave, and go home to my Lord and be free." People began coming from all over that slave castle to find out just what was going on in that room with the door of no return. They began to fill the room, lining the walls, and I kept on singing: "No more sin, no more sin, no more sin over me . . ."

Then I crossed my arms in front of me, and joined hands with those on either side. People knew just what to do, and we all joined hands, started swaying, and sang: "We shall overcome, . . ."

Transformed into Servants

When we do our jobs as pastoral musicians, we are transformed into servants. We sing praise to serve the community assembled. As pastoral musicians, we all know that at Mass the primary choir is the worshiping assembly—the congregation—and liturgical musicians are the servant choir. We fold our voices into the voices of the congregation—a seamless, symbiotic blend, as we sing praise to our God! We sing praise with a goal of serving the worshiping assembly, valuing the sound of the congregation more than our own voices.

We know that music is so very personal because it is a sign of God's deep, passionate love for us and of our love for God. Yet, when we share this sign of love—this mu-

sic—with others, when we sing together, music becomes a communal sign, a communal expression of love.

Just after her death, as they were taking my husband's grandmother out of her room on the gurney, going to the coroner's office, I went into the room just to make sure they were respectful to the body, because I'm a Louisiana woman. As they were taking her body out, it hit me: "You shall cross the barren desert, but you shall not die of thirst . . ." They were now coming into the hallway, and Frank was holding his mother, and the two sisters are huddled together, and Gary is sitting in the rocker, rocking and crying. "You shall wander far in safety, though you do not know the way . . ." Next they were at the front door, ready to take the gurney outside. "You shall speak your words in foreign lands, and all will understand. You shall see the face of God and live!" As they put her body into the coroner's car, I was standing on the front porch, singing: "Be not afraid, I go before you always . . ."

So when we are singing together as a group, as I showed earlier, it has been scientifically proved that our hearts *can* beat as one. We sing praises to share a communal expression of love and to experience oneness with our Triune God and with each other.

Many Reasons to Praise God

We sing praise to express love and gratitude; experience transcendence, a place of joy, of bliss; help create unity; share our unity and manifest our oneness with God; serve whoever is assembled for worship; and experience and share God's love and oneness through music. Yesterday, today, and forever, there are so many reasons to praise God. With the God we serve, the list is inexhaustible.

I have only mentioned a few of the reasons why I sing praise. I want to leave you with the main reasons that motivate

me to serve as a leader of worship and praise.

We sing praise to encourage people to look up and to keep walking the journey. On a weekly basis, we encourage people to look up, to break through, to run through the fire, to tread through the mud and the mire, to take our eyes off the wall of water on our right and on our left, to fix our sight on the seashore ahead, to fix our thoughts on what God has already brought us through, and to place our trust in what God has promised to do. We are Miriam, with her tambourines!

We encourage those who, Monday through Friday, deal with abusive bosses, evil or spiteful co-workers, or bullying kids at school. We sing hope into the minds and hearts of those walking the rugged road of cancer or other catastrophic illnesses or injuries. We sing "The Balm of Gilead" into wounded hearts and reconciliation into broken relationships. We sing strength into parents nurturing an autistic child or adult-age children caring for aged parents, preparing them for the transition to heaven. We sing journey songs with those receiving palliative care and songs of love and gratitude for selfless caregivers. We sing joy back into the hearts of those despairing over loss with melodies that bring comfort to those who mourn.

We are Miriam, with her tambourines, or her piano, guitar, violin, flute, trumpet, synthesizer, or pipe organ, encouraging people to look up and to keep walking the journey.

We sing praises to God because we help people get ready for battle! Then we, the Praise Singers, are sent out first—in front of the army. Most of you know the story of the famous Battle of Jericho (Joshua 5:36–6:27), when the army shouted and the trumpets blared and the walls fell down, but many of you do not know the famous Battle of Jehoshaphat against the warriors of Moab and Ammon and an army from Mount Seir (2 Chronicles 20).

The story goes like this: There was credible news of an invasion of three armies coming to destroy Judah and Jerusalem. So Jehoshaphat instituted a fast and called all the people together to pray and to worship God. That was when he prayed his now-famous prayer. Jehoshaphat asked God, in essence: “God why would you bring us this far only to leave us or see us destroyed?” (So now I ask you, leaders of worship and praise, you who may be facing what look like insurmountable odds, why would God bring you this far only to leave you or see you destroyed?)

Jehoshaphat’s prayer ended with this cry to God: “We ourselves do not know what to do, so our eyes are turned toward you.”

Then Jahaziel, a Levite (one of those dedicated to religious and civic service), prophesied to all of us people gathered. He said: “The LORD says to you: ‘Do not fear or be dismayed at the sight of this vast multitude, for the battle is not yours but God’s. . . . You will not have to fight in this encounter. Take your places, stand firm, and see the salvation of the LORD’”

When they went into battle, the Praise Singers went out first, *in front* of the army! That’s right, the leaders of worship and praise went into battle, in front of the soldiers! These musicians must have had strong faith. They must have been more than convinced that God’s protection covered them. Those pastoral musicians marched out—in front of the army—singing: “Give thanks to the LORD for his love endures forever!” God’s people had only to sing hymns of praise; the enemy, in panic, fought among themselves to their mutual destruction.

Every week, we gather, we are formed, and we are transformed. We are filled and sent forth. Each week, we have one hour to *get ready* to do the work of the Gospel, to *get ready* to love and serve the Lord—and one another. The lion’s share of the work of the Gospel is *not* done at Mass. It is after

we are *sent forth* that the majority of the work is done. Our time at Mass is getting ready to *do* the work of the Gospel, getting ready for battle, getting ready to *live* our faith in secular places and civic spaces.

In prayer and song, we remind people that the battle is not ours. The battle belongs to our God! When we are sent forth from Mass to go in peace to love and serve the Lord and one another, no matter what the struggle, no matter what the circumstances, no matter what the situation each person faces, we sing because the battle belongs to our God!

Our secular and civic lives are not disconnected from our faith. We proclaim our faith by how we live in our secular and civic life. There is no “sitting this one out!” As the people did under Jehoshaphat, we must go into the fray, but we go onto the battlefield knowing that the battle belongs to God, and God hands the victory to us!

As leaders of worship and praise, as leaders of prayer and song, we go out first, in front of the army, singing: “Give thanks to the LORD, for his love endures forever.”

Now, perhaps being in front of the army means live-streaming rosary prayer services from our parish, in which we sing to honor Mary, the Blessed One, who sang her own song of praise and protest, which we know as the *Magnificat*. Will we be brave, like the Blessed Virgin Mary was brave? Will we embrace peace and good, love and right?

At that same rosary service, we may want to include a song of loss, such as Mary experienced as she stood beneath the cross:

Sometimes I feel like a motherless child. (3xs)
A long way from home. A long way from home.

Perhaps being in front of the army means planning benefit concerts for Catholic Charities or Catholic Relief Services—the first boots on the ground, serving at the United States border and all over the

world—in our names!

Or, when Neo-Nazis and the KKK stage their Charlottesville re-enactment, to paraphrase my friend, Dr. Kim Harris, being in front of the army “may be as simple as standing on the front steps of the church, holding lighted candles, ringing the church bells, or singing songs of love, peace, and Christian friendship.”

This “love” means we have made a commitment to one another to go into the battle of daily life as a community, to walk the journey of faith as a community. With our baptismal promises, we commit ourselves to be community to one another forever. There is no getting off the battlefield of life, and there is no getting out of this family of God. But how do we know it is forever? How do we know, “When the roll’s called up yonder I’ll be there?” How do we know we will be standing on the right side of Jesus, the King, when he says: “Come, you who are blessed by my Father; take your inheritance—the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink. . . .” What are we doing, as those who go in front of the army and sing praises, for those who are starving for justice; those who are thirsty for peace; those who hunger for life, liberty, and the pursuit of happiness?

Jesus says: “I was a stranger and you invited me in. . . .” What are we doing, as those who go in front of the army and sing praises, for those who are fleeing violence and certain death, just as the Holy Family took flight into Egypt to save their lives.

Jesus says: “I was naked and you clothed me. . . .” What are we doing, as those who go in front of the army and sing praises, for those who have been stripped of family, security, and well-being, those who have been stripped of human decency and instead have been handed the blankets of fear, uncertainty, and despair?

Jesus says: “I was sick and you looked

after me; I was in prison and you came to visit me." What are we doing, as those who go in front of the army and sing praises, for those who are sick with sin, anger, bitterness, or loneliness? Those who are imprisoned by a substance or held captive by the vice grip of racism, sexism, ageism, or any other-ism which leads to destruction and separation from the will of God?

Our Victory Song

Sometimes we do not feel like encouraging the army; we do not feel like going out first, in front of the army. Sometimes we do not even feel like singing a song of praise. At those times, remember our jubilant song of praise is not based on our current situation or circumstances. Our victory song is not dependent on the person for whom we work or the people with whom we work.

Our ancestors' victory song was based on their release from physical bondage and salvation from death in the Red Sea. Our victory song is praise of God for our release from the bondage of sin, the victory over death, and our access to glorious resurrection! Our victory song is made possible by the suffering, death, and resurrection of God's only begotten Son, Jesus Christ.

Our victory song must be sung in the context of our daily lives. Our celestial praise and worship of our God, today and forever, must be connected to *all* of our relationships: with God, with Earth, and with all of Earth's inhabitants. But some of us, it seems, are so heavenly bound that we are no earthly good! The efficacy of our victory song requires that we avoid being aloof and that we actually walk in good relationship with those God has called us to serve.

Our victory song is praise of our God, as God gives us victory over our present culture: a culture of violence—which is sin; a culture of racism—which is sin; a culture of sexism—which is sin; a culture



Above: Marty Haugen calls for the second verse.



Right: Rhythm section



Coffee, smiles, and laughter (at least in the first row)

of apathy and indifference—which is sin; a culture that glorifies killing and death. Our victory song is praise of our God because our God is the same God “yesterday, today, and forever!” We sing because all the promises that our God makes, our God keeps!

Therefore, we will keep our promise, our baptismal commitment to each other: to walk together, to sing together, to move together, to pray together, and to work together. But we cannot walk, move, or work, sitting down, so each of us has to take our place and stand on our own feet, as we are able.

We the music makers of the Church, we will do our part! We will make music! We will sing praise, as our ancestors did yesterday! We will sing praise today in holy places, in secular and civic spaces. “until God’s justice rolls down like waters and righteousness like a mighty stream.”

We will sing praise forever! We hope that our voices will blend one day into God’s celestial choir. Until then, we walk together, move together, work together, pray together, and sing praise together. Praise! Glorious praise: yesterday, today, and forever!

Music Used During the Presentation

Alexander Gondo, “Come All You People/Uyai Mose,” with additional text by Gary Daigle and tune arranged by Gary Daigle from an arrangement by John L. Bell, © 2008, GIA Publications, Inc.

Manuel José Alonso and José Pagán, “Alabaré/O Come and Sing.” Text from Revelation 7:4, 9–12; English text by Owen Alstott; text and music by Alonso and Pagán, © 1979, 2003, published by OCP Publications.

Ken Canedo, ValLimar Jansen, Sarah Kroger, Ben Walther, and Greg Walton, “Akwaaba! Welcome!” © 2013, 2016, Ken Canedo, ValLimar Jansen, Fiat Music LLC, Ben Walther, and Greg Walton; published by Spirit & Song, a division of OCP.

Robert Lowery (attr.), “How Can I Keep from Singing,” arranged by Randall DeBruyn; third verse by Doris Plenn, © 1991, OCP.

Traditional, with refrain by Frank and ValLimar Jansen, “Lord, I Love You,” © 2011, ValLimar and Frank Jansen; published by Spirit & Song, a division of OCP.



Quorus, a men's a cappella vocal ensemble, performs on Tuesday at Old Otterbein Church

Marty Haugen, “Canticle of the Sun,” © 1980, GIA Publications, Inc.

James E. Moore, Jr., “Taste and See,” © 1983, GIA Publications, Inc.

Rafael Moreno, “Viva Cristo Rey,” © 2011, World Library Publications.

Aaron Thompson, “Blessed One,” arranged by Ed Bolduc, © 2005, Aaron Thompson; published by World Library Publications.

Traditional, adapted by ValLimar and Frank Jansen, “Walk Together, Children,” additional text and music arrangement © 2007, ValLimar and Frank Jansen; published by Spirit & Song, a division of OCP.

In addition to these particular selections, slides displayed during the presentation included the names of many familiar selections from OCP Publications, GIA Publications, and World Library Publications.

Notes

1. Excerpted from James Weldon Johnson, “The Creation,” in *God’s Trombones: Seven Negro Sermons in Verse*, foreword by Maya Angelou, general ed. Henry Louis Gates, Jr. (New York, New York: Penguin Books,

2008; first published by Viking Press, Inc., 1927), adapted by ValLimar Jansen.

2. These documents include the *General Instruction of the Liturgy of the Hours, Holy Communion and Worship of the Eucharist Outside of Mass, Pastoral Care of the Sick, Rite of Baptism of Children, Rite of Christian Initiation of Adults, Sunday Celebrations in the Absence of a Priest, Order of Christian Funerals, Rite of Marriage, General Instruction of the Roman Missal, Rite of Ordination of Bishops, of Priests, and of Deacons, and the Rite of Confirmation*.

3. Also known as “Land of Hope and Glory” trio section of Edward Elgar’s *Pomp and Circumstance March No. 1 in D*, 1901.

4. Anna Haensch, “When Choirs Sing, Many Hearts Beat As One,” online at <https://www.npr.org/sections/health-shots/2013/07/09/200390454/when-choirs-sing-many-hearts-beat-as-one>.



The Liturgy and the Church's Mandate to Grow

BY ROBERT FEDUCCIA

Growing up in the little town of Brookhaven in southern Mississippi, I was always involved in our church. And even as a kid, I had this sense that God had something particular in store for me. Now, I might put that in the context of what Paul wrote to the Corinthians: "All of us, gazing with unveiled face on the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord who is the Spirit" (2 Corinthians 3:18).

I have come to understand this as a statement about the liturgy. We all know our baptismal theology: We are baptized into the person of Jesus Christ, and so as adopted sons and daughters we have the same relationship with the Father that Jesus has—face to face, eyelash to eyelash. That happens at the liturgy. It happens at the Eucharist in which all of us, joined together, have this intimate, eyelash to eyelash experience of union with the Father, through Christ, in the Spirit. In this we are transformed, changed. It is the yearning of our deepest soul to be in that kind of intimacy. This is why I've dedicated myself to evangelization with young people and to worship with young people.

And Now Depression

We need to look once more at the quantitative data about millennials that concerns

this work that I've dedicated my life to. (Most of this information comes from Pew Research or from Gallup.) Let's start with young people in general. Thirty-four percent of those born after 1980 are unaffiliated, claiming no religious connection. Eighteen percent of that generation have moved from being affiliated to being unaffiliated, to be among those often referred to as the "nones." But conversely, four percent have moved from being unaffiliated to being affiliated.

Now, within that broad context, let's consider young Catholics. Twenty-six percent of Catholics born after 1980 attend weekly services, compared to forty-three percent of Catholics, born before 1980, who go to church weekly. So, in fact, only a sliver of all those born after 1980 are Catholics who come to church regularly. Twenty-two percent of Catholics in the United States today are millennials. But



Image courtesy of ChrisBrenSchmidt Photography

Mr. Robert Feduccia is the founding director of the Youth Liturgical Leadership Program at St. Meinrad Archabbey. For nine years, he served as the general manager of *Spirit & Song* at OCP, and he is currently the vice president of Equipping the Saints, a division of Declan Weir Productions. This article is an edited version of his plenum presentation on Wednesday, July 11. A video recording of that presentation is available to NPM members in "From the Convention" at the NPM website.

“A friend of mine, a Byzantine priest, says: ‘Christ did not come to make bad people good; he came to make dead people live.’”

forty-four percent of today’s unaffiliated are millennials. Forty-one percent of Catholic millennials identify religion as “very important,” while fifty-eight percent of older Catholics describe religion that way. Notice that among millennial Catholics, this means that a *minority* think of religion as important. Finally, Catholics born after 1980 are the least likely group of religious believers to pray daily.

This last point concerns me the most because I have friends who are evangelicals and members of other denominations who are serious about their faith. When they’re diving into their spirituality, who are they reading? If they’re more progressive, they’re reading people like Richard Rohr, Henry Nouwen, Joan Chittester: Catholics! If they’re more traditional, they’re reading John of the Cross, Teresa of Avila, *The Cloud of Unknowing*: Catholics! When people are diving into their spirituality, regardless of their Christian denomination, they’re diving into the writings and the spiritual heritage of the Catholic Church. That’s why it hurts so badly that our Catholic teens are the least likely to pray daily. We have the treasury of spirituality, and our young people aren’t taking advantage of it.

We know right now that the Catholic population is increasing in the United States. And we know that this is because of the immigrant population. All of us are happily dealing with how to absorb and how to deal effectively with our immigrant population. But there’s a little bit of information hidden under those growing numbers that we need to look at.

Right now, surveys show that among those just arriving in the United States—the first generation—fifty-six percent believe in God. As the generations move on, that faith deepens, so that by the third generation, sixty-eight percent believe in God.

However, the longer immigrant families live in the United States, the less they are involved in religious practice. By the third generation, in fact, the numbers who pray daily or go to weekly Mass are indistinguishable from the rest of the population.

Qualitative Data

Most of the following information comes from interviews with young people. So why are the “nones” leaving religious affiliation? (This information is fairly broad, but it does echo what’s going on in the Catholic Church as well.) The number one thing that they say is that the mission and the message that religion is proclaiming are vague. What they think we’re saying is, “Just be good,” that religion is about behavioral therapy. But a friend of mine, a Byzantine priest, says: “Christ did not come to make bad people good; he came to make dead people live.” The Church is not a place for behavioral therapy. The famous atheist Christopher Hitchens would always challenge people to “tell me something that a believer can do that a non-believer can’t do.” He was stunned one day when someone responded: “A non-believer cannot write the poetry of John Donne.” And I would say this: A non-believer can look at the stars, at science, and they can have this fabulous sense of wonder and awe, but can they know the Creator personally? Can they have a friendship and begin to communicate and have the fulfillment of an intimate relationship with the Lord?

The second objection that the “nones” raised was this: Answers to difficult questions are superficial. Here’s an example from my own life: When I was sixteen, my eight-year-old cousin had a brain tumor, and she died. It was the first time I had experienced death. As a teenager, of course, I had to ask why God would allow this to

happen. One of my aunts explained: “Well, we just have to believe that it’s all part of God’s plan.” And I can remember that I thought: “Why does God need to kill an eight-year-old to fulfill some divine plan?” And that’s the very thing that’s happening to our young adults. They’re hearing such superficial answers to very deep questions. So as they move on, and they’re having these existential disruptions, and the disruptions get more intense as they move toward adulthood, they’re going onto YouTube, they’re hearing presentations from atheists about reality, and they’re thinking that the atheists are making more sense, because the atheists are saying: “If you don’t believe, then you don’t have to worry about why God would kill a child. There is no meaning because everything is random, or rather you make your own meaning for your life out of random events. You don’t need the church to tell you what the meaning of your life is—go make your own meaning.” But we possess the Good News, and that is what they’re not hearing from us. They’re not seeing an evangelistic zeal, and so they’re thinking that if it’s not worth preaching, it’s not worth believing, so I might just as well make up my own meaning.

Other objections follow. The experience of the Gospel and life in the church are not communicated as “good news.” They’re looking for something that goes beyond reasons for behaving or not behaving in a certain way to emotions and feeling: They’re looking for a response to pain. They say that other voices and practices are simply more engaging, and they point to the speed of modern life and its more attractive elements, including electronic media.

Here are some quotes from young people who were all leaders in their church’s youth programs. Charlotte said:

"I feel like I'm drifting toward becoming an atheist. That word has always sounded so harsh to me, though, that I'm hesitant to use it to describe myself." Charlotte was very involved in retreat programs in high school, so there's something that's still holding on to her. She does not want to be an atheist, but yet she's being confronted, and she's finding herself drifting away.

Mark says this: "The Catholic Church is full of good people who are connecting with God in a specific way. But I'm pretty sure there are tons of other ways to connect with God. As I've gotten older, I've spent a lot more time with people who believe very different things from me, and in so many cases I've found that they're way better in touch with the divine than I am."

In what he says, Patrick is like the poster boy for the millennials, very typical of what the research shows. He says: I believe in God "but with many questions. . . . I'd consider myself to be more on the agnostic side. . . . I find organized religion, regardless of the denomination, to be more of a negative than a positive. Scandals, money, crimes committed on behalf of a religion, et cetera, have made me feel this way. For me, it's about finding peace and being centered, and I don't need to attend church for those things. I don't steal, I don't murder, I treat people the way I want to be treated."

You've heard it: "I'm spiritual, but I'm not religious." Sadly, that's typical of what's happening. They're telling us: "I'm spiritual, but I did not find spirituality in religion." My hope is that we move from being "spiritual but not religious" to "spiritual *and* religious."

How Should We Catechize?

Here's a brief history of what has happened in catechesis since 1950. This is a very broad generalization about where we've been. Before the 1970s, catechesis could be called the "school of short (or



Ed Polochick, artistic director of Concert Artists of Baltimore, addresses the audience during a performance at the historic Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary.



Tuesday's Mega Breakouts included presentations by Bishop Mark Seitz (above) and Father Ron Raab, csc (right).



"You've heard it: "I'm spiritual, but I'm not religious." Sadly, that's typical of what's happening. . . . My hope is that we move from being 'spiritual but not religious' to 'spiritual *and* religious.'"

fast) answers.” Why did God make you? To know him and love him in this world and to be happy with him in the next: the mystery of salvation in one quick sentence.

But then, after the Second Vatican Council, people began to affirm that everyone knew the answers, but they asked whether this was a living faith. So in the 1970s and 1980s, we moved into the “school of questioning.” Why does the Church teach that? Why do you think the Church teaches that? But there wasn’t any good response to the questions that people were being asked. Now, among the other things I’ve done, I’ve taught religion in a Catholic high school. We would get the “Anchor Exam” from the National Catholic Educational Association, which tests Catholic identity among high school students. I looked through it before my students took it, and I realized that there was a lot there that I wouldn’t have known at that age and that I suspected they wouldn’t know. I was right.

In the 1990s, the *Catechism of the Catholic Church* was released, and the bishops looked at it and at the results of tests like this, and they decided that the problem with catechesis was clearly a textbook problem. So next we had the “school of returning.” Bishops ordered the publishers to submit their manuscripts to the Catechism Committee to find out whether or not they were in conformity with the *Catechism*. The publishers did, and the textbooks came to be more and more in conformity with the *Catechism*. But I’ve been on the team for a lot of retreats, and I’ve never heard a teen give her testimony by referencing what a textbook did for her faith.

Next, in the 2000s, we moved into the “school of slow answers,” and the rate of unhinging from the Church has increased and accelerated. Now, I love orthodoxy, and I love that our textbooks are in conformity with the *Catechism*. But these books are not the answer. They have focused on the academic catechetical tradition of

the Church to the neglect of the spiritual tradition of the Church. The question for young people is: “Do you know the Lord as a person?”

I know that’s true for me because it was the desire for intimacy with the Lord that led me to dive into the Church’s spiritual tradition and look for illumination. Of course, St. Paul talks about knowledge of the Lord, and he prays that the communities will have that knowledge, which begins with an encounter with the living God. So what I would like to propose, moving forward, is that we become a “school of spirituality and encounter.” This proposal is grounded in what I call the “prayer syllogism,” which goes like this: If, as research shows, the key to remaining active in the Church is daily personal prayer, and if studies consistently show that Catholic teens are the least likely to pray daily, then the Catholic Church will have the highest rate of attrition among all Christian groups.

The disciples didn’t ask a lot of really good questions of the Lord, but they did ask this: “Lord, teach us to pray.” I was talking with ValLimar Jansen about some of this last summer, and about this point, she said that she thinks the sacred writer cut the story short. After all, the disciples knew how to pray; they went to the synagogue and prayed. But they also watched Jesus pray, so what they were really asking, she said, was: “Lord, teach us to pray *like that*.”

Pope St. John Paul II was quoted in *L’Osservatore Romano* as saying: “The new evangelization is not a matter of merely passing on doctrine but rather of a personal and profound meeting with the Savior.” That meeting happens most explicitly in the liturgy. Jesus did not leave us a book, he left us the Eucharist, the means by which the disciples would continue to encounter him and even new generations would continue to encounter the risen Lord in the breaking of the bread.

Our Compass

Now here we are. In light of our current situation, what is the Church’s response to what the surveys are showing us? Both John Paul II and Benedict XVI have affirmed that Vatican II is still our compass. In fact, in his first message, on April 20, 2005, Pope Benedict said this:

Pope John Paul II justly indicated the Council as a “compass” with which to orient ourselves in the vast ocean of the third millennium. I too, as I start in the service that is proper to the Successor of Peter, wish to affirm with force my decided will to pursue the commitment to enact Vatican Council II. With the passing of time, the conciliar documents have not lost their timeliness; their teachings have shown themselves to be especially pertinent to the new exigencies of the Church and the present globalized community.

We should be returning to the documents and reading them for what they are, not what we think they are. You know that the first document to be approved by the Council was the Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (1963). Some liturgist friends of mine have bemoaned the fact that this was the first document because it did not have the advantage of the later documents on the Church and on Scripture. But I have always appreciated that it was first because it showed what was most important for us: the liturgy as the summit and source of our faith.

This first document was followed in 1964 by the Dogmatic Constitution on the Church *Lumen Gentium* and then, in 1965, by the Dogmatic Constitution on Revelation *Dei Verbum*. And on the very last day of the Council, the bishops approved two documents. I think that the publication of these last two documents is analogous to the disciples looking back at the life and teachings of Jesus through the lens of the resurrection. So the Council should be read through the lens of the Pastoral Constitution on the Church in the Modern

World *Gaudium et spes* and Decree on Missionary Activity *Ad gentes*. These ask, given what has been said about revelation, the Church, and its liturgy, how we are to live in the modern world with our missionary activity. They act as the lens that helps us interpret all that went before.

In fact, these final documents complete what was declared as the Council's aims in the very opening of *Sacrosanctum Concilium*:

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

That final goal is evangelization—to call everyone to the Eucharistic table in the household of the Church. Now, I rarely get angry, but I got angry when I was doing a week-long event for a group of youth ministers. I had asked them to reflect on how their parishes were doing evangelization, but this one group was just sitting there with their arms folded. So I went over to them and asked what was going on. One person responded: "Well, I have lunch at school every day, so I'm doing evangelization." I exploded: "If all the teenagers in your parish boundary are not gathering at the Eucharistic table every Sunday and not fully involved in spreading the Gospel, then you're not doing evangelization. That's your mandate! Get to work!"

This is dogmatic; it's not optional. The Church is asking us to do all we can to call the whole of mankind into the household of the Church. In order to do that, we're going to reform and promote the liturgy. There is a clear connection between the liturgy and the Church's mandate to grow.



One of the many happy volunteers

"We should be returning to the documents and reading them for what they are, not what we think they are."



Ready for the crowd at Room 309

Look at the second paragraph of the decree *Ad Gentes*: “The pilgrim Church is missionary by her very nature, since it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father.” And then there’s this from *Gaudium et spes* (58):

There are many ties between the message of salvation and human culture. For God ... has spoken according to the culture proper to each epoch.

Likewise the Church, living in various circumstances in the course of time, has used the discoveries of different cultures so that in her preaching she might spread and explain the message of Christ to all nations, that she might examine it and more deeply understand it, that she might give it better expression in liturgical celebration and in the varied life of the community of the faithful.

This statement carries the weight of an ecumenical council of the Church: We are to be connected into the culture and the culture should influence how we worship in order to evangelize, in order to draw all humanity to the Eucharistic table, which is the source and summit of our life not just as Catholics but as humans.

Look at the results. Since 1980, the number of Catholics in the continent of Africa has increased 238 percent. A group of us from Oregon Catholic Press got to go to Ghana recently. Everything over there is rhythmic, not melodic. In other words, just from the rhythm being set, people know what melody to sing. At Mass, then, the drums are beating strongly, and people are singing full-throated, and people are marching up to receive Communion, and it’s beautiful and powerful. The Church is growing in Africa because of this, not in spite of it. So I came home to the United States, and a week later I read a blogger who describes “four ways to ruin the liturgy: Number one, bring in drums.” Not so. The Church is growing because of inculcation and not in spite



Window in the choir loft stairway at Baltimore's Cathedral of Mary Our Queen

of it. The Council has asked us to dialogue with the culture so that there is this leaning into the liturgy by the culture and so that there is this explosion out from the liturgy into the culture.¹

A major shift has happened in the Church’s perception of the world since Vatican II. Prior to that Council, the Church’s perception was that there were “Catholic” countries and there was “missionary territory” to a greater or lesser extent. The shift that *Ad gentes* and *Gaudium et spes* brought is this: In every nation, the Church is to be on a missionary footing, whether that’s in Algiers, Louisiana, or Algeria; whether it’s in Dublin, Ireland, or

in Dublin, Ohio. Everywhere, the Church is on a missionary footing.

The Church’s Mission

So if we are to be missionary, what is the Church’s mission? To describe that, I’d like to reflect briefly on an experience that I had in the Holy Land. Before I went there, I did not “get” the whole Palestinian-Israeli conflict. I had contact with Brother Peter, a Christian Brother who teaches at Bethlehem University. In talking about how I would get from the airport to Bethlehem, I said that I would just take a train or a bus or public transportation. Brother Peter responded: “Oh, Robert, you have so much to learn.”

He picked me up at 3:00 AM, and we drove to a checkpoint to be greeted by members of the Israeli Defense Forces, dressed in fatigues and carrying their weapons. Clearly, I did not understand the deep divide between people in this land. But we got to Bethlehem, and I got to my room to rest for a while. Later, I was exploring around Bethlehem, when a Palestinian approached me. “Are you an American?” he asked. “Yes, I’m an American,” I replied. He invited me into his little silver shop and offered me something to eat. He said: “Please, go back to America and tell them what it is like for us to be here. We feel choked.” I said: “Okay. Can I please go to the Church of the Nativity now?”

So I got to the Church of the Nativity, and it’s bouncing off of me; the experience of being there is not hitting me quite as I thought it would. That night, I went up to my room, and as I looked toward Jerusalem, I decided, like the Lord, that I would “set my face like flint toward Jerusalem”; that is, I would make a pilgrimage walk from Bethlehem up to Jerusalem. Accordingly, the next morning I got up and made my way down through Bethlehem. I got to the border gate, where I found myself with day workers who were going into Israel

(men on the right, women on the left). We had to go through one of the many security checkpoints. Being crushed in the crowd and having to show my passport, I felt very intimidated.

On the way from Bethlehem to Jerusalem, therefore, all I could think about was the conflict. I passed sites like the place where David received his call and his anointing by Samuel, where Ezekiel in a prophetic vision saw the “wheel within a wheel,” and they were doing nothing for me. All I could think about was the conflict going on in this land.

When I got to Jerusalem, the first place that I wanted to go was the Western Wall, the last remaining part of the Temple, located under the Muslim Dome of the Rock. I covered my head with a yarmulke, and I saw a sign that says: “The Divine Presence never leaves the Western Wall”—a quote from a commentary on the Scriptures called *Midrash Raba* 2, 2. Next, I did what is expected—I wrote a prayer on a piece of paper, folded it, and stuck it in between the stones of the wall. Then I leaned my head against the wall and put my hands up on either side, and I told the Lord what was in my heart. I said: “God, this place is weird.” And then I began to get angry with the Lord. I said: “This is your Holy Land, and your Divine Presence never leaves this place, and yet there is conflict and I can’t even pray standing next to a woman at this place where your Divine Presence is! And the Israelis and the Palestinians and all the conflict in the Western World centers on this place that is no bigger than New Jersey and your Divine Presence is here and this is your Holy Land? And in my heart, I heard the Lord say: “Yes. And you, Robert, are my Holy Land, and you are filled with contradiction, and you are filled with conflict, and I have made a covenant with you, and I am not letting you go.” And then I heard: “And the Church is my Holy Land, and she is filled with contradiction and with conflict, and I have made a covenant

with her, and I am not letting her go.”

I went to Israel with this one thing on my mind: I wanted to be able to sum up the New Testament in one sentence. I wanted to name the mission of the Church in one word. And it was there, at the Western Wall, that this came to me: God is doing a mighty work of reconciling, healing, restoring, and unifying all things in his Son, Jesus, the Christ. That is our mission, that is our work.

I do not understand the contradiction and the conflict that is going on in the Church, things like this: Are you a social justice Catholic, or are you an evangelization Catholic? No, I’m a Catholic who is living the mission of the Church to reconcile all things in Christ. If that means economic injustice, we are going to tear it down. If that means border division, we are going to tear it down because there is only one person in Christ Jesus. And if we are divided by creed, we’re gonna tear it down because there is only one Kingdom united in Christ. This is our work; this is what the Eucharist is all about. There is only one human family; “there is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus” (Galatians 3:28).

This is what the Eucharist is all about; it’s what the Lord did up above the Western Wall, chasing the money changers out of the Temple. I understand that as a prophetic act, in which Jesus was destroying this way of coming to the Father. He was saying: “I am the way, and you will no longer need to come to Jerusalem because I will be everywhere. I will do that through the Eucharist; I am establishing a new way of access to the Father. It is in the Eucharist, and wherever the Gospel goes forward, I will be there. And I will be doing this work of reconciling all things in myself to the Father.”

The way that the Church has given us to carry this work forward is through

the parish. In *Evangelii gaudium* (28), Pope Francis says:

The parish is not an outdated institution . . . it continues to be “the Church living in the midst of the homes of her sons and daughters.” This presumes that it really is in contact with the homes and the lives of its people, and does not become a useless structure out of touch with people or a self-absorbed group made up of a chosen few. The parish is the presence of the Church in a given territory, an environment for hearing God’s word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration.

Often, when I speak to ministers, I ask them about their vision of parish. Is it the campus of parish facilities, or is it mission territory? *Evangelii gaudium* is re-emphasizing the Church’s vision that the parish is the Church’s presence in a given territory. We’re not going to be able to stop people from “voting with their feet” by going to another place or simply leaving religious practice, but that does not take away our responsibility. Our responsibility is to all within the parish boundary, to draw all people into the one Christ in that parish territory.

Our Spiritual Language

I think we are at a moment of spiritual crisis. In past ages, the Church has taken the existing myth in a place and “baptized” it. That’s certainly true in South America, where the Church would simply “baptize” or somehow “Christianize” whatever the local myths were, especially among the Aztecs. But we’re in a moment when the world is completely demythologized, so what is the hook, the core? What is our spiritual language right now? Our starting point for spirituality has got to be with Saint Augustine, who said: “You have made us for yourself, O Lord, and our hearts are restless until they find rest in you.” That’s

“Pope Francis says that ‘the Church evangelizes and is herself evangelized through the beauty of the liturgy.’”

what we need to go for because, as Thoreau said, we live in a world where people live quiet lives of desperation. Our hearts should break when we see that in people.

I was really affected by the suicide of Anthony Bourdain. I loved him, and I wish I could have had a conversation with that tormented soul because my heart breaks for that restless, tormented heart.

I want to make this point very clear, quoting from Paul VI in *Evangelii nuntiandi* (14):

Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say, in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ's sacrifice in the Mass, which is the memorial of his death and glorious resurrection.

I had the honor of writing the current evangelization document for the National Catholic Federation for Youth Ministry, and when that document was released, it is was right in that era of new evangelization, the Year of Faith. I was praying in church one day, and I said: “Lord, I would move to Rome for you, and I would talk with the Holy Father about evangelization, and I would eat pasta and drink wine. All for you, Lord, yes, I would do that. I was praying very hard like this during the Liturgy of the Word. But then, at the elevation, as my pastor held up the elements, I was reminded of what Father Patrick Granfield, my theology of Church professor, taught us: The fullness of the Church is wherever the Eucharist is. I cannot get any closer to the Church's mission by living in Rome than I can in living in Brentwood, Tennessee. Wherever there is the Eucharist, there is the fullness of the Church's mission. The fullness of the Church's identity rests in every single parish.

Look again at *Evangelii gaudium* (24):

Finally an evangelizing community is filled with joy; it knows how to rejoice always. It celebrates every small victory, every step forward in the work of evangelization. Evangelization with joy becomes beauty in the liturgy, as part of our daily concern to spread goodness. The Church evangelizes and is herself evangelized through the beauty of the liturgy, which is both a celebration of the task of evangelization and the source of her renewed self-giving.

What is a beautiful liturgy? It is an evangelizing one, one that celebrates with the joy the mystery of Christ Jesus—his death and resurrection. There are some people who say that a liturgical hymn is one that can only be sung at the foot of the cross. Well, what are we going to sing at the empty tomb? Will we not sing a song of joy that Christ has conquered death and lives forever?

The totality of the Paschal Mystery is present there, at the Eucharist. The totality of progressive solemnity is there. An evangelizing community is one that enters fully into the mystery of Christ, into the totality of his life, death, and joyful resurrection. Pope Francis says that “the Church evangelizes and is herself evangelized through the beauty of the liturgy.” What is beautiful in the liturgy? A joyful community that evangelizes and is herself evangelized: That is beauty. It is a celebration of the task of evangelization; it is not a burden to share the Good News of Jesus Christ but a celebration that we get to do this.

The latest survey says that there are 1.2 billion Catholics in the world. Pope Francis wants there to be 1.2 billion missionaries. It is part of discipleship—missionary discipleship—and it is not a burden but a joy.

Pastoral and Missionary

Bishop Frank Caggiano once told me

that the most Catholic word is “and” “It's not this *or* that,” he said, “it's this *and* that.” You are both pastoral and missionary musicians. We know what *Sacrosanctum Concilium* names as the four presences of Christ in the liturgy: in the person of the minister, in the Eucharistic species *par excellence*, in the Word proclaimed, and in the Church praying and singing.

A little theological reflection: The ordained minister is the presence of Christ *ex opere operato*. Because of the character infused in his soul by ordination, he is the presence of Christ just by being there. The Eucharistic species (proper matter, proper form, with the intention to do what the Church does) is the presence of Christ. Further, there could be an atheist proclaiming the Word, and that does not take away from the fact that it is the Word of God. But the fourth presence is not simply “the Church” but, the documents say, the Church *praying and singing*. There is a presence of Christ, then, dependent on



Wednesday Morning Prayer was led by Sister Kathleen Harmon, SND de N, assisted by Craig Lebo.

our disposition. Are we singing? Are we praying? There are some who maintain that “full, conscious, and active participation” is just a matter of listening and having our hearts lifted up. But that’s not what the documents say. The documents say that when the people pray and sing, lift their voices in joyful song, then the presence of the Lord is manifest. The liturgy demands a presence of Christ dependent on the song and prayer of the people being fully, consciously, and actively engaged in the liturgy.

I want to offer as an example Casey McKinley, who has in mind how to engage his people to have joyful song. This would be an example of missionary musicianship, of Pope Francis’ assertion that we need to be in the homes of our people. Casey ministers in southern California, right in the shadow of the mega-church Saddleback. That church influences a great part of the local Christian culture. So Casey brought into worship some of the songs that they use at Saddleback because that’s what a missionary musician does.

“*Ars celebrandi*”—the “art of celebrating”—is a phrase that gets batted around these days. I’d like to offer this perspective on *ars celebrandi*: You are the artist, and the “art of celebrating” is knowing deeply the liturgical moment. You don’t just stick in a song “because the people like it.” (I’ve been to an Ash Wednesday service where we did David Haas’s “Song of the Body of Christ” and sang on Ash Wednesday that “Alleluia is our song”!) It is also knowing deeply the people living in your mission field, so that there is no “one-size-fits-all” template for liturgy. As a liturgical artist, you foster the joyful, enthusiastic, full-throated, prayerful singing that manifests the presence of Christ demanded by the liturgy: This is your task.

“The Whole Creation Will Become Song”

What kind of liturgy is the Church asking of us? It is missionary and evangelistic liturgy.

In summary, then:

- The loss of Catholics born after 1980 has increased, and the rate of loss has accelerated.
- The focus on catechetical content has been an incomplete response to a spiritual crisis.
- With Vatican II as our compass, the Church is primed to enter more fully into her missionary identity.
- Missionary musicians are artists who are in deep relationship with their parish territory and with the liturgy.
- We are to nurture passionate and infectious love for the Lord among our people. This infectious love is evangelistic.

Let me leave you with this quote about eschatology from Pope Benedict XVI, writing when he was Joseph Ratzinger:

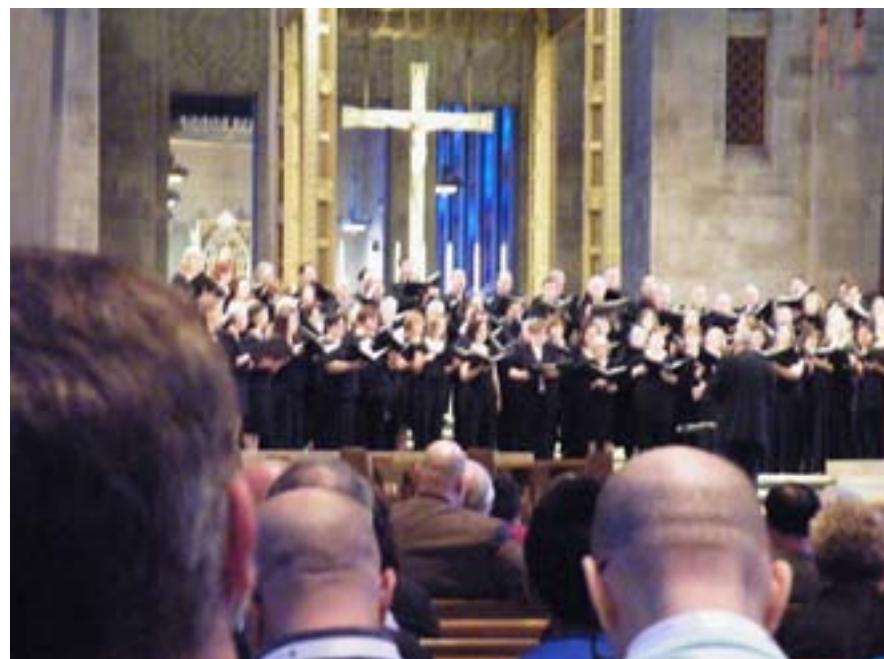
Let us say it once more before we end: The individual’s salvation is whole and entire only when the salvation of the cosmos and all the elect has come to full fruition. For the redeemed are not simply adjacent to one another in heaven. Rather, in their being together as the one Christ, they are heaven. In that moment, the whole creation will become song. . . . It will be joy in which all questioning is resolved and satisfied.²

This is the vision of heaven; this is the vision of liturgy. This is a liturgy that evangelizes. Let us pray that this vision be the liturgical experience that all people encounter and that, through this experience, we will gather all people at the Eucharistic table.

Notes

1. In Asia, that growth has been 115 percent. It’s sixty-seven percent in the nations of Oceania, fifty-six percent in the Americas, and six percent in Europe.

2. Joseph Ratzinger, *Eschatology, Death, and Eternal Life*, trans. Michael Waldstein, trans. ed. Adrian Nichols, OP (Washington, DC: The Catholic University of America Press, 1988), 237–238.



DMMD members in performance at the Cathedral of Mary Our Queen

Let the Word of God Grow in Our Hearts,

So That We Can Proclaim a Message of Good News to the World

By MOST REV. FRANK CAGGIANO

My friends, I am grateful and delighted to join you these days that celebrate your ministry in the Church as pastoral musicians and liturgists. I wish to thank you for your service to the Church and to encourage you in your ministry: It is needed now more than ever. Therefore, like any good bishop, I have come to give you more work!

I believe that you have a unique contribution to make in the work that the Lord has given us of evangelizing and re-evangelizing the world, to realize the words of Father DeSiano, “to bring our parishes from maintenance to mission.”¹ You are gathered here as sisters and brothers because the Lord has given you a unique work to do in that task. This contribution is rooted in a simple proposition: If we truly want the work of evangelization to touch every human heart; if we want our parishes to be “mission parishes” on fire with fervor and joy; and if you and I want to grow in our personal relationship to the Lord, then we must be about of the work God has given us—to offer every gift and talent that we have to revitalize the liturgi-

cal life of the Church. For it is in that work of giving new life and new energy to our prayer as we gather as God’s people that is found not only the unique role that you have to play in that revitalization, but it is also an element that we have yet to explore as a way to have Christ’s message of hope to touch every human heart deeply.

While much has been written about the work of the New Evangelization and much has been done about this work in the past thirty years, there are still large numbers of people, of all ages, in every part of the country, who are leaving active worship or membership in the Church—this phenomenon is called “disaffiliation.” While there are many reasons for this trend, there is one reason that is often overlooked. It seems to



Bishop Frank Caggiano has been serving since 2013 as the fifth bishop of Bridgeport, Connecticut, after serving since 2006 as an auxiliary bishop of the Diocese of Brooklyn. He has been elected by the USCCB to serve as a delegate from the United States to the XV Ordinary General Assembly of the Synod of Bishops (October 3-28), which will focus on “Young People, the Faith, and Vocational Discernment.” This article is an edited version of his plenum presentation at the NPM Convention in Baltimore on July 12. A video recording of that presentation is available to NPM members in “From the Convention” at the NPM website.

me that we are not always unlocking the power of a divine gift that has not been fully explored or fully unlocked that can reverse this trend, that can foster evangelical renewal and personal conversion, and this gift is the evangelical power of the Church's liturgy.

Is it not true, after all, that when we gather as a community of faith and pray the divine liturgy, we are the Church at its most authentic? Then it is the divine liturgy, when prayed with devotion and reverence and when it expresses the beauty of God's transcendent presence and power in our midst, that has a transformative power that is unlocked to touch and move the human heart in ways that are unique, for it is God himself, in the power of the Holy Spirit, who is transforming that heart as we offer worship. The grace that flows from such prayer is precisely the divine fuel that must power all we do in the work of the New Evangelization to touch hearts and to heal them. And you, my friends, have a unique and irreplaceable role in that work.

And I also believe that it is the liturgy that can unlock the divine power of the Sacred Scripture, in a unique way, in a way that its study and even personal prayer cannot do. The Word of God is a foundation of all our worship together, so when we pray beautifully and reverently, enriched by the gift of music, the Word of God will speak to human hearts even without words and make the Lord real in those hearts, allowing those hearts to be healed.

A Growing Need

I come to you in great urgency, for the challenges we face as a Church continue to grow, and so liturgical revitalization is needed now more than ever. These challenges around us are many and you know them. In theoretical terms, they are all the "-isms" of life: consumerism, materialism, relativism, to name a few. In more personal terms, these growing



From the Monday Service of Remembrance, this "place of remembrance" was with us all week.

"Is it not true, after all, that when we gather as a community of faith and pray the divine liturgy, we are the Church at its most authentic?"



On Wednesday and Thursday, Edgar Allan Poe (David Kelz) appeared at Westminster Hall, accompanied by Dr. Lynn Trapp at the organ and GIA's Michael Silhavy as narrator.

challenges become more poignant. In his book, *The New Evangelization: Responding to the Challenge of Indifference*,² Archbishop Rino Fisichella speaks of the challenge that growing numbers of people are not hostile to faith; they simply don't care enough to care! This is our challenge as we face those who are indifferent: They don't care; their hearts are elsewhere. So how do we get them to fall in love with Christ, with whom our hearts have fallen in love?

It seems to me that all these challenges of -isms and indifference that we face in our ministry share a common root. It is summed up in a phrase that we have heard many times (on the lips of family and friends). My niece, who is now in her thirties, introduced it to me at Sunday *pranzo* at the Caggiano household, when my parents were still alive. (What an experience! Talk about the range of human emotions!) Well, in one conversation, my niece, one of nine girlfriends who all called me "Uncle Frank"—this accomplished, beautiful, and well-educated woman, responding to her uncle's question about going to church, said: "I am spiritual but not necessarily religious." What does this really mean?

It means two things. The first is that, even in our materialistic and secular world, the search for God is embedded in the very fabric of our human heart. St. Augustine put this beautifully: "For you, O God, have made us for yourself and our hearts are restless until they rest in you." The modern world has not changed that, but what has changed is the desire of the human heart to do that search with you, with me, with us, in Christ. The second is this issue: What is being challenged is the felt need or desire for that spiritual search to be lived within any community of faith. When people use the word "religious" as opposed to "spiritual," what they mean by "religious" is "a community of believers"—you and me! And the challenge they pose is this: "Why do I need *you* to be included in my search

for God?" The shorthand version of this challenge is: "Spiritual is *me* and religious is *we*." Once everything else is stripped away, the challenge is: Why should I think that the community of faith that you want me to be part of is relevant to my life, credible in my life?

What is common to all the challenges that we face is how we answer this question: How do we re-establish or strengthen our communities of faith in the eyes of those who have walked away? Is it not the case, when we gather in liturgy, when we gather for worship, that we are most who we are, that we are most the "we"? It is precisely in the liturgy, when the "we" gathers to celebrate the God who joins us as one, in and through which this "relevance" must be re-established in an unambiguous and joyful way to serve as that magnet for those hearts who are looking for more, if our parishes are to thrive again and attract others to faith.

The Road Less Traveled

My goal is to ask you to walk and to lead others, in the words of Robert Frost, on the "road not taken"—actually, the road *often* not taken. This road less traveled in the work of evangelization is the road to beauty, a road that we must walk with confidence precisely because it seeks to touch the human heart of those in the pews, those disaffected, and those of good will.

We know that hearts live in a world that has become numb, arid, and sterile in such a technological fashion. The landscape of modern life offers a world that has become utilitarian, that reduces people to objects, that leads people to doubt whether they are loveable as they are, even to doubt that they are loved at all! In all my work with the young Church and, I find now, with people of any age, this is the deep pain of this world—that it makes people doubt whether they are worthy of any other

person's love and commitment.

We live in a world filled with hearts that are wounded by broken promises and broken trust, hearts that seek to be healed and set free, hearts that yearn for personal contact, for every human heart breaks differently and so each human heart heals differently. I cannot heal them; you cannot heal them; but Christ can heal them one heart at a time.

It is beauty and the power of beauty to reach and touch the heart and begin this healing. It is beauty that can transform hearts and set them free, and you are the custodians of the path of beauty. Your ministry can bring hearts to encounter the transcendent power of beauty in a variety of ways, especially through sacred music. Through your ministry, it is the "Beautiful One" who will speak to their hearts, who alone can bring engagement from indifference in a way that no word or argument can. It is time that the "power of the road often not traveled" must be brought into the work of evangelization!

A Well-Known Road

This path, while not often traveled—or not often traveled frequently enough—is a path that the Church has walked over and over again. Though not often taken for purposes of evangelization, the path of beauty is one that the Church in its history knows very well. In the patristic era, in his sermon "To Those Who Had Not Attended the Assembly," Saint John Chrysostom said:

Teach those who don't attend church that you have joined the chorus of the seraphim, that you are ranked as a citizen of the commonwealth of heaven, that you have been enrolled in the choir of angels, that you have conversed with the Lord, that you have been in the company of Christ. If we conduct ourselves in this way, we won't need to say anything when we go out to those who did not come in. Seeing our gain, they will perceive their own loss and will hurry here

to church so that they themselves can enjoy the same benefit.³

This is the same thing that Saint Augustine told his congregation when they discovered that the Donatists were building a new church nearby. People came to him, complaining: "Father, what are we going to do? People will leave our church and go over to the other church!" Augustine's response was: "Sing twice as loud as they do."⁴

My example from the medieval era comes from a visit to the Duomo (Cattedrale di Santa Maria del Fiore) in Florence. My same niece was with me on that visit, and she posed a familiar question: "Uncle Frank, why did the Church spend so much money on creating such a building, when there were so many poor to feed and attend to?" So I immediately and instinctively went back to what the Sisters of St. Dominic taught me in grammar school, and I said: "Be quiet, you're in church!" In the desperate hope that she would forget her question, we continued the tour, but as soon as we were outside, she asked it again. I bumbled some inadequate answer then, but some years later, when giving a reflection, a better answer occurred to me. In a time in history when the great majority of people could neither read nor write, cathedrals were constructed as "living catechisms" for an illiterate population. They taught through beauty—sights, sounds, images. It was beauty that brought the Church forward and allowed the faith to touch individual lives.

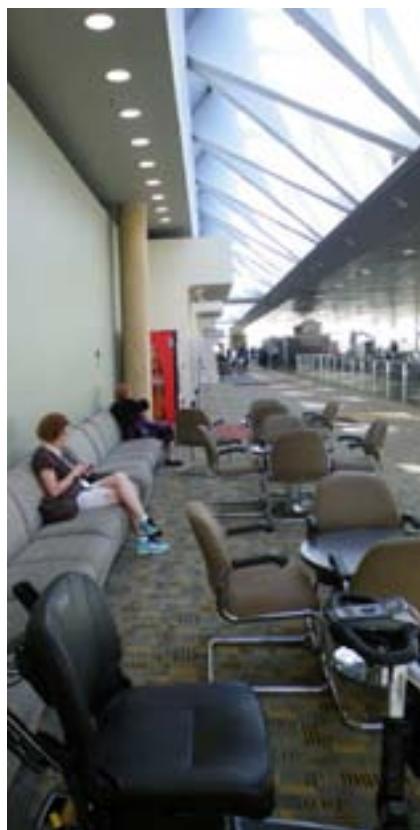
A cathedral, even today, offers a catechism that involves all the senses. It is not solely a cognitive appreciation of the contents of faith; it is also a holistic experience that involves every sense of the entire person in the assent of faith.

Some years before construction on the Florence cathedral began, Saint Thomas Aquinas gave expression to the power of such a holistic experience when he was building his theology on the classical



Members of the DMMD Board met during the Convention.

"We live in a world filled with hearts that are wounded by broken promises and broken trust, hearts that seek to be healed and set free . . . I cannot heal them; you cannot heal them; but Christ can heal them one heart at a time."



The "Donor Column" (above) honored all who contributed to NPM during 2017.

tradition of the three “transcendentals” in human life.⁵ Thomas teaches that there are three privileged ways to encounter God—truth, goodness, and beauty—and Jesus reveals all three, for God is all three!

Truth is the path that engages the mind. We have our cognitive ability to know the objective reality around us, a reality created by God that manifests the divine presence. And that reality allows us to discern that God is real. And in the fullness of time, in the gift of God’s Son, God consciously reveals the divine inner life of Father, Son, and Spirit—as a unity of love. And that Love died on the cross so you and I might be set free. This is a world where what is known by human effort and what is revealed fit together as hand and glove, where we learn the truths of faith that illuminates the Truth. As Jesus said of himself: “I am the way, the truth, and the Life.” This fullness of revelation would have been unknown to us unless God chose to reveal it. It stands in harmony with the world of reason and science. The truths of faith illuminate aspects of the mystery of Jesus’ life, death, resurrection, ascension, and enduring presence in the Church.

Goodness is the path that principally engages the will. We desire to embrace what is valuable in life and worthy to be desired and to respond to it: to desire in our lives what is ultimately good and to respond to its presence by doing the good. When we ask our young people to serve, for instance, we are walking with them on the path of goodness. The problem that we face, though, is that none of us has a completely pure desire. We have many types of desires. Discipleship is meant to arrange our desires “in proper order.” When we do that, we discover that we do not desire a “what” but a “who,” God as the ultimate Good. Our deep desire is a share in God’s life as the fulfillment of our life when we discover that God is ultimate Goodness. Jesus expresses this divine reality by calling himself the “Good Shepherd,”

ultimate goodness expressed as ultimate love. In the Good Shepherd, the value of goodness is precisely shown in the act of self-gift, because it is the Good Shepherd who will lay down his life for his sheep so that we may have life.

Beauty is the path that engages the heart, that has the power to touch the human heart. It speaks to the depth of the human person. We know that, in the Scriptures, the word “heart” means far more than the organ located behind my breastbone. “Heart” implies the entire person, for in Sacred Scripture, the heart unites the mind and the hands. To know the good and to will the good is to have perceived the Good in our hearts. That perception does not involve words but rather emotions, the subliminal part of who we are, the great and wild and generous gift of the imagination. And it is there that we can be healed. How often, in liturgy, have you heard the words from the Song of Songs (2:10): “My beloved spoke and said to me, ‘Arise, my darling, my beautiful one, come with me.’” Those words are being spoken to every human heart. In the Gospels, Jesus never refers to himself as the “Beautiful One,” but in the Fourth Gospel St. John reveals Jesus as the Beautiful One when Jesus speaks from the cross, his throne of power, as he lays down his life to heal every human heart.

My “Ask”

So then, what is my “ask” of you today? It is this: In a time when the Church rightfully asks that we engage the mind to know and understand the truth of our faith; in a time when we are rising to the challenge of Pope Francis to live as a people of goodness through the works of mercy and forgiveness; I ask all of us to walk the path of beauty, to unlock the power of beauty to touch and capture every human heart.

This, my friends, is your vocation and

your work in evangelization. Allow me to offer this image: Each of you, as sacred artists, is “a living bridge” between the Beautiful One and every heart entrusted to your care. (This is an image that speaks deeply to me, being from Brooklyn and Bridgeport!) Now, there are two ways to understand a bridge. The first way is to understand it as something to be walked over, and you may feel that way at times! The second way is to see it as a conduit between two points. And I believe that God has called you to your ministry—to beauty, to the liturgy, to music—so that you may serve as such a living bridge between the hearts of God’s people and God, the Beautiful One, and the author of all beauty.

When you serve at the liturgy, you are inviting people to sense the transcendence of God, a transcendence that is not frightening but inviting. You are helping to prepare them to receive God intimately through divine grace in the Body and Blood, Soul and Divinity of the Lord Jesus. And through your work, you are helping them to glimpse that life is more than meets the eye, that they are destined for something more, and that destiny is glory in heaven.

As the servants of the Beautiful One, I thank you for walking this road often not taken. But how can we help more people to take it, and how can we better help those looking for this road?

My Risk

Allow me, even though I am not a musician, to take the great personal risk of offering some suggestions about how your ministry can become ever more effective in the work of evangelizing the heart. I will offer these suggestions in the generic area of ministry and then, more specifically in the area of Sacred Scripture, for which you also hold a unique role.

First, we all know that the liturgy has a horizontal and a vertical dimension. It



The performance of Paul Winter's *Missa Gaia*, directed by Jason Love, featured keyboard performances, with Stephen Lay at the piano and Lyle Peters at the organ.

is we, the community of the people of God, that gathers to pray, but we do so in worship of God. At Mass, we enter into the thanksgiving offered by the Son to the Father and participate in an unbloody way in the Eucharist and particularly in grace in the one sacrifice of Christ on the cross. Thus, the liturgy is meant to gather us, but we celebrate us only because we have gathered to worship the one God who has made us who we are. So my first bit of advice to those who preside at liturgy, to those who lead sung worship, is this: Do not forget liturgy's transcendent dimension that inspires, uplifts, transforms, and sets our eyes seeking God. In all that we may do in service of the horizontal, I ask all of us (myself included) to remember that it is never about us; it is always about the Lord.

Of those who are liturgists, who work to ensure that our rituals are celebrated correctly and reverently and beautifully, I ask you to pay particular attention to the sacred space in which we pray, that it may be inspiring and uplifting—beautiful, in a word—because the reverence it inspires in the heart also inspires deep reflection and an engagement of the heart. This is evangelizing without using a single word.

Of those who are musicians, I ask you to choose music that is evocative and transcendent, whose melody allows the human spirit to express itself even without words, for music is the language

of the human heart. Melodies that allow the human spirit to express itself deeply and profoundly evangelize. Let us choose hymns that are scripturally inspired, that use the very words of Scripture whenever possible, for when we sing the Word of God, as inspired vehicles of grace, those texts render such music even more transformative. Let us break open the Church's complete patrimony of music, from chant to contemporary praise and worship music, for they are all servants of beauty, and they all have their place. Let us celebrate God's presence in liturgy with the full, conscious, and active participation of all of us including both singing and silence, for beauty needs to be contemplated as much as celebrated.

Of all here present, including those who are presiders, I ask, as we serve the Beautiful One in beautiful liturgy, that we not fall into the trap of performance, for performance allows our ego to enter in, and when ego enters in, beauty flees. Our ministry is a powerful and privileged way by which you and I as its servants grow in deeper love of Christ in and through the community we serve. We need this love and this growth, because we cannot offer what we do not have—the One we do not know.

You, my friends, have been gifted and talented so that this path to beauty, to music, to art, may be unlocked for God's people and as your own path to sanctity.

As with all the paths to holiness, however, when we get in the way, we lost our way. So let us approach all that we do in humility. Saint Augustine understood this power of humility because he learned it the hard way, as he wrote so powerfully in chapter ten of his *Confessions*: "Late have I come to love you, Beauty so ancient, so new! Yes, late have I come to love you!" Augustine was a man who encountered beauty only when he got out of the way, as he explained: "You were right here within me, yet I was looking for you outside myself. . . . You were with me but I was not with you." So let us get out of the way and see anew how Beauty will touch you and me as it will touch those entrusted to our care.

Finally, there is one last contribution that you can offer in the work of evangelization in the service of the liturgy. It is the unique way that your ministry, as the servants of beauty, has a unique way to help unlock not only the liturgy as the path to beauty but the power of the Sacred Scriptures to touch the hearts of God's people in and through the liturgy. As we know, the sacred writers, under the inspiration of the Holy Spirit, expressed in human words the Word of God. As the bishops of the Second Vatican Council explained, in the Dogmatic Constitution *Dei Verbum* (DV), they express in a special, inspired way the preaching of the apostles, to help God's people to live their lives in holiness and increase their faith.⁶ As Pope Benedict XVI summarized



Interior of Florence's Duomo

this teaching, in his post-synodal exhortation *Verbum Domini* (VD): “The Bible was written by the People of God for the People of God, under the inspiration of the Holy Spirit.”⁷

We also know that we cannot unlock the power of God’s holy Word without the Church’s Sacred Tradition (capital T) that is “a living and dynamic reality” (VD, 17) born with the preaching of the apostles chosen by the Lord himself. Together, the Scriptures and Tradition form a “single deposit of the Word of God” (DV, 10) and the supreme “rule of faith” (DV, 21) in every age and for all believers.

In the modern Church, so much good has happened in the study of Sacred Scripture, in reflection on and contemplation of the Word of God, so we can meet the new challenges that our contemporary society gives. We need to heed the admonition of Saint Jerome: “Anyone who is ignorant of the Scriptures is ignorant of Christ.”⁸

Yet, it seems to me that there is another level of “teaching,” of “power,” that the Sacred Scriptures can offer and that the servants of beauty can unlock and provide. Each time we participate in the sacraments, and most especially in the Eucharist, we

encounter the Word in all its divine power to transform us. It is there as food for the spirit, and it is the presider’s role to offer a thoughtful and well-prepared homily that allows the Word proclaimed to be broken open in a way that permits contemporary hearers to understand its objective meaning and apply it to their daily lives in a fruitful way.

However, while all of this is true, the Word of God seeks to speak to the depth of an individual in ways that transcend words. Although composed of words and explained in words, the Word of God seeks to penetrate deeply into the hearts of its listeners, and beauty and music have a role to play to help unlock this power. Every time you choose a musical setting for the singing of the Sacred Scripture (psalm, introit, parts of the Mass, scripturally-based hymn), you are being asked to reflect on how best to allow those sacred words to touch the hearts of God’s people entrusted to your care, not simply their minds. How often do you pray over those sacred words yourself, asking for the guidance to allow music to open their power? How can you ask for such a gift if you do not understand what the words are saying in themselves.

Have you asked for the gift of faith at a deeper level so that you can hear in your heart what the Word of God is calling you to do in your own life, so that as a fellow sojourner, you can offer that gift to your brothers and sisters in worship?

As the guardians of sacred beauty and as leaders along this path, let me suggest that you have two resources in your hands. One is the music that you compose, sing, and offer in worship to God. The other is Sacred Scripture. Just as David sang the praises of God and brought Israel to deeper faith, now, I believe, the time has come to touch indifferent hearts, to unlock the Word of God and allow it and its beauty to sing to every human heart. Saint Augustine said: “Those who sing well pray twice.” (“*Qui bene cantat, bis orat.*”) If we can use the gifts that God has given us, and through divine grace, help God’s people to sing Sacred Scripture as a community at prayer, we will find ourselves on the path less traveled, the hearts of all who are singing will never be the same, and the joy they will have will bring many (as John Chrysostom observed seventeen centuries ago) to join us in this festival of faith.

Back in the Duomo Again

Two years ago, I found myself back in the Duomo of Florence. (This time I could relax, because my niece was not with me!) It was on a Sunday afternoon, and I found I had stumbled into the singing of Vespers. I was moved by the praying of the psalms, and I remember what Augustine wrote in the *Confessions* (chapter 33): "When I remember the tears I shed, moved by the songs of the Church in the early days of my new faith: and again when I see that I am moved not by the singing but by the things that are sung—when they are sung with a clear voice and proper modulation—I recognize once more the usefulness of this practice."

On that day in Florence, a large crowd had gathered in the Duomo, in the city that in many ways was the greatest patron of sacred artists. Perhaps because I was older and a bit wiser at this visit, I could see then what I could not see before. On the faces of many of those in attendance, I began to see, in the Mother Church of the City of Sacred Beauty, something that gave me great hope, for I could see that they were moved, even those who were just there as tourists. Though they may have entered that building with no question on their mind, it is quite possible that they would leave with a question burning in their hearts. It was in the gift of music and reverent liturgy in the service of Beauty that, perhaps for the very first time, they glimpsed the One that we call the Beautiful One. And I prayed that someone would be able to lead them on the path less traveled. That Beautiful One has a name, and his name is Jesus.

Notes

1. Father Frank DeSiano, CSP, is the president of Paulist Evangelization Ministries and the director of formation for Paulist seminarians.

2. Archbishop Rino Fisichella, *The New Evangelization: Responding to the Challenge of Indifference*

(Leominster, UK: Gracewing Publishing, 2012).

3. St. John Chrysostom, Homily "To Those Who Had Not Attended the Assembly on the Apostolic Saying 'If Thy Enemy Hunger, Feed Him' and Concerning Resentment of Injuries," 4; an older English translation is online at <http://www.sacred-texts.com/chr/ecf/109/1090062.htm>.

4. Donatism began in the Church in Carthage in the fourth century as a rigorist reaction to Christians who had cooperated in handing over the Scriptures during a time of persecution. Named for Bishop Donatus Magnus, followers of this schismatic belief taught that Christian clergy must be without sin (and even without fault) if their ministry were to be effective and their ministry of the sacraments valid. Though condemned by Rome, this teaching continued in the African Church through the time of St. Augustine and did not end until the sixth century.

5. In traditional western philosophy, "transcendentals" are properties of being itself that may be discovered through human inquiry as expressed in science, the arts, and morality or religion. In Christian theology, the transcendentals are treated in relation to the doctrine of God. According to Christian teaching, the "transcendentals" can be described as the ultimate human desires. Human beings ultimately strive for perfection, which takes form through the desire for perfect attainment of the transcendentals. The Church teaches that God is revealed in truth, goodness, and beauty (see the *Catechism of the Catholic Church*, 41). Each transcends the limitations of place and time and is rooted in being. The transcendentals are not contingent on cultural diversity, religious doctrine, or personal ideologies but are the objective properties of all that exists.

6. See Second Vatican Council, Dogmatic Constitution on Revelation *Dei Verbum*, 8.

7. Pope Benedict XVI, post-synodal apostolic exhortation *Verbum Domini* (September 30, 2010), 30. Official English translation online at http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html#The_Interpretation_Of_Sacred_Scripture_In_The_Church.

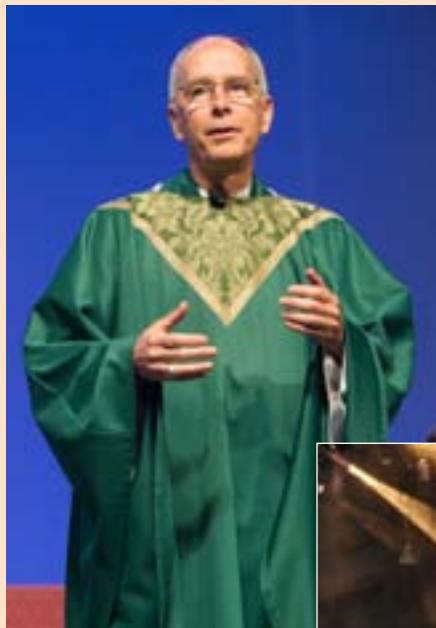
8. St. Jerome, *Commentariorum in Isaiam libri xviii* prol. PL 24,17B. Quoted in *Catechism of the Catholic Church*, 133.



A touch of Florence in Baltimore: The Baltimore Arts Tower is modeled on the bell tower of Florence's Palazzo Vecchio.



Thursday Eucharist



The Convention Eucharist is always the spiritual high point of NPM's annual gathering. In Baltimore, the ordained presider and preacher was NPM's episcopal moderator, Bishop Mark Seitz (above). The choir director was Allan Laino. (top left) Deacon Matt Himes proclaimed the Gospel (top right). Rebecca Vanover (left) was one of the cantors. Lower left: Concelebrating clergy sing in the entrance procession. Lower right: procession with gifts. Photos courtesy of Christine Brennan Schmidt and Tom Hoerl.



The Gifts We Have Been Given: Our True DNA

BY THOM WINNINGER

It was October 23, 2001, and I had just come from about 2,000 speaking engagements in which I tried to help companies figure out what they do. That's what I did: I was a corporate speaker who got companies to understand that it's not about the product but about the purpose of that product that changes the reality of their position in the world. For example, Sam Allen, CEO at John Deere, told me: "We sell the best tractors in the world." I replied: "No, you make the farmer's life easier. There's a world of difference between selling a \$500,000 combine and making the farmer's life easier." He actually argued with me, saying that farming was a business. I told him that I would ask ten of his customers whether farming was a business or a life, and all ten said: "It's not my business; it's my life."

On October 23, 2001, I was in Grapevine, Texas, preparing to speak to a group of business dealers. I got dressed, and on my way down in the elevator, between the ninth floor and the first floor, I started crying. Here I was, at the peak of my career, crying. I was about to face 156 people, and I wasn't ready. It's like when you are getting ready for Mass, and you have to go enliven a community to make them missionary disciples, so they will go out and evangelize the world, and you're not up to it. That's how I was that day. The elevator stopped at one, and I pressed nine and went back up. Then the little voice inside me said: "You can do this, you've done it before."

So I pressed one and went back down. When I got there, the meeting planner was standing outside the elevator, asking me if

I was going to speak or if I was going back to my room. "You're giving me a choice?" I asked. "No."

So I went in and spoke, and my life changed that day. At the age of fifty-three, I realized that I had done very well with leveraging the gifts God had given me, and I accomplished a lot in the secular world. Over the next thirty-six months, I realized that I had wealth, success, and celebrity status in my world. I had everything, but I had nothing. I did not have what I really wanted—to live in joy and meaning and fulfillment. Now, at that point, I could not have defined those, much less figured out how to get there.

I got to look at my purpose, at the goal of my life, and I said to myself: "I'm there!" (Well, you're never there in this



Image courtesy of ChrisBrenSchmidt Photography

Rev. Mr. Thomas J. Winninger, a deacon of the Archdiocese of St. Paul and Minneapolis, is a successful business leader who has shared his market strategies with thousands of business owners. He is the author of seven books, including *Get Out of the Boat! Discover the Meaning of Your Life!* and *Your True DNA! Discovering God's Gift within You!* This article is an edited version of his plenum presentation on Friday, July 13, at the NPM Convention in Baltimore. A video recording of that presentation is available to NPM members in "From the Convention" at the NPM website. Deacon Thom may be reached at thomas@winninger.com or through YourTrueDNA.com.

life!) I actually built a room extension on our home to hold all the plaques and awards that I had received. But it wasn't enough. I came to the purpose of my life by what wasn't working in my life, not by what was working. Paul confirms that "all things work for good for those who love God" (Romans 8:28). I didn't want to be a speaker, and I wound up being a speaker. I hated being up on a platform, and three million miles of travel haven't done a lot for my appearance!

Now, here I am. I've written a number of books on the subject of not finding purpose in your life but finding the gift that leads to the purpose. My point is that what you're looking for is not a "purpose-driven life" but a "gift-driven life." In my life, I began looking for purpose. I moved on to theology. I went back to school for seven years and studied Aristotle and St. Thomas and got a master's degree from the University of St. Thomas. Gradually, things began to open up. I realized that I had started at the middle, not at the beginning. Christ is at the beginning of the journey. God creates you with a gift, the gift in application with opportunity leads you to the purpose, and the purpose leads to call.

I was ordained a permanent deacon thirteen years ago, and one of the churches I was assigned to was Dr. Lynn Trapp's former church, St. Olaf in Minneapolis. There, I came to realize what "convergent liturgy" is. To me, "convergent liturgy" means that there's music that enlivens the people and sends them into the world to change their lives and to change the world at the same time. That realization came to me as something that we have to figure out together, to make it work.

You are directors of parish liturgy, section leaders, cantors, instrumentalists, volunteer singers, organists (and if you don't know what you do, you're a deacon, and you take on everything because God gave you some talent for organization). Like you, I do what has to be done, and

pretty soon the community thinks that's what you do. Now it may not be our job at all, but it's what the community thinks we do, so we try to do it well.

Let me share a few points about how all of this flows together. Right now, you are the full unrealized potential of what you are meant to be. This may be something you already know, and I may be just solidifying it for you. Or I may be challenging you to think about it a different way. Or I may be launching you out into the world with all of the stuff that you've gained this week.

Jesus has gifted you with everything you need. So you don't need to "change"—that's a misnomer. You need to "transform." You don't need to change things to be different. I had a friend who moved to Augusta, Georgia, for a new job. In about six months, he called me to report on how things were going. He lamented: "Things aren't any different down here!" I understood that he had a new job, but he had taken the old him to the new job.

Transformation is where you're at, not where you're going, so change where you're at. There's something that happens to us where we're at that gets us ready for where we're going; we don't have to go there to get ready—it's here. For instance, I get a lot of young people coming to me, complaining about their job. I tell them: "Stay in it. Find out what there is about it that will make you a better person before you go looking for the job that God wants you to have, that you're meant to have before you start looking at possibilities."

Possibilities, Opportunities, and Gifts

Possibilities are what we create for ourselves. Opportunities are occasions that are given to us. Gifts are what we're born with; they're with us all the time, waiting to be recognized. When it comes to possibilities, I wrote the course on how to prioritize, strategize, goalize, how to live today

and do the things you're supposed to do because if you put them off to tomorrow then you'll just be encumbered by them tomorrow—and I lived it really well. Of course, a lot of this is simply redundant. Every day, I'd look at what I didn't get done today, and I'd put it at the top of the list of what I had to get done tomorrow. It's a lie! If I didn't get it done today, I better take a look at whether it's worthy for tomorrow.

In light of all that, here is what I came to in my own life; here are the questions I had to ask myself: Who am I? What am I doing? What am I *meant* to be doing? Who am I doing it for? And what makes me unique in response to Christ's call? Now these questions address basic truths. I discovered a lot of this in the secular world, and Christ simply migrated me to the sacred world with these same questions.

For a while, for example, I worked for Kodak (before they decided they didn't need me). One day, I told them: "You're not about the business of making film; you're about helping people capture magic moments in their lives that they want to remember long after the moments are over. Film is just another song. It's a good song right now, but technology is going to change." The only thing that keeps you steady in the market is the application of your purpose in your call. Imagine: Kodak could have been "the cloud." They could have captured all your images and put them in the cloud and allowed you to improve them. They could have been it, but they misunderstood their purpose.

Truths do not change; they are convergent, and they are common between us. If you think a truth does not work, stick with it long enough, and it will tell you that it's not a truth because truth proves itself. Augustine said that, and Aquinas said that. Truth wins out over time. The Gospel wins out over time. Now that doesn't mean that I don't have to nurture it and unpack it, that I don't have to evangelize with it, that I don't have to respect it as the Word

of God. I have to cooperate with it: That's what Augustine said about grace. If we are to be graced, we need to cooperate with the gift God gives us. As a deacon, I have people coming to me to tell me that they have a sin that they can't get over (and I can only imagine the kinds of things *you* hear!). I explain that you can't "get over" a sin. You need to replace it with a virtue; you need to get rid of what isn't working and replace it with something that's working.

Created with a Gift

Here's a basic truth that I've found in my journey: We're created with a gift, a gift that may have multiple talents that feed the gift. I can't assess all the gifts I've got, but I can examine all the skills that can turn into talents. (I've come to see that a skill that feeds your gift is really a talent.) For years, I thought that what I do as a speaker was my gift. I can sing and dance on the stage without any real talent; I can develop the skills to do this. Skills are something you can learn; gifts are something you receive. You can argue with skills, but you can't argue with a gift. I can teach skills, but I can't teach my gift because gifts are divine, and you can't teach divine or even understand it. Jesus made it clear to me a few years ago that I would never truly understand my gift until I join him in eternal life. (Yup, I'm going to have to wait.)

You're created with your gift intact. It started for me in the third grade at St. Edward Catholic School in Waterloo, Iowa, with Sister Cecilia. (I was with her for two years—both of them when I was in third grade because as a post-war baby-boom child I was seated alphabetically far from the blackboard, and no one realized that I needed glasses!) One of the greatest things that came out of that experience is that I learned that I'm not smart, but I am unpackable. I can take relatively deep things, and I can unpack them to make



The Pastoral Musicians' Dinner followed the Thursday Eucharist.



Members of the 2019 Core Committee for the NPM Convention in Raleigh, North Carolina, bow in prayer as the 2018 participants pray for God to bless them.



As the Convention ended, participants prepared sandwiches to be distributed by Our Daily Bread Employment Center, which serves meals to 600 to 800 people each day in Baltimore.

them obvious, and I don't know how I do it. So I was able to explain to Harley that they're not about the business of making motorcycles but about the business of giving certain people freedom and the ability to live out the image that they have of themselves (for good or ill). I learned without knowing that God had given me the gift of unpacking things and sometimes getting to the core principle.

So what did I do with this gift? Well, Jesus moved me from using this gift in the secular world to using it in the sacred world. My wife and I went to the interview for deacon candidates in St. Paul, Minnesota, to a room with 350 guys all thinking of applying for that ministry. We live an hour's drive away from the Twin Cities, so as we were driving home, I asked my wife: "How do I make a decision about this?" My wife was quiet for a moment, and then said: "You don't. It's not your decision. It's God's decision." I still didn't think I was going to make it, because I was traveling so much that the bishop worried that I would miss too many classes, but he let me try. In four years, I missed one class; I had a parking spot at the Minneapolis airport so that I could make it to class and still catch the last flight out.

Well, that's where I've been, and it's taught me a couple of things. If I want to know my purpose, I take my gift to the opportunities God presents to me, and I don't need "possibilities" any more. I quit searching and I started engaging, and it changed my life. In other words, I look for the opportunities that God sends me, and I engage the opportunities. I still have the responsibility to cooperate with what comes into my life, but I don't plan my life fifteen years out anymore; I don't even plan for tomorrow. I become cognizant in the moment of the reality of what's happening.

After joining you in the Eucharist last night, I was so overwhelmed that I couldn't get out of my chair. Baltimore will never be the same because of last night. Raleigh will



never be the same; Louisville will never be the same because of what you have done and what you will do in those cities. You are engaging a world in the sacredness of them, and they don't even know what's happening until they wake up and realize that it's happening.

What Do You Do?

And that's what we do in our service in the Church. But we make mistakes, and one of the mistakes is in identifying what we do. People ask you what you do, and you say: "I'm the director of music ministries." But that's not what you do—that's a title you give to what you do. That's the purpose you bring to what you do. As a deacon, for instance, what I do is unpack Scripture so that people can take it into their daily lives and encounter Christ and change the world. Now, I don't tell everyone that, but I believe that this is the purpose that Christ gave me, and if I can't unpack the Scripture so that it will touch people where they are (and not where I am) and take it into their lives and encounter Christ, then what am I doing as a homilist? Am I just preaching without engaging them? Can they leave the church with it? And if we make it "convergent"—if we take the Scripture and

the music and the preaching and load it all together so that it has a single impression on the community then how much more strength do we have in our weakness (as Paul said in 2 Corinthians 12:9-11)! But if the music is singing one thing, and I'm preaching another thing, and the Scripture is saying yet another thing, then what are we doing? We're not in unity.

It's the same with you. You carve out your purpose as a pastoral musician and unpack it by applying "gift" to each part of your life—because "gift" is part of your life. It's not something that you slot into your work; it's something that you apply to each part of your life.

Stephen Covey gave us *The Seven Habits of Highly Effective People*, but I've always disagreed with that book. He was a wonderfully Christian man, but he made "faith" a component of life, not the whole of life, just one of the seven habits. I maintain that faith is the pie into which my work and my relationships and everything go. I can't separate the pie from the components; I need to deal with the sacred in order to deal with the secular. Jesus tells us (at least he tells me): "Winniger, you start in the middle of the week and you make all these terrible decisions, and then you drag yourself into church on Sunday, and

you think that I'm going to straighten it all out. No! Start in church!"

And that's the beauty of pastoral music ministry: You get them started in church but you don't finish them. So what is the purpose in what you do? Is the purpose to elevate the community so they encounter Christ and take that feeling and understanding of what it means to be divine in song into a world that has no idea? It's conflict; you will have conflict when you do this. We've got to be careful about how we define ourselves.

In my search to work out what I was supposed to do, I went around the country asking friends what I should do, and they couldn't help me because they didn't know what they were supposed to do, let alone me. I discovered that I had to go inside; I had to explore and discover my purpose within myself by discovering what the Lord wanted me to do. Discovering gift is a self-discovery of call, and that is an inside job, not an outside job. Fulfillment, meaning, and joy are not the goal, they are outcomes, the by-products of gifts, application and opportunity which lead to purpose and call. It's the same way with passion: Passion is a by-product of the successful application of your purpose in your call and your gift. People are passionate about what's important. And I can guarantee you that when you get close to something that God wants you to do, your metaphysical nature gets stronger because that's divine infusion, and it's huge.

I also learned this truth: that the quality of the defined end draws the actions to get there. The Archdiocese moved me from a large church to a very small church in St. Anthony Falls. I was devastated. I was going to a church that had almost closed, though it is the oldest continuously used church in the city of Minneapolis; it was the first church in the country (in 1877) that was named for the apparition at Lourdes. When I got there, we had 300 people at four Masses in a church that holds 300

people—thin crowds! Now we have 1,600 households. The pastor and I would like to claim this growth for our ministry, but we can't. It's now an area of high-rise apartments, with 200 people moving in every year. We claim that they're all Catholics because we treat them as Catholics. We're a historic church, so they come to us anyway.

But what's the endgame? The endgame is to unpack the Scriptures so that they can hear the word of Christ in their lives and find out what's important in their lives so that they can serve. Because is it not true that "service" is the application of gift and opportunity? People might ask: "Where can I serve?" The answer is: "What's your gift? And what opportunities to serve are coming your way? And are you still looking around for what you want to do rather than listening for what God wants you to do?"

Gift Leads to . . .

Your "divine natural attribute," that is, your DNA, is your gift. Your divine natural attribute is born with you, and it's something that was created with you, that's so much a part of you that if you try to ignore it, if you try to get away from it, life hurts.

Here's how it works: You take this gift into whatever opportunity God sends you. This defines your purpose in the divine plan. That purpose leads to your call, the way you carry out your purpose through your life and work. The little parish of Lourdes was an opportunity for me that I didn't see coming. It's not about the numbers (even though I'm a numbers guy). It's about how people in that parish seem to want to get into the Scripture.

It's like you have a church where people really want to get into the music because it elevates them to a feeling of the divine and it shoots them out the door with an energy that they've never had before, that they've never felt before, and they can't

get away from it because everybody in the community is on the same page with the music! I'm from Iowa, so for me this is like *The Music Man*. They couldn't play anything, but they had band uniforms and they marched down the street pretending to play something. And sometimes there's nothing wrong with that. They got out of the pool halls and the dance halls and they got a uniform. Here's a parallel: Read Scripture! Whether you get it or not, start reading it.

Purpose leads to call. Call leads to life. Can I unpack Scripture in my daily life? Absolutely. Convergence says that if it's a gift, I have to be able to do it everywhere—in my social work, in my business, everywhere.

Companies love this stuff, they love Thomas Aquinas and St. Augustine because otherwise they don't have a clue about "teleology." Companies don't know where they're going today. They only get a direction from the daily news. Truth has no meaning today, but if you want sustainability you have to get to truth. If you feed it, you nurture it, and you engage it, truth cannot go away.

If indeed I'm supposed to be unpacking Scripture and helping people find truth, then the opportunities come, because grace feeds the gift. If the gift is divine and comes from God, then where does grace come to me first? Where God opened the door for it and the chance to cooperate with it (and I don't think St. Augustine would argue with that). I truly believe that what happens to us when we're using our gift is that energy comes to us that is not ours.

Qualities of the Gift

If you want to discern what your gift is, these are the qualities of a divine gift: It is metaphysical, unconsciously applied, with the energy of the Holy Spirit. It is unteachable and joy-filled. How do you discover your gift? Well, you may not ever discover it. But it's like music that you can

dance to. You may not understand it, but every time you dance to it, it gets clearer, better, more energized, and something comes to you in the middle of the dancing. It's not about the notes; it's about what I'm impassioned to do as a result of the experience.

The first factor is that it's *metaphysical*: It's so much a part of you that you don't even realize you're using it, you don't even know how you do something but you do it, you *apply it unconsciously*. A gift is path-oriented not process-oriented, so while you can teach process, you can't teach path. But if you get close to your gift's application, you get an infusion of *unexpected energy*. You've had those moments when, for some mysterious reason, the music takes on a new life and touches everybody in the church. In the process of unfolding the gift, you have to move from happiness to *joy*. Happiness is when you can sit back and bask in the accomplishments that you've achieved, in the things that have worked, admiring the plaques and other rewards that reflect what the world thinks of what you've done. Joy, on the other hand, comes from things that don't work, in which you find purpose and meaning.

Why do we miss the gift, the purpose? The first reason is that we define identity by career: What do you do? (I'm a doctor, a teacher, a musician) Instead, we should understand ourselves by gift. Pastoral musicians are the Holy Spirit in the Church, enlivening the Church with the energy it takes to bring home the message of Christ in your experience. Deacons, like other ministers, are the Holy Spirit in the Church. If I'm presiding at a wedding or performing a baptism, I'm doing the functions of the diaconate, but I'm not living the spirit of the diaconate unless, in doing these things, I am living the purpose of the deacon, which is to enliven the community to reach beyond themselves and encounter Christ by helping people engage in their faith. Then I'm using my gift *in* my job,

in my function. The gift is not the job; the gift is expressed in and through what I do.

The second reason is that we're too busy. If we're so busy each day that we "get a lot done," then we probably haven't done what we were supposed to do in doing what we did.

The third reason is that we create possibilities but then never follow through by being guided by the Holy Spirit. God sends us plenty of opportunities, but we need to engage what God sends us, not keep trying to upload new tasks for our skill set. The challenge is: How clear can we get in the moment? How open are we to understanding the opportunities that God is sending? I'm not in the moment if I'm regretting the past and fearing the future. The clarity of humanness and divine is that we've got to get into the moment. I've seen that in priests as they speak the words of institution: I am overwhelmed by how they're in that moment.

The fourth reason is that we need not to change things but to transform. That means going back to what God meant you to be from the very beginning. It means becoming something that you're not because you're already packed with something that you're not supposed to be.

So in order to get traction on responding to our call, what do we have to do to live in the moment? First is that we have to live in the language of our call. We need to ask of ourselves: What can you do that is a natural part of you that you can't teach, that bring you energy and brings you joy? And then you need to look at the opportunities that you have had in which you found those things—that is where you applied your gift. (That is not gratification. Gratification is your plaque on the wall, the salute to something you've accomplished that you don't need to do anymore, but you want confirmation, the affirmation that you're headed in the right direction and you need to keep doing this.)

We need to ask better questions. We're

all going to get diagnoses that we don't like, and we're likely to catch them from television. Yes, you can catch "diagnoses" from TV! And don't go to the internet to read up on your diagnosis: You'll find out you're dead! So when you get that unfavorable diagnosis, don't ask "why," ask "what." Don't ask, "Why did I get this?" but ask, "What do I need to learn from this?" "How shall I respond to God's call in this?" "What am I being called to do in this new job, in this new parish?"

Empty yourself of the human dimension. That's hard. It means things like this: I don't have goals anymore, I have objects. In the language of the Bible, I have joy but not necessarily happiness (there's a lot of joy in the Bible, but not a lot of happiness). Think about life's journey rather than about retirement. Everybody on TV wants me to retire; the Bible tells me to think about the next stage in life's journey. We have to learn the language of the spiritual side of life and then interject it into everything we do. And if you're confident about what you now call things, people will respect your confidence and begin to look at things from your perspective.

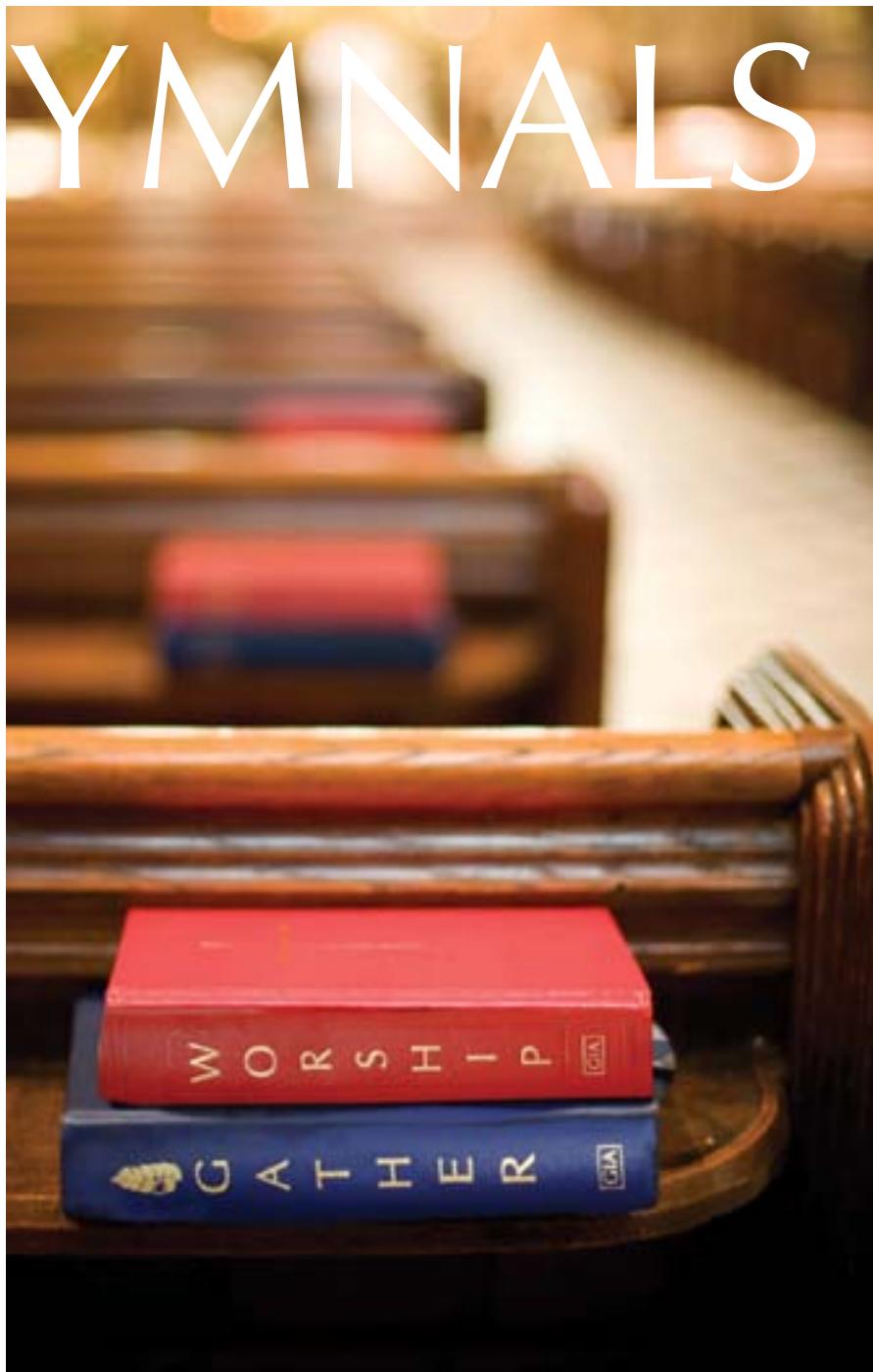
Grow into Now

Grow in the moment of "now." Live in the "now" moment. Look for the questions that will get you into "now." If you live that "now" you will discover things that will lead you to your call, your purpose.

Then look for the energy in what you're experiencing. Where's it coming from? Find the energy and follow its prompting. See where the Spirit is working and what you were doing when the Spirit was at work. The beginning of my prayer every day is: "Promise me, O Lord, that I will be nobody, and in being nobody I will be somebody in you. For I make myself the nobody, and it is you who makes me the somebody."

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Chapters Annual Report

This is an edited version of the report from the National Committee for Chapters, submitted on June 25, 2018, to the NPM president, Board of Directors, and National Council.

We have sixty-eight active NPM Chapters and four “trying to be active” Chapters. This year the history of NPM Chapters from their inception to the present was documented, using previous issues of *Pastoral Music* and convention brochures for reference. All articles, *Chapter News*, and *Chapter Happenings* published in *Pastoral Music* that pertain to Chapters have been copied and are also archived in the National Office. In addition, The NPM Board is in the process of approving procedural amendments and changes to the Constitution and By-Laws of the National Committee for Chapters.

In September 2017, the Committee initiated the practice of inviting Chapter Directors to fill out a yearly annual report to provide important information on their Chapter. This data is housed in the National Office and is posted on the Committee’s ZOHO account—a cloud storage system. This account also contains communications among Committee members and the NPM Chapters, mentoring work with Chapters, and activity generated by the Chapter Formation project.

Keeping in Touch

The National Committee for Chapters holds bi-monthly conference calls that generate tremendous rapport within our Committee and encourage the work and accountability of the Committee members.

Margie Kilty, a volunteer, is the NPM Staff Liaison for the National Committee for Chapters at the National Office. She has

been essential in helping, working, guiding, and coordinating our Committee agenda. Our Committee believes it is essential to have an NPM staff person responsible for the administration and management of those tasks necessary to maintain and expand the growth and operations of the NPM Chapters.

Dr. Lei Ray Yu and Sr. Nylas Moser oversee the mentoring of Chapters by the members of our Committee. Chapters needing assistance are given special priority. Attendees at the convention breakout, “How to Form a Chapter,” are also included in this work.

Spreading the Word

Communications Subcommittee members Bob McCaffery-Lent and Mary Beaudoin have successfully encouraged NPM Chapters to submit news of their activities and workshops to be published in *Pastoral Music*. Starting in the fall of 2017, *Chapter Happenings* has added “Technology Tips,” which are prepared by the Committee’s technology subcommittee.

Additions to the Chapters section of the NPM website include the videos “How to Create a Chapter Website,” “Chapter Website Best Practices,” and “Chapter Recruitment Ideas.” We anticipate adding the *Chapter Manual* in Spanish and the National Committee for NPM Chapters Constitution and By-Laws, pending approval by the NPM Board. Also highlighted on the website will be past issues of *Pastoral Music* and the *Chapter Happenings/Tech Tips* sections.

Matthew Judy is currently producing a video that will guide Chapters in creating an NPM Chapter Facebook page. The video will be posted on the Chapter website as soon as it is completed.

National Committee for Chapters

Jacqueline Schnittgrund, Rapid City, South Dakota, *Chair*

Mary Beaudoin, Silver Spring, Maryland, *Communication and Chapter Formation*

Michael Bedics, Camden, New Jersey, *Mentoring*

Bill Berg, Metuchen, New Jersey, *Chapter Formation*

Peter Brockmann, Northborough, Massachusetts, *Technology*

Bonnie DeSalvo, Whitestone, New York, *Mentoring*

Matthew Judy, Dublin, Ohio, *Technology*
Kathy Leos, Mesquite, Texas, *Chapter Formation*

Robert McCaffery-Lent, Seattle, Washington, *Communications*

Jean McLaughlin, Ft. Myers, Florida, *Chapter Formation*

Sr. Nylas Moser, ASC, Wichita, Kansas, *Mentoring and Programming*

Jill Maria Murdy, West Bend, Wisconsin, *Technology*

Jane Bergeon O’Keefe, Boston, Massachusetts, *Mentoring*

Thomas Stehle, Washington, DC, *Chapter Formation*

Damaris Thillet, Camden, New Jersey, *Chapter Formation*

Dr. Lei Ray Yu, Southbridge, Massachusetts, and China, *Mentoring*

Margie Kilty, Silver Spring, Maryland, *Staff Liaison*

Dr. Robert Wolf resigned his position as Co-Chair on January 30, 2018.

Sr. Nylas Moser oversees the addition of new programming ideas for NPM Chapter meetings and events to the list published in the Chapter section on the NPM website. After researching *Chapter Happenings* and *Chapter News* in previous issues of *Pastoral Music Magazine*, Sr. Nylas has added many new programming ideas to the list.

With the addition of so many items on the Chapters website, Bob McCaffrey-Lent is in the process of reorganizing the Chapter Section layout and table of contents.

During 2016, Tom Stehle and Peter Brockmann conducted a pilot study and wrote a “protocol” that Committee members use to initiate new NPM Chapter formation. Mary Beaudoin and Jackie Schnittgrund are now heading up these efforts through a newly formed subcommittee called the Chapter Formation Program. Twenty potential Chapters from

dioceses that contain a substantial number of national NPM members are currently in the program.

For the Future

Jackie Schnittgrund’s term as chair of the National Committee for NPM Chapters ends in January 2019, but Jackie will continue on the committee as a consultant until January 2020. Bonnie DeSalvo has compiled an orientation information handout regarding the Committee and

its operations. It will be given to new Committee members as an orientation of Committee activities.

In September, Steve Petrunak will send a message to all NPM members promoting the value of establishing NPM Chapters in dioceses that currently don’t have one.

Beginning at the 2019 Raleigh Convention, the Committee will present breakout sessions open to all convention attendees. The topics will focus on issues pertinent to Chapters, e.g., fund raising and financial issues.



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Psalmody

The Collegeville Psalter: For Sundays, Solemnities, and Major Feast Days

Paul Inwood. Liturgical Press, 2018. ISBN: 978-0-8146-4616-8. 166 pages, spiralbound. \$39.95.

The Collegeville Psalter: For Sundays, Solemnities and Major Feast Days, by Paul Inwood, is a new collection of psalms for the liturgical year. The music for the psalms, both the assembly responses and psalm tones, is fresh, accessible, and prayerful. The texts are faithful to the *Lectionary for Mass*, while occasionally using repetitive phrases “for the purposes of memorability and ease of singing.” The responses for twenty-three common psalms are included as well—a feature rarely found in other published psalters.

One of the unique features of this psalter is the layout by psalm number rather than in the order of the liturgical year. Unfortunately, what is gained in the reduction of pages here is lost in terms of ease of use. The “Liturgical Index by Use” comes in handy for this purpose. Some psalms fit on one page while others, because of multiple responses for the same psalm, require two pages. Musicians will be grateful that there is no need to turn pages on any given psalm. Because of the multiple responses for some psalms and canticles, and because not all liturgies call for the same verses to be sung, one sometimes needs a road-map, or at least a good pencil, to determine where to go next, especially when certain verses are omitted. Music directors will undoubtedly have to mark up the pages each Sunday.

Another distinctive feature is the com-

mentary that Paul provides for certain psalms, indicating nuances or errors in the *Lectionary*. Such commentary is indicative of his scholarly work and careful research. For example, with regards to Exodus 15, the canticle sung at the Easter Vigil after the third reading, he points out that “according the Latin original, the reading should end with “Then Moses and the Israelites sang this song to the Lord.” (last line but two), and the Canticle then follows immediately with no other lines of scripture and no concluding formula (“The Word of the Lord”) intervening.”

Metronome markings are given for each psalm response, yet another unique attribute of this psalter. This helps provide consistency of tempi, particularly when there are multiple accompanists at a given parish or institution.

The psalm tones use a simple reciting note and termination format. The first word or syllable to leave the reciting note is underlined, indicating when one should move to the next note. The typesetting and formatting are consistent with other musical publications by Liturgical Press, including those in the *Psallite* series and *Responsorial Psalms for Weekday Mass*.

In addition to the “Liturgical Index by Use,” there are two unique indexes, a “Numerical Index of Psalm Tones” and an “Index of Psalm Tones by Category and Key.” A more common “Index of First Line of Responses” in alphabetical order is also included.

The psalter is printed on heavy paper and is spiralbound in a plastic coil, two key attributes which will help keep the book in good condition if it is used often. The cover is designed with an image of the beautiful hexagon-shaped windows that grace St. John’s Abbey, Collegeville. The theme is carried out on the blank pages of the psalter with a simple vertical rendering of the hexagonal windows which mimic a beehive.

One of the challenges of using this

psalter with a congregation is that the responses are not found in any hymnals or missalettes (yet). The responses are, however, easily memorized, particularly when repetitive phrases are used. Graphic files for the assembly responses are easily downloadable from the Liturgical Press website for use in bulletins or worship aids, or to be projected on a screen. One would, however, need a Liturgical Press annual music reprint license or a subscription to Onelicense.net to be able to reprint these graphic files.

Overall, *The Collegeville Psalter* would be a welcome addition to any pastoral musician’s library, despite some of its formatting concerns. Its adaptability and versatility will ensure its durability, even when the next version of the *Lectionary for Mass* appears. In addition to its function as a psalter during the Liturgy of the Word, the responses and psalm tones are well suited for communal celebrations of the Liturgy of the Hours as well as for entrance or communion antiphons and psalm verses at Mass or any other occasion when a psalm is appropriate. This new resource will help the praying Church in its role of proclaiming God’s Word.

Christopher Ferraro

Choral Recitative

The following items are from ECS Publications.

The Lamb. Leonard Enns. *Treble chorus or solo, piano, and optional flute. ECS 8530, \$2.05.* This is a lovely setting of the poem by William Blake. The piece comprises short phrases of tuneful melodies. There is virtually no repeated melodic material, which creates interest and yet might be challenging for the singers. The rolling arpeggiated accompaniment is independent and yet beautifully supports the choir. This is the perfect anthem for an advanced

children's choir.

A Hymn for Peace. *Alistair Coleman. SSATB choir, unaccompanied. ECS 8266, \$2.35.*

Alistair Coleman provides us with a fresh setting of Henry Williams Baker's hymn text "O God of Love, O King of Peace." Hallmarks of this anthem include lush harmonies, gently flowing tunes, and thick textures. There are recurring melodies, but each is given a different accompaniment and harmonization, which is one of the more interesting yet challenging aspects of this piece. This is a wonderful addition to the repertoire of the established choir.

Hark, I Hear the Harps Eternal. *Daniel McDavitt. SATB choir (divisi), unaccompanied. ECS 8328, \$2.05.* Here is a straightforward, uncluttered anthem that is perfect for the final Sundays of the liturgical year. The haunting melody beautifully joined to

the text possesses an "Americana" sound. With divisi in all parts, the thicker texture creates a warm lushness, like a comforting blanket. The homophonic texture provides a firm foundation for the piece and will certainly help the choir learn it.

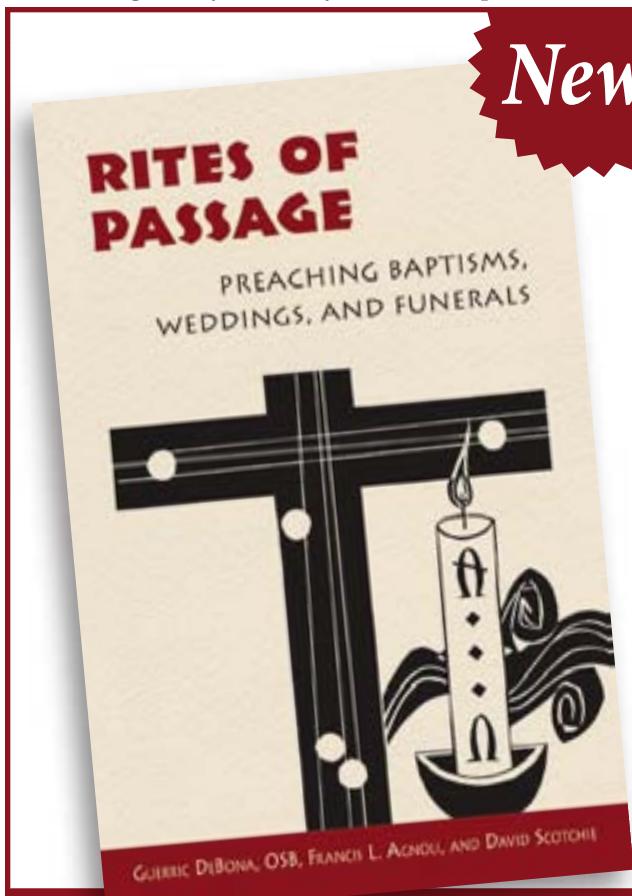
Comfort, Comfort Now My People. *Arranged by Michael Culloton. SSAA chorus, flute and optional hand drum ad lib. Galaxy Music / ECS 1.3489, \$2.35.* When I first heard the recording of this piece, I thought, "What a kick!" This is a rollicking, fun-filled arrangement of the beloved Advent hymn. Culloton masterfully enlivens the inherent dance rhythms of the melody. The texture is primarily homophonic—no intricate counterpoint to navigate. The buoyant flute obbligato is the cherry on top. Even though the drum is optional, do try to include it. I'm adding this to my list of repertoire for this coming Advent—and

you should too!

The following items are from Oxford University Press.

The Master Has Come, and He Calls Us to Follow. *Howard Helvey. SATB choir and piano. Oxford, OU 9780193522411, \$3.85.*

This anthem is part of a relatively new series by Oxford: *Every Voice Rejoice*. This is a series of new sacred pieces for small choirs or choirs with limited rehearsal time. Helvey sets the text of call and mission to the well-known tune *ASH GROVE*. The playful piano accompaniment nicely complements the tune. There is variety in the choral parts: unison, two-part, four-part with optional additional notes at the end. Since the piano part is independent, singers will need to be able to carry their parts alone. This piece will take a little time to master but, given the nature of the text,



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Available September 2018

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directors will be able to program it a few times throughout the season.

As the Bridegroom to His Chosen. Alan Bullard. SATB choir and piano or organ. Oxford, OU 9780193522558, \$2.90. Here is a lovely anthem which speaks of the close relationship God has with us. The text is a paraphrase of John Tauler's hymn. The lyrical melodic lines are undergirded by a flowing, arpeggiated accompaniment. There is variety in voicing as there is a mix between four-part and unison singing throughout. The choral parts are well written with solid voice leading. The accompaniment stands alone and requires a skilled pianist. On the final verse, the piece modulates up a minor third, underscoring the message of the text as well as heightening the emotion of the music.

There Is a Flow'r. Malcolm Archer. SS choir and organ. Oxford, OU 9780193517998, \$2.90. Here is a stunning setting of a Christmas poem of John Audelay, a fifteenth century priest. It is constructed of simple undulating melodies which are beautifully married to the text. The organ accompaniment is autonomous while providing a solid foundation for the singers. As the piece progresses, the tonal center shifts from f minor to F Major, crescendoing up to A-flat Major. Though two very strong singers could successfully sing it, a group of sopranos would be better.

O Holy Night. Arranged by Katie Melua and Bob Chilcott. Alto and tenor soloists, SATB choir (divisi) and guitar. Oxford, OU 9780193517592, \$3.25. So, you're thinking: Do we really need yet another arrangement of this well-known, often-programmed carol? This is certainly not your run-of-the-mill arrangement, no siree! First: The soprano doesn't have the solo. (Gasp!) It is shared by the alto and tenor. Second: The accompaniment is guitar, not a string orchestra or organ. The result is a dialed-

back, introspective piece that singers and assembly members don't expect but will love! There is divisi in all choral parts, but large forces aren't needed. Choral texture is predominately homophonic and fairly easy to put together. This is the perfect fresh addition to your Christmas repertoire.

Anthems for SA and Men. John Rutter. SAB choir, organ, piano, unaccompanied, opt. orchestra. Oxford, OU 9780193518209, \$9.50. If you're a lover of John Rutter's choral music but just don't have the men to cover both tenor and bass parts, you needn't fret any longer! This is a collection of nine of Rutter's better known pieces, all arranged for SAB by Rutter himself. Among the selections are the buoyant "All Things Bright and Beautiful," sparkling "For the Beauty of the Earth," and lyrical "The Lord Bless You and Keep You." Accompaniments in this volume are for organ and/or piano. An index of orchestrations is included for those who might be interested in utilizing orchestral forces.

Michael Batcho

Book

A Pope Francis Lexicon: Essays by Over 50 Noted Bishops, Theologians, and Journalists

Joshua J. McElwee and Cindy Wooden, eds. LiturgicalPress, 2018. 4521 (ISBN: 978-0-8146-4521-5). Hardcover, 218 pages. \$24.95. Ebook, E4545 (eISBN: 978-0-8146-4545-1), \$19.99.

Alexicon lists the characteristic vocabulary of a person, language, or branch of knowledge. Many of us are quite familiar with the last two usages (e.g., Lewis and Short's *Latin Dictionary* or Ceslas Spicq's *Theological Lexicon of the New Testament*), but much rarer is the attempt to account for the vocabulary of a single human be-

ing. *A Pope Francis Lexicon* is an anthology of essays by distinguished authors, each of whom has been asked to research how Pope Francis characteristically uses particular words in his writings and teachings. Inspired by the 2015 *Il Vocabolario di Papa Francesco*, edited by Antonio Carriero and published by Elledici (LDC), the present work provides thoughtful reflections on a number of Pope Francis' concerns.

The book is organized by English alphabetical order, with essays ranging from "Baptism" to "Youth." From my perspective, the entries seem to fall into six groups. The largest would be words associated with ecclesiastical issues (e.g., Baptism, Church, Collegiality, Dialogue, Ecumenism, Leadership, Second Vatican Council). Closely associated with these entries would be those marking Francis' critique of those misusing ministerial office (e.g., Careerism, Clerical Abuse, Clericalism, Curia, Episcopal Accountability, Legalism, Worldliness). A third group presents his reflections on the great issues facing global culture today (e.g., Capitalism, Creation, Immigrant, Indifference, Justice, Money, Periphery, Refugee, Throwaway Culture, Youth). A further group gathers his thoughts on awakening and developing spiritual life (e.g., Conscience, Discernment, Encounter, Flesh, Gossip, Indifference, Judgment, Mercy, Prayer, Tears). The fifth group consists of Francis' treatment of persons (e.g. Benedict XVI, Jesus, Saint Francis, Satan). The sixth and final group treats particular words and phrases that have captured media attention (e.g., Field Hospital, Grandparents, Joy, Sheep, Sourpuss).

As one who deeply admires Pope Francis and tries to read as much as I can by and about him, I confess that most of these essays confirmed what I had learned about him and his thought. One phrase was completely new to me, however, admirably explained by Fr. Manuel Dorantes' essay on "*Hagan lio!*"

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“Hagan lio!” is a very Argentine instruction to “shake things up.” It’s a call to action, and an invitation not to remain still or silent, especially after someone has caused you harm. It’s a much more gracious version of an even more commonly used phrase among Argentinians, especially young ones. But that other one is rather vulgar and, though common, would not be an appropriate phrase for a pope—even an Argentinian one who talks like ordinary people (page 85).

What I found most delightful about *A Pope Francis Lexicon* is that from these individual essays I learned not only about Francis’ characteristic use of language but the essayist’s own “take” on what the Pope has to say. To read Bishop Robert McElroy on “Capitalism,” James Martin, sj, on “Discernment,” Carolyn Woo on “Periphery,” or Phyllis Zagano on “Service” is to get the

benefit of Francis’ thought interpreted by people whose lives have been devoted to praxis on the topic under consideration. I strongly recommend the work, not only for those who already admire Pope Francis’ thought and action but perhaps especially for those who are disturbed by him, who question his orthodoxy, and who are being invited to conversion of heart and mind.

J. Michael Joncas

About Reviewers

Mr. Michael Batcho is the director of music at the Cathedral of St. John the Evangelist in Milwaukee, Wisconsin.

Mr. Christopher Ferraro is the director of music at Our Lady of Perpetual Help Church in Lindenhurst, New York, and at the Seminary of the Immaculate Conception.

Rev. Dr. J. Michael Joncas is University Artist-in-Residence and a fellow of the Center for Catholic Studies at the University of St. Thomas in St. Paul, Minnesota.

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I Belong to Yesterday

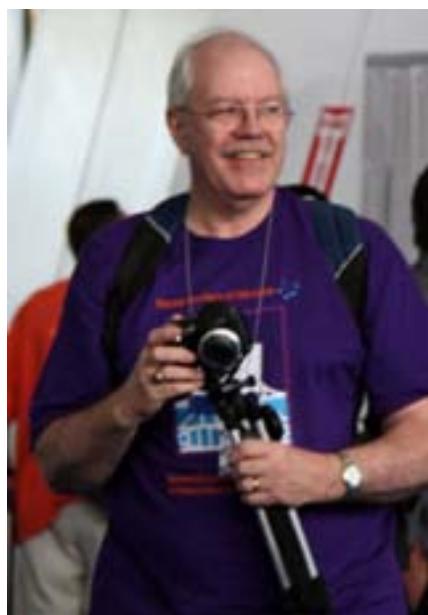
BY GORDON E. TRUITT

Down the years, many people have heard me repeat Monsignor Martin Hellriegel's response to the question, "When did you get involved in the liturgical movement?" He said, "At baptism! When did *you* get involved in the liturgical movement?" By this logic, I got involved in the liturgical movement in January 1945, toward the end of World War II, while Franklin Delano Roosevelt was in the final few months of his fourth term as president, and Pope Pius XII had served as supreme pontiff of the Roman Catholic Church for nearly five years. The European liturgical movement, which would eventually come to shape my life in so many ways, was just finding a place in the Church in the United States—the first "Benedictine Liturgical Week" (later "National" and then "North American" liturgical weeks) had taken place in Chicago in 1940.

Slowly and without my awareness, the Church's liturgy was assuming a central place in my life. I became an active participant in the ritual during elementary school, confessing my sins and receiving Communion in the second grade, then being appointed an altar server in the third grade, joining in daily Mass (Catholic parochial school, of course) and the practice of frequent Communion that Pope St. Pius X had encouraged at the beginning of the twentieth century. By high school, after learning a bit of Latin, I bought my first bilingual (Latin-English) hand missal and joined in the somewhat esoteric game of trying to keep up with the priest as he raced through the Latin texts of the Mass, falling back on the unofficial English translation as my faulty Latin required. Seminary introduced me to Gregorian chant—another liturgical game for an untrained singer like

myself, as I tried desperately to figure out the various square notes and their quaver and demi-quaver variations.

Vatican II arrived during my college years, and the approval of the Constitution on the Sacred Liturgy *Sacrosanctum Concilium* led to my participation in the National Liturgical Week in St. Louis in 1964. Immersed in a crowd of thousands of people for whom this document was the conclusion of years of work and for whom it was the beginning of new efforts to bring the liturgy to the people and the people to the liturgy, I finally began to understand what this ritual, this legal responsibility, this game called "liturgy" really meant. Later that same year, when Father Gene Walsh became my spiritual director, I was pretty much hooked. Experiencing, understanding, sharing, encouraging participation in, and teaching about the liturgy was going



Dr. Gordon E. Truitt has served as the managing editor and then as senior editor for NPM publications since February 1988.

to be a major part of my spirituality as well as my life's work.

And so it has been. Years later, as I came to the end of my term in the Liturgy Office for the Archdiocese of Baltimore, it occurred to me that I would continue to deepen my own participation in the liturgy and, with or without an official responsibility for it, do what I could to promote a love for and understanding of the liturgy where and when I could. Lucky for me, I was hired first by The Liturgical Conference and then by NPM to positions where I could carry on that work.

For more than thirty years, as editor for NPM's publications, I have had the honor to rub minds and spirits with wonderful and skilled and deeply faithful people. I have come to understand my own weaknesses and lack of training in some areas, and I have had multiple opportunities to share the learning and skills I do possess. I have come to know the truth of Blessed John Henry Newman's reliance on the faithful in matters of doctrine: "One man will lay more stress on one aspect of doctrine, another on another; for myself, I am accustomed to lay great stress on the *consensus fidelium*." [Newman, *On Consulting the Faithful in Matters of Doctrine in The Rambler*,

July 1859, <http://www.newmanreader.org/works/rambler/consulting.html>] Or, as he put it a little more poetically in another place: "I sought to hear the voice of God and climbed the topmost steeple, / but God declared: "Go down again—I dwell among the people."

Yesterday

Some months ago, as I was reflecting on my thirty years and more as a staff member at NPM, I was listening to a recording of songs by the Beatles. (Formed in Liverpool in 1960, the Beatles were a band popular long after their breakup in 1970.) A line from one of those songs struck a chord: "I believe in yesterday." It was yesterday that formed me; it was *my* yesterday that I used to help form my understanding of liturgy and my work for the Church and especially for NPM. Now, as I retire from my years of ministry, so far as NPM is concerned, *I am* yesterday; what NPM will be will be shaped by other people, some of them not yet on the horizon of pastoral music. But if I have done my job properly, my thirty years of "yesterday" have laid a firm foundation for what will come. Steve Petrunak keeps reminding me that I am part of the

"wisdom generation," which I understand to be those old people who have been important enough that younger people listen to them attentively, nod appreciatively at their wisdom, and then go do something else that will become "wisdom" for future generations.

So as I move forward down the path that I have chosen, and as you move forward to shape your own way into the future, let me share with you this wise advice from Cardinal Newman: "Let us put ourselves into [God's] hands, and not be startled though he leads us by a strange way, a *mirabilis via*, as the Church speaks. Let us be sure he will lead us right [and] will bring us to that which is, not indeed what we think best, nor what is best for another, but what is best for us." And, from the same author, comes this prayer that I hope reflects the work of my life and the gift that you are: "Dear Lord . . . shine through me, and be so in me that every soul I come in contact with may feel Your presence in my soul. . . . Let me thus praise You in the way You love best, by shining on those around me."

I believe in and belong to yesterday. That is why I hope for tomorrow. (And therefore the image below is sunrise, not sunset.)



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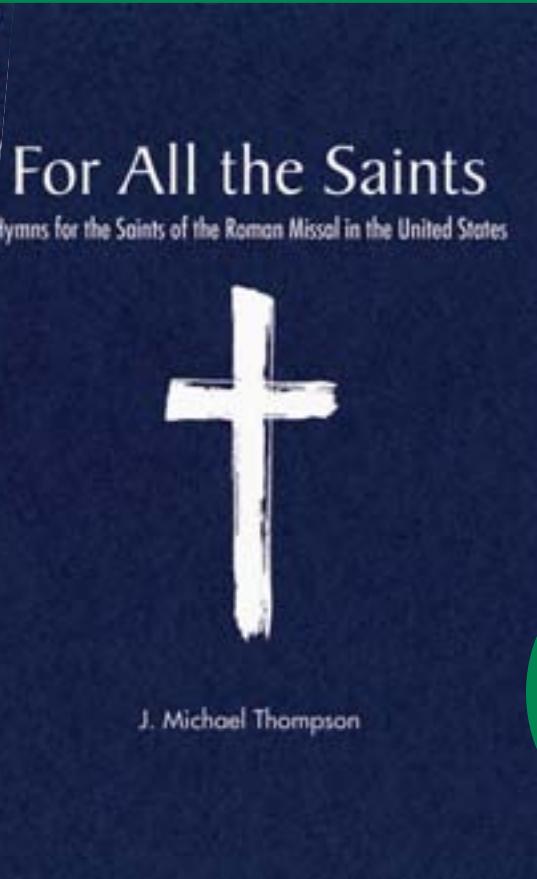
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Standing firm until the ending
Shows forth your salvation clear."
2. Thus did Vincent, deacon gallant,
Give for Christ his life and will
That in martyrdom most vicious
He might conquer Satan's ill,
Trusting you for all that's needful,
E'en in death stayed constant still.
3. Glory, honor, adoration
To the Father and the Son
And the everlasting Spirit,
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